

بحار الأنوار

BIHAR AL-ANWAAR

ج 29

Volume 29

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**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

TABLE OF CONTENTS

CHAPTER 5 – ARGUMENTATION OF AMIR AL MOMINEEN^{asws} AGAINST ABU BAKR AND OTHERS REGARDING THE MATTER OF THE ALLEGIANCE.....	4
CHAPTER 6 – DISPUTE OF AMIR AL-MOMINEEN^{asws} WITH AL-ABBAS REGARDING THE INHERITANCE	45
CHAPTER 7 – RARE ARGUMENTATION	48
CHAPTER 8 – ARGUMENTATION OF SALMAN^{ra} AND UBAY BIN KA'AB AND OTHERS AGAINST THE PEOPLE.....	49
CHAPTER 9 – WHAT ABU BAKR WROTE TO A COMMUNITY CALLING THEM TO THE ALLEGIANCE AND IN IT ARE SOME OF THE SITUATIONS OF ABU QUHAFI.....	57
CHAPTER 10 – ACKNOWLEDGMENT OF ABU BAKR WITH THE MERIT OF AMIR AL-MOMINEEN^{asws}, AND THE CALIPHATE BEING FOR HIM^{asws} AFTER USURPATION	62
CHAPTER 11 – REVELATION OF THE VERSES REGARDING THE MATTER OF (ESTATE OF) FADAK, AND ITS STORY, AND THE SUMMARY OF THE ARGUMENTS REGARDING IT, AND IN IT IS STORY OF KHALID, AND HIS DETERMINATION UPON KILLING AMIR AL-MOMINEEN^{asws}	65
A CHAPTER CITED, IN IT IS AN ADDRESS ADDRESSED BY THE CHIEFTESS OF THE WOMEN, FATIMA AL-ZAHRA ^{asws} ARGUING WITH IT AGAINST THE ONES WHO USURPED FADAK FROM HER ^{asws}	132
Notes: - (CHAPTER 11 B)	166
CHAPTER 12 – THE REASON DUE TO WHICH AMIR AL-MOMINEEN^{asws} LEFT FADAK WHEN HE^{asws} RULED THE PEOPLE	180
CHAPTER 13 – REASON FOR HIS (ALI^{asws}) SITTING BACK FROM FIGHTING THE ONES FROM THE FORMER ONES WHO RULED UPON HIM^{asws}, AND HIS^{asws} STANDING TO FIGHT THE ONES WHO REBELLED AGAINST HIM^{asws}, FROM THE BREAKERS (OF THE COVENANT) AND THE RENEGADES AND THE DEVIANTS, AND REASON FOR ALLAH^{azwj} RESPITING THE ONE WHO CAME FORWARD TO HIM^{asws}, AND IN IT IS REASON OF THE ONE^{asws} FROM THE REST OF THE IMAMS^{asws} WHO MADE A STAND, AND THE SITTING BACK BY THE ONE^{asws} FROM THEM^{asws} WHO SAT BACK.....	185
CHAPTER 14 – THE REASON DUE TO WHICH THE PEOPLE LEFT ALI^{asws}	242
CHAPTER 15 – COMPLAINT OF AMIR AL-MOMINEEN^{asws} ABOUT THE ONES WHO PRECEDED HIM^{asws}	252

A funny tale appropriate (for this) place307
Another tale.....307

5 باب احتجاج أمير المؤمنين عليه السلام على أبي بكر و غيره في أمر البيعة

CHAPTER 5 – ARGUMENTATION OF AMIR AL MOMINEEN^{asws} AGAINST ABU BAKR AND OTHERS REGARDING THE MATTER OF THE ALLEGIANCE

1- ل: الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ الْحُسَيْنِيِّ، عَنْ مُحَمَّدِ بْنِ حَفْصِ الْحُثَمِيِّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ الْوَاحِدِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ النَّعَلِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ حَفْصِ بْنِ مَنْصُورٍ، عَنْ أَبِي سَعِيدِ الْوَرَّاقِ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ - عَلَيْهِمُ السَّلَامُ قَالَ: لَمَّا كَانَ مِنْ أَمْرِ أَبِي بَكْرٍ - وَبَيْعَةِ النَّاسِ لَهُ، وَفَعْلِهِمْ بَعْلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ - مَا كَانَ، لَمْ يَزَلْ أَبُو بَكْرٍ يُظْهِرُ لَهُ الْإِنْسَانَ وَ يَرَى مِنْهُ انْقِبَاضًا،

(The book) 'Al Khisaal' – Al Qataan, from Muhammad Bin Abdul Rahman Bin Muhammad Al Hasany, from Muhammad Bin Hafs Al Khas'amy, from Al Hassan Bin Abdul Wahid, from Ahmad Bin Muhammad Al Sa'alby, from Muhammad Bin Abdul Hameed, from Hafs Bin Mansour, from Abu Saeed Al Warraq, from his father,

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

فَكَبَّرَ ذَلِكَ عَلَى أَبِي بَكْرٍ، فَأَحَبَّ لِقَاءَهُ وَ اسْتِخْرَاجَ مَا عِنْدَهُ، وَ الْمَعْدِرَةَ إِلَيْهِ بِمَا اجْتَمَعَ النَّاسُ عَلَيْهِ، وَ تَقْلِيدِهِمْ إِيَّاهُ أَمْرَ الْأُمَّةِ وَ قِلَّةِ رَغْبَتِهِ فِي ذَلِكَ وَ زُهْدِهِ فِيهِ.

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

أَتَاهُ فِي وَفْتِ عَقْلَةٍ وَ طَلَبَ مِنْهُ الْحُلُوءَ، وَ قَالَ لَهُ: وَ اللَّهُ يَا أَبَا الْحُسَيْنِ مَا كَانَ هَذَا الْأَمْرَ مُوَاطَأَةً مِنِّي، وَ لَا رَغْبَةً فِيهَا وَ قَعْتُ فِيهِ، وَ لَا حِرْصًا عَلَيْهِ، وَ لَا نِقَّةً بِنَفْسِي فِيهَا تَحْتَاجُ إِلَيْهِ الْأُمَّةُ، وَ لَا قُوَّةَ لِي بِمَالٍ، وَ لَا كَثْرَةَ الْعَشِيرَةِ، وَ لَا اسْتِثْنَاءَ بِهِ دُونَ غَيْرِي،

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

فَمَا لَكَ تُضْمِرُ عَلَيَّ مَا لَمْ أَسْتَحِفَّهُ مِنْكَ، وَ تُظْهِرُ لِي الْكَرَاهَةَ فِيمَا صِرْتُ إِلَيْهِ، وَ تَنْظُرُ إِلَيَّ بِعَيْنِ السَّامَةِ مِنِّي؟!

So what is the matter you^{asws} are being angry upon me what I am not deserving from you^{asws}, and are manifesting the abhorrence towards me regarding I have come to, and you^{asws} are looking at me with the eyes of hostility, from me!?'

قَالَ: فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: فَمَا حَمَلَكَ عَلَيْهِ إِذْ لَمْ تَزْعَبْ فِيهِ، وَ لَا حَرَصْتَ عَلَيْهِ، وَ لَا وَثَقْتَ بِنَفْسِكَ فِي الْقِيَامِ بِهِ وَ بِمَا يَحْتَاجُ مِنْكَ فِيهِ؟!

He (the narrator) said, 'He^{asws} said to him: 'So what carried you upon it when you were neither desirous for it, nor greedy upon it, nor had any confidence in yourself regarding the standing with it and with what is required from you regarding it!?'

فَقَالَ أَبُو بَكْرٍ: حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالٍ، وَ لَمَّا رَأَيْتُ اجْتِمَاعَهُمْ اتَّبَعْتُ حَدِيثَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَ أَحَلْتُ أَنْ يَكُونَ اجْتِمَاعُهُمْ عَلَى خِلَافِ الْهُدَى، فَأَعْطَيْتُهُمْ قَوَدَ الْإِجَابَةِ، وَ لَوْ عَلِمْتُ أَنَّ أَحَدًا يَتَخَلَّفُ لَأَمْتَنَعْتُ!

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

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا مَا ذَكَرْتَ مِنْ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالٍ، أَفَكُنْتُ مِنَ الْأُمَّةِ أَوْ لَمْ أَكُنْ؟! قَالَ: بَلَى.

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

قَالَ: وَ كَذَلِكَ الْعِصَابَةُ الْمُتَمَتِّعَةُ عَلَيْكَ مِنْ سَلْمَانَ وَ عَمَّارٍ وَ أَبِي ذَرٍّ وَ الْمُقْدَادِ وَ ابْنِ عَبَادَةَ وَ مَنْ مَعَهُ مِنَ الْأَنْصَارِ؟ قَالَ: كُلٌّ مِنَ الْأُمَّةِ.

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: فَكَيْفَ تَخْتَجُّ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَهْلِ هَؤُلَاءِ قَدْ تَخَلَّفُوا عَنْكَ، وَ لَيْسَ لِلْأُمَّةِ فِيهِمْ طَعْنٌ، وَ لَا فِي صُحْبَةِ الرَّسُولِ وَ نَصِيحَتِهِ مِنْهُمْ تَفْصِيرٌ!؟

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

قَالَ: مَا عَلِمْتُ بِتَخَلُّفِهِمْ إِلَّا مِنْ بَعْدِ إِبْرَامِ الْأَمْرِ، وَ خِفْتُ إِنْ دَفَعْتُ عَنِّي الْأَمْرَ أَنْ يَتَّفَقَمَ إِلَى أَنْ يَرْجِعَ النَّاسُ مُرْتَدِّينَ عَنِ الدِّينِ، وَ كَانَ مُمَارَسَتِكُمْ إِلَى أَنْ أَجِبْتُمْ أَهْوَى مَوْتَةً عَلَى الدِّينِ وَ أُبْقَى لَهُ مِنْ ضَرْبِ النَّاسِ بَعْضُهُمْ بَعْضٍ فَيَرْجِعُوا كُفَّارًا، وَ عَلِمْتُ أَنَّكَ لَسْتَ بِدُونِي فِي الْإِنْقَاءِ عَلَيْهِمْ وَ عَلَى أَدْيَانِهِمْ!.

He said, 'I did not know of their differing except from after agreement of the command, and I feared that if I were to push the command away from me it would be aggravated until the people return backwards from the Religion, and it was your^{asws} practice that your^{asws} reply was less supportive upon the Religion, and it more lasting for it than the people striking each other and they return as Kafirs, and I know that you^{asws} aren't inferior to me regarding the lasting upon them and upon their Religion!?'

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَجَلٌ، وَ لَكِنُّ أَحِبُّنِي عَنِ الَّذِي يَسْتَحِقُّ هَذَا الْأَمْرَ، بِمَا يَسْتَحِقُّهُ؟

Ali^{asws} said: 'Yes, But inform me^{asws} about that which makes one deserving of this command, due to what do you deserve it?'

فَقَالَ أَبُو بَكْرٍ: بِالنَّصِيحَةِ، وَ الْوَفَاءِ، وَ دَفْعِ الْمَدَاهِنَةِ، وَ الْمُحَابَاةِ، وَ حُسْنِ السِّيَرَةِ، وَ إِظْهَارِ الْعَدْلِ، وَ الْعِلْمِ بِالْكِتَابِ وَ السُّنَّةِ وَ فَضْلِ الْخِطَابِ، مَعَ الرُّهْدِ فِي الدُّنْيَا وَ قِلَّةِ الرَّغْبَةِ فِيهَا، وَ إِصْصَافِ الْمَظْلُومِ مِنَ الظَّالِمِ لِلْقَرِيبِ وَ الْبَعِيدِ .. ثُمَّ سَكَتَ.

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَ السَّابِقَةِ وَ الْقَرَابَةِ؟! فَقَالَ أَبُو بَكْرٍ: وَ السَّابِقَةِ وَ الْقَرَابَةِ.

Ali^{asws} said: 'And the precedence and the kinship!?' Abu Bakr said, 'And the precedence and the kinship'.

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنْشُدْكَ بِاللَّهِ يَا أَبَا بَكْرٍ أَيْ نَفْسِكَ تَجِدُ هَذِهِ الْخِصَالَ، أَوْ فِي؟! قَالَ أَبُو بَكْرٍ بَلْ فِيكَ يَا أَبَا الْحَسَنِ.

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

قَالَ: أَنْشُدْكَ بِاللَّهِ أَنَا الْمُجِيبُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَبْلَ دُكْرَانِ الْمُسْلِمِينَ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

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

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أَنَا الْأَدَانُ لِأَهْلِ الْمَوْسِمِ وَ لَجْمِيعِ الْأُمَّةِ بِسُورَةِ بَرَاءَةِ، أَمْ أَنْتَ؟! قَالَ: بَلْ أَنْتَ.

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

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أَنَا وَقَيْتُ رَسُولَ اللَّهِ بِنَفْسِي يَوْمَ الْعَارِ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

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

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أَلِي الْوِلَايَةِ مِنَ اللَّهِ مَعَ وَ لَايَةِ رَسُولِهِ فِي آيَةِ زَكَاةِ الْحَقَائِمِ، أَمْ لَكَ؟ قَالَ: بَلْ لَكَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الْمُؤَلَّى لَكَ وَ لِكُلِّ مُسْلِمٍ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الْعَدِيرِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَلِي الْوِزَارَةِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْمَثَلُ مِنْ هَارُونَ وَ مُوسَى، أَمْ لَكَ؟ قَالَ: بَلَى لَكَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَلِي بَرَزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بِأَهْلِ بَيْتِي وَ وُلْدِي فِي مُبَاهَلَةِ الْمُشْرِكِينَ مِنَ النَّصَارَى، أَمْ بِكَ وَ بِأَهْلِكَ وَ وُلْدِكَ؟ قَالَ: بِكُمْ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَلِي وَ لِأَهْلِي وَ وُلْدِي آيَةَ التَّطْهِيرِ مِنَ الرَّجْسِ، أَمْ لَكَ وَ لِأَهْلِ بَيْتِكَ؟ قَالَ: بَلَى لَكَ وَ لِأَهْلِ بَيْتِكَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا صَاحِبُ دَعْوَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَهْلِي وَ وُلْدِي يَوْمَ الْكِسَاءِ: اللَّهُمَّ هَذِهِ أَهْلِي إِلَيْكَ لَا إِلَى النَّارِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ وَ أَهْلُكَ وَ وُلْدُكَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا صَاحِبُ الْآيَةِ يُوفُونَ بِالنَّذْرِ وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الْفَتَى الَّذِي تُودِي مِنَ السَّمَاءِ: لَا سَيْفٌ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلَيَّ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Are you the youth called out from the sky: 'There is not sword except Zulfiqar nor any youth except Ali^{asws}', or you are?' He said, 'But, you^{asws} are'.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي رُدَّتْ لَهُ الشَّمْسُ لَوْفَتِ صَلَاتِهِ فَصَلَّاهَا ثُمَّ تَوَارَتْ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَبَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرَأْيِهِ يَوْمَ حَيْبَرَ فَفَتَحَ اللَّهُ لَهُ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي نَفَسْتَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كُرْبَتَهُ وَعَنِ الْمُسْلِمِينَ بِمَقْتَلِ عَمْرِو بْنِ عَبْدِ وَدٍّ، أَوْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي ائْتَمَنَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى رَسُولِهِ إِلَى الْجَنَّةِ فَأَجَابَتْ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي طَهَّرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ السِّفَاحِ مِنْ آدَمَ إِلَى أَبِيكَ بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا وَ أَنْتَ مِنْ نِكَاحٍ لَا مِنْ سِفَاحٍ، مِنْ آدَمَ إِلَى عَبْدِ الْمُطَّلِبِ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي اخْتَارَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَوَّجَنِي ابْنَتَهُ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَ قَالَ: اللَّهُ زَوْجَكَ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا وَالِدُ الْحُسَيْنِ وَ الْحُسَيْنِ رِيحَانَتَيْهِ اللَّذَيْنِ قَالَ فِيهِمَا: هَذَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He^{asws} said: 'I^{asws} adjured you with Allah^{azwj}! I^{asws} am father of Al-Hassan^{asws} and Al-Husayn^{asws}, his^{saww} aromas, those regarding whom he^{saww} said: 'These two are chiefs of the youths of the inhabitants of the Paradise, and their^{asws} father^{asws} is better than them^{asws}, or you are?' He^{asws} said: 'But, you are'.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَحْوَكَ الْمُرْتَبُّنِ بِجَنَاحَيْنِ فِي الْجَنَّةِ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ، أَمْ أَحْيِي؟ قَالَ: بَلَى أَحْوَك.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا ضَمِنْتُ دَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ نَادَيْتُ فِي الْمَوَاسِمِ بِإِنجَارِ مَوْعِدِهِ، أَمْ أَنْتَ؟! قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَطِيرَ عِنْدَهُ يُرِيدُ أَكْلَهُ، فَقَالَ: اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ بَعْدِي، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي بَشَّرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَتْلِ النَّكَّاتِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ عَلَى تَأْوِيلِ الْقُرْآنِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي شَهِدْتُ آخِرَ كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ وُلَّيْتُ غُسْلَهُ وَ دَفَنْتَهُ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي دَلَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِعِلْمِ الْقَضَاءِ بِقَوْلِهِ: «عَلَيَّ أَقْضَاكُمْ»، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! I^{asws} am the one Rasool-Allah^{saww} pointed upon with the knowledge of the judgments by his^{saww} words: 'Ali^{asws} is your^{asws} judge', or you are?' He said, 'But, you are'.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي أَمَرَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأَصْحَابِهِ بِالسَّلَامِ عَلَيَّ بِالْإِمْرَةِ فِي حَيَاتِهِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

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

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

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَبَاكَ اللَّهُ عَزَّ وَجَلَّ بِدِينَارٍ عِنْدَ حَاجَتِهِ، وَبَاعَكَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ، وَاضْمَتَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَاضْمَتَ وُلْدَهُ أَمْ أَنَا؟ قَالَ: فَبِكَيْ أَبُو بَكْرٍ! [وَ] قَالَ: بَلْ أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَمَلَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى كَتِفِهِ فِي طَرِحِ صَنْمِ الْكُغْبَةِ وَكَسَرِهِ حَتَّى لَوْ شَاءَ أَنْ يَنَالَ أُفُقَ السَّمَاءِ لَنَاهَا، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He^{asws} said: 'I^{asws} adjure you will Allah^{azwj}! Are you the one whom Rasool-Allah^{saww} carried upon his^{saww} shoulders in dropping the idol of the Kabah and breaking it, to the extent that if he desired to attain the horizons of the sky, would have attained these, or was it me^{asws}?' He said, 'But, it was you'.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ صَاحِبُ لُؤَائِي فِي الدُّنْيَا وَالْآخِرَةِ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِفَتْحِ بَابِهِ فِي مَسْجِدِهِ حِينَ أَمَرَ بِسَدِّ جَمِيعِ بَابِهِ - [أَبْوَابِ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ] - وَ أَحَلَّ لَهُ فِيهِ مَا أَحَلَّهُ اللَّهُ لَهُ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَدَّمَ بَيْنَ يَدَيْ نُجُوَاهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَدَقَةً فَتَاجَاهُ، أَمْ أَنَا - إِذْ عَاتَبَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا فَقَالَ: أَسْهَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نُجُوَاكُمْ صَدَقَاتِ الْآيَةِ -؟ قَالَ: بَلْ أَنْتَ.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Were you the one who forwarded charity before his consulting to Rasool-Allah^{saww}, so he consulted to him^{saww}, or I^{asws} was, when Allah^{azwj}

Mighty and Majestic Faulted a people, so He^{azwj} Said: '**Are you fearing sending forth charities before your consultations? [58:13] – the Verse**'. He said, 'But, you^{asws} did'.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ فِيهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - لِفَاطِمَةَ: زَوْجُكَ أَوَّلُ النَّاسِ إِيمَانًا وَ أَرْجَحُهُمْ إِسْلَامًا. فِي كَلَامٍ لَهُ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ، لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْمُحَوَّضَ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

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

قَالَ: .. فَلَمْ يَزَلْ عَلَيْهِ السَّلَامُ يُعَدُّ عَلَيْهِ مَنَاقِبَهُ الَّتِي جَعَلَ اللَّهُ عَزَّ وَجَلَّ لَهُ دُونَهُ وَ دُونَ غَيْرِهِ. وَ يَقُولُ لَهُ أَبُو بَكْرٍ: بَلَى أَنْتَ.

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

قَالَ: فِيهِدَا وَ شَبَّهَهُ يُسْتَحَقُّ الْقِيَامُ بِأُمْرِ أَمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

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

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَمَا الَّذِي عَزَّكَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ وَ عَنِ دِينِهِ وَ أَنْتَ خَلُوَ مِمَّا يَحْتَاجُ إِلَيْهِ أَهْلُ دِينِهِ؟

Ali^{asws} said to him: 'So, what is that which deceived you from Allah^{azwj} and from His^{azwj} Rasool^{saww} and from His^{azwj} Religion, and you were empty from what the people of his^{saww} Religion were needy to?'

قَالَ: فَبَكَى أَبُو بَكْرٍ وَ قَالَ: صَدَقْتَ يَا أَبَا الْحَسَنِ، أَنْظِرْنِي يَوْمِي هَذَا فَأَدِّبَ مَا أَنَا فِيهِ وَ مَا سَمِعْتُ مِنْكَ.

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

قَالَ: فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَكَ ذَلِكَ يَا أَبَا بَكْرٍ.

He (the narrator) said, 'Ali^{asws} said to him: 'That is for you, O Abu Bakr!'

فَرَجَعَ مِنْ عِنْدِهِ وَ حَلَا بِنَفْسِهِ يَوْمَهُ وَ لَمْ يَأْذَنْ لِأَحَدٍ إِلَى اللَّيْلِ، وَ عُمُرٌ يَبْرُدُّ فِي النَّاسِ لَمَّا بَلَغَهُ مِنْ حُلُوتِهِ بِعَلِيٍّ عَلَيْهِ السَّلَامُ.

He returned from his^{asws} presence and isolated himself during his day and did not permit anyone up to the night, and Umar hovered among the people due to what had reached him from his isolating with Ali^{asws}.

فَبَاتَ فِي لَيْلَتِهِ، فَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَنَامِهِ مُتَمَلِّئاً لَهُ فِي مَجْلِسِهِ، فَقَامَ إِلَيْهِ أَبُو بَكْرٍ لِيُسَلِّمَ عَلَيْهِ، فَوَلَّى وَجْهَهُ، فَصَارَ مُقَابِلَ وَجْهِهِ، فَسَلَّمَ عَلَيْهِ فَوَلَّى عَنْهُ وَجْهَهُ.

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

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! هَلْ أَمَرْتَ بِأَمْرٍ فَلَمْ أَفْعَلْ؟

Abu Bakr said to him^{saww}, 'O Rasool-Allah^{saww}! Did you^{saww} order me with any order I did not do?'

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَرُدُّ السَّلَامَ عَلَيْكَ وَ قَدْ عَادَيْتَ اللَّهَ وَ رَسُولَهُ وَ عَادَيْتَ مَنْ وَالَاهُ اللَّهُ وَ رَسُولُهُ! رُدِّ الْحَقَّ إِلَى أَهْلِهِ.

Rasool-Allah^{saww} said: 'Should I^{azwj} return the greetings unto you and you have opposed Allah^{azwj} and His^{azwj} Rasool^{saww} and opposed the one Allah^{azwj} and His^{azwj} Rasool^{saww} had appointed? Return the right to its rightful one!'

قَالَ: فُقُلْتُ: مَنْ أَهْلُهُ؟ قَالَ: مَنْ عَاتَبَكَ عَلَيْهِ، وَ هُوَ عَلَيَّ. قَالَ: فَقَدْ رَدَدْتُ عَلَيْهِ يَا رَسُولَ اللَّهِ بِأَمْرِكَ.

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

قَالَ: فَأَصْبَحَ وَ بَكَى، وَ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: ابْسُطْ يَدَكَ، فَبَايَعَهُ وَ سَلَّمَ إِلَيْهِ الْأَمْرَ.

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

وَ قَالَ لَهُ: أَخْرِجْ إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأُخْرِجُ النَّاسَ بِمَا رَأَيْتُ فِي لَيْلَتِي وَ مَا جَرَى بَيْنِي وَ بَيْنَكَ، فَأُخْرِجُ نَفْسِي مِنْ هَذَا الْأَمْرِ وَ أَسَلِّمُ عَلَيْكَ بِالْأَمْرِ؟

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

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: نَعَمْ.

He (the narrator) said, 'Ali^{asws} said: 'Yes'.

فَخَرَجَ مِنْ عِنْدِهِ مُتَعَبِراً لَوْنُهُ عَالِياً نَفْسُهُ، فَصَادَفَهُ عُمَرُ وَ هُوَ فِي طَلْبِهِ. فَقَالَ: مَا حَالُكَ يَا حَلِيقَةَ رَسُولِ اللَّهِ ..؟

He went out from his^{asws} presence, changed of colour, feeling high within himself, but Umar blocked him and he was searching for him. He said, 'What is your state, O caliph of Rasool-Allah^{saww}?'

فَأَخْبَرَهُ بِمَا كَانَ مِنْهُ وَ مَا رَأَى وَ مَا جَرَى بَيْنَهُ وَ بَيْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ.

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

فَقَالَ عُمَرُ: أَنْشُدْكَ بِاللَّهِ يَا خَلِيفَةَ رَسُولِ اللَّهِ أَنْ تَعْتَرَّ بِسِحْرِ بَنِي هَاشِمٍ! فَلَيْسَ هَذَا بِأَوَّلِ سِحْرِ مِنْهُمْ ..

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

فَمَا زَالَ بِهِ حَتَّى رَدَّهُ عَنْ رَأْيِهِ وَ صَرَفَهُ عَنْ عَزْمِهِ، وَ رَعَبَهُ فِيمَا هُوَ فِيهِ، وَ أَمَرَهُ بِالْتَّبَاتِ [عَلَيْهِ] وَ الْقِيَامِ بِهِ.

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

قَالَ: فَأَتَى عَلِيَّ عَلَيْهِ السَّلَامُ الْمَسْجِدَ لِلْمِيعَادِ، فَلَمْ يَرَ فِيهِ مِنْهُمْ أَحَدًا، فَأَحْسَ بِالشَّرِّ مِنْهُمْ، فَفَعَدَ إِلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَمَرَّ بِهِ عُمَرُ فَقَالَ: يَا عَلِيُّ دُونَ مَا تَرُومُ خَرْطُ الْفَتَادِ، فَعَلِمَ بِالْأَمْرِ وَ قَامَ وَ رَجَعَ إِلَى بَيْتِهِ.

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

2- ج: وَ رَوَى مُرْسَلًا مِثْلَهُ.

And it is reported (in the book 'Al-Ihtijaj) by an unbroken chain – similar to it.²

3- فس: أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ ابْنِ الْعَبَّاسِ بْنِ الْجَرِيشِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ - بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَسْجِدِ وَ النَّاسُ مُجْتَمِعُونَ - بِصَوْتٍ عَالٍ: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَاهُمْ.

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

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

¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 1

² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 2

فَقَالَ ابْنُ عَبَّاسٍ: يَا أَبَا الْحَسَنِ لِمَ قُلْتَ مَا قُلْتَ؟! قَالَ: قَرَأْتُ شَيْئاً مِنَ الْقُرْآنِ. قَالَ: لَقَدْ قُلْتَهُ لِأَمْرٍ؟

Ibn Abbas said, 'O Abu Al-Hassan^{asws}! Why did you^{asws} say what you^{asws} said: 'He^{asws} said: 'I^{asws} (only) recited something from the Quran'. He said, 'Did you^{asws} said it for a (particular) matter?'

قَالَ: نَعَمْ، إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا، فَتَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ اسْتَحْلَفَ أَبَا بَكْرٍ؟

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

قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْصَى إِلَّا إِلَيْنِكَ. قَالَ: فَهَلَا بَايَعْتَنِي؟! قَالَ: اجْتَمَعَ النَّاسُ عَلَى أَبِي بَكْرٍ فَكُنْتُ مِنْهُمْ.

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: كَمَا اجْتَمَعَ أَهْلُ الْعِجْلِ عَلَى الْعِجْلِ، هَاهُنَا فُتِنْتُمْ، وَ مَثَلُكُمْ كَمَثَلِ الذِّبْيِ اسْتَوْفَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلْمَاتٍ لَا يُبْصِرُونَ صُمْ بِكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ.

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

4- ير: مُحَمَّدُ بْنُ عَيْسَى، عَنِ ابْنِ أَبِي عُمَيْرٍ وَ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنِ أَبِي عُمَارَةَ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

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

'From Abu Abdullah^{asws}.

وَ عُثْمَانُ بْنُ عَيْسَى، عَنِ ابْنِ بَنِي تَعْلَبٍ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَقِيَ أَبَا بَكْرٍ، فَاحْتَجَّ عَلَيْهِ. ثُمَّ قَالَ لَهُ: أَمَا تَرْضَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَيْنِي وَ بَيْنَكَ؟! قَالَ: وَ كَيْفَ لِي بِهِ؟

And Usman Bin Isa, from Aban Bin Taghlab,

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

³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 3

فَأَخَذَ بِيَدِهِ وَ أَتَى مَسْجِدَ قُبَا، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِ، فَقَضَى عَلَى أَبِي بَكْرٍ. فَرَجَعَ أَبُو بَكْرٍ مَدْعُورًا، فَلَقِيَ عُمَرَ فَأَخْبَرَهُ، فَقَالَ: مَا لَكَ؟! أَمَا عَلِمْتَ سِحْرَ بَنِي هَاشِمٍ.

He^{asws} grabbed his hand and came to Masjid Quba, and there was Rasool-Allah^{saww}. He^{saww} judged against Abu Bakr. Abu Bakr returned frightened. He met Umar and informed him. He said, 'What is the matter with you? Do you not know of the sorcery of the Clan of Hashim^{as?}'⁴

5- يج: سَعْدٌ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، مِثْلَهُ.

(The book Al-Kharaij Wal Jaraih) – Sa'ad, from Muhammad Bin Isa – similar to it.⁵

6, 7- ختص، ير: بَعْضُ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ حَمَّادٍ، عَنْ أُخِيهِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ مُوسَى، عَنْ زِيَادِ بْنِ الْمُنْذِرِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَقِيَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَبَا بَكْرٍ فِي بَعْضِ سِكَكِ الْمَدِينَةِ. فَقَالَ: ظَلَمْتَ وَ فَعَلْتَ. فَقَالَ: وَ مَنْ يَعْلَمُ ذَلِكَ؟ قَالَ: يَعْلَمُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – From Muhammad Bin Hammad, from his brother Ahmad, from Ahmad Bin Musa, from Ziyad Bin Al Munzir,

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

قَالَ: وَ كَيْفَ لِي بِرَسُولِ اللَّهِ- صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ- حَتَّى يُغْلِبَنِي ذَلِكَ؟ لَوْ أَتَانِي فِي الْمَنَامِ فَأَخْبَرَنِي لَقَبِلْتُ ذَلِكَ.

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

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: فَأَنَا أُدْخِلُكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، [فَأَدْخَلَهُ] مَسْجِدَ قُبَا، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي مَسْجِدِ قُبَا. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اعْتَرَلْ عَنْ ظُلْمِ أَمِيرِ الْمُؤْمِنِينَ- عَلَيْهِ السَّلَامُ-.

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

فَخَرَجَ مِنْ عِنْدِهِ، فَلَقِيَهُ عُمَرُ، فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ لَهُ: اسْكُتْ! أَمَا عَرَفْتَ سِحْرَ بَنِي عَبْدِ الْمُطَّلِبِ..

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

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

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

⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 6 & 7

8- ير: الحَجَّالُ، عَنِ اللُّؤلُؤِيِّ، عَنِ ابْنِ سِنَانٍ، عَنِ ابْنِ بَطَّائِنِي، عَنِ عِمْرَانَ الحَلْبِيِّ، عَنِ ابْنِ بَنِي تَعْلَبِ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَقِيَ أَبَا بَكْرٍ. فَقَالَ: يَا أَبَا بَكْرٍ مَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - أَمَرَكَ أَنْ تُسَلِّمَ عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ، وَ أَمَرَكَ بِاتِّبَاعِي؟

(The book) (Basaair Al Darajaat) – From Al Luluie, from Ibn Sinan, from Al Batainy, from Imran Al Halby, from Aban Bin Taglib,

‘From Abu Abdullah^{asws} having said: ‘Ali^{asws} met Abu Bakr. He^{asws} said: ‘O Abu Bakr! Don’t you know that Rasool-Allah^{saww} ordered you to greet unto me^{asws} as ‘Amir Al-Momineen’, and ordered you with following me^{asws}?’

قَالَ: فَأَقْبَلَ يُتَوَهُمُ عَلَيْهِ. فَقَالَ لَهُ: اجْعَلْ بَيْنِي وَ بَيْنَكَ حَكَمًا. قَالَ: قَدْ رَضِيتُ فَاجْعَلْ مَنْ شِئْتَ. قَالَ: اجْعَلْ بَيْنِي وَ بَيْنَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. قَالَ: فَأَعْتَنَّمَهَا الْأَخْرُ وَ قَالَ: قَدْ رَضِيتُ.

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

قَالَ: فَأَخَذَ بِيَدِهِ فَذَهَبَ إِلَى مَسْجِدِ قُبَا. قَالَ: فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَاعِدٌ فِي مَوْضِعِ المِخْرَابِ. فَقَالَ لَهُ: هَذَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - يَا أَبَا بَكْرٍ.

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

فَقَالَ رَسُولُ اللَّهِ: يَا أَبَا بَكْرٍ! أَلَمْ أَمُرْكَ بِالتَّسْلِيمِ لِعَلِيِّ وَ اتِّبَاعِهِ؟ قَالَ: بَلَى يَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - . قَالَ: فَادْفَعْ الأَمْرَ إِلَيْهِ. قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ. فَجَاءَهُ وَ لَيْسَ هَمُّهُ إِلَّا ذَلِكَ، وَ هُوَ كَيِّبٌ.

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

قَالَ: فَلَقِي عُمُرُ، قَالَ: مَا لَكَ يَا أَبَا بَكْرٍ؟ قَالَ: لَقِيتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - وَ أَمَرَنِي بِدَفْعِ هَذِهِ الأُمُورِ إِلَى عَلِيٍّ. فَقَالَ: أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ؟ هَذَا سِحْرٌ.

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

قَالَ: فَقَلَبَ الأَمْرَ عَلَيَّ مَا كَانَ.

He (the narrator) said, ‘He overturned the command to what it had been’.⁷

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

9- يج: عَنِ الصَّفَّارِ، مِثْلَهُ.

(The book) 'Al-Khraj Wa Al-Jaraih) – from Al-Saffar – similar to it.⁸

10- ير: أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ هَارُونَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَبِي بَكْرٍ: هَلْ أَجْعَلُ بَيْنِي وَبَيْنَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ فَقَالَ: نَعَمْ.

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

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

فَخَرَجَا إِلَى مَسْجِدِ قُبَا، فَصَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ رَكَعَتَيْنِ، فَإِذَا هُوَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَالَ: يَا أَبَا بَكْرٍ عَلَى هَذَا عَاهَدْتُكَ، فَصِرْتَ بِهِ؟

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

فَرَجَعَ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَجْلِسُ هَذَا الْمَجْلِسَ. فَلَقِيَ عُمَرَ، فَقَالَ: مَا لَكَ؟ قَالَ: قَدْ وَ اللَّهِ ذَهَبَ بِي فَأَرَانِي رَسُولَ اللَّهِ.

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

فَقَالَ عُمَرُ: أَمَا نَذُكُرُ يَوْمًا كُنَّا مَعَهُ، فَأَمَرَ شَجَرَتَيْنِ فَأَلْتَقَتَا، فَفَضَى حَاجَتَهُ خَلْفَهُمَا، ثُمَّ أَمَرَهُمَا فَتَمَرَّقَتَا؟

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

قَالَ أَبُو بَكْرٍ: أَمَّا إِذَا قُلْتُ ذَا، فَإِنِّي دَخَلْتُ أَنَا وَهُوَ فِي الْعَارِ فَقَالَ بِيَدِهِ فَمَسَحَهَا عَلَيْهِ فَعَادَ يَنْسِجُ الْعُنْكَبُوتَ كَمَا كَانَ، ثُمَّ قَالَ: أَلَا أُرِيكَ جَعْفَرًا وَ أَصْحَابَهُ تَعَوْمٌ بِهِمْ سَفِينَتُهُمْ فِي الْبَحْرِ؟ قُلْتُ: بَلَى،

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

قَالَ: فَمَسَحَ يَدَهُ عَلَى وَجْهِهِ، فَرَأَيْتُ جَعْفَرًا وَ أَصْحَابَهُ تَعَوْمٌ بِهِمْ سَفِينَتُهُمْ فِي الْبَحْرِ، فَيَوْمَئِذٍ عَرَفْتُ أَنَّهُ سَاحِرٌ، فَرَجَعُ إِلَى مَكَانِهِ.

⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 9

He (Abu Bakr) said, 'He^{saww} wiped his^{saww} hand upon my face and I saw Ja'far^{as} and his^{as} companions being tossed around with their ship in the sea. So, on that day I recognised that he^{saww} is a sorcerer'. He returned to his place".⁹

11، 12 - خصص، ير: عَبَادُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ، عَنْ عَيْتَمِ بْنِ أَسْلَمَ، عَنْ مُعَاوِيَةَ الدُّهْنِيِّ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَيَّ عَلَيَّ السَّلَامُ فَقَالَ لَهُ: إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مَا تَحَدَّثَ إِلَيْنَا فِي أَمْرِكَ حَدِيثًا بَعْدَ يَوْمِ الْوَلَايَةِ، وَ أَنَا أَشْهَدُ أَنَّكَ مَوْلَايَ، مُفِرٌّ لَكَ بِدَلِّكَ، وَ قَدْ سَلَّمْتُ عَلَيْكَ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأَمْرَةِ الْمُؤْمِنِينَ،

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

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

وَ أَحْبَبْنَا رَسُولَ اللَّهِ: أَنَّكَ وَصِيْبُهُ وَ وَارِثُهُ وَ خَلِيفَتُهُ فِي أَهْلِهِ وَ نِسَائِهِ، وَ لَمْ يَخْلُ بَيْنَكَ وَ بَيْنَ ذَلِكَ، وَ صَارَ مِيرَاثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَيْكَ وَ أَمْرُ نِسَائِهِ، وَ لَمْ يُجْبِرْنَا بِأَنَّكَ خَلِيفَتُهُ مِنْ بَعْدِهِ، وَ لَا جُزْمَ لَنَا فِي ذَلِكَ فِيمَا بَيْنَنَا وَ بَيْنَكَ، وَ لَا دَنْبَ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ اللَّهِ تَعَالَى.

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

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ أَرْتَيْتَكَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - حَتَّى يُخْبِرَكَ أَبِي أَوْلَى بِالْأَمْرِ الَّذِي أَنْتَ فِيهِ مِنْكَ وَ مِنْ غَيْرِكَ وَ إِنْ لَمْ تَرْجِعْ عَمَّا أَنْتَ فِيهِ فَتَكُونَ كَافِرًا.

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

قَالَ أَبُو بَكْرٍ: إِنْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ، حَتَّى يُخْبِرَنِي بِبَعْضِ هَذَا لَا تَكْتَفِيْتُ بِهِ. قَالَ: فَوَافِي إِذَا صَلَّيْتَ الْمَغْرِبَ.

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

قَالَ: فَارْجِعْ إِلَيْهِ بَعْدَ الْمَغْرِبِ، فَأَخَذَ بِيَدِهِ وَ خَرَجَ بِهِ إِلَى مَسْجِدِ قُبَا، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسٌ فِي الْقِبْلَةِ.

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

⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 10

فَقَالَ: يَا عَتِيقُ وَتَبَّتْ عَلَى عَلِيٍّ - عَلَيْهِ السَّلَامُ - وَ جَلَسْتَ مَجْلِسَ النَّبُوَّةِ، وَ قَدْ تَقَدَّمْتُ إِلَيْكَ فِي ذَلِكَ، فَانزِعْ هَذَا السِّرْبَالَ الَّذِي تَسْرُبْتُهُ، فَخَلِّهِ لِعَلِيٍّ وَ إِلَّا فَمَوْعِدُكَ النَّارُ.

He^{saww} said: 'O Ateeq! You pounced upon Ali^{asws} and sat in the seat of Prophet-hood, and I^{saww} had forewarned you regarding that, so take off this dress (caliphate) which you have worn, and leave it for Ali^{asws}, or else your appointment is the Fire'.

قَالَ: ثُمَّ أَخَذَ بِيَدَيْهِ فَأَخْرَجَهُ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَشَى عَنْهُمَا.

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

قَالَ فَانطَلَقَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى سَلْمَانَ فَقَالَ: يَا سَلْمَانُ أَمَا عَلِمْتَ أَنَّهُ كَانَ مِنَ الْأَمْرِ كَذَا وَ كَذَا. فَقَالَ: لَيْشَهْرَنَّا بِكَ، وَ لِيَأْتِيَنَّ صَاحِبَهُ، وَ لِيُخْبِرَنَّهُ بِالْخَبَرِ.

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

قَالَ: فَصَحَّحَكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: إِنَّمَا أَنْ يُخْبِرَ صَاحِبَهُ فَيَفْعَلَ ثُمَّ لَا وَ اللَّهُ لَا يَذْكُرُ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ، هُمَا أَنْظَرُ لِأَنْفُسِهِمَا مِنْ ذَلِكَ.

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

قَالَ: فَتَقِي أَبُو بَكْرٍ عُمَرَ، فَقَالَ لَهُ: أَرَأَيْتَ عَلِيٍّ .. كَذَا وَ كَذَا، وَ صَنَعَ كَذَا وَ كَذَا.

He (the narrator) said, 'Abu Bakr met Umar. He said to him, 'Ali^{asws} showed me such and such, and did such and such with me'.

فَقَالَ لَهُ عُمَرُ: وَيْلَكَ مَا أَقَلَّ عَقْلُكَ، فَوَ اللَّهُ مَا أَنْتَ فِيهِ السَّاعَةَ لَيْسَ إِلَّا مِنْ بَعْضِ سِحْرِ ابْنِ أَبِي كَبْشَةَ، قَدْ نَسِيتَ سِحْرَ بَنِي هَاشِمٍ، وَ مِنْ أَيْنَ يَرْجِعُ مُحَمَّدٌ؟ وَ لَا يَرْجِعُ مِنْ مَاتَ، إِنَّ مَا أَنْتَ فِيهِ أَعْظَمُ مِنْ سِحْرِ بَنِي هَاشِمٍ، فَتَقَلَّدْ هَذَا السِّرْبَالَ وَ مَرِّ فِيهِ.

Umar said to him, 'Woe be unto you! How little is your intellect! By Allah^{azwj}! What you are in at the moment, isn't except from part of sorcery of Ibn Abu Kabasha (Rasool-Allah^{saww})! Have you forgotten the sorcery of the Clan of Hashim^{as}? And where will Muhammad^{saww} return from? And the one who dies, does not return. Surely, what you are in is greatest of the sorceries of Clan of Hashim^{as}, therefore collar yourself with this dress (caliphate) and walk in it'¹⁰.

13- يج: عَنِ الصَّفَّارِ، مِثْلَهُ.

¹⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 11 & 12

(The book) 'Al-Kharaij Wa Al-Jaraih' – From Al-Saffar – similar to it.¹¹

14- ير: أحمد بن إسحاق، عن الحسن بن عباس بن جريش، عن أبي جعفر عليه السلام قال: سأل أبا عبد الله عليه السلام رجلاً من أهل بيته عن سورة إننا أنزلناه في ليلة القدر. فقال: وإلك! سألت عن عظيم، إياك و السؤال عن مثل هذا، فقام الرجل.

(The book) 'Basaair al Darajaat' – Ahmad Bin Is'haq, from al Hassan Bin Abbas Bin Jareysh,

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

قال: فأنتبه يوماً، فأقبلت عليه فسألته، فقال: إننا أنزلناه نور عند الأنبياء و الأوصياء، لا يريدون حاجة من السماء و لا من الأرض إلا ذكروها لذلك النور فأتاهم بما.

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

و إن مما ذكر علي بن أبي طالب عليه السلام له من الحوائج: أنه قال لأبي بكر يوماً لا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم.. : فأشهد أن رسول الله صلى الله عليه و آله مات شهيداً، وإياك أن تقول: إنه ميت، و الله ليأتينك، فأتى الله إذا جاءك الشيطان غير متمثل به.

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

فَعَجِبَ بِهِ أَبُو بَكْرٍ فَقَالَ: إِنْ جَاءَنِي وَ اللَّهُ أَطَعْتُهُ وَ خَرَجْتُ مِمَّا أَنَا فِيهِ.

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

قال: فذكر أمير المؤمنين لذلك النور، فعرج إلى أرواح النبيين، فإذا محمد صلى الله عليه و آله قد أليس وجهه ذلك النور، و أتى و هو يقول: يا أبا بكر آمن بعلي و بأحد عشر من ولده، إنهم مثلي إلا النبوة، و ثبت إلى الله برّ ما في يدك إليهم، فإنه لا حق لك فيه.

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

¹¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 13

are like me^{saww} except for the Prophet-hood, and repent to Allah^{azwj} by returning what is in your hands, to them^{asws}, for surely there is no right for you in it’.

قَالَ: ثُمَّ ذَهَبَ فَلَمْ يُر. فَقَالَ أَبُو بَكْرٍ: أَجْمَعُ النَّاسَ فَأَخْطُبُهُمْ بِمَا رَأَيْتُ، وَ أُنْبِرُ إِلَى اللَّهِ بِمَا أَنَا فِيهِ إِلَيْكَ يَا عَلِيُّ، عَلَى أَنْ تُؤْمِنَنِي؟ قَالَ: مَا أَنْتَ بِفَاعِلٍ، وَ لَوْ لَا أَنَّكَ تَنْسَى مَا رَأَيْتَ لَفَعَلْتَ.

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

قَالَ: فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عُمَرَ، وَ رَجَعَ نُورٌ إِنَّا أَنْزَلْنَاهُ إِلَى عَلِيٍّ، فَقَالَ لَهُ: قَدْ اجْتَمَعَ أَبُو بَكْرٍ مَعَ عُمَرَ.

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

فَقُلْتُ: أَوْ عَلِمَ النُّورُ؟ قَالَ: إِنَّ لَهُ لِسَانًا نَاطِقًا وَ بَصْرًا نَافِذًا يَتَجَسَّسُ الْأَخْبَارَ لِلْأَوْصِيَاءِ عَلَيْهِمُ السَّلَامُ، وَ يَسْتَمِعُ الْأَسْرَارَ، وَ يَأْتِيهِمْ بِتَفْسِيرِ كُلِّ أَمْرٍ يَكْتُمُهُ بِهِ أَعْدَاؤُهُمْ.

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

فَلَمَّا أَخْبَرَ أَبُو بَكْرٍ الْمُخَبَّرَ عُمَرَ، قَالَ: سَحَرَكَ، وَ إِنَّمَا لَفِي بَنِي هَاشِمٍ لَقْدِيمَةٌ.

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

قَالَ: ثُمَّ قَامَا يُخْبِرَانِ النَّاسَ، فَمَا دَرِيَا مَا يَقُولَانِ. قُلْتُ: لِمَاذَا؟ قَالَ: لِأَنَّهُمَا قَدْ نَسِيَاهُ. وَ جَاءَ النُّورُ فَأَخْبَرَ عَلِيًّا عَلَيْهِ السَّلَامُ حَبْرَهُمَا، فَقَالَ: بُعْدًا لَهُمَا كَمَا بَعْدَتْ مَمُودُ.

He (Abu Ja’far^{asws}) said: ‘Then they both stood up to inform the people but they did not know what they should be saying’. I said, ‘Why is that so?’ He^{asws} said: ‘Because they had both forgotten it. And the Noor came and informed Ali^{asws} of their news. He^{asws} said: ‘Remoteness be for them both, **as was remoteness (for the people) of Samood! [11:95]**’.¹²

15- **بيج: رُوِيَ عَنْ سَلْمَانَ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَلَغَهُ عَنْ عُمَرَ ذِكْرُ شَيْعَتِهِ، فَاسْتَقْبَلَهُ فِي بَعْضِ طُرُقَاتِ بَسَاتِينِ الْمَدِينَةِ، وَ فِي يَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَوْسٌ عَرَبِيَّةٌ.**

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

¹² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 14

فَقَالَ: يَا عُمَرُ، بَلَّغْنِي عَنْكَ ذِكْرَكَ لِشِيعَتِي. فَقَالَ: ارْبِعْ عَلَيَّ ظَلْعَكَ.

He^{asws} said: 'O Umar! It reached me from you that you mentioned my^{asws} Shias'. He said, 'Four upon your^{asws} limping (weakness)'.

فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّكَ لَهَا هُنَا، ثُمَّ رَمَى بِالْقَوْسِ عَلَى الْأَرْضِ فَإِذَا هِيَ تُعْبَانُ كَالْبَعِيرِ فَاعْتَرَفَ فَاهُ وَ قَدْ أَقْبَلَ نَحْوَ عُمَرَ لِيَتَلْعَهُ. فَصَاحَ عُمَرُ: اللَّهُ اللَّهُ يَا أَبَا الْحَسَنِ، لَا عُذْتُ بِغَدَاهَا فِي شَيْءٍ، وَ جَعَلَ يَتَضَرَّعُ إِلَيْهِ،

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

فَضْرَبَ يَدَهُ إِلَى الثُّعْبَانِ، فَعَادَتِ الْقَوْسُ كَمَا كَانَتْ، فَمَرَّ عُمَرُ إِلَى بَيْتِهِ مَرْعُوبًا.

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

قَالَ سَلْمَانُ: فَلَمَّا كَانَ فِي اللَّيْلِ دَعَانِي عَلِيُّ عَلَيْهِ السَّلَامُ فَقَالَ: صِرْ إِلَى عُمَرَ، فَإِنَّهُ حَمَلَ إِلَيْهِ مَالٌ مِنْ نَاحِيَةِ الْمَشْرِقِ وَ لَمْ يَعْلَمْ بِهِ أَحَدٌ، وَ قَدْ عَزَمَ أَنْ يَحْتَسِبَهُ، فَقُلْ لَهُ: يَقُولُ لَكَ عَلِيُّ: أُخْرِجْ إِلَيْكَ مَالٌ مِنْ نَاحِيَةِ الْمَشْرِقِ، فَفَرِّقْهُ عَلَى مَنْ جُعِلَ لَهُمْ، وَ لَا تَحْسِبْهُ فَأَفْضَحَكَ.

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

قَالَ سَلْمَانُ: فَأَدَيْتُ إِلَيْهِ الرِّسَالَةَ. فَقَالَ: حَيَّرَنِي أَمْرُ صَاحِبِكَ، مِنْ أَيْنَ عَلِمَ بِهِ؟ فَقُلْتُ: وَ هَلْ يَخْفَى عَلَيْهِ مِثْلُ هَذَا؟

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

فَقَالَ لِسَلْمَانَ: اقْبَلْ مِنِّي أَقْوَلُ لَكَ، مَا عَلَيَّ إِلَّا سَاحِرٌ، وَ إِنِّي لَمُشْفِقٌ عَلَيْكَ مِنْهُ، وَ الصَّوَابُ أَنْ تُفَارِقَهُ وَ تَصِيرَ فِي جُمَّلِنَا.

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

قُلْتُ: بِئْسَ مَا قُلْتَ، لَكِنَّ عَلِيًّا وَرَثَ مِنْ أَسْرَارِ النَّبُوَّةِ مَا قَدْ رَأَيْتَ مِنْهُ وَ مَا هُوَ أَكْبَرُ مِنْهُ. قَالَ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ: السَّمْعُ وَ الطَّاعَةُ لِأَمْرِكَ.

I said, 'Evil is what you are saying. But Ali^{asws} is from the secrets of the Prophet-hood. What you have seen from him^{asws}, and whatever, he^{asws} is greater than it'. He said, 'Return to him^{asws} and say to him^{asws}, 'The listening and the obedience is to your^{asws} orders'.

فَرَجَعْتُ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ عَلَيْهِ السَّلَامُ: أُحَدِّثُكَ بِمَا جَرَى بَيْنَكُمَا؟ فَقُلْتُ: أَنْتَ أَعْلَمُ بِهِ مِنِّي.

I^{ra} returned to Ali^{asws}. He^{asws} said: 'Shall I^{asws} narrated to you of what flowed between the two of you?' I^{ra} said, 'You^{ra} are more knowing with it than I^{ra} am'.

فَتَكَلَّمَ بِكُلِّ مَا جَرَى بَيْنَنَا، ثُمَّ قَالَ: إِنَّ رُعبَ التُّعْبَانِ فِي قَلْبِهِ إِلَى أَنْ يَمُوتَ.

He^{asws} spoke will all what had flowed between us, then said: 'The fear of the serpent will be in his heart until he dies'¹³.

16- قب: عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ وَ زِيَادُ بْنُ الْمُنْذِرِ وَ الْحَسَنُ بْنُ الْعَبَّاسِ ابْنُ جَرِيشٍ، كُلُّهُمْ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ.

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

وَ أَبَانُ بْنُ تَغْلِبٍ وَ مُعَاوِيَةُ بْنُ عَمَّارٍ وَ أَبُو سَعِيدٍ الْمُكَارِي، كُلُّهُمْ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَقِيَ الْأَوَّلَ فَاسْتَجَّ عَلَيْهِ. ثُمَّ قَالَ: أَلْتَرْضَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَيْنِي وَ بَيْنَكَ؟ فَقَالَ: وَ كَيْفَ لِي بِذَلِكَ؟

'From Abu Ja'far^{asws}.

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

'From Abu Abdullah^{asws}: 'Amir Al-Momineen^{asws} met the first one (Abu Bakr) and argued against him. Then he^{asws} said: 'Will you agree with Rasool-Allah^{azwj} being (a judge) between me^{asws} and you?' He said, 'And how can that be for me?'

فَأَخَذَ يَدَهُ فَأَتَى بِهِ مَسْجِدَ قُبَا، فَإِذَا رَسُولُ اللَّهِ فِيهِ، فَقَضَى لَهُ عَلَى الْأَوَّلِ .. الْقِصَّةَ.

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

17- كشف: عَنْ عَبْدِ خَيْرٍ، قَالَ: اجْتَمَعَ عِنْدَ عُمَرَ جَمَاعَةٌ مِنْ قُرَيْشٍ، فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَتَدَاكَّرُوا الشَّرْفَ، وَ عَلِيُّ عَلَيْهِ السَّلَامُ سَاكِتٌ، فَقَالَ عُمَرُ: مَا لَكَ يَا أَبَا الْحَسَنِ سَاكِنًا؟ وَ كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ كَرِهَ الْكَلَامَ، فَقَالَ عُمَرُ: لَتَقُولَنَّ يَا أَبَا الْحَسَنِ،

(The book) 'Kashf Al-Ghumma' – A group from Quraysh gathered in the presence of Umar, among them being Ali^{asws} Bin Abu Talib^{asws}. They mentioned the nobles, and Ali^{asws} was silent. Umar said, 'What is the matter with you^{asws}, O Abu Al-Hassan^{asws}, being silent?' And Ali^{asws} used to dislike the speaking (among them). Umar said, 'Speak, O Abu Al-Hassan^{asws}!'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ:

وَ بِنَا أَعَزَّ شَرَايِعَ الْإِسْلَامِ

اللَّهُ أَكْرَمَنَا بِنَبِيِّهِ

¹³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 15

¹⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 16

فِيهِ الْجَمَاعِمَ عَنْ فِرَاحِ الْهَامِ
بِفَرَائِضِ الْإِسْلَامِ وَالْأَحْكَامِ

فِي كُلِّ مُعْتَرِكٍ تُزِيلُ سُيُوفُنَا
وَ يَزُورُنَا جِبْرِيْلُ فِي أَبْيَاتِنَا

Ali^{asws} said (a poem): ‘Allah^{azwj} Honoured us^{asws} with helping His^{azwj} Prophet^{saww}, and by us^{asws} the Laws of Al-Islam were strengthened. In every battle our^{asws} swords engaged in it the skulls of the important fighters, and Jibraeel^{as} visits us^{asws} in our^{asws} houses with the Obligations of Al-Islam and the Ordinances.

وَ مُحَرِّمِ لِلَّهِ كُلِّ حَرَامٍ
وَ نِظَامِهَا وَ زَمَانِ كُلِّ زَمَانٍ
وَ نُقِيمِ رَأْسِ الْأَصْيَدِ الْقَمَقَامِ
فَالْحَمْدُ لِلرَّحْمَنِ ذِي الْإِنْعَامِ

فَنَكُونُ أَوَّلَ مُسْتَجِلِّ حِلَّةٍ
نُحْنُ الْحَيَاةِ مِنَ الْبَرِيَّةِ كَلِّهَا
إِنَّا لَنَمْنَعُ مَنْ أَرَدْنَا مَنَعَهُ
وَ تَرُدُّ عَادِيَتَهُ الْحَمِيمِ سُيُوفَنَا

So we^{asws} became the first ones to permit His^{azwj} Permissible(s), and prohibiting for Allah^{azwj} every Prohibition. We^{asws} are the best ones of the citizens, all of them, and its system, and rein of all reins. We^{asws} tend to prevent the ones we^{asws} want to prevent, and we^{asws} straighten the head of the standing hunter, and our^{asws} swords returned returning the armies, and the Praise is for the Beneficent, with the Bounties”¹⁵

18- إِرْشَادُ الْقُلُوبِ: رُوِيَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: أَنَّ أَبَا بَكْرٍ لَقِيَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي سِكَّةِ بَنِي النَّجَّارِ، فَسَلَّمَ عَلَيْهِ وَ صَافَحَهُ وَ قَالَ لَهُ: يَا أَبَا الْحَسَنِ! أَيْ نَفْسِكَ شَيْءٌ مِنْ اسْتِخْلَافِ النَّاسِ إِتَائِي، وَ مَا كَانَ مِنْ يَوْمِ السَّقِيْقَةِ، وَ كَرَاهِيَتِكَ الْبَيْعَةَ؟

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

وَ اللَّهُ مَا كَانَ ذَلِكَ مِنْ إِزَادَتِي، إِلَّا أَنَّ الْمُسْلِمِينَ اجْتَمَعُوا عَلَى أَمْرٍ لَمْ يَكُنْ لِي أَنْ أُحَالِفَ عَلَيْهِمْ فِيهِ، لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: لَا يَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالِ.

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

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ، أُمَّتُهُ الَّذِينَ أَطَاعُوهُ فِي عَهْدِهِ مِنْ بَعْدِهِ، وَ أَخَذُوا بِحُدَاةِ، وَ أَوْفُوا بِ مَا عَاهَدُوا اللَّهَ عَلَيْهِ، وَ لَمْ يُبَدِّلُوا وَ لَمْ يَغَيِّرُوا.

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

¹⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 17

قَالَ لَهُ أَبُو بَكْرٍ: وَ اللَّهُ يَا عَلِيُّ لَوْ شَهِدَ عِنْدِي السَّاعَةَ مَنْ أَتَى بِهِ أَنَّكَ أَحَقُّ بِهَذَا الْأَمْرِ سَلَّمْتُهُ إِلَيْكَ، رَضِي مَنْ رَضِيَ وَ سَخِطَ مَنْ سَخِطَ.

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

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ! فَهَلْ تَعْلَمُ أَحَدًا أَوْثَقَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَدْ أَخَذَ بِيَعْتِي عَلَيْكَ فِي أَرْبَعَةِ مَوَاطِنَ - وَ عَلَى جَمَاعَةٍ مَعَكَ فِيهِمْ: عُمَرُ وَ عُثْمَانُ - فِي يَوْمِ الدَّارِ، وَ فِي بَيْعَةِ الرِّضْوَانِ تَحْتَ الشَّجَرَةِ، وَ يَوْمَ جُلُوسِهِ فِي بَيْتِ أُمِّ سَلَمَةَ، وَ فِي يَوْمِ الْعَدِيرِ بَعْدَ رُجُوعِهِ مِنْ حَجَّةِ الْوَدَاعِ؟

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

فَقُلْتُمْ بِأَجْمَعِكُمْ: سَمِعْنَا وَ أَطَعْنَا اللَّهَ وَ رَسُولَهُ. فَقَالَ لَكُمْ: اللَّهُ وَ رَسُولُهُ عَلَيْكُمْ مِنَ الشَّاهِدِينَ.

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

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: فَلْيَشْهَدْ بَعْضُكُمْ عَلَى بَعْضٍ، وَ لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ، وَ مَنْ سَمِعَ مِنْكُمْ فَلْيَسْمَعْ مَنْ لَمْ يَسْمَعْ.

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

فَقُلْتُمْ: نَعَمْ يَا رَسُولَ اللَّهِ، وَ قُمْنَا بِأَجْمَعِكُمْ مُنْتَوِينَ رَسُولَ اللَّهِ وَ مُنْتَوِي بِكَرَامَةِ اللَّهِ لَنَا،

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

فَدَنَا عُمَرُ وَ ضَرَبَ عَلَى كَتِفِي وَ قَالَ بِحَضْرَتِكُمْ: بَخَّ بَخَّ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَانَا وَ مَوْلَى الْمُؤْمِنِينَ.

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

فَقَالَ أَبُو بَكْرٍ: لَقَدْ ذَكَّرْتَنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَمْرًا، لَوْ يَكُونُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ شَاهِدًا فَأَسْمَعُهُ مِنْهُ.

Abu Bakr said, 'You^{asws} have reminded me, O Amir Al-Momineen^{asws}, of a matter, if Rasool-Allah^{saww} happens to testify, I would listen from him^{saww}'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُ وَرَسُولُهُ عَلَيْكَ مِنَ الشَّاهِدِينَ، يَا أَبَا بَكْرٍ إِذَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَيًّا وَ يَقُولُ لَكَ إِنَّكَ ظَلَمْتَ لِي فِي أَحَدِ حَقِّي الَّذِي جَعَلَهُ اللَّهُ لِي وَرَسُولُهُ ذُنُوبَكَ وَ ذُنُوبَ الْمُسْلِمِينَ أ تُسَلِّمُ هَذَا الْأَمْرَ إِلَيَّ وَ تَخْلَعُ نَفْسَكَ مِنْهُ؟.

Amir Al-Momineen^{asws} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} are from the witnesses upon you, O Abu Bakr! When you see Rasool-Allah^{saww} alive and he^{saww} says to you that you are unjust to me^{asws} regarding one of my^{asws} rights which Allah^{azwj} and His^{azwj} Rasool^{saww} had made it to be for me^{asws} besides you and the Muslims, will you submit this command to me^{asws}, and vacate yourself from it?'

فَقَالَ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! وَ هَذَا يَكُونُ؟ أَرَى رَسُولَ اللَّهِ حَيًّا بَعْدَ مَوْتِهِ وَ يَقُولُ لِي ذَلِكَ!

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

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: نَعَمْ يَا أَبَا بَكْرٍ. قَالَ: فَأَرِنِي ذَلِكَ إِنْ كَانَ حَقًّا. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: اللَّهُ وَرَسُولُهُ عَلَيْكَ مِنَ الشَّاهِدِينَ إِنَّكَ تَفِي بِمَا قُلْتَ؟ قَالَ أَبُو بَكْرٍ: نَعَمْ.

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

فَضْرَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى يَدِهِ وَ قَالَ: تَسْعَى مَعِيَ نَحْوَ مَسْجِدِ قُبَا، فَلَمَّا وَرَدَاهُ تَقَدَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَدَخَلَ الْمَسْجِدَ وَ أَبُو بَكْرٍ مِنْ وَرَائِهِ، فَإِذَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي قِبْلَةِ الْمَسْجِدِ،

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

فَلَمَّا رَأَاهُ أَبُو بَكْرٍ سَقَطَ لَوَجْهِهِ كَالْمَعْشِيِّ عَلَيْهِ. فَنَادَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: ازْفَعْ رَأْسَكَ أَيُّهَا الضَّلِيلُ الْمَفْتُونُ. فَرَفَعَ أَبُو بَكْرٍ رَأْسَهُ وَ قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أ حَيَاةً بَعْدَ الْمَوْتِ يَا رَسُولَ اللَّهِ؟

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

فَقَالَ: وَئَيْلَكَ يَا أَبَا بَكْرٍ إِنَّ الَّذِي أَحْيَاهَا لَمْحِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He^{saww} said: 'Woe be unto you, O Abu Bakr! **Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]**'.

قَالَ: فَسَكَتَ أَبُو بَكْرٍ وَ شَخَصَتْ عَيْنَاهُ نَحْوَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ لَهُ: وَئَيْلَكَ يَا أَبَا بَكْرٍ نَسِيتَ مَا عَاهَدْتَ اللَّهُ وَرَسُولُهُ عَلَيْكَ فِي الْمَوَاطِنِ الْأَرْبَعَةِ لِعَلِّيَّ عَلَيْهِ السَّلَامُ؟ فَقَالَ: مَا أَنْسَاهَا يَا رَسُولَ اللَّهِ.

He (the narrator) said, 'Abu Bakr was silent and stared his eyes around Rasool-Allah^{saww}. He^{saww} said to him: 'Woe be unto you, O Abu Bakr! Have you forgotten what Allah^{azwj} and His^{azwj} Rasool^{saww} had covenanted upon you in four places for Ali^{asws}? He said, 'I had forgotten these, O Rasool-Allah^{saww}?'

فَقَالَ: مَا بَالُكَ الْيَوْمَ تُنَاشِدُ عَلِيًّا - عَلَيْهِ السَّلَامُ - وَعَلَيْهَا، وَ يُدَكِّرُكَ وَ تَقُولُ: نَسِيتُ ..؟! وَ قَصَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا جَرَى بَيْنَهُ وَ بَيْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ .. إِلَى آخِرِهِ، فَمَا نَقَصَ مِنْهُ كَلِمَةً وَ لَا زَادَ فِيهِ كَلِمَةً.

He^{saww} said: 'What is the matter with you today pleading Ali^{asws} upon it, and he^{asws} reminded you and you are saying, 'I forgot'? And Rasool-Allah^{saww} related what had flowed between him and Ali^{asws} up to its end. No word was reduced from it nor was a word increased upon it.

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ فَهَلْ مِنْ تَوْبَةٍ؟ وَ هَلْ يَغْفُو اللَّهُ عَنِّي إِذَا سَلَّمْتُ هَذَا الْأَمْرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ؟ قَالَ: نَعَمْ يَا أَبَا بَكْرٍ، وَ أَنَا الضَّامِنُ لَكَ عَلَى اللَّهِ ذَلِكَ إِنْ وَفَّيْتُ.

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

قَالَ: وَ غَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْهُمَا، فَتَشَبَّهْتُ أَبُو بَكْرٍ بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: اللَّهُ اللَّهُ فِيَّ يَا عَلِيُّ، صِرَ مَعِيَ إِلَى مِنْبَرِ رَسُولِ اللَّهِ حَتَّى أَعْلُو الْمِنْبَرَ فَأَقْصَ عَلَى النَّاسِ مَا شَاهَدْتُ وَ مَا رَأَيْتُ مِنْ رَسُولِ اللَّهِ وَ مَا قَالَ لِي وَ مَا قُلْتُ لَهُ وَ مَا أَمَرَنِي بِهِ، وَ أَخْلَعْتُ نَفْسِي عَنْ هَذَا الْأَمْرِ وَ أَسَلِمْتُهُ إِلَيْكَ.

He (the narrator) said, 'Rasool-Allah^{saww} disappeared from them both. Abu Bakr stuck with Amir Al-Momineen^{asws} and said: 'Allah^{azwj}! Allah^{azwj} regarding me, O Ali^{asws}! Come with me to the pulpit of Rasool-Allah^{saww} until I ascend the pulpit and I relate to the people what I witnessed and what I have seen from Rasool-Allah^{saww}, and what he^{saww} said to me and I said to him^{saww}, and what he^{saww} ordered me with, and I can vacate myself from this command and submit it to you^{asws}'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنَا مَعَكَ إِنْ تَرَكَتَ شَيْطَانُكَ. فَقَالَ أَبُو بَكْرٍ: إِنْ لَمْ يَتْرُكْنِي تَرَكَتُهُ وَ عَصَيْتُهُ.

Amir Al-Momineen^{asws} said to him: 'I^{asws} am with you if you leave your Satan^{la} (Umar)'. Abu Bakr said, 'If he does not leave me I will leave him and disobey him'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا تُطِيعَهُ وَ لَا تَعْصِيَهُ، وَ إِنَّمَا رَأَيْتَ مَا رَأَيْتَ لِتَأْكِيدِ الْحُجَّةِ عَلَيْكَ.

Amir Al-Momineen^{asws} said: 'Then you will obey him and not disobey him, and rather I^{asws} saw what you saw, as an emphasis of the proof upon you'.

وَ أَخَذَ بِيَدِهِ وَ خَرَجَا مِنْ مَسْجِدِ قُبَا يُرِيدَانِ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَبُو بَكْرٍ يَتَلَوُّنُ الْقُرْآنَ، وَ النَّاسُ يَنْظُرُونَ إِلَيْهِ وَ لَا يَدْرُونَ مَا الَّذِي كَانَ. حَتَّى لَقِيَهُ عُمَرُ، فَقَالَ لَهُ: يَا خَلِيقَةَ رَسُولِ اللَّهِ مَا شَأْنُكَ، وَ مَا الَّذِي دَعَاكَ؟

And he^{asws} grabbed his hand and they both exited from Masjid Quba intending Masjid of Rasool-Allah^{saww}, and Abu Bakr was of changed complexion and the people were looking at

him and did not know what is that which had happened, until Umar met him and said to him. He said to him, 'O caliph of Rasool-Allah^{sawww}! What is your concern, and what is that which has affected you so?'

فَقَالَ أَبُو بَكْرٍ: خَلِّ عَنِّي يَا عُمَرُ، فَوَ اللَّهُ لَا سَمِعْتُ لَكَ قَوْلًا. فَقَالَ لَهُ عُمَرُ: وَ أَيْنَ تُرِيدُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟

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

فَقَالَ أَبُو بَكْرٍ: أُرِيدُ الْمَسْجِدَ وَالْمِنْبَرَ. فَقَالَ: هَذَا لَيْسَ وَقْتُ صَلَاةٍ وَ مِنْبَرٍ!. قَالَ: خَلِّ عَنِّي وَ لَا حَاجَةَ لِي فِي كَلَامِكَ. فَقَالَ عُمَرُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ أَفَلَا تَدْخُلُ قَبْلَ الْمَسْجِدِ مَنْزِلَكَ فَتُسَبِّحُ الْوُضُوءَ؟ قَالَ: بَلَى،

Abu Bakr said, 'I intend the Masjid and the pulpit'. He said, 'This isn't a time of Salat and pulpit (speech)!'. He said, 'Leave me alone, and there is no need for me in speaking to you'. Umar said, 'O caliph of Rasool-Allah^{sawww}! Will you not enter your house before the Masjid so you can perfect the Wudu'u?' He said, 'Yes'.

ثُمَّ التَفَّتْ أَبُو بَكْرٍ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ وَ قَالَ لَهُ: يَا أَبَا الْحَسَنِ تَجْلِسُ إِلَى جَانِبِ الْمِنْبَرِ حَتَّى أَخْرُجَ إِلَيْكَ. فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ لَهُ: يَا أَبَا بَكْرٍ، قَدْ قُلْتَ لَكَ إِنَّ شَيْطَانَكَ لَا يَدْعُكَ أَوْ يُزِدِيكَ، وَ مَضَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ جَلَسَ بِجَانِبِ الْمِنْبَرِ.

Then Abu Bakr turned towards Ali^{asws} and said to him^{asws}, 'O Abu Al-Hassan^{asws}! Be seated by the side of the pulpit until I come out to you^{asws}'. Amir Al-Momineen^{asws} smiled, then said to him: 'O Abu Bakr! I^{asws} had said to you that your Satan^{la} will not leave you, or he will return you', and Amir Al-Momineen^{asws} went and sat by the side of the pulpit.

فَدَخَلَ أَبُو بَكْرٍ مَنْزِلَهُ، وَ مَعَهُ عُمَرُ، فَقَالَ: يَا خَلِيفَةَ رَسُولِ اللَّهِ لِمَ لَا تُنَبِّئُنِي بِأَمْرِكَ، وَ تُحَدِّثُنِي بِمَا دَهَكَ بِه عَلِيٌّ بْنُ أَبِي طَالِبٍ؟

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

فَقَالَ أَبُو بَكْرٍ: وَيْحَكَ يَا عُمَرُ! يَرْجِعُ رَسُولُ اللَّهِ بَعْدَ مَوْتِهِ حَيًّا فَيَخَاطِبُنِي فِي ظُلْمِي لِغَلِيٍّ، يَرِدُ حَقِّهِ عَلَيْهِ وَ خَلَعَ نَفْسِي مِنْ هَذَا الْأَمْرِ. فَقَالَ عُمَرُ: قُصَّ عَلَيَّ قِصَّتَكَ مِنْ أَوَّلِهَا إِلَى آخِرِهَا.

Abu Bakr said, 'Woe be unto you, O Umar! Rasool-Allah^{sawww} has returned alive after his^{sawww} death, and he^{sawww} addressed me regarding my injustice to Ali^{asws}, (and told me) to return his^{asws} right to him^{asws} and vacate myself from this command'. Umar said, 'Relate your story to me from its beginning to its end'.

فَقَالَ لَهُ أَبُو بَكْرٍ: وَيْحَكَ يَا عُمَرُ! قَدْ قَالَ لِي عَلِيٌّ: إِنَّكَ لَا تَدْعُنِي أَخْرُجُ مِنْ هَذِهِ الْمَطْلَمَةِ، وَ إِنَّكَ شَيْطَانِي، فَدَعْنِي عَنْكَ، فَلَمْ يَزَلْ يَرْفُؤُهُ إِلَى أَنْ حَدَّثَهُ بِحَدِيثِهِ كُلِّهِ.

Abu Bakr said, 'Woe be unto you, O Umar! Ali^{asws} has already said to me that you will not leave me. Get out from this grievance and you are my Satan^{la}, so leave me from you'. He did not cease to pressure him until he narrated to him with his narration, all of it.

فَقَالَ لَهُ: يَا أَبَا بَكْرٍ، أُنْسِيَتْ شِعْرَكَ [بِي] أَوَّلَ شَهْرِ رَمَضَانَ الَّذِي فُرِضَ عَلَيْنَا صِيَامُهُ، حَيْثُ جَاءَكَ حَدِيثُهُ بِنِ الْيَمَانِ وَ سَهْلِ بْنِ حُنَيْنٍ وَ نُعْمَانَ الْأَزْدِيِّ وَ حُزَيْفَةَ بْنَ ثَابِتٍ فِي يَوْمِ جُمُعَةٍ إِلَى دَارِكَ لِيَقْضِينَ [لِيَتَقَاضَوْكَ] دَيْنَكَ عَلَيْنَا،

He said to him, 'With Allah^{azwj} upon you, O Abu Bakr! Have you forgotten your poem in the beginning of the Month of Ramazan in which its Fasts were Obligated upon us? There had come to you Huzeyfa Bin Al-Yamani, and Sahl Bin Huneyf, and Numan Al-Azdy, and Khuzeyma during the day of Friday to your house in order demand their debts upon you.

فَلَمَّا انْتَهَوْا إِلَى بَابِ الدَّارِ سَمِعُوا لَكَ صَلَافًا فِي الدَّارِ، فَوَقَفُوا بِالْبَابِ وَ لَمْ يَسْتَأْذِنُوا عَلَيْنَا، فَسَمِعُوا أُمَّ بَكْرٍ زَوْجَتَكَ تُنَاشِدُكَ وَ تَقُولُ: قَدْ عَمِلَ حَرُّ الشَّمْسِ بَيْنَ كَتِفَيْكَ، فَمُ إِلَى دَاخِلِ الْبَيْتِ وَ أَبْعِدْ مِنَ الْبَابِ لَا يَسْمَعُكَ بَعْضُ أَصْحَابِ مُحَمَّدٍ فَيُهْدِرُوا دَمَكَ،

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

فَقَدْ عَلِمْتَ أَنَّ مُحَمَّدًا أَهْدَرَ دَمًا مِنْ أَفْطَرِ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مِنْ غَيْرِ سَفَرٍ وَ لَا مَرَضٍ خِلَافًا عَلَى اللَّهِ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ.

You have known that Muhammad^{saww} wastes the blood of the one who breaks one day (of Fast) from a Month of Ramazan, from without travelling, nor illness, in opposition to Allah^{azwj} and to Muhammad^{saww} Rasool-Allah^{saww}.

فَقُلْتُ لَهَا: هَاتِي - لَا أُمَّ لَكَ - فَضْلَ طَعَامِي مِنَ اللَّيْلِ، وَ أَتْرَعِي الْكَأْسَ مِنَ الْخَمْرِ، وَ حَدِيثَهُ وَ مِنْ مَعَهُ بِالْبَابِ يَسْمَعُونَ مُحَاوَرَتَكُمَا، فَجَاءَتْ بِصَحْفَةٍ فِيهَا طَعَامٌ مِنَ اللَّيْلِ وَ قِصْبٌ [فَعَبْتُ] مَمْلُوءٌ خَمْرًا، فَأَكَلْتُ مِنَ الصَّحْفَةِ وَ كَرَعْتُ الْخَمْرَ،

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

فَأَضْحَى النَّهَارُ وَ قَدْ قُلْتُ لِزَوْجَتِكَ:

دَرِينِي أَصْطَبِخْ يَا أُمَّ بَكْرٍ
فَإِنَّ الْمَوْتَ نَفَتْ عَنْ هَشَامٍ

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

إِلَى أَنْ انْتَهَيْتِ فِي قَوْلِكَ

يَقُولُ لَنَا ابْنُ كَبْشَةَ سَوْفَ نُحْيَا
وَ لَكِنْ بَاطِلًا قَدْ قَالَ هَذَا
أَلَا هَلْ مُبْلِغُ الرَّحْمَنِ عَنِّي
وَ كَيْفَ حَيَاةُ أَشْلَاءٍ وَ هَامٍ
وَ إِفْكَاءٌ مِنْ زَحَارِيفِ الْكَلَامِ
بِأَنِّي تَارِكٌ شَهْرَ الصِّيَامِ

مُحَمَّدٌ مِنْ أَسَاطِيرِ الْكَلَامِ
وَ قُلْ لِلَّهِ: يَمْنَعُنِي طَعَامِي
فَأَلْجَمَهَا فَتَاهَتْ بِاللَّجَامِ

وَ تَارِكٌ كُلِّ مَا أَوْحَى إِلَيْنَا
فَقُلْ لِلَّهِ: يَمْنَعُنِي شَرَابِي
وَ لَكَرِنَ الْحَكِيمِ رَأَى حَمِيرًا

'Ibn Kabasha (Rasool-Allah^{saww}) is saying to us that we shall soon live, and how can a corpse and the limbs live, and it was false that he^{saww} said this, and blatant lies from the flowery words. Indeed! Would the Beneficent reach out to me that I have neglected a month of Fasting, and neglected all what is Revealed to us by Muhammad from the mythical speech, so tell Allah^{azwj} to Prevent my drinking, and tell Allah^{azwj} to Prevent my eating, and a wise man saw a donkey so he reined it, and lost the bridle'.

فَلَمَّا سَمِعَكَ حُدَيْفَةُ وَ مَنْ مَعَهُ تَهَجُّوْا مُحَمَّدًا، فَحَمُّوْا عَلَيْنِكَ فِي ذَارِكِ، فَوَجِدُوْكَ وَ قَعْبُ الْحَمْرِ فِي يَدَيْكَ، وَ أَنْتَ تَكْرَعُهَا، فَقَالُوا لَكَ: يَا عَدُوَّ اللَّهِ خَالَفْتَ اللَّهَ وَ رَسُوْلَهُ،

When Huzeyfa and the ones with him heard you ridiculing Muhammad^{saww}, they stormed upon you in your house and found you and the cup of wine was in your hands, and you were belching. They said to you, 'O enemy of Allah^{azwj}! You have opposed Allah^{azwj} and His^{azwj} Rasool^{saww}!'

وَ حَمَلُوْكَ كَهَيْئَتِكَ إِلَى مَجْمَعِ النَّاسِ بِنَابِ رَسُوْلِ اللَّهِ، وَ قَصُّوْا عَلَيْهِ قِصَّتَكَ، وَ أَعَادُوا شِعْرَكَ، فَدَنَبُوْا مِنْكَ وَ سَارَرُوْكَ وَ قُلْتَ لَكَ فِي صَحِيحِ النَّاسِ: قُلْ إِنِّي شَرِبْتُ الْحَمْرَ لَيْلًا، فَتَمَلْتُ فَرَالَ عَقْلِي، فَأَتَيْتُ مَا أَتَيْتُهُ نَهَارًا، وَ لَا عِلْمَ لِي بِذَلِكَ، فَعَسَى أَنْ يُدْرَأَ عَنْكَ الْحُدُّ.

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

وَ حَرَجَ مُحَمَّدٌ وَ نَظَرَ إِلَيْكَ، فَقَالَ: أَنْتَظُوْهُ، فَقُلْنَا: رَأَيْنَاهُ وَ هُوَ نَمَلٌ يَا رَسُوْلَ اللَّهِ لَا يَعْقِلُ، فَقَالَ: وَ يَحْكُمُ الْحَمْرُ يُرِيْلُ الْعُقْلَ، تَعْلَمُوْنَ هَذَا مِنْ أَنْفُسِكُمْ وَ أَنْتُمْ تَشْرَبُوْهَا؟

And Muhammad^{saww} came out and looked at you and said, 'Wake him up!' We said, 'We saw him and he was drunk, O Rasool-Allah^{saww}, not understanding'. He^{saww} said: 'Woe be unto you and the wine declining the intellect! You are knowing this from yourselves and still you are drinking it?'

فَقُلْنَا: يَا رَسُوْلَ اللَّهِ وَ قَدْ قَالَ فِيهَا إِنْ رَأَى الْقَيْسِ شِعْرًا:

كَذَاكَ [الْحَمْرُ يَفْعَلُ] بِالْعُقُولِ

شَرِبْتُ الْحَمْرَ حَتَّى زَالَ عَقْلِي

We said, 'O Rasool-Allah^{saww}! And women of Al-Qays have said a poem regarding it, 'I drank the wine until my mind was lost, like that does the wine deal with the intellects'.

ثُمَّ قَالَ مُحَمَّدٌ: أَنْظِرُوهُ إِلَى إِفَاقَتِهِ مِنْ سَكْرَتِهِ.

Then Muhammad^{saww} said: 'Await his awakening from his intoxication'.

فَأَمَهْلُوكَ حَتَّى أَرَيْتَهُمْ أَنَّكَ قَدْ صَحَوْتَ، فَسَاءَ لَكَ مُحَمَّدٌ، فَأَخْبَرْتَهُ بِمَا أَوْعَزْتُهُ إِلَيْكَ: مَنْ شَرِبَكَ بِمَا بِاللَّيْلِ.

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

فَمَا بَالُكَ الْيَوْمَ تُؤْمِنُ بِمُحَمَّدٍ وَ بِمَا جَاءَ بِهِ، وَ هُوَ عِنْدَنَا سَاحِرٌ كَذَّابٌ.

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

فَقَالَ: وَبِحُكِّ يَا أَبَا حَفْصٍ! لَا شَكَّ عِنْدِي فِيمَا قَصَصْتَهُ عَلَيَّ، فَأَخْرُجْ إِلَى ابْنِ أَبِي طَالِبٍ فَاصْرِفْهُ عَنِ الْمِنْبَرِ.

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

قَالَ: فَخَرَجَ عُمَرُ- وَ عَلِيٌّ عَلَيْهِ السَّلَامُ جَالِسٌ تَحْتَ الْمِنْبَرِ- فَقَالَ: مَا بَالُكَ يَا عَلِيُّ! قَدْ تَصَدَّقْتَ لَهَا؟ هَيْهَاتَ هَيْهَاتَ، وَ اللَّهُ دُونَ مَا تَرُومُ مِنْ عَلُوِّ هَذَا الْمِنْبَرِ حَرِطُ الْقِتَادِ.

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

فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَتَّى بَدَتْ نَوَاجِدُهُ، ثُمَّ قَالَ: وَيْلَكَ مِنْهَا وَ اللَّهُ يَا عُمَرُ إِذَا أُفْضِيَتْ إِلَيْكَ، وَ الْوَيْلُ لِلْأُمَّةِ مِنْ بَلَائِكَ! فَقَالَ عُمَرُ: هَذِهِ بَشْرَى يَا ابْنَ أَبِي طَالِبٍ، صَدَقْتَ ظُنُونُكَ وَ حَقُّ قَوْلِكَ.

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

وَ انصَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى مَنْزِلِهِ، وَ كَانَ هَذَا مِنْ دَلَالَتِهِ عَلَيْهِ السَّلَامُ:.

And Amir Al-Momineen^{asws} left to go to his^{asws} house, and this was from his^{asws} evidence"¹⁶

19- وَ رُوِيَ أَيْضاً فِي الْإِرْسَادِ: بِحَدْفِ الْإِسْنَادِ، مَرْفُوعاً إِلَى جَابِرِ الْجُعْفِيِّ قَالَ: قَلَّدَ أَبُو بَكْرٍ الصَّدَقَاتِ بِقُرَى الْمَدِينَةِ وَ ضِيَاعِ فَدَكَ رَجُلًا مِنْ تَقْيِيفٍ يُقَالُ لَهُ: الْأَشْجَعُ بْنُ مَرَاخِ التَّقْيِيفِيِّ- وَ كَانَ شَجَاعاً، وَ كَانَ لَهُ أَخٌ قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فِي وَقْعَةِ هَوَازِنَ وَ تَقْيِيفٍ-

¹⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 18

And it is reported as well in (the book) 'Al Irshad', by a deleted chain, raising it to Jabir Al Jufy who said,

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

فَلَمَّا خَرَجَ الرَّجُلُ عَنِ الْمَدِينَةِ جَعَلَ أَوَّلَ قَصْدِهِ صَبْعَةَ مِنْ ضِيَاعِ أَهْلِ الْبَيْتِ يُعْرِفُ بِبَانْتِهَا، فَجَاءَ بَعْتَهُ وَ احْتَوَى عَلَيْهَا وَ عَلَى صَدَقَاتٍ كَانَتْ لِعَلِيٍّ عَلَيْهِ السَّلَامُ، فَتَوَكَّلَ بِهَا وَ تَعَطَّرَسَ عَلَى أَهْلِهَا، وَ كَانَ الرَّجُلُ زَنْدِيقاً مُنَافِقاً.

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

فَاتَّبَعَرَأَهْلُ الْقَرْيَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِرَسُولٍ يُعْلِمُونَهُ مَا فُرِطَ مِنَ الرَّجُلِ.

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

فَدَعَا عَلِيٌّ عَلَيْهِ السَّلَامُ بِدَابَّةٍ لَهُ تُسَمَّى السَّابِحَ- وَ كَانَ أَهْدَاهُ إِلَيْهِ ابْنُ عَمِّ لِسَيْفِ بْنِ ذِي يَزَنَ- وَ تَعَمَّمَ بِعِمَامَةٍ سَوْدَاءَ، وَ تَقَلَّدَ بِسَيْفَيْنِ، وَ أَجْنَبَ دَابَّتَهُ الْمُرْتَجِزَ، وَ أَصْحَبَ مَعَهُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَ عَمَّارَ بْنَ يَاسِرٍ وَ الْفَضْلَ بْنَ الْعَبَّاسِ وَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ وَ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ، حَتَّى وَاقَى الْقَرْيَةَ، فَأَنْزَلَهُ عَظِيمُ الْقَرْيَةِ فِي مَسْجِدٍ يُعْرَفُ بِمَسْجِدِ الْقَضَاءِ،

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

ثُمَّ وَجَّهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ يَسْأَلُهُ الْمَصِيرَ إِلَيْهِ. فَصَارَ إِلَيْهِ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فَقَالَ: أَجِبْ أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ. فَقَالَ: عَلِيٌّ بْنُ أَبِي طَالِبٍ. فَقَالَ: أَمِيرُ الْمُؤْمِنِينَ أَبُو بَكْرٍ حَلَفْتُهُ بِالْمَدِينَةِ.

Then Amir Al-Momineen^{asws} diverted Al-Husayn^{asws} asking him (Al-Ashja'a) with coming to him^{asws}. Al-Husayn^{asws} came to it and said: 'Answer to Amir Al-Momineen'. He said, 'And who is Amir Al-Momineen?' He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws}'. He said, 'Amir Al-Momineen is Abu Bakr, caliph at Al-Medina'.

فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: أَجِبْ عَلِيٌّ بْنُ أَبِي طَالِبٍ. فَقَالَ: أَنَا سُلْطَانٌ وَ هُوَ مِنَ الْعَوَامِّ، وَ الْحَاجَةُ لَهُ، فَلْيَصِرْ هُوَ إِلَيَّ.

Al-Husayn^{asws} said to him: 'Answer Ali^{asws} Bin Abu Talib^{asws}'. He said, 'I am a ruling authority, and he^{asws} is from the commoners, and the need is for him^{asws}, so he^{asws} should be coming to me'.

فَقَالَ لَهُ الْحُسَيْنُ: وَتِلْكَ! أَيْ كَوْنُ مِثْلِ وَالِدِي مِنَ الْعَوَامِّ، وَ مِثْلُكَ يَكُونُ السُّلْطَانَ؟! فَقَالَ: أَجَلْ، لِأَنَّ وَالِدَكَ لَمْ يَدْخُلْ فِي بَيْعَةِ أَبِي بَكْرٍ إِلَّا كَرْهًا، وَ بَايَعَنَاهُ. طَائِعِينَ، وَ كُنَّا لَهُ عَدُوًّا كَارِهِينَ، فَشَتَّانَ بَيْنَنَا وَ بَيْنَهُ.

Al-Husayn^{asws} said to him: 'Woe be unto you! Can the like of my^{asws} father^{asws} be from the commoners, and the like of you happens to be the ruling authority!?' He said, 'Yes, because your^{asws} father^{asws} did not enter into the allegiance of Abu Bakr willingly, and we pledged to him willingly, and we were for him without coercion, so there is a difference between us and him^{asws}'.

فَصَارَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَعْلَمَهُ مَا كَانَ مِنْ قَوْلِ الرَّجُلِ. فَالْتَفَتَ إِلَى عَمَّارٍ فَقَالَ: يَا أَبَا الْيُمُطَّانِ صِرْ إِلَيْهِ وَ الطُّفْ لَهُ فِي الْقَوْلِ، وَ اسْأَلْهُ أَنْ يَصِيرَ إِلَيْنَا، فَإِنَّهُ لَا يَجِبُ لِرُصِيٍّ مِنَ الْأَوْصِيَاءِ أَنْ يَصِيرَ إِلَى أَهْلِ الضَّلَالَةِ، فَتَحْنُ مِثْلُ بَيْتِ اللَّهِ يُؤْتَى وَ لَا يَأْتِي.

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

فَصَارَ إِلَيْهِ عَمَّارٌ، وَ قَالَ: مَرْحَبًا يَا أَخَا تَقِيْفٍ، مَا الَّذِي أَقْدَمَكَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فِي حِيَارَتِهِ، وَ حَمَلَكَ عَلَى الدُّخُولِ فِي مَسَاءَتِهِ، فَصِرْ إِلَيْهِ، وَ أَفْصِحْ عَنْ حُجَّتِكَ.

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

فَانْتَهَرَ عَمَّارًا، وَ أَفْحَشَ لَهُ فِي الْكَلَامِ، وَ كَانَ عَمَّارٌ شَدِيدَ الْعَضْبِ، فَوَضَعَ حِمَائِلَ سَيْفِهِ فِي عُنُقِهِ، فَمَدَّ يَدَهُ إِلَى السَّيْفِ.

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

فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْحَقُّ عَمَّارًا، فَالسَّاعَةَ يَمْطَعُونَهُ، فَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْجَمْعَ، فَقَالَ لَهُمْ: لَا تُهَابُواهُ وَ صَبَرُوا بِهِ إِلَيَّ.

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

وَ كَانَ مَعَ الرَّجُلِ ثَلَاثُونَ فَارِسًا مِنْ خِيَارِ قَوْمِهِ، فَقَالُوا لَهُ: وَتِلْكَ! هَذَا عَلَيَّ مِنْ أَبِي طَالِبٍ قَتَلَكَ وَ قَتَلَ أَصْحَابَكَ عِنْدَهُ دُونَ التُّطْفَةِ، فَسَكَتَ الْقَوْمُ جَزَعًا مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ،

And there were with the man, thirty horsemen from the bests ones of his people. They said to him, 'Woe be unto you! This is Ali^{asws} Bin Abu Talib^{asws}. He^{asws} will kill you and kill your companions with him^{asws} besides the ones he^{asws} killed before'. The people were silent out of alarm from Amir Al-Momineen^{asws}.

فَسَحَبَ الْأَشْجَعُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى حُرِّ وَجْهِهِ سَخْبًا. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: دَعُوهُ وَ لَا تَعْجَلُوا، فَإِنَّ الْعَجَلَةَ وَ الطَّيْشَ لَا تَفُومُ بِمَا حُجَّجَ اللَّهُ وَ بَرَاهِينُهُ.

Al-Ashja'a was pulled out to Amir Al-Momineen^{asws} upon the heat of his face, with a pulling. Amir Al-Momineen^{asws} said: 'Leave him and do not be hasty, for the hastiness and the impulsiveness, the Divine Authorities of Allah^{azwj} and His^{azwj} Proofs cannot stand by these'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَتِلْكَ! بِمَا اسْتَحَلَلْتَ مَا أَخَذْتَ مِنْ أَمْوَالِ أَهْلِ الْبَيْتِ؟ وَ مَا حُجَّتُكَ عَلَى ذَلِكَ؟

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

فَقَالَ لَهُ: وَ أَنْتَ فِيمَ اسْتَحَلَلْتَ قَتْلَ هَذَا الْخَلْقِ فِي كُلِّ حَقٍّ وَ بَاطِلٍ، وَ أَنَّ مَرْضَاةَ صَاحِبِي لَهِيَ أَحَبُّ إِلَيَّ مِنْ اتِّبَاعِ مُوَافَقَتِكَ.

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَيُّهَا عَلَتِكَ! مَا أَعْرِفُ مِنْ نَفْسِي إِلَيْكَ ذَنْبًا إِلَّا قَتَلَ أَحَبَّكَ يَوْمَ هَوَازِنَ، وَ لَيْسَ يَمِثِلُ هَذَا الْقَتْلَ تَطَلُّبُ النَّارِ، فَقَبَّحَكَ اللَّهُ وَ تَرَحَّكَ.

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

فَقَالَ لَهُ الْأَشْجَعُ: بَلْ قَبَّحَكَ اللَّهُ وَ بَتَّرَ عُمُرَكَ- أَوْ قَالَ: تَرَحَّكَ- فَإِنَّ حَسَدَكَ لِلْخُلَفَاءِ لَا يَزَالُ بِكَ حَتَّى يُورِدَكَ مَوَارِدَ الْهَلَكَةِ وَ الْمَعَاظِبِ، وَ بَغْيِكَ عَلَيْهِمْ يَقْضُرُ بِكَ عَنْ مُرَادِكَ.

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

فَعَضِبَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ قَوْلِهِ، ثُمَّ تَمَطَّى عَلَيْهِ بِسَيْفِهِ فَحَلَّ عُنُقَهُ وَ رَمَاهُ عَنْ جَسَدِهِ بِسَاعِدِهِ الْيُمْنَى، فَاجْتَمَعَ أَصْحَابُهُ عَلَى الْفَضْلِ، فَسَلَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ سَيْفَهُ ذَا الْقُقَارِ،

Al-Fazl Bin Al-Abbas got angry from his words, then stretched upon him with his sword, freed (stuck off) his neck and threw it away from his body with assistance of the right hand. His companions gathered against Al-Fazl. Amir Al-Momineen^{asws} unsheathed his^{asws} sword Al-Zulfiqar.

فَلَمَّا نَظَرَ الْقَوْمُ إِلَى بَرِيْقِ عَيْنِي الْإِمَامِ وَ لَمَعَانِ ذِي الْقُقَارِ فِي كَفِّهِ رَمَوْا سِلَاحَهُمْ وَ قَالُوا: الطَّاعَةَ الطَّاعَةَ.

When the people looked at the spark in the eyes of the Imam^{asws} and the glitter of Zulfiqar in his^{asws} palm, they threw down their weapons and said, 'The obedience! The obedience!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَفِي لَكُمْ، انصَرِفُوا بِرَأْسِ صَاحِبِكُمْ هَذَا الْأَصْعَرَ إِلَى صَاحِبِكُمُ الْأَكْبَرَ، فَمَا يَمِثِلُ قَتْلَكُمْ يُطَلَبُ النَّارُ، وَ لَا تَنْقُضِي الْأَوْتَارَ فَأَنْصَرِفُوا وَ مَعَهُمْ رَأْسُ صَاحِبِهِمْ، حَتَّى أَلْقُوهُ بَيْنَ يَدَيْ أَبِي بَكْرٍ.

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

فَجَمَعَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ، وَ قَالَ: يَا مَعْشَرَ النَّاسِ، إِنَّ أَحَاكُمُ التَّفْيِيَّ أَطَاعَ اللَّهَ وَ رَسُولَهُ وَ أُولِي الْأَمْرِ مِنْكُمْ، فَقَلَدْتُهُ صَدَقَاتِ الْمَدِينَةِ وَ مَا بِلَيْهَا، فَمَاقَصَهُ ابْنُ أَبِي طَالِبٍ، فَمَاتَهُ أَحَبَّتْ قَتْلَهُ، وَ مَثَلٌ بِهِ أَحَبَّتْ مَثَلَهُ، وَ قَدْ خَرَجَ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِلَى قُرَى الْحِجَازِ،

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

فَلْيَخْرُجْ إِلَيْهِ مِنْ شُجَعَانِكُمْ وَ لِيُرِدُّوهُ عَنْ سُنَّتِهِ، وَ اسْتَعِدُّوا لَهُ مِنَ الْخَيْلِ وَ السَّلَاحِ وَ مَا يَنْتَهِي لَكُمْ، وَ هُوَ مَنْ تَعْرِفُونَهُ: الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ، وَ الْفَارِسُ الَّذِي لَا نَظِيرَ لَهُ.

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

قَالَ: فَسَكَتَ الْقَوْمُ مَلِيًّا كَأَنَّ الطَّيْرَ عَلَى رُءُوسِهِمْ. فَقَالَ: أَا خُرُسٌ أَنْتُمْ أَمْ دَوُو أَلْسِنِي؟! فَالْتَفَتَ إِلَيْهِ رَجُلٌ مِنَ الْأَعْرَابِ يُقَالُ لَهُ الْحَجَّاجُ بْنُ الصَّخْرِ، فَقَالَ لَهُ: إِنْ صِرْتَ إِلَيْهِ سِرْنَا مَعَكَ، فَأَمَّا لَوْ سَارَ جَيْشُكَ هَذَا لَيَنْحَرَّتْهُمْ عَنْ آخِرِهِمْ كَنَحْرِ الْبَدَنِ.

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

ثُمَّ قَامَ آخَرٌ فَقَالَ: أَأَتَعْلَمُ إِلَى مَنْ تُوجِّهُنَا؟! إِنَّكَ تُوجِّهُنَا إِلَى الْجَزَارِ الْأَعْظَمِ الَّذِي يَخْتَطِفُ الْأَرْوَاحَ بِسِنِّيهِ خَطْفًا، وَ اللَّهُ إِنْ لِقَاءَ مَلِكِ الْمَوْتِ أَسْهَلُ عَلَيْنَا مِنْ لِقَاءِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

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

فَقَالَ ابْنُ أَبِي قُحَافَةَ: لَا جُرَيْثُكُمْ مِنْ قَوْمٍ عَنْ إِمَامِكُمْ خَيْرًا، إِذَا ذُكِرَ لَكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ دَارَتْ أَعْيُنُكُمْ فِي وُجُوهِكُمْ، وَ أَخَذَتْكُمْ سَكْرَةُ الْمَوْتِ، أَ هَكَذَا يُقَالُ لِمِثْلِي؟!

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

قَالَ: فَالْتَفَتَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: لَيْسَ لَهُ إِلَّا خَالِدُ بْنُ الْوَلِيدِ.

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

فَالْتَفَتَ إِلَيْهِ أَبُو بَكْرٍ فَقَالَ: يَا أَبَا سُلَيْمَانَ، أَنْتَ الْيَوْمَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ، وَ رُكْنٌ مِنْ أَرْكَانِهِ، وَ حَنْفٌ اللَّهِ عَلَى أَعْدَائِهِ، وَ قَدْ شَقَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَصَا هَذِهِ الْأُمَّةِ،

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

وَ خَرَجَ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِلَى ضِيَاعِ الْحِجَازِ، وَ قَدْ قَتَلَ مِنْ شَيْعَتِنَا لَيْثًا صَوُولًا وَ كَهْفًا مَبِيعًا، فَصِرَ إِلَيْهِ فِي كَثِيفٍ مِنْ قَوْمِكَ وَ سَأَلَهُ أَنْ يَدْخُلَ الْحَضْرَةَ، فَقَدْ عَمَّوْنَا عَنْهُ، فَإِنْ نَابَدَكَ الْحَرْبَ فَجِئْنَا بِهِ أَسِيرًا.

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

فَخَرَجَ خَالِدُ بْنُ الْوَلِيدِ فِي خَمْسِمِائَةِ فَارِسٍ مِنْ أَبْطَالِ قَوْمِهِ، فَذُ شَحْنُوا سِلَاحًا، حَتَّى قَدِمُوا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

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

قَالَ: فَتَنَظَرَ الْفَضْلُ بْنُ الْعَبَّاسِ إِلَى غَبْرَةِ الْحَيْلِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! قَدْ وَجَّهَ إِلَيْكَ ابْنُ أَبِي قُحَافَةَ بِمَسْطَلٍ يَدُقُّونَ الْأَرْضَ بِحَوَافِرِ الْحَيْلِ دَقًّا.

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

فَقَالَ: يَا ابْنَ الْعَبَّاسِ! هُوَ عَلَيْنِكَ، فَلَوْ كَانَ صِنَادِيدَ فُرَيْشٍ وَ قَبَائِلِ حُنَيْنٍ وَ فُرْسَانَ هَوَازِنَ لَمَا اسْتَوْحَشْتُ إِلَّا مِنْ ضَلَالَتِهِمْ.

He^{asws} said: 'O Ibn Abbas! (Bring) calmness upon you, for it they were the mighty ones of Quraysh and tribes of Hunayn, and horsement of Hawazin, I^{asws} would not alienate except from their straying'.

ثُمَّ قَامَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَشَدَّ حِزْمَ الدَّابَّةِ، ثُمَّ اسْتَأْفَى عَلَى فَقَاهُ نَائِمًا تَهَاوُنًا بِخَالِدٍ، حَتَّى وَافَاهُ، فَانْتَبَهَ لِصَهِيلِ الْخَيْلِ. فَقَالَ: يَا أَبَا سُلَيْمَانَ! مَا الَّذِي عَدَلَ بِكَ إِلَيَّ؟

Then Amir Al-Momineen^{asws} stood up and tightened a rein of the animal, then cast its end upon his^{asws} shoulder debasing with Khalid until he^{asws} paid attention to the cavalry. He^{asws} said: 'O Abu Suleyman! What is that which has made you come to me^{asws}?'

فَقَالَ: عَدَلَ بِي إِلَيْكَ مَنْ أَنْتَ أَغْلَمُ بِهِ مِنِّي. فَقَالَ: فَأَسْمِعْنَا الْآنَ.

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

فَقَالَ: يَا أَبَا الْحُسَيْنِ! أَنْتَ فَهَمٌ غَيْرُ مُفْهِمٍ، وَ عَالِمٌ غَيْرُ مُعَلِّمٍ، فَمَا هَذِهِ اللَّوْنَةُ الَّتِي بَدَرْتَ مِنْكَ، وَ النَّبُوَّةُ الَّتِي قَدْ ظَهَرَتْ فِيكَ، إِنْ كُنْتَ كَرِهْتَ هَذَا الرَّجُلَ فَلَيْسَ يَكْرَهُكَ، وَ لَا تَكُونَنَّ وَلَايَتُهُ ثِقْلًا عَلَى كَاهِلِكَ، وَ لَا شَجًّا فِي خَلْقِكَ،

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

فَلَيْسَ بَعْدَ الْهَجْرَةِ بَيْنَكَ وَ بَيْنَهُ خِلَافٌ، وَ دَعِ النَّاسَ وَ مَا تَوَلَّوْهُ، ضَلَّ مَنْ ضَلَّ، وَ هَدَى مَنْ هَدَى، وَ لَا تُفَرِّقْ بَيْنَ كَلِمَةٍ مُجْتَمِعَةٍ، وَ لَا تُضْرِبِ النَّارَ بَعْدَ حُمُودِهَا، فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ وَجَدْتَ عِبَّهُ غَيْرَ مُحْمُودٍ.

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَ مُهْدِدُنِي يَا خَالِدُ بِنَفْسِكَ وَ بِإِنِّي أَبِي فُحَافَةٌ! فَمَا بِمِثْلِكَ وَ مِثْلِهِ تَهْدِيدٌ، فَدَعْ عَنكَ تَرْهَاتِكَ الَّتِي أَعْرِفُهَا مِنْكَ وَ أَقْصِدْ نَحْوَ مَا وَجَّهْتَ لَهُ.

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

قَالَ: فَإِنَّهُ قَدْ تَقَدَّمَ إِلَيَّ إِنْ رَجَعْتَ عَن سَنَبِكَ كُنْتُ مَخْصُوصًا بِالْكَرَامَةِ وَ الْحُبِّ، وَ إِنْ أَقَمْتَ عَلَى مَا أَنْتَ عَلَيْهِ مِنْ خِلَافِ الْحَقِّ حَمَلْتُكَ إِلَيْهِ أُسِيرًا.

He said, 'It is so that it has been forwarded to me that if I can return you^{asws} from your^{asws} ways, you^{asws} would be specialised with the prestige and the love, and if you^{asws} stand upon what you^{asws} are upon from opposing the truth, I have to carry you^{asws} to him as a captive'.

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: يَا ابْنَ اللَّحْنَاءِ، وَ أَنْتَ تَعْرِفُ الْحَقَّ مِنَ الْبَاطِلِ، وَ مِثْلَكَ يَحْمِلُ مِثْلِي أُسِيرًا، يَا ابْنَ الرَّادَّةِ عَنِ الْإِسْلَامِ، أَ تَحْسِبُنِي وَبِئْسَ مِثْلِكَ بِنُؤَيْرَةَ حَيْثُ قَتَلْتَهُ وَ نَكَحْتَ امْرَأَتَهُ،

He^{asws} said to him: 'O son of the uncircumcised one! And you recognise the truth from the falsehood, and the like of you would be carrying the like of me^{asws} as a captive? O son of the apostate from Al-Islam! You will imprison me^{asws}? Woe be unto you! You killed Malik Bin Nuweyra and married his wife.

يَا خَالِدَ جِئْتَنِي بِرِقَّةٍ عَقْلِكَ وَ اكْفَهْرَارٍ وَجْهِكَ وَ تَشْمُخِ أَنْفِكَ، وَ اللَّهُ لَئِنْ تَمَطَّيْتُ بِسَيْفِي هَذَا عَلَيْكَ وَ عَلَى الْأَشْبَعَنَّ مِنْ لُحْمِكُمْ جُوعَ الضَّبَاعِ وَ طَلَسَ الدِّثَابِ، وَ لَبَسْتُ [لَسْتُ] وَبِئْسَ مِثْلِكَ مِمَّنْ يَقْتُلُنِي أَنْتَ وَ لَا صَاحِبِكَ، وَ إِنِّي لَأَعْرِفُ قَاتِلِي، وَ أَطْلُبُ مِثْلِي صَبَاحًا وَ مَسَاءً، وَ مَا مِثْلَكَ يَحْمِلُ مِثْلِي أُسِيرًا، وَ لَوْ أَرَدْتُ ذَلِكَ لَقَتَلْتُكَ فِي فَنَاءِ هَذَا الْمَسْجِدِ.

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

فَعَضِبَ خَالِدٌ وَ قَالَ: نُوعِدُ وَعَيْدَ الْأَسَدِ وَ نُرْوَعُ رَوْعَانَ التَّعَالِبِ، مَا أَعْدَاكَ فِي الْمَقَالِ، وَ مَا مِثْلَكَ إِلَّا مَنْ اتَّبَعَ قَوْلَهُ بِفِعْلِهِ.

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا سَكَانَ هَذَا قَوْلُكَ فَشَأْنُكَ، وَ سَلَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى خَالِدِ ذَا الْقَعَارِ، وَ حَقَّقَ عَلَيْهِ.

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

فَلَمَّا نَظَرَ خَالِدٌ إِلَى بَرِيقِ عَيْنِي الْإِمَامِ، وَ بَرِيقِ ذِي الْقَعَارِ فِي يَدِهِ، وَ تَصَمُّمِهِ عَلَيْهِ، نَظَرَ إِلَى الْمَوْتِ عَيْنَانًا، وَ قَالَ: يَا أَبَا الْحَسَنِ! لَمْ تُرِدْ هَذَا.

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

فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِقَعَارِ رَأْسِ ذِي الْقَعَارِ عَلَى ظَهْرِهِ، فَكَسَسَهُ عَنْ دَائِيهِ، وَ لَمْ يَكُنْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِيَرِدَّ يَدَهُ إِذَا رَفَعَهَا، لِقَلًّا يُنْسَبُ إِلَى الْجُبْنِ. فَلَحَقَّ أَصْحَابُ خَالِدٍ مِنْ فِعْلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ هَوْلٌ عَجِيبٌ وَ حَوْفٌ عَنِيفٌ.

Amir Al-Momineen^{asws} struck the top of the handle of Zulfiqar upon his back and threw him off his animal, and Amir Al-Momineen^{asws} was not going to return his^{asws} hand when he^{asws} had already raised it, lest it be attributed to cowardice. The companions of Khalid encountered from the deed of Amir Al Momineen^{asws}, strange horror and violent fear.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: مَا لَكُمْ لَا تُكَافِحُونَ عَن سَيِّدِكُمْ؟ وَ اللَّهُ لَوْ كَانَ أَمْرُكُمْ إِلَيَّ لَتَرَكْتُ زُرَّةَ وَسُكْمًا، وَ هُوَ أَخْفُ عَلَى يَدَي مِنْ جَنَى الْهَبِيدِ عَلَى أَيْدِي الْعَبِيدِ، وَ عَلَى هَذَا السَّبِيلِ تَقْضِيْمُونَ مَالَ الْفَيِّءِ؟! أَفَّ لَكُمْ.

Then he^{asws} said: ‘What is the matter with you all, not striving about your chief? By Allah^{azwj}! If he had ordered you to (kill) me^{asws}, I^{asws} would have rolled off your heads, and it would be lighter upon my^{asws} hands than the reaped harvest it upon the hands of the slave, and upon this way you are nibbling into the wealth of Al-Fey (war booty)? Ugh to you all!’

فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْقَوْمِ يُقَالُ لَهُ الْمُتَنَّى بْنُ الصَّبَّاحِ- وَ كَانَ عَاقِلًا فَقَالَ: وَ اللَّهُ مَا جِئْنَاكَ لِعِدَاوَةٍ بَيْنَنَا وَ بَيْنَكَ، أَوْ عَن غَيْرِ مَعْرِفَةٍ بِكَ، وَ إِنَّا لَنَعْرِفُكَ كَبِيرًا وَ صَغِيرًا، وَ أَنْتَ أَسَدُ اللَّهِ فِي أَرْضِهِ، وَ سَيْفُ نِقْمَتِهِ عَلَى أَعْدَائِهِ، وَ مَا مِثْلُنَا مِنْ جَهْلٍ مِثْلِكَ، وَ نَحْنُ أَتْبَاعُ مَأْمُورُونَ، وَ جُنْدٌ مُوَازِرُونَ، وَ أَطْوَاعُ غَيْرِ مُخَالِفِينَ، فَتَبَّ لِمَنْ وَجَّهَ بِنَا إِلَيْكَ! أَمَا كَانَ لَهُ مَعْرِفَةٌ بِيَوْمِ بَدْرٍ وَ أُحُدٍ وَ حُنَيْنٍ؟

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

فَاسْتَحَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ قَوْلِ الرَّجُلِ، وَ تَرَكَ الْجَمِيعَ، وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُمَارِخُ خَالِدًا لِمَا بِهِ مِنْ أَلَمِ الضَّرْبَةِ، وَ هُوَ سَاكِتٌ.

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

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَبِئْسَ يَا خَالِدُ! مَا أَطْوَعَكَ لِلْحَائِثِينَ النَّكِيثِينَ! أَمَا كَانَ لَكَ يَوْمَ الْعَدِيرِ مُمْتَنِعٌ إِذْ بَدَرَ إِلَيْكَ صَاحِبُكَ فِي الْمَسْجِدِ حَتَّى كَانَ مِنْكَ مَا كَانَ،

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

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ كَانَ مِمَّا زَمَّتَهُ أَنْتَ وَ صَاحِبَاكَ- ابْنُ أَبِي قُحَافَةَ وَ ابْنُ صُهَيْبَةَ لَكَانَا هُمَا أَوَّلَ مَقْتُولَيْنِ بِسَيْفِي هَذَا، وَ أَنْتَ مَعَهُمَا، وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ

By the One^{azwj} Who Split the seed and Formed the person! If there would have been anything thrown by you, and your companion Ibn Abu Quhafa (Abu Bakr), and Ibn Suhaak (Umar), they both would have been the first ones to be killed with this sword of mine^{asws}, and you would have been with them, **and Allah does whatsoever He so Desires to [14:27].**

و لَا يَزَالُ يَجْمَلُكَ عَلَى إِفْسَادِ خَالَتِكَ عِنْدِي، فَقَدْ تَرَكْتَ الْحَقَّ عَلَى مَعْرِفَةٍ وَ جِئْتَنِي بِجُحُودِ مَقَاوِزِ الْبَسَاتِيسِ، لِتَحْمِلَنِي إِلَى ابْنِ أَبِي فُحَافَةَ أَسِيرًا، بَعْدَ مَعْرِفَتِكَ أَنَّ قَاتِلَ عَمْرٍو بَنِ عَبْدِ وُدٍّ وَ مَرْحَبٍ، وَ قَالِغِ بَابِ خَيْبَرَ، وَ إِنِّي لَمَسْتَحْيِي مِنْكُمْ وَ مِنْ قَلَّةِ عَقُولِكُمْ.

And he has not ceased to carry you upon spoiling your state with me^{asws}. So, you have neglected the truth upon recognition, and you have come to me^{asws} answering to the trivial falsehood in order to carry me^{asws} to Ibn Abu Quhafa as a captive after your recognition that I^{asws} killed Amro Bin Abd Wadd and Marhab, and uprooted the gate of Khyber, and I^{asws} am embarrassed from you and from the scarcity of your intellects.

أَوْ تَزْعُمُ أَنَّهُ قَدْ فَحَفِيَ عَلَيَّ مَا تَقَدَّمَ بِهِ إِلَيْكَ صَاحِبُكَ حِينَ أَخْرَجَكَ إِلَيَّ، وَ أَنْتَ تَذَكُرُ مَا كَانَ مِنِّي إِلَى عَمْرٍو بَنِ مَعْدِيكَرِبٍ وَ إِلَى أَصِيدِ بَنِ سَلَمَةَ الْمَخْزُومِيِّ،

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

فَقَالَ لَكَ ابْنُ أَبِي فُحَافَةَ: لَا تَزَالُ تَذَكُرُ لَهُ ذَلِكَ، إِنَّمَا كَانَ ذَلِكَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَدْ ذَهَبَ ذَلِكَ كُلُّهُ، وَ هُوَ الْآنَ أَقْلٌ مِنْ ذَلِكَ، أَلَيْسَ كَذَلِكَ يَا خَالِدُ؟! فَلَوْ لَا مَا تَقَدَّمَ بِهِ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَكَانَ مِنِّي إِلَيْهِمَا مَا هُمَا أَعْلَمُ بِهِ مِنْكَ.

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

يَا خَالِدُ! أَيْنَ كَانَ ابْنُ أَبِي فُحَافَةَ وَ أَنْتَ تَحْوِضُ مَعِيَ الْمَنَائِي فِي لُجِجِ الْمَمُوتِ حَوْضًا، وَ قَوْمُكَ بَادُونَ فِي الْإِنْصِرَافِ كَالْتَعَجِجَةِ الْقَوْدَاءِ وَ الدَّبِيكِ النَّافِشِ، فَاتَّقِ اللَّهَ يَا خَالِدُ، وَ لَا تَكُنْ لِلْخَائِنِينَ حَصِيمًا، وَ لَا لِلظَّالِمِينَ ظَهِيرًا.

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

فَقَالَ خَالِدٌ: يَا أَبَا الْحَسَنِ! إِنِّي أَعْرِفُ مَا تَقُولُ، وَ مَا عَدَلَتِ الْعَرَبُ وَ الْجُمَاهِيرُ عَنْكَ إِلَّا طَلَبَ دُخُولِ آبَائِهِمْ قَدِيمًا، وَ تَنَكَّلَ رُؤُوسِهِمْ قَرِيبًا، فَرَاغَتْ عَنْكَ كَرُوعَانِ التَّلْعَبِ فِيمَا بَيْنَ الْفِجَاجِ وَ الدَّكَادِكِ، وَ صُغُوبَةِ إِخْرَاجِ مَلِكِ [الْمُلْكِ] مِنْ يَدِكَ، وَ هَرَبًا مِنْ سَيْفِكَ،

Khalid said, 'O Abu Al-Hassan^{asws}! I do understand what you^{asws} are saying, and what the Arabs and the masses turned from you^{asws} only to seek entering into the ancient (practices) of their fathers, and their chiefs would be departing soon, dodging away from you like the dodging of the fox in what is between the mountain passes and the plains, and the difficulties of extracting the kingdom from your^{asws} hands, and fleeing from your^{asws} sword.

وَ مَا دَعَاهُمْ إِلَى بَيْعَةِ أَبِي بَكْرٍ إِلَّا اسْتِلاَنَةُ جَانِبِهِ، وَ لِينُ عَرِيكَتِهِ، وَ أَمْنُ جَانِبِهِ، وَ أَخَذَهُمُ الْأَمْوَالُ فَوْقَ اسْتِحْقَاقِهِمْ، وَ لَقَلَّ الْيَوْمَ مَنْ يَمِيلُ إِلَى الْحَقِّ، وَ أَنْتَ قَدْ بَعْتَ الدُّنْيَا بِالْأَجْرَةِ، وَ لَوْ اجْتَمَعَتْ أَخْلَافُهُمْ إِلَى أَخْلَافِكَ لَمَا خَالَفَكَ خَالِدٌ.

And nothing called them to pledge allegiance of Abu Bakr except the leniency by his side, and softness of his character, and security of his side, and their taking wealth which is above the level of their deserving it, and fewness of the ones who incline to the truth, and you^{asws} have sold the world for the Hereafter, and if their morals were to gather to your^{asws} opposition, Khalid would not oppose you^{asws}.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَاللَّهِ مَا أَتَى خَالِدٌ إِلَّا مِنْ جِهَةِ هَذَا الْخَثُونِ الظَّلُومِ الْمُفْتِنِ ابْنِ صُهَيْكٍ، فَإِنَّهُ لَا يَزَالُ يُؤَلِّبُ عَلَى الْقَبَائِلِ وَ يُفْرِغُهُمْ مِنِّي وَ يُؤَيِّسُهُمْ مِنْ عَطَايَاهُمْ، وَ يُدَكِّرُهُمْ مَا أَنْسَاهُمْ الدَّهْرُ، وَ سَيَعْلَمُ غَيْبَ أَمْرِهِ إِذَا فَاضَتْ نَفْسُهُ.

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

فَقَالَ خَالِدٌ: يَا أَبَا الْحَسَنِ! بِحَقِّ أَخِيكَ لَمَّا قَطَعْتَ هَذَا مِنْ نَفْسِكَ، وَ صِرْتَ إِلَى مَنْزِلِكَ مُكْرَمًا، إِذَا كَانَ الْقَوْمُ رَضُوا بِالْكَفَافِ مِنْكَ.

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

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ: لَا جَزَاءَهُمُ اللَّهُ عَنْ أَنْفُسِهِمْ وَ لَا عَنِ الْمُسْلِمِينَ خَيْرًا.

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

قَالَ: ثُمَّ دَعَا عَلَيْهِ السَّلَامُ بِدَائِيهِ فَاتَّبَعَهُ أَصْحَابُهُ، وَ خَالِدٌ يُحْدِثُهُ وَ يُصَاحِكُهُ، حَتَّى دَخَلَ الْمَدِينَةَ، فَبَادَرَ خَالِدٌ إِلَى أَبِي بَكْرٍ فَحَدَّثَهُ بِمَا كَانَ مِنْهُ.

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

فَصَارَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ صَارَ إِلَى الرَّوْضَةِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ وَ دَعَا، وَ قَامَ يُرِيدُ الْإِنْصِرَافَ إِلَى مَنْزِلِهِ، وَ كَانَ أَبُو بَكْرٍ جَالِسًا فِي الْمَسْجِدِ وَ الْعَبَّاسُ جَالِسٌ إِلَى جَنْبِهِ.

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

فَأَقْبَلَ أَبُو بَكْرٍ عَلَى الْعَبَّاسِ فَقَالَ: يَا أَبَا الْفَضْلِ! ادْعُ لِي ابْنَ أَخِيكَ عَلِيًّا لِأَعَاتِبَهُ عَلَى مَا كَانَ مِنْهُ إِلَى الْأَشْجَعِ.

Abu Bakr turned to Al-Abbas and said, 'O Abu Al-Fazl! Call the son^{asws} of your brother^{asws} to me so I can admonish him^{asws} upon what has happened from him^{asws} to Al-Ashja'a'.

فَقَالَ لَهُ الْعَبَّاسُ: أَوْ لَيْسَ قَدْ تَقَدَّمَ إِلَيْكَ صَاحِبُكَ بِتَرْكِ مُعَاتَبَتِهِ؟ وَإِنِّي أَخَافُ عَلَيْكَ مِنْهُ إِذَا عَاتَبْتَهُ أَنْ لَا تَنْتَصِرَ مِنْهُ.

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

فَقَالَ أَبُو بَكْرٍ: إِنِّي أَرَاكَ - يَا أَبَا الْفَضْلِ - تُخَوِّفُنِي مِنْهُ، دَعَوْنِي وَإِيَّاهُ، فَأَمَّا مَا كَلَّمَنِي خَالِدٌ بِتَرْكِ مُعَاتَبَتِهِ فَقَدْ رَأَيْتُهُ يُكَلِّمُنِي بِكَلَامٍ خِلَافَ الَّذِي خَرَجَ بِهِ إِلَيْهِ، وَلَا أَشُكُّ إِلَّا أَنَّهُ قَدْ كَانَ مِنْهُ إِلَيْهِ شَيْءٌ أَفْرَعَهُ.

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

فَقَالَ لَهُ الْعَبَّاسُ: أَنْتَ وَذَلِكَ يَا ابْنَ أَبِي قُحَافَةَ. فَدَعَاهُ الْعَبَّاسُ، فَجَاءَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَجَلَسَ إِلَى جَنْبِ الْعَبَّاسِ. فَقَالَ لَهُ الْعَبَّاسُ: إِنَّ أَبَا بَكْرٍ اسْتَبْطَأَكَ، وَهُوَ يُرِيدُ أَنْ يَسْأَلَكَ بِمَا جَرَى.

Al-Abbas said to him, 'You and him^{asws}, O Ibn Quhafah!' Al-Abbas called him^{asws}, and Amir Al-Momineen^{asws} came and sat by the side of Al-Abbas. Al-Abbas said to him^{asws}, 'Abu Bakr you^{asws} down (from going home), and he wants to ask you^{asws} with what flowed'.

فَقَالَ: يَا عَمَّ، لَوْ دَعَانِي لَمَا أَتَيْتُهُ. فَقَالَ لَهُ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! مَا أَرْضَى لِمِثْلِكَ هَذَا الْفِعَالِ. قَالَ: وَ أَيْ فِعَالٍ؟ قَالَ: قَتَلْتُكَ مُسْلِمًا بَعِيرٍ حَقًّا، فَمَا تَمَلُّ مِنَ الْقَتْلِ قَدْ جَعَلْتَهُ شِعَارَكَ وَ دِتَارَكَ.

He^{asws} said: 'O uncle! If he had called me^{asws}, I^{asws} would not have come to him'. Abu Bakr said to him^{asws}, 'O Abu Al-Hassan^{asws}! I am not pleased of this deed for the like of you^{asws}'. He^{asws} said: 'And which deed?' He said, 'You^{asws} killed a Muslim without right. You^{asws} did not show sympathy from the killing and have it as your^{asws} slogan and your^{asws} garment'.

فَأَلْتَمَسَتْ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: أَمَّا عِتَابُكَ عَلَيَّ فِي قَتْلِ مُسْلِمٍ فَمَعَادَ اللَّهِ أَنْ أَقْتُلَ مُسْلِمًا بَعِيرٍ حَقًّا، لِأَنَّ مَنْ وَجَبَ عَلَيْهِ الْقَتْلُ رُفِعَ عَنْهُ اسْمُ الْإِسْلَامِ.

Amir Al-Momineen^{asws} turned towards him and said: 'As for your admonishing Ali^{asws} regarding killing a Muslim, so Allah^{azwj} Forbid that I^{asws} would kill a Muslim without right, because one upon whom the killing is Obligated, the name of Al-Islam is raised from him'.

وَ أَمَّا قَتْلِي الْأَشْجَعَ، فَإِنْ كَانَ إِسْلَامُكَ كِإِسْلَامِهِ فَقَدْ فُزْتُ فَوْزًا عَظِيمًا!! أَقُولُ: وَ مَا عُذْرِي إِلَّا مِنَ اللَّهِ، وَ مَا قَتَلْتُهُ إِلَّا عَنْ بَيْتَةٍ مِنْ رَبِّي، وَ مَا أَنْتَ أَعْلَمُ بِالْحَلَالِ وَ الْحَرَامِ مِنِّي، وَ مَا كَانَ الرَّجُلُ إِلَّا زَنْدِيقًا مُنَافِقًا، وَ إِنَّ فِي مَنْزِلِهِ صَنَمًا مِنْ رُحَامٍ يَتَمَسَّحُ بِهِ ثُمَّ يَصِيرُ إِلَيْكَ، وَ مَا كَانَ مِنْ عَدْلِ اللَّهِ أَنْ يُؤَاخِذَنِي بِقَتْلِ عَبْدَةٍ الْأَوْثَانِ وَ الرَّنَادِقَةِ.

And as for my^{asws} killing Ashja'a, so if your Islam is like his Islam, so you have achieved a mighty success!! (cynically). I say, 'And what is my^{asws} excuse except from a proof from my^{asws} Lord^{azwj}, and you aren't more knowing with the Permissible(s) and the Prohibitions than I^{asws} am, and the man wasn't except an atheist, a hypocrite, and in his house is an idol

of marble. He wipes with it then comes to you, and it would not be from the justice of Allah^{azwj} that you should seize me^{asws} with the killing of an idol worshipper and an atheist’.

وَ افْتَتَحَ امِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْكَلامِ، فَحَجَرَ بَيْنَهُمَا الْمُغَيْرَةَ بِنُ شُعْبَةَ وَ عَمَّارُ بْنُ يَاسِرٍ، وَ اَفْسَمُوا عَلَيَّ عَلَيْهِ السَّلَامُ فَسَكَتَ، وَ عَلَيَّ اَبِي بَكْرٍ فَاَمْسَكَ.

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

ثُمَّ اَقْبَلَ أَبُو بَكْرٍ عَلَيَّ الْفَضْلُ بْنُ الْعَبَّاسِ وَ قَالَ: لَوْ قُدْتُكَ بِالْاَشْجَعِ لَمَا فَعَلْتَ مِثْلَهَا، ثُمَّ قَالَ: كَيْفَ اُقْبِدُكَ بِمِثْلِهِ وَ اَنْتَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ غَاسِلُهُ!؟

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

فَالْتَمَتَ اِلَيْهِ الْعَبَّاسُ فَقَالَ: دَعُونَا وَ نَحْنُ حُكَمَاءُ اَبْلَغُ مِنْ شَأْنِكَ، اِنَّكَ تَتَعَرَّضُ بِوَلَدِي وَ ابْنِ اُخِي، وَ اَنْتَ ابْنُ اَبِي قُحَافَةَ بْنِ مُرَّةٍ! وَ نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ ابْنِ هَاشِمٍ اَهْلُ بَيْتِ النَّبُوَّةِ، وَ اَوْلُو الْخِلاَفَةِ،

Al-Abbas turned to him and said, ‘Leave us, and we are wise ones (and) far reaching from your occupation. You objected to my son and son^{asws} of my brother^{asws}, and you are the son of Ibn Abu Quhafa Bin Murra, and we are the sons of Abdul Muttalib^{asws} Ibn Hashim^{as}, People of the Household of the Prophet^{saww}, and foremost for the caliphate.

تَسَمَّيْتُمْ بِاسْمَائِنَا، وَ وَثَبْتُمْ عَلَيْنَا فِي سُلْطَانِنَا، وَ قَطَعْتُمْ اَرْحَامَنَا، وَ مَنَعْتُمْ مِيرَاتِنَا، ثُمَّ اَنْتُمْ تَزْعُمُونَ اَنْ لَا اِثْرَ لَنَا، وَ اَنْتُمْ اَحَقُّ وَ اَوْلَى بِهَذَا الْاَمْرِ مِنَّا، فَبُعْدًا وَ سُخْفًا لَكُمْ اِنِّي تُؤْفِكُونَ.

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

ثُمَّ انْصَرَفَ الْقَوْمُ، وَ اَخَذَ الْعَبَّاسُ بِيَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ جَعَلَ عَلَيَّ يَقُولُ: اَفْسَمْتُ عَلَيْكَ يَا عَمِّ لَا تَتَكَلَّمْ، وَ اِنْ تَكَلَّمْتَ لَا تَتَكَلَّمْ اِلَّا بِمَا يَسْرَ، وَ لَيْسَ هُمْ عِنْدِي اِلَّا الصَّبْرُ، كَمَا اَمَرَنِي نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، دَعَهُمْ وَ مَا كَانَ لَهُمْ يَوْمَ الْعَدِيرِ مَفْنَعٌ، دَعَهُمْ يَسْتَضَعِفُونَا جُهْدَهُمْ، فَاِنَّ اللَّهَ مَوْلَانَا وَ هُوَ خَيْرُ الْحَاكِمِينَ.

Then the people left, and Al-Abbas held a hand of Ali^{asws}, and Ali^{asws} went on to say: ‘I^{asws} swear upon you, O uncle, don’t speak, and if you do speak, do not speak except what is little, and there isn’t for them with me^{asws} except the patience, just as the Prophet^{saww} of Allah^{azwj} had instructed me^{asws}. Leave them and there does not happen to be any cover for them due to the day of Al-Ghadeer. Leave them to weaken us with their struggles, for Allah^{azwj} is our Master^{azwj}, and He^{azwj} is the best of the Judges’.

فَقَالَ لَهُ الْعَبَّاسُ: يَا ابْنَ أَخِي، أَلَيْسَ قَدْ كَفَيْتُكَ، وَإِنْ شِئْتَ أَعُوذُ إِلَيْهِ فَأَعْرِضُهُ مَكَانَهُ، وَ أَنْزِعُ عَنْهُ سُلْطَانَهُ. فَأُقْسِمُ عَلَيْكَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَأَسْكِنَهُ.

Al-Abbas said to him^{asws}, 'O son^{asws} of my brother^{asws}! Haven't I sufficed you^{asws}? And if you like, I can return to him and make him recognise his place, and remove his authority from him'. Ali^{asws} vowed upon him and quietened him"¹⁷.

20- حَتَّى: مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَقِيَ أَبَا بَكْرٍ فَقَالَ لَهُ: أَمَا أَمَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ تُطِيعَ لِي؟ قَالَ: لَا، وَ لَوْ أَمَرَنِي لَفَعَلْتُ.

(The book) 'Al Ikhtisas' – Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Abu Saeed Al Mukary,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} met Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to be obedient to me^{asws}? He said, 'No, by Allah^{azwj}, and had he^{saww} ordered me, I would have done so'.

فَقَالَ: سُبْحَانَ اللَّهِ! أَمَا أَمَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ أَنْ تُطِيعَ لِي؟ فَقَالَ: لَا، وَ لَوْ أَمَرَنِي لَفَعَلْتُ.

He^{asws} said: 'Glory be to Allah^{azwj}! Rasool-Allah^{azwj} did not order you to be obedient to me^{asws}? He said, 'No, by Allah^{azwj}, and if he^{saww} had ordered me, I would have done so'.

قَالَ: فَأَمَضَ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَانْطَلَقَ بِهِ إِلَى مَسْجِدِ قُبَا، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُصَلِّي، فَلَمَّا انْصَرَفَ قَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا رَسُولَ اللَّهِ! إِنِّي قُلْتُ لِأَبِي بَكْرٍ: أَمَا أَمَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ تُطِيعَ لِي، فَقَالَ: لَا.

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

فَقَالَ رَسُولُ اللَّهِ: قَدْ أَمَرْتُكَ فَأَطِعْهُ.

Rasool-Allah^{saww} said: 'I^{saww} had ordered you, so obey him^{asws}!'

قَالَ: فَخَرَجَ وَ لَقِيَ عُمَرَ، وَ هُوَ دَعِيرٌ، فَقَامَ عُمَرُ وَ قَالَ لَهُ: مَا لَكَ؟

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

فَقَالَ لَهُ: قَالَ رَسُولُ اللَّهِ كَذَا... وَ كَذَا. فَقَالَ عُمَرُ: تَبَّأُ لَأُمَّةٍ وَلَوْكَ أَمْرُهُمْ أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ.

He said to him, 'Rasool-Allah^{saww} said such and such'. Umar said, 'Damnation be for a community who made you in charge of their affairs. Don't you recognise the sorcery of the Clan of Hashim^{asws}?"¹⁸

¹⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 19

6- باب منازعة أمير المؤمنين صلوات الله عليه العباس في الميراث

CHAPTER 6 – DISPUTE OF AMIR AL-MOMINEEN^{asws} WITH AL-ABBAS REGARDING THE INHERITANCE

ج: عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ، إِنِّي لَعِنْدَ أَبِي بَكْرٍ إِذِ اطَّلَعَ عَلَيَّ وَ الْعَبَّاسُ يَتَدَافَعَانِ وَ يَخْتَصِمَانِ فِي مِيرَاثِ النَّبِيِّ (ص). فَقَالَ أَبُو بَكْرٍ: يَكْفِيكُمْ الْقَصِيرُ الطَّوِيلُ، يَعْنِي بِالْقَصِيرِ: عَلِيًّا، وَ بِالطَّوِيلِ: الْعَبَّاسَ.

(The book) 'Al-Ihtijaj' – From Muhammad Bin Umar Bin Ali, from his father, from Abu Rafi'e who said,

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

فَقَالَ الْعَبَّاسُ: أَنَا عَمُّ النَّبِيِّ وَ وَارِثُهُ، وَ قَدْ حَالَ عَلَيَّ بَيْنِي وَ بَيْنَ تَرَكِيهِ.

Al-Abbas said, 'I am an uncle of the Prophet^{saww} and his^{saww} inheritor, and Ali^{asws} is a barrier between me and his^{as} inheritance'.

قَالَ أَبُو بَكْرٍ: فَأَيْنَ كُنْتَ يَا عَبَّاسُ حِينَ جَمَعَ النَّبِيُّ بَنِي عَبْدِ الْمُطَّلِبِ وَ أَنْتَ أَحَدُهُمْ، فَقَالَ: أَيْكُم يُوَارِثُنِي وَ يَكُونُ وَصِيًّا وَ خَلِيفَةً فِي أَهْلِي، يُنْجِزُ عِدَّتِي، وَ يَمْضِي دِينِي، فَأَحْجَمْتُمْ عَنْهَا إِلَّا عَلِيًّا، فَقَالَ النَّبِيُّ (ص): أَنْتَ كَذَلِكَ.

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

قَالَ الْعَبَّاسُ: فَمَا أَفْعَدَكَ مَجْلِسَكَ هَذَا؟ تَقَدَّمْتَهُ وَ تَأَمَّرْتَ عَلَيْهِ.

Al-Abbas said, 'So what you sit in this seat of yours? You preceded him^{asws} and ruled upon him^{asws}'?

قَالَ أَبُو بَكْرٍ: أَعْدَرُونَا بَنِي عَبْدِ الْمُطَّلِبِ.

Abu Bakr said, 'Excuse us, Clan of Abdul Muttalib^{asws}'.

رُوي أَنَّ يَحْيَى بْنَ خَالِدِ بْنِ زَيْدٍ سَأَلَ هِشَامَ بْنَ الْحَكَمِ بِمَحْضَرٍ مِنَ الرَّشِيدِ. فَقَالَ: أَخْبِرْنِي يَا هِشَامُ، هَلْ يَكُونُ الْحَقُّ فِي جِهَتَيْنِ مُخْتَلِفَتَيْنِ؟ قَالَ هِشَامُ: الظَّاهِرُ لَا.

¹⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 20

It is reported that Yahya Bin Khalid Al-Barmakky asked Hisham Bin Al-Hakam in the presence of (the caliph Haroun) Al-Rasheed. He said, 'Inform me, O Hashim! Can the truth happen to be in two different perspectives?' Hisham said, 'Apparently no'.

قَالَ: فَأَخْبِرْنِي عَنْ رَجُلَيْنِ اخْتَصَمَا فِي حُكْمٍ فِي الدِّينِ، وَتَنَازَعَا وَ اخْتَلَفَا، هَلْ يَخْلُو مِنْ أَنَّ يَكُونَا مُحَقِّقَيْنِ، أَوْ مُبْطَلَيْنِ، أَوْ أَنَّ يَكُونُ أَحَدُهُمَا مُحَقِّقًا وَ
الْآخَرُ مُبْطَلًا؟

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

فَقَالَ هِشَامٌ: لَا يَخْلُو مِنْ ذَلِكَ.

Hisham said, 'It cannot be vacant from that'.

قَالَ لَهُ يَحْيَى بْنُ خَالِدٍ: فَأَخْبِرْنِي عَنْ عَلِيٍّ وَ الْعَبَّاسِ لَمَّا اخْتَصَمَا إِلَى أَبِي بَكْرٍ فِي الْمِيرَاثِ، أَيُّهُمَا كَانَ الْمُحِقُّ وَ مِنَ الْمُبْطِلِ؟ إِذْ كُنْتَ لَا تَقُولُ
أَكْهُمَا كَانَ مُحَقِّقَيْنِ وَ لَا مُبْطَلَيْنِ!.

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

قَالَ هِشَامٌ: فَتَنَظَّرْتُ فَإِذَا أَنِّي إِذَا قُلْتُ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ مُبْطَلًا كَفَرْتُ وَ خَرَجْتُ مِنْ مَذْهَبِي، وَ إِذَا قُلْتُ إِنَّ الْعَبَّاسَ كَانَ مُبْطَلًا ضَرَبَ
الرَّشِيدُ عُنُقِي، وَ وَرَدَتْ عَلَيَّ مَسْأَلَةٌ لَمْ أَكُنْ سَأَلْتُ عَنْهَا قَبْلَ ذَلِكَ الْوَقْتِ، وَ لَا أَعَدَدْتُ لَهَا جَوَابًا،

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

فَدَكَّرْتُ قَوْلَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا هِشَامُ، لَا تَزَالُ مُؤَيَّدًا بِرُوحِ الْقُدْسِ مَا نَصَرْتَنَا بِلسَانِكَ، فَعَلِمْتُ أَنِّي لَا أُخْذَلُ، وَ عَنِّي لِي الْجَوَابُ فِي
الْحَالِ.

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

قُلْتُ لَهُ: لَمْ يَكُنْ لِأَحَدِهِمَا حُطًّا حَقِيقَةً، وَ كَانَا جَمِيعًا مُحَقِّقَيْنِ، وَ لِهَذَا نَظِيرٌ قَدْ تَطَلَّقَ بِهِ الْقُرْآنُ فِي قِصَّةِ دَاوُدَ عَلَيْهِ السَّلَامُ، يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: وَ
هَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ إِلَى قَوْلِهِ: خَصْمَانِ بَغِي بَعْضُنَا عَلَى بَعْضٍ، فَأَيُّ الْمَلِكَيْنِ كَانَ مُخْطِئًا وَ أَيُّهُمَا كَانَ مُصِيبًا؟ أَمْ تَقُولُ:
إِكْهُمَا كَانَ مُخْطِئَيْنِ، فَجَوَابُكَ فِي ذَلِكَ جَوَابِي.

I said to him, 'There is no real mistake for each of them, and they were both true, and for this is a match the Quran has Spoken with in the story of Dawood^{as}. Allah^{azwj} Mighty and

Majestic Says: **And did there come to you news of the litigants when they climbed over the (prayer) Niche? [38:21] – up to His^{azwj} Words: (We are) two litigants. One of us has transgressed upon the other, [38:22].** So, which of the two Angels was mistaken, and which of the two was correct? Or are you saying, ‘But rather they were both mistaken’. So, you answer regarding that, is my answer’.

فَقَالَ يَحْيَى: لَسْتُ أَقُولُ: إِنَّ الْمَلَكَئِ أخطأ، بَلْ أَقُولُ: إِنَّهُمَا أَصَابَا، وَ ذَلِكَ أَهْمَا لَمْ يَخْتَصِمَا فِي الْحَقِيقَةِ وَ لَمْ يَخْتَلِفَا فِي الْحُكْمِ، وَ إِنَّمَا أَظْهَرَ ذَلِكَ لِيُنَبِّهَا دَاوُدَ عَلَيْهِ السَّلَامُ فِي الْخَطِيئَةِ وَ يُعْرِفَاهُ الْحُكْمَ وَ يُؤَفِّقَاهُ عَلَيْهِ.

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

قَالَ هِشَامٌ: قُلْتُ لَهُ: كَذَلِكَ عَلَيَّ عَلَيْهِ السَّلَامُ وَ الْعَبَّاسُ، لَمْ يَخْتَلِفَا فِي الْحُكْمِ وَ لَمْ يَخْتَصِمَا فِي الْحَقِيقَةِ، وَ إِنَّمَا أَظْهَرَ الْإِخْتِلَافَ وَ الْحُصُومَةَ لِيُنَبِّهَهَا أَبَا بَكْرٍ عَلَى خَطِيئِهِ، وَ يُدَلِّهُ عَلَى أَنَّ هُمَا فِي الْمِيرَاثِ حَقًّا، وَ لَمْ يَكُونَا فِي رَيْبٍ مِنْ أَمْرِهِمَا، وَ إِنَّمَا كَانَ ذَلِكَ مِنْهُمَا عَلَى حَدِّ مَا كَانَ مِنَ الْمَلَكَئِ.

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

فَاسْتَحْسَنَ الرَّشِيدُ ذَلِكَ الْجَوَابَ.

Al-Rasheed applauded that answer”¹⁹.

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

CHAPTER 7 – RARE ARGUMENTATION

1- ج: زَوَى رَافِعُ بْنُ أَبِي رَافِعٍ الطَّائِي، عَنْ أَبِي بَكْرٍ - وَ قَدْ صَحَبَهُ فِي سَفَرٍ - قَالَ: قُلْتُ لَهُ: يَا أَبَا بَكْرٍ! عَلِّمْنِي شَيْئاً يَنْفَعُنِي اللَّهُ بِهِ.

(The book) 'Al Ihtijaj' – It is reported by Rafie Bin Abu Rafie Al Taie –

'From Abu Bakr, and he had accompanied him in a journey, said, 'I said to him, 'O Abu Bakr! Teach me something Allah^{azwj} can Benefit me with it'.

قَالَ: كُنْتُ فَاعِلاً وَ لَوْ لَمْ تَسْأَلْنِي: لَا تُشْرِكُ بِاللَّهِ شَيْئاً، وَ أَقِمِ الصَّلَاةَ، وَ آتِ الرِّكَاتَةَ، وَ صُمْ شَهْرَ رَمَضَانَ، وَ حِجَّ النَّبْتَ، وَ اعْتَمِرْ، وَ لَا تَتَأَمَّرَنَّ عَلَيَّ اثْنَيْنِ مِنَ الْمُسْلِمِينَ.

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

قَالَ: قُلْتُ لَهُ: أَمَا مَا أَمَرْتَنِي بِهِ مِنَ الْإِيمَانِ وَ الصَّلَاةِ وَ الْحُجِّ وَ الْعُمْرَةِ وَ الرِّكَاتَةِ فَأَنَا أَفْعَلُهُ، وَ أَمَا الْإِمَارَةَ فَإِنِّي رَأَيْتُ النَّاسَ لَا يُصِيبُونَ هَذَا الشَّرْفَ وَ هَذَا الْعِزَّ وَ الْعِزَّةَ عِنْدَ رَسُولِ اللَّهِ إِلَّا بِهَا.

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

قَالَ: إِنَّكَ اسْتَنْصَحْتَنِي فَأَجْهَدْتُ نَفْسِي لَكَ.

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

فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ وَ اسْتَخْلَفَ [أَبُو] بَكْرٍ جِئْتُهُ وَ قُلْتُ لَهُ: يَا أَبَا بَكْرٍ! أَلَمْ تَنْهَيْ أَنْ أَتَأَمَّرَ عَلَى اثْنَيْنِ؟ قَالَ: بَلَى. قُلْتُ: فَمَا لَكَ تَأَمَّرْتَ عَلَى أُمَّةِ مُحَمَّدٍ؟

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

قَالَ: اِخْتَلَفَ النَّاسُ، وَ حَفَّتْ عَلَيْهِمُ الصَّلَاةُ، وَ دَعَوْنِي فَلَمْ أَجِدْ مِنْ ذَلِكَ بُدْأً!

He said, 'The people differed and I feared the straying upon them, and they called me, so I did not find any escape from that!'"²⁰

²⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 7 H 1

8- باب احتجاج سلمان و أبي بن كعب و غيرهما على القوم

CHAPTER 8 – ARGUMENTATION OF SALMAN^{ra} AND UBAY BIN KA'AB AND OTHERS AGAINST THE PEOPLE

1- ج: عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: حَظَبَ النَّاسُ سَلْمَانَ الْفَارِسِيَّ رَحْمَةً اللَّهِ عَلَيْهِ - بَعْدَ أَنْ دُفِنَ النَّبِيُّ عَلَيْهِ وَ آلِهِ السَّلَامُ بِثَلَاثَةِ أَيَّامٍ - فَقَالَ فِيهَا: ..

(The book) 'Al Ihtijaj' –

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

أَلَا أَيُّهَا النَّاسُ اسْمَعُوا عَنِّي حَدِيثِي ثُمَّ اعْقَلُوا عَنِّي، أَلَا إِنِّي أُوتَيْتُ عِلْمًا كَثِيرًا، فَلَوْ حَدَّثْتُكُمْ بِكُلِّ مَا أَعْلَمُ مِنْ فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ [لَقَالَتْ] طَائِفَةٌ مِنْكُمْ: هُوَ جُنُونٌ، [وَوَقَّالَتْ] طَائِفَةٌ أُخْرَى: اللَّهُمَّ اغْفِرْ لِغَاتِلِ سَلْمَانَ.

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

أَلَا إِنَّ لَكُمْ مَنَائِمًا تَتَّبِعُهَا بَلَايَا، أَلَا وَ إِنَّ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ الْمَنَائِمَ وَالْبَلَايَا، وَ مِيرَاثَ الْوَصَايَا، وَ فَضْلَ الْخِطَابِ، وَ أَصْلَ الْأَنْسَابِ عَلَى مَنْهَاجِ هَارُونَ بْنِ عِمْرَانَ مِنْ مُوسَى عَلَيْهِمَا السَّلَامُ، إِذْ يَقُولُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: أَنْتَ وَصِيِّي فِي أَهْلِي وَ خَلِيفَتِي فِي أُمَّتِي وَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

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

وَ لَكِنَّكُمْ أَخَذْتُمْ سُنَّةَ بَنِي إِسْرَائِيلَ، فَأَخْطَأْتُمْ الْحَقَّ، تَعْلَمُونَ فَلَا تَعْمَلُونَ، أَمَا وَ اللَّهُ لَتَرَكِبَنَّ طَبَقًا عَنِ طَبَقٍ عَلَى سُنَّةِ بَنِي إِسْرَائِيلَ، حَذُوَ النَّعْلِ بِالنَّعْلِ وَ الْقُدَّةَ بِالْقُدَّةِ.

But you took the ways of the Children of Israel, so your erred in the truth. You (think that you are) knowing but (in fact) not knowing. But, by Allah^{azwj}, **You will be indulging in a state after a state [84:19]**, being upon the ways of the Children of Israel, step of the slipper with the slipper, and the arrow with the arrow (in a quiver).

أَمَا وَ الَّذِي نَفْسُ سَلْمَانَ بِيَدِهِ لَوْ وَ لَيْتُمْوهَا عَلَيَّا عَلَيْهِ السَّلَامُ لَأَكَلْتُمْ مِنْ فَوْقِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ، وَ لَوْ دَعَوْتُمْ الطَّيْرَ فِي جَوِّ السَّمَاءِ لَأَجَابَتْكُمْ، وَ لَوْ دَعَوْتُمْ الْحَيْتَانَ مِنَ الْبِحَارِ لَأَتَتْكُمْ، وَ لَمَا عَالَ وَ لِيُّ اللَّهِ، وَ لَا طَاشَ لَكُمْ سَهْمٌ مِنْ فَرَائِضِ اللَّهِ، وَ لَا اخْتَلَفَ اثْنَانِ فِي حُكْمِ اللَّهِ.

But, by the One^{azwj} in Whose Hand is the soul of Salman^{ra}! Hade you made Ali^{asws} in-charge of it, you would have eaten from your above and from beneath your feet, and if you had called the bird in the atmosphere of the sky, it would have answered you, and had you called the fish from the sea it would have answered you, and had you held him^{asws} a Guardian^{asws} of Allah^{azwj}, you would not have strayed from any part from the Obligations of Allah^{azwj} nor would any two have differed regarding the Judgment of Allah^{azwj}.

وَ لَكِنْ أَتَيْتُمْ فَوَلَّيْتُمُوهَا غَيْرَهُ، فَأَبْشَرُوا بِالْبَلَاءِ، وَ افْتَطُوا مِنَ الرَّخَاءِ، وَ قَدْ تَابَدْتُمْ عَلَى سَوَاءٍ، فَأَنْقَطَعَتِ الْعِصْمَةُ فِيمَا بَيْنِي وَ بَيْنَكُمْ مِنَ الْوَلَاءِ.

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

عَلَيْكُمْ بِآلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، فَإِنَّهُمْ الْقَادَةُ إِلَى الْجَنَّةِ، وَ الدُّعَاةُ إِلَيْهَا يَوْمَ الْقِيَامَةِ،

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

عَلَيْكُمْ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَوَ اللَّهُ لَقَدْ سَلَّمْنَا عَلَيْهِ بِالْوَلَايَةِ وَ إِمْرَةِ الْمُؤْمِنِينَ مَرَارًا حِجَّةً مَعَ نَبِيِّنَا، كُلَّ ذَلِكَ يَأْمُرُنَا بِهِ وَ يُؤَكِّدُهُ عَلَيْنَا،

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

فَمَا بَالُ الْقَوْمِ عَرَفُوا فَضْلَهُ فَحَسَدُوهُ؟! وَ قَدْ حَسَدَ قَابِيلُ هَابِيلَ فَفَقَتَلَهُ، وَ كُفَّارًا قَدْ اِرْتَدَّتْ أُمَّةُ مُوسَى بْنِ عِمْرَانَ عَلَيْهِمَا السَّلَامُ، فَأَمُرُ هَذِهِ الْأُمَّةِ [كَأَمْرِ] بَنِي إِسْرَائِيلَ، فَأَيْنَ يَذْهَبُ بِكُمْ أَيُّهَا النَّاسُ!؟

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

وَ حُكْمُ مَا أَنَا وَ أَبُو فَلَانٍ وَ فَلَانٍ؟! أَمْ جَهْلْتُمْ أَمْ بَجَاهَلْتُمْ، أَمْ حَسَدْتُمْ أَمْ تَحَاسَدْتُمْ؟ وَ اللَّهُ لَيَرْتَدُّنَّ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ بِالسَّيْفِ، يَشْهَدُ الشَّاهِدُ عَلَى النَّاجِيِ بِالْمَلَكَةِ، وَ يَشْهَدُ الشَّاهِدُ عَلَى الْكَافِرِ بِالنَّجَاةِ.

Woe be unto you all! What have I^{ra} got to do with Abu so and so (Abu Bakr), and so and so (Umar)!? Are you ignorant or pretending to be ignorant, or you were envied or are envying? By Allah^{azwj}! You will return to be Kafirs, striking each other's necks with the swords. The witness would testify upon the saved one with the destruction, and the witness would testify upon the Kafir with having attained salvation.

أَلَا وَ إِنِّي أَظْهَرْتُ أَمْرِي، وَ سَلَّمْتُ لِنَبِيِّي، وَ تَبِعْتُ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَلَيْنَا أَمِيرِ الْمُؤْمِنِينَ، وَ سَيِّدِ الْوَصِيِّينَ، وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ، وَ إِمَامِ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

Indeed! And I^{ra} have manifest my^{ra} matter and submitted to my^{ra} Prophet^{saww}, and followed my^{ra} Master^{asws} and Master^{asws} of every believing man and believing woman, Ali^{asws} Amir Al-Momineen^{asws}, and chief of the successors^{as}, and guide of the resplendent, and Imam^{asws} of ***the Truthful and the Martyrs and the Righteous; [4:69]***.²¹

ج: عَنْ مُحَمَّدٍ وَ يَحْيَى ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِمَا، عَنْ جَدِّهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا خَطَبَ أَبُو بَكْرٍ قَامَ أَبِي بَنُ كَعْبٍ، وَ كَانَ يَوْمَ الْجُمُعَةِ أَوَّلَ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ.

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

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

فَقَالَ: يَا مَعْاشِرَ الْمُهَاجِرِينَ الَّذِينَ اتَّبَعُوا مَرْضَاةَ اللَّهِ وَ أَتَيْتُمْ اللَّهَ عَلَيْهِمْ فِي الْقُرْآنِ، وَ يَا مَعْاشِرَ الْأَنْصَارِ الَّذِينَ تَبَوَّؤُوا الدَّارَ وَ الْإِيمَانَ وَ أَتَيْتُمْ اللَّهَ عَلَيْهِمْ فِي الْقُرْآنِ، تَنَاسَيْتُمْ أَمْ نَسَيْتُمْ، أَمْ بَدَلْتُمْ أَمْ عَيَّرْتُمْ، أَمْ خَدَّيْتُمْ أَمْ عَجَزْتُمْ!؟

He (Ubayy Bin Ka'ab) said, 'O community of the Emigrants, those who pursued the Pleasure of Allah^{azwj}, and Allah^{azwj} Praised upon them in the Quran! And O community of the Helpers, ***those who had the home (in Al-Medina), and had the Eman [59:9]***, and Allah^{azwj} Praised upon them in the Quran. Did you forget them or did you forget, or did you replace or did you change, or did you forsake or were you frustrated!?'

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَامَ فِينَا مَقَامًا أَقَامَ فِيهِ عَلِيًّا، فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ - يَعْنِي عَلِيًّا - وَ مَنْ كُنْتُ نَبِيَّهُ فَهَذَا أَمِيرُهُ!؟

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

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، طَاعَتُكَ وَاجِبَةٌ عَلَيَّ مِنْ بَعْدِي كَطَاعَتِي فِي حَيَاتِي، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي!؟

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

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: أُوصِيكُمْ بِأَهْلِ بَيْتِي خَيْرًا، فَقَدِمُوهُمْ وَ لَا تَتَقَدَّمُوهُمْ، وَ أَمْرُوهُمْ وَ لَا تَتَأَمَّرُوا عَلَيْهِمْ!؟

Don't you know that Rasool-Allah^{saww} said: 'I^{saww} hereby bequeath you all with being good to People^{asws} of my^{saww} Household, so advance them^{asws} and do not precede them^{asws}, and make them^{asws} rulers, and do not rule upon them^{asws}!?'

²¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 8 H 1

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَهْلُ بَيْتِي مَنَارُ الْهُدَى وَ الدَّالُونَ عَلَى اللَّهِ!؟

Don't you know that Rasool-Allah^{saww} said: 'People^{asws} of my^{saww} Household are the minarets of guidance and the pointers to Allah^{azwj}!?'

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَنْتَ الْهَادِي لِمَنْ ضَلَّ!؟

Don't you know that Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are the guide for the ones straying!?'

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلِيٌّ الْمُحْيِي لِسُنَّتِي وَمُعَلِّمُ أُمَّتِي، وَالْقَائِمُ بِحُجَّتِي، وَ خَيْرٌ مَنْ أُخْلِفَ مِنْ بَغْدِي، وَ سَيِّدُ أَهْلِ بَيْتِي، أَحَبُّ النَّاسِ إِلَيَّ، طَاعَتُهُ كَطَاعَتِي عَلَى أُمَّتِي!؟

Don't you know that Rasool-Allah^{saww} said: 'Ali^{asws} is the reviver of my^{saww} Sunnah, and teacher of my^{saww} community, and the one standing with my^{saww} Divine Authority, and the best of the ones I^{saww} leave as caliphs from after me^{saww}, and chief of my^{saww} family, the most beloved of the people to me, obedience to him^{asws} is like my^{saww} obedience upon my^{saww} community!?'

أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ لَمْ يُؤَلَّ عَلَى عَلِيٍّ أَحَدًا مِنْكُمْ، وَ وُلَّاهُ فِي كُلِّ غَيْبَتِهِ عَلَيْكُمْ!؟

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

أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ كَانَ مَنْزِلُهُمَا فِي أَسْفَارِهِمَا وَاحِدًا، وَ اِرْتِحَالُهُمَا وَ أَمْرُهُمَا وَاحِدًا!؟

Don't you know that both their^{asws} statuses during their^{asws} journeys is one, and their^{asws} departures, and their^{asws} affairs is one!?'

أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: إِذَا غَيْبْتُ فَخَلِّفْتُ فِيكُمْ عَلِيًّا فَقَدْ خَلِّفْتُ فِيكُمْ رَجُلًا كَنَفْسِي!؟

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

أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلَ مَوْتِهِ قَدْ جَمَعَنَا فِي بَيْتِ ابْنَتِهِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَقَالَ لَنَا: إِنَّ اللَّهَ أَوْحَى إِلَيَّ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ أَنْ اتَّخِذْ أَخًا مِنْ أَهْلِكَ فَاجْعَلْهُ نَبِيًّا، وَ اجْعَلْ أَهْلَهُ لَكَ وَوَلَدًا، أَطَهِّرُهُمْ مِنَ الْآفَاتِ، وَ أَخْلِصْهُمْ مِنَ الرَّيْبِ،

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

فَاتَّخَذَ مُوسَى هَارُونَ أَخًا، وَ وُلِدَهُ أَيْمَةً لِيَنبِي إِسْرَائِيلَ مِنْ بَغْدِهِ، يَحِلُّ لَهُمْ فِي مَسَاجِدِهِمْ مَا يَحِلُّ لِمُوسَى.

So Musa^{as} took Haroun^{as} as brother, and his^{as} sons as Imams for the children of Israel from after him^{as}, permitting for them in their Masjids what was Permissible for Musa^{as}.

وَ إِنَّ اللَّهَ أَوْحَىٰ إِلَيَّ أَنْ اتَّخِذْ عَلِيًّا أَخًا، كَمَا وَسَىٰ اتَّخِذْ هَارُونَ أَخًا، وَ اتَّخِذْ وَ لَدَهُ وَ لَدًا، فَقَدْ طَهَّرْتُهُمْ كَمَا طَهَّرْتُ وَ لَدَ هَارُونَ، إِلَّا أَنِّي حَنَمْتُ بِكَ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَكَ، فَهُمْ الْأَيَّمَةُ الْهَادِيَةُ!؟.

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

أَفَمَا تُبْصِرُونَ؟! أَفَمَا تُفْهَمُونَ؟! أَمَا تَسْمَعُونَ؟! ضُرِبَتْ عَلَيْكُمُ الشُّبُهَاتُ.

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

فَكَانَ مَثَلُكُمْ كَمَثَلِ رَجُلٍ فِي سَفَرٍ، فَأَصَابَهُ عَطَشٌ شَدِيدٌ حَتَّىٰ حَشِيَ أَنْ يَهْلِكَ، فَلَقِيَ رَجُلًا هَادِيًا فِي الطَّرِيقِ فَسَأَلَهُ عَنِ الْمَاءِ، فَقَالَ لَهُ: أَمَامَكَ عَيْنَانِ: أَحَدُهُمَا مَالِحَةٌ وَ الْأُخْرَىٰ عَذْبَةٌ، فَإِنْ أَصَبْتَ الْمَالِحَةَ ضَلَلْتَ، وَ إِنْ أَصَبْتَ الْعَذْبَةَ هُدَيْتَ وَ رَوَيْتَ.

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

فَهَذَا مَثَلُكُمْ أَتَيْتُهَا الْأُمَّةُ الْمُهَمَلَةُ— كَمَا زَعَمْتُمْ—، وَ أَيُّمَ مَا أَهْمَلْتُمْ، لَقَدْ نُصِبَ لَكُمْ عَلَمٌ يُجِلُّ لَكُمْ الْحَالَ وَ يُحَرِّمُ عَلَيْكُمُ الْحَرَامَ، لَوْ أَطَعْتُمُوهُ مَا اخْتَلَفْتُمْ، وَ لَا تَدَابَرْتُمْ، وَ لَا تَقَاتَلْتُمْ، وَ لَا بَرِيَّ بَعْضُكُمْ مِنْ بَعْضٍ.

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

فَوَ اللَّهُ! إِنَّكُمْ بَعْدَهُ لَمُخْتَلِفُونَ فِي أَحْكَامِكُمْ، وَ إِنَّكُمْ بَعْدَهُ لَنَاقِضُوا عَهْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ إِنَّكُمْ عَلَىٰ عَثْرَتِهِ لَمُخْتَلِفُونَ.

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

إِنْ سِئِلَ هَذَا عَنْ غَيْرٍ مَنْ يَعْلَمُ أَفْتَىٰ بِرَأْيِهِ، فَقَدْ أَبْعَدْتُمْ وَ تَجَارَيْتُمْ وَ زَعَمْتُمْ الْإِخْتِلَافَ رَحْمَةً، هَيْهَاتَ! أَبِي الْكِتَابِ ذَلِكَ عَلَيْكُمْ، يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ: وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ النَّبِيُّاتُ وَ أُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ،

And if this is asked of someone who knows, he issues a verdict with his opinion. You went far and traded, and claimed that the differing is a mercy. Far be it! The Book has Refused that upon you. Allah^{azwj} Blessed and Exalted Said: **And do not become like those who**

disunited and differed from after the clear proofs having come to them, and they, for them is a grievous Punishment [3:105].

ثُمَّ أَخْبَرَنَا بِاخْتِلَافِكُمْ فَقَالَ: وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَجِمَ رَبُّكَ وَ لَدَلِكَ خَلَقَهُمْ، أَي: لِلرَّحْمَةِ، وَ هُمْ: آلُ مُحَمَّدٍ.

Then He^{azwj} Informed us with their differing: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119]** – i.e., for the mercy, and they are Progeny^{asws} of Muhammad^{saww}.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: يَا عَلِيُّ! أَنْتَ وَ شِيعَتُكَ عَلَى الْفِطْرَةِ وَ النَّاسُ [مِنْهَا] بِرَاءٌ.

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

فَهَلَّا قَبِلْتُمْ مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ! كَيْفَ وَ هُوَ [خَيْرٌكُمْ بِإِنْتِكَاصَتِكُمْ] عَنْ وَصِيهِ عَلَيْهِ السَّلَامُ وَ أَمِينِهِ وَ وَزِيرِهِ وَ أَخِيهِ وَ وَلِيِّهِ دُونَكُمْ أَجْمَعِينَ.

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

أَطَهَرْتُمْ قَلْبًا، وَ أَعْلَمْتُمْ عِلْمًا، وَ أَقْدَمْتُمْ سِلْمًا، وَ أَعْظَمْتُمْ عِنَاءً عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَعْطَاهُ ثِرَاتَهُ، وَ أَوْصَاهُ بِعِدَاتِهِ، وَ اسْتَحْلَفَهُ عَلَى أُمَّتِهِ، وَ صَعَّ عِنْدَهُ سِرَّهُ،

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

فَهُوَ وَ لِيُّهُ دُونَكُمْ أَجْمَعِينَ، وَ أَحَقُّ بِهِ مِنْكُمْ عَلَى التَّعْيِينِ، سَيِّدُ الْوَصِيِّينَ، وَ أَفْضَلُ الْمُتَّقِينَ، وَ أَطْوَعُ الْأُمَّةِ لِرَبِّ الْعَالَمِينَ، سَلَّمْتُمْ عَلَيْهِ بِخِلَافَةِ الْمُؤْمِنِينَ فِي حَيَاةِ سَيِّدِ النَّبِيِّينَ وَ خَاتَمِ الْمُرْسَلِينَ.

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

فَقَدْ أَعْدَرَ مَنْ أَنْذَرَ، وَ أَدَّى النَّصِيحَةَ مَنْ وَعَظَ، وَ بَصَّرَ مَنْ عَمَى، فَقَدْ سَمِعْتُمْ كَمَا سَمِعْنَا، وَ رَأَيْتُمْ كَمَا رَأَيْنَا، وَ شَهِدْتُمْ كَمَا شَهِدْنَا.

So, he would be excused, one who were warned, and he has heeded the advice one who advises, and sees the one who is blind, for you have heard just as I heard, and you have seed just as I saw, and you witnessed just as I witnessed’.

فَقَامَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ مُعَاذُ بْنُ جَبَلٍ فَقَالُوا: يَا أَبُي! أَصَابَكَ حَبَلٌ أَمْ بِكَ جِنَّةٌ!؟

Abdul Rahman Bin Awf stood, and Abu Ubeyda Bin Al-Jarrah and Muaz Bin Jabal stood up and they said, 'O Ubay! Have you been hit by dementia or there is insanity with you!?'

فَقَالَ: بَلِ الْحَبْلُ فِيكُمْ، كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمًا، فَأَلْقَيْتُهُ بِكَلِمٍ رَجُلًا أَسْمِعُ كَلَامَهُ وَ لَا أَرَى وَجْهَهُ. فَقَالَ فِيمَا يَخَاطِبُهُ: مَا أَنْصَحَهُ لَكَ وَ لِأُمَّتِكَ، وَ أَعْلَمَهُ بِسُنَّتِكَ.

He said, 'But, the dementia is among you all. I was in the presence of Rasool-Allah^{saww} one day, and he^{saww} turned to speak to a man, I heard his voice but did not see his face. He said among what he addressed him^{saww}, 'What I would advise you^{saww}, and for your^{saww} community, and let him^{asws} know of your^{saww} Sunnah'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَ فَتَرَى أُمَّتِي تَنْفَعُ لَهُ مِنْ بَعْدِي؟

Rasool-Allah^{saww} said: 'Do you see my^{saww} community being critical to him^{asws} from after me^{saww}?'

قَالَ: يَا مُحَمَّدُ! تَتَّبِعُهُ مِنْ أُمَّتِكَ أَبْرَارُهَا، وَ تُخَالِفُ عَلَيْهِ مِنْ أُمَّتِكَ فَجَائِرُهَا، وَ كَذَلِكَ أَوْصِيَاءُ النَّبِيِّينَ مِنْ قَبْلِكَ، يَا مُحَمَّدُ!

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

إِنَّ مُوسَى بْنَ عِمْرَانَ أَوْصَى إِلَى يُوشَعَ بْنِ نُونٍ- وَ كَانَ أَعْلَمَ بَنِي إِسْرَائِيلَ وَ أَحْوَفَهُمْ لِلَّهِ وَ أَطْوَعَهُمْ لَهُ وَ أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَتَّخِذَهُ وَصِيًّا كَمَا أَخَذَتْ عَلِيًّا وَصِيًّا، وَ كَمَا أَمَرْتَ بِذَلِكَ،

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

فَحَسَدَهُ بَنُو إِسْرَائِيلَ سِبْطُ مُوسَى خَاصَّةً، فَلَعَنُوهُ وَ شَتَمُوهُ وَ عَنَّفُوهُ وَ وَضَعُوا لَهُ، فَإِنْ أَخَذْتَ أُمَّتَكَ سَنَّ بَنِي إِسْرَائِيلَ كَذَبُوا وَصِيَّكَ، وَ جَحَدُوا أَمْرَهُ، وَ ابْتَزُوا خِلَافَتَهُ، وَ غَالَطُوا فِي عِلْمِهِ.

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

فَعُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ هَذَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: هَذَا مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ رَبِّي عَزَّ وَ جَلَّ، يُبَيِّنِي أَنَّ أُمَّتِي تَخْتَلِفُ عَلَيَّ وَصِيِّي عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

I said, 'O Rasool-Allah^{saww}! Who is this!?' Rasool-Allah^{saww} said: 'This is an Angel from the Angels of Allah^{azwj} my^{saww} Lord^{azwj} Mighty and Majestic, informing me^{saww} that my^{saww} community will differ upon my^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}.

وَإِنِّي أُوصِيكَ يَا أُبَيُّ بِوَصِيَّةٍ إِنِ حَفِظْتَهَا لَمْ تَزَلْ بِخَيْرٍ، يَا أُبَيُّ عَلَيْكَ بَعْلِي، فَإِنَّهُ الْهَادِي الْمَهْدِي، النَّاصِحُ لِأُمَّتِي، الْمُخَيِّبُ لِسُنَّتِي، وَهُوَ إِمَامُكُمْ بَعْدِي،

And I^{saww} am bequeathing you with a bequest O Ubay, if you were to preserve it, you will not cease to be with good. O Ubay! Upon you is to be with Ali^{asws}, for he is the guide, the Guided, the adviser to my^{saww} community, and reviver of my^{saww} Sunnah, and he^{asws} is your Imam^{asws} after me^{saww}.

فَمَنْ رَضِيَ بِذَلِكَ لَقِينِي عَلَى مَا فَارَقْتُهُ عَلَيْهِ، يَا أُبَيُّ وَمَنْ عَدَّى وَبَدَّلَ لَقِينِي نَاكِثًا لِبَيْعِي، عَاصِبًا أَمْرِي، جَاحِدًا لِنُبُوتِي، لَا أَسْفَعُ لَهُ عِنْدَ رَبِّي، وَلَا أَسْقِيهِ مِنْ حَوْضِي.

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

فَقَامَتْ إِلَيْهِ رِجَالٌ مِنَ الْأَنْصَارِ فَقَالُوا: افْعُدْ- رَحِمَكَ اللَّهُ- يَا أُبَيُّ، فَقَدْ أَذَّيْتَ مَا سَمِعْتَ [وَأَوْقَيْتَ بَعْدَكَ.

Some men from the Helpers stood up and they said, ‘Sit down, may Allah^{azwj} have Mercy on you, O Ubay! You have delivered what you heard, and have been loyal with your pact’²².

3- شف: الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْقَرَزْدَقِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي هَارُونَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ .. مِثْلَهُ، مَعَ اِحْتِصَارٍ.

(The book) ‘Kashf Al Yaqeen’ – Al Hassan Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Abu Haroun, from Mukhawwal Bin Ibrahim, from Isa Bin Abdullah Bin Al Hassan, from his father, from his grandfather – similar to it with brevity.²³

²² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 8 H 2

²³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 8 H 3

9- باب ما كتب أبو بكر إلى جماعة يدعوهم إلى البيعة و فيه بعض أحوال أبي قحافة

CHAPTER 9 – WHAT ABU BAKR WROTE TO A COMMUNITY CALLING THEM TO THE ALLEGIANCE AND IN IT ARE SOME OF THE SITUATIONS OF ABU QUHAFSA

1- ج: رُوِيَ عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِأَبِي بَكْرٍ: اكْتُبْ إِلَى أُسَامَةَ يَفْدِمُ عَلَيْكَ، فَإِنَّ فِي قُدُومِهِ قَطْعُ الشُّنْعَةِ عَنَّا.

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

فَكَتَبَ أَبُو بَكْرٍ إِلَيْهِ: مِنْ أَبِي بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ إِلَى أُسَامَةَ بْنِ زَيْدٍ، أَمَا بَعْدُ: فَانظُرْ إِذَا أَتَاكَ كِتَابِي فَأَقْبِلْ إِلَيَّ أَنْتَ وَمَنْ مَعَكَ، فَإِنَّ الْمُسْلِمِينَ قَدْ اجْتَمَعُوا [عَلَيَّ] وَوَلَّوْنِي أَمْرَهُمْ، فَلَا تَتَخَلَّفَنَّ فَتَعْصِي وَ يَأْتِيكَ مِنِّي مَا تَكْرَهُ، وَ السَّلَامُ.

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

قَالَ: فَكَتَبَ إِلَيْهِ أُسَامَةُ جَوَابَ كِتَابِهِ: مِنْ أُسَامَةَ بْنِ زَيْدٍ عَامِلِ رَسُولِ اللَّهِ (ص) عَلَى عَزْوَةِ الشَّامِ، أَمَا بَعْدُ، فَقَدْ أَتَانِي [مِنْكَ] كِتَابٌ يَنْقُضُ أَوَّلَهُ آخِرَهُ دَكَرْتُ فِي أَوَّلِهِ أَنَّكَ خَلِيفَةُ رَسُولِ اللَّهِ، وَ دَكَرْتُ فِي آخِرِهِ أَنَّ الْمُسْلِمِينَ اجْتَمَعُوا عَلَيْكَ فَوَلَّوْكَ أُمُورَهُمْ وَ رَضُوا بِكَ

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

وَ اعْلَمْ، أَنِّي وَ مَنْ مَعِي مِنَ جَمَاعَةِ الْمُسْلِمِينَ وَ الْمُهَاجِرِينَ، فَلَا وَ اللَّهُ مَا رَضِينَا بِكَ وَ لَا وَلَّيْنَاكَ أَمْرَنَا، وَ انظُرْ أَنْ تَدْفَعَ الْحَقَّ إِلَى أَهْلِهِ، وَ تُخْلِيَهُمْ وَ إِيَّاهُ، فَإِنَّهُمْ أَحَقُّ بِهِ مِنْكَ.

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

فَقَدْ عَلِمْتَ مَا كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي عَلِيِّ عَلَيْهِ السَّلَامُ يَوْمَ عَدِيرِ حِمٍّ، فَمَا طَالَ الْعَهْدُ فَتَنَسَى.

You have known what had happened from the words of Rasool-Allah^{saww} regarding Ali^{asws} on the day of Ghadeer Khum. The pact has not been for long and you have forgotten.

انظُرْ بِمَذْرَكِكَ، وَ لَا تُخَلِّفْ فَتَعْصِيَّيَ اللَّهِ وَ رَسُولَهُ وَ تَعْصِيَّيَ [مَنْ] اسْتَخْلَفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَيْهِ وَ عَلَيَّ صَاحِبِكَ، وَ لَمْ يَغْرِلْنِي حَتَّى فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَنْتَ وَ صَاحِبُكَ رَجَعْتُمَا وَ عَصَيْتُمَا، فَأَقَمْتُمَا فِي الْمَدِينَةِ بِغَيْرِ إِذْنِي.

Consider your position and do not oppose, for you will be disobeying Allah^{azwj} and His^{azwj} Rasool^{saww}, and you will be disobeying the one whom Rasool-Allah^{saww} chose as caliph upon you and upon your companion, and did not isolate me until Rasool-Allah^{saww} passed away, and you and your companions both returned and disobeyed, and you stayed in Al-Medina without permission’.

قَالَ: فَهَمَّ أَبُو بَكْرٍ أَنْ يَخْلَعَهَا مِنْ عُنُقِهِ، قَالَ: فَقَالَ لَهُ عُمَرُ: لَا تَفْعَلْ فَمَيْصٌ فَمَصَّكَ اللَّهُ لَا تَخْلَعَهُ فَتَنْدَمَ، وَ لَكِنْ أَلِخْ عَلَى أُسَامَةَ بِالْكَتُوبِ، وَ مُرْ فَلَانًا وَ فَلَانًا وَ فَلَانًا يَكْتُبُونَ إِلَيَّ أُسَامَةَ أَنْ لَا يَفْرُقَ جَمَاعَةَ الْمُسْلِمِينَ، وَ أَنْ يَدْخُلَ يَدَهُ فِيمَا صَنَعُوا.

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

قَالَ: فَكَتَبَ إِلَيْهِ أَبُو بَكْرٍ، وَ كَتَبَ إِلَيْهِ أَنَسٌ مِنَ الْمُنَافِقِينَ: أَنْ ارْضَ بِمَا اجْتَمَعْنَا عَلَيْهِ، وَ إِيَّاكَ أَنْ تُشْمِلَ الْمُسْلِمِينَ فِتْنَةً مِنْ قِبَلِكَ، فَأَتَاهُمْ حَدِيثُهُ عَهْدٍ بِالْكَفْرِ.

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

فَلَمَّا وَرَدَتِ الْكُتُوبُ عَلَى أُسَامَةَ انْصَرَفَ بِمَنْ مَعَهُ حَتَّى دَخَلَ الْمَدِينَةَ، فَلَمَّا رَأَى اجْتِمَاعَ النَّاسِ عَلَى أَبِي بَكْرٍ انْطَلَقَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: مَا هَذَا؟

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

فَقَالَ لَهُ عَلِيٌّ: هَذَا مَا تَرَى! قَالَ لَهُ أُسَامَةُ: فَهَلْ بَايَعْتَهُ؟ فَقَالَ: نَعَمْ. فَقَالَ لَهُ أُسَامَةُ: طَائِعًا أَوْ كَارِهًا؟ قَالَ: لَا، بَلْ كَارِهًا.

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

قَالَ: فَانْطَلَقَ أُسَامَةُ فَدَخَلَ عَلَى أَبِي بَكْرٍ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الْمُسْلِمِينَ.

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

قَالَ: فَرَدَّ أَبُو بَكْرٍ وَ قَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِيرُ.

He^{asws} said: ‘Abu Bakr replied and said, ‘The greeting be unto you, of you commander’’.²⁴

2- جا: عَلِيُّ بْنُ مُحَمَّدٍ الْبَصْرِيُّ، عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ، عَنْ زَكَرِيَّا بْنِ يَحْيَى، عَنْ عَبْدِ الْجُبَّارِ، عَنْ سُمَيَّانَ، عَنْ الْوَلِيدِ بْنِ كَثِيرٍ، عَنِ ابْنِ الصَّبَّادِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَمَّا فُيْضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَرْجَحَتْ مَكَّةُ بِنَعْيِهِ. فَقَالَ أَبُو قُحَافَةَ: مَا هَذَا؟ قَالُوا: فُيْضَ رَسُولُ اللَّهِ.

(The book) ‘Amaali’ – Ali Bin Muhammad al Basry, from Ahmad Bin Ibrahim, from Zakariya Bin Yahya, from Abdul Jabbar, from Sufyan, from Al Waleed Bin Kaseer, from Ibn Al Sayyad, from Saeed Bin Al Musayyab who said,

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

قَالَ: فَمَنْ وَلِيَ النَّاسَ بَعْدَهُ؟ قَالُوا: ابْنُكَ. قَالَ: فَهَلْ رَضِيَتْ بَنُو عَبْدِ شَمْسٍ وَ بَنُو الْمُغَيْرَةِ؟ قَالُوا: نَعَمْ.

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

قَالَ: لَا مَانِعَ لِمَا أَعْطَى اللَّهُ وَ لَا مُعْطِي لِمَا مَنَعَ اللَّهُ، مَا أَعْجَبَ هَذَا الْأَمْرَ يَتَنَازَعُونَ النَّبُوَّةَ وَ يُسَلِّمُونَ الْخِلَافَةَ، إِنَّ هَذَا لَشَيْءٌ يُرَادُ.

He said, ‘There is no preventing to what Allah^{azwj} Gives, and not giving to what Allah^{azwj} Prevents. How strange of this command! They quarrelled of the Prophet-hood and they are submitting the caliphate **this is something aimed against you [38:6]**’.²⁵

3- ج: رُوِيَ أَنَّ أَبَا قُحَافَةَ كَانَ بِالطَّائِفِ لَمَّا فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ بُويعَ لِأَبِي بَكْرٍ، فَكَتَبَ إِلَى أَبِيهِ كِتَابًا عُنْوَانُهُ: مِنْ خَلِيفَةِ رَسُولِ اللَّهِ إِلَى أَبِي قُحَافَةَ، أَمَا بَعْدُ، فَإِنَّ النَّاسَ قَدْ تَرَضَوْا بِي، فَأَنَا الْيَوْمَ خَلِيفَةُ اللَّهِ، فَلَوْ قَدِمْتَ عَلَيْنَا لَكَانَ أَحْسَنَ بِكَ.

(The book) ‘Al-Ihtijaj’ – Abu Quhafa (Abu Bakr’s father) was at Al-Taif when Rasool-Allah^{saww} passed away, and Abu Bakr was pledged allegiance to. He (Abu Bakr) wrote a letter to him, its content was, ‘From caliph of Rasool-Allah^{saww} to Abu Quhafa. As for after, the people are in agreement with me, so today I am caliph of Allah^{azwj}. If you would come forward to us, it would be good from you’.

فَلَمَّا قَرَأَ أَبُو قُحَافَةَ الْكِتَابَ قَالَ لِلرَّسُولِ: مَا مَنَعَهُمْ مِنْ عَلِيٍّ؟ قَالَ الرَّسُولُ: هُوَ حَدَّثَ السَّرَّ، وَ قَدْ أَكْثَرَ الْقَتْلَ فِي فُرَيْشٍ وَ غَيْرِهَا، وَ أَبُو بَكْرٍ أَسْرُؤُ مِنْهُ.

When Abu Quhafa read the letter he said to the messenger, ‘What prevented them from Ali^{asws}?’ The messenger said, ‘He^{asws} is of young age, and he^{asws} has killed a lot among the Quraysh and others, and Abu Bakr is older than him^{asws}’.

قَالَ أَبُو قُحَافَةَ: إِنْ كَانَ الْأَمْرُ فِي ذَلِكَ بِالسَّرِّ فَأَنَا أَحَقُّ مِنْ أَبِي بَكْرٍ، لَقَدْ ظَلَمُوا عَلَيًّا حَقَّهُ، وَ لَقَدْ بَايَعَ لَهُ النَّبِيُّ وَ أَمَرْنَا بِبَيْعِهِ.

²⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 1

²⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 2

Abu Quhafa said, 'If this command in that was based upon the age, then I am more rightful than Abu Bakr is. They have oppressed Ali^{asws} of his^{asws} right, and the Prophet^{saww} had got the allegiances to be pledged to him^{asws}, and had ordered us with pledging to him^{asws}'.

ثُمَّ كَتَبَ إِلَيْهِ: مِنْ أَبِي قُحَافَةَ إِلَى أَبِي بَكْرٍ أَمَّا بَعْدُ، فَقَدْ أَتَانِي كِتَابُكَ، فَوَجَدْتُهُ كِتَابَ أَحْمَقٍ يَنْفُضُ بَعْضُهُ بَعْضًا، مَرَّةً تَقُولُ: خَلِيفَةُ اللَّهِ، وَ مَرَّةً تَقُولُ: خَلِيفَةُ رَسُولِ اللَّهِ، وَ مَرَّةً تَرَضَى بِي النَّاسُ، وَ هُوَ أَمْرٌ مُلْتَبِسٌ،

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

فَلَا تَدْخُلَنَّ فِي أَمْرِ يَصْعُبُ عَلَيْكَ الْخُرُوجُ مِنْهُ غَدًا، وَ يَكُونُ عُقْبَانِكَ مِنْهُ إِلَى التَّدَامَةِ، وَ مَلَامَةِ النَّفْسِ اللَّوَامَةِ، لَدَى الْحِسَابِ يَوْمَ الْقِيَامَةِ، فَإِنَّ لِلْأُمُورِ مَدَاخِلَ وَ مَخَارِجَ، وَ أَنْتَ تَعْرِفُ مَنْ هُوَ أَوْلَى مِنْكَ بِهَا، فَارْقُبِ اللَّهَ كَأَنَّكَ تَرَاهُ، وَ لَا تَدَعَنَّ صَاحِبَهَا، فَإِنَّ تَرْكَهَا الْيَوْمَ أَخْفَى عَلَيْكَ وَ أَسْلَمَ لَكَ.

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

4- شف: مِنْ كِتَابِ الْبَهَارِ لِلْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عَمْرٍو، عَنِ ابْنِ رَبَاطٍ، عَنِ فَضِيلِ الرَّسَّانِ وَ الْحُسَيْنِ بْنِ السَّكَنِ، عَمَّنْ أَخْبَرَهُ، عَنِ أَبِي أُمَامَةَ قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَتَبَ أَبُو بَكْرٍ إِلَى أُسَامَةَ بْنِ زَيْدٍ: مِنْ أَبِي بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى أُسَامَةَ بْنِ زَيْدٍ، أَمَّا بَعْدُ، فَإِنَّ الْمُسْلِمِينَ اجْتَمَعُوا عَلَيَّ لَمَّا أَنَّ فُيْضَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَإِذَا أَتَاكَ كِتَابِي هَذَا فَأَقْبِلْ.

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

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

قَالَ: فَكَتَبَ إِلَيْهِ أُسَامَةُ بْنُ زَيْدٍ: أَمَّا بَعْدُ، فَإِنَّهُ جَاءَنِي كِتَابُكَ لَكَ يَنْفُضُ آخِرُهُ أَوَّلَهُ، كَتَبْتِ إِلَيَّ: مِنْ أَبِي بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ، ثُمَّ أَخْبَرْتَنِي أَنَّ الْمُسْلِمِينَ اجْتَمَعُوا عَلَيْكَ.

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

²⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 3

قَالَ: فَلَمَّا قَدِمَ عَلَيْهِ قَالَ لَهُ: يَا أَبَا بَكْرٍ! أَمَا تَذْكُرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ أَمَرْنَا أَنْ نُسَلِّمَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ بِأَمْرِ الْمُؤْمِنِينَ، فَقُلْتَ: أَمِنْ اللَّهِ وَ مِنْ رَسُولِهِ؟! فَقَالَ لَكَ: نَعَمْ،

He (the narrator) said, 'When he arrived to him, he said to him, 'O Abu Bakr! Don't you remember Rasool-Allah^{saww} when he^{saww} ordered us to greet unto Ali^{asws} as 'Amir Al-Momineen', so you said, 'Is it from Allah^{azwj} and from His^{azwj} Rasool^{saww}?' He^{saww} said to you: 'Yes'.

ثُمَّ قَامَ عُمَرُ فَقَالَ: أَمِنْ اللَّهِ وَ مِنْ رَسُولِهِ؟! فَقَالَ: نَعَمْ، ثُمَّ قَامَ الْقَوْمُ فَسَلَّمُوا عَلَيْهِ، فَكُنْتُ أَصْعُرَكُمْ سَنًا، فَقُمْتُ فَسَلَّمْتُ بِأَمْرِ الْمُؤْمِنِينَ!؟

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

فَقَالَ: إِنَّ اللَّهَ لَمْ يَكُنْ لِيَجْمَعْ لَهُمُ النَّبُوَّةَ وَ الْخِلَافَةَ.

He said, 'Surely, Allah^{azwj} was not going to gather the Prophet-hood and the caliphate for them'.²⁷

²⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 4

10- باب إقرار أبي بكر بفضل أمير المؤمنين و خلافته بعد الغصب**CHAPTER 10 – ACKNOWLEDGMENT OF ABU BAKR WITH THE MERIT OF AMIR AL-MOMINEEN^{asws}, AND THE CALIPHATE BEING FOR HIM^{asws} AFTER USURPATION**

1- ج: عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: لَمَّا قَالَ الْمُتَنَفِّثُونَ: إِنَّ أَبَا بَكْرٍ تَقَدَّمَ عَلَيْنَا وَ هُوَ يَقُولُ: أَنَا أَوْلَى بِالْمَكَانِ مِنْهُ.

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

قَامَ أَبُو بَكْرٍ خَطِيباً فَقَالَ: صَبْرًا عَلَى مَنْ لَيْسَ يَتَوَلَّى دِينِي، وَ لَا يَتَحَجَّبُ بِرِعَايَةِ، وَ لَا يَزْعَوِي لَوْلَايَةِ، أَظْهَرَ الْإِيمَانَ دِلَّةً، وَ أَسْرَى التَّفَاقُ عِلَّةً، هَؤُلَاءِ عُصْبَةُ الشَّيْطَانِ، وَ جَمْعُ الطُّغْيَانِ تَزْعُمُونَ أَنِّي أَقُولُ: إِنِّي أَفْضَلُ مِنْ عَلِيٍّ، وَ كَيْفَ أَقُولُ ذَلِكَ؟

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

وَ مَا لِي سَابِقْتُهُ وَ لَا قَرَانْتُهُ وَ لَا حُضُوصِيَّتُهُ، وَحَدَّ اللَّهُ وَ أَنَا مُلْحَدُهُ، وَ عَبْدُهُ قَبْلَ أَنْ أَعْبُدَهُ، وَ وَالِي الرُّسُولَ وَ أَنَا عَدُوُّهُ، وَ سَبَقَنِي بِسَاعَاتٍ لَوْ تَقَطَّعَتْ لَمْ أَحِقُّ ثَنَاءَهُ، وَ لَمْ أَقْطَعْ عُبَارَهُ.

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

إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ فَازَ - وَ اللَّهُ - مِنَ اللَّهِ بِمَحَبَّتِهِ، وَ مِنَ الرُّسُولِ بِقُرْبَتِهِ، وَ مِنَ الْإِيمَانِ بِرُبُوبِيَّتِهِ، لَوْ جَهَدَ الْأَوَّلُونَ وَ الْآخِرُونَ - إِلَّا النَّبِيِّينَ - لَمْ يَبْلُغُوا دَرَجَتَهُ، وَ لَمْ يَسْلُكُوا مِنْهَجَهُ.

By Allah^{azwj}! Surely, Ali^{asws} Bin Abu Talib^{asws} attained such success from Allah^{azwj} with His^{azwj} Manifesto, and from Rasool-Allah^{saww} with nearness, and from the Eman with its rank, if the former ones, and the latter ones except the Prophets^{as}, were to struggle they would not be reaching his^{asws} level, and would not be following his^{asws} programme.

بَدَّلَ لِلَّهِ مُهْجَتَهُ، وَ لِابْنِ عَمِّهِ مَوَدَّتَهُ، كَاشَفَ الْكَرْبَ، وَ دَافَعَ الرَّيْبَ، وَ فَاطَمَ السَّبَبَ إِلَّا سَبَبَ الرَّشَادِ، وَ قَامَعَ الشِّرْكَ، وَ مُظَهَّرَ مَا تَحْتَ سُؤْدَاءِ حَبَّةِ التَّفَاقِ،

He^{asws} exerted for Allah^{azwj} of His^{azwj} Manifesto, and for the son^{saww} of his^{asws} uncle, cordiality, remover of the worries (for him^{saww}), and repelled the doubts, and cut off the

means except the means of the rightful guidance, and suppressed the Shirk, and exposed the hypocrisy what was beneath the darkness.

مَجْتَنَّةً هَذَا الْعَالَمَ، لِحَقِّ قَبْلِ أَنْ يُلَاحِظَ، وَ بَرَزَ قَبْلَ أَنْ يُسَابِقَ، جَمَعَ الْعِلْمَ وَ الْحِلْمَ وَ الْفَهْمَ، فَكَانَ جَمِيعَ الْخَيْرَاتِ كَانَتْ لِقَلْبِهِ كُنُوزًا، لَا يَدَّخِرُ مِنْهَا مِثْقَالَ ذَرَّةٍ إِلَّا أَنْفَقَهُ فِي بَابِهِ.

He^{asws} shielded this knowledge, catching up before he^{asws} was chased, and went for duel before he^{asws} could be preceded. He^{asws} gathered the knowledge, and the forbearance, and the understanding as if he^{asws} is gathering the good deeds, which were a treasure for his^{asws} heart. He^{asws} did not hoard even the size of a mustard seed except and he^{asws} spent it in its door (correct manner).

فَمَنْ ذَا يَأْمُلُ أَنْ يَنَالَ دَرَجَتَهُ وَ قَدْ جَعَلَهُ اللَّهُ وَ رَسُولُهُ لِلْمُؤْمِنِينَ وَلِيًّا، وَ لِلنَّبِيِّ وَصِيًّا، وَ لِلخِلَافَةِ وَاعِيًّا، وَ بِالْإِمَامَةِ قَائِمًا؟!

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

أَفَيْعَتُهُ الْجَاهِلُ بِمَقَامِ قِيَمَتِهِ إِذْ أَقَامَنِي وَ أَطَعْتُهُ إِذْ أَمَرَنِي؟ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ، مَنْ أَطَاعَ عَلِيًّا رَشِدًا، وَ مَنْ عَصَى عَلِيًّا فَسَدًا، وَ مَنْ أَحَبَّهُ سَعِدَ، وَ مَنْ أَبْغَضَهُ شَقِيَ.

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

وَ اللَّهُ لَوْ لَمْ يُحِبِّ ابْنَ أَبِي طَالِبٍ إِلَّا لِأَجْلِ أَنَّهُ لَمْ يُؤَافِقِ اللَّهَ مُحَرَّمًا، وَ لَا عَبَدَ مِنْ دُونِهِ صَنَمًا، وَ لِحَاجَةِ النَّاسِ إِلَيْهِ بَعْدَ نَبِيِّهِمْ، لَكَانَ فِي ذَلِكَ مَا يَحِبُّ.

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

فَكَيْفَ لِأَسْبَابٍ أَقْلُهَا مُوجِبٌ، وَ أَهْوَاهُا مُرْعَبٌ! لَهُ الرَّحْمُ الْمَاسَةُ بِالرَّسُولِ، وَ الْعِلْمُ بِالذَّقِيقِ وَ الْجَلِيلِ، وَ الرِّضَا بِالصَّبْرِ الْجَمِيلِ، وَ الْمُؤَاسَاةُ فِي الْكَثِيرِ وَ الْقَلِيلِ، وَ خِلَالُ لَا يُبْلَغُ عَدُّهَا، وَ لَا يُدْرَكُ مَجْدُهَا.

So how can there be reasons, the least of which are positive, and the weakest of these are desirable? For him^{asws} is the brilliant kinship with the Rasool^{saww}, and the knowledge of the subtle and the majestic, and the pleasure with the beautiful patience, and the comfort during the more and the less, and acts of righteousness whose count cannot be reached, nor can its glory be realised.

وَدَّ الْمُتَمَنُّونَ أَنْ لَوْ كَانُوا تُرَابَ ابْنِ أَبِي طَالِبٍ، أَلَيْسَ هُوَ صَاحِبَ لِيَاءِ الْحَمْدِ، وَ السَّاقِي يَوْمَ الْوُرُودِ، وَ جَامِعَ كُلِّ كَرَمٍ، وَ عَالِمَ كُلِّ عِلْمٍ، وَ
الْوَسِيلَةَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ؟!.

Wish for the position if you were dust of the son^{asws} of Abu Talib^{asws}. Isn't he^{asws} the owner of the flag of praise, and the quencher on the Day of return, and centre of every benevolence, and knower of every knowledge, and the intermediary to Allah^{azwj} and to His^{azwj} Rasool^{saww!}?²⁸

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

11- باب نزول الآيات في أمر فداك و قصصه و جوامع الاحتجاج فيه و فيه قصة خالد و عزمه على قتل أمير المؤمنين عليه السلام

CHAPTER 11 – REVELATION OF THE VERSES REGARDING THE MATTER OF (ESTATE OF) FADAK, AND ITS STORY, AND THE SUMMARY OF THE ARGUMENTS REGARDING IT, AND IN IT IS STORY OF KHALID, AND HIS DETERMINATION UPON KILLING AMIR AL-MOMINEEN^{asws}

1- ن: فيما احتج الرضا عليه السلام في فضل العترة الطاهرة. قال: و الآية الخامسة: قال الله عز و جل: و آت ذا القربى حقه خصوصية خصهم العزيز الجبار بما، و اصطفاهم على الأمة.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Among what Al-Reza^{asws} argued regarding the merit of the Pure Progeny^{asws}, he^{asws} said: 'And the fifth Verse, Allah^{azwj} Mighty and Majestic Said: **'And give to the one with kinship his right, [17:26]**, a specialisation the Mighty, the Subduer Specialised them^{asws} and Chose them^{asws} upon the community.

فَلَمَّا نَزَلَتْ هَذِهِ آيَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: ادْعُوا إِلَيَّ فَاطِمَةَ. فَدُعِيَتْ لَهُ، فَقَالَ: يَا فَاطِمَةُ! قَالَتْ: لَبَّيْكَ يَا رَسُولَ اللَّهِ.

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

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: فَدَكَ هِيَ بِمَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ، وَ هِيَ لِي خَاصَّةٌ دُونَ الْمُسْلِمِينَ، وَ قَدْ جَعَلْتُهَا لَكَ، لِمَا أَمَرَنِي اللَّهُ بِهِ، فَخُذِيهَا لَكَ وَ لِوَلَدِكَ.

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

عَنِ السُّدِيِّ قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ قَالَ لِرَجُلٍ مِنْ أَهْلِ الشَّامِ- حِينَ بَعَثَ بِهِ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ عَلَيْهِ اللَّعْنَةُ-: أَمْ قَرَأْتَ الْقُرْآنَ؟ قَالَ: نَعَمْ. قَالَ: أَمْ قَرَأْتَ وَ آتِ ذَا الْقُرْبَى حَقَّهُ؟

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

قَالَ: وَ إِنَّكُمْ دُونَ الْقُرْبَى الَّذِي أَمَرَ اللَّهُ أَنْ يُؤْتَى حَقَّهُ؟ قَالَ: نَعَمْ.

²⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 10 H 2

He said, 'And you^{asws} all are the ones^{asws} with kinship - which Allah^{azwj} has Commanded with giving its right?' He^{asws} said: 'Yes'.³⁰

2- جا: الجعافي، عن محمد بن جعفر الحسني، عن عيسى بن مهران، عن يونس، عن عبد الله بن محمد بن سليمان الهاشمي، عن أبيه، عن جده، عن زينب بنت علي بن أبي طالب - عليه السلام - قالت: لما اجتمع رأي أبي بكر على منع فاطمة عليها السلام فدك والعوالي، وأيست من إجابته لها، عدت إلى قبر أبيها رسول الله صلى الله عليه وآله، فألقت نفسها عليه، وشكت إليه ما فعله القوم بها، وبكت حتى بلت ثوبه صلى الله عليه وآله وآله يدموعها عليها السلام، وندبته.

(The book) 'Amaali' – From Muhammad Bin Ja'far Al Hasany, from isa Bin Mihran, from Yunus, from Abdullah Bin Muhammad Bin Suleyman Al Hashimy, from his father, from his grandfather,

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

ثم قالت في آخر نديتها:

فَدَكَانَ بَعْدَكَ أَنْبَاءٌ وَهَنْبَةٌ
إِنَّا فَعَدْنَاكَ فَقَدَّ الْأَرْضِ وَابِلَهَا
لَوْ كُنْتُ شَاهِدَهَا لَمْ يَكْبُرِ الْخَطْبُ
وَاحْتَلَّ قَوْمُكَ فَاشْهَدَهُمْ فَقَدْ نَكَبُوا

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

فَدَكَانَ جَبْرِيْلُ بِالْآيَاتِ يُؤَنِّسُنَا
وَ كُنْتُ بَدْرًا وَ نُورًا يُسْتَضَاءُ بِهِ
فَعَيْنَتْ عَنَّا فَكُلُّ الْحَيْرِ مُخْتَجِبٌ
عَلَيْكَ تَنْزِلُ مِنْ ذِي الْعَرَّةِ الْكُثْبُ

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

بَعْدَ النَّبِيِّ وَ كُلُّ الْحَيْرِ مُعْتَصِبٌ
يَوْمَ الْقِيَامَةِ أَنِّي سَوْفَ يَنْقَلِبُ
مُجْهَمَّتْنَا رِجَالٌ وَ اسْتُخِفَّتْ بِنَا
سَيَعْلَمُ الْمُتَوَلَّى ظُلْمَ حَامَتِنَا

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

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

مِنَ الْبَرِيَّةِ لَا عُجْمٌ وَلَا عَرَبٌ
لَنَا الْعُيُونُ يَتَهَمَالُ لَهُ سَكْبٌ

فَقَدْ لَقِينَا الَّذِي لَمْ يَلْفُهُ أَحَدٌ
فَسَوْفَ تَبْكِيكَ مَا عَشْنَا وَمَا بَقَيْتُ

We^{asws} have faced that which no one (else) from the citizens have faced, neither non-Arabs nor Arabs. Soon we^{asws} will cry for you^{saww} for as long as we^{asws} live, and whatever remains for us^{asws} of the eyes, by enduring the silence for it'.³¹

3- فر: زَيْدُ بْنُ مُحَمَّدٍ بْنِ جَعْفَرِ الْعَلَوِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ عُيَيْدِ بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ قَالَ: لَمَّا نَزَلَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، شَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سِلَاحَهُ وَاسْرَجَ دَابَّتَهُ، وَشَدَّ عَلِيُّ عَلَيْهِ السَّلَامُ سِلَاحَهُ وَاسْرَجَ دَابَّتَهُ، ثُمَّ تَوَجَّهَ فِي جَوْفِ اللَّيْلِ - وَ عَلِيُّ عَلَيْهِ السَّلَامُ لَا يَعْلَمُ حَيْثُ يُرِيدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - حَتَّى [انْتَهَيَا] إِلَى قَدَاكَ.

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

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

فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! تَحْمِلُنِي أَوْ أَحْمِلُكَ؟. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَحْمِلُكَ يَا رَسُولَ اللَّهِ.

Rasool-Allah^{saww} said to him^{asws}: 'O Ali^{asws}! Will you^{asws} carry me^{saww} or shall I^{saww} carry you^{asws}?'. Ali^{asws} said: 'I^{asws} will carry you^{saww}, O Rasool-Allah^{saww}!'

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! بَلْ أَنَا أَحْمِلُكَ، لِأَنِّي أَطُولُ بِكَ وَ لَا تَطُولُ بِي. فَحَمَلَ عَلِيًّا عَلَيْهِ السَّلَامُ عَلَى كَتِفَيْهِ، ثُمَّ قَامَ بِهِ،

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

فَلَمْ يَزَلْ يَطُولُ بِهِ حَتَّى عَلَا عَلَى سُورِ الْحِصْنِ، فَصَعِدَ عَلِيُّ عَلَيْهِ السَّلَامُ عَلَى الْحِصْنِ وَمَعَهُ سَيْفُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأَذَّنَ عَلَى الْحِصْنِ وَ كَبَّرَ.

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

فَانْتَدَرَ أَهْلَ الْحِصْنِ إِلَى بَابِ الْحِصْنِ هُرَابًا، حَتَّى فَتَحُوهُ وَ خَرَجُوا مِنْهُ، فَاسْتَقْبَلَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِجَمْعِهِمْ، وَ نَزَلَ عَلِيُّ عَلَيْهِ السَّلَامُ، فَقَتَلَ عَلِيُّ عَلَيْهِ السَّلَامُ ثَمَانِيَةَ عَشَرَ مِنْ عَظْمَائِهِمْ وَ كُبَرَائِهِمْ، وَ أُعْطِيَ الْبَاقُونَ بِأَيْدِيهِمْ، وَ سَاقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَرَارِيَّهُمْ وَ مَنْ بَقِيَ مِنْهُمْ وَ غَنَائِمَهُمْ يَحْمِلُونَهَا عَلَى رِقَابِهِمْ إِلَى الْمَدِينَةِ.

³¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 2

The people of the fortress rushed towards the door of the fortress until they opened it and came out from it. Rasool-Allah^{saww} faced them all, and Ali^{asws} descended to them. Ali^{asws} killed eighteen from their mighty ones and their great ones, and the rest of them came with their hands (up), and Rasool-Allah^{saww} ushered their offspring and the ones from them who remained, and their rich ones were carrying them upon their necks to Al-Medina”.

فَلَمْ يُوجِفْ فِيهَا عَيْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَهِيَ لَهُ وَ لِذُرِّيَّتِهِ خَاصَّةً دُونَ الْمُؤْمِنِينَ.

No one attacked upon it other than Rasool-Allah^{saww}, so it is for him^{saww} and for his^{saww} offspring in particular, besides the Momineen”.³²

4- كثر: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ عَلِيِّ بْنِ الْعَبَّاسِ الْمُقَانِعِيِّ، عَنْ أَبِي كَرِبٍ، عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ، عَنْ فَضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَتْ قَاتِ ذَا الْقُرْبَى حَقَّهُ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله فَاطِمَةَ - عَلَيْهَا السَّلَامُ - وَ أَعْطَاهَا فَدَاكَ.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Al Abbas Al Muqnie, from Abu Karb, from Muawiya Bin Hisham, from Fuzeyl Bin Marzouq, from Atiya, from Abu Saeed Al Khudry who said,

‘When it was Revealed: **And give to the one with kinship his right, [17:26]**, Rasool-Allah^{saww} called (Syeda) Fatima^{asws} and Gave her^{asws} (estate of) Fadak”.³³

5- مد: بِإِسْنَادِهِ إِلَى الْبُخَارِيِّ مِنْ صَحِيحِهِ، عَنْ يَحْيَى بْنِ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَقِيلِ بْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله أُرْسِلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله بِمَا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَ فَدَكَ وَ مَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ.

(The book) ‘Al Amdah’ (non-Shia source) – By his chain to Al Bukhari from his (book) ‘Al Saheeh’, from Yahya Bin Bukeyr, from Al Lays, from Aqeel Bin Shihad, from Urwah, from Ayesha (well-known fabricatress),

‘(Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww} sent a message to Abu Bakr asking him of her^{asws} inheritance from Rasool-Allah^{saww}, from what Allah^{azwj} had Bestowed upon him^{saww} at Al-Medina, and (estate of) Fadak, and whatever had remained from the *Khums* (fifth) of Khyber.

فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله قَالَ: لَا نُورَثُ مَا تَرَكَنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ، وَ إِنِّي وَ اللَّهُ لَا أُغَيِّرُ شَيْئاً مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله، وَ لَأَعْمَلَنَّ فِيهَا بِمَا عَمَلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله، فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ شَيْئاً.

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

³² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 3

³³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 4

فَوَجَدَتْ فَاطِمَةَ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، فَهَجَرَتْهُ فَلَمْ تُكَلِّمَهُ حَتَّى تُؤَقِّتَ، وَ عَاشَتْ بَعْدَ النَّبِيِّ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُؤَقِّتُ دَفَنَهَا زَوْجَهَا عَلِيٌّ عَلَيْهِ السَّلَامُ لَيْلًا وَ لَمْ يُؤَدِّنْ بِهَا أَبَا بَكْرٍ، وَ صَلَّى عَلَيْهَا عَلِيٌّ عَلَيْهِ السَّلَامُ.

(Syeda) Fatima^{asws} found (grievance) against Abu Bakr regarding that. She^{asws} deserted him and did not speak to him until she^{asws} passed away, and she^{asws} had lived after the Prophet^{saww} for six months. When she^{asws} passed away, her^{asws} husband Ali^{asws} buried her^{asws} at night and did not notify Abu Bakr with it, and Ali^{asws} prayed Salat upon her^{asws}.³⁴

6- وَ رَوَى مِثْلَ ذَلِكَ مِنْ صَحِيحِ مُسْلِمٍ بِسَنَدِهِ..

And it is reported (from the same source) as well, similar to that from (the book) 'Saheeh' Muslim, by his chain.³⁵

7- مِصْبَاحُ الْأَنْوَارِ: عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: إِنَّ لِي إِلَيْكَ حَاجَةً يَا أَبَا الْحَسَنِ. فَقَالَ: تُقْضَى يَا بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

(The book) 'Misbah Al Anwaar' – From Yahya Bin Abdullah Bin Muhammad Bin Umar,

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

فَقَالَتْ: نَسَدْتُكَ بِاللَّهِ وَ بِحَقِّ مُحَمَّدٍ رَسُولِ اللَّهِ أَنْ لَا يُصَلِّيَ عَلَيَّ أَبُو بَكْرٍ وَ لَا عُمَرُ، فَإِنِّي لَأَكْتُمُكَ حَدِيثًا،

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

فَقَالَتْ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا فَاطِمَةُ! إِنَّكَ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِي، فَكُنْتُ أَكْرَهُ أَنْ أَسْوَأَكَ.

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

قَالَ: فَلَمَّا فُيِّضَتْ أَتَاهُ أَبُو بَكْرٍ وَ عُمَرُ وَ قَالَا: لِمَ لَا نُخْرِجُهَا حَتَّى نُصَلِّيَ عَلَيْهَا؟

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

فَقَالَ: مَا أَرَانَا إِلَّا سُنْصُبِخَ، ثُمَّ دَفَنَهَا لَيْلًا، ثُمَّ صَوَّرَ بِرِجْلِهِ حَوْلَهَا سَبْعَةَ أَقْفٍ.

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

³⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 5

³⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 6

قَالَ: فَلَمَّا أَصْبَحُوا أَتَوْهُ فَقَالَا: يَا أَبَا الْحُسَيْنِ! مَا حَمَلَكَ عَلَى أَنْ تَدْفِنَ بِنْتَ رَسُولِ اللَّهِ (ص) وَ لَمْ تُحَضِرْهَا؟ قَالَ: ذَلِكَ عَهْدُهَا إِلَيَّ.

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

قَالَ: فَسَكَتَ أَبُو بَكْرٍ، فَقَالَ عُمَرُ: هَذَا وَاللَّهِ شَيْءٌ فِي جَوْفِكَ.

He (the narrator) said, 'Abu Bakr was silent, but Umar said, 'By Allah^{azwj}! This is something in your^{asws} inside'.

فَنَارَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَخَذَ بِتَلَابِيهِ، ثُمَّ جَذَبَهُ فَاسْتَرْحَى فِي يَدِهِ، ثُمَّ قَالَ: وَاللَّهِ لَوْ لَا كِتَابٌ سَبَقَ وَقَوْلٌ مِنَ اللَّهِ، وَاللَّهِ لَقَدْ فَرَزْتَ يَوْمَ حَيْبَرَ وَ فِي مَوَاطِنَ، ثُمَّ لَمْ يُنْزِلِ اللَّهُ لَكَ تَوْبَةً حَتَّى السَّاعَةِ.

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

فَأَخَذَهُ أَبُو بَكْرٍ وَ جَذَبَهُ وَ قَالَ: قَدْ هَيَّئْتُكَ عَنْهُ.

Abu Bakr grabbed him and pulled him away and said, 'I had forbidden you from him^{asws}'.³⁶

8- فس: وَ آتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ وَ ابْنَ السَّبِيلِ يَعْنِي: قَرَابَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ نَزَلَتْ فِي فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَجَعَلَ لَهَا فَدَاكَ. وَ الْمَسْكِينِ مِنْ وُلْدِ فَاطِمَةَ، وَ ابْنَ السَّبِيلِ مِنْ آلِ مُحَمَّدٍ وَ وُلْدِ فَاطِمَةَ.

(The book) 'Tafseer Qummi' –

And give to the one with kinship his right, and (to) the needy, and the wayfarer, [17:26] – Meaning kinship of Rasool-Allah^{saww}, and it was Revealed regarding Fatima^{asws}, so Fadak was made to be for her^{asws}, and the needy are from the children of Fatima^{asws}, and the wayfarer from Progeny^{asws} of Muhammad^{saww} and children of (Syeda) Fatima^{asws}.³⁷ (Not a Hadeeth)

9- فس: مَنَاعٌ لِلْخَيْرِ، قَالَ: الْمَنَاعُ: الثَّانِي، وَ الْخَيْرُ: وَ لِيَاةُ أَمِيرِ الْمُؤْمِنِينَ وَ حُفُوقُ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ. وَ لَمَّا كَتَبَ الْأَوَّلُ كِتَابَ فَدَاكَ بَرَدَهَا عَلَى فَاطِمَةَ مَنَعَهُ الثَّانِي، فَهُوَ مُعْتَدٍ مُرِيْبٍ.

(The book) 'Tafseer Qummi' –

A Preventer of the good [50:25], he said, 'The preventer is the second one (Umar), and the good is Wilayah of Amir Al Momineen, and rights of Progeny^{asws} of Muhammad^{saww}. And

³⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 7

³⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 8

when the first one (Abu Bakr) wrote Fadak with returning it to Fatima^{asws}, the second (Umar) prevented it, so he is **an excessive sinner [68:12]**".³⁸ (Not a Hadeeth)

10- يج: رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَرَجَ فِي غَزَاةٍ، فَلَمَّا انْصَرَفَ رَاجِعًا نَزَلَ فِي بَعْضِ الطَّرِيقِ، فَبَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَطْعَمُ وَ النَّاسُ مَعَهُ إِذْ أَتَاهُ جِبْرَائِيلُ فَقَالَ: يَا مُحَمَّدُ! قُمْ فَارْكَبْ.

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

فَقَامَ النَّبِيُّ فَرَكَبَ وَ جِبْرَائِيلُ مَعَهُ، فَطَوَيْتَ لَهُ الْأَرْضُ كَطَيِّ التُّوبِ حَتَّى انْتَهَى إِلَى فَدَاكِ.

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

فَلَمَّا سَمِعَ أَهْلُ فَدَاكِ وَفَعِ الْحَيْلِ ظَنُّوا أَنَّ عَدُوَّهُمْ قَدْ جَاءَهُمْ، فَغَلَّقُوا أَبْوَابَ الْمَدِينَةِ وَ دَفَعُوا الْمَفَاتِيحَ إِلَى عَجُوزٍ هُمْ فِي بَيْتِ هُمْ خَارِجٍ مِنَ الْمَدِينَةِ، وَ حَفُّوا بِرُءُوسِ الْحِبَالِ.

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

فَأَتَى جِبْرَائِيلُ الْعَجُوزَ حَتَّى أَخَذَ الْمَفَاتِيحَ، ثُمَّ فَتَحَ أَبْوَابَ الْمَدِينَةِ، وَ دَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بُيُوتِهَا وَ قُرَاهَا.

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

فَقَالَ جِبْرَائِيلُ: يَا مُحَمَّدُ! هَذَا مَا حَصَّكَ اللَّهُ بِهِ وَ أَعْطَاكَهُ دُونَ النَّاسِ، وَ هُوَ قَوْلُهُ تَعَالَى: مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى [يَا] قَوْلُهُ: فَمَا أُوحِثُمْ عَلَيْهِ مِنْ حَيْلٍ وَ لَا رِكَابٍ وَ لَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ،

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

وَ لَمْ يَعْرِفِ الْمُسْلِمُونَ وَ لَمْ يَطَّوُّهَا، وَ لَكِنَّ اللَّهَ آفَاءَهَا عَلَى رَسُولِهِ، وَ طَوَّفَ بِهِ جِبْرَائِيلُ فِي دُورِهَا وَ حِبْطَاتِهَا، وَ غَلَّقَ الْأَبَابَ وَ دَفَعَ الْمَفَاتِيحَ إِلَيْهِ.

³⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 9

And the Muslims did not fight for it and did not tread it (in battle), but Allah^{azwj} Bestowed it upon His^{azwj} Rasool^{saww}, and Jibraeel^{as} circles with him^{saww} in its houses, and its walls, and, he^{as} locked the doors and handed over the keys to him^{saww}.

فَجَعَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي غِلَافٍ سَنِيهِ - وَهُوَ مُعَلَّقٌ بِالرَّحْلِ ثُمَّ رَكِبَ، وَ طُوِيَتْ لَهُ الْأَرْضُ كَطَيِّ التَّوْبِ، ثُمَّ أَتَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُمْ عَلَى مَجَالِسِهِمْ وَ لَمْ يَتَفَرَّقُوا وَ لَمْ يَبْرَحُوا.

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

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَدْ أَنْتَهَيْتُ إِلَى فِدَاكَ، وَ إِنِّي قَدْ أَفَاءَهَا اللَّهُ عَلَيَّ. فَعَمَرَ الْمُتَأَفِّفُونَ بَعْضُهُمْ بَعْضًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: هَذِهِ مَفَاتِيحُ فِدَاكَ، ثُمَّ أَخْرَجَ مِنْ غِلَافٍ سَنِيهِ، ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَكِبَ مَعَهُ النَّاسُ.

Rasool-Allah^{saww} said: 'I^{saww} had ended up to Fadak, and Allah^{azwj} has Bestowed it to me^{saww}'. The hypocrites winked at each other. Rasool-Allah^{saww} said: 'These here are the keys of Fadak'. Then he^{saww} brought them out from the sheath of his^{saww} sword. Then Rasool-Allah^{saww} rode and the people rode with him^{saww}.

فَلَمَّا دَخَلَ الْمَدِينَةَ دَخَلَ عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ فَقَالَ: يَا بِنْتِي! إِنَّ اللَّهَ قَدْ أَفَاءَ عَلَيَّ أَبِيكَ بِفِدَاكَ وَ اخْتَصَمَهُ بِهَا، فَهِيَ لِي حَاصَّةٌ دُونَ الْمُسْلِمِينَ أَفْعَلُ بِهَا مَا أَشَاءُ، وَ إِنَّهُ قَدْ كَانَ لِأُمِّكَ خَدِيجَةَ عَلَى أَبِيكَ مَهْرٌ، وَ إِنِّي أَبَاكَ قَدْ جَعَلَهَا لَكَ بِذَلِكَ، وَ أَخْلُتُكِهَا لَكَ وَ لِيُؤَلِّدِكَ بِعَدِكَ.

When he^{saww} entered Al-Medina, he^{saww} went to (Syeda) Fatima^{asws} and said: 'O daughter^{asws}! Allah^{azwj} has Bestowed (estate of) Fadak to your^{asws} father^{saww} and has Specialised him^{saww} with it, so it is for you^{asws} exclusively excluding the Muslims. I^{saww} do with it whatever I^{saww} so Desire to, and it had been a dowry for your^{asws} mother^{asws} (Syeda) Khadeeja^{asws} upon your^{asws} father^{saww}, and your^{asws} father^{saww} has made it to be for you^{asws} due to that, and has been gifted for you^{asws}, and for your^{asws} children after you^{asws}'.

قَالَ: فَدَعَا بِأَدِيمٍ، وَ دَعَا عَلِيَّ بْنَ أَبِي طَالِبٍ، فَقَالَ: أَكْتُبُ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ بِفِدَاكَ نُخْلَةً مِنْ رَسُولِ اللَّهِ، فَشَهَدَ عَلَيَّ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ مَوْلَى رَسُولِ اللَّهِ وَ أُمُّ أَيْمَنَ، فَقَالَ رَسُولُ اللَّهِ إِنَّ أُمَّ أَيْمَنَ امْرَأَةٌ مِنْ أَهْلِ الْجَنَّةِ.

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

وَ جَاءَ أَهْلُ فِدَاكَ إِلَى النَّبِيِّ، فَقَاطَعَهُمْ عَلَى أَرْبَعَةِ وَ عَشْرِينَ أَلْفَ دِينَارٍ فِي كُلِّ سَنَةٍ.

And the people of Fadak came to the Prophet^{saww}, and he^{saww} agreed them upon twenty four thousand Dinars during every year”.³⁹

11- **قَب:** نَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى فِدَاكٍ يُحَارِجُهُمْ. ثُمَّ قَالَ لَهُمْ: وَ مَا يَأْمَنُكُمْ أَنْ تَكُونُوا آمِنِينَ فِي هَذَا الْحِصْنِ وَ أَمْضِي إِلَى حُصُونِكُمْ فَأَفْتَحُهَا.

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

فَقَالُوا: إِنَّهَا مُقَلَّلَةٌ، وَ عَلَيْهَا مَنْ يَمْنَعُ عَنْهَا، وَ مَفَاتِيحُهَا عِنْدَنَا. فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ مَفَاتِيحَهَا دُفِعَتْ إِلَيَّ، ثُمَّ أَخْرَجَهَا وَ أَرَاهَا الْقَوْمَ.

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

فَأَهْمُوا دِيَارَهُمْ أَنَّهُ صَبَا إِلَى دِينَ مُحَمَّدٍ، وَ دَفَعَ الْمَفَاتِيحَ إِلَيْهِ. فَحَلَفَ أَنَّ الْمَفَاتِيحَ عِنْدَهُ، وَ أَنَّهَا فِي سَفَطٍ فِي صُنْدُوقٍ فِي بَيْتٍ مُقَلَّلٍ عَلَيْهِ، فَلَمَّا فُتِّشَ عَنْهَا فَفَقِدَتْ.

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

فَقَالَ الدِّيَّانُ: لَقَدْ أَخْرَجْتُهَا وَ قَرَأْتُ عَلَيْهَا مِنَ التَّوْرَةِ وَ حَشَيْتُ مِنْ سِحْرِهِ، وَ أَعْلَمُ الْآنَ أَنَّهُ لَيْسَ بِسَاحِرٍ، وَ إِنَّ أَمْرَهُ لَعَظِيمٌ.

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

فَرَجَعُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَالُوا: مَنْ أَعْطَاكَهَا؟ قَالَ: أَعْطَانِي الَّذِي أَعْطَى مُوسَى الْأَلْوَاحَ: جِبْرَائِيلُ.

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

فَتَشَهَّدَ الدِّيَّانُ، ثُمَّ فَتَحُوا الْبَابَ وَ خَرَجُوا إِلَى رَسُولِ اللَّهِ، وَ أَسْلَمَ مِنْ أَسْلَمَ مِنْهُمْ، فَأَقْرَبَهُمْ فِي بُيُوتِهِمْ وَ أَحَدَ مِنْهُمْ أَحْمَاسَهُمْ.

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

فَنَزَلَ: وَ آتِ دَا الْفُرْبِي حَمَّةً. قَالَ: وَ مَا هُوَ؟ قَالَ: أَعْطِي فَاطِمَةَ فِدَاكًا، وَ هِيَ مِنْ مِيرَاثِهَا مِنْ أُمِّهَا خَدِيجَةَ، وَ مِنْ أُخْتِهَا هِنْدٍ بِنْتِ أَبِي هَالَةَ،

³⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 10

It was Revealed: **And give to the one with kinship his right, [17:26]**. He^{saww} said: ‘And what is it?’ He (Jibraeel^{as}) said: ‘Give (estate of) Fadak (Syeda) Fatima^{asws}, and it is from her^{asws} inheritance from her^{asws} mother^{asws} Khadeeja^{asws} and from her^{asws} sister Hind daughter of Abu Halah’.

فَحَمَلَ إِلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا أَخَذَ مِنْهُ، وَ أَخْبَرَهَا بِالْآيَةِ. فَقَالَتْ: لَسْتُ أُحَدِّثُ فِيهَا حَدَثًا وَ أَنْتَ حَيٌّ، أَنْتَ أَوْلَى بِي مِنْ نَفْسِي وَ مَالِي لَكَ.

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

فَقَالَ: أَكْرَهُ أَنْ يَجْعَلُوهَا عَلَيْكَ سُبَّةً فَيَمْنَعُوكَ إِيَّاهَا مِنْ بَعْدِي.

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

فَقَالَتْ: أَنْفَذُ فِيهَا أَمْرَكَ، فَجَمَعَ النَّاسَ إِلَى مَنْزِلِهَا وَ أَخْبَرَهُمْ أَنَّ هَذَا الْمَالَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ، فَفَرَّقَهُ فِيهِمْ، وَ كَانَ كُلُّ سَنَةٍ كَذَلِكَ، وَ يَأْخُذُ مِنْهُ فُوتَهَا، فَلَمَّا دَنَا وَفَاتُهُ دَفَعَهُ إِلَيْهَا.

She^{asws} said: ‘Implement your^{saww} orders regarding it’. So he^{saww} gathered the people to her^{asws} house and informed them: ‘This wealth, it is for (Syeda) Fatima^{asws}’. He^{saww} differentiated it among them, and it was like that every year, and he^{saww} took her^{asws} livelihood from it. When his^{saww} expiry approached, he^{saww} handed it over to her^{asws}’.⁴⁰

12- شي، تفسير العياشي: عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَحَدِهِمَا قَالَ: إِذْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا انْطَلَقَتْ إِلَى أَبِي بَكْرٍ فَطَلَبَتْ مِيرَاثَهَا مِنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَالَ: إِنَّ نَبِيَّ اللَّهِ لَا يُورَثُ.

(The book) ‘Tafseer Al Ayyashi’ – From Abu Jameela Al Mufazzal Bin Salih, from one of his companions,

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

فَقَالَتْ: أَكْفَرْتُ بِاللَّهِ وَ كَذَّبْتُ بِكِتَابِهِ؟ قَالَ اللَّهُ: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ.

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

13- شي، تفسير العياشي: عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ عُمَرَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا أَنْزَلَ اللَّهُ تَعَالَى: فَاتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا جَبْرَيْلُ! قَدْ عَرَفْتُ الْمَسْكِينِ، فَمَنْ ذُو الْقُرْبَى؟ قَالَ: هُمْ أَقَارِبُكَ.

(The book) ‘Tafseer Al Ayyashi’ – From Muhammad Bin Hafs Bin Umar,

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

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

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

فَدَعَى حَسَنًا وَ حُسَيْنًا وَ فَاطِمَةَ فَقَالَ: إِنَّ رَبِّي أَمَرَنِي أَنْ أُعْطِيَكُمْ مَا آفَاءَ عَلَيَّ، قَالَ: أُعْطِيْتُمْ فَدَكَ.

He^{saww} called Hassan^{asws} and Husayn^{asws} and Fatima^{asws} and said: 'My^{saww} Lord^{azwj} has Commanded me^{saww} to Give you^{asws} all what Allah^{azwj} has Bestowed upon me^{saww}'. He^{saww} said: 'I^{saww} hereby give you (estate of) Fadak''.⁴²

14- شي، تفسير العياشي: عَنْ أَبَانَ بْنِ تَعْلِبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُعْطِيَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَدَكَ؟

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

'I said to Abu Abdullah^{asws}, 'Had Rasool-Allah^{saww} given (Syeda) Fatima^{asws} (the estate of) Fadak?'

قَالَ: كَانَ وَقَفَهَا، فَأَنْزَلَ اللَّهُ: وَ آتِ ذَا الْقُرْبَى حَقَّهُ، فَأَعْطَاهَا فَدَكَ.

He^{asws} said: 'It was dedicated to her^{asws} (Waqf property). Allah^{azwj} Revealed: **And give to the one with kinship his right, [17:26]**. So he^{saww} gave her^{asws} Fadak''.⁴³

15- شي، تفسير العياشي: عَنْ ابْنِ تَعْلِبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُعْطِيَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَدَكَ؟ قَالَ: كَانَ لَهَا مِنَ اللَّهِ تَعَالَى.

(The book) 'Tafseer Al Ayyashi' – From Aban Ibn Taglib who said,

'I said to Abu Abdullah^{asws}, 'Had Rasool-Allah^{saww} given (the estate of) Fadak to Fatima^{asws}?' He^{asws} said: 'It was for her^{asws} from Allah^{azwj} the Exalted''.⁴⁴

16- شي، تفسير العياشي: عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَتَتْ فَاطِمَةَ أَبَا بَكْرٍ تُرِيدُ فَدَكَ. فَقَالَ: هَاتِي أَسْوَدًا أَوْ أَحْمَرَ يَشْهَدُ بِذَلِكَ.

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

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

قَالَ: فَأَنْتِ بِأَمِّ الْيَمَنِ. فَقَالَ لَهَا: بِمِ تَشْهَدِينَ؟

He^{asws} said: 'She^{asws} brought Umm Ayman^{ra}. He said, 'What are you^{ra} testifying with?'

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

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

⁴⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 15

قَالَتْ: أَشْهَدُ أَنَّ جِبْرَائِيلَ أَتَى مُحَمَّدًا فَقَالَ: إِنَّ اللَّهَ تَعَالَى يُقُولُ فَاتِ دَا الْقُرْبَى حَقَّهُ، فَلَمْ يَدْرِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ هُمْ؟ فَقَالَ: يَا جِبْرَائِيلُ! سَلْ رَبِّكَ مَنْ هُمْ؟ فَقَالَ: فَاطِمَةُ ذُو الْقُرْبَى، فَأَعْطَاهَا فَدَكَ.

She^{ra} said, 'I^{ra} testify that Jibraeel^{as} came to Muhammad^{saww} and said: 'Allah^{azwj} the Exalted is Saying: **And give to the one with kinship his right, [17:26]**, so Muhammad^{saww} did not know who they were. He^{saww} said: 'O Jibraeel^{as}! Ask your^{as} Lord^{azwj} who they are?' He^{as} said: '(Syeda) Fatima^{asws} is the one with kinship'. So he^{saww} gave Fadak to (Syeda) Fatima^{asws}'.

فَرَعَمُوا أَنَّ عُمَرَ مَحَا الصَّحِيفَةَ وَفَدَكَانَ كَتَبَهَا أَبُو بَكْرٍ.

They are claiming that Umar obliterated the parchment and Abu Bakr had written it (to be) for her^{asws} 45

17- شي، تفسير العياشي: عَنْ عَطِيَّةِ الْعَوْفِيِّ قَالَ: لَمَّا افْتَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَيْبَرَ، وَ أَفَاءَ اللَّهُ عَلَيْهِ فَدَكَ، وَ أَنْزَلَ عَلَيْهِ: وَ آتِ دَا الْقُرْبَى حَقَّهُ. قَالَ: يَا فَاطِمَةُ! لَكَ فَدَكَ.

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

'When Rasool-Allah^{saww} conquered Khyber and Allah^{azwj} Bestowed (the estate of) Fadak to him^{saww}, and Revealed unto him^{saww}: **And give to the one with kinship his right, [17:26]**. He^{saww} said: '(Syeda) Fatima^{asws}, Fadak is for you^{asws}' 46

18- شي، تفسير العياشي: عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ يَوْمَ الشُّورَى: أ فَيْكُمْ أَحَدٌ تَمَّ نُورُهُ مِنَ السَّمَاءِ حِينَ قَالَ: وَ آتِ دَا الْقُرْبَى حَقَّهُ وَ الْمِسْكِينَ؟ قَالُوا: لَا.

(The book) 'Tafseer Al Ayyashi' – From Abu Al Tufeyl,

'From Ali^{asws}, he (the narrator) said, 'He^{asws} said on the day of the consultation: 'Is there anyone among you his noor was completed from the sky when He^{azwj} Said: **And give to the one with kinship his right, and (to) the needy, [17:26]**?' They said, 'O Allah^{azwj}, no!' 47

19- فر: جَعْفَرُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ الْأَحْمَسِيِّ، مُعْتَمِدًا عَنْ أَبِي مَرْيَمَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: لَمَّا نَزَلَتِ الْآيَةُ: وَ آتِ دَا الْقُرْبَى حَقَّهُ أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةَ فَدَكَ.

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

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

فَقَالَ أَبَانُ بْنُ تَعْلِبٍ: رَسُولُ اللَّهِ أَغْطَاهَا؟! قَالَ: فَعَضِبَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: اللَّهُ أَعْطَاهَا.

45 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 16

46 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 17

47 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 18

Aban Bin Taglib (a narrator) said, 'Rasool-Allah^{saww} gave it to her^{asws}!?' He (the narrator) said, 'He^{asws} said: 'Abu Ja'far^{asws} got angry, then said: 'Allah^{azwj} Gave it to her^{asws}!''⁴⁸

20- فر: فُرَاتُ بْنُ إِبْرَاهِيمَ الْكُوفِيُّ، مُعْتَمِدًا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَتْ آيَةُ دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَأَعْطَاهَا فَدَكَ. فَقَالَ: هَذَا لَكَ وَ لِعَقِبِكَ بَعْدَكَ فَآتَ ذَا الْفُرَيْ حَقَّهُ.

(The book) 'Tafseer Furaat Bin Ibrahim Al Kufi' – Transmitting from Abu Saeed al Khudry who said,

'When the Verse (17.26) was Revealed, the Prophet^{saww} called (Syeda) Fatima^{asws} and gave her^{asws} (the estate of) Fadak, He^{saww} said: 'This is for you^{asws} and for your^{asws} offspring after you^{asws}'. **And give to the one with kinship his right, and (to) the needy, [17:26]**'⁴⁹

21- فر: الْحُسَيْنُ بْنُ الْحَكَمِ، مُعْتَمِدًا عَنْ عَطِيَّةَ قَالَ: لَمَّا نَزَلَتْ هَذِهِ آيَةُ فَآتَ ذَا الْفُرَيْ حَقَّهُ دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَأَعْطَاهَا فَدَكَ.

(The book) 'Tafseer Furaat' – Al Husayn Bin Al Hakam, transmitting from Atiya who said,

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

فَكُلُّ مَا لَمْ يُوجِفْ عَلَيْهِ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِ حَيْلٍ وَ لَا رِكَابٍ فَهُوَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَضَعُهُ حَيْثُ يَشَاءُ، [وَ] فَدَكَ بِمَا لَمْ يُوجِفْ عَلَيْهِ بِ حَيْلٍ وَ لَا رِكَابٍ.

Whatever the companions of the Prophet^{saww} did not attack upon, **neither by horses nor camels, [59:6]**, so it is for Rasool-Allah^{saww}. He^{saww} can place it wherever he^{saww} so desires to, and (the estate of) Fadak is from what was not attacked upon, **neither by horses nor camels, [59:6]**'⁵⁰

22- فر: جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ، مُعْتَمِدًا عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: وَ آتَ ذَا الْفُرَيْ حَقَّهُ، وَ ذَلِكَ حِينَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَهْمَ ذِي الْفُرَيْ لِقَرَاتِهِ، فَكَانُوا يَأْخُذُونَهُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى تُؤَيِّجَ، ثُمَّ حَجَبُوا الْحُمْسَ عَنْ قَرَاتِهِ فَلَمْ يَأْخُذُوهُ.

(The book) 'Tafseer Furaat' – Ja'far Bin Muhammad al Fuzari, transmitting from Ibn Abbas,

'Regarding the Words of the Exalted: **And give to the one with kinship his right, and (to) the needy, [17:26]**, and that was when Rasool-Allah^{saww} made a share to be for the relatives, and they were taking it in the era of the Prophet^{saww} until he^{saww} expired, then they veiled the *Khums* (fifth) from his^{saww} relatives, so they could not take it''⁵¹

23- فَمِنْهَا: - مَا رَوَاهُ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الْأَعْبَدِيِّ، وَ هَيْثُمُ ابْنِ خَلْفِ الدُّورِيِّ، وَ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ الْأَشْعَبِ، وَ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكْرِيَّا، قَالُوا: حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ عَاسِمٍ..

⁴⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 19

⁴⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 20

⁵⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 21

⁵¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 22

From it is what is reported from Muhammad Bin Muhammad Bin Suleyman al Abdy, and Haysam Ibn Khalaf Al Dowry, and Abdullah Bin Suleyman Bin Ai Ash'ab, and Muhammad Bin al Qasim Bin Zakariya, they said, 'It is narrated to us by Abbad Bin Yaqoub who said, 'It is informed to us by Ali Bin Abbas..⁵²

24- وَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ، عَنْ عَلِيِّ بْنِ الْمُنْذِرِ الطَّرِيفِيِّ، عَنْ عَلِيِّ بْنِ عَابِسٍ، عَنْ فَضْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةِ الْعَوَاقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَتْ: وَ آتِ ذَا الْقُرْبَى حَقَّهُ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَاطِمَةَ وَ أَعْطَاهَا فَدَكًا.

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

'When it was Revealed: **And give to the one with kinship his right, and (to) the needy, [17:26]**, Rasool-Allah^{saww} called (Syeda) Fatima^{asws} and gave her^{asws} (the estate of) Fadak".⁵³

25- وَ قَالَ رَحِمَهُ اللَّهُ فِي كَشْفِ الْمَحْجَّةِ فِيمَا أَوْصَى إِلَى ابْنِهِ: قَدْ وَهَبَ جَدُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُمَّتَكَ فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا فَدَكًا وَ الْعَوَالِي.

And he said in (the book) 'Kashf Al-Mahajjah' among what he bequeathed to his son, 'Your grandfather^{saww} Muhammad^{saww} had gifted to your mother^{asws} Fatima^{asws} (the estate of) Fadak and the high plains".⁵⁴

26- ع: أَبِي، عَنْ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا مَنَعَ أَبُو بَكْرٍ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَدَكًا وَ أَخْرَجَ وَكَيْلَهَا، جَاءَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى الْمَسْجِدِ، وَ أَبُو بَكْرٍ جَالِسٌ وَ حَوْلَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ.

(The book) 'Illal Al Sharaie' – From Ali, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

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

فَقَالَ: يَا أَبَا بَكْرٍ! لِمَ مَنَعْتَ فَاطِمَةَ مَا جَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَهَا وَ وَكَيْلَهَا فِيهِ مُنْذُ سِنِينَ!؟

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

فَقَالَ أَبُو بَكْرٍ: هَذَا فِيَّ لِلْمُسْلِمِينَ، فَإِنْ أَتَتْ بِشُهُودٍ عُذُولٍ، وَ إِلَّا فَلَا حَقَّ لَهَا فِيهِ.

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

قَالَ: يَا أَبَا بَكْرٍ! تَحْكُمُ فِينَا بِخِلَافِ مَا تَحْكُمُ فِي الْمُسْلِمِينَ!؟ قَالَ: لَا.

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

⁵² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 23

⁵³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 24

⁵⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 25

قَالَ: أَخْبِرْنِي لَوْ كَانَ فِي يَدِ الْمُسْلِمِينَ شَيْءٌ فَادْعَيْتُ أَنَا فِيهِ، مَنْ كُنْتُ تَسْأَلُ الْبَيْتَةَ؟ قَالَ: إِيَّاكَ كُنْتُ أَسْأَلُ. قَالَ: فَإِذَا كَانَ فِي يَدِي شَيْءٌ فَادْعَى فِيهِ الْمُسْلِمُونَ، تَسْأَلُنِي فِيهِ الْبَيْتَةَ؟

He^{asws} said: 'Inform me^{asws}! if there was something in the hands of the Muslims and I^{asws} made a claim for it, whom would you ask for the evidence?' He said, 'You^{asws} are the one I would ask'. He^{asws} said: 'So there had been a thing in my^{asws} hand, and the Muslims are claiming for it, (and) you are asking me^{asws} for the evidence regarding it?'

قَالَ: فَسَكَتَ أَبُو بَكْرٍ، فَقَالَ عُمَرُ: هَذَا قِيَّةٌ لِلْمُسْلِمِينَ، وَ لَسْنَا مِنْ حُصُومَتِكَ فِي شَيْءٍ.

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَبِي بَكْرٍ: يَا أَبَا بَكْرٍ! تُقَرُّ بِالْقُرْآنِ؟ قَالَ: بَلَى.

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

قَالَ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: إِمَّا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فِينَا أَوْ فِي غَيْرِنَا نَزَلَتْ؟ قَالَ: فِيكُمْ.

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

قَالَ: فَأَخْبِرْنِي لَوْ أَنَّ شَاهِدَيْنِ مِنَ الْمُسْلِمِينَ شَهِدَا عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ بِقَاحِشَةٍ مَا كُنْتُ صَانِعاً؟ قَالَ: كُنْتُ أَقِيمُ عَلَيْهَا الْحَدَّ كَمَا أَقِيمُ عَلَى نِسَاءِ الْمُسْلِمِينَ!!!

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

قَالَ: كُنْتُ إِذَا عِنْدَ اللَّهِ مِنَ الْكَافِرِينَ. قَالَ: وَ لِمَ؟ قَالَ: لِأَنَّكَ كُنْتُ تَرُدُّ شَهَادَةَ اللَّهِ وَ تَقْبَلُ شَهَادَةَ غَيْرِهِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ شَهِدَ لَهَا بِالطَّهَارَةِ، فَإِذَا رَدَدْتَ شَهَادَةَ اللَّهِ وَ قَبِلْتَ شَهَادَةَ غَيْرِهِ كُنْتُ عِنْدَ اللَّهِ مِنَ الْكَافِرِينَ.

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

قَالَ: فَبَكَى النَّاسُ، وَ تَفَرَّقُوا، وَ دَمَدَمُوا.

He (Abu Abdullah^{asws}) said: 'The people wept, and they dispersed, and were grumbling angrily'.

فَلَمَّا رَجَعَ أَبُو بَكْرٍ إِلَى مَنْزِلِهِ بَعَثَ إِلَى عُمَرَ فَقَالَ: وَيْحَكَ يَا ابْنَ الْخَطَّابِ! أَمَا رَأَيْتَ عَلِيًّا وَ مَا فَعَلَ بِنَا؟ وَ اللَّهُ لَئِنْ فَعَدَ مَفْعُدًا آخَرَ لَيُفْسِدَنَّ هَذَا الْأَمْرَ عَلَيْنَا وَ لَا نَتَهَيَّأُ بِشَيْءٍ مَا دَامَ حَيًّا.

When Abu Bakr returned to his house, he sent a message to Umar saying, ‘Woe be unto you, O Ibn Al-Khattab! Did you not see Ali^{asws} and what happened with us? By Allah^{azwj}! If he^{asws} were to sit in a seat, he^{asws} would spoil this command upon us, and we will not be welcome with anything for as long as we live!’

قَالَ عُمَرُ: مَا لَهُ إِلَّا خَالِدُ بْنُ الْوَلِيدِ. فَبَعَثُوا إِلَيْهِ، فَقَالَ لَهُ أَبُو بَكْرٍ: نُرِيدُ أَنْ نَحْمِلَكَ عَلَى أَمْرٍ عَظِيمٍ. قَالَ: احْمِلْنِي عَلَى مَا شِئْتِ وَ لَوْ عَلَى قَتْلِ عَلِيٍّ. قَالَ: فَهُوَ قَتْلُ عَلِيٍّ. قَالَ: فَصْرٍ بِحَنْبِهِ، فَإِذَا أَنَا سَلَّمْتُ فَاصْرِبْ عَنْقَهُ.

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

[فَبَعَثَتْ] [أَسْمَاءُ بِنْتُ عُمَيْسٍ - وَ هِيَ أُمُّ مُحَمَّدِ بْنِ أَبِي بَكْرٍ - خَادِمَتَهَا فَقَالَتْ: اذْهَبِي إِلَى فَاطِمَةَ فَأَقْرِئِيهَا السَّلَامَ، فَإِذَا دَخَلْتَ مِنَ الْبَابِ فَقُولِي: إِنَّ الْمَلَأَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاحْجُزِي لِي لَكَ مِنَ النَّاصِحِينَ، فَإِنْ فَهِمْتَهَا وَ إِلَّا فَأَعْيِدِيهَا مَرَّةً أُخْرَى.

Asma Bint Umays^{ra}, and she is mother of Muhammad Bint Abu Bakr, sent for her maid and said, ‘Go to (Syeda) Fatima^{asws} and convey the greeting to her^{asws}. When you enter from the door, then say: **The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]**. So, if you make her^{asws} understand, or else repeat it to her once again’.

فَجَاءَتْ فَدَخَلَتْ، وَ قَالَتْ: إِنَّ مَوْلَانِي تَقُولُ يَا بِنْتَ رَسُولِ اللَّهِ كَيْفَ أَنْتِ؟ ثُمَّ قَرَأَتْ هَذِهِ الْآيَةَ: إِنَّ الْمَلَأَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ، فَلَمَّا أَرَادَتْ أَنْ تَخْرُجَ قَرَأَهَا.

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

فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَفَرِيئَهَا السَّلَامَ وَ قُولِي لَهَا: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَحُولُ بَيْنَهُمْ وَ بَيْنَ مَا يُرِيدُونَ إِنْ شَاءَ اللَّهُ.

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

فَوَقَفَ خَالِدُ بْنُ الْوَلِيدِ بِحَنْبِهِ، فَلَمَّا أَرَادَ أَنْ يُسَلِّمَ لَمْ يُسَلِّمْ، [وَ] قَالَ: يَا خَالِدُ! لَا تَفْعَلْ مَا أَمَرْتُكَ، السَّلَامُ عَلَيْكُمْ.

Khalid Bin Al-Waleed paused by his^{asws} side. When he (Abu Bakr) intended to greet (Salaam), he did not greet, and (instead) said, ‘O Khalid! Do not do what I had instructed you! The greetings be upon you all!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَا هَذَا الَّذِي أَمَرَكَ بِهِ ثُمَّ تَهَاكَ قَبْلَ أَنْ يُسَلِّمَ؟ قَالَ: أَمَرَنِي بِضَرْبِ عُنُقِكَ، وَإِنَّمَا أَمَرَنِي بَعْدَ التَّسْلِيمِ. فَقَالَ: وَ كُنْتُ فَاعِيًا؟ فَقَالَ: إِي وَ اللَّهِ، لَوْ لَمْ يَنْهَنِي لَفَعَلْتُ.

Amir Al-Momineen^{asws} said: ‘What is this which he instructed you with, then forbid you before he greeted?’ He said, ‘He had instructed me with striking off your^{asws} neck, and rather he had instructed me (to do so) after the greeting’. He^{asws} said: ‘And would you have done it?’ He said, ‘Yes, by Allah^{azwj}! If he had not forbidden me, I would have done so’.

قَالَ: فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَخَذَ بِجَمَاعِ ثَوْبِ خَالِدٍ، ثُمَّ ضَرَبَ بِهِ الْحَائِطَ، وَ قَالَ لِعُمَرَ: يَا ابْنَ الصُّهَابِكِ! وَ اللَّهِ لَوْ لَا عَهْدٌ مِنْ رَسُولِ اللَّهِ وَ كِتَابٍ مِنَ اللَّهِ سَبَقَ لَعَلِمْتُ أَتَيْنَا أضعفُ جُنْدًا وَ أَقلُّ عَدَدًا.

He (Abu Abdullah^{asws}) said: Amir Al-Momineen^{asws} said, grabbing the generality of the clothes of Khalid, then hit the wall with him and said to Umar: ‘O Ibn Al Suhaak! By Allah^{azwj} Had there not been a pact from Rasool-Allah^{azwj}, and **a preceding Book from Allah [8:68]**, and you would come to know **who is with weaker helpers and fewer number [72:24]**’.⁵⁵

27- ج: عَنْ حَمَّادِ بْنِ عُمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا بُوعِ أَبُو بَكْرٍ وَ اسْتَقَامَ لَهُ الْأَمْرُ عَلَى جَمِيعِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، بَعَثَ إِلَى فِدَاكٍ مِنْ أَخْرَجٍ وَ كَيْلِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ مِنْهَا.

(The book) ‘Al Ihtijaj’ – From Hammad Bin Usman,

‘From Abu Abdullah^{asws} having said: ‘When Abu Bakr was pledged allegiance to and the command was straightened for him upon the entirety of the Emigrants and the Helpers, sent someone to (the estate of) Fadak to expel from it the representative of Fatima^{asws} daughter^{asws} of Rasool-Allah^{azwj}’.

فَجَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ إِلَى أَبِي بَكْرٍ فَقَالَتْ: يَا أَبَا بَكْرٍ! لِمَ تَمْنَعُنِي مِيرَاثِي مِنْ أَبِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَخْرَجْتَ وَ كَيْلِي مِنْ فِدَاكٍ؟! وَ قَدْ جَعَلَهَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ بِأَمْرِ اللَّهِ تَعَالَى. فَقَالَ: هَاتِي عَلَى ذَلِكَ بِشُهُودٍ.

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

فَجَاءَتْ بِأَمِّ أَيْمَنَ، فَقَالَتْ: لَا أَشْهَدُ يَا أَبَا بَكْرٍ حَتَّى أَخْتَجَّ عَلَيْكَ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، أَنْشُدُكَ بِاللَّهِ أَ كُنْتَ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّ أُمَّ أَيْمَنَ امْرَأَةٌ مِنْ أَهْلِ الْجَنَّةِ؟ فَقَالَ: بَلَى.

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

قَالَتْ: فَأَشْهَدُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَآتَتْ ذَا الْقُرْبَى حَقَّهُ فَجَعَلَ فِدَاكَ لِفَاطِمَةَ بِأَمْرِ اللَّهِ.

⁵⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 26

She^{ra} said, 'I testify that Allah^{azwj} Mighty and Majestic Revealed to Rasool-Allah^{saww}: **And give to the one with kinship his right, and (to) the needy, [17:26]**, so he^{saww} made Fadak to be for (Syeda) Fatima^{asws} by the Command of Allah^{azwj}'.

وَ جَاءَ عَلِيٌّ فَشَهِدَ بِمِثْلِ ذَلِكَ. فَكَتَبَ لَهَا كِتَابًا وَ دَفَعَهُ إِلَيْهَا. فَدَخَلَ عُمَرُ، فَقَالَ: مَا هَذَا الْكِتَابُ؟ فَقَالَ: إِنَّ فَاطِمَةَ ادَّعَتْ فِي فَدَاكِ وَ شَهِدَتْ لَهَا أُمَّ أَيْمَنَ وَ عَلِيٌّ فَكَتَبْتُهَا. فَأَخَذَ عُمَرُ الْكِتَابَ مِنْ فَاطِمَةَ فَمَزَّقَهُ. فَخَرَجَتْ فَاطِمَةُ عَلَيْهَا السَّلَامَ تَبْكِي.

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

فَلَمَّا كَانَ بَعْدَ ذَلِكَ جَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى أَبِي بَكْرٍ - وَ هُوَ فِي الْمَسْجِدِ وَ حَوْلَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ - فَقَالَ: يَا أَبَا بَكْرٍ! لِمَ مَنَعْتَ فَاطِمَةَ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَدْ مَلَكَتْهُ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟

When it was after that, Ali^{asws} came to Abu Bakr, and he was in the Masjid and around him were the Emigrants and the Helpers. He^{asws} said: 'O Abu Bakr! Why did you prevent (Syeda) Fatima^{asws} of her^{asws} inheritance from Rasool-Allah^{saww}, and she^{asws} had owned it during the lifetime of Rasool-Allah^{saww}?'

فَقَالَ أَبُو بَكْرٍ: إِنَّ هَذَا فِيَّ لِلْمُسْلِمِينَ، فَإِنْ أَقَامَتْ شُهُودًا أَنَّ رَسُولَ اللَّهِ جَعَلَهُ لَهَا، وَ إِلَّا فَلَا حَقَّ لَهَا فِيهِ.

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ: يَا أَبَا بَكْرٍ! تَحْكُمُ فِينَا بِخِلَافِ حُكْمِ اللَّهِ فِي الْمُسْلِمِينَ؟ قَالَ: لَا.

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

قَالَ: فَإِنْ كَانَ فِي يَدِ الْمُسْلِمِينَ شَيْءٌ يَمْلِكُونَهُ ثُمَّ ادَّعَيْتُ أَنَا فِيهِ، مَنْ تَسْأَلُ الْبَيْتَةَ؟ قَالَ: إِيَّاكَ كُنْتُ أَسْأَلُ الْبَيْتَةَ.

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

قَالَ: فَمَا بَالُ فَاطِمَةَ سَأَلْتَهَا الْبَيْتَةَ عَلَى مَا فِي يَدِهَا وَ قَدْ مَلَكَتْهُ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بَعْدَهُ، وَ لَمْ تَسْأَلِ الْمُسْلِمِينَ الْبَيْتَةَ عَلَى مَا ادَّعَوْهَا شُهُودًا كَمَا سَأَلْتَنِي عَلَى مَا ادَّعَيْتُ عَلَيْهِمْ؟!

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

فَسَكَتَ أَبُو بَكْرٍ، فَقَالَ عُمَرُ: يَا عَلِيُّ! دَعْنَا مِنْ كَلَامِكَ، فَإِنَّا لَا نَقْوَى عَلَى حُجَّتِكَ، فَإِنِ اتَّيْتُ بِشُهُودٍ عُذُولٍ، وَإِلَّا فَهُوَ فِيءٌ لِلْمُسْلِمِينَ، لَا حَقَّ لَكَ وَ لَا لِفَاطِمَةَ فِيهِ.

Abu Bakr was silent. Umar said, 'O Ali^{asws}! Leave us from your^{asws} speech, for we are not strong upon arguing against you^{asws}. Either she^{asws} comes with just witnesses or else it is a war booty for the Muslims, there is neither any right for you^{asws} for (Syeda) Fatima^{asws} is in it'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ! تَقْرَأُ كِتَابَ اللَّهِ؟ قَالَ: نَعَمْ.

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

قَالَ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً فِينَا نَزَلَتْ أَوْ فِي غَيْرِنَا؟! قَالَ: بَلَى فِيكُمْ.

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

قَالَ: فَلَوْ أَنَّ شُهُوداً شَهِدُوا عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِفَاحِشَةٍ مَا كُنْتُ صَانِعاً بِهَا؟! قَالَ: كُنْتُ أُقِيمُ عَلَيْهَا الْحَدَّ كَمَا أُقِيمُ عَلَى سَائِرِ نِسَاءِ الْعَالَمِينَ!!! قَالَ: كُنْتُ إِذَا عِنْدَ اللَّهِ مِنَ الْكَافِرِينَ. قَالَ: وَ لِمَ؟

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

قَالَ: لِأَنَّكَ رَدَدْتَ شَهَادَةَ اللَّهِ لَهَا بِالطَّهَارَةِ وَ قَبِلْتَ شَهَادَةَ النَّاسِ عَلَيْهَا، كَمَا رَدَدْتَ حُكْمَ اللَّهِ وَ حُكْمَ رَسُولِهِ أَنْ جَعَلَ لَهَا فَدَاكَ وَ قَبَضْتَهُ فِي حَيَاتِهِ، ثُمَّ قَبِلْتَ شَهَادَةَ أَعْرَابِيِّ بَائِلٍ عَلَى عَقَبِيِّهِ عَلَيْهَا، وَ أَخَذْتَ مِنْهَا فَدَاكَ، وَ زَعَمْتَ أَنَّهُ فِيءٌ لِلْمُسْلِمِينَ،

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

وَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: الْبَيِّنَةُ عَلَى الْمُدَّعِي وَ الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ، فَرَدَدْتَ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: الْبَيِّنَةُ عَلَى مَنْ ادَّعَى وَ الْيَمِينُ عَلَى مَنْ ادَّعِيَ عَلَيْهِ.

And Rasool-Allah^{saww} had said: 'The evidence is upon the claimant and the oath is upon the defendant. So, you have rejected the words of Rasool-Allah^{saww}: 'The evidence is upon the one who claims, and the oath is upon the one who is claimed against''.

قَالَ: فَدَمَدَمَ النَّاسُ وَ أَنْكَرَ بَعْضُهُمْ وَ قَالُوا: صَدَقَ وَ اللَّهُ عَلَيَّ، وَ رَجَعَ عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى مَنْزِلِهِ.

He (Abu Abdullah^{asws}) said: 'The people grumbled angrily and some of them denied and said, 'By Allah^{azwj}! Ali^{asws} speaks the truth'. And Ali^{asws} returned to his^{asws} house'.

قَالَ: وَ دَخَلَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ الْمَسْجِدَ، وَ طَافَتْ عَلَى قَبْرِ أَبِيهَا، وَ هِيَ تَقُولُ:

فَدَكَانَ بَعْدَكَ أَنْبَاءٌ وَ هَنْبَةٌ
لَوْ كُنْتُ شَاهِدَهَا لَمْ تَكُنْ خَطْبُ
إِنَّا فَعَدْنَاكَ فَعَدَّ الْأَرْضُ وَأَبْلَاهَا
وَ اخْتَلَّ قَوْمُكَ فَاشْهَدَهُمْ فَعَدَّ نَكْبُوا

He (Abu Abdullah^{asws}) said: 'And (Syeda) Fatima^{asws} entered the Masjid and circled around the grave of her^{asws} father^{sawww}, and she^{asws} was saying (in prose): 'There have happened after you^{sawww} such news and difficult events, of you^{sawww} had witnessed these, the speech would not have been big. We lost you^{sawww}, and the earth lost its downpour, and your^{sawww} people are disorderly, so witness them and they have turned around.

فَدَكَانَ جَبْرِيْلُ بِالْآيَاتِ يُؤْنِسُنَا
فَعَابَ عَنَّا فِكْلُ الْحَيْرِ مُخْتَجِبٌ
فَدُكُنْتُ بَدْرًا وَ نُورًا يُسْتَضَاءُ بِهِ
عَلَيْكَ تَنْزِيلٌ مِنْ ذِي الْعِزَّةِ الْكُتُبِ

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

فَسَوْفَ نَبْكِيكَ مَا عِشْنَا وَ مَا بَقِيَتْ
إِذْ غَبَتْ عَنَّا فَتَحْنُ الْيَوْمَ نُعْتَصِبُ
مِنَّا الْعُيُونُ بِتَهْمَالٍ لَهَا سَكَبُ

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

قَالَ: فَرَجَعَ أَبُو بَكْرٍ وَ عُمَرُ إِلَى مَنْزِلِهِمَا، وَ بَعَثَ أَبُو بَكْرٍ إِلَى عُمَرَ ثُمَّ دَعَا، فَقَالَ: أَمَا رَأَيْتَ مَجْلِسَ عَلِيٍّ مِنَّا فِي هَذَا الْيَوْمِ؟ وَ اللَّهُ لَئِنْ قَعَدَ مَقْعَدًا مِثْلَهُ لَيُفْسِدَنَّ أَمْرَنَا، فَمَا الرَّأْيُ؟.

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

قَالَ عُمَرُ: الرَّأْيُ أَنْ نَأْمُرَ بِقَتْلِهِ. قَالَ: فَمَنْ يَقْتُلُهُ؟ قَالَ: خَالِدُ بْنُ الْوَلِيدِ. فَبَعَثْنَا إِلَى خَالِدٍ فَأَتَاهُمْ.

Umar said, 'The opinion is that we should order with having him^{asws} killed'. He said, 'Who will kill him^{asws}? He said, 'Khalid Bin Al-Waleed'. So they sent for Khalid and he came to them.

فَقَالَا لَهُ: نُرِيدُ أَنْ نُحْمِلَكَ عَلَى أَمْرٍ عَظِيمٍ. فَقَالَ: احْمِلُونِي عَلَى مَا شِئْتُمْ، وَ لَوْ عَلَى قَتْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَا: فَهُوَ ذَاكَ.

They said to him, 'We want to load a great matter upon you'. He said, 'Load upon me whatever you like, and even if it is the killing of Ali^{asws} Bin Abu Talib^{asws}. They said, 'It is that'.

قَالَ خَالِدٌ: مَتَى أَقْتُلُهُ؟ قَالَ أَبُو بَكْرٍ: احْضُرِ الْمَسْجِدَ وَ قُمْ بِجَنْبِهِ فِي الصَّلَاةِ، فَإِذَا سَلَّمْتَ قُمْ إِلَيْهِ وَ اضْرِبْ عُنُقَهُ. قَالَ: نَعَمْ.

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

فَسَمِعَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ - وَ كَانَتْ تَحْتَ أَبِي بَكْرٍ - فَقَالَتْ لِجَارِيَتِهَا: ادْهَبِي إِلَى مَنْزِلِ عَلِيٍّ وَ فَاطِمَةَ عَلَيْهِمَا السَّلَامُ وَ أَقْرِبِيهِمَا السَّلَامَ، وَ قُولِي لِعَلِيِّ: إِنَّ الْمَلَأَ يَأْتُمُّونَ بِكَ لِيُقْتُلُوكَ فَاخْرُجِي إِيَّي لِكَ مِنَ النَّاصِحِينَ.

Asma Bint Umays^{ra} heard, and she was under Abu Bakr (Married to him). She said to her maid, 'Go to the house of Ali^{asws} and Fatima^{asws} and convey the greetings to them^{asws} and say to Ali^{asws}, **The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]**'.

فَجَاءَتْ الْجَارِيَةُ إِلَيْهِمْ فَقَالَتْ لِعَلِيِّ: إِنَّ أَسْمَاءَ بِنْتُ عُمَيْسٍ تَقْرَأُ عَلَيْكَ السَّلَامَ وَ تَقُولُ: إِنَّ الْمَلَأَ يَأْتُمُّونَ بِكَ لِيُقْتُلُوكَ فَاخْرُجِي إِيَّي لِكَ مِنَ النَّاصِحِينَ.

The main went to them^{asws} and said to Ali^{asws}, 'Asma Bint Umays^{ra} conveys the greetings to you and says, **The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]**'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قُولِي لَهَا: إِنَّ اللَّهَ يَحُولُ بَيْنَهُمْ وَ بَيْنَ مَا يُرِيدُونَ.

Amir Al-Momineen^{asws} said: 'Say to her, 'Allah^{azwj} will be a Barrier between them and what they are intending''.

ثُمَّ قَامَ وَ هَيَّأَ لِلصَّلَاةِ، وَ حَضَرَ الْمَسْجِدَ، وَ صَلَّى لِنَفْسِهِ خَلْفَ أَبِي بَكْرٍ، وَ خَالِدُ بْنُ الْوَلِيدِ بِجَنْبِهِ وَ مَعَهُ السَّيْفُ، فَلَمَّا جَلَسَ أَبُو بَكْرٍ لِلتَّشَهُدِ نَدِمَ عَلَى مَا قَالَ وَ خَافَ الْفِتْنَةَ، وَ عَرَفَ شِدَّةَ عَلِيٍّ وَ بَأْسَهُ، فَلَمْ يَزَلْ مُتَمَكِّرًا لَا يَجْسُرُ أَنْ يُسَلِّمَ، حَتَّى طَرَفَ النَّاسُ أَنَّهُ سَهَا.

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

ثُمَّ انْتَفَتَ إِلَى خَالِدٍ وَ قَالَ: يَا خَالِدُ! لَا تَفْعَلَنَّ مَا أَمَرْتُكَ، السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

Then he turned to Khalid and said: 'O Khalid! Do not do what I have instructed you, the greetings be upon you all and Mercy of Allah^{azwj} and His^{azwj} Blessings (Salaam)'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا خَالِدُ! مَا الَّذِي أَمَرَكَ بِهِ؟ قَالَ: أَمَرَنِي بِضَرْبِ عُنُقِكَ. قَالَ: أَوْ كُنْتُ فَاعِلًا؟ قَالَ: إِي وَ اللَّهِ لَوْ لَا أَنَّهُ قَالَ لِي: لَا تَفْعَلْهُ قَبْلَ التَّسْلِيمِ لَقَتَلْتُكَ.

Amir Al-Momineen^{asws} said: 'O Khalid! What is that which he had instructed you with?' He said, 'He had instructed me with striking off your^{asws} neck'. He^{asws} said: 'And you would have done it?' He said, 'Yes, by Allah^{azwj}! Had he not said to me, 'Don't do it', before the Salaam, I would have killed you^{asws}'.

قَالَ: فَأَخَذَهُ عَلَيَّ فَجَلَدَ بِهِ الْأَرْضَ، فَاجْتَمَعَ النَّاسُ عَلَيْهِ. فَقَالَ عُمَرُ: يَفْتُلُهُ وَ رَبِّ الْكَعْبَةِ.

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

فَقَالَ النَّاسُ: يَا أَبَا الْحُسَيْنِ! اللَّهُ اللَّهُ، بِحَقِّ صَاحِبِ الْقَبْرِ.

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

فَخَلَّى عَنْهُ، ثُمَّ التَّمَّتْ إِلَى عُمَرَ فَأَخَذَ بِتَلَابِيهِ فَقَالَ: يَا ابْنَ صُهَيْك! وَ اللَّهِ لَوْ لَا عَهْدٌ مِنْ رَسُولِ اللَّهِ وَ كِتَابٌ مِنَ اللَّهِ سَبَقَ لَعَلِمْتَ أَتَيْنَا أضعف ناصراً وَ أَقلُّ عَدداً وَ دَخَلْ مَنْزِلَهُ.

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

28- فس: أَبِي، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَانَ بْنِ عَيْسَى وَ حَمَّادِ بْنِ عُمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مِثْلَهُ. وَ فِيهِ: فَأَخَذَ عُمَرُ الْكِتَابَ مِنْ فَاطِمَةَ عَلَيْهَا السَّلَامَ فَمَرَّقَهُ، وَ قَالَ: هَذَا فِيءُ الْمُسْلِمِينَ،

(The book) 'Tafseer Al Qummi' – My father, from Ibn Abu Umeyr, from Usman Bin Isa, and Hammasd Bin Usman,

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

وَ قَالَ: أَوْسُ بْنُ الْحُدَثَانَ وَ عَائِشَةُ وَ حَفْصَةُ يَشْهَدُونَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - بِأَنَّهُ قَالَ: إِنَّا مَعَاذِرُ الْأَنْبِيَاءِ لَا نُورِثُ، مَا تَرَكْنَاهُ صَدَقَةً، وَ أَنْ عَلَيْنَا زَوْجَهَا يَجُزُّ إِلَى نَفْسِهِ، وَ أُمَّ أَيْمَنَ فِيهَا امْرَأَةٌ صَالِحَةٌ لَوْ كَانَ مَعَهَا غَيْرُهَا لَنَظَرْنَا فِيهِ.

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

⁵⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 27

فَخَرَجَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا مِنْ عِنْدِهَا بَاكِئَةً حَزِينَةً، فَلَمَّا كَانَ بَعْدَ هَذَا جَاءَ عَلِيٌّ.

(Syeda) Fatima^{asws} went out from their presence, crying, grieving. When it was after that, Ali^{asws}.

وَ فِيهِ بَعْدَ قَوْلِهِ لَهَا: نَعْتَصِبُ:

فَكُلُّ أَهْلِ لَهْ قُرْبَى وَ مَنْزِلَةٌ
أَبَدَتْ رَجَالَ لَنَا نَجْوَى صُدُورِهِمْ
عِنْدَ الْإِلَهِ عَلَى الْأَذْنَانِ يَقْتَرِبُ
لَمَّا مَضَيْتِ وَ حَالَتْ دُونَكَ الْكُتُبُ

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

فَقَدْ زُرِينَا بِمَا لَمْ يُرْزُهُ أَحَدٌ
وَ قَدْ زُرِينَا بِهِ مَخْضًا خَلِيقَتُهُ
فَأَنْتَ حَيْرٌ عِبَادَ اللَّهِ كُلِّهِمْ
مِنَ الْبَرِيَّةِ لَا عُجْمٌ وَ لَا عَرَبٌ
صَائِي الصَّرَائِبِ وَ الْأَعْرَاقِ وَ النَّسَبِ
وَ أَصْدَقُ النَّاسِ حِينَ الصِّدْقِ وَ الْكُذِبِ

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

وَ فِيهِ بَعْدَ الْبَيْتِ الْأَخِيرِ:

سَيَعْلَمُ الْمُتَوَلَّى ظَلَمَ حَامَتِنَا
يَوْمَ الْقِيَامَةِ أَنَّا كَيْفَ نَنْقَلِبُ

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

29- ج: رُوِيَ أَنَّ أَبَا بَكْرٍ وَ عُمَرَ بَعَثَا إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَوَاعَدَاهُ وَ فَارَقَاهُ عَلَى قَتْلِ عَلِيِّ عَلَيْهِ السَّلَامُ، فَضَمِنَ ذَلِكَ لَهُمَا.

(The book) ‘Al Ihtijaj’ – Abu Bakr and Umar sent a message to Khalid Bin Al-Waleed, and they promised him, and separated him upon the killing of Ali^{asws}, and he guaranteed that to them.

فَسَمِعَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ امْرَأَةَ أَبِي بَكْرٍ وَ هِيَ فِي حِدْرِهَا، فَأَرْسَلَتْ خَادِمَةً لَهَا وَ قَالَتْ: تَرَدَّدِي فِي دَارِ عَلِيِّ عَلَيْهِ السَّلَامُ وَ قُولِي: إِنَّ الْمَلَأَ بِأَثْمَرُونَ بِكَ لَيَعْتَلُونَكَ.

⁵⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 28

Asma Bint Umays, wife of Abu Bakr, heard, and she was in her veil, so she sent a maid of hers and said: 'Go to the house of Ali^{asws} and say, **The chiefs have issued an order for you to be killed, [28:20].**

فَفَعَلَتِ الْجَارِيَةُ، وَ سَمِعَهَا عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَالَ: رَحِمَهَا اللَّهُ، قُولِي لِمَوْلَاتِكَ: فَمَنْ يَقْتُلُ النَّكِيثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ؟

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

وَ وَقَعَتِ الْمُوَاعِدَةُ لِصَلَاةِ الْفَجْرِ، إِذْ كَانَ أَحْمَى وَ أَحْوَتَ لِلْسُدُفَةِ وَ الشُّبُهَةِ، وَ لَكِنَّ اللَّهَ بِالْعَمْرِ، وَ كَانَ أَبُو بَكْرٍ قَالَ لِحَالِدِ بْنِ الْوَلِيدِ: إِذَا انْصَرَفْتُ مِنَ الْفَجْرِ فَاصْرِبْ عَنْقَ عَلِيٍّ.

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

فَصَلَّى إِلَى جَنْبِهِ لِأَجْلِ ذَلِكَ، وَ أَبُو بَكْرٍ فِي الصَّلَاةِ يُفَكِّرُ فِي الْعَوَاقِبِ، فَتَدِيمٌ، فَجَلَسَ فِي صَلَاتِهِ حَتَّى كَادَتِ الشَّمْسُ تَطْلُعُ، يَتَعَقَّبُ الْأَرَاءَ وَ يَخَافُ الْفِتْنَةَ وَ لَا يَأْمَنُ عَلَى نَفْسِهِ، فَقَالَ قَبْلَ أَنْ يُسَلِّمَ فِي صَلَاتِهِ: يَا حَالِدُ! لَا تَفْعَلْ مَا أَمَرْتُكَ بِهِ، ثَلَاثًا.

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

وَ فِي رِوَايَةٍ أُخْرَى: لَا يَفْعَلَنَّ حَالِدٌ مَا أَمَرْتُهُ.

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

فَأَلْتَفَتَ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَإِذَا حَالِدٌ مُشْتَمِلٌ عَلَى السَّيْفِ إِلَى جَانِبِهِ، فَقَالَ: يَا حَالِدُ! أَوْ كُنْتُ فَاعِيًا؟! فَقَالَ: إِي وَ اللَّهِ، لَوْ لَا أَنَّهُ نَحَانِي لَوْضَعْتُهُ فِي أَكْثَرِكَ شَعْرًا.

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

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: كَذَبْتَ لَا أُمَّ لَكَ، مَنْ يَفْعَلُهُ أَضْيُقُ حَلْقَةً اسْتِ مِنْكَ، أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ لَا مَا سَبَقَ مِنَ الْقَضَاءِ لَعَلِمْتَ أَيُّ الْقَرِيبَيْنِ شَرٌّ مَكَانًا وَ أَضْعَفُ جُنْدًا

Ali^{asws} said to him: 'You are lying, may there be no mother for you! One who does it (kills me^{asws}) would be of a narrower throat than you. But, by the One^{azwj} Who Split the seed and Formed the personal! Had there not preceded from the Decree, you would have known which of the two sects **more evil position and of a weaker army' [19:75].**

وَ فِي رِوَايَةِ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَخَذَ خَالِدًا بِإِصْبَعَيْهِ - السَّبَابَةِ وَالْوَسْطَى - فِي ذَلِكَ الْوَقْتِ، فَعَصَرَهُ عَصْرًا، فَصَاحَ خَالِدٌ صَيْحَةً مُنْكَرَةً، فَفَزِعَ النَّاسُ، وَ هَمَّتْهُمْ أَنْفُسُهُمْ، وَ أَخَذَتْ خَالِدٌ فِي نَيْبِهِ، وَ جَعَلَ يَضْرِبُ بِرِجْلَيْهِ وَ لَا يَتَكَلَّمُ.

And in a report of Abu Zarr^{ra}, 'Amir Al-Momineen^{asws} grabbed Khalid with his^{asws} fingers – the forefinger and the middle – during that time, and he^{asws} squeezed with a squeezing. Khalid screamed an evil scream. The people panicked and were concerned for themselves, and Khalid urinated in his clothes and went on to hit his^{asws} legs and did not speak.

فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: هَذِهِ مَشُورَتُكَ الْمُنْكَوسَةُ، كَأَنِّي كُنْتُ أَنْظُرُ إِلَى هَذَا وَ أَحْمَدُ اللَّهَ عَلَى سَلَامَتِنَا.

Abu Bakr said to Umar, 'This is your advice overturned. It is as if I am looking that this and Praising Allah^{azwj} upon our safety'.

وَ كُلَّمَا دَنَا أَحَدٌ لِيُخَلِّصَهُ مِنْ يَدِهِ عَلَيْهِ السَّلَامُ لِحَظَّةٍ لِحَظَّةٍ تَنَحَّى عَنْهُ رَاجِعًا. فَبَعَثَ أَبُو بَكْرٍ عُمَرَ إِلَى الْعَبَّاسِ، فَجَاءَ وَ تَشَفَّعَ إِلَيْهِ وَ أَقْسَمَ عَلَيْهِ، فَقَالَ: بِحَقِّ الْقَبْرِ وَ مَنْ فِيهِ، وَ بِحَقِّ وَلَدَيْهِ وَ أُمَّهُمَا إِلَّا تَرَكْتَهُ.

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

فَفَعَلَ ذَلِكَ، وَ قَبَّلَ الْعَبَّاسُ بَيْنَ عَيْنَيْهِ.

He^{asws} did that, and Al-Abbas kissed him^{asws} between his^{asws} eyes''.

ثم اعلم: أنّ هذه القصة من المشهورات بين الخاصة و العامة، و إن أنكره بعض المخالفين.

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

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِهِ عَلَى نَجْحِ الْبَلَاغَةِ: سَأَلْتُ النَّقِيبَ أَبَا جَعْفَرٍ يَحْيَى بْنَ زَيْدٍ فَقُلْتُ لَهُ: إِنِّي لِأَعْجَبُ مِنْ عَلِيِّ عَلَيْهِ السَّلَامُ كَيْفَ بَقِيَ تِلْكَ الْمُدَّةَ الطَّوِيلَةَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟! وَ كَيْفَ مَا اغْتَبِلَ وَ فُتِكَ بِهِ فِي جَوْفِ مَنْزِلِهِ مَعَ تَلَطُّي الْأَكْبَادِ عَلَيْهِ!؟

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

فَقَالَ: لَوْ لَا أَنَّهُ أَرْعَمَ أَنْفَهُ بِالْتَرَابِ، وَ وَضَعَ حُدَّهُ فِي حَضِيضِ الْأَرْضِ، لَقُتِلَ، وَ لَكِنَّهُ أَحْمَلَ نَفْسَهُ، وَ اشْتَعَلَ بِالْعِبَادَةِ وَ الصَّلَاةِ وَ النَّظَرِ فِي الْقُرْآنِ، وَ حَرَجَ عَنْ ذَلِكَ الرَّبِّي الْأَوَّلِ وَ ذَلِكَ السَّيْفِ، وَ نَسِيَ السَّيْفَ، وَ صَارَ كَالْقَاتِكِ يَثُوبُ وَ يَصِيرُ سَائِحًا فِي الْأَرْضِ أَوْ رَاهِبًا فِي الْجِبَالِ،

He said, 'If they had not rubbed his^{asws} nose in the dust, and placed his^{asws} cheek in the grass of the earth, he^{asws} would have been killed, but he^{asws} let himself^{asws} be lowered and pre-occupied with the (acts of) worship and the Salat and the looking (pondering) in the Quran, and he^{asws} came out from that as the first appearance, and that is the heraldry, and he^{asws} forgot the sword and became like the brave penitent, travelling in the land, or a hermit in the mountains.

فَلَمَّا أَطَاعَ الْقَوْمَ الَّذِينَ وُلُوا الْأَمْرَ وَ صَارَ أَدَلَّ لَهُمْ مِنَ الْهِدَايَةِ، تَرَكُوهُ وَ سَكَتُوا عَنْهُ، وَ لَمْ تَكُنِ الْعَرَبُ لِتَقْدِمَ عَلَيْهِ إِلَّا بِمُؤَاطَاةٍ مِنْ مُتَوَلِّي الْأَمْرِ، وَ بَاطِنٍ فِي السِّرِّ مِنْهُ،

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

فَلَمَّا لَمْ يَكُنْ لَوْلَاةِ الْأَمْرِ بَاعِثٌ وَ دَاحٍ إِلَى قَتْلِهِ وَقَعَ الْإِمْسَاكُ عَنْهُ، لَوْ لَا ذَلِكَ لَقُتِلَ، ثُمَّ الْأَجَلُ بَعْدُ مَعْقِلٌ حَصِينٌ.

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

فَقُلْتُ لَهُ: أَمْ حَقٌّ مَا يُقَالُ فِي حَدِيثِ خَالِدٍ؟. فَقَالَ: إِنَّ قَوْمًا مِنَ الْعَلَوِيَّةِ يَذْكُرُونَ ذَلِكَ.

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

وَ قَدْ رُوِيَ أَنَّ رَجُلًا جَاءَ إِلَى زُفَرِ بْنِ الْهَدَيْلِ - صَاحِبِ أَبِي حَنِيفَةَ - فَسَأَلَهُ عَمَّا يَقُولُ أَبُو حَنِيفَةَ فِي جَوَازِ الْخُرُوجِ مِنَ الصَّلَاةِ بِأَمْرِ غَيْرِ التَّسْلِيمِ نَحْوَ الْكَلَامِ وَ الْفِعْلِ الْكَثِيرِ أَوْ الْحَدَثِ؟.

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

فَقَالَ: إِنَّهُ جَائِزٌ، قَدْ قَالَ أَبُو بَكْرٍ فِي تَشْهُدِهِ مَا قَالَ.

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

فَقَالَ الرَّجُلُ: وَ مَا الَّذِي قَالَهُ أَبُو بَكْرٍ؟. قَالَ: لَا عَلَيْكَ. قَالَ: فَأَعَادَ عَلَيْهِ السُّؤَالَ ثَانِيَةً وَ ثَالِثَةً. فَقَالَ: أَخْرَجُوهُ أَخْرَجُوهُ، قَدْ كُنْتُ أُحَدِّثُ أَنَّهُ مِنْ أَصْحَابِ أَبِي الْخَطَّابِ.

The man said, 'And what is that which Abu Bakr had said?' He said, 'No (answering) to you'. He said, 'I repeated the question to him secondly, and thirdly. He said, 'Expel him! Expel him! I have been narrating to him and he is from the companions of Abu Al-Khattab!'

فُلْتُ لَهُ: فَمَا الَّذِي تَقُولُهُ أَنْتَ؟ قَالَ: أَنَا أَسْتَبْعِدُ ذَلِكَ، وَ إِنَّهُ رَوَيْتُهُ الْإِمَامِيَّةُ .. إِلَى آخِرِ مَا قَالَ.

I said to him, 'So, what is that which you are saying?' He said, 'I exclude that, and it is a report of the Imamites' – up to the end of what he said".⁵⁸

30- ج: رِسَالَةُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى أَبِي بَكْرٍ، لَمَّا بَلَغَهُ عَنْهُ كَلَامٌ بَعْدَ مَنَعِ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَذَكَ: شَفُّوا مُتَلَاطِمَاتِ أَمْوَاجِ الْفِنَنِ بِحَيَارِيمِ سُنَنِ النَّجَاةِ، وَ حُطُّوا تِيحَانَ أَهْلِ الْفَحْرِ بِجَمِيعِ أَهْلِ الْعَدْرِ، وَ اسْتَضِيئُوا بِنُورِ الْأَنْوَارِ، وَ اقْتَسِمُوا مَوَارِيثَ الطَّاهِرَاتِ الْأَبْرَارِ، وَ اخْتَبُوا نَقْلَ الْأَوْزَارِ، بِعَصَبِهِمْ نَخْلَةَ النَّبِيِّ الْمُخْتَارِ.

(The book) 'Al Ihtijaj' –

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

فَكَأَيُّ بِكُمْ تَبَرَّدُونَ فِي الْعَمَى كَمَا يَبْرَدُ الْبَعِيرُ فِي الطَّاحُونَةِ، أَمَا وَاللَّهِ لَوْ أُذِنَ لِي بِمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ لَحَصَدْتُ رُءُوسَكُمْ عَنْ أَجْسَادِكُمْ كَحَبِّ الْحَصِيدِ بِمَوَاضِبِ مَنْ حَدِيدٍ، وَ لَقَلَعْتُ مِنْ جَمَائِمِ شُجْعَانِكُمْ مَا أَقْرَحُ بِهِ أَمَاقَكُمْ، وَ أَوْجِشُ بِهِ تَحَالِكُمْ.

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

فَإِنِّي مُنذُ عَرَفْتُمُونِي مُرْدِي الْعَسَاكِرِ، وَ مُفْنِي الْجَحَافِلِ، وَ مُبِيدُ خَضْرَائِكُمْ، وَ مُحَمَّدُ صَوْصَائِكُمْ، وَ جَزَّارُ الدَّوَارِينَ إِذْ أَنْتُمْ فِي بُيُوتِكُمْ مُعْتَكِفُونَ، وَ إِلَيَّ لَصَاحِبِكُمْ بِالْأَمْسِ،

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

لَعَمْرُ أَبِي لَنْ تُحِبُّوا أَنْ تَكُونَ فِينَا الْخِلَافَةُ وَ النَّبُوءَةُ وَ أَنْتُمْ تَذْكُرُونَ أَحْقَادَ بَدْرٍ وَ ثَارَاتِ أُحُدٍ.

By the life of my^{asws} father^{saww}! You did not love for the caliphate and the Prophet-hood being among us^{asws}, and you are remembering the grudges of Badr and the vengeance of Ohad.

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

أَمَا وَ اللَّهِ لَوْ قُلْتُ مَا سَبَقَ مِنَ اللَّهِ فِيكُمْ لَتَدَاخَلْتُ أَضْلَاعَكُمْ فِي أَجْوَابِكُمْ كَتَدَاخِلِ أَسْنَانَ دَوَارَةِ الرَّحَى، فَإِنْ نَطَقْتُ تُقُولُونَ حَسَدًا، وَإِنْ سَكَتُ فَيَقَالُ جَزَعُ ابْنِ أَبِي طَالِبٍ مِنَ الْمَوْتِ، هَيْهَاتَ هَيْهَاتَ.

But, by Allah^{azwj}, if I^{asws} were to say what has preceded from Allah^{azwj} regarding you all, your ribs would enter into your inside like the entering of the teeth of the rotary of the mill. If I^{asws} speak, you are saying, 'He^{asws} is envious', and if I^{asws} am silent, it is said, 'The son^{asws} of Abu Talib^{asws} is panicking from the death'. Far be it! Far be it!

أَنَا السَّاعَةَ يُقَالُ لِي هَذَا، وَ أَنَا الْمَوْتُ الْمُمِيتُ، حَوَاضُ الْمَيِّتَاتِ فِي جَوْفِ لَيْلٍ حَامِدٍ، حَامِلُ السِّيفَيْنِ التَّقْيِيلَيْنِ، وَ الرَّحْمَنِ الطَّوِيلَيْنِ، وَ مُكَبِّرُ الرَّيَّاتِ فِي غَطَامِطِ الْعَمَرَاتِ، وَ مُفْرِجُ الْكُرْبَاتِ عَنْ وَجْهِ خَيْرَةِ الْبَرِّيَّاتِ، إِيْهِنُوا فَوَ اللَّهُ لَا بُنْ أَبِي طَالِبٍ آتَسُ بِالْمَوْتِ مِنَ الطِّفْلِ إِلَى تَحَالِبِ أُمِّهِ، هَيْهَاتَ هَيْهَاتَ!.

I^{asws} at the moment, this is being said for me^{asws}, and I^{asws} was the deadly death, wading in the fatalities in the middle of the inactive night, carrying the two heavy swords, and the two long spears, and breaking the flags in the flood of pangs, and removing the worries from the face of the best of the created beings (Rasool-Allah^{saww}). Keep away, for by Allah^{azwj}, the son^{asws} of Abu Talib^{asws} is more comforted by the death than the child is to a breast of its mother. You will go mad of the bereavements!

لَوْ بَحْتُ بِمَا أَنْزَلَ اللَّهُ فِيكُمْ فِي كِتَابِهِ لَأَضْطَرَبْتُمْ لِاضْطِرَابِ الْأَرْضِيَّةِ فِي الطَّوِيِّ الْبَعِيدَةِ، وَ لَحَرَجْتُمْ مِنْ بُيُوتِكُمْ هَارِبِينَ، وَ عَلَى وُجُوهِكُمْ هَائِمِينَ، وَ لَكِنِّي أَهْوَنُ وَجْدِي حَتَّى أَلْقَى رَبِّي بِيَدٍ جَدَاءَ صَفْرَاءَ مِنْ لَدَاتِكُمْ، حُلُوءًا مِنْ طَحَنَاتِكُمْ.

If I^{asws} were to inform you with what Allah^{azwj} has revealed regarding you in His^{azwj} Book, you would tremble like the trembling of the rope in the deep well, and you would come out from your houses fleeing and upon your faces would be paleness, but I^{asws} have eased my^{asws} existence until I^{asws} meet my^{asws} Lord^{azwj} with a hand pulled back from your pleasures, free from your grinds.

فَمَا مَثَلُ دُنْيَاكُمْ عِنْدِي إِلَّا كَمَثَلِ غَيْمٍ عَلَا فَاسْتَعْلَى، ثُمَّ اسْتَعْلَطَ، ثُمَّ تَمَرَّقَ فَأَنْجَلَى. رُوِيَ!

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

فَعَرَّ قَلِيلٌ يَنْجَلِي لَكُمْ الْمَسْطَلُّ، فَتَجِدُونَ ثَمَرَ فِعْلِكُمْ مُرًّا أَمْ تَحْضُدُونَ غَرَسَ أَيْدِيكُمْ دُعَاغًا مُمَرَّقًا، وَ سَمًّا قَاتِلًا.

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

وَ كَفَى بِاللَّهِ حَكْمًا، وَ بِرَسُولِ اللَّهِ حَصِيمًا، وَ بِالْقِيَامَةِ مَوْفَعًا، وَ لَا أَبْعَدَ اللَّهُ فِيهَا سِوَاكُمْ، وَ لَا أَنْعَسَ فِيهَا غَيْرُكُمْ، وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

And you will be sufficed with Allah^{azwj} as a Judge, and with Rasool-Allah^{saww} as a disputant, and with the Qiyamah as a pausing station, and Allah^{azwj} will not distance anyone during it

besides you all, nor will anyone be unfortunate during it apart from you. And the greetings upon the one who follows the guidance’.

فَلَمَّا أَنْ قَرَأَ أَبُو بَكْرٍ الْكِتَابَ رَعِبَ مِنْ ذَلِكَ رُعْبًا شَدِيدًا، وَ قَالَ: يَا سُبْحَانَ اللَّهِ! مَا أَجْرَاهُ عَلَيَّ، وَ أَنْكَلَهُ عَنْ غَيْرِي.

When Abu Bakr read the letter, he was frightened from it with intense fright, and said, ‘O Glory be to Allah^{azwj}! How daring of Ali^{asws}, and his^{asws} denouncement of others!

مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ! تَعْلَمُونَ أَنِّي شَاوَرْتُكُمْ فِي صِبَاغِ فَدَكٍ بَعَدَ رَسُولِ اللَّهِ فَعُلْتُمْ: إِنَّ الْأَنْبِيَاءَ لَا يُورَثُونَ، وَ إِنَّ هَذِهِ أَمْوَالٌ يَجِبُ أَنْ تُصَافَ إِلَى مَالِ الْفَيْءِ، وَ تُصَرَّفَ فِي تَمَنِ الْكُرَاعِ وَ السِّلَاحِ وَ أَبْوَابِ الْجِهَادِ وَ مَصَالِحِ الثَّغُورِ، فَأَمَضْنَا رَأْيَكُمْ وَ لَمْ يُخْضِعْهُ مَنْ يَدَّعِيهِ.

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

وَ هُوَ ذَا يُبْرِقُ وَ عَيْدًا، وَ يُرْعَدُ تَهْدِيدًا، إِبِلَاءً بِحَقِّ نَبِيِّهِ أَنْ يَمْضَحَهَا دَمًا دُعَافًا. وَ اللَّهُ! لَقَدْ اسْتَقَلْتُ مِنْهَا فَلَمْ أَقُلْ، وَ اسْتَعْرَلْتُهَا عَنْ نَفْسِي فَلَمْ أُعْرَلْ، كُنْ ذَلِكَ اخْتِرَازًا مِنْ كَرَاهِيَةِ ابْنِ أَبِي طَالِبٍ، وَ هَرْبًا مِنْ نِزَاعِهِ، وَ مَا لِي لِابْنِ أَبِي طَالِبٍ! هَلْ نَازَعُهُ أَحَدٌ فَفَلَجَ عَلَيْهِ؟!.

And here he^{asws} is, a lightning threat, and thundering a threat, drawing attention to the right of his^{asws} Prophet^{as} that has been prevented, like drying the blood. By Allah^{azwj}! I stayed independent from it and did not say (a thing), and isolated it from myself, but I did not isolate all that as a precaution from abhorrence of the son^{asws} of Abu Talib^{asws}, but to escape from conflict, and what is to me and the son^{asws} of Abu Talib^{asws}? Has anyone remove it, and stumbled upon it?’

فَقَالَ لَهُ عُمَرُ: أَبَيْتَ أَنْ تَقُولَ إِلَّا هَكَذَا، فَأَنْتَ ابْنُ مَنْ لَمْ يَكُنْ مِقْدَامًا فِي الْحُرُوبِ، وَ لَا سَخِيًّا فِي الْجُدُوبِ، سُبْحَانَ اللَّهِ! مَا أَهْلَعُ فُؤَادَكَ، وَ أَصْعَرَ نَفْسَكَ [قَدْ صَفَيْتَ] لَكَ سِجَالًا لِتَشْرَبَهَا، فَأَبَيْتَ إِلَّا أَنْ تَطْعَمًا كَطْعَمَانِكَ،

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

وَ أَخْتَحْتُ لَكَ رِقَابَ الْعَرَبِ، وَ نَبَيْتَ لَكَ إِمَارَةَ أَهْلِ الْإِسَارَةِ وَ التَّدْيِيرِ، وَ لَوْ لَا ذَلِكَ لَكَانَ ابْنُ أَبِي طَالِبٍ قَدْ صَيَّرَ عِظَامَكَ رَمِيمًا، فَاحْمَدِ اللَّهَ عَلَى مَا قَدْ وَهَبَ لَكَ مِنِّي، وَ اشْكُرْهُ عَلَى ذَلِكَ، فَإِنَّهُ مِنْ رَفِيٍّ مِنْبَرٍ رَسُولِ اللَّهِ كَانَ حَقِيقًا عَلَيْهِ أَنْ يُحَدِّثَ اللَّهَ شُكْرًا.

And I upset the necks of the Arabs for you and affirmed for you a government of the symbolic people and the management, and had I not done that, the son^{asws} of Abu Talib^{asws} would have turned your bones into dust. So, praise Allah^{azwj} what has been gifted for you from me, and thank Him^{azwj} upon that, for the one who ascend the pulpit of Rasool-Allah^{saww}, there would be a right upon him that he presents thanks to Allah^{azwj}.

وَ هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ الصَّخْرَةُ الصَّمَاءُ الَّتِي لَا يَنْفَجِرُ مَائُهَا إِلَّا بَعْدَ كَسْرِهَا، وَ الْحَيَّةُ الرَّقْشَاءُ الَّتِي لَا تُجِيبُ إِلَّا بِالرُّقْيِ، وَ الشَّجَرَةُ الْمُرَّةُ الَّتِي لَوْ طَلَيْتَ بِالْعَسَلِ لَمْ تُنْبِتْ إِلَّا مَرًّا، فَتَلَّ سَادَاتِ قُرَيْشٍ فَأَبَادَهُمْ، وَ أَلَزَمَ آخِرَهُمُ الْعَارَ فَفَضَّحَهُمْ.

And this is Ali^{asws} Bin Abu Talib^{asws}, the solid rock which its water cannot burst forth except after breaking it, and the multi-coloured snake which cannot be responded to except with the charm, and the bitter three which even if it were to be coated with honey, it would not grow except bitterness. He^{asws} killed the chiefs of Quraysh and distanced them, and he^{asws} necessitated shame for the last of them, and exposed them.

فَطَبَّ نَفْسًا، وَ لَا تُعْرَتِكَ صَوَاعِقُهُ، وَ لَا تُهَوِّلَنَّكَ رَوَاعِدُهُ، فَإِنِّي أُسَدُّ بَابَهُ قَبْلَ أَنْ يَسُدَّ بَابَكَ.

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

فَقَالَ أَبُو بَكْرٍ: نَاشِدْتُكَ اللَّهُ يَا عُمَرُ لَمَّا تَرَكْتَنِي مِنْ أَعَالِيكَ وَ تَرِيدُكَ، فَوَ اللَّهُ لَوْ هَمَّ بِقَتْلِي وَ قَتَلْتَكَ لَقَتَلْنَا بِشِمَالِهِ دُونَ يَمِينِهِ، مَا يُنْجِينَا مِنْهُ إِلَّا ثَلَاثُ خِصَالٍ:

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

إِحْدَاهَا: أَنَّهُ وَاحِدٌ لَا نَاصِرَ لَهُ. وَ الثَّانِيَةُ: أَنَّهُ يَتَّبِعُ فِينَا وَصِيَّةَ رَسُولِ اللَّهِ. وَ الثَّلَاثَةُ: فَمَا مِنْ هَذِهِ الْقَبَائِلِ أَحَدٌ إِلَّا وَ هُوَ يَخْضَعُ لَهُ كَخِضْمِ ثِيَابَةِ الْإِبِلِ أَوْانِ الرَّبِيعِ.

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

فَتَعَلَّمْ لَوْ لَا ذَلِكَ لَرَجَعَ الْأَمْرُ إِلَيْهِ وَ لَوْ كُنَّا لَهُ كَارِهِينَ، أَمَا إِنَّ هَذِهِ الدُّنْيَا أَهْوَنُ عَلَيْهِ مِنْ لِقَاءِ أَحَدِنَا الْمَوْتِ.

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

أَ نَسِيتَ لَهُ يَوْمَ أُحُدٍ وَ قَدْ فَرَزْنَا بِأَجْمَعِنَا وَ صَعِدْنَا الْجَبَلِ، وَ قَدْ أَحَاطَتْ بِهِ مَلُوكُ الْقَوْمِ وَ صَنَادِيدُهُمْ، مُوقِنِينَ بِقَتْلِهِ، لَا يَجِدُ مَخِيصًا لِلْخُرُوجِ مِنْ أَوْسَاطِهِمْ، فَلَمَّا أَنْ سَدَّدَ الْقَوْمُ رِمَاحَهُمْ، نَكَسَ نَفْسَهُ عَنْ دَائِيهِ حَتَّى جَاوَزَهُ طِعَانُ الْقَوْمِ، ثُمَّ قَامَ قَائِمًا فِي رِكَابِهِ وَ قَدْ طَرَقَ عَنْ سَرِّجِهِ وَ هُوَ يَقُولُ: يَا اللَّهُ يَا اللَّهَ! يَا جَبْرِيْلُ يَا جَبْرِيْلُ! يَا مُحَمَّدُ يَا مُحَمَّدُ! النَّجَاةَ النَّجَاةَ!.

Are you forgetting the day of Ohad for him^{asws}, and we had all fled and ascended the mountain, and the kings of the people and their mighty ones had surrounded him^{asws}, being certain of killing him^{asws}, not finding any escape for the exit from their midst. When the people shot their spears, he^{asws} overturned himself^{asws} from animal until he^{asws} crossed over the stabbings of the people. Then he^{asws} stood straight in his^{asws} stirrups, and he^{asws} had left

from his^{asws} saddle, and he^{asws} was saying: 'O Allah^{azwj}! O Allah^{azwj}! O Jibraeel^{as}! O Jibraeel^{as}! O Muhammad^{saww}! O Muhammad^{saww}! The rescue! The rescue!'

ثُمَّ عَهَدَ إِلَى رَئِيسِ الْقَوْمِ فَضْرَبَهُ ضَرْبَةً عَلَى رَأْسِهِ فَبَقِيَ عَلَى فَاكِ وَ لِسَانٍ، ثُمَّ عَمَدَ إِلَى صَاحِبِ الرَّايَةِ الْعُظْمَى فَضْرَبَهُ ضَرْبَةً عَلَى جُمُجْمَتِهِ فَفَلَقَهَا، فَمَرَّ السَّيْفُ يَهْوِي فِي جَسَدِهِ فَبَرَأَهُ وَ دَابَّتْهُ نَصْفَيْنِ.

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

فَلَمَّا أَنْ نَظَرَ الْقَوْمُ إِلَى ذَلِكَ انْجُمَلُوا مِنْ بَيْنِ يَدَيْهِ، فَجَعَلَ يَمْسُخُهُمْ بِسَيْفِهِ مَسْحًا، حَتَّى تَرَكَهُمْ حِرَائِمَ حُمُودًا عَلَى تَلْعَةٍ مِنَ الْأَرْضِ يَتَمَرَّعُونَ فِي حَسْرَاتِ الْمَنَائَا، وَ يَتَجَرَّعُونَ كُمُوسَ الْمَوْتِ، قَدِ اخْتَطَفَ أَرْوَاحَهُمْ بِسَيْفِهِ، وَ نَحْنُ نَتَوَقَّعُ مِنْهُ أَكْثَرَ مِنْ ذَلِكَ.

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

وَ لَمْ نَكُنْ نَضْبِطُ أَنْفُسَنَا مِنْ خَافَتِهِ، حَتَّى ابْتَدَأَتْ أَنْتَ مِنْكَ إِلَيْهِ، فَكَانَ مِنْهُ إِلَيْكَ مَا تَعْلَمُ. وَ لَوْ لَا أَنَّهُ أَنْزَلَ اللَّهُ إِلَيْهِ آيَةً مِنْ كِتَابِ اللَّهِ لَكُنَّا مِنَ الْهَالِكِينَ، وَ هُوَ قَوْلُهُ [تَعَالَى]: وَ لَقَدْ غَفَا عَنْكُمْ.

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

فَأَثَرُكَ هَذَا الرَّجُلَ مَا تَرَكَ، وَ لَا يَعْزُتُكَ قَوْلُ خَالِدٍ إِنَّهُ يَقْتُلُهُ، فَإِنَّهُ لَا يَجْسُرُ عَلَى ذَلِكَ، وَ إِنْ رَامَهُ سَمَانَ أَوَّلَ مَقْتُولٍ بِيَدِهِ، فَإِنَّهُ مِنْ وُلْدِ عَبْدِ مَنَافٍ، إِذَا هَاجُوا أَهْبِئُوا، وَ إِذَا عَضِبُوا أَدْمُوا، وَ لَا سَبِيْمًا عَلِيٌّ بِنُ أَبِي طَالِبٍ، فَإِنَّهُ بَاهُ الْاَكْبَرِ وَ سَنَامُهَا الْأَطْوَلُ، وَ هُمَاهُمَا الْأَعْظَمُ، وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى.

So, leave this man what you have left, and do not let the words of Khalid deceive you that he^{asws} will kill him, for he^{asws} is not audacious upon that, and if he were to stab him^{asws}, he would be the first to be killed by his^{asws} hands, for he^{asws} from the sons of Abd Manaf. When they rage, they are fearful, and they are angered, they would destroy, and do not even look at Ali^{asws} Bin Abu Talib^{asws} for he^{asws} is its great door, and its tall peak, and its great important one, and the greetings be upon the one who follows guidance".⁵⁹

31- ب: عَنْهُمَا، عَنْ حَنَانٍ قَالَ: سَأَلَ صَدَقَةَ بِنُ مُسْلِمٍ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ أَنَا عِنْدَهُ، فَقَالَ: مَنْ الشَّاهِدُ عَلَى فَاطِمَةَ بِأَنَّهَا لَا تَرِثُ أَبَاهَا؟

⁵⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 30

(The book) 'Qurb Al-Asnaad' – from Hanan who said, 'Sadaqa Bin Muslim asked Abu Abdullah^{asws}, and I was in his^{asws} presence, he said, 'Who testified against (Syeda) Fatima^{asws} that she^{asws} cannot inherit her^{asws} father^{saww}?'

فَقَالَ: شَهِدَتْ عَلَيْهَا عَائِشَةُ وَ حَفْصَةُ وَ رَجُلٌ مِنَ الْعَرَبِ يُقَالُ لَهُ أَوْسُ بْنُ الْحَدَثَانِ مِنْ بَنِي نَضْرٍ، شَهِدُوا عِنْدَ أَبِي بَكْرٍ بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: لَا أُورَثُ، فَمَنَعُوا فَاطِمَةَ عَلَيْهَا السَّلَامُ مِيرَاثَهَا مِنْ أَبِيهَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

He^{asws} said: 'There testified against her^{asws}, Ayesha, and Hafsa, and a man from the Arabs called Aws Bin Al-Hadsam, from the clan of Nazr. They testified in the presence of Abu Bakr that Rasool-Allah^{saww} had said: 'I^{saww} will not be inherited'. So they prevented (Syeda) Fatima^{asws} of her^{asws} inheritance from her^{asws} father^{saww}'.⁶⁰

32- مصباح الأنوار: لِبَعْضِ عُلَمَائِنَا الْأَخْيَارِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: دَخَلْتُ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى أَبِي بَكْرٍ، فَسَأَلْتُهُ فَدَكَأَ، قَالَ: النَّبِيُّ لَا يُورَثُ، فَقَالَتْ: قَدْ قَالَ اللَّهُ تَعَالَى وَ وَرِثَ سُلَيْمَانَ دَاوُدَ.

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

'From Abu Ja'far^{asws} having said: '(Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{saww} entered to see Abu Bakr and asked him (the estate of) Fadak. He said, 'The Prophet^{saww} does not leave inheritance'. She^{asws} said: 'Allah^{azwj} the Exalted has Said: **And Suleyman inherited Dawood, [27:16]**.

فَلَمَّا حَاجَّتْهُ أَمْرٌ أَنْ يُكْتَبَ لَهَا، وَ شَهِدَ عَلَيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أُمُّ أَيْمَنَ.

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

قَالَ: فَخَرَجْتُ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَاسْتَقْبَلَهَا عُمَرُ، فَقَالَ: مِنْ أَيْنَ جِئْتِ يَا بِنْتَ رَسُولِ اللَّهِ؟ قَالَتْ: مِنْ عِنْدِ أَبِي بَكْرٍ مِنْ شَأْنِ فَدَكٍ، قَدْ كَتَبَ لِي بِهَا.

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

فَقَالَ عُمَرُ: هَاتِي الْكِتَابَ، فَأَعْطَتْنِي، فَبَصَقَ فِيهِ وَ نَحَاهُ، عَجَلَ اللَّهُ جَزَاءَهُ.

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

فَاسْتَقْبَلَهَا عَلِيُّ عَلَيْهِ السَّلَامُ فَقَالَ: مَا لَكَ يَا بِنْتَ رَسُولِ اللَّهِ عَضِي؟! فَذَكَرْتُ لَهُ مَا صَنَعَ عُمَرُ، فَقَالَ: مَا رَكِبُوا مِنِّي وَ مِنْ أَيْبِكَ أَعْظَمُ مِنْ هَذَا.

Ali^{asws} Bin Abu Talib^{asws} met her^{asws}. He^{asws} said: 'What is the matter with you^{asws}, O daughter^{asws} of Rasool-Allah^{saww}, being so angry?' She^{asws} mentioned to him^{asws} what Umar

⁶⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 31

had done. He^{asws} said: 'He will not indulge from me^{asws} and from your^{asws} father^{saww} anything more grievous than this'.

فَمَرَضَتْ فَجَاءَا يُعَوِّدَاهَا فَلَمْ تَأْذَنْ لَهُمَا، فَجَاءَا ثَانِيَةً مِنَ الْعَدَا، فَأَقْسَمَ عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَذْنَتْ لَهُمَا، فَدَخَلَا عَلَيْهَا، فَسَلَّمَا، فَزِدَتْ ضَعِيفًا.

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

ثُمَّ قَالَتْ لَهُمَا: سَأَلْتُكُمَا بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَسْمِعْتُمَا يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَقِّي: مَنْ آذَى فَاطِمَةَ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

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

قَالَا: اللَّهُمَّ نَعَمْ، قَالَتْ: فَاشْهَدَا أَنْكُمَا قَدْ آذَيْتُمَانِي.

They said, 'O Allah^{azwj}, yes!' She^{asws} said: 'I^{asws} testify that both of you have hurt me^{asws}'.⁶¹

33- وَعَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: طَلَبَ إِلَيَّ أَبُو بَكْرٍ أَنْ أَسْتَأْذِنَ لَهُ عَلَى فَاطِمَةَ يَرِضَاهَا، فَسَأَلْتُهَا ذَلِكَ، فَأَذْنَتْ لَهُ، فَلَمَّا دَخَلَ وَلَّتْ وَجْهَهَا الْكَرِيمَ إِلَى الْحَائِطِ،

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

فَدَخَلَ وَ سَلَّمَ عَلَيْهَا، فَلَمْ تَرْدْ، ثُمَّ أَقْبَلَ يَعْتَدِرُ إِلَيْهَا وَيَقُولُ: ارْضِي عَنِّي يَا بِنْتَ رَسُولِ اللَّهِ.

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

فَقَالَتْ: يَا عَتِيقُ! أَتَيْتَنَا مِنْ مَاتٍ [مَائَةٍ] أَوْ حَمَلَتِ النَّاسَ عَلَى رِقَابِنَا، اخْرُجْ فَوَ اللَّهُ مَا كَلَّمْتُنَا أَبَدًا حَتَّى أَلْقَى اللَّهُ وَ رَسُولُهُ فَأَشْكُوكَ إِلَيْهِمَا.

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

⁶¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 32

⁶² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 33

34- و عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: بَيْنَمَا أَبُو بَكْرٍ وَ عُمَرُ عِنْدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ يَعُودَانِهَا، فَقَالَتْ هُمَا: أَسْأَلُكُمَا بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ هَلْ سَمِعْتُمَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: مَنْ آذَى فَاطِمَةَ فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ؟

(The book) 'Misbah Al Anwaar' –

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'While Abu Bakr and Umar were in the presence of (Syeda) Fatima^{asws} consoling her^{asws}, she^{asws} said to them: 'I^{asws} ask you both, by Allah^{azwj} Who, there is no god except He^{azwj}! Have you heard Rasool-Allah^{saww} saying: 'One who hurts Fatima^{asws}, so he has hurt me^{saww}, and one who hurts me^{saww} so he has hurt Allah^{azwj}?'

فَقَالَا: اللَّهُمَّ نَعَمْ، قَالَتْ: فَأَشْهَدُ أَنَّكُمَا آذَيْتُمَانِي.

They said, 'O Allah^{azwj}, yes!' She^{asws} said: 'I^{asws} testify that both of you have hurt me^{asws}'.⁶³

35- و عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: قَدِمْتُ مَعَ أَبِي مَكَّةَ وَ فِيهَا مَوْلَى لِتَقِيْفٍ مِنْ أَهْلِ الطَّائِفِ، فَكَانَ يَنَالُ مِنْ أَبِي بَكْرٍ وَ عُمَرَ، فَأَوْصَاهُ أَبِي بِتَقْوَى اللَّهِ،

(The book) 'Misbah Al Anwaar' –

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

فَقَالَ لَهُ: نَاشِدُكَ اللَّهُ وَ رَبِّ هَذَا الْبَيْتِ هَلْ صَلَّى عَلَيَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ؟ فَقَالَ أَبِي: اللَّهُمَّ لَا،

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

قَالَ: فَلَمَّا افْتَرَقْنَا سَبَبْتُهُ، فَقَالَ لِي أَبِي: لَا تَفْعَلْ فَوَ اللَّهُ مَا صَلَّى عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَضَّلًا عَنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ ذَلِكَ أَنَّهُ شَعَلَهُمَا مَا كَانَا يُبْرَمَانِ.

He said, 'When we separated, I reviled him. My father^{asws} said to me: 'Do not do it, for by Allah^{azwj}, they did not pray Salat upon Rasool-Allah^{saww} as well as (Syeda) Fatima^{asws}, and that is because of their pre-occupation (at Saaqeefa) had fatigued them both''.⁶⁴

36- بِيح: رُوِيَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ امْتَنَعَ مِنَ الْبَيْعَةِ عَلَى أَبِي بَكْرٍ فَأَمَرَ أَبُو بَكْرٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَقْتُلَ عَلِيًّا إِذَا سَلَّمَ مِنْ صَلَاةِ الْفَجْرِ بِالنَّاسِ.

(The book) 'Al-Kharaj Wa Al-Jaraih' – It is reported that Ali^{asws} refused from the allegiance to Abu Bakr, so Abu Bakr ordered Khalid Bin Al-Waleed to kill Ali^{asws} when he (Abu Bakr) performs Salat from the Salat Al-Fajr with the people.

⁶³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 34

⁶⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 35

فَأَتَى خَالِدٌ وَ جَلَسَ إِلَى جَنْبِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ مَعَهُ سَيْفٌ، فَتَفَكَّرَ أَبُو بَكْرٍ فِي صَلَاتِهِ فِي عَاقِبَتِهِ ذَلِكَ، فَخَطَرَ بِبَالِهِ أَنَّ بَنِي هَاشِمٍ يَقْتُلُونِي إِنْ قُتِلَ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَلَمَّا فَرَّغَ مِنَ التَّسْبِيحِ التَّفَتَّ إِلَى خَالِدٍ قَبْلَ أَنْ يُسَلِّمَ وَ قَالَ: لَا تَفْعَلْ مَا أَمَرْتُكَ بِهِ، ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ.

Khalid came and sat to the side of Ali^{asws} and with him was his sword. Abu Bakr thought during his Salat regarding the consequences of that. He considered in his mind. The Clan of Hashim^{as} will kill me if Ali^{asws} is killed'. When he was free from the Tashahhud, he turned towards Khalid before he performed Salaam and said, 'Do not do what I had ordered you with!' Then he said, 'Greeting be upon you all!'

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِحَالِدٍ: أَوْ كُنْتُ تُرِيدُ أَنْ تَفْعَلَ ذَلِكَ؟ قَالَ: نَعَمْ، فَمَدَّ يَدَهُ إِلَى عُنُقِهِ وَ خَنَقَهُ بِإِصْبَعِهِ وَ كَادَتْ عَيْنَاهُ تَسْقُطَانِ، وَ نَاشَدَهُ بِاللَّهِ أَنْ يَتْرُكَهُ، وَ شَفَعَ إِلَيْهِ النَّاسُ، فَخَلَّاهُ.

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

ثُمَّ كَانَ خَالِدٌ بَعْدَ ذَلِكَ يَرْتَدُّ الْفُرْصَةَ وَ الْفَجَاءَةَ لَعَلَّهُ يَقْتُلُ عَلِيًّا عَلَيْهِ السَّلَامُ غَرَّةً، فَبَعَثَ بَعْدَ ذَلِكَ عَسْكَرًا مَعَ خَالِدٍ إِلَى مَوْضِعٍ، فَلَمَّا خَرَجُوا مِنَ الْمَدِينَةِ- وَ كَانَ خَالِدٌ مُدَجَّجًا وَ حَوْلَهُ شُجْعَانٌ قَدِ امْرُؤُوا أَنْ يَفْعَلُوا كُلَّ مَا أَمَرَهُمْ خَالِدٌ

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

فَرَأَى عَلِيًّا عَلَيْهِ السَّلَامُ يَخِيءُ مِنْ ضَيْعَةٍ لَهُ مُنْفَرِدًا بِلَا سِلَاحٍ، [فَقَالَ خَالِدٌ فِي نَفْسِهِ: الْآنَ وَ قَتُّ ذَلِكَ]، فَلَمَّا دَنَا مِنْهُ فَكَانَ فِي يَدِ خَالِدٍ عَمُودٌ مِنْ حَدِيدٍ، فَرَفَعَهُ لِيَضْرِبَهُ عَلَى رَأْسِ عَلِيٍّ، فَانْتَزَعَهُ عَلَيْهِ السَّلَامُ مِنْ يَدِهِ وَ جَعَلَهُ فِي عُنُقِهِ وَ قَتَلَهُ كَالْقَلَادَةِ.

He saw Ali^{asws} coming from an estate of his^{asws}, alone, without weapons. Khalid said within himself, 'Now is the time of that'. When he was near him^{asws}, and in the hand of Khalid was an iron rod, he raised it in order to strike upon the head of Ali^{asws}, but he^{asws} snatched it from his hand and made it to be in his neck and twisted it like the necklace.

فَرَجَعَ خَالِدٌ إِلَى أَبِي بَكْرٍ، وَ اخْتَالَ الْقَوْمُ فِي كَسْرِهِ فَلَمْ يَتَّهَبُوا لَهُمْ، فَأَخْضَرُوا جَمَاعَةً مِنَ الْحَدَّادِينَ، فَقَالُوا: لَا يُمَكِّنُ انْتِزَاعُهُ إِلَّا بَعْدَ حَلِّهِ فِي النَّارِ، وَ فِي ذَلِكَ هَلَاكُهُ، وَ لَمَّا عَلِمُوا بِكَيْفِيَّةِ خَالِهِ، قَالُوا إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ هُوَ الَّذِي يُخْلِصُهُ مِنْ ذَلِكَ كَمَا جَعَلَهُ فِي جِيدِهِ، وَ قَدْ أَلَانَ اللَّهُ لَهُ الْحَدِيدَ كَمَا أَلَانَهُ لِذَاوُدَ،

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

فَشَفَعَ أَبُو بَكْرٍ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَخَذَ الْعُمُودَ وَفَكَ بَعْضَهُ مِنْ بَعْضٍ بِإِصْبَعِهِ.

Abu Bakr interceded to Ali^{asws}. He^{asws} took the iron rod and separated its part from the other with his^{asws} fingers".⁶⁵

37- إِرْشَادُ الْقُلُوبِ: عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَا: كُنَّا جُلُوسًا عِنْدَ أَبِي بَكْرٍ فِي وِلَايَتِهِ وَقَدْ أَضْحَى النَّهَارُ، وَإِذَا بِخَالِدِ ابْنِ الْوَلِيدِ الْمُخْزُومِيِّ قَدْ وَاقَى فِي جَيْشٍ فَامَ غُبَاؤُهُ وَكَثُرَ صَهِيلُ أَهْلِ خَيْلِهِ وَإِذَا بِقُطْبٍ رَحَى مَلُوبٍ فِي عُنُقِهِ قَدْ قُتِلَ فِتْلًا.

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

فَأَقْبَلَ حَتَّى نَزَلَ عَنْ جَوَادِهِ وَ دَخَلَ الْمَسْجِدَ، وَ وَقَفَ بَيْنَ يَدَيْ أَبِي بَكْرٍ، فَرَمَقَهُ النَّاسُ بِأَعْيُنِهِمْ فَهَاهُمْ مَنْظَرُهُ.

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

ثُمَّ قَالَ: أَا عَدَلٌ يَا ابْنَ أَبِي قُحَافَةَ حَيْثُ جَعَلَكَ النَّاسُ فِي هَذَا الْمَوْضِعِ الَّذِي لَيْسَ لَهُ أَنْتَ بِأَهْلٍ؟! وَ مَا ارْتَمَعْتَ إِلَى هَذَا الْمَكَانِ إِلَّا كَمَا يَرْتَمِعُ الطَّائِفِي مِنَ السَّمَكِ عَلَى الْمَاءِ، وَ إِنَّمَا يَطْفُو وَ يَغْلُو حِينَ لَا حَرَكَتَ بِهِ،

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

مَا لَكَ وَ سِيَّاسَةَ الْجَيْوشِ وَ تَقْدِيمَ الْعَسَاكِرِ، وَ أَنْتَ بِحَيْثُ أَنْتَ، مِنْ لَيْنِ الْحَسَبِ، وَ مَنْقُوصِ النَّسَبِ، وَ ضَعْفِ الْقُوَى، وَ قِلَّةِ التَّحْصِيلِ، لَا تَحْمِي ذِمَارًا، وَ لَا تَضْرِبُ نَارًا، فَلَا جَزَى اللَّهُ أَحَا تَقْيِيفٍ وَ وَلَدَ صُهَاكَ خَيْرًا.

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

إِنِّي رَجَعْتُ مُنْكَفَأً مِنَ الطَّائِفِ إِلَى جُدَّةَ فِي طَلَبِ الْمُزْتَدِينَ، فَرَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ مَعَهُ عَتَاةٌ مِنَ الدِّينِ حَمَالِيْقٍ، شَرَزَاتٍ أَعْيُنُهُمْ مِنْ حَسَدِكَ بَدَرَتْ حَقًّا عَلَيْكَ، وَ قَرِحَتْ أَمَافُهُمْ لِمَكَانِكَ. مِنْهُمْ ابْنُ يَاسِرٍ، وَ الْمِقْدَادُ، وَ ابْنُ جُنَادَةَ أَخُو غِفَارٍ، وَ ابْنُ الْعَوَامِ، وَ غُلَامَانِ أَعْرِفُ أَحَدَهُمَا بِوَجْهِهِ، وَ غُلَامٌ أَسْمَرٌ لَعَلَّهُ مِنْ وُلْدِ عَقِيلٍ أَخِيهِ.

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

⁶⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 36

and Ibn Al-Awwam, and two boys, I recognise one of them by his face, and a brown boy, perhaps he is from the sons of Aqeel, his^{asws} brother.

فَتَبَيَّنَ لِي الْمُنْكَرُ فِي وُجُوهِهِمْ، وَ الْحَسَدُ فِي أَحْمِرَارِ أَعْيُنِهِمْ، وَ قَدْ تَوَشَّحَ عَلَيَّ بِدِرْعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَبَسَ رِدَاءَهُ السَّحَابِ، وَ لَقَدْ أُسْرَجَ لَهُ دَابَّتُهُ الْعُقَابُ، وَ قَدْ نَزَلَ عَلَيَّ عَلَى عَيْنِ مَاءٍ اسْمُهَا رُوَيْثَةٌ.

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

فَلَمَّا رَأَى اسْمَاءَ وَ بَرَبْرَ، وَ أَطْرَقَ مُوحِشاً يَبْضُضُ عَلَى لِحْيَتِهِ. فَبَادَرْتُهُ بِالسَّلَامِ اسْتِكْفَاءً وَ اتِّقَاءً وَ وَحْشَةً، فَاسْتَعْنَمْتُ سَعَةَ الْمُنَاخِ وَ سُهولةَ الْمُنْرَلَةِ، فَتَنَزَّلْتُ وَ مَنْ مَعِيَ بَحَيْثُ نَزَلُوا اتِّقَاءً عَنِ مُرَاوَعَتِهِ.

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

فَبَدَأَنِي ابْنُ يَاسِرٍ بِقَبِيحِ لَفْظِهِ وَ مَخْضِ عِدَاوَتِهِ، فَفَرَعَنِي هُرُوءاً بِمَا تَقَدَّمْتُ بِهِ إِلَيَّ بِسُوءِ رَأْيِكَ. فَالْتَمَعْتُ إِلَيَّ الْأَصْلَعَ الرَّأْسِ، وَ قَدْ اِزْدَحَمَ الْكَلَامُ فِي خَلْقِهِ كَهَمْهَمَةِ الْأَسَدِ أَوْ كَمَقْعَعَةِ الرَّعْدِ، فَقَالَ لِي بَعْضُ مِنْهُ: أَوْ كُنْتُ فَاعِلاً يَا أَبَا سُلَيْمَانَ؟! فَقُلْتُ لَهُ: إِي وَ اللَّهِ، لَوْ أَقَامَ عَلَيَّ رَأْيِهِ لَضَرَبْتُ الَّذِي فِيهِ عَيْنَاكَ.

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

فَأَعْضَبَهُ قَوْلِي إِذْ صَدَفْتُهُ، وَ أَخْرَجَهُ إِلَيَّ طَبَعُهُ الَّذِي أَعْرِفُهُ بِهِ عِنْدَ الْعَضْبِ، فَقَالَ: يَا ابْنَ اللَّخْنَاءِ! مِثْلُكَ مَنْ يَقْدِرُ عَلَيَّ مِثْلِي أَنْ يَجْسُرَ؟! أَوْ يُدِيرَ اسْمِي فِي لَهْوَاتِهِ الَّتِي لَا عَهْدَ لَهَا بِكَلِمَةٍ حِكْمَةٍ؟! وَ تِلْكَ إِنِّي لَسْتُ مِنْ قَتْلَاكَ وَ لَا مِنْ قَتْلَى صَاحِبِكَ، وَ إِنِّي لِأَعْرِفُ بِمِثِّي مَنْكَ بِنَفْسِكَ.

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

ثُمَّ صَرَبَ يَدِيهِ إِلَى تَرْفُوتِي فَتَنَكَّسَنِي عَنْ فَرَسِي، وَ جَعَلَ يَسُوفُنِي، فَدَعَا إِلَى رَجَى لِلْحَارِثِ بْنِ كَلْدَةَ التَّفَفِيِّ، فَعَمَدَ إِلَى الْقُطْبِ الْعَلِيظِ فَمَدَّ عُنُقِي بِكَلِمَاتِهِ وَ أَدَارَهُ فِي عُنُقِي، يُنْقِلُ لَهُ كَالْعَلِكِ الْمُسْتَحْنِ. وَ أَصْحَابِي هَوْلَاءِ وَ قُوفٌ، مَا أَعْتَوْنَا عَنِّي سَطَوْتَهُ، وَ لَا كَفُّوا عَنِّي شِرَّتَهُ، فَلَا جَزَاهُمْ اللَّهُ عَنِّي خَيْرًا، فَإِنَّهُمْ لَمَّا نَظَرُوا إِلَيْهِ كَانَهُمْ نَظَرُوا إِلَى مَلِكٍ مَوْجِهِمْ.

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

فَوَ الَّذِي رَفَعَ السَّمَاءَ بِلاَ أَعْمَادٍ، لَقَدْ اجْتَمَعَ عَلَىٰ فَلَكَ هَذَا الْقُطْبُ مِائَةَ رَجُلٍ أَوْ يَزِيدُونَ مِنْ أَشَدِّ الْعَرَبِ فَمَا قَدَرُوا عَلَىٰ فَكِّهِ، فَذَلَّلْنِي عَجْزُ النَّاسِ عَنْ فَتْحِهِ أَنَّهُ سِحْرٌ مِنْهُ أَوْ قُوَّةٌ مَلَكَ قَدْ رَكِبْتُ فِيهِ. ففُكُّهُ الْآنَ عَنِّي إِنْ كُنْتُ فَكَّكُهُ، وَ خُذْ لِي بِحَقِّي إِنْ كُنْتُ آخِذًا، وَإِلَّا لَحِقْتُ بِدَارِ عِزِّي وَ مُسْتَقَرِّ مَكْرَمَتِي، فَذَلَّ أَبْسَنِي ابْنُ أَبِي طَالِبٍ مِنَ الْعَارِ مَا صَبْرْتُ بِهِ ضَحْكَةً لِأَهْلِ الدِّيَارِ.

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

فَأْتَقَتْ أَبُو بَكْرٍ إِلَىٰ عُمَرَ وَ قَالَ: مَا تَرَىٰ إِلَىٰ مَا يُخْرَجُ مِنْ هَذَا الرَّجُلِ؟! كَأَنَّ وِلَايَتِي ثِقْلٌ عَلَىٰ كَاهِلِهِ، وَ سَجَا فِي صَدْرِهِ.

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

فَأْتَقَتْ إِلَيْهِ عُمَرُ فَقَالَ: فِيهِ دُعَابَةٌ لَا تَدْعُهُ حَتَّىٰ تُورِدَهُ فَلَا تُصَدِّرُهُ، وَ جَهْلٌ وَ حَسَدٌ قَدِ اسْتَحْكَمَا فِي خَلْدِهِ، فَجَرِيًا مِنْهُ تَجْرِي الدِّمَاءُ لَا يَدْعَانِي حَتَّىٰ يُهَيِّبَنَا مَنْزِلَتَهُ، وَ يُورِطَاهُ وَرَطَةَ الْهَلَكَةِ.

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

ثُمَّ قَالَ أَبُو بَكْرٍ لِمَنْ يَحْضُرْتِهِ: ادْعُوا إِلَيَّ فَيَسِّرْ بِنِ سَعْدِ بْنِ عَبَادَةَ الْأَنْصَارِيِّ، فَلَيْسَ لِفَلَكَ هَذَا الْقُطْبُ غَيْرُهُ.

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

قَالَ: وَ كَانَ فَيَسِّرُ السَّيْفِ النَّبِيِّ، وَ كَانَ رَجُلًا طَوِيلًا، طُولُهُ ثَمَانِيَةَ عَشَرَ شِبْرًا فِي عَرْضِ خَمْسَةِ أَشْبَارٍ، وَ كَانَ أَشَدَّ النَّاسِ فِي زَمَانِهِ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

He said (the narrator) said, ‘And Qays was a swordsman (executioner) of the Prophet^{saww}, and he was a tall man, his height was of eighteen palm’s width, in a width of five palm’s widths, and he was the stronger of the people during his time after Amir Al-Momineen^{asws}.

فَحَضَرَ قَيْسٌ فَقَالَ لَهُ: يَا قَيْسُ! إِنَّكَ مِنْ شِدَّةِ الْبَدَنِ بِحَيْثُ أَنْتَ، فُفَكَ هَذَا الْفُطْبُ مِنْ عُنُقِ أَخِيكَ خَالِدٍ، فَقَالَ قَيْسٌ: وَ لِمَ لَا يُفَكُّهُ خَالِدٌ عَنْ عُنُقِهِ؟! قَالَ: لَا يَقْدِرُ عَلَيْهِ، قَالَ: فَمَا لَا يَقْدِرُ عَلَيْهِ أَبُو سُلَيْمَانَ - وَ هُوَ نَجْمٌ عَسَاكِرِكُمْ، وَ سَيُفَكُّكُمْ عَلَى أَعْدَائِكُمْ - كَيْفَ أَقْدِرُ عَلَيْهِ أَنَا؟.

Qays presented, and he said to him, 'O Qays! You are of the strongest physique where you are, so remove this rod from the neck of your brother Khalid'. Qays said, 'And why doesn't Khalid remove it from his own neck!?' He said, 'He is not able upon it'. He said, 'So why is Abu Suleyman unable upon it, and he is a star of your soldiers, and your sword against your enemies, how can I be able upon it?'

قَالَ عُمَرُ: دَعْنَا مِنْ هَزْلِكَ وَ هَزْلِكَ وَ خُذْ فِيمَا حَضَرْتَ لَهُ، فَقَالَ: أُحْضِرْتُ لِمَسْأَلَةٍ تَسْأَلُوهَا طَوْعًا، أَوْ كَرْهًا تُجِبُونِي عَلَيْهِ؟

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

فَقَالَ لَهُ: إِنْ كَانَ طَوْعًا وَ إِلَّا فَكَرْهًا، قَالَ قَيْسٌ: يَا ابْنَ صُهَيْك! حَدَلَ اللَّهُ مَنْ يُكْرَهُهُ مِنْكَ، إِنْ بَطْنُكَ لِعَظِيمَةٍ وَ إِنْ كَرِشُكَ لَكَبِيرَةٍ، فَلَوْ فَعَلْتَ أَنْتَ ذَلِكَ مَا كَانَ مِنْكَ [عَجَبٌ، قَالَ:] فَحَجَلٌ عُمَرُ مِنْ قَيْسِ بْنِ سَعْدٍ، وَ جَعَلَ يَنْكُثُ أَسْنَانَهُ بِأَنَامِلِهِ.

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

فَقَالَ أَبُو بَكْرٍ: وَ مَا بِذَلِكَ مِنْهُ، أَقْصِدْ لِمَا سَأَلْتَ، فَقَالَ قَيْسٌ: وَ اللَّهُ لَوْ أَقْدِرُ عَلَى ذَلِكَ لَمَا فَعَلْتُ، فِدُونُكُمْ وَ حَدَادِي الْمَدِينَةِ، فَإِنَّهُمْ أَقْدِرُ عَلَى ذَلِكَ مِنِّي.

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

فَأْتَوْا بِجَمَاعَةٍ مِنَ الْحَدَادِيْنَ، فَقَالُوا: لَا يَنْفَتِحُ حَتَّى تُحْمِيَهُ بِالنَّارِ.

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

فَأَلْتَفَتَ أَبُو بَكْرٍ إِلَى قَيْسٍ مُعْضَبًا فَقَالَ: وَ اللَّهُ مَا بِكَ مِنْ ضَعْفٍ عَنْ فَكِّهِ، وَ لَكِنَّكَ لَا تَفْعَلُ فِعْلًا يَعْيبُ عَلَيْكَ فِيهِ إِمَامُكَ وَ حَبِيبُكَ أَبُو الْحُسَيْنِ، وَ لَيْسَ هَذَا بِأَعْجَبَ مِنْ أَنَّ أَبَاكَ وَام [رَامَ] الْخِلَافَةَ لِيَبْتَغِي الْإِسْلَامَ عَوْجًا فَحَصَدَ اللَّهُ شَوْكَتَهُ، وَ أَذْهَبَ نَحْوَتَهُ، وَ أَعَزَّ الْإِسْلَامَ بِوَلِيِّهِ، وَ أَقَامَ دِينَهُ بِأَهْلِ طَاعَتِهِ، وَ أَنْتَ الْآنَ فِي حَالِ كَيْدٍ وَ شِقَاقٍ.

Abu Bakr turned to Qays angrily and said, 'By Allah^{azwj}! There is no weakness with you in removing it, but you are not doing a work you could be faulted upon regarding it your Imam^{asws} and your beloved Abu Al-Hassan^{asws}, and this isn't surprising from that your father craved the caliphate in order to see Al-Islam instead, and Allah^{azwj} Made him reap its thorns, and removed its tranquillity, and Honoured Al-Islam with its ruler, and Straightened His^{azwj} Religion by people of His^{azwj} obedience, and you now are in a state of plotting and discord.

قَالَ: فَاسْتَشَاطَ فَيْسُ بْنُ سَعْدٍ غَضَبًا وَامْتَلَأَ غَيْظًا، فَقَالَ: يَا ابْنَ أَبِي فُحَافَةَ! إِنَّ لَكَ عِنْدِي جَوَابًا حَمِيًّا، بِلِسَانٍ طَلْقٍ، وَ قَلْبٍ جَرِيٍّ، وَ لَوْ لَا
الْبَيْعَةُ الَّتِي لَكَ فِي عُنُقِي لَسَمِعْتَهُ مِنِّي، وَ اللَّهُ لَعِنَ بَايَعَتِكَ يَدِي لَمْ يُبَايِعْكَ قَلْبِي وَ لَا لِسَانِي، وَ لَا حُجَّةَ لِي فِي عَلَيٍّ بَعْدَ يَوْمِ الْغَدِيرِ،

He (the narrator) said, 'Qays Bin Sa'ad stood up angrily and was full of rage. He said, 'O Ibn Abu Quhafah! There is a furious answer with me for you, in a free tongue, and a brave heart, and had there not been the allegiance which is for you in my neck, you would have heard it from me! By Allah^{azwj}! Although my hands pledged allegiance to you, my heart did not, nor did my tongue, and there is no argument for me regarding Ali^{asws} after the day of Al-Ghadeer.

وَ لَا كَانَتْ بَيْعَتِي لَكَ إِلَّا كَالَّتِي نَقَضْتُ غَزَلَهَا مِنْ بَعْدِ قُوَّةِ أَنْكَائِهَا، أَقُولُ قَوْلِي هَذَا عَبْرَ هَائِبٍ مِنْكَ وَ لَا خَائِفٍ مِنْ مَعْرَتِكَ، وَ لَوْ سَمِعْتُ هَذَا
الْقَوْلَ مِنْكَ بَدَأَةٌ لَمَا فَتَحَ لَكَ مِنِّي صُلْحًا.

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

إِنْ كَانَ أَبِي رَامَ الْخِلَافَةَ فَحَقِيقٌ مَنْ يَرُومُهَا بَعْدَ مَنْ ذَكَرْتَهُ، لِأَنَّهُ رَجُلٌ لَا يُفْتَقِعُ بِالشِّئَانِ، وَ لَا يَغْمِرُ جَانِبَهُ كَعَمْرِ التَّيْنَةِ، صَخِمٌ صِنْدِيدٌ، وَ سَمَكٌ
مُيَيْفٌ، وَ عِزٌّ بَارِزٌ أَشْوَسٌ، بِخِلَافِكَ وَ اللَّهُ أَيُّهَا النَّعْجَةُ الْعَرَجَاءُ، وَ الذِّبْكُ النَّافِشُ، لَا عِزٌّ صَمِيمٌ، وَ لَا حَسَبٌ كَرِيمٌ،

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

وَ أَنَّمِ اللَّهُ لَعِنَ عَاوَدْتَنِي فِي أَبِي لِأَلْجَمْنَتِكَ بِلِجَامٍ مِنَ الْقَوْلِ يُبْحُ فُوكَ مِنْهُ دَمًا، دَعْنَا نَحْوُضُ فِي عَمَائِكَ، وَ نَتَرَدَّى فِي عَوَائِكَ، عَلَى مَعْرِفَةٍ مِنَّا بِرِّكَ
الْحَقِّ وَ اتِّبَاعِ الْبَاطِلِ.

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

وَ أَمَا قَوْلُكَ إِنَّ عَلِيًّا إِمَامِي، مَا أَنْكُرُ إِمَامَتَهُ وَ لَا أَعْدِلُ عَنْ وَلَايَتِهِ، وَ كَيْفَ أَنْفَضُ وَ قَدْ أَعْطَيْتَ اللَّهُ عَهْدًا بِإِمَامَتِهِ وَ وَلَايَتِهِ، يَسْأَلُنِي عَنْهُ؟!

And as for your words that Ali^{asws} is my Imam^{asws}, I do not deny his^{asws} Imamate, nor do I turn away from his^{asws} Wilayah; and how can I annul and I have already given a pact to Allah^{azwj} of his^{asws} Imamate and his^{asws} Wilayah. Will He^{azwj} not Question me about it!?

فَأَنَا أَنْ أَلْقَى اللَّهُ بِنَقْضِ بَيْعَتِكَ أَحَبُّ إِلَيَّ [مِنْ] أَنْ أَنْفَضَ عَهْدَهُ وَ عَهْدَ رَسُولِهِ وَ عَهْدَ وَصِيِّهِ وَ خَلِيلِهِ، وَ مَا أَنْتَ إِلَّا أَمِيرٌ قَوْمِكَ، إِنْ شَاءُوا
تَرْكُوكَ وَ إِنْ شَاءُوا عَزَلُوكَ.

Surely, if I were to meet Allah^{azwj} having broken your allegiance would be more beloved to me than if I were to break His^{azwj} Pact, and pact of Rasool-Allah^{saww}, and pact of his^{saww} successor^{asws} and friend. And you are not, except a ruler of your people. If they desire, they can leave you, and if they desire, they can cut you off.

فَقُبْتُ إِلَى اللَّهِ بِمَا اجْتَرَمْتُهُ، وَتَنَصَّلْتُ إِلَيْهِ بِمَا ارْتَكَبْتُهُ، وَ سَلِّمِ الْأَمْرَ إِلَى مَنْ هُوَ أَوْلَىٰ مِنْكَ بِنَفْسِكَ، فَقَدْ رَكِبْتَ عَظِيمًا بِوَلَايَتِكَ دُونَهُ، وَ جُلُوسِكَ فِي مَوْضِعِهِ، وَ تَسْمِيَتِكَ بِاسْمِهِ، وَ كَأَنَّكَ بِالْقَلِيلِ مِنْ دُنْيَاكَ وَ قَدْ انْقَشَعَ عَنْكَ كَمَا يَنْقَشِعُ السَّحَابُ، وَ تَعْلَمُ أَيُّ الْقَرِيبَيْنِ شَرٌّ مَكَانًا وَ أَوْضَعُفٌ جُنْدًا.

Repent to Allah^{azwj} from what crime you are committing, and declare to Him^{azwj} from what you have perpetrated, and submit the command to the one^{asws} who is foremost from you than your own self.

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

وَ أَمَا تَعْبِيرُكَ إِيَّايَ فَإِنَّهُ مَوْلَايَ، هُوَ وَ اللَّهُ مَوْلَايَ وَ مَوْلَاكَ وَ مَوْلَى الْمُؤْمِنِينَ أَجْمَعِينَ، آه .. آه .. أَيُّ لِي بِثَبَاتِ قَدَمٍ، أَوْ تَمَكُّنٍ وَطءٍ حَتَّى الْفُضْكَ لَفْظَ الْمُنْجَبِقِ الْحَجْرَةَ، وَ لَعَلَّ ذَلِكَ يَكُونُ قَرِيبًا، وَ نَكْتَفِي بِالْعَيَانِ عَنِ الْحَبْرِ.

And as for your faulting me that he^{asws} is my Master^{asws}, by Allah^{azwj}, he^{asws} is my Master^{asws} and your Master^{asws} and Master^{asws} of all the Momineen.

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

ثُمَّ قَامَ وَ نَفَضَ ثَوْبَهُ وَ مَضَى، وَ نَدِمَ أَبُو بَكْرٍ عَمَّا أَسْرَعَ إِلَيْهِ مِنَ الْقَوْلِ إِلَى قَيْسٍ، وَ جَعَلَ خَالِدٌ يَدُورُ فِي الْمَدِينَةِ وَ الْمُطْبُ فِي عُنُقِهِ أَيَّامًا.

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

ثُمَّ أَتَى آتٍ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ: قَدْ وَاتَى عَلَيَّ بِنُ أَبِي طَالِبٍ السَّاعَةَ مِنْ سَفَرِهِ، وَ قَدْ عَرَقَ جَبِينَهُ، وَ احْمَرَّتْ وَجْهَهُ،

Then a comer came to Abu Bakr and said to him, 'Ali^{asws} Bin Abu Talib^{asws} has just arrived from his^{asws} journey, and his^{asws} forehead is perspiring, and his^{asws} face has reddened'.

فَأَنْقَدَ إِلَيْهِ أَبُو بَكْرٍ الْأَفْرَعُ بِنَ سُرَاقَةَ الْبَاهِلِيِّ وَ الْأَشْوَسَ بِنَ الْأَشْجَعِ التَّفَفِيِّ يَسْأَلَانِيهِ الْمُضِيَّ إِلَى أَبِي بَكْرٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Abu Bakr sent to him^{asws} Al-Aqra'a Bin Suraqa Al-Bahily, and Al-Ashous Bin Al-Ashja'a Al-Saqafy, asking him^{asws} to go to Abu Bakr in the Masjid of Rasool-Allah^{saww}.

فَأَتِيَاهُ فَقَالَا: يَا أَبَا الْحَسَنِ! إِنَّ أَبَا بَكْرٍ يَدْعُوكَ لِأَمْرٍ قَدْ أَحْزَنَهُ، وَ هُوَ يَسْأَلُكَ أَنْ تَصِيرَ إِلَيْهِ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَلَمْ يُجِبْهُمَا، فَقَالَا: يَا أَبَا الْحَسَنِ! مَا تَرُدُّ عَلَيْنَا فِيمَا جِئْنَاكَ لَهُ؟

They came to him^{asws} and said, 'O Abu Al-Hassan^{asws}! Abu Bakr is calling you for a matter which has grieved him, and he is asking you^{asws} to go to him in the Masjid of Rasool-Allah^{sawww}'. But, he^{asws} did not answer them. They said, 'O Abu Al-Hassan^{asws}! How come you are not responding to us regarding what we have come to you^{asws} for?'

فَقَالَ: بِنَسْ وَ اللَّهُ الْأَدَبُ أَدْبُكُمْ، أ لَيْسَ يَجِبُ عَلَى الْقَادِمِ أَنْ لَا يَصِيرَ إِلَى النَّاسِ فِي أَجَلِيَّتِهِمْ إِلَّا بَعْدَ دُخُولِهِ فِي مَنْزِلِهِ، فَإِنْ كَانَ لَكُمْ حَاجَةٌ فَأَطْلِعُونِي عَلَيْهَا فِي مَنْزِلِي حَتَّى أَفْضِيهَا إِنْ كَانَتْ مُمَكِّنَةً إِنْ شَاءَ اللَّهُ تَعَالَى.

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

فَصَارَ [فَصَارًا] إِلَى أَبِي بَكْرٍ فَأَعْلَمَاهُ بِذَلِكَ، فَقَالَ أَبُو بَكْرٍ: قَوْمُوا بِنَا إِلَيْهِ، وَ مَضَى الْجَمْعُ بِأَسْرِهِمْ إِلَى مَنْزِلِهِ، فَوَجَدُوا الْحُسَيْنَ عَلَيْهِ السَّلَامُ عَلَى الْبَابِ يُقَلِّبُ سَيْفًا لِيَتَنَاعَهُ، قَالَ لَهُ أَبُو بَكْرٍ: يَا أَبَا عَبْدِ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَسْتَأْذِنَ لَنَا عَلَى أَبِيكَ، فَقَالَ: نَعَمْ.

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

ثُمَّ اسْتَأْذَنَ لِلْجَمَاعَةِ فَدَخَلُوا وَ مَعَهُمْ خَالِدُ بْنُ الْوَلِيدِ، فَبَدَأَ بِهِ الْجَمْعُ بِالسَّلَامِ، فَرَدَّ عَلَيْهِمُ السَّلَامَ مِثْلَ ذَلِكَ، فَلَمَّا نَظَرَ إِلَى خَالِدِ قَالَ: تَعَمَّتْ صَبَاحًا يَا أَبَا سُلَيْمَانَ! نِعْمَ الْقِلَادَةُ قِلَادَتُكَ.

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

فَقَالَ: وَ اللَّهُ يَا عَلِيُّ لَا نَجُوتَ مِنِّي إِنْ سَاعَدَنِي الْأَجَلُ.

He said, 'By Allah^{azwj}, O Ali^{asws}! There is no survival for me unless the time helps me'.

فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: أَفَ لَكَ يَا ابْنَ دَمِيمَةَ، إِنَّكَ - وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ - عِنْدِي لِأَهْوُونُ، وَ مَا رُوْحُكَ فِي يَدِي لَوْ أَشَاءُ إِلَّا كَذُّبَابَةٍ وَقَعَتْ عَلَى إِدَامِ حَارٍّ فَطُفِقَتْ مِنْهُ،

Ali^{asws} said to him: 'Ugh to you, O son of ugly (woman)! By the One^{azwj} Who Split the seed and Formed the person! You are weak in my^{asws} presence, and your soul is not in my^{asws} hands except like a house fly falling upon hot sauce, so it is flicked off from it.

فَاعْنِ عَنْ نَفْسِكَ غِنَائَهَا، وَ دَعْنَا بِحَالِنَا حُكْمَاءَ، وَ إِلَّا لَأَلْحِقَنَّكَ بِمَنْ أَنْتَ أَحَقُّ بِالْقَتْلِ مِنْهُ، وَ دَعَّ عَنْكَ يَا أَبَا سُلَيْمَانَ مَا مَضَى، وَ لَخَذَ فِيمَا بَقِيَ،

Avail from yourself its availing, and leave us^{asws} wise ones in our^{asws} situation, or else I^{asws} will join you with the one you are more rightful with the killing than he is. And leave from us^{asws}, O Abu Suleyman, of what has passed, and take to what remains.

وَ اللَّهُ لَا يَجْرَعُ مِنَ الْجِرَارِ الْمُخْتَمَةِ إِلَّا عَلَقَمَهَا، وَ اللَّهُ لَقَدْ رَأَيْتُ مَبِيَّتِي وَ مَبِيَّتَكَ وَ رُوحِي وَ رُوحَكَ، فَرُوحِي فِي الْجَنَّةِ وَ رُوحُكَ فِي النَّارِ.

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

قَالَ: وَ حَجَرَ الْجَمِيعَ بَيْنَهُمَا وَ سَأَلُوهُ قَطْعَ الْكَلَامِ.

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

فَقَالَ أَبُو بَكْرٍ لِعَلِيِّ عَلَيْهِ السَّلَامُ: إِنَّا مَا جِئْنَاكَ لِمَا تُنَاقِضُ مِنْهُ أَبَا سُلَيْمَانَ، وَ إِنَّمَا حَضَرْنَا لِعَيْرِهِ، وَ أَنْتَ لَمْ تَزَلْ يَا أَبَا الْحَسَنِ مُقِيمًا عَلَيَّ خِلَافِي وَ الْاجْتِرَاءِ عَلَيَّ أَصْحَابِي، وَ قَدْ تَرَكْنَاكَ فَاتْرُكْنَا، وَ لَا تَرُدُّنَا فَيُرَدُّ عَلَيْكَ مِنَّا مَا يُوحِشُكَ وَ يَرِيدُكَ تَنْوِيمًا إِلَى تَنْوِيمِكَ.

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَقَدْ أَوْحَشَنِي اللَّهُ مِنْكَ وَ مِنْ جَمْعِكَ، وَ أَنْسَ بِي كُلَّ مُسْتَوْحِشٍ، وَ أَمَا ابْنُ الْوَلِيدِ الْحَاسِرُ، فَإِنِّي أَقْصُ عَلَيْكَ نَبَأَهُ، إِنَّهُ لَمَّا رَأَى تَكَاثُفَ جُنُودِهِ وَ كَثْرَةَ جَمْعِهِ زَهَا فِي نَفْسِهِ، فَأَرَادَ الْوَضْعَ مَبِيَّتِي فِي مَوْضِعِ رَفْعٍ وَ مَحَلِّ ذِي جَمْعٍ، لِيَصُولَ بِذَلِكَ عِنْدَ أَهْلِ الْجَمْعِ، فَوَضَعَتْ عَنْهُ عِنْدَ مَا حَاطَرَ بِبَالِهِ، وَ هَمَّ بِي وَ هُوَ عَارِفٌ بِي حَقَّ مَعْرِفَتِهِ، وَ مَا كَانَ اللَّهُ لِيَرْضَى بِفِعْلِهِ.

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

فَقَالَ لَهُ أَبُو بَكْرٍ: فَضَيْفُ هَذَا إِلَى تَقَاعُدِكَ عَنْ نُصْرَةِ الْإِسْلَامِ، وَ قَلَّةِ رَغْبَتِكَ فِي الْجِهَادِ، فَيَهَذَا أَمَرَكَ اللَّهُ وَ رَسُولُهُ، أَمْ عَنْ نَفْسِكَ تَفْعَلُ هَذَا!؟.

Abu Bakr said to him, 'But we are weakened due to your^{asws} sitting back from helping Al-Islam, and scarcity of your^{asws} desire regarding the Jihad. Is it a Command of Allah^{azwj} and His^{azwj} Rasool^{saww}, or are you^{asws} doing this from yourself^{asws}!?'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ! وَعَلَى مِثْلِي يَتَفَقَّهُ الْجَاهِلُونَ؟ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَكُمْ بِبَيْعِي، وَفَرَضَ عَلَيْكُمْ طَاعَتِي، وَجَعَلَنِي فِيكُمْ كَبَيْتِ اللَّهِ الْحَرَامِ يُؤْتَى وَ لَا يَأْتِي،

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

فَقَالَ: يَا عَلِيُّ! سَتَعُدُّ بِكَ أُمَّتِي مِنْ بَعْدِي كَمَا عَدَرَتِ الْأُمَّمُ بَعْدَ مُضِي الْأَنْبِيَاءِ بِأَوْصِيَائِهَا إِلَّا قَلِيلًا، وَ سَيَكُونُ لَكَ وَ لَهْمُ بَعْدِي هَنَاءٌ وَ هَنَاءٌ، فَاصْبِرْ، أَنْتَ كَبَيْتِ اللَّهِ: مَنْ دَخَلَهُ كَانَ آمِنًا وَ مَنْ رَغِبَ عَنْهُ كَانَ كَافِرًا،

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

قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَ آمِنًا، وَ إِلَيَّ وَ أَنْتَ سَوَاءٌ إِلَّا النُّبُوَّةَ، فَإِنِّي خَاتَمُ النَّبِيِّينَ وَ أَنْتَ خَاتَمُ الْوَصِيِّينَ،

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

وَ أَعْلَمَنِي عَنْ رَبِّي سُبْحَانَهُ بِأَنِّي لَسْتُ أَسْأَلُ سِنْفًا إِلَّا فِي ثَلَاثَةِ مَوَاطِنَ بَعْدَ وَفَاتِهِ، فَقَالَ: ثُقَاتِلِ النَّاكِثِينَ، وَ الْقَاسِطِينَ، وَ الْمَارِقِينَ، وَ لَمْ يَقْرُبْ أَوَانٌ دَلِكَ بَعْدُ،

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

فَقُلْتُ: فَمَا أَفْعَلُ يَا رَسُولَ اللَّهِ بِمَنْ يَنْكُثُ بَيْعِي مِنْهُمْ وَ يَجْحَدُ حَقِّي؟ قَالَ: فَاصْبِرْ حَتَّى تَلْقَانِي، وَ تَسْتَسَلِمَ لِمُخْتَبِكَ حَتَّى تَلْقَى نَاصِرًا عَلَيْهِمْ.

I^{asws} said: 'So, what shall I^{asws} do, O Rasool-Allah^{saww}, with the ones from them who break my^{asws} allegiance and reject my^{asws} rights?' He^{saww} said: 'Be patient until you^{asws} meet me^{saww}, and succumb to your^{asws} ordeal until you^{asws} have helpers against them'.

فَقُلْتُ: أَ فَتَخَافُ عَلَيَّ مِنْهُمْ أَنْ يَفْتُلُونَنِي؟! فَقَالَ: تَاللَّهِ لَا أَخَافُ عَلَيْكَ مِنْهُمْ قِتْلًا وَ لَا جِرَاحًا، وَ إِلَيَّ عَارِفٌ بِمَبْنَتِكَ وَ سَبَبِهَا، وَ قَدْ أَعْلَمَنِي رَبِّي، وَ لَكِنِّي خَشِيتُ أَنْ تُفْنِيَهُمْ بِسِنْفِكَ فَيَنْطَلِ الدِّينُ، وَ هُوَ حَدِيثٌ، فَيَرْتَدُّ الْقَوْمُ عَنِ التَّوْحِيدِ.

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

وَلَوْ لَا أَنَّ ذَلِكَ كَذَلِكَ، وَقَدْ سَبَقَ مَا هُوَ كَائِنٌ، لَكَانَ لِي فِيمَا أَنْتَ فِيهِ شَأْنٌ مِنَ الشَّأْنِ، وَ لَرَوَيْتُ أَسْيَافاً، وَقَدْ ظَمِئْتُ إِلَى شُرْبِ الدِّمَاءِ، وَ عِنْدَ قِرَاءَتِكَ صَحِيفَتِكَ تَعْرِفُ نَبَأَ مَا اخْتَمَلْتُ مِنْ وِزْرِي، وَ نِعْمَ الْخِصْمُ مُحَمَّدٌ وَ الْحَكَمُ اللَّهُ.

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

فَقَالَ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! إِنَّا لَمْ نَرِدْ هَذَا كُلَّهُ، وَ نَحْنُ نَأْمُرُكَ أَنْ تَفْتَحَ لَنَا الْآنَ عَنْ عُنُقِ خَالِدٍ هَذِهِ الْحَدِيدَةَ، فَقَدْ آلمَهُ بِثِقَلِهِ وَ أَثَّرَ فِي حَلْقِهِ بِحَمْلِهِ، وَ قَدْ شَفِيتُ غَلِيلُ صَدْرِكَ مِنْهُ.

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَوْ أَرَدْتُ أَنْ أَشْفِي غَلِيلَ صَدْرِي لَكَانَ السَّيْفُ أَشْفَى لِلدَّاءِ وَ أَقْرَبَ لِلْفَنَاءِ، وَ لَوْ قَتَلْتُهُ وَ اللَّهُ مَا فُذْتُهِ بِرَجُلٍ مِمَّنْ قَتَلْتُهُمْ يَوْمَ فَتْحِ مَكَّةَ وَ فِي كَرَّتِهِ هَذِهِ، وَ مَا يُخَالِجِي الشُّكَّ فِي أَنَّ خَالِدًا مَا اخْتَوَى قَلْبُهُ مِنَ الْإِيمَانِ عَلَى قَدْرِ جَنَاحِ بَعْضَةٍ،

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

وَ أَمَّا الْحَدِيدُ الَّذِي فِي عُنُقِهِ فَالْعَلِي لَا أَقْدِرُ عَلَى فَكِّهِ، فَيُفَكُّهُ خَالِدٌ عَنْ نَفْسِهِ أَوْ فُكُّهُ أَنْتُمْ عَنْهُ، فَأَنْتُمْ أَوْلَى بِهِ إِنْ كَانَ مَا تَدْعُونَهُ صَحِيحاً.

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

فَقَامَ إِلَيْهِ بُرَيْدَةُ الْأَسْلَمِيُّ وَ عَامِرُ بْنُ الْأَشْجَعِ فَقَالَا: يَا أَبَا الْحَسَنِ! وَ اللَّهُ لَا يُفَكُّهُ عَنْ عُنُقِهِ إِلَّا مَنْ حَمَلَ بَابَ حَيْبَرٍ بِفَرْزِ يَدٍ، وَ دَخَا بِهِ وَرَاءَ ظَهْرِهِ، وَ حَمَلَهُ وَ جَعَلَهُ جِسْراً تَعْبُرُ النَّاسُ عَلَيْهِ وَ هُوَ فَوْقَ زَنْدِهِ،

Bureyda Al-Aslami and Aamir Bin Al-Ashja'a stood up to him^{asws} and said, 'O Abu Al-Hassan^{asws}! By Allah^{azwj}! No one can remove it from his neck except the one^{asws} who lifted

the gate of Khyber with one hand, and threw it behind his^{asws} back, and carried it and made it to be a bridge for the people to cross upon, and it was above his^{asws} forearm’.

وَ قَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَخَاطَبَهُ أَيْضاً فِيمَنْ خَاطَبَهُ، فَلَمْ يُجِبْ أَحَدًا، إِلَى أَنْ قَالَ لَهُ أَبُو بَكْرٍ: سَأَلْتُكَ بِاللَّهِ وَ بِحَقِّي أَخِيكَ الْمُصْطَفَى رَسُولَ اللَّهِ إِلَّا مَا رَجَمْتَ خَالِدًا وَ فَكَّكْتَهُ مِنْ عُنُقِهِ.

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

فَلَمَّا سَأَلَهُ بِذَلِكَ اسْتَحْيَا، وَ كَانَ عَلَيْهِ السَّلَامُ كَثِيرَ الْحَيَاءِ، فَجَدَّبَ خَالِدًا إِلَيْهِ، وَ جَعَلَ يَخْدِفُ مِنَ الطُّوقِ قِطْعَةً قِطْعَةً وَ يَفْتُلُهَا فِي يَدِهِ، فَانْقَطَلَ كَالشَّمْعِ.

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

ثُمَّ ضَرَبَ بِالْأُولَى رَأْسَ خَالِدٍ، ثُمَّ الثَّانِيَةَ، فَقَالَ: آه يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قُتِلَتْهَا عَلَى كُرْهِ مِنْكَ، وَ لَوْ لَمْ تُفْلُهَا لِأَخْرَجْتَ الثَّالِثَةَ مِنْ أَسْفَلِكَ، وَ لَمْ يَزَلْ يَقْطَعُ الْحَدِيدَ جَمِيعَهُ إِلَى أَنْ أَرَّاهُ عَنْ عُنُقِهِ.

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

وَ جَعَلَ الْجَمَاعَةُ يَكْرَهُونَ وَ يَهْلِلُونَ وَ يَتَعَجَّبُونَ مِنَ الْقُوَّةِ الَّتِي أَعْطَاهَا اللَّهُ سُبْحَانَهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ، وَ انصَرَفَتْ شَاكِرِينَ.

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

وَ فِي الرِّوَايَةِ الْآخَرَى زِيَادَةٌ، وَ هِيَ هَذِهِ: فَانصَرَفَتْ الْجَمَاعَةُ شَاكِرِينَ لَهُ وَ هُمْ مُتَعَجَّبُونَ مِنْ ذَلِكَ، فَقَالَ أَبُو بَكْرٍ: لَا تَعْجَبُوا مِنْ أَبِي الْحَسَنِ، وَ اللَّهُ لَقَدْ كُنْتُ بِجَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] يَوْمَ قَلَعِ عَلِيٍّ بَابَ حَيْبَرَ، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] قَدْ ضَحَكَ حَتَّى بَدَتْ ثَنَائِيَاهُ، ثُمَّ بَكَى حَتَّى احْضَلَّتْ لِحْيَتُهُ،

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

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

فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَضَحَكَ وَ بُكَاءَ فِي سَاعَةٍ وَاحِدَةٍ؟!.

I said, 'O Rasool-Allah^{saww}! You^{saww} are smiling and weeping in one time!?'

قَالَ: نَعَمْ، أَمَا ضَجَّحِي فَفَرِحْتُ بِقُلْعِ عَلِيٍّ بَابِ حَيْبَرَ، وَ أَمَا بُكَائِي فَلِعَلِّيَّ عَلَيْهِ السَّلَامُ، فَإِنَّهُ مَا قَلَعَهُ إِلَّا وَ هُوَ صَائِمٌ مُدَّ ثَلَاثَةَ أَيَّامٍ عَلَى الْمَاءِ الْفَرَّاحِ، وَ لَوْ كَانَ فَاطِرًا عَلَى طَعَامٍ لَدَخَا بِهِ مِنْ وَرَاءِ السُّورِ.

He^{saww} said: 'Yes. As for my^{saww} smile, I^{saww} was rejoicing with Ali^{asws} uprooting the gate of Khyber, and as for my^{saww} weeping, so it is for Ali^{asws}. He^{asws} did not uproot it except and he^{asws} is Fasting since three days (breaking Fast) purely upon the water, and had he^{asws} broken the Fast upon the food, he^{asws} would have thrown it from behind the bridge".⁶⁶

38- ما: هَذَا حَدِيثٌ وَجَدْتُهُ بِحِطِّ بَعْضِ الْمَشَائِخِ رَحِمَهُمُ اللَّهُ، ذَكَرَ أَنَّهُ وَجَدَهُ فِي كِتَابِ لِأَبِي غَانِمِ الْأَعْرَجِ - وَ كَانَ مَسْنُكُهُ بِبَابِ الشَّعْبِيرِ - وَجَدَ بِحِطِّهِ عَلَى ظَهْرِ كِتَابٍ لَهُ جِئَ مَاتَ، وَ هُوَ: أَنَّ عَائِشَةَ بِنْتَ طَلْحَةَ دَخَلَتْ عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ فَرَأَتْهَا بَاكِئَةً، فَقَالَتْ لَهَا: يَا بِي أَنْتِ وَ أُمِّي مَا الَّذِي يُبْكِيكِ؟

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

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

فَقَالَتْ لَهَا: أَسْأَلْتِي عَنْ هَذِهِ خَلَقَ بِهَا الطَّائِرُ وَ حَفِيَّ بِهَا السَّائِرُ، وَ رُفِعَتْ إِلَى السَّمَاءِ أَثَرًا وَ رُزِنَتْ فِي الْأَرْضِ خَبْرًا: إِنَّ فَحِيفَ تَيْمٍ وَ أُخْيُولَ عَدِيٍّ جَارِيَا أَبَا الْحَمْسَنِ فِي السَّبَاقِ، حَتَّى إِذَا تَفَرَّجَا بِالْحِنَاقِ أَسْرًا لَهُ الشَّتَانُ، وَ طَوْبَاهُ الْإِعْلَانُ،

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

فَلَمَّا خَبَا نُورُ الدِّينِ وَ قُبِضَ النَّبِيُّ الْأَمِينُ نَطَقًا بِقَوْرِهِمَا، وَ نَفَقًا بِسَوْرِهِمَا، وَ أَدَلَّا بِقَدِّكَ، فَيَا لَهَا كَمَ مِنْ مَلِكٍ مَلِكًا، إِنَّهَا عَطِيَّةُ الرَّبِّ الْأَعْلَى لِلنَّجِيِّ الْأَوْفَى، وَ لَقَدْ نَحَلْنِيهَا لِلصَّبِيَّةِ السَّوَاغِبِ مِنْ نُجْلِهِ وَ نَسْلِي،

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

وَ إِنَّهَا لَيَعْلَمُ اللَّهُ وَ شَهَادَةُ أَمِينِهِ، فَإِنْ انْتَزَعَا مِنِّي الْبُلْعَةَ وَ مَنَعَانِي اللَّمِظَةَ فَأَحْتَسِبُهَا يَوْمَ الْحُشْرِ زُلْفَةً، وَ لَيَجِدَنَّهَا آكِلُوهَا سَاعِرَةً حَمِيمٍ فِي لَطْفِي جَحِيمٍ.

⁶⁶ Bihar Al Anwaar - V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 37

And it is with the Knowledge of Allah^{azwj} and testimony of His^{azwj} trustworthy one^{saww}, so if the livelihood is snatched from me^{asws}, and the morsel of the mouth is prevented from me^{asws}, I^{asws} shall reckon it on the Day of Resurrection in Proximity (of Allah^{azwj}, and they would find their consumption inflaming the boiling water in the flames of Hell".⁶⁷

39- **ختص:** عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَلَسَ أَبُو بَكْرٍ مَجْلِسَهُ، بَعَثَ إِلَى وَكَيْلِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فَأَخْرَجَهُ مِنْ فَدَاكٍ.

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

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

فَأْتَتْهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَقَالَتْ: يَا أَبَا بَكْرٍ! ادَّعَيْتَ أَنَّكَ خَلِيفَةُ أَبِي وَجَلَسْتَ مَجْلِسَهُ، وَأَنْتَ بَعَثْتَ إِلَى وَكَيْلِي فَأَخْرَجْتَهُ مِنْ فَدَاكٍ، وَ قَدْ تَعَلَّمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَدَّقَ بِمَا عَلَيَّ، وَأَنْ لِي بِذَلِكَ شُهُودًا.

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

فَقَالَ: إِنَّ النَّبِيَّ (ص) لَا يُورَثُ.

He said, 'The Prophet^{saww} does not leave inheritance'.

فَرَجَعَتْ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَأَخْبَرَتْهُ، فَقَالَ: ارْجِعِي إِلَيْهِ وَ قُولِي لَهُ: زَعَمْتَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يُورَثُ وَ وَرَثَ سُلَيْمَانَ دَاوُدَ، وَ وَرَثَ يَحْيَى زَكَرِيَّا، وَ كَيْفَ لَا أَرِثُ أَنَا أَبِي؟!!

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

فَقَالَ عُمَرُ: أَنْتَ مُعَلَّمَةٌ، قَالَتْ: وَ إِنْ كُنْتُ مُعَلَّمَةٌ فَإِنَّمَا عَلَّمَنِي ابْنُ عَمِّي وَ بَعْلِي.

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

فَقَالَ أَبُو بَكْرٍ: فَإِنَّ عَائِشَةَ تَشْهَدُ وَ عُمَرُ أَهْمَا سَمِعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ هُوَ يَقُولُ: النَّبِيُّ لَا يُورَثُ.

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

⁶⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 38

فَقَالَتْ: هَذَا أَوَّلُ شَهَادَةٍ زُورٍ شَهِدْتُهَا، وَإِنَّ لِي بِذَلِكَ شُهُوداً بِهَا فِي الْإِسْلَامِ، ثُمَّ قَالَتْ: فَإِنَّ فَدَكَ إِنَّمَا هِيَ صَدَقَ بِهَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَإِنَّ لِي بِذَلِكَ بَيِّنَةٌ. فَقَالَ لَهَا: هَلْجِي بِبَيِّنَتِكَ.

She^{asws} said: 'This is the first false testimony testified with, and there are witnesses for me^{asws} for that (testifying) with that in Al-Islam'. Then she^{asws} said: '(The estate of) Fadak rather Fadak, it is which Ali^{asws} ratified Rasool-Allah^{saww} with, and for me^{asws} there is proof of that'. He said to her^{asws}, 'Give me your^{asws} proof'.

قَالَ: فَجَاءَتْ بِأُمِّ أَيْمَنَ وَوَعَلِيَّ عَلَيْهِ السَّلَامُ، فَقَالَ أَبُو بَكْرٍ: يَا أُمَّ أَيْمَنَ! إِنَّكَ سَمِعْتِ مِنْ رَسُولِ اللَّهِ (ص) يَقُولُ فِي فَاطِمَةَ؟ فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ،

He (Abu Abdullah^{asws}) said, 'She^{asws} came with Umm Ayman^{ra} and Ali^{asws}'. Abu Bakr said, 'O Umm Ayman^{ra}! Did you hear Rasool-Allah^{saww} saying regarding (Syeda) Fatima^{asws}?'. She^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: '(Syeda) Fatima^{asws} is chieftess of the women of the inhabitants of Paradise'.

ثُمَّ قَالَتْ أُمُّ أَيْمَنَ: فَمَنْ كَانَتْ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ تَدْعِي مَا لَيْسَ لَهَا؟! وَأَنَا امْرَأَةٌ مِنْ أَهْلِ الْجَنَّةِ مَا كُنْتُ لِأَشْهَدَ بِمَا لَمْ أَكُنْ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

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

فَقَالَ عُمَرُ: دَعِينَا يَا أُمَّ أَيْمَنَ مِنْ هَذِهِ الْقِصَصِ، بِأَيِّ شَيْءٍ تَشْهَدِينَ؟.

Umar said, 'Leave us, O Umm Ayman^{ra}, from this story. With which thing are you^{ra} testifying?'

فَقَالَتْ: كُنْتُ جَالِسَةً فِي بَيْتِ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسٌ حَتَّى نَزَلَ عَلَيْهِ جِبْرَائِيلُ، فَقَالَ: يَا مُحَمَّدُ! قُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَنِي أَنْ أُحْطَّ لَكَ فَدَكًا بِجَنَاحِي، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَعَ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ،

She^{ra} said, 'I^{ra} was seated in the house of (Syeda) Fatima^{asws}, and Rasool-Allah^{saww} was seated until Jibraeel^{as} descended unto him^{saww}. He^{as} said: 'O Muhammad^{saww}! Arise, for Allah^{azwj} Blessed and Exalted has Comanded me^{as} that I^{as} write Fadak to be for you^{saww} with my^{as} wings!' Rasool-Allah^{saww} stood up and with him^{saww} was Jibraeel^{as}.

فَمَا لَبِثَ أَنْ رَجَعَ، فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: يَا أَبَتِ! أَيْنَ ذَهَبْتَ؟ فَقَالَ: حَطَّ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ لِي فَدَكًا بِجَنَاحِهِ وَحَدَّ لِي حُدُودَهَا،

It was not long before he^{saww} returned. (Syeda) Fatima^{asws} said: 'O father^{saww}! Where did you^{saww} go?' He^{saww} said: 'Jibraeel^{as} has written Fadak to be for me^{saww} with his^{as} wings, and marked its boundaries for me^{saww}'.

فَقَالَتْ: يَا أَبَتِ! إِنِّي أَخَافُ الْعَيْلَةَ وَ الْحَاجَةَ مِنْ بَعْدِكَ، فَصَدَّقْ بِمَا عَلَيَّ، فَقَالَ: هِيَ صَدَقَةٌ عَلَيْكَ، فَكَبَضْتِيهَا، قَالَتْ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا أُمَّ أَيْمَنَ! اشْهَدِي، وَ يَا عَلِيَّ! اشْهَدْ.

She^{asws} said: 'O father^{saww}! I^{asws} fear the dependants and the need from Fadak'. Ali^{asws} ratified with it. He^{saww} said: 'It is a charity upon you^{asws} I^{saww} believe you^{asws}. so take possession of it'. She^{asws} said: 'Yes'. Rasool-Allah^{saww} said: 'O umm Ayman^{ra}! Be witness! And O Ali^{asws}! Be witness!'

فَقَالَ عُمَرُ: أَنْتِ امْرَأَةٌ وَ لَا تُجِزُ شَهَادَةُ امْرَأَةٍ وَحْدَهَا، وَ أَمَّا عَلِيٌّ فَيُحْرَجُ إِلَى نَفْسِهِ.

Umar said, 'You^{ra} are a woman, and we cannot allow a testimony of one woman, and as for Ali^{asws}, he^{asws} is drawn to himself^{asws} (biased witness)'.
 قَالَ: فَقَامَتْ مُغْضَبَةً وَ قَالَتْ: اللَّهُمَّ! إِنَّهُمَا ظَلَمَا ابْنَةَ نَبِيِّكَ حَقًّا، فَاشْدُدْ وَطَأَتَكَ عَلَيْهِمَا،

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

ثُمَّ خَرَجَتْ وَ حَمَلَهَا عَلِيٌّ عَلَى أَتَانٍ عَلَيْهِ كِسَاءٌ لَهُ حَمَلٌ، فَدَارَ بِهَا أَرْبَعِينَ صَبَاحًا فِي بُيُوتِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مَعَهَا، وَ هِيَ تَقُولُ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ! انصُرُوا اللَّهَ وَ ابْنَةَ نَبِيِّكُمْ،

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

وَ قَدْ بَايَعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ بَايَعْتُمُوهُ أَنْ تَمْنَعُوهُ وَ ذُرِّيَّتَهُ بِمَا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَ ذُرَارِيَّتَكُمْ، فَقَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَبْعِيكُمْ،

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

قَالَ: فَمَا أَعَانَهَا أَحَدٌ وَ لَا أَعَانَهَا وَ لَا نَصَرَهَا.

He (Abu Abdullah^{asws}) said, 'No one supported her^{asws}, nor responded to her^{asws}, nor helped her^{asws}'.

قَالَ: فَانْتَهَتْ إِلَى مُعَاذِ بْنِ جَبَلٍ فَقَالَتْ: يَا مُعَاذُ بْنُ جَبَلٍ! إِنِّي قَدْ جِئْتُكَ مُسْتَنْصِرَةً، وَ قَدْ بَايَعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى أَنْ تَنْصُرَهُ وَ ذُرِّيَّتَهُ وَ تَمْنَعُ بِمَا تَمْنَعُ مِنْهُ نَفْسَكَ وَ ذُرِّيَّتَكَ، وَ إِنْ أَبَا بَكْرٍ قَدْ غَصَبَنِي عَلَى فِدَاكَ وَ أَخْرَجَ وَكَيْلِي مِنْهَا،

He (Abu Abdullah^{asws}) said, 'She^{asws} ended up to Muaz Bin Jabal. She^{asws} said: 'O Muaz Bin Jabal! I^{asws} have come to you to seek help, and you had pledged allegiance to Rasool-Allah^{saww} upon (a condition) that you will help him^{saww} and his^{saww} offspring, and defend from what you would defend yourself and your offspring from, and Abu Bakr has usurped me^{asws} upon Fadak and expelled my^{asws} representative from it'.

قَالَ: فَمَعِيَ غَيْرِي؟ قَالَتْ: لَا، مَا أَجَابَنِي أَحَدٌ، قَالَ: فَأَيْنَ أَبْلُغُ أَنَا مِنْ نَصْرِكَ؟

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

قَالَ: فَخَرَجْتُ مِنْ عِنْدِهِ. وَ دَخَلَ ابْنُهُ، فَقَالَ: مَا جَاءَ بِابْنَةِ مُحَمَّدٍ إِلَيْكَ؟ قَالَ: جَاءَتْ تَطْلُبُ نُصْرَتِي عَلَى أَبِي بَكْرٍ فَإِنَّهُ أَخَذَ مِنْهَا فَدَكَ، قَالَ: فَمَا أَجَبْتَهَا بِهِ؟ قَالَ: قُلْتُ: وَ مَا يَنْبُغُ مِنْ نُصْرَتِي أَنَا وَحْدِي،

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

قَالَ: فَأَبَيْتُ أَنْ تَنْصُرَهَا؟ قَالَ: نَعَمْ، قَالَ: فَأَبِي شَيْءٍ قَالَتْ لَكَ؟ قَالَ: قَالَتْ لِي: وَ اللَّهُ لَا نَارِعُكَ الْفَصِيحَ مِنْ رَأْسِي حَتَّى أَرِدَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

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

قَالَ: فَقَالَ: أَنَا وَ اللَّهُ لَا نَارِعُكَ الْفَصِيحَ مِنْ رَأْسِي حَتَّى أَرِدَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، إِذْ لَمْ تُجِبْ ابْنَةَ مُحَمَّدٍ.

He (Abu Abdullah^{asws}) said, 'He said, 'I, by Allah^{azwj}, will not argue with you in clear language from my head until I return to Rasool-Allah^{saww}, when you did not answer the daughter^{asws} of Muhammad^{saww}'.

قَالَ: وَ خَرَجْتُ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا مِنْ عِنْدِهِ وَ هِيَ تَقُولُ: وَ اللَّهُ لَا أَكَلِمَكَ كَلِمَةً حَتَّى أَجْتَمَعَ أَنَا وَ أَنْتَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ انْصَرَفَتْ.

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ هَا: ائْتِي أَبَا بَكْرٍ وَحْدَهُ فَإِنَّهُ أَرْقُ مِنَ الْآخَرِ، وَ قَوْلِي لَهُ: ادْعَيْتَ مَجْلِسَ أَبِي وَ أَنْتَ حَلِيفَتُهُ وَ جَلَسْتَ مَجْلِسَهُ، وَ لَوْ كَانَتْ فَدَاكَ لَكَ تَمَّ اسْتَوْهَبْتُهَا مِنْكَ لَوْجِبَ رُدُّهَا عَلَيَّ،

Ali^{asws} said to her^{asws}: 'Go to Abu Bakr (when he is) alone, for he is kinder than the other one (Umar), and say to him: 'You claimed the seat of my^{asws} father^{saww}, and you are his^{saww}

caliph, and are seated in his^{saww} seat, and if Fadak was for you, then it must have been gifted to you, so it obligated that it be returned to me^{asws}'.

فَلَمَّا أَتَتْهُ وَ قَالَتْ لَهُ ذَلِكَ، قَالَ: صَدَقْتُ، قَالَ: فَدَعَا بِكِتَابٍ فَكَتَبَهُ لَهَا بِرَدِّ فَدَاكِ.

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

فَخَرَجَتْ وَ الْكِتَابَ مَعَهَا، فَلَقِيَهَا عُمَرُ فَقَالَ: يَا بِنْتُ مُحَمَّدٍ! مَا هَذَا الْكِتَابُ الَّذِي مَعَكَ؟ فَقَالَتْ: كِتَابٌ كَتَبَ لِي أَبُو بَكْرٍ بِرَدِّ فَدَاكِ، فَقَالَ: هَلُمِّيهِ إِلَيَّ،

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

فَأَبَتْ أَنْ تَدْفَعَهُ إِلَيْهِ، فَرَفَسَهَا بِرِجْلِهِ - وَ كَانَتْ عَلَيْهَا السَّلَامُ حَامِلَةً بِابْنِ اسْمُهُ: الْمُحْسِنُ فَأَسْقَطَتِ الْمُحْسِنَ مِنْ بَطْنِهَا، ثُمَّ لَطَمَهَا، فَكَأَنِّي أَنْظُرُ إِلَى قُرْطٍ فِي أُذُنِهَا جِيْنَ نَقَفَ، ثُمَّ أَخَذَ الْكِتَابَ فَخَرَقَهُ.

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

فَمَضَتْ وَ مَكَثَتْ حَمْسَةً وَ سَبْعِينَ يَوْمًا مَرِيضَةً مِمَّا ضَرَبَهَا عُمَرُ، ثُمَّ قُبِضَتْ.

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

فَلَمَّا حَضَرَتْهَا الْوَفَاةُ دَعَتْ عَلَيْهَا صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَتْ: إِنَّمَا تَضْمَنُ وَ إِلَّا أَوْصَيْتُ إِلَى ابْنِ الزُّبَيْرِ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَنَا أَضْمَنُ وَصِيَّتِكَ يَا بِنْتُ مُحَمَّدٍ،

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

قَالَتْ: سَأَلْتُكَ بِحَقِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَنَا مِتُّ أَنْ لَا يَشْهَدَانِي وَ لَا يُصَلِّيَا عَلَيَّ، قَالَ: فَلَكَ ذَلِكَ.

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

فَلَمَّا قُبِضَتْ صَلَوَاتُ اللَّهِ عَلَيْهَا، دَفَنَهَا لَيْلًا فِي بَيْتِهَا، وَ أَصْبَحَ أَهْلُ الْمَدِينَةِ يُرِيدُونَ حُضُورَ جَنَازَتِهَا، وَ أَبُو بَكْرٍ وَ عُمَرُ كَذَلِكَ، فَخَرَجَ إِلَيْهِمَا عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: مَا فَعَلْتَ يَا بِنْتَهُ مُحَمَّدٍ؟! أَحَدْتِ فِي جَهَارِهَا يَا أَنَا الْحَسَنُ؟

When she^{asws} passed away, he^{asws} buried her^{asws} at night, and in the morning the people of Al-Medina wanted to be present at her^{asws} funeral, and Abu Bakr and Umar were like that. Ali^{asws} came out to the two of them. They said to him^{asws}, 'What did you^{asws} do with the daughter^{asws} of Muhammad^{saww}? You^{asws} undertook regarding her^{asws} funeral, O Abu Al-Hassan^{asws}?'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: قَدْ وَ اللَّهِ دَفَنْتُهَا، قَالَا: فَمَا حَمَلَكَ عَلَى أَنْ دَفَنْتَهَا وَ لَمْ تُعَلِّمْنَا بِمَوْتِهَا؟ قَالَ: هِيَ أَمْرَتِي.

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

فَقَالَ عُمَرُ: وَ اللَّهِ لَقَدْ هَمَمْتُ بِنَبَشِهَا وَ الصَّلَاةَ عَلَيْهَا، فَقَالَ عَلِيُّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ: أَمَا وَ اللَّهِ مَا دَامَ قَلْبِي بَيْنَ جَوَانِحِي وَ ذُو الْفَقَارِ فِي يَدِي فَإِنَّكَ لَا تَصِلُ إِلَى نَبَشِهَا، فَأَنْتَ أَعْلَمُ،

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

فَقَالَ أَبُو بَكْرٍ: اذْهَبْ، فَإِنَّهُ أَحَقُّ بِهَا مِنَّا، وَ انصَرَفَ النَّاسُ.

Abu Bakr said, '(Let us) go, for he^{asws} is more rightful with her^{asws} than we are'. And the people dispersed".⁶⁸

40- وَ رَوَى الْعَلَامَةُ فِي كَشْكُولِهِ- الْمُنْسُوبِ إِلَيْهِ- عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قَالَ مَوْلَايَ جَعْفَرُ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَمَّا وَ لِي أَبُو بَكْرٍ بِنُ أَبِي قُحَافَةَ قَالَ لَهُ عُمَرُ: إِنَّ النَّاسَ عَبِيدُ هَذِهِ الدُّنْيَا لَا يُرِيدُونَ عَيْرَهَا، فَاذْهَبْ عَنْ عَلِيٍّ وَ أَهْلِ بَيْتِهِ الْحُمُسَ، وَ الْفَيْءَ، وَ فَدَكَ، فَإِنَّ شِيعَتَهُ إِذَا عَلِمُوا ذَلِكَ تَرَكُوا عَلِيًّا وَ أَقْبَلُوا إِلَيْكَ رَغْبَةً فِي الدُّنْيَا وَ إِيثَاراً وَ مُحَابَاةً عَلَيْهَا،

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

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

فَفَعَلَ أَبُو بَكْرٍ ذَلِكَ وَ صَرَفَ عَنْهُمْ جَمِيعَ ذَلِكَ.

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

فَلَمَّا قَامَ- أَبُو بَكْرٍ بِنُ أَبِي قُحَافَةَ- أَمَرَ مُنَادِيَهُ: مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ (ص) دَيْنٌ أَوْ عِدَّةٌ فَلْيَأْتِنِي حَتَّى أَقْضِيَهُ، وَ أَنْجَزَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ وَ لِجَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيَّ.

⁶⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 39

When Abu Bakr Bin Abu Quhafa stood, he instructed his caller (to call out), 'One who had any debts for him with Rasool-Allah^{saww} or any equipment, so let him come to me, until I fulfil it!' And he fulfilled for Jabir Bin Abdullah and for Jabir Bin Abdullah Al-Bajali.

قَالَ: [قَالَ] عَلِيٌّ عَلَيْهِ السَّلَامُ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: صِرِّي إِلَى أَبِي بَكْرٍ وَ ذَكِّرِيهِ فَدَكَاً، فَصَارَتْ فَاطِمَةُ إِلَيْهِ وَ ذَكَرَتْ لَهُ فَدَكَاً مَعَ الْخُمْسِ وَ الْفَيْءِ، فَقَالَ: هَاتِي بَيْتَةً يَا بِنْتَ رَسُولِ اللَّهِ.

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

فَقَالَتْ: أَمَا فَدَكُ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيَّ نَبِيَّهُ فُرَّانًا يَأْمُرُ فِيهِ بِأَنْ يُؤْتِيَنِي وَ وُلْدِي حَقِّي، قَالَ اللَّهُ تَعَالَى: فَآتِ ذَا الْقُرْبَى حَقَّهُ فَبُكِنْتُ أَنَا وَ وُلْدِي أَقْرَبَ الْخَلَائِقِ إِلَى رَسُولِ اللَّهِ (ص) فَفَخَلَنِي وَ وُلْدِي فَدَكَاً،

She^{asws} said: 'As for Fadak, Allah^{azwj} Mighty and Majestic Revealed Quran unto His^{azwj} Prophet^{saww} for the matter of his^{saww} 'Fey', and I^{asws} and my^{asws} children would get my^{asws} right. Allah^{azwj} the Exalted Said: **'Therefore, give to the near of kin his due, [30:38].** So, I^{asws} and my^{asws} children are the nearest of the people to Rasool-Allah^{saww} (in kinship), so release Fadak for me^{asws} and my^{asws} children'.

فَلَمَّا نَلَا عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ: وَ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا حَقُّ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ؟

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

فَأَنْزَلَ اللَّهُ تَعَالَى: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ، فَقَسَمَ الْخُمْسَ عَلَى خَمْسَةِ أَقْسَامٍ،

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

فَقَالَ: مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ

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

فَمَا لِلَّهِ فَهُوَ لِرَسُولِهِ، وَ مَا لِرَسُولِ اللَّهِ فَهُوَ لِذِي الْقُرْبَى، وَ نَحْنُ ذُو الْقُرْبَى. قَالَ اللَّهُ تَعَالَى: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Thus, whatever is for Allah^{azwj}, so it is for His^{azwj} Rasool^{saww}, and whatever is for Rasool-Allah^{azwj}, so it is for the near of kin, and we^{asws} are the near of kin. Allah^{azwj} the Exalted Said: **'Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].**

فَنظَرَ أَبُو بَكْرٍ بْنُ أَبِي قُحَافَةَ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَقَالَ: مَا تَقُولُ؟ فَقَالَ عُمَرُ: وَمَنِ الْيَتَامَى وَالْمَسَاكِينُ وَالْأَبْنَاءُ السَّبِيلِ؟

Abu Bakr Bin Abu Quhafa looked at Umar Bin Al-Khattab and said, 'What are you saying?' Umar said, 'And who are the orphans, and the needy and the wayfarers?'

فَقَالَتْ فَاطِمَةُ (ع): الْيَتَامَى الَّذِينَ يَأْتُمُونَ بِاللَّهِ وَبِرَسُولِهِ وَبِذِي الْقُرْبَى، وَالْمَسَاكِينُ الَّذِينَ أَسْكَنُوا مَعَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَبْنَاءُ السَّبِيلِ الَّذِينَ يَسْتَلِكُ مَسَلِكَهُمْ.

(Syeda) Fatima^{asws} said: 'The orphans are those orphaned being with Allah^{azwj} and His^{azwj} Rasool^{saww} and with the near of kin, and the needy are those who are dwelling with them^{asws} in the world and the Hereafter, and the wayfarer are those who travel their^{asws} ways'.

قَالَ عُمَرُ: فَإِذَا الْخُمْسُ وَالْفَيْءُ كُلُّهُ لَكُمْ وَلِمَوْلِيكُمْ وَأَشْيَاعِكُمْ!؟

Umar said, 'So, then the Khums, and the 'Fey', all of it is for you^{asws} and for your^{asws} friends, and your^{asws} Shias?!'

فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: أَمَا فَدَاكَ فَأَوْجَبَهَا اللَّهُ لِي وَلِوَلَدِي دُونَ مَوْلَانَا وَشِبَعَيْنَا، وَأَمَّا الْخُمْسُ فَقَسَمَهُ اللَّهُ لَنَا وَلِمَوْلَانَا وَأَشْيَاعِنَا كَمَا يُثْرَأُ فِي كِتَابِ اللَّهِ.

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

قَالَ عُمَرُ: فَمَا لِسَائِرِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالتَّابِعِينَ بِإِحْسَانٍ؟

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

قَالَتْ فَاطِمَةُ: إِنْ كَانُوا مَوْلَانَا وَمِنْ أَشْيَاعِنَا فَلَهُمُ الصَّدَقَاتُ الَّتِي قَسَمَهَا اللَّهُ وَأَوْجَبَهَا فِي كِتَابِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ .. إِلَى آخِرِ الْقِصَّةِ،**

(Syeda) Fatima^{asws} said: 'If they were our^{asws} friends and from our^{asws} Shias, for them would be the charities which Allah^{azwj} has Appportioned and Obligated in His^{azwj} Book. Allah^{azwj} Mighty and Majestic Said: **'But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, [9:60] - up to the end of the story'.**

قَالَ عُمَرُ: فَدَاكَ لِكَ حَاصَّةً وَالْفَيْءُ لَكُمْ وَلِأَوْلِيَاتِكُمْ؟ مَا أَحْسَبُ أَصْحَابَ مُحَمَّدٍ يَرْضَوْنَ بِهَذَا!!

Umar said, 'Fadak is for you^{asws} in particular, and the 'Fey' is for you^{asws} and for your^{asws} friends? The companions of Muhammad^{saww} will not be pleased with this!!'

قَالَتْ فَاطِمَةُ: فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ رَضِيَ بِذَلِكَ، وَ رَسُولُهُ رَضِيَ بِهِ، وَ قَسَمَ عَلَى الْمَوْلَاةِ وَ الْمُتَابِعَةِ لَا عَلَى الْمُعَادَاةِ وَ الْمُخَالَفَةِ، وَ مَنْ عَادَانَا فَقَدْ عَادَى اللَّهَ، وَ مَنْ خَالَفَنَا فَقَدْ خَالَفَ اللَّهَ، وَ مَنْ خَالَفَ اللَّهَ فَقَدْ اسْتَوْجَبَ مِنَ اللَّهِ الْعَذَابَ الْأَلِيمَ وَ الْعِقَابَ الشَّدِيدَ فِي الدُّنْيَا وَ الْآخِرَةِ.

(Syeda) Fatima^{asws} said: ‘But Allah^{azwj} Mighty and Majestic is Pleased with that, and His^{azwj} Rasool^{saww} was pleased with it, and distributed upon the friends and the followers and not upon the enemies and the adversaries, and one who is inimical to us^{asws} so he has been inimical to Allah^{azwj}, and one who opposes us^{asws} so he has opposed Allah^{azwj}, and one who opposes Allah^{azwj}, so he has Obligated the painful Punishment from Allah^{azwj} and the severe penalty in the world and the Hereafter’.

فَقَالَ عُمَرُ: هَاتِي بَيِّنَةً يَا بِنْتَ مُحَمَّدٍ عَلَى مَا تَدَّعِينَ!؟

Umar said, ‘Can you^{asws} give me proof, O daughter^{asws} of Muhammad^{saww}, upon what you^{asws} are claiming?’

فَقَالَتْ فَاطِمَةُ (ع): قَدْ صَدَّقْتُمْ جَابِرَ بْنَ عَبْدِ اللَّهِ وَ حَرِيرَ بْنَ عَبْدِ اللَّهِ وَ لَمْ تَسْأَلُوهُمَا الْبَيِّنَةَ! وَ بَيَّنَّتِي فِي كِتَابِ اللَّهِ،

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

فَقَالَ عُمَرُ: إِنَّ جَابِرًا وَ حَرِيرًا ذَكَرَا أَمْرًا هَيِّنًا، وَ أَنْتِ تَدَّعِينَ أَمْرًا عَظِيمًا يَقَعُ بِهِ الرِّدَّةُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ!.

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

فَقَالَتْ عَلَيْهَا السَّلَامُ: إِنَّ الْمُهَاجِرِينَ بِرَسُولِ اللَّهِ وَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ هَاجَرُوا إِلَى دِينِهِ، وَ الْأَنْصَارُ بِالْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ وَ بِذِي الْقُرْبَى أَحْسَنُوا، فَلَا هِجْرَةَ إِلَّا لِلنِّبَا، وَ لَا نُصْرَةَ إِلَّا لَنَا، وَ لَا اتِّبَاعَ إِلَّا بِإِحْسَانٍ إِلَّا بِنَا، وَ مَنْ ارْتَدَّ عَنَّا فِإِلَى الْجَاهِلِيَّةِ.

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

فَقَالَ لَهَا عُمَرُ: دَعِينَا مِنْ أَنْبَاطِكَ، وَ أَحْضِرِينَا مَنْ يَشْهَدُ لَكَ بِمَا تَقُولِينَ!!.

Umar said to her^{asws}, ‘Leave us from your^{asws} falsities, and presented to us ones who can testify for you^{asws} with what you are saying!!’

فَبَعَثَتْ إِلَى عَلِيِّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ أُمِّ أَيْمَنَ وَ أَسْمَاءَ بِنْتِ عُمَيْسٍ - وَ كَانَتْ تَحْتَ أَبِي بَكْرٍ بِنِ أَبِي قُحَافَةَ - فَأَقْبَلُوا إِلَى أَبِي بَكْرٍ وَ شَهِدُوا لَهَا بِجَمِيعِ مَا قَالَتْ وَ ادَّعَتْهُ.

She^{asws} sent for Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Umm Ayman^{ra}, and Asma Bint Umayy – and she was under (married to) Abu Bakr Bin Abi Quhafa – and they came to Abu Bakr and testified for her^{asws} in their entirety of what she^{asws} said and claimed.

فَقَالَ: أَمَّا عَلِيٌّ فَزَوْجُهَا، وَأَمَّا الْحَسَنُ وَالْحُسَيْنُ ابْنَاهَا، وَأَمَّا أُمُّ أَيْمَنَ فَمَوْلَاهَا، وَأَمَّا أَسْمَاءُ بِنْتُ عُمَيْسٍ فَقَدْ كَانَتْ تَحْتَ جَعْفَرِ ابْنِ أَبِي طَالِبٍ فَيَوْمَ تَشْهَدُ لِي بِهَاشِمٍ، وَقَدْ كَانَتْ تَخْدُمُ فَاطِمَةَ، وَكُلُّ هَؤُلَاءِ يَجْرُونَ إِلَيَّ أَنْفُسِهِمْ!.

He said, 'As for Ali^{asws}, he^{asws} is her^{asws} husband, and as for Al-Hassan^{asws} and Al-Husayn^{asws}, (they^{asws} are) her^{asws} sons^{asws}, and as for Umm Ayman^{ra}, she^{ra} is her^{asws} maid, and as for Asma Bint Umays, so she had been under (married to) Ja'far^{asws} Bin Abu Talib^{asws}, therefore she is testifying for the Clan of Hashim^{as}, and she used to serve (Syeda) Fatima^{asws}, and all of them, are dragging to themselves!'

فَقَالَ عَلِيٌّ (ع): أَمَّا فَاطِمَةُ فَبَضْعَةٌ مِنْ رَسُولِ اللَّهِ (ص)، وَمَنْ آدَاهَا فَقَدْ آذَى رَسُولَ اللَّهِ (ص)، وَمَنْ كَذَّبَهَا فَقَدْ كَذَّبَ رَسُولَ اللَّهِ، وَأَمَّا الْحَسَنُ وَالْحُسَيْنُ فَابْنَا رَسُولِ اللَّهِ (ص) وَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، مَنْ كَذَّبَهُمَا فَقَدْ كَذَّبَ رَسُولَ اللَّهِ (ص) إِذْ كَانَ أَهْلُ الْجَنَّةِ صَادِقِينَ،

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

وَأَمَّا أَنَا فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنِّي وَأَنَا مِنْكَ، وَأَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ، وَالرَّادُ عَلَيْكَ هُوَ الرَّادُ عَلَيَّ، وَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَاكَ فَقَدْ عَصَانِي،

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

وَأَمَّا أُمُّ أَيْمَنَ فَقَدْ شَهِدَتْ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْجَنَّةِ، وَدَعَا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ وَدُرَيْبِهَا.

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

قَالَ عُمَرُ: أَنْتُمْ كَمَا وَصَفْتُمْ أَنْفُسَكُمْ، وَلَكِنْ شَهَادَةُ الْجَارِ إِلَى نَفْسِهِ لَا تُقْبَلُ.

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

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِذَا كُنَّا كَمَا نَحْنُ كَمَا نَعْرِفُونَ وَ لَا تُنْكِرُونَ، وَ شَهَادَتُنَا لِأَنْفُسِنَا لَا تُقْبَلُ، وَ شَهَادَةُ رَسُولِ اللَّهِ لَا تُقْبَلُ، فَ إِنَّا لِلَّهِ وَإِنَّا لِلَّهِ رَاجِعُونَ، إِذَا دَعَيْنَا لِأَنْفُسِنَا تَسْأَلُنَا الْبَيِّنَةَ!؟

Ali^{asws} said: 'When we were just as we are being introduced as, and are not being denied, and our^{asws} testimonies are not acceptable, and testimony of Rasool-Allah^{saww} is not being accepted, so **We are for Allah and we are returning to Him [2:156]**. When we^{asws} claim for ourselves you are asking for the proof?!

فَمَا مِنْ مُعِينٍ يُعِينُ، وَ قَدْ وَبَّئْتُمْ عَلَى سُلْطَانِ اللَّهِ وَ سُلْطَانِ رَسُولِهِ، فَأَخْرَجْتُمُوهُ مِنْ بَيْتِهِ إِلَى تَبْتِ عَيْرِهِ مِنْ غَيْرِ تَبَيَّنَةٍ وَ لَا حُجَّةٍ: وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

So there is no assistant to assist, and you have leapt upon the Authority of Allah^{azwj}, and authority of His^{azwj} Rasool^{saww}, so you have expelled it from his^{saww} house to the house of others from without any proof nor any argument: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**’.

ثُمَّ قَالَ لِقَاطِمَةَ: انْصَرِي حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ

Then he^{asws} said to (Syeda) Fatima^{asws}: ‘Leave, **until Allah Judges between us, and He is the best of the Judges [7:87]**’.

قَالَ الْمُفَضَّلُ: قَالَ مَوْلَايَ جَعْفَرٌ عَلَيْهِ السَّلَامُ: كُلُّ ظَلَامَةٍ حَدَّثَتْ فِي الْإِسْلَامِ أَوْ تَحَدَّثَتْ، وَ كُلُّ دَمٍ مَسْفُوكٍ حَرَامٍ، وَ مُنْكَرٌ مَشْهُورٌ، وَ أَمْرٌ غَيْرٌ تَحْمُودٌ، فَوَزُرُهُ فِي أَعْنَاقِهِمَا وَ أَعْنَاقِ مَنْ شَايَعَهُمَا أَوْ تَابَعَهُمَا وَ رَضِيَ بِوِلَايَتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ.

Al-Mufazzal said, ‘My Master^{asws} Ja’far^{asws} said: ‘Every injustice innovated in Al-Islam, or will be innovated, and every blood spilt unlawfully, and evil spread, and a matter un-praiseworthy, so its burden is in both of their necks (Abu Bakr and Umar), and necks of the ones adhering to them, or following them, and is pleased with their governance, up to the Day of Qiyamah”⁶⁹.

41- قب: فِي كِتَابِ أَحْبَابِ الْخُلَفَاءِ: أَنَّ هَارُونَ الرَّشِيدَ كَانَ يَقُولُ لِمُوسَى بْنِ جَعْفَرٍ: خُذْ فَدَاكَ حَتَّى أُرَدَّهَا إِلَيْكَ، فَيَأْتِي حَتَّى أَلْحَ عَلَيْهِ، فَقَالَ عَلَيْهِ السَّلَامُ: لَا آخِذُهَا إِلَّا بِحُدُودِهَا، قَالَ: وَ مَا حُدُودُهَا؟

(The book) ‘Manaqib’ of Ibn Shehr Ashub – In the book Akhbar Al-Khulafa’a – Haroun Al-Rasheed said to Musa^{asws} Bin Ja’far^{asws}, ‘Take (the estate of) Fadak until it is returned to you^{asws}’. But, he^{asws} refused until he insisted upon him^{asws}. He^{asws} said: ‘I^{asws} will not take it except with its boundaries’. He said, ‘And what are its boundaries?’

قَالَ: إِنَّ حَدْدَهَا لَمْ تَرُدَّهَا. قَالَ: بِحَقِّ جَدِّكَ إِلَّا فَعَلْتُ. قَالَ: أَمَّا الْحُدُّ الْأَوَّلُ فَعَدَنُ، فَتَغَيَّرَ وَجْهُ الرَّشِيدِ وَ قَالَ: إِيهَاءُ.

He^{asws} said: ‘If I^{asws} were to (specify) its boundaries, you will not return it’. He said, ‘By the right of your^{asws} grandfather^{saww}, only do it’. He^{asws} said: ‘As for the first boundary, it is Aden’. The face of Al-Rasheed changed, and he said, ‘Oh!’

قَالَ: وَ الْحُدُّ الثَّانِي سَمَرْقَنْدُ، فَأَزْبَدَ وَجْهُهُ. قَالَ: وَ الْحُدُّ الثَّلَاثُ إِفْرِيقِيَّةُ، فَاسْوَدَّ وَجْهُهُ وَ قَالَ: هَنِيهْ هِيَهْ!. قَالَ: وَ الرَّابِعُ سَيْفُ الْبَحْرِ مَا يَلِي الْخَزَرَ وَ إِزْمِينِيَّةَ.

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

⁶⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 40

قَالَ الرَّشِيدُ: فَلَمْ يَبْقَ لَنَا شَيْءٌ، فَتَحَوَّلَ إِلَى مَجْلِسِي. قَالَ مُوسَى: قَدْ أَعْلَمْتُكَ أَنِّي إِنْ حَدَدْتُهَا لَمْ تَرُدَّهَا، فَعِنْدَ ذَلِكَ عَزَمَ عَلَى قَتْلِهِ.

Al-Rasheed said, 'Then there does not remain anything for us, and you^{asws} would come to be in my seat'. Musa^{asws} said: 'I^{asws} had let you know that if I^{asws} were to specify its boundaries, you will not return it'. At that he was determined upon killing him^{asws}'.

وَ فِي رِوَايَةِ ابْنِ أَسْبَاطٍ أَنَّهُ قَالَ: أَمَّا الْحُدُّ الْأَوَّلُ فَعَرِيشُ مِصْرَ، وَ الثَّانِي: دَوْمَةُ الْجَنْدَلِ، وَ الثَّلَاثُ: أُحُدٌ، وَ الرَّابِعُ: سَيْفُ الْبَحْرِ، فَقَالَ: هَذَا كُلُّهُ هَذِهِ الدُّنْيَا!

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

فَقَالَ (ع): هَذَا كَانَ فِي أَيَّدِي الْيَهُودِ بَعْدَ مَوْتِ أَبِي هَالَةَ فَأَقَاءَهُ اللَّهُ وَ رَسُولُهُ بِأَلَا حَيْلٍ وَ لَا رِكَابٍ، فَأَمَرَهُ اللَّهُ أَنْ يَدْفَعَهُ إِلَى فَاطِمَةَ (ع).

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

بَيَّانٌ: هَذَانِ التَّحْدِيدَانِ خِلَافُ الْمَشْهُورِ بَيْنَ اللَّعَوِيِّينَ، قَالَ الْفَيْرُوزَابَادِيُّ: فَذَلِكَ مَوْضِعٌ بِحَيْبَرِ.

Explanation (of Majlisi) – These two specifications of boundaries are different to the well-known between the linguists. Al-Feyrozabady said, 'Fadak is a place near Khyber'⁷⁰

42 كَشَفَ: رَوَى الْمُجَمِّدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ، السَّادِسُ: مُسْتَلِيمٌ مِنْ رِوَايَةِ جُوَيْرِيَةَ بِنِ اسْمَاءَ عَنْ مَالِكٍ وَ عَنْ عَائِشَةَ بِطَوِيلٍ: أَنَّ فَاطِمَةَ (ع) سَأَلَتْ أَبَا بَكْرٍ أَنْ يَنْعِمَ لَهَا مِيرَاثَهَا.

(The book) 'Kashf Al Ghumma'— It is reported by Al Humeydi in (the book) 'Al Jam'a Bayn Al Sahiheyn', Muslim, from report of Juweyria Bin Asma'a, from Malik, and from Ayesha with its length,

~~'(Syeda) Fatima^{asws} asked Abu Bakr to distribute her^{asws} inheritance to her^{asws}'.~~

~~وَ فِي رِوَايَةٍ أُخْرَى: أَنَّ فَاطِمَةَ (ع) وَ الْعَبَّاسَ أُتِيَا أَبَا بَكْرٍ.. يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ هُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَاكٍ وَ سَهْمَهُ مِنْ حَيْبَرِ،~~

~~And in another report, "(Syeda) Fatima^{asws} and Al Abbas both came to Abu Bakr seeking their inheritances from Rasool Allah^{saww}, and on that day seeking his^{saww} land from Fadak, and his^{saww} share from Khyber.~~

~~فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَالَ: لَا تُورِثُ مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ، وَ إِنِّي وَ اللَّهُ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ.~~

⁷⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 41

~~Abu Bakr said, 'I heard Rasool Allah^{sawww} saying: 'We (Prophets^{as}) do not get inherited, whatever we^{asws} leave is charity. But rather, Progeny^{asws} of Muhammad^{asws} consume from this wealth', and by Allah^{azwj}, I do not leave any matter I have seen Rasool Allah^{sawww} doing except I do it (as well).'~~

~~زَادَ فِي رِوَايَةِ صَالِحِ بْنِ كَيْسَانَ: إِنِّي أَخَشَى أَنْ تَرَكَتُ شَيْئاً مِنْ أَمْرِ أَنْ أُبَيِّعَ.~~

~~There is an increase in the report of Salih Bin Kaysan, '(Abu Bakr said), 'I fear to leave out anything from his^{sawww} matters to be nullified'.~~

~~قَالَ: فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَالْعَبَّاسُ فَتَلَبَّاهُ عَلَيْهَا عَلِيٌّ.~~

~~He said, 'As for his^{sawww} charity as Al Medina, Umar handed it over to Ali^{asws} and Al Abbas, and Ali^{asws} overcame upon it.~~

~~وَأَمَّا نُيُوزُ وَ فَدَاكُ فَأَسَدَتْهُمَا عُمَرُ، وَقَالَ: هُمَا صَدَقَتُهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَتْ لِطُغْرَيْبِ بْنِ تَعْرُوهُ وَ نَوَائِبِهِ وَ أَمْرُهُمَا إِلَى مَنْ وَوَلِي الْأَمْرِ. قَالَ: فَهُمَا عَلَى ذَلِكَ الْيَوْمِ.~~

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

~~قَالَ عُمَرُ صَالِحٍ فِي رِوَايَةِ أَبِي بَكْرٍ: فَهَجَرْتَهُ فَاطِمَةُ فَلَمْ تُكَلِّمُهُ فِي ذَلِكَ حَتَّى مَاتَتْ، فَدَفَنَهَا عَلِيٌّ عَلَيْهِ السَّلَامُ لَيْلًا وَ لَمْ يُؤَدِّنْ بِهَا أَبَا بَكْرٍ.~~

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

~~قَالَ: وَ كَانَ لِعَلِيٍّ وَجْهٌ مِنَ النَّاسِ سَيَّأَةً فَاطِمَةَ فَلَمَّا تُؤَبِّثُ فَاطِمَةُ انصَرَفَتْ وَ مَوَّهَ النَّاسِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ تَكَلَّفَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَ آتَاهُ] سِتَّةَ أَشْهُرٍ ثُمَّ تُؤَبِّثُ.~~

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

~~فَقَالَ رَجُلٌ لِلزُّهْرِيِّ: فَلِمَ بَيَّاعَهُ عَلِيٌّ سِتَّةَ أَشْهُرٍ؟ قَالَ: لَا وَاللَّهِ، وَ لَا أَحَدٌ مِنْ بَنِي هَاشِمٍ حَتَّى بَايَعَهُ عَلِيٌّ.~~

~~A man said to Al Zuhry, 'So why didn't Ali^{asws} pledge allegiance to him for six months?' He said, 'No, by Allah^{azwj}, and neither did anyone from the Clan of Hashim^{as} until Ali^{asws} pledged allegiance'.~~

~~فِي حَدِيثٍ عُرْوَةَ: فَلَمَّا رَأَى عَلِيٌّ عَلَيْهِ السَّلَامُ انْتِزَافَ وُجُوهِ النَّاسِ عَنْهُ صَرَخَ إِلَى مُصَاحِبَةِ أَبِي بَكْرٍ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: انْتَبِهْنَا وَ لَا تَأْتِنَا مَعَكَ بِأَحَدٍ، وَ كَرِهَ أَنْ يَأْتِيَهُ عُمَرُ لِمَا عَلِمَ مِنْ شِدَّةِ عُمَرَ.~~

~~In a Hadeeth of Urwah, 'When Ali^{asws} saw the faces of the people turning away from him^{asws}, he^{asws} decided to reconcile with Abu Bakr. He^{asws} sent a message to Abu Bakr: 'Come to us (Clan of Hashim^{as}), and do not come having anyone (else) with you', and he^{asws} dislike Umar coming to him^{asws} due to what he^{asws} knew from the harshness of Umar.~~

~~فَقَالَ عُمَرُ: لَا تَأْتِنَعُمْ وَ هَذَاكَ. فَقَالَ أَبُو بَكْرٍ: وَ اللَّهُ لَا آتِيَنَّهُمْ وَ حِدِّي، مَا عَسَى أَنْ يَصْنَعُوا بِي؟! فَأَطْلَقَ أَبُو بَكْرٍ فَدَخَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَ قَدْ جَمَعَ بَنِي هَاشِمٍ عِنْدَهُ،~~

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

~~فَقَامَ عَلِيٌّ فَحَمِدَ اللَّهَ وَ اتَّقَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَلَمْ يَمْنَعْنَا أَنْ نُبَايَعَكَ يَا أَبَا بَكْرٍ إِنْ كَارَ لِفَضِيلَتِكَ وَ لَا نَعَاَسَةَ عَلَيْكَ بِخَيْرِ سَائِرَةِ اللَّهِ إِلَيْكَ، وَ لَكِنَّا كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ حَقًّا، فَاسْتَبَدَّوْهُمُ عَلَيْنَا.. ثُمَّ ذَكَرَ قُرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ حَقَّهُمْ ..~~

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

~~فَلَمْ يَزَلْ عَلِيٌّ عَلَيْهِ السَّلَامُ يَذْكُرُ حَقِّي بِحُكْمِ أَبِي بَكْرٍ وَ صَمَتَ عَلِيٌّ، وَ تَشَهَّدَ أَبُو بَكْرٍ فَحَمِدَ اللَّهَ وَ اتَّقَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَوَ اللَّهُ لَعَرَابَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَحَبُّ إِلَيَّ أَنْ أُصِلَ مِنْ قُرَابَتِي.~~

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

~~وَ لِيَّ وَ لِلَّهِ مَا لَكَأَنَّ فِي هَذِهِ الْأَمْوَالِ الَّتِي كَانَتْ بَيْنِي وَ بَيْنَكُمْ عَنِ الْخَيْرِ، وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَا نُورَثُ مَا تَرَكَنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ (ص) فِي هَذَا الْمَالِ، وَ لِيَّ وَ لِلَّهِ لَا أَدْعُ أُمَّرًا صَنَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَّا صَنَعْتُهُ إِنْ شَاءَ اللَّهُ.~~

~~And by Allah^{azwj}, I was not deficient regarding this wealth which was between me and you from the good, but I have heard Rasool Allah^{sawww} saying: 'We (Prophets^{as}) do not get inherited, whatever we^{as} leave is charity, but rather the Progeny^{asws} of Muhammad^{sawww} are consuming from this wealth, and by Allah^{azwj}, I will not leave any matter Rasool Allah^{sawww} had done except and I shall do it, if Allah^{azwj} so Desires'.~~

~~وَ قَالَ عَلِيٌّ: مَوْعِدُكَ لِلْبَيْعَةِ النَّشِئَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ أَقْبَلَ عَلَى النَّاسِ يُعْذِرُ عَلِيًّا بِبَعْضِ مَا اخْتَدَرَ بِهِ، ثُمَّ قَامَ عَلِيٌّ فَخَطَّمُ مِنْ حَقِّي أَبِي بَكْرٍ وَ ذَكَرَ فَضِيلَتَهُ وَ سَائِقَتَهُ، ثُمَّ قَامَ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ،~~

And Ali^{asws} said: ‘Your appointment for the allegiance is the evening. When Abu Bakr had prayed Al Zohr Salat, he turned towards the people excusing Ali^{asws} with part of what he excused with it. Then Ali^{asws} stood up and magnified from the rights of Abu Bakr, and mentioned his merits and his precedence. Then Abu Bakr stood up, and he^{asws} pledged allegiance to him.

فَأَقْبَلَ النَّاسُ عَلَيَّ فَقَالُوا: أَصَبْتَ وَأَحْسَنْتَ، وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ بِالْمَعْرُوفِ .. هَذَا آخِرُ مَا ذَكَرَهُ الْهُمَيْدِيُّ.

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

Notes –

وَقَوْلُ عَلِيٍّ عَلَيْهِ السَّلَامُ: كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ حَقًّا فَاسْتَبَدَدْتُمْ عَلَيْنَا.

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

رَوَى ابْنُ بَابُوَيْهٍ مَرْفُوعًا إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: لَمَّا نَزَلَتْ: فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ! لَكَ فَدَاكُ.

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

وَعَنْ عَطِيَّةَ قَالَ: لَمَّا نَزَلَتْ: فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ، دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَأَعْطَاهَا فَدَاكُ.

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

وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (ع) قَالَ: أُقْطِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَدَاكُ.

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

وَعَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَعْطَى فَاطِمَةَ (ع) فَدَاكُ؟

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

قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَفَّهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ، فَأَعْطَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقَّهَا.

⁷¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 42

He^{asws} said: 'Rasool-Allah^{saww} had consecrated it (Waqf). Allah^{azwj} Blessed and Exalted Revealed: **Therefore, give to the near of kin his due, [30:38]**, so Rasool-Allah^{saww} gave her^{asws}, her^{asws} right'.

قُلْتُ: رَسُولُ اللَّهِ (ص) أَعْطَاهَا؟ قَالَ: بَلَى اللَّهُ تَبَارَكَ وَ تَعَالَى أَعْطَاهَا.

I said, 'Rasool-Allah^{saww} gave it to her^{asws}?' He^{asws} said: 'But, Allah^{azwj} Blessed and Exalted Gave it to her^{asws}'.

و رُوِيَ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ جَاءَتْ إِلَى أَبِي بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَتْ: يَا أَبَا بَكْرٍ! مَنْ يَرِثُكَ إِذَا مِتُّ؟ قَالَ: أَهْلِي وَ وُلْدِي، قَالَتْ: فَمَا لِي لَا أَرِثُ رَسُولَ اللَّهِ (ص)؟.

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

قَالَ: يَا بِنْتُ رَسُولِ اللَّهِ! إِنَّ النَّبِيَّ لَا يُورَثُ، وَ لَكِنْ أَنْفِقُ عَلَى مَنْ كَانَ يُنْفِقُ عَلَيْهِ رَسُولُ اللَّهِ، وَ أُعْطِيَ مَا كَانَ يُعْطِيهِ. قَالَتْ: وَ اللَّهُ لَا أُكَلِّمُكَ بِكَلِمَةٍ مَا حَيْثُ، فَمَا كَلَّمْتُهُ حَتَّى مَاتَتْ.

He said, 'O daughter^{asws} of Rasool-Allah^{saww}! The Prophet^{as} cannot be inherited, but I shall spend upon the ones Rasool-Allah^{saww} used to spend upon, and give what he^{saww} used to give'. She^{asws} said: 'By Allah^{azwj}! I^{asws} will not speak to you with a word for as long as I^{asws} live', and she^{asws} did not speak to him until she^{asws} passed away'.

و قِيلَ: جَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ إِلَى أَبِي بَكْرٍ فَقَالَتْ: أُعْطِنِي مِيرَاثِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. قَالَ: إِنَّ الْأَنْبِيَاءَ لَا تُورَثُ مَا تَرَكَوهُ فَهَوُا صَدَقَةً، فَرَجَعَتْ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ فَقَالَ: ارْجِعِي فَقُولِي: مَا شَأْنُ سُلَيْمَانَ عَلَيْهِ السَّلَامُ وَ وَرِثَ دَاوُدَ عَلَيْهِ السَّلَامُ، وَ قَالَ زَكَرِيَّا: فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ! فَأَبَوْا وَ أَبِي.

And it is said, '(Syeda) Fatima^{asws} came to Abu Bakr and said: 'Give me^{asws} my inheritance from Rasool-Allah^{saww}'. He said, 'The Prophets do not get inherited, whatever he^{saww} left is charity'. She^{asws} referred to Ali^{asws}. He^{asws} said: 'Return and said: 'What was the occupation of Suleyman^{as} and he^{as} had inherited Dawood^{as}? Abd Zakariya^{as} said: **therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]!**?' They refused and he refused'.

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّ أَبَا بَكْرٍ قَالَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: النَّبِيُّ (ص) لَا يُورَثُ، قَالَتْ: قَدْ وَرِثَ سُلَيْمَانُ دَاوُدَ، وَ قَالَ زَكَرِيَّا: فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ، فَتَحَنَّنَ أَقْرَبُ إِلَى النَّبِيِّ مِنْ زَكَرِيَّا إِلَى يَعْقُوبَ.

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

وَعَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ عَلِيٌّ (ع) لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: انْطَلِقِي فَاطَلِي مِيرَاثِكَ مِنْ أَبِيكَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلِّمْ. فَجَاءَتْ إِلَى أَبِي بَكْرٍ فَقَالَتْ: أُعْطِنِي مِيرَاثِي مِنْ أَبِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلِّمْ.

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

قَالَ: النَّبِيُّ (ص) لَا يُورَثُ، فَقَالَتْ: أَمْ لَمْ يَرِثْ سُلَيْمَانُ دَاوُدَ؟! فَغَضِبَ وَ قَالَ: النَّبِيُّ لَا يُورَثُ،

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

فَقَالَتْ عَلَيْهَا السَّلَامُ: أَمْ لَمْ يَثَلْ زَكَرِيَّا: فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ؟. فَقَالَ: النَّبِيُّ لَا يُورَثُ.

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

فَقَالَتْ عَلَيْهَا السَّلَامُ: أَمْ لَمْ يَثَلْ: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ؟! فَقَالَ: النَّبِيُّ لَا يُورَثُ.

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

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ تَطْلُبُ فَدَاكَ، فَقَالَ أَبُو بَكْرٍ: إِنِّي لَأَعْلَمُ- إِنْ شَاءَ اللَّهُ- أَنَّكَ لَنْ تَقُولِي إِلَّا حَقًّا، وَ لَكِنْ هَاتِي بَيِّنَتِكَ، فَجَاءَتْ بِعَلِيِّ عَلَيْهِ السَّلَامُ فَشَهِدَ، ثُمَّ جَاءَتْ بِأُمِّ أَيْمَنَ فَشَهِدَتْ، فَقَالَ: امْرَأَةٌ أُخْرَى أَوْ رَجُلًا فَكَتَبْتُ لَكَ بِهَا.

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

و رَوَى مَرْفُوعًا: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ لَمَّا اسْتَحْلَفَ قَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ رَدَدْتُ عَلَيْكُمْ مِظَالِمَكُمْ، وَ أَوَّلُ مَا أُرَدُّ مِنْهَا مَا كَانَ فِي يَدِي، قَدْ رَدَدْتُ فَدَاكَ عَلَى وُلْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] وَ سَلِّمْ وَ وُلْدِ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع) فَكَانَ أَوَّلَ مَنْ رَدَّهَا.

And it is reported with an unbroken chain, 'Umar Bin Abdul Aziz, when he became Caliph, said, 'O you people! I have returned unto you your grievances, and the first of what I return from it was what was in my hands. I have return Fadak unto the children of Rasool-Allah^{saww}, and children of Ali^{asws} Bin Abu Talib^{asws}'. He was the first one who returned it'.

و رَوَى أَنَّهُ رَدَّهَا بِغَلَاظِمَا مُنْدُ وُلِّي، فَقِيلَ لَهُ: نَقَمْتَ عَلَى أَبِي بَكْرٍ وَ عُمَرَ فَعَالَهُمَا، وَ طَعَنْتَ عَلَيْهِمَا، وَ نَسَبْتَهُمَا إِلَى الظُّلْمِ وَ الْعَصَبِ، وَ قَدِ اجْتَمَعَ عِنْدَهُ فِي ذَلِكَ قُرَيْشٌ وَ مَشَائِحُ أَهْلِ الشَّامِ مِنْ عُلَمَاءِ السُّوءِ.

And it is reported that he returned it along with its harvests since he became ruler. It was said to him, 'You are taking revenge against Abu Bakr and Umar of their deeds, and are stabbing upon them, and attributing them to the injustice and the usurpation', and there had gathered in his presence regarding that, Quraysh and sheikhs of the people of Syria, from the evil scholars.

فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: قَدْ صَحَّ عِنْدِي وَ عِنْدَكُمْ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ادَّعَتْ فَدَاكَ، وَ كَانَتْ فِي يَدِهَا، وَ مَا كَانَتْ لِيَتَكَذَّبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَعَ شَهَادَةِ عَلِيِّ وَ أُمِّ الْأَيْمَنِ وَ أُمِّ سَلَمَةَ، وَ فَاطِمَةَ عِنْدِي صَادِقَةً فِيمَا تَدَّعِي وَ إِنْ لَمْ تَقُمْ الْبَيِّنَةُ، وَ هِيَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ،

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

فَأَنَا الْيَوْمَ أُرِدُّ عَلَى وَرَثَتِهَا أَنْتَقَرُّ بِذَلِكَ إِلَى رَسُولِ اللَّهِ (ص) وَ أَرْجُو أَنْ تَكُونَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (ع) يَشْفَعُونَ لِي يَوْمَ الْقِيَامَةِ، وَ لَوْ كُنْتُ بَدَلَ أَبِي بَكْرٍ وَ ادَّعَتْ فَاطِمَةُ كُنْتُ أَصْدَقُهَا عَلَى دَعْوَاهَا،

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

فَسَلَّمَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ الْبَاتِرِ عَلَيْهِمَا السَّلَامُ، فَلَمْ تَزَلْ فِي أَيْدِيهِمْ إِلَى أَنْ مَاتَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ.

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

وَ رُوِيَ أَنَّهُ لَمَّا صَارَتِ الْخِلَافَةُ إِلَى عُمَرَ بْنِ الْعَزِيزِ رَدَّ عَلَيْهِمْ سَهَامَ الْخُمْسِ: سَهَمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، وَ سَهَمَ ذِي الْقُرْبَى، وَ هُمَا مِنْ أَرْبَعَةِ أَشْهُمٍ، رَدَّ عَلَى جَمِيعِ بَنِي هَاشِمٍ، وَ سَلَّمَ ذَلِكَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ،

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

وَ قِيلَ: إِنَّهُ جَعَلَ مِنْ بَيْتِ مَالِهِ سَبْعِينَ جَمَلًا مِنَ الْوَرَقِ وَ الْعَيْنِ مِنْ مَالِ الْخُمْسِ، فَرَدَّ عَلَيْهِمْ ذَلِكَ، وَ كَذَلِكَ كُلِّ مَا كَانَ لِبَنِي فَاطِمَةَ وَ بَنِي هَاشِمٍ مِمَّا حَازَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ بَعْدَهُمَا عُثْمَانُ وَ مُعَاوِيَةُ وَ يَزِيدُ وَ عَبْدِ الْمَلِكِ رَدَّ عَلَيْهِمْ، وَ اسْتَعْنَى بَنُو هَاشِمٍ فِي تِلْكَ السِّنِينَ وَ حَسُنَتْ أَحْوَالُهُمْ.

And it is said, 'He made from the public treasury, seventy loads of silver and the prime from the wealth of Al-Khums, and he returned that unto them. And similar to that, all what was for the sons^{asws} of (Syeda) Fatima^{asws} and Clan of Hashim^{as}, from whatever Abu Bakr and Umar had taken possession of, and after them, Usman, and Muawiya, and Yazeed, and

Abdul Malik, he returned it to them, and the Clan of Hashim^{as} became needless during those years and their state was good’.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ الْوَشَائِيُّ: سَأَلْتُ مَوْلَانَا أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ: هَلْ خَلَّفَ رَسُولُ اللَّهِ (ص) غَيْرَ فَدَاكَ شَيْئاً؟

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

فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَلَّفَ حَيْطَاناً بِالْمَدِينَةِ صَدَقَةً، وَ خَلَّفَ سِتَّةَ أَفْرَاسٍ وَ ثَلَاثَ نُوقٍ: الْأَعْضَبَاءَ وَ الصَّهْبَاءَ وَ الدِّيَبَاجَ، وَ بَعْلَتَيْنِ: الشَّهْبَاءَ وَ الدُّدُلَ، وَ جِمَارَةَ: الْيَعْمُورَ، وَ شَاتَيْنِ حُلُوبَتَيْنِ، وَ أَرْبَعِينَ نَاقَةً حُلُوباً، وَ سَيْفَهُ ذَا الْقَقَارِ، وَ دِرْعَهُ ذَاتَ الْفُضُولِ، وَ عِمَامَتَهُ السَّخَابَ، وَ حَبْرَتَيْنِ يَمَانِيَتَيْنِ،

Abu Al-Hassan^{asws} said: ‘Rasool-Allah^{saww} had left behind a building in Al-Medina as charity, and left behind six horses, and three (riding) camels (called) Al-Azba’a, and Al-Sahba’a and Al-Deybaj, and two mules (called) Al-Shahba’a and Al-Duldul, and a donkey (called) Al-Yafour, and two sheep giving milk, and forty milking camels, and a sword (called) Zulfuqar, and an armour (called) ‘Zat Al-Fusoul’, and his^{saww} turban (called) Al-Sahaab, and two Yemeni cloaks,

وَ حَاتِمَةَ الْفَاضِلِ، وَ قَضِيْبُهُ الْمَمَشُوقَ، وَ فِرَاشاً مِنْ لَيْفٍ، وَ عَبَاءَتَيْنِ وَ قَطَوَانِيَتَيْنِ، وَ مَخَادَأً مِنْ أَدَمٍ صَارَ ذَلِكَ إِلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ مَا خَلَا دِرْعَهُ وَ سَيْفَهُ وَ عِمَامَتَهُ وَ حَاتِمَهُ، فَإِنَّهُ جَعَلَهُ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

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

أقول: رَوَى السَّيِّدُ فِي الشَّافِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْغَلَابِيِّ عَنْ شَيْخِهِ عَنْ أَبِي الْمِقْدَامِ هِشَامِ بْنِ زِيَادٍ مَوْلَى آلِ عُثْمَانَ قَالَ: لَمَّا وُجِدَ عُمرُ بْنُ عَبْدِ الْعَزِيزِ الْخِلَافَةَ فَرَدَّ فَدَاكَ عَلَى وُلْدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ كَتَبَ إِلَى وَالِيهِ عَلَى الْمَدِينَةِ: أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَرْمٍ يَأْمُرُ بِدَلِّكَ، فَكَتَبَ إِلَيْهِ: أَنَّ فَاطِمَةَ (ع) قَدْ وُلِدَتْ فِي آلِ عُثْمَانَ وَ آلِ فُلَانٍ وَ آلِ فُلَانٍ،

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

‘When Umar Bin Abdul Aziz was in charge of the caliphate, he returned Fadak unto the children of (Syeda) Fatima, and he wrote to its governor at Al-Medina, ‘Abu Bakr Bin Amro Bin Hazam, order him with that’. He wrote to him, ‘(Syeda) Fatima^{asws} has children in the family of Usman, and family of so and so, and family of so and so’.

فَكَتَبَ إِلَيْهِ: أَمَا بَعْدُ، فَإِنِّي لَوْ كَتَبْتُ إِلَيْكَ أَمْرَكَ أَنْ تَذْبَحَ شاةً لَسَأَلْتَنِي جِئَاءَ أَوْ قَرْنَاءَ؟ أَوْ كَتَبْتُ إِلَيْكَ أَنْ تَذْبَحَ بَقْرَةً لَسَأَلْتَنِي مَا لَوْهَا؟ فَإِذَا وَرَدَ عَلَيْكَ كِتَابِي هَذَا فَاقْسِمْهَا بَيْنَ وُلْدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِنْ عَلَيِّ (ع).

He wrote to him, ‘As for after, if I were to order you to slaughter a sheep, will you ask me whether it should be hornless or with horns? Or if I were to write to you to slaughter a cow,

will you ask me what its colour is? So, when this letter of mine comes to you, apportion it between the children of (Syeda) Fatima^{asws} from Ali^{asws}.

قَالَ أَبُو الْمُقْدَامِ: فَتَقَمَّتْ بَنُو أُمَيَّةَ ذَلِكَ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَ عَائِثُوهُ فِيهِ، وَ قَالُوا لَهُ: قَبَّحْتَ فِعْلَ الشَّيْخَيْنِ، وَ خَرَجَ إِلَيْهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي جَمَاعَةٍ مِنْ أَهْلِ الْكُوفَةِ،

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

فَلَمَّا عَاتَبُوهُ عَلَى فِعْلِهِ قَالَ: إِنَّكُمْ جَهْلْتُمْ وَ عَلِمْتُ، وَ نَسِيتُمْ وَ ذَكَرْتُ، إِنَّ أَبَا بَكْرٍ مُحَمَّدَ بْنَ عَمْرِو بْنِ حَزِيمٍ حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي يَسْخَطُنِي مَا يَسْخَطُهَا وَ يُرْضِينِي مَا يُرْضِيهَا،

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

وَ إِنَّ فَدَاكَ كَانَتْ صَافِيَةً فِي عَهْدِ أَبِي بَكْرٍ وَ عُمَرَ، ثُمَّ صَارَ أَمْرُهَا إِلَى مَرْوَانَ، فَوَهَبَهَا لِأَبِي عَبْدِ الْعَزِيزِ فَوَرَّثَهَا أَنَا وَ إِخْوَتِي فَسَأَلْتُهُمْ أَنْ يَبِيعُونِي حِصَّتَهُمْ مِنْهَا، وَ مِنْهُمْ مَنْ بَاعَنِي وَ مِنْهُمْ مَنْ وَهَبَ لِي حَتَّى اسْتَجْمَعْتُهَا، فَرَأَيْتُ أَنْ أُرَدَّهَا عَلَى وُلْدِ فَاطِمَةَ (ع).

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

فَقَالُوا: إِنَّ أَبَيْتَ إِلَّا هَذَا فَأَمْسِكِ الْأَصْلَ وَ اقْسِمِ الْعَلَّةَ، فَفَعَلَ.

They said, 'If you are refusing except for this, then withhold the land and distribute the yield'. He did so".

فصل نورد فيه: خطبة خطبتها سيده النساء فاطمة الزهراء صلوات الله عليها احتج بها على من غصب فداك منها.

A CHAPTER CITED, IN IT IS AN ADDRESS ADDRESSED BY THE CHIEFTESS OF THE WOMEN, FATIMA AL-ZAHRA^{asws} ARGUING WITH IT AGAINST THE ONES WHO USURPED FADAK FROM HER^{asws}

اعلم أنّ هذه الخطبة من الخطب المشهورة التي روتها الخاصّة و العامّة بأسانيد متضافرة.

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

1- قَالَ أَبُو بَكْرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ زَكَرِيَّا، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي ابْنُ خَالَتٍ مِنْ بَنِي هَاشِمٍ عَنْ زَيْنَبِ بِنْتِ عَلِيٍّ بِنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

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

قَالَ: وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عُمَارَةَ: حَدَّثَنِي أَبِي، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ.

He said, 'And Ja'far Bin Muhammad Bin Umarah said, 'It is narrated to me by my father, - from Ja'far^{asws} Bin Muhammad^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}.

قَالَ أَبُو بَكْرٍ: وَ حَدَّثَنِي عُثْمَانُ بْنُ عَمْرَانَ الْعُجَيْفِيُّ، عَنْ نَائِلِ بْنِ نَجِيحٍ، عَنْ عَمْرٍو بْنِ شَيْمِرٍ، عَنْ جَابِرِ الْجُعْفِيِّ، عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

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

قَالَ أَبُو بَكْرٍ: وَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ.

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

قَالُوا جَمِيعاً: لَمَّا بَلَغَ فَاطِمَةَ عَلَيْهَا السَّلَامُ إِجْمَاعُ أَبِي بَكْرٍ عَلَى مَنَعِهَا فَدَاكَ، لَأَنَّتَ خِيَارَهَا وَ أَقْبَلْتَ فِي لَمَةٍ مِنْ حَفَدَتِهَا وَ نِسَاءِ قَوْمِهَا تَطَأُ دُيُوكَهَا، مَا تَحْرُمُ مَشِيئَتَهَا مَشِيئَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى دَخَلْتَ عَلَى أَبِي بَكْرٍ - وَ قَدْ حَشَدَ النَّاسَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ - فَضَرَبَتْ بَيْنَهُمْ وَ بَيْنَهَا رِنْدَةً بَيْضَاءَ، ثُمَّ أَنْتَ أَنْتَ أَنْتَ أَجْهَشَ لَهَا الْقَوْمَ بِالْبُكَاءِ،

They all said, 'When it reached (Syeda) Fatima^{asws} the unity of Abu Bakr upon preventing her^{asws} (estate of) Fadak, she^{asws} done her^{asws} veil and she^{asws} in a group of her^{asws} children,

and the womenfolk of her^{asws} people were following behind her^{asws}, tapping in her^{asws} walk like the walk of Rasool-Allah^{saww} until she^{asws} entered to see Abu Bakr – and the people from the Emigrants and the Helpers had assembled, so she^{asws} struck a white enclosure between them and her^{asws}, then she^{asws} sighed such a sigh, the people sobbed and wailed for her^{asws}.

ثُمَّ أَفْهَلَتْ طَوِيلًا حَتَّى سَكَنُوا مِنْ فَوْزِهِمْ، ثُمَّ قَالَتْ: أَبْتَدِي بِحَمْدِ مَنْ هُوَ أَوْلَى بِالْحَمْدِ وَالطَّوْلِ وَالْمَجْدِ، الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ وَ لَهُ الشُّكْرُ بِمَا أَهَمَّ .. وَ ذَكَرَ حُطْبَةً طَوِيلَةً جِدًّا

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

ثُمَّ قَالَتْ فِي آخِرِهَا: فَ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ أَطِيعُوهُ فِيمَا أَمَرَكُمْ بِهِ .. إِلَى آخِرِ الْحُطْبَةِ. ، انتهى كلام ابن أبي الحديد.

Then she^{asws} said at its end: ‘Fear Allah^{azwj} as is the His^{azwj} Right to be feared, and obey Him^{azwj} in whatever He^{azwj} has Commanded you all with’ – up to the end of the address, and it ends the speech of Ibn Abu Al-Hadeed (Al-Mutazali)”.⁷²

2- وَ قَدْ أُورِدَ الْحُطْبَةَ عَلَيَّ مِنْ عَيْسَى الْإِزْبِلِيِّ فِي كِتَابِ كَشْفِ الْعُمَّةِ، قَالَ: نَقَلْتُهَا مِنْ كِتَابِ السَّقِيفَةِ تَأْلِيفِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ مِنْ نُسخَةٍ قَدِيمَةٍ مَقْرُوءَةٍ عَلَى مُؤَلِّفِهَا الْمَذْكُورِ، فُرِثَتْ عَلَيْهِ فِي رَبِيعِ الْآخِرِ سَنَةِ اثْنَتَيْنِ وَ عِشْرِينَ وَ ثَلَاثِمِائَةٍ، رَوَى عَنْ رِجَالِهِ مِنْ عِدَّةٍ طَرِيقًا: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ لَمَّا بَلَغَهَا إِجْمَاعُ أَبِي بَكْرٍ .. إِلَى آخِرِ الْحُطْبَةِ.

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

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

و قَالَ السَّيِّدُ الْمُرتَضَى رَضِيَ اللَّهُ عَنْهُ فِي الشَّافِي، أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ ابْنُ عِمْرَانَ الْمَرْزُبَانِيُّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ، عَنْ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ النَّحْوِيِّ، عَنْ الزَّيَادِيِّ، عَنْ شَرَفِ بْنِ فَطَامِجٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

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

قَالَ الْمَرْزُبَانِيُّ: وَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدِ الْمَكِّيِّ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْيَمَانِيِّ، قَالَ: حَدَّثَنَا ابْنُ عَائِشَةَ قَالُوا: لَمَّا فُيِّضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فِي لَمَّةٍ مِنْ حَدِّهَا إِلَى أَبِي بَكْرٍ.

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

⁷² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 1

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

و فِي الرِّوَايَةِ الْأُولَى: قَالَتْ عَائِشَةُ: لَمَّا سَمِعَتْ فَاطِمَةَ (ع) إِجْمَاعَ أَبِي بَكْرٍ عَلَى مَنَعِهَا فَذَكَ لَا تَلْت [لَا تَلْت] جَمَارَهَا عَلَى رَأْسِهَا وَ اشْتَمَلَتْ بِجِلْبَابِهَا، وَ أَقْبَلَتْ فِي لَمَّةٍ مِنْ حَقْدِهَا

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

– ثُمَّ اتَّفَقَتِ الرِّوَايَتَانِ مِنْ هَاهُنَا- وَ نِسَاءٍ قَوْمِهَا .. وَ سَأَقِ الْحَدِيثَ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ: افْتَتَحَتْ كَلَامَهَا بِالْحَمْدِ لِلَّهِ عَزَّ وَ جَلَّ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ قَالَتْ: لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ ... إِلَى آخِرِهَا.

Then there are two reports from over here – ‘And her^{asws} womenfolk of her^{asws} people’ – and continued the Hadeeth approximate to what has passed, up to his^{asws} words: ‘She^{asws} began her^{asws} speech with the Praise of Allah^{azwj} Mighty and Majestic, and the Glorification upon Him^{azwj}, and the Salawat upon Rasool-Allah^{saww}, then she^{asws} said: **‘There has come to you a Rasool from yourselves. [9:128]** – up to its end’⁷³.

3- وَ رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ بَعْضَ فِرَاقِهَا الْمُتَعَلِّقَةِ بِالْعَلِيِّ فِي عِلَلِ الشَّرَائِعِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدِآبَادِيِّ، عَنِ الْبَرْقِيِّ عَنِ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ جَابِرٍ عَنِ زَيْنَبِ بِنْتِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

And it is reported by Al Sadouq in one of his paragraphs related to (the book) ‘Al Ilal Al Sharie’, from Ibn Al Mutawakkal, from Al Asadabadi, from Al barqy, from Ismail Bin Mihran, from Ahmad Bin Muhammad Bin Jabir, from Zainab^{asws} daughter^{asws} of Ali^{asws}.⁷⁴

4- قَالَ: وَ أَحَبَّرَنَا عَلِيُّ بْنُ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الْجَلِيلِ الْبَاقَطَانِيِّ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنِ رِجَالٍ مِنْ أَهْلِ بَيْتِهِ عَنِ زَيْنَبِ بِنْتِ عَلِيٍّ عَنِ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِمِثْلِهِ.

He said, ‘And it is narrated to us by Ali Bin Hatim, from Muhammad Bin Aslam, from Abdul Jaleel Al Baqatani, from Al hassan Bin Musa Al Khashab, from Abdullah Bin Muhammad Al Alawy, from a man from his family, from Zainab^{asws} daughter^{asws} of Ali^{asws}, from Fatima^{asws} – similar to it.⁷⁵

5- وَ أَحَبَّرَنِي عَلِيُّ بْنُ حَاتِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْمِصْرِيِّ عَنِ هَارُونَ بْنِ يَحْيَى عَنِ عَبْدِ اللَّهِ بْنِ مُوسَى الْعُبَيْسِيِّ عَنِ حَفْصِ الْأَحْمَرِ عَنِ زَيْدِ بْنِ عَلِيٍّ عَنِ عَمَّتِهِ زَيْنَبِ بِنْتِ عَلِيٍّ عَنِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ زَادَ بَعْضُهُمْ عَلَى بَعْضٍ فِي اللَّفْظِ.

And it was narrated to me by Ali Bin Hatim, from Ibn Abu Umeyr, from Muhammad Bin Umarah, from Muhammad Bin Ibrahim Al Basry, form Haroun Bin Yahya, from Ubeydullah Bin Musa Al Absy, from Hafs Al Ahmar, from Zayd Bin Ali, from his aunt^{asws} Zainab^{asws} daughter^{asws} of Ali^{asws}, from Fatima^{asws} – and some have increased upon others in some words’.⁷⁶

⁷³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 2

⁷⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 3

⁷⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 4

⁷⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 5

6- وَ رَوَى الشَّيْخُ الْمُفِيدُ الْأَبِيَاتِ الْمَذْكُورَةَ فِيهَا بِالسَّنَدِ الْمَذْكُورِ فِي أَوَائِلِ الْبَابِ.

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

7- وَ رَوَى السَّيِّدُ ابْنُ طَاوُوسٍ رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ الطَّرَائِفِ مَوْضِعَ الشُّكُوى وَ الْإِحْتِجَاجِ مِنْ هَذِهِ الْحُطْبَةِ عَنِ الشَّيْخِ أَسْعَدَ بْنِ شَفْرَوَةَ فِي كِتَابِ الْفَائِقِ عَنِ الشَّيْخِ الْمُعْظَمِ عِنْدَهُمُ الْحَافِظِ الثَّقَمَةَ بَيْنَهُمْ أَحْمَدُ بْنُ مُوسَى بْنِ مَرْذَوَيْهِ

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

الأَصْفَهَائِيَّ فِي كِتَابِ الْمَنَاقِبِ قَالَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ شَرِيحِ بْنِ فَطَّامِيِّ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ الرَّهْرِيِّ عَنِ عُرْوَةَ عَنِ عَائِشَةَ..

Al Isfahani in the book 'Al Manaqib' who said, 'It is narrated to us by Is'haq Bin Abdullah Bin Ibrahim, from Sharfy Bin Qutamy, from Salih Bin Kaysan, from Al Zuhry, from Urwah, from Ayesha.⁷⁸

8- وَ رَوَاهَا الشَّيْخُ أَحْمَدُ بْنُ أَبِي طَالِبٍ الطَّرِيسِيُّ فِي كِتَابِ الْإِحْتِجَاجِ مُرْسَلًا، وَ نَحْنُ نُوْرِدُهَا بِلَفْظِهِ، ثُمَّ نُشِيرُ إِلَى مَوْضِعِ التَّخَالُفِ بَيْنَ الرِّوَايَاتِ فِي أَتْنَاءِ شَرْحِهَا إِنْ شَاءَ اللَّهُ تَعَالَى. قَالَ رَحِمَهُ اللَّهُ تَعَالَى: رَوَى عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ:

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

أَنَّهَا لَمَّا أَجْمَعَ أَبُو بَكْرٍ عَلَى مَنَعِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَذَكَ، وَ بَلَغَهَا ذَلِكَ لَاتَتْ [لَانَتْ] حِمَارَهَا عَلَى رَأْسِهَا وَ اسْتَمَلَتْ بِجِلْبَانِهَا وَ أَقْبَلَتْ فِي لَمَةٍ مِنْ حَمَدَاتِهَا وَ نِسَاءِ قَوْمِهَا تَطَأُ دُبُوكَهَا، مَا تَحْرِمُ مِشِيئَتَهَا مِشِيَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَتَّى دَخَلَتْ عَلَى أَبِي بَكْرٍ - وَ هُوَ فِي حَشْدٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ غَيْرِهِمْ -

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

فَبِطَتْ دُونَهَا مَلَاءَةً، فَجَلَسَتْ ثُمَّ أَنْتَ أَنَّهَا أَجْهَشَ الْقَوْمَ لَهَا بِالْبَكَاءِ، فَارْتَجَّ الْمَجْلِسُ، ثُمَّ أَفْهَلَتْ هُنَيْئَةً حَتَّى إِذَا سَكَنَ نَشِيْبُ الْقَوْمِ وَ هَدَأَتْ قَوْلَهُمْ، افْتَتَحَتْ الْكَلَامَ بِحَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ (ص)، فَعَادَ الْقَوْمُ فِي بُكَائِهِمْ فَلَمَّا أَمْسَكُوا عَادَتْ فِي كَلَامِهَا.

She^{asws} put up a screen beside her^{asws} and sat down. Then she^{asws} sighed such a sigh the people started sobbing to her^{asws} with the wailing. The gathering was shaken. Then she^{asws} waited for a while until when the sobbing of the people had calmed down and their outburst had settled, she^{asws} began the speech with the Praise of Allah^{azwj} and the Salawat

⁷⁷ Bihar Al Anwaar - V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 6

⁷⁸ Bihar Al Anwaar - V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 7

upon Rasool-Allah^{saww}. The people returned to their wailing. When they withheld, she^{asws} returned to her^{asws} speech.

فَقَالَتْ عَلَيْهَا السَّلَامُ: الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَ لَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ، وَ الثَّنَاءُ بِمَا قَدَّمَ مِنْ عُمُومِ نِعَمِ ابْتَدَأَهَا، وَ سُبُوحِ آيَةِ اسْتَدَأَهَا، وَ تَمَامِ مَنَنِ وَالَاهَا، جَمَّ عَنِ الْإِحْصَاءِ عَدَدُهَا، وَ نَأَى عَنِ الْجَزَاءِ أَمَدُهَا، وَ تَفَاوَتِ عَنِ الْإِدْرَاكِ أَبَدُهَا، وَ نَدْبَتُمْ لِاسْتِزَادَتِهَا بِالشُّكْرِ لِاتِّصَالِهَا، وَ اسْتَحْمَدَ إِلَى الْخَلَائِقِ بِإِجْرَالِهَا، وَ تَنَّى بِالنَّدْبِ إِلَى أَمْتَالِهَا،

She^{asws} said: 'The Praise is for Allah^{azwj} upon what He^{azwj} has Favoured with, and for Him^{azwj} is the thanks upon what He^{azwj} has Inspired, and the praise with what He^{azwj} preceded from the general Favours and Initiating these, and Dyeing the bounties of its brilliance, and Completing the Conferment of the Favours, too immense to be counted, and its perpetual extension and variety impossible from realising its extension, and thanks cannot be offered for the duration and commencement (of the bounties), and whose perpetuity is beyond comprehension, and praise with the perpetuity to its like.

وَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، كَلِمَةٌ جُعِلَ الْإِحْلَاصُ تَأْوِيلَهَا، وَ ضَمِنَ الْقُلُوبُ مَوْصُولَهَا، وَ أَنْارَ فِي الْفِكْرِ مَعْقُولَهَا، الْمُمْتَنِعُ مِنَ الْأَنْبَارِ رُؤْيُهَا، وَ مِنَ الْأَلْسِنِ صَفْتُهَا، وَ مِنَ الْأَوْهَامِ كَيْفِيَّتُهَا،

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

ابْتَدَعَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَ أَنْشَأَهَا بِلَا احْتِدَاءٍ أَمْثَلَهُ امْتَثَلَهَا، كَوْنَهَا بِقُدْرَتِهِ، وَ ذَرَأَهَا بِمَشِيئَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا، وَ لَا قَائِدَةٍ لَهُ فِي تَصْوِيرِهَا، إِلَّا تَثْبِيثًا لِحُكْمَتِهِ، وَ تَنْبِيهًا عَلَى طَاعَتِهِ، وَ إِظْهَارًا لِقُدْرَتِهِ، وَ تَعْبُدًا لِرَبِّيَّتِهِ، وَ إِغْرَازًا لِدَعْوَتِهِ،

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

ثُمَّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَ وَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، زِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ وَ حَيَاشَةً مِنْهُ إِلَى جَنَّتِهِ،

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

وَ أَشْهَدُ أَنَّ أَبِي مُحَمَّدًا (ص) عَبْدُهُ وَ رَسُولُهُ، اخْتَارَهُ وَ انْتَجَبَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَ سَمَّاهُ قَبْلَ أَنْ اجْتَبَاهُ، وَ اصْطَفَاهُ قَبْلَ أَنْ ابْتَعَنَهُ، إِذِ الْخَلَائِقُ بِالْعَيْبِ مَكْنُونَةٌ، وَ بَسْتَرِ الْأَهْوَابِ مَصُونَةٌ، وَ بِنَهَايَةِ الْعَدَمِ مَقْرُونَةٌ،

And I^{asws} testify that my^{asws} father^{saww} Muhammad^{saww} was His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Chose him^{saww} and Selected him^{saww} before Sending him^{saww}, and Named

him^{saww} before Making him^{saww} honourable, and Chose him^{saww} before Sending him^{saww}, when the creatures were in the hidden in His^{azwj} unseen, and veiled states of Making, and paired with end of nothingness.

عَلِمًا مِنَ اللَّهِ تَعَالَى بِمَآئِلِ الْأُمُورِ، وَ إِحَاطَةً بِخَوَاطِئِ الدُّهُورِ، وَ مَعْرِفَةً بِمَوَاقِعِ الْمَقْدُورِ، ابْتِعَانَهُ اللَّهُ تَعَالَى إِتْمَامًا لِأَمْرِهِ، وَ عَزِيمَةً عَلَى إِمضَاءِ حُكْمِهِ، وَ إِتْفَادًا لِمَقَادِيرِ حَتْمِهِ،

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

فَرَأَى الْأَمَمَ فَرَقًا فِي أَدْيَانِهَا، عَكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا، فَأَنَارَ اللَّهُ بِمُحَمَّدٍ «2» صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ظُلْمَهَا، وَ كَشَفَ عَنِ الْقُلُوبِ مُهْمَهَا، وَ جَلَّى عَنِ الْأَبْصَارِ عُجْمَهَا، وَ قَامَ فِي النَّاسِ بِالْهُدَايَةِ، وَ أَنْقَذَهُمْ «3» مِنَ الْعَوَايَةِ، وَ بَصَّرَهُمْ مِنَ الْعَمَايَةِ، وَ هَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَ دَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ،

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

ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ قَبْضَ رَافَةٍ وَ اخْتِيَارٍ، وَ رَعِيَّةٍ وَ إِتْقَانٍ بِمُحَمَّدٍ [فَمُحَمَّدًا] صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْ عِبِّ هَذِهِ الدَّارِ فِي رَاحَةٍ، فَذُ حُفَّ بِالْمَلَايِكَةِ الْأَنْبَرِ، وَ رِضْوَانِ الرَّبِّ الْعَقَّارِ، وَ مُجَاوَزَةِ الْمَلِكِ الْجَبَّارِ،

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

صَلَّى اللَّهُ عَلَى أَبِي نَبِيِّهِ وَ أَمِينِهِ عَلَى الْوَحْيِ وَ صَفِيهِ وَ خَيْرَتِهِ مِنَ الْخَلْقِ وَ رَضِيهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

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

ثُمَّ انْتَفَتَتْ إِلَى أَهْلِ الْمَجْلِسِ، وَ قَالَتْ: أَنْتُمْ عِبَادُ اللَّهِ نُصِبَ أَمْرُهُ وَ هَمِيهِ، وَ حَمَلَهُ دِينُهُ وَ وَحِيهِ، وَ أَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَ بُلْغَاؤُهُ إِلَى الْأَمَمِ، وَ رَعَمْتُمْ حَقًّا لَكُمْ لِلَّهِ

Then she^{asws} turned toward the people of the gathering and said: 'You are the servants of Allah^{azwj} installing His^{azwj} Commands and His^{azwj} Prohibitions, and carriers of His^{azwj} Religion and His^{azwj} Revelations, and trustees of Allah^{azwj} upon yourselves, and His^{azwj} deliverers to the communities, and you are claiming a right for yourselves for the Sake of Allah^{azwj}?'

فِيكُمْ عَهْدٌ قَدَمَهُ إِلَيْكُمْ، وَ بَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ، كِتَابُ اللَّهِ النَّاطِقُ، وَ الْقُرْآنُ الصَّادِقُ، وَ النُّورُ السَّاطِعُ، وَ الصِّبْيَاءُ اللَّامِعُ، بَيِّنَةٌ بَصَائِرُهُ،
مُنْكَشِفَةٌ سَرَائِرُهُ، مُتَجَلِّبَةٌ ظَوَاهِرُهُ، مُعْتَبَطَةٌ بِهِ أَشْيَاعُهُ، قَائِدٌ إِلَى الرِّضْوَانِ اتِّبَاعُهُ، مُؤَدِّ إِلَى النَّجَاةِ إِسْمَاعُهُ،

Among you there is a covenant He^{azwj} had Sent ahead to you all, and replacements upon you – the speaking Book of Allah^{azwj} and the truthful Quran, and the shining Noor, and the brilliant illumination, and its insight is evidence, its secrets are uncovered, its apparent is clear, its adherents are envied, guiding its followers to the Pleasure (of Allah^{azwj}), delivering its listeners to the salvation.

بِهِ تُنَالُ حُجُجُ اللَّهِ الْمُنَوَّرَةُ، وَ عَزَائِمُهُ الْمَفْسَّرَةُ، وَ مَحَارِمُهُ الْمَحْدَرَةُ، وَ بَيِّنَاتُهُ الْجَالِيَّةُ، وَ بَرَاهِينُهُ الْكَافِيَّةُ، وَ فَضَائِلُهُ الْمُنْدُوبَةُ، وَ رُخْصَتُهُ الْمُؤَهَّبَةُ، وَ
شَرَائِعُهُ الْمَكْتُوبَةُ،

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

فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلَاةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ، وَ الزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ، وَ نَمَاءً فِي الرِّزْقِ، وَ الصِّيَامَ تَنْبِيهاً لِلْإِحْلَاصِ، وَ
الْحُجَّ تَشْيِيداً لِلدِّينِ، وَ الْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ، وَ طَاعَتَنَا نِظَاماً لِلْعَمَلِ، وَ إِمَامَتَنَا أَمَاناً مِنَ الْفِرْقَةِ،

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

وَ الْجِهَادَ عِزاً لِلْإِسْلَامِ، وَ الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ، وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلِحَةً لِلْعَامَّةِ، وَ بَرَّ الْوَالِدِينَ وَقَايَةً مِنَ السَّخَطِ، وَ صِلَةَ
الْأَرْحَامِ مَنَمَةً لِلْعَدَدِ، وَ الْقِصَاصَ حَقّاً لِلدِّمَاءِ، وَ الْوَفَاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفَرَةِ، وَ تَوْفِيَةَ الْمَكَايِلِ وَ الْمَوَازِينَ تَغْيِيراً لِلْبَحْسِ،

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

وَ النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرِّجْسِ، وَ اجْتِنَابَ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ، وَ تَرْكَ السَّرْقَةِ إِجَاباً لِلْعِقْمَةِ، وَ حَرَّمَ اللَّهُ الشِّرْكَ إِحْلَاصاً لَهُ
بِالرُّبُوبِيَّةِ،

And the Prohibition from drinking the wine (intoxicants) is a remover from the uncleanness, and shunning the slander is a veil from the (Divine) Curse, and leaving the theft is an acceptance for the chastity, and the shirk (association) with Allah^{azwj} is Prohibited for the sincerity to Him^{azwj} with the Lordship.

فَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ، وَأَطِيعُوا اللَّهَ فِيمَا أَمَرَكُمْ بِهِ وَتَهَاجَرُوا عَنْهُ فَإِنَّهُ إِنَّمَا يُجَشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ .

So, **Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]**, and obey Allah^{azwj} in whatever He^{azwj} has Commanded you with and Forbidden you from, for **rather, Allah is feared by those from His knowledgeable servants. [35:28]**.

ثُمَّ قَالَتْ: أَيُّهَا النَّاسُ! اعْلَمُوا أَيَّنِي فَاطِمَةُ وَأَيُّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَقُولُ عَوْدًا وَبَدَاءً، وَ لَا أَقُولُ مَا أَقُولُ غَلَطًا، وَ لَا أَفْعَلُ مَا أَفْعَلُ شَطَطًا لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ،

Then she^{asws} said: 'O you people! Know that I^{asws} am Fatima^{asws}, and my^{asws} father^{saww} is Muhammad^{saww}. I^{asws} saying repeatedly and initiating, and I^{asws} will not say what I^{asws} shall say as being wrong, nor will I^{asws} do what I^{asws} do as being an enormity. **There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128]**.

فَإِنْ تَعَزَّوهُ وَ تَعَرَّفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ، وَ أَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ، وَ لَبِئْسَ الْمَعْرِضِيُّ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، قَبْلَ الْرِسَالَةِ، صَادِعًا بِالْبَدَاةِ، مَا بِلَا عَنْ مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِبًا تَبَجُّهْمَ، آخِذًا بِأَكْطَامِهِمْ، دَاعِيًا إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ،

So if you attribute him^{saww}, you will find him^{saww} to be my^{asws} father^{saww} besides of your women, and brother of the son^{asws} of my^{asws} uncle^{as} besides your men, and best is the one dear to him^{saww}. He^{saww} delivered the Message proclaiming the warnings inclining away from the doctrines of the Polytheists, striking their backs seizing their breaths, calling to the Way of his^{saww} Lord^{azwj} with the wisdom and the goodly exhortation.

يَكْسِرُ الْأَصْنَامَ، وَ يَنْكُثُ الْهَامَ، حَتَّى اهْتَرَمَ الْجَمْعُ وَ وَلُوا الدُّبُرَ، حَتَّى تَفْرَى اللَّيْلُ عَنْ صُبْحِهِ، وَ أَسْفَرَ الْحَقُّ عَنْ مَخْضِهِ، وَ نَطَقَ زَعِيمُ الدِّينِ، وَ حَرَسَتْ شَقَائِقُ الشَّيَاطِينِ، وَ طَاحَ وَشَيْطُ التَّفَاقِ، وَ انْحَلَّتْ عُقْدُ الْكُفْرِ وَ الشَّقَاقِ،

He^{saww} pulled down the idols and broke down the important ones (believers of idol worshipers) until the crowd was defeated and they turned around their back (to polytheism), until the night escaped from its morning, and the truth brightened from its purity, and the leader of the Religion spoke and the chirping of the Satan^{la} was muted, and the degraded hypocrites were overthrown, and the knots of the Kufr and the wretchedness was untied.

وَ فَهْتُمْ بِكَلِمَةِ الْإِخْلَاصِ فِي نَفَرٍ مِنَ الْبَيْضِ الْخِمَاصِ، وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ، مُدَقَّةَ الشَّارِبِ، وَ مُهْرَةَ الطَّامِعِ، وَ قَبَسَةَ الْعَجْلَانِ، وَ مَوْطِيءَ الْأَقْدَامِ، تَشْرَبُونَ الطَّرِيقَ، وَ تَقْتَاتُونَ الْوَرَقَ «3»، أَدِلَّةٌ حَاسِبِينَ، تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ،

And you uttered the phrase of sincerity (Tawheed) among a number of illuminated countenances and the Fasting ones, and you were upon an edge of the pit of the Fire. You were an anchor for the drinkers, and lusted for the greed, and you attained for the calves, and were trodden by the feet, drinking on the roads, and you were cutting the leaves, disgraced, despised, fearing being abducted by the people from around you.

فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ اللَّيْلِ وَ النَّهْيِ، وَ بَعْدَ أَنْ مُنِيَ بِهِمُ الرِّجَالِ، وَ دُؤْبَانِ الْعَرَبِ، وَ مَرَدَةِ أَهْلِ الْكِتَابِ كُلِّمَا أَوْقَدُوا نَاراً لِلْحَرْبِ أَطْفَأَهَا اللَّهُ، أَوْ نَجَمَ قَرْنٌ لِلشَّيْطَانِ «5»، وَ فَعَرَتْ فَاعِرَةٌ مِنَ الْمُشْرِكِينَ،

Allah^{azwj} Blessed and Exalted Saved you through Muhammad^{saww} after the big disasters and the small, and after fighting against the men, and Arab beasts, and apostates from the people of the Book. Every time there ignited the fire of war, Allah^{azwj} Extinguished it, or the source of the associates of Satan^{la}, and the deception of the deceivers from the Polytheists.

فَدَفَّ أَحَاهُ فِي هَوَاتِمَا، فَلَا يَنْكَفِي حَتَّى يَطَّأ صِمَاحَهَا بِأَمْمِصِهِ، وَ يُحْمَدُ هَبْهَا بِسَيْفِهِ، مَكْدُوداً فِي ذَاتِ اللَّهِ، وَ نُجْتَهَدُ فِي أَمْرِ اللَّهِ، قَرِيباً مِنْ رَسُولِ اللَّهِ، سَيِّدِ أَوْلِيَاءِ اللَّهِ، مُشْتَرِراً نَاصِحاً، مُجِدّاً كَادِحاً، وَ أَنْتُمْ فِي رَفَاهِيَةِ مِنَ الْعَيْشِ، وَادِعُونَ فَكَاهُونَ آمِنُونَ، تَتَرَبَّصُونَ بِنَا الدَّوَائِرِ، وَ تَتَوَكَّفُونَ الْأَخْبَارَ، وَ تَنْكِصُونَ عِنْدَ النَّزَالِ، وَ تَفْرُونَ عِنْدَ الْقِتَالِ،

So he^{saww} cast his^{saww} brother^{asws} in their midst. He^{asws} did not regress until he^{asws} trod their wings with his^{asws} soles, and froze their flames with his^{asws} sword, being plotted against for the Sake of Allah^{azwj}, and struggled regarding the Commands of Allah^{azwj}, near to Rasool-Allah^{saww} and chief of the friends of Allah^{azwj}, comprehensive adviser, working, toiling, while you all were in a comfortable life, partying, enjoying, secure. You were lying in wait for us^{asws} in the houses, and you were sufficing with receiving the news, and recoiling at the descent of battle, and fleeing from the fighting.

فَلَمَّا اخْتَارَ اللَّهُ لِنَبِيِّهِ دَارَ أُنْبِيَائِهِ، وَ مَأْوَى أَصْفِيَائِهِ، ظَهَرَ فِيكُمْ حَسِيكَةُ الرَّفَاقِ، وَ سَمَلٌ جَلْبُوبُ الدِّينِ، وَ نَطَقَ كَاطِمُ الْعَاوِينَ، وَ نَبَعَ حَامِلُ الْأَقْلِيَّةِ، وَ هَدَرَ فَنِيْقُ الْمُنبِطِلِينَ،

When Allah^{azwj} Chose the house of His^{azwj} Prophets^{as} for His^{azwj} Prophet^{saww}, and shelter of His^{azwj} elites, the thorns of hypocrisy appeared among you, and the garment of your Religion was torn apart, and the straying ones started talking, and the degraded and lowly ones emerged from underground, and falsifiers rolled out and roared.

فَخَطَرَ فِي عَرَصَاتِكُمْ، وَ أَطْلَعَ الشَّيْطَانُ رَأْسَهُ مِنْ مَعْرِزِهِ هَانِئاً بِكُمْ، فَأَلْفَاكُمْ لِدَعْوَتِهِ مُسْتَجِيبِينَ، وَ لِلْعِرَّةِ فِيهِ مُلَاحِظِينَ، ثُمَّ اسْتَهْضَكُمْ فَوَجَدَكُمْ خِفَافاً، وَ أَحْمَشَكُمْ فَأَلْفَاكُمْ غَضَاباً، فَوَسَمْتُمْ عَيْرَ إِبِلِكُمْ، وَ أَوْرَدْتُمْ عَيْرَ شَرِيكِكُمْ،

There is danger in your plains, and the Satan^{la} has emerged his^{la} head from the concealment notifying you of his^{la} call to be answered, deceiving the observers in it. Then he^{la} got up and found you to be light (easy), and he^{la} aroused you and ignited your anger, so you were marked without you being told, and you were returned to other than your drinking places (legitimate and righteous ways).

هَذَا وَ الْعَهْدُ قَرِيبٌ، وَ الْكَلْمُ رَحِيْبٌ، وَ الْجُرْحُ لَمَّا يَنْدَمِلُ، وَ الرَّسُولُ لَمَّا يُقْبَرُ، ابْتِدَاراً رَعَمْتُمْ خَوْفَ الْفِتْنَةِ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَ إِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ،

(Note) This, and the pact (you made) is recent, and the word is great, and the wound (of separation has not) heal, and you turned around (as soon as) the Rasool^{saww} went to the grave. You claimed fear of the Fitna. Indeed! During the Fitna they were silent, **and surely Hell would be encompassing with the Kafirs [9:49].**

فَهَيْهَاتَ مِنْكُمْ! وَ كَيْفَ بِكُمْ؟! وَ أَنَّى تُؤْفَكُونَ؟ وَ كِتَابَ اللَّهِ بَيْنَ أَظْهُرِكُمْ، أَمْوَرُهُ طَاهِرَةٌ، وَ أَحْكَامُهُ زَاهِرَةٌ، وَ أَعْلَامُهُ بَاهِرَةٌ، وَ زَوَاجِرُهُ لَاحِظَةٌ، وَ أَوَامِرُهُ وَاضِحَةٌ، قَدْ خَلَفْتُمُوهُ وَرَاءَ ظُهُورِكُمْ، أَرْغَبَةٌ عَنْهُ تُرِيدُونَ ..؟، أَمْ يَغَيِّرُهُ تَحْكُمُونَ؟! يَنْسِلُ لِلظَّالِمِينَ بَدَلًا،

Alas from you all! And how it has become with you? **How are you then being deluded? [6:95]**, and the Book of Allah^{azwj} is in your midst. Its Commands are apparent, and its Ordinances are blossoming, and its Signs are dazzling, and its Rebukes are straightforward and its Commands are clear. You have put it behind your backs. Are you intending to turn away from it? Or you want to be judged by something else? **Evil is the replacement of the unjust ones [18:50]**.

وَ مَنْ يَبْتَغِ عَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْأَخْزَةِ مِنَ الْخَاسِرِينَ، ثُمَّ لَمْ تَلْبَثُوا إِلَّا رَيْثَ أَنْ تَسْكُنَ نَفْرَتَهَا، وَ يَنْسِلَسَ قِيَادَهَا،

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. Then you did not wait, even hesitated for its disturbance to calm down, and you grabbed its reins.

ثُمَّ أَخَذْتُمْ نُورُونَ وَقَدَحَهَا، وَ هَيَّجُونَ جَمْرَهَا، وَ تَسْتَجِيبُونَ لَهْتَابِ الشَّيْطَانِ الْعَوِيِّ، وَ إِطْفَاءِ أَنْوَارِ الدِّينِ الْجَلِيِّ، وَ إِهْمَادِ سُنَنِ النَّبِيِّ الصَّفِيِّ، تُسْرُونَ حَصَوًا فِي ائْتَعَاءٍ، وَ تَمْشُونَ لِأَهْلِهِ وَ وُلْدِهِ فِي الْحَمْرِ وَ الصَّرَا، وَ نَصْرِبُ «4» مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمُدَى، وَ وَحْرِ السِّتَانِ فِي الْحَشَا،

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

وَ أَنْتُمْ تَزْعُمُونَ أَلَا إِزْتِ لَنَا أَ فَحُكْمَ الْجَاهِلِيَّةِ يَبْعُونَ وَ مَنْ أَحْسَنَ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ أَمْ فَلَا تَعْلَمُونَ؟! بَلَى، تَجَلَّى لَكُمْ كَالشَّمْسِ الضَّاحِيَةِ
أَبَى ابْنَتُهُ أَيُّهَا الْمُسْلِمُونَ، أَعْغَلَبَ عَلَى إِرْتِيئِهِ؟!.

And you are claiming that there is no inheritance for us^{asws}. Is it the judgment of the pre-Islamic period that you are seeking? And who is good of Judgment from Allah^{azwj} to a people who are certain, don't you know? Yes, it is shining for you like the bright sun. I^{asws} am his^{sawww} daughter^{asws}, O you Muslims! Are you overcoming upon his^{sawww} inheritance?

يَا ابْنَ أَبِي قُحَافَةَ، أَمْ فِي كِتَابِ اللَّهِ أَنْ تَرِثَ أَبَاكَ وَ لَا أَرِثَ أَبِي؟! لَقَدْ جِئْتَ شَيْمًا فَرِيًّا أَمْ فَعَلَى عَمْدٍ تَرَكْتُمْ كِتَابَ اللَّهِ وَ نَبَذْتُمُوهُ وَرَاءَ ظُهُورِكُمْ إِذْ يَقُولُ: وَ وَرِثَ سُلَيْمَانَ دَاوُدَ؟!.

O Ibn Abu Quhafa! Is it in the Book of Allah^{azwj} that you can inherit your father and I^{asws} cannot inherit my^{asws} father^{sawww}?! **You have come with an amazing thing [19:27]**. Aren't you deliberately neglecting the Book of Allah^{azwj} and throwing it behind your back, when He^{azwj} is Saying: **'And Suleyman inherited Dawood, [27:16]'**

وَ قَالَ فِيمَا افْتَضَّ مِنْ حَبْرٍ بَجِي بِن زَكَرِيَّا (ع) إِذْ قَالَ: رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ،

And He^{azwj} Said in a story from the news of Yahya^{as} Bin Zakariya^{as} when he^{as} said: **therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6].**

وَقَالَ: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، وَ قَالَ: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ، وَ قَالَ: إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأُولَادَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ،

And He^{azwj} Said: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75].** And Said: **Allah Directs you regarding your children: “For the male is a share of two females. [4:11].** And Said: **The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives with the reasonableness; a right upon the pious [2:180].**

وَ رَعَيْتُمْ أَلَّا حُطُّوْا لِي وَ لَا أَرْتِ مِنْ أَبِي وَ لَا رَحِمَ بَيْنَنَا، أَ فَحَصَّكُمُ اللَّهُ بِآيَةٍ أَخْرَجَ مِنْهَا أَبِي (ص)؟! أَمْ هَلْ تَقُولُونَ أَهْلٌ مِثْلَيْنِ لَا يَتَوَارَثَانِ؟!، أ وَ لَسْتُ أَنَا وَ أَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ؟! أَمْ أَنْتُمْ أَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَ عُمُومِهِ مِنْ أَبِي وَ ابْنِ عَمِّي؟!

And you are claiming that it is a prestige for me^{asws} that I^{asws} do not inherit from my^{asws} father^{saww} and there should be no relationships between us^{asws}. Has Allah^{azwj} Specialised you all with a Verse Expelling my^{asws} father^{saww} from it? Or are you more knowing with the Specialisation of the Quran but its generalisations are from my^{asws} father^{saww} and son^{asws} of my^{asws} uncle^{as}!?

فَدُونُكُمْ مَخْطُومَةٌ مَرْحُومَةٌ تَلْفَاكَ يَوْمَ حَشْرِكَ، فَبِعَمِّ الْحُكْمِ اللَّهُ، وَ الرَّعِيمِ مُحَمَّدٌ، وَ الْمَوْعِدِ الْقِيَامَةُ، وَ عِنْدَ السَّاعَةِ مَا تَحْسُرُونَ، وَ لَا يَنْفَعُكُمْ إِذٍ تَنْدَمُونَ، وَ لِكُلِّ نَبِيٍّ مُسْتَمْتَرٌ وَ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ.

So, away with you two (Abu Bakr and Umar), oppressing, usurping (Fadak), until we meet on the Day of your Resurrection, for the best Judge is Allah^{azwj}, and the leader is Muhammad^{saww}, and the appointment is Qiyamah, and at the (establishment of) the Hour you will be incurring loss, and you will not be benefitting when you are regretting. And for every news (prophecy) that is a time, and soon you will come to know who will be coming to the Punishment disgracing him and the ever-lasting Punishment would be released upon’.

ثُمَّ رَمَتْ بِطَرْفِهَا نَحْوَ الْأَنْصَارِ فَقَالَتْ: يَا مَعْاشِرَ الْفِتْيَةِ وَ أَعْصَادَ الْمِلَّةِ، وَ أَنْصَارَ الْإِسْلَامِ، مَا هَذِهِ الْعَمِيْرَةُ فِي حَقِّي، وَ السِّنَةُ عَنْ ظُلَامَتِي، أَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبِي يَقُولُ: الْمَرْءُ يُحْفَظُ فِي وَوَلَدِهِ، سَرْعَانَ مَا أَخَذْتُمْ، وَ عَجَلَانَ ذَا إِهَالَةٍ، وَ لَكُمْ طَاقَةٌ بِمَا أَحَاوَلُ، وَ قُوَّةٌ عَلَى مَا أَطْلُبُ وَ أَزَاوَلُ،

Then she^{asws} glanced with her^{asws} eyes towards the Helpers and she^{asws} said: ‘O community of (gallant) youths, and support of the nation, and helpers of Al-Islam! What is this blemish regarding my^{asws} right, and the way I^{asws} am being oppressed? Wasn’t Rasool-Allah^{saww} my^{asws} father^{saww}? He^{saww} said: ‘The person is preserved in his children’. How quickly you have innovated, and hastened with the calamity, and although there is strength for you with blocking (the usurpation), and strength upon what I^{asws} am seeking and claiming.

أ تَقُولُونَ مَاتَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَطَبٌ جَلِيلٌ اسْتَوْسَعَ وَهْنُهُ، وَ اسْتَنْهَرَ رَتْقُهُ، وَ انْفَتَقَ رَتْقُهُ، وَ أَظْلَمَتِ الْأَرْضُ لِعَيْبِيهِ، وَ كُسِفَتِ النُّجُومُ لِمُصِيبَتِهِ، وَ أَكْدَتِ الْأَمَالُ، وَ حَشَعَتِ الْجِبَالُ، وَ أَضْبِعَ الْحَرِيمُ، وَ أُرْبِلَتِ الْحُرْمَةُ عِنْدَ مَمَاتِهِ،

Are you saying that Muhammad^{saww} has passed away, so the majestic address weakened in its expansion, and its cracks appeared, and its patches were torn, and the earth darkened due to his^{saww} absence, and the stars were eclipsed due to his^{saww} calamity, and the hopes were dashed, and the mountains crumbled, and sanctity was wasted, and the sanctimonious ones were removed at his^{saww} passing away.

قِيلَ وَ اللَّهُ النَّازِلَةُ الْكُبْرَى، وَ الْمُصِيبَةُ الْعُظْمَى، لَا مِثْلَهَا نَارِلَةٌ، وَ لَا بَائِقَةٌ عَاجِلَةٌ، أَعْلَنَ بِهَا كِتَابَ اللَّهِ جَلَّ تَنَائُؤُهُ فِي أَفْنِيَّتِكُمْ فِي مُسَاكِمٍ وَ مُصَبِّحِكُمْ، هُتَافاً وَ صُرَاحاً، وَ تِلَاوَةً وَ إِحْنَاناً، وَ لَقَبْلَهُ مَا حَلَّ بِأَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ، حُكْمٌ فَصْلٌ وَ قَضَاءٌ حَتْمٌ:

So this, by Allah^{azwj}, is the great disaster, and the mighty calamity. There is no calamity like it, nor any matter more urgent. The Book of Allah^{azwj}, Majestic is His^{azwj} Praise has Announced it, (you were reading it) in your courtyards, in your evenings and your mornings, loudly, lamenting, and normal recitations, and softly, and before it is what happened with the Prophets^{as} of Allah^{azwj} and His^{azwj} Rasool^{saww}, decisive judgment and inevitable Decrees: -

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ إِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ .

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].

إِيهَاءَ بَنِي قَيْلَةَ! أ أَهْضِمَ تَرَاثَ أَبِي وَ أَنْتُمْ بِمَرَايَ مَيِّ وَ مَسْمَعٍ، وَ مَبْتَدَ [مُنْتَدَى] وَ مَجْمَعٍ؟ تَلْبَسُكُمْ الدَّعْوَةُ، وَ تَشْمَلُكُمْ الْحَيْرَةُ، وَ أَنْتُمْ ذَا الْعَدَدِ وَ الْعُدَّةِ، وَ الْأَدَاةِ وَ الْقُوَّةِ، وَ عِنْدَكُمْ السِّلَاحُ وَ الْجُنَّةُ، تُؤَافِيكُمْ الدَّعْوَةُ فَلَا تُجِيبُونَ،

O you sons of Aws and Khazraj! Are you digesting the inheritance of my^{asws} father^{saww} and you are more seeing than me^{asws} and more hearing, and you are in a forum and gathering? You are pretending the call and the experience is with you, and you are with the number and the equipment, and in your possession are the weapons and the shields.

وَ تَأْتِيكُمْ الصَّرِيحَةُ فَلَا تُعِيبُونَ، وَ أَنْتُمْ مَوْضُوفُونَ بِالْكَفَاحِ، مَعْرُوفُونَ بِالْحَيْرِ وَ الصَّلَاحِ،

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

وَ النُّجْبَةُ الَّتِي انْتَجَبْتُمْ، وَ الْحَيْرَةُ الَّتِي اخْتَبِرْتُمْ، فَاتَلْتُمْ الْعَرَبَ، وَ تَحَمَلْتُمْ الْكَدَّ وَ التَّعَبَ، وَ نَاطَخْتُمْ الْأَمَمَ، وَ كَافَحْتُمْ الْبَهْمَ، فَلَا تَبْرَحُ أَوْ تَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتِمُرُونَ، حَتَّى إِذَا دَارَتْ بِنَا رَحَى الْإِسْلَامِ، وَ دَرَّ حَلَبُ الْأَيَّامِ، وَ خَضَعَتْ نَعْرَةُ الشُّرُكِ، وَ سَكَنَتْ قُوْرَةُ الْإِفْكِ، وَ حَمَدَتْ نِيرَانُ الْكُفْرِ، وَ هَدَأَتْ دَعْوَةُ الْهَرَجِ، وَ اسْتَوْسَقَ نِظَامُ الدِّينِ،

And (you) are the selected ones which I^{asws} selected, and the choicest ones I^{asws} chose. You fought the Arabs, and you endured the toil and the fatigue, and you overthrew the communities, and struggled with the beasts. So, we did not relax nor you relaxed, we instructed you and you carried out instructions until when the mill of Al-Islam turned with

us^{asws}, and the milky days turned, and the menace of Shirk was subdued, and the outburst of blatant lies calmed down, and the fires of Kufr were extinguished, and the call of disturbance lulled, and the system of the Religion became stabilised.

فَأَنَّ حُرْمَتُمْ بَعْدَ الْبَيَانِ، وَ أَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ، وَ نَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَ أَسْرَكْتُمْ بَعْدَ الْإِيمَانِ أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَ هُمُوا بِإِخْرَاجِ الرَّسُولِ وَ هُمْ بِدُونِكُمْ أَوْلَ مَرَّةٍ أَ تَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Then how come you are free after the explanation, and you are persisting after the announcement, and are recoiling after the advancing, and committing Shirk after the Eman? **Will you not fight a people who broke their oaths and they are aiming to expel the Rasool, and they initiated (attacking) you first time? Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13].**

أَلَا قَدْ أَرَى أَنْ قَدْ أَخْلَدْتُمْ إِلَى الْخَفْضِ، وَ أَبْعَدْتُمْ مَنْ هُوَ أَحَقُّ بِالْبَسْطِ وَ الْقَبْضِ، وَ خَلَوْتُمْ بِالِدَّعَةِ، وَ نَجَوْتُمْ مِنَ الصَّبِيقِ بِالسَّعَةِ، فَمَجَّحْتُمْ مَا وَعَيْتُمْ، وَ دَسَعْتُمْ الَّذِي تَسَوَّعْتُمْ، ف: إِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَعَنِي حَمِيدٌ

Indeed! I^{asws} view that you are eternally going lower, and distancing the one^{asws} who is more rightful with the extension, and the possessing, and you are isolating with the innovation, and being saved from the straitness with the capacity. You glorified what you retained, and you deserve that which is justified. **'Even if you and the ones in the earth altogether were to commit Kufr, surely Allah is Needless, Praised [14:8].**

أَلَا وَ قَدْ قُلْتُ مَا قُلْتُ عَلَى مَعْرِفَةِ مَيِّ بِالْحَذَلَةِ الَّتِي حَامَرْتَكُمْ، وَ الْعُدْرَةَ الَّتِي اسْتَشَعَرْتَهَا فُلُوبُكُمْ، وَ لَكِنَّهَا فَيْضَةُ النَّفْسِ، وَ نَفْتَةُ الْعَيْظِ، وَ حَوْرُ الْقَنَا «1»، وَ بَيْتَةُ الصَّدْرِ، وَ تَقْدِمَةُ الْحُجَّةِ،

Indeed! And I^{asws} have said what I^{asws} said upon a recognition from me^{asws} with the abandonment which your forgetfulness, and the treachery which your hearts are fully aware of, but it (this sermon) is a flood of sighs, and outburst of anger, and stabbing of spears, and a transmission of (what is in) the chest, and advancing the argument.

فَدُونُكُمْ مَوْهَا فَاحْتَبِئْ بِهَا ذِبْرَةَ الظَّهْرِ، نَقِيبَةَ الحُفِّ، بَاقِيَةَ الْعَارِ، مَوْسُومَةَ بَعْضِ اللَّهِ وَ شَنَارِ الْأَبَدِ، مَوْصُولَةً ب: نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْقِدَةِ فَيَعِينِ اللَّهُ مَا تَفْعَلُونَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ .

So away with you both (Abu Bakr and Umar), (so) keep it (Fadak) behind (upon) the back, the light authority. The shame will remain (on you both), Branded by the Wrath of Allah^{azwj}, and the everlasting disgrace, arriving to the Fire of Allah^{azwj} igniting upon the hearts. In the Eyes of Allah^{azwj}! What are you doing? **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

وَ أَنَا ابْنَةُ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ فَ: اعْمَلُوا ... إِنَّا عَامِلُونَ وَ انْتظروا إِنَّا مُنْتَظَرُونَ.

And I^{asws} am a daughter of the Warner, for you will be in front of severe Punishment. So, know! **'Work upon your abilities, we are (also) working' [11:121] And wait and we are (also) waiting [11:122].**

فَأَجَابَهَا أَبُو بَكْرٍ فَقَالَ: يَا ابْنَةَ رَسُولِ اللَّهِ (ص)! لَقَدْ كَانَ أَبُوكَ بِالْمُؤْمِنِينَ عَطُوفًا كَرِيمًا، زَهُوفًا رَحِيمًا، وَ عَلَى الْكَافِرِينَ عَذَابًا أَلِيمًا، وَ عِقَابًا عَظِيمًا، فَإِنَّ عَزْوَانَهُ وَجَدَانَهُ أَبَاكَ ذُونَ النَّسَاءِ، وَ أَخَا لِيَعْلَلِكَ ذُونَ الْأَخْلَاءِ، أَثَرُهُ عَلَى كُلِّ حَمِيمٍ، وَ سَاعَدَهُ فِي كُلِّ أَمْرٍ جَسِيمٍ،

Abu Bakr answered her^{asws}. He said, 'O daughter^{asws} of Rasool-Allah^{saww}! Your^{asws} father was compassionate, benevolent, kind, merciful with the Momineen, and upon the Kafirs he^{saww} was a painful punishment, and a mighty retribution. If we attribute him^{saww}, we find him^{saww} not being a womaniser, and a brother to your^{asws} husband^{asws}, besides the brothers, his^{saww} impact being upon every intimate one, and his^{saww} assistance in every small matter.

لَا يُحِبُّكُمْ إِلَّا كُلُّ سَعِيدٍ، وَ لَا يَغْضُكُمْ [يَبْغِضُكُمْ] إِلَّا كُلُّ شَقِيٍّ، فَأَنْتُمْ عِزَّةُ رَسُولِ اللَّهِ (ص) الطَّيِّبُونَ، وَ الْخِيَرَةُ الْمُتَّجِبُونَ، عَلَى الْخَيْرِ أَدْلَتْنَا، وَ إِلَى الْجَنَّةِ مَسَالِكُنَا،

No one would love him^{saww} except every fortunate one, nor hate you^{asws} all except every wretched one, for you^{asws} are the goodly family^{asws} of Rasool-Allah^{saww}, the choice of the selected ones, pointing us to the good, and travel us to the Paradise.

وَ أَنْتِ يَا خَيْرَةَ النَّسَاءِ وَ ابْنَةَ خَيْرِ الْأَنْبِيَاءِ صَادِقَةٌ فِي قَوْلِكَ، سَابِقَةٌ فِي وَفُورِ عَقْلِكَ، غَيْرُ مَرْدُودَةٍ عَنْ حَقِّكَ، وَ لَا مُصَدُّودَةٌ عَنْ صِدْقِكَ، وَ وَ اللَّهِ مَا عَدَوْتُ رَأْيَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا عَمَلْتُ إِلَّا بِإِذْنِهِ، وَ إِنَّ الرَّائِدَ لَا يَكْذِبُ أَهْلَهُ،

And you^{asws}, O elite of the women and daughter^{asws} of the best of the Prophets^{as}, are truthful in your^{asws} words, preceding in the fullness of your^{asws} intellect, not rejected from your^{asws} right, nor blocked from your^{asws} honesty, and by Allah^{azwj}, I am not an enemy of the view of Rasool-Allah^{saww} nor have I done anything except by his^{saww} permission, and the pioneer does not lie to his family.

وَ إِنِّي أَشْهَدُ اللَّهَ وَ كَفَى بِهِ شَهِيدًا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ ذَهَبًا وَ لَا فِضَّةً وَ لَا دَارًا وَ لَا عَقَارًا وَ إِنَّمَا نُورِثُ الْكُتُبَ «3» وَ الْحِكْمَةَ وَ الْعِلْمَ وَ النَّبُوَّةَ، وَ مَا كَانَ لَنَا مِنْ طُعْمَةٍ فَلَوْلِي الْأَمْرُ بَعْدَنَا أَنْ يَحْكُمَ فِيهِ بِحُكْمِهِ،

And I keep Allah^{azwj} as Witness and suffice with Him^{azwj} as a Witness that I Heard Rasool-Allah^{saww} saying: 'We^{as} community of Prophet^{saww} do not leave inheritance of gold nor silver, nor any house, nor real estate, and rather we^{saww} leave inheritance of the books, and the wisdom, and the knowledge, and the Prophet-hood, and whatever was for us^{as} from any nourishment, it is for one in charge of the command after us^{as}, that he can decided regarding it with his decision'.

وَ قَدْ جَعَلْنَا مَا حَاوَلْتَهُ فِي الْكُرَاعِ وَ السِّلَاحِ يُقَاتَلُ بِهِ الْمُسْلِمُونَ وَ يُجَاهِدُونَ الْكُفَّارَ، وَ يُجَالِدُونَ الْمَرَدَّةَ، ثُمَّ الْفُجَّارَ، وَ ذَلِكَ بِإِجْمَاعِ مِنَ الْمُسْلِمِينَ، لَمْ أَتَفَرَّدْ بِهِ وَحْدِي، وَ لَمْ أَسْتَبِدَّ بِمَا كَانَ الرَّأْيُ فِيهِ عِنْدِي، وَ هَذِهِ خَالِي وَ مَالِي هِيَ لَكَ وَ بَيْنَ يَدَيْكَ لَا تَزْوِي عَنَّا وَ لَا تَدْخِرُ دُونَكَ،

And we have made whatever was transferred to be regarding the animals and the weapons the Muslims can be fighting with it and struggling against the Kafirs, and combat against the apostates, then the immoral ones, and that is (a decision taken) by the consensus of the Muslims, one person cannot be individualised with it, and I (personally) did not dictate with what was the opinion with me, and this is my state, and my wealth, it is for you^{asws} and in front of you^{asws}, and we will not impeded from you^{asws} nor hoard besides you^{asws}.

وَ أَنْتِ سَيِّدَةُ أُمَّةٍ أَيْبِكِ، وَ الشَّجَرَةُ الطَّيِّبَةُ لِيَبْنِيكَ، لَا يُدْفَعُ مَا لَكَ مِنْ فَضْلِكَ، وَ لَا يُوضَعُ مِنْ فَرْعِكَ وَ أَصْلِكَ، حُكْمُكَ نَائِدٌ فِيمَا مَلَكَتِ يَدَايَ، فَهَلْ تَرَيْنَ أَنْ أُخَالِفَ فِي ذَلِكَ أَبَاكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ؟!!

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

فَقَالَتْ عَلَيْهَا السَّلَامُ: سُبْحَانَ اللَّهِ! مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْ كِتَابِ اللَّهِ صَافِئًا، وَ لَا لِأَحْكَامِهِ مُخَالِفًا، بَلْ كَانَ يَتَّبِعُ أَثَرَهُ، وَ يَقْفُو سُورَهُ، أَ فَتَجْمَعُونَ إِلَى الْغَدْرِ اغْتِلَالًا عَلَيْهِ بِالزُّورِ، وَ هَذَا بَعْدَ وَفَاتِهِ شَيْبَةً بِمَا بُعِيَ لَهُ مِنَ الْعَوَائِلِ فِي حَيَاتِهِ،

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

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

هَذَا كِتَابُ اللَّهِ حَكْمًا عَدْلًا، وَ نَاطِقًا فَضْلًا، يَقُولُ: يَرْتُنِّي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ وَرَثَ سُلَيْمَانَ دَاوُدَ فَبَيَّنَ عَزَّ وَ جَلَّ فِيمَا وَرَعَ عَلَيْهِ مِنَ الْأُقْسَاطِ، وَ شَرَعَ مِنَ الْفَرَائِضِ وَ الْمِيرَاثِ، وَ أَبَاحَ مِنْ حِطِّ الذُّكْرَانِ وَ الْإِنَاثِ مَا أَرَاخَ عِلَّةَ الْمُبْطِلِينَ، وَ أَرَاخَ التَّطَيُّبِ وَ الشُّبُهَاتِ فِي الْعَابِرِينَ،

This is the Book of Allah^{azwj}, Wise, Just, and Speaking Decisively. He^{azwj} Says: **Who would inherit me and inherit from the Progeny of Yaqoub, [19:6]. And Suleyman inherited Dawood, [27:16].** Thus, the Mighty and Majestic Clarified regarding what the distributions would be of the portions, and Legislated from the Obligations and the inheritances, and Legalised from the shares of the two males and the female, what dislodged the reasons of the falsifiers, and removed the guesswork and the suspicions regarding the ones saying behind.

كَلَّا! بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ حَمِيمًا وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ .

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

فَقَالَ أَبُو بَكْرٍ: صَدَقَ اللَّهُ وَ صَدَقَ رَسُولُهُ وَ صَدَقَتْ ابْنَتُهُ، أَنْتِ مَعْدِنُ الْحِكْمَةِ، وَ مَوْطِنُ الْهُدَى وَ الرَّحْمَةِ، وَ رُكْنُ الدِّينِ، وَ عَيْنُ الْحُجَّةِ، لَا أَبْعُدُ صَوَابِكَ، وَ لَا أَنْكِرُ خِطَابَكَ،

Abu Bakr said, 'Allah^{azwj} Spoke the Truth, and His^{azwj} Rasool^{saww} spoke the truth, and his^{saww} daughter^{asws} spoke the truth. You^{asws} are the mine of wisdom, and the place of guidance and the mercy, and a cornerstone of the Religion, and the eye of Divine Authority. I distance your^{asws} correctness, nor can I deny your^{asws} address.

هَؤُلَاءِ الْمُسْلِمُونَ بَنِي وَ بَيْتِكَ فَلَدُونِي مَا تَقَلَّدْتُ، وَ بِإِقْفَاقٍ مِنْهُمْ أَخَذْتُ مَا أَخَذْتُ، عَزِيرٌ مُكَابِرٍ وَ لَا مُسْتَبَدِّدٍ وَ لَا مُسْتَتَائِرٍ، وَ هُمْ بِذَلِكَ شُهُودٌ.

These here are the Muslims between me and you^{asws}, so they imitated what I imitated, and with agreement from them I took what I took, without contentions, nor tyrannically, nor prejudicial, and they are witnesses with that’.

فَالْتَفَتَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ النَّاسِ وَ قَالَتْ: مَعَاشِرَ النَّاسِ! الْمُسْرِعَةَ إِلَى قَبْلِ الْبَاطِلِ، الْمُعْضِيبَةَ عَلَى الْفِعْلِ الْفَبِيحِ الْحَايِرِ أ فَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَفْقَاهَا، كَلَّا بِنَ زَانَ عَلَى قُلُوبِكُمْ، مَا أَسَأْتُمْ مِنْ أَعْمَالِكُمْ، فَأَخَذَ بِسَمْعِكُمْ وَ أَبْصَارِكُمْ، وَ لَيْسَ مَا تَأْوَلْتُمْ، وَ سَاءَ مَا بِهِ أَشْرْتُمْ، وَ شَرَّ مَا مِنْهُ اعْتَضْتُمْ،

(Syeda) Fatima^{asws} turned to face the people and said: ‘Community of the people! The quickness to saying the falsehood, turning the blind-eye upon the ugly deeds, the audacious. **So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]?** Never! But there is rust upon your hearts, what wrong deeds you have committed, have seized your hearing and your sights, and evil is what you are interpreting, and evil is what you are indicating, and evil is what you are usurping from it.

لَتَجِدَنَّ وَ اللَّهَ مَحْمَلَهُ ثَقِيلًا، وَ عَيْبُهُ وَبِيْلًا، إِذَا كُشِفَ لَكُمْ الْغَطَاءُ، وَ بَانَ مَا وَرَاءَهُ الصَّرَاءُ، وَ بَدَا لَكُمْ مِنْ رَبِّكُمْ مَا لَمْ تَكُونُوا تَحْتَسِبُونَ وَ حَسِيرَ هُنَالِكَ الْمُبْطِلُونَ.

By Allah^{azwj}! You will be finding the load to be heavy, and its consequence a scourge, when the covering is removed from you, and it manifests what troubles are behind it, and it will begging for you, from your Lord^{azwj}, what you had not been anticipating, and over there, the falsifiers would incur a loss’.

ثُمَّ عَطَفَتْ عَلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَالَتْ:

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَ هَنْبَةٌ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكُنِ الْحَطْبُ

إِنَّا فَقَدْنَاكَ فَقَدْ الْأَرْضِ وَإِلَيْهَا وَ اِخْتَلَفَ قَوْمُكَ فَاشْهَدَهُمْ وَ قَدْ نَكَبُوا

Then she^{asws} sentimentalised to the grave of the Prophet^{saww} and said (in prose): -

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

وَ كُلُّ أَهْلِ لَهُ قُرْبَى وَ مَنْزِلَةٌ عِنْدَ إِلَهِ عَلَى الْأَدْنَى مُقْتَرِبٌ

أَبَدَتْ رِجَالٌ لَنَا نُجُوى صُدُورِهِمْ لَمَّا مَضَيْتِ وَ خَالَتِ دُونَكَ التُّرْبُ

And every family has kinship and a status in the Presence of Allah^{azwj}, close to the two. The men as manifested to us^{asws} the whisperings of their chests due to what has passed, and the soil is a barrier besides you^{asws}.

بَجْهَمْتَنَا رِجَالٌ وَ اسْتُخِيفَ بِنَا لَمَّا فُقِدَتْ وَ كُلُّ الْأَرْضِ مُعْتَصَبٌ

وَكُنْتَ بَدْرًا وَ نُورًا يُسْتَضَاءُ بِهِ
عَلَيْكَ تَنْزِيلُ مِنْ ذِي الْعِزَّةِ الْكُتُبِ

The men crowded (against) us^{asws} and belittled us^{asws} due to your^{saww} loss, and the whole earth is violated, and you^{saww} were a full moon and Noor illuminated with, upon you^{saww} the One^{azwj} with the Mighty Revealed the Books.

وَ كَانَ جِبْرِيْلُ بِالْآيَاتِ يُؤَنِّسُنَا
فَقَدْ فُقِدْتَ فَكُلُّ الْحَزَنِ مُحْتَجِبٌ

فَلَيْتَ قَبْلَكَ كَانَ الْمَوْتُ صَادِقَنَا
لَمَّا مَضَيْتَ وَ حَالَتْ دُونَكَ الْكُتُبُ

إِنَّا زُرِينَا بِمَا لَمْ يُزِرْ دُو شَحْنِ
مِنَ الْبَرِيَّةِ لَا عَجْمٌ وَ لَا عَرَبٌ

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

ثُمَّ انْكَفَأَتْ عَلَيْهَا السَّلَامُ - وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَتَوَقَّعُ رُجُوعَهَا إِلَيْهِ وَ يَتَطَلَّعُ طُلُوعَهَا عَلَيْهِ - فَلَمَّا اسْتَقَرَّتْ بِهَا الدَّارُ، قَالَتْ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا ابْنَ أَبِي طَالِبٍ عَلَيْكَ السَّلَامُ: اسْتَمَلَّتْ شَمْلَةَ الْجَبِينِ، وَ قَعَدَتْ حُجْرَةَ الظُّلَمِ، نَقَضَتْ قَادِمَةَ الْأَجْدَلِ، فَحَانَكَ رِيشُ الْأَعْرَلِ،

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

هَذَا ابْنُ أَبِي فُحَاةٍ يَنْتَرُنِي نَحِيْلَةَ أَبِي وَ بُلْعَةَ ابْنِي، لَقَدْ أَجْهَرَ فِي خِصَامِي، وَ أَلْفَيْتُهُ أَلَدَّ فِي كَلَامِي، حَتَّى حَبَسْتَنِي قَيْلَةً نَصْرَهَا، وَ الْمُهَاجِرَةَ وَصَلَهَا، وَ عَضَّتِ الْجُمَاعَةُ دُونِي طَرْفَهَا،

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

فَلَا دَافِعَ وَ لَا مَانِعَ، حَرَجْتُ كَاطِمَةً، وَ عُذْتُ رَاغِمَةً، أَضْرَعْتُ خَدَّكَ يَوْمَ أَصْغَعْتُ خَدَّكَ، افْتَرَسَتِ الدِّثَابُ وَ افْتَرَشَتِ التُّرَابُ، مَا كَفَفْتُ قَائِلًا، وَ لَا أَعْنَيْتُ بَاطِلًا، وَ لَا خِيَارَ لِي،

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

The wolves attacked and you^{asws} were left with dust as a bedspread. No speaker restrained, nor was any falsity availed, nor is there any good (left) for me^{asws}.

لَيْتَنِي مِتُّ قَبْلَ هَنَيْتِي، وَ دُونَ زَلَّتِي، غَذِيرِي اللَّهُ مِنْكَ عَادِيًا، وَ مِنْكَ حَامِيًا، وَيَلَايَ! فِي كُلِّ شَارِقٍ، مَاتَ الْعَمْدُ، وَ وَهَتِ الْعَضُدُ، شَكُوَايَ إِلَى أَبِي، وَ عَدُوَايَ إِلَى رَبِّي، اللَّهُمَّ أَنْتَ أَشَدُّ قُوَّةً وَ حَوْلًا، وَ أَحَدُ بَأْسًا وَ تَنْكِيلًا.

Alas! If only I^{asws} had died before my^{asws} being insulted, and besides my^{asws} humiliation. My^{asws} excuse from you^{asws} is Allah^{azwj} usually, and from you^{asws} is protection. Waah my^{asws} lamentation! In every east (right) the pillar (of support) has died, and the arm (support) is weakened. My^{asws} complaint it to my^{asws} father^{saww}, and my^{asws} supplications are to my^{asws} Lord^{azwj}. O Allah^{azwj}! You^{azwj} are of (Grand) strength and severe terror, and Neutraliser of misery and affliction!

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا وَئِيلَ عَلَبِكِ، الْوَيْلُ لِمِشَانِكَ، هَتَيْتِي عَنْ وَجْدِكَ يَا ابْنَةَ الصَّفْوَةِ، وَ بَقِيَّةَ النَّبُوَّةِ، فَمَا وَتَيْتِ عَنْ دِينِي، وَ لَا أَخْطَأْتُ مَقْدُورِي، فَإِنْ كُنْتُ تُرِيدِينَ الْبُلْغَةَ، فَرِزْقُكَ مَضْمُونٌ، وَ كَفَيْلُكَ مَأْمُونٌ، وَ مَا أَعَدَّ لَكَ أَفْضَلَ بِمَا قُطِعَ عَنْكَ، فَاحْتَسِبِي اللَّهَ.

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

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

فَقَالَتْ: حَسْبِيَ اللَّهُ .. وَ أَمْسَكَتْ.

She^{asws} said: 'Allah^{azwj} is Sufficient for me^{asws} – and she^{asws} withheld"⁷⁹.

9- قال أبو الفضل: ذكرت لأبي الحسين زيد بن علي بن الحسين بن علي بن أبي طالب صلوات الله عليهم كلام فاطمة عليها السلام عند منع أبي بكر إياها فذك، و قلت له: إِنَّ هَؤُلَاءَ يَزْعُمُونَ أَنَّهُ مَصْنُوعٌ، وَ أَنَّهُ مِنْ كَلَامِ أَبِي الْعَيْنَاءِ - الخبر منسوق على البلاغة على الكلام-

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

فقال لي: رأيت مشايخ آل أبي طالب يروونه عن آبائهم، و يعلمونه أبناءهم، و قد حدثني أبي عن جدِّي يبلغ به فاطمة (ع) على هذه الحكاية، و رواه مشايخ الشيعة و تدارسوه بينهم قبل أن يولد جدُّ أبي العيناء، و قد حدثت به الحسن بن علوان عن عطية العوفي أَنَّهُ سَمِعَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ يَذْكَرُ عَنْ أَبِيهِ،

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

⁷⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 8

the Sheykh of the Shias and they are learning it between them before the birth of Abu Al Ayna'a, and Al Hassan Bin Ulwan has narrated it from Atiya Al-Awfy that he heard Abdullah Bin Al-Hassan mentioning form his father'.

ثم قال أبو الحسين: وكيف يذكر هذا من كلام فاطمة فينكر، و هم يروون من كلام عائشة عند موت أبيها ما هو أعجب من كلام فاطمة، فيحققونه لو لا عداوتهم لنا أهل البيت... ثم ذكر الحديث،

Then Abu Al-Husayn said, 'And how come they are mentioning this of the speech of (Syeda) Fatima^{asws} and denying, while they are reported from the speech of Ayesha at the death of her father what is even stranger than the speech of (Syeda) Fatima^{asws}? They would have said it is true had it not been for their enmity to us^{asws}, People^{asws} of the Household'. Then he mentioned the Hadeeth.

قَالَ: لَمَّا أَجْمَعَ أَبُو بَكْرٍ عَلَى مَنَعِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ وَ عَلَيَّهَا فَذَكَ، وَ بَلَغَ ذَلِكَ فَاطِمَةَ (ع) لَأَنَّ «1» خَارِجَهَا عَلَى رَأْسِهَا وَ أَقْبَلَتْ فِي لُحْمَةٍ مِنْ حَقْدِهَا وَ نِسَاءِ قَوْمِهَا تَطَأُ ذُبُوحَهَا، مَا تَحْرِمُ مِنْ مِشْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ شَيْئاً حَتَّى دَخَلَتْ عَلَى أَبِي بَكْرٍ - وَ هُوَ فِي حَشْدٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

He said, 'When Abu Bakr united upon refusing to give Fadak to (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, and that reached (Syeda) Fatima^{asws}, she^{asws} ~~donned~~ her^{asws} veil upon her^{asws} head and came among a group of her^{asws} children and womenfolk of her^{asws} people following behind her^{asws}, tapping something like the walk of Rasool-Allah^{azwj} until she entered to see Abu Bakr, and he was in a group of the Emigrants and the Helpers.

فَبَيْطَتْ دُونَهَا مُلَاءَةً، ثُمَّ أَتَتْ أَنَّهَا أَجْهَشَ الْقَوْمَ لَهَا بِالْبُكَاءِ، وَ ارْتَجَّ الْمَجْلِسُ، وَ أَمْهَلَتْ حَتَّى سَكَنَ نَشِيخُ الْقَوْمِ وَ هَدَأَتْ قَوْمَهُمْ، فَافْتَتَحَتْ الْكَلَامَ بِحَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ، فَعَادَ الْقَوْمَ فِي بُكَائِهِمْ،

She^{asws} was silent for a while, then she^{asws} sighed such a sigh, the people burst out for her^{asws} with the wailing, and the gathering was shaken, and she^{asws} paused until the outburst of the people calmed and their outburst lulled. She^{asws} opened her^{asws} speech with the Praise of Allah^{azwj} and the extollation upon Him^{azwj} and the Salawat upon Rasool-Allah^{saww}. The people repeated to their crying.

فَلَمَّا أَمْسَكُوا عَادَتْ فِي كَلَامِهَا فَقَالَتْ: لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ «3» فَإِنْ تَعَزَّوهُ يَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ، وَ أَخَا ابْنِ عَمِّي دُونَ رَجَالِكُمْ،

When they withheld, she^{asws} returned to her^{asws} speech. She^{asws} said: 'There had come to you all a Rasool^{saww} from yourselves, dear to Him^{azwj}. How much he^{saww} suffered being eager upon you all, being kind with the Momineen, merciful. If you were to attribute him^{saww}, you will find him^{saww} to be my^{asws} father^{saww} besides the (other) women, and brother^{saww} of son^{asws} of my^{asws} uncle besides your men.

فَبَلَغَ التَّنَادَةَ، صَادِعاً بِالرِّسَالَةِ، مَاثِلاً عَلَى «6» مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِباً لَبَجِهِمْ، آخِذاً بِكَطْمِهِمْ،

He^{saww} delivered the warning proclaiming the Message, trampling upon the doctrines of the Polytheists, striking their backs, seizing their breaths.

يَجِدُ الْأَصْنَامَ، وَ يَنْكُثُ الْهَامَ، حَتَّى هَزَمَ الْجُمُعَ وَ وَلُوا الدُّبُرَ، وَ تَفَرَّى اللَّيْلُ عَنْ صُبْحِهِ، وَ أَسْفَرَ الْحَقُّ عَنْ مَخْضِهِ، وَ نَطَقَ زَعِيمُ الدِّينِ، وَ خَرِسَتْ شَقَاشِقُ الشَّيَاطِينِ: وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ مَذْقَةَ الشَّرَابِ،

He^{saww} pulled down the idols and broke down the important ones until the crowd was defeated and they turned around their back, until the night escaped from its morning, and the truth brightened from its purity, and the leader of the Religion spoke and the chirping of the Satan^{la} was muted, **and you were on the brink of a pit of the fire, so He Saved you from it [3:103].**

وَ نُحْرَةَ الطَّامِعِ، وَ قَبْسَةَ الْعُجْلَانِ، وَ مَوْطِئَ الْأَقْدَامِ، تَشْرَبُونَ الطَّرِيقَ، وَ تَفْتَنُونَ الْوَرَقَ، أَدَلَّةٌ حَاشِعِينَ تَخَافُونَ أَنْ يَنْخَطِفَكُمْ النَّاسُ مِنْ حَوْلِكُمْ،

You were an anchor for the drinkers, and lusted for the greed, and you attained for the calves, and were trodden by the feet, drinking on the roads, and you were cutting the leaves, disgraced, despised, fearing being abducted by the people from around you.

فَأَنْقَذَكُمْ اللَّهُ بِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ بَعْدَ اللَّيْلِ وَ النَّهْيِ، وَ بَعْدَ مَا مَنِي بِهِمُ الرِّجَالُ، وَ ذُؤَبَانَ الْعَرَبِ، كُلَّمَا حَشِنُوا نَاراً لِلْحَرْبِ وَ نَجَمَ قَرْنٌ لِلضَّلَالِ، وَ فَغَرَّتْ فَاعِرَةٌ مِنَ الْمُشْرِكِينَ،

Allah^{azwj} Blessed and Exalted Saved you through Muhammad^{saww} after the big disasters and the small, and after fighting against the men, and Arab beasts, and apostates from the people of the Book. Every time their ignited the fire of war, (Allah^{azwj} Extinguished it), or the sources paired for the straying, and the deception of the deceivers from the Polytheists.

قَدَفَ بِأَجِيهِ فِي هَوَاهِمَا، وَ لَا يَنْكُفِي حَتَّى يَطَأَ سَمَاحَهَا بِأَحْمَصِهِ، وَ يُجَمِدُ كَهَبَهَا بِحَدِيدِهِ، مَكْدُوداً فِي ذَاتِ اللَّهِ، قَرِيباً مِنْ رَسُولِ اللَّهِ، سَيِّداً فِي أَوْلِيَاءِ اللَّهِ، وَ أَنْتُمْ فِي بُلْهَيْبَةٍ وَادِعُونَ آمِنُونَ،

So he^{saww} cast his^{saww} brother^{asws} in their midst. He^{asws} did not regress until he^{asws} trod their wings with his^{asws} soles, and froze their flames with his^{asws} sword, being plotted against for the Sake of Allah^{azwj}, near to Rasool-Allah^{saww} and chief of the friends of Allah^{azwj}, while you all were in a comfortable life, secure.

حَتَّى إِذَا احْتَارَ اللَّهُ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] دَارَ أَنْبِيَائِهِ، ظَهَرَتْ حَسِيكَةُ التَّفَاقِ، وَ سَمَلٌ جَلْبَابِ الدِّينِ، وَ نَطَقَ كَاطِمُ الْعَاوِينَ، وَ نَبَعَ حَامِلُ الْأَقْلِينَ، وَ هَدَرَ فَيْبِقُ الْمُنبِطِيِّينَ، يَخْطُرُ فِي عَرَصَاتِكُمْ، وَ أَطْلَعَ الشَّيْطَانُ رَأْسَهُ مِنْ مَعْرَزِهِ صَارِحاً بِكُمْ،

Until when Allah^{azwj} Chose the house of His^{azwj} Prophets^{as} for His^{azwj} Prophet^{saww}, the thorns of hypocrisy appeared in your plains, and the garment of your Religion was torn apart, and the straying ones started talking, and the degraded and lowly ones emerged from underground, and falsifiers rolled and roared in your plains, and the Satan^{la} emerged his^{la} head from his^{la} hole shouting at you.

فَوَجَدَكُمْ لِدُعَائِهِ مُسْتَجِيبِينَ، وَ لِلْغَرَّةِ فِيهِ مُلَاحِظِينَ، فَاسْتَهَضَكُمْ فَوَجَدَكُمْ خِفَافاً، وَ أَحْمَشَكُمْ فَأَلْقَاكُمْ غَضَاباً، فَوَسَمْتُمْ غَيْرَ إِلَيْكُمْ، وَ أَوْرَدْتُمُوهَا غَيْرَ شَرِكُمْ،

He^{la} (Satan) found you responding to his^{la} call, and beholders to the deception. Then he^{la} got up and found you to be light (easy), and he^{la} aroused you and ignited your anger, so you

were marked without you being told, and you were returned to other than your drinking places.

هَذَا وَالْعَهْدُ قَرِيبٌ، وَالْكَلِمُ رَجِيبٌ، وَالْجُرْحُ لَمَّا يَنْدَمِلُ، بِدَارًا زَعَدْتُمْ خَوْفَ الْفِتْنَةِ، أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

This, and the pact is near, and the word is great, and the injury when it heals. You claimed fear of the Fitna. Indeed! During the Fitna they were silent, **and surely Hell would be encompassing with the Kafirs [9:49]**.

فَهَيَّاتُ مِنْكُمْ وَأَنْتَى بِكُمْ وَأَنْتَى تُؤْفَكُونَ، وَهَذَا كِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ، زَوَاجِرُهُ بَيِّنَةٌ، وَشَوَاهِدُهُ لَاحِظَةٌ، وَأَوَامِرُهُ وَاضِحَةٌ، أَرْغَبَةٌ عَنْهُ تُذَبِّبُونَ، أَمْ بَعِيرُهُ تُحْكَمُونَ بِئْسَ لِلظَّالِمِينَ بَدَلًا

Alas from you all! And how it has become with you? **How are you then being deluded? [6:95]**, and the Book of Allah^{azwj} is in your midst. Its rebukes are explained, and its testimonies are listed, and its Commands are clear. Are you intending to turn away from it? Or you want to be judged by something else? **Evil is the replacement of the unjust ones [18:50]**.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ، ثُمَّ لَمْ تَرْتَبُوا أَحْتَمًا إِلَّا رَيْثَ أَنْ تَسْكُنَ نَفْسُهَا، تُسْرُونَ حَسَوًا فِي ائْتِقَاءِ، وَ نَصْبِ مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمَدَى،

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. The you did not wait for its counterpart, except you hesitated for its disturbance to calm down. You rejoiced and delighted in the delicacies, and we^{asws} were patient from you like the cuts from the body.

وَأَنْتُمْ الْآنَ تَزْعُمُونَ أَنْ لَا إِرْثَ لَنَا، أَمْ فَحُكْمَ الْجَاهِلِيَّةِ يَبْعُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ، وَيَهَا! يَا مَعْشَرَ الْمُهَاجِرَةِ أَنْتُمْ إِرْثَ أَبِيهِ؟!! أَلَا فِي الْكِتَابِ أَنْ تَرِثَ أَبَاكَ وَلَا أَرِثَ أَبِي؟! لَقَدْ جِئْتُمْ شَيْئًا فَرِيًّا

And you are claiming now that there is no inheritance for us. Is it the judgment of the pre-Islamic period you are seeking? And who is good of Judgment from Allah^{azwj} to a people who are certain? Waah! O community of Emigrants! Is the inheritance of a father terminated? It there in the Book of Allah^{azwj} that you will inherit your father and I^{asws} cannot inherit mine?! **You have come with an amazing thing [19:27]**.

فَلَوْ نَكَلْنَا مَخَطُومًا مَرْحُولَةً تَلْفَاكَ يَوْمَ حَشْرِكَ، فَنِعْمَ الْحُكْمُ اللَّهُ، وَالرَّعِيمُ مُحَمَّدٌ، وَالْمَوْعِدُ الْقِيَامَةُ، وَ عِنْدَ السَّاعَةِ يَحْسُرُ الْمُبْطِلُونَ وَ لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَ سَوْفَ تَعْلَمُونَ .

So, away with you two (Abu Bakr and Umar), oppressing, usurping (Fadak), until we meet on the Day of your Resurrection, for the best Judge is Allah^{azwj}, and the leader is Muhammad^{saww}, and the appointment is Qiyamah, **and the day when the Hour would be Established, on that day the falsifies would lose [45:27]**. And for every news (prophecy) that is a time, and soon you will come to know'.

ثُمَّ انْحَرَفَتْ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] وَ سَلَّمَ وَ هِيَ تَقُولُ:

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَ هَبْبَةٌ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكُنْ الْحُطْبُ

إِنَّا فَقَدْنَاكَ فَقَدْ الْأَرْضُ وَإِبِلَهَا وَ احْتَلَّ قَوْمُكَ فَأَشْهَدَهُمْ وَ لَا تَغِيبْ

Then she^{asws} turned to the grave of the Prophet^{saww} and said (in prose): -

'There have happened after you^{saww} such news and difficult events, if you^{saww} had witnessed these, the speech would not have been big. We lost you^{saww}, and the earth lost its downpour, and your^{saww} people are disorderly, so witness them and do not be absent'.

قَالَ: فَمَا رَأَيْنَا يَوْمًا كَانَ أَكْثَرَ بَاكِيًا وَ لَا بَاكِيًا مِنْ ذَلِكَ الْيَوْمِ .

He said, 'We had not seen a day of more wailing and crying than that day'.

ثم قَالَ أَحْمَدُ بْنُ أَبِي طَاهِرٍ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ- رَجُلٌ مِنْ أَهْلِ دِيَارِ مِصْرَ لَقِيْتُهُ بِالرَّافِقَةِ- قَالَ: حَدَّثَنِي أَبِي قَالَ: أَخْبَرَنَا مُوسَى بْنُ عَيْسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا جَعْفَرُ الْأَحْمَرُ عَنْ زَيْدِ بْنِ عَلِيٍّ رَحِمَهُ اللَّهُ عَلَيْهِ عَنْ عَمَّتِهِ زَيْنَبِ بِنْتِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَتْ: لَمَّا بَلَغَ فَاطِمَةَ عَلَيْهَا السَّلَامُ إِجْمَاعُ أَبِي بَكْرٍ عَلَى مَنْعِهَا فَذَكَ لَأَنْتَ خِمَارَهَا وَ حَرَجَتْ فِي حَشْدَةِ نِسَائِهَا وَ لَمَّةٍ مِنْ قَوْمِهَا، تَجُرُّ أَدْرَاعَهَا، مَا تَحْرِمُ مِنْ مِشْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] شَيْئًا، حَتَّى وَقَفْتُ عَلَى أَبِي بَكْرٍ- وَ هُوَ فِي حَشْدٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ-

Then Ahmad Bin Abu Tahir said, 'It is narrated to me by Ja'far Bin Muhammad- a man from the households of Egypt met him at Al Rafiqah who said, 'It is narrated to me by my father who said, 'We are informed by Musa Bin Isa who said, 'We are informed by Abdullah Bin Yunus who said, 'We are informed by Ja'far Al Ahmar,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his paternal aunt^{asws} Zainab^{asws} daughter^{asws} of Al-Husayn^{asws}. She^{asws} said: 'When it reached (Syeda) Fatima^{asws} the unity of Abu Bakr upon refusing her^{asws} Fadak, she^{asws} put-on her^{asws} veil and went out among a group of her^{asws} womenfolk and her^{asws} people, following behind her^{asws}, resembling her^{asws} steps something with the walk of Rasool-Allah^{saww} until she^{asws} paused at Abu Bakr - and he was in a group of the Emigrants and the Helpers.

فَأَنْتَ أَنْتَ أَجْهَشَ لَهَا الْقَوْمُ بِالْبُكَاءِ، فَلَمَّا سَكَتَ قَوْمُهُمْ قَالَتْ: أَبْدَأُ بِحَمْدِ اللَّهِ- ثُمَّ أَسْبَلْتُ بَيْنَهَا وَ بَيْنَهُمْ سِجْنًا - ثُمَّ قَالَتْ:

She^{asws} sighed such a sigh, the people burst out with the wailing to her^{asws}. When their outburst calmed down, she (Zainab^{asws}) said: 'She^{asws} began with the praise of Allah^{azwj} - then she^{asws} pulled a curtain between her^{asws} and them, then said: -

الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَ لَهَا [لَهُ] الشُّكْرُ عَلَى مَا أَلْهَمَ، وَ النَّعَاءُ بِمَا قَدَّمَ مِنْ عُمُومٍ نَعِمَ ابْتِدَاءُهَا، وَ سُبُوحُ آلاءِ أَسْدَائِهَا، وَ إِحْسَانِ مَنِّ وَالِاهَا، جَمٌّ عَنِ الْإِحْصَاءِ عَدْدُهَا، وَ نَأَى عَنِ الْمُجَازَاةِ أَمْدُهَا، وَ تَفَاوَتْ عَنِ الْإِدْرَاكِ أَمَالُهَا، وَ اسْتَشْتَى الشُّكْرَ بِفَضَائِلِهَا، وَ اسْتَحْتَمَدَ إِلَى الْخَلَاتِقِ بِإِجْرَالِهَا، وَ تَنَى بِاللَّدْبِ إِلَى أُمَّثَالِهَا،

'The Praise is for Allah^{azwj} upon what He^{azwj} has Favoured with, and for Him^{azwj} is the thanks upon what He^{azwj} has Inspired, and the praise with what He^{azwj} preceded from the general Favours and Initiating these, and Dyeing the bounties of its brilliance, and Favour of the Conferment, too immense to be counted, and its perpetual extension and variety impossible from realising its extension, and thanks cannot be offered for the duration and

commencement (of the bounties), and whose perpetuity is beyond comprehension, and praise with the perpetuity to its like.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً جَعَلَ الْإِخْلَاصُ تَأْوِيلَهَا، وَ ضَمِنَ الْقُلُوبَ مَوْصُولَهَا، وَأَنَارَ فِي الْفِكْرِ مَعْقُولَهَا، الْمُسْتَنْبَعُ مِنَ الْأَبْصَارِ رُؤْيُهَا، وَمِنْ الْأَوْهَامِ الْإِحَاطَةُ بِهَا،

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

ابْتَدَعَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ قَبْلَهُ، وَ احْتَدَاهَا بِلَا مِثَالٍ لِعَبْرِ فَائِدَةٍ زَادَتْهُ، إِلَّا إِظْهَاراً لِقُدْرَتِهِ، وَ تَعْبُدَ لِتَبَرُّيهِ، وَ إِعْزَازاً لِدَعْوَتِهِ،

He^{azwj} Initiated the things, not from anything which was before it, bringing into existence by His^{azwj} Power, from without there being any need from it to its Increase Him^{azwj}, except as Manifestation of His^{azwj} Power, and servitude of His^{azwj} created beings, and Strengthening for His^{azwj} Call.

ثُمَّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، زِيَادَةً لِعِبَادِهِ عَنْ تَقَمَّتِهِ، وَ حَيَاشاً لَهُمْ إِلَى جَنَّتِهِ،

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

وَ أَشْهَدُ أَنَّ أَبِي مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، احْتَارَهُ قَبْلَ أَنْ يَجْتَبِلَهُ، وَ اصْطَفَاهُ قَبْلَ أَنْ ابْتَعَثَهُ، وَ سَمَّاهُ قَبْلَ أَنْ اسْتَنْجَبَهُ، إِذِ الْخَلْقُ بِالْعُيُوبِ مَكْتُونَةٌ، وَ بِسِتْرِ الْأَهَاوِيلِ مَصُونَةٌ، وَ بِنَهَايَةِ الْعَدَمِ مَقْرُونَةٌ،

And I^{asws} testify that my^{asws} father^{saww} Muhammad^{saww} was His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Chose him^{saww} and Selected him^{saww} before Sending him^{saww}, and Named him^{saww} before Selecting him^{saww}, when the creatures were in the hidden in His^{azwj} unseen, and veiled states of Making, and paired with end of nothingness.

عِلْمًا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَائِلِ الْأُمُورِ، وَ إِحَاطَةً بِمُحَادِثِ الدُّهُورِ، وَ مَعْرِفَةً بِمَوَاضِعِ الْمُقْدُورِ، ابْتَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِتْمَامًا لِأَمْرِهِ وَ عَزِيمَةً عَلَى إِمْتِصَاءِ حُكْمِهِ،

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

فَرَأَى الْأَمَمَ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] فِرْقًا فِي أَدْيَانِهَا، عُكِّفًا عَلَى نِيَّاتِهَا، غَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا، فَأَنَارَ اللَّهُ عَزَّ وَ جَلَّ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] ظَلَمَهَا، وَ فَرَّجَ عَنِ الْقُلُوبِ مُجَمَّهَا، وَ جَلَا عَنِ الْأَبْصَارِ غُمَمَهَا،

He^{saww} saw the communities as sects in their (various) religions, leaning upon their fires, worshipping to their idols in denial of Allah^{azwj} with their understandings. So, Allah^{azwj} Illuminated their darkness through Muhammad^{saww}, and Uncovered their obscurities from the hearts, and Polished their blindness from the sights.

ثُمَّ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَبْضَ رَأْفَةٍ وَ اخْتِيَارٍ، رَغْبَةً بِأَبِي صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] عَنْ «1» هَذِهِ الدَّارِ، مَوْضُوعٌ عَنْهُ الْعِبَادُ وَ الْأَوْزَارُ، مَحْتَفٌ «2» بِالْمَلَائِكَةِ الْأَبْرَارِ، وَ مَجَاوِزَةَ الْمَلِكِ الْجَبَّارِ، وَ رِضْوَانَ الرَّبِّ الْعَفَّارِ،

Then Allah^{azwj} Captured his^{saww} soul to Him^{azwj} Kindly and (with his^{saww}) choice, and Desired for my^{asws} father^{saww} to be away from this House (world), Placing down the toil and burdens from him^{saww}. . He^{azwj} is (now) surrounded by the righteous Angels, and in the vicinity of the King, the Subduer, and Pleasure of the Forgiving Lord^{azwj}.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ وَ أَمِينِهِ عَلَى وَحْيِهِ، وَ صَفِيهِ مِنَ الْخَلَائِقِ، وَ رَضِيهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتُهُ.

May the Salawat of Allah^{azwj} be upon Muhammad^{saww}, Prophet^{saww} of mercy, and His^{azwj} trustee upon His^{azwj} Revelation, and His^{azwj} elite from the creatures, and His^{azwj} Pleasure. May the Salawat of Allah^{azwj} be upon him^{saww}, and greetings, and Mercy of Allah^{azwj} and His^{azwj} Blessings.

ثُمَّ أَنْتُمْ عِبَادَ اللَّهِ - تُرِيدُ أَهْلَ الْمَجْلِسِ - نُصِبْتُ أَمْرَ اللَّهِ وَ هَيْبِهِ، وَ حَمَلْتُهُ دِينَهُ وَ وَحْيِهِ، وَ أَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَ بُلْغَاؤُهُ إِلَى الْأُمَّمِ، رَعَيْتُمْ حَقِّي لَكُمْ لِلَّهِ

Then you, servants of Allah^{azwj}' – intending the people of the gathering, installing His^{azwj} Commands and His^{azwj} Prohibitions, and carriers of His^{azwj} Religion and His^{azwj} Revelations, and trustees of Allah^{azwj} upon yourselves, and His^{azwj} deliverers to the communities, you are claiming a right for yourselves (as Prescribed by) Allah^{azwj}.

فِيكُمْ عَهْدٌ قَدَمَهُ إِلَيْكُمْ، وَ نَحْنُ بَقِيَّةٌ اسْتَحْلَفْنَا عَلَيْكُمْ، وَ مَعَنَا كِتَابُ اللَّهِ، بَيِّنَةٌ بِصَائِرِهِ، وَ آيٌ فِيهَا مُنْكَشِفَةٌ سَرَائِرَهُ، وَ بُرْهَانٌ مُنْجِلِيَّةٌ طَوَاهِرُهُ، مُدِيمٌ لِلْبَرِيَّةِ إِسْمَاعُهُ، فَائِدٌ إِلَى الرِّضْوَانِ اتِّبَاعُهُ، مُؤَدِّ إِلَى النَّجَاةِ اسْتِمَاعُهُ،

Among you there is a covenant He^{azwj} had Sent ahead to you all, and replacements upon you – and with us^{asws} is Book of Allah^{azwj}, its insight is evidence, and yes, among us^{asws} its secrets are uncovered, and its proofs shining its apparent, sustainable for the created beings listening to it, guiding its followers to the pleasure, promising its listeners to the salvation.

فِيهِ بَيَانٌ حُجَّجَ اللَّهُ الْمُتَوَرِّعَ، وَ عَزَائِمِهِ الْمُفَسَّرَةَ، وَ تَحَارِمِهِ الْمُحَدَّرَةَ، وَ بَيِّنَاتِهِ الْجَالِيَّةَ، وَ جُمْلِهِ الْكَافِيَّةَ، وَ فَضَائِلِهِ الْمُنْدُوبَةَ، وَ رُحْصِهِ الْمُؤَهَّوْبَةَ، وَ سَرَائِعِهِ الْمَكْتُوبَةَ،

In it is explanation of radiant Arguments of Allah^{azwj}, and the interpretations of His^{azwj} Determinations, and cautioning of His^{azwj} Prohibitions, and pointing its evidences, and its sufficing proofs, and His^{azwj} Sufficing Words, and its recommended merits, and allowance of its neutral acts, and His^{azwj} Prescribed Laws.

فَفَرَضَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلَاةَ تَنْزِيهاً عَنِ الْكِبْرِ، وَ الصِّيَامَ تَثْبِيثاً لِلْإِحْلَاصِ، وَ الزَّكَاةَ تَزْيِيداً فِي الرِّزْقِ، وَ الْحُجَّ تَسْلِيَةً لِلدِّينِ، وَ الْعَدْلَ تَنْشُكاً لِلْقُلُوبِ، وَ طَاعَتَنَا نِظَاماً لِلْمِلَّةِ، وَ إِمَامَتَنَا لَمَأً مِنَ الْفِرْقَةِ،

Allah^{azwj} Made the Eman to be a cleanser from the Shirk for you, and the Salat being for you an affirmation of the sincerity, and the Zakat being an increase for the sustenance, and the Hajj being a structure for the Religion, and the justice being a harmonisation for the hearts, and obedience to us^{asws} as a system for the Religion, and our^{asws} Imamate being a security from the sectarianism.

وَ حُبَّنَا عِزّاً لِلْإِسْلَامِ، وَ الصَّبْرَ مُنْجَاةً، وَ الْقِصَاصَ حِفْناً لِلدِّمَاءِ، وَ الْوَفَاءَ بِالذِّمْرِ تَعْرِضاً لِلْمَغْفِرَةِ، وَ تَوْفِيَةَ الْمَكَائِيلِ وَ الْمَوَازِينَ تَغْيِيراً لِلْبَحْسَةِ،

And the our^{asws} love is an honour for Al-Islam, and the patience is an aid upon salvation, and the retaliation is a saving of the blood (shedding), and the fulfilment of the vow is an exposure for the Forgiveness, and fulfilment of the weights and the measures is a change for the losses.

وَ النَّهْيَ عَنِ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرِّجْسِ، وَ قَذْفَ الْمُحْصَنَاتِ اجْتِنَاباً لِلْعَنَةِ، وَ تَرْكَ السَّرْقِ إِجَاباً لِلْعَقَّةِ، وَ حَرَمَ اللَّهُ عَزَّ وَ جَلَّ الشِّرْكَ إِحْلَاصاً لَهُ بِالرُّبُوبِيَّةِ

And the Prohibition from drinking the wine (intoxicants) is a remover from the uncleanness, and shunning the slander is a veil from the (Divine) Curse, and leaving the theft is an acceptance for the chastity, and the shirk (association) with Allah^{azwj} is Prohibited for the sincerity to Him^{azwj} with the Lordship.

ف: اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ أَطِيعُوهُ فِيمَا أَمَرَكُمْ بِهِ وَ هَاكُمُ عَنْهُ، فَإِنَّهُ إِذَا يَحْشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءَ .

So, ***Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]***, and obey Allah^{azwj} in whatever He^{azwj} has Commanded you with and Forbidden you from, for ***rather, Allah is feared by those from His knowledgeable servants. [35:28]***.

ثُمَّ قَالَتْ: أَيُّهَا النَّاسُ! أَنَا فَاطِمَةُ، وَ أَبِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ [وَ آله] أَقُولُهَا بَدْءاً عَلَى عَوْدِي لَعَدُ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ «7» ... ثُمَّ سَأَقِ الْكَلَامَ عَلَى مَا رَوَاهُ زَيْدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي رِوَايَةِ أَبِيهِ.

Then she^{asws} said: 'O you people! I^{asws} am Fatima^{asws} and my^{asws} father^{saww} is Muhammad^{saww}. I^{asws} am saying it repeating upon the beginning. ***There has come to you a Rasool from yourselves. [9:128]***' – then the Hadeeth continues upon what is reported by Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) in the reported of his father^{asws}.

ثُمَّ قَالَتْ- فِي مُتَّصِلِ كَلَامِهَا:- أ فَعَلَى مُحَمَّدٍ تَرَكْتُمْ كِتَابَ اللَّهِ، وَ بَدَدْتُمُوهُ وَرَاءَ ظُهُورِكُمْ، إِذْ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى: وَ وَرِثَ سُلَيْمَانُ دَاوُدَ،

Then she^{asws} said in connection with her^{asws} speech: 'Didn't Muhammad^{saww} leave behind the Book of Allah^{azwj} and you rejected it and threw it behind your backs, when Allah^{azwj} Blessed and Exalted is Saying: ***And Suleyman inherited Dawood, [27:16]?***

وَقَالَ اللَّهُ عَزَّ وَجَلَّ - فِيمَا فَصَّ مِنْ خَيْرِ يَحْيَى بْنِ زَكَرِيَّا: رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ ،

And Allah^{azwj} Mighty and Majestic Said in a story from the news of Yahya Bin Zakariya^{as}: **therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, [19:6].**

وَقَالَ عَزَّ ذِكْرُهُ: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، وَ قَالَ: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ، وَ قَالَ: إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأُولَادَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

And He^{azwj} Mighty is His^{azwj} Mention Said: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75].** And Said: **Allah Directs you regarding your children: "For the male is a share of two females. [4:11].** And Said: **The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives with the reasonableness; a right upon the pious [2:180].**

وَ زَعَمْتُمْ أَلَّا حُطَّوْا لِي وَ لَا إِرْثٌ مِنْ أَبِي «3»، وَ لَا رَحِمَ بَيْنَنَا، أ فَحَصَّكُمُ اللَّهُ بِآيَةِ أَخْرَجَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] مِنْهَا؟!

And you are claiming that there is neither a share for me^{asws} nor any inheritance from my^{asws} father^{saww}, nor any relationship between us^{asws}. Has Allah^{azwj} Specialised you all with a Verse Expelling His^{azwj} Prophet^{saww} from it?!

أَمْ تَقُولُونَ أَهْلٌ مَلْتَنِينَ لَا يَتَوَارَثُونَ؟! أ وَ لَسْتُ أَنَا وَ أَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ؟ أَمْ «4» لَعَلَّكُمْ أَعْلَمُ بِمُحْضُوصِ الْقُرْآنِ وَ عُمُومِهِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]؟!!

Or are you saying that the people of the two Religions (Judaism and Christianity) are not inheriting each other?! Or am I^{asws} and my^{asws} father^{saww} not from one Religion? Or are you all more knowing with the Specialisation of the Quran and its generalisations than the Prophet^{saww}?!

أ فَحُكْمُ الْجَاهِلِيَّةِ يَبْعُونَ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ أ أَغْلَبَ عَلَىٰ إِيْتِي ظُلْمًا وَ جَوْرًا؟! وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

So is it the judgment of the Pre-Islamic period they are seeking? And who is better than Allah in Judging for a people who are certain? [5:50]. Are you trying to overcome upon my^{asws} inheritance unjustly and tyrannically?! **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’.**

وَ ذَكَرَ هُنَّ لَمَّا فَرَعَتْ مِنْ كَلَامِ أَبِي بَكْرٍ وَ الْمُهَاجِرِينَ عَدَلْتَ إِلَىٰ مَجْلِسِ الْأَنْصَارِ، فَقَالَتْ: مَعْشَرَ الْبَقِيَّةِ، وَ أَعْضَاءَ الْمِلَّةِ، وَ حُصُونِ الْإِسْلَامِ:

And he (the narrator) mentioned that when she^{asws} was free from (listening to) the speech of Abu Bakr and the Emigrants, she^{asws} turned towards the gathering of the Helpers. She^{asws} said: ‘Community of the remainders, and support of the nation, and fortresses of Al-Islam!

مَا هَذِهِ الْعَمِيرَةُ فِي حَقِّي وَ السِّنَّةُ عَنْ ظُلَامَتِي؟ أ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَقُولُ: الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ؟! سَرَعَانَ مَا أَجَدَبْتُمْ فَأَكْدَيْتُمْ، وَ عَجَلَانَ دَا إِهَالَةٍ،

What is this blemish regarding my^{asws} right, and the way I^{asws} am being oppressed? Didn't Rasool-Allah^{saww} say: 'The person is preserved in his children?'. How quickly you have become lifeless and plotted and hastened with the calamity!

أَتَقُولُونَ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] فَحَطَبٌ جَلِيلٌ اسْتَوْسَعَ وَهَيْبُهُ، وَ اسْتَنْهَرَ فُتْفُهُ، وَ بَعُدَ وَقْتُهُ، وَ أَظْلَمَتِ الْأَرْضُ لِغَيْبِهِ، وَ اِخْتَابَتْ خَيْرَهُ اللَّهُ لِمُصِيبَتِهِ، وَ حَشَعَتِ الْجِبَالُ، وَ أَكَدَّتِ الْأَمَالُ، وَ أُضِيعَ الْحَرِيمُ، وَ أُزِيلَتِ الْحُرْمَةُ عِنْدَ مَمَاتِهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]؟

Are you saying Rasool-Allah^{saww} died so the majestic address weakened in its expansion, and its cracks appeared, and its patches were torn, and the benevolence of Allah^{azwj} darkened due to his^{saww} absence, and the mountains crumbled, and the hopes were dashed, and sanctity was wasted, and the sanctimonious ones were removed at his^{saww} passing away?

وَ تِلْكَ نَارِلَةٌ عَلَن [أَعْلَنَ] بِهَا كِتَابُ اللَّهِ فِي أَفْبِيَّتِكُمْ فِي مُسَاكِمٍ وَ مُصْبِحِكُمْ، يَهْتَفُ بِهَا فِي أَسْمَاعِكُمْ، وَ لِقَلْبِهِ [قَبْلَهُ] مَا حَلَّتْ بِأَنْبِيَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلِهِ

And that, is a disaster announced by the Book of Allah^{azwj}, (you were reading it) in your courtyards, in your evenings and your mornings, being loud with it in your ears, and softly, and before it is what happened with the Prophets^{as} of Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}: -

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].

إِيهَاءَ بَنِي قَيْلَةَ! أَأَهْضَمَ ثِرَاتُ أَبِيهِ وَ أَنْتُمْ يَمْزَأَى مِنْهُ وَ مَسْمَعٍ! تَلْبَسُكُمْ الدَّعْوَةُ، وَ تَشْمَلُكُمْ الْحَيْرَةُ، وَ فِيكُمْ الْعَدَدُ وَ الْعُدَّةُ، وَ لَكُمْ الدَّارُ، وَ عِنْدَكُمْ الْجَنُّ، وَ أَنْتُمْ الْأَوَّلَى بِجِهَةِ [مُحَبَّةِ] اللَّهِ الَّتِي انْتَجَبَ لِدِينِهِ وَ أَنْصَارُ رَسُولِهِ، وَ أَهْلُ الْإِسْلَامِ، وَ الْحَيْرَةُ الَّتِي اخْتَارَ لَنَا أَهْلَ الْبَيْتِ،

O you sons of Aws and Khazraj! Are you digesting the inheritance of my^{asws} father^{saww} and you are more seeing than it and more hearing? You are pretending the call and including the confusion, and among you is the number and for you is the housing, and without are the shields, and you are the foremost with loving Allah^{azwj} who Selected for His^{azwj} Religion and helpers of His^{azwj} Rasool^{saww}, and people of Al-Islam, and the choice which was chosen for us^{asws}, People^{asws} of the Household.

فَبَادَيْتُمُ الْعَرَبَ، وَ نَاهَضْتُمُ الْأَمَمَ، وَ كَافَحْتُمُ الْبُهَمَ، لَا نَبْرَحُ نَأْمُرُكُمْ وَ نَأْمُرُونَ، حَتَّى دَارَتْ لَكُمْ بِنَا رَحَى الْإِسْلَامِ، وَ دَرَّ حَلَبُ الْأَنَامِ، وَ خَصَعَتْ نَعْرَةُ الشِّرْكِ، وَ بَاخَتْ نِيزَانُ الْحَرْبِ، وَ هَدَأَتْ دَعْوَةُ الْهَرَجِ، وَ اسْتَوْتَقَّ نِظَامُ الدِّينِ،

You fought the Arabs, and you overthrew the communities, and struggled with the beasts. We instructed you and you carried out instructions until when the mill of Al-Islam turned with us, and the milk of the cattle turned, and the menace of Shirk was subdued, and the

fires of Kufr were frozen, and the call of disturbance lulled, and the system of the Religion became possible.

فَأَنَّى جُرْتُمْ بَعْدَ الْبَيَانِ، وَ نَكَصْتُمْ بَعْدَ الْإِقْدَامِ، وَ أَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ، لِقَوْمٍ نَكَلْتُمُوهُمْ: أَ تَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

So where are you being dragged after the explanation? And you are retreating after the advancing, and being secretive after the announcing? To a people a people breaking their Eman: ***Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13].***

أَلَا قَدْ أَرَى أَنْ قَدْ أَحَلَدْتُمْ إِلَى الْخَفْضِ، وَ رَكَنْتُمْ إِلَى الدَّعَةِ، فَعَجَّجْتُمْ عَنِ الدِّينِ، وَ بَحَجَّجْتُمْ الَّذِي وَعَيْتُمْ، وَ وَسَعْتُمْ الَّذِي سُوعْتُمْ ف: إِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَعَنِي حَمِيدًا .

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

أَلَا وَ قَدْ قُلْتُ الَّذِي قُلْتُهُ عَلَى مَعْرِفَةِ مَنِي بِالْحَذَلَانِ الَّذِي حَامَرَ صُدُورَكُمْ، وَ اسْتَشَعَّرْتُهُ فُلُوبَكُمْ، وَ لَكِن قُلْتُهُ فَبِضَّةِ النَّفْسِ، وَ نَفْثَةِ الْعَيْظِ، وَ بَنَّةِ الصَّوْدِرِ، وَ مَعْدَرَةِ الْحُجَّةِ،

Indeed! And I^{asws} have said what I^{asws} said upon a recognition from me^{asws} with the abandonment which is engrossing your chests, and your hearts are fully aware of, but I^{asws} am saying it as a flood of my^{asws} breaths, and puffing of the anger, and a transmission of the chest, and excusing the argument (been completed).

فَدُونَكُمْ مَوْهَا فَاحْتَبَبُوهَا مُدِيرَةَ الظَّهْرِ، نَاقِبَةَ الحُفِّ، نَاقِبَةَ العَارِ، مَوْسُومَةً بِسَنَارِ الأَبَدِ، مَوْصُولَةً ب: نَارِ اللَّهِ المَوْفَقَةَ الَّتِي تَطَّلِعُ عَلَى الأَفْقِدَةِ. فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ: وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ!

So away with you both (Abu Bakr and Umar), so keep it (Fadak) behind (upon) the back, the light authority. The everlasting shame will remain (on you both), branded by as the eternal sign, arriving to the Fire of Allah^{azwj} igniting upon the hearts. In the Eyes of Allah^{azwj}! What are you doing? ***And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]!***

وَ أَنَا ابْنَةُ نَدِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَ اَعْمَلُوا ... إِنَّا عَامِلُونَ وَ انْتظِرُوا إِنَّا مُنْتَظِرُونَ .

And I^{asws} am a daughter of the Warner, for you will be in front of severe Punishment. So, know! ***'Work upon your abilities, we are (also) working' [11:121] And wait and we are (also) waiting [11:122].***

وَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ الْعَبْدِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَطِيَّةِ الْعُرَيْبِيِّ أَنَّهُ سَمِعَ أَبَا بَكْرٍ يَوْمَئِذٍ يَقُولُ لِفاطمةَ عَلَيْهَا السَّلَامُ: يَا بِنْتَ رَسُولِ اللَّهِ! لَقَدْ كَانَ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَيْهِ] وَ سَلَّمَ بِالْمُؤْمِنِينَ رَحِيمًا، وَ عَلَى الْكَافِرِينَ عَذَابًا أَلِيمًا، وَ إِذَا عَزَوْنَاكَ كَانَ أَبَاكَ دُونَ النَّسَاءِ، وَ أَحَا ابْنَ عَتِكِ دُونَ الرِّجَالِ،

And it is narrated to me by Abdullah Bin Ahmad Al Abdy, from al Husayn Bin Ulwan, from Ayiyya Al Awqy,

‘He heard Abu Bakr saying on that day to (Syeda) Fatima^{asws}, ‘O daughter^{asws} of Rasool-Allah^{saww}! Rasool-Allah^{saww} used to be merciful with the Momineen, and upon the Kafirs he^{saww} was a painful punishment, and when we attribute him^{saww}, he^{saww} was your^{asws} father^{saww} besides the (other) women, and brother^{saww} of the son^{asws} of your^{asws} uncle^{as} besides the (other) men.

أَثَرُهُ عَلَى كُلِّ حَمِيمٍ، وَ سَاعَدَهُ عَلَى الْأَمْرِ الْعَظِيمِ، لَا يُحِبُّكُمْ إِلَّا الْعَظِيمُ السَّعَادَةِ، وَ لَا يُبْغِضُكُمْ إِلَّا الرَّدِيءُ الْوَلَادَةِ، وَ أَنْتُمْ عِزَّةُ اللَّهِ الطَّيِّبُونَ، وَ خَيْرَةُ اللَّهِ الْمُتَنَجِّبُونَ، عَلَى الْأَخِرَةِ أَدَلَّتْنَا، وَ بَابُ الْجَنَّةِ لِسَالِكِنَا،

His^{saww} impact is upon every intimate one, and his^{saww} assistance is upon the mighty matter. No one will love you^{asws} except one of great fortunacy, and no one will hate you^{asws} except the one of lowly birth, and you^{asws} are his^{saww} family Allah^{azwj} Purified, and the choice of Allah^{azwj}, the Selected. You are pointing us to the Hereafter, and are making us travel to the door of Paradise.

وَ أَمَا مَنَعَكَ مَا سَأَلْتَ فَلَا ذَلِكَ لِي، وَ أَمَا فَدَكَ وَ مَا جَعَلَ أُبُوكَ لَكَ، فَإِنْ مَنَعْتُكَ فَأَنَا ظَالِمٌ، وَ أَمَا الْمِيرَاثُ فَقَدْ تَعَلَّمِينَ أَنَّهَ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَه] قَالَ: لَا تُورَثُ مَا أُبْقِينَاهُ صَدَقَةٌ.

And as for refusing you^{asws} what you^{asws} asked for, so that is not for me, and as for Fadak and whatever your^{asws} father^{saww} made to be for you^{asws}, so if I were to refuse you^{asws}, I would be unjust. And as for the inheritance, so you^{asws} know that he^{saww} said: ‘We (Prophets^{as}) do not leave inheritance, whatever we^{as} leave is charity’.

قَالَتْ: إِنَّ اللَّهَ يَقُولُ عَنْ نَبِيٍِّّ مِنْ أَنْبِيَائِهِ: يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ، وَ قَالَ: وَ وَرَثَ سُلَيْمَانَ دَاوُدَ، فَهَذَا نَبِيَّانِ، وَ قَدْ عَلِمْتِ أَنَّ النَّبُوَّةَ لَا تُورَثُ وَ إِنَّمَا يُورَثُ مَا دُوَّهَا، فَمَا لِي أُمْنَعُ إِرْثَ أَبِي؟!

She^{asws} said: ‘Allah^{azwj} Says about a Prophet^{as} from His^{azwj} Prophets^{as}: **Who would inherit me and inherit from the Progeny of Yaqoub, [19:6].** And Said: **And Suleyman inherited Dawood, [27:16].** So, these are two Prophets^{as}, and you have known that the Prophet-hood is not inherited, and rather whatever besides it is inherited, so what is the matter with me^{asws} that I^{asws} am being prevented the inheritance of my^{asws} father^{saww}?!

أَنْزَلَ اللَّهُ فِي الْكِتَابِ إِلَّا فَاطِمَةَ (ع) بِنْتُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ إِلَه] فَتَدَلِّي عَلَيْهِ فَأَقْتَنَعَ بِهِ؟

Did Allah^{azwj} Reveal in the Book: “Except Fatima^{asws} daughter^{asws} of Muhammad^{saww}”? Then point me^{asws} upon it, so I^{asws} can be content with it?’

فِي رِوَايَةِ السَّيِّدِ: فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا وَئِيلَ لَكَ بَلِ الْوَيْلُ لِمَنْ أَحْزَنَكَ، تَهْنِئِي عَنْ وَجْدِكَ يَا بِنْتَةَ الصَّفْوَةِ، وَ بَقِيَّةَ النَّبُوَّةِ،

In a report of the seyyid, ‘Amir Al-Momineen^{asws} said to her^{asws}: ‘There is no ~~woe~~ upon you^{asws}, but the doom is for the one who aggrieves you^{asws}. You^{asws} were forbidden from what was found to be yours^{asws}, O daughter^{asws} of the elite, and remainder of the Prophet-hood!

فَمَا وَتَيْتُ عَنْ حَظِّكَ، وَ لَا أَحْطَأْتُ فَقَدْ تَرَيْتَ مُقَدَّرِي، فَإِنْ تَرَزَيْ حَقِّكَ فَرَزُفُكَ مَضْمُونًا، وَ كَفَيْلِكَ مَأْمُونًا، وَ مَا عِنْدَ اللَّهِ خَيْرٌ لَكَ بِمَا فُطِعَ عَنْكَ.

I^{asws} have not been weekend about your^{asws} share, nor am I^{asws} mistaken, for you^{asws} have seen my power. So my^{asws} reconsideration of your^{asws} right, your^{asws} sustenance is guaranteed, and your^{asws} guarantor is safe, and whatever is in the Presence of Allah^{azwj} is better for you^{asws} that what you^{asws} has been cut off from you^{asws}.

فَرَفَعَتْ يَدَهَا الْكَرِيمَةَ فَقَالَتْ: رَضِيْتُ وَ سَلَّمْتُ.

She^{asws} raised her^{asws} honourable hands and said: 'I^{asws} pleased and submit'.⁸⁰

9- قَالَ: أَحْبَبْنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَادَانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْمُفَضَّلِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّيَّاتِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ قَالَ: لَمَّا انْصَرَفَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ مِنْ عِنْدِ أَبِي بَكْرٍ أَقْبَلَتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. فَقَالَتْ لَهُ: يَا ابْنَ أَبِي طَالِبٍ! اسْتَمَلْتِ مَشِيمَةَ الْجَيْنِ، وَ قَعَدْتِ حُجْرَةَ الطَّنِينِ، نَقَضْتِ قَادِمَةَ الْأَجْدَلِ، فَحَانَكَ رِيْشُ الْأَعْزَلِ،

It is informed to us by Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ali Bin Al Mufazzal, from Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Al Husayn Al Zayyat, from Ahmad Bin Muhammad, from Aban Bin Usman, from Aban Bin Taghlib,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'When (Syeda) Fatima^{asws} left from the presence of Abu Bakr, she^{asws} met Amir Al-Momineen^{asws}. She^{asws} said to him^{asws} in prose: 'O son^{asws} of Abu Talib^{asws}! I^{asws} had gathered the unborn baby, and I^{asws} have sat down in a room of the lowly, broken in front of the intensely disputing one, so he betrayed you^{asws} of even the small weapon.

هَذَا ابْنُ أَبِي قُحَافَةَ قَدْ ابْتَرَنِي نُحَيْلَةَ أَبِي وَ بُلْبُعَةَ ابْنِي، وَ اللَّهُ لَقَدْ أَجَدَّ فِي ظِلَامَتِي، وَ أَلَدَّ فِي خِصَابِي، حَتَّى مَنَعْنِي قَبْلَهُ نَصْرَهَا، وَ الْمَهَاجِرَةَ وَصَلَهَا، وَ عَضَّتِ الْجُمَاعَةَ دُونِي طَرْفَهَا،

This Ibn Quhafa usurped me^{asws} of an estate of my^{saww} father^{asws}, and killed my^{asws} son (Mohsin^{asws}). By Allah^{azwj}! He has exerted in oppressing me^{asws}, and has been bitter in disputing me^{asws} until he prevented me^{asws} a little victory, while the Emigrants helped it, and the congregation closed its eyes from me^{asws}.

فَلَا مَانِعَ وَ لَا دَافِعَ، حَرَجْتُ- وَ اللَّهُ- كَاطِمَةً، وَ عُذْتُ رَاغِمَةً، وَ لَيْتَنِي لَا خِيَارَ لِي، لَيْتَنِي مِثُ قَبْلَ ذَلِكَ مِثُ قَبْلَ ذَلَّتِي! وَ تُؤَفِّتُ قَبْلَ مَيِّتِي!

So he was neither repelled nor prevented (and) by Allah^{azwj}, I^{asws} had gone out bravely and came back coerced, and alas, If only there had been no choice for me^{asws}! Alas If only I^{asws} had died before that, dying before my^{asws} humiliation, and passed away before my^{asws} being refused!

⁸⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 9 a

عَذِيرِي فِيكَ اللَّهُ حَامِيًا، وَ مِنْكَ غَادِيًا، وَيَلَاةٌ فِي كُلِّ شَارِي! وَيَلَاةٌ! مَاتَ الْمُعْتَمِدُ وَ وَهَنَ الْعِضْدُ! شَكُوَايَ إِلَى رَبِّي، وَ عَدُوَايَ إِلَى أَبِي، اللَّهُمَّ أَنْتَ أَشَدُّ قُوَّةً.

My^{asws} excuse from you^{asws} is Allah^{azwj} usually, and from you^{asws} is protection. Waah regarding every direction! Waah! The pillar of support has died and the arm (support) is weakened. My^{asws} complaint is to my^{asws} Lord^{azwj} and my^{asws} running is to my^{asws} father^{saww}. O Allah^{azwj}! You^{azwj} are of severe strength!'

فَأَجَابَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا وَبَلْ لَكَ، بَلِ الْوَيْلُ لِمَنَ لَكَ، تَهَيَّي مِنْ عَزْبِكَ يَا بِنْتَ الصَّفْوَةِ وَ بَقِيَّةِ النَّبُوَّةِ، فَوَ اللَّهُ مَا وَبَيْتُ فِي دِينِي، وَ لَا أخطأتُ مَقْدُورِي، فَإِنْ كُنْتَ تَزْرَعِينَ الْبُلْعَةَ فَرِزْقُكَ مَضْمُونٌ، وَ لَعَيْتُكَ مَأْمُونٌ، وَ مَا أَعَدَّ لَكَ خَيْرٌ بِمَا قُطِعَ عَنْكَ، فَاحْتَسِبِي.

Amir Al-Momineen^{asws} answered her^{asws}: 'There is no woe for you^{asws}, but the doom is for your^{asws} adversaries. I^{asws} am prevented from your^{asws} setting, O daughter^{asws} of the elite, and remainder of the Prophet-hood. By Allah^{azwj}! I^{asws} am not weak in my^{asws} Religion, nor am I^{asws} mistaken of my^{asws} abilities (power). So, if your^{asws} calamity is the necessities of life, then your^{asws} sustenance is guaranteed, and your^{asws} dependants are secure, and what Allah^{azwj} has Prepared for you^{asws} is better than what has been cut off from you^{asws}, so anticipate'.

فَقَالَتْ: حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

She^{asws} said: 'Allah^{azwj} is Sufficient for me^{asws} and He^{azwj} is the best Guarantor"⁸¹.

10- رَوَى ابْنُ أَبِي الْحَدِيدِ- فِي سِيَاقِ أَحْبَابِ فَدَكٍ- عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ: أَنَّ أَبَا بَكْرٍ لَمَّا سَمِعَ حُطْبَةَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فِي فَدَكٍ شَقَّ عَلَيْهِ مَقَالَتَهَا، فَصَعِدَ الْمِنْبَرَ فَقَالَ: أَيُّهَا النَّاسُ! مَا هَذِهِ الرَّعَةُ إِلَى كُلِّ قَالَةٍ! أَيْنَ كَانَتْ هَذِهِ الْأَمَانِيُّ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ؟ أَلَا مَنْ سَمِعَ فَلْيُفْئِدْ، وَ مَنْ شَهِدَ فَلْيَتَكَلَّمْ،

It is reported by Ibn Abu Al Hadeed in sequence of the news of Fadak, from Ahmad Bin Abdul Aziz Al Howfari,

'When Abu Bakr heard the address of (Syeda) Fatima^{asws} regarding Fadak, her^{asws} words were grievous upon him, so he ascended the pulpit and said, 'O you people! What is this reaction to everything she^{asws} said? Where were these wishful thoughts during the era of Rasool-Allah^{saww}? Indeed! One who heard, so let him say, and one who witnessed, let him speak.

إِنَّمَا هُوَ تُعَالَةٌ شَهِيدُهُ دَنْبُهُ، مُرِبٌّ بِكُلِّ فِتْنَةٍ، هُوَ الَّذِي يَقُولُ: كَرُّوْهَا جَدَعَةً بَعْدَ مَا هَرَمَتْ، تَسْتَعِينُونَ بِالضَّعْفَةِ وَ تَسْتَنْصِرُونَ بِالنِّسَاءِ، كَأَمْ طِحَالٍ أَحَبَّ أَهْلَهَا إِلَيْهَا النَّبِيُّ. أَلَا إِنِّي لَوْ أَشَاءُ أَنْ أَقُولَ لَأُكَلِّتُ، وَ لَوْ قُلْتُ لَبُحْتُ، إِنِّي سَاكِتٌ مَا تُرْكُتُ.

But rather, it is the vixen witnessing its sin, tutor of all Fitna. It is which is saying, 'I hate the trunk after it has become old. Will you be assisted by the weak and be helped by the women, like Umm Tihal (famous prostitute of the pre-Islamic period), her family lover her, the prostitute? Indeed! I, if I so desire to say, would say it, and if I do say, would be downright. I will keep quiet so long as you leave it'.

⁸¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 9 b

ثُمَّ اتَّفَتَ إِلَى الْأَنْصَارِ فَقَالَ: قَدْ بَلَغَنِي يَا مَعْشَرَ الْأَنْصَارِ مَقَالُهُ سُمْهَائِكُمْ، وَ أَحَقُّ مِنْ لَزِمَ عَهْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ أَنْتُمْ، فَقَدْ جَاءَكُمْ فَأَوَيْتُمْ وَ نَصَرْتُمْ، أَلَا وَ إِنِّي لَسْتُ بِأَسِطاً يَدَا وَ لِسَاناً عَلَى مَنْ لَمْ يَسْتَحِقَّ ذَلِكَ مِنَّا .. ثُمَّ نَزَلَ.

Then he turned towards the Helpers and said, 'It has reached me, O community of the Helpers, the words of your foolish ones, and I am most rightful one to necessitate the reign of Rasool-Allah^{saww} than you. I had come to you and you sheltered and helped. Indeed! And I will not extend a hand and tongue against the one who is not deserving of that from us!' Then he descended.

فَانصَرَفَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ إِلَى مَنْزِلِهَا.

(Syeda) Fatima^{asws} left to go to her^{asws} house".⁸²

11- وَ رَوَى أَيْضاً عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ، عَنْ هِشَامِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ لِأَبِي بَكْرٍ: إِنَّ أُمَّ أَمَّنْ تَشْهَدُ لِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْطَانِي فَدَاكَ.

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

'(Syeda) Fatima^{asws} said to Abu Bakr, 'Umm Ayman^{ra} will testify for me^{asws} that Rasool-Allah^{saww} gave me^{asws} Fadak'.

فَقَالَ لَهَا: يَا بِنْتُ رَسُولِ اللَّهِ، وَ اللَّهُ مَا خَلَقَ اللَّهُ خَلْقاً أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ أَبِيكَ، وَ لَوْدِدْتُ أَنَّ السَّمَاءَ وَقَعَتْ عَلَى الْأَرْضِ يَوْمَ مَاتَ أَبِيكَ،

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

وَ اللَّهُ لَأَنْ تَفْتَقِرَ عَائِشَةُ أَحَبُّ إِلَيَّ مِنْ أَنْ تُفْتَقِرِي، أ تَرَانِي أُعْطِيَ الْأَسْوَدَ وَ الْأَحْمَرَ حَقَّهُ وَ أَظْلَمْتُكَ حَقَّكَ وَ أَنْتِ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ! إِنَّ هَذَا الْمَالُ لَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ إِذَا كَانَ مِنْ أَمْوَالِ الْمُسْلِمِينَ يَحْمِلُ النَّبِيُّ بِهِ الرِّجَالَ وَ يُنْفِقُهُ فِي سَبِيلِ اللَّهِ، فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ لَيْتَهُ كَمَا كَانَ يَلِيهِ.

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

قَالَتْ: وَ اللَّهُ لَا كَلِمَتُكَ أَبَدًا. قَالَ: وَ اللَّهُ لَا هَجْرَتُكَ أَبَدًا. قَالَتْ: وَ اللَّهُ لَأُدْعُونَكَ اللَّهُ لَكَ.

⁸² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 10

She^{asws} said: 'By Allah^{azwj!} I^{asws} will not speak to you, ever!' He said, 'By Allah^{azwj!} I will forsake you^{asws}, forever!' She^{asws} said: 'By Allah^{azwj!} I^{asws} shall supplicated to Allah^{azwj} against you'. He said, 'By Allah^{azwj!} I shall supplicate to Allah^{azwj} for you^{asws}'.

فَلَمَّا حَضَرَتْهَا الْوَفَاةُ أَوْصَتْ أَنْ لَا يُصَلِّيَ عَلَيْهَا، فَدُفِنَتْ لَيْلًا، وَ صَلَّى عَلَيْهَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَ كَانَ بَيْنَ وَفَاتِهَا وَ وَفَاةِ أُيَيْهَا اثْنَتَانِ وَ سَبْعُونَ لَيْلَةً.

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

مَا رَوَاهُ مُسْلِمٌ وَ أَبُو دَاوُدَ فِي صِحَاحِهِمَا، وَ أَوْزَدَهُ فِي جَامِعِ الْأُصُولِ فِي الْفُضْلِ الثَّلَاثِ مِنْ كِتَابِ الْمَوَارِيثِ فِي حَرْفِ الْفَاءِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ فَاطِمَةَ (ع) بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ سَأَلَتْ أَبَا بَكْرٍ الصِّدِّيقَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ (ص) أَنْ يَفْسِمَ لَهَا مِيرَاثَهَا بِمَا تَرَكَ رَسُولُ اللَّهِ (ص) بِمَا أَفَاءَ اللَّهُ عَلَيْهِ.

What is reported by Muslim and Abu Dawood in the 'Saheeh' (books), and it is reported in (the book) 'Jamie Al Usool', in the third chapter from the book of inheritance, in the letter 'Fa', from Ayesha (well-known fabricatress) who said,

'(Syeda) Fatima^{asws}, daughter^{asws} of Rasool-Allah^{saww} asked Abu Bakr 'Al-Siddique' after the expiry of Rasool-Allah^{saww} that he distributes to her^{asws}, her^{asws} inheritance from what Rasool-Allah^{saww} had left, from what Allah^{azwj} had Bestowed upon him^{saww}.

فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: لَا تُوْرَثُ، مَا تَرَكَتَاهُ صَدَقَةً.

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

فَغَضِبَتْ فَاطِمَةُ فَهَجَرَتْهُ، فَلَمْ تَزَلْ بِذَلِكَ حَتَّى تُؤْفَيْتِ، وَ عَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ سِتَّةَ أَشْهُرٍ إِلَّا لَيْلًا. وَ كَانَتْ تَسْأَلُهُ أَنْ يَفْسِمَ لَهَا نَصِيْبَهَا بِمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ* مِنْ خَيْرٍ وَ فَدَكٍ، وَ مِنْ صَدَقَتِهِ بِالْمَدِيْنَةِ.

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

فَقَالَ أَبُو بَكْرٍ: لَسْتُ بِالَّذِي أَقْسِمُ مِنْ ذَلِكَ، وَ لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَعْمَلُ بِهِ فِيهَا إِلَّا عَمَلْتَهُ، فَإِنِّي أَخَشَى أَنْ تَرَكَتِ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ.

Abu Bakr said, 'I am not going to be distributing from that, and I do not leave anything what Rasool-Allah^{saww} used to work with regarding it except I will do it (as well), for I fear to neglect anything from his^{saww} matter that it be nullified'.

ثُمَّ فَعَلَ ذَلِكَ عُمَرُ، فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَ الْعَبَّاسِ، وَ أَمْسَكَ خَيْبَرَ وَ فَدَاكَ، وَ قَالَ: هُمَا صَدَقَتُهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَانَتَا لِحُفْوِقِهِ وَ نَوَائِبِهِ، وَ أَمْرُهُمَا إِلَى مَنْ وَ لِيَ الْأَمْرِ.

Then Umar did that. As for his^{saww} charity at Al-Medina, Umar handed it over to Ali^{asws}, and Al-Abbas, and he (Abu Bakr) withheld Khyber and Fadak, and said, 'These two are charities of Rasool-Allah^{saww} of his^{saww} rights and of his^{saww} deputies, and they had instructed it to be for the one in charge of the command'.

قَالَ: فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

He said, 'So they are both upon that until today'.

رَوَى فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ مُسْلِمٍ وَ النَّسَائِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: مَنْ خَرَجَ مِنَ الطَّاعَةِ وَ فَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً.

It is reported in 'Lamie Al Usool' from Saheeh Muslim and Al nasaie, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'One who exits from the obedience and separated from the community and died, so he would have died a death of the pre-Islamic period'.

وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحِهِمَا [صَحِيحِيهِمَا]، وَ رَوَى فِي جَامِعِ الْأُصُولِ أَيْضاً عَنْهُمَا، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنْ طَاعَةِ السُّلْطَانِ شَيْئاً مَاتَ مِيتَةً جَاهِلِيَّةً.

It is reported by Al Bukhari, and Muslim, in their 'Saheehs', and it is reported in Jamie Al usool as well from them both, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'One who dislikes anything from his ruler, let him be patient, for the one who exits even a palm's width from obedience of the ruling authority would die a death of the pre-Islamic period'.

وَ فِي رِوَايَةٍ أُخْرَى: فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَيْئاً فَمَاتَ فَمِيتَهُ جَاهِلِيَّةً.

And in another report: 'Let him be patient upon it, for the one who separates from the group a palm's width and died, his death would be of the pre-Islamic period'.

رَوَى مُسْلِمٌ فِي صَحِيحِهِ وَ ذَكَرَهُ فِي جَامِعِ الْأُصُولِ أَيْضاً، عَنْ نَافِعٍ قَالَ: لَمَّا خَلَعُوا يَزِيدَ وَ اجْتَمَعُوا عَلَى ابْنِ مُطِيعٍ أَنَاهُ ابْنُ عُمَرَ، فَقَالَ عَبْدُ اللَّهِ: اطْرَحُوا لِأَبِي عَبْدِ الرَّحْمَنِ وَسَادَةً، فَقَالَ لَهُ عَبْدُ اللَّهِ ابْنُ عُمَرَ: إِنِّي لَمْ آتِكَ لِأَجْلِلسَ، أَتَيْتُكَ لِأَحَدِثَ لَكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، يَنْهَى: مَنْ خَلَعَ يَدَا مِنْ طَاعَةِ لِقَى اللَّهِ يَوْمَ الْقِيَامَةِ وَ لَا حُجَّةَ لَهُ، وَ مَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَعَّةٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

It is reported by Muslim in his 'Saheeh', and it is mentioned in 'Jamie Al Usool' as well, from Nafie who said,

'When they deposed Yazeed and they united upon Ibn Mutie, Ibn Umar came to him. Abdullah said, 'Set up a pillow for Abu Abdul Rahman'. Abdullah Bin Umar said to him, 'I did not come to you to sit. I came to you to narrate a Hadeeth to you I heard it from Rasool-Allah^{saww} saying: 'One who vacates a hand from obedience would meet Allah^{azwj} on the Day

of Qiyamah and there would not no argument for him, and one who dies and there isn't an allegiance upon his neck, dies a death of the pre-Islamic period”.

و رَوَاتِهِمْ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يُبَايِعْ أَبَا بَكْرٍ فِي حَيَاةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ لَا بَايَعَهُ أَحَدٌ مِنْ بَنِي هَاشِمٍ إِلَّا بَعْدَ مَوْتِهَا، وَ أَنَّهُ كَانَ لِعَلِيِّ عَلَيْهِ السَّلَامُ وَجْهٌ فِي النَّاسِ حَيَاةَ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَلَمَّا تُوفِّيَتْ أَنْصَرَفَتْ وَجُوهُ النَّاسِ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، فَلَمَّا رَأَى ذَلِكَ ضَرَعَ إِلَى مُصَالِحَةِ أَبِي بَكْرٍ.

And in their reports is that, ‘Amir Al-Momineen^{asws} did not pledge allegiance to Abu Bakr during the lifetime of (Syeda) Fatima^{asws}, nor did anyone from the Clan of Hashim^{as}, except after her^{asws} passing away; and there used to be a face (honour) for Ali^{asws} among the people during the lifetime of (Syeda) Fatima^{asws}. When she^{asws} passed away, the faces of the people turned away from him^{asws}. When he^{asws} saw that, he^{asws} to reconcile with Abu Bakr”⁸³.

Notes: - (CHAPTER 11 B)

1- مَا رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ فِي بَابِ مَنَاقِبِهَا عَلَيْهَا السَّلَامُ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.

What is reported by Al Bukhari in his ‘Saheeh’ in the chapter of her^{asws} virtues, from Al Miswar Bin Makhrama,

‘Rasool-Allah^{saww} said: ‘(Syeda) Fatima^{asws} is a part from me^{saww}, so one who angers her^{asws} has angered me^{saww}’⁸⁴.

2- وَ رَوَى أَيْضاً فِي أَبْوَابِ النِّكَاحِ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَقُولُ- وَ هُوَ عَلَى الْمِنْبَرِ-: إِنَّ بَنِي هَاشِمٍ بِنِ الْمُغَيْرَةِ اسْتَأْذُونِي فِي أَنْ يُنْكَحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا أَدُنُّهُمْ، ثُمَّ لَا أَدُنُّهُمْ.

And it is reported as well in the chapter of the marriage, from Al Miswar Bin Makhrama who said,

‘I heard Rasool-Allah^{saww} saying, and he^{saww} was upon the pulpit: ‘The clan of Hashim Bin Al-Mugheira sought my^{saww} permission in them getting their daughters married to Ali^{asws} Bin Abu Talib^{asws}, but I^{saww} did not permit for them, then I^{saww} did not permit for them”.

إِلَّا أَنْ يُرِيدَ عَلِيٌّ بِنُ أَبِي طَالِبٍ (ع) أَنْ يُطَلِّقَ ابْنَتِي وَ يُنْكَحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي، يُرِيدُنِي مَا رَأَيْتَا وَ يُؤْذِنُنِي مَنْ آذَاهَا.

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

3- وَ قَدْ رَوَى الْخَبْرَيْنِ مُسْلِمٌ فِي صَحِيحِهِ.. وَ رَوَى مُسْلِمٌ وَ الْبُخَارِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِنُنِي مَا آذَاهَا.

⁸³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 11

⁸⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 1

⁸⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 2

And the two Ahadeeth have been reported by Muslim in his 'Saheeh', and reported by Muslim and Al Bukhari,

'Rasool-Allah^{saww} said: 'But rather, (Syeda) Fatima^{asws} is a part from me^{saww}, it hurts me^{saww} what hurts her^{asws}'.⁸⁶

4- وَ رَوَى التِّرْمِذِيُّ فِي صَحِيحِهِ عَنِ ابْنِ الزُّبَيْرِ، قَالَ: إِنَّ عَلِيًّا (ع) ذَكَرَ بِنْتَ أَبِي جَهْلٍ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، فَقَالَ: إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِثِّي يُؤْذِينِي مَا آذَاهَا وَ يُنْصِبُنِي مَا أَنْصَبَهَا.

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

'Ali^{asws} mentioned a daughter of Abu Jahl^{la}. That reached the Prophet^{saww}, so he^{saww} said: 'But rather (Syeda) Fatima^{asws} is a part from me^{saww}. It hurts me^{saww} what hurts her^{asws}, and afflicts me^{saww} what afflicts her^{asws}'.⁸⁷

5- وَ رَوَى فِي الْمِشْكَاتِ عَنِ الْمِسْوَرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَالَ: فَاطِمَةُ بَضْعَةٌ مِثِّي فَمَنْ أَعْظَبَهَا أَعْظَبَنِي.

And it is reported in 'Al Mishkaat', from Al Miswar,

'Rasool-Allah^{saww} said: '(Syeda) Fatima^{asws} is a part from me^{saww}, so the one who angers her^{asws}, has angered me^{saww}'.⁸⁸

6- رَوَى فِي جَامِعِ الْأُصُولِ عَنِ التِّرْمِذِيِّ مِمَّا رَوَاهُ فِي صَحِيحِهِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِي حَجَّةِ الْوَدَاعِ يَوْمَ عَرَفَةَ- وَ هُوَ عَلَى نَاقَتِهِ الْقُصْوَاءِ- يُخَطِّبُ فَسَمِعْتُهُ يَقُولُ: إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا، كِتَابَ اللَّهِ وَ عَثْرَتِي أَهْلَ بَيْتِي.

It is reported in 'Jamie Al Usool', from Al Tirmizi, from what he reported in his 'Saheeh', from Jabir Bin Abdullah Al Ansari who said,

'I saw Rasool-Allah^{saww} during the farewell Hajj, on the day of Arafaat, and he^{saww} was upon his^{saww} she-camel (called) 'Al-Qaswa', he^{saww} addressed and I heard him^{saww} saying: 'I^{saww} am leaving behind among you all what if you were to take with it, you will never stray – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household'.⁸⁹

7- وَ رَوَى- أَيْضًا-، عَنِ التِّرْمِذِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، أَخَذَهُمَا أَكْبَرُ مِنَ الْأَحْرِ، وَ هُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَ عَثْرَتِي أَهْلُ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا!.

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

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all what if you were to adhere with it, you will never stray, one of them is greater than the other, and it is the Book of Allah^{azwj}, being a rope extending from the sky to the earth, and my^{saww} family^{asws}, People^{asws}

⁸⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 3

⁸⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 4

⁸⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 5

⁸⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 6

of my^{saww} Household. They will never stray (from each other) until they return to me^{saww} at the Fountain, therefore consider how you are replacing me^{saww} regarding them both!"⁹⁰

8- وَ رَوَى فِي الْمَشْكَاةِ عَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ- وَ هُوَ آخِذٌ بِبَابِ الْكَعْبَةِ-: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَقُولُ: أَلَا إِنَّ مَثَلَ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ.

And it is reported in 'Al Mishkat',

'From Abu Zarr^{ra} having said, and he^{ra} was holding the door of the Kabah, 'I^{ra} heard the Prophet^{saww} saying: 'Indeed! An example of People^{asws} of my^{saww} Household is like an example of the ship of Noah^{as}. One who sails it would be saved, and one who stays behind from it would be destroyed".⁹¹

9- وَ رَوَى فِي جَامِعِ الْأُصُولِ وَ الْمَشْكَاةِ مِنْ صَحِيحِ التِّرْمِذِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ قَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ: أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلْمٌ لِمَنْ سَأَلْتُمْ.

And it is reported in 'Jamie Al Usool' and 'Al Mishkat', from Saheeh of Al Tirmizi, from Zayd Bin Arqam,

'Rasool-Allah^{saww} said to Ali^{asws} and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}: 'I^{saww} am at war to the one who is at war with them^{asws}, and at peace to the one who is at peace with them^{asws}'.⁹²

10- وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحِهِمَا [صَحِيحَيْهِمَا]، وَ أَحْمَدُ فِي مُسْنَدِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ: فُلَانٌ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ قَرَابَتِكَ الَّذِينَ وَجِبَ عَلَيْنَا مَوَدَّتُهُمْ؟ قَالَ: عَلِيٌّ وَ فَاطِمَةُ وَ ابْنَاهُمَا...

And it is reported by Al Bukhari, and Muslim in their 'Saheehs', and Ahmad in his 'Masnad', from Ibn Abbas who said,

'When it was Revealed: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** They said, 'O Rasool-Allah^{saww}! Who are your^{saww} relatives, those it is Obligated upon us to be cordial to them?' He^{asws} said: 'Ali^{asws}, and (Syeda) Fatima^{asws}, and their^{asws} two sons^{asws}'.⁹³

11- وَ رَوَى ابْنُ بَطْرِيْقٍ عَنِ السَّمْعَانِيِّ فِي كِتَابِ فَضَائِلِ الصَّحَابَةِ بِإِسْنَادِهِ عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَقُولُ: عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ.

And it is reported by Ibn Batreeq, from Al Sam'any, in the book 'Fazaail Al Sahabah', from Ayesha (well-known fabricatress) who said,

⁹⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 7

⁹¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 8

⁹² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 9

⁹³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 10

'I heard Rasool-Allah^{saww} saying: 'Ali^{asws} is with the truth and the truth is with Ali^{asws}. They will never separate (from each other) until they return to me^{saww} at the Fountain''.⁹⁴

12- وَ رَوَى ابْنُ شَيْبَرٍ فِي الْفَرْدَوْسِ، بِالْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: رَحِمَ اللَّهُ عَلِيًّا، اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ.

And it is reported by Ibn Sheyrawiya Al Daylami in (the book) 'Al Firdows', by the chain,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy on Ali^{asws}. O Allah^{azwj}! Turn the truth to be with him^{asws} wherever he^{asws} turns''.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِ: إِنَّ الْحَقَّ لَا يُفَارِقُهُ، وَ إِنَّهُ الْفَارِوقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ، وَ إِنَّ مَنْ اتَّبَعَهُ اتَّبَعَ الْحَقَّ وَ مَنْ تَرَكَهُ تَرَكَ الْحَقَّ.

The Prophet^{saww} said: 'The truth will not separate from him (Ali^{asws}), and he^{asws} is the differentiator between the truth and the falsehood, and the one who follows him^{asws} follows the truth, and one who leaves him^{asws} leaves the truth''.⁹⁵

13- وَ رَوَى فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ التِّرْمِذِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ بِنْتُ عِمْرَانَ، وَ حُدَيْجَةُ بِنْتُ حُوَيْلِدٍ، وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَ آسِيَةُ امْرَأَةُ فِرْعَوْنَ.

And it is reported in 'Jamie Al Usool', from 'Saheeh' of Al Tirmizi, from Anas (well-known fabricator), who said,

'Rasool-Allah^{saww} said: 'It suffices you from the women of the worlds – Maryam^{as} daughter of Imran^{as}, and Khadeeja^{asws} daughter^{asws} of Khuweylid, and (Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{saww}, and Aasiya^{as} wife^{as} of Pharaoh^{la}''.⁹⁶

14- وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ التِّرْمِذِيُّ وَ أَبُو دَاوُدَ فِي صِحَاحِهِمْ عَلَى مَا رَوَاهُ فِي جَامِعِ الْأُصُولِ- فِي حَدِيثٍ طَوِيلٍ- قَالَ فِي آخِرِهِ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: يَا فَاطِمَةُ! أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ الْأُمَّةِ؟!.

And it is reported by Al Bukhari, and Muslim, and Al Tirmizi, and Abu Dawood in their 'Saheehs', upon what is reported in 'Jamie Al Usool' – in a lengthy Hadeeth, saying at the end of it,

'The Prophet^{saww} said to Fatima^{asws}: 'O Fatima^{asws}! Are you^{asws} not pleased that you^{asws} happen to be the chieftess of the women of the Momineen, or chieftess of the women of the community?!'

وَ فِي رِوَايَةٍ أُخْرَى رَوَاهَا الْبُخَارِيُّ وَ مُسْلِمٌ: أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ؟ وَ أَنْتِ أَوْلُ أَهْلِي حُقُوقًا بِي.

And in another report reported by Al Nukhari and Muslims, 'Are you^{asws} not pleased that you^{asws} happen to be the chieftess of the women of the inhabitants of the Paradise? And you^{asws} will be the first of my^{saww} family to join up with me^{saww}''.⁹⁷

⁹⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 11

⁹⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 12

⁹⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 13

⁹⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 14

15- وَ رَوَى ابْنُ عَبْدِ الْبِرِّ فِي الْإِسْتِيعَابِ فِي تَرْجَمَةِ خَدِيجَةَ عَلَيْهَا السَّلَامُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ نِسَاءِ الْعَالَمِينَ أَرْبَعٌ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَ ابْنَةُ مُزَاهِمٍ امْرَأَةَ فِرْعَوْنَ، وَ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ، وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

And it is reported by Ibn Abdul Birr, in 'Al Istiyab' in a translation of Khadeeja^{asws}, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'Best women of the worlds are four – Maryam^{as} daughter^{as} of Imran^{as}, and daughter^{as} of Muzahim wife of Pharaoh^{la}, and Khadeeja^{asws} daughter^{asws} of Khuweylid, and Fatima^{asws} daughter^{asws} of Muhammad^{saww}'.⁹⁸

وَ عَنِ ابْنِ عَبَّاسٍ: أَهْلُنَّ أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ.

And from Ibn Abbas: 'They are the superior women of the inhabitants of the Paradise'.⁹⁹

وَ عَنْ أَنَسٍ: أَهْلُنَّ خَيْرُ نِسَاءِ الْعَالَمِينَ.

And from Anas (well-known fabricator), 'They are the best of the women of the worlds'.¹⁰⁰

18- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: حَطَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَرْضِ أَرْبَعَةَ حُطُوطٍ ثُمَّ قَالَ: أَ تَدْرُونَ مَا هَذَا؟ قَالُوا: اللَّهُ وَ رَسُولُهُ أَعْلَمُ.

And from Ibn Abbas who said,

'Rasool-Allah^{saww} drew four lines in the ground, then said: 'Do you know what this is?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ، وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ (ص)، وَ مَرْيَمُ بِنْتُ عِمْرَانَ، وَ آسِيَةُ بِنْتُ مُزَاهِمٍ امْرَأَةَ فِرْعَوْنَ.

Rasool-Allah^{saww} said: 'The superior women of the inhabitants of the Paradise are – Khadeeja^{asws} daughter^{asws} of Khuweylid, and Fatima^{asws} daughter^{asws} of Muhammad^{saww}, and Maryam^{as} daughter^{as} of Imran^{as}, and Aasiya^{as} daughter^{as} of Muzahim, wife of Pharaoh^{la}'.¹⁰¹

19- وَ رَوَى فِي تَرْجَمَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ - بِالْإِسْنَادِ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا - وَ هِيَ مَرِيضَةٌ فَقَالَ لَهَا: كَيْفَ بَجَدِينِكَ يَا بُنَيَّةُ؟ قَالَتْ: إِنِّي لَوَجِعةٌ، وَ إِنِّي لَبَرِيدُنِي أَنِّي مَا لِي طَعَامٌ أَكُلُهُ،

And it is reported in translation of (Syeda) Fatima^{asws}, by the chain from Imran Bin Husayn, 'The Prophet^{saww} consoled (Syeda) Fatima^{asws} and she^{asws} was ill. He^{saww} said to her^{asws}: 'How do you^{asws} find yourself^{asws} O daughter^{asws}? She^{asws} said: 'I^{asws} am in pain, and it tends to increase as there is no food for me^{asws} I^{asws} can eat'.

⁹⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 15

⁹⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 16

¹⁰⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 17

¹⁰¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 18

قَالَ: يَا بَنِيَّةُ! أَلَا تَرْضَيْنَ أَنَّكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ؟ فَقَالَتْ: يَا أَبَتَا! فَأَيُّ مَرْثِمٍ بِنْتُ عِمْرَانَ؟ قَالَ: تِلْكَ سَيِّدَةُ نِسَاءِ عَالَمِهَا، وَ أَنْتِ سَيِّدَةُ نِسَاءِ عَالَمِكَ، أَمَا وَاللَّهِ لَقَدْ زَوَّجْتُكَ سَيِّدًا فِي الدُّنْيَا وَالْآخِرَةِ.

He^{sawww} said: 'O daughter^{asws}! Are you^{asws} not pleased that you^{asws} are the chieftess of the women of the worlds?' She^{asws} said: 'O father^{sawww}! So, where is Maryam^{as} daughter^{as} of Imran^{as}?' He^{sawww} said: 'That is a chieftess of the women of her^{as} world (time), and you^{asws} are the chieftess of the worlds (all time). But, by Allah^{azwj}! I^{sawww} have got you^{asws} married to the chief in the world and the Hereafter".¹⁰²

20- وَقَالَ الْبُخَارِيُّ فِي عُنْوَانِ بَابِ مَنَاقِبِ قَرَابَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَسَلَّمَ أَنَّهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

And Al-Bukhari said in the heading of the chapter on relatives of the Rasool-Allah^{sawww}: 'The Prophet^{sawww} said: '(Syeda) Fatima^{asws} is chieftess of the inhabitants of the Paradise".¹⁰³

21- وَ رَوَى مِنْ طَرِيقِ أَصْحَابِنَا الْكَرَاجِكِيِّ فِي كَنْزِ الْفَوَائِدِ، عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ جَدِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَلْعُونٌ مَلْعُونٌ مَنْ يَظْلِمُ بَعْدِي فَاطِمَةَ ابْنَتِي وَيَعْصِبُهَا حَقَّهَا وَيَفْتُلُهَا،

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

'From Abu Abdullah^{asws} having said: 'My^{asws} grandfather^{sawww} Rasool-Allah^{sawww} said: 'Accursed! Accursed is the one who oppresses (Syeda) Fatima^{asws} after me^{sawww}, and usurps her^{asws} of her^{asws} rights, and murders her^{asws}!'

ثُمَّ قَالَ: يَا فَاطِمَةُ! أَبَشِّرِي فَلَيْكَ عِنْدَ اللَّهِ مَقَامٌ مَحْمُودٌ تَشْفَعِينَ فِيهِ لِمُحِبِّبِكَ وَ شَيْعَتِكَ فَتُشَفَّعِينَ، يَا فَاطِمَةُ! لَوْ أَنَّ كُلَّ نَبِيٍّ بَعَثَهُ اللَّهُ وَ كُلَّ مَلِكٍ قَرَّبَهُ شَفَعُوا فِي كُلِّ مُبْغِضٍ لَكَ عَاصِبٍ لَكَ مَا أَخْرَجَهُ اللَّهُ مِنَ النَّارِ أَبَدًا.

Then he^{sawww} said: 'O Fatima^{asws}! Receive glad tidings! For you^{asws}, in the Presence of Allah^{azwj} there is a praise-worthy position. You^{asws} will be interceding in it for ones who love you^{asws}, and your^{asws} Shias, so you will (keep on) interceding. O Fatima^{asws}! Even if every Prophet^{as} Allah^{azwj} has Sent, and even Angel of His^{azwj} Proximity were to intercede regarding every hater to you^{asws}, a usurper to you^{asws}, Allah^{azwj} would (still) not Extract him from the Fire, ever!"¹⁰⁴

22- جَامِعُ الْأَصُولِ مِمَّا أَخْرَجَهُ مِنْ صَحِيحِ أَبِي دَاوُدَ عَنْ عُمَرَ قَالَ: إِنَّ أَمْوَالَ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهُ عَلَى رَسُولِهِ * مِمَّا لَمْ يُوجِبِ الْمُسْلِمُونَ عَلَيْهِ بِ حَيْثُ وَ لَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] حَاصَّةً فُرَى عَرِينَةَ وَ فَدَكَ وَ كَذَا وَ كَذَا .. يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةً سَنَتِهِمْ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلَاحِ وَ الْكُرَاعِ عَدَّهُ فِي سَبِيلِ اللَّهِ، وَ تَلَا: مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْفُرَى فَلِلَّهِ وَ لِلرَّسُولِ ... الْآيَةِ.

¹⁰² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 19

¹⁰³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 20

¹⁰⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 21

(The book) 'Jami Al Usool', from what he brought out from Saheeh of Abu Dawood, from Umar who said,

'The wealth of the clan of Al-Nazeer is from what **Allah Awarded unto His Rasool [59:6]**, from what the Muslims did not attack upon it with neither horses nor camels. So, for Rasool-Allah^{saww} in particular was the town of Ureyna, and Fadak, and such, and such. He^{saww} spent upon his^{saww} family^{asws} from it, their annual expenditure. Then whatever remained, he^{saww} made it to be regarding the weapons and the (battle) animals to be equipped in the Way of Allah^{azwj}'. And he recited: '**Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, [59:7] – the Verse**'.¹⁰⁵

23- وَ رَوَى أَيْضاً عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: كَانَ فِيمَا احْتَجَّ عُمَرُ أَنْ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [ثَلَاثَ صَفَايَا: بَنُو النَّصِيرِ وَ خَيْبَرُ وَ فَدَكٌ .. إِلَى آخِرِ الْخَبَرِ.

And it is reported as well (in Jamie Al Usool', from Malik Bin Aws who said,

'It was among what Umar argued, that he said, 'There were three assets for Rasool-Allah^{saww} – clan of Nazeer, and Khyber and Fadak' – up to the end of the Hadeeth".¹⁰⁶

24- وَ رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ كِتَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى عُثْمَانَ بْنِ حُنَيْفٍ، عَنْ أَبِي بَكْرٍ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ، قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الرَّهْرِيِّ قَالَ: بَقِيَتْ بَقِيَّةٌ مِنْ أَهْلِ خَيْبَرَ تَحْصِنُونَ، فَسَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يَحْفَنَ دِمَاءَهُمْ وَ يُسَيِّرَهُمْ، فَفَعَلَ ذَلِكَ،

And it is reported by Ibn Abi Al Hadeed, in the commentary of the letter of Amir Al Momineen^{asws} to Usman Bin Huneyf, from Abu Bakr Ahmad Bin Abdul Aziz Al Jowhari who said, 'It was narrated to me by Abu Is'haq, from Al Zuhry who said,

'There remain a remainder from the people of Khyber they had been fortifying. They asked Rasool-Allah^{saww} to save their blood and he^{saww} can imprison them. So, he^{saww} did that.

فَسَمِعَ أَهْلُ فَدَكٍ فَتَرَلُوا عَلَى مِثْلِ ذَلِكَ، فَكَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خَاصَّةٌ، لِأَنَّهُ لَمْ يُوجِفْ عَلَيْهَا بَ خَيْبِلٍ وَ لَا رِكَابٍ

The people of Fadak heard that, and they descended unto similar to that, and it was for the Prophet^{saww} in particular, because it was (something which) neither horses nor camels had attacked upon.

قَالَ: وَ قَالَ أَبُو بَكْرٍ: وَ رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا فَزَعَ مِنْ خَيْبَرَ قَذَفَ اللَّهُ الرَّعْبَ فِي قُلُوبِ أَهْلِ فَدَكٍ فَبَعَثُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يُصَالِحُونَهُ عَلَى التَّصْفِ مِنْ فَدَكٍ،

He said, 'And Abu Bakr said, 'And it is reported by Muhammad Bin Is'haq that when Rasool-Allah^{saww} was free from Khyber, Allah^{azwj} Cast the awe into the hearts of the people of Fadak, and they sent messengers to Rasool-Allah^{azwj} to reconcile upon the half from Fadak.

¹⁰⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 22

¹⁰⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 23

فَقَدِمَتْ عَلَيْهِ رُسُلُهُمْ بِخَيْبَرَ أَوْ بِالطَّرِيقِ أَوْ بَعْدَ مَا قَدِمَ الْمَدِينَةَ فَقَبِلَ ذَلِكَ مِنْهُمْ، فَكَانَتْ فَدَاكُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَاصَّةً لِأَنَّهُ لَمْ يُوجِفْ عَلَيْهَا بِ خَيْلٍ وَ لَا رِكَابٍ

Their messengers arrived to him^{saww} at Khyber, or in the road, or after he^{saww} had arrived at Al-Medina. He^{saww} accepted that from them, and it was Fadak of Rasool-Allah^{saww} in particular, because neither horses nor camels had attacked upon it’.

قَالَ: وَ قَدْ رُوِيَ أَنَّهُ صَلَّاهُمْ عَلَيْهَا كُلِّهَا، وَ اللَّهُ أَعْلَمُ أَيُّ الْأَمْرَيْنِ كَانَ، انتهى.

He said, ‘And it has been reported that he^{saww} reconciled upon all of it, and Allah^{azwj} is more knowing which of the two matters happened’ – end’¹⁰⁷.

Notes: -

ما ذكر أمير المؤمنين عليه السلام في كتابه إلى عثمان بن حنيف حيث قال: بلى كانت في أيدينا فدك، من كل ما أظلته السماء، فشحت عليها نفوس قوم و سحت عنها نفوس آخرين، و نعم الحكم الله.

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

وَ قَدْ رَوَى أَصْحَابُنَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَطَّأَ شُرَيْحًا فِي طَلَبِ الْبَيْتَةِ مِنْهُ، وَ قَالَ: إِنَّ إِمَامَ الْمُسْلِمِينَ يُؤْتَمَنُ مِنْ أُمُورِهِمْ عَلَى مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ، وَ أَخَذَ مَا ادَّعَاهُ مِنْ دِرْعِ طَلْحَةَ بِعَيْرِ حُكْمِ شُرَيْحٍ.

And our companions have reported that Amir Al-Momineen^{asws} faulted Shureyh for seeking the proof from him^{asws} and said: ‘A leader is entrusted of their affairs upon what he is more greater than that, and he^{asws} took what he^{asws} had claimed from the shield of Talha without a judgment of Shureyh’.

قَوْلُ أَبِي بَكْرٍ - فِيمَا رَوَاهُ فِي جَامِعِ الْأُصُولِ مِنْ سُنَنِ أَبِي دَاوُدَ عَنْ أَبِي الطُّفَيْلِ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ تَطْلُبُ مِيرَاثَهَا مِنْ أَبِيهَا، فَقَالَ لَهَا: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَ إِلَيْهِ] يَقُولُ: إِنَّ اللَّهَ إِذَا أَطْعَمَ نَبِيًّا طَعْمَةً فَهُوَ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ.

Words of Abu Bakr, among what is reported in ‘Jamie Al Usool’, from the ‘Sunan’ of Abu Dawood, from Al Tufeyl who said,

‘(Syeda) Fatima^{asws} came to Abu Bakr seeking her^{asws} inheritance from her^{asws} father^{saww}. He said to her^{asws}, ‘I heard Rasool-Allah^{saww} saying: ‘When Allah^{azwj} Feeds a Prophet^{as} any food, so it is for the one who stands from after him^{as}’.

رواه مسلم في صحيحه و أوردته في جامع الأصول أيضاً عن مالك بن أوس - في رواية طويلة - قال: قال عمر لعلي عليه السلام و العباس .. قال أبو بكر: قال رسول الله صلى الله عليه وآله: لا نورث ما تركناه صدقة، فرأيتهم كاذباً أثماً غادراً خائناً؟!، و الله يعلم إنه لصادق بار راشد تابع للحق،

¹⁰⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 b H 24

It is reported by Muslim in his 'Saheeh', and it is reported in 'Jamie Al Usool' as well, from Malik Bin Aws, in a long report, he said,

'Umar said to Ali^{asws} and Al-Abbas, 'Abu Bakr said, 'Rasool-Allah^{saww} said, 'We (Prophets^{as}) do not leave inheritance, whatever we^{as} leave is charity', so you see him as a liar, a sinner, a deceiver, a betrayer?! And Allah^{azwj} Knows he is truthful, righteous, guiding aright, follow of the truth.

ثُمَّ تُوِيَ أَبُو بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَلِيُّ أَبِي [أَبِي] بَكْرٍ فَرَأَيْتُمَانِي كَاذِبًا آثِمًا غَادِرًا حَائِنًا؟!، وَاللَّهِ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ تَابِعٌ لِلْحَقِّ قَوْلِيئُهَا.

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

وَعَنِ الْبُخَارِيِّ فِي مُنَازَعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَالْعَبَّاسِ فِي مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ * صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَنِي النَّضِيرِ أَنَّهُ قَالَ عُمَرُ بْنُ الْخَطَّابِ: فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَبَضَهَا فَعَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَنْتُمْ جَائِدُونَ - وَأَقْبَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَالْعَبَّاسِ - تَزَعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَّاءٌ، وَاللَّهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ،

And from Al-Bukhari regarding the dispute of Ali^{asws} and Al-Abbas regarding what **Allah Awarded unto His Rasool [59:6]**, from the clan of Nazeer, is that Umar Bin Al-Khattab said, 'Abu Bakr said, 'I am a ruler of Rasool-Allah^{saww}', so he took possession of it and worked in it with what Rasool-Allah^{saww} had worked, and on that that you two' – and he turned to Ali^{asws} and Al-Abbas – 'Are both claiming that Abu Bakr was such and such regarding it, and Allah^{azwj} Knows that regarding it he was truthful, righteous, guiding aright, follower of the truth'.

وَكَذَلِكَ زَادَ فِي حَقِّي نَفْسِيهِ قَالَ: وَاللَّهِ يَعْلَمُ أَنِّي فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. إِلَى آخِرِ الْخَبَرِ.

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

حَكَى فِي جَامِعِ الْأُصُولِ عَنْ أَبِي دَاوُدَ أَنَّهُ قَالَ أَبُو الْبَحْتَرِيِّ: سَمِعْتُ حَدِيثًا مِنْ رَجُلٍ فَأَعْجَبَنِي، فَقُلْتُ: اكْتُبْهُ لِي، فَأَتَى بِهِ مَكْتُوبًا مُدْبِرًا: دَخَلَ الْعَبَّاسُ وَعَلِيٌّ عَلَى عُمَرَ - وَعِنْدَهُ طَلْحَةُ وَالزُّبَيْرُ وَعَبْدُ الرَّحْمَنِ وَسَعْدٌ - وَهُمَا يَخْتَصِمَانِ،

It is related in 'Jamie Al-Usool', from Abu Dawood, 'Abu Al-Bakhtari said, 'I heard a Hadeeth from a man which surprised me'. I said, 'Write it for me'. I came with it written back, and Al-Abbas and Ali^{asws} had entered to see Umar – and in his presence were Talha, and Al-Zubeyr, and Abdul Rahman, and Sa'ad – and they were both disputing.

فَقَالَ عُمَرُ لَطَلْحَةَ وَالزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ مَالِ النَّبِيِّ صَدَقَةٌ إِلَّا مَا أَطْعَمَهُ أَهْلُهُ أَوْ كَسَاهُمْ، إِنَّا لَا نُورِثُ؟! قَالُوا: بَلَى.

Umar said to Talha, and Al-Zubeyr, and Abdul Rahman and Sa'ad, 'Are you knowing that Rasool-Allah^{sawww} said: 'All wealth of the Prophet^{sawww} is charity except he^{sawww} gave his^{sawww} family^{asws}, or clothed them^{asws}: 'We (Prophets^{as}) do not leave inheritance?!' They said, 'Yes'.

رواه أحمد بن عبد العزيز الجوهري، بإسناده عنه قال: جاء عليّ و العباس إلى عمر و هما يختصمان، فقال عمر لطلحة و الزبير و عبد الرحمن و سعد: أنشدكم الله! أسمعتم رسول الله صلى الله عليه و آله قال: كل مال نبي فهو صدقة إلا ما أطعمه أهله، إننا لا نورت؟! فقالوا: نعم،

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

'Ali^{asws} and Al-Abbas came to Umar they were disputing. Umar said to Talha and Al-Zubeyr, and Abdul Rahman, and Sa'ad, 'I adjure you all with Allah^{azwj}! Did you hear Rasool-Allah^{sawww} say: 'All wealth of a Prophet^{as}, it is charity except what he^{as} had fed his^{as} family, we^{as} do not leave any inheritance?! They said, 'Yes'.

قال: فكان رسول الله صلى الله عليه و آله يتصدق به و يقسم فضله، ثم ثوي فوليه أبو بكر ستنين يصنع فيه ما كان يصنع رسول الله صلى الله عليه و سلم و أنتم تقولان: إنه كان بذلك حاطفاً؟ و كان بذلك ظالماً؟ و ما كان بذلك إلا راشداً،

He said, 'Rasool-Allah^{sawww} used to give charity with it and distribute its surplus. Then he^{sawww} passed away, so Abu Bakr ruled for two years. He did regarding it what Rasool-Allah^{sawww} used to do, and you two are saying he was mistaken in that? And he was unjust in that? And he was not with that, except rightly guiding.

ثم وليته بعد أبي بكر فقلت لكم: إن شئتما قبلتماه على عمل رسول الله صلى الله عليه و سلم و عهده الذي عهد فيه، فقلتما: نعم، و جئتماي الآن تختصمان، يقول هذا: أريد نصيبي من ابن أخي، و يقول هذا: أريد نصيبي من امرأتي! و الله لا أقضي بينكما إلا بذلك.

The I was in charge of it after Abu Bakr, so I am saying to you both, 'If you like, you can accept it upon the deed of Rasool-Allah^{sawww} and his^{sawww} pact which he^{sawww} had pacted regarding it. Therefore say, 'Yes', and you have come to me now disputing. This one is saying, 'I want my share from the son^{sawww} of my brother^{as}', and this one^{asws} is saying: 'I^{asws} want my^{asws} share from my^{asws} wife^{asws}! By Allah^{azwj}! I will not decide between you two except with that'.

و قد بلغ ذلك من فاطمة عليها السلام حتى أوصت أن لا يصلي عليها أبو بكر، و قد كانت قالت له حين أتته طالبةً بحقوقها، و محتجةً برهطها: من يرثك يا أبا بكر إذا مت؟ قال: أهلي و ولدي. قالت: فما بالناس لا يرث النبي صلى الله عليه [و آله]؟!

And that reached (Syeda) Fatima^{asws} until she^{asws} bequeathed that Abu Bakr should not pray Salat upon her^{asws}, and she^{asws} had said to him when she^{asws} went to him seeking her^{asws} right, and protesting with her^{asws} group: 'Who will inherit you, O Abu Bakr, when you die?' He said, 'My wife and my children'. She^{asws} said: 'So what is the matter we cannot inherit the Prophet^{sawww}?'

فلما منعها ميراثها، و بحسبها حقها، و اعتل عليها، و لج في أمرها، و غابت التهضم، و أيست من النزوع، و وجدت مس الضعف و قلة الناصر، قالت: و الله لأدعون الله عليك. قال: و الله لأدعون الله لك. قالت: و الله لا أكلمك أبداً. قال: و الله لا أهجرك أبداً.

When he refused her^{asws} of her^{asws} inheritance and lowered her^{asws} rights, and refuted upon her^{asws}, and was vociferous regarding her^{asws} matter, and she^{asws} witnessed the digestion (devouring), and despaired from the snatching, and she^{asws} found a touch of weakness, and scarcity of the helpers, she^{asws} said: 'By Allah^{azwj}! I^{asws} will supplicate against you!' He said, 'By Allah^{azwj}! I will supplicate for you^{asws}'. She^{asws} said: 'By Allah^{azwj}! I^{asws} will not speak to you, ever!' He said, 'By Allah^{azwj}! I will not forsake you^{asws}, ever!'"

وَرَوَى الطَّبْرِيُّ، عَنِ الْحُرْثِ بْنِ أَبِي أُسَامَةَ، عَنِ الْمَدَائِنِيِّ، عَنْ أَبِي زَكَرِيَّا الْعَجَلَانِيِّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ عَمِلَ لَهَا نَعَشٌ قَبْلَ وَفَاتِهَا، فَظَنَّتْ وَ قَالَتْ: سَتَرْتُمُونِي سَتْرَكُمْ اللَّهُ.

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

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

وَرَوَى الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ كَامِلٍ بِإِسْنَادِهِ فِي تَارِيخِهِ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلِيَّهَا عَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوفِّيَتْ دَفَنَهَا عَلِيُّ عَلَيْهِ السَّلَامُ لَيْلًا، وَ صَلَّى عَلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

And is reported by the judge Abu Bakr Ahmad Bin Kamil, by his chain in his history, from Al Zuhry who said, 'It was narrated to me by Urwah Bin Al Zubeyr,

'Ayesha (from non-Shia source) informed him that Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww} lived after Rasool-Allah^{saww} for six months. When she^{asws} passed away, Ali^{asws} buried her^{asws} at night, and Ali^{asws} Bin Abu Talib^{asws} prayed Salat upon her^{asws}'.

و ذكر في كتابه هذا أنَّ أمير المؤمنين و الحسن و الحسين عليهم السلام دفنوها ليلاً و غيَّبوا قبرها.

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

وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ دُفِنَتْ لَيْلًا.

And it is reported by Sufyan Bin Uyayna, from Amro, from Al-Hassan Bin Muhammad, '(Syeda) Fatima^{asws} was buried at night'".

وَرَوَى عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْعَطَّارِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ مِثْلَ ذَلِكَ... وَ قَالَ الْبَلَادُرِيُّ فِي تَارِيخِهِ إِنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ لَمْ تُرْ مُتَّبِعَةً بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، وَ لَمْ يَعْلَمْ أَبُو بَكْرٍ وَ عُمَرُ بِمَوْتِهَا.

And it is reported by Abdullah Bin Abu Shayba, from Yahya Bin Saeed Al Attar, from Ma'mar, from Al Zuhry, similar to that, and Al Baladuri said in his history,

'(Syeda) Fatima^{asws} was not seen smiling after the expiry of Rasool-Allah^{saww}, and (Ali^{asws}) did not let Abu Bakr and Umar know of her^{asws} passing away'".

ما وردت به الروايات المستفيضة الظاهرة التي هي كالمثواتر أئمتها عليها السلام أوصت بأن تُدفن ليلاً حتى لا يُصلي عليها الرجلان، وصرحت بذلك، وعهدت فيه عهداً بعد أن كانا استأذنا عليها في مرضها ليعوداها، فأبت أن تأذن لهما،

What is reported with in the apparently numerous reports which is like the frequent –

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

فَلَمَّا طَالَ عَلَيْهِمَا الْمَدَافِعَةُ رَغِبَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي أَنْ يَسْتَأْذِنَ لَهُمَا، وَجَعَلَاهَا حَاجَةً إِلَيْهِ، فَكَلَّمَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي ذَلِكَ وَالْحَّجَّ عَلَيْهَا فَأَذِنَتْ لَهُمَا فِي الدُّخُولِ، ثُمَّ أَعْرَضَتْ عَنْهُمَا عِنْدَ دُخُولِهِمَا وَ لَمْ تُكَلِّمَهُمَا،

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

فَلَمَّا خَرَجَا قَالَتْ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قَدْ صَنَعْتَ مَا أَرَدْتُ؟ قَالَ: نَعَمْ. قَالَتْ: فَهَلْ أَنْتَ صَانِعٌ مَا أَمُرُكَ؟ قَالَ: نَعَمْ. قَالَتْ: فَإِنِّي أَنْشُدُكَ اللَّهَ أَنْ لَا يُصَلِّيَا عَلَيَّ جَنَازَتِي، وَلَا يَفُومَا عَلَيَّ قَبْرِي.

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

و رُوِيَ أَنَّهُ عَلَيْهِ السَّلَامُ عَمَّى عَلَى قَبْرِهَا وَ رَشَّ أَرْبَعِينَ قَبْرًا فِي الْبُقْعِ وَ لَمْ يُرْسْ عَلَى قَبْرِهَا حَتَّى لَا يَهْتَدِيَا إِلَيْهِ، وَ أَهْمَا عَاتِبَاهُ عَلَى تَرْكِ إِغْلَامِهِمَا بِشَأْنِهَا وَ إِخْصَارِهَا لِلصَّلَاةِ عَلَيْهَا.

And it is reported that he^{asws} obscured upon her^{asws} grave and sprinkled (water) upon forty graves in Al-Baqie (cemetery), and did not sprinkle upon her^{asws} grave until they could not be guided to it, and they faulted him^{asws} upon neglecting to inform them of her^{asws} affair and their being present for the Salat upon her^{asws}.

ما رواه مسلم في صحيحه و أورده في جامع الأصول في الباب الثاني من كتاب الخِلافة و الإمامة من حَرْفِ الحَاءِ عَنِ عَائِشَةَ- فِي حَدِيثِ طَوِيلٍ بَعْدَ ذِكْرِ مُطَالَبَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَبَا بَكْرٍ فِي مِيرَاثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ فَدَاكَ، وَ سَهْمِهِ مِنْ خَيْبَرَ- قَالَتْ: فَهَجَرْتُهُ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَلَمْ تُكَلِّمَهُ فِي ذَلِكَ حَتَّى مَاتَتْ، فَدَفَنَهَا عَلَيَّ (ع) لَيْلًا وَ لَمْ يُؤْذَنْ بِهَا أَبَا بَكْرٍ،

What is reported by Muslim in his ‘Saheeh’, and is reported in ‘Jamie Al Usool’ in the second chapter from the book of the caliphate and the government, from the letter ‘Khaybar’,

‘From Ayesha (Non-Shia source), in a lengthy Hadeeth after mentioning the demand of ‘(Syeda) Fatima^{asws} to Abu Bakr regarding inheritance of Rasool-Allah^{saww} and Fadak, and his^{saww} share from Khyber, she said, “(Syeda) Fatima^{asws} forsook him (Abu Bakr) regarding

that until she^{asws} passed away. Ali^{asws} buried her^{asws} at night and did not permit Abu Bakr for it’.

قَالَتْ: فَكَانَتْ لِعَلِيٍّ وَجْهٌ مِنَ النَّاسِ حَيَاةَ فَاطِمَةَ فَلَمَّا تُوفِّيَتْ فَاطِمَةَ عَلَيْهَا السَّلَامُ انْصَرَفَتْ وَجُوهُ النَّاسِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ مَكَثَتْ فَاطِمَةُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سِتَّةَ أَشْهُرٍ ثُمَّ تُوفِّيَتْ.

She said, ‘There used to be a face (honour) for Ali^{asws} during the lifetime of ‘(Syeda) Fatima^{asws}. When she^{asws} passed away, the faces of the people turned away from Ali^{asws}, and ‘(Syeda) Fatima^{asws} remained after Rasool-Allah^{saww} for six months, then she^{asws} passed away’.

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ لِأبي بَكْرٍ: إِنَّ أُمَّ أَيْمَنَ تَشْهَدُ لِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْطَانِي فَدَكَ.

And it is reported by Abu Al Hadeed, from Ahmad Bin Abdul Al Aziz Al Jowhari, from Hisham Bin Muhammad, from his father who said,

‘Fatima^{asws} said to Abu Bakr: ‘Umm Ayman^{ra} will testify for me^{asws} that Rasool-Allah^{saww} had given me^{asws} Fadak’.

فَقَالَ: يَا بِنْتَ رَسُولِ اللَّهِ! وَ اللَّهُ مَا خَلَقَ اللَّهُ خُلُقًا أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ (ص) أَيْبِكِ وَ لَوِ دِدْتُ أَنَّ السَّمَاءَ وَقَعَتْ عَلَى الْأَرْضِ يَوْمَ مَاتَ أَبُوكَ، وَ اللَّهُ لَأَنْ تَفْتَقِرَ عَائِشَةُ أَحَبُّ إِلَيَّ مِنْ أَنْ تَفْتَقِرِي،

He said, ‘O daughter^{asws} of Rasool-Allah^{saww}! By Allah^{azwj}! Allah^{azwj} has not Created any creature more beloved to me than Rasool-Allah^{saww}, your^{asws} father^{saww}, and I would have loved it if the sky would have fallen upon the earth on the day your^{asws} father^{saww} passed away, because impoverishment of Ayesha is more beloved to me that if you^{asws} were to be impoverished.

أَتَرَانِي أُعْطِيَ الْأَسْوَدَ وَ الْأَحْمَرَ حَقَّهُ وَ أَظْلَمُكَ حَقَّكَ وَ أَنْتِ بِنْتُ رَسُولِ اللَّهِ (ص)! إِنَّ هَذَا الْمَالُ لَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَلَيْتَهُ كَمَا كَانَ تَلِيهِ!

Do you^{asws} view me giving the black and the red his right, and I would oppress you^{asws} of your^{asws} right, and you^{asws} are the daughter^{asws} of Rasool-Allah^{saww}! This is the wealth which did not happen to be for the Prophet^{saww}, and I am dealing with it just as he^{saww} used to deal with it!’

قَالَتْ: وَ اللَّهُ لَا كَلِمَتُكَ أَبَدًا!. قَالَ: وَ اللَّهُ لَا هَجْرَتُكَ أَبَدًا. قَالَ: وَ اللَّهُ لَا دَعْوَى اللَّهِ عَلَيْكَ. قَالَ: وَ اللَّهُ لَا دَعْوَى اللَّهِ لَكَ.

She^{asws} said: ‘By Allah^{azwj}! I^{asws} will not speak to you, ever!’ He said, ‘By Allah^{azwj}! I will not forsake you^{asws}, ever!’ She^{asws} said: ‘By Allah^{azwj}! I^{asws} will supplicated against you’. He said, ‘By Allah^{azwj}! I will supplicate for you^{asws}’.

فَلَمَّا حَضَرَتْهَا الْوَفَاةُ أَوْصَتْ أَنْ لَا يُصَلِّيَ عَلَيْهَا، فُدْفِنَتْ لَيْلًا، وَ صَلَّى عَلَيْهَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَ كَانَ بَيْنَ وَفَاتِهَا وَ وَفَاةِ أَبِيهَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اثْنَتَانِ وَ سَبْعُونَ لَيْلَةً.

When the expiry presented to her^{asws}, she^{asws} bequeathed that he should not (be allowed to) pray Salat upon her^{asws}. So she^{asws} was buried at night and Al-Abbas son of Abdul Muttalib^{asws} prayed Salat upon her^{asws}, and there was between her^{asws} expiry and expiry of her^{asws} father^{saww}, seventy-two nights''.

12- باب العلة التي من أجلها ترك أمير المؤمنين عليه السلام فداك لما ولي الناس

CHAPTER 12 – THE REASON DUE TO WHICH AMIR AL-MOMINEEN^{asws} LEFT FADAK WHEN HE^{asws} RULED THE PEOPLE

1- ع: الدَّقَائِقُ، عَنِ الْأَسَدِيِّ، عَنِ النَّحَّعِيِّ، عَنِ التَّوْفَلِيِّ، عَنِ عَلِيِّ بْنِ سَالِمٍ، عَنِ أَبِيهِ، عَنِ أَبِي بَصِيرٍ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ: لِمَ لَمْ يَأْخُذْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَدَاكَ لَمَّا وَلِيَ النَّاسَ؟ وَ لِأَيِّ عِلَّةٍ تَرَكَهَا؟

(The book) 'Illal Al Sharaie' – Al Daqqaiq, from Al Asady, from Al Nakhaie, from Al Nowfali, from Ali Bin Salim, from his father, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Why didn't Amir Al-Momineen^{asws} seize Fadak when he^{asws} ruled the people? And for which reason did he^{asws} leave it?'

فَقَالَ لَهُ: لِأَنَّ الظَّالِمَ وَ الْمَظْلُومَةَ قَدْ كَانَا قَدِيمًا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَثَابَ اللَّهُ الْمَظْلُومَةَ وَ عَاقَبَ الظَّالِمَ، فَكَرِهَ أَنْ يَسْتَرْجِعَ شَيْئًا قَدْ عَاقَبَ اللَّهُ عَلَيْهِ غَاصِبَهُ وَ أَثَابَ عَلَيْهِ الْمَعْصُومَةَ.

He^{asws} said to him: 'Because the oppressor and the oppressed would be coming forwards to Allah^{azwj} Mighty and Majestic, and Allah^{azwj} would Reward the oppressed and Punish the oppressor, so he^{asws} disliked that anything from the Punishment of Allah^{azwj} be retracted upon its usurper and the Reward the usurped one^{asws} upon it'.¹⁰⁸

2- ع: ابنُ هَاشِمٍ، عَنِ أَبِيهِ، عَنِ جَدِّهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ: لِأَيِّ عِلَّةٍ تَرَكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَدَاكَ لَمَّا وَلِيَ النَّاسَ؟

(The book) 'Illal Al Sharaie' – Ibn Hashim, from his father, from his grandfather, from Ibn Abu Umeyr, from Ibrahim al Karkhy who said,

'I asked Abu Abdullah^{asws}, I said to him^{asws}, 'For which reason did Amir Al-Momineen^{asws} leave Fadak when he^{asws} ruled the people?'

فَقَالَ: لِإِلْقَابِنَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا فَتَحَ مَكَّةَ وَ قَدْ بَاعَ عَقِيلُ بْنُ أَبِي طَالِبٍ دَارَهُ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! أَلَا تَرْجِعُ إِلَى دَارِكَ؟

He^{asws} said: 'For following Rasool-Allah^{azwj} when he^{saww} conquered Makkah, and Aqeel son of Abu Talib^{asws} had sold his^{saww} house. It was said to him^{saww}, 'O Rasool-Allah^{saww}! Will you^{saww} not return to your^{saww} house?'

فَقَالَ (ص): وَ هَلْ تَرَكَ عَقِيلٌ لَنَا دَارًا، إِنَّا أَهْلُ بَيْتٍ لَا نَسْتَرْجِعُ شَيْئًا يُؤْخَذُ مِنَّا ظُلْمًا، فَلِذَلِكَ لَمْ يَسْتَرْجِعْ فَدَاكَ لَمَّا وَلِيَ.

¹⁰⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 12 H 1

He^{saww} said: 'And has Aqeel left a house for us^{saww}? We^{asws}, People^{asws} of the Household do not return anything seized from us^{asws} unjustly'. Therefore, due to that, he^{asws} did not return Fadak when he^{asws} ruled".¹⁰⁹

3- ن، ع: الْقَطَّانُ، عَنْ أَحْمَدَ الْهَمْدَانِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِمَ لَمْ يَسْتَرْجِعْ فَدَاكَ لَمَّا وَلِيَ النَّاسَ؟

(The book) 'Illal Sharaie' – Al Qattan, from Ahmad Al Hamdani Bin Al Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I asked him^{asws} about Amir Al-Momineen^{asws}, 'Why did he^{asws} not return Fadak when he^{asws} ruled the people?'

فَقَالَ: لِأَنَّ أَهْلَ بَيْتِ وَلِيِّنا اللهُ عَزَّ وَجَلَّ لَا يَأْخُذُ لَنَا حُقُوقَنَا مِنْ يَظْلِمُنَا إِلَّا هُوَ، وَنَحْنُ أَوْلِيَاءُ الْمُؤْمِنِينَ، إِنَّمَا نَحْكُمُ هُمْ وَنَأْخُذُ حُقُوقَهُمْ مِنْ يَظْلِمُهُمْ، وَ لَا نَأْخُذُ لِأَنْفُسِنَا.

He^{asws} said: 'Because we^{asws}, People^{asws} of the Household, Allah^{azwj} Mighty and Majestic is In-charge of us^{asws} that no one would take our^{asws} rights for us^{asws} from the ones who oppress us^{asws} except He^{azwj}, and we^{asws} are the guardians of the Momineen. But rather, we^{asws} decide for them and we^{asws} take their rights from the ones who oppress them, and we^{asws} do not take for ourselves^{asws}'.¹¹⁰

Notes: -

ما رواه الفخر الرازي و غيره من المفسرين عن الحسن قال: أخذ مسيلمة الكذاب رجلين من أصحاب رسول الله صلى الله عليه وآله فقال لأحدهما: أ تشهد أن محمداً رسول الله؟ قال: نعم. قال: أ تشهد أني رسول الله؟ قال: نعم، وكان مسيلمة يزعم أنه رسول بني حنيفة، ومحمداً صلى الله عليه وآله رسول قريش،

What is reported by Al Fakhr Al Razy and others from the interpreters, from Al Hassan who said,

'Musaylama the liar (false prophet) seized two companions of Rasool-Allah^{saww} and said to one of them, 'Are you testifying that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}? He said, 'Yes'. He said, 'Do you testify that I am Rasool of Allah^{azwj}? He said, 'Yes'. And Musaylama used to claim that he was a Rasool for the clan of Haneefa, and Muhammad^{saww} was a Rasool^{saww} of Quraysh.

فَرَكَّهُ، وَ دَعَا الْآخَرَ فَقَالَ: أ تشهد أن محمداً رسول الله؟ قال: نعم نعم نعم! قال: أ تشهد أني رسول الله؟ قال: إني أصم .. ثلاثاً. فقتله،

He left him (alone), and called the other. He said, 'Do you testify that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}? He said, 'Yes, Yes, Yes!' He said, 'Do you testify that I am Rasool of Allah^{azwj}? He said, 'I am deaf' – thrice. So, he brought him forward and killed him.

¹⁰⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 12 H 2

¹¹⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 12 H 3

فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: أَمَّا هَذَا الْمَقْتُولُ فَمَضَى عَلَى صِدْقِهِ وَتَقِينِهِ فَهَنَيْتُمْ لَهُ، وَ أَمَّا الْآخَرُ فَقَبِلَ رُحْمَةَ اللَّهِ فَلَا تَبِعَةَ عَلَيْهِ.

That reached Rasool-Allah^{saww} and he^{saww} said: ‘As for this killed one, he went upon his truthfulness and his conviction, so congratulations be to him; and as for the other, he accepted the Allowance of Allah^{azwj}, and did not follow upon it’.

مَا رَوَاهُ الْخَاصَّةُ وَالْعَامَّةُ أَنَّ أَنَسًا مِنْ أَهْلِ مَكَّةَ فُتِنُوا فَارْتَدُّوا عَنِ الْإِسْلَامِ بَعْدَ دُخُولِهِمْ فِيهِ، وَ كَانَ فِيهِمْ مَنْ أُكْرِهَ فَأَجْرَى كَلِمَةَ الْكُفْرِ عَلَى لِسَانِهِ

What is reported by the special ones (Shias) and the general ones (non-Shias) is that some people from the inhabitants of Makkah were tempted and they reneged from Al-Islam after their having entered into it, and among them was one who disliked it and the words of Kufr flowed upon his tongue.

مَعَ أَنَّهُ كَانَ بِقَلْبِهِ مُصِرًّا عَلَى الْإِيمَانِ مِنْهُمْ عَمَّارٌ وَ أَبَوَاهُ: يَاسِرٌ وَ سُمَيْيَةُ، وَ صُهَيْبٌ وَ بِلَالٌ وَ خَبَّابٌ وَ سَالِمٌ عُذْبِيُّوا، وَ أَمَّا سُمَيْيَةُ فَقَدْ رُيِّبَتْ بَيْنَ بَعِيرَيْنِ وَ وُجِّعَتْ فِي قُبُلِهَا بِحَرْبَةٍ، وَ قَالُوا: إِنَّكَ أَسْلَمْتَ مِنْ أَجْلِ الرِّجَالِ فَقُتِلَتْ، وَ قُتِلَ يَاسِرٌ، وَ هُمَا أَوَّلُ قَتِيلَيْنِ فِي الْإِسْلَامِ،

And along with it was one who was determined upon the Eman with his heart – from them was Ammar and his father, and Sumayya, and Suheyb, and Bilal, and Khabab, and Salim who were tortured. And as for Sunayyah, she was tied up between two camels and was pained in accepting it forcibly, and they said, ‘You became a Muslim due to the men’. She was killed, and Yasser was killed, and they were both the first ones to be killed in Al-Islam.

وَ أَمَّا عَمَّارٌ فَقَدْ أَعْطَاهُمْ مَا أَرَادُوا بِلِسَانِهِ مُكْرَهًا، فَقَبِلَ يَا رَسُولَ اللَّهِ! إِنَّ عَمَّارًا كَفَرَ. فَقَالَ: كَلَّا، إِنَّ عَمَّارًا فُلِيَ إِيْمَانًا مِنْ قَرْبِهِ إِلَى قَدَمِهِ، وَ اخْتَلَطَ الْإِيمَانُ بِلَحْمِهِ وَ دَمِهِ،

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

فَأَتَى عَمَّارٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ هُوَ بَيْنَكِي، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَمْسُخُ عَيْنَيْهِ يَقُولُ: مَا لَكَ! إِنْ عَادُوا لَكَ فَعُدْ لَهُمْ بِمَا قُلْتَ.

Ammar came to Rasool-Allah^{saww} and he was crying. Rasool-Allah^{saww} went on to wipe his eyes and saying: ‘What does it matter to you if they are enemies to you? Repeat to them what you said’.

خَبَرٌ مَوْلَى الْحَضْرَمِيِّ أَكْرَهَهُ سَيِّدُهُ فَكَفَرَ ثُمَّ أَسْلَمَ مَوْلَاهُ فَأَسْلَمَ وَ حَسُنَ إِسْلَامُهُمَا وَ هَاجَرَا.

The new of the slave of Al-Hazrami is that his master forced him, so he disbelieved. Then his slave became a Muslim, and both their Islam was good, and they emigrated’.

لَفْظُ الْبُخَارِيِّ وَ مُسْلِمٍ وَ الْمُوطَأِ وَ النَّسَائِيِّ - أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ أَخْبَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ قَالَ لَهَا: أَمْ لَمْ تَرَيْ أَنَّ قَوْمَكَ حِينَ بَنُوا الْكَعْبَةَ أَفْتَضَرُوا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ فَعُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَرُدُّمَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: لَوْ لَا جِدَّانُ قَوْمِكَ بِالْكَفْرِ لَفَعَلْتُ.

The words of Al Bukhari and Muslim and Mowta'a and al Nasaie, 'Abdullah Muhammad Bin Abu Bakr informed about Abdullah Bin Umar,

'From Ayesha (a non-Shia source), that Rasool-Allah^{saww} said to her, 'Do you not see that your people, when they built the Kabah, they were short upon the foundations of Ibrahim^{as}?' She said, 'O Rasool-Allah^{saww}! Will you^{saww} return it to the foundations of Ibrahim^{as}?' He^{saww} said: 'Had it not been two events of your people with the Kufr, I^{saww} would do so''.

و مِنْ لَفْظِ الْبُخَارِيِّ وَ مُسْلِمٍ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] عَنِ الْجِدَارِ، أَمْ مِنَ الْبَيْتِ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: فَمَا لَمْ يَدْخُلُوهُ فِي الْبَيْتِ؟ قَالَ: إِنَّ قَوْمَكَ قَصُرَتْ بِهِمُ النَّفَقَةُ. قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟

And from the words of Al Bukhari, and Muslim, from Al Aswad,

'From Ayesha (a non-Shia source) who said, 'I asked the Prophet^{saww} about the wall, 'Is it from the House (Kabah)?' He^{saww} said: 'Yes'. She said, 'So what is the matter they are not including it in the House?' He^{saww} said: 'Your people had been short of the spending with them'. She said, 'What is reasons its door is raised?'

قَالَ: فَعَلَّ ذَلِكَ قَوْمُكَ لِيَدْخُلُوا مِنْ شَاءُوا وَ يَمْتَعُوا مِنْ شَاءُوا، وَ لَوْ لَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ بِالْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنَكِّرَ قُلُوبُهُمْ أَنْ أُدْخَلَ الْجِدَارَ فِي الْبَيْتِ وَ أَنْ أَلْصِقَ بَابُهُ بِالْأَرْضِ.

He^{saww} said: 'Your people did that in order to include the ones they desired and prevent the ones they desire, and had it not been for your people discussing their pacts in the pre-Islamic period so I^{saww} fear their hearts would deny, I^{saww} would include the wall in the House, and even if its door sticks to the ground''.

و مِنْ لَفْظِ الْبُخَارِيِّ، عَنْ جَرِيرٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَالَ لَهَا: يَا عَائِشَةُ! لَوْ لَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِ الْجَاهِلِيَّةِ لَأَمَرْتُ بِالْبَيْتِ فَهَدَمْتُ فَأَدَخَلْتُ فِيهِ مَا أُخْرِجُ مِنْهُ، وَ أَلَزَمْتُهُ بِالْأَرْضِ، وَ جَعَلْتُ لَهُ بَابَيْنِ، بَابًا شَرْقِيًّا وَ بَابًا غَرْبِيًّا، فَبَلَّغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ

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

'From Ayesha (a non-Shia source) that the Prophet^{saww} said to her: 'O Ayesha! Had it not been for your people discussing a pact in the Pre-Islamic period, I^{saww} would have constructed the House, and demolished, and included in it what had been thrown out from it, and made it stick to the ground (not raised), and would have made two doors to be for it – an eastern door and a western door, and reach with it the foundations of Ibrahim^{as}'.

فَذَلِكَ الَّذِي حَمَلَ ابْنُ الزُّبَيْرِ عَلَى هَدْمِهِ. قَالَ يَزِيدُ: وَ شَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَ بَنَاهُ وَ أَدَخَلَ فِيهِ مِنَ الْحِجْرِ، وَ قَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ حِجَارَةً كَأَسْمَةِ الْإِبِلِ،

So, that is which carried Ibn Al-Zubeyr upon demolishing it. Yazeed said, 'And I witnessed Ibn Al-Zubeyr when he demolished it and (re)built it, and included in it from the (Black) Stone, and I had seen the foundations of Ibrahim^{as}, stones like the humps of camels'.

قَالَ جَرِيرٌ: فَقُلْتُ لَهُ أَيْنَ مَوْضِعُهُ؟ قَالَ: أُرِيكَهُ الْآنَ، فَدَخَلْتُ مَعَهُ الْحِجْرَ، فَأَشَارَ إِلَى مَكَانٍ فَقَالَ: هَاهُنَا. فَخَرَزْتُ مِنَ الْحِجْرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا.

Jareer said, 'I said to him, 'Where is its place?' He said, 'I will show it now'. I entered the (Black) Stone with him, and he indicated to a place saying, 'Over here!' I fell down from the (Black) Stone, six cubits, or approximate to it''.

13- باب علة قعوده عليه السلام عن قتال من تأمر عليه من الأولين، و قيامه إلى قتال من بغى عليه من الناكثين و القاسطين و المارقين، و علة إمهال الله من تقدم عليه، و فيه علة قيام من قام من سائر الأئمة و قعود من قعد منهم عليهم السلام.

CHAPTER 13 – REASON FOR HIS (ALI^{asws}) SITTING BACK FROM FIGHTING THE ONES FROM THE FORMER ONES WHO RULED UPON HIM^{asws}, AND HIS^{asws} STANDING TO FIGHT THE ONES WHO REBELLED AGAINST HIM^{asws}, FROM THE BREAKERS (OF THE COVENANT) AND THE RENEGADES AND THE DEVIANTS, AND REASON FOR ALLAH^{azwj} RESPITING THE ONE WHO CAME FORWARD TO HIM^{asws}, AND IN IT IS REASON OF THE ONE^{asws} FROM THE REST OF THE IMAMS^{asws} WHO MADE A STAND, AND THE SITTING BACK BY THE ONE^{asws} FROM THEM^{asws} WHO SAT BACK

1- ج: رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ جَالِسًا فِي بَعْضِ مَجَالِسِهِ بَعْدَ رُجُوعِهِ عَنِ النَّهْرَوَانَ فَجَرَى الْكَلَامَ حَتَّى قِيلَ: لِمَ لَا حَارَبْتَ أَبَا بَكْرٍ وَ عُمَرَ كَمَا حَارَبْتَ طَلْحَةَ وَ الزُّبَيْرَ وَ مُعَاوِيَةَ؟

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

فَقَالَ عَلَيْهِ السَّلَامُ: إِنِّي كُنْتُ لَمْ أَزَلْ مَظْلُومًا مُسْتَأْتَرًا عَلَى حَقِّي، فَقَامَ إِلَيْهِ أَشْعَثُ بْنُ قَيْسٍ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لِمَ لَمْ تَضْرِبْ بِسَيْفِكَ وَ تَطْلُبَ بِحَقِّكَ!؟

He^{asws} said: ‘I^{asws} have not ceased to be oppressed, preferred over upon my^{asws} rights’. Ash’as Bin Qays^{la} stood up to him^{asws} and said, ‘O Amir Al-Momineen^{asws}! Why did you^{asws} not strike with your^{asws} sword and sought your^{asws} right?’

فَقَالَ: يَا أَشْعَثُ! قَدْ قُلْتَ قَوْلًا فَاسْمِعِ الْجَوَابَ وَ عَهْ وَ اسْتَشْعِرِ الْحُجَّةَ، إِنَّ لِي أُسْوَةً بِسِتَّةٍ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ:

He^{asws} said: ‘O Ash’as^{la} ! You have said a word, so listen to the answer, and retain it, and realise the argument. There are exemplary examples for me^{asws} from the Prophets^{as}, may the Salawat of Allah^{azwj} be upon them^{as} all.

أَوَّلُهُمْ: نُوحٌ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: أَنِّي مَغْلُوبٌ فَانْتَصِرْ، فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ لِعَبْرٍ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعْدَرُ.

The first of them^{as} is Noah^{as} when he^{as} said: **“I am overcome, so Help!” [54:10]**. So if a speaker were to say he^{as} had said to for other than fear, so he has blasphemed, and except for the successor^{asws} there is an excuse.

و ثانيهم: لوطٌ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرِ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعَذَّرُ.

And their^{as} second is Lut^{as} when he^{as} said: **'If only there was strength for me against you, or a recourse to a strong support' [11:80]**, So, if a speaker were to say that Lut^{as} said it for other than fear, he has blasphemed, and except for the successor^{asws} there is an excuse.

وَ ثَالِثُهُمْ: إِبْرَاهِيمُ خَلِيلُ اللَّهِ حَيْثُ قَالَ: وَ أَعْتَزِلُكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرِ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعَذَّرُ.

And their^{as} third is Ibrahim^{as} the Friend of Allah^{azwj} when he^{as} said: **And I will withdraw from you and what you call on besides Allah, [19:48]**. So, if a speaker were to say he^{as} said this for other than fear, he has blasphemed, and except for the successor^{asws}, there is an excuse.

وَ رَابِعُهُمْ: مُوسَىٰ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرِ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعَذَّرُ.

And their^{as} fourth is Musa^{as} when he^{as} said: **'So I fled from you when I feared you. [26:21]**. So, if a speaker were to say he^{as} said this for other than fear, he has blasphemed, and except for the successor^{asws} there is an excuse.

وَ خَامِسُهُمْ: أَحُوهُ هَارُونُ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي وَ كَادُوا يَقْتُلُونِي. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرِ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعَذَّرُ.

And their^{as} fifth one is his^{as} brother^{as} Haroun^{as} when he^{as} said: **He said: 'Son of my mother! Surely the people weakened me and they almost killed me, [7:150]**. So, if a speaker were to say he^{as} said this for other than fear, so he has blasphemed, and except for the successor^{asws} there is an excuse.

وَ سَادِسُهُمْ: أَخِي مُحَمَّدٌ سَيِّدُ الْبَشَرِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيْثُ دَهَبَ إِلَى الْعَارِ وَ نَوَّمَنِي عَلَىٰ فِرَاشِهِ، فَإِنْ قَالَ قَائِلٌ: إِنَّهُ دَهَبَ إِلَى الْعَارِ لِعَبْرِ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعَذَّرُ.

And their^{as} sixth is my^{asws} brother^{saww} Muhammad^{saww}, chief of the mortals, when he^{saww} went to the cave and made me^{asws} sleep upon his^{saww} bed. So, if a speaker were to say he^{saww} went to the cave for other than fear, so he has blasphemed, and except for the successor^{asws} there is an excuse.

فَقَامَ إِلَيْهِ النَّاسُ بِأَجْمَعِهِمْ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! قَدْ عَلِمْنَا أَنَّ الْقَوْلَ قَوْلُكَ وَ نَحْنُ الْمُدْبِئُونَ التَّائِبُونَ، وَ قَدْ عَذَرَكَ اللَّهُ!

The people in their entirety stood up to him^{asws} and they said, 'O Amir Al-Momineen^{asws}! You^{asws} have taught us that the (final) word is your^{asws} word, and we are the sinners, the repentant, and Allah^{azwj} has Excused you^{asws}!¹¹¹

¹¹¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 1

2- ج: عَنْ إِسْحَاقَ بْنِ مُوسَى، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: حَظَبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ حُطْبَةً بِالْكُوفَةِ فَلَمَّا كَانَ فِي آخِرِ كَلَامِهِ قَالَ: إِنِّي لِأَوْلَى النَّاسِ بِالنَّاسِ وَ مَا زِلْتُ مَظْلُومًا مُنْذُ فُيْضَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

(The book) 'Al-Ihtijaj' – From Is'haq son of Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} addressed a sermon at Al-Kufa. When it was at the end of his^{asws} speech, he^{asws} said: 'I^{asws} am foremost of the people with the people, and I^{asws} have not ceased to be oppressed since Rasool-Allah^{saww} passed away'.

فَقَامَ الْأَشْعَثُ بْنُ قَيْسٍ لَعَنَهُ اللَّهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَمْ تَخْطُبْنَا حُطْبَةً مُنْذُ قَدِمْتَ الْعِرَاقَ إِلَّا وَ قُلْتَ: وَ اللَّهُ إِنِّي لِأَوْلَى النَّاسِ بِالنَّاسِ، وَ مَا زِلْتُ مَظْلُومًا مُنْذُ فُيْضَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ! وَ لَمَّا وَلِيَ تَيْمَّ وَ عَدِيَّ، أَلَا صَرَبْتَ بِسَيْفِكَ دُونَ ظَلَامَتِكَ!؟

Al-Ash'as Bin Qays^{la}, may Allah^{azwj} Curse him^{la}, stood up and said, 'O Amir Al-Momineen^{asws}! You^{asws} have not addressed us with any sermon since you^{asws} arrived in Al-Iraq except and you^{asws} said: 'By Allah^{azwj}! I^{asws} am foremost of the people with the people, and I^{asws} have not ceased to be oppressed since Rasool-Allah^{saww} passed away! And when you^{asws} ruled over (the clans of) Taym (Abu Bakr's clan) and Uday (Umar's clan), you^{asws} did not strike with your^{asws} sword facing your^{asws} oppressors?!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ: يَا ابْنَ الْخَمَارَةِ! قَدْ قُلْتَ قَوْلًا فَاسْتَمِعْ، وَ اللَّهُ مَا مَنَعَنِي الْجُبْنَ وَ لَا كِرَاهِيَةَ الْمَوْتِ، وَ لَا مَنَعَنِي ذَلِكَ إِلَّا عَهْدُ أَخِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

Amir Al-Momineen^{asws} said to him: 'O Ibn Al-Khamara! You have said a word, so listen. By Allah^{azwj}! I^{asws} was neither prevented by the cowardice, nor abhorrence of the death. Nothing prevented me^{asws} of that except a pact of my^{asws} brother^{saww} Rasool-Allah^{saww}.

حَبْرِي وَ قَالَ: يَا أَبَا الْحَسَنِ! إِنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ وَ تَنْفُضَ عَهْدِي، وَ إِنَّكَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

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

فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَعْهَدُ إِلَيَّ إِذَا كَانَ كَذَلِكَ؟ فَقَالَ: إِنْ وَجَدْتَ أَعْوَانًا فَبَادِرْ إِلَيْهِمْ وَ جَاهِدْهُمْ، وَ إِنْ لَمْ تَجِدْ أَعْوَانًا فَكُفَّ يَدَكَ وَ احْفَظْ دِمَكَ حَتَّى تَلْحَقَ بِي مَظْلُومًا.

I^{asws} said: 'O Rasool-Allah^{saww}! So, what is your^{saww} advice to me^{asws}, when that happens?' He^{saww} said: 'If you^{asws} find supporters, then rush to them and fight them, but if you^{asws} do not find supporters, then withhold your^{asws} hand and save your^{asws} blood until you^{asws} join up with me^{saww} as an oppressed one'.

فَلَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اشْتَعَلْتُ بِدَفْنِهِ وَ الْفَرَاغِ مِنْ شَأْنِهِ، ثُمَّ آتَيْتُ بَيْتًا أَيْ لَا أَرْتَدِي إِلَّا لِلصَّلَاةِ حَتَّى أَجْمَعَ الْقُرْآنَ، فَفَعَلْتُ،

When Rasool-Allah^{saww} passed away, I^{asws} was pre-occupied with burying him^{asws}, and (trying to be) free from his^{saww} concern. Then I^{asws} vowed that I^{asws} will not wear a cloak except for the Salat until I^{asws} collect the Quran. I^{asws} did so.

ثُمَّ أَخَذْتُ بِيَدِ فَاطِمَةَ وَ ابْنِي الْحُسَيْنِ وَ ثُمَّ دُرْتُ عَلَى أَهْلِ بَدْرٍ وَ أَهْلِ السَّابِقَةِ فَنَاشَدْتُهُمْ حَقِّي وَ دَعَوْتُهُمْ إِلَى نَصْرِي، فَمَا أَجَابَنِي مِنْهُمْ إِلَّا أَرْبَعَةً رَهْطًا: سَلْمَانَ وَ عَمَّارًا وَ الْمِقْدَادَ وَ أَبُو ذَرٍّ،

Then I^{asws} held a hand of (Syeda) Fatima^{asws}, and my^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, then I^{asws} circled unto the people of Badr, and the people of precedence. I^{asws} adjured them of my^{asws} right and called them to help me^{asws}, but none from them answered me^{asws} except a group of four – Salman^{ra}, and Ammar, and Al-Miqdad^{ra}, and Abu Zarr^{ra}.

وَ دَهَبَ مَنْ كُنْتُ أَعْتَصِدُ بِهِمْ عَلَى دِينِ اللَّهِ مِنْ أَهْلِ بَيْتِي، وَ بَقِيَتْ بَيْنَ حَفِيرَتَيْنِ قَرِيبِي الْعَهْدِ بِجَاهِلِيَّةٍ: عَقِيلٌ وَ الْعَبَّاسُ.

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

فَقَالَ لَهُ الْأَشْعَثُ: يَا أَمِيرَ الْمُؤْمِنِينَ! كَذَلِكَ كَانَ عُثْمَانُ لَمَّا لَمْ يَجِدْ أَعْوَانًا كَفَّ يَدَهُ حَتَّى قُتِلَ مَظْلُومًا؟.

Al-Ash’as^{la} said to him^{asws}, ‘O Amir Al-Momineen^{asws}! Similar to that was Usman when he did not find supporters, he restrained his hand until he was killed as an oppressed one?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: يَا ابْنَ الْخَمَارَةِ! لَيْسَ كَمَا قَسَمْتَ، إِنَّ عُثْمَانَ لَمَّا جَلَسَ لَمَّا جَلَسَ فِي غَيْرِ مَجْلِسِهِ، وَ ارْتَدَى بَعِيرٍ رِدَائِهِ، وَ صَارَعَ الْحَقَّ فَصَرَغَهُ الْحَقُّ، وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ وَجَدْتُ يَوْمَ بُوعِ أَحْوَسَ تَبِيَّ أَرْبَعِينَ رَهْطًا لَجَاهَدْتُهُمْ فِي اللَّهِ إِلَى أَنْ أُبْلِي عُذْرِي.

Amir Al-Momineen^{asws} said: ‘O Ibn Al-Khamara! It isn’t as you are comparing. When Usman sat, he sat in other than his (rightful) seat, and wore an apparel with other than his (rightful) apparel, and wrestled the truth, so the truth wrestled him. By the One^{azwj} Who Sent Muhammad^{saww} with the truth! If I^{asws} had found supporters on the day the brother of Taym was pledged allegiance to, a group of forty, I^{asws} would have fought them for the Sake of Allah^{azwj} until my^{asws} excuse was done’.

ثُمَّ أَتَيْهَا النَّاسُ! إِنَّ الْأَشْعَثَ لَا يَرِي عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، وَ إِنَّهُ أَقَلُّ فِي دِينِ اللَّهِ مِنْ عَفْطَةِ عَنْزٍ.

Then (he^{asws} said): ‘O you people! Surely Al-Ash’as does not even weigh a wing of a mosquito in the Presence of Allah^{azwj}, and he is less in the Religion of Allah^{azwj} than the sneeze of a goat’.¹¹²

3- ج: رُوِيَ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهَا قَالَتْ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تِسْعَ نِسْوَةٍ، وَ كَانَتْ لِيَلْتِي وَ يَوْمِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَاتَيْتُ الْبَابَ فَمُلْتُ: أَدْخُلْ يَا رَسُولَ اللَّهِ (ص)؟ فَقَالَ: لَا.

(The book) ‘Al-Ihtijaj’ – From Umm Salama^{ra}, wife of Rasool-Allah^{saww}, she^{ra} said, ‘We were nine women in the presence of Rasool-Allah^{saww}, and it was my^{ra} night and my^{ra} day from Rasool-Allah^{saww}. I^{ra} came to the door and said, ‘Can I^{ra} enter, O Rasool-Allah^{saww}?’ He^{saww} said: ‘No’.

¹¹² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 2

قَالَتْ: فَكَبُوتُ كَبُوتَةً شَدِيدَةً مَخَافَةَ أَنْ يَكُونَ رَدِّي مِنْ سَخَطِهِ، أَوْ نَزَلَ فِيَّ شَيْءٌ مِنَ السَّمَاءِ، ثُمَّ لَمْ أَلْبَثُ أَنْ أَتَيْتُ الْبَابَ ثَانِيَةً فَقُلْتُ: أَدْخُلْ يَا رَسُولَ اللَّهِ؟ فَقَالَ: لَا.

She^{ra} said, 'I^{asws} felt dejected with a severe dejection fearing that he^{saww} might have rejected me^{asws} from his^{saww} anger, or (maybe) something had been Revealed regarding me^{ra} from the sky. Then I^{ra} did not wait long before I^{ra} came back at the door for a second time and said, 'Can I^{ra} enter, O Rasool-Allah^{saww}? He^{saww} said: 'No'.

قَالَتْ: فَكَبُوتُ كَبُوتَةً أَشَدَّ مِنَ الْأُولَى، ثُمَّ لَمْ أَلْبَثُ حَتَّى أَتَيْتُ الْبَابَ ثَالِثَةً فَقُلْتُ: أَدْخُلْ يَا رَسُولَ اللَّهِ؟ فَقَالَ: ادْخُلِي يَا أُمَّ سَلَمَةَ، فَدَخَلْتُ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ جَاءَ بَيْنَ يَدَيْهِ، وَ هُوَ يَقُولُ: فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ إِذَا كَانَ .. كَذَا وَ كَذَا فَمَا تَأْمُرُنِي؟ قَالَ: أَمْرُكَ بِالصَّبْرِ ..

She^{ra} said, 'I^{asws} felt dejected more severely than the first dejection. Then I^{ra} did not wait until I^{ra} came to the door a third time and said, 'Can I^{ra} enter, O Rasool-Allah^{saww}? He^{saww} said: 'Enter, O Umm Salama^{ra}'. So, I^{ra} entered and Ali^{asws} was (sitting) crouched in front of him^{saww}, and he^{asws} was saying: 'May my^{asws} father^{asws} and my^{asws} mother^{asws} be sacrificed for you^{saww}, O Rasool-Allah^{saww}! When such and such happens, what are your^{saww} instructions for me^{asws}? He^{saww} said: 'I^{saww} instruct you^{asws} to be with patience'.

ثُمَّ أَعَادَ عَلَيْهِ الْقَوْلَ ثَانِيَةً فَأَمَرَهُ بِالصَّبْرِ .. ثُمَّ أَعَادَ عَلَيْهِ الْقَوْلَ ثَالِثَةً، فَقَالَ لَهُ: يَا عَلِيُّ! يَا أَحْي! إِذَا كَانَ ذَلِكَ مِنْهُمْ فَسَلِّ سَيْفَكَ وَ ضَعَّهُ عَلَى عَاتِقِكَ وَ اضْرِبْ قُدماً قُدماً حَتَّى تَلْقَانِي وَ سَيْفُكَ شَاهِرٌ يَقْطُرُ مِنْ دِمَائِهِمْ،

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

ثُمَّ اتَّفَقْتُ إِلَيْهِ وَ قَالَ: مَا هَذِهِ الْكَاثِبَةُ يَا أُمَّ سَلَمَةَ؟ قُلْتُ: لِلَّذِي كَانَ مِنْ رَدِّي يَا رَسُولَ اللَّهِ.

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

فَقَالَ لِي: وَ اللَّهُ مَا رَدَدْتُكَ إِلَّا لِشَيْءٍ خَيْرٍ [خَيْرٌ] مِنَ اللَّهِ وَ رَسُولِهِ، وَ لَكِنْ أَتَيْتَنِي وَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ يُخْبِرُنِي بِالْأَحْدَاثِ الَّتِي تَكُونُ بَعْدِي، وَ أَمَرَنِي أَنْ أُوصِي بِذَلِكَ عَلِيًّا (ع)،

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

يَا أُمَّ سَلَمَةَ! اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ (ع) وَ زَيْرِي فِي الدُّنْيَا وَ وَ زَيْرِي فِي الْآخِرَةِ،

O Umm Salama^{ra}! Listen and witness! This Ali^{asws} Bin Abu Talib^{asws} is my^{saww} Vizier in the world and the Hereafter.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ (ع) وَصِيِّي وَ خَلِيفَتِي مِنْ بَعْدِي وَ قَاضِي عِدَاتِي وَ الدَّائِدُ عَنْ حَوْضِي،

O Umm Salama^{ra}! Listen and witness! This Ali^{asws} Bin Abu Talib^{asws} is my^{saww} successor^{asws}, and my^{saww} caliph from after me^{asws}, and the fulfiller of my^{saww} promises, and the defender from my^{saww} Fountain.

اسْمَعِي وَ اشْهَدِي هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ، وَ قَاتِلُ النَّكَّائِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ.

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

قُلْتُ: يَا رَسُولَ اللَّهِ! مِنَ النَّكَّائُونَ؟ قَالَ: الَّذِينَ يُبَايِعُونَهُ بِالْمَدِينَةِ وَ يُفَاتِلُونَهُ بِالْبَصْرَةِ.

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

قُلْتُ: مِنَ الْفَاسِطُونَ؟ قَالَ: مُعَاوِيَةُ وَ أَصْحَابُهُ مِنْ أَهْلِ الشَّامِ.

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

قُلْتُ: مِنَ الْمَارِقُونَ؟ قَالَ: أَصْحَابُ النَّهْرَوَانَ.

I^{ra} said, ‘Who are the deviants?’ He^{saww} said: ‘Companions of Al-Nahrwan’¹¹³.

4- لي: ابْنُ الْوَلِيدِ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيِّ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ الْمُفَضَّلِ، عَنِ الصَّادِقِ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ مِثْلُهُ.

(The book) ‘Amaali’ of sheykh Al Tusi – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Sinan, from Al Mudfazzal,

‘From Al Sadiq^{asws}, from his^{asws} forefathers^{asws} – similar to it’¹¹⁴.

5- ما: الْعَصَائِرِيُّ، عَنِ الصَّدُوقِ مِثْلُهُ.

(The book) ‘Amaali’ of sheykh Al Sadouq – Al Gazairy, from Al Sadouq – similar to it’¹¹⁵.

6- ج: رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ فِي أَثْنَاءِ حُطْبَةٍ حَطَبَهَا بَعْدَ فُتْحِ الْبَصْرَةِ بِأَيِّمِ حَاكِبًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَوْلُهُ: يَا عَلِيُّ! إِنَّكَ بَاقٍ بَعْدِي وَ مُبْتَلَى بِأُمَّتِي، وَ مُخَاصِمٌ بَيْنَ يَدَيِ اللَّهِ، فَأَعِدَّ لِلْخُصُومِ جَوَابًا.

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

¹¹³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 3

¹¹⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 4

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

'Amir Al-Momineen^{asws} said during a sermon he^{asws} addressed after the victory at Al-Basra by (some) days, narrating from the Prophet^{saww} his^{saww} words: 'O Ali^{asws}! You^{asws} will remain after me^{saww} and be tried by my^{saww} community, and be a disputer in front of Allah^{azwj}, so prepare an answer for the dispute'.

فَقُلْتُ: يَا أَبِي أَنْتَ وَ أُمِّي بَيْنَ لِي مَا هَذِهِ الْفِتْنَةُ الَّتِي أُبْتَلَى بِهَا؟ وَ عَلَى مَا أُجَاهِدُ بَعْدَكَ؟

I^{asws} said: 'May my^{asws} father^{asws} and my^{asws} mother^{asws} (be sacrificed) for you^{saww}! Explain this Fitna (strife) to me^{asws} which I^{asws} would be tried with? And upon what I^{asws} should be fighting, after you^{saww}?'

فَقَالَ لِي: إِنَّكَ سَتُقَاتِلُ بَعْدِي النَّكِيَّةَ وَ الْقَاسِطَةَ وَ الْمَارِقَةَ .. وَ حَلَاهِمُ وَ سَتَاهُمُ رَجُلًا رَجُلًا، وَ يُجَاهِدُ مِنْ أُمَّتِي كُلِّ مَنْ خَالَفَ الْقُرْآنَ وَ سُنَّتِي مِمَّنْ يَعْمَلُ فِي الدِّينِ بِالرَّأْيِ، فَلَا رَأْيَ فِي الدِّينِ، إِنَّمَا هُوَ أَمْرُ الرَّبِّ وَ هَيْبُهُ.

He^{saww} said to me^{asws}: 'You^{asws} will be fighting after me^{saww}, the breakers (of the covenant), and the renegades, and the deviants', and he^{saww} described them and named them, man by man, 'And you will be fighting from my^{saww} community, everyone who opposes the Quran and my^{saww} Sunnah, from the ones who act by the opinion in the Religion. There are no opinions in the Religion, but rather it is a Command of the Lord^{azwj} and His^{azwj} Prohibitions'.

فَقُلْتُ يَا رَسُولَ اللَّهِ! فَأَرْشِدْنِي إِلَى الْفُلْجِ عِنْدَ الْحُصُومَةِ يَوْمَ الْقِيَامَةِ؟. فَقَالَ: نَعَمْ، إِذَا كَانَ ذَلِكَ فَاقْتَصِرْ عَلَى الْهُدَى إِذَا قَوْمُكَ عَطَفُوا الْهُدَى عَلَى الْهَوَى، وَ عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ فَيَتَأَوَّلُوهُ بِرَأْيِهِمْ يَتَّبِعُ الْحُجْحَ مِنَ الْقُرْآنِ بِمُشْتَبِهَاتِ الْأَشْيَاءِ الطَّارِئَةِ عِنْدَ الطَّمَأْنِينَةِ إِلَى الدُّنْيَا،

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

فَاعْطِفْ أَنْتَ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا قَوْمُكَ حَرَفُوا الْكَلِمَ عَنْ مَوَاضِعِهِ عِنْدَ الْأَهْوَاءِ النَّاهِيَةِ وَ الْأَرَءِ الطَّاحِحَةِ، وَ الْقَادَةَ النَّكِيَّةِ، وَ الْفِرْقَةَ الْقَاسِطَةَ، وَ الْأُخْرَى الْمَارِقَةَ أَهْلَ الْإِفْكِ الْمُرْدِي، وَ الْهَوَى الْمَطْغِي، وَ الشُّبُهَةَ الْحَالِقَةَ، فَلَا تَنْكَلَنَّ عَنْ فَضْلِ الْعَاقِبَةِ، فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ.

So, you^{asws} be with the view upon the Quran when your^{asws} people alter the word from its place at the passionate ambitions and the aspiring opinions, and (take) the breakers (of the covenant) as guides, and the renegade sects, the others being the deviants, the people of blatant lies, the apostates, and the fanciful passions, and the destructive suspicions. So, you^{asws} don't deny the merit of the end-result, for the end-result is for the pious".¹¹⁶

7- ج عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ.. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَأُجَاهِدَنَّ الْعَمَالِمَةَ- يَعْنِي الْكُفَّارَ وَ الْمُنَافِقِينَ- فَأَتَاهُ جِبْرِئِيلُ فَقَالَ: أَنْتَ أَوْ عَلِيٌّ؟.

(The book) 'Ihtijaj' – From Ibn Abbas who said,

¹¹⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 6

'When it was Revealed: **Fight the Kafirs and the hypocrites [9:73]**, the Prophet^{saww} said: 'I^{saww} will fight the Amalekites' – meaning the Kafirs and the hypocrites. Jibraeel^{as} came to him^{saww} and said: 'Either you^{saww} or Ali^{asws}'.¹¹⁷

8- ج: رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: إِنِّي كُنْتُ لَأَدْنَاهُمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ مِنِّي فَقَالَ: لَأَعْرِفَنَّكُمْ [لَأَعْرِفَنَّكُمْ] نَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَآيَمُ اللَّهُ لَوْ فَعَلْتُمُوهَا لَتَعْرِفَنِي فِي الْكَيْبَةِ الَّتِي تُضَارِبُكُمْ،

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

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

ثُمَّ اتَّفَتَ إِلَى خَلْفِهِ فَقَالَ: أَوْ عَلَيَّا .. ثَلَاثًا، فَرَأَيْنَا أَنَّ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ عَمَرَهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: فَإِنَّمَا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ بِعَلِيِّ أَوْ نُرَيْتَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ.

Then he^{saww} turned to behind him^{saww} and said: 'Or it would be Ali^{asws}' – thrice. Then we saw that Jibraeel^{as} had touched him^{asws}, and Allah^{azwj} the Exalted Revealed: **So if We were to Take you away, We would still Take Revenge from them [43:41]** by Ali^{asws}, **Or We will show you that which We Promised them, for We are Powerful upon them [43:42]**'.¹¹⁸

9- ج: عَنِ ابْنِ عَبَّاسٍ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ- فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ-: إِنَّ اللَّهَ تَعَالَى يَقُولُ: وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِن مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

(The book) 'Al Ihtijaj' – From Ibn Abbas,

'Ali^{asws} was saying, during the lifetime of Rasool-Allah^{saww}: 'Allah^{azwj} the Exalted Says: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]**.

وَ اللَّهُ لَا نَنْقَلِبُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ، وَ اللَّهُ لَئِن مَاتَ أَوْ قُتِلَ لَأَقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ حَتَّى أَمُوتَ، لِأَبِي أَخُوهُ وَ ابْنِ عَمَّتِهِ وَ وَارِثَتِهِ، فَمَنْ أَحَقُّ بِهِ مِنِّي؟.

By Allah^{azwj}! We^{asws} will not turn back upon our^{asws} heels after when Allah^{azwj} has Guided us^{asws}. By Allah^{azwj}! If he^{saww} were to pass away or is killed, I^{asws} will fight upon what he^{saww} had fought upon until I^{asws} pass away, because I^{asws} am his^{saww} brother^{asws}, and son^{asws} of his^{saww} uncle^{as}, and his^{saww} inheritor. So, who is more rightful with it than me^{asws}?¹¹⁹

10- ج: عَنْ أَحْمَدَ بْنِ هَمَّامٍ قَالَ: أَتَيْتُ عُبَادَةَ بْنَ الصَّامِتِ فِي وِلَايَةِ أَبِي بَكْرٍ فَقُلْتُ: يَا أَبَا عُمَارَةَ! كَانَ النَّاسُ عَلَى تَفْضِيلِ أَبِي بَكْرٍ قَبْلَ أَنْ يَسْتَحْلِفَ؟

¹¹⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 7

¹¹⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 8

¹¹⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 9

(The book) 'Al-Ihtijaj' – From Ahmad Bin Hammam who said,

'I went to Ubada Bin Al-Samit during the rule of Abu Bakr and I said, 'O Abu Umara! Were the people upon preferring Abu Bakr before he became caliph?'

فَقَالَ: يَا أَبَا نُعْلَبَةَ! إِذَا سَكَتْنَا عَنْكُمْ فَاسْكُتُوا وَ لَا تَبْحَثُوا، فَوَ اللَّهُ لَعَلِّي بِنُ أَبِي طَالِبٍ كَانَ أَحَقَّ بِالْخِلَافَةِ مِنْ أَبِي بَكْرٍ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَحَقَّ بِالنُّبُوَّةِ مِنْ أَبِي جَهْلٍ

He said, 'O Abu Sa'alba! When we are silent from you, then be silent and do not discuss. By Allah^{azwj}! Ali^{asws} Bin Abu Talib^{asws} was more rightful with the caliphate than Abu Bakr was, just as Rasool-Allah^{saww} was more rightful with the Prophet-hood than Abu Jahl^{la} was'.

قَالَ: وَ أَزِيدُكَ إِنَّا كُنَّا ذَاتَ يَوْمٍ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَجَاءَ عَلِيٌّ (ع) وَ أَبُو بَكْرٍ وَ عُمَرُ إِلَى بَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَدَخَلَ أَبُو بَكْرٍ ثُمَّ دَخَلَ عُمَرُ ثُمَّ دَخَلَ عَلِيٌّ (ع) عَلَى إِثْرِهِمَا فَكَأَنَّمَا سَفِينِي عَلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الرَّمَادُ،

He said, 'And shall I increase for you? One day we were in the presence of Rasool-Allah^{saww}, and Ali^{asws} and Abu Bakr and Umar came to the door of Rasool-Allah^{saww}. Abu Bakr entered, then Umar entered, then Ali^{asws} upon their footsteps, and it was as if both of them had scattered the dust upon the face of Rasool-Allah^{saww}.

ثُمَّ قَالَ: يَا عَلِيُّ! أَيْتَقَدَّمَانِكَ هَذَانِ وَ قَدْ أَمَرَكَ اللَّهُ عَلَيْهِمَا؟! قَالَ أَبُو بَكْرٍ: نَسِيتُ يَا رَسُولَ اللَّهِ، وَ قَالَ عُمَرُ: سَهَوْتُ يَا رَسُولَ اللَّهِ.

Then he^{saww} said: 'O Ali^{asws}! These two have preceded you^{asws} although Allah^{azwj} has Made you^{asws} in-charge upon them both!' Abu Bakr said, 'We forgot, O Rasool-Allah^{saww}'. And Umar said, 'I made a mistake, O Rasool-Allah^{saww}'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا نَسِيتُمَا وَ لَا سَهَوْتُمَا، وَ كَأَنِّي بِكُمْ قَدْ اسْتَلْبَيْتُمَا مُلْكَهُ وَ تَحَارَيْتُمَا عَلَيْهِ، وَ أَعَانَكُمَا عَلَى ذَلِكَ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ،

Rasool-Allah^{saww} said: 'You did not forget nor were you mistaken, and it is as if I^{saww} am with you two have taken away his^{asws} kingdom and battled against him^{asws}, and the enemies of Allah^{azwj} and enemies of His^{azwj} Rasool^{saww} are assisting you upon it.

وَ كَأَنِّي بِكُمْ قَدْ تَرَكَتُمَا الْمُهَاجِرِينَ وَ الْأَنْصَارَ بَعْضُهُمْ يَضْرِبُ وَجْهَ بَعْضٍ بِالسَّيْفِ عَلَى الدُّنْيَا، وَ كَأَنِّي بِأَهْلِ بَيْتِي وَ هُمُ الْمُقَهَّورُونَ الْمُتَسْتَبْتُونَ فِي أَقْطَارِهَا، وَ ذَلِكَ لِأَمْرِ قَدْ قُضِيَ ..

And it is as if I^{saww} am with you two and you have left the Emigrant and the Helpers striking each other's faces with the sword upon (coveting) the world, and it is as if I^{saww} am with People^{asws} of my^{saww} Household and they are being oppressed and dispersed it its horizons, and that is a matter which has been Ordained'.

ثُمَّ بَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى سَأَلَتْ دُمُوعُهُ، ثُمَّ قَالَ: يَا عَلِيُّ! الصَّبْرُ .. الصَّبْرُ .. حَتَّى يَنْزِلَ الْأَمْرُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، فَإِنَّ لَكَ مِنَ الْأَجْرِ فِي كُلِّ يَوْمٍ مَا لَا يُحْصِيهِ كَاتِبَاتُكَ،

Then Rasool-Allah^{saww} cried until his^{saww} tears flowed, then he^{saww} said: ‘O Ali^{asws}! The patience! The Patience until the Command descends, and there is no strength except through Allah^{azwj}, the Exalted, the Magnificent, as there would be the Recompense for you^{asws} during every day, what your^{asws} two scribes (Angels) cannot count.

فَإِذَا أَمَرْنَاكَ الْأَمْرَ فَالَسَيْفِ السَّيْفِ.. فَالْقَتْلُ الْقَتْلُ حَتَّى يَفِيضُوا إِلَى أَمْرِ اللَّهِ وَ أَمْرِ رَسُولِهِ، فَإِنَّكَ عَلَى الْحَقِّ وَ مَنْ نَاوَاكَ عَلَى الْبَاطِلِ، وَ كَذَلِكَ دُرَيْشُكَ مِنْ بَعْدِكَ إِلَى يَوْمِ الْقِيَامَةِ.

But, when the command is enabled for you^{asws}, then the sword, the sword, the killing, the killing, until they are loyal to the Command of Allah^{azwj} and the orders of His^{azwj} Rasool^{saww}, for you^{asws} are upon the truth, and one who opposes you^{asws} is upon the falsehood, and like that are your^{asws} children from after you^{asws}, up to the Day of Qiyamah”¹²⁰

11- فس: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمَ الْجَمَلِ فَقَالَ: يَا عَلِيُّ! عَلَى مَا تُقَاتِلُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ!؟

(The book) ‘Tafseer Al-Qummi’ – ‘A man came to Amir Al-Momineen^{asws} on the day of (battle of) camel and he said, ‘O Ali^{asws}! Upon what basis are you^{asws} fighting against the companions of Rasool-Allah^{saww}, and ones who testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is His^{azwj} Rasool^{saww}?!’

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: آيَةٌ فِي كِتَابِ اللَّهِ أَبَاحَتْ لِي قِتَالَهُمْ. فَقَالَ: وَ مَا هِيَ؟

Ali^{asws} said: ‘A Verse in the Book of Allah^{azwj} has Legalised for me^{asws} to fight them’. He said, ‘And what is it?’

قَالَ: قَوْلُهُ: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ،

He^{asws} said: ‘His^{azwj} Words: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]**’.

فَقَالَ الرَّجُلُ: كَفَرَ- وَ اللَّهِ- الْقَوْمُ.

The man said, ‘By Allah^{azwj}! The people have committed Kufr!’¹²¹

¹²⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 10

¹²¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 11

12- فس: الحسينُ بنُ مُحَمَّدٍ، عَنِ الْمُعَلَّى، عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنِ يَعْقُوبَ بْنِ يَزِيدَ، عَنِ سُلَيْمَانَ الْكَاتِبِ، عَنِ بَعْضِ أَصْحَابِهِ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ قَالَ: هَكَذَا نَزَلَتْ، فَجَاهَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْكُفَّارَ وَجَاهَدَ عَلِيُّ عَلَيْهِ السَّلَامُ الْمُنَافِقِينَ، فَجَاهَدَ عَلِيُّ (ع) جِهَادَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

(The book) 'Tafseer Al Qummi' – Al Husayn Bin Muhammad, from Al moalla, from Ahmad bin Muhammad Bin Abdullah, from Yaqaub, Bin Yazeed, from Suleyman the scribe, from one of his companions,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: '**O you, the Prophet! Do Jihad against the Kafirs with the hypocrites [66:9]**, he^{asws} said: 'That is how it was Revealed. So, Rasool-Allah^{saww} fought against the Kafirs, and Ali^{asws} fought against the hypocrites. Thus, Ali^{asws} fought the Jihad (on behalf of) Rasool-Allah^{saww}'.

و رُوِيَ فِي قِرَاءَةِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِينَ، قَالُوا: لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَكُنْ يِقَاتِلُ الْمُنَافِقِينَ وَ إِنَّمَا كَانَ يَتَأَلَّفُهُمْ.

And it is reported in the recitation of the People^{asws} of the Household: '**Do Jihad against the Kafirs with the hypocrites [66:9]**, they^{asws} said: 'Because the Prophet^{saww} did not happen to fight (against) the hypocrites, and rather he^{saww} was being kind to them''¹²²

13- فس: أَحْمَدُ بْنُ عَلِيٍّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ السَّعْدِيِّ، عَنِ الْحُشَّابِ، عَنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ، عَنِ بَعْضِ أَصْحَابِهِ، عَنِ فُلَانِ الْكَرْخِيِّ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَمْ لَمْ يَكُنْ عَلِيُّ قَوِيًّا فِي بَدَنِهِ قَوِيًّا فِي أَمْرِ اللَّهِ؟ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَلَى.

(The book) 'Tafseer Al Qummi' – Ahmad Bin Ali, from Al Husayn Bin Abdullah Al Sa'ady, from Al Khashab, from Abdullah Bin Al Husayn, from one of his companions, from so and so Al Karkhy who said,

'A man said to Abu Abdullah^{asws}, 'Didn't Ali^{asws} happen to be strong in his^{asws} body, strong regarding the Commands of Allah^{azwj}?' Abu Abdullah^{asws} said: 'Yes'.

قَالَ: فَمَا مَنَعَهُ أَنْ يَدْفَعُ أَوْ يَمْتَنِعَ؟ قَالَ: قَدْ سَأَلْتُ فَافْتَحُوا الْجَوَابَ: مَنَعَ عَلِيًّا مِنْ ذَلِكَ آيَةٌ مِنْ كِتَابِ اللَّهِ. فَقَالَ: وَ أَيُّ آيَةٍ؟

He said, 'So what prevented him^{asws} from defending or preventing?' He^{asws} said: 'You have asked, so understand the answer. Ali^{asws} was prevented from that by a Verse from the Book of Allah^{azwj}'. He said, 'Which Verse?'

قَالَ: فَقَرَأَ: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا، إِنَّهُ كَانَ لِلَّهِ وِدَائِعُ مُؤْمِنُونَ فِي أَصْلَابِ قَوْمِ كَافِرِينَ وَ مُنَافِقِينَ، فَلَمْ يَكُنْ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ لِيَقْتُلَ الْآبَاءَ حَتَّى يَخْرُجَ الْوِدَائِعُ،

He (the narrator) said, 'He^{asws} recited: **If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]**. It was for (the fact that) Allah^{azwj} Deposited (seeds of) Momineen in the loins of the Kafir and hypocrite people, thus it was not going happen that Ali^{asws} would happen to kill the forefathers, until (such time as) the deposits emerge (are born).

¹²² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 12

فَلَمَّا خَرَجَتْ ظَهْرٌ عَلَى مَنْ ظَهَرَ وَ قَتَلَهُ، وَ كَذَلِكَ قَائِمُنَا أَهْلَ الْبَيْتِ لَنْ يَظْهَرُ أَبَدًا حَتَّى يَخْرُجَ وَ دَائِعُ اللَّهِ فَإِذَا خَرَجَتْ يَظْهَرُ عَلَى مَنْ يَظْهَرُ فَيَقْتُلُهُ.

When it emerged from a back it had been deposited in, he^{asws} killed him, and similar to that would be our^{asws} Qaim^{asws}, People^{asws} of the Household. He^{asws} will never appear, ever, until the deposits of Allah^{azwj} have (all) come out. So, when it comes out from a back it had been deposited it, he^{asws} would kill him”.¹²³

14- فس: أَبِي، عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ، عَنْ أَبِي الْحَسَنِ (ع) قَالَ: جَاءَ الْعَبَّاسُ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ: انْطَلِقْ تُبَايِعْ لَكَ النَّاسَ. فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أ تَرَاهُمْ فَاعِلِينَ؟ قَالَ: نَعَمْ.

(The book) ‘Tafseer Al Qummi’ – My father, from Muhammad Bin Al Suzeyl,

‘From Abu Al-Hassan^{asws} having said: ‘Al-Abbas came to Amir Al-Momineen^{asws} and said, ‘Come, we shall get the allegiances of the people for you^{asws}’. Amir Al-Momineen^{asws} said: ‘Do you see them doing so?’ He said, ‘Yes’.

قَالَ: فَأَيُّنَ قَوْلُ اللَّهِ تَعَالَى: أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَبْتَئِرُوا آمَنًا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ - أَيِ اخْتَبَرْنَا هُمْ - فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لْيَعْلَمَنَّ الْكَاذِبِينَ.

He^{asws} said: ‘So where are the Words of Allah^{azwj} the Exalted: **Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them.** – i.e., we will Test them. **So Allah will Make known those who are truthful and He will Make known the liars [29:3]**’.¹²⁴

15- فس: قَوْلُهُ تَعَالَى: وَ إِنْ نَكُنُوا أَيْمَانُهُمْ ... الْآيَةَ فَإِنَّهَا نَزَلَتْ فِي أَصْحَابِ الْجَمَلِ،

(The book) ‘Tafseer Al-Qummi’ – Words of the Exalted: **And if they break their oaths [9:12]** – the Verse. It was Revealed regarding the companions of the (battle of the) camel.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمَ الْجَمَلِ: وَ اللَّهُ مَا قَاتَلْتُ هَذِهِ الْفِئَةَ النَّاكِئَةَ إِلَّا بِآيَةٍ مِنْ كِتَابِ اللَّهِ، يُقُولُ اللَّهُ: وَ إِنْ نَكُنُوا أَيْمَانُهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ.

And Amir Al-Momineen^{asws} said on the day of the (battle of the) camel: ‘I^{asws} am fighting against this group of breakers (of the covenant) only due to a Verse from the Book of Allah^{azwj}. Allah^{azwj} Said: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي الْخُطْبَةِ الرَّهْرَاءِ: وَ اللَّهُ لَقَدْ عَاهَدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ غَيْرَ مَرَّةٍ وَ لَا ثِنْتَيْنِ وَ لَا ثَلَاثٍ وَ لَا أَرْبَعٍ، فَقَالَ: يَا عَلِيُّ! إِنَّكَ سَتُقَاتِلُ مِنْ بَعْدِي النَّاكِئِينَ وَ الْمَارِقِينَ وَ الْقَاسِطِينَ،

¹²³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 13

¹²⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 14

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

أَفَأُضِيعُ مَا أَمَرَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَكْفُرُ بَعْدَ إِسْلَامِي؟!.

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

16- ما: الْمُفِيدُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكَاتِبِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ، عَنِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ كَثِيرٍ، عَنْ يَحْيَى بْنِ حَمَّادِ الْقَطَّانِ، عَنْ أَبِي مُحَمَّدٍ الْحَضْرَمِيِّ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَامَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي سَأَلْتُكَ لِأَخَذِ عَنكَ، وَ قَدْ انْتَبَرْنَا أَنْ تَقُولَ مِنْ أَمْرِكَ شَيْئًا فَلَمْ تَقُلْهُ، أَلَا تُحَدِّثُنَا عَنْ أَمْرِكَ هَذَا؟

(The book) 'Amaali' of Sheykh Tusi – Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Al Zafrani, from Ibrahim Bin Muhammad Al Saqafi, from Al Masudi, from Muhammad Bin Kaseer, from Yahya Bin Hammad Al Qattan, from Abu Muhammad Al Hazrami, from Abi Ali Al Hamdani,

'Abdul Rahman Bin Abu layli stood up to Amir Al-Momineen^{asws} and said, 'O Amir Al-Momineen^{asws}! I want to ask you^{asws} about (what has been) taken from you^{asws}, and we have waited for you^{asws} to say something, but you^{asws} did not say it. Will you^{asws} not narrated to us about this matter of yours^{asws}?'

كَانَ يَعْهَدُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ شَيْءٍ رَأَيْتَهُ؟ فَإِنَّا قَدْ أُكْتَرْنَا فِيكَ الْأَقَاوِيلَ، وَ أَوْثَقَهُ عِنْدَنَا مَا نَقَلْنَاهُ عَنكَ وَ سَمِعْنَاهُ مِنْ فِيكَ، إِنَّا كُنَّا نَقُولُ لَوْ رَجَعْتَ إِلَيْنَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يُنَارِعْكُمْ فِيهَا أَحَدٌ،

Was it due to a pact of Rasool-Allah^{saww} or something you^{asws} viewed? We have frequented the talk regarding you^{asws}, and it would be more reliable in our presence what we say about you^{asws} and we have heard it from your^{asws} mouth. We have been saying, if only it would have returned to you^{asws} after Rasool-Allah^{saww}, (and) no one had disputed with you^{asws} regarding it.

وَ اللَّهُ مَا أُدْرِي إِذَا سُبِلْتُ مَا أَقُولُ، أَمْ أَزْعُمُ أَنَّ الْقَوْمَ كَانُوا أَوْلَى بِمَا كَانُوا فِيهِ مِنْكَ؟ فَإِنْ قُلْتَ ذَلِكَ، فَعَلَامَ نَصَبَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ حَجَّةِ الْوَدَاعِ فَقَالَ: أَيُّهَا النَّاسُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ؟

By Allah^{azwj}! I do not know when you^{asws} are asked, what I should be saying. Should I be saying that the people were more foremost with what they were in, than you^{asws}? If I were to say that, then upon what did Rasool-Allah^{saww} nominate you^{asws} after the farewell Hajj, and he^{saww} said: 'O you people! One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}?'

وَ إِنْ كُنْتُ أَوْلَى مِنْهُمْ بِمَا كَانُوا فِيهِ فَعَلَامَ تَتَوَلَّاهُمْ؟!.

And if you^{asws} were foremost than them with what they were in, then upon what did you^{asws} befriend them?'

¹²⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 15

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا عَبْدَ الرَّحْمَنِ! إِنَّ اللَّهَ تَعَالَى قَبَضَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَنَا يَوْمَ قَبْضِهِ أَوْلَىٰ بِالنَّاسِ مِنِّي بِعَمِيصِي هَذَا، وَ قَدْ كَانَ مِنْ نَبِيِّ اللَّهِ إِلَيَّ عَهْدٌ لَوْ خَزَمْتُمُونِي بِأَنْفِي لَأَقْرَبْتُ سَمْعًا لِلَّهِ وَ طَاعَةً،

Amir Al-Momineen^{asws} said: 'O Abdul Rahman! Allah^{azwj} the Exalted Caused His^{azwj} Prophet^{saww} to pass away, and on the day he^{saww} passed away, I^{asws} was foremost of the people with the people with this shirt of mine^{asws}, and there was a pact from the Prophet^{saww} of Allah^{azwj} to me^{asws}, even if they had decreased me^{asws} by my^{asws} nose, I^{asws} would have accepted, being a listener to Allah^{azwj} and obedient.

وَ إِنَّا أَوْلَىٰ مَا انْتَقَصْنَا بَعْدَهُ إِنْ طَالَ حَقِّنَا فِي الْخُمْسِ، فَلَمَّا دَقَّ أَمْرُنَا طَمِعَتْ رُعْيَانُ قُرَيْشٍ فِينَا وَ قَدْ كَانَ لِي عَلَى النَّاسِ حَقٌّ لَوْ رَدُّوهُ إِلَيَّ عَفْوًا قَبْلَتُهُ وَ قُتِمْتُ بِهِ، وَ كَانَ إِلَيَّ أَجَلٌ مَعْلُومٌ،

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

وَ كُنْتُ كَرَجُلٍ لَهُ عَلَى النَّاسِ حَقٌّ إِلَى أَجَلٍ، فَإِنْ عَجَّلُوا لَهُ مَالَهُ أَخَذَهُ وَ حَمِدَهُمْ عَلَيْهِ، وَ إِنْ أَخْرَوْهُ أَخَذَهُ غَيْرَ تَحْمُودِينَ،

And I^{asws} was like a man who had a right for him^{asws} upon the people to a (specific) term. So if they had hastened for him, it would not have been for him to take it, and he would have praised them upon it, and if they delayed it, he could have taken it without them be praised.

وَ كُنْتُ كَرَجُلٍ يَأْخُذُ السُّهُولَةَ وَ هُوَ عِنْدَ النَّاسِ مَخْرُومٌ، وَ إِنَّمَا يُعْرِفُ الْهُدَىٰ بِقِلَّةٍ مَنْ يَأْخُذُهُ مِنَ النَّاسِ، فَإِذَا سَكَتُ فَأَعْفُونِي فَإِنَّهُ لَوْ جَاءَ أَمْرٌ تَحْتَاوُونَ فِيهِ إِلَى الْجَوَابِ أُجِبْتُكُمْ، فَكُفُّوا عَنِّي مَا كَفَفْتُ عَنْكُمْ.

And I was like a man taking the ease and he was grief-stricken with the people. And rather the guidance is recognised by the scarcity of the ones from the people taking it. So, when I^{asws} am silent, then excuse me^{asws}, of it such a matter comes you are needy to an answer regarding it, I^{asws} would answer you. So, withhold from me^{asws} for as long as I^{asws} withhold from you all'.

فَقَالَ عَبْدُ الرَّحْمَنِ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَنْتَ لَعَمْرُكَ كَمَا قَالَ الْأَوَّلُ:

وَ أَسْمَعْتُ مَنْ كَانَتْ لَهُ أُذُنَانِ

لَعَمْرِي لَقَدْ أُبْقِضْتُ مَنْ كَانَ نَائِمًا

Abdul Rahman said, 'O Amir Al-Momineen^{asws}! So you^{asws} are for your^{asws} life just as had been said at first (couplet), 'For my life, you have awoken the one who was sleeping, and listened to the one who had two ears for him'¹²⁶.

¹²⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 16

17- ما: الْمُفِيدُ، عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدِ الْبُلْخِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِ، عَنْ عَيْسَى بْنِ مِهْرَانَ، عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ، عَنِ الْحَسَنِ بْنِ عَبْدِ الْكَرِيمِ، عَنْ جَعْفَرِ بْنِ زِيَادِ الْأَحْمَرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ، عَنْ أَبِيهِ جُنْدَبِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ- وَ قَدْ بُوِيعَ لِعُثْمَانَ بْنِ عَفَّانَ- فَوَجَدْتُهُ مُطْرَقًا كَثِيبًا، فَقُلْتُ لَهُ: مَا أَصَابَكَ- جُعِلْتُ فِدَاكَ- مِنْ قَوْمِكَ؟. فَقَالَ: صَدْرٌ جَمِيلٌ.

(The book) 'Amaali' of sheykh Tusi – Al Mufeed, from Al Muzaffer Bin Muhammad Al Balkhi, from Muhammad Bin Ahmad Bin Abu Al Salj, from Isa Bin Mihran, from Al Hassan Bin Al Husayn, from Al Hassan Bin Abdul Kareem, from Ja'far Bin Ziyad Al Ahmar, from Abdul Rahman Bin Jundab, from his father Jundab Bin Abdullah who said,

'I entered to see Ali Amir Al-Momineen^{asws} – and they had already pledged allegiance to Usman Bin Affan – and I found him^{asws} having lowered his^{asws} head, gloomy. I said to him^{asws}, 'What has afflicted you^{asws}, may I be sacrificed for you^{asws}, from your^{asws} people?' He^{asws} said: 'Beautiful patience'.

فَقُلْتُ: سُبْحَانَ اللَّهِ! وَاللَّهِ إِنَّكَ لَصَبُورٌ. قَالَ: فَأَصْنَعُ مَا دَا؟.

I said, 'Glory be Allah^{azwj}! By Allah^{azwj}, you^{asws} are very patient'. He^{asws} said: 'So, what else is that I^{asws} can do?'

قُلْتُ: تَقُومُ فِي النَّاسِ وَ تَدْعُوهُمْ إِلَى نَفْسِكَ وَ تُخْرِجُهُمْ أَنَّكَ أَوْلَى بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بِالْفَضْلِ وَ السَّابِقَةِ، وَ تَسْأَلُهُمُ النَّصْرَ عَلَى هَؤُلَاءِ الْمُتَطَاهِرِينَ عَلَيْكَ، فَإِنْ أَجَابَكَ عَشْرَةٌ مِنْ مِائَةٍ شَدَّدْتَ بِالْعَشْرَةِ عَلَى الْمِائَةِ،

I said, 'You^{asws} should stand among the people and call them to yourself^{asws} and inform them that you^{asws} are foremost with the Prophet^{saww}, with the merit, and the precedence, and you^{asws} should ask them for the help against those prevailing upon you^{asws}. So, if ten from a hundred were to answer you, you^{asws} would be strengthened with the ten against one hundred.

فَإِنْ دَانُوا لَكَ كَانَ ذَلِكَ مَا أَحْبَبْتَ، وَ إِنْ أَبَوْا قَاتَلْتَهُمْ، فَإِنْ ظَهَرَتْ عَلَيْهِمْ فَهُوَ سُلْطَانُ اللَّهِ الَّذِي آتَاهُ نَبِيُّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كُنْتَ أَوْلَى بِهِ مِنْهُمْ، وَ إِنْ قُتِلْتَ فِي طَلْبِهِ قُتِلْتَ إِنْ شَاءَ اللَّهُ شَهِيدًا، وَ كُنْتَ أَوْلَى بِالْعُدْرِ عِنْدَ اللَّهِ، لِأَنَّكَ أَحَقُّ بِمِيرَاثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

So, if they were to come near you^{asws}, that would be what I would love, and if they refuse, kill them, for if you^{asws} were to prevail upon them, it would be a government of Allah^{azwj} which He^{azwj} had Given His^{azwj} Prophet^{saww}, and you^{asws} would be foremost with it than them; and if you^{asws} were to be killed during seeking it, you^{asws} would have been killed as a martyr, if Allah^{azwj} so Desires, and you^{asws} would be foremost with the excuse in the Presence of Allah^{azwj}, because you^{asws} are more rightful with the inheritance of Rasool-Allah^{saww}.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَرَاهُ يَا جُنْدَبُ كَانَ يُبَايِعُنِي عَشْرَةٌ مِنْ مِائَةٍ؟ فَقُلْتُ: أَرْجُو ذَلِكَ.

Amir Al-Momineen^{asws} said: 'O Jundab! Do you see ten from a hundred pledging allegiance to me^{asws}? I said, 'I hope for that'.

فَقَالَ: لَكِنِّي لَا أَرْجُو، وَ لَا مِنْ كُلِّ مِائَةٍ اثْنَانِ وَ سَأُخْبِرُكَ مِنْ أَيْنَ ذَلِكَ، إِنَّمَا يَنْظُرُ النَّاسُ إِلَى قُرَيْشٍ، وَ إِنْ قُرَيْشًا يَقُولُ إِنَّ آلَ مُحَمَّدٍ يَرُونَ لَهُمْ فَضْلًا عَلَى سَائِرِ قُرَيْشٍ، وَ إِنَّهُمْ أَوْلِيَاءُ هَذَا الْأَمْرِ دُونَ غَيْرِهِمْ مِنْ قُرَيْشٍ،

He^{asws} said: 'But, I^{asws} am not hopeful, and not even for two from a hundred, and I^{asws} shall inform you where that is from. But rather, the people look up to Quraysh, and Quraysh are saying, 'The Progeny^{asws} of Muhammad^{saww} are seeing a merit for them^{asws} over the rest of Quraysh, and they^{asws} are Masters^{asws} of this command besides others from Quraysh'.

وَإِنَّهُمْ إِنْ وَلَوْهٖ لَمْ يَخْرُجْ مِنْهُمْ هَذَا السُّلْطَانُ إِلَىٰ أَحَدٍ أَبَدًا، وَ مَتَىٰ كَانَ فِي غَيْرِهِمْ تَدَاوُلُوهُ بَيْنَهُمْ، وَ لَا وَ اللَّهِ لَا تَدْفَعُ إِلَيْنَا- هَذَا السُّلْطَانُ- فُرَيْشٌ أَبَدًا طَائِعِينَ.

And they (Quraysh), if they are in charge of it, the authority will not exit from them to anyone (else), ever, and when it was in others, they would rotate it between them, and no, by Allah^{azwj}, Quraysh will not hand over this authority to us^{asws}, ever, willingly'.

فَقُلْتُ لَهُ: أ فَلَا أَرْجِعُ فَأُخْبِرَ النَّاسَ بِمَقَالَتِكَ هَذِهِ، وَ أَدْعُوهُمْ إِلَىٰ نَصْرِكَ؟ فَقَالَ: يَا جُنْدَابُ! لَيْسَ ذَا زَمَانٍ ذَاكَ.

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

قَالَ جُنْدَابُ: فَرَجَعْتُ بَعْدَ ذَلِكَ إِلَىٰ الْعِرَاقِ، فَكُنْتُ كُلَّمَا دَكَّرْتُ مِنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ شَيْئًا زَبْرُونِي وَ نَهْرُونِي حَتَّىٰ رَفَعَ ذَلِكَ مِنْ قَوْلِي إِلَىٰ الْوَلِيدِ بْنِ عُقْبَةَ، فَبَعَثَ إِلَيَّ فَحَبَسَنِي حَتَّىٰ كَلِمَةٍ فِيَّ فَخَلَّى سَبِيلِي.

Jundab said, 'After that, I returned to Al-Iraq, and it so happened that every time I mentioned anything from the merits of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, they pelted me and rebuked me, to the extent my words were raised to Al-Waleed Bin Uqba, and he sent (people) to me and imprisoned me until (someone) spoke regarding me and he freed my way"¹²⁷.

18- شا: عَبْدُ الرَّحْمَنِ بْنُ جُنْدَابٍ، عَنْ أَبِيهِ مِثْلَهُ.

(The book) 'Al Irshad' – Abdul Rahman Bin Jundab, from his father – similar to it.

19- ل: مُحَمَّدُ بْنُ الْفَضْلِ الْمَدَكِرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْبَرَاوِسْتَانِي، عَنْ عَلِيِّ بْنِ مَسْلَمَةَ، عَنْ مُحَمَّدِ بْنِ بَشِيرٍ، عَنْ قَطْرِ بْنِ بِي حَلِيفَةَ، عَنْ حَكِيمِ بْنِ جَبْرِ، عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ: أُمِرْتُ بِقِتَالِ النَّكَائِبِ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ.

(The book) 'Al Khisal' – Muhammad Bin Al Fazl Al Muzkawir, from Abu Abdullah Al Barawistani, from Ali Bin Maslama, from Muhammad Bin Bashir, from Qatr Bin Bi Khalifa, from Hakeem Bin Jubeyr, from Ibrahim who said, 'I heard Alqamah said,

'I heard Ali^{asws} Bin Abu Talib^{asws} saying: 'I^{asws} have been instructed with fighting the breakers (of the covenant), and the renegades, and the deviants"¹²⁸.

20- ن: بِإِسْنَادِ التَّمِيمِيِّ، عَنِ الرَّضَا، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أُمِرْتُ بِقِتَالِ النَّكَائِبِ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ.

¹²⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 17

¹²⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 18

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – By the chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} said: 'I^{asws} have been instructed with fighting the breakers (of the covenant), and the renegades, and the deviants''.¹²⁹

21- ن: بِهَذَا الْإِسْنَادِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ جَاءَكُمْ يُرِيدُ أَنْ يُفَرِّقَ الْجَمَاعَةَ وَ يُعْصِبَ الْأُمَّةَ أَمْرَهَا وَ يَتَوَلَّى مِنْ غَيْرِ مَشُورَةٍ فَاقْتُلُوهُ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَدَنَ فِي ذَلِكَ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – from the Prophet^{saww} having said: 'One who comes to you intending to separate the community and usurp the community of its command and rule from without any consultation, then kill him, for Allah^{azwj} Mighty and Majestic has Permitted regarding that''.¹³⁰

22- ع، ن: الطَّلَقَانِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَدَوِيِّ، عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ الرَّحْمَانِيِّ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ فُقُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ! أَخْبِرْنِي عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ لِمَ لَمْ يُجَاهِدْ أَعْدَاءَهُ حَمْسًا وَ عَشْرِينَ سَنَةً بَعْدَ رَسُولِ اللَّهِ ثُمَّ جَاهَدَ فِي أَيَّامِ وَلَايَتِهِ؟

(The books) 'Illal Al Sharaie' (and) 'Uyoon Akhbar Al Reza^{asws}' – from Al Hassan Bin Ali Al Adawi, from Al Haysam Bin Abdullah Al Zamani who said,

'I asked Al-Reza^{asws} saying to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about Ali^{asws}, why did he^{asws} not fight his^{asws} enemies for twenty five years after Rasool-Allah^{saww}, then he^{asws} fought during the day of his^{asws} caliphate?'

فَقَالَ: لِأَنَّهُ افْتَدَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي تَرْكِهِ جِهَادِ الْمُشْرِكِينَ بِمَكَّةَ بَعْدَ النَّبُوَّةِ ثَلَاثَ عَشْرَةَ سَنَةً وَ بِالْمَدِينَةِ تِسْعَةَ عَشَرَ شَهْرًا وَ ذَلِكَ لِقَلَّةِ أَعْوَانِهِ عَلَيْهِمْ، وَ كَذَلِكَ عَلِيٌّ عَلَيْهِ السَّلَامُ تَرَكَ مُجَاهَدَةَ أَعْدَائِهِ لِقَلَّةِ أَعْوَانِهِ عَلَيْهِمْ،

He^{asws} said: 'Because he^{asws} modelled with Rasool-Allah^{saww} in his^{saww} leaving Jihad against the Polytheists at Makkah after the Prophet-hood of twenty-three years, and at Al-Medina for nineteen months, and that was due to the scarcity of his^{saww} supporters against them; and similar to that is Ali^{asws}. He^{asws} left fighting against his^{asws} enemies due to the scarcity of his^{asws} supporters against them.

فَلَمَّا لَمْ تَبْطُلْ نُبُوَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَعَ تَرْكِهِ الْجِهَادِ ثَلَاثَ عَشْرَةَ سَنَةً وَ تِسْعَةَ عَشَرَ شَهْرًا، كَذَلِكَ لَمْ تَبْطُلْ إِمَامَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ مَعَ تَرْكِهِ الْجِهَادِ حَمْسًا وَ عَشْرِينَ سَنَةً، إِذَا كَانَتِ الْعِلَّةُ الْمَانِعَةَ لَهُمَا مِنَ الْجِهَادِ وَاحِدَةً.

When the Prophet-hood of Rasool-Allah^{saww} was not invalidated with his^{saww} leaving the Jihad for thirteen years and nineteen months, like that it did not invalidate the Imamate of Ali^{asws} with his^{asws} leaving the Jihad for twenty five years, when the reason which prevented both of them^{asws} from the Jihad, is one''.¹³¹

¹²⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 20

¹³⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 21

¹³¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 22

23- ع: أَبِي، عَنْ سَعْدِ، عَنِ النَّهْدِيِّ، عَنْ أَبِي مُحَمَّدٍ، عَنِ ابْنِ رَائِبٍ، عَنْ زُرَّارَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّمَا أَشَارَ عَلَيَّ عَلَيْهِ السَّلَامُ بِالْكَفِّ عَنْ عَدُوِّهِ مِنْ أَجْلِ شِيعَتِنَا، لِأَنَّهُ كَانَ يَعْلَمُ أَنَّهُ سَيُظْهِرُهُمْ عَلَيْهِمْ بَعْدَهُ، فَأَحَبُّ أَنْ يَقْتَدِيَ بِهِ مَنْ جَاءَ بَعْدَهُ فَيَسِيرَ فِيهِمْ بِسِيرَتِهِ، وَ يَقْتَدِيَ بِالْكَفِّ عَنْهُمْ بَعْدَهُ.

(The book) 'Illal Al Sharaie' – From Sa'ad, from Al Nahdi, from Abu Mahboub, from Ibn Raib, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'But rather, Ali^{asws} indicated with the restraint from his^{asws} enemies from the reason of our^{asws} Shias, because he^{asws} had known that they would be overcome upon from after him^{asws}, so he^{asws} loved if the one to come after him^{asws} should model with him^{asws}, so he would deal with them with his^{asws} way, and he would model with the restrained from them after him^{asws}'.¹³²

24- ك، ع: ابْنُ مَسْرُورٍ، عَنِ ابْنِ عَامِرٍ، عَنِ عَمِّهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قُلْتُ لَهُ: مَا بَأَلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يُقَاتِلْ فُلَانًا وَ فُلَانًا وَ فُلَانًا؟.

(The books) 'Ikmal Al Deen Wa Itmam Al Hujjat' (and) 'Illal Al Sharaie' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from the one who mentioned it,

'From Abu Abdullah^{asws} (he the narrator said), 'I said to him^{asws}, 'What is the matter Amir Al-Momineen^{asws} did not fight so and so, and so and so, and so and so?'

قَالَ: لِأَنَّهُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

He^{asws} said: 'Due to a Verse in the Book of Allah^{azwj} Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]***.'

قَالَ: قُلْتُ: وَ مَا يَعْنِي بِنَزَائِلِهِمْ؟

He (the narrator) said, 'I said, 'And what prevented him^{asws} removing them?'

قَالَ: وَدَائِعَ مُؤْمِنِينَ فِي أَصْلَابِ قَوْمٍ كَافِرِينَ، وَ كَذَلِكَ الْقَائِمُ عَلَيْهِ السَّلَامُ لَنْ يَظْهَرَ أَبَدًا حَتَّى تَخْرُجَ وَدَائِعُ اللَّهِ عَزَّ وَ جَلَّ، فَإِذَا خَرَجَتْ ظَهَرَ عَلَى مَنْ ظَهَرَ مِنْ أَعْدَاءِ اللَّهِ فَفَتَنَهُمْ.

He^{asws} said: 'Deposits of Momineen in the lineages of the Kafir people, and similar to that is Al-Qaim^{asws}. He^{asws} will never appear, ever, until the deposits of Allah^{azwj} Mighty and Majestic come out. So when a back throws out from a back of the enemies of Allah^{azwj}, he^{asws} would kill them''.¹³³

25- ك، ع: الْمُظَفَّرُ الْعَلَوِيُّ، عَنِ ابْنِ الْعَبَّاسِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ- أَوْ قَالَ لَهُ رَجُلٌ-: أَصْلَحَكَ اللَّهُ أَلَمْ يَكُنْ عَلَيَّ عَلَيْهِ السَّلَامُ قَوِيًّا فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ؟ قَالَ: بَلَى.

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

¹³³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 24

(The books) 'Ikmal Al Deen Wa Itmam Al Hujjat' (and) 'Illal Al Sharaie' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy who said,

'I said to Abu Abdullah^{asws} of (said), 'A man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Didn't Ali^{asws} happen to be strong in the Religion of Allah^{azwj} Mighty and Majestic?' He^{asws} said: 'Yes'.

قَالَ: فَكَيْفَ ظَهَرَ عَلَيْهِ الْقَوْمُ؟ وَ كَيْفَ لَمْ يَدْفَعَهُمْ؟ وَ مَا مَنَعَهُ مِنْ ذَلِكَ؟ قَالَ: آيَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَنَعَتْهُ.

He said, 'So how come the people prevailed upon him^{asws}? And how come he^{asws} did not repel them? And what prevented him^{asws} from that?' He^{asws} said: 'A Verse in the Book of Allah^{azwj} Mighty and Majestic Prevented him^{asws}'.

قَالَ: فُلْتُ: وَ أَيُّ آيَةٍ؟ قَالَ: قَوْلُهُ: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

He (the narrator) said, 'I said, 'And which Verse?' He^{asws} said: 'His^{azwj} Words: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25].***

إِنَّهُ كَانَ لِلَّهِ عَزَّ وَ جَلَّ وَدَائِعُ مُؤْمِنِينَ فِي أَصْلَابِ قَوْمِ كَافِرِينَ وَ مُنَافِقِينَ فَلَمْ يَكُنْ عَلَيَّ عَلَيْهِ السَّلَامُ لِيَقْتُلَ الْأَبَاءَ حَتَّى تَخْرُجَ الْوَدَائِعُ، فَلَمَّا خَرَجَتْ الْوَدَائِعُ ظَهَرَ عَلَيَّ مِنْ ظَهْرٍ فَقَاتَلَهُ، وَ كَذَلِكَ قَاتِمْنَا أَهْلَ الْبَيْتِ لَنْ يَظْهَرَ أَبَدًا حَتَّى تَظْهَرَ وَدَائِعُ اللَّهِ عَزَّ وَ جَلَّ، فَإِذَا ظَهَرَتْ ظَهَرَ عَلَيَّ مِنْ ظَهْرٍ فَقَاتَلَهُ.

Surely for Allah^{azwj} Mighty and Majestic there were deposits of the Momineen in the lineages of the Kafir and hypocrite people, so it was not to happen that Ali^{asws} would kill the forefathers until the deposit came out. When the deposit was thrown out by a back from a back, he^{asws} killed him. And similar to that is our^{asws} Qaim^{asws}. He^{asws} will never appear, ever, until the deposits of Allah^{azwj} Mighty and Majestic appear. So, when it appears from a back, he^{asws} would kill him".¹³⁴

26- ك، ع: الْمُظْفَرُ الْعُلَوِيُّ، عَنِ ابْنِ الْعِيَّاشِيِّ، عَنْ أَبِيهِ، عَنْ جَبْرِئِيلِ ابْنِ أَحْمَدَ، عَنِ الْيَقُطِيبِيِّ، عَنْ يُونُسَ، عَنِ ابْنِ حَارِثٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا: لَوْ أُخْرِجَ اللَّهُ مَا فِي أَصْلَابِ الْمُؤْمِنِينَ مِنَ الْكَافِرِينَ وَ مَا فِي أَصْلَابِ الْكَافِرِينَ مِنَ الْمُؤْمِنِينَ لَعَذَّبَ الَّذِينَ كَفَرُوا.

(The books) 'Ikmal Al Deen Wa Itmam Al Hujjat' (and) 'Illal Al Sharaie' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Jibraeel Ibn Ahmad, from Al Yaqteeny, from Yunus, from Ibn Hazim,

'From Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]:*** 'If Allah^{azwj} Extracts whatever is in the lineages of the Momineen and the Kafirs, and whatever from the Momineen is in the lineages of the Kafirs, He^{azwj} would Punish the ones who commit Kufr".¹³⁵

¹³⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 25

¹³⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 26

27 ع: - الهمداني، عن علي، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا، أنه سئل أبو عبد الله عليه السلام: ما بال أمير المؤمنين عليه السلام لم يقاتلهم؟ قال: للذي سبق في علم الله أن يكون، وما كان له أن يقاتلهم وليس معه إلا ثلاثة رهط من المؤمنين.

(The book) 'Illal Al Sharaie' – Al Madainy, from Ali, from his father, from Ibn Abu Umeyr, from one of our companions,

'He asked Abu Abdullah^{asws}, 'What is the matter Amir Al-Momineen^{asws} did not fight them (Abu Bakr and Umar)?' He^{asws} said: 'For that which preceded in the Knowledge of Allah^{azwj} that it should happen, and it was not for him^{asws} that he^{asws} fights them, and there wasn't with him^{asws} except a group of three from the Momineen".¹³⁶

28- غط: ابن أبي جدي، عن ابن الوليد، عن محمد بن أبي القاسم، عن أبي سميئة، عن حماد بن عيسى، عن إبراهيم بن عمر، عن أبان بن أبي عياش، عن سليمان بن قيس الهلالي، عن جابر بن عبد الله و عبد الله بن عباس قالوا: قال رسول الله صلى الله عليه وآله في وصيته لأمير المؤمنين عليه السلام: يا علي! إن فرئشاً سظاهراً عليك و يجتمع كلهم على ظلمك و قهرك، فإن وجدت أعواناً فجاهدهم و إن لم تجد أعواناً فكف يدك و احش دمعك، فإن الشهادة من ورائك، لعن الله قاتلك.

(The book) 'Al Ghayba' of sheykh Al Tusi – Ibn Abu Jeed, from Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Abu Sumayya, from Hammad Bin Isa, from Ibrahim Bin Umar, from Aban Bin Aby Ayyash, from Suleym Bin Qays Al Hilali, from Jabir Bin Abdullah and Abdullah Bin Abbas, both said,

'Rasool-Allah^{saww} said in his^{saww} bequest to Amir Al-Momineen^{asws}: 'O Ali^{asws}! Quraysh will be prevailing upon you^{asws}, and all of them would unite upon oppressing you^{asws} and subduing you^{asws}. So, if you were to find supporters, then fight them, and if you^{asws} do not find supporters, then restrain your^{asws} hand and save your^{asws} blood, for the martyrdom would be behind you^{asws}. May Allah^{azwj} Curse your^{asws} killer".¹³⁷

29- ع: حمزة العلوي، عن ابن عثمة، عن الفضل بن حباب الجمحي، عن محمد بن إبراهيم الحمصي، عن محمد بن أحمد بن موسى الطائي، عن أبيه، عن ابن مسعود قال: احتجوا في مسجد الكوفة فقالوا: ما بال أمير المؤمنين عليه السلام لم ينازع الثلاثة كما نازع طلحة و الزبير و عائشة و معاوية؟

(The book) 'Illal Al Sharaie' – Hamza Al Alawy, from Ibn Uqda, from Al Fazl Bin Hubab Al Jamhy, from Muhammad Bin Ibrahim Al Himmasi, from Muhammad Bin Ahmad Bin Musa Al Taie, from his father, from Ibn Masoud who said,

'They argued in Masjid of Al-Kufa, 'What is the matter Amir Al-Momineen^{asws} did not fight the three just as he^{asws} fought Talha and Al-Zubeyr and Ayesha and Muawiya?'

فبلغ ذلك علياً عليه السلام فأمر أن ينادى الصلاة جامعة، فلما اجتمعوا صعد المنبر فحمد الله و أنشئ عليه ثم قال: معاشر الناس! إنني بلغني عنكم .. كذا و كذا؟ قالوا: صدق أمير المؤمنين عليه السلام، قد قلنا ذلك.

That reached Ali^{asws}, so he^{asws} ordered a caller to call for the congregational Salat. When they had gather, he^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} extolled upon Him^{azwj},

¹³⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 27

¹³⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 28

then said: 'Community of people! It has reached me^{asws} from you, such and such?' They said, 'Amir Al-Momineen^{asws} speaks the truth, we had said that'.

قَالَ: فَإِنَّ لِي بِسِتَّةٍ مِنَ الْأَنْبِيَاءِ أُسْوَةٌ فِيمَا فَعَلْتُ. قَالَ اللَّهُ عَزَّ وَجَلَّ فِي مُحْكَمِ كِتَابِهِ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. قَالُوا: وَمَنْ هُمْ يَا أَمِيرَ الْمُؤْمِنِينَ؟

He^{asws} said: 'Surely for me^{asws} there are exemplary examples from six of the Prophets^{as} regarding what I^{asws} did. Allah^{azwj} Mighty and Majestic Says in the Decisive of His^{azwj} Book: **There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]**'. They said, 'And who are they^{as}, O Amir Al-Momineen^{asws}?'

قَالَ: أَوْلَهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِذْ قَالَ لِقَوْمِهِ: وَاعْتَرِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ، فَإِنْ قُلْتُمْ إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ اعْتَزَلَ قَوْمَهُ لِغَيْرِ مَكْرُوهِ أَصَابَهُ مِنْهُمْ فَقَدْ كَفَرْتُمْ، وَإِنْ قُلْتُمْ اعْتَزَلْتُمْ لِمَكْرُوهِ مِنْهُمْ فَالْوَصِيُّ أَعْدَرُ.

He^{asws} said: 'The first of them^{as} is Ibrahim^{as} when he^{as} said to his^{as} people: **And I will withdraw from you and what you call on besides Allah, [19:48]**. So, if you were to say that Ibrahim^{as} withdrew from his^{as} people for other than the ordeal he^{as} was hit with from them, so you would have blasphemed, and if you say he^{as} withdrew from them due to an ordeal from them, then the successor^{asws} is with an excuse.

وَ لِي بَابِنِ خَالَتِهِ لُوطٍ أُسْوَةٌ إِذْ قَالَ لِقَوْمِهِ: لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَإِنْ قُلْتُمْ إِنَّ لُوطًا كَانَتْ لَهُ بِهِمْ قُوَّةٌ فَقَدْ كَفَرْتُمْ، وَإِنْ قُلْتُمْ لَمْ يَكُنْ لَهُ بِهِمْ قُوَّةٌ فَالْوَصِيُّ أَعْدَرُ.

And for me^{asws} is with the son^{as} of his^{as} maternal aunt, Lut^{as}, there is an exemplar when he^{as} said to his^{as} people: **'If only there was strength for me against you, or a recourse to a strong support' [11:80]**. So, if you were to say that Lut^{as}, there was strength for him^{as} with them, so you would have blasphemed, and if you say that there did not happen to be strength for him^{as}, then the successor^{asws} has an excuse.

وَ لِي يُوْسُفَ عَلَيْهِ السَّلَامُ أُسْوَةٌ، إِذْ قَالَ: رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ فَإِنْ قُلْتُمْ إِنَّ يُوسُفَ دَعَا رَبَّهُ وَ سَأَلَهُ السِّجْنَ بِسَخَطِ رَبِّهِ فَقَدْ كَفَرْتُمْ، وَإِنْ قُلْتُمْ إِنَّهُ أَرَادَ بِذَلِكَ لِمَا يَسْخَطُ رَبَّهُ عَلَيْهِ فَاخْتَارَ السِّجْنَ، فَالْوَصِيُّ أَعْدَرُ.

And for me^{asws} there is an exemplar with Yusuf^{as} when he^{as} said: **'Lord! The prison is more beloved to me than what they are calling me to, [12:33]**. So, if you were to say that Yusuf^{as} supplication to his^{as} Lord^{azwj} and asked Him^{azwj} for the prison, was due to the Wrath of his^{as} Lord^{azwj}, so you would have blasphemed. And if you were to say that he^{as} wanted that, lest his^{as} Lord^{azwj} would be Wrathful upon him^{as}, so he^{as} chose the prison, then the successors^{asws} is with an excuse.

وَ لِي مُوسَى عَلَيْهِ السَّلَامُ أُسْوَةٌ إِذْ قَالَ: فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَإِنْ قُلْتُمْ إِنَّ مُوسَى عَلَيْهِ السَّلَامُ فَرَّ مِنْ قَوْمِهِ بِلَا حَوْفٍ كَانَ لَهُ مِنْهُمْ فَقَدْ كَفَرْتُمْ، وَإِنْ قُلْتُمْ إِنَّ مُوسَى (ع) خَافَ مِنْهُمْ فَالْوَصِيُّ أَعْدَرُ.

And for me^{asws} there is an exemplar with Musa^{as} when he^{as} said: **'So I fled from you when I feared you. [26:21]**. So, if you were to say that Musa^{as} fled from his^{as} people without fear

which was for him^{as} from them, so you would have blasphemed, and if you were to say that Musa^{as} did fear from them, then the successor^{asws} is with an excuse.

وَلِي بَإِخِي هَارُونَ عَلَيْهِ السَّلَامُ أُسْوَةٌ، إِذْ قَالَ لِأَخِيهِ يَا ابْنَ أُمِّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَفْتُلُونَنِي فَإِنْ قُلْتُمْ لَمْ يَسْتَضْعِفُونَهُ وَ لَمْ يُشْرَفُوا عَلَيَّ قَتَلَهُ فَقَدْ كَفَرْتُمْ، وَإِنْ قُلْتُمْ اسْتَضْعَفُونَهُ وَ أَشْرَفُوا عَلَيَّ قَتَلَهُ فَلِدَلِكِ سَكَتَ عَنْهُمْ فَأَلْوَصِي أَغْدَرَ.

And for me^{asws} there is an exemplar with my^{as} brother^{as} Haroun^{as} when he^{as} said to his^{as} brother (Musa^{as}): **He said: 'Son of my mother! Surely the people weakened me and they almost killed me, [7:150].** So, if you were to say they had not weakened him^{as} and they did not overlook upon killing him^{as} so you would have blasphemed, and if you were to say that they did weaken him^{as} and overlooked upon killing him^{as}, so due to that he^{as} was silent from them, then the successor^{as} is with an excuse.

وَلِي بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُسْوَةٌ حِينَ فَرَّ مِنْ قَوْمِهِ وَ لَحِقَ بِالْعَارِ مِنْ خَوْفِهِمْ وَ أَنَا مَنِي عَلَى فِرَاشِهِ، فَإِنْ قُلْتُمْ فَرَّ مِنْ قَوْمِهِ لِعَبْرِ خَوْفٍ مِنْهُمْ فَقَدْ كَفَرْتُمْ، وَإِنْ قُلْتُمْ خَافَهُمْ وَ أَنَا مَنِي عَلَى فِرَاشِهِ وَ لَحِقَ هُوَ بِالْعَارِ مِنْ خَوْفِهِمْ فَأَلْوَصِي أَغْدَرَ.

And for me^{asws} there is an example with Muhammad^{saww} when he^{saww} fled from his^{saww} people and joined up with the cave from fearing them, and made me^{asws} sleep upon his^{saww} bed. So, if you were to say that he^{saww} fled from his^{saww} people for other than fear from them, you would have blasphemed, and if you were to say he^{saww} did fear them and made me^{asws} sleep upon his^{saww} bed and he^{saww} went to the cave from fearing them, then the successor^{asws} is with an excuse".¹³⁸

30- ع: أَحْمَدُ بْنُ حَاتِمٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُوسَى، عَنْ مُحَمَّدِ بْنِ حَمَّادِ الشَّاشِيِّ، عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ، عَنْ رَبِيعِ بْنِ رُزَارَةَ قَالَ: قُلْتُ: مَا مَنَعَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يَدْعُو النَّاسَ إِلَى نَفْسِهِ؟. قَالَ: خَوْفًا أَنْ يَرْتَدُّوا.

(The book) 'Illal Al Sharaie' – Ahmad Bin Hatim, from Ahmad Bin Muhammad Bin Musa, from Muhammad Ibn Hammad Al Shashy, from Al Husayn Bin Rashid, from Ali Bin Ismail Al Maysami, from Rabie, from Zurara who said,

'I said, 'What prevented Amir Al-Momineen^{asws} from calling the people to himself^{asws}?' He^{asws} said: 'Fear that they might become apostates'.

قَالَ عَلِيُّ: - وَأَحْسَبُ فِي الْحَدِيثِ: - وَ لَا يَشْهَدُوا أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ (ص).

Ali (Bin Hatim) said: 'He reckons it is in the Hadeeth: 'And they might not testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.¹³⁹

31- ع: أَحْمَدُ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لِمَ كَفَّ عَلِيُّ عَلَيْهِ السَّلَامُ عَنِ الْقَوْمِ؟. قَالَ: مَخَافَةَ أَنْ يَرْجِعُوا كُفْرًا.

(The book) 'Illal Sharaie' – Ahmad Bin Al Husayn, from his father, from Muhammad Bin Abu Al Suhban, from Ibn Abu Umeyr, from one of our companions who said,

¹³⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 29

¹³⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 30

'I said to Abu Abdullah^{asws}, 'Why did Ali^{asws} refrain from the people?' He^{asws} said: 'Fear that they might return to be Kafirs'.¹⁴⁰

32- ع: أَبِي، عَنْ سَعْدٍ، عَنْ ابْنِ عَيْسَى، عَنْ ابْنِ مَعْرُوفٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ بُرَيْدٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يَمْتَعُهُ مِنْ أَنْ يَدْعُوَ إِلَى نَفْسِهِ إِلَّا أَنَّهُمْ أَنْ يَكُونُوا ضَالًّا، لَا يَرْجِعُونَ عَنِ الْإِسْلَامِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَدْعُوهُمْ فَيَأْتُوا عَلَيْهِ فَيَصِيرُونَ كُفَّارًا كُفُّهُمْ.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Hammad, from Hareyz, from Bureyd,

'From Abu Ja'far^{asws} having said: 'Ali^{asws}, was not prevented from calling (people) to himself^{asws}, except they would happen to stray. They, not returning from Al-Islam was more beloved to him^{asws} than calling them and they to refuse to him^{asws}, so they would become Kafirs, all of them'.¹⁴¹

33- ل: مَا جِلْوِيهِ وَ ابْنُ الْمُتَوَكَّلِ وَ الْعَطَّارُ جَمِيعًا، عَنْ مُحَمَّدِ الْعَطَّارِ، عَنْ ابْنِ أَبِي الْخَطَّابِ، عَنِ النَّضْرِ، عَنْ خَالِدِ بْنِ مَادٍ، عَنْ جَابِرِ الْجُعْفِيِّ، عَنْ أَبِي جَعْفَرِ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: جَاءَ رَجُلٌ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ - وَ هُوَ عَلَى مِنْبَرِهِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! ائْتَدَنْ لِي أَتَكَلِّمُ بِمَا سَمِعْتُ مِنْ عَمَّارِ بْنِ يَاسِرٍ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟

(The book) 'Al Khisaal' – Majaylawiya and Ibn Al Mutawakkal and Al Attar, altogether from Muhammad Al Attar, from Ibn Abu Al Khattab, from Al Nazr, from Khalid Bin Madd, from Jabir Al Ju'fy,

'From Abu Ja'far Al-Baqir^{asws} having said: 'A man came to Ali^{asws}, and he^{asws} was upon the pulpit, and he said, 'O Amir Al-Momineen^{asws}! Will you^{asws} allow me to speak with what I heard from Ammar Bin Yasser reporting from Rasool-Allah^{saww}?'

فَقَالَ: اتَّقُوا اللَّهَ وَ لَا تَقُولُوا عَلَى عَمَّارٍ إِلَّا مَا قَالَهُ .. حَتَّى قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: تَكَلَّمْ.

He^{asws} said: 'Fear Allah^{azwj} and do not say upon Ammar except what he did say' – until he^{asws} said it three times, then said: 'Speak!'

قَالَ: سَمِعْتُ عَمَّارًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَنَا أَقَاتِلُ عَلَى التَّنْزِيلِ وَ عَلِيٌّ يُقَاتِلُ عَلَى التَّأْوِيلِ.

He said, 'I heard Ammar saying, 'I heard Rasool-Allah^{saww} say: 'I^{asws} am fighting upon the Revelation, and Ali^{asws} would fight upon the interpretation'.

فَقَالَ (ع): صَدَقَ عَمَّارٌ وَ رَبِّ الْكَعْبَةِ، إِنَّ هَذِهِ عِنْدِي لَفِي أَلْفِ كَلِمَةٍ تَتَّبِعُ كُلَّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

He^{asws} said: 'Ammar spoke the truth, by the Lord^{azwj} of Kabah! This is with me^{asws} among a thousand phrases, each phrase opening a thousand phrases'.¹⁴²

¹⁴⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 31

¹⁴¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 32

¹⁴² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 33

34- ما: الْمُفِيدُ، عَنِ ابْنِ فُؤَلَوَيْهِ، عَنْ عَلِيِّ بْنِ حَاتِمٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْحَسَنِ بْنِ مُوسَى، عَنِ ابْنِ أَبِي نُجْرَانَ، وَ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ مَعًا، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ رَبِيعٍ، عَنِ الْمُضَيْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لِمَنْ كَانَ الْأَمْرُ حِينَ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ قَالَ: لَنَا أَهْلَ الْبَيْتِ. فَقُلْتُ: كَيْفَ صَارَ فِي تَيْمٍ وَ عَدِيٍّ؟

(The book) 'Amaali' of sheykh Tusi – Al Mufeed, from Ibn Qawlawayi, from Ali Bin Hatim, from Al Hassan Bin Ubeydullahj, from Al Hassan Bin Musa, from Ibn AbuNajran, and Muhammad Bin Umar Bin Yazeed, both together from Hammad Bin Isa, from Rabie, from Al Fuzeyl who said,

'I said to Abu Abdullah^{asws}, 'From whom was the command when Rasool-Allah^{saww} passed away?' He^{asws} said: 'For us^{asws}, People^{asws} of the Household'. I said, 'How come it came to be among Taym (Abu Bakr's tribe) and Udayy (Umar's tribe)?'

قَالَ: إِنَّكَ سَأَلْتَ فَافْهَمْ الْجَوَابَ! إِنَّ اللَّهَ تَعَالَى لَمَّا كَتَبَ أَنْ يُفْسَدَ فِي الْأَرْضِ وَ تُنكَحَ الْفُرُوجُ الْحَرَامُ، وَ يُحْكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ، حَلَّى بَيْنَ أَعْدَائِنَا وَ بَيْنَ مُرَادِهِمْ مِنَ الدُّنْيَا حَتَّى دَفَعُونَا عَنْ حَقِّنَا وَ جَرَى الظُّلْمَ عَلَى أَيْدِيهِمْ دُونَنَا.

He^{asws} said: 'You asked the question, so understand the answer! When Allah^{azwj} the Exalted Decreed that there would be corruption in the earth, and the Prohibited sexual relations would take place, and there would be decisions made with other than what Allah^{azwj} Revealed, He^{azwj} Left alone our^{asws} enemies and their aims from the world until they repelled us^{asws} from our^{asws} rights, and the injustices flowed upon the hands upon us^{asws}'.¹⁴³

35- ع: ابْنُ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنِ ابْنِ يَزِيدَ، عَنِ رَبِيعٍ، عَنْ حَمَّادِ، عَنِ الْمُضَيْلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ أَوْ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ حِينَ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لِمَنْ كَانَ الْأَمْرُ بَعْدَهُ؟ فَقَالَ: لَنَا أَهْلَ الْبَيْتِ. قُلْتُ: فَكَيْفَ صَارَ فِي غَيْرِكُمْ؟

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffatr, from Ibn Yazeed, from Rabie, from Hammad, from Al Fuzeyl, from Al Fuzeyl Bin Yassar who said,

'I said to Abu Ja'far^{asws} or to Abu Abdullah^{asws}, 'When Rasool-Allah^{saww} passed away, for whom was the command after him^{saww}? He^{asws} said: 'For us^{asws}, People^{asws} of the Household'. I said, 'So, how come it came to be in others?'

قَالَ: إِنَّكَ قَدْ سَأَلْتَ فَافْهَمْ الْجَوَابَ! إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا عَلِمَ أَنْ يُفْسَدَ فِي الْأَرْضِ، وَ تُنكَحَ الْفُرُوجُ الْحَرَامُ، وَ يُحْكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَرَادَ أَنْ يَلِيَّ ذَلِكَ غَيْرُنَا.

He^{asws} said: 'You has asked, so understand the answer! When Allah^{azwj} Mighty and Majestic Knew that there would be corruption in the earth, and the Prohibited sexual relations would take place, and decisions would be made with other than what Allah^{azwj} Blessed and Exalted Revealed, He^{azwj} Wanted other than us^{asws} to be in-charge of that'.¹⁴⁴

36- قب: قَالَ زِيَارٌ لِهَشَامِ بْنِ الْحَكَمِ: أَلَا دَعَا عَلِيٌّ النَّاسَ عِنْدَ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى الْإِثْمَانِ بِهِ إِنْ كَانَ وَصِيًّا؟

¹⁴³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 34

¹⁴⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 35

(The book) 'Manaqib' of Ibn Shehr Ashub – Zirar said to Hisham Bin Al-Hakam, 'Why didn't Ali^{asws} call the people, at the expiry of the Prophet^{saww}, to be ruled by him^{asws}, if he^{asws} was a successor^{asws}?'

قَالَ: لَمْ يَكُنْ وَاجِبًا عَلَيْهِ، لِأَنَّهُ قَدْ دَعَاهُمْ إِلَى مَوَالِيهِ وَ الْإِثْمَامِ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الْعَدِيرِ وَ يَوْمَ تَبُوكَ وَ غَيْرَهُمَا فَلَمْ يَقْبَلُوا مِنْهُ، وَ لَوْ كَانَ ذَلِكَ جَائِزًا لَجَازَ عَلَى آدَمَ عَلَيْهِ السَّلَامُ أَنْ يَدْعُوَ إِبْلِيسَ إِلَى السُّجُودِ لَهُ بَعْدَ أَنْ دَعَاهُ رَبُّهُ إِلَى ذَلِكَ، ثُمَّ إِنَّهُ صَبَرَ كَمَا صَبَرَ أَوْلَاؤُا الْعَزْمِ مِنَ الرُّسُلِ

He said: 'It did not happen to be Obligatory upon him^{asws}, because the Prophet^{saww} had already called them to his^{asws} Wilayah and to be ruled by him^{asws} on the day of Al-Ghadeer, and the day of Tabuk, and others. But, they did not accept from him^{saww}. And had that been allowed, it would be allowed for Adam^{as} to call Iblees^{la} to do sajdah to him^{as} after his^{as} Lord^{azwj} had already called him^{la} to that. Then he^{asws} was patience **just as the Determined ones from the Rasools were patient, [46:35]**'.

وَ سَأَلَ أَبُو حَنِيفَةَ الطَّائِفِي فَقَالَ لَهُ: لِمَ لَمْ يَطْلُبْ عَلِيٌّ بِحَقِّهِ بَعْدَ وَفَاةِ الرَّسُولِ إِنْ كَانَ لَهُ حَقٌّ؟ قَالَ: سَخِافَ أَنْ يَقْتُلَهُ الْإِنْسُ كَمَا قَتَلُوا سَعْدَ بْنَ عُبَادَةَ بِصَهْمِ الْمُغَيْرَةِ ابْنِ شُعْبَةَ!.

~~And he asked Abu Haneefa Al Tafi saying to him, 'Why didn't Ali^{asws} seek his^{asws} rights after the expiry of the Rasool^{saww}, if there was a right for him^{asws}?' He said, 'He^{asws} feared the Jinn would kill him^{asws} just as they had killed Sa'ad Bin Ubada by an arrow of Al-Mugheira Ibn Shu'ba'~~

وَ قِيلَ لِعَلِيِّ بْنِ مَيْمُونٍ: لِمَ قَعَدَ عَنْ قِتَالِهِمْ؟ قَالَ: كَمَا قَعَدَ هَارُونُ عَنِ السَّامِرِيِّ وَ قَدْ عَبَدُوا الْعِجْلَ ثُبُلًا فَكَانَ ضَعِيفًا.

And it was said to Ali Bin Maysam, 'Why did he^{asws} sit back from fighting them?' He said, 'Just as Haroun^{as} had sat back from Al-Samiri^{la}, and they (people) had worshipped the calf in front of him^{as}, and he^{as} was weakened'.

قَالَ: كَانَ كَهَارُونَ حَيْثُ يَقُولُ: إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَ كَادُوا يَقْتُلُونَنِي، وَ كُنُوحَ عَلَيْهِ السَّلَامُ إِذْ قَالَ: أَنِّي مَغْلُوبٌ فَانْتَصِرْ، وَ كَلُوطٍ إِذْ قَالَ: لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ، وَ كَمُوسَى وَ هَارُونَ إِذْ قَالَ مُوسَى: رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَخِي.

He said, 'Like Haroun^{as} when he^{as} said: **'He said: 'Son of my mother! Surely the people weakened me and they almost killed me, [7:150]; and like Noah^{as} when he^{as} said: "I am overcome, so Help!" [54:10]; and like Lut^{as} when he^{as} said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]; and like Musa^{as} and Haroun^{as} when Musa^{as} said: 'My Lord! I cannot control except myself and my brother, [5:25]'**.¹⁴⁵

37- قب: وَ فِي الْحِصَالِ فِي آدَابِ الْمُلُوكِ أَنَّهُ قَالَ عَلَيْهِ السَّلَامُ: وَ لِي فِي مُوسَى أُسْوَةٌ وَ فِي خَلِيلِي قُدْوَةٌ، وَ فِي كِتَابِ اللَّهِ عِبْرَةٌ، وَ فِيمَا أَوْدَعَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بُرْهَانَ، وَ فِيمَا عَرَفْتُ تَبَصُّرَةً،

(The book) 'Manaqib' of Ibn Shehr Ashub'. And in (the book) 'Al Khisaal' –

¹⁴⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 36

‘Regarding etiquettes of the kings, he^{asws} said: ‘And for me^{asws} there is an exemplar in Musa^{as}, and a model in my^{asws} friend^{saww}, and a lesson in the Book of Allah^{azwj}, and a proof in what Rasool-Allah^{saww} promised me^{asws}, and a foresight in what I^{asws} recognised.

إِنْ يُكَذِّبُونِي فَقَدْ كَذَّبُوا الْحَقَّ مِنْ قَبْلِي، وَإِنْ أُبْتَلَىٰ بِهِ فَبِتَلِّكَ سِيرَتِي، الْمَحَجَّةُ الْعُظْمَىٰ وَالسَّبِيلُ الْمُضِيئَةُ لِمَنْ لَرِمَهَا إِلَى النَّجَاةِ لَمْ أَزَلْ عَلَيْهَا لَا نَاكِلاً وَلَا مُبَدِّلاً، لَنْ أُضَيِّعَ بَيْنَ كِتَابِ اللَّهِ وَ عَهْدِ ابْنِ عَمِّي بِهِ ..

If they were to belie me^{asws}, so the truth has been belied from before me^{asws}, and if I^{asws} am tried with it, so that is my^{asws} way, and the great argument, and the way to the salvation, Decreed for the one who necessitates it. I^{asws} have not ceased to be upon it, neither transferring nor replacing. I^{asws} will never waste it, between the Book of Allah^{azwj} and pact of the son^{saww} of my^{asws} uncle^{as}.

فِي كَلَامٍ لَهُ، ثُمَّ قَالَ:

فَرَضَ الْكِتَابَ وَ نَالُوا كُلَّ مَا حُرِّمًا

لَنْ أَطْلُبَ الْعُذْرَ فِي قَوْمِي وَ قَدْ جَهِلُوا

حَتَّى الْإِمَامَةِ لِي مِنْ بَعْدِ أَحْمَدَنَا

In a speech of his^{asws}, then he^{asws} said (in prose): ‘I^{asws} will never seek any excuse among my^{asws} people and they are ignorant of the Obligations of the Book, and they attained all what was Prohibited. The rope of the Imamate is for me^{asws} from after our Ahmad^{saww}’.

وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ - رَوَاهُ مُحَمَّدُ بْنُ سَلَامٍ -: فَتَنَزَلَ بِي مِنْ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا لَمْ يَكُنِ الْجِنَابُ لَوْ حَمَلْتَهُ حَمَلْتَهُ، وَ رَأَيْتُ أَهْلَ بَيْتِي بَيْنَ جَارِحٍ لَا يَمْلِكُ جَزَعَهُ، وَ لَا يَضْبِطُ نَفْسَهُ، وَ لَا يَقْوَىٰ عَلَى حَمَلِ مَا نَزَلَ بِهِ، فَذُ أَذْهَبَ الْجَزَعُ صَبْرَهُ، وَ أَذْهَلَ عَقْلَهُ، وَ حَالَ بَيْنَهُ وَ بَيْنَ الْفَهْمِ وَ الْإِفْهَامِ، وَ بَيْنَ الْقَوْلِ وَ الْإِسْتِمَاعِ.

And from a speech of his^{asws} – It is reported by Muhammad Bin Sallam, ‘And it befell with me^{asws}, from the expiry of Rasool-Allah^{saww}

And I^{asws} saw his^{saww} family between alarm, they could not control their alarm, nor regulate themselves, nor were they strong upon bearing what had befallen with them. The alarm had taken away their patience, and their minds were dazed, and there was a barrier between their understanding and their explanation and between the speaking and listening’.

ثُمَّ قَالَ: بَعْدَ كَلَامٍ -: وَ حَمَلْتُ نَفْسِي عَلَى الصَّبْرِ عِنْدَ وَفَاتِهِ، وَ لَرِمْتُ الصَّمْتَ وَ الْأَخَذَ فِيمَا أَمَرَنِي بِهِ مِنْ تَجْهِيزِهِ .. الخبر.

Then he^{asws} said: ‘After a speech: ‘And I^{asws} carried myself^{asws} upon the patience at his^{saww} expiry, and stayed silent, and taking regarding what he^{saww} had instructed me^{asws} with, from preparing his^{saww} funeral’.

قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي جُلُوسِهِ عَنْهُمْ؟ قَالَ: إِنِّي دَكَّرْتُ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنِّي رَأَيْتُ الْقَوْمَ نَقَضُوا أَمْرَكَ، وَ اسْتَبَدُّوا بِمَا دُونَكَ، وَ عَصَوْنِي فِيكَ، فَعَلَيْكَ بِالصَّبْرِ حَتَّى يَنْزَلَ الْأَمْرُ، فَإِنَّهُمْ سَيَعْدِرُونَ بِكَ وَ أَنْتَ تَعِيشُ عَلَى مِلَّتِي، وَ تُفْتَلُ عَلَى سُنَّتِي، مَنْ أَحْبَبَكَ أَحْبَبَنِي، وَ مَنْ أَبْغَضَكَ أَبْغَضَنِي، وَ إِنَّ هَذِهِ سَتُخْصَبُ مِنْ هَذَا.

It was said to Amir Al-Momineen^{asws} regarding his^{asws} sitting back from them (Abu Bakr and Umar). He^{asws} said: 'I^{asws} remembered the words of the Prophet^{saww}: 'I^{saww} see the people would break your^{asws} orders, and domineering over you, and disobeying me^{saww} regarding you^{asws}. So, upon you^{asws} is to be with the patience until the Command descends, for they would be treacherous with you^{asws}, and you^{asws} would be living upon my^{saww} Religion, and speaking upon my^{saww} Sunnah. One who loves you^{asws}, loves me^{saww}, and one who hates you^{asws}, hates me^{saww}, and this (your^{asws} beard) would be dyed from this (your^{asws} forehead''.

زُرَّارَةُ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا مَنَعَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يَدْعُوَ النَّاسَ إِلَى نَفْسِهِ، وَ يُجَرِّدَ فِي عَدُوِّهِ سَيْفَهُ؟.

Zurara said, 'I said to Abu Abdullah^{asws}, 'What prevented Amir Al-Momineen^{asws} from calling the people to himself^{asws}, and baring his^{asws} sword among his^{asws} enemies?'

فَقَالَ: الْخَوْفُ مِنْ أَنْ يَرْتَدُّوا فَلَا يَشْهَدُوا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ..

He^{asws} said: 'The fear from them becoming apostates, so they would not be testifying that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

وَسَأَلَ صَدَقَةُ بْنُ مُسْلِمٍ عُمَرَ بْنَ قَيْسٍ الْمَاصِرَ عَنْ مُلُوسِ عَلِيٍّ فِي الدَّارِ؟. فَقَالَ: إِنَّ عَلِيًّا فِي هَذِهِ الْأُمَّةِ كَانَ فَرِيضَةً مِنَ فَرَائِضِ اللَّهِ، أَذَاهَا تَبِيُّ اللَّهِ إِلَى قَوْمِهِ مِثْلَ الصَّلَاةِ وَ الرِّكَانِ وَ الصَّوْمِ وَ الْحَجِّ وَ لَيْسَ عَلَى الْفَرَائِضِ أَنْ تُدْعُوهُمْ إِلَى شَيْءٍ إِلَّا مَا عَلَيْهِمْ أَنْ يُجِيبُوا الْفَرَائِضَ.

And Sadaqa Bin Muslim was asked by Umar Bin Qays Al Masir about Ali^{asws} sitting back in the house? He said,

~~'Ali^{asws} in this community was an Obligation from the Obligations of Allah^{azwj}. The Prophet^{saww} of Allah^{azwj} performed it to his^{saww} people like the Salat, and the Zakat, and the Fast, and the Hajj, and it isn't upon the Obligation that he^{asws} should be calling them to anything. But rather it was upon them they respond by performing the Obligations.~~

وَ كَانَ عَلِيٌّ أَحَدَرَّ مِنْ هَارُونَ لَمَّا دَعَبَ مُوسَى إِلَى الْبَيْتَاتِ، فَقَالَ لِهَارُونَ: ائْتِنِي فِي قَوْمِي وَ أَصْلِحْ وَ لَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ فَصَحَلَهُ رَتِيبًا عَلَيْهِم.

And Ali^{asws} was more excused than Haroun^{as} when Musa^{as} had gone to the appointment and said to Haroun^{as}: ***'Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers' [7:142].*** He^{as} made him^{as} to be a watcher upon them.

وَ إِنَّ نَبِيَّ اللَّهِ نَصَبَ عَلِيًّا (ع) لِهَدْيِ الْأُمَّةِ عِلْمًا وَ دَعَاؤُهُمْ إِلَيْهِ، فَعَلِيَ فِي عُدْرِ لَمَّا جَلَسَ فِي بَيْتِهِ، وَ هُمْ فِي حَرْجٍ حَتَّى يُجْرِبُوهُ فَيَضَعُوهُ فِي الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَامْتَحَسَنَ مِنْهُ جَعْفَرُ الصَّادِقُ عَلَيْهِ السَّلَامُ.

~~And that the Prophet^{saww} of Allah^{azwj} nominated Ali^{asws} as a flag for this community and called them to him^{asws}, so Ali^{asws} is in an excuse when he^{as} sat back in his^{asws} house, and they were in blame until they were to bring him^{asws} out and place him^{asws} in the place which Rasool Allah^{saww} had placed him^{asws} in'. Ja'far Al-Sadiq^{asws} approved from it.~~

وَ مِنْ كَلَامِ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ سُئِلَ عَنْ أَمْرِهِمَا : وَ كُنْتُ كَرِيمًا لَهُ عَلَى النَّاسِ حَقٌّ، فَإِنْ عَجَلُوا لَهُ مَا لَهُ أَحَدَهُ وَ حَمَدَهُمْ، وَ إِنْ أُخِّرَهُ أَحَدُهُمْ خَبِرَ حَمُودِينَ.

And from a speech of Amir Al Momineen^{asws}, and he^{asws} had been asked about their (Abu Bakr and Umar)' matter: 'I^{asws} was like a man who had a right for him upon the people. So, if they were to hasten his wealth to him, he would take it and praise them, and if they were to delay it, he would take it and not praise them.

وَكُنْتُ كَرَجُلٍ يَأْخُذُ بِالسُّهُولَةِ وَهُوَ عِنْدَ النَّاسِ حَزُونٌ، وَإِنَّمَا يُتَرَفُّ الْهَدَىٰ بِقِلَّةِ مَنْ يَأْخُذُهُ مِنَ النَّاسِ، فَإِذَا سَكَتُ فَأَعْفُوَنِي.

And I^{asws} was like a man taking with the ease while he^{asws} grief-stricken with the people, and rather the guidance is recognised by the scarcity of the ones from the people taking it. So, when I^{asws} am silent, then excuse me^{asws}!.

وَقَالَ عَلَيْهِ السَّلَامُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ يَوْمَ الشُّورَى: إِنَّ لَنَا حَقًّا إِنَّ أُخْطِئْنَا أَحَدُنَا، وَ إِنْ مُنِعْنَا رَبَّنَا أَحْبَابَ الْإِبِلِ وَ إِنْ طَالَ بِنَا الشُّرَى.

And he^{asws} said to Abdul Rahman Bin Awf on the day of the consultant, 'For us^{asws} there is a right. If you give it, we^{asws} shall take it, and if you^{asws} refuse us^{asws} from it, we^{asws} shall ride the difficult camel and even if the travel is prolonged with us^{asws}!.

وَسُئِلَ مُتَكَلِّمٌ: لِمَ لَمْ يُقَاتِلِ الْأَوَّلِينَ عَلَى حَقِّهِ وَ قَاتَلَ الْآخِرِينَ؟! فَقَالَ: لِمَ لَمْ يُقَاتِلِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى إِبْلَاحِ الرِّسَالَةِ فِي حَالِ الْعَارِ وَ مَدَّةِ الشَّحْبِ وَ قَاتَلَ بَعْدَهُمَا؟! ..

And Mutakallim was asked, 'Why did he^{asws} not fight the formers ones upon his^{asws} right and fought the latter ones?!' He said, 'Why did Rasool Allah^{azwi} not fight upon the delivery of the Message in the situation of the cave, and the period of the mountain pass (of Abu Talib^{asws}) and fought after these two (situations)?!'

وَقَالَ بَعْضُ النَّوَاصِبِ لِشَيْطَانِ الطَّاقِ؟! كَانَ عَلِيٌّ يُسَلِّمُ عَلَى الشَّيْخَيْنِ بِأَمْرَةِ الْمُؤْمِنِينَ، أَمْ صَدَقَ أَمْ كَذَبَ؟! قَالَ: أَخْبِرْنِي أَنْتَ عَنِ الْمَلَائِكَةِ اللَّذَيْنِ دَخَلَا عَلَى دَاوُدَ، فَقَالَ أَحَدُهُمَا: إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْبَةً وَ لِي نَعْبَةٌ وَاحِدَةٌ، كَذَبَ أَمْ صَدَقَ؟! فَانْقَطَعَ النَّاصِبِيُّ.

And one of the Nasibis (Hostile ones) said to satans (companions) of Al Taq, 'Ali^{asws} the two sheykh (Abu Bakr and Umar) with 'Amir Al Momineen', was he^{asws} truthful or a liar?! He said, 'You inform me about the two Angels, those who had entered to see Dawood^{as}, so one of them said: **This is my brother. For him are ninety nine ewes and for me there is one ewe, [38:23]**, was it a lie or true?' The Nasibi walked away!.

وَسَأَلَ سُلَيْمَانُ بْنُ حَرْبٍ هِشَامَ بْنَ الْحَكَمِ: أَخْبِرْنِي عَنْ قَوْلِ عَلِيٍّ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَكَانَ صَادِقًا أَمْ كَاذِبًا؟!.

And Suleyman Bin Hareez asked Hisham Bin Al Hakam, 'Inform me about the words of Ali^{asws} to Abu Bakr: 'O caliph of Rasool Allah^{saww}! Was he^{asws} truthful or a liar?!'

فَقَالَ هِشَامٌ: وَمَا الدَّلِيلُ عَلَى أَنَّهُ قَالَ؟! ثُمَّ قَالَ: وَ إِنْ كَانَ قَالَهُ فَهُوَ كَقَوْلِ إِبْرَاهِيمَ: إِنِّي سَجِيمٌ، وَ كَقَوْلِهِ: بَلْ فَعَلَهُ كَبِيرُهُمْ، وَ كَقَوْلِ يُوسُفَ: أَتَيْتُهَا الْعَبْدَ إِنَّا كُنَّا لَسَارِقُونَ ...

Hisham said, 'And what is the evidence upon the he^{asws} said it?' Then he said, 'And even if he^{asws} did say it, so it would be like the words of Ibrahim^{as}: 'I feel sick' [37:89], and like his^{as}

words: ***'But their biggest one did this, [21:63], and like the words of Yusuf^{as}: 'O caravan! You are stealing!' [12:70]'***

وَقِيلَ لِعَلِيٍّ بِنِ مَيْسَمٍ: لِمَ صَلَّيْتَ عَلَيَّ خَلْفَ الْقَوْمِ؟ قَالَ: جَعَلَهُمْ بِمَثَلِ السَّوَارِي.

And it was said to Ali Bin Maysam, 'Why did Ali^{asws} pray behind the people?' He said, 'He^{asws} made them to be at the status of the pillars (of the Masjid).'

قِيلَ: فَلِمَ ضَرَبَ الْوَلِيدَ بْنِ عُثْبَةَ بَيْنَ يَدَيْ عُثْمَانَ؟ قَالَ: لِأَنَّ الْمَدَّةَ لَهُ وَ الْإِيَّةَ، فَإِذَا أَمَكَتُهُ إِقَامَتُهُ أَقَامَهُ بِكُلِّ حِيلَةٍ.

It was said, 'Why did he^{asws} strike Al Walced Bin Uqba in front of Usman?' He said, 'Because the legal punishment is for him^{asws} and up to him^{asws}. So, when he^{asws} was enabled, he^{asws} established it, establishing it with every means'.

قِيلَ: فَلِمَ أَشَارَ عَلَى أَبِي بَكْرٍ وَ عُمَرَ؟ قَالَ: طَلَبًا مِنْهُ أَنْ يُحْيِيَ أَمْرَكُمُ الْقُرْآنَ وَ أَنْ يَكُونَ دِينُهُ الْقِيمَ كَمَا أَشَارَ يُوسُفُ عَلَيْهِ السَّلَامُ عَلَى مُلْكِهِ مِصْرَ نَظَرًا مِنْهُ لِلْمَلِكِ.

It was said, 'Why did he^{asws} give consultation advice to Abu Bakr and Umar?' He said, 'They sought from him^{asws} that he^{asws} revives the Judgments of the Quran, and his^{asws} Religion happened to be the upright one, just as Yusuf^{as} had given consultation advice to the king of Egypt, in consideration from him^{as} to the people;

وَ لِأَنَّ الْأَرْضَ وَ الْحُكْمَ فِيهَا إِلَيْهِ، فَإِذَا أَمَكَتُهُ أَنْ يُظْهِرَ مَصَالِحَ الْخَلْقِ فَعَلَّ، وَ إِنْ لَمْ يُكُنْ ذَلِكَ بِنَفْسِهِ تَوَصَّلَ إِلَيْهِ عَلَى يَدَيْ مَنْ يُكُنْهُ طَلَبًا مِنْهُ لِإِحْيَاءِ أَمْرِ اللَّهِ.

And because the earth and the judgments in it are up to him^{asws}. So, when he^{asws} is enabled from manifest the interests of the people, he^{asws} does it, and if he^{asws} is not enabled by himself^{asws}, he^{asws} connected it to the one who was enabled. They had both sought from him^{asws} the revival of the Commands of Allah^{azwj}.

قِيلَ: لِمَ قَعَدَ فِي الشُّورَى؟ قَالَ: اتَّقِدَارًا مِنْهُ عَلَى الْحُجَّةِ وَ عِلْمًا بِأَنَّكُمْ إِنْ نَظَرْتُمْهُ أَوْ أَنْصَعْتُمْهُ كَانَ هُوَ الْغَالِبَ، وَ مَنْ كَانَ لَهُ دَعْوَى فَدَعِيَ إِلَى أَنْ يَنَظُرَ عَلَيْهِ فَإِنْ ثَبَّتَ لَهُ الْحُجَّةُ أُعْطِيَهُ، فَإِنْ لَمْ يَفْعَلْ بَطَلَ حُجَّتُهُ وَ أَدْخَلَ بِذَلِكَ الشُّبُهَةَ عَلَى الْخَلْقِ.

It was said, 'Why did he^{asws} sit in the consultation council?' He said, 'An empowerment from him^{asws} upon the argument, and knowledge, that if they were to dispute with him^{asws} or be fair, he^{asws} would prevail, and the one who had a claim for him and he claims until he is debated upon it, so if he proves the proof he is given it, and if he does not do so, his right would be invalidate, and the doubts would enter due to that upon the people.

وَ قَدْ قَالَ عَلَيْهِ السَّلَامُ يَوْمَئِذٍ: الْيَوْمَ أُدْخِلْتُ فِي بَابٍ إِذَا أَنْصَعْتُ فِيهِ وَصَلْتُ إِلَى حَقِّي، يَعْنِي أَنَّ الْأَوَّلَ اسْتَبَدَّ بِهَا يَوْمَ السَّقِيْفَةِ وَ لَمْ يُشَاوِرْهُ.

And he^{asws} had said on that day: 'Today I^{asws} am entering into a door, when I^{asws} receive justice, I^{asws} shall arrive to my^{asws} right, meaning that the first tyranny with it was on the day of Al-Saqeefa, and they did not consult it'.

قِيلَ: فَلِمَ رَوَى عُمَرُ ابْنَتَهُ؟ قَالَ: لِإِظْهَارِ الشَّهَادَتَيْنِ وَإِقْرَارِهِ بِفَضْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِرَادَتِهِ اسْتِصْلَاحَهُ وَكَمَمَهُ عِنْدَهُ، وَفَدَّ عَرْضَ نَبِيِّ اللَّهِ لَوْطٍ عَلَيْهِ السَّلَامُ بِنَاتِهِ عَلَى قَوْمِهِ وَهُمْ كُفَّارٌ لِيُرَدَّهُمْ عَنْ ضَلَالَتِهِمْ، فَقَالَ: هَذِهِ بِنَاتِي مَنْ أَطَهَرُ لَكُمْ، وَوَجَدْنَا آسِيَةَ بِنْتَ مُزَاهِمٍ تَمَّتْ زَوْجُونَ.

It was said, 'Why did he^{asws} get his^{asws} daughter to be married to Umar?' He said, 'For his manifesting the two testimonies and his acceptance with the merit of Rasool Allah^{saww}, and his^{asws} intention to correct him, and refrain from him^{asws}, and the Prophet^{saww} of Allah^{azwj}, Lut^{as} had presented his^{as} daughters to his^{as} people, and they were Kafirs, in order to return them from their straying: **These are my (Community's) daughters – they are purer for you, [11:78]**; and we find Aasiya^{as} daughter of Muzahim to be under (married to) Pharaoh^{as}.

وَسُئِلَ الشَّيْخُ الْمُفِيدُ: لِمَ أَخَذَ عَطَاءَهُمْ، وَصَلَّى خَلْفَهُمْ، وَنَكَحَ سَبِيَّهُمْ، وَنَكَحَ فِي مَجَالِسِهِمْ؟

And sheykh Al Mufeed was asked, 'Why did he^{asws} take their awards, and pray Salat behind them, and marry their captives, and make decisions in their gatherings?'

فَقَالَ: أَمَّا أَخْذُهُ الْعَطَاءَ فَأَخَذَ بَعْضَ حَقِّهِ، وَأَمَّا الصَّلَاةُ خَلْفَهُمْ فَهُوَ الْإِمَامُ، مَنْ تَقَدَّمَ بَيْنَ يَدَيْهِ فَصَلَّاهُ نَاسِيَةً، عَلَى أَنْ كَلَّمَ مَوْجِبًا حَقَّهُ.

He said, 'As for his^{asws} taking the awards, he^{asws} was taking part of his^{asws} right; and as for the Salat behind them, so he^{asws} is the Imam^{asws}. One who preceded in front of him^{asws}, his Salat is spoilt, upon that each persons performs his right.

وَأَمَّا نِكَاحُهُ مِنْ سَبِيَّهُمْ فَمِنْ طَرِيقِ الْمَنَاجَعَةِ، إِنَّ الشَّيْخَةَ رَوَتْ أَنَّ الْمُنْتَهِيَّةَ زَوَّجَهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُحَمَّدُ بْنُ مُسْلِمٍ الْحَنَفِيُّ، وَاسْتَدَلُّوا عَلَى ذَلِكَ بِأَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا رَدَّ مِنْ كَانَ أَبُو بَكْرٍ سَبَّاهُ لَمْ يَرُدَّ الْمُنْتَهِيَّةَ، فَلَوْ كَانَتْ مِنَ السَّبْيِ لَرُدَّتْهَا.

And as for his^{asws} marrying their captives, it was from the way of the impedance. The Shias are reporting that Al Hanafiya, Amir Al Momineen^{asws} married her to Muhammad Bin Muslim Al Hanafi, and pointed upon that with that Umar Bin Al Khattab, when there arrived to him the ones whom Abu Bakr has captured, did not return Al Hanafiya. If she was been from the captive, he would have returned her.

وَمِنْ طَرِيقِ الْمَنَاجَعَةِ أَنَّهُ لَوْ نَكَحَ مِنْ سَبِيَّهُمْ لَمْ يَكُنْ لَكُمْ مَا أُرَدْتُمْ، لِأَنَّ الَّذِينَ سَبَّاهُمْ أَبُو بَكْرٍ كَانُوا عِنْدَكُمْ قَادِحِينَ فِي نُبُوَّةِ رَسُولِ اللَّهِ كُفَّارًا، فَبِكَافَرَتِهِمْ سَلَّالٌ لِكُلِّ أَحَدٍ، وَلَوْ كَانَ الَّذِينَ سَبَّاهُمْ يَرِيدُونَ زِيَادًا.

And from the way of the follow up, if he^{asws} married from their captives, there does not happen for you what you are intending, because those Abu Bakr had captured them were rejecters regarding the Prophet hood of Rasool Allah^{saww}, Kafirs, so marrying them was Permissible of every one, and even though they may be those captured by Yazeed and Ziyad.

وَأَمَّا كَانَ يَسْمَعُ لَكُمْ مَا ذَكَرْتُمُوهُ إِذَا كَانَ الَّذِينَ سَبَّاهُمْ قَادِحِينَ فِي إِيمَانِهِ ثُمَّ نَكَحَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ،

And rather it was justified with you what you are mentioning, when those who were captured were rejecters in his^{asws} Imamate. Then Amir Al Momineen^{asws} married.

وَأَمَّا حُكْمُهُ فِي جَمَاعَتِهِمْ فَإِنَّهُ لَوْ قَدَّرَ أَنْ لَا يَدَعَهُمْ يَحْكُمُونَ حُكْمًا لَفَعَلَ، إِذِ الْحُكْمُ إِلَيْهِ وَ لَهُ دَوْعُهُمْ.

And as for his^{asws} decision making in their gatherings, if he^{asws} able upon letting them decide a decision, would have done so, when the decision is up to him^{asws} and for him^{asws}, besides them.

و فِي كِتَابِ الْكَرِّ وَالْفَرِّ: قَالُوا: وَجَدْنَا عَلِيًّا عَلَيْهِ السَّلَامُ يَأْخُذُ عَطَاءَ الْأَوَّلِ وَ لَا يَأْخُذُ عَطَاءَ ظَالِمِ إِلَّا ظَالِمًا. قُلْنَا: فَقَدْ وَجَدْنَا دَانِيَالَ يَأْخُذُ عَطَاءَ بَكْتِ نَصْرٍ.

And in the book 'Al Karr Wa Al Farr' — They said, 'We find Ali^{asws} taking the awards of the first one (Abu Bakr), no one takes the awards of an oppressor except an unjust one?' We said, 'We have found that Daniel^{as} took the awards of Bakht Nasr'.

و قَالُوا: قَدْ صَحَّ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يَبِيعَ ثُمَّ بَاعَ، فَفِي أَيْمَانِهَا أَصَابَ وَ أَخْطَأَ فِي الْأُخْرَى؟. قُلْنَا: وَ قَدْ صَحَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَدِعْ فِي حَالٍ وَ دَعَا فِي حَالٍ، وَ لَمْ يِقَاتِلْ ثُمَّ قَاتَلَ.

And they said, 'It is correct that Ali^{as} did not pledge allegiance, then pledged. Which of the two is correct, and was he^{asws} mistaken in the other?' We said, 'And it is correct that the Prophet^{asww} did not supplicate in a situation, and supplicated in a situation, and did not fight, then fought'.

وَ قَالَ رَجُلٌ لِلْمُرْتَضَى: أَيُّ خَلِيفَةٍ قَاتَلَ وَ لَمْ يَسْبِ وَ لَمْ يَنْتَمِ؟.

And a man said to Al Murtaza, 'Which caliph fought and did not capture and did not take war booty?'

فَقَالَ: ارْتَدَّ خُلَاةٌ فِي أَيَّامِ أَبِي بَكْرٍ فَتَقَاتَلُوهُ وَ لَمْ يَعْزِضْ أَبُو بَكْرٍ لِمَالِهِ، وَ رُوِيَ بِمِثْلِ ذَلِكَ فِي مُرْتَدِّ قَيْلٍ فِي أَيَّامِ عُمَرَ فَلَمْ يَعْزِضْ لِمَالِهِ، وَ قَتَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ مُسْتَوْرِدَ الْعَبْدِيِّ وَ لَمْ يَنْتَعْزِضْ لِمَالِهِ، فَالْقَتْلُ لَيْسَ بِأَمَانَةٍ عَلَى تَنَاوُلِ الْمَالِ.

He said, 'A slave became an apostate during the days of Abu Bakr, so they killed him and did not present his wealth to Abu Bakr. And it is reported similar to that regarding an apostate being killed during the days of Umar, and his wealth was not presented, and Ali^{asws} killed the calf worshipper and did not turn to his wealth. Thus, the killing isn't by the government upon grabbing the wealth.

وَ قَالَ رَجُلٌ لَشَرِيكَ: أَلَيْسَ قَوْلُ عَلِيٍّ لِأَبِيهِ الْحُسَيْنِ يَوْمَ الْجَمَلِ: يَا بُنَيَّ! يَوْمَ أُبُوكَ أَنَّهُ مَاتَ قَبْلَ هَذَا الْيَوْمِ بِثَلَاثِينَ سَنَةً.. يُدُلُّ عَلَى أَنَّ فِي الْأَمْرِ شَيْئًا؟.

And a man said to Shareek, 'Aren't the words of Ali^{asws} to his^{asws} son^{asws} Al Husayn^{asws} on the day of (battle of the) camel: 'O my^{asws} son^{asws}! Your^{asws} father^{asws} would love to have died thirty years before this day', pointing that there is something in the matter?'

فَقَالَ شَرِيكَ: لَيْسَ كُلُّ حَقٍّ يُشْتَهَى أَنْ يُتَعَبَ فِيهِ، وَ قَدْ قَالَتْ مَرْيَمٌ فِي حَقِّ لَا يُشَاكُ فِيهِ: يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ نَسِيًّا مُنْسِيًّا.

Shareek said, 'It isn't so that every right craved one should be tired in it, and Maryam^{as} had said regarding a right there is no doubt in it: **'I wish I had died before this, and was completely forgotten!' [19:23].**

وَلَمَّا قِيلَ لَآمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي الْكُفَّينَ: شَكَّكَتْ؟ قَالَ عَلَيْهِ السَّلَامُ: أَنَا أَوْلَى بِأَنْ لَا أَشُكَّ فِي دِينِي أُمَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؛ أَوْ مَا قَالَ اللَّهُ تَعَالَى لِرَسُولِهِ: قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَنِ اتَّبِعْتُمَا إِن كُنتُمْ صَادِقِينَ.

And when it was said to Amir Al Momineen^{asws} regarding the two decisions, did he^{asws} doubt? He^{asws} said: 'Am I^{asws} foremost with no doubting in my^{asws} Religion or the Prophet^{saww}? Or has not Allah^{azwj} the Exalted Said to His^{azwj} Rasool^{saww}: **Say, 'Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful' [28:49]**'.¹⁴⁶

38- شي: عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُ النَّاسِ لِعَلِيٍّ عَلَيْهِ السَّلَامُ إِنَّ كَانَ لَهُ حَقٌّ فَمَا مَنَعَهُ أَنْ يَقُومَ بِهِ؟.

(The book) 'Tafseer Al Ayyashi' – From Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'Words of the people regarding Ali^{asws}, 'If the right was for him^{asws}, what prevented him^{asws} from standing with it?'

قَالَ: فَقَالَ: إِنَّ اللَّهَ لَمْ يُكَلِّفْ هَذَا إِلَّا إِنْسَانًا وَاحِدًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِيضَ الْمُؤْمِنِينَ فَلَيْسَ هَذَا إِلَّا لِلرَّسُولِ.

So he^{asws} said: 'Allah^{azwj} has not Imposed this upon anyone except for one human – Rasool-Allah^{saww}. He^{azwj} Said **So fight in the Way of Allah; it is not encumbered except on yourself [4:84]** – so this is not for anyone except the Rasool^{saww}.

وَقَالَ لِعَبْرِهِ: إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّزًا إِلَىٰ فِقَةٍ فَلَمْ يَكُنْ يَوْمَئِذٍ فِقَةً يُعِينُونَهُ عَلَىٰ أَمْرِهِ.

And He^{azwj} Said for the others **unless he turns aside for the sake of fighting or withdraws to a company [8:16]**, so there wasn't any company in those days who would support him^{asws} (Ali^{asws}) in his^{asws} matter (of the Caliphate)".¹⁴⁷

39- شي: عَنْ حَرِيْزٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَ الَّذِي نَفْسِي بِيَدِهِ لَتَرَكِبَنَّ سَنَنْ مَنْ كَانَ قَبْلَكُمْ حَذْوِ النَّعْلِ بِالنَّعْلِ وَ الْفِدَّةِ بِالْفِدَّةِ حَتَّىٰ لَا تُحْطِئُونَ طَرِيقَهُمْ وَ لَا تُحْطِئُكُمْ سُنَّةُ بَنِي إِسْرَائِيلَ،

(The book) 'Tafseer Al Ayyashi' – From Hareez, from one of his companions,

'From Abu Ja'far^{asws}: 'Rasool-Allah^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! You will be behaving in the ways of the ones who were before you, step of the slipper with the slipper, and the arrow with the arrow (in a quiver), to the extent that you will not be erring in their way nor will you be erring in the ways of the children of Israel'.

¹⁴⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 37

¹⁴⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 38

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ فَارْجِعُوا إِلَيْهِ - وَكَانُوا سِتِّمِائَةَ أَلْفٍ - فَقَالُوا: يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنُورِدُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

Then Abu Ja'far^{asws} said: 'Musa^{as} said to his^{as} people: **O people! Enter the Holy land which Allah has Prescribed for you [5:21].** But they rejected to him^{as} – and they were six hundred thousand, they said, **They said: O Musa! Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22].**

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا أَحَدُهُمَا يُوشَعَ بْنِ نُونٍ وَكَالِبُ بْنُ يُوفَنَّا، قَالَ: وَ هُمَا ابْنُ عَمِّهِ فَقَالَا: ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ، إِلَى قَوْلِهِ: إِنَّا هَاهُنَا قَاعِدُونَ

Two men of those who were fearing, whom Allah had Favoured upon, said, - one of them was Yoshua Bin Noon^{as}, and Kalib Bin Youhanna, and they were sons of his^{as} uncle. They said, **'Enter unto them by the gate, for when you enter it [5:23] – up to His^{azwj} Words: we will be sitting over here' [5:24].**

قَالَ: فَعَصَى سِتِّمِائَةَ أَلْفٍ، وَ سَلِمَ هَارُونُ وَ ابْنَاهُ وَ يُوشَعَ بْنِ نُونٍ وَ كَالِبُ بْنُ يُوفَنَّا، فَسَمَّاهُمْ اللَّهُ فَاسِقِينَ، فَقَالَ: فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ فَتَاهُوا أَرْبَعِينَ سَنَةً لِأَنَّهُمْ عَصَوْا،

He^{asws} said: 'Six hundred thousand disobeyed while Haroun^{as} and his^{as} two sons, and Yoshua Bin Noon^{as} and Kalib Bin Youhanna submitted, so Allah^{azwj} Named them (the multitude) as transgressors, He^{azwj} Said: **'therefore do not grieve upon the transgressing people" [5:26].** They wandered for forty years because they disobeyed.

فَكَانَ خَذْوُ التَّغْلِ بِالتَّغْلِ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا قُبِضَ لَمْ يَكُنْ عَلَى أَمْرِ اللَّهِ إِلَّا عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ سَلْمَانَ وَ الْمُقَدَّادُ وَ أَبُو ذَرٍّ فَمَكَثُوا أَرْبَعِينَ حَتَّىٰ قَامَ عَلِيٌّ فَمَاتَلُ مَنْ خَالَفَهُ.

So, the step of the slipper with the slipper is that when Rasool-Allah^{saww} passed away, there did not happen to be anyone upon the Commands of Allah^{azwj} except Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and Salman^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra}, and they remained for forty until Ali^{asws} stood up and fought the ones who opposes him^{asws}''¹⁴⁸

40- شي: عَنِ ابْنِ نُبَاتَةَ قَالَ: كُنْتُ وَاقِفًا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمَ الْجَمَلِ، فَجَاءَ رَجُلٌ حَتَّىٰ وَقَفَ بَيْنَ يَدَيْهِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! كَبَّرَ الْقَوْمُ وَ كَبَّرْنَا، وَ هَلَّلَ الْقَوْمُ وَ هَلَّلْنَا، وَ صَلَّى الْقَوْمُ وَ صَلَّى، فَعَلَامَ نَقَاتِلُهُمْ!؟

(The book) 'Tafseer Al Ayyashi' – From Ibn Nubata who said,

'We were paused with Amir Al-Momineen^{asws} on the day of the (battle of the) camel, and a man came and stood in front of him^{asws} and said, 'O Amir Al-Momineen^{asws}! The people are exclaiming Takbeer and we are exclaiming Takbeer, and the people are professing Oneness of Allah^{azwj} and we are professing the Oneness of Allah^{azwj}, and the people are praying Salat and we are praying Salat, so upon what are you^{asws} fighting them?'

فَقَالَ: عَلَى هَذِهِ آيَةِ: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ فَنَحْنُ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتِ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ فَنَحْنُ الَّذِينَ آمَنَّا وَ هُمْ الَّذِينَ كَفَرُوا،

He^{asws} said: 'Upon this Verse: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought those from after them** – so we are those from after them, **from after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253].** We are those who believe and they are those who committed Kufr'.

فَقَالَ الرَّجُلُ: كَفَرَ الْقَوْمُ وَ رَبِّ الْكَعْبَةِ، ثُمَّ حَمَلَ فَقَاتَلَ حَتَّى قُتِلَ رَحِمَهُ اللَّهُ.

The man said, 'The people are committing Kufr, by Lord^{azwj} of the Kabah!' Then he attacked and fought until he was killed, may Allah^{azwj} have Mercy on him"¹⁴⁹.

41- شي: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَا شَأْنُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حِينَ رَكِبَ مِنْهُ مَا رَكِبَ، لَمْ يُقَاتِلْهُ؟.

(The book) 'Tafseer Al-Ayyashi' – From Abu Ja'far^{asws}, (a narrator asked), 'What was the matter Amir Al-Momineen^{asws}, when he^{asws} was overcome what he^{asws} was overcome with, he^{asws} did not fight?'

فَقَالَ: لِلَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَكُونَ، مَا كَانَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يُقَاتِلَ وَ لَيْسَ مَعَهُ إِلَّا ثَلَاثَةٌ رَهْطٍ، فَكَيْفَ يُقَاتِلُ؟ أَمْ لَمْ تَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا ... إِلَى قَوْلِهِ: .. وَ بَنَسِ الْمَصِيرِ

He^{asws} said: 'For those preceding in the Knowledge of Allah^{azwj} that they would come into being. It was not for Amir Al-Momineen^{asws} to fight and there weren't with him^{asws} except a group of three, so how could he^{asws} have fought? Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **O you who believe! When you meet those who are committing Kufr marching for war, [8:15]** – up to His^{azwj} Words: **and the destination is evil [8:16].**

فَكَيْفَ يُقَاتِلُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَعْدَ هَذَا؟. وَ إِنَّمَا هُوَ يَوْمئِذٍ لَيْسَ مَعَهُ مُؤْمِنٌ غَيْرُ ثَلَاثَةِ رَهْطٍ.

So, how could Amir Al-Momineen^{asws} have fought after this? And rather, on that day he^{asws} was such and there wasn't any Momin with him^{asws} apart from a group of three"¹⁵⁰.

42- شي: عَنْ زَيْدِ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: جَعَلْتُ فِدَاكَ! إِيَّاهُمْ يَقُولُونَ مَا مَنَعَ عَلِيًّا إِنْ كَانَ لَهُ حَقٌّ أَنْ يَقُومَ بِحَقِّهِ؟.

(The book) 'Tafseer Al Ayyashi' – From Zayd Al Shaham who said,

¹⁴⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 40

¹⁵⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 41

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! They are saying, 'What prevented Ali^{asws}, if the right was for him^{asws}, that he^{asws} stands for his^{asws} right?'

فَقَالَ: إِنَّ اللَّهَ لَمْ يُكَلِّفْ هَذَا أَحَدًا إِلَّا نَبِيَّهُ عَلَيْهِ وَ آلِهِ السَّلَامُ، قَالَ لَهُ: فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ، وَ قَالَ لِعَبْرِهِ: إِلَّا مُتَحَرِّفًا لِقِتَالِ
أَوْ مُتَحَرِّزًا إِلَى فِئَةٍ فَعَلَيَّْ لَمْ يَجِدْ فِئَةً، وَ لَوْ وَجَدَ فِئَةً لَقَاتَلَ،

He^{asws} said: 'Allah^{azwj} did not Encumber anyone with this except His^{azwj} Prophet^{saww}. He^{azwj} Said to him^{saww}: **So fight in the Way of Allah; it is not encumbered except on yourself, [4:84]**, and Said to others: **except for a strategy of battle or retreating to a group [8:16]**. Ali^{asws} did not find any group, and had he^{asws} found a group, he^{asws} would have fought'.

ثُمَّ قَالَ: لَوْ كَانَ جَعْفَرٌ وَ حَمْزَةُ حَيَّيْنِ، إِنَّمَا بَقِيَ رَجُلَانِ.

Then he^{asws} said: 'If Ja'far^{asws}, and Hamza^{asws} had been alive, but rather there remained two (weak) men (Aqeel and Abbas)'.¹⁵¹

43- شي: عَنْ حُمْرَانَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ! زَعَمَ وُلْدُ الْحَسَنِ عَلَيْهِ السَّلَامُ أَنَّ الْقَائِمَ مِنْهُمْ وَ أَهْمُ
أَصْحَابِ الْأَمْرِ، وَ يَزْعُمُ وُلْدُ ابْنِ الْحَنَفِيَّةِ مِثْلَ ذَلِكَ،

(The book) 'Tafseer Al Ayyashi' – From Humran,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! The sons of Al-Hassan^{asws} are claiming that Al-Qaim^{asws} is to be from them, and they are masters of the command, and the sons of Ibn Al-Hanafiyya are claiming similar to that'.

فَقَالَ: رَحِمَ اللَّهُ عَمِّي الْحَسَنَ (ع)، لَقَدْ عَمَدَ الْحَسَنُ أَرْبَعِينَ أَلْفَ سَيْفٍ حَتَّى أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ اسْلَمَهَا إِلَى مُعَاوِيَةَ، وَ مُحَمَّدُ بْنُ
عَلِيٍّ سَبْعِينَ أَلْفَ سَيْفٍ قَاتِلَةٍ لَوْ حُظِرَ عَلَيْهِمْ حَظِيرَةٌ مَا خَرَجُوا مِنْهَا حَتَّى يَمُوتُوا جَمِيعًا،

He^{asws} said: 'May Allah^{azwj} have Mercy on my^{asws} uncle^{asws} Al-Hassan^{asws}. Al-Hassan^{asws} had deliberated (prepared) forty thousand swords until Amir Al-Momineen^{asws} was killed, and he^{asws} submitted these to Muawiya, and Muhammad (Al-Hanafiyya) son of Ali^{asws}, seventy thousand fighters, in case a danger presented to them. They did not come out from it until they all died.

وَ خَرَجَ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَعَرَضَ نَفْسَهُ عَلَى اللَّهِ فِي سَبْعِينَ رَجُلًا، مَنْ أَحَقُّ بِدَمِهِ مِنَّا؟!، نَحْنُ وَ اللَّهُ أَصْحَابُ الْأَمْرِ وَ فِينَا الْقَائِمُ وَ مِنَّا
السَّفَاحُ وَ الْمَنْصُورُ، وَ قَدْ قَالَ اللَّهُ: وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا نَحْنُ أَوْلِيَاءُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَ عَلَى دِينِهِ.

And Al-Husayn^{asws} went out and exposed himself^{asws} unto Allah^{azwj} among seventy men. Who is more rightful with his^{asws} blood than us^{asws}?! By Allah^{azwj}! We^{asws} are the Masters^{asws} of the command, and among us^{asws} is Al-Qaim^{asws}, and from us^{asws} are the fighters and the helped ones, and Allah^{azwj} has Said: **and one who is killed unjustly, so We have Made an authority**

¹⁵¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 42

to be for his guardian [17:33]. We^{asws} guardians of Al-Husayn^{asws} Bin Ali^{asws} and are upon his^{asws} Religion”.¹⁵²

44- قَب: كِتَابُ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ السَّرَّاجِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَيْرٍ: مَنْ ظَلَمَ عَلِيًّا مَجْلِسِي هَذَا كَمَنْ جَحَدَ نُبُوَّتِي وَ نُبُوَّةَ مَنْ كَانَ قَبْلِي.

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Book of Abu Abdullah Muhammad Bin Al Sarraj,

‘From the Prophet^{saww} in a Hadeeth: ‘One who oppresses Ali^{asws} of this seat of mine^{saww} is like the one who rejected my^{saww} Prophet-hood and the Prophet-hoods of the ones who were before me^{saww}’.

عِمْرَانُ بْنُ حُصَيْنٍ- فِي حَيْرٍ- أَنَّهُ عَادَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! مَا عَلِيٌّ إِلَّا لِمَا بِهِ.

Imran Bin Husayn – in a Hadeeth, ‘The Prophet^{saww} consoled Ali^{asws}, so Umar said, ‘O Rasool-Allah^{saww}! Ali^{asws} is not except (ill) except due to what (deeds) he^{asws} is with’.

فَقَالَ رَسُولُ اللَّهِ: لَا، وَالَّذِي نَفْسِي بِيَدِهِ يَا عُمَرُ- لَا يَمُوتُ عَلِيٌّ حَتَّى يَمْلَأَ غَيْظًا، وَ يُوسِعَ عُدْرًا وَ يُوجَدَ مِنْ بَعْدِي صَابِرًا.

Rasool-Allah^{saww} said: ‘No, by the One^{azwj} in Whose Hand is my^{saww} soul, O Umar! Ali^{asws} will not be dying until he^{asws} is filled with rage, and betrayed extensively, and will be found as patient from after me^{saww}’.

تَارِيخُ بَغْدَادَ وَ كِتَابُ إِبْرَاهِيمَ التَّقْفِي: رَوَى عَمْرُو بْنُ الْوَلِيدِ الْكِرَابِيسِيُّ بِإِسْنَادِهِ عَنْ أَبِي إِدْرِيسَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: عَهْدَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّ الْأُمَّةَ سَتَعْدُرُ بِكَ.

(The books) ‘Tareekh Baghdad’ and the book of Ibrahim Al Saqafi (Al Gharaat) – It is reported by Amro Bin al Waleed Al Karabisi, by his chain from Abu Idrees,

‘From Ali^{asws} having said: ‘The Prophet^{saww} made a pact to me^{asws}: ‘The community will be treacherous with you^{asws}’.

وَ فِي حَدِيثِ سَلْمَانَ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ: إِنَّ الْأُمَّةَ سَتَعْدُرُ بِكَ، فَاصْبِرْ لِعُدْرِهَا.

In a Hadeeth of Salman^{ra}, ‘He^{saww} said to Ali^{asws}: ‘The community will be treacherous with you^{asws}, so be patient to its treachery’.

الْحَارِثُ بْنُ الْحُصَيْنِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّكَ لَأَقْبَعُ بَعْدِي كَذَا .. وَ كَذَا.

Al-Haris Bin Al-Husayn, ‘The Prophet^{saww} said: ‘O Ali^{asws}! You^{asws} will be facing after me^{saww}, such and such, and such and such’.

فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ السَّيْفَ لَدُو شَمْرَتَيْنِ وَ مَا أَنَا بِالْقَسِيبِ وَ لَا الدَّلِيلِ. قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَاصْبِرْ يَا عَلِيُّ. قَالَ عَلِيُّ: أَصْبِرُ يَا رَسُولَ اللَّهِ.

¹⁵² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 43

He^{asws} said: 'O Rasool-Allah^{saww}! The sword (Zulfiqar) is with two blades, and I^{asws} am not with failure nor the disgrace'. He^{saww} said: 'Be patient, O Ali^{asws}!' Ali^{asws} said: 'I^{asws} shall be patient, O Rasool-Allah^{saww}!'¹⁵³

45- قَب: ابْنُ شَيْرَوَيْهِ فِي الْفِرْدَوْسِ، عَنْ وَهْبِ بْنِ صَيْفِيٍّ، وَ رَوَى غَيْرُهُ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا أَقَاتِلُ عَلَى التَّنَزِيلِ وَ عَلِيٌّ يُقَاتِلُ عَلَى التَّأْوِيلِ.

(The book) 'Manaqib' of Ibn Shehr Ashub – Ibn Sheyrawiya in (the book) 'Al Firdows', from Wahab Bin Sayfi, and it is reported by others from Zayd Bin Arqam who both said,

'The Prophet^{saww} said: 'I^{saww} am fighting upon the Revelation and Ali^{asws} would be fighting upon the interpretation''.

وَ قِيلَ لِرَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ: إِنَّ جَدَّكَ كَانَ يَقُولُ: إِخْوَانُنَا بَعَدُوا عَلَيْنَا.

And it was said to Zayn Al-Abideen^{asws}, 'Your^{asws} grandfather^{asws} had said: 'Our^{asws} brothers rebelled against us^{asws}'.

فَقَالَ: أَمَا تَقْرَأُ كِتَابَ اللَّهِ: وَ إِلَى عَادٍ أَخَاهُمْ هُودًا فَهُمْ مِثْلُهُمْ أَنْجَاهُ اللَّهُ وَ الَّذِينَ مَعَهُ وَ أَهْلَكَ عَادًا بِالرَّيْحِ الْعَقِيمِ، وَ قَدْ نُبِتَ أَنَّهُ نَزَلَ فِيهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ... الْآيَةَ.

He^{asws} said: 'Have you not read the Book of Allah^{azwj}: **And to Aad (We Sent) their brother Hud [7:65]**? They were like them. Allah^{azwj} Rescued him^{as} and the ones with him^{as}, and Destroyed (people of) Aad with the wind 'Al-Aqem', and it has been proven that it was Revealed regarding him^{asws} (Ali^{asws}): **O you who believe! The one from you who reneges from his Religion, [5:54] – the Verse''.**

وَ فِي حَدِيثِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ هَؤُلَاءِ الْقَوْمُ الَّذِينَ نُقَاتِلُهُمْ، الدَّعْوَةُ وَاحِدَةٌ، وَ الرَّسُولُ وَاحِدٌ، وَ الصَّلَاةُ وَاحِدَةٌ، وَ الْحَجُّ وَاحِدٌ، فِيمَ نُسَمِّيهِمْ؟

And in a Hadeeth of Al-Asbagh Bin Nubata, 'A man said to Amir Al-Momineen^{asws}, 'These people whom we are fighting against, the call is one, and the Rasool^{saww} is one, and the Salat is one, and the Hajj is one, so by what should we be naming them?'

قَالَ: سَمَّيْتُمْ بِمَا سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ: تِلْكَ الرُّسُلُ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدْسِ وَ لَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ

He^{asws} said: 'Name with what Allah^{azwj} has Named them with in His^{azwj} Book: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But,**

¹⁵³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 44

they differed, so from them was one who expressed belief, and from them was one who committed Kufr. [2:253].

فَلَمَّا وَقَعَ الْإِخْتِلَافُ كُنَّا نَحْنُ أَوْلَى بِاللَّهِ وَبِالنَّبِيِّ وَبِالْكِتَابِ وَبِالْحَقِّ.

When the differing occurred, we were foremost with Allah^{azwj}, and with the Prophet^{saww}, and with the Book, and with the Truth”.

الْبَاقِرَيْنِ عَلَيْهِمَا السَّلَامُ فِي قَوْلِهِ: فَإِنَّمَا نَذَهَبَنَّ بِكَ فَإِنَّمَا مِنْهُمْ مُنْتَقِمُونَ يَا مُحَمَّدُ! مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَإِنَّمَا رَادُوكَ مِنْهَا وَ مُنْتَقِمُونَ مِنْهُمْ بَعَلِي.

Al-Baqireen^{asws} (5th and 6th Imam^{asws}) regarding His^{azwj} Words: **So if We were to Take you away, We would still Take Revenge from them [43:41]:** O Muhammad^{saww}! From Makkah to Al-Medina, We^{azwj} shall Defend you^{saww} from it, and Take Revenge from them through Ali^{asws}”.

ابْنُ جَرِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، وَ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ حَبِيبٍ، وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّهُمْ رَوَوْا ذَلِكَ عَلَى اتِّفَاقٍ وَ اجْتِمَاعٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَطَبٌ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: لَأَقْتُلَنَّ الْعَمَالِقَةَ فِي كَيْبَةِ. فَقَالَ لَهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ: أَوْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

Ibn Jareeh, from Mujahid, from Ibn Abbas, and from Salama Bin Kuheyl, from Abdul Khayr, and from Jabir Bin Abdullah Al Ansari, they reported that upon the concordance and were united that,

‘The Prophet^{saww} addressed during the farewell Hajj saying: ‘I^{asws} shall fight the Amelikites in a battalion’. Jibraeel^{as} said to him^{saww}: ‘Oh Ali^{asws} Bin Abu Talib^{asws} (would)’.

وَ فِي رِوَايَةِ جَابِرٍ وَ ابْنِ عَبَّاسٍ: أَلَا لَأَلْفَيْنَاكُمْ تَرْجِعُونَ بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَمَا وَ اللَّهُ لَئِن فَعَلْتُمْ ذَلِكَ لَتَعْرِفُنِي فِي كَيْبَةِ فَأَضْرِبُ وُجُوهَكُمْ فِيهَا بِالسَّيْفِ

And in a report of Jabir and Ibn Abbas, ‘(Rasool-Allah^{saww} said): ‘Indeed! Thousands of you would be returning to be Kafirs after me^{saww}, striking each other’s necks. But, by Allah^{azwj}! If you do that, you will recognise me^{saww} among a battalion. I^{saww} shall strike your faces with the sword in it.

فَكَأَنَّهُ غُمِرَ مِنْ خَلْفِهِ فَالْتَمَّتْ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: أَوْ عَلِيٍّ، فَتَنَزَّلَ: فَإِنَّمَا نَذَهَبَنَّ بِكَ فَإِنَّمَا مِنْهُمْ مُنْتَقِمُونَ بَعَلِي بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

It was as if he^{saww} was pressed with from behind, so he^{saww} turned, then he^{saww} faced towards us and said: ‘Or Ali^{asws} (would)’. It was Revealed: **So if We were to Take you away, We would still Take Revenge from them [43:41]** by Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ نَزَلَ: فَلَنْ رَبِّ إِذَا تُرِيتِي مَا يُوعَدُونَ .. إِلَى قَوْلِهِ: هِيَ أَحْسَنُ،

Then it was Revealed: **Say: ‘Lord! If You Show me what they are being threatened with [23:93] – up to His^{azwj} Words: Repel the evil by that which is best. [23:96].**

ثُمَّ نَزَلَ: فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ مِنْ أَمْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ، وَإِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَعَلَّمِ السَّاعَةَ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْأَلُونَ عَنْ مَحَبَّةِ عَلِيِّ عَلَيْهِ السَّلَامُ.

Then it was Revealed: **Therefore adhere with that which is Revealed unto you, [43:43]**, from the matter of Ali^{asws} Bin Abu Talib^{asws}: **surely you are upon a Straight Path [43:43]**. And Ali^{asws} has the knowledge of the Hour for you and for your people, and soon you will be questioned about the love of Ali^{asws}’.

أَبُو حَرْبٍ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ عَمْرِ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: لَمَّا نَزَلَتْ: فَإِنَّمَا نَذَهَرَنَّ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ قَالَ: أَوْ بَعْلِي ابْنِ أَبِي طَالِبٍ، ثُمَّ قَالَ: بِذَلِكَ حَدَّثَنِي جَبْرِئِيلُ.

Abu Harb Bin Abu Al Aswad Al Dowly, from Umar Bin Al Khattab,

‘From the Prophet^{saww} having said, when it was Revealed: **So if We were to Take you away, We would still Take Revenge from them [43:41]**, he^{saww} said: ‘Or by Ali Ibn Abu Talib^{asws}’. Then he^{saww} said: ‘Jibraeel^{as} narrated to me^{saww} with that’¹⁵⁴.

46- فض: الحسين بن أحمد المدني، عن الحسين بن عبد الله البكري، عن عبد الله بن هشام، عن الكلبي، عن ميثون بن مصعب المكي بمكة قال: كنا عند أبي العباس بن سائور المكي فأجرتنا حديث أهل الردة، فذكرنا حوالة الحنفية و نكاح أمير المؤمنين عليه السلام لها

(The book) ‘Al Fazail’ of Abu Al Fazl Shazan – Al Husayn Bin Ahmad Al Mudany, from Al Husayn Bin Abdullah Al Bakry, from Abdullah Bin Hisham, from Al Kalby, from Maymoun Bin Mus’ab Al Makky at Makkah, who said,

‘We were in the presence of Abu Al-Abbas Bin Sabour Al-Makky and he informed us a Hadeeth of the people of apostasy. We mentioned Khowla Al-Hanafiyya and the marriage of Amir Al-Momineen^{asws} to her.

فَقَالَ: أَحْبَبَنِي عَبْدُ اللَّهِ بْنُ الْخَيْرِ الْحُسَيْنِيُّ، قَالَ: بَلَغَنِي أَنَّ الْبَاقِرَ مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ- قَالَ:- كَانَ جَالِسًا ذَاتَ يَوْمٍ إِذْ جَاءَهُ رَجُلَانِ، فَقَالَا: يَا أَبَا جَعْفَرٍ! أَلَسْتَ الْقَائِلُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يَرْضَ بِإِمَامَةٍ مِنْ تَقَدَّمَهٗ؟. فَقَالَ: بَلَى.

He said, ‘Abdullah Bin Al-Khayr Al-Husayni informed me saying, ‘It has reached me that Al-Baqir Muhammad^{asws} Bin Ali^{asws}, he (the narrator) said, ‘One day were seated when two men came to him^{asws} and they said, ‘O Abu Ja’far^{asws}! Aren’t you^{asws} the speaker that Amir Al-Momineen^{asws} did not agree with the Imamate of the ones who preceded him^{asws}?’ He^{asws} said: ‘Yes’.

فَقَالَا لَهُ: هَذِهِ حَوَالَةُ الْحَنْفِيَّةِ نَكَحَهَا مِنْ سَبِيهِمْ وَ لَمْ يُجَالِفْهُمْ عَلَى أَمْرِهِمْ مُذْ حَيَاتِهِمْ!؟.

He said to him^{asws}, ‘This Khowla Al-Hanafiyya, he^{asws} married her from their captives and did not oppose them upon their matter during their lifetime?!’

فَقَالَ الْبَاقِرُ عَلَيْهِ السَّلَامُ: مَنْ فِيكُمْ يَأْتِينِي بِجَائِرِ بْنِ عَبْدِ اللَّهِ؟- وَ كَانَ مُحْجُوبًا قَدْ كُفَّ بَصَرُهُ فَحَضَرَ وَ سَلَّمَ عَلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ فَرَدَّ عَلَيْهِ وَ أَجْلَسَهُ إِلَى جَانِبِهِ،

Al-Baqir^{asws} said: 'Whom from you can come to me^{asws} with Jabir Bin Abdullah?' And he was veiled, his sight had been blinded. He presented and greeted unto Baqir^{asws}. He^{asws} returned (the greeting) unto him, and seated him to his^{asws} side.

فَقَالَ لَهُ: يَا جَابِرُ! عِنْدِي رَجُلَانِ ذَكَرَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ رَضِيَ بِإِمَامَةِ مَنْ تَقَدَّمَ عَلَيْهِ، فَاسْأَلَهُمَا مَا الْحُجَّةُ فِي ذَلِكَ؟

He^{asws} said to him: 'O Jabir! There are two men in my^{asws} presence mentioning that Amir Al-Momineen^{asws} was pleased with the Imamate of the ones who had preceded over him^{asws}. Ask them, what is the proof regarding that?'

فَسَأَلَهُمَا فَذَكَرَا لَهُ حَدِيثَ حَوْلَةَ، فَبَكَى جَابِرٌ حَتَّى اخْضَلَّتْ لِحْيَتُهُ بِالذُّمُوعِ، ثُمَّ قَالَ: وَاللَّهِ - يَا مَوْلَايَ - لَقَدْ حَشِيتُ أَنْ أُخْرَجَ مِنَ الدُّنْيَا وَ لَا أَسْأَلُ عَنْ هَذِهِ الْمَسْأَلَةِ، وَاللَّهِ إِنِّي كُنْتُ جَالِسًا إِلَى حَنْبِ أَبِي بَكْرٍ - وَ قَدْ سَمِعْتُ بِي حَنِيفَةَ مَعَ مَالِكِ بْنِ نُؤَيْرَةَ مِنْ قِبَلِ خَالِدِ بْنِ الْوَلِيدِ - وَ بَيْنَهُمْ جَارِيَةٌ مُرَاهِقَةٌ -

He asked them, and they mentioned the Hadeeth of Khowla to him. Jabir wept until his beard was dampened by the tears, then said, 'By Allah^{azwj}, O my Master^{asws}! I had feared exiting from the world and not be asked about this issue. By Allah^{azwj}! I was seated to the side of Abu Bakr, and he had captured the clan of Haneefa with Malik Bin Nuweyra from the direction of Khalid Bin Al-Waleed, and between them was an adolescent girl.

فَلَمَّا دَخَلَتِ الْمَسْجِدَ قَالَتْ: أَيُّهَا النَّاسُ! مَا فَعَلَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ قَالُوا: فُيَضَن. قَالَتْ: هَلْ لَهُ بَنِيَّةٌ فَصَدَّهَا؟ قَالُوا: نَعَمْ هَذِهِ تُرْبَتُهُ وَ بَنِيَّتُهُ.

When she entered the Masjid, she said, 'O you people! What happened to Muhammad^{sawww}?' They said, 'He^{sawww} passed away'. She said, 'Is there any structure for him^{sawww} I can aim for?' They said, 'Yes, this here is his^{asws} soil and his^{sawww} structure'.

فَنَادَتْ وَ قَالَتْ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - أَشْهَدُ أَنَّكَ تَسْمَعُ صَوْتِي وَ تَقْدُرُ عَلَى رَدِّ جَوَابِي، وَ إِنَّا سَبِينَا مِنْ بَعْدِكَ، وَ نَحْنُ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ ..

She called out and said, 'The greetings be unto you^{sawww}, O Rasool-Allah^{sawww}! I testify that you^{sawww} are listening to my voice and are able upon responding my answer, and we have been made captives after you^{sawww}, and (although) we testified that there is no god except Allah^{azwj} and you^{sawww} Muhammad^{sawww} are Rasool^{sawww} of Allah^{azwj}!'

ثُمَّ جَلَسَتْ فَوَتَبَتْ إِلَيْهَا رَجُلَانِ مِنَ الْمُهَاجِرِينَ أَحَدُهُمَا طَلْحَةُ وَ الْآخَرُ الزُّبَيْرُ وَ طَرَحَا عَلَيْهَا ثَوْبَيْهِمَا. فَقَالَتْ: مَا بَالُكُمْ - يَا مَعْاشِرَ الْأَعْرَابِ - تُعَيَّبُونَ حَالَئِلَكُمْ وَ تَهْتَكُونَ حَالَئِلَ غَيْرِكُمْ؟

Then she sat down, and two men from the Emigrants leapt to her – one of them was Talha and the other, Al-Zubeyr, and they dropped their cloth upon her (to claim her). She said, 'What is the matter with you, O community of the Bedouins? Your Permissible women are absent and you are violating the Permissible women of others?'

فَقِيلَ لَهَا: لِأَنَّكُمْ فَلْتُمْ لَا نُصَلِّي وَ لَا نَصُومُ وَ لَا نَزْكِي؟ فَقَالَ لَهَا الرَّجُلَانِ اللَّذَانِ طَرَحَا ثَوْبَيْهِمَا: إِنَّا لَعَالُونَ فِي تَمَنِكَ.

It was said to her, 'Because you are saying, 'We will neither pray Salat, nor Fast, nor give Zakat?' The two men – those who had dropped their cloth upon her, said to her, 'We will inflate regarding your price'.

فَقَالَتْ: أَقْسَمْتُ بِاللَّهِ وَبِمُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّهُ لَا يَمْلِكُنِي وَيَأْخُذُ رَقَبَتِي إِلَّا مَنْ يُخْبِرُنِي بِمَا رَأَتْ أُمِّي وَهِيَ حَامِلَةٌ بِي؟ وَ أَيْ شَيْءٍ قَالَتْ لِي عِنْدَ وِلَادَتِي؟ وَ مَا الْعَلَامَةُ الَّتِي بَيْنِي وَ بَيْنَهَا؟ وَ إِلَّا بَقَرْتُ بَطْنِي بِيَدَيَّ فَيَذْهَبَ تَمَنِّي وَ يُطَالَبَ بِدَمِي. فَقَالُوا لَهَا: اذْكُرِي رُؤْيَاكَ حَتَّى نُعَرِّبَهَا لَكَ.

She said, 'I swear by Allah^{azwj} and by Muhammad^{sawww} Rasool-Allah^{sawww}, no one will own me and seize my neck except one who informs me with what my mother saw while she was pregnant with me? And which thing she said to me at my birth. And what is the sign which is between me and her? Or else I shall slit my belly with my own hands and price would be gone, and my blood would be sought'.

فَقَالَتْ: الَّذِي يَمْلِكُنِي هُوَ أَعْلَمُ بِالرُّؤْيَا مِنِّي؟ .. فَأَخَذَ طَلْحَةُ وَ الزُّبَيْرُ ثَوْبَيْهِمَا وَ جَلَسُوا، فَدَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: مَا هَذَا الرَّجْفُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ امْرَأَةٌ حَنْفِيَّةٌ حَرَمَتْ تَمَنِّيَّ عَلَى الْمُسْلِمِينَ وَ قَالَتْ: مَنْ أَخْبَرَنِي بِالرُّؤْيَا الَّتِي رَأَتْ أُمِّي وَ هِيَ حَامِلَةٌ بِي يَمْلِكُنِي.

She said, 'The one who will own me, he is more knowing with the dream than I am'. Talha and Al-Zubeyr grabbed their two cloths and sat down. Amir Al-Momineen^{asws} entered and said: 'What is this disturbance in the Masjid of Rasool-Allah^{sawww}?' They said, 'O Amir Al-Momineen^{asws}! A Hanafiite woman has prohibited her price unto the Muslims and she says, 'One who informs me with the dream which my mother saw while she was pregnant with me, can own me'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَا أَدَعَتْ بَاطِلًا، أَخْبِرُونَهَا تَمْلِكُونَهَا. فَقَالُوا: يَا أَبَا الْحَسَنِ! مَا مِنَّا مَنْ يَعْلَمُ، أَمَا مَا عَلِمْتَ أَنَّ ابْنَ عَمِّكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ قُبِضَ وَ أَحْبَابُ السَّمَاءِ قَدْ انْقَطَعَتْ مِنْ بَعْدِهِ.

Amir Al-Momineen^{asws} said: 'Her claim is not false. Inform her, you can own her'. They said, 'O Abu Al-Hassan^{asws}! There is no one from us who knows. Don't you know that the son^{sawww} of your^{asws} uncle^{as} Rasool-Allah^{sawww} has passed away and the news of the sky have been terminated from after him^{sawww}'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَخْبِرُونَهَا بِغَيْرِ اعْتِرَاضٍ مِنْكُمْ؟ قَالُوا: نَعَمْ.

Amir Al-Momineen^{asws} said: 'Can I^{asws} inform her without any objections from you?' They said, 'Yes'.

فَقَالَ عَلَيْهِ السَّلَامُ: يَا حَنْفِيَّةُ! أَخْبِرِيكِ وَ أَمْلِكِيكِ؟ فَقَالَتْ: مَنْ أَنْتِ أَيُّهَا الْمُجْتَرِي دُونَ أَصْحَابِيهِ؟ فَقَالَ: أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ. فَقَالَتْ: لَعَلَّكَ الرَّجُلُ الَّذِي نَصَبَهُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي صَبِيحَةِ يَوْمِ الْجُمُعَةِ بَعْدِ حُمِّ عِلْمًا لِلنَّاسِ؟ فَقَالَ: أَنَا ذَلِكَ الرَّجُلُ.

He^{asws} said: 'O Hanafiite! Can I^{asws} inform you and own you?' She said, 'Who are you^{asws}, O you daring one, besides his companions?' He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}'. She said, 'Perhaps you^{asws} are the man whom Rasool-Allah^{sawww} nominated for us^{asws} among

companions on the day of Friday at Ghadeer Khum, as a flag for the people?’ He^{asws} said: ‘I^{asws} am that man’.

قَالَتْ: مِنْ أَجْلِكَ نُحِينَا، وَ مِنْ نَحْوِكَ أُتِينَا، لِأَنَّ رِجَالَنَا قَالُوا لَا نُسَلِّمُ صَدَقَاتِ أَمْوَالِنَا وَ لَا طَاعَةَ نُفُوسِنَا إِلَّا لِمَنْ نَصَبَهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِينَا وَ فِيكُمْ عَلَمًا.

She said, ‘From your (Muslims) reason we were looted, and from your direction were come to, because our men said, ‘We will not submit the charities of our wealth, nor be obedient except to the one whom Muhammad^{saww} nominated among us and among you as a flag’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ أَجْرَكُمْ غَيْرُ ضَائِعٍ، وَ إِنَّ اللَّهَ يُؤْتِي كُلَّ نَفْسٍ مَا عَمِلَتْ مِنْ حَيْرٍ.

Amir Al-Momineen^{asws} said: ‘Your Recompense will not be wasted, and Allah^{azwj} will Fulfil every soul of what it had done of the good deeds’.

ثُمَّ قَالَ: يَا حَنَفِيَّةُ! أَلَمْ تَحْمِلِي بِي زَمَانٍ فَحَطَّ قَدَمُ مَنَعَتِ السَّمَاءِ فَطَرَهَا، وَ الْأَرْضُونَ نَبَاتَهَا، وَ غَارَتِ الْعُيُونُ وَ الْأَنْهَارُ حَتَّى أَنَّ الْبَهَائِمَ كَانَتْ تَرُدُّ الْمَرْعَى فَلَا يَجِدُ شَيْعًا، وَ كَانَتْ أُمَّكَ تَقُولُ لَكَ إِنَّكَ حَمَلٌ مَشُومٌ فِي زَمَانٍ غَيْرِ مُبَارَكٍ،

Then he^{asws} said: ‘O Hanafiite! Didn’t your mother bear you during a time of drought, the sky had prevented its drops, and the earth of its vegetations, and the springs and the rivers had dried up until the animals were in want of the pastures, but they could not find anything, and your mother said to you, ‘You are an inauspicious bearing in a time of no Blessings’.

فَلَمَّا كَانَ بَعْدَ تِسْعَةِ أَشْهُرٍ رَأَتْ فِي مَنَامِهَا كَأَنَّ قَدَمَ وَضَعَتْ بِكَ، وَ أَهْمَا تَقُولُ: إِنَّكَ حَمَلٌ مَشُومٌ فِي زَمَانٍ غَيْرِ مُبَارَكٍ، وَ كَأَنَّكَ تَقُولِينَ: يَا أُمِّي لَا تَنْطَرِينَ بِي فِيَّ حَمَلٌ مُبَارَكٌ أَنْشَأَ مِنْشَأً مُبَارَكًا صَالِحًا، وَ يَمْلِكُنِي سَيِّدٌ، وَ أَرْزُقُ مِنْهُ وَ لَدَا يَكُونُ لِلْحَنَفِيَّةِ عِزًّا،

When it was after nine months, she was in her dream as if she had given you birth and she was saying, ‘You were an inauspicious bearing in a time without Blessings’, and it is as if you were saying, ‘O my mother! Do not feel an evil omen with me, for I am a Blessed bearing. I shall grow a Blessed growth, righteous, and a chief would possess me, and I shall be Blessed with a son from him who would become an honour for the Hanafiites’.

فَقَالَتْ: صَدَقْتَ. فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّهُ كَذَلِكَ وَ بِهِ أَحْبَرَنِي ابْنُ عَمِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَتْ: مَا الْعَلَامَةُ الَّتِي بَيْنِي وَ بَيْنَ أُمِّي؟ فَقَالَ لَهَا: لَمَّا وَضَعْتِكِ كَتَبْتُ كَلَامَكَ وَ الرُّؤْيَا فِي لَوْحٍ مِنْ نُحَاسٍ وَ أَوْدَعْتَهُ عَتَبَةَ الْبَابِ،

She said, ‘You^{asws} speak the truth’. He^{asws} said: ‘It is like that, and the son^{saww} of my^{asws} uncle^{as} Rasool-Allah^{saww} informed me^{asws} with it’. She said, ‘What is the sign which is between me and my mother?’ He^{asws} said to her: ‘When she placed you, your speech and the dream were written down in a tablet of brass and deposited at the threshold of the door.

فَلَمَّا كَانَ بَعْدَ حَوْلَيْنِ عَرْضْتُهُ عَلَيْكَ فَأَقْرَرْتِ بِهِ، فَلَمَّا كَانَ بَعْدَ سِتِّ سِنِينَ عَرْضْتُهُ عَلَيْكَ فَأَقْرَرْتِ بِهِ، ثُمَّ جَمَعْتَ بَيْنَكَ وَ بَيْنَ اللُّوحِ وَ قَالَتْ لَكَ: يَا بُنَيَّةُ إِذَا نَزَلَ بِسَاحَتِكُمْ سَافِكٌ لِذِمَائِكُمْ، وَ نَاهَبٌ لِأَمْوَالِكُمْ، وَ سَابٌ لِذَرَارِيَّتِكُمْ، وَ سُبَيْتٌ فِيمَنْ سُبِي، فَخُذِي اللُّوحَ مَعَكَ وَ اجْتَهِدِي أَنْ لَا يَمْلِكَكَ مِنَ الْجُمَاعَةِ إِلَّا مَنْ عَبَّرَكَ بِالرُّؤْيَا وَ بِمَا فِي هَذَا اللُّوحِ.

When it was two years, she displayed it to you and you acknowledged with it. When it was after six years, she presented it to you and you acknowledged with it. Then she gathered between you and the tablet and she said to you, 'O daughter! When it befalls with you the spilling of your blood, and plunder of your wealth, and captivity of your offspring, and you get captured among the ones captured, then take the tablet with you and strive that no one from the community speaks to you except one who informed you with the dream and with what is in this tablet'.

فَقَالَتْ: صَدَقْتُ ... يَا أَمِيرَ الْمُؤْمِنِينَ (ع)، ثُمَّ قَالَتْ: فَأَيْنَ هَذَا اللَّوْحُ؟ فَقَالَ: هُوَ فِي عَقِبِصَتِكَ، فَعِنْدَ ذَلِكَ دَفَعْتُ اللَّوْحَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَمَلَكَهَا وَاللَّهُ يَا أَبَا جَعْفَرٍ بِمَا ظَهَرَ مِنْ حُجَّتِهِ وَثَبَّتَ مِنْ بَيْتِهِ، فَلَعَنَ اللَّهُ مَنْ اتَّصَحَّ لَهُ الْحَقُّ ثُمَّ جَحَدَ حَقَّهُ وَفَضَلَهُ، وَجَعَلَ بَيْنَهُ وَبَيْنَ الْحَقِّ سِتْرًا.

She said, 'You^{asws} speak the truth, O Amir Al-Momineen^{asws}!' Then she said, 'So where is this tablet?' He^{asws} said: 'It is in your basket'. At that, she handed over the tablet to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. Thus, he^{asws} possessed her, by Allah^{azwj}, O Abu Ja'far^{asws}, due to what was manifested from his^{asws} argument and proven from his^{asws} proofs. May Allah^{azwj} Curse the one to whom the truth is clarified, then (still) rejects his^{asws} right and his^{asws} merits, and makes a veil to be between him and the truth".¹⁵⁵

47- يل، فض: بالإسناد .. يَرْفَعُهُ إِلَى ابْنِ عَبَّاسٍ قَالَ: مَا حَسَدْتُ عَلِيًّا عَلَيْهِ السَّلَامُ بِشَيْءٍ مِمَّا سَبَقَ مِنْ سَوَابِقِهِ بِأَفْضَلٍ مِنْ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَقُولُ: يَا مَعْاشِرَ قُرَيْشٍ! أَنْتُمْ كَفَرْتُمْ فَرَأَيْتُمْوَنِي فِي كِتَابِيهِ أُضْرِبُ بِهَا وَجُوهَكُمْ،

(The book) 'Al Rowza' of Shazan Bin Jibraeel, raising it to Ibn Abbas who said,

'I did not envy Ali^{asws} with anything from what he^{asws} had preceded from his^{asws} precedence with superiority than something I heard from Rasool-Allah^{saww} and he^{saww} said: 'O community of Quraysh! You will be committing Kufr and you will be seeing me^{saww} in a battalion striking your faces with it'.

فَأَتَى جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فَعَمَزَهُ وَقَالَ: يَا مُحَمَّدُ! قُلْ إِنَّ شَاءَ اللَّهُ أَوْ عَلِيٌّ بْنُ أَبِي طَالِبٍ، فَقَالَ مُحَمَّدٌ: إِنَّ شَاءَ اللَّهُ أَوْ عَلِيٌّ بْنُ أَبِي طَالِبٍ.

Jibraeel^{as} came and pressed him^{saww} and said: 'O Muhammad^{saww}! Say, 'If Allah^{azwj} so Desires, or (it would be) Ali^{asws} Bin Abu Talib^{asws}'. Muhammad^{saww} said: 'If Allah^{azwj} so Desired, or (it would be) Ali^{asws} Bin Abu Talib^{asws}'.¹⁵⁶

48- يل، فض: بالإسناد .. يَرْفَعُهُ إِلَى أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ عَمِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ: فَإِنَّمَا نَذَرْنَا بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ يَعْلِيَّ بْنَ أَبِي طَالِبٍ، بِذَلِكَ أَخْبَرَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ.

(The book) 'Al Rowza' of Shazan Bin Jibraeel, by the chain, raising it to Al Aswad Al Dowly, from his uncle,

'From the Prophet^{saww} having said: 'This Verse was Revealed: **So if We were to Take you away, We would still Take Revenge from them [43:41]** by Ali^{asws} Bin Abu Talib^{asws}. Jibraeel^{as} informed me^{saww} with that'.¹⁵⁷

¹⁵⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 46

¹⁵⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 47

49- يل، فض: بِإِسْنَادٍ .. يَرْفَعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ وَ الْمِقْدَادِ وَ أَبِي ذَرٍّ قَالُوا: إِنَّ رَجُلًا فَاحِرًا عَلَيْهِ السَّلَامُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا عَلِيُّ! فَاحِرُ أَهْلِ الشَّرْقِ وَ الْعَرَبِ وَ الْعَرَبِ وَ الْعَجَمِ فَأَنْتَ أَقْرَبُهُمْ نَسَبًا، وَ ابْنُ عَمِّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

(The book) 'Al Rowza' of Shazan Bin Jibraeel, by the chain, raising it to,

'Salman Al-Farsi^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra} said, 'A man prided over Ali^{asws}, so Rasool-Allah^{saww} said to him^{asws}: 'O Ali^{asws}! The people of the east and the west, and the Arabs and the non-Arabs cane pride (all they want), you^{asws} the closes of them in lineage, and (so is) son^{saww} of your^{asws} uncle^{as} Rasool-Allah^{azwj}.

وَ أَكْرَمُهُمْ نَفْسًا، وَ أَغْلَاهُمْ رِفْعَةً، وَ أَكْرَمُهُمْ وَ لِدَاءً، وَ أَكْرَمُهُمْ أَحَاً، وَ أَكْرَمُهُمْ عَمًّا، وَ أَعْظَمُهُمْ جِلْمًا، وَ أَقْدَمُهُمْ سِلْمًا، وَ أَكْثَرُهُمْ عِلْمًا، وَ أَعْظَمُهُمْ عِزًّا فِي نَفْسِكَ وَ مَالِكَ،

And (you^{asws} are) their most honourable of self, and loftiest of them in highness, and most honourable of them of birth, and more honourable of them of brother-hood, and most honourable of them of an uncle^{saww}, and greatest of them in forbearance, and most advanced of them in submission, and most immense of them in knowledge, and the greatest of them in honour regarding yourself^{asws} and your^{asws} wealth.

وَ أَنْتَ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ أَغْلَاهُمْ نَسَبًا، وَ أَشَجَعُهُمْ قَلْبًا فِي لِقَاءِ الْحَرْبِ، وَ أَجْوَدُهُمْ كَفًّا، وَ أَزْهَدُهُمْ فِي الدُّنْيَا، وَ أَشَدَّهُمْ جِهَادًا، وَ أَحْسَنُهُمْ خُلُقًا، وَ أَصْدَقُهُمْ لِسَانًا، وَ أَحَبَّهُمْ إِلَى اللَّهِ وَ إِلَيَّ،

And you^{asws} are the most well-read of the Book of Allah^{azwj} Mighty and Majestic, and highest of them in lineages, and braves of them of heart in clashes of the war, and most generous of them in palm, and most ascetic of them in the world, and most intense of them in Jihad, and best of them in morals, and most truthful of them in tongue, and most beloved of them to Allah^{azwj} and to me^{saww}.

وَ سَتَبَقَى بَعْدِي ثَلَاثِينَ سَنَةً تَعْبُدُ اللَّهَ وَ تَصْبِرُ عَلَى ظُلْمِ قُرَيْشٍ لَكَ، ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ إِذَا وَجَدْتَ أَعْوَانًا تُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

And you^{asws} shall remain after me^{saww} for thirty years, worshipping Allah^{azwj} and being patient upon the injustices of Quraysh towards you^{asws}. Then you^{asws} will fight in the Way of Allah^{azwj} when you^{asws} do find supporters. You^{asws} will fight upon the interpretation of the Quran just as I^{saww} have fought upon its Revelation.

ثُمَّ تُقْتَلُ شَهِيدًا تُخْضَبُ لِحْيَتُكَ مِنْ دَمِ رَأْسِكَ، قَاتِلُكَ يَغْدِلُ قَاتِلَ نَاقَةِ صَالِحٍ فِي الْبُعْضَاءِ لِلَّهِ وَ الْبُعْدِ مِنَ اللَّهِ.

Then you^{asws} will be killed as a martyr, your^{asws} beard would be dyed from the blood of your^{asws} head, and that would equate your^{asws} killer with the killer of the she-camel of Salih^{as} in hatred to Allah^{azwj} and the remoteness from Allah^{azwj}.

يَا عَلِيُّ! إِنَّكَ مِنْ بَعْدِي مَغْلُوبٌ مَعْصُوبٌ تَصْبِرُ عَلَى الْأَدَى فِي اللَّهِ وَ فِيَّ مُحْتَسِبًا أَجْرُكَ غَيْرُ صَائِعٍ، فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ خَيْرًا.

O Aliasws! Youasws would be overcome from after me^{saww}, usurped. Youasws will come upon the harm regarding Allah^{azwj} and in anticipation of your^{asws} Recompensing not to be wasted. May Allah^{azwj} Recompense you^{asws} goodly on behalf of Al-Islam".¹⁵⁸

50- فر: الحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ مُصْعَبٍ - مُعَنَّأً - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ: أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ..،

(The book) 'Tafseer Furaat' – Al Husayn Bin Muhammad Bin Mus'ab, transmitting from Ibn Abbas who said,

'Ali^{asws} Bin Abu Talib^{asws} said during the lifetime of the Prophet^{saww}: 'Allah^{azwj} the Exalted Says in His^{azwj} Book: **so if he dies or is killed will you turn back upon your heels? [3:144].**

وَاللَّهُ لَا يَنْقَلِبُ عَلَيَّ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ، وَاللَّهُ لَئِنْ مَاتَ أَوْ قُتِلَ لَأَقَاتِلَنَّ عَلَيَّ مَا قَاتَلَ عَلِيٌّ، وَمَنْ أَوْلَىٰ بِهِ مِنِّي وَأَنَا أَحْوَهُ وَوَارِثُهُ وَابْنُ عَمِّهِ عَلَيْهِ السَّلَامُ.

By Allah^{azwj}! We will not turn back upon our heels after when Allah^{azwj} has Guided us. By Allah^{azwj}! If he^{saww} were to die or is killed, I^{asws} will keep fighting upon what he^{saww} had fought upon, and who is more foremost with it than me^{asws}, and I^{asws} am his^{saww} brother^{asws}, and his^{saww} inheritor, and son^{asws} of his^{saww} uncle^{asw}?"¹⁵⁹

51- فر: جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ قَالَ: أَرَدْتُ زِيَارَةَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلَمَّا صِرْنَا فِي الطَّرِيقِ إِذَا شَيْخٌ قَدْ عَارَضَنَا عَلَيْهِ ثِيَابٌ حَسَنَةٌ. فَقَالَ: لِمَ لَمْ يُقَاتِلْ أَمِيرُ الْمُؤْمِنِينَ .. فَلَانَا وَفُلَانَا؟

(The book) 'Tafseer Furat' – Ja'far Bin Muhammad Al Fazari, from Muhammad Bin Al Husayn Bin Umar, from Muhammad Bin Abdullah Bin Mihran who said,

'I wanted to visit Abu Abdullah Al-Husayn^{asws} along with Abu Abdullah^{asws}. When we came to be in the road, there was an old man presenting to us having beautiful clothes upon him. He said, 'Why didn't Amir Al-Momineen^{asws} not fight so and so and so and so (Abu Bakr and Umar)?'

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: لِمَكَانِ آيَةٍ فِي كِتَابِ اللَّهِ، قَالَ: وَمَا هِيَ؟ قَالَ: قَوْلُهُ: لَوْ تَرَىٰ لَوَاعِدُنَا ... الْآيَةَ

He^{asws} said to him: 'Due to the location of a Verse in the Book of Allah^{azwj}'. He said, 'And what is it?' He^{asws} said: 'His^{azwj} words: **If they had been apart, We would have Punished [48:25]** - the Verse.

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَدْ عَلِمَ أَنَّ فِي أَصْلَابِ الْمُنَافِقِينَ قَوْمًا مِنَ الْمُؤْمِنِينَ فَعِنْدَ ذَلِكَ لَمْ يَقْتُلْهُمْ وَ لَمْ يَسْتَسْبِهِمْ. قَالَ: ثُمَّ التَّقْتُ فَلَمْ أَر أَحَدًا.

¹⁵⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 49

¹⁵⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 50

Amir Al-Momineen^{asws} had known that in the lineages of the hypocrites there would be a people from the Momineen, so at that, he^{asws} did not fight them and did not revile them'. Then he turned around (and left), and I did not see anyone".¹⁶⁰

52- فر: عُبَيْدُ بْنُ كَثِيرٍ مُعْتَمِئاً عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَزْهَدَ النَّاسِ فِي الْآخِرَةِ، وَرَغِبُوا فِي الدُّنْيَا، وَ أَكَلُوا الثَّرَاتِ أَكْلًا لَمًّا، وَ أَحْبَبُوا الْمَالَ حُبًّا جَمًّا وَ اتَّخَذُوا دِينَ اللَّهِ دَعْلًا، وَ مَالَ اللَّهِ دَوْلًا؟

(The book) 'Tafseer Furat' Al Kufi - Ubey Bin Kaseer, transmitting,

'From Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! How will you^{asws} be when you^{asws} see the most ascetic of the people in the Hereafter while they are being desirous in the world and **are devouring the inheritances, devouring indiscriminately [89:19]**, and loving **the wealth, (with) excessive love [89:20]**, and taking the Religion of Allah^{azwj} for corruption, and wealth of Allah^{azwj} as a government?'

قَالَ: فُلْتُ: أَنْزَلْتُهُمْ وَ مَا اخْتَارُوا، وَ اخْتَارَ اللَّهُ وَ رَسُولُهُ وَ الدَّارَ الْآخِرَةَ وَ أَصْبِرْ عَلَى مَصَائِبِ الدُّنْيَا وَ لِأَوَاتِمَا [لَأَوَاتِمَهَا] حَتَّى أَلْفَاكَ إِنْ شَاءَ اللَّهُ.

He^{asws} said: 'I^{asws} said: 'I^{asws} shall leave them and what they have chosen and I^{asws} shall choose Allah^{azwj} and His^{azwj} Rasool^{saww}, and the House of the Hereafter, and I^{asws} shall be patient upon the difficulties of the world and its afflictions, until I^{asws} meet you^{saww}, if Allah^{azwj} so Desires'.

قَالَ: فَقَالَ: هُدَيْتَ، اللَّهُمَّ افْعَلْ بِهِ ذَلِكَ.

He^{asws} said: 'So, he^{saww} said: 'You^{asws} are guided. O Allah^{azwj}! Do that with him^{asws}'.¹⁶¹

53- وَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَزَلَتْ آيَةُ: يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ.. فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

(The book) 'Tafseer Furat Al-Kufi' 'And Abu Abdullah^{asws} said: 'This Verse: **O you the contented soul! [89:27]**, was Revealed regarding Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}'.¹⁶²

54- نَحَج: مِنْ حُطْبَةِ لَهُ عَلَيْهِ السَّلَامُ: وَ لَعَمْرِي مَا عَلِيٌّ مِنْ قِتَالٍ مِنْ خَالَفَ الْحَقَّ، وَ حَابَطَ الْعَيَّ مِنْ إِذْهَانٍ وَ لَا إِيهَانٍ، فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ فِرُّوا إِلَى اللَّهِ مِنَ اللَّهِ وَ امْضُوا فِي الَّذِي نَهَجَهُ لَكُمْ وَ قَوْمُوا بِمَا عَصَبَهُ بِكُمْ، فَعَلِيٌّ ضَامِنٌ لِفَلْحِكُمْ آجِلًا إِنْ لَمْ تُنْخَوْهُ عَاجِلًا.

(The book) 'Nahj Al-Balagah' – From a sermon of his^{asws}: 'By my^{asws} life! It is not upon me^{asws} to fight (every) one who opposes the truth, and one falling into error, neither insulter nor misguder! Therefore, fear Allah^{azwj}, servants of Allah^{azwj} and submit towards Allah^{azwj}, from Allah^{azwj}, and pass in that which He^{azwj} has Programmed for you all, and stand with what He^{azwj} has Laid down for you, and Ali^{asws} is a guarantor for your salvation in the future if you are not rescued currently'.¹⁶³

¹⁶⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 51

¹⁶¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 52

¹⁶² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 53

¹⁶³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 54

55- كِتَابُ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ: قَالَ: كُنَّا جُلُوسًا حَوْلَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ حَوْلَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالَ لَهُ قَائِلٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ اسْتَنْفَرْتَ النَّاسَ؟. فَقَامَ وَ حَطَبَ

The book of Suleym Bin Qays Al Hilali –

‘He (Suleym) said, ‘We were seated around Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and around him^{asws} was a group of his^{asws} companions. A speaker said to him^{asws}, ‘O Amir Al-Momineen^{asws}! If only you^{asws} had mobilised the people (for Jihad)?’ So, he^{asws} stood up and addressed.

فَقَالَ: أَمَا إِنِّي قَدْ اسْتَنْفَرْتُكُمْ فَلَمْ تَنْفِرُوا، وَ دَعَوْتُكُمْ فَلَمْ تَسْمَعُوا، فَأَنْتُمْ شُهُودٌ كَعِيَابٍ، وَ أَحْيَاءٌ كَأَمْوَاتٍ، وَ صُمٌّ ذَوُو أُسْمَاعٍ، أَنْتَلُو عَلَيْنَا الْحِكْمَةَ وَ أَعْظُمُوا بِالْمَوْعِظَةِ الشَّافِيَةِ الْكَافِيَةِ، وَ أَحْتَكُمُوا عَلَى جِهَادِ أَهْلِ الْجَوْرِ،

He^{asws} said: ‘But, I^{asws} had mobilised you all but you were not mobilised. You are present (here) like the absentees, and living like the dead, and deaf (despite) being with ears. I^{asws} recite the wisdom to you, and I^{asws} advise you with the healing, the sufficient advice, and I^{asws} urge you upon the Jihad against the people of tyranny.

فَمَا آتَى عَلَى آخِرِ كَلَامِي حَتَّى أَرَأَيْتُمْ مُتَفَرِّقِينَ حَلَقًا شَتَّى تَتَنَاشَدُونَ الْأَشْعَارَ، وَ تَضْرِبُونَ الْأَمْثَالَ، وَ تَسْأَلُونَ عَنِ سَعْرِ التَّمْرِ وَ اللَّبَنِ،

But, I^{asws} do not get to the end of my^{asws} speech until I^{asws} see you sitting in various circles prosing the poems, and striking the examples, and asking each other about the price of dates and milk.

تَبَّتْ أَيْدِيكُمْ! لَقَدْ دَعَوْتُكُمْ إِلَى الْحَرْبِ وَ الْإِسْتِعْدَادِ لَهَا وَ أَصْبَحَتْ قُلُوبُكُمْ فَارِعَةً مِنْ ذِكْرِهَا، سَعَلْتُمُوهَا بِالْأَبَاطِيلِ وَ الْأَصَالِيلِ، اغْرَوْهُمْ قَبْلَ أَنْ يُغْرَوْكُمْ، فَوَ اللَّهُ مَا غُرِّي قَوْمٌ قَطُّ فِي عُفْرِ دَارِهِمْ إِلَّا ذُلُّوا، وَ أَيْمَ اللَّهِ مَا أَظُنُّ أَنْ تَفْعَلُوا حَتَّى يَفْعَلُوا،

May your hands break! I^{asws} had called you all to the war and to be prepared for it, and in the morning your hearts were free from its mention. You pre-occupied these with the falsities and the vanities. Battle them, before they battle you! By Allah^{azwj}! No people at all have been attacked in their houses except they were humiliated, and I^{asws} swear by Allah^{azwj}! I^{asws} do not think that you will be doing it until you (actually) do it.

تُمْ وَرَدْتُ أَيْ قَدْ رَأَيْتُهُمْ فَلَقِيْتُ اللَّهَ عَلَى بَصِيرَتِي وَ يَقِينِي، وَ اسْتَرَحْتُ مِنْ مُقَاسَاتِكُمْ وَ مُمَارَسَتِكُمْ، فَمَا أَنْتُمْ إِلَّا كِبَابِلُ جَمَّةٍ ضَلَّ رَاعِيهَا، فَكُلَّمَا ضُمَّتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ جَانِبٍ،

Then I^{asws} loved it if I^{asws} could have seen them, so I^{asws} would met Allah^{azwj} being upon my^{asws} insight and my^{asws} conviction, and I^{asws} would be at rest from your analogies and your practices. So, you are no except like camels lost from its shepherd. Every time you are gathered from one side, you disperse from (another) side.

كَأَنَّيْ بِكُمْ وَ اللَّهُ فِيمَا أَرَى لَوْ قَدْ حُمِسَ الْوَعَى وَ أَحْمَرَ الْمُؤْتُ قَدْ انْفَرَجْتُمْ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ انْفِرَاجَ الرَّأْسِ وَ انْفِرَاجَ الْمَرْأَةِ عَنْ قُبْلِهَا لَا تَمْنَعُ عَنْهَا.

It is as if I^{asws} am with you all, by Allah^{azwj}, in what I^{asws} see, and the war is being urged on and the death has reddened, and you are fleeing away from Ali^{asws} Bin Abu Talib^{asws} like the head being cut off (never to return), and the cutting of the woman from her baby (at birth)'.
 قَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فَهَلَّا فَعَلْتَ كَمَا فَعَلَ ابْنُ عَفَّانٍ؟! .

Al-Ash'as Bin Qays said, 'So, why didn't you^{asws} do just as the son of Affan (Usman) had done?!'

فَقَالَ: أَوْ كَمَا [كُلَّمَا] فَعَلَ ابْنُ عَفَّانٍ رَأَيْتُمُونِي فَعَلْتُ! أَنَا عَائِدٌ بِاللَّهِ مِنْ شَرِّ مَا تَقُولُ، يَا ابْنَ قَيْسٍ! وَاللَّهِ إِنَّ الَّتِي فَعَلَ ابْنُ عَفَّانٍ لَمَحْزَاةٌ لِمَنْ لَا دِينَ لَهُ وَلَا وَثِيقَةٌ مَعَهُ، فَكَيْفَ أَفْعَلُ ذَلِكَ وَأَنَا عَلَى بَيْتَةِ مَنْ رِيٍّ، وَالْحُجَّةُ فِي يَدِي، وَالْحَقُّ مَعِي؟! .

He^{asws} said: 'Or as if whatever the son of Affan had done you have seen me^{asws} do it! I^{asws} seek Refuge with Allah^{azwj} from the evil of what you are saying, O Ibn Qays! By Allah^{azwj}! That which the son of Affan did was shameful for the one who has no Religion for him, nor any document with him. How can I^{asws} do that and I^{asws} am upon the Attestation from my^{asws} Lord, and the proof is in my^{asws} hands, and the truth is with me?!'

وَاللَّهِ إِنَّ امْرَأً أَمَكَرَ عَدُوَّهُ مِنْ نَفْسِهِ يَجْرُ حَلْمُهُ، وَ يَفْرِي جِلْدَهُ، وَ يَهْشِمُ عَظْمَهُ، وَ يَسْفِكُ دَمَهُ، وَ هُوَ يَقْدِرُ عَلَى أَنْ يَمْتَنِعَهُ لِعَظِيمِ وَرْثِهِ، صَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ، فَكُنْتَ أَنْتَ ذَلِكَ يَا ابْنَ قَيْسٍ!

By Allah^{azwj}! If a man were to enabled his enemy on himself, his flesh would be ripped apart, and his skin would be scraped off, and his bones would be broken, and his blood would be spilt while he is able upon preventing him, his burden (of sin) would be might, weakest of all weaknesses is what the limbs of his chest would be. You are like that, O Ibn Qays!

فَأَمَّا أَنَا فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ يَدِي ضَرْبٌ بِالْمَشْرِيقِ يَطِيرُ لَهُ فِرَاشُ الْهَامِ، وَ تَطِيحُ مِنْهُ الْأَكْفُفُ وَ الْمَعَاصِمُ، وَ يَفْعَلُ اللَّهُ بَعْدَ ذَلِكَ مَا يَشَاءُ،

As for I^{asws}, by Allah^{azwj}, am away from it. I^{asws} shall strike with the sword, the important seats would fly away, and the palms and the wrists would be overthrown from it, and Allah^{azwj} will Do after that whatever He^{azwj} so Desires.

وَيْلَكَ - يَا ابْنَ قَيْسٍ - إِنَّ الْمُؤْمِنَ يَمُوتُ كُلَّ مَيِّتَةٍ غَيْرَ أَنَّهُ لَا يَقْتُلُ نَفْسَهُ، فَمَنْ قَدَرَ عَلَى حَقْنِ دَمِهِ ثُمَّ خَلَّى عَمَّنْ يَقْتُلُهُ فَهُوَ قَاتِلٌ نَفْسِهِ،

Woe be unto you, O Ibn Qays! The Momin dies every death apart from that he does not kill himself. So, the one who is able upon saving his blood, then vacates (leaves opportunity) from the one who would kill him, then he has killed himself.

يَا ابْنَ قَيْسٍ! إِنَّ هَذِهِ الْأُمَّةَ تَفْتَرِقُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ وَاحِدَةٌ فِي الْجَنَّةِ وَ اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ، وَ شَرُّهَا وَ أَبْعَدُهَا مِنْهُ السَّامِرَةُ الَّذِينَ يَقُولُونَ لَا قِتَالَ وَ كَذَّبُوا، فَدَأَمَرَ اللَّهُ بِقِتَالِ الْبَاغِيْنَ فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ، وَ كَذَلِكَ الْمَارِقَةُ.

O Ibn Qays! This community will be separating upon seventy-three sects, one sect would be in the Paradise, and seventy-two would be in the Fire, and their evilest, and most hateful, and most remote from it, are the Samirat (a sect of Jews), those who are saying, 'No

fighting', and they are lying. Allah^{azwj} has Commanded the fighting against the rebels in His^{azwj} Book and the Sunnah of His^{azwj} Prophet^{saww}, and like that are the renegades'.

فَقَالَ ابْنُ قَيْسٍ - وَغَضِبَ مِنْ قَوْلِهِ -: فَمَا مَنَعَكَ يَا ابْنَ أَبِي طَالِبٍ حِينَ بُوِيعَ أَبُو بَكْرٍ أَخُو بَنِي تَيْمٍ وَ أَخُو بَنِي عَدِيٍّ بِنِ كَعْبٍ وَ أَخُو بَنِي أُمَيَّةَ بَعْدَهُمْ أَنْ تُقَاتِلَ وَ تُضْرِبَ بِسَيْفِكَ؟!

Ibn Qays said, and he was angered from his^{asws} words, 'So what prevented you^{asws}, O son^{asws} of Abu Talib^{asws}, when Abu Bakr, brother of the clan of Taym, and (Umar) brother of the clan of Uday Bin Ka'ab, and the brother of the clan of Umayya were pledged allegiance to after them, that you^{asws} fight and strike with your^{asws} sword?!

وَ أَنْتَ لَمْ تَخْطُبْنَا حُطْبَةً مُذْ كُنْتَ قَدِمْتَ الْعِرَاقَ إِلَّا قُلْتَ فِيهَا قَبْلَ أَنْ تَنْزِلَ عَنِ الْمِنْبَرِ: وَ اللَّهُ إِنِّي لِأَوْلَى النَّاسِ بِالنَّاسِ، وَ مَا زِلْتُ مَظْلُومًا مُذْ فُيَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ! فَمَا مَنَعَكَ أَنْ تُضْرِبَ بِسَيْفِكَ دُونَ مَظْلَمَتِكَ؟!

And you^{asws} have not addressed any sermon, since you^{asws} arrived at Al-Iraq, except you^{asws} have said in it, before you descended from the pulpit: 'By Allah^{azwj}! I^{asws} am foremost of the people with the people, and I^{asws} have not ceased to be oppressed since Rasool-Allah^{saww} passed away!' So what prevented you^{asws} from striking your^{asws} sword to do away the oppressors?'

قَالَ عَلَيْهِ السَّلَامُ: يَا ابْنَ قَيْسٍ! اسْمِعِ الْجَوَابَ! لَمْ مَنَعْنِي مِنْ ذَلِكَ الْجُبْنُ وَ لَا كِرَاهَةٌ لِلِقَاءِ رَبِّي، وَ أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِي مِنَ الدُّنْيَا وَ الْبَقَاءِ فِيهَا، وَ لَكِنِّي مَنَعْنِي مِنْ ذَلِكَ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَهْدُهُ إِلَيَّ، أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمَا الْأُمَّةُ صَانِعَةٌ بَعْدَهُ

He^{asws} said: 'O Ibn Qays! Listen to the answer. I^{asws} was not prevented from that by the cowardice, nor abhorrence to meet my^{asws} Lord^{azwj}, and I^{asws} am more knowing that what is in the Presence of Allah^{azwj} is better for me than the world and the remaining in it. But what prevented me^{asws} from that is the instruction of Rasool-Allah^{saww} and his^{saww} pact to me^{asws}. Rasool-Allah^{saww} informed me^{asws} of what the community would be doing after me^{asws}.

فَلَمْ أَكُ بِمَا صَنَعُوا حِينَ عَائِنْتُهُ بِأَعْلَمَ بِهِ وَ لَا أَشَدُّ اسْتِيقَانًا مِنِّي بِهِ قَبْلَ ذَلِكَ، بَلْ أَنَا بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَشَدُّ يَقِينًا مِنِّي بِمَا عَائِنْتُ وَ شَهِدْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَعْهَدُ إِلَيَّ إِذَا كَانَ ذَلِكَ؟

I^{asws} did not become more knowing with what they die when I^{asws} witnessed it, nor was anyone more intensely convinced than me^{asws} with it, before that, but I^{asws} was intensely convinced with the words of Rasool-Allah^{saww} due to what I^{asws} saw and witnessed. So, I^{asws} said: 'O Rasool-Allah^{saww}! What is your^{saww} pact to me^{asws} when that happens?'

قَالَ: إِنْ وَجَدْتَ أَعْوَانًا فَانْبُدْ إِلَيْهِمْ وَ جَاهِدْهُمْ، وَ إِنْ لَمْ تَجِدْ أَعْوَانًا فَكُفَّ يَدَكَ وَ احْفَظْ دِمَاكَ حَتَّى تَجِدَ عَلَى إِقَامَةِ الدِّينِ وَ كِتَابِ اللَّهِ وَ سُنَّتِي أَعْوَانًا،

He^{saww} said: 'If you^{asws} were to find supporters, then go to them and fight them, and if you^{asws} do not find supporters, then restrain your^{asws} hand and save your^{asws} blood until you^{asws} find supporters upon establishing the Religion and the Book of Allah^{azwj} and my^{saww} Sunnah'.

وَ أَخْبَرَنِي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ أَنَّ الْأُمَّةَ سَتَخَذُنِي وَ تُبَايِعُ عَنِّي، وَ أَخْبَرَنِي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ أَنَّ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَ أَنَّ الْأُمَّةَ سَيَصِيرُونَ بَعْدَهُ بِمَنْزِلَةِ هَارُونَ وَ مَنْ تَبِعَهُ وَ الْعِجْلُ وَ مَنْ تَبِعَهُ، إِذْ قَالَ لَهُ مُوسَى:

And he^{saww} informed me^{asws} that the community would be abandoning me^{asws} and pledge allegiance to others, and he^{saww} informed me^{asws} that I^{asws} am from him^{saww} at the status of Haroun^{as} from Musa^{as}, and that the community would become after him^{saww}, at the status of Haroun^{as} and the ones who followed him^{as}, and the calf and the ones who followed it, when Musa^{as} said to him^{as}: -

يا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ أَ فَعَصَيْتَ أَمْرِي قَالَ يَا بَنُ أُمِّ لَآ تَأْخُذْ بِلِحْيَتِي وَ لَا بِرَأْسِي إِنَّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَ لَمْ تَرْقُبْ قَوْلِي

(Musa) said: ‘O Haroun! What prevented you, when you saw them straying [20:92] That you did not follow me? So you disobeyed my order?’ [20:93] He said: ‘O son of my mother! Do not seize me by my beard nor my head! I feared, lest you might be saying: ‘You caused division between the Children of Israel and you did not await my word’ [20:94].

وَ إِنَّمَا يَعْنِي أَنَّ مُوسَى أَمَرَ هَارُونَ حِينَ اسْتَخْلَفَهُ عَلَيْهِمْ أَنْ ضَلُّوا فَوَجَدَ أَعْوَاناً أَنْ يُجَاهِدَهُمْ وَ إِنْ لَمْ يَجِدْ أَعْوَاناً أَنْ يَكْفَ يَدَهُ وَ يَحْتَفَنَ دَمَهُ وَ لَا يُفَرِّقَ بَيْنَهُمْ،

And rather it means that Musa^{as} instructed Haroun^{as}, when he^{as} made him^{as} a caliph upon them that if they were to stray, and he^{as} finds supporters, then he^{as} should fight them, and if he^{as} cannot find supporters, then he^{as} should restrain his^{as} hand and save his^{as} blood, and not to cause division between them.

وَ إِنِّي خَشِيتُ أَنْ يَقُولَ ذَلِكَ أَحِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لِمَ فَرَّقْتَ بَيْنَ الْأُمَّةِ وَ لِمَ تَرْقُبُ قَوْلِي؟ وَ قَدْ عَهَدْتُ إِلَيْكَ أَنَّكَ إِنْ لَمْ يَجِدْ أَعْوَاناً أَنْ تَكْفَ يَدَكَ وَ تَحْتَفَنَ دَمَكَ وَ دَمَ أَهْلِكَ وَ شِيعَتِكَ،

And I^{asws} feared that my^{asws} brother^{saww} Rasool-Allah^{saww} would be saying that: ‘Why did you^{asws} cause divisions between the community? And why did you^{asws} **not await my word**’ [20:94], and I^{saww} had already pacted to you^{asws} and if you^{asws} do not find supporters that you^{asws} should restrain your^{asws} hand and save your^{asws} blood, and blood of your^{asws} family and of your^{asws} Shias?’

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَالَ النَّاسُ إِلَى أَبِي بَكْرٍ فَبَايَعُوهُ وَ أَنَا مَشْغُولٌ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِغَسَلِهِ، ثُمَّ شَغُلْتُ بِالْقُرْآنِ فَأَلَيْتُ بَيِّنَاتٍ بِالْقُرْآنِ أَنْ لَا أُرْتَدِي إِلَّا لِلصَّلَاةِ حَتَّى أَجْمَعَهُ فِي كِتَابٍ فَفَعَلْتُ،

When Rasool-Allah^{saww} passed away, the people inclined towards Abu Bakr and pledged allegiance to him while I^{asws} was pre-occupied with Rasool-Allah^{saww}, with his^{saww} washing. Then I^{asws} was pre-occupied with the Quran. I^{asws} swore an oath with the Quran that I^{asws} will not cloak myself^{asws} except for the Salat until I^{asws} have collected it in (the form of a) Book. I^{asws} did so.

ثُمَّ حَمَلَتْ فَاطِمَةَ عَلَيْهَا السَّلَامَ وَ أَخَذَتْ بِيَدِ الْحُسَيْنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامَ فَلَمْ أَدْعُ أَحَدًا مِنْ أَهْلِ بَدْرٍ وَ أَهْلِ السَّابِقَةِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا نَاشَدْتُهُمُ اللَّهَ وَ حَقِّي وَ دَعَوْتُهُمْ إِلَى نُصْرَتِي، فَلَمْ يَسْتَجِبْ مِنْ جَمِيعِ النَّاسِ إِلَّا أَرْبَعَةٌ رَهْطًا: الرَّبِيعُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ،

Then I^{asws} carried (Syeda) Fatima^{asws} (on a mule), and I^{asws} held the hands of Al-Hassan and Al-Husayn^{asws}, and I^{asws} did not leave anyone from the people of Badr, and the people of precedence from the Emigrants and the Helpers except I^{asws} adjured them with Allah^{azwj} of my^{asws} rights and called them to help me^{asws}. But, no one from the entirety of the people answered except a group of four – Al-Zubeyr, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}.

وَ لَمْ يَكُنْ مَعِيَ أَحَدٌ مِنْ أَهْلِ بَيْتِي أَصُولُ بِهِ وَ لَا أَقْوَى بِهِ، أَمَا حَزْرَةُ فَطِيمَةُ يَوْمَ أُحُدٍ، وَ أَمَا جَعْفَرُ فَطِيمَةَ يَوْمَ مُؤْتَةَ، وَ بَقِيَتْ بَيْنَ جَلْفَيْنِ حَائِفَيْنِ ذَلِيلَيْنِ حَقِيرَيْنِ: الْعَبَّاسُ وَ عَقِيلُ، وَ كَانَا قَرِيبِي عَهْدٍ بِكُفْرٍ، فَأَكْرَهُونِي وَ قَهْرُونِي،

And there did not happen to be anyone from my^{asws} family members with me, I^{asws} would be helped with and strengthened with. As for Hamza^{asws}, he^{asws} was killed on the day of (battle of) Ohad, and as for Ja'far^{asws}, he^{asws} was killed on the day of (battle of) Mu'tah, and I^{asws} remained between two weak, fearful ones, wretched, despicable – Al-Abbas and Aqeel, and they were both closer to the pact with Kufr, so they coerced me^{asws} and compelled me^{asws}.

فَقُلْتُ كَمَا قَالَ هَارُونُ لِأَخِيهِ: - ابْنُ أُمَّ إِنْ الْقَوْمَ اسْتَضْعَفُونِي وَ كَادُوا يَفْتُلُونَنِي فَلِي بِهَارُونَ أُسْوَةٌ حَسَنَةٌ، وَ لِي بِعَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ إِلِهِ حُجَّةٌ قَوِيَّةٌ.

So, I^{asws} said just as Haroun^{as} had said to his^{as} brother (Musa^{as}): **'Son of my mother! Surely the people weakened me and they almost killed me, [7:150]**. For me^{asws} there is an exemplar with Haroun^{as}, and for me^{asws} there is a pact of Rasool-Allah^{saww}, a strong argument'.

قَالَ الْأَشْعَثُ: كَذَلِكَ صَنَعَ عُمَانُ: اسْتَعَاثَ بِالنَّاسِ وَ دَعَاهُمْ إِلَى نُصْرَتِهِ فَلَمْ يَجِدْ أَعْوَانًا فَكَفَّتْ يَدُهُ حَتَّى قُتِلَ مَظْلُومًا.

Al-Ash'as said, 'Usman had done like that. He sought help with the people and called them to help him, but he did not find any supporters, so he restrained his hand until he was killed as an oppressed one'.

قَالَ: وَبِئْسَ - يَا ابْنَ قَيْسٍ! - إِنْ الْقَوْمَ جِئَ قَهْرُونِي وَ اسْتَضْعَفُونِي وَ كَادُوا يَفْتُلُونَنِي وَ لَوْ قَالُوا لِي: نَفْتُلْنَاكَ الْبَيْتَةَ لَأَمْتَنَعْتُ مِنْ قَتْلِهِمْ إِيَّايَ، وَ لَوْ لَمْ أَجِدْ غَيْرَ نَفْسِي وَ حُدَيْ، وَ لَكِنْ قَالُوا: إِنْ بَايَعْتَ كَفَفْنَا عَنْكَ وَ أَكْرَمْنَاكَ وَ قَرَّبْنَاكَ وَ فَضَّلْنَاكَ، وَ إِنْ لَمْ تَفْعَلْ قَتَلْنَاكَ،

He^{asws} said: 'Woe be unto you, O Ibn Qays! The people, when they coerced me, **weakened me and they almost killed me, [7:150]**, and had they said to me, 'We will kill you^{asws} regardless', I^{asws} would have defended from their killing me^{asws}, and even if I^{asws} did not find anyone apart from myself^{asws} alone. But, they said, 'If you^{asws} pledge allegiance we will restrain from you^{asws}, and honour you^{asws}, and draw you^{asws} near, and give you^{asws} preference, and if you^{asws} do not do it, we will kill you^{asws}'.

فَلَمَّا لَمْ أَجِدْ أَحَدًا بَايَعْتُهُمْ، وَ بَيْعَتِي لَهُمْ لَمَّا لَا حَقَّ لَهُمْ فِيهِ لَا يُوجِبُ لَهُمْ حَقًّا وَ لَا يَلْزِمُنِي رِضًا،

When I^{asws} did not find anyone, I^{asws} pledged allegiance to them, and my^{asws} allegiance to them was when there was neither any right for them regarding it nor was any right obligated for them, nor was any agreement necessitated to me.

وَلَوْ أَنَّ عُثْمَانَ لَمَّا قَالَ لَهُ النَّاسُ اخْلَعْهَا وَ نَكُفَّ عَنْكَ خَلْعَهَا لَمْ يَفْتُلُوهُ، وَ لَكِنَّهُ قَالَ: لَا اخْلَعْهَا. قَالُوا: فَإِنَّا قَاتِلُوكَ، فَكَفَّ يَدَهُ عَنْهُمْ حَتَّى قَتَلُوهُ،

And if Usman, when the people said to him, 'Vacate it (caliphate) and we shall restrain from you', he had vacated it, they would not have killed him, but he said, 'I will not vacate it'. They said, 'Then we will kill you'. He restrained his hand from them until they killed him.

وَ لَعَمْرِي لَخَلْعُهُ إِتَاهَا كَانَ خَيْرًا لَهُ، لِإِنَّهُ أَحَدَهَا بِغَيْرِ حَقٍّ، وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ، وَ ادَّعَى مَا لَيْسَ لَهُ، وَ تَنَاوَلَ حَقَّ غَيْرِهِ.

And by my^{asws} life! Vacating it was better for him because he had taken it without right, and there did not happen to be any share for him in it, and he claimed what wasn't for him, and he had devoured the right of someone else.

وَيْلَكَ- يَا ابْنَ قَيْسٍ!- إِنَّ عُثْمَانَ لَا يَغْدُو أَنْ يَكُونَ أَحَدَ رَجُلَيْنِ، إِذَا أَنْ يَكُونَ دَعَا النَّاسَ إِلَى نُصْرَتِهِ فَلَمْ يَنْصُرُوهُ، وَ إِذَا أَنْ يَكُونَ الْقَوْمُ دَعَوْهُ إِلَى أَنْ يَنْصُرُوهُ فَتَنَاهُمْ عَنْ نُصْرَتِهِ فَلَمْ يَكُنْ يَجِلُّ لَهُ أَنْ يَنْهَى الْمُسْلِمِينَ عَنْ أَنْ يَنْصُرُوا إِمَامًا هَادِيًا مُهْتَدِيًا لَمْ يُجِدْ حَدَثًا وَ لَمْ يُؤِ مُحَمَّدًا، وَ بِئْسَ مَا صَنَعَ حِينَ تَهَاؤَمَهُ، وَ بِئْسَ مَا صَنَعُوا حِينَ أَطَاعُوهُ،

Woe be unto you, O Ibn Qays! Usman is not void from happening to be one of the two men – Either he happened to have called the people to help him but they did not help him, or it so happened that the people called him that he be helped by them, and he forbade them from helping him. So, there did not happen to be any solution for him that he forbids the Muslims from helping a guiding Imam, guided, not innovating anything new, and he did not harbour an innovator, and evil is what he did when he forbade them, and evil is what they did when they obeyed him.

فَإِنَّمَا أَنْ يَكُونُوا لَمْ يَرَوْهُ أَهْلًا لِنُصْرَتِهِ لِحُورِهِ وَ حُكْمِهِ بِخِلَافِ الْكِتَابِ وَ السُّنَّةِ- وَ قَدْ كَانَ مَعَ عُثْمَانَ مِنْ أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ أَصْحَابِهِ أَكْثَرُ مِنْ أَرْبَعَةِ آلَافِ رَجُلٍ وَ لَوْ شَاءَ اللَّهُ أَنْ يَمْتَنِعَ بِهِمْ لَفَعَلَ- وَ لَمْ يَنْهَهُمْ عَنْ نُصْرَتِهِ،

And perhaps they did not view him as being deserving of their helping him and his decisions opposite to the Book and the Sunnah, and there were with Usman, from his family member and his friends and his companions, more than four thousand men, and had Allah^{azwj} so Desired, that he defends with them, would have done so, and he did not forbid them from helping him.

وَ لَوْ كُنْتُ وَجَدْتُ يَوْمَ بُوعِ أَحْو تَيْمِ أَرْبَعِينَ رَجُلًا مُطِيعِينَ لَجَاهِدْتُهُمْ، فَأَمَّا يَوْمَ بُوعِ عُمَرُ وَ عُثْمَانُ فَلَا، لِأَنِّي كُنْتُ بَايَعْتُ وَ مِثْلِي لَا يَنْكُثُ بَيْعَتَهُ.

And had I^{asws} found on the day the brother of Taym (Abu Bakr) was pledged allegiance to, forty obedient men, I^{asws} would have fought them. As for the day Umar and Usman were pledged allegiance to, so no, because I^{asws} had already pledged allegiance (under compulsion), and someone like me^{asws} does not break his^{asws} allegiance.

وَيْلَكَ - يَا ابْنَ قَيْسٍ! - كَيْفَ رَأَيْتَنِي صَنَعْتُ حِينَ قُتِلَ عُثْمَانُ وَ وَجَدْتُ أَعْوَانًا؟ هَلْ رَأَيْتَ مِنِّي فَشَلًا أَوْ جُبْنًا، أَوْ تَقْصِيرًا فِي وَفَعِي يَوْمَ الْبَصْرَةِ وَ هُمْ حَوْلَ جَلِيلِهِمُ الْمَلْعُونِ مِنْ مَعَهُ، الْمَلْعُونِ مَنْ قُتِلَ حَوْلَهُ، الْمَلْعُونِ مَنْ رَكِبَهُ، الْمَلْعُونِ مَنْ بَقِيَ بَعْدَهُ لَا تَائِبًا وَ لَا مُسْتَغْفِرًا؟!

Woe be unto you, O Ibn Qays! How do you see me^{asws} to had done when Usman was killed and I^{asws} did find supporters? Have you seen any failures from me^{asws}, or cowardice, or deficiencies during my^{asws} event on the day of (battle of) Al Basra, and they were around their camel (with Ayesha being in it). Accursed is the one in it. The accursed is the one killed around it. The accursed is the one who rode it (Ayesha). The accursed is the one who remained living after it, neither repenting nor seeking Forgiveness?!

فَأَكْتَمُوا قَتْلُوا أَنْصَارِي، وَ نَكَلُوا بَعِيَّتِي، وَ مَثَلُوا بِعَامِلِي، وَ بَعَوْا عَلَيَّ، وَ سَرَتْ إِلَيْهِمْ فِي اثْنِي عَشَرَ أَلْفًا - وَ فِي رِوَايَةٍ أُخْرَى: أَقَلَّ مِنْ عَشْرَةِ أَلْفٍ - وَ هُمْ نَيْفٌ عَلَى عِشْرِينَ وَ مِائَةِ أَلْفٍ - وَ فِي رِوَايَةٍ: زِيَادَةٌ عَلَى خَمْسِينَ أَلْفًا - فَنَصَرَنِي اللَّهُ عَلَيْهِمْ وَ قَتَلَهُمْ بِأَيْدِينَا وَ شَفَى صُدُورَ قَوْمٍ مُؤْمِنِينَ

They killed my^{asws} helpers, and broke my^{asws} allegiance, and mutilated my^{asws} office bearers, and they rebelled against me^{asws}, and I^{asws} had gone to them among twelve thousand' – and in another report: 'Less than ten thousand, and they were more than one hundred and twenty thousand' – and in a report: 'More than fifty thousand. Allah^{azwj} Helped me^{asws} against them and Killed them by our hands, and Healed the chests of the group of Momineen.

وَ كَيْفَ رَأَيْتَ - يَا ابْنَ قَيْسٍ - وَفَعَتْنَا بِصِفِّينَ، وَ مَا قَتَلَ اللَّهُ مِنْهُمْ بِأَيْدِينَا خَمْسِينَ أَلْفًا فِي صَعِيدٍ وَاحِدٍ إِلَى النَّارِ - وَ فِي رِوَايَةٍ أُخْرَى: زِيَادَةٌ عَلَى سَبْعِينَ أَلْفًا،

And how do you view, O Ibn Qays, our event at Siffen, and what Allah^{azwj} Killed fifty thousand of them by our hands, in one plain (Sending them) to the Fire' – and in another report: 'More than seventy thousand.

وَ كَيْفَ رَأَيْتَنَا يَوْمَ النَّهْرَوَانَ إِذْ لَقِيتُ الْمَارِقِينَ وَ هُمْ مُسْتَبْصِرُونَ مُتَدَيِّنُونَ؟! قَدْ: صَلَّى سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا فَقَتَلَهُمُ اللَّهُ فِي صَعِيدٍ وَاحِدٍ إِلَى النَّارِ لَمْ يَبْقَ مِنْهُمْ عَشْرَةٌ وَ لَمْ يَقْتُلُوا مِنْ الْمُؤْمِنِينَ عَشْرَةً.

And how do you view the day of (battle of) Al-Naharwan when I^{asws} met the renegades and they (thought of themselves as being) insightful, religious?! **whose striving is lost in the life of the world and they are reckoning that they are good in what they do?' [18:104].** Allah^{azwj} Killed them in one plain (Sending them) to the Fire. There did not remain (even) ten from them, and they could not (even) kill ten from the Momineen.

وَيْلَكَ - يَا ابْنَ قَيْسٍ - هَلْ رَأَيْتَ لِي لِيَاءَ رَدًّا؟ أَوْ رَأَيْتَ رُدَّتْ؟ إِيَّايَ تُعَيِّرُ يَا ابْنَ قَيْسٍ؟! وَ أَنَا صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي جَمِيعِ مَوَاطِنِهِ وَ مَشَاهِدِهِ، وَ الْمُتَقَدِّمِ إِلَى السِّدَائِدِ بَيْنَ يَدَيْهِ، وَ لَا أُوْرُّ وَ لَا أَلُودُ وَ لَا أَعْتَلُّ وَ لَا أُنْحَازُ وَ لَا أَمْنَحُ الْيَهُودَ دُبْرِي،

Woe be unto you, O Ibn Qays! Have you ever seen me^{asws} to have returned a flag, or seen a retreat? Is it me^{asws} you are faulting, O Ibn Qays?! And I^{asws} was a companion of Rasool-Allah^{azwj} in the entirety of his^{saww} places, and his^{saww} battles, and advancing to the difficulties in front of him^{saww}, and I^{asws} neither fled, nor sought shelter, nor ashamed, nor did I^{asws} turn my^{asws} back on the Jews turning back.

إِنَّهُ لَا يَنْبَغِي لِلنَّبِيِّ وَ لَا لِلْوَصِيِّ إِذَا لَبَسَ لَأَمْتَهُ وَ قَصَدَ لِعَدُوِّهِ أَنْ يَرْجِعَ أَوْ يَنْتَبِي حَتَّى يُقْتَلَ أَوْ يَفْتَحَ اللَّهُ لَهُ.

It is not befitting for the Prophet^{saww} nor for the successor^{asws}, when he^{asws} wears his^{asws} armour and aims to his^{asws} enemies, and he^{asws} would return or fold (surrender), until either he^{asws} is killed or Allah^{azwj} Grants victory to him^{asws}.

يَا ابْنَ قَيْسٍ! هَلْ سَمِعْتَ لِي بِفِرَارٍ قَطُّ أَوْ نَبْوَةٍ؟

O Ibn Qays! Have you ever heard for me^{asws} to have fled at all or hesitation?

يَا ابْنَ قَيْسٍ! أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ وَجَدْتُ يَوْمَ بُويعَ أَبُو بَكْرٍ - الَّذِي عَزَّيْتَنِي بِدُخُولِي فِي بَيْعَتِهِ - أَرْبَعِينَ رَجُلًا كُلُّهُمْ عَلَى مِثْلِ بَصِيرَةِ الْأَرْبَعَةِ الَّذِينَ وَجَدْتُ لَمَّا كَفَفْتُ يَدِي، وَ لَنَاهَضْتُ الْقَوْمَ، وَ لَكِن لَمْ أَجِدْ خَامِسًا!

O Ibn Qays! But, by the One^{azwj} Who Split the seed and Formed the person! If I^{asws} had found, on the day Abu Bakr was pledged allegiance to – which is what you are faulting me^{asws} of having entered into his allegiance – forty men, all of them being upon the insight of the four which I^{asws} did find, I^{asws} would not have restrained my^{asws} hand, and would have fought the people. But, I^{asws} could not even find a fifth!

قَالَ الْأَشْعَثُ: وَ مَنْ الْأَرْبَعَةُ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ؟

Al Ash'as said, 'And who are the four, O Amir Al-Momineen^{asws}?'

قَالَ: سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ الزُّبَيْرُ بْنُ صَفِيَّةَ قَبْلَ نَحْيِهِ بَيْعَتِي، فَإِنَّهُ بَايَعَنِي مَرَّتَيْنِ، أَمَا بَيْعَتُهُ الْأُولَى الَّتِي وَفَى بِهَا فَإِنَّهُ لَمَّا بُويعَ أَبُو بَكْرٍ أَتَانِي أَرْبَعُونَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَبَايَعُونِي وَ فِيهِمُ الزُّبَيْرُ،

He^{asws} said: 'Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Al-Zubeyr Bin Safiya, before he broke my^{asws} allegiance, for he has pledged allegiance to me^{asws} twice. As for his first allegiance which he was loyal with, it was when Abu Bakr was pledged allegiance to. There came to me^{asws}, forty men from the Emigrants and the Helpers, and they pledged allegiance to me^{asws}, and among them was Al-Zubeyr.

فَأَمَرْتُهُمْ أَنْ يُصْبِحُوا عِنْدَ أَبِي مُحَلِّقِينَ رُءُوسَهُمْ عَلَيْهِمُ السِّلَاحُ، فَمَا وَافَى مِنْهُمْ أَحَدٌ وَ لَا صَبَّحَنِي مِنْهُمْ عَزْرُ أَرْبَعَةٍ: سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ الزُّبَيْرُ،

I^{asws} instructed them that they should come in the morning to my^{asws} door having shaved their head, having the weapons upon them. No one from them was loyal nor did anyone accompany from them apart from our – Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and al Zubeyr.

وَ أَمَا بَيْعَتُهُ الْأُخْرَى: فَإِنَّهُ أَتَانِي هُوَ وَ صَاحِبُهُ طَلْحَةُ بَعْدَ قَتْلِ عُثْمَانَ فَبَايَعَانِي طَائِعِينَ غَيْرَ مُكْرَهِينَ، ثُمَّ رَجَعَا عَنْ دِينِهِمَا مُرْتَدِّينَ نَاكِبِينَ مُكَابِرِينَ مُعَانِدِينَ حَاسِدِينَ، فَقَتَلَهُمَا اللَّهُ إِلَى النَّارِ،

And as for the other allegiance, he came to me, he and his companion Talha, after the killing of Usman, and they pledged allegiance to me willingly, without coercion. Then they

returned from their religion, renegades, breakers (of the covenant), arrogant, obstinate, jealous. Allah^{azwj} Killed them both (Sending them) to the Fire.

وَأَمَّا الثَّلَاثَةُ: سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْمُقَدَّادُ فَتَبَّوْا عَلَى دِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مِلَّةِ إِبْرَاهِيمَ (ع) حَتَّى لَقُوا اللَّهَ، يَرْحَمُهُمُ اللَّهُ.

And as for the three – Salman^{ra}, and Abu Zarr^{ra}, and Al Miqdad^{ra}, they^{ra} were steadfast upon the Religion of Muhammad^{saww} and Religion of Ibrahim^{as} until they^{ra} met Allah^{azwj}. May Allah^{azwj} have Mercy on them^{ra}.

يَا ابْنَ قَيْسٍ! فَوَ اللَّهُ لَوْ أَنَّ أَوْلِيكَ الْأَرْبَعِينَ الَّذِينَ بَاتِعُونِي وَفَوَّا لِي وَ أَصْبَحُوا عَلَى بَابِي مُحَلِّقِينَ قَبْلَ أَنْ يَجِبَ لِعَتِي فِي عُنُقِي بَيْعَةَ لَنَاهَضْتُهُ وَ حَاكَمْتُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ،

O Ibn Qays! By Allah^{azwj}! If those forty, the ones who had pledged allegiance to me^{asws}, been loyal to me^{asws} and had come to my^{asws} door in the morning having shaved their heads before the allegiance to Ateeq (Abu Bakr) was forced in my^{asws} neck, I^{asws} would have fought him and judged him to Allah^{azwj} Mighty and Majestic.

وَ لَوْ وَجَدْتُ قَبْلَ بَيْعَةِ عُثْمَانَ أَعْوَانًا لَنَاهَضْتُهُمْ وَ حَاكَمْتُهُمْ إِلَى اللَّهِ، فَإِنَّ ابْنَ عَوْفٍ جَعَلَهَا لِعُثْمَانَ، وَ اشْتَرَطَ عَلَيْهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ أَنْ يَرُدَّهَا عَلَيْهِ عِنْدَ مَوْتِهِ، فَأَمَّا بَعْدَ بَيْعَتِي إِيَّاهُمْ فَلَيْسَ إِلَيَّ مُجَاهِدَتِهِمْ سَبِيلًا.

And if I^{asws} had found supporters, before the allegiance to Usman, I^{asws} would have judged them to Allah^{azwj}. Surely, Ibn Awf made it (caliphate) to be for Usman, and stipulated upon it in what was between him and him, that he (Usman) would return it to him at his death. As for after my^{asws} having pledged allegiance (being compelled) to them, there wasn't any was for me to fight them'.

فَقَالَ الْأَشْعَثُ: وَ اللَّهُ لَئِنْ كَانَ الْأَمْرُ كَمَا تَقُولُ لَقَدْ هَلَكْتَ الْأُمَّةُ غَيْرَكَ وَ غَيْرَ شِيعَتِكَ!

Al-Ash'as said, 'By Allah^{azwj}! If the matter was just as you^{asws} are saying it, the community has been destroyed, apart from you^{asws} and your^{asws} Shias!'

فَقَالَ: إِنَّ الْحَقَّ وَ اللَّهُ مَعِي يَا ابْنَ قَيْسٍ كَمَا أَقُولُ، وَ مَا هَلَكَ مِنَ الْأُمَّةِ إِلَّا النَّاصِبِينَ وَ الْمُكَاتِرِينَ وَ الْجَاهِلِينَ وَ الْمُعَانِدِينَ،

He^{asws} said: 'By Allah^{azwj}! The truth is with me^{asws}, O Ibn Qays, just as I^{asws} am saying, and no one from the community is destroyed except the Nasibis (Hostile ones), and the breakers (of the allegiance), and the rejecters, and the obstinate ones.

فَأَمَّا مَنْ تَمَسَكَ بِالتَّوْحِيدِ وَ الإِقْرَارِ بِمُحَمَّدٍ وَ الإِسْلَامِ وَ لَمْ يَخْرُجْ مِنَ الْمِلَّةِ، وَ لَمْ يُظَاهَرْ عَلَيْنَا الظُّلْمَةَ، وَ لَمْ يَنْصِبْ لَنَا العِدَاوَةَ، وَ شَكَ فِي الخِلَافَةِ، وَ لَمْ يَعْرِفْ أَهْلِهَا وَ وُلَايَتَهَا، وَ لَمْ يَعْرِفْ لَنَا وِلَايَةَ، وَ لَمْ يَنْصِبْ لَنَا عِدَاوَةَ، فَإِنَّ ذَلِكَ مُسْلِمٌ مُسْتَضْعَفٌ يُرْجَى لَهُ رَحْمَةُ اللَّهِ وَ يُتَحَوَّفُ عَلَيْهِ ذُنُوبُهُ.

As for the one adhering with the Tawheed and the acknowledgment with Muhammad^{saww}, and Al-Islam, and he did not exit from the Religion, and did not manifest the injustice upon us^{asws}, and did not establish enmity to us^{asws}, and doubted in the caliphate, and did not recognise its rightful ones and its rulers, and did not recognise the Wilayah for us^{asws}, and did not establish enmity to us^{asws}, so that is a Muslim, the weak, there is hope for him of the

Mercy of Allah^{azwj}, and there is fear upon him of his sins (whether they would be Forgiven or not)'.
 قَالَ أَبَانُ: قَالَ سُلَيْمٌ بْنُ قَيْسٍ: فَلَمْ يَبْقَ يَوْمَئِذٍ مِنْ شِيعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ أَحَدٌ إِلَّا تَهَلَّلَ وَجْهُهُ وَفَرِحَ بِمَقَالَتِهِ، إِذْ شَرَحَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْأَمْرَ وَبَاحَ بِهِ، وَكَشَفَ الْغَطَاءَ، وَتَرَكَ التَّقِيَّةَ،

Aban said, 'Suleym Bin Qays said, 'On that day, there did not remain anyone from the Shias of Ali^{asws} except his face was beaming, and he was happy with his^{asws} talk, when Amir Al Momineen^{asws} commented on the matter and declared with it, and removed the covering, and left the Taqiyya (dissimulation).

وَلَمْ يَبْقَ أَحَدٌ مِنَ الْقُرَاءِ يَمُنُّ كَمَا يَشْكُ فِي الْمَاضِيْنَ وَ يَكْفُ عَنْهُمْ وَ يَدْعُ الْبِرَاءَةَ مِنْهُمْ وَرِعاً وَ تَأْتِماً إِلَّا اسْتَيْقَنَ وَ اسْتَبَصَرَ وَ حَسَنَ وَ تَرَكَ الشَّكَّ وَ الْوُفُوفَ،

And there did not remain anyone from the reciters (of the Quran), from the ones who had doubted in the past, and had refrained from them (Abu Bakr, Umar and Usman), calling for the disavowment from them, and had feared and considered a sin, except he was convinced, and was insightful, and felt good, and left the doubt and the pausing.

وَلَمْ يَبْقَ أَحَدٌ حَوْلَهُ أَتَى بَيْعَتَهُ عَلَى وَجْهِ مَا بُويعَ عُثْمَانُ وَ الْمَاضُونَ قَبْلَهُ إِلَّا رُئِيَ ذَلِكَ فِي وَجْهِهِ وَ ضَاقَ بِهِ أَمْرُهُ، وَ كَرِهَ مَقَالَتَهُ، ثُمَّ إِهْمَّ اسْتَبَصَرَ عَامَّتُهُمْ وَ ذَهَبَ شَكُّهُمْ.

And there did not remain anyone around him^{asws} who had given his allegiance upon the aspect of what Usman had been pledged, and the past ones before him, except that abhorrence was seen in his face, and his affair was straitened, and disliked his^{asws} words. Then generality of them became insightful and they doubts were gone.

قَالَ أَبَانُ، عَنْ سُلَيْمٍ: فَمَا شَهِدْتُ يَوْمًا قَطُّ عَلَى رُءُوسِ الْعَامَّةِ أَقَرَّ لِأَعْيُنِنَا مِنْ ذَلِكَ الْيَوْمِ لَمَّا كَشَفَ لِلنَّاسِ مِنَ الْغَطَاءِ، وَ أَظْهَرَ فِيهِ مِنَ الْحَقِّ، وَ شَرَحَ فِيهِ مِنَ الْأَمْرِ، وَ أَلْفَى فِيهِ التَّقِيَّةَ وَ الْكَيْمَانَ، وَ كَثُرَتِ الشَّيْعَةُ بَعْدَ ذَلِكَ الْمَجْلِسِ مُدَّ ذَلِكَ الْيَوْمِ، وَ تَكَلَّمُوا وَ قَدَّ كَانُوا أَقَلَّ أَهْلِ عَشِيرَتِهِ،

Aban said, from Suleym, 'I had not witnessed any day at all upon the heads of the public, more delight in their eyes than that day due to what from the covering was removed for the people, and what was manifested in it from the truth, and his^{asws} comments regarding the matter, and his^{asws} casting off the Taqiyya (dissimulation) and the concealment; and after than the Shias became numerous after that gathering since that day, and they spoke, and they had been few among the people of his^{asws} army.

وَ صَارَ النَّاسُ يُقَاتِلُونَ مَعَهُ عَلَى عِلْمٍ بِمَكَانِهِ مِنَ اللَّهِ وَ رَسُولِهِ، وَ صَارَتِ الشَّيْعَةُ بَعْدَ ذَلِكَ الْمَجْلِسِ أَجَلَّ النَّاسِ وَ أَعْظَمَهُمْ- وَ فِي رِوَايَةٍ أُخْرَى: جُلَّ النَّاسِ وَ أَعْظَمَهُمْ- وَ ذَلِكَ بَعْدَ وَقْعَةِ النَّهْرَوَانَ، وَ هُوَ يَأْمُرُ بِالتَّهَيُّةِ وَ الْمَسِيرِ إِلَى مُعَاوِيَةَ،

And the people became fighting alongside him^{asws} upon the knowledge of his^{asws} position from Allah^{azwj} and His^{azwj} Rasool^{saww}, and after that gathering the Shias became the most majestic of the people and their greatest', and in another report, 'respectable of the people and their greatest, and that was after the event of (battle of) Al Naharwan, and he^{asws} was ordering with the preparation and the travelling to Muawiya.

ثُمَّ لَمْ يَلْبَثْ أَنْ قُتِلَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَتَلَّهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ غِيْلَةً وَفُتْكَأً، وَفَدَّكَانَ سَيْفُهُ مَسْمُومًا قَبْلَ ذَلِكَ.

Then it was not long before he^{asws} was killed. Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} killed him^{asws} from behind, and his^{la} sword was poisoned before that".¹⁶⁴

¹⁶⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 55

14- باب العلة التي من أجلها ترك الناس علياً عليه السلام**CHAPTER 14 – THE REASON DUE TO WHICH THE PEOPLE LEFT ALI^{asws}**

1- ع، لي: أحمد بن يحيى المكنبي، عن أحمد بن محمد الوراق، عن محمد بن الحسن بن زبير، عن العباس بن الفرج الرياشي، عن أبي زيد النخعي قال: سألت الخليل بن أحمد العروضي فقلت: لم هجر الناس علياً عليه السلام وقرنائه من رسول الله صلى الله عليه وآله قرنائه، و موضع من المسلمين موضعهم، و عناؤه في الإسلام عناؤه؟!.

(The books) 'Illal Al Sharaie' (and) 'Amaali' of sheykh Al Sadouq – Ahmad Bin Yahya Al Mukattib, from Ahmad Bin Muhammad Al Warraq, from Muhammad Bin Al Hassan Bin Dureyd, from Al Abbas Bin Al Faraj Al Rayyashi, from Abu Zayd Al Nahwy who said,

'I asked Al-Khaleed Bin Ahmad Al-Arouzy, I said, 'Why did the people flee from Ali^{asws} and his^{asws} nearness to Rasool-Allah^{saww} is his^{asws} nearness, and his^{asws} place from the Muslims is his^{asws} (lofty) place, and his^{asws} efforts in Al-Islam were his^{asws} efforts?!

فقال: بخر- و الله- نورهُ أنوارهُم، و غلبهُم على صفو كل منهل، و الناس إلى أشكالهم أميل، أ ما سمعت الأول حيث يقول:

و كل شكل لشكله إلفاً
أ ما ترى الفيل يألّف الفيلاً

He said, 'By Allah^{azwj} ! His^{asws} Noor dazzled their lights, and he^{asws} prevailed upon the ranks of every subject, and the people were leaning to their like. Have you not the words of the first one (Abu Bakr) (in prose), 'And every shape inclines to its shape. Don't you see the elephant inclining towards the elephant?'

قال: و أنشدنا الرياشي في معناه عن العباس بن الأحنف:

و قائل كيف هاجرتم
فقلت قولاً فيه إنصاف
لم يك من شكلي فهاجرته
و الناس أشكالاً و آلاف.

He said, 'And Al Riyashi prosed regarding its meaning from Al Abbas Bin Al Ahnaf, 'And a speaker said, 'And how did you two emigrate? I said, 'Saying regarding it is fair. I could not find my shape (someone like me), so I emigrated, and the people are the shapes and the inclination''¹⁶⁵ (Not a Hadeeth)

2- ن، ع: الطالقاني، عن أحمد الهمداني، عن علي بن الحسن بن فضال، عن أبيه، عن أبي الحسن عليه السلام قال: سألت عن أمير المؤمنين عليه السلام كيف مال الناس عنه إلى غيره، و قد عرفوا فضله و سابقته و مكانته من رسول الله صلى الله عليه وآله؟.

(The books) 'Illal Sharaie' (and) 'Uyoon Alkhbar Al Reza^{asws} – A Talaqni, from Ahmad Al Hamdani, from Ali Bin Al Hassan Bin Fazzal, from his father,

¹⁶⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 1

‘From Abu Al-Hassan^{asws}, he (the narrator) said, ‘I asked him^{asws} about Amir Al-Momineen^{asws} how come the people moved away from him^{asws} to others, and they had recognised his^{asws} merits, and his^{asws} precedence, and his^{asws} position from Rasool-Allah^{saww}?’

فَقَالَ: إِنَّمَا مَالُوا عَنْهُ إِلَىٰ غَيْرِهِ وَ قَدْ عَرَفُوا فَضْلَهُ لِأَنَّهُ قَدْ كَانَ قَتَلَ مِنْ آبَائِهِمْ وَ أجدَادِهِمْ وَ إِخْوَانِهِمْ وَ أعمَامِهِمْ وَ أَحْوَالِهِمْ وَ أَقْرَبَاتِهِمُ الْمُحَادِينَ لِلَّهِ وَ لِرَسُولِهِ عَدَدًا كَثِيرًا،

He^{asws} said: ‘But rather they inclined to others and although they had already recognised his^{asws} merits, because he^{asws} had killed from their fathers, and their grandfathers, and their brothers, and their paternal uncles, and their maternal uncles, and their obstinate relatives, for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}, a large number.

وَ كَانَ حِقْدُهُمْ عَلَيْهِ لِذَلِكَ فِي قُلُوبِهِمْ فَلَمْ يُحِبُّوا أَنْ يَتَوَلَّىٰ عَلَيْهِمْ، وَ لَمْ يَكُنْ فِي قُلُوبِهِمْ عَلَىٰ غَيْرِهِ مِثْلُ ذَلِكَ، لِأَنَّهُ لَمْ يَكُنْ لَهُ فِي الْجِهَادِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلُ مَا كَانَ، فَلِذَلِكَ عَدَلُوا عَنْهُ وَ مَالُوا إِلَىٰ سِوَاهُ.

And it was their grudges in their hearts against him^{asws} due to that, so they did not like it if he^{asws} were to rule upon them, and there did not happen to be in their hearts against the others, similar to that, because there did not happen to be for him^{asws} during the Jihad in front of Rasool-Allah^{saww}, similar to what happened, therefore they turned away from him, and inclined to the ones besides him^{asws}’.¹⁶⁶

3- قب: سَأَلَ أَبُو زَيْدٍ النَّخَوِيُّ الْحَلِيلُ بْنُ أَحْمَدَ: مَا بَأَلِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَأَنَّهُمْ بَنُو أُمَّ وَاحِدَةٍ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ كَأَنَّهُ ابْنُ عَالَةٍ!؟

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Zayd Al-Nahwy asked Al-Khaleed Bin Ahmad, ‘What is the matter the companions of Rasool-Allah^{saww}, as if they were sons of one mother, and Ali^{asws} was as if he^{asws} a son of a different mother?!’

قَالَ: تَقَدَّمَهُمْ إِسْلَامًا، وَ بَدَّهُمْ شَرَفًا، وَ فَاقَهُمْ عِلْمًا، وَ رَجَّحَهُمْ جِلْمًا، وَ كَثَّرَهُمْ هُدًى، فَحَسَدُوهُ، وَ النَّاسُ إِلَىٰ أَمْثَالِهِمْ وَ أَشْكَالِهِمْ أَمِيلٌ ..

He said, ‘He^{asws} preceded them in Islam, and surpassed them in nobility, and defeated them in knowledge, and prevailed them in forbearance, and was more of them in guidance. So, they envied him^{asws}, and the people inclined to their like and their shape’.

وَ قِيلَ لِمَسْلَمَةَ بْنِ نَمِيلٍ: مَا لِعَلِيِّ عَلَيْهِ السَّلَامُ رَفَضَهُ الْعَامَّةُ وَ لَهُ فِي كُلِّ خَيْرٍ ضَرْبٍ قَاطِعٌ!؟ فَقَالَ: لِأَنَّ ضَوْءَ عَيْنِهِمْ قَصِيرٌ عَنْ نُورِهِ، وَ النَّاسُ إِلَىٰ أَشْكَالِهِمْ أَمِيلٌ..

And it was said to Muslama Bin Nameel, ‘What is the matter the generality rejected Ali^{asws} and for him^{asws} regarding every good, there were incisive teeth?’ He said, ‘Because the illumination of their eyes fell short from his^{asws} Noor, and the people tend to incline towards their shapes (like)’.

قال الشعبي: ما ندري ما نضع بعلي بن أبي طالب (ع)، إن أحببناه افتقرنا، و إن أبغضناه كفرنا!؟

¹⁶⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 2

Al-Shabi said, 'We do not know what to do with Ali^{asws} Bin Abu Talib^{asws}. If we love him^{asws}, we separate, and if we hate him^{asws}, we commit Kufr?!'

و قال النظام: علي بن أبي طالب محنة على المتكلم، إن وفي حقه غلام، و إن بخصه حقه أساء، و المنزلة الوسطى دقيقة الوزن، حادة الشاف، صعب الترفي إلا على الحاذق الدين.

And Al-Nizam said, 'Ali^{asws} Bin Abu Talib^{asws} is distressing upon the speaker. If he fulfils his^{asws} right, he would be exaggerating (Ghuloo), and if he underestimates him^{asws} of his^{asws} right, he would be evil, and the middle status is thin (light) of weight, sharp of concern, difficult to promote except upon the skilful of religion'.

و قال أبو العيناء لعلي بن الجهم: إنما تبغض علياً عليه السلام لأنه كان يقتل الفاعل و المفعول و أنت أحدهما. فقال له: يا محنت! فقال أبو العيناء: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ.

And Abu Al-Ayna'a said to Al-Bin Al-Jahm, 'But rather you hate Ali^{asws} because he^{asws} used to kill the doer and the done, and you are one of them'. He said to him, 'O effeminate!' Abu Al-Ayna'a said, '**And he strikes out an example for Us and forgets his own creation.** [36:78]'.¹⁶⁷

4- قَب: قَالَ ابْنُ عُمَرَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: كَيْفَ تُحِبُّكَ فُرَيْشٌ وَ قَدْ قَتَلْتَ فِي يَوْمِ بَدْرٍ وَ أَحَدٍ مِنْ سَادَاتِهِمْ سَبْعِينَ سَيِّدًا تَشْرَبُ أُنُوفُهُمْ الْمَاءَ قَبْلَ شِفَاهِهِمْ!؟

(The book) 'Manaqib' of Ibn Shehr Ashub – Ibn Umar said to Ali^{asws}, 'How can the Quraysh love you^{asws} and you^{asws} have killed on the day of (battle of) Badr, and the day of (battle of) Ohad, seventy chief from their chiefs. Will their noses drink the water before their lips?!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ:

مَا تَرَكَتْ بَدْرٌ لَنَا مَذِيقًا وَ لَا لَنَا مِنْ خَلْفِنَا طَرِيقًا

Amir Al-Momineen^{asws} said (in prose): '(The battle of) Badr did not leave any taste for us^{asws}, nor is there any road for us^{asws} behind us^{asws}'.

وَ سُئِلَ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ وَ ابْنُ عَبَّاسٍ أَيْضًا: لِمَ أَبْغَضَتْ فُرَيْشٌ عَلِيًّا عَلَيْهِ السَّلَامُ؟. قَالَ: لِأَنَّهُ أَوْرَدَ أَوْهَمَ النَّارِ وَ قَلَّدَ آخِرَهُمُ الْعَارَ.

And Zayn Al-Abideen^{asws} was asked, and Ibn Abbas as well, 'Why did Quraysh hate Ali^{asws}' He^{asws} said: 'He^{asws} made their first ones to arrive to the Fire, and collared their lasts one with shame''.

مَعْرِفَةُ الرِّجَالِ، عَنِ الْكُتَيْبِيِّ: أَنَّهُ كَانَتْ عَدَاوَةٌ أَحْمَدُ بْنُ حَنْبَلٍ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّ جَدَّهُ ذَا التُّدَيَّةِ قَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ يَوْمَ النَّهْرَوَانَ.

¹⁶⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 3

(The book) ‘Ma’rifat Al-Rijal’, from Al-Kashi, ‘The enmity of Ahmad Bin Hambal towards Amir Al-Momineen^{asws} was because his grandfather was with the breasts. Amir Al-Momineen^{asws} killed him on the day of Al-Naharwan’.

كامل المبرّد: أَنَّهُ كَانَ أَصْمَعُ بْنُ مُظْهِرٍ جَدُّ الْأَصْمَعِيِّ قَطَعَهُ عَلَيَّ عَلَيْهِ السَّلَامُ فِي السَّرِقَةِ، فَكَانَ الْأَصْمَعِيُّ يُبَغِضُهُ، قِيلَ لَهُ: مَنْ أَشْعَرَ النَّاسِ؟.

عَنِ الْأَعْنَاقِ تَلَعَبُ بِالْكُرَيْنَا

قَالَ: مَنْ قَالَ: كَانَ أَكْفَهُمُ الْهَمَامُ تَهْوِي

(The book) ‘Kamil Al-Mubarrad’ – Asma’a Bin Muzhir was grandfather of Al-Asmaie. Ali^{asws} had cut him (his hand) regarding the theft, so Al-Asmaie used to hate him^{asws}. It was said to him, ‘Who is the most poetic of the people?’ He said, ‘One who said (the couplet), ‘As if their palms are wicked from the hugging, playing with the generations’.

فَقَالُوا: السَّيِّدُ الْحِمَيْرِيُّ. فَقَالَ: هُوَ وَاللَّهِ أَبْغَضُهُمْ إِلَيَّ!.

They said, ‘Al-Seyyid Al-Himeyri’. He said, ‘By Allah^{azwj}! He was the one most hateful to me!’¹⁶⁸

5- ع، لي: الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ الْعَسْكَرِيُّ، عَنْ إِبْرَاهِيمَ بْنِ زَعْدِ الْعَبْشَمِيِّ، عَنْ ثُبَيْتِ بْنِ مُحَمَّدٍ، عَنْ أَبِي الْأَحْوَصِ الْمِصْرِيِّ، عَنْ جَمَاعَةٍ مِنْ أَهْلِ الْعِلْمِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي أَصْعَبِ مَوْقِفٍ بِصَفِينِ إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ بَنِي دُودَانَ فَقَالَ: مَا بَالُ قَوْمِكُمْ دَفَعُوكُمْ عَنْ هَذَا الْأَمْرِ، وَ أَنْتُمْ الْأَعْلَوْنَ نَسَبًا، وَ أَشَدُّ نَوْطًا بِالرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ فَهَمًا بِالْكِتَابِ وَ السُّنَّةِ!؟

(The book) ‘Illal Al Sharaie’ – Al Husayn Bin Abdullah al Askari, from Ibrahim Bin Ra’ad, from Subeet Bin Muhammad, from Abu Al Ahows Al misry, from a group from the people of knowledge,

‘From Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfathers^{asws} having said: ‘While Amir Al-Momineen^{asws} was in a difficult pausing in (the battle of) Siffeen, when a man from the clan of Dowdan stood up to him^{asws} and said, ‘What is the matter your^{asws} people repelled you^{asws} from this command, and you^{asws} were of lofty lineages, and of more intense commitment with the Rasool-Allah^{saww}, and more understanding with the Book and the Sunnah?!’

فَقَالَ: سَأَلْتَ يَا أَحَا بَنِي دُودَانَ وَ لَكَ حَقُّ الْمَسْأَلَةِ وَ ذِمَامُ الصَّهْرِ، وَ إِنَّكَ لَقَلْبُ الْوَضِيحِ تُرْسِلُ عَنْ ذِي مَسَدٍ، إِحَا امْرَأَةٌ سَحَّتْ عَلَيْهَا نُفُوسٌ قَوْمٍ وَ سَحَّتْ عَنْهَا نُفُوسٌ آخَرِينَ، وَ نِعَمَ الْحُكْمِ اللَّهُ، فَدَعَّ عَنْكَ تَهْبًا صَبِيحَ فِي حَجْرَاتِهِ، وَ هَلُمَّ الْحُطْبَ فِي ابْنِ أَبِي سُفْيَانَ، فَلَقَدْ أَضْحَكَنِي الدَّهْرُ بَعْدَ إِيْكَائِهِ.

He^{asws} said: ‘You asked, O brother of Dowdan, for you have a right of the questioning, and nearness of the kin, and your girth is loose and you have done it in the wrong way. It (caliphate) was a woman the souls of a people coveted upon her and the souls of others relinquished from her, and the best Judge is Allah^{azwj}. So, leave from you the hue and cry in its chamber, and give the sermon regarding the son of Abu Sufyan, so the time has made me^{asws} laugh after making me^{asws} cry.

¹⁶⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 4

أَلَا هَلْ لَنَا أَهْلٌ سَأَلَتْ كَذَلِكَ

وَلَا عَزْوٌ إِلَّا جَارَتِي وَ سُؤَالَهَا

And there is no wonder except my^{asws} neighbour and her question, 'Are there no people for us?' She asked like that.

يَسْأَلُ الْقَوْمَ مَنْ خَفَضَنِي وَ حَاوَلُوا الْإِدْهَانَ فِي دِينِ اللَّهِ، فَإِنْ تَرَفَعْنَا عَنْهُمُ الْبُلُوَى أَجْمَلُهُمْ مِنَ الْحَقِّ عَلَى مَخْضِهِ، وَ إِنْ تَكُنِ الْأُخْرَى فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ، إِلَيْكَ عَيِّي يَا أَخِي بَنِي سَيْدَانَ.

Evil are the people, one who belittled me^{asws} and they surrounded me^{asws} with the humiliation in the Religion of Allah^{azwj}, so if the afflictions are raised from us, I^{asws} shall carry them upon the pure truth, and if the other happens, **do not grieve upon the Kafir people [5:68]**. (Take it) to you, from me^{asws}, O brother of clan of Saydan".¹⁶⁹

6- نَحْج: وَ مِنْ كَلَامِهِ لَهُ (ع) لِيَعُضِ أَصْحَابِهِ وَ قَدْ سَأَلَهُ: كَيْفَ دَفَعَكُمْ قَوْمُكُمْ عَنْ هَذَا الْمَقَامِ وَ أَنْتُمْ أَحَقُّ بِهِ؟

(The book) 'Nahj Al-Balagh' – And from a speech of his^{asws} of one of his^{asws} companions, and he has asked him^{asws}, 'How come your^{asws} people repelled you from this position, and you^{asws} were more rightful with it?'

فَقَالَ: يَا أَخَا بَنِي أَسَدٍ! إِنَّكَ لَقَلِقُ الْوَضِيحِ تُرْسِلُ فِي عَيْرِ سَدِيدٍ، وَ لَكَ بَعْدَ ذِمَامَةِ الصَّهْرِ وَ حَقِّ الْمَسْأَلَةِ، وَ قَدْ اسْتَعْلَمْتَ فَأَعْلَمَ: أَمَّا الْإِسْتِئْذَانُ عَلَيْنَا بِهَذَا الْمَقَامِ وَ نَحْنُ الْأَعْلَوْنَ نَسَبًا، وَ الْأَشَدُّ بِالرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَوَاطًا، فَإِنَّمَا كَانَتْ أَتْرَةً شَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَ سَحَّتْ عَنْهَا نُفُوسُ آخَرِينَ، وَ الْحُكْمُ لِلَّهِ، وَ الْمَعْوَدُ إِلَيْهِ الْقِيَامَةُ

He^{asws} said: 'O brother of the clan of Asad! Your girth is loose and you have done it in the wrong way, and for you after the kinship and right of the question, and you have enquired, so know! As for the enslavement upon us^{asws} with this position, and although we^{asws} are of loftier lineage, and stronger in relationship with the Rasool-Allah^{saww}, it was a misappropriation, the souls of some people were greedy upon it, and souls of others relinquished it, and the Judgment is for Allah^{azwj}, and the appoint to Him^{azwj} is the (Day) of Qiyamah.

... وَ دَعَا عَنْكَ هَبًّا صَبِيحًا فِي حَجْرَاتِهِ .. وَ هَلُمَّ الْخُطْبَ فِي ابْنِ أَبِي سُفْيَانَ فَلَقَدْ أَضْحَكَنِي الدَّهْرُ بَعْدَ إِبْكَائِهِ، وَ لَا عَزْوٌ وَ اللَّهُ، فَيَا لَهُ خُطْبًا يَسْتَفْرِغُ الْعُجْبَ وَ يُكَيِّرُ الْأَوْدَا!

And leave from you the hue and cry in its chamber, and give the address regarding the son of Abu Sufyan, for the times have made me^{asws} laugh after making me^{asws} cry. And there is no wonder, by Allah^{azwj}, what is this affair which surpasses all wonder and which has increased in wrongfulness!

حَاوَلَ الْقَوْمُ إِطْفَاءَ نُورِ اللَّهِ مِنْ مِصْبَاحِهِ، وَ سَدَّ فَوَارِهِ مِنْ يَنْبُوعِهِ، وَ جَدَّحُوا بَنِي وَ بَيْنَهُمْ شَرِبًا وَ بَيْعًا، فَإِنْ يَرْتَفِعْنَا عَنْهُمُ الْبُلُوَى، أَجْمَلُهُمْ مِنَ الْحَقِّ عَلَى مَخْضِهِ، وَ إِنْ تَكُنِ الْأُخْرَى، فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ.

¹⁶⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 5

The people surrounded in extinguishing the Noor of Allah^{azwj} from its lantern, and to block the fountain from its spring, and they mingled the epidemic (producing) water between me^{asws} and them. So, if the Trials of the afflictions were to be raised from us^{asws} and them, I^{asws} shall carry them upon the purify of the truth, and if the other happens, **your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]**'.¹⁷⁰

7- قل: حكى أبو هلال العسكري في كتاب الأوائل عند ذكر أبي الهيثم بن التيهان: إِنَّهُ أَوَّلُ مَنْ ضَرَبَ عَلَى يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي ابْتِدَاءِ أَمْرِ نُبُوَّتِهِ.

(The book) 'Iqbaal Al Amaal' – Abu Hilal Al Askari has related in the book 'Al Awaail' at the mention of Abu Al Haysam Bin Al Tayhan,

'He (Ali^{asws}) was the first one to strike upon a hand of Rasool-Allah^{saww} (for allegiance) in the beginning of the matter of his^{saww} Prophet-hood'.

ثُمَّ قَالَ - بِإِسْنَادِهِ -: إِنَّ أَبَا الْهَيْثَمِ قَامَ حَاطِباً بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ حَسَدَ قُرَيْشٍ إِلَيْكَ عَلَى وَجْهَيْنِ: أَمَّا خِيَارُهُمْ، فَتَمَنَّوْا أَنْ يَكُونُوا مِثْلَكَ مُنَافَسَةً فِي الْمَالِ وَارْتِفَاعِ الدَّرَجَةِ،

Then he said, by his chain, 'Abu Al-Haysam stood to address in front of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. He said, 'The envy of Quraysh against you^{asws} is upon two perspectives – As for their elites, they wished that the like of you^{asws}, being of high rank, would happen to be competing (debating) in the assemblies;

وَ أَمَّا شِرَارُهُمْ، فَحَسَدُوا حَسداً أَثْقَلَ الْقُلُوبَ وَ أَحْبَطَ الْأَعْمَالَ، وَ ذَلِكَ أَنَّهُمْ رَأَوْا عَلَيْكَ نِعْمَةً قَدَمَهَا إِلَيْكَ الْحُظُّ وَ أَحْرَهُمْ عَنْهَا الْحِرْمَانُ، فَلَمْ يَرْضَوْا أَنْ يَلْحَقُوا حَتَّى طَلَبُوا أَنْ يَسْبِقُوكَ،

And as for their evil ones, they envied with an envy of heavy hearts, and confiscation of the deeds, and that is because they saw the bounties of the share upon you^{asws}, having preceded to you^{asws}, and their being deprived from it. So, they were not pleased that they catch up (with you^{asws}) until they sought to precede you^{asws}.

فَبَعَدَتْ - وَ اللَّهُ - عَلَيْهِمُ الْعَايَةُ، وَ قُطِعَتِ الْمِضْمَارُ، فَلَمَّا تَقَدَّمَتْهُمْ بِالسَّبْقِ وَ عَجَزُوا عَنِ اللَّحَاقِ بَلَّغُوا مِنْكَ مَا رَأَيْتَ، وَ كُنْتَ - وَ اللَّهُ - أَحَقُّ قُرَيْشٍ بِشُكْرِ قُرَيْشٍ، نَصَرْتَ نَبِيَّهُمْ حَيًّا، وَ قَضَيْتَ عَنْهُ الْحُقُوقَ مَيِّتاً،

By Allah^{azwj}! The peak was remote from them, and the aspirations were cut off. When you^{asws} preceded them with the precedence, and they were frustrated from the catching up, they reached from you^{asws} what you can see, and by Allah^{azwj}, you^{asws} were the most rightful of Quraysh with being thanked for by Quraysh. You^{asws} helped their Prophet^{saww} when he^{saww} was alive, and you^{asws} fulfilled the rights on his^{saww} behalf when he^{saww} had passed away.

وَ اللَّهُ مَا بَعِيَهُمْ إِلَّا عَلَى أَنْفُسِهِمْ، وَ لَا نَكُتُوا إِلَّا بِنِعَةِ اللَّهِ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فِيهَا، وَ نَحْنُ مَعَاشِرَ الْأَنْصَارِ أَيْدِينَا وَ أَلْسِنَتُنَا مَعَكَ، فَأَيْدِينَا عَلَى مَنْ شَهِدَ وَ أَلْسِنَتُنَا عَلَى مَنْ غَابَ.

¹⁷⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 6

By Allah^{azwj}! Their rebellion wasn't except against themselves, nor did they break except the allegiance of Allah^{azwj}: **the Hand of Allah being Above their hands. [48:10]** during it, and we, community of the Helpers, our hand and our tongues are with you^{asws}, so our hands are against the one who is present, and our tongues are against the ones who are absent". (not a Hadith)

أَقُولُ: رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ: عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي سَيْفِ الْمَدَائِنِيِّ، عَنْ فَضِيلِ بْنِ الْجَعْدِ، قَالَ: أَكَدُ الْأَسْبَابِ كَانَ فِي تَقَاعِدِ الْعَرَبِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَمْرُ الْمَالِ، فَإِنَّهُ لَمْ يَكُنْ يُفْضِلُ شَرِيفاً عَلَى مَشْرُوفٍ، وَ لَا عَرَبِيّاً عَلَى عَجَبِيٍّ، وَ لَا يُصَانِعُ الرَّؤْسَاءَ وَ أَمْرَاءَ الْقَبَائِلِ كَمَا يُصْنَعُ الْمُلُوكُ، وَ لَا يَسْتَمِيلُ أَحَداً إِلَى نَفْسِهِ، وَ كَانَ مُعَاوِيَةَ بِخِلَافِ ذَلِكَ،

I (Majlisi) am saying, 'It is reported by Abi Al Hadeed in the commentary of the Nahj (Al Balagah), from Ali Bin Muhammad Bin Abu Sayf Al Madainy, from Fuzeyl Bin Al Ja'ad who said,

'I can confirm the reasons which were regarding the Arabs sitting back from Amir Al-Momineen^{asws}, was a matter of wealth, for he^{asws} did not happen to give preference to a nobleman over the ignoble, nor an Arab over the non-Arab, nor did he^{asws} behave with the chief and leaders of the tribes just as one would behave with the kings, nor did he^{asws} allure anyone to himself^{asws}, and Muawiya was opposite to that.

فَتَرَكَ النَّاسُ عَليّاً عَلَيْهِ السَّلَامُ وَ التَّحَفُوا بِمُعَاوِيَةَ، فَشَكَكَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى الْأَشْتَرِ تَحَاذُلَ أَصْحَابِهِ وَ فِرَارَ بَعْضِهِمْ إِلَى مُعَاوِيَةَ، فَقَالَ الْأَشْتَرُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّا قَاتَلْنَا أَهْلَ الْبَصْرَةَ بِأَهْلِ الْبَصْرَةِ وَ أَهْلَ الْكُوفَةِ وَ رَأَى النَّاسَ وَاحِدًا، وَ قَدِ اخْتَلَفُوا بَعْدَ وَ تَعَادَوْا وَ ضَعُفَتِ النَّيَّةُ وَ قَلَّ الْعَدَدُ،

So, the people left Ali^{asws}, and they joined up with Muawiya. Ali^{asws} complained to (Maalik) Al-Ashtar of the abandonment of his^{asws} companions, and the fleeing of some of them to Muawiya. Al-Ashtar said, 'O Amir Al-Momineen^{asws}! We fought the people of Al-Basra with the people of Al-Basra and the people of Al-Kufa, and the opinion of the people is one, and they have differed afterwards, and they repeated, and are of weak intentions, and small number.

وَ أَنْتَ تَأْخُذُهُمُ بِالْعَدْلِ، وَ تَعْمَلُ فِيهِمُ بِالْحَقِّ، وَ تُنْصِفُ لِلْوَضِيعِ مِنَ الشَّرِيفِ، فَلَيْسَ لِلشَّرِيفِ عِنْدَكَ فَضْلٌ مَنْرَلِيٍّ، فَضَجَّتْ طَائِفَةٌ مِّنْ تَبَعِكَ مِنَ الْحَقِّ إِذْ عَمُوا بِهِ وَ اغْتَمُوا مِنَ الْحَقِّ إِذْ صَارُوا فِيهِ، وَ رَأَوْا صِنَاعَةَ مُعَاوِيَةَ عِنْدَ أَهْلِ الْعَنَاءِ وَ الشَّرْفِ،

And you^{asws} are seizing them with the justice, and you^{asws} are dealing among them with the truth, and you^{asws} are being fair for the lowly from the noble, so there isn't any merit of the status of the noble in your^{asws} presence. Thus, a group of the one who follow you^{asws} clamoured from the truth when they were generalised with it, and they were dejected from the truth when they came to be in it, and they saw the behaviours of Muawiya in the presence of the right and the noble.

فَتَأَفَّتْ أَنْفُسُ النَّاسِ إِلَى الدُّنْيَا، وَ قَلَّ مَن لَيْسَ لِلدُّنْيَا، وَ أَكْثَرُهُمْ يَجْتَوِي الْحَقَّ وَ يَشْتَرِي الْبَاطِلَ، وَ يُؤَثِّرُ الدُّنْيَا، فَإِنْ تَبَدَّلَ الْمَالُ - يَا أَمِيرَ الْمُؤْمِنِينَ - قَمَلٌ إِلَيْكَ أَغْتَابَ الرِّجَالَ وَ تَصَفُّوْا نَصِيحَتَهُمْ، وَ يَسْتَخْلِصُ وُدَّهُمْ لَكَ

The souls of the people turned towards the world, and few are the ones who aren't for the world, and most of them abhorred the truth and they bought the falsehood, and preferred the world. Thus, O Amir Al-Momineen^{asws}, if you^{asws} were to replace the wealth, the neck of

the men would incline towards you^{asws}, and they would be clean of their advice, and their cordiality would be sincere to you^{asws}.

يَا أَمِيرَ الْمُؤْمِنِينَ! وَكُتِبَتْ أَعْدَاؤُكَ، وَفُضَّ جَمْعُهُمْ، وَأُوهِنَ كَيْدُهُمْ، وَشَتَّتْ أُمُورُهُمْ، إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

O Amir Al-Momineen! And you^{asws} wrestled your^{asws} enemies, and broke up their groups, and weakened their plots, and divided their affairs, **He is Aware of what they are doing [11:111]**.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا مَا ذَكَرْتَ مِنْ عِلْمِنَا وَ سِيرَتِنَا بِالْعَدْلِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَ مَنْ أَسَاءَ فَعَلَيْهَا وَ مَا رَبُّكَ بِظَالِمٍ لِّلْعَبِيدِ،

Ali^{asws} said: 'As for what you mentioned of our^{asws} knowledge (actions), and our^{asws} ways with the justice, so Allah^{azwj} Mighty and Majestic Says: **One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]**.

وَ أَمَا [أَنَا] مِنْ أَنْ أَكُونَ مُقْصِرًا فِيمَا ذَكَرْتَ أَخُوفٌ. وَ أَمَا مَا ذَكَرْتَ مِنْ أَنَّ الْحَقَّ ثَقِيلٌ عَلَيْهِمْ فَفَارَقُوا بِدَلِّكَ، فَقَدْ عَلِمَ اللَّهُ أَنَّهُمْ لَمْ يَفَارِقُونَا مِنْ جَوْرِ وَ لَا لَجُئُوا إِذْ فَارَقُونَا إِلَى عَدْلِ، وَ لَمْ يَلْتَمِسُوا إِلَّا دُنْيَا زَائِلَةً عَنْهُمْ كَمَا قَدْ فَارَقُوهَا، وَ لَيْسَ أَلَّ يَوْمَ الْقِيَامَةِ: أَلِ لِدُنْيَا أَرَادُوا أَمْ لِلَّهِ عَمِلُوا؟.

And as for I^{asws} being deficient regarding what you mentioned, I^{asws} am fearing. And as for what you mentioned that the truth is heavy upon them, therefore they separated due to that, so Allah^{azwj} has Known that they did not separated from us^{asws} out of tyranny, nor seeking shelter when they separated from us^{asws} to justice, and they did not seek (anything) except the world going away from them, which had separate (from them), and they would be questioned on the Day of Qiyamah: 'Is it for the world they wanted, or worked for the Sake of Allah^{azwj}?

وَ أَمَا مَا ذَكَرْتَ مِنْ بَدْلِ الْأَمْوَالِ وَ اصْطِنَاعِ الرِّجَالِ، فَإِنَّهُ لَا يَسْعُنَا أَنْ نُؤَيِّيَ امْرَأًا مِنَ الْفِيءِ أَكْثَرَ مِنْ حَقِّهِ، وَ قَدْ قَالَ اللَّهُ سُبْحَانَهُ وَ قَوْلُهُ الْحَقُّ: كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

And as for what you mention from disbursement of the wealth and the affectation of the men, surely there is no leeway for us that we give a person from the 'Fey' war booty, more than his right, and Allah^{azwj} the Glorious has Said, and His^{azwj} Word is the truth: **How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]**.

وَ قَدْ بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَخَدَّهُ، وَ كَثَّرَهُ بَعْدَ الْقَلْبَةِ، وَ أَعَزَّهُ فِتْنَةَ بَعْدَ الدَّلَّةِ، وَ إِنْ يُرِيدُ اللَّهُ أَنْ يُؤَيِّنَنَا هَذَا الْأَمْرَ يُدَلِّلُ لَنَا صَعْبَهُ، وَ يُسَهِّلُ لَنَا حَزَنَهُ، وَ أَنَا قَابِلٌ مِنْ رَبِّكَ مَا كَانَ لِلَّهِ عَزَّ وَ جَلَّ رِضَى، وَ أَنْتَ مِنْ أَمَنِ النَّاسِ عِنْدِي، وَ أَنْصَحِهِمْ لِي، وَ أَوْثَقِهِمْ فِي نَفْسِي إِنْ شَاءَ اللَّهُ.

And Allah^{azwj} had Sent Muhammad^{saww} alone, and Multiplied for him^{saww} after the few (small number), and Made his^{saww} party honourable after the humiliation, and if Allah^{azwj} had Wanted, He^{azwj} would have Made us^{asws} to be in charge of the command, Humbling its difficulties for us^{asws}, and Ease its grief for us^{asws}, and I accept from your opinion of whatever

was the Pleasure of Allah^{azwj} Mighty and Majestic, and you are from the most secure of the people in my^{asws} presence, and most advising of them to me^{asws}, and the most reliable of them regarding myself^{asws}, if Allah^{azwj} so Desires”.

وَرَوَى أَيْضاً فِي الْكِتَابِ الْمَدْكُورِ، عَنْ هَارُونَ بْنِ سَعْدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ أَبِي طَالِبٍ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَمَرْتَنِي بِمَعُونَةٍ أَوْ نَفَقَةٍ! فَوَ اللَّهُ مَا لِي بِنَفَقَةٍ إِلَّا أَنْ أَبِيعَ دَابَّتِي.

And it is reported as well in the mentioned book, from Haroun Bin Sa'ad who said,

‘Abdullah son of Ja’far^{asws} Bin Abu Talib^{asws} said to Ali^{asws}, ‘O Amir Al-Momineen^{asws}! If you^{asws} could order the aid for me or expense money! By Allah^{azwj}, there is no money for me except if I were to sell my riding animal’.

فَقَالَ: لَا وَ اللَّهِ، مَا أَجِدُ لَكَ شَيْئاً إِلَّا أَنْ تَأْمُرَ عَمَّكَ يَسْرِقُ فَيُعْطِيكَ.

He^{asws} said: ‘No, by Allah^{azwj}! I^{asws} do not find anything to be for you except if you are instructing your uncle^{asws} with theft, so he^{asws} can give it to you”.¹⁷¹

8- ما: جَمَاعَةً، عَنْ أَبِي الْمُفَضَّلِ، عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ النَّحْوِيِّ، عَنِ الْخَلِيلِ بْنِ أَسَدٍ، عَنْ مُحَمَّدِ بْنِ سَلَامٍ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ حَبِيبِ النَّحْوِيِّ- وَ كَانَ عُنْمَانِيًّا- قَالَ: قُلْتُ لِلْخَلِيلِ بْنِ أَحْمَدَ: أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ فَتَكْتُمُهَا عَلَيَّ؟ قَالَ: إِنَّ قَوْلَكَ يَدُلُّ عَلَى أَنَّ الْجَوَابَ أَعْلَطُ مِنَ السُّؤَالِ، فَتَكْتُمُهُ أَنْتَ أَيْضاً؟ قَالَ: قُلْتُ: نَعَمْ أَيَّامَ حَيَاتِكَ. قَالَ: سَلْ.

(The book) ‘Amaali’ of sheikh Tusi – From Abu Al Mufazzal, from Muhammad Bin Al Abbas Al Nahwy, from Al Khaleel Bin Asad, from Muhammad Bin Sallam who said,

‘I said to Al-Khaleel Bin Ahmad, ‘I want to ask you about an issue, will you conceal it for me?’ He said, ‘If your words point upon that the answer could be harsher than the question, will you conceal it as well?’ He said, ‘I said, ‘Yes, for the (rest of the) days of your life’. He said, ‘Ask’.

قَالَ: مَا بَأَلِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَحِمِهِمْ كَأَنَّهُمْ كُلُّهُمْ بَنُو أُمَّ وَاحِدَةٍ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مِنْ بَيْنِهِمْ كَأَنَّهُ ابْنُ عَمَلَةٍ؟. قَالَ: مِنْ أَيِّنَ لَكَ هَذَا السُّؤَالُ؟.

He said, ‘What is the matter the companions of Rasool-Allah^{saww}, it is as if all of them as sons of one mother, and Ali^{asws} Bin Abu Talib^{asws} from between them as if he^{asws} is a son of a different mother?’ He said, ‘Where did you get this question for you?’

قَالَ: قُلْتُ: قَدْ وَعَدْتَنِي الْجَوَابَ. قَالَ: قَدْ ضَمِنْتَ لِي الْكِتْمَانَ. قَالَ: قُلْتُ أَيَّامَ حَيَاتِكَ.

He said, ‘I said, ‘You have promised me the answer’. He said, ‘You have guaranteed the concealment to me’. He said, ‘I said, ‘For the days of your life’.

¹⁷¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 7

فَقَالَ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ تَقَدَّمَهُمْ إِسْلَامًا وَ فَاقَهُمْ عِلْمًا، وَ بَدَّهُمْ شَرَفًا، وَ رَجَّحَهُمْ زُهْدًا، وَ طَاهَهُمْ جِهَادًا، فَحَسَدُوهُ، وَ النَّاسُ إِلَى أَشْكَالِهِمْ وَ أَشْبَاهِهِمْ أَمِيلٌ مِنْهُمْ إِلَى مَنْ بَانَ مِنْهُمْ، فَافْتَهُم.

He said, 'Ali^{asws} preceded them in Islam, and 'He^{asws} preceded them in Islam, and defeated them in knowledge, and surpassed them in nobility, and outbalanced them in ascetism, prolonged them of Jihad. So, they envied him^{asws}, and the people inclined to their shape and their resemblance. From them they inclined to one who had been away from them, so understand".¹⁷²

¹⁷² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 14 H 8

CHAPTER 15 – COMPLAINT OF AMIR AL-MOMINEEN^{asws} ABOUT THE ONES WHO PRECEDED HIM^{asws}

1- مع، ع: مَا جِيلُوهُ، عَنْ عَمِيهِ، عَنِ الْبَرْقِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ذَكَرْتُ الْخِلَافَةَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: وَاللَّهِ لَقَدْ تَقَمَّصَهَا أَحْوُ تَيْمٍ وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى، يُنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْفَعُنِي إِلَّا الطَّيْرُ،

(The book) 'Ma'ani Al-Akhbar' – Majaylawiya, from his uncle, from al Barqy, from his father, from Ibn Abu Umeyr, from aban Bin Usman, from Aban Bin Taglib, from Ikrimah, from Ibn Abbas who said,

'The caliphate was mentioned in the presence of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. He^{asws} said: 'By Allah^{azwj}! The brother of Taym (Abu Bakr) wore it (caliphate) and although he knew that my^{asws} place in it was the place of the handle from the mill. The torrent flowed down from me^{asws} nor did the bird rise to me^{asws}.

فَسَدَلْتُ ذُوهَا ثَوْبًا، وَ طَوَيْتُ عَنْهَا كَشْحًا، وَ طَفِئْتُ أَرْثَمِي بَيْنَ أَنْ أَصُولَ بِيَدِ جَدَاءٍ أَوْ أَصْبِرَ عَلَى طَخِيَةِ عَمِيَاءَ، يَنْشِبُ فِيهَا الصَّغِيرُ، وَ يَهْرُمُ فِيهَا الْكَبِيرُ، وَ يَكْدُحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ،

I^{asws} donned a garment other than it, and I^{asws} folded away from it like a robe, and I^{asws} began my^{asws} white flag between my^{asws} praying Salat with the hand of surrender, or be patient upon the clouds of blindness, the young ones became grey-haired during it, and the old ones became enfeebled, and the Momin toiled during it until he met his Lord^{azwj}.

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتِي [هَاتَا] أَحَجِي، فَصَبْرْتُ وَ فِي الْقَلْبِ قَدَا، وَ فِي الْخَلْقِ شَجَا، أَرَى ثَرَاتِي تَهْبَأُ، حَتَّى إِذَا مَضَى الْأَوَّلُ لِسَبِيلِهِ فَأَدَلِّي بِهَا إِلَى فُلَانٍ بَعْدَهُ، عَقْدَهَا لِأَخِي عَدِيٍّ بَعْدَهُ، فَيَا عَجَبًا بَيْنَا هُوَ يَسْتَقْبِلُهَا فِي حَيَاتِهِ إِذْ عَقْدَهَا الْآخِرَ [لِآخِرٍ] بَعْدَ وَفَاتِهِ،

I^{asws} viewed that the patience is upon the two arguments, so I^{asws} observed patience, and in the heart there was a speck, and in the throat there was a scratch. I^{asws} saw my^{asws} inheritance being looted to the extent that when the first one (Abu Bakr) passed away to his way, he spoke with it to be for so and so (Umar) after him. He tied with for the brother of Uday (Umar). Oh how strange, while he accepted it during his lifetime, then he tied it for the other one after his death.

فَصَبْرْتَهَا وَ اللَّهُ فِي حَوْرَةِ حَشْنَاءَ، يَحْشُنُ مَسْهًا، وَ يَغْلُظُ كَلْمَهَا، وَ يَكْثُرُ الْعِتَارُ فِيهَا وَ الْإِعْتِدَارُ مِنْهَا، فَصَاحِبُهَا كَرَكَبِ الصَّعْبَةِ، إِنَّ عَنَفَ بِهَا حَرَنَ وَ إِنَّ أَسْلَسَ بِهَا عَسَقًا،

By Allah^{azwj} he made it come to be in a harsh grasp, coarse of touching it, and harsh were the words, and the stumbling(s) were frequent during it, and so were the excuses from it. He accompanied it like a difficult passenger, if one is violent with him, he becomes unruly, and if one is easy with him, he darkens (dulls).

فَمَنِّي النَّاسُ - لَعَنَهُ اللهُ - بِحَبْطِ وَ شِمَاسِ، وَ تَلَوْنِ وَ اعْتِرَاضِ، وَ بَلَوِي وَ هُوَ مَعَ هِنٍ وَ هُنِّي، فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ وَ شِدَّةِ الْمِحْنَةِ، حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي مِنْهُمْ،

The people hoped for the Command of Allah^{azwj}, with the knocking down and the contempt, and the staining and the objections, and the heavy blows, and it was with the welcoming and the pleasantries. I^{asws} was patient upon the long period and the difficult test until when he (Umar) passed to his way, he made it (caliphate) to be in a group, claiming that I^{asws} was from them.

فَيَا لِلَّهِ وَ لِلشُّورَى! مَتَى اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ حَتَّى صِرْتُ أُقْرَنُ إِلَى هَذِهِ النَّظَائِرِ؟

Oh Allah^{azwj}! What have I^{asws} to do with the consultation, when the suspicions regarding me^{asws} were objected with the first of them until I^{asws} became paired to these adversaries?

فَمَالَ رَجُلٌ بِضَبْعِهِ، وَ أَصْعَى آخَرَ لِصَهْرِهِ، وَ قَامَ ثَالِثُ الْقَوْمِ نَائِجًا حِضْنِيهِ بَيْنَ نَشِيلِهِ وَ مُعْتَلَفِهِ، وَ قَامُوا مَعَهُ بَنِي [بَنُو] أَبِيهِ يُخَضِّمُونَ مَالَ اللَّهِ خَضْمَ الْإِبِلِ نَبْتِ الرَّيْبِ، حَتَّى أَجْهَزَ عَلَيْهِ عَمَلُهُ، وَ كَسَبَتْ بِهِ مَطِيئَتُهُ،

One man inclined his place of death, and the other one listened to his brother-in-law, and a third of the people stood up boasting of his breed between his thick ones and his confused ones, and they stood with him, the clan of his father, devouring the wealth of Allah^{azwj} like the devouring of the camel of the vegetation of Al Rabie, until his deed was finished upon him, and he earned his enjoyment with it.

فَمَا رَاعِي إِلَّا وَ النَّاسُ إِلَيَّ كَعُزْفِ الصَّبْعِ قَدِ انْتَالُوا عَلَيَّ مِنْ كُلِّ جَانِبٍ، حَتَّى لَقَدْ وُطِئَ الْحُسَيْنَانَ، وَ شُقَّ عَطْفَايَ، حَتَّى إِذَا هَضَمْتُ بِالْأَمْرِ نَكَنْتُ طَائِفَةً، وَ فَسَمْتُ أُخْرَى، وَ مَرَقَ آخَرُونَ،

Nothing scared me^{asws} except and the people were like a herd of hyenas towards me^{asws}, pouring upon me^{asws} from every side, until they trampled Al-Hassan^{asws} and Al-Husayn^{asws} and tore my^{asws} shirt buttons, until when I^{asws} understood the command, a group broke (the allegiance), and another transgressed, and the others reneged.

كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ: تِلْكَ الدَّارُ الْأَخِيرَةُ جَعَلَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِينَ، بَلَى وَ اللَّهُ لَقَدْ سَمِعُوهَا وَ وَعَوْهَا لَكِنِ اخْلَوْلَتْ الدُّنْيَا فِي أَعْيُنِهِمْ، وَ رَاقَهُمْ زُبْرُجُهَا،

It is as if they had not listened to Allah^{azwj} Blessed and Exalted Saying: **That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]**. Yes, by Allah^{azwj}, they had heard it and retained it, but the world was sweetened in their eyes, and they were pleased with its vanities.

وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ لَا حُضُورُ الْحَاضِرِ وَ قِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ، وَ مَا أَحَدَ اللَّهُ عَلَى الْعُلَمَاءِ أَنْ لَا يَقْرُوا عَلَى كِبْرِيَّةِ ظَلَمٍ وَ لَا سَعَبِ مَظْلُومٍ، لِأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبَتَا، وَ لَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوْلَهَا،

By the One^{azwj} Who Split the seed and Formed the person! If the ones present had not been present, and the proof not been established by the existence of the helpers, and what

Allah^{azwj} has Taken upon the scholars that they do not accept an injustice of the unjust nor the suffering of the oppressed, I^{asws} would have laid down its reins upon its strangers, and would have quenched their last ones with a cup of their first ones.

وَلَأَلْقِيَنَّ دُنْيَاكُمْ هَذِهِ عِنْدِي أَرْهَدَ مِنْ حَبَقَةٍ عَنِّي .. وَ نَاوَلَهُ رَجُلٌ مِنْ أَهْلِ السَّوَادِ كِتَابًا فَقَطَعَ كَلَامَهُ وَ تَنَاوَلَ الْكِتَابَ،

And I^{asws} do not find this world of yours in my^{asws} presence, more renouncing that a fart of a goat, and a man from the people of the multitude gave it a letter, and his speech was cut off and the letter was taken’.

فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أُطْرِدْتُ مَقَالَتَكَ إِلَى حَيْثُ بَلَغَتْ!؟

I said, ‘O Amir Al-Momineen^{asws}! If you^{asws} could broadcast your^{asws} words to wherever it can reach?!’

فَقَالَ: هَيْهَاتَ هَيْهَاتَ يَا ابْنَ عَبَّاسٍ، تِلْكَ شَمْشِقَةٌ هَدَرَتْ

He^{asws} said: ‘Far be it! Far be it, O Ibn Abbas! That was a ‘Shaqshaqiya’ (foam of the mouth of a camel) which had rolled down’.

تُمْ قَرَّتْ .. فَمَا أَسِفْتُ عَلَى كَلَامٍ قَطُّ كَأَسْفِي عَلَى كَلَامِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذْ لَمْ يَبْلُغْ حَيْثُ أَرَادَ.

Then I calmed down, and I did not feel sorry upon any speech at all like my being sorry upon the speech of Amir Al-Momineen^{asws} when it could not be delivered to where I wanted’.¹⁷³

2- مع، ع: الطَّالِقَانِيُّ، عَنِ الْجَلُودِيِّ، عَنْ أَحْمَدَ بْنِ عَمَّارٍ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَايِيِّ، عَنْ عَيْسَى بْنِ رَاشِدٍ، عَنْ عَلِيِّ بْنِ حُدَيْفَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ.

(The books) ‘Ma’ani Al Akhbar’ (and) ‘Illal Al Sharaie’ – Al Talaqani, from Al Jaloudy, from Ahmad Bin Ammar Bin Khalid, from Yahya Bin Abdul Hameed Al Himmani, from Isa Bin Rashid, from Ali Bin Huzeifa, from Ikrima, from Ibn Abbas – similar to it.¹⁷⁴

3 ما: الحَفَّازُ، عَنْ أَبِي الْقَاسِمِ الدِّعْبَلِيِّ، عَنْ أَبِيهِ، عَنْ أَحْيَى دِعْبَلٍ، عَنْ مُحَمَّدِ بْنِ سَلَامَةَ الشَّامِيِّ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرِ الْبَاقِرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِ السَّلَامُ، وَ الْبَاقِرِ عَلَيْهِ السَّلَامُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذَكَرْتُ الْخِلَافَةَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: وَاللَّهِ لَقَدْ تَقَمَّصَهَا ابْنُ أَبِي قُحَافَةَ .. وَ ذَكَرَ نَحْوَهُ بِأَدْنَى تَغْيِيرٍ.

(The book) ‘Amaali’ of sheykh Tusi – Al Haffar, from Abu Al Qasim Al deobaly, from his father, from his brother Deobel, from Muhammad Bin Salama Al Shamy, from Zurara,

‘From Abu Ja’far Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, and Al-Baqir^{asws}, from Ibn Abbas who said, ‘The caliphate was mentioned in the presence of Amir

¹⁷³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 1

¹⁷⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 2

Al-Momineen^{asws}. He^{asws} said: 'By Allah^{azwj}! Ibn Abi Quhafa had worn it (caliphate)' – and he mentioned approximate to it with small changes".¹⁷⁵

شا: رَوَى جَمَاعَةٌ عَنْ أَهْلِ النَّفْلِ مِنْ طُرُقٍ مُخْتَلِفَةٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالرَّحْبَةِ فَذَكَرْتُ الْخِلَافَةَ وَتَقْدِيمَ مَنْ تَقَدَّمَ عَلَيْهِ، فَتَنَفَّسَ الصُّعْدَاءُ ثُمَّ قَالَ: أَمْ وَاللَّهِ لَقَدْ تَقَمَّصَهَا ابْنُ أَبِي قُحَافَةَ. وَ سَاقَ الْخَبْرَ إِلَى آخِرِهِ.

(The book) 'Al Irshad' of sheykh Al Mufeed – A group, from the people of transmission, from different ways, from Ibn Abbas who said,

'I was in the presence of Amir Al-Momineen^{asws} at Al-Rahba, and the caliphate was mentioned, and the preceding of the ones who preceded to it (caliphate). He^{asws} breathed a sigh of relief, then said: 'By Allah^{azwj}! Ibn Abi Quhafa (Abu Bakr) had worn it' – and continued the Hadeeth up to its end".¹⁷⁶

و فِي رِوَايَةِ الشَّيْخِ رَحِمَهُ اللَّهُ: فَعَقَدَهَا وَاللَّهِ فِي نَاحِيَةِ خَشْنَاءٍ، يَخْشَنُ مَسَهَا- وَ فِي بَعْضِ النُّسخِ: يَخْشَى مَسَهَا-، وَ يَغْلِظُ كَلِمَهَا، وَ يَكْثُرُ الْعِتَارُ وَ الْاِعْتِدَارُ فِيهَا، صَاحِبُهَا مِنْهَا كِرَاكِبُ الصَّعْبَةِ إِنْ شَنِقَ لَهَا حِزْمًا، وَ إِنْ أَسْلَسَ لَهَا عَصْفَتَ بِهِ.

And in a report of the sheykh, 'By Allah^{azwj} he made it come to be in a harsh grasp, coarse of touching it', - and in one of the copies: 'Coarse was its touch', 'and harsh were the words, and the stumbling(s) were frequent during it, and so were the excuses from it. He accompanied it like a difficult passenger, if one is violent with him, he becomes unruly, and if one is easy with him, he darkens (dulls)".

وَ رَوَى أَنَّهُ صَلَاوَاتُ اللَّهِ عَلَيْهِ كَانَ يَوْمَئِذٍ جَالِسًا مُخْتَبِئًا- وَ هِيَ جَلْسَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْمُسَمَّاةُ بِالْفُرُصَاءِ- فَاجْتَمَعُوا لِإِيَابِعُوهُ رَاحِمًا حَتَّى وَطِئُوا إِجْمَامِيهِ، وَ شَفُّوا ذَنَبَهُ.

And it is reported that he^{asws}, on that day, was seated amicably, and it is a sitting (posture) of Rasool-Allah^{saww}, named as 'the squatting'. They gathered to pledge allegiance to him^{asws}, crowing to the extent that they trod on his^{asws} toe, and tore his^{asws} clothes.¹⁷⁷

6- شف: مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الطَّبْرِيِّ الْمَعْرُوفِ بِالْحَلِيلِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ ثَعْلَبَةَ الْخَمَانِيِّ [الْحَمَانِيُّ]، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَمْرِو بْنِ شَيْمَرٍ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَتَّبِعُ عَصَبَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا ذَكَرَ شَيْئًا أَوْ هَاجَهُ خَيْرٌ،

(The book) 'Kashf Al Yaqeen' – From the book of Ahmad Bin Muhammad Al Tabari, well known as Al Khaleeli, from Ahmad Bin Muhammad Bin Sa'alba Al Khamani, from Mukhawwal Bin Ibrahim, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'Ibn Abbas said, 'I was following the anger of Amir Al-Momineen^{asws} whenever something was mentioned, of some news agitated him^{asws}.

¹⁷⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 3

¹⁷⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 4

¹⁷⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 5

فَلَمَّا كَانَ ذَاتَ يَوْمٍ كَتَبَ إِلَيْهِ بَعْضُ شِيعَتِهِ مِنَ الشَّامِ يَذْكُرُ فِي كِتَابِهِ أَنَّ مُعَاوِيَةَ وَ عَمْرُو بْنَ الْعَاصِ وَ عُتْبَةَ بْنَ أَبِي سُفْيَانَ وَ الْوَلِيدَ بْنَ عُقْبَةَ وَ مَرْوَانَ اجْتَمَعُوا عِنْدَ مُعَاوِيَةَ فَذَكَرُوا أَمِيرَ الْمُؤْمِنِينَ فَعَابُوهُ وَ أَلْقَوْا فِي أَفْوَاهِ النَّاسِ أَنَّهُ يَنْتَقِصُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَذْكُرُ كُلَّ وَاحِدٍ مِنْهُمْ مَا هُوَ أَهْلُهُ،

One day it so happened that one of his^{asws} Shias from Syria wrote to him^{asws} mentioned in his letter that Muawiya, and Amro Bin Al-Aas, and Utba Bin Abu Sufyan, and Al-Waleed Bin Uqba, and Marwan had gathered in the presence of Muawiya, and they mentioned Amir Al-Momineen^{asws}, and they faulted him^{asws}, and cast into the mouths of the people that he^{asws} was reducing the companions of Rasool-Allah^{saww}, and mentioning each one of them what he was rightful of.

وَ ذَلِكَ لَمَّا أَمَرَ أَصْحَابُهُ بِالْإِنْتِظَارِ لَهُ بِالنُّخَيْلَةِ فَدَخَلُوا الْكُوفَةَ فَتَرَكُوهُ، فَعَاطَظَ ذَلِكَ عَلَيْهِ وَ جَاءَ هَذَا الْحَبْرُ فَأَتَيْتُهُ بَابَهُ فِي اللَّيْلِ، فَقُلْتُ: يَا قَنْبَرُ! أَيُّ شَيْءٍ حَبَرَ أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: هُوَ نَائِمٌ،

And that was when he^{asws} had ordered his^{asws} companions with awaiting him^{asws} at Al-Nukheylya. They entered Al-Kufa and neglected him^{asws}. That was harsh upon him^{asws}, and this news came. I came to his^{asws} door at night and said, 'O Qanbar! What is the news of Amir Al-Momineen^{asws}?' He said, 'He^{asws} is sleeping'.

فَسَمِعَ كَلَامِي. فَقَالَ (ع): مَنْ هَذَا؟ قَالَ: ابْنُ عَبَّاسٍ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: ادْخُلْ!

He^{asws} heard my talk, so he^{asws} said: 'Who is this?' I said, 'Ibn Abbas, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Enter'.

فَدَخَلْتُ، فَإِذَا هُوَ قَاعِدٌ نَاحِيَةً عَنِ فِرَاشِهِ فِي تَوْبٍ جَالِسٌ كَهَيْئَةِ الْمَهْمُومِ، فَقُلْتُ: مَا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ اللَّيْلَةَ؟

I entered and there he^{asws} was in a corner upon his^{asws} bed in a cloth, seated like he^{asws} was dejected. I said, 'What is the matter with you^{asws} tonight, O Amir Al-Momineen^{asws}?'

فَقَالَ: وَيْحَكَ يَا ابْنَ عَبَّاسٍ! وَ كَيْفَ تَنَامُ عَيْنَا قَلْبٍ مَشْغُولٍ، يَا ابْنَ عَبَّاسٍ! مَلِكُ جَوَارِحِكَ قَلْبُكَ فَإِذَا أُرْهِبَهُ أَمْرٌ طَارَ النَّوْمُ عَنْهُ، هَا أَنَا ذَا كَمَا تَرَى مُذْ أَوَّلِ اللَّيْلِ اعْتَرَانِي الْفِكْرُ وَ السَّهَرُ لِمَا تَقَدَّمَ مِنْ نَقْضِ عَهْدِ أَوَّلِ هَذِهِ الْأُمَّةِ الْمُقَدَّرِ عَلَيْهَا نَقْضُ عَهْدِهَا،

Woe be unto you, O Ibn Abbas! And how can the eyes sleep when the heart is busy! The king of your limbs is your heart. So when a matter dreads him, the sleep flies off from him. Here I^{asws} am that, just as you see, since the first night, the thoughts and vigil presented to me^{asws} due to what has proceeded from the breaking of the first community, the Pre-determined upon it of the breaking of its covenant.

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَرَ مَنْ أَمَرَ مِنْ أَصْحَابِهِ بِالسَّلَامِ عَلَيَّ فِي حَيَاتِهِ بِإِمْرَةِ الْمُؤْمِنِينَ فَكُنْتُ أُؤَكِّدُ أَنْ أَكُونَ كَذَلِكَ بَعْدَ وَفَاتِهِ.

Rasool-Allah^{saww} had ordered the ones from his^{saww} companions he^{saww} had ordered with the greeting unto me^{asws} as 'Amir Al-Momineen', so it was confirmed that I^{asws} would happen to be like that after his^{saww} passing away.

يَا ابْنَ عَبَّاسٍ! أَنَا أَوْلَى النَّاسِ بِالنَّاسِ بَعْدَهُ وَ لَكِنَّ أُمُورًا اجْتَمَعَتْ عَلَى رَغْبَةِ النَّاسِ فِي الدُّنْيَا وَ أَمْرِهَا وَ تَهْيِئَتِهَا وَ صَرَفِ قُلُوبِ أَهْلِهَا عَنِّي، وَ أَصْلُ ذَلِكَ مَا قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ: أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا،

O Ibn Abbas! I^{asws} am foremost of the people with the people after him^{saww}, but the matters gathered upon the people desiring the world and its instructions, and its forbiddances, and the hearts of its people turned away from me^{asws}, and the origin of that is what Allah^{azwj} the Exalted Said in His^{azwj} Book: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].**

فَلَوْ لَمْ يَكُنْ ثَوَابٌ وَ لَا عِقَابٌ لَكَانَ بِتَبْلِيغِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فُرْضَ عَلَى النَّاسِ اتِّبَاعُهُ، وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ: مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا، أَمْ تَرَاهُمْ هُوًّا عَنِّي فَاطَاعُوهُ!

So if there neither happens to be Reward nor Punishment, the delivery of the Rasool^{saww} would have been Obligated upon the people to follow it. And Allah^{azwj} Mighty and Majestic is Saying: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].** Do you see them having been forbidden from me^{asws}, so they are following him^{saww}?!

وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ عَدَا بَرُوحَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى الْجَنَّةِ لَقَدْ فُرِنْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيْثُ يَقُولُ عَزَّ وَ جَلَّ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا،

By the One^{azwj} Who Split the seed and Formed the person! And the soul of Abu Al-Qasim^{saww} has gone to the Paradise, and I^{asws} had been paired with Rasool-Allah^{saww} where the Mighty and Majestic is Saying: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

وَ لَقَدْ طَالَ - يَا ابْنَ عَبَّاسٍ - فِكْرِي وَ هَمِّي وَ مَجْرُوعِي غُصَّةً بَعْدَ غُصَّةٍ لِأَمْرِ أَوْ قَوْمٍ عَلَى مَعَا صِي اللَّهِ وَ حَاجَتِهِمْ إِلَيَّ فِي حُكْمِ الْحَلَالِ وَ الْحَرَامِ حَتَّى إِذَا آتَاهُمْ مِنَ الدُّنْيَا أَظْهَرُوا الْغِنَى عَنِّي،

And it has been prolonged, O Ibn Abbas, my^{asws} thinking, and my^{asws} gloom, and my^{asws} heartbreak after heartbreak, to the matter of a people disobeying Allah^{azwj} and their being needy to me^{asws} regarding the judgment of the Permissible(s) and the Prohibition, until when I^{asws} give them (something) from the world, they are manifesting the needlessness from me^{asws}.

كَأَنَّ لَمْ يَسْمَعُوا اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ. وَ لَقَدْ عَلِمُوا أَنَّهُمْ احتاجوا إِلَيَّ وَ لَقَدْ غَنِيَتْ عَنْهُمْ أَمْ عَلَى قُلُوبِ أَقْفَالِهَا

It is as if they have not heard Allah^{azwj} Mighty and Majestic Saying: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83].** And they have known that they are needy to me^{asws}, and I^{asws} have been needless from them: **or are there locks upon (their) hearts [47:24].**

فَمَضَى مَنْ مَضَى قَالَ عَلِيٌّ بَضِيعُ الْقُلُوبِ وَ أَوْرَثَهَا الْحِقْدَ عَلَيَّ، وَ مَا ذَاكَ إِلَّا مِنْ أَجْلِ طَاعَتِهِ فِي قَتْلِ الْأَقْرَابِ مُشْرِكِينَ فَأَمْتَلُوا غَيْظًا وَ اغْتِرَاضًا، وَ لَوْ صَبَرُوا فِي ذَاتِ اللَّهِ لَكَانَ خَيْرًا لَهُمْ،

So, the ones who passed away, passed away talking the hatred upon me^{asws} and they had inherited the grudges upon me^{asws}, and what was that except from the reason of obeying Him^{azwj} in killing the relatives of the Polytheists. They were filled with rage and objections, and had they been patient regarding the Self of Allah^{azwj} it would have been better for them.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُؤَادُونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ فَأَبْطَأُوا مِنْ تَرْكِ الرِّضَا بِأَمْرِ اللَّهِ، مَا أَوْرَثَهُمُ الْبِقَاقُ! وَ أَلَزَمَهُمْ بَقَلَةَ الرِّضَا الشَّقَاءُ!

Allah^{azwj} Mighty and Majestic Said: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, [58:22]**. They hid their neglect of their pleasure with the Commands of Allah^{azwj}, due to hypocrisy they had inherited, and so the wretchedness was necessitated to them due the scarcity of the pleasure!

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا فَلَا أَنْ- يَا ابْنَ عَبَّاسٍ- فَرِنْتُ بِابْنِ أَكَلَةَ الْأَكْبَادِ وَ عَمْرٍو وَ عُتْبَةَ وَ الْوَلِيدِ وَ مَرْوَانَ وَ أَتْبَاعِهِمْ،

And Allah^{azwj} Mighty and Majestic Said: **Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]**. So and so, O Ibn Abbas, was paired with the son of the liver eater, and Amro, and Utba, and Al-Waleed, and Marwan and their followers.

فَمَتَى اخْتَلَجَ فِي صَدْرِي وَ أَلْفِي فِي رُوعِي أَنَّ الْأَمْرَ يَنْقَادُ إِلَى دُنْيَا يَكُونُ هَوْلًا فِيهَا رُؤْسَاءُ يُطَاعُونَ فَهُمْ فِي ذِكْرِ أَوْلِيَاءِ الرَّحْمَنِ يَنْتَلِبُونَهُمْ وَ يَزْمُونَهُمْ بِعِظَائِمِ الْأُمُورِ مِنْ أَنْكَ [إِفْكٍ] مُخْتَلِفٍ، وَ حِقْدٍ قَدْ سَبَقَ وَ قَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ بَقِيَّةِ مَنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّ عَامَّةَ أَعْدَائِي مِنْ أَجَابِ الشَّيْطَانِ عَلَيَّ وَ زَهَدِ النَّاسِ فِيَّ، وَ أَطَاعَ هَوَاهُ فِيمَا يَضُرُّهُ فِي آخِرَتِهِ وَ بِاللَّهِ عَزَّ وَ جَلَّ الْعَنَى، وَ هُوَ الْمُؤَفِّقُ لِلرَّشَادِ وَ السَّدَادِ.

When there was a shivering in my^{asws} chest and dread was cast into me^{asws} that the matter is leading to the world, they happening to be chiefs being obeyed in it, in mentioned the friends of the Beneficent, slandering them and accusing them with the grievous matters from blatant lies and different things, and grudges had preceded, and the preservers were well known, from the companions of Rasool-Allah^{saww}, that the generality of them are my^{asws} enemies, from the one who answered the Satan^{la} against me^{asws}, and the abstention of the people regarding me^{asws}, and obeyed his whims in what harmed him in his Hereafter; and by Allah^{azwj} Mighty and Majestic, the Needless, and he is in need of the rightful guidance and the instructions.

يَا ابْنَ عَبَّاسٍ! وَإِلَ لِمَنْ ظَلَمَنِي، وَ دَفَعَ حَقِّي، وَ أَذْهَبَ عَظِيمَ مَنْزِلَتِي، أَتَيْنَ كَانُوا أَوْلِيَاكَ وَ أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَغِيرًا لَمْ يُكْتَبْ عَلَيَّ صَلَاةٌ وَ هُمْ عَبْدَةُ الْأَوْثَانِ، وَ عُصَاةُ الرَّحْمَنِ، وَ بِهَمِّ تَوْقُدِ النَّبْرَانَ؟!!

O Ibn Abbas! Woe be unto the ones who oppressed me^{asws}, and repelled my^{asws} rights, and did away with the greatness of my^{asws} status. Where were they, and I^{asws} prayed Salat with Rasool-Allah^{saww} when I^{asws} was young. Salat had not even been Prescribed upon me^{asws},

while they were worshipping the idols, and disobeying the Beneficent, and by them the flames would be ignited?!

فَلَمَّا قَرَّبَ إِصْعَاظُ الْحُدُودِ، وَ إِتْعَاسُ الْجُدُودِ، أَسْلَمُوا كَرْهًا، وَ أَبْطَنُوا غَيْرَ مَا أَظْهَرُوا، طَمَعًا فِي أَنْ يُطْفِئُوا نُورَ اللَّهِ وَ تَرَضُّوا انْقِصَاءَ أَمْرِ الرَّسُولِ وَ فَنَاءَ مُدَّتِّهِ، لِمَا أَطْمَعُوا أَنْفُسَهُمْ فِي قَتْلِهِ، وَ مَشُورَتِهِمْ فِي دَارِ نَدْوَتِهِمْ، قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَكْرُوا وَ مَكَرَ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ،

When the persistence of the sins drew closer, and the misery of the ancestors, they submitted unwillingly, and they hid other than what they manifested, in coveting to extinguish the Noor of Allah^{azwj}, and lied in wait for the expiry of the matter (life) of the Rasool^{saww} and the termination of his^{saww} term, when their selves had coveted in killing him^{saww}, and their consultation in the house of their consultation. Allah^{azwj} Mighty and Majestic Said: **And they planned and Allah (also) Planned, and Allah is the best of planners [3:54].**

وَ قَالَ: يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهَ إِلَّا أَنْ يُنِيمَ نُورُهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

And He^{azwj} Said: **'They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32] and even if the Polytheists dislike it [9:33].**

يَا ابْنَ عَبَّاسٍ! نَدَّبْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي حَيَاتِهِ بِوَحْيٍ مِنَ اللَّهِ يَأْمُرُهُمْ بِمُؤَلَاتِي، فَحَمَلَ الْقَوْمُ مَا حَمَلَهُمْ بِمَا حَقَّقَ عَلَى أَبِيْنَا آدَمَ مِنْ حَسَدِ اللَّعِينِ لَهُ، فَخَرَجَ مِنْ رُوحِ اللَّهِ وَ رِضْوَانِهِ، وَ أَلْزَمَ اللَّعْنَةَ لِحَسَدِهِ لِوَلِيِّ اللَّهِ، وَ مَا ذَاكَ بِضَارِي إِنْ شَاءَ اللَّهُ شَيْئًا.

O Ibn Abbas! Rasool-Allah^{saww} had called out to them during his^{saww} lifetime, ordering them with my^{asws} Wilayah. Grudges carried the people, what envy carried the accursed son of Adam^{as} to (do), so he^{la} exited from the Spirit of Allah^{azwj} and His^{azwj} Pleasure, and the Curses was necessitated due to his^{la} envy to the friend of Allah^{azwj}, and that will not harm me^{asws}, if Allah^{azwj} so Desires.

يَا ابْنَ عَبَّاسٍ! أَرَادَ كُلُّ امْرِئٍ أَنْ يَكُونَ رَأْسًا مُطَاعًا يَمِيلُ إِلَيْهِ الدُّنْيَا وَ إِلَى أَقَارِبِهِ فَحَمَلَهُ هَوَاهُ وَ لَدَّةُ دُنْيَاهُ وَ اتَّبَعَ النَّاسُ إِلَيْهِ أَنْ يَعْصِبَ مَا جُعِلَ لِي،

O Ibn Abbas! Every man wants to be a chief to be obeyed, the world to incline to him, and to his relatives. So, his (Abu Bakr's) personal desires carried him, and the pleasures of his world, and the people being obedient to him, and he usurped what was Made (by Allah^{azwj}) to be for me^{asws}.

وَ لَوْ لَا اتِّقَايَ عَلَى الثَّقَلِ الْأَصْعَرِ أَنْ يُنْبَدَ فَيَنْقَطِعَ شَجَرَةُ الْعِلْمِ وَ زَهْرَةُ الدُّنْيَا وَ حَبْلُ اللَّهِ الْمَتِينِ، وَ حِصْنُهُ الْأَمِينِ، وَ لَدَّ رَسُولِ رَبِّ الْعَالَمِينَ لَكَانَ طَلَبُ الْمَوْتِ وَ الْخُرُوجِ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَلَدَّ عِنْدِي مِنْ شَرِيَةِ طَعْمَانَ وَ نَوْمِ وَسْنَانَ،

Had it not been for my^{asws} fear upon the smaller weighty thing (People^{asws} of the Household) that they^{asws} would be exterminated, and the tree of knowledge would be cut down, and the blossoms of the world, and the strong rope of Allah^{azwj}, and His^{azwj} secure fortress, and children of Rasool^{saww} of Lord^{azwj} of the world, seeking the death and the exit to Allah^{azwj}

Mighty and Majestic would have been more pleasurable in my^{asws} presence than a drink is to the thirsty, and sleep and the slumber.

وَ لَكِيَّ صَبْرْتُ وَ فِي الصُّدْرِ بَلَابُ، وَ فِي النَّفْسِ وَسَاوِسُ، فَصَبْرٌ جَمِيلٌ وَ اللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ، وَ لَقَدِيمًا ظَلِمَ الْأَنْبِيَاءُ، وَ قُتِلَ الْأَوْلِيَاءُ قَدِيمًا فِي الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ الْحَالِيَةِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللهُ بِأَمْرِهِ،

But I^{asws} was patient, and in the chest was grief, and in the soul was concerns, **but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]**. And from ancient times, the Prophets^{as} have been oppressed, and the friends (of Allah^{azwj}) have been killed in the ancient communities, and the centuries of the past, **then wait until Allah Comes with his Command; [9:24]**.

وَ بِاللَّهِ أَحْلِفُ - يَا ابْنَ عَبَّاسٍ - إِنَّهُ كَمَا فَتِحَ بِنَا يُحْتَمِ بِنَا، وَ مَا أَقُولُ لَكَ إِلَّا حَقًّا.

And by Allah^{azwj} I^{asws} oath, O Ibn Abbas, surely just as it was begun with us^{asws}, it would end with us^{asws}, and I^{asws} am not saying to you except truth.

يَا ابْنَ عَبَّاسٍ! إِنَّ الظُّلْمَ يَتَّبِعُ هُنْدِيهِ الْأَمَّةَ وَ يَطُولُ الظُّلْمُ، وَ يَظْهَرُ الْفُسُوقُ، وَ تَعْلُو كَلِمَةُ الظَّالِمِينَ، وَ لَقَدْ أَخَذَ اللهُ عَلَى أَوْلِيَاءِ الدِّينِ أَنْ لَا يُعَاوَزُوا أَعْدَاءَهُ، بِذَلِكَ أَمَرَ اللهُ فِي كِتَابِهِ عَلَى لِسَانِ الصَّادِقِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ فَقَالَ: تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِنْتِمِ وَ الْعُدْوَانِ.

O Ibn Abbas! The injustice is the regularity of this community, and the injustice is prolonged, and the mischief appeared, and the word of the oppressors was higher, and Allah^{azwj} had Taken (Covenant) upon the friends of the Religion that they declare His^{azwj} enemies. With that Allah^{azwj} Commanded in His^{azwj} Book upon the tongue of the truthful Rasool-Allah^{saww}. He^{azwj} Said: **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]**.

يَا ابْنَ عَبَّاسٍ! ذَهَبَ الْأَنْبِيَاءُ فَلَا تَرَى نَبِيًّا، وَ الْأَوْصِيَاءُ وَرَثَتُهُمْ، عَنْهُمْ أَخَذُوا عِلْمَ الْكِتَابِ، وَ تَحْقِيقَ الْأَسْبَابِ، قَالَ اللهُ عَزَّ وَ جَلَّ: وَ كَيْفَ تَكْفُرُونَ وَ أَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللهِ وَ فِيكُمْ رَسُولُهُ،

O Ibn Abbas! The Prophets^{as} are gone so you cannot see any Prophet^{as} (now), and the successors^{as} inherited them^{as}. They^{as} took the knowledge of the Book from them^{as} and the investigation of the reasons. Allah^{azwj} Mighty and Majestic Said: **But how can you be disbelieving and you are those upon whom the Verses of Allah are recited and among you is His Rasool? [3:101]**.

فَلَا يَزَالُ الرَّسُولُ بَاقِيًا مَا نَفِدَتْ [مَا نَفَدَتْ] أَحْكَامُهُ، وَ عَمِلَ بِسُنَّتِهِ، وَ دَارُوا حَوْلَ أَمْرِهِ وَ هَمِيهِ،

So, the Rasool^{saww} did not cease to remain for as long as His^{azwj} Commands were not depleted, and his^{saww} Sunnah was acted upon, and they circled around his^{saww} orders and his^{saww} prohibitions.

و بِاللّٰهِ اٰخِلْفُ - يَا اِبْنَ عَبَّاسٍ لَقَدْ بُدِّدَ الْكِتَابُ، وَ تَرِكَ قَوْلُ الرَّسُولِ اِلَّا مَا لَا يُطِيقُونَ تَرْكَهُ مِنْ حَلَالٍ وَ حَرَامٍ، وَ لَمْ يَصْبِرُوْا عَلٰى كُلِّ اَمْرٍ نَبِيَّهِمْ: وَ تِلْكَ الْاَمْثَالُ تَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا اِلَّا الْعَالِمُونَ

And by Allah^{azwj} |^{asws} oath, O Ibn Abbas! The Book has been renounced and the words of the Rasool^{saww} have been neglected, except what they could not tolerate leaving it, from the Permissibles and the Prohibitions, and they were not patient upon every instruction of their Prophet^{saww}: **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

أَفَحَسِبْتُمْ اَمَّا خَلَقْنَاكُمْ عَبَثًا وَ اَنْتُمْ اِلَيْنَا لَا تُرْجِعُونَ، فَبَيْنَنَا وَ بَيْنَهُمُ الْمَرْجِعُ اِلَى اللّٰهِ: وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوا اَيَّ مَنْقَلَبٍ يَنْقَلِبُونَ.

Did you reckon that rather We had Created you in vain and that you would not be returning to Us?" [23:115]. So, between us and them is the returning to Allah^{azwj}: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

يَا اِبْنَ عَبَّاسٍ! عَامِلِ اللّٰهَ فِي سِرِّهِ وَ عَلَانِيَتِهِ تَكُنْ مِنَ الْفَائِزِيْنَ، وَ دَعْ مِنْ اَتَّبَعَ هَوَاهُ وَ كَانَ اَمْرُهُ فُرْطًا، وَ يُحْسِبُ مُعَاوِيَةَ مَا عَمِلَ وَ مَا يُعْمَلُ بِهِ مِنْ بَعْدِهِ، وَ لِيُمِدَّهُ ابْنُ الْعَاصِ فِي غِيِّهِ، فَكَأَنَّ عُمُرَهُ قَدْ اِنْقَضَى، وَ كَيْدُهُ قَدْ هَوَى، وَ سَيَعْلَمُ الْكَافِرُ لِمَنْ عَقَّبَى الدَّارِ

O Ibn Abbas! Work for Allah^{azwj} in the secret and openly, you will become from the successful ones, and leave the one **obeying his own desires, and his matter would always be neglected [18:28].** And Muawiya reckons what he is doing, and what will be done from after him, and let Ibn Al-Aas extend in his error, it is as if his life was been terminated, and his plots have collapsed, and soon the Kafir **will come to know for whom is the end-result of the (eternal) abode [13:42]'**

وَ اَذَّنَ الْمُؤَدِّدُ فَقَالَ: الصَّلَاةُ! يَا اِبْنَ عَبَّاسٍ لَا تَفُتْ، اَسْتَغْفِرُ اللّٰهَ لِي وَ لَكَ وَ حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْلُ، وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

And the Muezzin proclaimed the Azaan. He^{asws} said, 'The Salat! O Ibn Abbas, do not lose it. |^{asws} shall seek Forgiveness of Allah^{azwj} for me^{asws} and for you: **'Allah is Sufficient for us and the most excellent Protector' [3:173]**, and there is neither any might nor strength except with Allah^{azwj} the Exalted the Magnificent'.

قَالَ ابْنُ عَبَّاسٍ: فَعَمِّي اِنْقِطَاعُ اللَّيْلِ وَ تَلَهَّفْتُ عَلٰى ذَهَابِهِ.

Ibn Abbas said, 'The termination of the night made me gloomy, and I regretted upon its going away"¹⁷⁸.

7- شا: رَوَى الْعَبَّاسُ بِنِ عَبْدِ اللّٰهِ الْعَبْدِيِّ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ رِجَالِهِ قَالَ: قَالُوا: سَمِعْنَا اَمِيْرَ الْمُؤْمِنِيْنَ عَلَيْهِ السَّلَامُ يَقُوْلُ: مَا رَأَيْتُ مُنْذُ بَعَثَ اللّٰهُ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ رَحْمَةً، وَ الْحَمْدُ لِلّٰهِ، وَ اللّٰهُ لَقَدْ خِفْتُ صَغِيْرًا وَ جَاهَدْتُ كَبِيْرًا، اَفَانْتِزَعُ الْمُشْرِكِيْنَ وَ اُعَادِي الْمُنَافِقِيْنَ حَتَّى قَبَضَ اللّٰهُ نَبِيَّهُ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ

¹⁷⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 6

(The book) 'Irshad' of sheykh Al Mufeed – It is reported by Al Abbas Bin Abdullah Al Abady, from Amro Bin Shimr, from his men who said,

'We heard Amir Al-Momineen^{asws} saying: 'I^{asws} have seen any ease since Allah^{azwj} Sent Muhammad^{saww}, and the Praise is for Allah^{azwj}. By Allah^{azwj}! I^{asws} feared (Allah^{azwj}) when young, and fought when older. I^{asws} fought the Polytheists and my^{asws} enemies, the hypocrites until Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away.

فَكَانَتِ الطَّامَةُ الْكُبْرَى فَلَمْ أَزَلْ حَذِرًا رَجُلًا أَخَافُ أَنْ يَكُونَ مَا لَا يَسْعُنِي مَعَهُ الْمَقَامُ، فَلَمْ أَرِ - بِحَمْدِ اللَّهِ - إِلَّا حَيْرًا،

So the great catastrophe occurred. I^{asws} did not cease to be cautious of a man I^{asws} feared that there would happen what there would be no leeway for me the staying with him. I^{asws} did not see except good, by the Praise of Allah^{azwj}.

وَ اللَّهُ مَا زِلْتُ أَضْرِبُ بِسَيْفِي صَبِيًّا حَتَّى صِرْتُ شَيْخًا، وَ إِنَّهُ لَيَصِيرُنِي عَلَى مَا أَنَا فِيهِ إِنَّ ذَلِكَ كُلَّهُ فِي اللَّهِ، وَ أَنَا أَرْجُو أَنْ يَكُونَ الرَّوْحُ عَاجِلًا قَرِيبًا، فَقَدْ رَأَيْتُ أَسْبَابَهُ.

By Allah^{azwj}! I^{asws} did not cease striking with my^{asws} sword as a child until I^{asws} became an old man, and it made me^{asws} patient upon what I^{asws} was in. Allah^{azwj} that was for the Sake of Allah^{azwj}, and I^{asws} hope that the rest would be hastened, near, for I^{asws} have seen its causes'.

قَالُوا: فَمَا بَقِيَ بَعْدَ هَذِهِ الْمَقَالَةِ إِلَّا بَسِيرًا حَتَّى أُصِيبَ عَلَيْهِ السَّلَامُ.

They said, 'So, he^{asws} did not remain after this talk except a little, until he^{asws} was killed"¹⁷⁹.

8- شا: رَوَى عَبْدُ اللَّهِ بْنُ بُكَيْرٍ الْعَنْبُورِيُّ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، قَالَ: حَدَّثَنَا مَنْ شَهِدَ عَلَيْنَا بِالرَّحْبَةِ بِحُطْبٍ، فَقَالَ فِيمَا قَالَ: أَيُّهَا النَّاسُ! إِنَّكُمْ قَدْ أَبَيْتُمْ إِلَّا أَنْ أَقُولَ! أَمَا وَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ لَقَدْ عَهِدَ إِلَيَّ خَلِيلِي أَنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ.

(The book) 'Irshad' of Sheykh Al Mufeed' – It is reported by Abdullah Bin Bukeyr Al Ganawy, from Hakeem Bin Jubeyr who said,

'It is narrated to us by the one who witnessed Ali^{asws} addressing at Al-Rahba. He^{asws} said among what he^{asws} said: 'O you people! You have refused except that I^{asws} should be saying (it)! But, by the Lord^{azwj} of the skies and the earth! My^{asws} friend^{saww} had pacted to me^{asws}: 'The community would be treacherous with you^{asws}'"¹⁸⁰.

9- شا: رَوَى نَفْلَةُ الْأَنْثَارِ أَنَّ رَجُلًا مِنْ بَنِي أَسَدٍ وَقَفَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ (ع)! الْعَجَبُ مِنْكُمْ يَا بَنِي هَاشِمٍ، كَيْفَ عَدَلْتَ هَذَا الْأَمْرَ عَنْكُمْ وَ أَنْتُمْ الْأَعْلَوْنَ نَسَبًا وَ نَوْطًا بِالرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ فَهَمًا لِلْكِتَابِ!؟

(The book) 'Irshad' of sheykh Al-Mufeed' – It is transmitted by the transmitters of the Hadeeth that a man from the clan of Asad paused at Amir Al-Momineen Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! The wonder from you all, O Clan of Hashim^{as}, how the command was

¹⁷⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 7

¹⁸⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 8

turned away from you^{asws} and you^{asws} were of higher lineage, and attributed with Rasool-Allah^{saww}, and understanding of the Book?!

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا ابْنَ دُودَانَ! إِنَّكَ لَقَلْبُ الْوَضِينِ، صَيِّقُ الْمَخْرَمِ، تُرْسِلُ مِنْ غَيْرِ ذِي مَسَدٍ، لَكَ ذِمَامَةُ الصَّهْرِ وَ حَقُّ الْمَسْأَلَةِ، وَ قَدْ اسْتَعْلَمْتَ فَأَعْلَمَ، كَانَتْ أَثَرُهُ سَخَتْ بِهَا نَفُوسُ قَوْمٍ وَ سَخَتْ عَلَيْهَا نَفُوسُ آخَرِينَ

Amir Al-Momineen^{asws} said: 'O Ibn Dawdan! Your girth is loose and you have done it in the wrong way, and for you after the kinship and right of the question, and you have enquired, so know! It was an impact the souls of some people were greedy upon it, and souls of others relinquished it.

(فَدَعُ عَنْكَ تَبَأً صَبِيحَ فِي حَجْرَاتِهِ)

وَ هَلَمْ الْخَطْبُ فِي أَمْرِ ابْنِ أَبِي سُفْيَانَ، فَلَقَدْ أَضْحَكَنِي الدَّهْرُ بَعْدَ إِنْكَائِهِ،

So, leave from you the hue and cry in its chamber, and give the address regarding the matter of the son of Abu Sufyan, for the time has made me^{asws} laugh after making me^{asws} cry.

وَ لَا عَزْوٌ، بِنَسِ الْقَوْمِ- وَ اللَّهُ- مَنْ حَقَّقَنِي وَ هَبَنِي وَ حَاوَلُوا الإِدْهَانَ فِي ذَاتِ اللَّهِ، هَبَّهَاتَ ذَلِكَ مِنِّي! فَإِنْ تَنَحَّسِرْ عَنَّا مَحْنُ الْبَلْوَى أَجْمَلُهُمْ مِنْ الْحَقِّ عَلَى حُضْرِهِ، وَ إِنْ تَكُنِ الْآخَرَى فَلَا تَذْهَبْ نَفْسَكَ عَلَيْهِمْ حَسْرَاتٍ وَ لَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ.

And there is no wonder. By Allah^{azwj}! Evil are the people who lowered me^{asws} and weakened me^{asws}, and they surrounded me^{asws} with the humiliation in the Self of Allah^{azwj}. Far be it, that being from me^{asws}! So if the afflictions are raised from us, I^{asws} shall carry them upon the pure truth, and if the other happens, **your soul should not go to regret upon them. [35:8], and do not grieve upon the Kafir people [5:68]**'¹⁸¹.

10- د: فِي كِتَابِ الإِرْشَادِ لِكَيْفِيَّةِ الطَّلَبِ فِي أَيْمَةِ الْعِبَادِ تَصْنِيفِ مُحَمَّدِ ابْنِ الْحَسَنِ الصَّفَّارِ، قَالَ: وَ قَدْ كَفَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْمُتُونَةُ فِي حُطْبَةِ حُطْبَتِهَا، أَوْدَعَهَا مِنَ الْبَيَانِ وَ الْبُرْهَانِ مَا يُجْلِي الْعِشَاوَةَ عَنْ أَبْصَارِ مُتَأَمِّلِيهِ، وَ الْعَمَى عَنْ عُيُونِ مُتَدَبِّرِيهِ، وَ حَلَّيْنَا هَذَا الْكِتَابَ بِهَا لِيَزِدَادَ الْمُسْتَرْشِدُونَ فِي هَذَا الْأَمْرِ بَصِيرَةً، وَ هِيَ مِنْهُ اللَّهُ جَلَّ تَنَاوُهُ عَلَيْنَا وَ عَلَيْهِمْ يَجِبُ شُكْرُهَا ..

(The book) 'Al-Iddat Al-Qawiya', in the book 'Al Irshad Li Kayfiya Fi Aimmah Al Ibaad' – authored by Muhammad Ibn Al Hassan Al Saffar who said,

'We had been sufficed by Amir Al-Momineen^{asws} of the provisions in a sermon he^{asws} had addressed, depositing the explanation and the proof what dazzle the eyes, overcoming, for the contemplators, and the blindness from the springs its management, and we released this book with it in order to increase the insight of the seekers of guidance regarding this matter, and it is a Conferment of Allah^{azwj}, Majestic is His^{azwj} Praise, upon us, and upon them, obligating its gratefulness.

¹⁸¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 9

خَطَبَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ: مَا لَنَا وَ لِقُرَيْشٍ! وَ مَا تُنْكِرُ مِنَّا قُرَيْشٌ غَيْرَ أَنَّا أَهْلُ بَيْتِ شَيْدِ اللَّهِ فَوْقَ بُنْيَانِهِمْ بُنْيَانَنَا، وَ أَعْلَى فَوْقَ رُؤُوسِهِمْ رُؤُوسَنَا، وَ اخْتَارَنَا اللَّهُ عَلَيْهِمْ،

He^{asws} addressed, he^{asws} said: 'What is to us^{asws} and Quraysh! And the Quraysh do not dislike from us^{asws} apart from that we^{asws}, People^{asws} of the Household, Allah^{azwj} Build our buildings above their buildings, and Raised our^{asws} heads above their heads, and Allah^{azwj} Chose us^{asws} above them.

فَنَقَمُوا عَلَى اللَّهِ أَنْ اخْتَارَنَا عَلَيْهِمْ، وَ سَخَطُوا مَا رَضِيَ اللَّهُ، وَ أَحَبُّوا مَا كَرِهَ اللَّهُ، فَلَمَّا اخْتَارَنَا اللَّهُ عَلَيْهِمْ شَرِكْنَاهُمْ فِي حَرَمِنَا، وَ عَرَفْنَاهُمْ الْكِتَابَ وَ النَّبِيَّةَ، وَ عَلَّمْنَاهُمْ الْقُرْصَ وَ الدِّينَ، وَ حَفَّظْنَاهُمْ الصُّحُفَ وَ الرَّبْرَ، وَ دَيَّنَّاهُمْ الدِّينَ وَ الْإِسْلَامَ،

They became vindictive to Allah^{azwj} for Choosing us^{asws} over them, and they were angered of what Pleased Allah^{azwj}, and they loved what Allah^{azwj} Disliked. When Allah^{azwj} Chose us^{asws} over them, we^{asws} participated them in our^{asws} sanctuary, and we introduced them to the Book and the Prophet-hood, and taught them the Obligations and the Religion, and preserved them the Parchments, and the Psalms, and made them devout in the Religion and Al-Islam.

فَوَثَبُوا عَلَيْنَا، وَ جَحَدُوا فَضْلَنَا، وَ مَنْعُونَا حَقَّنَا، وَ أَلْتُونَا أَسْبَابَ أَعْمَالِنَا وَ أَعْلَامِنَا،

They leapt upon us^{asws}, and they rejected our^{asws} merits, and prevented us^{asws} of our^{asws} rights, and twisted the causes of our^{asws} works and our^{asws} knowledge.

اللَّهُمَّ فَإِنِّي أَسْتَعْدِيكَ عَلَى قُرَيْشٍ فَخُذْ لِي بِحُجَّتِي مِنْهَا، وَ لَا تَدَعْ مَظْلَمَتِي لَدَيْهَا، وَ طَالِبِيهِمْ - يَا رَبِّ - بِحُجَّتِي، فَإِنَّكَ الْحَكَمُ الْعَدْلُ،

O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance against Quraysh, so Take my^{asws} rights for me^{asws} from it (them), and do not Leave any injustice to me^{asws} from them, and O Lord^{azwj}, Demand them of my^{asws} rights, for You^{azwj} are the Just Judge.

فَإِنَّ قُرَيْشًا صَعَّرَتْ عَظِيمَ أَمْرِي، وَ اسْتَحَلَّتِ الْمَحَارِمَ مِنِّي، وَ اسْتَحَفَّتْ بَعْضِي وَ عَشِيرَتِي، وَ فَهَرَّتْنِي عَلَى مِيرَاتِي مِنْ ابْنِ عَمِّي وَ أَعْرَوْا بِي أَعْدَائِي، وَ وَتَرُوا بَيْنِي وَ بَيْنَ الْعَرَبِ وَ الْعَجَمِ، وَ سَلَبُونِي مَا مَهَّدْتُ لِنَفْسِي مِنْ لَدُنْ صِبَايَ بِجُهْدِي وَ كَلْدِي، وَ مَنْعُونِي مَا خَلَّفَهُ أَخِي وَ جِسْمِي وَ شَقِيقِي،

Quraysh belittle the magnificence of my^{asws} matter, and permitted the prohibition from me^{asws}, and took my^{asws} honour and my^{asws} kindred lightly, and forced me^{asws} upon my^{asws} inheritance from the son^{saww} of my^{asws} uncle^{as}, and they enticed my^{asws} enemies against me^{asws}, and aroused tensions between me^{asws} and the Arabs and the non-Arabs, and they stripped me^{asws} of what I^{asws} had paved for myself^{asws} for my^{asws} two sons^{asws} with my^{asws} efforts and my^{asws} toil, and they prevented me^{asws} of what my^{asws} brother^{saww} and intimate and double had left behind for me^{asws}.

وَ قَالُوا: إِنَّكَ لَحَرِيصٌ مَتَّهِمٌ! أَلَيْسَ بِنَا اهْتَدَوْا مِنْ مَتَاهِ الْكُفْرِ، وَ مِنْ عَمَى الضَّلَالَةِ وَ عِي الظُّلْمَاءِ، أَلَيْسَ أَنْقَذْتَهُمْ مِنَ الْفِتْنَةِ الصَّمَاءِ، وَ الْمِحْنَةِ الْعَمِيَاءِ؟

And they said, 'You^{asws} are eager to their deaths!' Weren't they guided through us^{asws} from the spread of Kufr, and from the blindness of the straying, and from the confusion of the darkness? Didn't I^{asws} save them from the deafening Fitna (strife) and the tribulations of the blindness?

وَيْلَهُمْ! أَلَمْ أُخْلِصْهُمْ مِنْ نِيرَانِ الطُّغَاةِ، وَكَرَّةِ الْغَتَاةِ، وَ سُيُوفِ الْبُعَاةِ، وَ وَطْأَةِ الْأَسَدِ، وَ مُقَارَعَةِ الطَّمَاظِمَةِ، وَ مُنَاخَكَةِ الْقَمَاقِمَةِ، الَّذِينَ كَانُوا عَجْمَ الْعَرَبِ، وَ غَنَمَ الْحُرُوبِ، وَ قُطْبَ الْإِقْدَامِ، وَ جِبَالَ الْقِتَالِ، وَ سِهَامَ الْخُطُوبِ، وَ سَلَّ السُّيُوفِ،

Woe be unto them! Did I^{asws} no finish them off from the fires of the tyrants, and return of the hardened (criminals), and the rebellious swords, and the brunt of the lion, and settled the quarrels, and the stubborn wrangling which had thrusted the Arabs, and ignited the wars, and pivoted the advancing, and the mountains of battles, and the arrows of the sermons, and unsheathed the swords.

أَلَيْسَ بِي كَانَ يَفْطَعُ الدُّرُوعَ الدِّلَاصَ، وَ تَصْطَلِمُ الرِّجَالَ الْحِرَاصَ، وَ بِي كَانَ يَفْرِي جَمَاجِمَ الْبُهَمِ، وَ هَامَ الْأَبْطَالِ، إِذَا فَرَعَتْ تَيْمَ إِلَى الْفِرَارِ، وَ عَدِيٍّ إِلَى الْإِتْكَاصِ!؟

Wasn't it by me^{asws} the shields were softened, and the men clashed with the guards, and by me^{asws} the skulls of the beasts fled, and (so did) the important heroes, when Taym (Abu Bakr) panicked to the fleeing, and Uday (Umar) to the retreating?!

أَمَا وَ إِلَيَّ لَوْ أَسْلَمْتُ فُرَيْشاً لِلْمَنَائِيَا وَ الْمُتُوفِ، وَ تَرَكْتُهَا فَحَصَدَتْهَا سُيُوفُ الْعَوَائِمِ، وَ وَطَأَتْهَا حُيُوبُ الْأَعَاجِمِ، وَ كَرَّاتِ الْأَعَادِي، وَ حَمَلَاتِ الْأَعَالِي، وَ طَحَنَتْهُمْ سَنَابِكُ الصَّافِنَاتِ، وَ حَوَافِزِ الصَّاهِلَاتِ، فِي مَوَاقِفِ الْأَزْلِ وَ الْهَزْلِ فِي ظِلَالِ الْأَعْتَةِ وَ بَرِيقِ الْأَسْتَةِ، مَا بَشُوا لَهْضِي، وَ لَا عَاشُوا لِظَلْمِي،

But, and if I^{asws} had submitted to Quraysh, to the afflictions and the reckoning, and left them, (even) the swords of the sheep would have cut them down, and the cavalry of the non-Arabs would have trampled them, and the returning enemies, and the high attacks, the snapping of well-bred horses would have crushed them, and the engraved hooves, in the smallest of the pausing(s), and they would have been humiliated in the shade of the Persians. They would not have remained to devour me^{asws} nor lived to oppress me^{asws}.

وَ لَمَّا قَالُوا: إِنَّكَ لَحَرِيصٌ مُتَّهِمٌ! الْيَوْمَ نَتَوَاقِفُ عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ، اللَّهُمَّ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ، فَإِنِّي مَهْدَتٌ مَهَادٌ نُبُوَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ رَفَعْتُ أَعْلَامَ دِينِكَ، وَ أَعْلَنْتُ مَنَارَ رَسُولِكَ، فَوَتَّبِعُوا عَلَيَّ وَ غَالَبُونِي وَ نَالُونِي وَ وَاتَرُونِي ..

And when they said, 'You^{asws} are eager to their deaths!' Today we stop at the limits of the truth and the falsehood. **'Our Lord! Decide between us and our people with the Truth, [7:89].** I^{asws} paved the spread of the Prophet-hood of Muhammad^{sawww}, and raised the flags of Your^{azwj} Religion, and proclaimed the minarets of Your^{azwj} Rasool^{sawww}, but they leapt upon me^{asws} and overcame me^{asws}, and devoured me^{asws}, and were persistent with me^{asws}.

فَقَامَ إِلَيْهِ أَبُو حَازِمٍ الْأَنْصَارِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ (ع)! أَبُو بَكْرٍ وَ عُمَرُ ظَلَمَاكَ؟ أَمْ حَقُّكَ أَخَذَا؟ وَ عَلَى الْبَاطِلِ مَضِيَا؟ أَمْ عَلَى الْحَقِّ كَانَا؟ أَمْ عَلَى صَوَابٍ أَقَامَا؟ أَمْ مِيرَاتِكَ غَصَبَا؟

Hazim Al-Ansari stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Abu Bakr and Umar oppressed you^{asws}? They took your^{asws} rights? And they went upon the falsehood? Were they not upon the truth? Did they not stand upon the correctness? Or did they usurp your^{asws} inheritance?

أَفَهَمْنَا لِنَعْلَمَ بَاطِلُهُمْ مِنْ حَقِّكَ؟ أَوْ نَعْلَمَ حَقَّهُمَا مِنْ حَقِّكَ؟ أَمْ بَرَّكَ أَمْرُكَ؟ أَمْ عَصَبَتِكَ إِمَامَتِكَ؟ أَمْ غَالَبَكَ فِيهَا عَزْرًا؟ أَمْ سَبَقَكَ إِلَيْهَا عِجْلًا فَجَرَّتِ الْفِتْنَةُ وَ لَمْ تَسْتَطِعْ مِنْهَا اسْتِغْلَالَ؟! فَإِنَّ الْمُهَاجِرِينَ وَ الْأَنْصَارَ يَظُنَّانِ أَنَّهُمَا كَانَا عَلَى حَقٍّ وَ عَلَى الْحُجَّةِ الْوَاضِحَةِ مَضِيًّا.

Can you make us understand so we can know of their falsehood from your^{asws} truth? Or we can know of their truth from your^{asws} truth? Did they overcome your^{asws} command? Or did they usurp your^{asws} Imamate? Or did they overcome you^{asws} of an honour during it? Or did they precede you^{asws} to it with a calf, so the Fitna flowed, and you^{asws} were not able from it independently?! The Emigrants and the Helpers, we are thinking they were upon truth and they passed upon the clear proof'.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ: يَا أَحَا الْيَمَنِ! لَا يَحِقُّ أَحَدًا، وَ لَا عَلَى إِصَابَةِ أَقَامَا، وَ لَا عَلَى دِينٍ مَضِيًّا، وَ لَا عَلَى فِتْنَةٍ حَشِيْبَا، يَزِحْمَكَ اللَّهُ، الْيَوْمَ تَتَوَاقَفُ عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ! أَوْ تَعْلَمُونَ- يَا إِخْوَانِي- أَنَّ بَنِي يَعْقُوبَ عَلَى حَقٍّ وَ حُجَّةٍ كَانُوا جِيْنَ بَاعُوا أَحَاهُمْ، وَ عَقُّوا أَبَاهُمْ، وَ خَانُوا خَالِيَهُمْ، وَ ظَلَمُوا أَنْفُسَهُمْ؟! فَقَالُوا: لَا.

He^{asws} said: 'O brother of Al-Yemen! They neither took it by a right, nor stood upon the correctness, nor with they pass upon a Religion, nor were they afraid of Fitna (strife). May Allah^{azwj} have Mercy on you! Today we pause upon the limitation of the truth and the falsehood! Do you know, O my^{asws} brothers, that the sons of Yaqoub^{as} that were they upon a right? and upon an argument they were when they had sold their brother^{as}, but had been disloyal to their father^{as}, and they betrayed their Creator, and they were unjust to themselves?' They said, 'No'.

فَقَالَ: رَحِمَكُمُ اللَّهُ، أَوْ يَعْلَمُ إِخْوَانُكَ هَؤُلَاءِ أَنَّ ابْنَ آدَمَ- قَاتِلَ الْأَخِ- كَانَ عَلَى حَقٍّ وَ حُجَّةٍ وَ إِصَابَةٍ وَ أَمْرُهُ مِنْ رِضَى اللَّهِ؟. فَقَالُوا: لَا.

He^{asws} said: 'May Allah^{azwj} have Mercy on you! Do these brothers of yours know that the son^{la} of Adam^{as}, killer of the brother^{as}, was upon a right and a goal, and correct, and his^{la} matter was from Pleasure of Allah^{azwj}? They said, 'No'.

فَقَالَ: أَوْ لَيْسَ كُلُّ فَعَلٍ بِصَاحِبِهِ مَا فَعَلَ لِحَسْبِهِ إِيَّاهُ وَ عُذْوَانِهِ وَ بَعْضَائِهِ لَهُ؟. فَقَالُوا: نَعَمْ.

He^{asws} said: 'Or isn't every deed a doer did with his companion, what he did, was for his envying him, and being inimical to him and hatred towards him?' They said, 'Yes'.

قَالَ: وَ كَذَلِكَ فَعَلَا بِي مَا فَعَلَا حَسَدًا، ثُمَّ إِنَّهُ لَمْ يَثْبُ عَلَى وُلْدِ يَعْقُوبَ إِلَّا بَعْدَ اسْتِغْفَارٍ وَ تَوْبَةٍ، وَ إِفْلَاحٍ وَ إِنَابَةٍ، وَ إِفْرَارٍ، وَ لَوْ أَنَّ فُرُشًا تَابَتْ إِلَيَّ وَ اعْتَدَرْتُ مِنْ فِعْلِهَا لَأَسْتَعْفَرْتُ اللَّهَ هُنَا.

He^{asws} said: 'Similar to that was their (Abu Bakr and Umar) doing with me^{asws} what they did, out of envy. Then He^{azwj} did not Turn to the sons of Yaqoub^{as} except after seeking the Forgiveness and repentance, and their uprooting, and deputation, and their

acknowledgement, and if Quraysh were to repent to me^{asws}, and offer excuse from their deeds, I^{asws} would seek Forgiveness of Allah^{azwj} for them’.

ثُمَّ قَالَ: إِنَّمَا أَنْطِقُ لَكُمْ الْعَجْمَاءَ ذَاتَ الْبَيَانِ، وَ أَفْصَحَ الْحُرْسَاءَ ذَاتَ الْبُرْهَانِ، لِأَنِّي فَتَحْتُ الْإِسْلَامَ، وَ نَصَرْتُ الدِّينَ، وَ عَزَزْتُ الرَّسُولَ، وَ ثَبَّتُ أَرْكَانَ الْإِسْلَامِ، وَ بَيَّنْتُ أَغْلَامَهُ، وَ عَلَّيْتُ مَنَارَهُ، وَ أَعْلَنْتُ أَسْرَارَهُ، وَ أَظْهَرْتُ آثَارَهُ وَ حَالَهُ، وَ صَقَّيْتُ الدَّوْلَةَ، وَ وَطَّئْتُ لِلْمَاشِي وَ الرَّكِبِ، ثُمَّ قُدَّحْتُهَا صَافِيَةً، عَلَى أُنْيِ بِحَا مُسْتَأْتِرًا.

Then he^{asws} said: ‘But rather, I^{asws} am speaking to you all being tongue-tied with the explanation, and being eloquent to the mute with the proof, because I^{asws} opened Al-Islam, and helped the Religion, and strengthened the Rasool^{saww}, and affirmed the cornerstones of Al-Islam, and explained its information, and raised higher its minaret, and I^{asws} announced its secrets, and manifested its effects and its states, and cleaned up the government, and I^{asws} treaded the walker (Infantry) and the rider (cavalry), then I^{asws} cleared it upon that I^{asws} was agitated with it’.

ثُمَّ قَالَ - بَعْدَ كَلَامٍ -: ثُمَّ سَبَقَنِي إِلَيْهِ النَّبِيُّ وَ الْعَدُوِّيُّ كَسْبَاقِ الْفَرَسِ اخْتِيَالًا وَ اغْتِيَالًا، وَ حُدْعَةً وَ غَلْبَةً.

Then he^{asws} said – after some speech: ‘Then then they preceded me^{asws} to is (caliphate), the taymi (Abu Bakr) and the Adaway (Umar), like two racing horses, fraudulently, assassinating, deceiving, looting’.

ثُمَّ قَالَ - بَعْدَ كَلَامٍ -: الْيَوْمَ أَنْطِقُ الْحُرْسَاءَ ذَاتَ الْبُرْهَانِ، وَ أَفْصَحَ الْعَجْمَاءَ ذَاتَ الْبَيَانِ، فَإِنَّهُ شَارَطَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي كُلِّ مَوْطِنٍ مِنْ مَوْاطِنِ الْحُرُوبِ، وَ صَافَقَنِي عَلَى أَنْ أُحَارِبَ لِلَّهِ وَ أَحَامِيَ لِلَّهِ،

Then he^{asws} said – after some speech: ‘Today I^{asws} am speaking to the mute with the proof, and am being eloquent to the tongue-tied with the explanation. Surely, Rasool-Allah^{saww} stipulated to me^{saww} during every place from the places of war, and placed condition on me^{asws} upon that I^{asws} will only battle for Allah^{azwj}, and protect for Allah^{azwj}.

وَ أَنْصُرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جُهْدِي وَ طَاقِي وَ كَدْحِي، وَ كَدِّي، وَ أَحَامِيَ عَنِ حَرِيمِ الْإِسْلَامِ، وَ أَرْفَعُ عَنِ إِطْنَابِ الدِّينِ، وَ أُعِزُّ الْإِسْلَامَ وَ أَهْلَهُ، عَلَى أَنْ مَا فَتَحْتُ وَ بَيَّنْتُ عَلَيْهِ دَعْوَةَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَرَأْتُ فِيهِ الْمَصَاحِفَ، وَ عُبِدَ فِيهِ الرَّحْمَنُ، وَ فَهِمَ بِهِ الْقُرْآنُ،

And I^{asws} helped Rasool-Allah^{saww} with my^{asws} efforts, and my^{asws} strength, and my^{asws} exertion, and my^{asws} toil, and I^{asws} protected from the Prohibitions of Al-Islam, and I^{asws} raised the diffusion of the Religion, and strengthened Al-Islam and its people, upon what I^{asws} opened, and explained upon the call of the Rasool^{saww}, and the Parchments would be read in it, and the Beneficent would be worshipped in it, and the Quran would be understood in it.

فَلِي إِمَامَتُهُ وَ حُلُّهُ وَ عَقْدُهُ، وَ إِصْدَارُهُ وَ إِبْرَادُهُ، وَ لِقَاطِمَةُ فَدَاكَ وَ مِمَّا خَلَفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْبَصْفُ، فَسَبَقَنِي إِلَى جَمِيعِ نَهَابَةِ الْمَيْدَانِ يَوْمَ الرَّهَانِ، وَ مَا شَكَكْتُ فِي الْحَقِّ مُنْذُ رَأَيْتُهُ،

For me^{asws} is its Imamate, and its solutions and its contracts, and its implementation, and its purpose; and for (Syeda) Fatima^{asws} is Fadak, and from whatever Rasool-Allah^{saww} left

behind, the half. But they two (Abu Bakr and Umar) preceded me to the entirety of conclusions of the grounds on the day of the race, and I^{saww} have not complained regarding the right since I^{asws} saw it.

هَلَكَ قَوْمٌ أَرْجَفُوا عَنِّي أَنَّهُ لَمْ يُوجَسْ مُوسَى فِي نَفْسِهِ خَيْفَةً اِزْتِيَابًا وَلَا شَكًّا فِيمَا أَنَاهُ مِنْ عِنْدِ اللَّهِ، وَ لَمْ أَشْكُكَ فِيمَا أَنَانِي مِنْ حَقِّ اللَّهِ، وَ لَا اِزْتَبْتُ فِي إِمَامَتِي وَ خِلَافَةِ ابْنِ عَمِّي وَ وَصِيَّةِ الرَّسُولِ،

Destroyed are a people who turned away from me^{asws}! Musa^{as} was not annoyed, he^{as} **conceived fear within himself [20:67]**, being suspicious, and did not complain regarding what he^{as} had been Given from the Presence of Allah^{azwj}, and I^{asws} did not companion regarding what I^{asws} was Given from the rights of Allah^{azwj}, nor suspect regarding my^{asws} Imamate and caliphate of the son^{saww} of my^{asws} uncle^{as}, and bequest of the Rasool^{saww}.

But rather, I^{asws} feel pity for the brother^{as} of Musa^{as} of the overcoming by the ignorant ones, and the government of straying, and overcoming of the falsehood upon the truth.

وَ إِنَّمَا أَشْفَقَ أَخُو مُوسَى مِنْ غَلَبَةِ الْجُهَالِ، وَ دُولِ الضُّلَالِ، وَ غَلَبَةِ الْبَاطِلِ عَلَى الْحَقِّ، وَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: وَ آتِ ذَا الْقُرْبَى حَقَّهُ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَاطِمَةَ فَتَحَلَّهَا فَذَكَ وَ أَقَامَنِي لِلنَّاسِ عِلْمًا وَ إِمَامًا، وَ عَقَدَ لِي وَ عَهْدَ إِلَيَّ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

And when Allah^{azwj} Mighty and Majestic Revealed: **And give to the one with kinship his right, [17:26]**, Rasool-Allah^{saww} called (Syeda) Fatima^{asws} and bestowed her^{asws} (estate of) Fadak, and nominated me^{asws} as a flag and Imam^{asws} for the people, and tied a covenant to me^{asws}. Allah^{azwj} Mighty and Majestic Revealed: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**.

فَقَاتَلْتُ حَقَّ الْقِتَالِ، وَ صَبَرْتُ حَقَّ الصَّبْرِ، عَلَى أَنَّهُ أَعَزَّ تَيْمًا وَ عَدِيًّا عَلَى دِينِ أَتَتْ بِهِ تَيْمٌ وَ عَدِيٌّ، أَمْ عَلَى دِينِ أَتَى بِهِ ابْنُ عَمِّي وَ صِنُوِي وَ جِسْمِي، عَلَى أَنْ أَنْصُرُ تَيْمًا وَ عَدِيًّا أَمْ أَنْصُرُ ابْنَ عَمِّي وَ حَقِّي وَ دِينِي وَ إِمَامَتِي؟

So, I^{asws} fought as was the right of the fighting, and was patient as was right of the patience, upon that I^{asws} would be strengthening Taym (Abu Bakr) and Aday (Umar) upon a religion (the clan of) Taym and (clan of) Aday had come with, or upon a Religion the son^{saww} of my^{asws} uncle^{as}, my^{asws} origin, my^{asws} body had come with, upon that I^{asws} help Taym (Abu Bakr) and Aday (Umar) or help the son^{saww} of my^{asws} uncle^{as}, and my^{asws} right, and my^{asws} Religion, and my^{asws} Imamate?

وَ إِنَّمَا قُمْتُ تِلْكَ الْمَقَامَاتِ، وَ اخْتَمَلْتُ تِلْكَ الشَّدَائِدَ، وَ تَعَرَّضْتُ لِلْحُتُوفِ عَلَى أَنْ بُصِيْبِي مِنَ الْآخِرَةِ مُوقِرًا، وَ إِنِّي صَاحِبُ مُحَمَّدٍ وَ خَلِيفَتُهُ، وَ إِمَامُ أُمَّتِهِ بَعْدَهُ، وَ صَاحِبُ رَايَتِهِ فِي الدُّنْيَا وَ الْآخِرَةِ.

And rather I^{asws} stood in that position, and endured those difficulties, and was exposed to the plots upon that I^{asws} would be attaining a full measure from the Hereafter, and I^{asws} am a companion of Muhammad^{saww} and his^{asws} caliph, and Imam^{asws} of his^{saww} community, and bearer of his^{saww} flag in the world and the Hereafter.

الْيَوْمَ أَكْشِفُ السَّرِيَةَ عَنْ حَقِّي، وَ أُجْلِي الْقَدَى عَنْ ظُلَامَتِي، حَتَّى يَظْهَرَ لِأَهْلِ اللَّيْلِ وَالْمَعْرِفَةِ أَيْ مُدَلَّلٌ مُضْطَهَدٌ مَظْلُومٌ مَعْصُوبٌ مَفْهُورٌ مَخْفُورٌ، وَ أَهْمُ ابْتَرُّوا حَقِّي، وَ اسْتَأْتَرُوا بِمِيرَاتِي!.

Today I^{asws} shall uncover the secrets about my^{asws} rights, and polish the dust from what I^{asws} have been oppressed of, until it appears to the people of the understanding and recognising that I^{asws}, humiliated, persecuted, oppressed, usurped, coerced, belittled, and they cut off my^{asws} right and misappropriated my^{asws} inheritance!

الْيَوْمَ نَتَوَاقَفُ عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ، مَنْ اسْتَوْدَعَ خَائِبًا فَقَدْ عَشَّ نَفْسَهُ، مَنْ اسْتَرْعَى ذُفْبًا فَقَدْ ظَلَمَ، مَنْ وَلِيَ عَشُومًا فَقَدْ اضْطَهَدَ، هَذَا مَوْقِفٌ صِدْقٍ، وَ مَقَامٌ أَنْطِقُ فِيهِ بِحَقِّي، وَ أَكْشِفُ الْبَيْتَرَ وَ الْعُمَةَ عَنْ ظُلَامَتِي!

Today, we shall be harmonised upon the limits of the truth and the falsehood. One who commends a betrayer, so he had deceived himself; one who pastures a wolf had been unjust; one who placed a tyrant as a ruler would be persecuted. This is a pausing of truthfulness, and positing I^{asws} shall speak in it for my^{asws} rights, and uncover the veil and the cloud from what I^{asws} have been oppressed of!

يَا مَعْشَرَ الْمُجَاهِدِينَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ! أَيْنَ كَانَتْ سَبْقَةُ نَيْمٍ وَ عَدِيٍّ إِلَى سَقِيفَةِ بَنِي سَاعِدَةَ خَوْفِ الْفِتْنَةِ؟!

O community of the fighters, the Emigrants and the Helpers! Where was the precedence of Taym (Abu Bakr) and Aday (Umar) to the tent (Saqeefa) of the clan of Saeeda the fear of Fitna (strife)?

أَلَا كَانَتْ يَوْمَ الْأَبْوَاءِ إِذْ تَكَانَفَتْ [تَكَانَفَتْ] الصُّفُوفُ، وَ تَكَانَرَتِ الْخُثُوفُ، وَ تَفَارَعَتِ السُّيُوفُ؟ أَمْ هَلَّا حَشِيَا فِتْنَةَ الْإِسْلَامِ يَوْمَ ابْنِ عَبْدِ وَدٍّ وَ قَدْ نَفَخَ بِسَيْفِهِ، وَ سَمَّحَ بِأَنْفِهِ، وَ طَمَحَ بِطَرْفِهِ؟!

Was it not the day of Al-Abwa'a when the rows (of the enemies) intensified, and the infantries were a lot, and the swords were striking? Or why did they not fear Fitna in Al-Islam on the day Ibn Abd Wadd and he had puffed up his sword, and was priding with his nose, and aspiring with his eyes!

وَ لَمْ يُمْسِكُوا عَلَى الدِّينِ وَ أَهْلِهِ يَوْمَ بُوَاطٍ إِذَا اسْوَدَّ لَوْنُ الْأَفُقِ، وَ اعْوَجَّ عَظْمُ الْعُنُقِ، وَ انْحَلَّ سَيْلُ الْعَرَقِ؟

And why were they not compassionate upon the Religion and its people on the day of Buwaat when the colour of the horizon was black, and the bones of the necks were crooked, and the torrents of the drowning were released?

وَ لَمْ يُسْتَفِقُوا يَوْمَ رَضْوَى إِذِ السَّهَامُ تَطِيرُ، وَ الْمَنَايَا تَسِيرُ، وَ الْأَسَدُ تَرَارُ؟

And why were they not compassionate on the day of Razwa, when the arrows were flying, and the afflictions were marching, and the lions roared?

وَ هَلَّا بَادَرَا يَوْمَ الْعُشَيْرَةِ إِذَا الْأَسْنَانُ تَصْطَلُكُ، وَ الْأَدَاذُ تَسْتَكُكُ، وَ الدَّرُوعُ تُهْتَكُ؟

And why did they not rush forwards on the day of (Zul) Asheera, when the teeth chattered, and the ears were covered, and the shields were torn?

وَهَلَا كَانَتْ مُبَادِرَهُمَا يَوْمَ بَدْرٍ، إِذِ الْأَرْوَاحُ فِي الصُّعْدَاءِ تَرْتَقِي، وَ الْجِيَادُ بِالصَّنَادِيدِ تَرْتَدِي، وَ الْأَرْضُ مِنْ دِمَاءِ الْأَبْطَالِ تَرْتَوِي؟

And why did they not rushing forward on the day of (battle of) Badr, when the souls were sighing, rising, and the horses hesitated with the gallant ones, and the ground was quenched with the blood of the heroes?

وَلَمْ يَمْ يُشْفِقَا عَلَى الدِّينِ يَوْمَ بَدْرِ الثَّانِيَةِ، وَ الرَّعَابِيْبُ تَرَعَبَتْ، وَ الْأَوْدَاجُ تَشْحَبَتْ، وَ الصُّدُورُ تُخْضَبُ؟

And why did they not feel compassion upon the Religion on the day of Badr the 2nd, and the dreading ones were terrified, and the chests were heaving?

أَمْ هَلَا بَادِرًا يَوْمَ ذَاتِ اللَّيْثِ، وَ قَدْ أُبِيحَ الْمُتَوْلِبُ [التَّوَلَّبُ]، وَ اصْطَلَمَ الشَّقُوبُ، وَ اذْهَمَّ الْكُوكُوبُ؟!

Or why did they not rush forward on the day with the lions, and the striking had been legalised, and the slits were slammed, and the stars had evidenced?!

وَلَمْ لَا كَانَتْ شَفَعَتْهُمَا عَلَى الْإِسْلَامِ يَوْمَ الْكَدْرِ، وَ الْعُيُونُ تَدْمَعُ، وَ الْمَيْتَةُ تَلْمَعُ، وَ الصَّفَائِحُ تَنْزَعُ ..

And why there was compassion for them upon Al-Islam on the day of toil, and the eyes were tearful, and the death had shone, and platforms were removed?'

ثُمَّ عَدَّدَ وَقَائِعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كُلَّهَا عَلَى هَذَا النَّسَقِ، وَ قَرَعَهُمَا بِأَهْمَا فِي هَذِهِ الْمَوَاقِفِ كُلِّهَا كَمَا مَعَ النَّظَارَةِ وَ الْحَوَالِفِ وَ الْقَاعِدِينَ، فَكَيْفَ بَادِرًا الْفِتْنَةَ بِرِغْمِهِمَا يَوْمَ السَّقِيفَةِ وَ قَدْ تَوَطَّأَ الْإِسْلَامُ بِسَيْفِهِ، وَ اسْتَمَرَّ قَرَارُهُ، وَ زَالَ حِدَاؤُهُ.

Then he^{asws} enumerated the events of the Prophets^{as}, all of them, upon this manner, and knocked them both (Abu Bakr and Umar) down, that they were in all these places, were onlookers, and opposers, and sitting back. So, how come they rushed forward on the day of Al-Saqeefa (fearing) Fitna, and Al-Islam had been passive in Al-Islam by his^{asws} sword, and he^{asws} had stabled its stability, and removed its dangers?

ثُمَّ قَالَ - بَعْدَ ذَلِكَ كُلِّهِ -: مَا هَذِهِ الدَّهْمَاءُ وَ الدَّهْبَاءُ الَّتِي وَرَدَتْ عَلَيْنَا مِنْ قُرَيْشٍ؟! أَنَا صَاحِبُ هَذِهِ الْمَشَاهِدِ، وَ أَبُو هَذِهِ الْمَوَاقِفِ، وَ ابْنُ هَذِهِ الْأَفْعَالِ. يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ! إِنِّي عَلَى بَصِيرَةٍ مِنْ أَمْرِي، وَ عَلَى ثِقَةٍ مِنْ دِينِي،

Then he^{asws} said, after all that: 'What are these ruffraff and shrew ones of Quraysh who have come to us^{asws}! I^{asws} am a companion of these battles, and father of these places, and son of these deeds. O community of the Emigrants and the Helpers! I^{asws} am upon an insight of my^{asws} matter, and upon reliance from my^{asws} Religion.

الْيَوْمَ أَنْطَقْتُ الْخُرَسَاءَ الْبَيَانَ، وَ فَهَمْتُ الْعَجَمَاءَ الْفَصَاحَةَ، وَ أَتَيْتُ الْعَمِيَاءَ بِالْبُرْهَانَ، هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ قَدْ تَوَافَقْنَا عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ، وَ أَخْرَجْتُمْ مِنَ الشُّبْهَةِ إِلَى الْحَقِّ، وَ مِنَ الشُّكِّ إِلَى الْيَقِينِ،

Today ^{IASWS} shall speak to the mute with the explanation, and make the tongue-tied to understand the eloquence, and give the proof to the blind. ***"This Day the truthful shall benefit from their truthfulness [5:119].*** We are now concordant upon the limits of the truth and the falsehood, and ^{IASWS} am extracting you from the suspicions to the truth, and from the doubts to the certainty.

فَتَبَرَّوْا- رَحِمَكُمُ اللَّهُ مِمَّنْ نَكَثَ الْبَيْعَتَيْنِ، وَ غَلَبَ الْهَوَىٰ بِهِ فَضَلَّ، وَ أْبَعِدُوا- رَحِمَكُمُ اللَّهُ- مِمَّنْ أَخْفَى الْعُدْرَ وَ طَلَبَ الْحَقَّ مِنْ عَيْرِ أَهْلِهِ فَتَاهَا، وَ الْعُنُوتَا- رَحِمَكُمُ اللَّهُ- مَنِ اهْتَرَمَ اهْتَرَمَتَيْنِ

Therefore, you should disavow, may Allah^{azwj} have Mercy on you, from the one who broke the two allegiances, and the personal desires overcame him, so he strayed; and distance yourselves, may Allah^{azwj} have Mercy on you, from the one who conceals the deceit and seeks the truth from other than its people; and curse, may Allah^{azwj} have Mercy on you, the one who was defeated by two defeats.

إِذْ يَقُولُ اللَّهُ: إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا رَحْفًا فَلَا تُؤَلُّوهُمْ الْأُدْبَارَ وَ مَنْ يُؤْهِمُ يَوْمَئِذٍ دُبُرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّبًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ،

Then Allah^{azwj} Says: ***When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15] And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16].***

وَ قَالَ: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاغَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَ لَيْتُمْ مُدْبِرِينَ.

And Said: ***Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25].***

وَ اغْضَبُوا- رَحِمَكُمُ اللَّهُ- عَلَىٰ مَنْ غَضَبَ اللَّهُ عَلَيْهِمْ، وَ تَبَرَّوْا- رَحِمَكُمُ اللَّهُ- مِمَّنْ يَقُولُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَرْتَفِعُ يَوْمَ الْقِيَامَةِ رِيحٌ سَوْدَاءٌ مَخْتِطُفٌ مِنْ دُونِي قَوْمًا مِنْ أَصْحَابِي مِنْ عَظَمَاءِ الْمُهَاجِرِينَ، فَأَقُولُ: أَصْحَابِي. فَيُقَالُ: يَا مُحَمَّدُ! إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بِعَدَاكَ.

And be angry (upon these enemies of Islam), may Allah^{azwj} have Mercy on you, upon the one Allah^{azwj} was Wrathful upon, and disavow, may Allah^{azwj} have Mercy on you, from the one Rasool-Allah^{sawww} said regarding him: ‘One Day of Qiyamah, a black wind would arise, snatching away a people below me^{sawww}, from my^{sawww} companions, from the great ones of the Emigrants, so I^{sawww} shall say: ‘My^{sawww} companions!’ He^{azwj} will Say: “O Muhammad^{sawww}! Don’t You^{sawww} do not know what they innovated after you^{sawww}”.

وَ تَبَرَّوْا رَحِمَكُمُ اللَّهُ مِنَ النَّفْسِ الضَّالَّةِ مِنْ قَبْلِ أَنْ يَأْتِيَ: يَوْمٌ لَا يَبِيعُ فِيهِ وَ لَا خِلَالَ فَيَقُولُوا: رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ

And disavow, may Allah^{azwj} have Mercy on you, from the straying soul, from before he is brought ***a Day during which they would neither be any bargaining nor befriending [14:31],*** so they would be saying, ***‘Our Lord! Show us those who strayed us, from the Jinn and the***

humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29].

وَمِنْ قَبْلِ أَنْ يَقُولُوا: يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لِمَنِ السَّاحِرِينَ أَوْ يَقُولُوا: وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ أَوْ يَقُولُوا: رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا،

And from before they would be saying, **'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56];** or they would be saying, **And none strayed us except the criminals [26:99];** or they would be saying, **'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67].**

إِنَّ قُرَيْشًا طَلَبَتِ السَّعَادَةَ فَسَقِيتُ، وَ طَلَبَتِ النَّجَاةَ فَهَلَكْتُ، وَ طَلَبَتِ الْهُدَايَةَ فَضَلَّتْ. إِنَّ قُرَيْشًا قَدْ أَضَلَّتْ أَهْلَ دَهْرِهَا وَ مَنْ يَأْتِي مِنْ بَعْدِهَا مِنَ الْقُرُونِ،

Verily, Quraysh sought the fortunacy, but they became wretched, and sought the salvation, but were destroyed, and sought the guidance, but they strayed. Quraysh have strayed (not only) the people of their time, but (also) the generations to come after it (as well).

إِنَّ اللَّهَ تَبَارَكَ اسْمُهُ وَضَعَ إِمَامَتِي فِي قُرْآنِهِ فَقَالَ: وَ الَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا،

Allah^{azwj}, Blessed is His^{azwj} Name, Placed my^{asws} Imamate in His^{azwj} Quran: **And those who spend the night in Sajdah to their Lord, and standing [25:64]; And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].**

وَ قَالَ: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ .. وَ هَذِهِ حُطْبَةٌ طَوِيلَةٌ.

And Said: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]'** – and this is the long sermon.

وَ قَدْ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي بَعْضِ مَقَامَاتِهِ كَلَامًا لَوْ لَمْ يَفْعَلْ غَيْرُهُ لَكَفَى قَوْلُهُ صَلَوَاتُ اللَّهِ عَلَيْهِ: أَنَا وَلِيُّ هَذَا الْأَمْرِ دُونَ قُرَيْشٍ، لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: الْوَلَاءُ لِمَنْ أَعْتَقَ،

And he^{asws} had given such a speech in one of his^{asws} places, even if he^{asws} had not said other than it, it would have sufficed. His^{asws} words are: 'I^{asws} am foremost with this command besides Quraysh, because Rasool-Allah^{saww} said: 'The governance is for the one who is emancipated'.

فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِعُنُقِ الرِّقَابِ مِنَ النَّارِ، وَ بِعُنُقِهَا مِنَ السِّيفِ، وَ هَذَا لَمَّا اجْتَمَعَا كَانَا أَفْضَلَ مِنْ عُنُقِ الرِّقَابِ مِنَ الرِّقَى،

Rasool-Allah^{saww} came to emancipate the necks from the Fire, and freed them from the sword (from being killed), and these two (Abu Bakr and Umar), when they gathered, were (considering themselves) to be superior than the necks to be freed from the enslavement.

فَمَا كَانَ لِقُرَيْشٍ عَلَى الْعَرَبِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لِبَنِي هَاشِمٍ عَلَى قُرَيْشٍ، وَ مَا كَانَ لِبَنِي هَاشِمٍ عَلَى قُرَيْشٍ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لِي عَلَى بَنِي هَاشِمٍ، لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ حُمٍّ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ».

Thus, whatever was for Quraysh upon the Arabs due to Rasool-Allah^{saww}, was for the Clan of Hashim^{as} over Quraysh; and whatever was for the Clan of Hashim^{as} over Quraysh due to Rasool-Allah^{saww}, was for me^{asws} over the Clan of Hashim^{as}, due to the words of Rasool-Allah^{saww} on the day of Ghadeer Khum: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}'.¹⁸²

11- فس: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! إِنَّ أَوَّلَ مَنْ بَعَى عَلَى اللَّهِ عَزَّ وَجَلَّ عَلَى وَجْهِ الْأَرْضِ عَنَاقُ بِنْتِ آدَمَ عَلَيْهِ السَّلَامُ، خَلَقَ اللَّهُ لَهَا عِشْرِينَ إصْبَعًا، فِي كُلِّ إصْبَعٍ مِنْهَا ظُفْرَانٌ طَوِيلَانِ كَالْمِنْجَلَيْنِ الْعَظِيمَيْنِ، وَ كَانَ مَجْلِسُهَا فِي الْأَرْضِ مَوْضِعَ حَرِيبٍ،

(The book) 'Tafseer Al-Qummi' – Amir Al-Momineen^{asws} said: 'O you people! The first one to rebel against Allah^{azwj} Mighty and Majestic upon the surface of the earth was Unaq daughter of Adam^{as}! Allah^{azwj} had Created her with twenty fingers, in each finger from her were two long nails, like the large claws, and her sitting in the ground in place of 'Jareeb' (occupying a large area).

فَلَمَّا بَعَثَ بَعَثَ اللَّهُ لَهَا أَسَدًا كَالْفِيلِ وَ ذئبًا كَالْبَعِيرِ وَ نَسْرًا كَالْحِمَارِ وَ كَانَ ذَلِكَ فِي الْخَلْقِ الْأَوَّلِ، فَسَلَطَهُمُ اللَّهُ عَلَيْهَا فَفَتَلُوها،

When she rebelled, Allah^{azwj} Sent a lion to her like an elephant (in size), and a wolf like a camel, and an eagle like a donkey; and that was during the first creation. Allah^{azwj} Caused them to overcome her and they killer her.

أَلَا وَ قَدْ قَتَلَ اللَّهُ فِرْعَوْنَ وَ هَامَانَ وَ حَسَفَ بِقَارُونَ، وَ إِنَّمَا هَذَا مَثَلٌ لِأَعْدَائِهِ الَّذِينَ غَضَبُوا حَقَّهُ فَأَهْلَكَهُمُ اللَّهُ.

Indeed! And Allah^{azwj} has Killed Pharaoh^{la}, and Hamman^{la}, and there was a submergence with Qaroun^{la}; and rather this is an example for His^{azwj} enemies, those who had usurped His^{azwj} Right, so Allah^{azwj} Destroyed them'.

ثُمَّ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ- عَلَى إِنْ هَذَا الْمَثَلِ الَّذِي ضَرَبَهُ-: وَ قَدْ كَانَ لِي حَقٌّ حَازَهُ دُونِي مَنْ لَمْ يَكُنْ لَهُ، وَ لَمْ أَكُنْ أُشْرِكُهُ فِيهِ، وَ لَا تَوْبَةَ لَهُ إِلَّا بِكِتَابٍ مُنْزَلٍ، أَوْ بِرَسُولٍ مُرْسَلٍ،

Then Ali^{asws} said upon the trail of this example which he^{asws} had struck: 'And there was a right for me^{asws} they (Abu Bakr and Umar) had taken possession of it, one whom it did not happen to be for him, and I^{asws} did not happen to participate in it, nor was there any repentance for him except by the Revealed Book, or by a Sent Prophet^{saww}.

وَ أَنِّي لَهُ بِالرِّسَالَةِ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ أَنِّي يَتُوبُ وَ هُمْ فِي بَرْزَخِ الْقِيَامَةِ عَزَّتْهُ الْأُمَانِي وَ عَزَّهُ بِاللَّهِ الْعَزُورُ*، فَدَأَشَفَى عَلَى شِفَا جُرْفٍ هَارٍ فَأَهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

And I^{asws} am for it with the Message after Muhammad^{saww}, and there is no Prophet^{saww} after Muhammad^{saww}, and how can they repent (now) and they are in the purgatory of the

¹⁸² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 10

Qiyamah. The wishful thinking deceived him, and he was **deceived by the arch-deceiver in respect of Allah [31:33]**. He is **upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]**'¹⁸³.

12- ما: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى بْنِ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ أَحْمَدَ بْنِ الْقَاسِمِ، عَنْ عَبَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ أَبِيهِ، قَالَ: صَعِدَ عَلِيٌّ عَلَيْهِ السَّلَامُ الْمُنْبَرِ يَوْمَ الْجُمُعَةِ فَقَالَ: أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِ اللَّهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ، مَا زِلْتُ مَظْلُومًا مُنْذُ فُيُضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

(The book) 'Amaali' of sheykh Al Tusi – Ahmad Bin Muhammad Bin Musa Bin Al Salt, from Ibn Uqda, from Ahmad Bin Al Qasim, from Abbad, from Abdullah Bin Al Zubeyr, from Abdullah Bin Shareek, from his father who said,

'Ali^{asws} ascended the pulpit on the day of Friday and he^{asws} said: 'I^{asws} am a servant of Allah^{azwj} and brother^{asws} of Rasool-Allah^{saww}. No one will say it after me^{asws} except a liar. I^{asws} have not ceased to be oppressed since Rasool-Allah^{saww} passed away.

أَمْرِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِقِتَالِ التَّائِبِينَ: طَلْحَةَ وَ الزُّبَيْرِ، وَ الْقَاسِطِينَ: مُعَاوِيَةَ وَ أَهْلَ الشَّامِ، وَ الْمَارِقِينَ: وَ هُمْ أَهْلُ النَّهْرَوَانَ، وَ لَوْ أَمْرِي بِقِتَالِ الرَّابِعَةِ لَقَاتَلْتُهُمْ.

Rasool-Allah^{saww} instructed me with fighting against the breakers (of the covenant) – Talha and Al-Zubeyr; and the renegades – Muawiya and the people of Syria; and the deviants – and they are the people of Al-Naharwan; and had he^{saww} instructed me^{asws} with fighting any fourth (category), I^{asws} would have fought them"¹⁸⁴.

13- قب: البُخَارِيُّ وَ مُسْلِمٌ بِإِسْنَادٍ، قَالَ قَيْسُ بْنُ سَعْدٍ: قَالَ عَلِيٌّ (ع): إِنْ [أَنَا] أَوَّلُ مَنْ يَخْنُو [يَخْنُو] لِلْحُكُومَةِ بَيْنَ يَدَيِ اللَّهِ.

(The book) 'Manaqib' of Ibn Shehr Ashub – Al Bukhair and Muslim, by their chains, said, 'Qays Bin Sa'ad said,

'Ali^{asws} said: 'I^{asws} will be the first one to kneel down in front of Allah^{azwj} for the Judgment"¹⁸⁵.

14- جا: الْكَاتِبُ، عَنِ الرَّعْفَرِيِّ، عَنِ الثَّقَفِيِّ، عَنِ الْمَسْعُودِيِّ، عَنِ الْحَسَنِ بْنِ حَمَّادٍ، عَنْ أَبِيهِ، عَنْ رَزِينِ بْنِ الْأَمَّاطِ، قَالَ: سَمِعْتُ زَيْدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَخْطُبُ النَّاسَ قَالَ فِي خُطْبَتِهِ: وَ اللَّهُ لَقَدْ بَاتَعَ النَّاسُ أَبَا بَكْرٍ وَ أَنَا أَوْلَى النَّاسِ بِمِثِّي بِمِصْبِي هَذَا، فَكَطَمْتُ غَيْظِي، وَ أَنْتَظَرْتُ أَمْرَ رَبِّي، وَ أَلْصَقْتُ كُلَّكِلِي بِالْأَرْضِ،

(The book) 'Amaali' of sheykh Al Mufeed – Al Katib, from Al Zafrani, from Al Saqafi, from Al Masoudi, from Al Hassan Bin Hammad, from his father, from Razeyn Baya al Anmat who said,

'I heard Zayd son of Ali^{asws} Bin Al-Husayn^{asws} saying, 'My father^{asws} narrated to me from his^{asws} father^{asws} who said: 'I^{asws} heard Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} addressing the people. He^{asws} said: 'By Allah^{azwj}! The people had pledged allegiance to Abu Bakr and I^{asws} was the foremost of the people with them with this shirt (caliphate) of mine^{asws}. So, I^{asws}

¹⁸³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 11

¹⁸⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 12

¹⁸⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 13

swallowed by rage and awaited the Command of my^{asws} Lord^{azwj}, and adhered my^{asws} chest with the ground (embraced solitude).

ثُمَّ إِنَّ أَبَا بَكْرٍ هَلَكَ وَ اسْتَخْلَفَ عُمَرَ، وَ قَدْ عَلِمَ - وَ اللَّهُ - أَنِّي أَوْلَى النَّاسِ بِمَيِّ بِمِصْبِي هَذَا، فَكَطَمْتُ غَيْطِي، وَ انْتظَرْتُ أَمْرَ رَبِّي،

Then Abu Bakr died and he made Umar the caliph, and by Allah^{azwj}, he had known that I^{asws} was the foremost of the people with them with this shirt of mine^{asws}. I^{asws} swallowed my^{asws} rage and awaited the Command of my^{asws} Lord^{azwj}.

ثُمَّ إِنَّ عُمَرَ هَلَكَ وَ قَدْ جَعَلَهَا شُورَى، فَجَعَلَنِي سَادِسَ سِتَّةٍ، كَسْتَهُمُ الْجَدَّةَ وَ قَالَ: اقْتُلُوا الْأَقْلَّ وَ مَا أَرَادَ غَيْرِي، فَكَطَمْتُ غَيْطِي، وَ انْتظَرْتُ أَمْرَ رَبِّي، وَ أَلَصَّصْتُ كُلَّكِلِي بِالْأَرْضِ،

Then Umar died, and he had made it to a consultation council, and he made me^{asws} to be the sixth of the six, like the share of the grandfather (of inheritance), and he said, 'Kill the minority', and he did not mean anyone apart from me^{asws}. I^{asws} swallowed my^{asws} rage and awaited the Command of my^{asws} Lord^{azwj}, and adhered my^{asws} chest with the ground.

ثُمَّ كَانَ مِنْ أَمْرِ الْقَوْمِ بَعْدَ بَيْعَتِهِمْ لِي مَا كَانَ، ثُمَّ لَمْ أَجِدْ إِلَّا قِتَالَهُمْ أَوْ الْكُفْرَ بِاللَّهِ.

Then it transpire from the matter of the people after their allegiances to me^{asws}, what happened. Then I^{asws} could not find (any alternative) except fighting them (the hypocrites), or committing Kufr with Allah^{azwj}.¹⁸⁶

15- جا: ابنُ فُؤادِ، عَنْ أَبِيهِ، عَنْ سَعْدِ، عَنْ أَحْمَدَ بْنِ عَلَوَيْهِ، عَنِ الثَّقَفِيِّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرَّازِيِّ، عَنِ الْحُسَيْنِ بْنِ الْمُبَارَكِ، عَنِ الْحُسَيْنِ بْنِ سَلَمَةَ، قَالَ: لَمَّا بَلَغَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ مَسِيرُ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ مِنْ مَكَّةَ إِلَى الْبَصْرَةِ نَادَى الصَّلَاةَ جَامِعَةً،

(The book) 'Amaali' of sheykh Al Mufeed – Ibn Qawlawayi, from his father, from Sa'ad, from Ahmad Bin Alawiya, from Al Saqafi, from Muhammad Bin Amro Al Razy, from Al Hassan Bin Al Mubarak, from Al Hassan Bin Salama who said,

'When it reached Amir Al-Momineen (news of) the travelling of Talha, and Al-Zubeyr, and Ayesha, from Makkah to Al-Basra (for battle), he^{asws} called for the congregational Salat.

فَلَمَّا اجْتَمَعَ النَّاسُ حَيْدَ اللَّهِ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا قَبَضَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قُلْنَا: نَحْنُ أَهْلُ بَيْتِهِ وَ عَصَبَتِهِ وَ وَرَثَتُهُ وَ أَوْلِيَاؤُهُ وَ أَحَقُّ خَلَائِقِ اللَّهِ بِهِ، لَا تُنَارِغُ حَقَّهُ وَ سُلْطَانَهُ،

When the people gathered, he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, when Allah^{azwj} Blessed and Exalted Cased His^{azwj} Prophet^{saww} to pass away, we^{asws} said: 'We^{asws} are People^{asws} of his^{saww} Household, and his^{asws} clan, and his^{saww} inheritors, and his^{saww} friends, and most rightful of the creatures of Allah^{azwj} with him^{saww}. Neither can we^{asws} be disputed of his^{saww} right nor his^{saww} authority.

فَبَيْنَمَا نَحْنُ إِذْ نَفَرَ الْمَنَافِقُونَ فَانْتَرَعُوا سُلْطَانَ بَيْتِنَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَّا وَ وَلَوْهُ غَيْرِنَا، فَبَكَتْ لِدَلِكِ - وَ اللَّهُ - الْعُيُونَ وَ الْقُلُوبُ مِنَّا جَمِيعاً، وَ حَشِنَتْ - وَ اللَّهُ الصُّدُورَ، وَ أَيْمَ اللَّهِ لَوْ لَا خِيفَةُ الْفُرْقَةِ مِنَ الْمُسْلِمِينَ أَنْ يَعُودُوا إِلَى الْكُفْرِ، وَ يَعُودَ الرَّبِّ، لَكُنَّا قَدْ غَيْرْنَا ذَلِكَ مَا اسْتَطَعْنَا،

¹⁸⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 14

While we^{asws} were like that, when a number of hypocrites snatched away the authority of our Prophet^{saww} from us^{asws}, and placed others in charge of it. By Allah^{azwj}! The eyes and the hearts from all of us^{asws} cried, and by Allah^{azwj} the chests were roughened. And I^{asws} swear by Allah^{azwj}! Had I^{asws} not feared that a sect from the Muslims would return to the Kufr, and the Religion would be turned around, we^{asws} would have changed that whatever we^{asws} could have.

وَقَدْ وُلِيَ ذَلِكَ وُلَاةٌ وَ مَضَوْا لِسَبِيلِهِمْ وَ رَدَّ اللَّهُ الْأَمْرَ إِلَيَّ، وَ قَدْ بَايَعَانِي وَ قَدْ مَهَضَا إِلَى الْبَصْرَةِ لِيَمْرَقًا جَمَاعَتَكُمْ، وَ يُلْقِنَا بِأَسْكُمْ بَيْنَكُمْ، اللَّهُمَّ فَخُذْهُمَا لِعِيشَتِهِمَا لِهَذِهِ الْأُمَّةِ، وَ سُوءِ نَظَرِهِمَا لِلْعَامَّةِ.

And (certain) rulers had ruled that, and they went on their way, and Allah^{azwj} has Returned the Command to me^{asws}, and they (Talha and Al-Zubeyr) had both pledged allegiance to me^{asws}, and they are (now) coming to Al-Basra in order to separate your communities, and they would face your might between you. O Allah^{azwj}! Seize them both due to their deception to this community, and their evil outlook towards the general population’.

فَقَامَ أَبُو الْهَيْثَمِ ابْنُ التَّيْهَانِ رَحِمَهُ اللَّهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ حَسَدَ قُرَيْشٍ بِرَيْشٍ عَلَيْكَ عَلَى وَجْهَيْنِ، أَمَا خِيَاؤُهُمْ فَحَسَدُوكَ مُنَافَسَةً فِي الْفَضْلِ وَ ارْتِفَاعاً فِي الدَّرَجَةِ، وَ أَمَا شِرَارُهُمْ فَحَسَدُوكَ حَسِداً أَحْبَطَ اللَّهُ بِهِ أَعْمَالَهُمْ وَ أَنْقَلَ بِهِ أَوْزَارَهُمْ، وَ مَا رَضُوا أَنْ يُسَاوُوكَ حَتَّى أَرَادُوا أَنْ يَتَقَدَّمُوكَ،

Abu Al-Haysam Ibn Al-Tayhan, may Allah^{azwj} have Mercy on him, stood up and said, ‘O Amir Al-Momineen^{asws}! The envy of Quraysh towards you^{asws} is upon two aspects. As for their elites, they are envying you^{asws} competing in the merits and your^{asws} loftiness in the rankings; and as for their evil ones, they are envying you^{asws}, Allah^{azwj} would Nullify their deeds due to it, and their burdens would be heavier by it, and they will not be pleased to be equal to you^{asws}, until they want to precede you^{asws}.

فَبَعَدَتْ عَلَيْهِمُ الْعَايَةُ، وَ أَسْقَطَهُمُ الْمِضْمَارُ، وَ كُنْتُ أَحَقَّ قُرَيْشٍ بِقُرَيْشٍ، نَصَرْتُ نَبِيَّهُمْ حَيًّا، وَ قَضَيْتَ عَنْهُ الْحُقُوقَ مَيِّتًا، وَ اللَّهُ مَا بَعِيَهُمْ إِلَّا عَلَى أَنْفُسِهِمْ، وَ نَحْنُ أَنْصَارُكَ وَ أَعْوَانُكَ، فَمُرْنَا بِأَمْرِكَ،

So, the goal is remote from them, and the domain is dropped from them, and you^{asws} were most rightful of Quraysh with Quraysh. You^{asws} helped their Prophet^{saww} when alive, and you^{asws} fulfilled the rights on his^{saww} behalf when he^{saww} passed away. By Allah^{azwj}! Their rebellion is not except against themselves, and we are your^{asws} helpers and your^{asws} supporters, so order us^{asws} with your^{asws} orders’.

فَجَزَاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَيْرًا، ثُمَّ قَامَ النَّاسُ بَعْدَهُ فَتَكَلَّمُ كُلُّ وَاحِدٍ بِمِثْلِ مَقَالِهِ.

Amir Al-Momineen^{asws} bade him goodly Recompense, then the people stood up after him, and each one spoke similar to his talk”.¹⁸⁷

16- جا: الْكَاتِبِ، عَنِ الرَّعْفَرَانِيِّ، عَنِ الثَّقَفِيِّ، عَنِ الْمَسْعُودِيِّ، عَنِ مُحَمَّدِ بْنِ كَثِيرٍ، عَنِ يَحْيَى بْنِ حَمَادِ الْقَطَّانِ، عَنِ أَبِي مُحَمَّدٍ الْحَضْرَمِيِّ، عَنِ أَبِي عَلِيٍّ الْهَمْدَانِيِّ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَامَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي سَأَلْتُكَ لِأَخِي عَنَّا، وَ قَدْ انْتَهَرْنَا أَنْ تَقُولَ مِنْ أَمْرِكَ شَيْئًا فَلَمْ تَقُلْهُ، أَلَا نُحَدِّثُكَ عَنْ أَمْرِكَ هَذَا .. أَكَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ شَيْءٌ رَأَيْتَهُ؟

¹⁸⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 15

(The book) 'Amaali' of sheykh Al Mufeed – From Al Zafrani, from Al Saqafi, from Al Madoudi, from Muhammad Bin Kaseer, from Yahya Bin Hammad Al Qattan, from Abu Muhammad Al Hazrami, from Abu Ali Al Hamdani,

'Abdul Rahman Bin Abu Layli stood up to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and he said, 'O Amir Al-Momineen^{asws}! I ask you^{asws} to take from you^{asws}, and we have awaiting for you^{asws} to be saying something from your^{asws} matter, but you^{asws} did not say it. Will you^{asws} not narrated to us about this matter of yours^{asws}? Was it by a pact of Rasool-Allah^{saww}, or was it something you^{asws} opined?

فَمَا [فِيْنَا] قَدْ أَكْثَرْنَا فِيكَ الْأَقْوَابِ وَأَوْثَقَهُ عِنْدَنَا مَا قَبِلْنَا عَنْكَ وَ سَمِعْنَا مِنْ فِيكَ، إِنَّا كُنَّا نَقُولُ لَوْ رَجَعْتَ إِلَيْنَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يُنَازِعْكُمْ فِيهَا أَحَدٌ،

As for us, we have frequented the talk regarding you^{asws}, and the most reliable of it in our presence would be was we accept from you^{asws} and hear (directly) from your^{asws} mouth. We used to say, 'If only it (caliphate) would have returned to you^{asws} after Rasool-Allah^{saww} and no one had disputed with you^{asws} regarding it'.

وَ اللَّهُ مَا أَدْرِي إِذَا سُئِلْتُ مَا أَقُولُ؟ أَرُزِعُ أَنَّ الْقَوْمَ كَانُوا أَوْلَى بِمَا كَانُوا فِيهِ مِنْكَ؟ فَإِنْ قُلْتَ ذَلِكَ فَعَلَامَ نَصَبَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ حَجَّةِ الْوَدَاعِ، فَقَالَ: أَيُّهَا النَّاسُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ؟! وَ إِنْ تَكَّ أَوْلَى مِنْهُمْ بِمَا كَانُوا فِيهِ فَعَلَامَ نَتَوَلَّاهُمْ؟.

By Allah^{azwj}! I do not know what I should be saying when I ask you^{asws}? Shall I claim that the people were foremost with what they had indulged in, than you^{asws}? But, if I were to say that, then whom did Rasool-Allah^{saww} nominate after the farewell Hajj, and he^{saww} said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}?! And if you^{asws} were foremost than them with what they were in, then upon what should be befriended them?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا عَبْدَ الرَّحْمَنِ! إِنَّ اللَّهَ تَعَالَى قَبَضَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ أَنَا يَوْمَ قَبَضَهُ أَوْلَى بِالنَّاسِ مِنِّي بِمِصْبِي هَذَا، وَ قَدْ كَانَ مِنْ نَبِيِّ اللَّهِ (ص) إِلَيَّ عَهْدٌ لَوْ خَرَجْتُمُونِي بِأَنْفِي لَأَقْرَرْتُ سَمْعًا لِلَّهِ وَ طَاعَةً،

Amir Al-Momineen^{asws} said: 'O Abdul Rahman! Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away, and on the day he^{saww} passed away, I^{asws} was foremost of the people with this shirt (caliphate) of mine^{asws}, and there had been a pact from the Prophet^{saww} of Allah^{azwj} to me^{asws}, if you all were to pull me^{asws} by the nose, I^{asws} would acknowledge, being a listener to Allah^{azwj} and obedience.

وَ إِنَّ أَوْلَى مَا انْتَقَصْنَا بَعْدَهُ إِطْطَالَ حَقِّنَا فِي الْخُمْسِ، فَلَمَّا رَقَّ أَمْرُنَا طَمِعَتْ رِعْيَانُ الْبُهَمِ مِنْ فُرَيْشٍ فِينَا، وَ قَدْ كَانَ لِي عَلَى النَّاسِ حَقٌّ لَوْ رَدُّهُ إِلَيَّ عَفْوًا قَبِلْتُهُ وَ قُضِيَ بِهِ،

And the first of what I^{asws} demanded after the delay of our^{asws} rights was regarding the Khums. When our^{asws} matter was thin, the beastly citizens of Qureys coveted regarding us^{asws}, and there was a right for me^{asws} upon the people, if they had returned it to me^{asws}, I^{asws} would have pardoned, accepting it, and would have stood with it.

فَكَانَ إِلَيَّ أَجَلٌ مَعْلُومٌ، وَ كُنْتُ كَرَجَلٍ لَهُ عَلَى النَّاسِ حَقٌّ إِلَى أَجَلٍ، فَإِنْ عَجَلُوا لَهُ مَالَهُ أَخَذَهُ وَ حَمِدَهُمْ عَلَيْهِ، وَ إِنْ أَخْرَوْهُ أَخَذَهُ غَيْرَ مَحْمُودٍ،

So, it was to a known time, and I^{asws} was like a man having a right for him upon the people to a term, so if they were to hasten his wealth to him, he would take it and praised them upon it, and if they were to delay it, he would take it without praising (them).

وَ كُنْتُ كَرَجُلٍ يَأْخُذُ السُّهُولَةَ وَ هُوَ عِنْدَ النَّاسِ مَحْزُونٌ، وَ إِذَا يُعْرَفُ الْهُدَى بِقِلَّةٍ مَنْ يَأْخُذُهُ مِنَ النَّاسِ، فَإِذَا سَكَتُ فَأَعْمُوينِ، فَإِنَّهُ لَوْ جَاءَ أَمْرٌ تَحْتَاجُونَ فِيهِ إِلَى الْجَوَابِ أُجِبْتُكُمْ، فَكُفُّوا عَنِّي مَا كَفَفْتُ عَنْكُمْ.

And I was like a man taking it easy and although he was grieving in the presence of the people, and rather the guidance is recognise by the scarcity of the ones from the people taking. So, when I^{asws} am silent, then excuse me^{asws}. If a matter were to come you will be needy to the answer to it, I^{asws} shall answer you all, therefore withhold from me^{asws} for as long as I^{asws} withhold from you^{asws}.

فَقَالَ عَبْدُ الرَّحْمَنِ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَنْتَ - لَعَمْرُكَ - كَمَا قَالَ الْأَوَّلُ:

لَعَمْرِي لَقَدْ أَنْقِطْتُ مَنْ كَانَ نَائِمًا وَ أَسْمَعْتُ مَنْ كَانَتْ لَهُ أُذُنَانِ

Abdul Rahman said, ‘O Amir Al-Momineen^{asws}! By your^{asws} life! You^{asws} are just as the first one had said, ‘By my life! One who was asleep has woken up, and the one who has ears for it is listening’¹⁸⁸.

17- كا: فِي الرَّوَضَةِ، عَلِيٌّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مُحَمَّدِ بْنِ أَبِي عَمْرٍو، عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ يَعْقُوبَ السَّرَّاجِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمَّا بُويعَ بَعْدَ مَقْتَلِ عُثْمَانَ صَعِدَ الْمِنْبَرَ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَاسْتَعْلَى، وَ دَنَا فَتَعَالَى، وَ ارْتَفَعَ فَوَقَّ كُلَّ مَنْظَرٍ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،

(The book) ‘Al Kafi’ – In ‘Al Rowza’ – Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, and Yaqoub Al Sarraj,

‘From Abu Abdullah^{asws} having said: ‘When Amir Al-Momineen^{asws} was pledged allegiance to when Usman had been killed, he^{asws} ascended the pulpit and said: ‘The Praise is for Allah^{azwj} Who is High and Exalted, and is near and Exalted, and Rises above every scenery. And I^{asws} testify that there is no god except Allah^{azwj} Alone, there being no associate for Him^{azwj}.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ خَاتَمُ النَّبِيِّينَ، وَ حُجَّةُ اللَّهِ عَلَى الْعَالَمِينَ، مُصَدِّقًا لِلرُّسُلِ الْأَوَّلِينَ، وَ كَانَ بِالْمُؤْمِنِينَ رُؤُوفًا رَحِيمًا، فَصَلَّى اللَّهُ وَ مَلَائِكَتُهُ عَلَيْهِ وَ عَلَى آلِهِ.

And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and last of the Prophets^{as}, and a Divine Authority of Allah^{azwj} upon the worlds, a ratifier of the formers Rasools^{as}, and He^{azwj} was always Kind, Merciful with the Momineen. May Allah^{azwj} and His^{azwj} Angels Send Salawat upon him^{saww} and his^{saww} Progeny^{asws}.

¹⁸⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 16

أَمَّا بَعْدُ، أَيُّهَا النَّاسُ! فَإِنَّ الْبَغِيَّ يَهْدِي أَصْحَابَهُ إِلَى النَّارِ، وَإِنَّ أَوَّلَ مَنْ بَغَى عَلَى اللَّهِ جَلَّ ذِكْرُهُ عَنَاقُ بِنْتِ آدَمَ، وَ أَوَّلَ قَتِيلٍ قَتَلَهُ اللَّهُ عَنَاقُ، وَ كَانَ مَجْلِسُهَا جَرِيئاً مِنَ الْأَرْضِ فِي جَرِيْبٍ، وَ كَانَ لَهَا عِشْرُونَ إِبْصِعاً فِي كُلِّ إِبْصِعٍ ظُفْرَانٌ مِثْلَ الْمُنْجَلَيْنِ، فَسَلَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا أَسْداً كَالْفِيلِ وَ ذَنْباً كَالْبَعِيرِ وَ نَسراً مِثْلَ الْبَعْلِ فَتَلَّوْهَا،

As for after, O you people! Surely the rebel is guiding his companion to the Fire, and the first one to rebel against Allah^{azwj}, Majestic is His^{azwj} Mention, was Unaq daughter of Adam^{as}, and the first killed one to be killed by Allah^{azwj} was Unaq, and her sitting was a 'Jareeb' (occupying a large area) from the ground, and there were twenty fingers for her, having two nails in each finger like the two claws. Allah^{azwj} Mighty and Majestic Caused her to be overcome by a lion like (the size of) an elephant, and a wolf like a camel, and an eagle like the mule, and they killed her.

وَ قَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أَحْوَالِهِمْ، وَ آمَنَ مَا كَانُوا، وَ آمَاتَ هَامَانَ، وَ أَهْلَكَ يُعُوزُونَ، وَ قَدْ قَتَلَ عُثْمَانَ، أَلَا وَ إِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And Allah^{azwj} has Killed the tyrants upon the best of their states, and Secured what had been, and Killed Haman^{la}, and Destroyed Pharaoh^{la}, and He^{azwj} has Killed Usman. Indeed, and your afflictions has returned like they were on the day Allah^{azwj} Sent His^{azwj} Prophet^{sawww}.

وَ الَّذِي بَعَثَهُ بِالْحَقِّ لِيُبَلِّغَنَّ بَلْبَلَةً وَ لَتَعْرَبَنَّ غَرْبَةً، وَ لَتَسَاطَطَنَّ سَوَاطِعُ الْقَدْرِ حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَ أَعْلَاكُمْ أَسْفَلُكُمْ، وَ لَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصْرُوا، وَ لَيُصْصِرَنَّ سَابِقُونَ كَانُوا سَبَّوْا،

By the One^{azwj} Who Send him^{sawww} with the truth, you will be afflicted with afflictions, and you will be sifted with a sifting, and you will turned a turning of the pot until your bottom ones are your top, and your top ones would be your bottom ones, and they will precede, the ones who used to be deficient, and they will be deficient, the ones who used to be with precedence.

وَ اللَّهُ مَا كَانَتْمْ وَ شِمَّةً، وَ لَا كَذَبْتُ كِذْبَةً، وَ لَقَدْ نُبِئْتُ بِحَدَا الْمَقَامِ وَ هَذَا الْيَوْمِ، أَلَا وَ إِنَّ الْخَطَايَا حَيْلٌ شُمْسٌ حَمِلَ أَهْلُهَا عَلَيْهَا، وَ حُلِعَتْ لِحْمُهَا فَتَقَحَّمَتْ بِحِمِّ فِي النَّارِ، أَلَا وَ إِنَّ التَّقْوَى مَطَايَا دُلُّلٌ حَمِلَ عَلَيْهَا أَهْلُهَا وَ أُعْطُوا أَرْزَقَتَهَا، فَأُورِدْتُمُ الْجَنَّةَ، وَ فُتِحَتْ لَهُمْ أَبْوَابُهَا، وَ جُدُّوا رِيحَهَا وَ طَيْبَتِهَا، وَ قِيلَ لَهُمْ: ادْخُلُوهَا بِسَلَامٍ آمِينَ،

By Allah^{azwj}! ^{asws} have neither concealed, nor blocked, nor lied a lie, and ^{asws} have been foretold about this place and this day. Indeed! And the sins are like uncontrollable horses which carry its riders, with its harnesses removed, plunging into the Fire. Indeed! And the piety is like a humble ride which takes its rider, along with its rein, to the Paradise, and its Doors will be opened up for them, and they will find its aroma and goodness. And it will be said to them: **"Enter it in peace, security!" [15:46].**

أَلَا وَ قَدْ سَبَقَنِي إِلَى هَذَا الْأَمْرِ مَنْ لَمْ أُشْرِكْهُ فِيهِ، وَ مَنْ لَمْ أَهْبَهُ لَهُ، وَ مَنْ لَيْسَتْ لَهُ مِنْهُ نَوْبَةٌ إِلَّا نَبِيٌّ يُبْعَثُ، أَلَا وَ لَا نَبِيٍّ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَشْرَفَ مِنْهُ عَلَى شِفَا جُرْفٍ هَارٍ فَأَهَارَ بِهِ فِي نَارِ جَهَنَّمَ

Indeed! The ones who had no association with it has preceded me^{asws} to this command (Caliphate), and the ones to whom it had not been Granted to, and the ones for whom there

was no chance from it except if they were to be Prophets^{as} who had been Sent. And indeed! There is no Prophet^{as} to be after Muhammad^{saww} who is more noble than him^{as} (they are) **upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109].**

حَقٌّ وَ بَاطِلٌ، وَ لِكُلِّ أَهْلٍ، فَلَيْنَ أَمْرَ الْبَاطِلِ لَقَدِيمًا مَا فَعَلَ، وَ لَيْنَ قَلَّ الْحَقُّ فَكُرَيْمًا وَ لَعَلَّ وَ لَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ، وَ لَيْنَ رُدَّ عَلَيْكُمْ أَمْرَكُمْ إِنْ كُنْتُمْ سَعْدَاءُ، وَ مَا عَلَيَّ إِلَّا الْجُهْدُ، وَ إِنِّي لِأَخْشَى أَنْ تَكُونُوا عَلَيَّ فَتَرَوْا مِلَّتُمْ عَنِّي مِثْلَةَ كُنْتُمْ فِيهَا عِنْدِي غَيْرَ تَحْمُودِي الرَّأْيِ، وَ لَوْ أَشَاءَ لَقُلْتُ: عَفَا اللَّهُ عَمَّا سَلَفَ،

Truth as well as falsehood, for each of them are its people. The matter of falsehood is a very old one and has been active. And if the truth is less (in practice) it is because of 'if' and 'maybe'. And it is rare that if a thing gone away comes back, and if your command (Caliphate) returns to you, you would be pleased, and it is not on me^{asws} except for the striving, and I^{asws} am afraid that you all will end up being on the nature of your nation (away) from me^{asws}, the nation that you were in beforehand and would not have a praiseworthy opinion in my^{asws} sight, and if I^{asws} so desire to I^{asws} would say: 'May Allah^{azwj} Forgive what was in the past'.

سَبَقَ فِيهِ الرَّجُلَانِ وَ قَامَ الثَّلَاثُ كَالْعُرَابِ هُمُ بَطْنُهُ، وَنَيْلُهُ! لَوْ قُصَّ جَنَاحَاهُ وَ قُطِعَ رَأْسُهُ كَانَ خَيْرًا لَهُ، شُعْلَانِ عَنِ الْجَنَّةِ وَ النَّارِ أَمَامَهُ،

Two men preceded me^{asws} with regards to it (Caliphate), and the third one stood up like the Raven. His main concern was his stomach. Woe be unto him! Had his wings been clipped and his head cut-off, it would have been better for him. He was distracted from the Paradise and the Hell was in front of him.

ثَلَاثَةٌ وَ اثْنَانِ، حَسَنَةٌ لَيْسَ لَهُمْ سَادِسٌ، مَلَكٌ يَطِيرُ بِجَنَاحَيْهِ، وَ نَبِيٌّ أَخَذَ اللَّهُ بِضَبْعَيْهِ، وَ سَاعَ مُجْتَهِدًا، وَ طَالِبٌ يَرْجُو، وَ مُقْصِرٌ فِي النَّارِ،

Three and two, they were five, there is no sixth of them – An Angel who flies by his wings, and a Prophet^{as} whom Allah^{azwj} has Grabbed by his^{as} shoulders, and a diligent seeker, and a hopeful student, and a reducer (Muqassir) are in the Fire.

الْيَمِينُ وَ الشِّمَالُ مَضَلَّةٌ وَ الطَّرِيقُ الْوَسْطَى هِيَ الْمَجَادَّةُ، عَلَيْهَا يَأْتِي الْكِتَابُ وَ آثَارُ التُّبُوَّةِ، هَلَكَ مَنْ ادَّعَى، وَ حَابَ مَنْ افْتَرَى، إِنَّ اللَّهَ أَدَّبَ هَذِهِ الْأُمَّةَ بِالسَّيْفِ وَ السَّوْطِ وَ لَيْسَ لِأَحَدٍ عِنْدَ الْإِمَامِ فِيهِمَا هَوَادَةٌ،

The right and the left are misleading, whereas the middle path is the street on which you will come across the Book and the effects of the Prophet-hood. Destroyed is the one who makes a claim, and disillusioned is the one who fabricates that Allah^{azwj} Disciplined this community by the sword and the whip, and there is no leniency for any of them in the presence of the Imam^{asws}. There is restrain regarding them both.

فَاسْتَمْتَرُوا فِي بُيُوتِكُمْ وَ أَصْلَحُوا ذَاتَ بَيْتِكُمْ، وَ التَّوْبَةُ مِنْ زَوَائِكُمْ، مِنْ أَيْدِي صَفْحَتِهِ لِلْحَقِّ هَلَكٌ.

So, hide in your homes and mend your relationships in between yourselves and the repentance is behind you all. The one who turned his cheek (opposed the Imam^{asws}) to the truth is destroyed".¹⁸⁹

18- نَحَج: وَ مِنْ حُطْبَةِ لَهُ عَلَيْهِ السَّلَامُ: لَا يَشْعَلُهُ شَأْنٌ، وَ لَا يُعَيِّرُهُ زَمَانٌ، وَ لَا يَحْوِيهِ مَكَانٌ، وَ لَا يَصِفُهُ لِسَانٌ، وَ لَا يَغْرُبُ عَنْهُ عَدَدُ فَطْرِ الْمَاءِ، وَ لَا تُجُومُ السَّمَاءُ، وَ لَا سَوَابِي الرِّيحِ فِي الْهَوَاءِ، وَ لَا دَيْبِ التَّمَلِّ عَلَى الصَّفَا، وَ لَا مَقِيلِ الدَّرِّ فِي اللَّيْلَةِ الظُّلْمَاءِ، يَعْلَمُ مَسَاقِطَ الْأَوْرَاقِ، وَ خَفِيِّ طَرْفِ الْأَحْدَاقِ،

(The book) 'Nahj Al-Balagh' – And from a sermon of his^{asws}: 'A concern does no pre-occupy Him^{azwj}, nor does the time change Him^{azwj}, nor does a place contain Him^{azwj}, nor can a tongue describe Him^{azwj}. Neither are the number of drops of the water unknown from Him^{azwj}, nor the stars of the sky, nor the currents of the winds in the air, nor the steps of the and upon the solid rock, nor the weight of the particles in the dark night. He^{azwj} Knows the falling of the leaves, and the hidden movement of the eyes.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ غَيْرَ مَعْدُولٍ بِهِ وَ لَا مَشْكُوكٍ فِيهِ وَ لَا مَكْفُورٍ دِينُهُ، وَ لَا مَجْحُودٍ تَكْوِينُهُ، شَهَادَةٌ مِنْ صَدَقَتْ نَبِيُّهُ، وَ صَفَتْ دُخْلَتُهُ، وَ خَلَصَ بَقِيَّتُهُ، وَ ثَقُلَتْ مَوَازِينُهُ،

And I testify that there is no god except Allah^{azwj}, without there being an equal for Him^{azwj}, nor can He^{azwj} be doubted in it, nor can His^{azwj} debt be paid off, nor can His^{azwj} Creating be rejected, a testimony of one who ratified His^{azwj} Prophet^{saww} and clear is his^{asws} entry, and sincere are his^{asws} intentions, and heavy are his^{asws} scales.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، الْمَجْتَبَى مِنْ خَلْقِهِ، وَ الْمُعْتَمَدُ لِشَرْحِ حَقَائِقِهِ، وَ الْمُخْتَصَّ بِعَقَائِلِ كَرَامَاتِهِ، وَ الْمُصْطَفَى لِكِرَامَتِ رِسَالَتِهِ، وَ الْمُوضَّحَةَ بِهِ أَشْرَاطُ الْهُدَى، وَ الْمَجْلُوبُ بِهِ غَرِيبُ الْعَمَى.

And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, the Chosen one^{saww} from His^{azwj} creatures, and the one^{saww} Selected for explaining His^{azwj} realities, and the one^{saww} specialized with the rationalities of His^{azwj} Prestige, and the one^{asws} Chosen for the Prestige of His^{azwj} Message, and the stipulations of the guidance were clarified by him^{saww}, and the gloom of the blindness was polished off by him^{saww}.

أَيُّهَا النَّاسُ! إِنَّ الدُّنْيَا تُغَرُّ الْمُؤْمِلَ هَا وَ الْمُخْلِدَ إِلَيْهَا، وَ لَا تَنْفَسُ بِمَنْ نَافَسَ فِيهَا، وَ تَعْلِبُ مَنْ عَلَبَ عَلَيْهَا،

O you people! The world deceives the one who hopes for it, and desires the eternity to it, but it does not compete with the one who competes in it, and overcomes the one who (tries to) overcome upon it.

وَ أَيُّمَ اللَّهِ مَا كَانَ قَوْمٌ قَطُّ فِي غَضِّ نِعْمَةٍ مِنْ عَيْشٍ فَرَّالٍ عَنْهُمْ إِلَّا بِدُنُوبٍ اجْتَرَحُوهَا، لِأَنَّ اللَّهَ تَعَالَى لَيْسَ بِظَلَامٍ لِلْعَبِيدِ،

And I^{asws} swear by Allah^{azwj}! There are no people in the greenery of the bounties of life, and these were declined from them except due to the sins they had committed, because Allah^{azwj} the Exalted **isn't unjust to the servants [22:10]**.

¹⁸⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 17

وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزُلُ بِهِمُ النِّعَمُ وَ تَزُولُ عَنْهُمْ النِّعَمُ، فَرَعُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ يَتَائِهِمْ، وَ وَلَهُ مِنْ قُلُوبِهِمْ، لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ، وَ أَصْلَحَ لَهُمْ كُلَّ قَاسِدٍ،

And if the people, when the afflictions descend with them, and the bounties decline away from them, were to panic to their Lord^{azwj} with their sincere intentions, and the (sincere) feeling from their hearts, He^{azwj} would Return to them everything lost, and Correct for them everything spoilt.

وَ إِنِّي لَأَخْشَى عَلَيْكُمْ أَنْ تَكُونُوا فِي فِتْرَةٍ وَ قَدْ كَانَتْ أُمُورٌ عِنْدِي مَصَّتْ، مِلْتَمٌ فِيهَا مَيْلَةٌ كُنْتُمْ فِيهَا عِنْدِي عَيْرٌ مَحْمُودِينَ، وَ لَئِنْ رُدَّ عَلَيْكُمْ أَمْرُكُمْ إِتَّكُمْ لَسَعْدَاءَ، وَ مَا عَلَيَّ إِلَّا الْجُهْدُ، وَ لَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ: عَفَا اللَّهُ عَمَّا سَلَفَ.

And I^{asws} am fearful upon you all that you would become old during a gap period, and the matters were with me^{asws}, you would inclined during it with an inclination, you would not be praise worthy in my^{asws} presence, and if your matters were to be returned to you, you would become fortunate, and there is nothing upon me^{asws} except the Jihad. And if I^{asws} had so desired, I^{asws} would say: Allah^{azwj} Pardons what is past”.¹⁹⁰

19- نَحَج: قَالَ عَلَيْهِ السَّلَامُ: لَنَا حَقٌّ فَإِنْ أُعْطِينَاهُ وَ إِلَّا رَكَبْنَا أَعْجَارَ الْإِبِلِ وَ إِنْ طَالَ السَّرَى.

(The book) ‘Nahj Al-Balagah’ – He^{asws} said: ‘There is a right for us^{asws}. So, if we^{asws} given it (fine), or else we^{asws} shall ride a difficult camel, and even if the journey is prolonged”’.¹⁹¹

20- نَحَج: وَ مِنْ حُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: وَ نَاطِرٌ قَلْبِ اللَّيْبِ بِهِ يُبْصِرُ أَمَدَهُ، وَ يَعْرِفُ غَوْرَهُ وَ نَجْدَهُ.

(The book) ‘Nahj Al-Balagah’ – And from a sermon of his^{asws}: ‘A consideration of a heart of the understanding one, he would be insightful by it of his purpose, and he would recognise his low point and his high point.

دَاعٍ دَعَا، وَ رَاعٍ رَعَى، فَاسْتَجِيبُوا لِلدَّاعِي، وَ اتَّبِعُوا الرَّاعِي،

The caller has called, and the shepherd is pasturing, so answer to the caller, and follow the shepherd.

قَدْ خَاضُوا بِحَارِ الْفِتَنِ، وَ أَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ، وَ أَرَزَّ الْمُؤْمِنُونَ، وَ نَطَقَ الضَّالُّونَ الْمُكَذِّبُونَ،

They have splashed into the oceans of Fitna (strife), and they have taken with the innovations besides the Sunnah, and the Momineen are silent, and the straying ones, the liars are talking.

نَحْنُ الشُّعَارُ وَ الْأَصْحَابُ، وَ الْحَزَنَةُ وَ الْأَبْوَابُ، وَ لَا تُفْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا، فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سَمِيَ سَارِقًا.

¹⁹⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 18

¹⁹¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 19

We^{asws} are the near of kin and the companions (of Rasool-Allah^{saww}), and treasurers of the doors (of knowledge), and the houses cannot be accessed except from their doors. So, the one comes to them from other than their doors, he is named as a thief”.

مِنْهَا: فِيهِمْ كَرَائِمُ الْقُرْآنِ وَ هُمْ كَنْزُ الرَّحْمَنِ، إِنْ نَطَقُوا صَدَقُوا، وَإِنْ صَمَتُوا لَمْ يُسَبِّحُوا، فَلْيَصِدُقْ رَأْيَهُ أَهْلَهُ، وَ لِيُحْضِرْ عَقْلَهُ، وَ لِيَكُنْ مِنْ أَبْنَاءِ الْأَجْرَةِ، فَإِنَّهُ مِنْهَا قَدِيمٌ وَ إِلَيْهَا يَنْقَلِبُ،

From it – Regarding them^{asws} are the honours of the Quran, and they^{asws} are the treasures of the Beneficent. If they^{asws} speak, they are truthful, and if they^{asws} are silent, they would not be preceded (in speaking). Let him be truthful of the view of his people, and let him caution his intellect, and let him become from the sons of the Hereafter for he has arrived from it and will be returning to it.

فَالنَّاظِرُ بِالْقَلْبِ الْعَامِلُ بِالْبَصَرِ يَكُونُ مُبْتَدَأُ عَمَلِهِ أَنْ يَعْلَمَ أَعْمَلُهُ عَلَيْهِ أَمْ لَهُ؟ فَإِنْ كَانَ لَهُ مَضَى فِيهِ، وَإِنْ كَانَ عَلَيْهِ وَقَفَ عَنْهُ، فَإِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ إِلَّا بُعْدًا مِنْ حَاجَتِهِ، وَ الْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ، فَلْيَنْظُرْ نَازِرًا أَسَائِرًا هُوَ أَمْ رَاجِعًا؟

The onlooker is with insight with the heart of the worker. He would begin his work if he knows whether his work is against him or for it? So, if it was for him, he would continue in it, and if it was against him, he would pause from it. The worker without knowledge is like the traveller upon another (wrong) road, so his remoteness from the road will not increase him except in remoteness, while the worker with knowledge is like a traveller upon the clear path. So, let the onlooker see, should he travel or should he return?

وَ اعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِنًا عَلَى مِثَالِهِ، فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ، وَ مَا خَبِثَ ظَاهِرُهُ خَبِثَ بَاطِنُهُ، وَ قَدْ قَالَ الرَّسُولُ الصَّادِقُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَ يُبْغِضُ عَمَلَهُ، وَ يُحِبُّ الْعَمَلَ وَ يُبْغِضُ بَدَنَهُ.

And know, that forever apparent, there is an esoteric upon the like of it. So, whatever, its apparent is good, its esoteric is good, and whatever, its apparent is wicked, its esoteric is wicked, and the truthful Rasool^{saww} has said: ‘Allah^{azwj} Loves the servant and Hates his deed, and He^{azwj} Loves the deed and Hates his body’.

وَ اعْلَمْ أَنَّ كُلَّ عَمَلٍ نَبَاتٌ، وَ كُلُّ نَبَاتٍ لَا غَقَى بِهِ عَنِ الْمَاءِ، وَ الْمِيَاهُ مُخْتَلِفَةٌ، فَمَا طَابَ سَقْيُهُ طَابَ عَرْسُهُ، وَ خَلَّتْ ثَمَرَتُهُ، وَ مَا خَبِثَ سَقْيُهُ خَبِثَ عَرْسُهُ، وَ أَمَرَتْ ثَمَرَتُهُ.

And know that for every deed there is a plant, and each plant cannot be needless from the water, and the waters a various. So, whatever its quenching is good, plant it, and sweet would be its fruit, and whatever its quenching is bad, bad would be its planting, and bitter would be its fruits”.¹⁹²

21- نَحَج: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ قَالَ لِي قَائِلٌ: إِنَّكَ عَلَى هَذَا الْأَمْرِ يَا ابْنَ أَبِي طَالِبٍ لَحْرِيصٌ!!

¹⁹² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 20

(The book) 'Nahj Al-Balagh' – From a speech of his^{asws}: 'And a speaker had said to me^{asws}, 'You^{asws} are greedy upon this command, O son^{asws} of Abu Talib^{asws}!!'

فَقُلْتُ: بَلْ أَنْتُمْ وَاللَّهِ أَحْرَصُ وَأَبْعَدُ، وَأَنَا أَحْصُ وَأَقْرَبُ، وَإِنَّمَا طَلَبْتُ حَقًّا لِي وَ أَنْتُمْ تَحُولُونَ بَيْنِي وَ بَيْنَهُ، وَ تَضْرِبُونَ وَجْهِي دُونَهُ.

I^{asws} said; 'But, by Allah^{azwj}, you all are greedier and remoter while I^{asws} am more special (private) and closer. And rather, I^{asws} should a right of mine^{asws} and you are being a barrier between me^{asws} and it, and you are striking my^{asws} face besides (on top of it).

فَلَمَّا فَرَعْتُهُ بِالْحِجَّةِ فِي الْمَلَأِ الْحَاضِرِينَ بُحِتَ لَا يَذَرِي مَا يُجِيبُنِي بِهِ.

When I^{asws} knocked him with the argument in an assembly of the ones present, he was confounded and did not know what he should be answering me^{asws} with.

اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ وَ مَنْ أَعَاهَمُ! فَإِنَّهُمْ قَطَعُوا رَجْمِي، وَ صَعَّرُوا عَظِيمَ مَنْزِلَتِي، وَ أَجْمَعُوا عَلَيَّ مُنَازَعَتِي أَمْرًا هُوَ لِي، ثُمَّ قَالُوا: أَلَا إِنَّ فِي الْحَقِّ أَنْ نَأْخُذَهُ وَ فِي الْحَقِّ أَنْ تَتْرَكَهُ.

O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance against Quraysh and the ones who support them! They have cut off my^{asws} relationship, and they have belittled the greatness of my^{asws} status, and they have untied upon disputing me^{asws} of a command which is for me^{asws}. Then they said, 'Indeed! It would be right if we take it and it would be right if you^{asws} leave it'.¹⁹³

22- نَحَج: وَ مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ فَإِنَّهُمْ قَدِ قَطَعُوا رَجْمِي، وَ أَكْفَتُوا إِنَائِي، وَ أَجْمَعُوا عَلَيَّ مُنَازَعَتِي حَقًّا كُنْتُ أَوَّلِي بِهِ مِنْ عَثْرِي، وَ قَالُوا: أَلَا إِنَّ فِي الْحَقِّ أَنْ نَأْخُذَهُ وَ فِي الْحَقِّ أَنْ نَمْنَعَهُ، فَاصْبِرْ مَعْمُومًا أَوْ مِتْ مُتَأَسِّفًا،

(The book) 'Nahj Al-Balagh' – And from a speech of his^{asws}: 'O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance against Quraysh. They have cut off my^{asws} relationship, and they have overturned my^{asws} container, and they have united upon disputing me^{asws} of a right I^{asws} was foremost with it than others, and they said, 'Indeed, it would be right if we take it, and it would be right if we prevent it, so either be patient or die in remorse!'

فَنظَرْتُ فَإِذَا لَيْسَ لِي رَافِدٌ وَ لَا ذَابٌّ وَ لَا مُسَاعِدٌ إِلَّا أَهْلَ بَيْتِي، فَضَبَنْتُ بِهِمْ عَنِ الْمَنِيَّةِ، فَأَعْضَبْتُ عَلَى الْقَدَى، وَ جَرَعْتُ رِيقِي عَلَى الشَّجَا، وَ صَبَزْتُ مِنْ كَظْمِ الْعَيْظِ عَلَى أَمْرٍ مِنَ الْعُلَمِ، وَ أَمَّ لِلْقَلْبِ مِنْ حَزِّ الشِّفَارِ.

I^{asws} looked around and there was neither any backer for me^{asws}, nor a protector, nor a helper except my^{asws} family members. I^{asws} refrained from fighting with them to death, and I^{asws} shut my^{asws} eyes from the (rising) dust, and swallowed my^{asws} saliva upon the grief, and I^{asws} was patient from swallowing the anger upon (something) more bitter than the colocynth and more painful to the heart than slitting by the (large) knives".¹⁹⁴

23- نَحَج: مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: وَ عَجَبَاهُ أَ تَكُونُ الْخِلَافَةَ بِالصَّحَابَةِ وَ لَا تَكُونُ بِالصَّحَابَةِ وَ الْقَرَابَةِ!.

¹⁹³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 21

¹⁹⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 22

(The book) 'Nahj Al-Balagah' – From a speech of his^{asws}: 'Oh how strange! Can the Caliphate happen to be due to the companionship (of Rasool-Allah^{saww}) and it cannot happen to be with the companionship and (as well as) the kinship?!'

قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ: وَرُوي لَهُ عَلَيْهِ السَّلَامُ شِعْرٌ فِي هَذَا الْمَعْنَى، وَهُوَ قَوْلُهُ:

فَكَيْفَ بَعْدًا وَ الْمَشِيرُونَ غَيْبٌ
فَعَيْزِكَ أَوْلَى بِالنَّبِيِّ وَ أَقْرَبُ.

فَإِنْ كُنْتُ بِالشُّورَى مَلَكَتْ أُمُورَهُمْ
وَ إِنْ كُنْتُ بِالقُرْبَى حَجَجْتُ حَصِيمَهُمْ

Seyyid Al-Razy (compiler of Nahj Al-Balagah) said, 'And a poem has been reported for him in this meaning, and it is his^{asws} words: 'If their matters were to be ruled by the consultation, then how is with this and the consultees were absent? And if was with the kinship as their disputers argue, so are others foremost with the Prophet^{saww} although I^{asws} am closer''.

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ: حَدِيثُهُ عَلَيْهِ السَّلَامُ فِي النَّثْرِ وَ النَّظْمِ الْمَذْكُورَيْنِ مَعَ أَبِي بَكْرٍ وَ عُمَرَ، أَمَّا النَّثْرُ فَمَوْجَةٌ إِلَى عُمَرَ لِأَنَّ أَبَا بَكْرٍ لَمَّا قَالَ لِعُمَرَ: أَمْدُدْ يَدَكَ. قَالَ لَهُ عُمَرُ: أَنْتَ صَاحِبُ رَسُولِ اللَّهِ (ص) فِي الْمَوَاطِنِ كُلِّهَا شَدَّتْهَا وَ رَخَّائَهَا فَاْمْدُدْ أَنْتَ يَدَكَ.

And Ibn Abu Al-Hadeed (commentator on Nahj Al-Balagah) said, 'His^{asws} Hadeeth in the prosing and composing mentioning with Abu Bakr and Umar. As for the prosing, is his^{asws} addressing to Umar because when Abu Bakr said to Umar, 'Extend your hand'. Umar said to him, 'You are a companion of Rasool-Allah^{azwj} all of the places, its difficult ones and its easy ones, so you extend your hand'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِذَا احْتَجَجْتَ لِاسْتِحْقَاقِهِ الْأَمْرَ بِصُحْبَتِهِ إِثَاءً فِي الْمَوَاطِنِ .. فَهَلَّا سَلَّمْتَ الْأَمْرَ إِلَى مَنْ قَدْ شَرِكُهُ فِي ذَلِكَ، وَ قَدْ زَادَ عَلَيْهِ بِالْقَرَابَةِ!؟

Ali^{asws} said: 'When you are arguing of his deserving the command due to his companionship to him^{saww} in the places, so why don't you submit the command to the one who had participated him in that, and there is an increased upon him^{asws} with the kinship?!'

وَ أَمَّا النَّظْمُ: فَمَوْجَةٌ إِلَى أَبِي بَكْرٍ، لِأَنَّهُ حَاجُّ الْأَنْصَارِ فِي السَّقِيمَةِ فَقَالَ: نَحْنُ عَيْتَةُ رَسُولِ اللَّهِ (ص) وَ بَيْضَتُهُ الَّتِي تَفَقَّأَتْ عَنْهُ،

And as for the composing, it is his^{asws} addressing to Abu Bakr, because the Helpers had argue in the Saqeefa, so he (Abu Bakr) said: 'We are the family of Rasool-Allah^{saww} and with the part of the Prophet which broke away from him^{saww}'.

فَلَمَّا بُويعَ احْتَجَّ عَلَى النَّاسِ بِالْبَيْعَةِ، وَ أُمَّهَا صَدَرَتْ عَنْ أَهْلِ الْحِلِّ وَ الْعُقْدِ،

When allegiances were pledged, he^{asws} argued upon the people with the allegiance, and it had been implemented upon the people of the freedom (no agreement) and the (people of) the agreement.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا اخْتِجَا جُحِكَ عَلَى الْأَنْصَارِ بِأَنَّكَ مِنْ بَيْضَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مِنْ قَوْمِهِ فَعَيْزُكَ أَقْرَبُ نَسَباً مِنْكَ إِلَيْهِ، وَ أَمَا اخْتِجَا جُحِكَ بِالِاخْتِيَارِ وَ رِضَى الْجَمَاعَةِ، فَقَدْ كَانَ قَوْمٌ مِنْ أَجَلَّةِ الصَّحَابَةِ غَائِبِينَ لَمْ يَحْضُرُوا الْعَقْدَ، فَكَيْفَ ثَبِتَ؟!

Ali^{asws} said: 'As for your argument against the Helpers that you are from the part of Rasool-Allah^{saww} and from his^{saww} people, so others are closer of lineage than you are to him^{saww}, and as for your argument with the choice and agreement of the community, so they have been a people who were absentees from the reason of companionship, they did not attend the pact, so how did you prove it?!'¹⁹⁵

24- نَحَج: قَالَ عَلَيْهِ السَّلَامُ: فَوَ اللَّهُ مَا زِلْتُ مَدْفُوعاً عَنْ حَقِّي: مُسْتَأْتِراً عَلَيَّ، مُنْذُ فُيُضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى يَوْمِ النَّاسِ هَذَا.

(The book) 'Nahj Al-Balagah' – He^{asws} said: 'By Allah^{azwj!} I^{asws} have not ceased to be repelled from my^{asws} rights, (others being) preferred over me^{asws}, since Rasool-Allah^{saww} passed away up to this day of the people'.¹⁹⁶

25- نَحَج: مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: فَتَطَرْتُ فَإِذَا لَيْسَ مُعِينٌ إِلَّا أَهْلُ بَيْتِي، فَضَيَّعْتُ بِيَمٍ عَنِ الْمَوْتِ، وَ أَعْضَيْتُ عَلَى الْقَدَى، وَ شَرَنْتُ عَلَى الشَّجَا، وَ صَبَرْتُ عَلَى أَخْذِ الْكُظْمِ وَ عَلَى أَمْرٍ مِنْ طَعْمِ الْعَلْفَمِ.

(The book) 'Nahj Al-Balagah' – From a speech of his^{asws}: 'I^{asws} looked around, and there wasn't any helper except my^{asws} family members, so I^{asws} refrained with them from the death and I^{asws} shut my^{asws} eyes from the (rising) dust, and I^{asws} drank upon the choking, and was patient upon taking the rage, upon the food bitterer than the colocynth'.¹⁹⁷

26- وَ قَالَ رَضِيَ اللَّهُ عَنْهُ فِي مَوْضِعٍ آخَرَ: قَالُوا: لَمَّا انْتَهَتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْبَاءُ السَّقِيمَةِ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ عَلَيْهِ السَّلَامُ: مَا قَالَتْ الْأَنْصَارُ؟ قَالُوا: قَالَتْ: مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ.

And he (Ibn Abi Al-Hadeed) said in another place, 'They said, 'When it ended to Amir Al-Momineen^{asws}, news of the Saqeefa, after the expiry of Rasool-Allah^{saww}, he^{asws} said: 'What did the Helpers say?' They said, 'They said, 'There should be a ruler from us (Helpers) and a ruler from you (Emigrants)'.¹⁹⁷

قَالَ عَلَيْهِ السَّلَامُ: فَهَلَّا اخْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصَّى بِأَنْ يُحْسَنَ إِلَى مُحْسِنِهِمْ وَ يُتَجَاوَزَ عَنْ مُسِيئِهِمْ؟

He^{asws} said: 'Why did you not argue with them that Rasool-Allah^{saww} bequeathed that they should be good to their (Helpers) good doers, and they should overlook from their evil ones?'

قَالُوا: وَ مَا فِي هَذَا مِنَ الْحُجَّةِ عَلَيْهِمْ؟ قَالَ عَلَيْهِ السَّلَامُ: لَوْ كَانَتْ الْإِمَارَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ.

They said, 'And what is the argument in this against them?' He^{asws} said: 'If the government was to be among them, he^{saww} would not have bequeathed with them'.

¹⁹⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 23

¹⁹⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 24

¹⁹⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 25

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: فَمَاذَا قَالَتْ قُرَيْشٌ؟! قَالُوا: اخْتَجَّتْ بِأَمَّا شَجَرَةُ الرَّسُولِ (ص). فَقَالَ عَلَيْهِ السَّلَامُ: اخْتَجُّوا بِالشَّجَرَةِ وَ أَضَاعُوا الثَّمَرَةَ!.

Then he^{asws} said: ‘So, what is that which Quraysh said?’ They said, ‘They argued that they are the tree (lineage) of the Rasool^{saww}’. He^{asws} said: ‘They argued with the tree and wasted the fruit!’¹⁹⁸

27- نهج: من كلامه عليه السلام- لَمَّا عَزَمُوا عَلَى بَيْعَةِ عُثْمَانَ -: لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ بِهَا مِنْ غَيْرِي، وَ اللَّهُ لَأَسْلِمَنَّ مَا سَلِمْتَ أُمُورُ الْمُسْلِمِينَ وَ لَمْ يَكُنْ فِيهَا حُورٌ إِلَّا عَلَيَّ حَاصَّةً، الْيَمَاسَا لِأَجْرِ ذَلِكَ وَ فَضْلِهِ، وَ زُهْدًا فِيمَا تَنَافَسْتُمُوهُ مِنْ زُخْرُفِهِ وَ زِبْرَجِهِ.

(The book) ‘Nahj Al-Balagh’ – From his^{asws} speech, when they determined upon pledging allegiance to Usman: ‘You have known that I^{asws} am more rightful with it than others, and by Allah^{azwj}, for as long as the Muslims affairs are intact, and there does not happen to be any tyranny in it except upon me^{asws} in particular, I^{asws} shall be seeking the Recompense of that and its merit, and be abstemious in it while you are all competing for its attractions and its allurements’¹⁹⁹.

28- نهج: وَ مِنْ حُطْبَةِ لَهُ عَلَيْهِ السَّلَامُ: .. بَعَثَ رَسُولَهُ بِمَا حَصَّهُمْ بِهِ مِنْ وَحْيِهِ، وَ جَعَلَهُمْ حُجَّةً لَهُ عَلَى خَلْقِهِ، لِأَنَّ نَجْبَ الْحُجَّةِ هُمْ يَتْرِكُ الْإِعْدَارَ إِلَيْهِمْ، فَدَعَاهُمْ بِلِسَانِ الصِّدْقِ إِلَى سَبِيلِ الْحَقِّ،

(The book) ‘Nahj Al-Balagh’ – And from a speech of his^{asws}: ‘He^{azwj} Sent His^{azwj} Rasool^{saww} with what He^{azwj} had Specialised them with from His^{azwj} Revelation, and Made them as divine authorities for Him^{azwj} upon His^{azwj} creatures, lest the argument is obliged for them by leaving the excuses to them. So, He^{azwj} Called them by the truthful tongue to the way of the truth.

أَلَا إِنَّ اللَّهَ قَدْ كَشَفَ الْحَقَّ كَشْفَةً، لَا أَنَّهُ جَهْلٌ مَا أَخْفَاهُ مِنْ مَصُونٍ أَسْرَاهُمْ وَ مَكْتُونٍ صَمَائِرِهِمْ، وَ لَكِنْ لِيَبْلُؤَهُمْ أَتِيهِمْ أَحْسَنَ عَمَلًا، فَيَكُونُ النَّوَابِ جَزَاءً، وَ الْعِقَابُ بَوَاءً.

Indeed! Allah^{azwj} Uncovered the truth with an Uncovering. He^{azwj} is not unaware of what is hidden from their fortified secrets and their hidden consciences, but for Him^{azwj} to **Try them (as to) which of them is best in deeds [18:7]**, so there would happen to be Rewards as a recompense and the Punishment for evil deeds.

أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا كَذِبًا وَ بَغِيًّا عَلَيْنَا؟! أَنْ رَفَعْنَا اللَّهَ وَ وَضَعْنَاهُمْ، وَ أَعْطَانَا وَ حَرَمْنَاهُمْ، وَ أَدْخَلْنَا وَ أَخْرَجْنَاهُمْ،

Where are those who claimed that they are the ones firmly rooted in the knowledge besides us^{asws}, lying and rebelling against us^{asws}?! Allah^{azwj} Raised us the Lowered them, and Gave us^{asws} and Deprived them, and Included us^{asws} and Expelled them.

بِنَا يُسْتَعْطَى الْهُدَى وَ يُسْتَجْلَى الْعَمَى: إِنَّ الْأَيْمَةَ مِنْ قُرَيْشٍ عُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ، لَا تَصْلُحُ عَلَى سِوَاهُمْ، وَ لَا تَصْلُحُ الْوَلَاةُ مِنْ غَيْرِهِمْ.

¹⁹⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 26

¹⁹⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 27

The guidance is given by us^{asws}, and the blindness is eradicated. Surely, the Imams^{asws} are to be from Quraysh. They^{asws} grew in these bellies from Hashim^{as}. It is not correct upon the ones besides them^{asws}, nor is the government correct from other than them^{asws}.

مِنْهَا: أَنْزَلُوا عَاجِلًا، وَ أَخَّرُوا آجِلًا، وَ تَرَكُوا صَافِيًا، وَ شَرِبُوا آجِنًا، كَأَنِّي أَنْظُرُ إِلَى فَاسِقِهِمْ وَ قَدْ صَحِبَ الْمُنْكَرَ فَأَلْفَهُ، وَ بَسِيَ بِهِ وَ وَاظَمَهُ حَتَّى شَابَتْ عَلَيْهِ مَقَارِفُهُ، وَ صَبَعَتْ بِهِ حَلَاثَتُهُ،

From it – ‘They preferred the current (life) and delayed (ignored) the future, and they left the clear (water) and drank the putrid. It is as if I^{asws} am looking at their mischievous one and he has accompanied the evil one and was intimate with him, and committed evil with him, and was concordant with him until there was grey hair upon him due to his separation, and his caliphate was weakened by it.

ثُمَّ أَقْبَلَ مُبِدَأَ كَالْتِّيَارِ لَا يُبَالِي مَا غَرِقَ، أَوْ كَوَفِعَ النَّارِ فِي الْهَيْبِمْ لَا يَخْفَلُ مَا حَرِقَ، أَيْنَ الْعُقُولُ الْمُسْتَضِيحَةُ بِصَافِيحِ الْهُدَى، وَ الْأَبْصَارُ اللَّامِحَةُ إِلَى مَنَارِ التَّقْوَى؟ أَيْنَ الْقُلُوبُ الَّتِي وَهَبَتْ لِلَّهِ! وَ عُرِفَدَتْ عَلَى طَاعَةِ اللَّهِ؟

Then he came storming like the flood not caring who he drowned, or like an ignition of fire in the straw, nor fearing what he burned down. Where are the intellects, the illuminations with the lamps of guidance, and the visions glimpsing at the minarets of piety? Where are the hearts which feared Allah^{azwj}, and used to be ignited upon obedience of Allah^{azwj}?

ازْدَحَمُوا عَلَى الْحُطَامِ، وَ تَشَاحُوا عَلَى الْحَرَامِ، وَ رَفَعَ لَهُمْ عِلْمَ الْجَنَّةِ وَ النَّارِ فَصَرَفُوا عَنِ الْجَنَّةِ وَجْوهَهُمْ، وَ أَقْبَلُوا إِلَى النَّارِ بِأَعْمَالِهِمْ، دَعَاهُمْ رَبُّهُمْ فَتَقَرَّبُوا وَ وَلَّوْا، وَ دَعَاهُمْ الشَّيْطَانُ فَاسْتَجَابُوا وَ أَقْبَلُوا!.

They crowded upon the debris and quarrelled upon the Prohibitions, and a Flag (Imam^{asws}) of the Paradise and the Fire was raised for them, but they turned their faces away from them, and they faced towards the Fire with their deeds. Their Lord^{azwj} Called them, but they fled and turned around, and the Satan^{la} called them, and they answered and accepted (him^{la})!'²⁰⁰

29- نَحَج: مِنْ حُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ فِي الْمَلَايِمِ: وَ أَحَدُوا يَمِينًا وَ شِمَالًا طَغَنًا فِي مَسَالِكِ الْعَيِّ، وَ تَرَكَوا لِمَذَاهِبِ الرُّشْدِ، فَلَا تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مُرْصَدٌ، وَ لَا تَسْتَبْطِنُوا مَا يَجِيءُ بِهِ الْعَدُوُّ، فَكَمْ مِنْ مُسْتَعْجِلٍ بِمَا إِنْ أَدْرَكَهُ وَدَّ أَنَّهُ لَمْ يُدْرِكْهُ، وَ مَا أَقْرَبَ الْيَوْمَ مِنْ تَبَاشِيرِ عَدِي.

(The book) ‘Nahj Al-Balagh’ – From a sermon of his^{asws} regarding the epic straying(s): ‘And they both took to the right and left, departing in the way of error, and neglected the doctrines of rightful guidance. So, do not be hastening what is going to happen and is being awaited, nor delay what is going to come tomorrow. How many hasteners, when they come across it, love not to have come across it, and how close is today from the advent of tomorrow.

يَا قَوْمُ! هَذَا إِتَانٌ وَرُودٌ كُلٌّ مُؤَعَدٍ، وَ دُنُوٌّ مِنْ طَلْعَةٍ مَا لَا تَعْرِفُونَ، أَلَا وَ إِنْ مِنْ أَدْرَكَهَا مِنَّا يَسْرِي فِيهَا بِسِرَاحٍ مُبِيرٍ، وَ يَخْدُوا فِيهَا عَلَى مِثَالِ الصَّالِحِينَ، لِيَحُلَّ فِيهَا رِقَاءً، وَ يُعْتَقَ رِقَاءً، وَ يَصْنَدَعُ شُعْبًا، وَ يَشْعَبُ صَدْعًا،

²⁰⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 28

O people! Meanwhile it is the (time for) occurrence of every Promised (event), and the approach of the emergence of what you are not recognising. Indeed! And the one from us^{asws} who comes across it - it would be cheered by a radiant lantern and would be walking in it upon the example of the righteous ones. He^{asws} would loosen the laces during it, and free the necks, and divide the united, and united the divided.

فِي سِتْرَةٍ عَنِ النَّاسِ، لَا يُبْصِرُ الْقَائِفُ أَثْرَهُ وَ لَوْ تَابَعَ نَظْرَهُ، ثُمَّ لَيْشْحَدَنَّ فِيهَا قَوْمٌ شَحَدَ الْقَيْنِ النَّصْلِ، تُجَلَى بِالتَّنْزِيلِ أَبْصَارُهُمْ، وَ يُرْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ، وَ يُعْبَثُونَ كَأَنَّ الْحِكْمَةَ بَعْدَ الصُّبْحِ.

He^{asws} would be in concealment from the people. The tracker would not see his^{asws} tracks and even if his^{asws} sight were to follow him^{asws}. Then, during it, he^{asws} would urge a people upon sharpening the blades (war), polishing their sights with the Revelation, and shooting the interpretations into their ears, and inundating them with cups of wisdom after the morning (all day long)'.
 مِنْهَا: وَ طَالَ الْأَمَدُ بِهِمْ لَيْسْتَكْمِلُوا الْحَزِيَّ وَ يَسْتَوْجِب [يَسْتَوْجِبُوا] الْغَيْرَ، حَتَّى إِذَا اخْلَوْلَقَ الْأَجَلَ، وَ اسْتَرَاحَ قَوْمٌ إِلَى الْفِتَنِ، وَ اسْتَأَلُوا عَنْ لِقَاحِ حَرْبِهِمْ،

From it – ‘The period was prolonged in order for the disgrace to be completed with them, and they would be obligated the challenges, until when the term ended, and a group rested to (create) the Fitna, and they armed themselves for their battles.

لَمْ يَمْتَنُوا عَلَى اللَّهِ بِالصَّبْرِ، وَ لَمْ يَسْتَعْظِمُوا بَدَلَ أَنْفُسِهِمْ فِي الْحَقِّ، حَتَّى إِذَا وَاثَقَ وَارِدُ الْقَضَاءِ انْقِطَاعَ مُدَّةِ الْبَلَاءِ، حَمَلُوا بِصَائِرِهِمْ عَلَى أَسْيَافِهِمْ، وَ دَانُوا لِرَبِّهِمْ بِأَمْرِ وَاعِظِهِمْ،

They did not seek security to Allah^{azwj} with the patience, and did not magnify the exertion of their selves regarding the truth, until when the Ordainment occurred terminating the period of the afflictions, they carried their view upon their swords, and they (tried to) draw near to their Lord^{azwj} by the orders of their advisers.

حَتَّى إِذَا قَبَضَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ رَجَعَ قَوْمٌ عَلَى الْأَعْقَابِ، وَ غَالَتْهُمْ السُّبُلُ، وَ اتَّكَلُوا عَلَى الْوَلَايَةِ، وَ وَصَلُوا غَيْرَ الرَّحِمِ، وَ هَجَرُوا السَّبَبَ الَّذِي أُمِرُوا بِمُؤَدَّتِهِ، وَ نَقَلُوا الْبِنَاءَ عَنْ رَصِّ أَسَاسِهِ فَبَنَوْهُ فِي غَيْرِ مَوْضِعِهِ،

Until when Allah^{azwj} Caused His^{azwj} Rasool^{saww} to pass away, a people turned back upon their heels, and their ways made them err, and they relied upon the deceitful confidants, and they maintained relations with other than the relatives (of Rasool-Allah^{saww}), and they abandoned the means which they had been Commanded with being cordial with, and they transferred the building from its strong foundation and built it in other than its (rightful) place.

مَعَادِنُ كُلِّ خَطِيئَةٍ، وَ أَبْوَابُ كُلِّ ضَارِبٍ فِي عَمْرَةٍ. قَدْ مَارُوا فِي الْحَيْرَةِ، وَ ذَهَلُوا عَنِ السَّكْرَةِ عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ مِنْ مُنْقَطِعٍ إِلَى الدُّنْيَا زَاكِنٍ، أَوْ مُفَارِقٍ لِلدِّينِ مُبَايِنٍ.

(They are) mines of every mistake, and doors of every one groping in the dark. They have passed in the confusion, and were astounded from the intoxication being upon the ways of

the people of Pharaoh^{la}, from cutting off (from the Hereafter) inclining to the world, or separating far away from the Religion”²⁰¹

30- مِنْهَا: مَا كَتَبَ عَلَيْهِ السَّلَامُ فِي كِتَابٍ لَهُ إِلَى مُعَاوِيَةَ: وَ كِتَابِ اللَّهِ يَجْمَعُ لَنَا مَا شَدَّ عَنَّا وَ هُوَ قَوْلُهُ سُبْحَانَهُ: وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ، وَ قَوْلُهُ تَعَالَى: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَ لِيِ الْمُؤْمِنِينَ

From it (the book ‘Nahj Al-Balagah’) is what he^{asws} wrote in a letter of his^{asws} to Muawiya: ‘And the Book of Allah^{azwj} has Gathered for us whatever had gone away from us, and it is the Word of the Glorious: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah. [8:75];** and Words of the Exalted: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].**

فَنَحْنُ مَرَّةً أَوْلَى بِالْقَرَابَةِ وَ تَارَةً بِالطَّاعَةِ، وَ لَمَّا احْتَجَّ الْمُهَاجِرُونَ عَلَى الْأَنْصَارِ يَوْمَ السَّقِيفَةِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَلَجُوا عَلَيْهِمْ، فَإِنْ يَكُنِ الْفَلَجُ بِهِ فَالْحَقُّ لَنَا دُونَكُمْ، وَ إِنْ يَكُنْ بَعِيرُهُ فَالْأَنْصَارُ عَلَى دَعْوَاهُمْ

We^{asws} firstly are foremost with the kinship (with Rasool-Allah^{saww}, and secondly with the obedience, and when the Emigrants argued against the Helpers on the day of Al-Saqeefa with (having kinship) with Rasool-Allah^{saww}, they won over them. So, if the win happens to be due to it, then it is for us^{asws} instead of you all, and if it happens to be with something else, then the Helpers are upon their claim.

وَ قُلْتُ إِيَّيْ كُنْتُ أَقَادُ كَمَا يُقَادُ الْجَمَلُ الْمَحْشُوشُ حَتَّى أَتَابِعَ، وَ لَعَمْرُ اللَّهِ لَقَدْ أَرَدْتُ أَنْ تَذُمَّ فَمَدَحْتَ، وَ أَنْ تَفْضَحَ فَافْتَضَحْتَ، وَ مَا عَلَى الْمُسْلِمِ مِنْ عَضَاظَةٍ فِي أَنْ يَكُونَ مَظْلُومًا مَا لَمْ يَكُنْ شَاكًا فِي دِينِهِ وَ لَا مُرْتَابًا بِبَيِّنِهِ ...

And I^{asws} was seated the sitting just as the camel is seated by the pulling of its rein, until I^{asws} had to pledge allegiance. And I^{asws} swear by Allah^{azwj}! You wanted me^{asws} to be condemned, but I^{asws} was praised (instead), and you wanted me^{asws} to be shamed, but you ended up being shamed, and it is not a disgrace upon the Muslim if he happens to be oppressed for as long as he does not happen to be complaining regarding his Religion, nor being suspicious in his certainty”²⁰²

31- وَ مِنْهَا: مَا كَتَبَ عَلَيْهِ السَّلَامُ فِي جَوَابِ عَقِيلٍ: .. فَدَعَّ عَنْكَ قُرَيْشًا وَ تَرَكَاصَهُمْ فِي الضَّلَالِ، وَ تَجَوَّاهْتُمْ فِي الشَّقَاقِ، وَ جَمَّاهُمْ فِي التَّبِيهِ،

From it (the book ‘Nahj Al-Balagah’) is what he^{asws} wrote in a letter of his^{asws} answer to Aqeel: ‘So, leave from you Quraysh and their rushing into the straying, and their wandering in the wretchedness, and their galloping into the labyrinth.

فَإِيَّاهُمْ قَدْ أَجْمَعُوا عَلَى حَرْبِي كَاجْمَاعِهِمْ عَلَى حَرْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلِي فَجَزَتْ قُرَيْشًا عَنِّي الْجَوَازِي، فَقَدْ قَطَعُوا رَجْمِي، وَ سَلَبُونِي سُلْطَانَ ابْنِ أَبِي.

²⁰¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 29

²⁰² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 30

They have united upon battling me^{asws} just as their unison upon battling Rasool-Allah^{saww} before me^{asws}. Quraysh will get their Recompense on my^{asws} behalf, for the cut off my^{asws} relationships, and they stripped me^{asws} of the authority of the son^{saww} of my^{asws} uncle^{asw}.²⁰³

32- وَ مِنْهَا: مَا كَتَبَ عَلَيْهِ السَّلَامُ فِي كِتَابٍ لَهُ إِلَى أَهْلِ مِصْرَ- وَ هُمُ الْعُمْدَةُ فِي قَتْلِ عُثْمَانَ-: مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى الْقَوْمِ الَّذِينَ غَضِبُوا لِلَّهِ حِينَ غَضِبَ فِي أَرْضِهِ وَ ذَهَبَ بِحَقِّهِ وَ ضَرَبَ الْجُورَ سُرَادِقَهُ عَلَى الْبِرِّ وَ الْفَاجِرِ وَ الْمُقِيمِ وَ الظَّاعِنِ، فَلَا مَعْرُوفٌ يُسْتَرَاخُ إِلَيْهِ وَ لَا مُنْكَرٌ يُتَنَاهَى عَنْهُ..

From it (the book 'Nahj Al-Balagah') is what he^{asws} wrote in a letter of his^{asws} to the people of Egypt, and they were (disputing regarding) the governor in the killing of Usman: 'From a servant of Allah^{azwj} Al^{asws} Amir Al-Momineen^{asws} to the people get angered for the Sake of Allah^{azwj} when He^{azwj} was disobeyed in His^{azwj} earth, and His^{azwj} Rights were done away with, and the tyranny struck its pavilions upon the righteous and the immoral, and the residents and the foreigners, so no good deed was acted upon nor any evil forbidden from".²⁰⁴

33- وَ مِنْهَا: مَا كَتَبَ عَلَيْهِ السَّلَامُ فِي كِتَابٍ لَهُ إِلَى عُثْمَانَ بْنِ حُنَيْنِ بْنِ الْأَنْصَارِيِّ: .. بَلَى كَانَتْ فِي أَيْدِينَا فَدَكَ مِنْ كُلِّ مَا أَظْلَمَتْهُ السَّمَاءُ فَسَحَّحَتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَ سَحَّحَتْ عَنْهَا نُفُوسُ آخَرِينَ، وَ نِعْمَ الْحَكْمُ اللَّهُ ...

From it (the book 'Nahj Al-Balagah') is what he^{asws} wrote in a letter of his^{asws} to Usman Bin Huneyf Al-Ansari: 'But Fadak used to be in our^{asws} hands from all what the sky shaded, but it was coveted upon by souls of a people, and relinquished from by the souls of others, and Allah^{azwj} is the best Judge".²⁰⁵

34- وَ مِنْهَا: مَا كَتَبَ عَلَيْهِ السَّلَامُ فِي كِتَابٍ لَهُ إِلَى أَهْلِ مِصْرَ: .. فَلَمَّا مَضَى تَنَارَعَ الْمُسْلِمُونَ الْأَمْرَ مِنْ بَعْدِهِ، فَوَ اللَّهُ مَا كَانَ يُلْقَى فِي رُوعِي وَ لَا يُحْطَرُّ عَلَى بَالِي أَنْ الْعَرَبَ تُعْرِجَ هَذَا الْأَمْرَ مِنْ بَعْدِهِ (ص) عَنْ أَهْلِ بَيْتِهِ، وَ لَا أَهْمَ مُنْخُوهُ عَنِّي مِنْ بَعْدِهِ ...

From it (the book 'Nahj Al-Balagah') is what he^{asws} wrote in a letter of his^{asws} to the people of Egypt: 'When he^{saww} passed away, the Muslims snatched the Command from after him^{saww}. By Allah^{azwj}! It had not occurred in my^{asws} heart nor occurred in my^{asws} mind that the Arabs would snatch this command from after him^{saww} away from People^{asws} of his^{saww} Household, nor that they would be taking it away from me^{asws} from after him^{saww}".²⁰⁶

35- ثُمَّ كَتَبَ عَلَيْهِ السَّلَامُ بَعْدَ مَا ذَكَرَ بَيْعَةَ النَّاسِ لَهُ: .. فَتَهَضَّتْ فِي تِلْكَ الْأَحْدَاثِ حَتَّى زَاغَ الْبَاطِلُ وَ زَهَقَ، وَ اطْمَأَنَّ الدِّينُ وَ تَهَيَّأَتْ ...

Then he^{asws} wrote after mentioning the allegiance of the people to him^{asws}: 'I^{asws} got up during those events until the falsehood was destroyed and vanished, and the Religion was safe and secure".²⁰⁷

36- وَ مِنْهَا: قَوْلُهُ عَلَيْهِ السَّلَامُ: قَدْ طَلَعَ طَالِعٌ وَ لَمَعَ لَامِعٌ وَ لَاحَ لَاحِجٌ، وَ اعْتَدَلَ مَاثِلٌ، وَ اسْتَبَدَلَ اللَّهُ بِقَوْمٍ قَوْمًا وَ بِيَوْمٍ يَوْمًا وَ انْتَهَرْنَا الْعَيْرَ انْتِظَارَ الْمُجْدِبِ الْمَطَرِ،

²⁰³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 31

²⁰⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 32

²⁰⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 33

²⁰⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 34

²⁰⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 35

And from it are his^{asws} words: ‘The emerging one has emerged, and the shiner has shone, and the appearing one has appeared, and the crookedly inclined one has been straightened, and Allah^{azwj} has Replaced a people with a people and a day with a day, and we^{asws} awaited the change like the waiting of the drought-stricken ones waiting for the rain.

وَ إِنَّمَا الْأَيُّمَةُ قَوْمٌ اللَّهُ عَلَى خَلْقِهِ وَ عَرَفَاؤُهُ عَلَى عِبَادِهِ، لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ، وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ.

And rather the Imams are the custodians of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} recognisers of His^{azwj} servants. No one will enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, not will anyone enter the Fire except the one who denies them^{asws} and they^{asws} deny him^{asws}” .208

37- وَ مِنْهَا: قَوْلُهُ عَلَيْهِ السَّلَامُ فِي الْبَيْعَةِ: .. فَتَطَرْتُ فِي أَمْرِي فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي، وَ إِذَا الْمِيثَاقُ فِي عُنُقِي لِعَبْرِي.

And from it are his^{asws} words regarding the allegiance: ‘I^{asws} considered my^{asws} matter, and there (I^{asws} found that) my^{asws} obedience (to Allah^{azwj}) has preceded my^{asws} allegiance, and when the covenant was in my^{asws} neck for someone else” .209

وَ رَوَى- أَيْضاً-، عَنْ جَابِرِ الْجُعْفِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: مَا رَأَيْتُ مُنْذُ بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ رَحَاءً، لَقَدْ أَحَافَتُنِي فُرُشٌ صَغِيرًا وَ أَنْصَبْتَنِي كَبِيرًا حَتَّى فُيِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَتْ الطَّامَةُ الْكُذْرَى، وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ.

And it is reported as well (by Ibn Abi Al Hadeed), from Jabir Al Jufy,

‘From Muhammad^{asws} Bin Ali^{asws} having said: ‘Ali^{asws} said: ‘I^{asws} did not see any ease since Allah^{azwj} Sent Muhammad^{saww}. Quraysh had frightened me^{asws} when I^{asws} was young, and they were hostile to me^{asws} when I^{asws} was older, until Rasool-Allah^{saww} passed away, and the great calamity happened, **and Allah is the Helper upon what you are describing [12:18]**’.

وَ رَوَى ابْنُ قُتَيْبَةَ- وَ هُوَ مِنْ أَعْظَمِ رُوَاةِ الْمُخَالِفِينَ- فِي كِتَابِ الْإِمَامَةِ وَ السِّيَاسَةِ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أُنِيَ بِهِ أَبُو بَكْرٍ وَ هُوَ يَقُولُ: أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ!

And it is reported by Ibn Quteyba – and he is from the great reporters of the adversaries – in the book ‘Al-Imamah Wa Al-Siyaya’, ‘Ali^{asws} was brought to Abu Bakr and he^{asws} was saying: ‘I^{asws} am a servant of Allah^{azwj} and brother^{asws} of His^{azwj} Rasool^{saww}’.

فَقِيلَ لَهُ: بَايِعْ أَبَا بَكْرٍ، فَقَالَ: أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ، وَ لَا أَبَايِعُكُمْ وَ أَنْتُمْ أَوْلَى بِالْبَيْعَةِ لِي، أَخَذْتُمْ هَذَا الْأَمْرَ مِنَ الْأَنْصَارِ وَ اخْتَجَجْتُمْ عَلَيْهِمْ بِالْفَرَاةِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَأْخُذُونَهُ مِنَّا أَهْلَ الْبَيْتِ غَضَبًا،

It was said to him^{asws}, ‘Pledge allegiance to Abu Bakr!’ He^{asws} said: ‘I^{asws} am more rightful with this command than you all are, and I^{asws} will not pledge allegiance to you and you are foremost with pledging allegiance to me^{asws}! You seized this command from the Helpers and

208 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 36

209 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 37

you argued against them with (you having) the kinship from the Prophet^{saww}. You are seizing it from us^{asws}, People^{asws} of the Household by usurpation.

أَلَسْتُمْ رَعَمْتُمْ لِلْأَنْصَارِ أَنْتُمْ أَوْلَى بِهَذَا الْأَمْرِ مِنْهُمْ لِمَكَانِ مُحَمَّدٍ (ص) مِنْكُمْ؟! فَأَعْطَوْكُمُ الْمَقَادَةَ، وَ سَلَّمُوا إِلَيْكُمْ الْإِمَارَةَ، فَأَنَا أَسْتَجِبُ عَلَيْكُمْ بِمِثْلِ مَا اسْتَجَجْتُمْ بِهِ عَلَى الْأَنْصَارِ، نَحْنُ أَوْلَى بِرَسُولِ اللَّهِ (ص) حَيًّا وَ مَيِّتًا

Didn't you allege to the Helpers that you (Emigrants) are foremost with the command than them due to your positions from Muhammad^{saww}?! So, they gave you the seat and submitted the government to you. (Now) I^{asws} am arguing against you (Emigrants) with the like of what you had argued with against the Helpers. We^{asws} are foremost with Rasool-Allah^{saww}, when he^{saww} was alive and when he^{saww} had passed away.

فَأَنْصِفُونَا إِنْ كُنْتُمْ تَخَافُونَ اللَّهَ مِنْ أَنْفُسِكُمْ، وَ إِلَّا فُتِبُوا بِالظُّلْمِ وَ أَنْتُمْ تَعْلَمُونَ.

Be fair to us^{asws}, if you are fearing Allah^{azwj} from yourselves, or else you are going with the injustice and you are knowing'.

فَقَالَ لَهُ عُمَرُ: إِنَّكَ لَسْتَ مَثْرُوكًا حَتَّى تُبَايِعَ!. فَقَالَ لَهُ عَلِيٌّ (ع): اِخْلَبْ حَلْبًا لَكَ شَطْرُهُ اشْدُدْهُ لَهُ الْيَوْمَ يَزِدُّهُ عَلَيْكَ عَدَاً،

Umar said to him^{asws}, 'You^{asws} will not be left alone until you^{asws} pledge allegiance'. Ali^{asws} said to him: 'Milk the milk for you. You are giving it to him today, he will return it to you tomorrow'.

تُمْ قَالَ: وَ اللَّهُ يَا عُمَرُ لَا أَقْبَلُ قَوْلَكَ، وَ لَا أَبَايِعُهُ. فَقَالَ لَهُ أَبُو بَكْرٍ: فَإِنْ لَمْ تُبَايِعْنِي فَلَا أُكْرِهَكَ.

Then he^{asws} said: 'By Allah^{azwj}, O Umar! I^{asws} will not accept your words, nor will I^{asws} pledge allegiance to him'. Abu Bakr said to him^{asws}, 'If you^{asws} do not pledge allegiance to me, then I will not force you^{asws}'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا مَعْشَرَ الْمُهَاجِرِينَ! اللَّهُ .. اللَّهُ لَا تُخْرِجُوا سُلْطَانَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْعَرَبِ مِنْ دَارِهِ وَ فَعَرِ بَيْتِهِ إِلَى دُورِكُمْ وَ فَعُورِ بِيُوتِكُمْ، وَ تَلْفَعُوا أَهْلَهُ عَنِ مَقَامِهِ مِنَ النَّاسِ وَ حَقِّهِ،

Ali^{asws} said: 'O community of the Emigrants! Allah^{azwj}! Allah^{azwj}! Do not throw out the authority of Muhammad^{saww} among the Arabs, from his^{saww} house and the floor of his^{saww} chamber to your house and floor of your chambers, and you repelled his^{saww} family^{asws} from his^{asws} position from the people and his^{asws} right.

فَوَ اللَّهُ يَا مَعْشَرَ الْمُهَاجِرِينَ- لَنَحْنُ أَهْلُ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ، مَا كَانَ فِيهَا الْقَارِيءُ لِكِتَابِ اللَّهِ، الْفَقِيهَ فِي دِينِ اللَّهِ، الْعَالِمُ بِسُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

By Allah^{azwj}, O community of the Emigrants! We^{asws}, People^{asws} of the Household are more rightful of this command than you all. Is there no reciter of the Book of Allah^{azwj}, and the understanding one regarding the Religion of Allah^{azwj}, the knower with the Sunnah of Rasool-Allah^{saww}?'

قَالَ ابْنُ قُتَيْبَةَ: وَ فِي رِوَايَةٍ أُخْرَى: أَخْرَجُوا عَلِيًّا عَلَيْهِ السَّلَامُ فَمَضَوْا بِهِ إِلَى أَبِي بَكْرٍ، فَقَالُوا لَهُ: بَايِعْ. فَقَالَ: إِنْ أَنَا لَمْ أَفْعَلْ فَمَهْ؟! فَقَالُوا: إِذَا وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ نَضْرِبُ عُنُقَكَ.

Ibn Quteyba said (in the book 'Al-Imamah Wa Al-Siyasa') – and in another report, 'They brought out Ali^{asws} and they went with him^{asws} to Abu Bakr and said to him^{asws}, 'Pledge allegiance!' He^{asws} said: 'If I^{asws} don't do so, then what?!' They said, 'Then by Allah^{azwj}, there is no god except He^{azwj}! We will strike off your^{asws} neck'.

قَالَ: إِذَا تَقْتُلُونَ عَبْدَ اللَّهِ وَ أَحَا رَسُولِهِ. فَقَالَ عُمَرُ: أَمَا عَبْدُ اللَّهِ فَتَنَعَم، وَ أَمَا أَحَا رَسُولَ اللَّهِ فَلَا،

He^{asws} said: 'The you would be killing a servant of Allah^{azwj} and brother^{asws} of His^{azwj} Rasool^{sawww}'. Umar said, 'As for (you^{asws} being) a servant of Allah^{azwj}, so yes, and as for (you^{asws} being) a brother^{asws} of Rasool-Allah^{sawww}, so no'.

وَ أَبُو بَكْرٍ سَاكِتٌ لَا يَتَكَلَّمُ، فَقَالَ لَهُ عُمَرُ: أَلَا تَأْمُرُ فِيهِ بِأَمْرِكَ؟. فَقَالَ: لَا أُكْرِهُهُ عَلَى شَيْءٍ مَا كَانَتْ فَاطِمَةُ إِلَى جَنْبِهِ،

And Abu Bakr was silent, not speaking. Umar said to him, 'Will you not order regarding him^{asws} with your order?' He said, 'I will not force him^{asws} upon anything for as long as (Syeda) Fatima^{asws} is by his^{asws} side'.

فَلَحِقَ عَلِيٌّ عَلَيْهِ السَّلَامُ بِعَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَبْصِخُ وَ يَبْكِي وَ يُنَادِي ي: ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَ كَادُوا يَقْتُلُونِي ..

Ali^{asws} adhered with the grave of Rasool-Allah^{sawww}, wailing and weeping, and calling out: **"Son of my mother! Surely the people weakened me and they almost killed me, [7:150]"**.

ثُمَّ ذَكَرَ ابْنُ قُتَيْبَةَ: أَهْمًا جَاءَا إِلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ مُعْتَذِرِينَ، فَقَالَتْ: نَشَدْتُكُمَا بِاللَّهِ أَلَمْ تَسْمَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: رِضَا فَاطِمَةَ مِنْ رِضَايَ وَ سَخَطُ فَاطِمَةَ ابْنَتِي مِنْ سَخَطِي؟. وَ مَنْ أَحَبَّ فَاطِمَةَ ابْنَتِي فَقَدْ أَحَبَّنِي، وَ مَنْ أَسَخَطَ فَاطِمَةَ فَقَدْ أَسَخَطَنِي؟.

Then Ibn Quteyba mentioned, 'Both of them (Abu Bakr and Umar) came to (Syeda) Fatima^{asws} offering excuses. She^{asws} said: 'We^{asws} adjure you both to Allah^{azwj}! Did you two not hear Rasool-Allah^{sawww} saying: 'Pleasure of (Syeda) Fatima^{asws} is from my^{sawww} pleasure, and anger of (Syeda) Fatima^{asws} my^{sawww} daughter^{asws} is from my^{sawww} anger'? And one who loves (Syeda) Fatima^{asws} so he has loved me^{sawww}, and one who angers (Syeda) Fatima^{asws} so he has angered me^{sawww}?'

قَالَا: نَعَمْ، سَمِعَاهُ. قَالَتْ: فَإِنِّي أَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ أَنَّكُمَا أَسَخَطْتُمَايَ وَ مَا أَرْضَيْتُمَايَ، وَ لَئِنْ لَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَأَشْكُوَنَّكُمَا إِلَيْهِ.

They said, 'Yes, we have heard it'. She^{asws} said: 'So, I^{asws} hereby testify to Allah^{azwj} and His^{azwj} Angels that both of you have angered me^{asws} and have not pleased me^{asws}, and if I^{asws} were to meet the Prophet^{sawww}, I^{asws} will complain of you to him^{sawww}'.

فَقَالَ أَبُو بَكْرٍ: أَنَا عَائِدٌ بِاللَّهِ مِنْ سَخَطِهِ وَ سَخَطِكَ يَا فَاطِمَةُ. ثُمَّ انْتَحَبَ أَبُو بَكْرٍ بَاكِيًا تَكَادَ نَفْسُهُ أَنْ تَزْهَقَ، وَ هِيَ تَقُولُ: وَ اللَّهُ لَأَدْعُوَنَّ اللَّهَ عَلَيْكَ فِي كُلِّ صَلَاةٍ،

Abu Bakr said, 'I seek Refuge with Allah^{azwj} from His^{azwj} Wrath and your^{asws} anger O (Syeda) Fatima^{asws}'. Then Abu Bakr sobbed, wailing (to the point) that his soul was almost lost, and she^{asws} was saying: 'By Allah^{azwj}! I^{asws} will supplicate to Allah^{azwj} against you during every Salat!'

وَأَبُو بَكْرٍ يَبْكِي وَيَقُولُ: وَاللَّهِ لَأَدْعُونَ اللَّهَ لَكَ فِي كُلِّ صَلَاةٍ أُصَلِّيَهَا .. ثُمَّ خَرَجَ بَاكِيًا.

And Abu Bakr cried and he was saying, 'By Allah^{azwj}! I will supplicate for you^{asws} during every Salat I pray'. Then he went out crying".²¹⁰

38- وَرَوَى أَيْضاً ابْنُ قُتَيْبَةَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ: فَاجْزِ قُرَيْشًا عَنِّي بِفِعَالِهَا، فَقَدْ قَطَعَتْ رَحِمِي، وَظَاهَرَتْ عَلَيَّ، وَ سَلَبَتْني سُلْطَانَ ابْنِ عَمِّي، وَ سَلَمَتْ ذَلِكَ مِنْهَا لِمَنْ لَيْسَ فِي قَرَابَتِي وَ حَقِّي فِي الْإِسْلَامِ، وَ سَابِقَتِي الَّتِي لَا يَدْعِي مِثْلَهَا مُدْعٍ إِلَّا أَنْ يَدْعِي مَا لَا أَعْرِفُهُ، وَ لَا أَطُنُّ اللَّهَ يَعْرِفُهُ.

And it is reported as well by Ibn Quteyba, 'Ali^{asws} said: 'Quraysh sanctioned me^{asws} by their deeds. They cut off my^{asws} relationships, and backed each other against me^{asws}, and stripped me^{asws} of the authority of the son^{saww} of my^{asws} uncle^{as}, and they submitted that to the one who wasn't among my^{asws} relatives, and of my^{asws} rights in Al-Islam and my^{asws} precedence which no claimant can claim the like of it except if he were to claim what he did not know, nor did I^{asws} think Allah^{azwj} recognises him".²¹¹

39- وَرَوَى أَيْضاً أَنَّهُ قَالَ لِلْحَسَنِ عَلَيْهِمَا السَّلَامُ: وَ أَيُّمُ اللَّهِ- يَا بُنَيَّ مَا زِلْتُ مَظْلُومًا مَبْعِيًّا عَلَيَّ مُنْذُ هَلَكْتُ جَدُّكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And it is reported as well, he^{asws} said to Al-Hassan^{asws}: 'And I^{asws} swear by Allah^{azwj}, O my^{asws} son^{asws}! I^{asws} have not ceased to be oppressed, rebelled against, since your^{asws} grandfather^{saww} passed away".²¹²

40- وَرَوَى ابْنُ أَبِي الْحَدِيدِ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ:- وَ قَدْ سَمِعَ صَارِحًا يُنَادِي أَنَا مَظْلُومٌ-، فَقَالَ: هَلُمَّ فَلْنَصْرَحْ مَعًا، فَإِنِّي مَا زِلْتُ مَظْلُومًا.

And it is reported by Ibn Abi Al-Hadeed, 'Ali^{asws} said, and he^{asws} had heard a caller shout, 'I am oppressed!' so he^{asws} said: 'Come and let us shout together, for I^{asws} have not ceased to be oppressed".²¹³

41- وَقَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا زِلْتُ مُسْتَأْتِرًا عَلَيَّ مَدْفُوعًا عَمَّا أَسْتَجِئُهُ وَ أَسْتَوْجِبُهُ.

And he (Ibn Abi Al Hadeed) said, 'Ali^{asws} said: 'I^{asws} have not ceased to be preferred over, repelled from what I^{asws} was rightful of and obliged of".²¹⁴

42- وَقَالَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ اجْزِ قُرَيْشًا فَإِنَّهَا مَنَعَتْني حَقِّي وَ عَصَبَتْني أَمْرِي.

²¹⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 37

²¹¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 38

²¹² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 39

²¹³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 40

²¹⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 41

And he^{asws} said: ‘O Allah^{azwj}! Recompense (Punish) Quraysh, for they have prevented me^{asws} of my^{asws} rights, and usurped me^{asws} of my^{asws} command’.²¹⁵

43- وَ رَوَى أَيْضاً، عَنْ جَابِرٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: سَمِعْتُ عَلِيّاً عَلَيْهِ السَّلَامُ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ فَإِنَّهُمْ قَطَعُوا رَجْمِي، وَ غَضَبُونِي حَقِّي، وَ أَجْمَعُوا عَلَيَّ مُنَازَعَتِي أَمراً كُنْتُ أَوَّلَ بِهِ.

And it is reported (by Ibn Abi Al Hadeed) as well, from Jabir, from Abu Al Tufeyl who said,

‘O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance against Quraysh, for they have cut of my^{asws} relationships, and usurped me^{asws} of my^{asws} rights, and they united upon snatching a command which I^{asws} was foremost with it’.²¹⁶

44- وَ عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ، قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ فَإِنَّهُمْ قَطَعُوا رَجْمِي وَ وَضَعُوا إِنَائِي، وَ صَعَّرُوا عَظِيمَ مَنْزِلَتِي، وَ أَجْمَعُوا عَلَيَّ مُنَازَعَتِي.

And from Al Shabi, from Shureyh Bin Hany who said,

‘Al^{asws} said: ‘O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance against Quraysh, for they have cut off my^{asws} relationships, and they have dropped my^{asws} container, and they have belittle the greatness of my^{asws} status, and they united upon disputing me^{asws}’.²¹⁷

45- وَ رَوَى السَّيِّدُ ابْنُ طَاوُسٍ فِي كِتَابِ الطَّرَائِفِ مِنَ الصَّحِيحَيْنِ وَ الْجَمْعِ بَيْنَهُمَا لِلْحَمِيدِيِّ بِإِسْنَادِهِمْ عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: قَالَ عُمَرُ لِلْعَبَّاسِ وَ عَلِيٍّ عَلَيْهِ السَّلَامُ مَا هَذَا لَفْظُهُ: فَلَمَّا تَوَقَّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ .. فَجِئْتُمَا، أَنْتَ تَطْلُبُ مِيرَاثَكَ مِنْ ابْنِ أَخِيكَ، وَ يَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا ..

And it is reported by the seyyid Ibn Tawoos in the book ‘Al Taraif’, from (the book) ‘Al Sahihayn’ and ‘Jama’a Bayn Al Sahiheyn’ of Al Hameedi, from Malik Bin Aws who said,

‘Umar said to Al-Abbas and Ali^{asws}, these are not his words (exactly), ‘When Rasool-Allah^{saww} passed away, Abu Bakr had said, ‘I am a heir of Rasool-Allah^{saww}’, and you two have come, you^{asws} are seeking your^{asws} inheritance from the son^{saww} of your^{asws} uncle^{as}, and this one is seeking inheritance of his wife from her father^{saww}’.

فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ مَا تَرَكَتَاهُ فَهُوَ صَدَقَةٌ، فَرَأَيْتُمَا كَاذِباً آثِمًا عَادِرًا خَائِئاً، وَ اللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ!؟

Abu Bakr had said, ‘Rasool-Allah^{saww} said: ‘We^{asws}, community of the Prophets^{as}, do not leave inheritance. Whatever we^{as} leave, it is charity’. Thus, I (Umar) find both of you as being liars, and Allah^{azwj} Knows that he (Abu Bakr) was truthful, righteous, follower of the truth!

ثُمَّ تَوَقَّي أَبُو بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَلِيُّ أَبِي بَكْرٍ فَرَأَيْتُمَا كَاذِبَانِ كَاذِبَانِ آثِمَانِ عَادِرَانِ خَائِيَانِ! وَ اللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ تَابِعٌ لِلْحَقِّ! فَوَلَّيْتُمَا، ثُمَّ جِئْتِ أَنْتَ وَ هَذَا وَ أَنْتُمَا جَمِيعٌ وَ أَنْتُمَا وَاحِدٌ فَقُلْتُمَا: اذْفَعَهَا إِلَيْنَا.

²¹⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 42

²¹⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 43

²¹⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 44

Then Abu Bakr died, so I (Umar) said, 'I am a heir of Rasool-Allah^{saww} and heir of Abu Bakr (as well), and you two are viewing me as being a liar, a sinner, a deceiver, a betrayer! And Allah^{azwj} Knows that I am truthful, righteous, follower of the truth! So, I am in-charge of it, then you^{asws} and this one have come together and both your matters are one, and you are saying, 'Hand it over to us''^{.218}

46- وَقَالَ السَّيِّدُ الْمُرْتَضَى عَلَّمَهُ اللهُ رَضِيَ اللهُ عَنْهُ فِي الشَّافِيِّ: قَدْ رَوَى جَمِيعُ أَهْلِ السِّيَرِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَالْعَبَّاسَ لَمَّا تَنَازَعَا فِي الْمِيرَاثِ وَتَخَاصَمَا إِلَى عُمَرَ، قَالَ عُمَرُ: مَنْ يَعْذِرُنِي مِنْ هَذَيْنِ، وَيُؤَيُّ أَبُو بَكْرٍ. فَقَالَا: عَقٌّ وَظَلَمٌ، وَاللَّهُ يَعْلَمُ أَنَّهُ كَانَ بَرًّا تَقِيًّا، ثُمَّ وُيِّتَ فَقَالَا: عَقٌّ وَظَلَمٌ. وَغَيْرَ خَافٍ عَلَيْهِمْ وَإِنَّمَا كَانُوا يُجَامِلُونَهُ وَ يُجَامِلُهُمْ.

And Al-Seyiid Al-Murtaza said in (the book) 'Al-Shafi', 'The entirety of the 'Seerah' reporters have reported that Amir Al-Momineen^{asws} and Al-Abbas, then they disputed regarding the inheritance and they took their case to Umar, Umar said, 'Who can excuse me from these two? Abu Bakr ruled, and they both said, 'He is disloyal and unjust!' And Allah^{azwj} Knows that he was righteous, pious. Then I am the ruler, and they are saying, 'He is disloyal and unjust!' And there is no fear upon them, and rather they were complimenting him and he was complimenting them''^{.219}

47- وَ رَوَى أَحْمَدُ بْنُ أَعْتَمٍ الْكُوفِيُّ فِي تَارِيخِهِ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ: أَمَا بَعْدُ، فَإِنَّ الْحَسَدَ عَشْرَةُ أَجْزَاءٍ تِسْعَةٌ مِنْهَا فِيكَ وَوَاحِدٌ مِنْهَا فِي سَائِرِ النَّاسِ، وَ ذَلِكَ أَنَّهُ لَمْ يَلِ أُمُورَ هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ [وَأَلِهِ] إِلَّا وَ لَهُ قَدْ حَسَدْتَ، وَ عَلَيْهِ تَعَدَّيْتُ،

And it is reported by Ahmad Bin A'sam Al-Kufi in his history, said, 'Muawiya wrote to Ali^{asws}, 'As for after – The envy is of ten parts, nine of these are regarding you^{asws} and one is regarding rest of the people, and that is because no one took charge of the affairs of this community after the Prophet^{saww} except and you^{asws} envied him and you^{asws} rebelled against him.

وَ عَرَفْنَا ذَلِكَ مِنْكَ فِي النَّظَرِ الشَّرِّ، وَ قَوْلِكَ الْهَجْرِ، وَ تَنَفُّسِكَ الصُّعْدَاءَ، وَ إِطَائِكَ عَنِ الْخُلَفَاءِ، تُقَادُ إِلَى الْبَيْعَةِ كَمَا يُقَادُ الْجَمَلُ الْمَحْشُوشُ حَتَّى تُبَايِعَ وَ أَنْتَ كَارِهِ،

And we have recognised that from you in the look of disapproval, and your^{asws} harsh words, and your^{asws} breathing the sighs, and your^{asws} being sluggish to the caliphs. You sat back to the allegiance just as the camel led by the noose is seated, until you^{asws} did pledge allegiance and you^{asws} abhorred it.

ثُمَّ إِنِّي لَا أَنْسَى فِعْلَكَ بِعُثْمَانَ بْنِ عَفَّانَ عَلَى قَلْبِ الشَّرْحِ وَ الْبَيَانِ، وَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَنْطَلُبَنَّ قَتْلَةَ عُثْمَانَ فِي الْبَرِّ وَ الْبَحْرِ وَ الْجِبَالِ وَ الرِّمَالِ حَتَّى نَقْتُلَهُمْ أَوْ نَلْحِقَنَّ أَرْوَاحَنَا بِاللَّهِ، وَ السَّلَامُ.

Then I do not forget your^{asws} deed with Usman Bin Affan upon the little commentary and the expiation, and by Allah^{azwj}, the One^{azwj} Who there is no god except He^{azwj}, we will seek the killers of Usman in the land and in the sea and upon the mountain and in the desert, until we kill them or our souls join up with Allah^{azwj}. Greetings!

²¹⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 45

²¹⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 46

فَكَتَبَ إِلَيْهِ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَمَا بَعْدُ، فَإِنَّهُ أَتَانِي كِتَابُكَ تَذَكُرُ فِيهِ حَسَدِي لِلْخُلَفَاءِ، وَإِبْطَانِي عَلَيْهِمْ، وَ النَّكِيرَ لِأَمْرِهِمْ فَلَسْتُ أَعْتَدِرُ مِنْ ذَلِكَ إِلَيْكَ وَ لَا إِلَىٰ غَيْرِكَ، وَ ذَلِكَ أَنَّهُ لَمَّا قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ اخْتَلَفَتِ الْأُمَّةُ، قَالَتْ قُرَيْشٌ: مِنَّا الْأَمِيرُ، وَ قَالَتِ الْأَنْصَارُ: بَلْ مِنَّا الْأَمِيرُ،

Ali^{asws} wrote to him: 'As for after – Your letter came to me^{asws} mentioning in it my^{asws} envy towards the caliphs, and my^{asws} being sluggish to them, and the dislike off their matters. I^{asws} will not make excuses from that to you, nor to anyone else, and that is because, when the Prophet^{saww} passed away and the community differed, Quraysh said, 'The ruler should be from us!' And the Helpers said, 'But, the ruler should be from us!'

فَقَالَتْ قُرَيْشٌ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] مِنَّا، وَ نَحْنُ أَحَقُّ بِالْأَمْرِ مِنْكُمْ، فَسَلَّمَتِ الْأَنْصَارُ لِقُرَيْشِ الْوِلَايَةَ وَ السُّلْطَانَ، فَإِنَّمَا تَسْتَجِهُهَا قُرَيْشٌ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] دُونَ الْأَنْصَارِ، فَنَحْنُ أَهْلُ الْبَيْتِ أَحَقُّ بِهَذَا مِنْ غَيْرِنَا ..

Quraysh said, 'Muhammad^{saww} is from us and we are more rightful with the command that you all'. So, the Helpers submitted the governance and the authority to Quraysh. Thus, Quraysh considered themselves to be deserving due to Muhammad^{saww}, besides the Helpers, and we^{asws}, People^{asws} of the Household are more rightful than others' –

إِلَىٰ قَوْلِهِ عَلَيْهِ السَّلَامُ: وَ قَدْ كَانَ أَبُو سُفْيَانَ جَاءَنِي فِي الْوَقْتِ الَّذِي بَايَعَ النَّاسُ فِيهِ أَبَا بَكْرٍ، فَقَالَ لِي: أَنْتَ أَحَقُّ بِهَذَا الْأَمْرِ مِنْ غَيْرِكَ، وَ أَنَا يَدُكَ عَلَىٰ مَنْ خَالَفَكَ، وَ إِنْ شِئْتَ لِأَمْلَأَنَّ الْمَدِينَةَ خَيْلًا وَ رِجَالًا عَلَىٰ ابْنِ أَبِي قُحَافَةَ،

Up to his^{asws} words: 'And your father Abu Sufyan had come to me^{asws} during the time which the people had pledged allegiance to Abu Bakr, and he said to me^{asws}, 'You^{asws} are more rightful with this command than others, and I will be your^{asws} hand (support) against the one who opposes you^{asws}, and if you^{asws} like, I will fill Al-Medina with horses and men against Ibn Abu Quhafa'.

فَلَمْ أَقْبَلْ ذَلِكَ، وَ اللَّهُ يَعْلَمُ أَنَّ أَبَاكَ قَدْ فَعَلَ ذَلِكَ فَكُنْتُ أَنَا الَّذِي أُبَيِّتُ عَلَيْهِ مَخَافَةَ الْفُرْقَةِ بَيْنَ أَهْلِ الْإِسْلَامِ، فَإِنْ تَعْرِفُ مِنْ حَقِّي مَا كَانَ أَبُوكَ يَعْرِفُهُ لِي فَقَدْ أَصَبْتَ رُشْدَكَ، وَ إِنْ أُبَيِّتَ فَهِيَ أَنَا فَاصِدُّ إِلَيْكَ، وَ السَّلَامُ..

I^{asws} did not accept that, and Allah^{azwj} knows that your father would have done that, but I^{asws} was the one who refused him fearing the sectarianism between the people of Al-Islam. So, if you recognise from my^{asws} rights what your father had recognised for me^{asws}, then you would have attain correct guidance, and if you refuse, then here I^{asws} am heading to you (for battle)! Greetings!"²²⁰

48- وَ رَوَى ابْنُ أَبِي الْحَدِيدِ، عَنِ الْكَلْبِيِّ قَالَ: لَمَّا أَرَادَ عَلِيٌّ عَلَيْهِ السَّلَامُ الْمَسِيرَ إِلَىٰ الْبَصْرَةِ، قَامَ فَخَطَبَ النَّاسَ، فَقَالَ- بَعْدَ أَنْ حَمَدَ اللَّهُ وَ صَلَّى عَلَىٰ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ -: .. إِنَّ اللَّهَ لَمَّا قَبِضَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اسْتَأْثَرَتْ عَلَيْنَا قُرَيْشٌ بِالْأَمْرِ، وَ دَفَعْنَا عَنْ حَقِّ نَحْنُ أَحَقُّ بِهِ مِنَ النَّاسِ كَافَّةً،

And it is reported by Ibn Abu Al Hadeed, from Al Kalby who said,

²²⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 47

'When Ali^{asws} intended the journey to Al-Basra (for battle), he^{asws} stood and addressed the people. He^{asws} said after having praised Allah^{azwj} and sending Salawat upon His^{azwj} Rasool^{saww}: 'When Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away, Quraysh took exclusive possession of the command over us^{asws}, and repelled us^{asws} from a right we^{asws} were more rightful with than all the people.

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى ذَلِكَ أَفْضَلُ مِنْ تَفْرِيقِ كَلِمَةِ الْمُسْلِمِينَ، وَ سَفْكَ دِمَائِهِمْ، وَ النَّاسُ حَدِيثُو عَهْدٍ بِالْإِسْلَامِ، وَ الدِّينُ يَمْخَضُ مَخْضَ الْوَطْبِ يُفْسِدُهُ أَدْنَى وَهْنٍ، وَ يَغْنِيكَ أَقْلُ خُلْفٍ،

I saw that the patience upon that is better than dividing the words of the Muslims, and shedding their blood, and the people were new to the covenant with Al-Islam, and the Religion is a mixture of the buttered food, the least weakness spoils it, and the smallest of substitutions would soften it.

فَوَلَّى الْأَمْرَ قَوْمٌ لَمْ يَأْلُوا فِي أَمْرِهِمْ اجْتِهَادًا، ثُمَّ انْتَقَلُوا إِلَى دَارِ الْجَزَاءِ، وَ اللَّهُ وَلِيُّ تَمَحِيصِ سَيِّئَاتِهِمْ، وَ الْعَفْوِ عَنْ مَفَاوِئِهِمْ.

Ali^{asws} was placed in charge of the command by a people who did not give up on the diligence regarding their affairs, then they will be transferring to the house of the Hereafter. By Allah^{azwj}! My^{asws} ruler-ship is to separate out their evil deeds, and forgive from their lapses".²²¹

49- وَ رَوَى- أَيْضًا-، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْمَدَائِنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جُنَادَةَ، قَالَ: قَدِمْتُ مِنَ الْحِجَازِ أُرِيدُ الْعِرَاقَ فِي أَوَّلِ إِمَارَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَمَرَرْتُ بِمَكَّةَ فَاعْتَمَرْتُ، ثُمَّ قَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِذَا نُودِي: الصَّلَاةَ جَامِعَةً، فَاجْتَمَعَ النَّاسُ، وَ خَرَجَ عَلَيَّ عَلَيْهِ السَّلَامُ مُتَقَلِّدًا سَيْفَهُ،

And it is reported as well (by Ibn Abu Al Hadeed), from Ali Bin Muhammad Al Madainy, from Abdullah Bin Junadah who said,

'I arrive from Al-Hijaz intending Al-Iraq during the beginning of the government of Ali^{asws}, and I passed by Makkah, and I performed Umrah. Then I arrived at Al-Medina, and entered Masjid of Rasool-Allah^{saww} when there was a call, 'The congregational Salat!' The people gathered and Ali^{asws} came out collared by his^{asws} sword.

فَشَخَّصَتِ الْأَبْصَارُ نَحْوَهُ، فَحَمِدَ اللَّهُ وَ صَلَّى عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّهُ لَمَّا قَبِضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قُلْنَا: نَحْنُ أَهْلُهُ وَ وَرَثَتُهُ وَ عِزَّتُهُ وَ أَوْلِيَاؤُهُ دُونَ النَّاسِ، لَا يُنَارِعُنَا سُلْطَانُهُ أَحَدٌ، وَ لَا يَطْمَعُ فِي حَقِّنَا طَامِعٌ،

The sights were staring at him^{asws}. He^{asws} praised Allah^{azwj}, then said: 'As for after – when Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away, we^{asws}, his^{saww} people, and his^{saww} inheritors, and his^{saww} family^{asws}, and his friends besides the people, said, 'No one would snatch away his^{saww} authority from us^{asws}, nor would any coveter covet regarding our^{asws} rights'.

²²¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 48

إِذِ انْتَرَى لَنَا قَدَمُنَا فَعَصَبُونَا سُلْطَانَ نَبِينَا، فَصَارَتِ الْإِمْرَةُ لِعَیْرِنَا، وَ صِرْنَا سُوقَةً يَطْمَعُ فِيهَا الضَّعِيفُ وَ يَتَعَزَّرُ عَلَيْنَا الدَّلِيلُ، فَبَكَتِ الْأَعْيُنُ مِنَّا لِذَلِكَ، وَ خَشِنَتِ الصُّدُورُ، وَ جَزَعَتِ النُّفُوسُ،

Then our^{asws} people objected to us^{asws} and they usurped us^{asws} the authority of our^{asws} Prophet^{saww}, and the government came to be for others, and we became ordinary citizens. The weak coveted regarding us^{asws} and the disgraced ones revered us^{asws}. The eyes from us^{asws} cried to that, and the chests were apprehensive, and the souls were alarmed.

وَ ائِمَّ اللهُ لَوْ لَا خَافَهُ الْفُرْقَةُ بَيْنَ الْمُسْلِمِينَ، وَ أَنْ يَعُودَ الْكُفْرُ، وَ يَبُورَ الدِّينُ، لَكُنَّا عَلَى عَیْرِ مَا كُنَّا هُمْ عَلَیْهِ، فَوَلِيَ النَّاسَ وُلَاةً لَمْ يَأْلُوا النَّاسَ خَيْرًا، ثُمَّ اسْتَحْرَجْتُمُونِي - أَيُّهَا النَّاسُ - مِنْ بَيْتِي فَبَايَعْتُمُونِي.

And I^{asws} swear by Allah^{azwj}! Had I^{asws} not feared the sectarianism between the Muslims, and that they would return to Kufr, and the Religion would perish, we^{asws} would have been upon other than what we^{asws} were upon towards them. The people were ruled by such rulers they did not rule the people with goodness. Then you brought me^{asws} out – O you people – from my^{asws} house, and pledge allegiances to me^{asws}” .222

50- وَ قَالَ السَّيِّدُ الْجَلِيلُ ابْنُ طَاوُسٍ فِي كِتَابِ الطَّرَائِفِ: رَوَى أَبُو بَكْرٍ أَحْمَدُ بْنُ مَرْذَوَيْهِ فِي كِتَابِهِ- وَ هُوَ مِنْ أَعْبَانِ أُيْمَتِهِمْ-، وَ رَوَاهُ أَيْضاً الْمُسَمَّى عِنْدَهُمْ صَدْرَ الْأَيْمَةِ أَحْطَبُ خُطْبَاءِ خُوَارِزْمٍ مُوَفَّقِيُّ بْنُ أَحْمَدَ الْمَكِّيُّ ثُمَّ الْخُوَارِزْمِيُّ فِي كِتَابِ الْأَرْبَعِينَ، قَالَ: عَنِ الْإِمَامِ الطَّبْرَانِيِّ، عَنْ سَعِيدِ الرَّازِيِّ، عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ، عَنْ زَائِرِ بْنِ سُلَيْمَانَ، عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ:

And the majestic seyyid Ibn Tawoos said in the book ‘Al Taraaif’ – ‘It is reported by Abu Bakr Ahmad Bin Mardawayh in his book – and he is from the notables of their imams – and it is reported as well by the one named in their presence as the head of the imams, the preacher of the preachers, Mhuwarizm Mowaqqaf Bin Ahmad al Makky, then Al Khawarizmy in the book ‘Al Arbaeen’ who said, ‘From the imam Al Tabrani, from Saeed Al Razy, from Muhammad Bin Humeyd, from Zafir Bin Suleyman, from Al Haris Bin Muhammad, from Abu Al Tufayl who said,

كُنْتُ عَلَى الْبَابِ يَوْمَ الشُّورَى فَارْتَمَعَتِ الْأَصْوَاتُ بَيْنَهُمْ، فَسَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: بَايَعَ النَّاسُ أَبَا بَكْرٍ وَ أَنَا- وَ اللهُ- أَوْلَى بِالْأَمْرِ مِنْهُ وَ أَحَقُّ بِهِ مِنْهُ، فَسَمِعْتُ وَ أَطَعْتُ مَخَافَةَ أَنْ يَرْجِعَ الْقَوْمُ كُفَّارًا يَضْرِبُ بَعْضُهُمْ رِقَابَ بَعْضٍ بِالسَّيْفِ،

‘I was at the door on the day of the consultation and the voices were raised between them. I heard Ali^{asws} saying: ‘The people pledged allegiances to Abu Bakr and by Allah^{azwj}, I^{asws} was foremost with the command than him and more rightful with it than him, but I^{asws} kept quiet and obeyed, fearing that the people would return to Kufr, striking the necks of each others with the sword.

ثُمَّ بَايَعَ أَبَا [أَبُو] بَكْرٍ لِعَمْرٍ وَ أَنَا أَوْلَى بِالْأَمْرِ مِنْهُ، فَسَمِعْتُ وَ أَطَعْتُ مَخَافَةَ أَنْ يَرْجِعَ الْقَوْمُ كُفَّارًا، ثُمَّ أَنْتُمْ تُرِيدُونَ أَنْ تَبَايَعُوا عُثْمَانَ إِذْ لَمْ يَأْمُرْ بِالسَّيْفِ.

Then Umar pledged to Abu Bakr, and although I^{asws} was foremost with the command than him. I^{asws} kept quiet and obeyed, fearing that the people would return to be Kafirs. Then

222 Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 49

(now) you are intending to pledge allegiances to Usman, then I^{asws} will neither be quiet nor obey”²²³.

51- وَ فِي رِوَايَةٍ أُخْرَى رَوَاهَا ابْنُ مَرْدَوَيْهِ أَيْضاً .. وَ سَاقَ قَوْلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ مُبَايَعَتِهِمْ لِأَبِي بَكْرٍ وَ عَمَرَ كَمَا ذَكَرَهُ فِي الرِّوَايَةِ الْمُتَقَدِّمَةِ سِوَاءَهُ، إِلَّا أَنَّهُ قَالَ فِي عُمَانَ: ثُمَّ أَنْتُمْ تُرِيدُونَ أَنْ تُبَايَعُوا عُمَانَ إِذَنْ لَا أَسْمَعُ وَ لَا أَطِيعُ، إِنَّ عَمَرَ جَعَلَنِي فِي خَمْسَةِ نَقَرٍ أَنَا سَادِسُهُمْ لَا يَعْرِفُ لِي فَضْلاً فِي الصَّلَاحِ وَ لَا يَعْرِفُونَهُ لِي، كَأَنَّمَا نَحْنُ فِيهِ شَرِّعٌ سِوَاءَهُ،

And in another report reported by Ibn Mardawayh as well, and he continued the words of Ali^{asws} Bin Abu Talib^{asws} about their allegiance to Abu Bakr and Umar, just as is mentioned in the previous report, the same, except that he^{asws} said to (people during their allegiance to) Usman: ‘Then you are intending to pledge allegiance to Usman, then I^{asws} will neither keep quiet nor obey. Umar made me^{asws} to be among five persons, I^{asws} being their sixth, neither recognising any merit for me^{asws} regarding the reconciliation, nor did they recognise it for me^{asws}. It was as if we were equal in the beginning.

وَ ائِمَّ اللهُ لَوْ أَشَاءُ أَنْ أَتَكَلَّمَ لَتَكَلَّمْتُ ثُمَّ لَا يَسْتَطِيعُ عَرَبِيكُمْ وَ لَا عَجَمِيكُمْ وَ لَا الْمُعَاهِدُ مِنْكُمْ وَ لَا الْمُشْرِكُ رَدَّ حَصَلَةَ مِنْهَا، ثُمَّ قَالَ: أَنْشَدُكُمْ اللهُ أَيُّهَا الخَمْسَةُ أَمِنْكُمْ أَحُو رَسُولِ اللهِ غَيْرِي؟! قَالُوا: لَا..

And I^{asws} swear by Allah^{azwj}! If I^{asws} so desire, I^{asws} would speak such words, neither will your non-Arabs nor your Arabs would (be able to) tolerate, nor the Unitarian from you, nor the Polytheist would be able to reply to any characteristic from it’. Then he^{asws} said: ‘I^{asws} adjure you all with Allah^{azwj}, o you five! Is there anyone among you who is a brother^{asws} of Rasool-Allah^{saww} apart from me^{asws}?! They said, ‘No!’²²⁴

52- وَ ذَكَرَ ابْنُ عَبْدِ رَبِّهِ فِي الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ الْعُقَدِ، وَ أَبُو هِلَالٍ الْعَسْكَرِيُّ فِي كِتَابِ الْأَوَائِلِ فِي الْخُطْبَةِ الَّتِي خَطَبَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَقِيبَ مُبَايَعَةِ النَّاسِ لَهُ- وَ هِيَ أَوَّلُ خُطْبَةٍ خَطَبَهَا- فَقَالَ، بَعْدَ إِشَارَاتٍ ظَاهِرَةٍ وَ بَاطِنَةٍ إِلَى التَّأَلُّمِ مِنْ تَقَدُّمِهِ وَ مِمَّنْ وَافَقَهُمْ- مَا هَذَا لَقَطُهُ:-

And it is mentioned by Ibn Abu Rabbih in the fourth volume of the book ‘Al-Iqd’, and Abu Hilal Al-Askari in the book ‘Al-Awaail’ in the sermon which was preached by Ali^{asws} Bin Abu Talib as a consequence of the people pledging allegiances to him^{asws} – and it is the first sermon he^{asws} had preached, he^{asws} said after indicating apparently and hidden to the pains (inflicted) from the one who preceded him^{asws}, and from the one who were concordant with them – these are his^{asws} words:

وَ قَدْ كَانَتْ أُمُورٌ مِلْتَمٌ فِيهَا عَنِ الْحَقِّ مَيْلاً كَثِيراً كُنْتُمْ فِيهَا غَيْرَ تَحْمُودِينَ. أَمَا إِلَيَّ لَوْ أَشَاءُ أَنْ أَقُولَ لَقَلْتُ عَفَا اللهُ عَمَّا سَلَفَ، سَبَقَ الرِّجَالانِ وَ قَامَ الثَّالِثُ كَالْغَرَابِ هَمَّتْ بَطْنُهُ، وَيْلَهُ! لَوْ قَصَّ جَنَاحَاهُ وَ قَطَعَ رَأْسَهُ لَكَانَ خَيْراً لَهُ، انظروا فإن أنكرتم فأنكروا و إن عرفتم فاعرفوا ..

‘And the matters during it had inclined away from the truth, inclining away a lot, you were all unpraised-worthy during it. As for I^{asws}, had I^{asws} so desired, I^{asws} would have said: ‘May Allah^{azwj} Pardon from what is past’. The two men preceded, and the third one stood up like the crow whose main concern was his stomach. Woe be unto him! If his wings had been

²²³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 50

²²⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 51

clipped, and his head cut off, it would have been better for him. Consider, so if you deny it, then deny it, and if you recognise it, then recognise it’.

ثُمَّ يَقُولُ فِي آخِرِهَا مَا هَذَا لَفْظُهُ- عَلَى مَا حَكَاهُ صَاحِبُ كِتَابِ الْعُقَدِ:- أَلَا إِنَّ الْأَبْرَارَ مِنْ عِزَّتِي وَ أَطْيَبِ أَرْوَمِي أَحَلَمَ النَّاسِ صِعَارًا وَ أَغْلَمُهُمْ كِبَارًا،

Then he^{asws} said at the end of it, and these are his^{asws} words, upon what the author of the book ‘Al-Iqd’ has related: ‘Indeed! I^{asws} was the best of my^{asws} family and the most forbearing of the people when young, and their most knowledgeable when old.

أَلَا وَ إِنَّا أَهْلُ بَيْتٍ مِنْ عِلْمِ اللَّهِ عَلِمْنَا، وَ بِحُكْمِ اللَّهِ حَكَمْنَا، وَ مِنْ قَوْلِ صَادِقٍ سَمِعْنَا، فَإِنْ تَتَّبِعُوا آثَارَنَا تَهْتَدُوا بِبَصَائِرِنَا، مَعَنَا زَايَةُ الْحَقِّ مِنْ تَبِعَهَا لِحَقٍّ وَ مَنْ تَأَخَّرَ عَنْهَا عَرِقَ،

Indeed! And we^{asws}, People^{asws} of the Household, we^{asws} learnt from the Knowledge of Allah^{azwj}, and Allah^{azwj} Gave us^{asws} the wisdom we^{asws} have, and we^{asws} listened from the words of a truthful. So, if you were to follow our^{asws} tracks, you will be guided by our^{asws} insights. With us^{asws} is the flag of the truth. One who follows it would join up, and one who delays from it would drown.

أَلَا وَ بِنَا يُرَدُّ تَرْتُةُ كُلِّ مُؤْمِنٍ، وَ بِنَا نُخْلَعُ رِنْقُهُ الدُّلِّ مِنْ أَعْنَاقِهِمْ، وَ بِنَا نُفُجِحُ، وَ بِنَا يُجْتَمِعُ.

Indeed! By us^{asws} repeats the time of every Momin, and by us^{asws} the noose of disgrace is removed from their necks, and by us^{asws} was the beginning and by would be the end’.²²⁵

53- وَ رَوَى ابْنُ أَبِي الْحُدَيْدِ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: دَخَلْتُ يَوْمًا عَلَى عُمَرَ، فَقَالَ لِي: يَا ابْنَ عَبَّاسِ! لَقَدْ أَجْهَدَ هَذَا الرَّجُلُ نَفْسَهُ فِي الْعِبَادَةِ حَتَّى نَحَلَتْ [نَحَلَتْهُ] رِيَاءً. قُلْتُ: مَنْ هُوَ؟ قَالَ عُمَرُ: الْأَجْلَحُ- يَغْنِي عَلَيَّا عَلَيْهِ السَّلَامُ-.

And it is reported by Ibn Abi Al Hadeed, from Ibn Abbas having said,

‘One day I entered to see Umar. He said to me, ‘O Ibn Abbas! This man (Ali^{asws}) has exerted his^{asws} self in the worship until he^{asws} has slimmed, like showing-off’. I said, ‘Who is he?’ Umar said, ‘The one of receding hairline’ – meaning Ali^{asws}.

قُلْتُ: وَ مَا يَقْصِدُ بِالرِّيَاءِ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: يُرِشِّحُ نَفْسَهُ بَيْنَ النَّاسِ لِلْخِلَافَةِ. قُلْتُ: وَ مَا يَصْنَعُ بِالرِّشِّيحِ؟! قَدْ رَشَّحَهُ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَصُرِّقَتْ عَنْهُ.

I said, ‘And what is his^{asws} aim with the showing-off, O commander of the faithful?’ He said, ‘So he^{asws} can get himself^{asws} nominated by the people for the Caliphate’. I said, ‘And what will he^{asws} do with the nomination?! Rasool-Allah^{saww} had nominated him^{asws}, but it was turned away from him^{asws}’.

قَالَ: إِنَّهُ كَانَ شَابًا حَدَنًا فَاسْتَصْعَبَتْ الْعَرَبُ سِنَّهُ، وَ قَدْ كَمَلَ الْآنَ، أَمْ تَعْلَمُ أَنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بَعْدَ الْأَرْبَعِينَ!.

²²⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 52

He said, 'He was young man and the Arabs belittled his^{asws} age, and now it is complete. Do you not know that Allah^{azwj} did not Send the Prophet^{saww} except after (the age of) forty?'

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا أَهْلُ الْحِجَى وَ النَّهَى فَإِنَّهُمْ مَا زَالُوا يُعْدُونَهُ كَامِلًا مُنْذُ رَفَعَ اللَّهُ مَنَارَ الْإِسْلَامِ، وَ لَكِنَّهُمْ يُعْدُونَهُ مَحْرُومًا مُخَدَّوْدًا.

I said, 'O commander of the faithful! As for the people of the insight and intellect, have not ceased to count him^{asws} as perfect since Allah^{azwj} Raised up the minaret of Al-Islam, and but they are counting him^{asws} as deprived, limited'.

فَقَالَ: أَمَا إِنَّهُ سَبِيلُهَا بَعْدَ هِبَاطٍ وَ مِبَاطٍ، ثُمَّ تَزَلُّ فِيهَا قَدَمُهُ، وَ لَا يَقْضِي فِيهَا إِزْبَهُ، وَ لَتَكُونَنَّ شَاهِدًا ذَلِكَ يَا عَبْدَ اللَّهِ، ثُمَّ يَتَبَيَّنُ الصُّبْحُ لِذِي عَيْنَيْنِ، وَ يَعْلَمُ الْعَرَبُ صِحَّةَ رَأْيِ الْمُهَاجِرِينَ الْأَوَّلِينَ الَّذِينَ صَرَفُوكَهَا عَنْهُ بَادِيءَ بَدْعٍ، فَلَيْتَنِي أَرَأَيْتُمْ بُعْدِي- يَا عَبْدَ اللَّهِ- إِنَّ الْحَرِصَ مُحْرَمَةً، وَ إِنَّ الدُّنْيَا كَطَلِّكَ كُلَّمَا هَمَمْتَ بِهِ أَزْدَادَ عَنكَ بُعْدًا.

He said, 'But, its torrent is after the rains and the waters (springs), then the feet slipped in it, and no need was fulfilled in it, and you happened to have witnessed that, O servant of Allah^{azwj}. Then the morning was seen with the two eyes, and the Arabs knew the correctness of the view of the first Emigrants, those who turned it away from him^{asws} in the beginning. Alas! I can see you all after me, O servant of Allah^{azwj}! The greed is prohibited, and the world is like your shadow. Every time you are interest in it, it increases in remoteness from you"'.
وَ رَوَى- أَيْضًا- عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ إِلَى الشَّامِ فَأَنْفَرَدَ يَوْمًا يَسِيرٌ عَلَى بَعِيرِهِ فَاتَّبَعْتُهُ، فَقَالَ لِي: يَا ابْنَ عَبَّاسِ! أَشْكُو إِلَيْكَ ابْنَ عَمِّكَ، سَأَلْتُهُ أَنْ يَخْرُجَ مَعِي فَلَمْ يَفْعَلْ، وَ لَا أَرَأَى أَرَاهُ وَاجِدًا، فِيمَا تَطُنُّ مَوْجِدَتُهُ؟

And it is reported as well (by Ibn Abi Al Hadeed), from Ibn Abbas who said,

'I went out to Syria with Umar. One day he was alone travelling with his camel, and I followed him. He said to me, 'O Ibn Abbas! I complain to you of the son^{asws} of your uncle^{as}. I asked him^{asws} to go out with me, but he^{asws} did not do so, and I have not ceased to see him^{asws} as angry. So, due to what do you think is his^{asws} anger?'

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّكَ لَتَعْلَمُ. قَالَ: أَطْنُهُ لَا يَزَالُ كَبِيْرًا لِقَوْتِ الْخِلَافَةِ. قُلْتُ: هُوَ ذَاكَ، إِنَّهُ يَزْعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَرَادَ الْأَمْرَ لَهُ.

I said, 'O commander of the faithful! You know (it)'. He said, 'I think he^{asws} has not ceased to be gloomy at the loss of the caliphate'. I said, 'He^{asws} is that. He^{asws} claims that Rasool-Allah^{saww} had intended the command to be for him^{asws}'.

فَقَالَ: يَا ابْنَ عَبَّاسِ! وَ أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَانَ مَا دَا إِذَا لَمْ يُرِدِ اللَّهُ تَعَالَى ذَلِكَ! إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَرَادَ أَمْرًا [أَمْرًا] وَ أَرَادَ اللَّهُ غَيْرَهُ، نَفَّذَ مُرَادَ اللَّهِ وَ لَمْ يَنْفُذْ مُرَادَ رَسُولِ اللَّهِ، أَوْ كُلَّمَا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ؟! إِنَّهُ أَرَادَ إِسْلَامَ عَمِّهِ وَ لَمْ يَرِدْهُ اللَّهُ فَلَمْ يُسَلِّمْ!.

He said, 'O Ibn Abbas! And the intention of Rasool-Allah^{azwj}, what is that, when Allah^{azwj} the Exalted did not Want that! Rasool-Allah^{saww} wants a matter and Allah^{azwj} Wants something else, the Purpose of Allah^{azwj} should be implemented and the purpose of Rasool-Allah^{saww} should not be implemented. Or is that every time Rasool-Allah^{saww} wanted (something), it

happened?! He^{asws} wanted Islam of his^{asws} uncle^{saww} and Allah^{azwj} did not Want it, so he^{asws} did not submit!”²²⁶

54- قَالَ: وَ قَدْ رَوَى مَعْنَى هَذَا الْحَبْرِ بَعْدَ هَذَا اللَّفْظِ، وَ هُوَ قَوْلُهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَرَادَ أَنْ يُذَكِّرَهُ لِأَمْرِ فِي مَرَضِهِ فَصَدَدَتْهُ عَنْهُ خَوْفًا مِنَ الْفِتْنَةِ وَ انْتِشَارِ أَمْرِ الْإِسْلَامِ، فَعَلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا فِي نَفْسِي وَ أَمْسَكَ، وَ أَبِي اللَّهُ إِلَّا إِمْنَاءً مَا حَتَمَ.

He (Ibn Abi Al-Hadeed) said, ‘And this Hadeeth has been reported with other than these words, and it is his (Umar)’s word: ‘Rasool-Allah^{saww} wanted to mention him^{asws} for the command during his^{saww} illness, I (Umar) blocked him^{saww} from it, fearing from the Fitna, and the scattering of the matters of Al-Islam. Rasool-Allah^{saww} knew what was within myself and he^{saww} withheld, and Allah^{azwj} Refused except the accomplishment of what He^{azwj} had Ordained”^{.227}

55- وَ قَدْ رَوَى فِي الْمَشْكَاءِ- الَّذِي هُوَ مِنْ أَصُولِهِمُ الْمَتَدَاوِلَةَ الْيَوْمَ- عَنْ زَرِّ بْنِ حُبَيْشٍ قَالَ: قَالَ لِي عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدٌ إِلَى النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

And it has been reported in (the book) ‘Al Mishkaat’ – that which is from their principles circulating today – from Zarr Bin Hubeish who said,

‘Ali^{asws} said to me: ‘By the One^{azwj} Who Split the seed and Formed the person! It had been pacted to me^{asws} by the Prophet^{saww}, the Ummy, that no one will love me^{asws} except a Momin, nor hate me^{asws} except a hypocrite”^{.228}

56- وَ رَوَى- أَيْضاً- بِأَسَانِيدٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَا يُحِبُّ عَلِيًّا عَلَيْهِ السَّلَامُ مُنَافِقٌ وَ لَا يُبْغِضُهُ مُؤْمِنٌ.

And it is reported as well (in the book ‘Al-Mishkaat’), by the chains from Umm Salama^{ra} having said: ‘Ali^{asws} will neither be loved by a hypocrite nor hated by a Momin”[.]

قَالَ: رَوَاهُ أَحْمَدُ وَ التِّرْمِذِيُّ عَنْهَا رَضِيَ اللَّهُ عَنْهَا أَيْضاً قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ سَبَّ عَلِيًّا عَلَيْهِ السَّلَامُ فَقَدْ سَبَّنِي.

He said, ‘I tis reported by Ahmad, and Al-Tirmzi, from her^{ra} as well. She^{ra} said, ‘Rasool-Allah^{saww} said: ‘One who reviles Ali^{asws} so he has reviled me^{saww}”^{.229}

57- وَ رَوَى ابْنُ شَيْرَوَيْهِ الدَّبَلِيُّ- وَ هُوَ مِنْ مَشَاهِيرِ مُخَدِّثِيهِمْ- فِي كِتَابِ الْفِرْدَوْسِ فِي بَابِ الْمِيمِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ سَبَّ عَلِيًّا عَلَيْهِ السَّلَامُ فَقَدْ سَبَّنِي وَ مَنْ سَبَّ اللَّهَ أَدْخَلَهُ نَارَ جَهَنَّمَ، وَ لَهُ عَذَابٌ عَظِيمٌ.

And it is reported by Ibn Sheyrawiya Al Daylami – and he is from their famous narrators – in the book ‘Al Firdows’, in the chapter ‘Al Meem’, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘One who reviles Ali^{asws} so he has reviled me^{saww}, and one who reviles me^{saww} so he has reviled Allah^{azwj}, and one who reviles Allah^{azwj}, He^{azwj} would Enter him into the Fire of Hell, and for him would be a mighty Punishment”^{.230}

²²⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 53

²²⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 54

²²⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 55

²²⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 56

58- وَعَنْ سَلْمَانَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مُحِبُّكَ مُحِبِّي وَ مُبْغِضُكَ مُبْغِضِي.

(The book 'Al Firdows') - And from Salman^{ra} having said: 'The Prophet^{saww} said: 'O Ali^{asws}! Your^{asws} loving one loves me^{saww}, and your^{asws} hating one hates me^{saww}'.²³¹

59- وَعَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَا يُبْغِضُكَ مِنَ الرِّجَالِ إِلَّا مُنَافِقٌ وَمَنْ حَمَلَتْهُ أُمُّهُ وَ هِيَ حَائِضٌ.

(The book 'Al-Firdows') - And from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! No one from the men would hate you^{asws} except a hypocrite and one whose mother conceived him when she was menstruating'.²³²

60- وَ رَوَى أَيْضاً فِي بَابِ النَّأْوِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَلَيْسَ مِنِّي وَ لَا أَنَا مِنْهُ: مَنْ أَبْغَضَ عَلِيّاً وَ نَصَبَ لِأَهْلِ بَيْتِي، وَ مَنْ قَالَ: الْإِيمَانُ كَلَامٌ.

And it is reported as well (in the book 'Al Firdows'), in the second chapter, from Jabir Bin Abdullah who said,

Rasool-Allah^{saww} said: 'Three (characteristics), one who has these in him, so he isn't from me^{saww} nor am I^{saww} from him. One who hates Ali^{asws} and is hostile to the People^{asws} of my^{saww} Household, and the one who says, 'The Eman is (only) talk'''.²³³

61- وَ رَوَى فِي جَامِعِ الْأَصُولِ، عَنْ أَبِي سَلَمَةَ، قَالَ: إِنَّا كُنَّا نَعْرِفُ الْمُنَافِقِينَ - نَحْنُ مَعَاشِرَ الْأَنْصَارِ - يُبْغِضُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،.

And it is reported in (the book) 'Jamie Al-Usool' – From Abu (Umm) Salama^{ra} having said: 'We used to recognise the hypocrites – we the community of Helpers – by their hatred of Ali^{asws} Bin Abu Talib^{asws}'.²³⁴

62- وَعَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يُحِبُّ عَلِيّاً [عَلَيْهِ السَّلَامُ] مُنَافِقٌ وَ لَا يُبْغِضُهُ مُؤْمِنٌ.

(The book 'Jamie Al-Usool') - And from Ibn Saeed who said, 'Rasool-Allah^{saww} said: 'Neither will Ali^{asws} be loved by a hypocrite nor be hated by a Momin''.

وَ عَنْ زَيْرِ بْنِ حُبَيْشٍ، قَالَ: سَمِعْتُ عَلِيّاً [عَلَيْهِ السَّلَامُ] يَقُولُ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ إِلَيَّ أَنَّهُ لَا يُجْبِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

(The book 'Jamie Al-Usool') - And from Zirr Bin Hubeysh who said, 'I heard Ali^{asws} saying: 'By the One^{azwj} Who Split the seed and Formed the person! Surely the Prophet^{saww}, the Ummy,

²³⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 57

²³¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 58

²³² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 59

²³³ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 60

²³⁴ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 61

made a pact to me^{asws} that no one will love me^{asws} except a Momin, nor hate me^{asws} except a hypocrite".²³⁵

63- وَقَالَ ابْنُ عَبْدِ بَرٍّ فِي الْإِسْتِيعَابِ - وَهُوَ مِنْ كُتُبِهِمُ الْمُعْتَبَرَةِ الْمُنْدَاوَلَةَ الَّتِي عَلَيْهَا اعْتِمَادُهُمْ - رَوَتْ طَائِفَةٌ مِنَ الصَّحَابَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَآلِهِ] وَسَلَّمَ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

And Ibn Abdul Birr said in (the book) 'Al-Istiyaab' – and it is from the reliable books circulating which they are relying upon – 'A group from the companions have reported that Rasool-Allah^{saww} said to Ali^{asws}: 'No one will love you^{asws} except a Momin, nor hate you^{asws} except a hypocrite".²³⁶

64- قَالَ: وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: وَاللَّهِ إِنَّهُ لَعَهَدَ النَّبِيُّ الْأُمِّيُّ إِلَيَّ أَنَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

He (Ibn Abdul Birr said in (the book) 'Al-Istiyaab') said, 'Ali^{asws} was saying: 'By Allah^{azwj}! The Prophet^{saww}, the Ummi, pacted to me^{asws} that no one will love me^{asws} except a Momin, nor hate me^{asws} except a hypocrite".²³⁷

65- وَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَآلِهِ] وَسَلَّمَ: مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي، وَمَنْ آذَى عَلِيًّا فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

And he (Ibn Abdul Birr said in (the book) 'Al-Istiyaab') said, 'Rasool-Allah^{saww} said: 'One who loves Ali^{asws} so he has loved me^{saww}, and one who hates Ali^{asws} so he has hated me^{saww}, and one who hurts Ali^{asws} so he has hurt me^{saww}, and one who hurts me^{saww}, so he has hurt Allah^{azwj}".²³⁸

66- وَقَالَ: رَوَى عَمَّارُ الدُّهَيْبِيُّ، عَنِ الزُّبَيْرِ، عَنِ جَابِرٍ، قَالَ: مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ إِلَّا يُبْغِضُ عَلِيًّا بِنِ أَبِي طَالِبٍ.

And he (Ibn Abdul Birr said in (the book) 'Al-Istiyaab') said, 'It is reported by Ammar Al-Dunhy, from Jabir who said, 'We did not used to recognise the hypocrites except by his hatred of Ali^{asws} Bin Abu Talib^{asws}'.²³⁹

67- رَوَى ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ، عَنِ شَيْخِهِ أَبِي الْقَاسِمِ الْبَلْخِيِّ، أَنَّهُ قَالَ: قَدْ اتَّفَقَتِ الْأَخْبَارُ الصَّحِيحَةُ الَّتِي لَا رَيْبَ عِنْدَ الْمُحَدِّثِينَ فِيهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ وَلَا يُحِبُّكَ إِلَّا مُؤْمِنٌ.

And it is reported by Ibn Abi Al Hadeed in (the book) 'Sharah Al Nahj (Al Balagah)', from his sheykh Abu Al Qasim Al Balkhi having said,

'There is a concordance of the correct Ahadeeth which there is no doubt in the presence of the narrators regarding these, that the Prophet^{saww} said to Ali^{asws}: 'No one will hate you^{asws} except a hypocrite, nor love you^{asws} except a Momin".²⁴⁰

²³⁵ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 62

²³⁶ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 63

²³⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 64

²³⁸ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 65

²³⁹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 66

[حكاية ظريفة تناسب المقام:](#)

A funny tale appropriate (for this) place

رَوَى فِي كِتَابِ الصِّرَاطِ الْمُسْتَقِيمِ وَ غَيْرِهِ أَنَّ ابْنَ الْجَوْزِيِّ قَالَ يَوْمًا عَلَى مَنبَرِهِ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَسَأَلَتْهُ امْرَأَةٌ عَمَّا رَوَى أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ سَارَ فِي لَيْلَةٍ إِلَى سَلْمَانَ فَجَهَّزَهُ وَ رَجَعَ؟ فَقَالَ: رَوَى ذَلِكَ،

It is reported in the book 'Al-Siraat Al-Mustaqeem', and others, 'One day (imam) Ibn Al-Jowzy said upon his pulpit, 'Ask me, before you lose me!' A woman asked him about what was being reported that Ali^{asws} travelled during a night to Salman^{ra} and prepared (his^{ra} funeral), and returned?' He said, 'That has been reported'.

قَالَتْ: فَعُثْمَانُ تَمَّ ثَلَاثَةَ أَيَّامٍ مُنْبُوذاً فِي الْمَزَابِلِ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ حَاضِرٌ؟. قَالَ: نَعَمْ. قَالَتْ: فَقَدْ لَرِمَ الْخَطَأُ لِأَحَدِهِمَا. فَقَالَ: إِنْ كُنْتِ خَرَجْتِ مِنْ بَيْتِكَ بِغَيْرِ إِذْنِ زَوْجِكَ فَعَلَيْكَ لَعْنَةُ اللَّهِ، وَ إِلَّا فَعَلَيْهِ.

She said, 'Then Usman was discarded in the garbage dump for three days and Ali^{asws} was present?' He said, 'Yes'. She said, 'Then the mistake is necessitated for one of them'. He said, 'If you have come out from your house without permission of your husband, the Curse of Allah^{azwj} is upon you, or else it is upon him'.

فَقَالَتْ: خَرَجْتُ عَائِشَةً إِلَى حَرْبِ عَلِيٍّ عَلَيْهِ السَّلَامُ بِإِذْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ لَا؟ فَانْقَطَعَ وَ لَمْ يُجِرْ جَوَاباً.

She said, 'Had Ayesha gone out to battle against Ali^{asws} by the Permission of the Prophet^{saww} or not?' He was cut-off and could not respond an answer''.

[حكاية أخرى:](#)

Another tale

قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدِ بْنِ عَلِيٍّ الْحَنْبَلِيِّ الْمَعْرُوفِ بِابْنِ عَالِيَةَ، قَالَ: كُنْتُ حَاضِراً عِنْدَ إِسْمَاعِيلَ بْنِ عَلِيٍّ الْحَنْبَلِيِّ الْقَفِيهِ- وَ كَانَ مُقَدِّمَ الْحَنَابِلَةِ بِبَغْدَادَ- إِذْ دَخَلَ رَجُلٌ مِنَ الْحَنَابِلَةِ فَذَكَرَ لَهُ دَيْنٌ عَلَى بَعْضِ أَهْلِ الْكُوفَةِ،

Ibn Abi Al Hadeed said in (the book) 'Sharah Al Nahaj (Al Balagah), 'It is narrated to me by Yahya Bin Saeed Bin Al Al Hanbali, well known as Ibn Aaliya who said,

'I was present in the presence of Ismail Bin Ali Al-Hanbali the jurist – and he was (one of) founder of the Hanbalites at Baghdad – when a man from the Hanbalites entered, and there was a debt for him against one of the people of Al-Kufa.

فَأَخَذَ إِلَيْهِ يُطَالِبُهُ فِيهِ، وَ اتَّفَقَ أَنْ حَضَرَ يَوْمَ زِيَارَةِ الْعَدِيرِ- وَ الْحَنْبَلِيُّ الْمَذْكُورُ بِالْكُوفَةِ- وَ يَجْتَمِعُ بِمَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنَ الْخَلَائِقِ جُمُوعٌ عَظِيمَةٌ تَتَجَاوَزُ حَدَّ الْإِحْصَاءِ.

²⁴⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 67

He ran towards him demanding it, and by co-incidence he was attending the visitation (Ziyarat) on the day of Al-Ghadeer – and the Hanbalites were mentioned at Al-Kufa – and they had gathered at the mausoleum of Amir Al-Momineen^{asws} a gathering of a large number of people exceeding the limit of counting.

قَالَ ابْنُ عَلِيَّةَ: فَجَعَلَ الشَّيْخُ إِسْمَاعِيلُ يُسْأَلُ ذَلِكَ الرَّجُلَ مَا فَعَلْتَ .. مَا رَأَيْتَ ..؟ هَلْ وَصَلَ مَالُكَ إِلَيْكَ ..؟ هَلْ بَقِيَ مِنْهُ بَقِيَّةٌ عِنْدَ غَرِيمِكَ ..؟

Ibn Aaliya said, ‘Make the sheykh Ismail to ask that man, what happened? What did he see? Did your wealth arrive to you? Does something from it remain with your debtor?’

وَذَلِكَ الرَّجُلُ يُجَاوِبُهُ، حَتَّى قَالَ لَهُ: يَا سَيِّدِي لَوْ شَاهَدْتُ يَوْمَ الزِّيَارَةِ يَوْمَ الْعَدِيرِ، وَ مَا يَجْرِي عِنْدَ قَبْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ مِنَ الْفَضَائِحِ وَ الْأَقْوَالِ الشَّنِيعَةِ، وَ سَبِّ الصَّحَابَةِ جَهَاراً مِنْ غَيْرِ مُرَاقَبَةٍ وَ لَا خِيفَةٍ.

And that man answered him, until he said to him, ‘O my master! If you had attended the visitation on the day of Ghadeer, and what had flowed at the grave of Ali^{asws} Bin Abu Talib^{asws}, from the scandals and the slanderous saying, and reviling the companions openly, from without any surveillance nor fear’.

فَقَالَ لَهُ إِسْمَاعِيلُ: أَيُّ ذَنْبٍ لَكُمْ، وَ اللَّهُ مَا جَزَّأَهُمْ عَلَى ذَلِكَ وَ لَا فَتَحَ لَكُمْ هَذَا الْبَابَ إِلَّا صَاحِبُ ذَلِكَ الْقَبْرِ.

Ismail said to him, ‘Which sin is there for them? By Allah^{azwj}! Nothing emboldened them upon that, nor opened this door for them except the occupant of that grave’.

فَقَالَ ذَلِكَ الرَّجُلُ: وَ مَنْ هُوَ صَاحِبُ الْقَبْرِ؟ قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ. قَالَ: يَا سَيِّدِي! هُوَ الَّذِي سَنَّ لَكُمْ ذَلِكَ وَ عَلَّمَهُمْ إِيَّاهُ وَ طَرَفَهُمْ إِلَيْهِ؟! قَالَ: نَعَمْ وَ اللَّهُ.

That man said, ‘And who is the occupant of the grave?’ He said, ‘Ali^{asws} Bin Abu Talib^{asws}’. He said, ‘O my master! He^{asws} is the one who enacted it for them, and taught it to them and showed them the path to it?!’ He said, ‘Yes, by Allah^{azwj}’.

قَالَ: يَا سَيِّدِي! فَإِنْ كَانَ مُحِقّاً فَمَا لَنَا نَتَوَلَّى فُلَاناً وَ فُلَاناً، وَ إِنْ كَانَ مُبْطِلاً فَمَا لَنَا نَتَوَلَّاهُ! يَنْبَغِي أَنْ نَبْرَأَ إِمَّا مِنْهُ أَوْ مِنْهُمَا.

He said, ‘My master! So, if he^{asws} was rightful, then it is not for us to befriend so and so, and so and so (Abu Bakr and Umar), and if he^{asws} was false, then it is not for us to befriend him^{asws}! It is appropriate that either we disavow from him^{asws} or them two’.

قَالَ ابْنُ عَلِيَّةَ: فَقَامَ إِسْمَاعِيلُ مُسْرِعاً فَلَيْسَ تَعْلِيهِ وَ قَالَ: لَعَنَ اللَّهُ إِسْمَاعِيلَ الْفَاعِلَ بِنَ الْفَاعِلِ إِنْ كَانَ يَعْرِفُ جَوَابَ هَذِهِ الْمَسْأَلَةِ، وَ دَخَلَ دَارَ حَرَمِهِ، وَ قُمْنَا نَحْنُ فَانْصَرَفْنَا.

Ibn Aaliya said, ‘Ismail stood up hurriedly and wore his slippers and said, ‘May Allah^{azwj} Curse Ismail, the perpetrator son of the perpetrator. Surely, he had known the answer to this question’, and he entered a house of his sanctuary, and we arose and dispersed’.

68- وَقَالَ الْعَلَامَةُ فُؤَادِي فِي كَشْفِ الْحَقِّ: رَوَى الرَّخْمَشَرِيُّ وَكَانَ مِنْ أَشَدِّ النَّاسِ عِنَادًا لِأَهْلِ الْبَيْتِ (ع) وَهُوَ الثَّقَّةُ الْمَأْمُونُ عِنْدَ الْجُمْهُورِ بِإِسْنَادِهِ

And the Allama said in (the book) 'Kashf Al-Haq' – It is reported by Al-Zamakhshari, and he was from the most obstinate of the people to People^{asws} of the Household, and he was the trustworthy, the reliable, in the presence of the (general public).

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ]: فَاطِمَةُ مُهْجَةُ قَلْبِي وَابْنَاهَا تَمْرَةٌ فُؤَادِي، وَ بَعْلُهَا نُورُ بَصَرِي، وَ الْأَيْمَةُ مِنْ وُلْدِهَا أَمْنَاءُ رَبِّي، وَ حَبْلٌ مَمْدُودٌ بَيْنَهُ وَ بَيْنَ خَلْقِهِ، مَنْ اعْتَصَمَ بِهِمْ نَجَا، وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوَى.

He said, 'Rasool-Allah^{saww} said: ' (Syeda) Fatima^{asws} is a soul of my^{saww} heart, and her^{asws} two sons^{asws} are the fruits of my^{saww} heart, and her^{asws} husband is the light of my^{asws} eyes, and the Imams^{asws} from her^{asws} sons^{asws} are trustees of my^{saww} Lord^{azwj}, and the rope extended between Him^{azwj} and His^{azwj} creatures. One who holds fast with them^{asws} would attain salvation, and one who stays behind from them^{asws}, would collapse".²⁴¹

69- وَقَالَ صَاحِبُ إِحْقَاقِ الْحَقِّ رَحِمَهُ اللَّهُ تَعَالَى: إِنَّ الْمِكَايَةَ عَنْ كَشْفِ الْعُنْتَةِ الْفُؤَادِي عَلَى صَاحِبِهِ، وَ لَيْسَ فِيهِ مِنَ الرَّوَايَةِ عَيْنٌ وَ لَا أَثَرٌ... ثُمَّ تَقَلَّ عَنِ الْكِتَابِ الْمَذْكُورِ قَوْلَ الصَّادِقِ عَلَيْهِ السَّلَامُ: وَلَدَنِي أَبُو بَكْرٍ مَرَّتَيْنِ.

And the author of (the book) 'Ihqaq Al-Haq' said, 'The story from (the book) 'Kashf Al-Ghumma' is a fabrication upon its author, and there isn't in it from the report, neither an eye nor a trace. Then he transmitted from the mentioned book the words of Al-Sadiq^{asws}: 'Abu Bakr begot me^{asws} twice".²⁴² (Non-Shia source)

Note :-

قال في كشف الغممة 2- 378 نقلا عن الحافظ عبد العزيز بن الأخضر الجنازدي وهو من اعلام العامة قال في ترجمة الإمام الصادق عليه السلام: .. و أمه أم فروة، و اسمها: قريبة بنت القاسم ابن محمد بن أبي بكر الصديق، و أمها: أسماء بنت عبد الرحمن بن أبي بكر الصديق، و لذلك قال جعفر عليه السلام: و لقد ولدني أبو بكر مرتين.

He said in the book 'Kashf Al-Ghumma', Vol 2 P 378, transmitting from the memoriser Abdul Aziz Bin Al-Akhza Al-Janabazi, and he is from the knowledgeable ones of the general Muslims. He said in interpretation of (words of) Imam Al-Sadiq^{asws}, 'And his^{asws} mother was Umm Farwa^{as} and her name was Qareeba Bint Al-Qasim Ibn Muhammad son of Abu Bakr Al-Siddique, and her mother is Asma'a Bint Abdul Rahman son of Abu Bakr Al-Siddique, and due to that Ja'far^{asws} said: 'Abu Bakr begot me^{asws} twice".

²⁴¹ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 68

²⁴² Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 69