

'Fadak and the Divisions beyond Fadak'

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Abbreviations:

saww: - Sal lal la ho **Allay** hay **Wa** Aal lay he **Wasallam**

azwj: - **Az Za Wa** Jalla

asws: - Allay hay **Salawat** **Wass** **Salam**

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - **Razi Allah**^{-azwj}

La: - **Laan Allah**^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Fadak and the Divisions beyond Fadak’

Summary:

The ancient ‘date-palm’ garden ‘Fadak’ was planted by the followers of Prophet Musa^{-as} and is situated near Khaybar, which is about 153 kilometres (95 miles) north of the city of Medina.

The estate of Fadak was presented to Rasool Allah^{-saww} by the inhabitants of Fadak upon recognising the merits of Rasool Allah^{-saww}, after the nearby land of Khaybar was conquered by the Prophet^{-saww}’s army. Rasool Allah^{-saww} distributed the war booty of Khaybar among general Muslims but withheld Fadak from Muslims, awaiting the Command of Allah^{-azwj} regarding it. Upon returning to Medina, the Holy Verse: **give to the one with kinship his right [17:26]** was revealed and Rasool Allah^{-saww} acted upon it by gifting the garden of Fadak to his^{-saww} daughter Syeda Fatima^{-asws}.

Rasool Allah^{-saww} explained that the reason for this ‘*Mashiya*’ (Desire of Allah^{-azwj}) in endowing Fadak to Syeda Fatima^{-asws} was that all of the wealth of Syeda Khajeeda^{-asws} had been spent on protecting and propagating Islam. Hence, Fadak was dedicated as a dowry for Syeda Khajeeda^{-asws}:

ثم ركب رسول الله صلى الله عليه وآله وركب معه الناس، فلما دخل المدينة دخل على فاطمة فقال: يا بنية إن الله قد أفاء على أبيك بفدك، واختصه بها فهي له خاصة دون المسلمين، أفعل بها ما أشاء، وإنه قد كان لامك خديجة على أبيك مهر، وإن أباك قد جعلها لك بذلك وأنحلتكها تكون لك ولولدك بعدك،

Then Rasool-Allah^{-saww} rode, and the people rode with him^{-saww}. When he^{-saww} entered Al-Medina, he^{-saww} went to (Syeda) Fatima^{-asws} and said: ‘O daughter^{-asws}! Allah^{-azwj} has bestowed Fadak to your^{-asws} father^{-saww}, and specialised him^{-saww} with it, so it is for him^{-saww} in particular, (and it is) apart from the Muslims.

I^{-saww} can do with it (Fadak) whatever I^{-saww} so desire to, and it had been for your^{-asws} mother^{-as} Khadeeja^{-asws} as a dower upon your^{-asws} father^{-saww}, and that your^{-asws} father^{-saww} has made it to be for you^{-asws} with that and legalised it for you^{-asws} for it to become for you^{-asws} and for your^{-asws} children after you^{-asws}’ (complete Hadith to follow).¹

¹ Bihar Al Anwaar – V 17, The book of our Prophet^{-saww}, P 2 Ch 4 H 46

Therefore, Fadak was in the possession of Syeda Fatima for two years during the life-time of Rasool Allah^{-saww}. (Hadith to follow)²

However, soon after the demise of the Holy Prophet^{-saww}, the first Muslim caliph (Abu Bakr) expelled Syeda Fatima^{-asws}'s workers from Fadak and declared it to be an estate of general Muslims. To refute the state ordinance, Syeda Fatima^{-asws} asked the ruler for the reasons of expelling her farmers from Fadak. Instead, Syeda^{-asws} was asked to provide proofs that it belongs to her^{-asws}.

Syeda^{-asws} replied, it was in my possession since the life time my father^{-saww}, so you should be giving proofs that it's not my estate! Nonetheless, the ruling party insisted upon seeing a proof of ownership of Fadak from Syeda^{-asws}. Upon their insistence, Syeda Fatima^{-asws}, presented a parchment, in the hand-writing of Rasool Allah^{-saww}, in which Prophet^{-saww} had gifted Fadak to Syeda Fatima^{-asws}! The writing of Rasool Allah^{-saww} was recognised and accepted by Abu Bakr along with those present among Muslims. However, at this point the second Muslim caliph (Umar) stepped-in and tore the parchment into pieces and demanded that Syeda Fatima^{-asws} must produce witnesses for the ownership Fadak. Thereby, invalidating the Command of Allah^{-azwj} as executed and written by His Prophet^{-saww}.

Syeda Fatima^{-asws} contested again that those who are declared truthful in the Holy Quran are exempt from being asked to prove their truthfulness (via witnesses) as they are deemed truthful by Allah^{-azwj} in the Quran, by citing Holy Verses, e.g., (33:33).³

When the demand to present witnesses persisted, Syeda Fatima^{-asws} brought Ali^{-asws} and Umm Ayman^{-as} to the court of First Muslim Caliph. This was accepted by the first Muslim caliph and he wrote down a document returning Fadak to Syeda^{-asws}, but again the second Muslim caliph (Umar) intervened again, like before and tore that document apart and said these witnesses are not acceptable to us.

Finally, a falsely concocted and groundless narration - ascribed to Rasool Allah^{-saww} was brought forward:

و قال: أوس بن الحداث، و عائشة، و حفصة يشهدون على رسول الله (صلى الله عليه و آله) أنه قال: إنا معاشر الأنبياء لا نورث، ما تركناه صدقة، و إن عليا زوجها يجر إلى نفسه، و أم أيمن فهي امرأة صالحة، لو كان معها غيرها لنظرنا فيه.

And he said, 'Aws Bin Al-Hadsaan, and Ayesha, and Hafsa are testifying that Rasool-Allah^{-saww} said: 'We^{-as}, the group of Prophets^{-as} do not bequeath (inheritance). What we^{-as} leave behind is charity'.⁴

² Al Illal Al Sharaie – V 1 Ch 151 H 1

³ "Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying". (33:33)

⁴ 155 :2 تفسیر القمی، this is against the Holy Quran, and contested by Syed Fatima^{-asws}, by cited many Holy Quranic Verses (e.g., 19:5, 19:6, 27:16, 28:5-6) is also reported in many other reports, including Sahi Bukhari,

This hurriedly put-together narration was clearly against the Holy Quran, so Syeda^{-asws} presented the followings Holy Verses that showed that Prophets^{-as} have, indeed, inherited and left inheritance for their descendants:

Syed Fatima^{-asws} cited several Quranic Verses that she is also eligible as a heir to inherit her father's estate, including: ***And Suleyman inherited Dawood, [27:16], and (When 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], and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].***

None of above Verses were accepted by the ruling party and Syeda Fatima^{-asws} 's property was retained by them.

When the truthful (Ahl Al-Bayt^{-asws}) were blatantly denied, humiliated and falsified by the ruling group and their allies, it was extremely grievous upon them^{-asws}. Syeda Fatima^{-asws} did not cease complaining about Abu Bakr and Umar to Allah^{-azwj} and left the world upon being angry upon both of them.

This led to a decisive division among the Muslim nation, which continues until today, stemming from Fadak, when the minority (Ahl Al-Bayt^{-asws}) were denied their^{-asws} rights by a majority based governing-body. Very few *Sahaba*⁵, supported the cause of Ali^{-asws} and Syeda^{-asws}, whereas the majority of *Sahaba* sided or kept quiet, desiring the lucrative 'yield of Fadak' as they would benefit from it being made a Muslim estate.

The division continued and got worse with time. During the time of third caliph (Usman Ibn Afwan), Fadak was highlighted again - Usman rebuked Ayesha and Hafsa, later Usman bestowed it to his son-in-law (Marwan, see Appendix I). Umar Bin Abdul Aziz (the eighth Umayyad caliph) during his rule, returned Fadak to Descendants of Syeda^{-asws}, admitting that it was usurped in the first place. The Abbasi Caliph, Haroon Rashid poisoned Musa^{-asws} Ibn Jafar^{-asws} after admitting that it was Syeda Fatima^{-asws}'s usurped estate (Ahadith to follow).

The more damaging aspect of usurping Fadak, led to *Biddah* (heresy) and *Fitna* (conflict) ending up with significant deviations from the real Islam that Prophet Mohammed^{-saww} left behind. In those days, those who were vocal about heresy (*Biddah*) in the religion (such as Abu Dharr Al-Ghifari^{-ra} - hadith: the most truthfulness one among *Sahaba*⁶) were harshly treated and life was made difficult for them (resulting in the exile of Abu Dharr and his death in wilderness).

Ali^{-asws} Ibn Talib^{-asws} also raised his voice about the heresy in the religion but was never given any attention (see for example 'Speech of Amir-ul-Momineen^{-asws} about the innovations and Fadak – Appendix V). Consequently, Muslim divisions started multiplying, leading to the assassination of Usman, battle of Jamal (Camel), battle of Safeen and Nahrawan, martyrdom of Ali^{-asws}, Hassan^{-asws} and Hussian^{-asws}. The never-ending injustices and practices away from

⁵ Companions of Rasool Allah^{-saww}

⁶ Prophet Muhammad^{-saww} once said: 'The sky did not spread its canopy on any man who was more truthful than Abu Dharr. – an undisputed Hadith, found in almost all Ahadith compilations of Muslims.

the Sunnah of Holy Prophet^{-saww} gradually became a norm for Muslims rulers – now an embarrassment reflected in the social practices and religious affairs of Muslims as well as their rulers.

Is there any hope of reviving the true Islam by reinstating the Sunnah of Rasool Allah^{-saww}?

Yes, as per many Ahadith, most Muslims believe that the promised '*Mehdi^{-ajfi}*' is going to re-establish the Islam from its foundations, but only those who do not oppose him will benefit!

Therefore, one must develop in-depth knowledge and understanding of Islam before the rising of Imam Mehdi^{-ajfi} or before embracing death, whichever comes first. Then one realises the truth they will side with him^{-asws} and not against him^{-asws}. Thus, Ahadith related to Fadak give us an opportunity to touch up on the neutral and unbiased ground and prepare ourselves so we draw ourself closer to the Truth.

In the following sections, there is a glimpse of how and what led to the divisions among the Muslims, immediately after the demise of the Holy Prophet^{-saww} 'the 'Fadak and the Divisions beyond Fadak'!

Introduction:

We present some Ahadith here for a better understanding of the garden of 'Fadak'. This is a decisive issue between the followers of Ahl Al-Bayt^{-asws} and the *Sahaba* (companions⁷) and needs to be carefully analysed if someone endeavours to side with the truth and to get to the root of the divisions between the Sunnis and Shias. From a personal note, a great many Muslims have found the truth by looking into the unbiased and details reports on 'Fadak', which help in drawing a line between the truthful(s) and the opportunists.

Fadak was gifted to Rasool Allah^{-saww}:

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {59:6}

And whatever Allah Awarded unto His Rasool from them, so (it is) 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, and Allah is Able upon all things [59:6]

Also, Allah^{-azwj} Says in Sura Anfal:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۚ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا دَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ {8:1}

They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool, therefore fear Allah and reconcile what is between you, and obey Allah and His Rasool if you were Momineen' [8:1]

و عنه: بإسناده عن علي بن الحسن بن فضال، عن حماد، عن حريز، عن زرارة، عن أبي عبد الله (عليه السلام) قال: قلت له: ما يقول الله: يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ؟ قال: «الأنفال لله و للرسول (صلى الله عليه و آله)، و هي كل أرض جلا أهلها من غير أن يحمل عليها بخيل [و لا رجال] و لا ركاب، فهي نفل لله و للرسول (صلى الله عليه و آله)».

And from him, by his chain from Ali Bin Al Hassan Bin Fazal, from Hamad, from Hareyz, from Zurara, from;

'He (the narrator) says that (I) asked from Abu Abdullah^{-asws} (Imam Jafar-e-Sadiq^{-asws}), 'I said to him^{-asws}, 'What is Allah^{-azwj} Saying: ***They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool [8:1]?***' He^{-asws} said: 'The *Anfaal* is for Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and it is every land vacated by its inhabitants from without being attacked upon by cavalry horses, nor men (infantry), nor riders, so it is a spoil for Allah^{-azwj} and for the Rasool^{-saww}'⁸.

⁷ Companion of Prophet Mohammed^{-saww}

⁸ التهذيب 4: 368 / 132

(Note: Anfal is better explained elsewhere, see: <https://hubeali.com/articles/Khums.pdf>).

الشيخ في (التهذيب): بإسناده، عن علي بن الحسين بن فضال، عن محمد بن علي، عن أبي جميلة، قال: وحدثني محمد بن الحسن، عن أبيه، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، قال: وَ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لَا رِكَابٍ وَ لَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ، قال: «الفية ما كان من أموال لم يكن فيها هراقة دم أو قتل، و الأنفال مثل ذلك، هو بمنزلته».

Al-Sheykh, in Al-Tehzeeb, from Ali Bin Al-Husayn Bin Fazaal, from Muhammad Bin Ali, from Abu Jameela, from Muhammad Bin Al-Hassan, from his father, from Abu Jameela, from Muhammad Bin Ali Al-Halby,

'Abu Abdullah^{-asws} having said: '**And whatever Allah Awarded unto His Rasool from them, so (it is) 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]**, he^{-asws} said: 'The 'Fey' (الفية) is what was from the wealth for which neither blood was spilt nor fighting took place, and the 'Anfaal' is similar to that, being of the same status'.⁹

After conquering the 'Fort of Khaybar, Rasool Allah^{-saww} conquered several other hostile lands which offered little resistance to Islamic army. Here we only present an extract, the complete Hadith is cited in Appendix II.

ثُمَّ لَمْ يَزَلْ رَسُولُ اللَّهِ ص يَفْتَحُ الْحُصُونِ حِصْنًا فَحِصْنًا وَ يَحْزِرُ الْأَمْوَالَ حَتَّى انْتَهَوْا إِلَى حِصْنِ الْوُطَيْحِ وَ السَّلَامِ وَ كَانَ آخِرَ حُصُونِ خَيْبَرَ افْتَتَحَ وَ حَاصِرَهُمْ رَسُولُ اللَّهِ بِضْعَ عَشَرَ لَيْلَةً.

Then Rasool-Allah^{-saww} did not cease to conquer fortress after fortress and possess the wealth until they ended up to the fortresses of Al-Wateeh and Al-Salalim, and they were the last of the fortresses of Khaybar. Rasool-Allah^{-saww} conquered and besieged them in about ten nights.

وَ قَالَ رَسُولُ اللَّهِ ص وَ بَرِئْتُ مِنْكُمْ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ إِنْ كَتَمْتُمُونِي شَيْئًا فَصَالِحُهُ عَلَى ذَلِكَ فَلَمَّا سَمِعَ بِهِمْ أَهْلُ فَدَكٍ قَدْ صَنَعُوا مَا صَنَعُوا بَعَثُوا إِلَى رَسُولِ اللَّهِ ص يَسْأَلُونَهُ أَنْ يُسَيِّرَهُمْ وَ يُخَفِّنَ دِمَاءَهُمْ وَ يُخْلُتَ بَيْنَهُ وَ بَيْنَ الْأَمْوَالِ فَقَعَلَ وَ كَانَ يَمْنُ مَشَى بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَهُمْ فِي ذَلِكَ مُحِيطَةً بِنُ مَسْعُودٍ أَحَدَ بَنِي حَارِثَةَ

(Upon arriving at Fadak) And Rasool-Allah^{-saww} said: 'And I^{-saww} am disavowed from you of the responsibility of Allah^{-azwj} and responsibility of His^{-azwj} Rasool^{-saww} so if you are concealing anything from me^{-saww}, then reconcile upon that'. When the people of Fadak heard of them that they had done what they had done, they sent a message to Rasool-Allah^{-saww} asking him^{-saww} to expel them and save their blood and they would vacate between him^{-saww} and wealth. He^{-saww} did so. And from the ones who walked between Rasool-Allah^{-saww} and them during that was Muheysa Bin Masoud, one of the clan of Haris.

فَلَمَّا نَزَلَ أَهْلُ خَيْبَرَ عَلَى ذَلِكَ سَأَلُوا رَسُولَ اللَّهِ ص أَنَّ يُعَامِلَهُمُ الْأَمْوَالُ عَلَى النَّصْفِ وَقَالُوا نَحْنُ أَعْلَمُ بِهَا مِنْكُمْ وَأَعْمُرُ لَهَا فَصَالَحَهُمْ رَسُولُ اللَّهِ عَلَى النَّصْفِ عَلَى أَنَّا إِذَا شِئْنَا أَنْ نُخْرِجَكُمْ أَخْرَجْنَاكُمْ وَصَالَحَهُ أَهْلُ فَدَكٍ عَلَى مِثْلِ ذَلِكَ فَكَانَتْ أَمْوَالُ خَيْبَرَ فَيْئاً بَيْنَ الْمُسْلِمِينَ وَكَانَتْ فَدَكُ خَالِصَةً لِرَسُولِ اللَّهِ ص لِأَنَّهُمْ لَمْ يُوجِفُوا عَلَيْهَا بِحَيْلٍ وَلَا رِكَابٍ.

When the people of Khaybar descended upon that, they asked Rasool-Allah^{-saww} that he makes them work upon the hand, and they said, 'We are more knowing with it than you all are, and working for it'. Rasool-Allah^{-saww} reconciled them upon the half, upon: 'Whenever we so desire we can expel you', and the people of Fadak reconciled upon the like of that. So, the wealth of Khaybar was (distributed) booty between the Muslims, and Fadak in particular was for Rasool-Allah^{-saww} because they did not attack upon it, neither by horses nor riders. (see the Hadith in Appendix III)¹⁰

Rasool Allah^{-saww} wrote a Parchment, gifting Fadak to Syeda^{-asws}.

قَالَ أَبَانٌ وَ حَدَّثَنِي زُرَّارَةُ قَالَ قَالَ الْبَاقِرُ ع انْتَهَى إِلَى بَابِ الْحِصْنِ وَ قَدْ أُغْلِقَ فِي وَجْهِهِ فَاجْتَدَبَهُ اجْتِدَاباً وَ تَتَرَسَّ بِهِ ثُمَّ حَمَلَهُ عَلَى ظَهْرِهِ وَ افْتَحَمَ الْحِصْنَ افْتِحَاماً وَ افْتَحَمَ الْمُسْلِمُونَ وَ الْبَابُ عَلَى ظَهْرِهِ

Aban said, 'And it is narrated to me by Zurara who said,

'Al-Baqir^{-asws} said: 'He (Ali^{-asws}) ended up to the door of the fortress and it had been locked in his^{-asws} face, so he^{-asws} pulled it off with a pulling and shielded with it. Then carried it upon his^{-asws} back and broke into the fortress with a breaking, and the Muslims stormed in (stamped upon the door over the trench) while the door was upon his^{-asws} back '.

قَالَ فَوَ اللَّهِ مَا لَقِيَ عَلِيٌّ مِنَ النَّاسِ تَحْتَ الْبَابِ أَشَدَّ مِمَّا لَقِيَ مِنَ الْبَابِ ثُمَّ رَمَى بِالْبَابِ رَمْياً وَ خَرَجَ الْبَشِيرُ إِلَى رَسُولِ اللَّهِ ص أَنَّ عَلِيّاً ع دَخَلَ الْحِصْنَ فَأَقْبَلَ رَسُولُ اللَّهِ فَخَرَجَ عَلِيٌّ ع يَتَلَقَّاهُ فَقَالَ ص بَلَعَنِي نَبُؤُكَ الْمَشْكُورُ وَ صَنِيعُكَ الْمَدْكُورُ قَدْ رَضِيَ اللَّهُ عَنْكَ فَرَضِيْتُ أَنَا عَنْكَ

He^{-asws} said: 'By Allah^{-azwj}! Ali^{-asws} did not face from the people anything more difficult than what he^{-asws} faced from the door. Then he^{-asws} threw the door and a person came out giving good news to Rasool-Allah^{-saww}, 'Ali^{-asws} has entered the fortress!' Rasool-Allah^{-saww} came, and Ali^{-asws} came out (of the fort) and they^{-asws} both met. He^{-saww} said: 'It reached me^{-saww} that your^{-asws} news is thanked for and your^{-asws} doing is mentionable. Allah^{-azwj} has been Pleased from you^{-asws}, and I^{-saww} am pleased from you^{-asws}'.

فَبَكَى عَلِيٌّ ع فَقَالَ لَهُ مَا يُبْكِيكَ يَا عَلِيُّ فَقَالَ فَرَحاً بِأَنَّ اللَّهَ وَ رَسُولَهُ عَنِّي رَاضِيَانِ

¹⁰ Bihar ul Anwar, vol. 21, H. 1.

Ali^{-asws} wept, so he^{-saww} said to him^{-asws}: 'What makes you^{-asws} cry, O Ali^{-asws}?'. He^{-asws} said: 'Happiness that Allah^{-azwj} and His^{-saww} Rasool^{-saww} are both pleased from me^{-asws}'.

قَالَ وَ أَخَذَ عَلَيَّ فِيمَنْ أَخَذَ صَغِيَّةً بِنْتُ حُبَيْبٍ فَدَعَا بِأَلَا فَدَفَعَهَا إِلَيْهِ وَ قَالَ لَهُ لَا تَضَعَهَا إِلَّا فِي يَدَي رَسُولِ اللَّهِ ص حَتَّى يَرَى فِيهَا رَأْيَهُ فَأَخْرَجَهَا بِأَلَا وَ مَرَّ بِهَا إِلَى رَسُولِ اللَّهِ ص عَلَى الْقَتْلِ وَ قَدْ كَادَتْ تَذْهَبُ رُوحُهَا فَقَالَ ص أ نُرِعْتَ مِنْكَ الرَّحْمَةُ يَا بِأَلَا ثُمَّ اصْطَفَاهَا لِنَفْسِهِ ثُمَّ أَعْتَقَهَا وَ تَزَوَّجَهَا.

He^{-asws} said: 'And Ali^{-asws} seized (people), and among the ones he^{-asws} seize was Safiya Bint Huyay. He^{-asws} called Bilal and handed her over to him and said to him: 'Do not place her except in the hands of Rasool-Allah^{-saww} until he^{-saww} gives his^{-saww} view regarding her'. So, Bilal brought her out and passed with her to Rasool-Allah^{-saww} by the killed ones and her soul almost left. He^{-saww} said: 'Has the mercy been removed from you, O Bilal?' Then he^{-saww} chose her for himself^{-saww}, then freed her and married her'.

قَالَ: فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ص مِنْ خَيْرِ عَقْدٍ لَوَاءً ثُمَّ قَالَ مَنْ يَقُومُ إِلَيْهِ فَيَأْخُذُهُ بِحَقِّهِ وَ هُوَ يُرِيدُ أَنْ يَبْعَثَ بِهِ إِلَى حَوَائِطِ فَدَكٍ فَقَامَ الرُّبَيْزُ إِلَيْهِ فَقَالَ أَنَا أَمِطُ عَنْهُ ثُمَّ قَامَ إِلَيْهِ سَعْدٌ فَقَالَ أَمِطُ عَنْهُ ثُمَّ قَالَ يَا عَلِيُّ قُمْ إِلَيْهِ فَخُذْهُ فَأَخَذَهُ فَبَعَثَ بِهِ إِلَى فَدَكٍ فَصَالَحَهُمْ عَلَى أَنْ يَخْفَنَ دِمَاءَهُمْ فَكَانَتْ حَوَائِطُ فَدَكٍ لِرَسُولِ اللَّهِ خَاصًّا خَالِصًا

He^{-asws} said: 'When Rasool-Allah^{-saww} was free from Khaybar, then tied a flag, then said: 'Who will stand to it, so he will grab it with its right?', and he^{-saww} intended to send him with it to the gardens of Fadak. Al-Zubeyr stood up to him^{-saww} and said, 'I will'. He^{-saww} said: '(You are) not correct for it'. Then Sa'ad stood up to him, and he^{-saww} said: '(You are) not correct for it'. Then he^{-saww} said: 'O Ali^{-asws}! Stand to it and take it'. He^{-asws} took it, and he^{-saww} sent him^{-asws} with it to Fadak and reconciled with them upon that he^{-asws} would save their blood, and the gardens of Fadak would be for Rasool-Allah^{-saww} in particular, purely'.

فَنَزَلَ جَبْرِئِيلُ ع فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تُؤْتِيَ ذَا الْقُرْبَى حَقَّهُ قَالَ يَا جَبْرِئِيلُ وَ مَنْ قُرْبَايَ وَ مَا حَقُّهَا قَالَ فَاطِمَةُ فَأَعْطَاهَا حَوَائِطَ فَدَكٍ وَ مَا لِلَّهِ وَ لِرَسُولِهِ فِيهَا

Jibraeel^{as} descended and said: 'Allah^{-azwj} Mighty and Majesty Commands you^{-saww} that you^{-saww} **give to the one with kinship his right [17:26]**.' He^{-saww} said: 'O Jibraeel^{-as}! Who are my^{-saww} near relatives and what are their rights?' He^{-as} said: (Syeda) 'Fatima^{-asws}, so give her^{-asws} the gardens of Fadak, and whatever was for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} in it'.

فَدَعَا رَسُولُ اللَّهِ ص فَاطِمَةَ وَ كَتَبَ لَهَا كِتَابًا جَاءَتْ بِهِ بَعْدَ مَوْتِ أَبِيهَا إِلَى أَبِي بَكْرٍ وَ قَالَتْ هَذَا كِتَابُ رَسُولِ اللَّهِ ص لِي وَ لِابْنَتِي.

Rasool-Allah^{-saww} called (Syeda) Fatima^{-asws} and wrote out a letter for her^{-asws}. She^{-asws} came with it to Abu Bakr after the passing away of her^{-asws} father^{-saww} and said: 'This is a letter of Rasool-Allah^{-saww} for me^{-asws} and for my^{-asws} two sons^{-asws}'. (an extract).¹¹

¹¹ Bihar Al Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 22 H 17

Rasool Allah^{-saww} declared 'Fadak is Dower for Syeda Khadeeja^{-asws}

In appreciation of the life-long support and sacrifices of Syed Khajeeda^{-asws}, including her spending all of her wealth, Allah^{-azwj} Commanded His Prophet^{-saww}, so Rasool Allah^{-saww} announced; Fadak is gifted to the daughter of Syeda Khajeeda^{-asws} in lieu of her sufferings and supporting Islam during her^{-asws} life:

روي عن أبي عبد الله عليه السلام أن رسول الله صلى الله عليه وآله خرج في غزاة فلما انصرف راجعا نزل في بعض الطريق فبينما رسول الله صلى الله عليه وآله يطعم والناس معه إذ أتاه جبرئيل فقال: يا محمد قم فاركب، فقام النبي صلى الله عليه وآله فركب، وجبرئيل معه، فطويت له الأرض كطي الثوب حتى انتهى إلى فدك،

It is reported from Abu Abdullah^{-asws} that Rasool-Allah^{-saww} went out on a military expedition. As he^{-saww} was returning, he^{-saww} went down one of the roads. Whilst there, Rasool-Allah^{-saww} was eating with the people when Jibraeel^{-as} came to him^{-saww} and said: 'O Muhammad^{-saww}! Arise and ride!' The Prophet^{-saww} got up and rode and Jibraeel^{-as} was with him^{-saww}. The ground was folded for him^{-saww} like the folding of the cloth until he^{-saww} ended up to Fadak.

فلما سمع أهل فدك وقع الخيل ظنوا أن عدوهم قد جاءهم، فغلقوا أبواب المدينة، ودفعوا المفاتيح إلى عجوز لهم في بيت لهم خارج من المدينة ولحقوا برؤوس الجبال، فأتى جبرئيل العجوز حتى أخذ المفاتيح، ثم فتح أبواب المدينة، ودار النبي في بيوتها وقراها، فقال جبرئيل: يا محمد هذا ما خصك الله به و أعطاكه دون الناس،

When the people of Fadak heard the galloping of the horses, they thought that their enemies had come to them. They locked the doors of the city and handed over the keys to an old man in a house of theirs outside the city, and they met up at the top of the mountain. Jibraeel^{-as} came to the old man until he^{-as} took the keys. Then he^{-saww} opened the doors of the city, and the Prophet^{-saww} circled its houses and its villages. Jibraeel^{-as} said: 'O Muhammad^{-saww}! This is what Allah^{-azwj} has chosen for you^{-saww} and gave you^{-saww} without the people (having any share in it)'.

وهو قوله: " ما أفاء الله على رسوله من أهل القرى فله وللرسول و لذى القربى " وذلك قوله: " فما أوجفتم عليه من خيل ولا ركاب ولكن الله يسلط رسله على من يشاء "

And it is His^{-azwj} Word: **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, [59:7];** and that is His^{-azwj} Word: **And whatever Allah Awarded unto His Rasool from them, so (it is) 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].**

ولم يعرف المسلمون ولم يطؤوها ولكن الله أفاءها على رسوله و طوف به جبرئيل في دورها وحيطاتها، وغلق الباب ودفع المفاتيح إليه، فجعلها رسول الله صلى الله عليه وآله في غلاف سيفه وهو معلق بالرحل، ثم ركب وطويت له الأرض كطي الثوب،

And the Muslims did not (even) recognise it and did not tread it, but Allah^{-azwj} Bestowed it upon His^{-azwj} Rasool^{-saww} and Jibraeel^{-as} circled with it among its houses and its orchards, and locked the doors and handed over the keys to him^{-saww}. Rasool-Allah^{-saww} placed the keys in the sheath of his^{-saww} sword and hung it with the horse. Then he^{-saww} rode and the ground folded for him^{-saww} like the folding of the cloth.

ثم أتاهم رسول الله صلى الله عليه وآله وهم على مجالسهم ولم يتفرقوا ولم يبرحوا، فقال رسول الله صلى الله عليه وآله: قد انتهيت إلى فذك، وإني قد أفاءها الله علي، فغمز المنافقون بعضهم بعضاً، فقال رسول الله صلى الله عليه وآله: هذه مفاتيح فذك، ثم أخرجها من غلاف سيفه،

Then Rasool-Allah^{-saww} came to them and they were in their gatherings and had not yet dispersed. 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, so Rasool-Allah^{-saww} said: 'These are the keys of Fadak'. Then he^{-saww} brought the keys out from the sheath of his^{-saww} sword.

ثم ركب رسول الله صلى الله عليه وآله وركب معه الناس، فلما دخل المدينة دخل على فاطمة فقال: يا بنية إن الله قد أفاء على أبيك فذك، واختصه بها فهي له خاصة دون المسلمين، أفعل بها ما أشاء، وإنه قد كان لامك خديجة على أبيك مهر، وإن أباك قد جعلها لك بذلك وأختلتكها تكون لك ولولدك بعدك،

Then Rasool-Allah^{-saww} rode, and the people rode with him^{-saww}. When he^{-saww} entered Al-Medina, he^{-saww} went to (Syeda) Fatima^{-asws} and said: 'O daughter^{-asws}! Allah^{-azwj} has bestowed Fadak to your^{-asws} father^{-saww}, and specialised him^{-saww} by Giving it, so it is for him^{-saww} in particular and apart from the Muslims.

I^{-saww} can do with it whatever I^{-saww} so desire to, and it had been for your^{-asws} mother^{-as} Khadeeja^{-as} as a dower upon your^{-asws} father^{-saww}, and that your^{-asws} father^{-saww} has made it to be for you^{-asws} with that and legalised it for you^{-asws} for it to become for you^{-asws} and for your^{-asws} children after you^{-asws}'.

قال: فدعا بأديم ودعا علي بن أبي طالب فقال: اكتب لفاطمة فذك نحلة من رسول الله، فشهد على ذلك علي بن أبي طالب، ومولى لرسول الله وام أيمن، فقال رسول الله إن ام أيمن امرأة من أهل الجنة، وجاء أهل فذك إلى النبي صلى الله عليه وآله فقاطعهم على أربعة وعشرين ألف دينار في كل سنة .

He^{-asws} said: 'He^{-saww} called for a skin and called Ali^{-asws} Bin Abu Talib^{-asws} and said: 'Write for (Syeda) Fatima^{-asws} Fadak as being legalised from Rasool-Allah^{-saww}'. Ali^{-asws} Bin Abu Talib^{-asws} witnessed upon that, and a slave of Rasool-Allah^{-saww} and Umm Ayman^{-as}. Rasool-Allah^{-saww} said: 'Umm Ayman^{-as} is a woman from the people of Paradise, and the people of Fadak came to the Prophet^{-saww} and he^{-saww} agreed with them upon twenty-four thousand Dinars every year''.¹²

¹² Bihar Al Anwaar – V 17, The book of our Prophet^{-saww}, P 2 Ch 4 H 46

Syeda Khadeeja^{-asws} was also ill-treated by some wives of Holy Prophet^{-saww}, some exclusive merits of Syeda Khadeeja^{-asws}, as found in Ahadith, are included in Appendix VII:

Why and when did Rasool Allah^{-saww} give Fadak to Syeda Fatima^{-asws}?

Rasool Allah^{-saww} was presented with the garden of Fadak by a group of Jews after the victory of Khaybar in 628 A.D. (Cira 6 A.H.) and Rasool Allah^{-saww} gifted Fadak to Syed Fatima^{-asws} upon returning to Medina when the Holy Verse of [17:26] was revealed (see below).

Rasool Allah^{-saww}'s demise is in 632 A.D (Cira 10 A.H.) Therefore, the land of Fadak was in possession of Syeda Fatima^{-asws}, for 2 years¹³. As for why numerous Jews settled in Khaybar and Medina, please read a Hadith in Appendix IV:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا {17:26}

And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26]

عن عطية العوفي، قال: لما فتح رسول الله (صلى الله عليه وآله) خير، وأفاء الله عليه فدك، وأنزل عليه وَ أَتِ ذَا الْقُرْبَىٰ حَقَّهُ قال: «يا فاطمة، لك فدك».

From Atiya Al Awfy who said,

‘When Allah^{-azwj} Granted victory over Khaybar to Rasool-Allah^{-saww}, and Allah^{-azwj} Bestowed Fadak upon him^{-saww} (in about 628 A.D) and Revealed unto him^{-saww}: **Therefore, give to the near of kin his due [30:38]**, he^{-saww} said: ‘O Fatima^{-asws}! For you^{-asws} is Fadak’.¹⁴

محمد بن العباس، قال: حدثنا علي بن العباس المقانعي، عن أبي كريب، عن معاوية بن هشام، عن فضل بن مرزوق، عن عطية، عن أبي سعيد الخدري، قال: لما نزلت: فَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ، دعا رسول الله (صلى الله عليه وآله) فاطمة (عليها السلام)، وأعطاه فدك.

Muhammad Bin Al-Abbas, from Ali Bin Al-Abbas Al-Maana’ie, from Abu Kareyb, from Muawiya Bin Hisham, from FazAl-Bin Marzouq, from Atiya, from Abu Saeed Al-Khudry who said,

‘When (the Verse): **Therefore, give to the near of kin his due [30:38]** was Revealed, Rasool-Allah^{-saww} called Fatima^{-asws} and gave her^{-asws} (the estate of) Fadak’.¹⁵

¹³ See the Hadith in last section, Al Illal Al Sharaie – V 1 Ch 151 H 1

¹⁴ تفسير العياشي 2: 50 / 287.

¹⁵ تأويل الآيات 1: 435 / 5.

الطبرسي: عن أبي جعفر، و أبي عبد الله (عليه السلام): أنه لما نزلت هذه الآية على النبي (صلى الله عليه و آله) أعطى فاطمة (عليها السلام) فذاك و سلمه إليها.

Al-Tabarsy,

from Abu Ja'far^{-asws}, and Abu Abdullah^{-asws} having said: 'When this Verse [30:38] was Revealed unto the Prophet^{-saww}, he^{-saww} gave (the estate of) Fadak to Fatima^{-asws} and submitted it to her^{-asws}'.¹⁶

في عيون الاخبار في باب ذكر مجلس الرضا عليه السلام مع المأمون في الفرق بين العترة والامة حديث طويل وفيه: قالت العلماء: فأخبرنا هل فسر الله تعالى الاصطفاء في الكتاب ؟

In Uyoon Al-Akhbar,

During a gathering of Al-Reza^{-asws} with Al-Ma'moun, regarding the difference between the Family (العترة) and the community, the scholars asked: [an extract from a lengthy Hadeeth] 'So inform us, has Allah^{-azwj} the Exalted Explained 'the selection' (الاصطفاء) in the Quran?'

فقال الرضا عليه السلام: فسر الاصطفاء في الظاهر سوى الباطن في اثني عشر موطنًا وموضعًا فأول ذلك قوله عزوجل إلى أن قال: والاية الخامسة قول الله تعالى: و " آت ذا القرى حقه " خصوصية خصهم الله العزيز الجبار واصطفاهم على الامة،

So Al-Reza^{-asws} said: 'The selection has been Explained in the apparent in twelve places – not including the hidden places. And the first place of that are the Words of the Mighty and Majestic in the Verse of the *Khums* (the fifth): **And give to the one with kinship his right [17:26]** – (it is) special. Allah^{-azwj} the Mighty, the Subduer has Specialised them^{-asws} and Chosen them^{-asws} over the community.

فلما نزلت هذه الاية على رسول الله صلى الله عليه وآله قال: ادعوا لى فاطمة، فدعيت له فقال: يا فاطمة قالت لبيك يا رسول الله، فقال: هذه فذاك هي مما لم يوجف عليه بخيل ولا ركاب ؛ وهي خاصة لك دون المسلمين، وقد جعلها لك لما أمرني الله به فخذها لك ولولدك فهذه الخامسة.

So when the Verse was revealed unto Rasool-Allah^{-saww}, he^{-saww} said: 'Call (Syeda) Fatima^{-asws} for me^{-saww}'. So Syeda Fatima^{-asws} was called for him^{-saww}. He^{-saww} said: 'O Fatima^{-asws}! She^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!' He^{-saww} said: 'This here is Fadak. It is from what: **(Muslims) did not make an expedition upon it, neither by horses nor camels [59:6]**, and it is especially for you^{-asws} apart from the Muslims, and I^{-saww} have made it to be for you^{-asws} when Allah^{-azwj} Commanded me^{-saww} with it. Therefore, take it for yourself^{-asws} and for your^{-asws} children^{-asws}'. So this is the fifth (proof)'.¹⁷

¹⁶ مجمع البيان 8: 478

¹⁷ Tafseer Noor Al Saqalayn – CH 59 H 12

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، عن محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) قال: «قوله تعالى: وَ آتِ ذَا الْقُرْبَى حَقَّهُ خصوصية خصهم الله العزيز الجبار بها، و اصطفاهم على الامة-»

Ibn Babuwayh, from Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt, who says:

'Al-Reza^{-asws} has said: 'The Words of the Exalted: **Therefore, give to the near of kin his due [30:38]** – Allah^{-azwj} the Mighty, the Compeller - has Specialised them in particular over the community.

قال- فلما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قال: ادعوا لي فاطمة فدعيت له، فقال: يا فاطمة. قالت: لبيك يا رسول الله. فقال (صلى الله عليه و آله): هذه فذك و هي مما لم يوجف عليه بخيل و لا ركاب، و هي لي خاصة دون المسلمين، و قد جعلتها لك لما أمرني الله تعالى به، فخذوها لك و لولدك».

He^{-asws} said: 'So when this Verse was Revealed unto Rasool-Allah^{-saww}, he^{-saww} said: 'Call Fatima^{-asws} for me^{-saww}!' So she^{-asws} was called over for him^{-saww}, and he^{-saww} said: 'O Fatima^{-asws}!' She^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!' He^{-saww} said: 'This here is (the estate of) Fadak, and it is from what no battle was fought for with the horses nor with the camels, and it is for me^{-saww} exclusively without any share for the Muslims, and I^{-saww} have made it to be for you^{-asws} when Allah^{-azwj} the Exalted Commanded me^{-saww} for it. Therefore, take it for yourself^{-asws} and your^{-asws} children^{-asws}.'¹⁸

Allah^{-azwj} Bestowed *Fadak* to (Syeda) Fatima^{-asws}

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): كان رسول الله (صلى الله عليه و آله) أعطى فاطمة فذك؟ قال: «كان وقفها، فأنزل الله و آتِ ذَا الْقُرْبَى حَقَّهُ فأعطاها رسول الله (صلى الله عليه و آله) حقها».

From Aban Bin Taghlub who said,

'I said to Abu Abdullah^{-asws}, 'Did Rasool-Allah^{-saww} Give (the estate of) Fadak to Fatima^{-asws}?' He^{-asws} said: 'It was dedicated for her^{-asws}, so Allah^{-azwj} Revealed: **Therefore, give to the near of kin his due [30:38]**. So Rasool-Allah^{-saww} gave her^{-asws}, her^{-asws} right'.

قلت: رسول الله (صلى الله عليه و آله) أعطاها؟ قال: «بل الله أعطاها».

I said, 'Rasool-Allah^{-saww} gave it to her^{-asws}?' He^{-asws} said: 'But, Allah^{-azwj} Gave it to her^{-asws}.'¹⁹

¹⁸ عيون أخبار الرضا (عليه السلام) 1: 233 / 1.

¹⁹ تفسير العياشي 2: 287 / 47.

عن أبان بن تغلب، قال: قلت لأبي عبد الله (عليه السلام): أكان رسول الله أعطى فاطمة فذاك؟ قال: «كان لها من الله».

From Aban Bin Tablugh who said,

'I said to Abu Abdullah^{-asws}, 'Was it Rasool-Allah^{-saww} who gave Fadak to Fatima^{-asws}? He^{-asws} said: 'It was for her^{-asws} from Allah^{-azwj}'²⁰

The boundaries of the estate of *Fadak*

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا أَظْنُهُ السَّيَّارِيَّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى (عليه السلام) عَلَى الْمَهْدِيِّ رَأَاهُ يُرَدُّ الْمَظْلَمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَالُ مَظْلَمَتِنَا لَا تُرَدُّ فَقَالَ لَهُ وَ مَا ذَاكَ يَا أَبَا الْحَسَنِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا فَتَحَ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَدَكَأَ وَ مَا وَالَاهَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ

Ali Bin Muhammad Bin Abdullah, from one of our companions, it think it was Al Sayyari, from Ali Bin Asbat who said,

'When Abu Al-Hassan Musa^{-asws} arrived to Al-Mahdi (the Caliph), he^{-asws} saw him paying compensation for the injustices. So he^{-asws} said: 'O commander of the faithful! What is the matter, why are the injustices upon us^{-asws} not being compensated for?' So, he said to him^{-asws}, 'And what is that (injustice), O Abu Al-Hassan^{-asws}?' He^{-asws} said: 'When Allah^{-azwj} Blessed and Exalted Granted victory to His^{-azwj} Prophet^{-saww}, (the estate of) Fadak and that which surrounded it was not captured upon by a cavalry or an infantry.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) وَ آتَا ذَا الْقُرْبَى حَقَّهُ فَلَمْ يَدْرِ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ هُمْ فَرَجَعَ فِي ذَلِكَ جَبْرِئِيلُ وَ رَاجَعَ جِبْرِئِيلُ (عليه السلام) رَبَّهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَدْفَعْ فَدَكَأَ إِلَى فَاطِمَةَ (عليها السلام) فَدَعَاها رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَدْفَعْ إِلَيْكَ فَدَكَأَ فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنْ اللَّهِ وَ مِنْكَ

So Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: **Therefore, give to the near of kin his due [30:38]**, and Rasool-Allah^{-saww} did not know who they were. So he^{-saww} referred that back to Jibraeel^{-as}, and Jibraeel^{-as} referred it back to his^{-as} Lord^{-azwj}. So Allah^{-azwj} Revealed unto him^{-saww} that he^{-saww} should hand over (the estate of) Fadak to Fatima^{-asws}. So Rasool-Allah^{-saww} called her^{-asws} over and said to her^{-asws}: 'O Fatima^{-asws}! Allah^{-azwj} Commanded me^{-saww} that I^{-saww} should hand over Fadak to you^{-asws}'. She^{-asws} said: 'I^{-asws} have accepted, O Rasool-Allah^{-saww}, as being from Allah^{-azwj} and from you^{-saww}'.

فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَمَّا وُلِّيَ أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وَكَلَاءَهَا فَأَتَتْهُ فَسَأَلَتْهُ أَنْ يَرُدَّهَا عَلَيْهَا فَقَالَ لَهَا ائْتِينِي بِأَسْوَدَ أَوْ أَحْمَرَ يَشْهَدُ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ أُمِّ أَيْمَنَ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِتَرْكِ النَّعْرُضِ

تفسير العياشي 2: 48 / 287²⁰

Thus, her^{-asws} agents did not cease to be therein during the lifetime of Rasool-Allah^{-saww}. But when Abu Bakr became the ruler, he threw her^{-asws} agents out from it. So, she^{-asws} went over to him asking him to return it to her^{-asws}, but he said to her^{-asws}, 'Come to me with either a black (man) or a red (man) to testify for you^{-asws} with that'. So, she^{-asws} came over with Amir Al-Momineen^{-asws} and Umm Ayman and they both testified for her^{-asws}. So, he wrote it to be for her^{-asws} to be left alone from interference.

فَخَرَجَتْ وَ الْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكَ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبَهُ لِي ابْنُ أَبِي قُحَافَةَ قَالَ أَرَيْنِيهِ فَأَبَتْ فَانْتَزَعَهُ مِنْ يَدِهَا وَ نَظَرَ فِيهِ ثُمَّ تَقَلَّ فِيهِ وَ حَمَاهُ وَ حَرَقَهُ فَقَالَ هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكَ بِحَيْلٍ وَ لَا رِكَابٍ فَضَعِي الْحِيَالَ فِي رِقَابِنَا

Then she^{-asws} went out and the letter was with her^{-asws}, and Umar met her^{-asws}, and he said, 'What is this with you^{-asws}, O daughter^{-asws} of Muhammad^{-saww}?' She^{-asws} said: 'A letter written out for me^{-asws} by Ibn Abu Qohafa' He said, 'Show it to me'. But she^{-asws} refused. So he snatched it from her^{-asws} hand and looked into it, then spat in it, and erased it, and shredded it, and he said to her^{-asws}, 'This (land) was not captured by your^{-asws} father^{-saww} without a cavalry or an infantry so the ropes could be tied in our necks'.

فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحَسَنِ حَدِّثْ لِي فَقَالَ حَدِّثْ مِنْهَا جَبَلٌ أَحَدٌ وَ حَدٌّ مِنْهَا عَرِيشٌ مِصْرٌ وَ حَدٌّ مِنْهَا سَيْفُ الْبَحْرِ وَ حَدٌّ مِنْهَا دَوْمَةُ الْجَنْدَلِ فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا كُلُّهُ مِمَّا لَمْ يُوجِفْ عَلَى أَهْلِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِحَيْلٍ وَ لَا رِكَابٍ فَقَالَ كَثِيرٌ وَ أَنْظُرْ فِيهِ .

So Al-Mahdi said to Abu Al-Hassan Musa^{-asws}, 'O Abu Al-Hassan^{-asws}! Define its boundary for me'. So he^{-asws} said: 'A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So, he said, 'All of this?' He^{-asws} said: 'Yes, O commander of the faithful, all of this. All of this is the land that was not captured from its owners by Rasool-Allah^{-saww}, neither by a cavalry nor an infantry'. So, he said, 'It is a lot, and I shall look into it'.²¹

Ali^{-asws} says Fadak was in our hands until it was usurped:

بَلَى كَانَتْ فِي أَيْدِينَا فَدَكٌ مِنْ كُلِّ مَا أَظْلَمَتْهُ السَّمَاءُ فَشَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَ سَحَّتْ عَنْهَا نُفُوسُ قَوْمٍ آخَرِينَ وَ نِعَمَ الْحُكْمُ اللَّهُ وَ مَا أَصْنَعُ بِفَدَكٍ وَ غَيْرِ فَدَكٍ وَ النَّفْسُ مَظَاهُهَا فِي غَدٍ جَدَتْ تَنْقَطِعُ فِي ظُلْمَتِهِ آثَارُهَا وَ تَغِيْبُ أَخْبَارُهَا وَ حُفْرَةٌ لَوْ زِيدَ فِي فُسْحَتِهَا وَ أَوْسَعَتْ يَدَا حَافِرِهَا لَصَغَطَهَا [لَأَضَعَطَهَا] الْحَجَرُ وَ الْمَدْرُ وَ سَدَّ فُرْجَهَا التُّرَابُ الْمُنْتَرَاكِمُ

(Ali^{-asws} said in a sermon) But, there used to be Fadak in our hands, from all what the sky shaded, but souls of a group of people were greedy upon it, and souls of another group were filthy about it, and the best judge is Allah^{-azwj}. And what shall I^{-asws} do with Fadak and other than Fadak, and the self would be in its manifestations tomorrow (in the grave). Its traces would be terminated in his darkness, and its news would disappear, and it is such a pit, if it is

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 5

increased in its capacity and expanded by the hand of its differ, the stones and the much would collapse and the accumulated soil would fill its gaps. [An Extract, Nahjul Balagha]²²

Fabrication of a Narration to usurp Fadak:

قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ قَالَ: سَأَلَ صَدَقَةُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَ مَنِ الشَّاهِدُ عَلَى فَاطِمَةَ بِأَنَّهَا لَا تَرِثُ أَبَاهَا

(The book) ‘Qurb Al Asnaad’ – ‘From the two of them, 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 from her^{-asws} father^{-saww}?’

فَقَالَ شَهِدْتُ عَلَيْهَا عَائِشَةُ وَ حَفْصَةُ وَ رَجُلٌ مِنَ الْعَرَبِ يُقَالُ لَهُ أَوْسُ بْنُ الْحَدَثَانِ مِنْ بَنِي نَصْرِ شَهِدُوا عِنْدَ أَبِي بَكْرٍ بِأَنَّ رَسُولَ اللَّهِ ص قَالَ لَا أُورِثُ فَمَنْعُوا فَاطِمَةَ ع مِيرَاثِهَا مِنْ أَبِيهَا.

He^{-asws} said: ‘Ayesha and Hafsa and a man from the Arabs called Aws Bin Al-Hadasam from the clan of Nasr testified against her^{-asws}. They testified in the presence of Abu Bakr with that Rasool-Allah^{-saww} said: ‘I^{-saww} will not be inherited from’. Thus, they denied (Syeda) Fatima^{-asws} her^{-asws} inheritance from her^{-asws} father^{-saww}’.²³

Note: First of all, if someone gifts an estate to someone during his life that cannot be counted in the inheritance – from many accounts it is proven that Rasool Allah^{-saww} gifted the land of Fadak to Syeda Fatima^{-asws} during his^{-saww} life time, 2 years before his^{-saww} demise²⁴. Secondly, the fabricated narration has no value as it is against the Holy Quran which Syeda Fatima^{-asws} quoted, as reported in the following sections.

An interesting debate of Abu Hanifa related to this topic, is cited in Appendix VI.

Expelling the Farmers of (Syeda) Fatima^{-asws} from Fadak

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عثمان بن عيسى، و حماد بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بويع لأبي بكر، و استقام له الأمر على جميع المهاجرين و الأنصار، بعث إلى فذك، فأخرج وكيل فاطمة بنت رسول الله (صلى الله عليه و آله) منها، فجاءت فاطمة (عليها السلام) إلى أبي بكر، فقالت: يا أبا بكر، منعني ميراثي من رسول الله (صلى الله عليه و آله)، و أخرجت وكيلي من فذك و قد جعلها لي رسول الله (صلى الله عليه و آله) بأمير الله؟!»

²² Bihar Al-Anwar – V 33, reporting from Nahjul Balagha V686 نهج، نهج البلاغة

²³ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 3 Ch 37 H 59

²⁴ See the Hadith in ref. given in the last section, Al Illal Al Sharaie – V 1 Ch 151 H 1

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Usmaan Bin Isa, and Hamaad Bin Usmaan,

'From Abu Abdullah^{-asws} having said: 'When allegiance was pledged to Abu Bakr, and the command was straightened for him upon the Emigrants and the Helpers, he (Abu Bakr) sent an envoy to (the estate of) Fadak and threw out the representative of (Syeda) Fatima^{-asws} daughter of Rasool-Allah^{-saww} from it. So (Syeda) Fatima^{-asws} came up to Abu Bakr, and she^{-asws} said: 'O Abu Bakr! You are preventing me^{-asws} from my^{-asws} inheritance from Rasool-Allah^{-saww}, and have dismissed my^{-asws} representative from Fadak, although Rasool-Allah^{-saww} had made it to be for me^{-asws} by the Command of Allah^{-azwj}'

فقال لها: هاتي على ذلك شهودا. فجاءت بأم أيمن، فقالت: لا أشهد حتى أحتج - يا أبا بكر - عليك بما قال رسول الله (صلى الله عليه و آله)، فقالت: أنشدك الله - يا أبا بكر - أ لست تعلم أن رسول الله (صلى الله عليه و آله) قال: إن أم أيمن امرأة من أهل الجنة؟ قال: بلى. قالت: فأشهد أن الله أوحى إلى رسول الله (صلى الله عليه و آله): قَاتِ ذَا الْقُرْبَى حَقَّهُ فجعل فدكا لفاطمة (عليها السلام) بأمر الله.

So, he (Abu Bakr) said to her^{-asws}, 'Bring me witnesses upon that'. So she^{-asws} came with Umm Ayman^{-as} who said, 'I^{-as} will not testify until I^{-as} first argue against you - O Abu Bakr - with what Rasool-Allah^{-saww} has said. I adjure you to Allah^{-azwj} - O Abu Bakr - do you not know that Rasool-Allah^{-saww} said: 'Surely Umm Ayman is a woman from the inhabitants of the Paradise?' He said, 'Yes'. She^{-as} said, 'So I^{-as} hereby testify that Allah^{-azwj} Revealed unto Rasool-Allah^{-saww}: **Therefore, give to the near of kin his due [30:38]**, so he^{-saww} made (the estate of) Fadak to be for (Syeda) Fatima^{-asws} by the Command of Allah^{-azwj}'.

و جاء علي (عليه السلام) فشهد بمثل ذلك، فكتب لها كتابا برد فدك، و دفعه إليها، فدخل عمر، فقال: ما هذا الكتاب؟ فقال أبو بكر: إن فاطمة ادعت في فدك، و شهدت لها ام أيمن و علي، فكتبت لها بفدك. فأخذ عمر الكتاب من فاطمة (عليها السلام) فمزقه، و قال: هذا فيء للمسلمين،

And Ali^{-asws} came and testified similar to that. So, he (Abu Bakr) wrote for her^{-asws} the return of Fadak, and handed it (document) over to her. Umar came up and said, 'And what is this?' So Abu Bakr said, '(Syeda) Fatima^{-asws} made a claim for Fadak, and Umm Ayman and Ali^{-asws} testified for her^{-asws}, therefore I wrote out Fadak for her^{-asws}'. Umar grabbed hold of the document from (Syeda) Fatima^{-asws} and tore it up, and said, 'This is for the Muslims!'

و قال: أوس بن الحدثان، و عائشة، و حفصة يشهدون على رسول الله (صلى الله عليه و آله) أنه قال: إنا معاشر الأنبياء لا نورث، ما تركناه صدقة، و إن عليا زوجها يجر إلى نفسه، و ام أيمن فهي امرأة صالحة، لو كان معها غيرها لنظرنا فيه.

And he said, 'Aws Bin Al-Hadsaan, and Ayesha, and Hafsa are testifying that Rasool-Allah^{-saww} said: 'We^{-as}, the group of Prophets^{-as} do not bequeath (inheritance). What we^{-as} leave behind is charity'. And Ali^{-asws} is her^{-asws} husband^{-asws}. He^{-asws} would (obviously) lead it to himself^{-asws}. And Umm Ayman^{-as}, so she^{-as} is a virtuous woman, if only there was someone else with her^{-as} (to testify), we would look into the matter'.

فخرجت فاطمة (عليها السلام) من عندهما باكية حزينة، فلما كان بعد هذا جاء علي (عليه السلام) إلى أبي بكر و هو في المسجد، و حوله المهاجرون و الأنصار، فقال: يا أبا بكر، لم منعت فاطمة ميراثها من رسول الله (صلى الله عليه و آله)، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)؟

So (Syeda) Fatima^{-asws} left, crying and grieving. Ali^{-asws} came up to Abu Bakr while he was in the Masjid, and around him were the Emigrants and the Helpers, and he^{-asws} said: 'O Abu Bakr! Why did you deprive (Syeda) Fatima^{-asws} from her^{-asws} inheritance from Rasool-Allah^{-saww}, even though she^{-asws} had already owned it during the lifetime of Rasool-Allah^{-saww}?'

فقال أبو بكر: هذا فيء للمسلمين، فإن أقامت شهوداً أن رسول الله (صلى الله عليه و آله) جعله لها، و إلا فلا حق لها فيه.

Abu Bakr said, 'This is for the Muslims. But if she^{-asws} can establish witnesses that Rasool-Allah^{-saww} made it to be for her^{-asws}, I will make it to be for her^{-asws}, otherwise she^{-asws} has no right in it'.

فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تحكم فينا بخلاف حكم الله في المسلمين! قال: لا.

So, Amir-Al-Momineen^{-asws} said: 'O Abu Bakr! You are passing judgement regarding us^{-asws} in opposition to the Judgement of Allah^{-azwj} regarding the Muslims?' He said, 'No'.

قال: فإن كان في يد المسلمين شيء يملكونه، ادعيت أنا فيه، من تسأل البينة؟ قال: إياك كنت أسأل البينة على ما تدعيه على المسلمين.

He^{-asws} said: 'If there was something which was in the hands of the Muslims and owned by them, and if I^{-asws} were to make a claim for (owning) it, who would you ask for the proof?' He said, 'It is you^{-asws} that I would ask for proof of what you^{-asws} claim against the Muslims'.

قال: فإذا كان في يدي شيء و ادعى فيه المسلمون، تسألني البينة على ما في يدي، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)، و بعده، و لم تسأل المسلمين البينة على ما ادعوا علي شهوداً كما سألتني على ما ادعيت عليهم؟

He^{-asws} said: 'So if there was something which was in my^{-asws} hands, and the Muslims make a claim for it, you will ask me^{-asws} for the proof of what is in my^{-asws} hands? And she^{-asws} owned it during the lifetime of Rasool-Allah^{-saww}, and after him^{-saww}. And you did not ask the Muslims for the proof of what they claim against me^{-asws}, nor for any witnesses, just as you would have asked me^{-asws} for where I^{-asws} to make a claim against them?'

فسكت أبو بكر، ثم قال عمر: يا علي، دعنا من كلامك، فإننا لا نقوى على حججك، فإن أتيت بشهود عدول و إلا فهو فيء للمسلمين لا حق لك و لا لفاطمة فيه.

So, Abu Bakr was silent. Then Umar said, 'O Ali^{-asws}! Leave us from your^{-asws} speech, for we are not capable of arguing with you^{-asws}. If she^{-asws} comes with the witnesses, we shall reverse it, otherwise it would be for the Muslims. There is no right for you^{-asws}, nor for Fatima^{-asws} with regards to it'.

فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تقرأ كتاب الله؟ قال: نعم. قال: فأخبرني عن قول الله تعالى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا، فيمن نزلت، أفيما أم في غيرنا؟ قال: بل فيكم.

So, Amir-Al-Momineen^{-asws} said: 'O Abu Bakr! Have you read the Book of Allah^{-azwj}?' He said, 'Yes'. He^{-asws} said: 'Inform me about the Words of Allah^{-azwj} the Exalted: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, for whom was it Revealed, regarding us^{-asws} or regarding others than us^{-asws}?' He said, 'But, regarding you^{-asws}'.

قال: فلو أن شاهدين شهدا على فاطمة (عليهم السلام) بفاحشة، ما كنت صانعا؟ قال: كنت أقيم عليها الحد كما أقيم على سائر المسلمين. قال: كنت إذن عند الله من الكافرين.

He^{-asws} said: 'If two witnesses were to testify against Fatima^{-asws} for immorality, what would you have done?' He said, 'I would have applied the legal punishment against her^{-asws} just as I would for the rest of the Muslims'. He^{-asws} said: 'Then, you would be from the Kafirs, in the Presence of Allah^{-azwj}'. He said, 'And why?'

قال: و لم؟ قال: لأنك رددت شهادة الله لها بالطهارة، و قبلت شهادة الناس عليها، كما رددت حكم الله و حكم رسوله أن جعل رسول الله (صلى الله عليه و آله) لها فذك و قبضته في حياته، ثم قبلت شهادة أعرابي بوال على عقبه، مثل أوس بن الحدثان، و أخذت منها فذك، و زعمت أنه فيء للمسلمين،

He^{-asws} said: 'Because you would have rejected the Testimony of Allah^{-azwj} for her^{-asws} Purity, and would have accepted the testimonies of the people against her^{-asws}, just as you have rejected the Judgement of Allah^{-azwj}, and the judgement of His^{-azwj} Rasool^{-saww} that he^{-saww} made Fadak to be for her^{-asws}, and she had owned it during his^{-saww} lifetime. Then you accepted the testimony of a Bedouin who urinates upon his heels, the likes of Aws Bin Al-Hadsaan, and snatched Fadak from her^{-asws}, and are alleging that it is for the Muslims.

و قد قال رسول الله (صلى الله عليه و آله): البينة على المدعي، و اليمين على من ادعي عليه-

And Rasool-Allah^{-saww} has said: 'The responsibility of the proof is upon the claimant, and the oath upon what he is claiming against'.

قال- فقدم الناس، و بكى بعضهم، فقالوا: صدق- و الله- علي. و رجع علي إلى منزله».

He (the narrator) said, 'The people murmured, and some of them wept and were saying: 'By Allah^{-azwj}, Ali^{-asws} has spoken the truth'. And Ali^{-asws} returned to his^{-asws} house'.

قال: «و دخلت فاطمة المسجد، و طافت بقبر أبيها (عليه و آله السلام) و هي تبكي، و تقول:

He (the narrator said), 'And Syeda Fatima^{-asws} entered the Masjid, and circumambulated the grave of her^{-asws} father^{-saww}, and she^{-asws} wailed, and she^{-asws} was saying (in prose):

إنا فقدناك فقد الأرض وابلها و اختل قومك فاشهدهم و لا تغب

'Surely, your^{-saww} separation is the separation of the earth and its rains; and your^{-saww} people got disturbed, so appear to them and do not be hidden.

قد كان بعدك أنباء و هنبشة لو كنت شاهدها لم تكثر الخطب

After you^{-saww} there is news, and intense differing; If only you^{-saww} would have witnessed it, the speeches would not have been in abundance.

قد كان جبريل بالآيات يؤنسنا فغاب عنا و كل الخير محتجب

Jibraeel^{-as} had been entertaining us^{-asws} with the Verses; but he^{-as} is absent from us^{-asws}, and so has every good been veiled.

و كنت بدرا و نورا يستضاء به عليك تنزل من ذي العزة الكتب

And I^{-asws} was a moon and a Light illuminating it; upon you^{-saww} was the Revelation from the one with Honourable Books.

تقمصتها رجال و استخف بنا إذ غبت عنا فحن اليوم نغتصب

The men have impersonated it and belittled us^{-asws}; when you^{-saww} are absent from us^{-asws}, so today we^{-asws} have been usurped.

فكل أهل له قربي و منزلة عند الإله على الأذنين مقترب

For every family, there is a kinship for it and a status; in the Presence of God, a nearness of approach.

أبدت رجال لنا فحوى صدورهم لما مضيت و حالت دونك الكتب

The men demonstrated what was in their chests; when I^{-asws} went and (described) the conditions besides you^{-saww}.

فقد رزينا بما لم يرزه أحد من البرية لا عجم و لا عرب

So, they gave us^{-asws} difficulties, which they had not given anyone; from the wilderness, neither the Arabs nor the non-Arabs.

فقد رزينا به محضا خليقته صافي الضرائب و الأعراق و النسب

So they gave us^{-asws} difficulties by its creation; the net of taxes, and the prejudices, and the hostilities.

فأنت خير عباد الله كلهم و أصدق الناس حين الصدق و الكذب

So you^{-saww} are the best of the servants of Allah^{-azwj}, all of them; and the most truthful of the people when they speak the truth and lie.

فسوف نبكيك ما عشنا و ما بقيت منا العيون بتهمال لها سكب

So we^{-asws} would be lamenting over you^{-saww} whatever life we live and whatever that remains; from us the eyes with what we^{-asws} can bear, from the downpour of tears.

سيعلم المتولي ظلم حامتنا يوم القيامة أني سوف ينقلب».

I^{-asws} shall be undertaking it upon myself^{-asws} to inform of the injustices upon us^{-asws}; on the Day of Judgement, I^{-asws} will overturn them'.

[Hadith continues below]

They tried to assassinate Ali^{-asws}:

قال: «فرجع أبو بكر إلى منزله، و بعث إلى عمر، فدعاه، فقال: ما رأيت مجلس علي منا اليوم؟ و الله لئن قعد مقعدا مثله ليفسدن أمرنا، فما الرأي؟»

He (the narrator) said, 'Abu Bakr returned to his house and sent for Umar and called him over, so he said, 'Did you not see Ali^{-asws}'s gathering from us today? By Allah^{-azwj}, if he^{-asws} were to sit in a session like it, he^{-asws} would spoil our matter. So what is your opinion?'

قال عمر: الرأي أن تأمر بقتله. قال: فمن يقتله؟ قال: خالد بن الوليد.

Umar said, 'The opinion is that you should order for his^{-asws} murder'. He said, 'So who will murder him^{-asws}? He said, 'Khalid Bin Al-Waleed'.

فبعثا إلى خالد، فأتاها، فقالا: نريد أن نحملك على أمر عظيم. قال: احملاني على ما شئتما، و لو قتل علي بن أبي طالب. قال: فهو ذاك. قال خالد: متى أقتله؟ قال أبو بكر: إذا حضر المسجد، فقم بجنبه في الصلاة، فإذا أنا سلمت فقم إليه فاضرب عنقه. قال: نعم.

So, the two of them went to Khalid and said, 'We want to burden you with a great matter'. He said, 'Burden me with whatsoever you two like to, even though it may be the murder of Ali^{-asws} Bin Abu Talib^{-asws}'. They said, 'That is it!' Khalid said, 'When shall I kill him^{-asws}? Abu Bakr said, 'When he^{-asws} is present in the Masjid, stand by his^{-asws} side during the Salat. So when I send greetings (at the end of the Salat), rise upon him^{-asws} and strike his^{-asws} neck'. He said, 'Yes'.

فسمعت أسماء بنت عميس ذلك، وكانت تحت أبي بكر، فقالت لجاريتهما: اذهبي إلى منزل علي و فاطمة فأقريهما السلام، و قولي لعلي: إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيُقْتَلُونَ فَاخْرُجْ إِلَيَّ لَكَ مِنَ النَّاصِحِينَ ،

Asma Bint Umays heard that, and she was (at that time) under (wife of) Abu Bakr, so she said to her maid, ‘Go to the house of Ali^{-asws} and (Syeda) Fatima^{-asws} and convey the greetings to them both^{-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]’***.

فجاءت إليهما، فقالت لعلي (عليه السلام): إن أسماء بنت عميس تقرأ عليكم السلام، و تقول: إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيُقْتَلُونَ فَاخْرُجْ إِلَيَّ لَكَ مِنَ النَّاصِحِينَ. فقال علي (عليه السلام): قولي لها: إن الله يحيل بينهم و بين ما يريدون.

So, she came to them^{-asws}, and said to Ali^{-asws}, ‘Asma Bin Umays conveys the greetings to both of you^{-asws}, and she is saying: ***‘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 Ali^{-asws} said: ‘Relate my^{-asws} words to her: ‘Surely Allah^{-azwj} has Prevented what is between them and what they are intending’.

ثم قام و تحمياً للصلاة، و حضر المسجد، و صلى خلف أبي بكر، و خالد بن الوليد إلى جنبه معه السيف، فلما جلس أبو بكر للشهادة ندم على ما قال، و خاف الفتنة، و شدة علي (عليه السلام) و بأسه، و لم يزل متفكراً لا يجسر أن يسلم حتى ظن الناس أنه قد سها، ثم التفت إلى خالد، فقال: يا خالد، لا تفعل ما أمرتك به، السلام عليكم و رحمة الله و بركاته.

Then he^{-asws} stood up and prepared for the Salat, and went to the Masjid, and prayed while Abu Bakr went ahead, and Khalid Bin Al-Waleed was by his^{-asws} side, with his sword. So when Abu Bakr sat for the testimonies, fear overtook him and he said, and feared the strife, and the severity of Ali^{-asws} and his^{-asws} bravery, and did not stop thinking about it, and he did not dare to send greetings until the people thought that he had forgotten it. Then he turned towards Khalid, so he said, ‘Do not do what I ordered you with! (and then sent the greetings of the Salat), ‘Peace be upon you all, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

فقال أمير المؤمنين (عليه السلام): يا خالد، ما الذي أمرك به؟ قال: أمرني بضرب عنقك. قال: و كنت فاعلاً؟ قال: إي و الله، فلولا أنه قال: لا تفعل، لقتلتك بعد التسليم-

Amir-Al-Momineen^{-asws} said: ‘O Khalid! What was it that he had ordered you with?’ He said, ‘He had ordered me to strike your^{-asws} neck’. He^{-asws} said: ‘And would you have done it?’ He said, ‘Yes, by Allah^{-azwj}, even without him having said, ‘Do not do it – I would have killed you^{-asws} after the greetings’.

قال- فأخذه علي (عليه السلام)، فضرب به الأرض، و اجتمع الناس عليه، فقال عمر: يقتله، و رب الكعبة. و قال الناس: يا أبا الحسن، الله الله، بحق صاحب هذا القبر.

He^{-asws} said: ‘Then Ali^{-asws} grabbed hold of him and threw him upon the ground, and the people gathered around. So Umar said, ‘Kill him^{-asws}, by the Lord^{-azwj} of the Kabah!’ And the people said, ‘O Abu Al-Hassan^{-asws}, Allah^{-azwj}, Allah^{-azwj}, for the sake of the occupant^{-asws} of this grave!’

فخلى عنه، فالتفت إلى عمر، و أخذ بتلابيبه، و قال: يا بن صهاك، لولا عهد من رسول الله (صلى الله عليه و آله)، و كتاب من الله سبق، لعلمت أننا أضعف ناصرا، و أقل عددا ثم دخل منزله».

So he^{-asws} let him go and turned towards Umar and grabbed him by his collar and said: 'O son of Sahaak! Had it not been for the oath from Rasool-Allah^{-saww} and the Book of Allah^{-azwj} in front of me^{-asws}, you would have known where are the **weaker helpers and fewer number [72:24]**'. Then he^{-asws} entered his^{-asws} house'.²⁵

Another Account of Usurpation of Fadak

غصب فذك

وقبضه وصاحبه فذك وهي في يد فاطمة عليها السلام مقبوضة قد أكلت غلتها على عهد النبي صلى الله عليه وآله. فسأها البينة على ما في يدها ولم يصدقها ولا صدق أم أيمن. وهو يعلم يقينا - كما نعلم - أنها في يدها. ولم يكن يحل له أن يسأها البينة على ما في يدها ولا أن يتهمها.

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of (Syeda) Fatima^{-asws}. She^{-asws} had consumed from its yield in the era of the Prophet^{-saww}. So, they asked her^{-asws} for proof for that which was already in her^{-asws} hands, and neither did they ratify her^{-asws} nor Umm Ayman^{-ra} (Bibi Fizza^{-ra}). And he knew with conviction – just as we^{-asws} know – that it was in her^{-asws} hands. And it was not permissible for him to ask her^{-asws} for proof for that which was already in her^{-asws} hands, nor for him to hurl accusations at her^{-asws}.

ثم استحسّن الناس ذلك وحمدوه وقالوا: (إنما حمّله على ذلك الورع والفضل) ثم حسن قبح فعلهما أن عدلا عنها فقالا: (نظن إن فاطمة لن تقول إلا حقا وإن عليا لم يشهد إلا بحق، ولو كانت مع أم أيمن امرأة أخرى أمضيناها لها). فحظيا بذلك عند الجاهل وما هما ومن أمرهما أن يكونا حاكمين فيعطيان أو يمنعان؟ ولكن الأمة ابتلوا بهما فأدخلا أنفسهما فيما لا حق لهما فيه ولا علم لهما به.

Then the people beautified that and praised him for it and said, 'But he did that due to his piety and virtue'. Then they beautified the ugly deeds of them both as being fair and equitable. So, they said, 'We think that Fatima^{-asws} did not say except for the truth, and that Ali^{-asws} did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her^{-asws}'. So they both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?' But, the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

²⁵ تفسير القمّي 2: 155

وقد قالت فاطمة عليها السلام لهما - حين أراد انتزاعها وهي في يدها - : (أليست في يدي وفيها وكيلي وقد أكلت غلتها ورسول الله صلى الله عليه وآله حي؟) قالوا: بلى. قالت: (فلم تسألني البينة على ما في يدي؟) قالوا: لأنها في أيدي المسلمين، فإن قامت بينة وإلا لم نمضها قالت لهما - والناس حولهما يسمعون - : (أفتريدان أن تردا ما صنع رسول الله صلى الله عليه وآله وتحكما فينا خاصة بما لم تحكما في سائر المسلمين؟ أيها الناس، اسمعوا ما ركبها. أرايتم إن ادعيت ما في أيدي المسلمين من أموالهم، أتسألوني البينة أم تسألونهم؟) قالوا: بل نسألك.

And (Syeda) Fatima^{-asws} had said to them both – when he wanted to take it (Fadak) away from her^{-asws}, and it was in her^{-asws} hands: 'Is this not in my^{-asws} hands and my^{-asws} representative regarding it is here, and I^{-asws} had consumed the yield from it whilst the Messenger of Allah^{-saww} was alive?' He said, 'Yes'. She^{-asws} said: 'So why do you ask me^{-asws} for the proof on that which is already in my^{-asws} hands?' He said, 'Because this is war booty for the Muslims, so you^{-asws} produce the proof otherwise we will not give it (back)'. She^{-asws} said to both of them – and the people around them were listening: 'Do the two of you want to reverse what the Messenger of Allah^{-saww} has done (gifted Fadak to me)? And you both are issuing a ruling with regards to us^{-asws}, especially that which you have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I^{-asws} were to claim (a portion) from the wealth of the Muslims to be in my^{-asws} hands, you would ask me^{-asws} for proof or ask them for their proof?' They said, 'But we will ask you^{-asws}'.

قالت: (فإن ادعى جميع المسلمين ما في يدي تسألونهم البينة أم تسألوني؟) فغضب عمر وقال: إن هذا فيئ للمسلمين وأرضهم، وهي في يدي فاطمة تأكل غلتها، فإن أقامت بينة على ما ادعت أن رسول الله وهبها لها من بين المسلمين - وهي فيئهم وحقهم - نظرنا في ذلك

She^{-asws} said: 'If all the Muslims were to make a claim for that which is in my^{-asws} hands, you will ask them for the proof or from me^{-asws}?' Umar got angry and said: 'This is the 'Fey' (war booty) for the Muslims and their land, and it is in the hands of Fatima^{-asws} and she^{-asws} is consuming the yield of it, so if she^{-asws} can establish proof on what she^{-asws} is claiming that the Messenger of Allah^{-saww} gifted it to her^{-asws} from between the Muslims – and it is their war booty and their right – we will look into that'.

فقالت: حسبي أنشدكم بالله أيها الناس، أما سمعتم رسول الله صلى الله عليه وآله يقول: (إن ابنتي سيدة نساء أهل الجنة؟) قالوا: اللهم نعم، قد سمعناه من رسول الله صلى الله عليه وآله. قالت: أفسيدة نساء أهل الجنة تدعي الباطل وتأخذ ما ليس لها؟ أرايتم لو أن أربعة شهدوا علي بفاحشة أو رجلان بسرقة أكنتم مصدقين علي؟ فأما أبو بكر فسكت، وأما عمر فقال: نعم، ونوقع عليك الحد

So, she^{-asws} said: 'It is sufficient for me^{-asws} that I^{-asws} should adjure you with Allah^{-azwj} as Witness, O you people, but have you not heard the Messenger of Allah^{-saww} say: 'My^{-saww} daughter^{-asws} is the Chieftess of the women of the Paradise?' They said, 'Our Allah^{-azwj}, yes, we have heard it from the Messenger of Allah^{-saww}'. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me^{-asws} for immorality, or two men for theft, you will ratify them

against me^{-asws}?’ As for Abu Bakr, he was silent, but not Umar. He said, ‘Yes, we will apply the Limits (of the Law) on you^{-asws}’.

فقالت: كذبت ولؤمت، إلا أن تقر أنك لست على دين محمد صلى الله عليه وآله. إن الذي يجيز على سيدة نساء أهل الجنة شهادة أو يقيم عليها حداً ملعون كافر بما أنزل الله على محمد صلى الله عليه وآله، لأن من (أذهب الله عنهم الرجس وطهرهم تطهيراً) لا تجوز عليهم شهادة لأنهم معصومون من كل سوء مطهرون من كل فاحشة.

She^{-asws} said: ‘You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad^{-saww}. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her^{-asws}, is an accursed infidel by what Allah^{-azwj} Sent down upon Muhammad^{-saww}, because they^{-asws} are the ones from whom^{-asws} Allah^{-azwj} has kept away all uncleanness and Purified them^{-asws} with a thorough Purifying [33:33]. It is not permissible to have witnesses against them^{-asws} because they^{-asws} are infallible from every evil, and pure from every immorality.

حدثني - يا عمر - من أهل هذه الآية، لو أن قوما شهدوا عليهم أو على أحد منهم بشرك أو كفر أو فاحشة كان المسلمون يتبرؤون منهم ويحدونهم؟ قال: نعم، وما هم وسائر الناس في ذلك إلا سواء

Narrate to me^{-asws} – O Umar – who are the People^{-asws} (Ahl) of this Verse? If the people testify against them^{-asws} or any one^{-asws} from them^{-asws}, of Polytheism or infidelity, or immorality, will the Muslims keep away from them^{-asws} and apply the Limits (of the Law) on them^{-asws}?’ He said, ‘Yes, and they^{-asws} and the rest of the people with regards to that are not but equal’.

قالت: كذبت وكفرت، ما هم وسائر الناس في ذلك سواء لأن الله عصمهم ونزل عصمتهم وتطهيرهم وأذهب عنهم الرجس. فمن صدق عليهم فإنما يكذب الله ورسوله. فقال أبو بكر: أقسمت عليك - يا عمر - لما سكت

She^{-asws} said: ‘كذبت وكفرت’ ‘You have lied and transgressed (Kufr), they^{-asws} and the rest of the people are not equal with regards to that because Allah^{-azwj} has Made them^{-asws} to be Infallible and Revealed their^{-asws} Infallibility, and their^{-asws} Purification, and Kept away from them^{-asws}, the impurities. Therefore, the one who ratifies against them^{-asws}, he has lied against Allah^{-azwj} and his^{-azwj} Messenger^{-saww}’. Abu Bakr said, ‘I am holding you on oath – O Umar – to keep quiet’. [An extract, further details are given in Hadith 14, Kitab-e-Sulaym]²⁶

Arguments of (Syed) Fatima^{-asws} for Fadak:

و رَوَاهَا الشَّيْخُ أَحْمَدُ بْنُ أَبِي طَالِبٍ الطَّرِيسِيُّ فِي كِتَابِ الْإِحْتِجَاجِ مُرْسَلًا، وَ نَحْنُ نُورِدُهَا بِلَفْظِهِ، ثُمَّ نُشِيرُ إِلَى مَوْضِعِ التَّخَالُفِ بَيْنَ الرُّوَايَاتِ فِي أَثْنَاءِ شَرْحِهَا إِنْ شَاءَ اللَّهُ تَعَالَى. قَالَ رَحِمَهُ اللَّهُ تَعَالَى: رَوَى عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ:

²⁶ The Kitab (Book) of Sulaym Ibn Qays Al-Hilali, H. 14 - <https://www.hubeali.com/kitab-e-sulaym/>

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,

أَنَّهُ لَمَّا أَجْمَعَ أَبُو بَكْرٍ عَلَى مَنَعِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَذَكَ، وَ بَلَغَهَا ذَلِكَ لَا ت [لَا ت] حَمَارَهَا عَلَى رَأْسِهَا وَ اسْتَمَلَتْ بِجِلْبَابِهَا وَ أَقْبَلَتْ فِي لُحْمَةٍ مِنْ حَفَدَتِهَا وَ نِسَاءٍ قَوْمِهَا تَطَأُ دُيُوهَا، مَا تَحْرِمُ مِشْيَتَهَا مِشْيَةَ 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} from keeping the (estate of) Fadak and that (news) 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.

فَنِيَطَتْ دُوهَا مُلَاءَةً، فَجَلَسَتْ ثُمَّ أَنْتَ أَنَّ أَجْهَشَ الْقَوْمَ لَهَا بِالْبُكَاءِ، فَارْتَجَّ الْمَجْلِسُ، ثُمَّ أَمَهَلَتْ هُنَيْئَةً حَتَّى إِذَا سَكَنَ نَشِيجُ الْقَوْمِ وَ هَدَأَتْ قُورَهُمْ، 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 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 عُمُومٍ نَعِمَ ابْتِدَآهَا، وَ سُبُوحِ آلَاءِ أَسْدَآهَا، وَ تَمَامِ مَنِّ وَ آلَآهَا، جَمَّ عَنِ الْإِخْصَاءِ عَدْدُهَا، وَ نَأَى عَنِ الْجَزَاءِ أَمْدُهَا، وَ تَفَاوَتْ عَنِ الْإِذْرَاكِ أَبْدُهَا، وَ نَدَبُهُمْ لِاسْتِزَادَتِهَا بِالشُّكْرِ لِاتِّصَالِهَا، وَ اسْتَحْمَدَ إِلَى الْخَلَائِقِ بِإِجْزَالِهَا، وَ نَتَى بِالنَّدْبِ إِلَى أُمَثَالِهَا،

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، كَلِمَةً جَعَلَ الْإِخْلَاصُ تَأْوِيلَهَا، وَ ضَمَّنَ الْقُلُوبَ مَوْصُولَهَا، وَ أَنْارَ فِي الْفِكْرَةِ مَعْقُولَهَا، الْمُمْتَنِعُ مِنَ الْأَبْصَارِ رُؤْيَتُهُ، وَ مِنَ الْأَلْسُنِ صِفَتُهُ، وَ مِنَ الْأَوْهَامِ كَيْفِيَّتُهُ،

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 اخْتِدَاءٍ أَمْثَلَةً امْتَلَكَهَا، كَوْنَهَا بِقُدْرَتِهِ، وَ ذَرَأَهَا بِمَشِيئَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا، وَ لَا فَائِدَةٍ لَهُ فِي تَصْوِيرِهَا، إِلَّا تَثْبِيْتًا لِحِكْمَتِهِ، وَ تَنْبِيْهًا 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 نَفْسِهِ وَ حِيَاشَةً 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 أُرْسَلَ، وَ سَمَّاهُ قَبْلَ أَنْ اجْتَبَلَهُ، وَ اصْطَفَاهُ قَبْلَ أَنْ ابْتَعَثَهُ، إِذِ الْخَلْقُ بِالْغَيْبِ مَكْنُونَةٌ، وَ بَسْتَرِ الْأَهْوَالِ مَضُونَةٌ، 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.

عِلْمًا مِنَ اللَّهِ تَعَالَى بِمَآيِلِ الْأُمُورِ، وَ إِحَاطَةً بِخَوَادِثِ الدُّهُورِ، وَ مَعْرِفَةً بِمَوَاقِعِ الْمَقْدُورِ، ابْتَعَثَهُ اللَّهُ تَعَالَى إِمَامًا لِأَمْرِهِ، وَ عَزِيْمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَ إِنْفَادًا لِمَقَادِيرِ خُتْمِهِ،

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} Ordinaments.

فَرَأَى الْأُمَمَ فِرْقًا فِي أَدْيَانِهَا، عَكُفًا عَلَى نِيَرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا، فَأَنَارَ اللَّهُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ظُلْمَهَا، وَ كَشَفَ عَنِ الْقُلُوبِ هُبَمَهَا، وَ جَلَّى عَنِ الْأَبْصَارِ غُمَمَهَا، وَ قَامَ فِي النَّاسِ بِالْهِدَايَةِ، وَ أَنْقَذَهُمْ مِنَ الْغَوَايَةِ، 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 رَافٍ وَ اخْتِيَارٍ، وَ رَغْبَةٍ وَ إِثْنَارٍ بِمُحَمَّدٍ [فَمُحَمَّدٌ] صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْ عِبِ هَذِهِ الدَّارِ فِي رَاحَةٍ، قَدْ خُفَّ بِالْمَلَائِكَةِ الْأَنْبَارِ، 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 نَبِيٍّ وَ أَمِينِهِ عَلَى الْوَحْيِ وَ صَفِيَّتِهِ وَ خَيْرَتِهِ مِنَ الْخَلْقِ وَ رَضِيَّتِهِ، 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 التَّفَقَّتْ إِلَى أَهْلِ الْمَجْلِسِ، وَ قَالَتْ: أَنْتُمْ عِبَادَ اللَّهِ نُصَبُ أَمْرِهِ وَ نَهْيِهِ، وَ حَمَلُهُ دِينَهُ وَ وَحْيِهِ، وَ أَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَ بُلْعَاؤُهُ إِلَى الْأُمَمِ، وَ زَعَمْتُمْ حَقَّ 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 قَدَّمَ إِلَيْكُمْ، وَ بَقِيَّةٌ اسْتَحْلَفَهَا عَلَيْكُمْ، كِتَابُ اللَّهِ النَّاطِقُ، وَ الْقُرْآنُ الصَّادِقُ، وَ النُّورُ السَّاطِعُ، وَ الصِّبْيَاءُ اللَّامِعُ، بَيِّنَةٌ بِصَائِرِهِ، مُنْكَشِفَةٌ سَرَائِرَهُ، مُتَجَلِّيَّةٌ ظَوَاهِرَهُ، مُعْتَبِطَةٌ 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 الْمُتَوَرَّةُ، وَ عَزَائِمُهُ الْمُفَسَّرَةُ، وَ مُحَارِمُهُ الْمُحَدَّرَةُ، وَ بَيِّنَاتُهُ الْجَالِيَّةُ، وَ بَرَاهِينُهُ الْكَافِيَّةُ، وَ فَضَائِلُهُ الْمُنْدُوبَةُ، وَ رُحَصُهُ الْمَوْهُوبَةُ، وَ سَرَائِعُهُ 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 الْكِبَرِ، وَ الزَّكَاةَ تَرْكِيبَةً لِلنَّفْسِ، وَ نَمَاءً فِي الرِّزْقِ، وَ الصِّيَامَ تَثْبِيثاً لِلْإِحْلَاصِ، وَ الْحَجَّ تَشْيِيداً لِلدِّينِ، وَ الْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ، وَ طَاعَتَنَا نِظَاماً لِلْمِلَّةِ، وَ إِمَامَتَنَا أَمَاناً مِنَ الْفُرْقَةِ،

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 عِزّاً لِلْإِسْلَامِ، وَ الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ، وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلَحَةً لِلْعَامَّةِ، وَ بَرَّ الْوَالِدَيْنِ وَقَايَةً مِنَ السَّخَطِ، وَ صِلَةَ الْأَرْحَامِ مَنَمَةً لِلْعَدَدِ، وَ الْقِصَاصَ حَقّاً لِلدِّمَاءِ، وَ الْوَفَاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفِرَةِ، 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 عَنْ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرِّجْسِ، وَ اجْتِنَابَ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ، وَ تَرْكَ السَّرِقَةِ إِجْبَاباً لِلْعَقَةِ، 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.

فَ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ، وَ أَطِيعُوا اللَّهَ فِيمَا أَمَرَكُمْ بِهِ وَ تَحَاكُمُوا عَنْهُ فَإِنَّهُ إِنَّمَا يَخْشَى اللَّهَ 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! اْعْلَمُوا أَنِّي فَاطِمَةُ وَ أَبِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَقُولُ عَوْداً وَ بَدْءاً، وَ لَا أَقُولُ مَا أَقُولُ غَلْطاً، وَ لَا أَفْعَلُ مَا أَفْعَلُ شَطَطاً 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 تَعَزَّوْهُ وَ تَعْرِفُوهُ نَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ، وَ أَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ، وَ لَنِعْمَ الْمَعَزِيُّ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، فَبَلَغَ الرِّسَالَةَ، صَادِعاً بِالتَّيْدَارَةِ، مَائِلاً عَنِ مَدْرَجَةِ الْمُشْرِكِينَ، ضَارِباً تَبَجُّهُمَ، آخِذاً بِأَكْطَامِهِمْ، دَاعِياً 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 انْهَزَمَ الْجُمُعُ وَ وَلُوا الدُّبُرَ، حَتَّى تَفَرَّى اللَّيْلُ عَنْ صُبْحِهِ، وَ أَسْفَرَ الْحَقُّ عَنْ مَخْضِهِ، وَ نَطَقَ زَعِيمُ الدِّينِ، وَ خَرَسَتْ شَقَاشِقُ الشَّيَاطِينِ، وَ طَاحَ وَشِيْطُ النَّفَاقِ، وَ انْخَلَّتْ عُقْدُ الْكُفْرِ وَ التَّيْقَاقِ،

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 فَهَنُومُ بِكَلِمَةِ الْإِخْلَاصِ فِي نَفَرٍ مِنَ الْبَيْضِ الْخِمَاصِ، وَ كُنْتُمْ عَلَى شَفَا خُفْرَةٍ مِنَ النَّارِ، مُدَقَّةَ الشَّارِبِ، وَ هُزَّةَ الطَّامِعِ، وَ قَبَسَةَ الْعَجَلَانِ، وَ مَوْطِئِ الْأَقْدَامِ، تَشْرَبُونَ الطَّرْقَ، وَ تَقْتَاتُونَ الْوَرَقَ «3»، أَذِلَّةٌ خَاسِعِينَ، تَخَافُونَ أَنْ يَتَحَطَّفَكُمُ 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.

فَأَنْقَذَكُمُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ اللَّيْلِ وَ النَّهْيِ، وَ بَعْدَ أَنْ مَنِيَّ بِهِمُ الرِّجَالُ، وَ دُؤْبَانِ الْعَرَبِ، وَ مَرَدَّةِ أَهْلِ الْكِتَابِ كُلِّمَا أَوْقَدُوا نَاراً لِلْحَرْبِ أَطْفَأَهَا اللَّهُ، أَوْ نَجَمَ قَرْنٌ لِلشَّيْطَانِ، وَ فَعَرَتْ فَاعِزَّةٌ 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.

قَدَفَ أَخَاهُ فِي هَوَاتِمَا، فَلَا يَنْكَفِي حَتَّى يَطَأَ صِمَاحَهَا بِأَحْمَصِهِ، وَ يُحْمَدُ لَهَا بِسَيْفِهِ، مَكْدُوداً فِي دَاتِ اللَّهِ، وَ مُجْتَهِداً فِي أَمْرِ اللَّهِ، قَرِيباً مِنْ رَسُولِ اللَّهِ، سَيِّدِ أَوْلِيَاءِ اللَّهِ، مُشَمِّراً نَاصِحاً، مُجِدّاً كَادِحاً، وَ أَنْتُمْ فِي رَفَاهِيَةِ مِنَ الْعَيْشِ، وَادِعُونَ فَاكِهِونَ آمِنُونَ، تَتَرَبَّصُونَ بِنَا الدَّوَائِرَ، وَ تَتَوَكَّفُونَ الْأَخْبَارَ، وَ تَنْكِصُونَ عِنْدَ النَّزَالِ، وَ تَفِرُّونَ 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 أَنْبِيَائِهِ، وَ مَأْوَى أَصْفِيَائِهِ، ظَهَرَ فِيكُمْ خَسِيكَةُ النِّفَاقِ، وَ سَمَلُ جَلْبَابِ الدِّينِ، وَ نَطَقَ كَاطِلُ الْعَاوِينَ، وَ نَبَعَ حَامِلُ الْأَقْلِينَ، وَ هَدَرَ فَنِيْقُ الْمُبْطِلِينَ،

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 مَعْرَزه هَاتِفاً بِكُمْ، فَأَلْفَاكُمْ لِدَعْوَتِهِ مُسْتَجِيبِينَ، وَ لِلْغَرَةِ فِيهِ مُلَاحِظِينَ، ثُمَّ اسْتَنْهَضَكُمْ فَوَجَدَكُمْ خِفَافاً، وَ أَحْمَشَكُمْ فَأَلْفَاكُمْ غَضَاباً، فَوَسَمْتُمْ غَيْرَ إِبِلِكُمْ، وَ أَوْرَدْتُمْ غَيْرَ شَرِبِكُمْ،

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 الْكَلِمُ رَحِيبٌ، وَ الْجُرْحُ لَمَّا يَنْدَمِلُ، وَ الرَّسُولُ لَمَّا يُفْتَرُ، 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 تُؤَفِّكُونَ؟ وَ كِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ، أُمُورُهُ ظَاهِرَةٌ، وَ أَحْكَامُهُ زَاهِرَةٌ، وَ أَعْلَامُهُ بَاهِرَةٌ، وَ زَوَاجِرُهُ لَاحِظَةٌ، وَ أَوَامِرُهُ وَاضِحَةٌ، قَدْ خَلَفْتُمُوهُ وَرَاءَ ظُهُورِكُمْ، أَرْغَبَهُ عَنْهُ تُرِيدُونَ ؟!، أَمْ يَغَيِّرُ تَحْكُمُونَ؟! بَيْسَ لِلظَّالِمِينَ بَدَلاً،

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].**

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ، ثُمَّ لَمْ تَلْبَثُوا إِلَّا رَيْثَ أَنْ تَسْكُنَ نَفَرُهَا، وَ يَسْلَسَ قِيَادُهَا،

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 وَقَدَحَتَهَا، وَ هَيَّجُونَ جَمْرَتَهَا، وَ تَسْتَجِيبُونَ لَهْتِافِ الشَّيْطَانِ الْعَوِيِّ، وَ إِطْفَاءِ أَنْوَارِ الدِّينِ الْجَلِيلِيِّ، وَ إِهْمَادِ سُنَنِ النَّبِيِّ الصَّفِيِّ، تُسِرُّونَ خَصْوَاً فِي ارْتِعَاءٍ، وَ تَمْشُونَ لِأَهْلِهِ وَ وُلْدِهِ فِي الْحَمْرِ وَ الضَّرَاءِ، وَ نَصِيرُ «4» مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمُدَى، وَ وَخَزِ السِّنَانِ فِي الْحَشَا،

Then you seized (the opportunity of) 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^{saww}, and you were cheered in the delicacies and you walking to his^{saww} family in intoxication and causing harm, and we were patient from you upon the cuts of the daggers, and stabs of the spears in the body.

وَ أَنْتُمْ تَزْعُمُونَ أَلَا إِرْثَ لَنَا أ فَحُكْمَ الْجَاهِلِيَّةِ يَبْعُونَ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْماً لِقَوْمٍ يُوقِنُونَ أ فَلَا تَعْلَمُونَ؟! بَلَى، بَحَلَى لَكُمْ كَالشَّمْسِ الضَّاحِيَةِ ابْنِ ابْنَتِهِ أَيُّهَا الْمُسْلِمُونَ، أ أَغْلَبَ عَلَى إِرْثِيهِ ؟!

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 better of judgment than Allah^{azwj} for a people who are certain (with Eman), don't you know? Yes, it is shining for you like the bright sun. I^{asws} am his^{saww} daughter^{asws}, O you Muslims! Are you overcoming upon his^{saww} inheritance?

يَا ابْنَ أَبِي قُحَافَةَ، أ فِي كِتَابِ اللَّهِ أَنْ تَرِثَ أَبَاكَ وَ لَا أَرِثَ أَبِي؟! لَقَدْ جِئْتَ شَيْئاً فَرِيّاً أ فَعَلَى عَمْدٍ تَرَكْتُمْ كِتَابَ اللَّهِ وَ نَبَذْتُمُوهُ وَرَاءَ ظُهُورِكُمْ إِذْ يَقُولُ: وَ وَرِثَ سُلَيْمَانُ دَاوُدَ ؟!

O Ibn Abu Qohafa! Is it in the Book of Allah^{azwj} that you can inherit from your father and I^{asws} cannot from inherit my^{asws} father^{saww}?! **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 خَبَرِ يَحْيَى بْنِ زَكَرِيَّا (ع) إِذْ قَالَ: رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيّاً يَرِثْنِي وَ يَرِثَ 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].**

وَ قَالَ: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ، وَ قَالَ: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ خِطِّ الْأُنثِيَيْنِ، وَ قَالَ: إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْأَقْرَبِينَ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقّاً 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].***

وَزَعَمْتُمْ إِلَّا حُطُوءَ لِي وَلَا أَرِثَ مِنْ أَبِي وَلَا رَحِمَ بَيْنَنَا، أَفَحَصَّكُمُ اللَّهُ بِآيَةٍ أَخْرَجَ مِنْهَا أَبِي (ص)؟! أَمْ هَلْ تَقُولُونَ أَهْلُ مِلَّتَيْنِ لَا يَتَوَارَثَانِ؟! أَوْ لَسْتُ أَنَا وَ أَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ؟! أَمْ أَنْتُمْ أَغْلُمُ بِخُصُوصِ الْقُرْآنِ وَ غُمُومِهِ مِنْ أَبِي وَ ابْنِ عَيِّي؟!

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 مَرْحُولَةٌ تَلْقَاكَ يَوْمَ حَشْرِكَ، فَنِعَمَ الْحَكَمُ اللَّهُ، وَ الرَّعِيمُ مُحَمَّدٌ، وَ الْمَوْعِدُ الْقِيَامَةُ، وَ عِنْدَ السَّاعَةِ مَا تَحْسُرُونَ، وَ لَا يَنْفَعُكُمْ إِذْ تَنْدُمُونَ، وَ لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ 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 مَعْشَرَ الْفِتْيَةِ وَ أَعْضَادَ الْمِلَّةِ، وَ أَنْصَارَ الْإِسْلَامِ، مَا هَذِهِ الْعَمِيرَةُ فِي حَقِّي، وَ السِّنَّةُ عَنْ ظُلَامَتِي، أَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبِي يَقُولُ: الْمَرْءُ يُحْفَظُ فِي وَلَدِهِ، سَرَعَانَ مَا أَخَذْتُمْ، وَ عَجَلَانَ ذَا إِهَالَةٍ، وَ لَكُمْ طَاقَةٌ بِمَا أَحَاوُلُ، وَ قُوَّةٌ عَلَى مَا أَطْلُبُ وَ أَزَاوُلُ،

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.

أَتَقُولُونَ مَاتَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَطَبٌ جَلِيلٌ اسْتَوْسَعَ وَهْنُهُ، وَ اسْتَنْهَرَ فَنَقْهُ، وَ انْفَتَقَ رَتْقُهُ، وَ أَظْلَمَتِ الْأَرْضُ لِعَيْبَتِهِ، وَ كُسِفَتِ النُّجُومُ لِمُصِيبَتِهِ، وَ أَكْدَتِ الْأَمَالُ، وَ حَشَعَتِ الْجِبَالُ، وَ أُضِيعَ الْحَرِيمُ، وَ أُزِيلَتِ الْحَرَمَةُ 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 to 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.

فَتِلْكَ وَاللَّهِ النَّازِلَةُ الْكُبْرَى، وَالْمُصِيبَةُ الْعُظْمَى، لَا مِثْلَهَا نَازِلَةٌ، وَلَا بَائِقَةٌ عَاجِلَةٌ، أَعْلَنَ بِهَا كِتَابُ اللَّهِ جَلَّ ثَنَاؤُهُ فِي أَفْنِيَّتِكُمْ فِي مُسَاكُمَ وَ مُصْبِحِكُمْ، هُتَافاً وَ صُرَاحاً، وَ تِلَاوَةً وَ إِحْنَاناً، وَ لَقَبْلَهُ مَا حَلَّ بِأَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ، حُكْمَ فَصْلٍ وَ فَضَاءٍ حَتَمَ:

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 يَصُرَ اللَّهُ 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].

إِيهَآ بَنِي قَيْلَةَ! أَ أَهْضِمَ ثِرَاتُ أَبِي وَ أَنْتُمْ بِمَرَأَى مِنِّي وَ مَسْمَعٍ، وَ مَبْتَدٍ [مُنْتَدَى] وَ مَجْمَعٍ؟، تَلْبَسُكُمُ الدَّعْوَةُ، وَ تَشْمَلُكُمُ الْحَبِيرَةُ، وَ أَنْتُمْ ذَا الْعَدَدِ وَ الْعُدَّةِ، وَ الْأَدَاةِ وَ الْقُوَّةِ، وَ عِنْدَكُمْ السِّلَاحُ وَ الْجَنَّةُ، تُوفِيكُمُ 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 تَأْتِيكُمُ الصَّرْحَةُ فَلَا تُعِيثُونَ، وَ أَنْتُمْ مُوصُوفُونَ بِالْكَفَاحِ، مَعْرُوفُونَ بِالْخَيْرِ 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 انْتَجَبَتْ، وَ الْحَبِيرَةُ الَّتِي اخْتِيرَتْ، قَاتَلْتُمُ الْعَرَبَ، وَ تَحَمَّلْتُمُ الْكَدَّ وَ التَّعَبَ، وَ نَاطَحْتُمُ الْأُمَمَ، وَ كَافَحْتُمُ الْبُهَمَ، فَلَا نَبْرَحُ أَوْ تَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتُمِرُونَ، حَتَّى إِذَا دَارَتْ بِنَا رَحَى الْإِسْلَامِ، وَ دَرَّ حَلَبُ الْأَيَّامِ، وَ خَضَعَتْ نَعْرَةُ الشِّرْكِ، وَ سَكَتَتْ قَوْرَةُ الْإِفْكِ، وَ حَمَدَتْ نِيزَانُ الْكُفْرِ، وَ هَدَأَتْ دَعْوَةُ الْهَرَجِ، وَ اسْتَوْسَقَ نِظَامُ الدِّينِ،

And (you) are the selected ones which were selected, and the choicest ones were chosen. You fought the Arabs, and you endured the toil and the fatigue, and you overthrew the communities, and struggled with the beasts. So, neither did we nor did you relax. 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.

فَأَنَّى حُرْتُمْ بَعْدَ الْبَيَانِ، وَ أَسْرَزْتُمْ بَعْدَ الْإِعْلَانِ، وَ نَكَصْتُمْ بَعْدَ الْإِفْدَامِ، وَ أَشْرَكْتُمْ بَعْدَ الْإِيمَانِ أ لَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَ هُمَا بِإِخْرَاجِ الرَّسُولِ وَ هُمْ بِدَوَائِكُمْ أَوَّلَ 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 الضَّيْقِ بِالسَّعَةِ، فَمَجَّجْتُمْ مَا وَعَيْتُمْ، وَ دَسَعْتُمْ الَّذِي تَسَوَّعْتُمْ، ف: إِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ 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 مَعْرِفَةٍ مِنِّي بِالْخُدْلَةِ الَّتِي حَامَرْتَكُمْ، وَ الْعَدْرَةِ الَّتِي اسْتَشْعَرْتَهَا قُلُوبُكُمْ، وَ لَكِنَّهَا فَيْضَةُ النَّفْسِ، وَ نَفْتُهُ الْعَيْظِ، وَ حَوْرُ الْفَنَاءِ، وَ بَنَّةُ الصَّدْرِ، وَ تَقْدِيمَةُ 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 مَوَاهَا فَاحْتَقِبُوهَا دَبْرَةَ الظَّهْرِ، نَقَبَةَ الْخُفِّ، بَاقِيَةَ الْعَارِ، مَوْسُومَةَ بَعْضِ اللَّهِ وَ شَنَارِ الْأَبَدِ، مَوْصُولَةً ب: نَارِ اللَّهِ الْمُوقَدَةِ الَّتِي تَطْلُعُ عَلَى الْأَفِيدَةِ فَيَعَيْنُ 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: اْعْمَلُوا ... إِنَّا عَامِلُونَ وَ انْتَظِرُوا 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].***

فَأَجَابَهَا أَبُو بَكْرٍ فَقَالَ: يَا ابْنَةَ رَسُولِ اللَّهِ (ص)! لَقَدْ كَانَ أَبُوكَ بِالْمُؤْمِنِينَ عَطُوفًا كَرِيمًا، رَءُوفًا رَحِيمًا، وَ عَلَى الْكَافِرِينَ عَذَابًا أَلِيمًا، وَ عِقَابًا عَظِيمًا، فَإِنْ عَزَوْنَاهُ وَجَدْنَاهُ أَبَاكَ دُونَ النَّسَاءِ، وَ أَحَا لِيَعْلِكَ دُونَ الْأَخْلَاءِ، آتَرَهُ 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 [يُبْغِضُكُمْ] إِلَّا كُلُّ شَقِيٍّ، فَأَنْتُمْ عَثَرَةُ رَسُولِ اللَّهِ (ص) الطَّيِّبُونَ، وَ الْخَيْرَةُ الْمُسْتَجِبُونَ، عَلَى الْخَيْرِ أَذَلَّتْنَا، 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 وَفْوَرِ عَقْلِكَ، غَيْرُ مَرْدُودَةٍ عَنْ حَقِّكَ، وَ لَا مَصْدُودَةٌ عَنْ صِدْقِكَ، وَ اللَّهُ مَا عَدَوْتُ رَأَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا عَمِلْتُ 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 مَعَاشِرُ الْأَنْبِيَاءِ لَا نُورِثُ دَهَبًا وَ لَا فِضَّةً وَ لَا دَارًا وَ لَا عَقَارًا وَ إِنَّمَا نُورِثُ الْكُتُبَ وَ الْحِكْمَةَ وَ الْعِلْمَ وَ النَّبُوَّةَ، وَ مَا كَانَ لَنَا مِنْ طُعْمَةٍ فَلَوْلِي الْأَمْرُ بَعْدَنَا أَنْ يَحْكُمَ فِيهِ بِحُكْمِهِ،

And I (Abu Bakr) keep Allah^{-azwj} as Witness and suffice with Him^{-azwj} as a Witness that I (Abu Bakr) 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^{-asws} from any nourishment, it is for one in charge of the command after us^{-asws}, that he can decided regarding it with his decision'.

وَ قَدْ جَعَلْنَا مَا حَاوَلْتِهِ فِي الْكِرَاعِ وَ السِّلَاحِ يُقَاتِلُ بِهِ الْمُسْلِمُونَ وَ يُجَاهِدُونَ الْكُفَّارَ، وَ يُجَالِدُونَ الْمَرَدَّةَ، ثُمَّ الْفُجَّارَ، وَ ذَلِكَ بِإِجْمَاعٍ مِنَ الْمُسْلِمِينَ، لَمْ أَتَفَرَّدْ بِهِ وَحْدِي، وَ لَمْ أَسْتَبِدَّ بِمَا كَانَ الرَّأْيُ فِيهِ عِنْدِي، وَ هَذِهِ حَالِي وَ مَالِي هِيَ لَكَ وَ بَيْنَ يَدَيْكَ لَا تَزُوي عَنْكَ وَ لَا نَدْخِرُ 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}.

وَأَنْتَ سَيِّدَةُ أُمَّةٍ أَيْبِيكَ، وَالشَّجَرَةُ الطَّيِّبَةُ لِيَنْبِيكَ، لَا يُدْفَعُ مَا لَكَ مِنْ فَضْلِكَ، وَلَا يُوضَعُ مِنْ فَرْعِكَ وَ أَصْلِكَ، حُكْمُكَ نَافِذٌ فِيمَا مَلَكَتْ 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 صَارِفًا، وَ لَا لِأَحْكَامِهِ مُخَالِفًا، بَلْ كَانَ يَتَّبِعُ أَثَرَهُ، وَ يَقْفُو سُورَهُ، أَ فَتَجْمَعُونَ إِلَى الْعَدْرِ اغْتِلَالًا عَلَيْهِ بِالزُّورِ، وَ هَذَا بَعْدَ وَقَاتِهِ شَبِيهٌ بِمَا بُغِيَ 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: يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ وَرَثَ سُلَيْمَانَ دَاوُدَ فَتَبَيَّنَ عَزَّ وَ جَلَّ فِيمَا وُزِعَ عَلَيْهِ مِنَ الْأَقْسَاطِ، وَ شَرَعَ مِنَ الْفَرَائِضِ وَ الْمِيرَاثِ، وَ أَبَاحَ مِنْ حَظِّ الذُّكْرَانِ وَ الْإِنَاثِ مَا أَرَاخَ عِلَّةَ الْمُبْطِلِينَ، وَ أَرَاكَ التَّظْيِي وَ الشُّبُهَاتِ فِي الْغَايِبِينَ،

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 فَصَبْرٌ جَمِيلٌ 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 زَكْنُ الدِّينِ، وَ عَيْنُ الْحُجَّةِ، لَا أَبْعُدُ صَوَابَكَ، وَ لَا أَنْكِرُ خَطَابَكَ،

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 بَيْنِي وَبَيْنَكَ فَلَدُونِي مَا تَقَلَّدْتُ، وَبِاتِّفَاقٍ مِنْهُمْ أَخَذْتُ مَا أَخَذْتُ، غَيْرَ مُكَابِرٍ وَلَا مُسْتَبِدٍّ وَلَا مُسْتَأْثِرٍ، وَهُمْ 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 النَّاسَ وَ قَالَتْ: مَعَاشِرَ النَّاسِ! الْمُسْرَعَةَ إِلَى قَبْلِ الْبَاطِلِ، الْمُغْضِبَةَ عَلَى الْفِعْلِ الْقَبِيحِ الْخَاسِرِ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَفْهَاهَا، كَلَّا بَلْ رَانَ عَلَى قُلُوبِكُمْ، مَا أَسَأْتُمْ مِنْ أَعْمَالِكُمْ، فَأَخَذَ بِسَمْعِكُمْ وَأَبْصَارِكُمْ، وَ لَيْتَ مَا تَأْوَلْتُمْ، وَ سَاءَ مَا بِهِ أَشْرْتُمْ، وَ شَرَّ مَا مِنْهُ اعْتَصَمْتُمْ،

(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 وَاللَّهِ حِمْلَهُ ثَقِيلًا، وَ غِبَّةً وَبِيلًا، إِذَا كُشِفَ لَكُمْ الْغِطَاءُ، وَ بَانَ مَا وَرَاءَهُ الصَّرَاءُ، وَ بَدَا لَكُمْ مِنْ رَبِّكُمْ مَا لَمْ تَكُونُوا تَحْتَسِبُونَ وَ حَسِرَ 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 تَكُفِرِ الْخُطْبُ

إِنَّا فَقَدْنَاكَ فَقَدْ الْأَرْضُ وَابِلَهَا وَ اخْتَلَّتْ قَوْمُكَ فَاشْهَدُهُمْ 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.

وَكُلُّ أَهْلِ لَه قُرْبَى وَ مَنْزِلَةٌ
عِنْدَ إِلَهِ عَلَى الْأَذْنَيْنِ مُقَرَّبَتْ
أَبَدَتْ رِجَالٌ لَنَا نَجْوَى صُدُورِهِمْ
لَمَّا مَضَيْتِ وَ حَالَتْ 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}.

بَجَهْمَتِنَا رِجَالٌ وَ اسْتُخِفَّ بِنَا
وَكُنْتَ بَدْرًا وَ نُورًا يُسْتَضَاءُ بِهِ
لَمَّا فُقِدَتْ وَ كُلُّ الْأَرْضِ مُعْتَصَبٌ
عَلَيْكَ تَنْزِلٌ مِنْ ذِي الْعِزَّةِ الْكُتُبُ

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 جَبْرِيلُ بِالْآيَاتِ يُؤْنِسُنَا
فَقَدْ فُقِدَتْ فَكُلُّ الْخَيْرِ مُحْتَجَبٌ
فَلَيْتَ قَبْلَكَ كَانَ الْمَوْتُ صَادِقَنَا
لَمَّا مَضَيْتِ وَ حَالَتْ دُونَكَ الْكُتُبُ
إِنَّا رَزِينَا بِمَا لَمْ يُزِرْ دُو شَجْنٍ
مِنْ الْبَرِيَّةِ لَا عُجْمٌ 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: اسْتَمَلْتُ سَمَلَةَ الْجَنِينِ، وَ قَعَدْتُ حُجْرَةَ الظَّنِّينِ، نَقَضْتَ قَادِمَةَ الْأَجْدَلِ، فَحَانَكَ رِيْشُ 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 قُحَافَةَ يَبْتَرِئُ نَحِيلَةَ أَبِي وَ بُلْعَةَ ابْنِي، لَقَدْ أَجْهَرَ فِي خِصَامِي، وَ أَلْفَيْتُهُ أَلَدَّ فِي كَلَامِي، حَتَّى حَبَسْتَنِي قَبْلَةَ نَصْرَهَا، وَ الْمُهَاجِرَةُ وَصَلَهَا، وَ غَضَّتِ الْجَمَاعَةُ دُونِي طَرْفَهَا،

This Ibn Qohafa usurped me^{-asws} of an 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 وَلَا مَانِعَ، حُرَجْتُ كَاطِمَةً، وَ عُدْتُ رَاغِمَةً، أَضْرَعْتُ حَدَّكَ يَوْمَ أَضْعَتَ حَدَّكَ، افْتَرَسَتْ الذِّئَابُ وَ افْتَرَشَتْ التُّرَابَ، مَا كَفَّمْتُ فَائِلًا، 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 مِثُّ قَبْلِ هَبِيتِي، وَ دُونَ زَلَّتِي، عَذِيرِي اللَّهُ مِنْكَ عَادِيًا، وَ مِنْكَ حَامِيًا، وَيْلَاي! فِي كُلِّ شَارِقٍ، مَاتَ الْعَمْدُ، وَ وَهَتِ الْعُضْدُ، شَكُوَايَ إِلَى أَبِي، وَ عُدُوَايَ 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 وَئِلَّ عَلَيْنِكَ، الْوَيْلُ لِمَشَائِكِ، مَهْنِي عَنْ وَجْدِكَ يَا ابْنَةَ الصَّفْوَةِ، وَ بَقِيَّةَ النَّبُوَّةِ، فَمَا وَئَيْتُ عَنْ دِينِي، وَ لَا أَخْطَأْتُ مَقْدُورِي، فَإِنْ كُنْتَ تُرِيدِينَ الْبُلْعَةَ، فَرَزُقْكِ مَضْمُونًا، وَ كَفِيلُكَ مَأْمُونًا، وَ مَا أُعِدَّ لَكَ أَفْضَلُ مِمَّا 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".²⁷

²⁷ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 a H 8

Letter of Ali^{-asws} to Abu Bakr after Fadak was taken Away:

رسالة لأمير المؤمنين ع إلى أبي بكر لما بلغه عنه كلام بعد منع الزهراء ع فذلك

Amir Al-Momineen^{-asws} wrote a letter to Abu Bakr after talk of him preventing Fadak from being Syeda Al-Zahra^{-asws}'s reached him^{-asws}

رِسَالَةُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى أَبِي بَكْرٍ، لَمَّا بَلَغَهُ عَنْهُ كَلَامٌ بَعْدَ مَنَعِ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَذَكَ: شَقُّوا مُتَلَاطِمَاتِ أَمْوَاجِ الْفِتَنِ بِحَيَازِيمِ سَفْنِ النَّجَاةِ، وَ حُطُّوا تِيحَانَ أَهْلِ الْفَخْرِ بِجَمِيعِ أَهْلِ الْعَدْرِ، وَ اسْتَضِيئُوا بِنُورِ الْأَنْوَارِ، وَ افْتَسِمُوا مَوَارِيثَ الطَّاهِرَاتِ الْأَبْرَارِ، وَ احْتَقَبُوا ثِقَلَ الْأَوْزَارِ، بَعْضِهِمْ نُحْلَةَ النَّبِيِّ الْمُخْتَارِ.

(The book) ‘Al-Ihtijaj’ –

A letter of Amir Al-Momineen^{-asws} to Abu Bakr, when talk reached him^{-asws} of his preventing Al-Zahra^{-asws} from (keeping the 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}.

فَكَأَنِّي بِكُمْ تَرَدَّدُونَ فِي الْعَمَى كَمَا يَتَرَدَّدُ الْبَعِيرُ فِي الطَّاحُونَةِ، أَمَا وَاللَّهِ لَوْ أُذِنَ لِي بِمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ لَحَصَدْتُ رُءُوسَكُمْ عَنْ أَجْسَادِكُمْ كَحَبِّ الْحَصِيدِ بِقَوَاضِبٍ مِنْ حَدِيدٍ، وَ لَقَلَعْتُ مِنْ جَمَاحِمِ شُجْعَانِكُمْ مَا أَفْرَحُ بِهِ أَمَاقُكُمْ، وَ أَوْجَشُ بِهِ مَحَالِكُمْ.

It is as if I^{-asws} am 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 مِنْذُ عَرَفْتُمُونِي مُرْدِي الْعَسَاكِرِ، وَ مُفْنِي الْجَحَافِلِ، وَ مُبِيدُ خَضِرَائِكُمْ، وَ تُحْمِدُ ضَوْضَائِكُمْ، وَ جَزَارُ الدَّوَارِينَ إِذْ أَنْتُمْ فِي بُيُوتِكُمْ مُعْتَكِفُونَ، وَ إِنِّي لَصَاحِبُكُمْ 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 النُّبُوَّةُ وَ أَنْتُمْ تَذْكُرُونَ أَحْقَادَ بَدْرٍ وَ نَارَاتِ 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.

أَمَّا وَ اللَّهِ لَوْ قُلْتُ مَا سَبَقَ مِنَ اللَّهِ فِيكُمْ لَتَدَاخَلْتُ أَضْلَاعَكُمْ فِي أَجْوَابِكُمْ كَتَدَاخِلِ أَسْنَانِ دَوَّارَةِ الرَّحَى، فَإِنْ نَطَقْتُ تَقُولُونَ 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، وَأَنَا الْمَوْتُ الْمُمِيتُ، حَوَاضُ الْمَنِيَّاتِ فِي جَوْفِ لَيْلٍ حَامِدٍ، حَامِلُ السَّيْفَيْنِ الثَّقِيلَيْنِ، وَ الرَّحْمَنِ الطَّوِيلَيْنِ، وَ مُكْسِرُ الرَّايَاتِ فِي عُطَامِطِ الْعَمَرَاتِ، وَ مُفْرِجُ الْكُرْبَاتِ عَنْ وَجْهِ خَيْرَةِ الْبَرِّيَّاتِ، إِيهَنُوا فَوَ اللَّهُ لَا بُدَّ أَبِي طَالِبٍ آتِسُ بِالْمَوْتِ مِنَ الطُّغْلِ إِلَى مَحَالِبِ أُمِّهِ، هَبِلْتُمْ الْهَوَابِلُ!.

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 بُحْتُ بِمَا أَنْزَلَ اللَّهُ فِيكُمْ فِي كِتَابِهِ لَاضْطَرَرْتُمْ اضْطِرَابَ الْأَرَشِيَّةِ فِي الطَّوِيِّ الْبَعِيدَةِ، وَ لَخَرَجْتُمْ مِنْ بُيُوتِكُمْ هَارِبِينَ، وَ عَلَى وُجُوهِكُمْ هَائِمِينَ، وَ لَكَيْتِي أَهْوُونُ وَجْدِي حَتَّى أَلْقَى رَبِّي بِيَدٍ جَذَاءَ صَفَرَاءَ مِنْ لَدَاتِكُمْ، حُلُوءاً 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 اسْتَغْلَطَ، ثُمَّ تَمَرَّقَ فَأَنْجَلَى. رُوِيَ!

So, an example of your world is nothing with me^{-asws} except for the likeness of high clouds, so it goes up, then it thickens and evens out, then its dissipates and disappears gradually.

فَعَنْ قَلِيلٍ يَنْجَلِي لَكُمْ الْقُسْطَلُ، فَتَجِدُونَ تَمَرَ فِعْلِكُمْ مُرّاً أَمْ تَحْضُدُونَ غَرْسَ أَيْدِيكُمْ دُعَافاً مُزَفّاً، وَ سَمّاً قَاتِلاً.

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 حَكَمًا، وَ بِرَسُولِ اللَّهِ حَصِيمًا، وَ بِالْقِيَامَةِ مَوْفِقًا، وَ لَا أَبْعَدَ اللَّهُ فِيهَا سَوَآكُم، 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 ضِيَاعِ فَدَكٍ بَعْدَ رَسُولِ اللَّهِ فُقُلْتُمْ: إِنَّ الْأَنْبِيَاءَ لَا يُورِثُونَ، وَ إِنَّ هَذِهِ أَمْوَالُ يَجِبُ أَنْ تُضَافَ إِلَى مَالِ الْفَيْءِ، وَ تُصَرَفَ فِي ثَمَنِ الْكُرَاعِ وَ السِّلَاحِ وَ أَنْوَاعِ الْجِهَادِ وَ مَصَالِحِ الثُّغُورِ، فَأَمَضِينَا رَأْيَكُمْ وَ لَمْ يُخْضِرْهُ مَنْ يَدَّعِيهِ.

Community of the Emigrants and the Helpers! You all know I (Abu Bakr) 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 عِيدًا، وَ يُرْعِدُ تَهْدِيدًا، إِيْلَاءَ حَقِّ نَبِيِّهِ أَنْ يَمْضَحَهَا دَمًا دُعَاً. وَ اللَّهُ! لَقَدْ اسْتَقْلْتُ مِنْهَا فَلَمْ أَقْلَ، وَ اسْتَعَزَلْتُهَا عَنْ نَفْسِي فَلَمْ أُعْزَلْ، كُلَّ ذَلِكَ اخْتِرَارًا مِنْ كَرَاهِيَةِ ابْنِ أَبِي طَالِبٍ، وَ هَرْبًا مِنْ نِزَاعِهِ، وَ مَا لِي لِابْنِ أَبِي طَالِبٍ! هَلْ نَازَعَهُ أَحَدٌ فَقَلَجَ 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 مُقَدِّمًا فِي الْحُرُوبِ، وَ لَا سَخِيًّا فِي الْجُدُوبِ، سُبْحَانَ اللَّهِ! مَا أَهْلَعَ فُؤَادَكَ، وَ أَصْعَرَ نَفْسَكَ [قَدْ صَفَّيْتُ] لَكَ سِجَالًا لِتَشْرَبَهَا، فَأَبَيْتَ إِلَّا أَنْ تَظْمَأَ كَظْمَائِكَ،

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 wars, 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 أَخَذْتُ لَكَ رِقَابَ الْعَرَبِ، وَ ثَبَّتُ لَكَ إِمَارَةَ أَهْلِ الْإِشَارَةِ وَ التَّدْيِيرِ، وَ لَوْ لَا ذَلِكَ لَكَ ابْنُ أَبِي طَالِبٍ قَدْ صَيَّرَ عِظَامَكَ رَمِيمًا، فَاحْمَدِ اللَّهَ عَلَى مَا قَدْ وَهَبَ لَكَ مِنِّي، وَ اشْكُرْهُ عَلَى ذَلِكَ، فَإِنَّهُ مِنْ رَقِيٍّ مِنْبَرِ رَسُولِ اللَّهِ كَانَ حَقِيقًا عَلَيْهِ أَنْ يُحَدِّثَ لِلَّهِ 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}.

وَهَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ الصَّخْرَةُ الصَّمَاءُ الَّتِي لَا يَنْفَجِرُ مَاؤُهَا إِلَّا بَعْدَ كَسْرِهَا، وَ الْحَيَّةُ الرَّقْشَاءُ الَّتِي لَا تُجِيبُ إِلَّا بِالرَّقَى، وَ الشَّجَرَةُ الْمُرَّةُ الَّتِي لَوْ طُلِيتُ بِالْعَسَلِ لَمْ تَنْبُثْ إِلَّا مُرًّا، قَتَلَ سَادَاتِ قُرَيْشٍ فَأَبَادَهُمْ، وَ الزَّمَّ آخِرَهُمُ الْعَارَ فَفَضَحَهُمْ.

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.

فَطَبْتُ نَفْسًا، وَ لَا تَعَزَّتْكَ صَوَاعِقُهُ، وَ لَا تُهَوِّلَتْكَ رَوَاعِدُهُ، فَإِنِّي أَسُدُّ 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 أَغَالِيظِكَ وَ تَرِيدِكَ، فَوَ اللَّهُ لَوْ هَمَّ بِقَتْلِي وَ قَتْلِكَ لَقَتَلَنَا 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 الثَّالِثَةُ: فَمَا مِنْ هَذِهِ الْقَبَائِلِ أَحَدٌ إِلَّا وَ هُوَ يَتَخَضَّعُ كَتَخَضُّعِ ثَنِيَّةِ الْإِبِلِ أَوَانَ 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.

فَتَعْلَمُ لَوْ لَا ذَلِكَ لَرَجَعَ الْأَمْرُ إِلَيْهِ وَ لَوْ كُنَّا لَهُ كَارِهِينَ، أَمَا إِنَّ هَذِهِ الدُّنْيَا أَهْوَنُ عَلَيْهِ مِنْ لِقَاءِ أَحَدِنَا الْمَوْتَ.

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.

أَنَسِبَتْ لَهُ يَوْمَ أُحُدٍ وَ قَدْ فَرَرْنَا بِأَجْمَعِنَا وَ صَعَدْنَا الْجَبَلَ، وَ قَدْ أَحَاطَتْ بِهِ مُلُوكُ الْقَوْمِ وَ صَنَادِيدُهُمْ، مُوقِنِينَ بِمُتْلِهِ، لَا يَجِدُ حَيْصاً لِلْخُرُوجِ مِنْ أَوْسَاطِهِمْ، فَلَمَّا أَنْ سَدَّ الْقَوْمُ رِمَاحَهُمْ، نَكَسَ نَفْسُهُ عَنْ دَائِيهِ حَتَّى جَاوَزَهُ طِعَانُ الْقَوْمِ، ثُمَّ قَامَ قَائِماً فِي رِكَابِهِ وَ قَدْ طَرَّقَ عَنْ سَرِّحِهِ وَ هُوَ يَقُولُ: يَا اللَّهُ يَا اللَّهَ! يَا جِبْرِيلُ يَا جِبْرِيلُ! يَا مُحَمَّدُ يَا مُحَمَّدُ! النِّجَاةُ النِّجَاةُ!.

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 عَمِدَ إِلَى رَئِيسِ الْقَوْمِ فَضَرَبَهُ ضَرْبَةً عَلَى رَأْسِهِ فَبَقِيَ عَلَى فَلَكَ وَ لِسَانٍ، ثُمَّ عَمِدَ إِلَى صَاحِبِ الرَّايَةِ الْعُظْمَى فَضَرَبَهُ ضَرْبَةً عَلَى جُمْجُمَتِهِ فَفَلَقَهَا، فَمَرَّ السَّيْفُ يَهُوِي فِي جَسَدِهِ فَبَرَأَ وَ دَابَّتْهُ نِصْفَيْنِ.

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 انْحَقَلُوا مِنْ بَيْنِ يَدَيْهِ، فَجَعَلَ يَمْسَحُهُمْ بِسَيْفِهِ مَسْحاً، حَتَّى تَرَكَهُمْ جَرَاثِيمَ مُمُوداً عَلَى تَلْعَةٍ مِنَ الْأَرْضِ يَتَمَرَّغُونَ فِي حَسَرَاتِ الْمَنَايَا، وَ يَتَجَرَّغُونَ كُثُوسَ الْمَوْتِ، قَدْ احْتَطَفَ أَرْوَاحُهُمْ 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 they 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.

وَلَمْ نَكُنْ نَضْبِطُ أَنْفُسَنَا مِنْ خِفَافَتِهِ، حَتَّى ابْتَدَأْتَ أَنْتَ مِنْكَ إِلَيْهِ، فَكَانَ مِنْهُ إِلَيْكَ مَا نَعْلَمُ. وَ لَوْ لَا أَنَّهُ أَنْزَلَ اللَّهُ إِلَيْهِ آيَةً مِنْ كِتَابِ اللَّهِ لَكُنَّا مِنَ الْهَالِكِينَ، وَ هُوَ قَوْلُهُ [تَعَالَى]: وَ لَقَدْ عَفَا 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].**

فَأَتَرْتُكَ هَذَا الرَّجُلَ مَا تَرَكَكَ، وَ لَا يَعْرِتُكَ قَوْلُ خَالِدٍ إِنَّهُ يَقْتُلُهُ، فَإِنَّهُ لَا يَجْسُرُ عَلَى ذَلِكَ، وَ إِنْ رَامَهُ كَانَ أَوَّلَ مَقْتُولٍ بِيَدِهِ، فَإِنَّهُ مِنْ وُلْدِ عَبْدٍ مَنَافٍ، إِذَا هَاجُوا أَهْيَبُوا، وَ إِذَا غَضِبُوا أَذْمُوا، وَ لَا سَبِّمَا عَلَيَّ بِنِ أَبِي طَالِبٍ، فَإِنَّهُ بَاجُهَا الْأَكْبَرُ وَ سَنَامُهَا الْأَطْوَلُ، وَ هُمَا هَا الْأَعْظَمُ، وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى.

So leave this man (Ali^{-asws}) as long as he has left you, and do not be deceived by the words of Khalid that he will kill him^{-asws}, 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} is 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".²⁸

Why did Amir ul Momineen^{-asws} not take back Fadak as a Caliph?

حدثنا علي بن احمد بن محمد الدقاق قال: حدثني محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم عن أبيه، عن أبي بصير عن أبي عبد الله "ع" قال: قلت له لم يأخذ أمير المؤمنين "ع" فذاك لما ولي الناس ولاي علة تركها؟ فقال: لأن الظالم والمظلوم كانا قدما على الله عزوجل، وأثاب الله المظلوم، وعاقب الظالم. فكره ان يسترجع شيئا قد عاقب الله عليه غاصبه وأثاب عليه المغصوب.

Ali Bin Ahmad Bin Muhammad al Daqq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al-Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer,

(The narrator) says 'I said to Abu Abdullah^{-asws}, 'Why did Amir Al-Momineen^{-asws} not seize Fadak when he^{-asws} ruled the people, and what is the reason for leaving it?' So, he^{-asws} said: 'Because the oppressor and the oppressed would be coming to (appearing in the Court of) Allah^{-azwj} Might and Majestic, and Allah^{-azwj} would Reward the oppressed, and Punish the oppressor. Therefore, he^{-asws} disliked that he^{-asws} should retrieve something and Allah^{-azwj} would be Punishing its usurper over it, and Rewarding the usurped over it'.²⁹

In another Hadith,

حدثنا احمد بن علي بن إبراهيم بن هاشم رحمه الله قال حدثنا أبي، عن أبيه إبراهيم بن هاشم، عن محمد بن أبي عمير، عن إبراهيم الكرخي قال: سألت ابا عبد الله "ع" فقلت له لا ي علة ترك علي بن أبي طالب "ع" فذاك لما ولي الناس فقال: للاقتداء برسول الله صلى الله عليه وآله لما فتح مكة وقد باع عقيل بن أبي طالب داره فقيل له يارسول الله ألا ترجع إلى دارك؟ فقال صلى الله عليه وآله وهل ترك عقيل لنا دارا إنا أهل بيت لا نسترجع شيئا يؤخذ منا ظلما. فلذلك لم يسترجع فذاك لما ولي.

Ahmad Bin Ali Bin Ibrahim Bin Hashim narrated to us, from his father, from his father Ibrahim Bin Hashim, from Muhammad Bin Abu Umeir, from Ibrahim Al-Karkhy who said,

'I asked Abu Abdullah^{-asws}, so I said to him^{-asws}, 'For which reason did Ali^{-asws} Bin Abu Talib^{-asws} leave Fadak when he^{-asws} ruled the people?' He^{-asws} said: 'For (the sake of) following Rasool-Allah^{-saww}, when he^{-saww} conquered Makkah, and Aqeel son of Abu Talib^{-asws} had sold his^{-saww}

الإحتجاج على أهل اللجاج (للطبرسي)، ج1، ص: 95 28

²⁹ Al Illal Al Sharaie – V 1 Ch 124 H 1

house. So it was said to him^{-saww}, 'O Rasool-Allah^{-saww}! Will you^{-saww} not go to your^{-saww} house?' So he^{-saww} said: 'And has Aqeel left a house for us^{-saww}? We^{-asws}, the People^{-asws} of the Household, do not retrieve anything which has been seized from us^{-asws} unjustly'. Thus, it was due to that, he (Ali^{-asws}) did not retrieve Fadak when he^{-asws} ruled'.³⁰

حدثنا احمد بن الحسن القطان قال: حدثنا احمد بن سعيد الهمداني قال حدثنا علي بن الحسن بن علي بن فضال عن ابيه عن ابي الحسن "ع قال: سألته عن أمير المؤمنين لم لم يسترجع فدكا لما ولي الناس؟ فقال: لانا أهل بيت لا نأخذ حقوقنا ممن ظلمنا الا هو ونحن أولياء المؤمنين إنما نحكم لهم ونأخذ حقوقهم ممن ظلمهم ولا نأخذ لانفسنا.

Ahmad Bin Al-Hassan Al-Qatan narrated to us, from Ahmad Bin Saeed Al-Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazal, from his father,

(The narrator says) 'I asked Abu Al-Hassan^{-asws} about Amir Al-Momineen^{-asws}. Why did he^{-asws} not retrieve Fadak when he^{-asws} ruled the people?' So he^{-asws} said: 'Because we^{-asws}, the People^{-asws} of the Household, do not seize our^{-asws} rights from the ones who oppress us^{-asws}, as he (Amir Al-Momineen^{-asws}) and us^{-asws} are the Guardians of the Believers. But rather, we^{-asws} pass judgement for them and we^{-asws} take their right from the ones who oppress them, but we do not take (usurped rights) for ourselves^{-asws}'.³¹

The Reason Due to Which Khalid Bin Waleed Was Ordered with the Murder of Amir Al-Momineen^{-asws}

أبي رحمه الله قال: حدثنا علي بن ابراهيم، عن أبيه، عن ابن أبي عمير عن ذكره عن أبي عبد الله "ع قال: لما منع أبو بكر فاطمة عليها السلام فدكا وأخرج وكيهها جاء أمير المؤمنين "ع إلى المسجد وأبو بكر جالس وحوله المهاجرون والانصار

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

Abu Abdullah^{-asws} has said: 'When Abu Bakr prevented Fadak from Syeda Fatima^{-asws} and threw out her^{-asws} representatives (from it), Amir Al-Momineen^{-asws} came to the Masjid, and Abu Bakr was seated, and around him were the Emigrants and the Helpers.

فقال يا أبا بكر لم منعت فاطمة عليها السلام ما جعله رسول الله صلى الله عليه وآله لها ووكيله فيها منذ سنين؟ فقال أبو بكر: هذا فئ للمسلمين فإن أتت بشهود عدول وإلا فلا حق لها فيه قال يا أبا بكر تحكم فينا بخلاف ما تحكم في المسلمين؟ قال، لا قال اخبرني لو كان في يد المسلمين شيء فادعيت انا فيه ممن كنت تسأل البينة؟ قال إياك كنت أسأل قال فإذا كان في يدي شيء فادعى فيه المسلمون تسألني فيه البينة؟ قال فسكت أبو بكر،

So he^{-asws} said: 'O Abu Bakr! Why did you prevent Fatima^{-asws} from what Rasool-Allah^{-saww} had made it to be for her^{-asws}, and she^{-asws} had her^{-asws} representatives there since the last two

³⁰ Al Illal Al Sharaie – V 1 Ch 124 H 2

³¹ Al Illal Al Sharaie – V 1 Ch 124 H 3

years?' So Abu Bakr said, 'This is 'Fey' (war booty) for the Muslims. So if she^{-asws} were to come with just witnesses (then fine) or else there is no right for her^{-asws} with regards to it'. He^{-asws} said: 'O Abu Bakr! You are judging regarding us opposite to what you judge with regards to the (rest of the) Muslims?' He said, 'No'.

He^{-asws} said: 'Inform me, if something were to be in the hands of the Muslims, and I^{-asws} were to make a claim with regards to it, so from whom would you be asking for the proof?' He said, 'It is from you^{-asws} that I shall ask'. He^{-asws} said: 'So if there was something which was in my^{-asws} hands, and the Muslims are making a claim on it, you are now asking me^{-asws} for the proof?' He^{-asws} said: 'So Abu Bakr was silent.

فقال عمر هذا فئ للمسلمين ولسنا من خصومتك في شيء، فقال أمير المؤمنين "ع" لا بي بكر يا أبا بكر تقر بالقرآن؟ قال بلى، قال فاخبرني عن قول الله عز وجل: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) أفينا أو في غيرنا نزلت؟ قال فيكم،

So, Umar said, 'This is 'Fey' (war booty) for the Muslims, and we are not going to dispute with you^{-asws} anything with regards to it'. So Amir Al-Momineen^{-asws} said to Abu Bakr: 'Do you acknowledge the Quran?' He said, 'Yes'. He^{-asws} said: 'So, inform me^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**, was it Revealed regarding us^{-asws} or others?' He said, 'Regarding you^{-asws}'.

قال فاخبرني لو ان شاهدين من المسلمين شهدا على فاطمة عليها السلام بفاحشة ما كنت صانعا؟ قال كنت أقيم عليها الحد كما أقيم على نساء المسلمين، قال كنت اذن عند الله من الكافرين قال ولم؟ قال لانك كنت ترد شهادة الله وتقبل شهادة غيره لان الله عز وجل قد شهد لها بالطهارة فإذا رددت شهادة الله وقبلت شهادة غيره كنت عند الله من الكافرين،

He^{-asws} said: 'If two witnesses from the Muslims were to testify against (Syeda) Fatima^{-asws} for the immorality, what would you do?' He said, 'I shall establishment the Limit (punishment) upon her^{-asws} just as I would against the Muslim women'. He^{-asws} said: 'Then you are from the Infidels, in the Presence of Allah^{-azwj}'. He said, 'And why?' He^{-asws} said: 'Because you would have refuted the Testimony of Allah^{-azwj} and would be accepting the testimony of others, because Allah^{-azwj} has already Testified for her^{-asws} Purification. So, if you were to refute the Testimony of Allah^{-azwj} and accept the testimony of others, you would be, in the Presence of Allah^{-azwj}, from the Infidels'.

قال فبكى الناس وتفرقوا ودمدموا، فلما رجع أبو بكر إلى منزله بعث إلى عمر فقال ويحك يابن الخطاب اما رأيت عليا وما فعل بنا والله لئن قعد مقعدا آخر ليفسدن هذا الامر علينا ولا تنهنا بشيء مادام حيا قال عمر: ماله إلا خالد بن الوليد

He^{-asws} said: 'So the people wept, and dispersed with tears in their eyes. So when Abu Bakr returned to his house, sent for Umar, so he said, 'Woe be unto you, O son of Khatab! But, did you not see Ali^{-asws} and what he^{-asws} did with us? By Allah^{-azwj}! If he^{-asws} were to sit in another gathering, he^{-asws} would spoil this matter (Caliphate) against us, and we would not be welcome with anything for as long as we are alive'. Umar said, 'What is for him^{-asws} except for Khalid Bin Waleed'.

فبعثوا إليه فقال له أبو بكر نريد أن نحملك على أمر عظيم قال احملني على ما شئت ولو على قتل علي، قال فهو قتل علي، قال فصر بجانبه فإذا أنا سلمت فاضرب عنقه

So, they sent for him, and Abu Bakr said to him, 'We want to burden you with a great matter'. He said, 'Burden me whatever you so desire to, even for the murder of Ali^{-asws}'. He said, 'So it is the murder of Ali^{-asws}'. He said, 'So be at his^{-asws} side. When I greet (finish the Prayer), so strike his^{-asws} neck'.

فبعثت اسماء بنت عميس وهي أم محمد بن أبي بكر خادمتها فقالت اذهبي إلى فاطمة فاقرئيها السلام فإذا دخلت من الباب فقولي (ان الملا يأتمرون بك ليقتلوك فاخرج إني لك من الناصحين) فإن فهمتها وإلا فاعيديها مرة أخرى فجاءت فدخلت وقالت ان مولاتي تقول: يا بنت رسول الله كيف أنتم، ثم قرأت هذه الآية (ان الملا يأتمرون بك ليقتلوك) الآية

So Asma Bint Umayy, and she is the mother of Muhammad^{-ra} Bin Abu Bakr, called her maid and said, 'Go to Fatima^{-asws} and convey my greetings to her^{-asws}. So when she^{-asws} enters you into the door, so say, **'[28:20] Surely the assembly is ordering for killing you, therefore depart; surely I am of those who wish well to you'**. So if she^{-asws} understands it, (fine), or otherwise repeat it to her^{-asws} once again'. So she came, and entered, and said, 'My mistress is saying, 'O daughter^{-asws} of Rasool-Allah^{-saww}! How are you^{-asws}?' Then she recited this Verse **[28:20] Surely the assembly is ordering for killing you – the Verse.**

فلما أرادت ان تخرج قرأتها فقال لها أمير المؤمنين أقرأي مولاتك مني السلام وقولي لها ان الله عز وجل يحول بينهم وبين ما يريدون ان شاء الله،

So when she wanted to leave, she recited it (again). So Amir Al-Momineen^{-asws} said to her: 'Convey greetings from me^{-asws} to your mistress, and say to her, 'Allah^{-azwj} Mighty and Majestic would Turn around what is between them and between what they are intending for, if Allah^{-azwj} so Desires it'.

فوقف خالد بن الوليد بجانبه فلما أراد ان يسلم لم يسلم وقال يا خالد لا تفعل ما أمرتك السلام عليكم ورحمة الله وبركاته فقال أمير المؤمنين " ع " ماهذا الامر الذي أمرك به ثم هناك قبل ان يسلم: قال أمرني بضرب عنقك وإنما امرني بعد التسليم، فقال أو كنت فاعلا؟ فقال إي والله لو لم ينهني لفعلت،

So, Khalid Bin Al-Waleed paused by his^{-asws} side, intending him (Abu Bakr) to greet (for finishing the Prayer). But he did not greet, and said, 'O Khalid! Do not do what I had ordered you with! (and greeted) Peace be upon you, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. So Amir Al-Momineen^{-asws} said: 'What is this order which he had ordered you with, then prevented you before he greeted?' He said, 'He had ordered me with the striking of your^{-asws} neck. But rather, he had ordered me (to do it) after the greeting'. So he^{-asws} said: 'Or you would have done it?' So he said, 'Yes, by Allah^{-azwj}! Had he not prevented me, I would have done it'.

قال: فقام أمير المؤمنين " ع " فاخذ بمجامع ثوب خالد ثم ضرب به الحائط وقال لعمر: يا بن صهاك والله لو لا عهد من رسول الله وكتاب من الله سبق لعلمت اينما اضعف جندا وأقل عددا.

The Imam^{-asws} said: 'So Amir Al-Momineen^{-asws} stood up, seized the clothes of Khalid, then hit him at the wall, and said to Umar; 'O son of Sahaak! By Allah^{-azwj}! Had I^{-asws} not taken an oath from Rasool-Allah^{-saww}, and had the Book of Allah^{-azwj} not been in front of me^{-asws}, you would have known where the weaker armies and the fewer numbers are'.³²

Umar Bin Abdul Aziz Returned Fadak to Descendants of Syeda^{-asws}

الخصال الطالقي عن محمد بن جرير الطبري عن أبي صالح الكناي عن يحيى بن عبد الحميد الحماني عن شريك عن هشام بن معاذ قال: كنت جليسا لعمر بن عبد العزيز حيث دخل المدينة فأمر مناديه فنادى من كانت له مظلمة أو ظلمة فليأت الباب فأتى محمد بن علي يعني الباقر فدخل إليه مؤلاؤه مزاحم فقال إن محمد بن علي بالباب فقال له أدخله يا مزاحم

(The book) 'Al Khisaal' of Talaqany – From Muhammad Bin Jareer Al Tabari, from Abu Salih Al Kinany, from Yahya Bin Abdul Hameed Al Himmany, from Shareek, from Hisham Bin Muaz who said,

'I was a gatherer to Umar Bin Abdul Aziz when he entered Al-Medina. He ordered his caller to call out. He called out, 'One who has any grievance for him or an injustice, then let him come to the door!' Muhammad^{-asws} Bin Ali^{-asws}, meaning Al-Baqir^{-asws} came. His slave Muzahim entered to him and said, 'Muhammad^{-asws} Bin Ali^{-asws} is at the door!' He said, 'Let him enter, O Muzahim'.

قال فدخل وعمر يمسح عينيه من الدموع فقال له محمد بن علي ع ما أبكاك يا عمر فقال هشام أبكاك كذا وكذا يا ابن رسول الله

He (the narrator) said, 'He^{-asws} entered, and Umar wiped his eyes from the tears. Muhammad^{-asws} Bin Ali^{-asws} said to him: 'What makes you cry, O Umar?' Hisham (Umar) said, 'Such and such made me cry, O son^{-asws} of Rasool-Allah^{-saww}!'

فقال محمد بن علي ع يا عمر إنما الدنيا سوق من الأسواق منها خرج قوم بما ينفعهم و منها خرجوا بما يضرهم و كم من قوم قد غرهم بمنال الذي أصبحنا فيه حتى أتاهم الموت فاستوعبوا فخرجوا من الدنيا ملومين لما لم يأخذوا لما أحبوا من الآخرة عده و لا بما كرهوا جنة -

Muhammad^{-asws} Bin Ali^{-asws} said: 'O Umar! But rather, the world is a market from the markets. A people come out from it with what benefits them, and (others) come out from it with what is harmful to them. And how many people have been deceived with the likes of that which we have come to be in until the death comes to them. They get absorbed and exit from the world blame-worthy as they did not make preparation for that which they loved from the Hereafter, nor (did they take) a shield from what they did not like (from the Hereafter).

³² Al Illal Al Sharaie – V 1 Ch 151 H 1

قَسَمَ مَا جَمَعُوا مِنْ لَا يَحْمَدُهُمْ وَ صَارُوا إِلَى مَنْ لَا يَغْدِرُهُمْ فَخَنُوا وَ اللَّهُ مُحْفُوفُونَ أَنْ نَنْظُرَ إِلَى تِلْكَ الْأَعْمَالِ الَّتِي كُنَّا نَعْبِطُهُمْ بِهَا
فَنُؤَافِقُهُمْ فِيهَا وَ نَنْظُرَ إِلَى تِلْكَ الْأَعْمَالِ الَّتِي كُنَّا نَتَحَوَّفُ عَلَيْهِمْ مِنْهَا فَتَكْنَفُ عَنْهَا

A portion what they amassed, the ones who did not praise them, and they came to the one who did not excuse them. By Allah^{-azwj}! We^{-asws} are justified in looking at those deeds which we were gratifying with, so we^{-asws} can pause them in it, and we^{-asws} looked at those deeds which we^{-asws} were frightening upon them from, so we^{-asws} can refrain from these.

فَاتَّقِ اللَّهَ وَ اجْعَلْ فِي قَلْبِكَ اثْنَتَيْنِ تَنْظُرُ الَّذِي تُحِبُّ أَنْ يَكُونَ مَعَكَ إِذَا قَدِمْتَ عَلَى رَبِّكَ فَقَدِمَهُ بَيْنَ يَدَيْكَ وَ تَنْظُرُ الَّذِي تَكْرَهُ أَنْ
يَكُونَ مَعَكَ إِذَا قَدِمْتَ عَلَى رَبِّكَ فَابْتَغِ بِهِ الْبَدَلَ

Fear Allah^{-azwj} and Make two to be in your heart looking at that which you love to be with you when you proceed to your Lord^{-azwj}, so send it forward in front of you, and you looked at that which you dislike from it being with you when you proceed to your Lord^{-azwj}, so seek the replacement with it.

وَ لَا تَذْهَبَنَّ إِلَى سِلْعَةٍ قَدْ بَارَتْ عَلَى مَنْ كَانَ قَبْلَكَ تَرْجُو أَنْ يَجُوزَ عَنْكَ وَ اتَّقِ اللَّهَ يَا عُمَرُ وَ افْتَحِ الْأَبْوَابَ وَ سَهِّلِ الْحِجَابَ وَ
انْصُرِ الْمَظْلُومَ وَ رُدِّ الْمَظْلَمَ

And do not go to any commodity which has gone against the ones who were before you, hoping that it would pass from you, and fear Allah^{-azwj}, O Umar, and open the doors, and ease off the veils, and help the oppressed, and restore the grievances’.

ثُمَّ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ الْإِيمَانَ بِاللَّهِ فَجَنَّا عُمَرُ عَلَى رُكْبَتَيْهِ وَ قَالَ إِيَّاهُ يَا أَهْلَ بَيْتِ النَّبُوَّةِ

Then he^{-asws} said: ‘Three (things), one who has these in him, would perfect the Eman with Allah^{-azwj}’. Umar knelt upon his knees and said, ‘Which, O People^{-asws} of the Household of the Prophet-hood?’

فَقَالَ نَعَمْ يَا عُمَرُ مَنْ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي الْبَاطِلِ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنَ الْحَقِّ وَ مَنْ إِذَا قَدَرَ لَمْ يَتَنَاوَلَ مَا لَيْسَ لَهُ

He^{-asws} said: ‘Yes, O Umar! One, when he is pleased, his pleasure would not enter him into the falsehood (sins), and when he is angered, his anger would not exit him from the truth, and one when he is able, does not take what isn’t for him’.

فَدَعَا عُمَرُ بِدَوَاةٍ وَ قِرْطَاسٍ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا رَدَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ ظَلَامَةَ مُحَمَّدِ بْنِ عَلِيٍّ عَ فِدَاكَ.

Umar called for the ink and paper and wrote, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what Umar Bin Abdul Aziz returns the Fadak, the grievance of Muhammad^{-asws} Bin Ali^{-asws}’.³³

³³ Bihar Al Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 8 H 3

Haroon Rashid Plotted to Kill Imam Musa-e-Kazim^{-asws} for Fadak:

المناقب لابن شهر آشوب في كتاب أخبار الخلفاء أنَّ هَارُونَ الرَّشِيدَ كَانَ يَقُولُ لِمُوسَى بْنِ جَعْفَرٍ خُذْ فَدَكًا حَتَّى أُرُدَّهَا إِلَيْكَ فَيَأْتِي حَتَّى أَلْحَ عَلَيْهِ فَقَالَ ع لَا أَخْذُهَا إِلَّا بِحُدُودِهَا قَالَ وَ مَا حُدُودُهَا قَالَ إِنْ حَدَدْتُهَا لَمْ تَرُدَّهَا قَالَ بِحَقِّ جَدِّكَ إِلَّا فَعَلْتُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub in the book ‘Akhbar Al-Khulafa’a’ –

‘Haroun Al-Rasheed had said to Musa^{-asws} Bin Ja’far^{-asws}, ‘Take the (estate of) Fadak until I return it to you^{-asws}’. He^{-asws} refused until he insisted upon him^{-asws}. He^{-asws} said: ‘I^{-asws} shall not take it except with (all of) its boundaries. He said, ‘And what are its boundaries?’ He^{-asws} said: ‘If I^{-asws} were to define its boundaries, you will not be returning it’. He said, ‘By the right of your^{-asws} grandfather^{-saww}! I will do it!’

قَالَ أَمَّا الْحُدُّ الْأَوَّلُ فَعَدَنُ فَتَغَيَّرَ وَجْهُ الرَّشِيدِ وَ قَالَ إِيَّاهَا قَالَ وَ الْحُدُّ الثَّانِي سَمَرْقَنْدُ فَارْبَدَّ وَجْهُهُ قَالَ وَ الْحُدُّ الثَّلَاثُ إِفْرِيقِيَّةُ فَاسْوَدَّ وَجْهُهُ وَ قَالَ هِيَ قَالَ وَ الرَّابِعُ سَيْفُ الْبَحْرِ مِمَّا يَلِي الْجَزُرَ وَ إِرْمِينِيَّةُ

He^{-asws} said: ‘As for the first boundary, it is Aden’. The face of Al-Rasheed changed, and he said, ‘Yes’. He^{-asws} said: ‘And the second boundary is Samarqand’. His face puffed. He^{-asws} said: ‘And the third boundary is Africa’. His face darkened, and he said, ‘How far!’ He^{-asws} said: ‘The fourth is Sayf Al-Bahr, from what follows the islands and Armenia’.

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, ‘But there would not remain anything for us. Transfer to my gathering’. Musa^{-asws} said: ‘I^{-asws} had told you that if I^{-asws} were to define its boundaries, you will not be returning it!’ During that, he plotted to kill him^{-asws}’.³⁴

³⁴ Bihar Al Anwaar – V 46, The book of History – Musa Al Kazim^{-asws}, Ch 6 H 20 a

APPENDIX I:

Usman Rebukes Ayesha and Hafsa for claiming inheritance

فعثمان على ما كان عليه خير منهما. ولقد قال منذ أيام قولاً رفقت له وأعجبتني مقالته. بينما أنا قاعد عنده في بيته إذ أتته عائشة وحفصة تطلبان ميراثهما من ضياع رسول الله صلى الله عليه وآله وأمواله التي بيده، فقال: (لا والله ولا كرامة لكما ولا نعمت عنه ولكن أجزى شهادتكما على أنفسكما. فإنكما شهدتما عند أبيكما أنكما سمعتما من رسول الله صلى الله عليه وآله يقول: (النبي لا يورث، ما ترك فهو صدقة). ثم لقنتما أعرابياً جلفاً يبول على عقبه ويتطهر ببوله (مالك بن أوس بن الحدثان) فشهد معكما، ولم يكن في أصحاب رسول الله صلى الله عليه وآله من المهاجرين ولا من الأنصار أحد شهد بذلك غيركما وغير أعرابي.

As for Usman, he was better than the two of them. He said some words, days ago, that I^{-asws} sympathised with and his speech pleased me^{-asws}. I^{-asws} was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of the Messenger of Allah^{-saww}, and their wealth which was in his hands. He said, 'No, by Allah^{-azwj}, there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two bore against yourselves. The two of you bore testified to your own two fathers that you two had heard the Messenger of Allah^{-saww} saying: 'The Prophet^{-saww} does not bequeath, whatsoever that he^{-saww} leaves behind is charity'. Then the two of you teamed-up an uncouth Bedouin who was urinating like an animal and cleaning himself with his own urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none among the companions of the Messenger of Allah^{-saww} neither from the Emigrants nor from the Helpers who testified to that apart from the two of you and that Bedouin.

أما والله، ما أشك أنه قد كذب على رسول الله صلى الله عليه وآله وكذبتما عليه معه. ولكني أجزى شهادتكما على أنفسكما فاذهبا فلا حق لكما. فانصرفتا من عنده تلعنانه وتشتمانه. فقال: ارجعا، أليس قد شهدتما بذلك عند أبي بكر؟ قالتا: نعم. قال: فإن شهدتما بحق فلا حق لكما، وإن كنتما شهدتما بباطل فعليكما وعلى من أجاز شهادتكما على أهل هذا البيت لعنة الله والملائكة والناس أجمعين.

But, by Allah^{-azwj}, there is no doubt that he lied against the Messenger of Allah^{-saww}, and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your own selves, so go away, for there is no right for the two of you. So, the two of them left from his presence cursing and insulting him.

So he said, 'Come back, did not the two of you testify that in the presence of Abu Bakr?' They said, 'Yes'. He said, 'So if the two of you have testified by the truth, there is no right now for the two of you, and if the two of you have testified falsely, then upon the two of you, and the one who permitted your testimonies, are the Curses of Allah^{-azwj} and His^{-azwj} Angels, and all of the people'.

قال عليه السلام: ثم نظر إلي فتبسّم ثم قال: يا أبا الحسن، أشفيتك منهما؟ قلت: نعم، والله وأبلغت وقلت حقا، فلا يرغم الله إلا أنافهما. فرقت لعثمان وعلمت أنه إنما أراد بذلك رضاي وأنه أقرب منهما رحما وأكف عنا منهما، ح وإن كان لا عذر له ولا حجة بتأميره علينا وادعائه حقنا.

He^{-asws} said: ‘Then he (Usman) looked at me^{-asws}, smiled, then said, ‘O Abu Al-Hassan^{-asws}, was I just with two of them?’ I said, ‘Yes, by Allah^{-azwj}, you have conveyed and spoken the truth. Allah^{-azwj} will humiliate the two of them’. I^{-asws} sympathised with Usman, and I^{-asws} knew that he only intended to please me^{-asws} by that, and he was similar to the two of them (Abu Bakr and Umar) in being unjust, and held back from us^{-asws} (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against us^{-asws} and his claim over our^{-asws} rights’.³⁵

Third Caliph, Usman Bestowed Fadak to his son-in-law (Marwan):

See for example:

[قطع عثمان فذك لمروان](#)

Usman cut out Fadak for Marwan

عد ابن قتيبة في المعارف ص 84، وأبوالفدا في تاريخه 168: 1 ممانقم الناس علي عثمان قطعه فذك لمروان وهي صدقة رسول الله، فقال أبوالفدا: وأقطع مروان ابن الحكم فذك وهي صدقة رسول الله صلي الله عليه وسلم التي طلبتها فاطمة ميراثا

Ibn Quteyba counted in ‘Al-Ma’arif’ P 84, and Abu Al-Fida in his history P 168 V 1, ‘From what the people are cursing upon Usman is his cutting out Fadak for Marwan, and it is a charity of Rasool-Allah^{-saww}. Abu Al-Fida said, ‘And he cut out Fadak for Marwan Ibn Al-Hakam, and it is a charity of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, which (Syeda) Fatima^{-asws} had demanded it as her^{-asws} inheritance.

فروي أبوبكر عن رسول الله صلي الله عليه وسلم: نحن معاشر الانبياء لا نورث ماتركناه صدقه، ولم تزل فذك في يد مروان وبنيته إلي أن تولي عمر بن عبد العزيز فانتزعها من أهله وردها صدقة

It is reported by Abu Bakr, from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} and greetings be upon him^{-saww}, ‘We^{-saww}, community of Prophets^{-as} do not leave inheritance. Whatever we^{-as} leave behind is charity’, and Fadak did not cease to be in the hand of Marwan and it’s structure up to the rule of Umar Bin Abdul Aziz. He snatched it from its people and returned it as charity’.

³⁵ Sulaym Ibn Qais Hilali, Hadith 14

وأخرج البيهقي في السنن الكبرى 301: 6 من طريق المغيرة حديثاً في فذك وفيه: أنها أقطعها مروان لما مضى عمر لسبيله.

And Al-Bayhaqi extracted it in 'Al Sunan Al Kubra', V 6 P 301, from a way of Al-Mugheira, a Hadeeth regarding Fadak, and in it is, 'It was cut out for Marwan when Umar passed away on his way'.

فقال: قال الشيخ: إنما أقطع مروان فذكا في أيام عثمان بن عفان رضي الله عنه وكأنه تأول في ذلك ماروي عن رسول الله صلى الله عليه وسلم إذا أطعم الله نبيا طعمة فهي للذي يقوم من بعده،

He said, 'The Sheikh said, 'But rather Fadak was cut out for Marwan during the days of Usman Bin Affan, may Allah^{-azwj} be Pleased with him, and it is as if it is an interpretation regarding that is what is reported from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and greetings: 'When Allah^{-azwj} Feeds food to a Prophet^{-as}, so it is for the one who would be standing from after him^{-saww}'.

وكان مستغنيا عنها بماله فجعلها لأقربائه ووصل بها رحمهم، وذهب آخرون إلى أن المراد بذلك التولية وقطع جريان الارث فيه، ثم تصرف في مصالح المسلمين كما كان أبوبكر وعمر رضي الله عنهما يفعلان.

And he was needless from it due to his wealth, so he made it to be for his relatives and connected (financially helped) his kindred with it. And others have viewed that the intent with that take-over was to cut off the flow of the inheritance regarding it. Then it was spent in the betterment of the Muslims just as it had been done by Abu Bakr and Umar, may Allah^{-azwj} be Pleased with them both.

وفي العقد الفريد 261: 2 في عد مانقم الناس علي عثمان: انه أقطع فذك مروان وهي صدقة لرسول الله صلى الله عليه وسلم وافتتح افريقية وأخذ خمسة فوهبه لمروان.

And in 'Al Iqd' of Al Fareed, V 2 P 261, regarding the count of what the people are cursing upon Usman, 'He cut out Fadak for Marwan, and it is a charity of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, and greetings, and he conquered Africa and seized it's Khums and gifted it to Marwan.

وقال ابن الحديد في شرحه 67: 1: وأقطع عثمان مروان فذك، وقد كانت فاطمة عليها السلام طلبتها بعد وفاة أبيها صلوات الله عليه تارة بالميراث وتارة بالنحلة فدفعت عنها.

And Ibn Al-Hadeed said in his commentary V 1 P 67, 'And Usman cut out Fadak for Marwan, and (Syeda) Fatima^{-asws}, may the greetings be upon her^{-asws}, had demanded it after the expiry of her^{-asws} father^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, at times with the inheritance and at times with the donation. It was repelled from her^{-asws}'.

قال الاميني: أنالا أعرف كنه هذا الاقطاع وحقيقة هذا العمل فان فذك إن كان في للمسلمين؟ كما ادعاه أبوبكر، فما وجه تخصيصه بمروان؟

Al-Ameeni said, 'I do not understand the essence of this cut-out and reality of this deed. If Fadak was a war booty for the Muslims just as Abu Bakr had claimed, so what is the reason for it being specialised for Marwan?

وإن كان ميراثا لآل رسول الله صلى الله عليه وآله؟ كما احتجت له الصديقة الطاهرة في خطبتها، واحتج له أئمة الهدي من العترة الطاهرة وفي مقدمهم سيدهم أمير المؤمنين عليه وعليهم السلام، فليس مروان منهم، ولا كان للخليفة فيه رفع ووضع.

And if it was an inheritance for the family of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, just as was argued with by the truthful, the pure, in her^{-asws} address, and the Imams^{-asws} of guidance from the pure family have argued for it, and in their^{-asws} vanguard is Amir Al-Momineen^{-asws}, may the greetings be upon him^{-asws} and upon them^{-asws}, so Marwan isn't from them^{-asws}, nor was there (any right) for the caliph in it to raise and drop.

وإن كان نخلة من رسول الله صلى الله عليه وآله لبضعته الطاهرة فاطمة المعصومة صلوات الله عليها؟ كما ادعته وشهد لها أمير المؤمنين وإبناها الامامان السبطان وام أيمن المشهود لها بالجنة فردت شهادتهم بما لا يرضي الله ولا رسوله،

And if it was a donation from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, to his^{-saww} 'Part', the Pure Fatima^{-asws}, the infallible, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, just as she^{-asws} had claimed it and Amir Al-Momineen^{-asws} and her^{-asws} two sons^{-asws}, the two Imams^{-asws}, the two grandsons^{-asws} had testified for her^{-asws}, and Umm Ayman, the one testified for as being with the Paradise, but their testimonies were rejected with what neither Allah^{-azwj} nor His^{-azwj} Rasool^{-saww} was Pleased with.

وإذا ردت شهادة أهل آية التطهير فبأي شيء يعتمد؟ وعلي أي حجة يعول؟ إن دام هذا ولم يحدث به غير لم ييك ميت ولم يفرح بمولود

And when you reject the testimony of the people^{-asws} of the Verse of Purification, so which thing would you rely upon? And upon which would an argument be decided? If this was permanent and nothing new had occurred with it apart from that a deceased did not cry, and a new-born was not happy.

فإن كان فذك نخلة؟ فأبي مساس بها مروان؟ وأي سلطة عليها لعثمان؟ حتى يقطعها لاحد.

If Fadak was a donation, then which connection does it have with Marwan? And which authority was there for Usman over it until he can cut it out for anyone?

ولقد تضاربت أعمال الخلفاء الثلاثة في أمر فذك فانتزعتها أبوبكر من أهل البيت عليهم السلام، وردها عمر إليهم، وأقطعها عثمان لمروان، ثم كان فيها ما كان في أدوار المستحوزين علي الامر منذ عهد معاوية وهلم جرا

The actions of the three Caliphs have conflicted regarding the matter of Fadak. Abu Bakr snatched it from People^{-asws} of the Household, may the greetings be upon them, and Umar (Bin Abdul Aziz) returned it to them, and Usman cut it out for Marwan. Then it happened

regarding it what happened in the times of the ones in control since the era of Muawiya and onwards.

فكانت تؤخذ وتعطي، ويفعلون بها مايفعلون بقضاء من الشهوات كما فصلناه في الجزء السابع ص 197 – 195 ط 3 ولم يعمل برواية أبي بكر في عصر من العصور،

It was taken and given, and they did with it what they did, by a fulfilment of the personal desires, just as we had detailed it in V 7 P 195 – 197, 3rd edition, it was not worked with the conduct of Abu Bakr in a time from the times.

فان صانعه الملا الحضور علي سماع ما رواه عن رسول الله صلى الله عليه وآله وحابوه وجاملوه؟ فقد أبطله من جاء بعده بأعمالهم وتقلباتهم فيها بأنحاء مختلفة.

So, if the assembly had done based upon what was reported from Rasool-Allah^{-azwj}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and they loved him and complimented him? So, the ones who had come after him have invalidated their deeds and their fluctuations regarding it by various negations.

بل إن أبابكر نفسه أراد أن يبطل روايته باعطاء الصك للزهاء فاطمة غير أن ابن الخطاب منعه وخرق الكتاب كما مر في الجزء السابع عن السيرة الحلبية، وبذلك كله تعرف قيمة تلك الرواية ومقدار العمل عليها وقيمة هذا الاقطاع، وسيوافيك قول مولانا أميرالمؤمنين في قطائع عثمان.

But Abu Bakr himself had intended to invalidate his own conduct by giving the written agreement to Al-Zahra^{-asws} Fatima^{-asws}, apart from that Ibn Al-Khattab prevented him and tore up the agreement just as passed in the seventh volume about the conduct of Al-Halabiy, and by that, all of it, you can recognise the worth of that report and the acting upon it, and the worth of this cutting out (of Fadak for Marwan), and you will realise the words of our Master^{-asws} Amir Al-Momineen^{-asws}, regarding the cuttings (of pieces of lands) by Usman.³⁶

³⁶ Al-Ma’arif’ P 84, Abu Al-Fida in his history P 168 V 1, Al Sunan Al Kubra’, V 6 P 301, Al-Iqd’ of Al-Fareed, V 2 P 261, Ibn Al-Hadeed in his commentary V 1 P 67, <https://dorenajaf.valiasr-aj.com/include/VIEW.php?bankname=LIST&code=2093&RADIF=69>

APPENDIX II:

When was Khaybar conquered?

21- قب، المناقب لابن شهر آشوب فُتِحَ خَيْبَرُ فِي الْمُحَرَّمِ سَنَةِ سَبْعٍ وَ لَمَّا رَأَتْ أَهْلُ خَيْبَرَ عَمَلَ عَلِيٍّ ع قَالَ ابْنُ أَبِي الْحَقِّيقِ لِلنَّبِيِّ
ص انْزِلْ فَأُكَلِّمَكَ قَالَ نَعَمْ فَتَنَزَّلَ وَ صَالَحَ النَّبِيُّ ص عَلَى حَقْنِ دِمَاءٍ مَنِ فِي خُصُوفِهِمْ وَ يَخْرُجُونَ مِنْهَا بِثَوْبٍ وَاحِدٍ

(From the book) 'Al-Manaqib' of Ibn Shehr Ashub – 'Khaybar was conquered during Al-Muharram of the year seven (7 A.H.), and when the people saw the deed of Ali^{-asws}, Ibn Abu Al-Huqeyq said to the Prophet^{-saww}: 'Descend so I can speak to you^{-saww}'. He^{-saww} said: 'Yes'. He^{-saww} descended and the Prophet^{-saww} reconciled upon the saving of blood of the ones in their fortresses and they would be coming out from it with one set of clothes.

فَلَمَّا سَمِعَ أَهْلُ فَدَاكِ قِصَّتَهُمْ بَعَثُوا مُحَيِّصَةَ بِنَ مَسْعُودٍ إِلَى النَّبِيِّ ص يَسْأَلُونَهُ أَنْ يَسْتُرَهُمْ بِأَثْوَابٍ فَلَمَّا نَزَلُوا سَأَلُوا النَّبِيَّ ص أَنْ يُعَامِلَهُمْ
الْأَمْوَالَ عَلَى التَّصْفِ فَصَالَحَهُمْ عَلَى ذَلِكَ وَكَذَلِكَ فَعَلَ بِأَهْلِ خَيْبَرَ.

When the people Fadak heard their story, they sent Muhaysa Bin Masoud to the Prophet^{-saww} asking him^{-saww} to cover them with the clothes. When they descended they asked the Prophet^{-saww} to employ them for the wealth upon the half. He^{-saww} reconciled with them upon that, and like that he^{-saww} dealt with the people of Khaybar".³⁷

³⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 22 H 21

APPENDIX III:

The Victory of Khaybar and taking over of Fadak

1- و بإسناده عن ليث بن أبي سليم عن أبي جعفر محمد بن علي ع قال حدثني جابر بن عبد الله أن عليا ع حمل الباب يوم خيبر حتى صعد المسلمون عليه فاقتحموها ففتحوها و أنه حرك بعد ذلك فلم يحمله أربعون رجلا..

By his chain from Lays Bin Abu Saleem, from Abu Ja'far Muhammad Bin Ali^{-asws} having said: 'It is narrated to me^{-asws} by Jabir Bin Abdullah that Ali^{-asws} carried the door on the day of Khaybar until the Muslims climbed upon it and broke it and opened it, and it had to be moved after that, but forty men could not carry it'.

قال و روي من وجه آخر عن جابر ثم اجتمع عليه سبعون رجلا فكان جهدهم أن أعادوا الباب.

He said, 'And it is reported from another aspect from Jabir, 'The seventy men gathered upon it, and they had struggled to return the door'.

و بإسناده عن عبد الرحمن بن أبي ليلى قال كان علي ع يلبس في الحرّ و الشتاء القباء المَحْشُوّ النَّحِيفَ و ما يُبَالِي الحرّ فأتاني أصحابي فقالوا إنا رأينا من أمير المؤمنين شيئا فهل رأيت فقلت و ما هو قالوا رأينا يخرج علينا في الحرّ الشديد في القباء المَحْشُوّ النَّحِيفَ و ما يُبَالِي الحرّ و يخرج علينا في البرد الشديد في الثوبين الخفيفين و ما يُبَالِي البرد فهل سمعت في ذلك شيئا فقلت لا

And by his chain from Abdul Rahman Bin Abu Layli who said, 'Ali^{-asws} wore the thick stuffed coat in the heat and the winter and did not care of the heat. My companions came to me and said, 'We see a thing from Ami Al-Momineen^{-asws}, so have you seen it?' I said, 'And what is it?' They said, 'We see him^{-asws} coming out to us in the severe heat in the thick stuffed coat and does not care of the heat, and he^{-asws} comes out to us in the severe cold in two light clothes and does not care of the cold. Have you heard anything regarding that?' I said, 'No'.

فقالوا فسألنا أباك عن ذلك فإنه يسمر معه فسألته فقال ما سمعت في ذلك شيئا فدخل على علي ع فسمّر معه فسأله عن ذلك

They said, 'Ask your father about that for us, for he often speaks with him in the evening with him^{-asws}'. So, I asked him and he said, 'I have not heard anything regarding that'. He went to Ali^{-asws} and held an evening chat with him^{-asws} and asked him^{-asws} about that.

فقال أ و ما شهدت معنا خيبر فقلت بلى قال أ و ما رأيت رسول الله ص حين دعا أبا بكر فعقد له ثم بعثه إلى القوم فانطلق فلقي القوم ثم جاء بالناس و قد هزموا فقال بلى

He^{-asws} said: 'Or did you not witness Khaybar with us?' I said, 'Yes'. He^{-asws} said: 'Or did you not see Rasool-Allah^{-saww} when he^{-saww} called Abu Bakr and equipped for him then sent him to the people. He went and met the people (in battle), then came back with the people and he had been defeated?' He said, 'Yes'.

قَالَ ثُمَّ بَعَثَ إِلَى عُمَرَ فَعَقَدَ لَهُ ثُمَّ بَعَثَهُ إِلَى الْقَوْمِ فَأَنْطَلَقَ فَلَقِيَ الْقَوْمَ فَقَاتَلَهُمْ ثُمَّ رَجَعَ وَ قَدْ هَرِمَ

He^{-asws} said: 'Then he^{-saww} sent to Umar and equipped for him, then sent him to the people. He went and met the people and fought them, then he returned and he had been defeated.

فَقَالَ رَسُولُ اللَّهِ ص لِأَعْطَيْتَ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ كَرَارًا غَيْرَ فَرَارٍ فَدَعَانِي فَأَعْطَانِي الرَّايَةَ ثُمَّ قَالَ اللَّهُمَّ اخْفِهِ الْخَرَّ وَ الْبَرْدَ فَمَا وَجَدْتُ بَعْدَ ذَلِكَ حَرًّا وَ لَا بَرْدًا.

Rasool-Allah^{-saww} said: 'Today I^{-saww} will give the flag to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}. Allah^{-azwj} will Grant victory upon his^{-asws} hands, he^{-asws} being an attacker not a fleer'. So he^{-saww} called me^{-asws} and gave me^{-asws} the flag, then said: 'O Allah^{-azwj}! Suffice him^{-asws} of the heat and the cold'. Thus, I^{-asws} neither find any heat nor any cold after that'.

- و هذا كله منقول من كتاب دلائل النبوة للإمام أبي بكر البيهقي.

And this, all of it is copied from the book 'Dalail Al-Nabuwwah' of the (Shafie) imam Abu Bakr Al-Bayhaqi.

ثُمَّ لَمْ يَزَلْ رَسُولُ اللَّهِ ص يَفْتَحُ الْحُصُونِ حِصْنًا فَحِصْنًا وَ يَحْزِرُ الْأَمْوَالَ حَتَّى انْتَهَوْا إِلَى حِصْنِ الْوُطَيْحِ وَ السَّلَامِ وَ كَانَ آخِرَ حُصُونِ خَيْبَرَ افْتَتَحَ وَ حَاصَرَهُمْ رَسُولُ اللَّهِ بِضْعَ عَشَرَ لَيْلَةً.

Then Rasool-Allah^{-saww} did not cease to conquer the fortress after fortress and possess the wealth until they ended up to the fortresses of Al-Wateeh and Al-Salalim, and they were the last of the fortresses of Khaybar. Rasool-Allah^{-saww} conquered and besieged them in about ten nights.

قَالَ ابْنُ إِسْحَاقَ وَ لَمَّا افْتَتِحَ الْقَمُوصُ حِصْنُ ابْنِ أَبِي الْحَقِيقِ أَتَى رَسُولُ اللَّهِ ص بِصَفِيَّةَ بِنْتِ حُصَيْنِ بْنِ أَخْطَبَ وَ بِأُخْرَى مَعَهَا فَمَرَّ بِهَمَا بِلَالٌ وَ هُوَ الَّذِي جَاءَ بِهِمَا عَلَى قَتْلَى مِنْ قَتْلَى الْيَهُودِ فَلَمَّا رَأَتْهُمُ الَّتِي مَعَهَا صَفِيَّةُ صَاحَتْ وَ صَكَتْ وَجْهَهَا وَ حَتَّتِ الثَّرَابَ عَلَى رَأْسِهَا فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ص قَالَ أَغْرَبُوا عَنِّي هَذِهِ الشَّيْطَانَةَ وَ أَمَرَ بِصَفِيَّةَ فَحَبِزَتْ حُلْفَهُ وَ أَلْقَى عَلَيْهَا رِدَاءَهُ فَعَرَفَ الْمُسْلِمُونَ أَنَّهُ قَدْ اصْطَفَاهَا لِنَفْسِهِ

Ibn Is'haq said, 'And when 'Al-Qamous', fortress of Ibn Abu Al-Huqeyq was opened, he came to Rasool-Allah^{-saww} with Safiya Bint Huyay Bin Akhtab and another one with her. Bilal passed by them and he is the one whom came with them to the killed ones from the killed ones of the Jews. When the one with Safiya saw them, she shouted and struck her face and poured the soil upon her head. When Rasool-Allah^{-saww} saw her he^{-saww} said: 'Distance her from me^{-saww}, this one is a Satan^{-la}', and he^{-saww} instructed with Safiya to be behind him^{-saww} and cast his^{-saww} cloak upon her, so the Muslims realised that he^{-saww} had chosen her for himself^{-saww}.

وَ قَالَ ص لِبِلَالٍ لَمَّا رَأَى مِنْ تِلْكَ الْيَهُودِيَّةِ مَا رَأَى أَنْ نَزَعَتْ مِنْكَ الرَّحْمَةُ يَا بِلَالُ حَيْثُ تَمُرُّ بِأَمْرَاتَيْنِ عَلَى قَتْلَى رَجُلَيْهِمَا.

And he^{-saww} said to Bilal when he^{-saww} saw from that Jewess what he^{-saww} saw: 'Is the mercy snatched away from you, O Bilal, when you passed two women whose men were killed?'

وَكَانَتْ صَفِيَّةٌ قَدْ رَأَتْ فِي الْمَنَامِ وَ هِيَ عُرُوسٌ بِكِنَانَةِ بْنِ الرَّبِيعِ بْنِ أَبِي الْحَقِيقِ أَنَّ قَمَرًا وَقَعَ فِي حَجَرِهَا فَعَرَضَتْ رُؤْيَاهَا عَلَى زَوْجِهَا فَقَالَ مَا هَذَا إِلَّا أَنَّكَ تَتَمَنَّى مَلِكَ الْحِجَازِ مُحَمَّدًا وَ لَطَمَ عَلَى وَجْهِهَا لَطْمَةً اخْضَرَّتَ عَيْنُهَا مِنْهَا فَأَتَى بِهَا رَسُولُ اللَّهِ ص وَ بِهَا أُتْرَ مِنْهَا فَسَأَلَهَا رَسُولُ اللَّهِ ص مَا هُوَ فَأَخْبَرَتْهُ.

And Safiya had seen in the dream and she was a bride with Kanana Bin Al-Rabie Bin Abu Al-Huqyeq, that a moon had fallen in her lap. So, she presented her dream to her husband and he said, 'This is not except you are wishing for king of Al-Hijaz Muhammad^{-saww}', and she slapped her face with such a slap her eye turned green from it. He came with her to Rasool-Allah^{-saww} and with her was the effect from it. Rasool-Allah^{-saww} asked her: 'What is it?' She informed him^{-saww}.

وَ أَرْسَلَ ابْنُ أَبِي الْحَقِيقِ إِلَى رَسُولِ اللَّهِ ص انْزِلْ لِأَكْلِمَكَ قَالَ نَعَمْ فَتَنَزَلَ وَ صَالَحَ رَسُولُ اللَّهِ ص عَلَى حَقْنِ دِمَاءٍ مِّنْ فِي حُصُونِهِمْ مِّنَ الْمُقَاتِلَةِ وَ تَرَكَ الذَّرِيَّةَ لَهُمْ وَ يُخْرِجُونَ مِنْ خَيْبَرَ وَ أَرْضَهَا بِذَرَارِيِّهِمْ وَ يُخْلُونَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ مَا كَانَ لَهُمْ مِنْ مَالٍ وَ أَرْضٍ وَ عَلَى الصَّفَرَاءِ وَ الْبَيْضَاءِ وَ الْكُرَاعِ وَ عَلَى الْخَلْقَةِ وَ عَلَى الْبَرِّ إِلَّا ثَوْبٌ [تَوْبًا] عَلَى ظَهْرِ إِنْسَانٍ

And he^{-saww} send Ibn Abu Al-Huqyeq to Rasool-Allah^{-saww}, 'Descend so I can speak to you^{-saww}'. He^{-saww} said: 'Yes'. He^{-saww} descended, and he reconciled with Rasool-Allah^{-saww} upon saving the blood of the ones in their fortress from the fighters and leaving their offspring of their, and they would exit from Khaybar and its land with their offspring and vacate between Rasool-Allah^{-saww} and whatever was for them from the wealth, and land, and upon the yellow (gold) and the white (silver), and the horses and mules, and upon the weapons and upon the clothes, except the cloth upon the back of the person.

وَ قَالَ رَسُولُ اللَّهِ ص وَ بَرِئْتُ مِنْكُمْ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ إِنْ كَتَمْتُمُونِي شَيْئًا فَصَالَحُوهُ عَلَى ذَلِكَ فَلَمَّا سَمِعَ بِهِمْ أَهْلُ فَدَكٍ قَدْ صَنَعُوا مَا صَنَعُوا بَعَثُوا إِلَى رَسُولِ اللَّهِ ص يَسْأَلُونَهُ أَنْ يُسَيِّرَهُمْ وَ يُخَفِّنَ دِمَاءَهُمْ وَ يُخْلُونَ بَيْنَهُ وَ بَيْنَ الْأَمْوَالِ فَقَعَلَ وَ كَانَ مِمَّنْ مَشَى بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَهُمْ فِي ذَلِكَ مُحِیَصَةٌ بُنِيَ مَسْعُودٍ أَحَدُ بَنِي حَارِثَةَ

And Rasool-Allah^{-saww} said: 'And I^{-saww} am free from you of the responsibility of Allah^{-azwj} and responsibility of His^{-azwj} Rasool^{-saww}. If you are concealing anything from me^{-saww}, the reconcile upon that'. When the people of Fadak heard of what they had done what they had done, they sent a message to Rasool-Allah^{-saww} asking him^{-saww} to expel them and save their blood and they would vacate between him^{-saww} and wealth. He^{-saww} did so. And from the ones who walked between Rasool-Allah^{-saww} and them during that was Muheysa Bin Masoud, one of the clan of Haris.

فَلَمَّا نَزَلَ أَهْلُ خَيْبَرَ عَلَى ذَلِكَ سَأَلُوا رَسُولَ اللَّهِ ص أَنْ يُعَامِلَهُمُ الْأَمْوَالُ عَلَى التَّصَفِّ وَ قَالُوا نَحْنُ أَعْلَمُ بِمَا مِنْكُمْ وَ أَعْمَرُ لَهَا فَصَالَحَهُمُ رَسُولُ اللَّهِ ص عَلَى التَّصَفِّ عَلَى أَنَّا إِذَا شِئْنَا أَنْ نُخْرِجَكُمْ أَخْرَجْنَاكُمْ وَ صَالَحَهُ أَهْلُ فَدَكٍ عَلَى مِثْلِ ذَلِكَ فَكَانَتْ أَمْوَالُ خَيْبَرَ فَيْئًا بَيْنَ الْمُسْلِمِينَ وَ كَانَتْ فَدَكُ خَالِصَةً لِرَسُولِ اللَّهِ ص لِأَنَّهُمْ لَمْ يُوجِفُوا عَلَيْهَا بِخَيْلٍ وَ لَا رِكَابٍ.

When the people of Khaybar descended upon that, they asked Rasool-Allah^{-saww} that he makes them work upon the hand, and they said, 'We are more knowing with it than you all are, and working for it'. Rasool-Allah^{-saww} reconciled them upon the half, upon: 'Whenever we so desire we can expel you', and the people of Fadak reconciled upon the like of that. So, the wealth of Khaybar was (distributed) booty between the Muslims, and Fadak in particular was for Rasool-Allah^{-saww} because they did not attack upon it, neither by horses nor riders.

وَلَمَّا اطْمَأَنَّ رَسُولُ اللَّهِ ص أَهْدَتْ لَهُ زَيْنَبُ بِنْتُ الْحَارِثِ بْنِ سَلَامٍ بِنْتُ مِشْكَمٍ وَ هِيَ ابْنَةُ أَخِي مَرْحَبٍ شَاةً مَصْلِيَةً وَ قَدْ سَأَلَتْ أَيُّ غُضُوٍّ مِنَ الشَّاةِ أَحَبُّ إِلَى رَسُولِ اللَّهِ ص فَقِيلَ لَهَا الذِّرَاعُ فَأَكْثَرَتْ فِيهَا السَّمَّ وَ سَمَّتْ سَائِرَ الشَّاةِ ثُمَّ جَاءَتْ بِهَا فَلَمَّا وَضَعَتْهَا بَيْنَ يَدَيْهِ تَنَاوَلَ الذِّرَاعَ فَأَخَذَهَا فَلَاكَ مِنْهَا مَضْغَةً وَ انْتَهَشَ مِنْهَا وَ مَعَهُ بَشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ فَتَنَاوَلَ عَظْمًا فَانْتَهَشَ مِنْهُ

And when Rasool-Allah^{-saww} was assured, Zainab Bin Al-Haris Bin Sallam Bin Mishkam, and she was a daughter of a brother of Marhab, gifted a grilled sheep to him^{-saww}, and she had asked, 'Which part of the sheep is most beloved to Rasool-Allah^{-saww}?' It was said to her, 'The forearm'. So, she put a lot of poison in it, and poisoned the rest of the sheep, then came with it. When she placed it in front of him^{-saww}, he^{-saww} giving the forearm. He^{-saww} took it, chewed a piece from it and bit from it, and with him^{-saww} was Bishr Bin Al-Bara'a Bin Marour. He^{-saww} gave him a piece and he bit from it.

فَقَالَ رَسُولُ اللَّهِ ص ارْزُقُوا أَيْدِيَكُمْ فَإِنَّ كَيْفَ هَذِهِ الشَّاةِ تُخْبِرُنِي أَنَّهَا مَسْمُومَةٌ فَدَعَاَهَا فَأَعْتَرَفَتْ فَقَالَ مَا حَمَلَكَ عَلَى ذَلِكَ فَقَالَتْ بَلَغَتْ مِنْ قَوْمِي مَا لَمْ يَخَفْ عَلَيْكَ فَقُلْتُ إِنْ كَانَ نَبِيًّا فَسَيُخْبِرُ وَ إِنْ كَانَ مَلِكًا اسْتَرْخَتْ مِنْهُ فَتَجَاوَزَ عَنْهَا رَسُولُ اللَّهِ ص وَ مَاتَ بَشْرُ بْنُ الْبَرَاءِ مِنْ أَكْلَتِهِ الَّتِي أَكَلَ

Rasool-Allah^{-saww} said: 'Raise your hands, for a shoulder of this sheep, I^{-saww} am informed it is poisoned. He^{-saww} called her and she acknowledged. He^{-saww} said: 'What carried you upon that?' She said, 'It reached me from my people what is not hidden to you^{-saww}', so I said, 'If he^{-saww} was a Prophet^{-saww}, he^{-saww} would be informed, and if he^{-saww} was a king, I would be at rest from him^{-saww}'. Rasool-Allah^{-saww} overlooked from her, and Bishr Bin Al-Bara'a died from his food, which he ate.

قَالَ وَ دَخَلْتُ ثُمَّ بَشْرُ بْنُ الْبَرَاءِ عَلَى رَسُولِ اللَّهِ ص تَعَوُّدُهُ فِي مَرَضِهِ الَّذِي تُؤْفَى فِيهِ فَقَالَ ص يَا أُمَّ بَشْرٍ مَا زَالَتْ أَكُلُهُ خَبِيرَ النَّبِيِّ أَكَلْتُ بِحَبِيرٍ مَعَ ابْنِكَ تُعَاوِدُنِي فَهَذَا أَوَانُ قُطِعَتْ أَجْرِي فَكَانَ الْمُسْلِمُونَ يَرَوْنَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ شَهِيدًا مَعَ مَا أَكْرَمَهُ اللَّهُ بِهِ مِنَ النَّبُوَّةِ.

He said, 'And mother of Bishr Bin Al-Bara'a entered to see Rasool-Allah^{-saww} to console him^{-saww} during his^{-saww} illness in which he^{-saww} passed away. He^{-saww} said: 'O Umm Bishr! (The effects of) of what I^{-saww} ate at Khaybar which I^{-saww} ate at Khaybar with your son has not ceased to return to me^{-asws}. The time has come for my^{-saww} aorta (my breeding) to be cut'. The Muslim are viewing that Rasool-Allah^{-saww} passed away as a martyr along with what Allah^{-azwj} had Honoured him^{-saww} with of the Prophet-hood.

و قال الجزري في النهاية في حديث خير لأعطين الراية غداً رجلاً يجهه الله و رسوله و يحب الله و رسوله يفتح الله على يديه.

And Al-Jazry said in (the book) 'Al-Nihaya' in a Hadeeth of Khaybar, 'I^{-saww} will give the flag tomorrow morning to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}. Allah^{-azwj} will Grant victory upon his^{-asws} hands'.

فبات الناس يدوكون تلك الليلة أي يحوضون و يمججون فيمن يدفعها إليه يقال وقع الناس في دوكة أي خوض و اختلاط

The people spent that night in anticipation, i.e., discussing and tossing and turning regarding the one he^{-saww} would be handing it over to. And it is said, 'The people fell into anticipation, i.e., discussion and mingling'.

و قال النهس أخذ اللحم بأطراف الأسنان و النهش الأخذ بجميعها.

And Al-Naha said, 'He^{-saww} took the meat by the ends of the teeth and spat out the taken in its entirety'.

و روي عن مجمع بن حارثة الأنصاري و كان أحد القراء قال شهدنا الحديبية مع رسول الله ص فلما انصرفنا عنها إذا الناس يهزون الأباغر فقال بعض الناس لبعض ما بال الناس قالوا أوحى إلى رسول الله ص فخرجنا نوجف فوجدنا النبي ص واقفا على راحلته عند كراع الغميم

And it is reported from Mama'a Bin Haris Al-Ansari, and he was one of the reciters. He said, 'We attended Al-hudaybiya with Rasool-Allah^{-saww}. When we left from it, there the people were agitating the camels. Some of the people said to others, 'What is the matter with the people?' They said, 'It has been Revealed to Rasool-Allah^{-saww}'. We went out and found the Prophet^{-saww} standing by his^{-saww} ride at Kara'a Al-Ghameem.

فلما اجتمع الناس عليه قرأ إنا فتحن لك فتحناً مبيناً السورة فقال عمر أ فتح هو يا رسول الله قال نعم فقال و الذي نفسي بيده إنه لفتح فقسمت خيبر على أهل الحديبية لم يدخل فيها أحد إلا من شهدها.

When the people gathered to him^{-saww}, he^{-saww} recited: **Surely, We Opened for you a clear victory [48:1]**, the Chapter. Umar said, 'Is it a victory, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul, it is surely a victory'. (The booty of) Khaybar was distributed upon the people of Al-hudaybiya, no one (else) was included in it except the ones who had attended it.³⁸

³⁸ Bihar ul Anwar, vol. 21, H. 1.

APPENDIX IV:

Why had so many Jews Settled in Khaybar and near Madina?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Zur'at Bin Muhammad, from Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتْ الْيَهُودُ يُجِدُ فِي كُتُبِهَا أَنَّ مُهَاجَرَ مُحَمَّدٍ (صلى الله عليه وآله) مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ يُسَمَّى حَدَادًا فَقَالُوا حَدَادٌ وَ أُحُدٌ سَوَاءٌ فَتَفَرَّقُوا عِنْدَهُ فَتَنَزَّلَ بَعْضُهُمْ بِتَيْمَاءَ وَ بَعْضُهُمْ بِفَدَاكَ وَ بَعْضُهُمْ بِخَيْبَرَ

From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they had been from before praying for victory over those who disbelieved [2:89]**. He^{-asws} said: 'The Jews had found in their Book that Muhammad^{-saww} would emigrate between Ayr and Ohad, so they went out to look for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. So they dispersed at that. Some of them settled at Tayma and some of them at Fadak, and some of them at Khaybar'.

فَاشْتَقَ الَّذِينَ بِتَيْمَاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَغْرَابِيٌّ مِنْ قَيْسٍ فَتَكَارَوْا مِنْهُ وَ قَالَ لَهُمْ أَمُرُّ بِكُمْ مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بَيْنَهُمَا فَادْنُ بَيْنَهُمَا فَلَمَّا تَوَسَّطَ بَيْنَهُمَا أَرْضَ الْمَدِينَةِ قَالَ لَهُمْ ذَلِكَ عَيْرٌ وَ هَذَا أُحُدٌ فَتَنَزَّلُوا عَنْ ظَهْرِ إِبِلِهِ وَ قَالُوا قَدْ أَصَبْنَا بُعَيْتَنَا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَادْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمُ الَّذِينَ بِفَدَاكَ وَ خَيْبَرَ أَنَّا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُّوهُوَ إِلَيْنَا فَكُتِبُوا إِلَيْهِمْ أَنَّا قَدْ اسْتَقَرَّتْ بِنَا الدَّارُ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَقْرَبَنَا مِنْكُمْ فَإِذَا كَانَ ذَلِكَ فَمَا أَسْرَعْنَا إِلَيْكُمْ

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them so they hired (a camel) from him and he said to them, 'I shall pass with you in between Ayr and Ohad'. They said to him, 'When you pass by these two, point these two places out to us. So when he was in the middle of the land of Al-Medina, he said to them, 'That is Ayr and this is Ohad'. So they descended from the backs of his camels and said, 'We have reached where we wanted to be, therefore we do not have any need for your camels, and so you can go to wherever you like'. And they wrote to their brothers who were at Fadak and Khaybar, 'We have got to the place so come to us'. They wrote back to them, 'We have settled in the houses and acquired assets, and there is no one closer to us than you are. So when that event transpires, we would quickly come to you'.

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تَبَعُ فَعَزَاهُمْ فَتَحَصَّنُوا مِنْهُ فَحَاصَرَهُمْ وَ كَانُوا يَرْقُونَ لِضُعَفَاءِ أَصْحَابِ تَبَعٍ فَيَلْمُونَ إِلَيْهِمُ بِاللَّيْلِ النَّمْرِ وَ الشَّعِيرِ فَلَمَّا بَلَغَ ذَلِكَ تَبَعُ فَرَّقَ لَهُمْ وَ آمَنَهُمْ فَتَنَزَّلُوا إِلَيْهِ فَقَالَ لَهُمْ إِنِّي قَدْ اسْتَطَبْتُ بِأَلَدِكُمْ وَ لَا أَرَانِي إِلَّا مُقِيمًا فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَلِكَ لَهَا مُهَاجِرٌ نَبِيٍّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ لَهُمْ إِنِّي مُخَلَّفٌ فِيكُمْ مِنْ أَسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعَدَهُ وَ نَصَرَهُ

They acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba (a king) and he (the king) attacked them. They fortified themselves from him, so he surrounded them. They felt sympathetic towards the weak ones of Tubba and they would throw the dates and the barley towards them at night. So (the news of) that reached Tubba, and he sympathised with them and granted them amnesty. They came down to him. He said to them, 'I have come to like your city and would like to reside among you'. So they said to him, 'It is not for you to dwell in that place, for a Prophet^{-saww} would be emigrating and that is not for anyone until that happens'. He said to them, 'I will leave behind among you members of my family, so when that happens, they would support him^{-saww} and help him^{-saww}'.

فَحَلَفَ حَبِيبُ الْأَوْسِ وَالْخَزْرَجِ فَلَمَّا كَثُرُوا يَمَّا كَانُوا يَتَنَاوَلُونَ أَمْوَالَ الْيَهُودِ وَكَانَتِ الْيَهُودُ تَقُولُ لَهُمْ أَمَا لَوْ قَدْ بُعِثَ مُحَمَّدٌ لَيُحْرِجَنَّكُمْ مِنْ دِيَارِنَا وَ أَمْوَالِنَا فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) آمَنَتْ بِهِ الْأَنْصَارُ وَ كَفَرَتْ بِهِ الْيَهُودُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

So he left behind two tribes, Al-Aws and Al-Khazraj. So when they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, 'But, when Muhammad^{-saww} is Sent, he^{-saww} would take you all out from our houses and our wealth'. So when Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww}, the Helpers believed in him^{-saww}, but the Jews denied him^{-saww}, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]***.³⁹

³⁹ Al Kafi – H 14929

APPENDIX V:

Hostility Against Ahl Al-Bayt^{-asws} after Rasool Allah^{-saww}40

أَقُولُ، وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ بِرَوَايَةِ أَبَانَ بْنِ أَبِي عَبَّاشٍ عَنْهُ عَنْ سَلْمَانَ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَا تُوِّي رَسُولُ اللَّهِ ص يَوْمَ تُوِّي فَلَمْ يُوضَعْ فِي حُفْرَتِهِ حَتَّى نَكْتِ النَّاسُ وَ ارْتَدُّوا وَ أَجْمَعُوا عَلَى الْخِلَافِ وَ اشْتَغَلَ عَلِيٌّ ع بِرَسُولِ اللَّهِ ص حَتَّى فَرَعَ مِنْ غُسْلِهِ وَ تَكْفِينِهِ وَ تَحْنِيطِهِ وَ وَضَعَهُ فِي حُفْرَتِهِ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays Al Hilaly, by a report of Aban Bin Abu Ayyash, from him,

'From Salman^{-ra} and Abdullah Bin Al-Abbas who both said, 'When Rasool-Allah^{-saww} expired on the day he^{-saww} expired. He^{-saww} had not even been placed in his^{-saww} grave until the people had broken the allegiances and had reneged, and they united upon the opposition, and Ali^{-asws} was pre-occupied with Rasool-Allah^{-saww} until he^{-asws} was free from washing him^{-saww}, and enshrouding him^{-saww}, and embalming him^{-asws}, and placing him^{-saww} in his^{-saww} grave.

ثُمَّ أَقْبَلَ عَلَى تَأْلِيفِ الْقُرْآنِ وَ شُغِلَ عَنْهُمْ بِوَصِيَّةِ رَسُولِ اللَّهِ ص فَقَالَ عُمَرُ لِأَبِي بَكْرٍ يَا هَذَا إِنَّ النَّاسَ أَجْمَعِينَ قَدْ بَايَعُوكَ مَا خَلَا هَذَا الرَّجُلَ وَ أَهْلَ بَيْتِهِ فَأَبْعَثْ إِلَيْهِ

Then he^{-asws} turned to compiling the Quran and pre-occupied away from them with the bequest of Rasool-Allah^{-saww}. Umar said to Abu Bakr, 'O you! The people gathered and pledged allegiance to you apart from this man and his^{-asws} family members, so send someone to him^{-asws}!'

فَبَعَثَ إِلَيْهِ ابْنَ عَمِّ لُعْمَرَ يُقَالُ لَهُ فُتْنُذُ فَقَالَ لَهُ يَا فُتْنُذُ انْطَلِقْ إِلَى عَلِيٍّ فَقُلْ لَهُ أَجِبْ خَلِيفَةَ رَسُولِ اللَّهِ فَبَعَثْنَا مِرَارًا وَ أَبِي عَلِيٍّ ع أَنْ يَأْتِيَهُمْ فَوُتِبَ عُمَرُ غَضَبًا وَ نَادَى خَالِدَ بْنَ الْوَلِيدِ وَ فُتْنُذًا فَأَمَرَهُمَا أَنْ يَحْمِلَا حَطَبًا وَ نَارًا ثُمَّ أَقْبَلَ حَتَّى انْتَهَى إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

So he (Abu Bakr) sent a son of an uncle of Umar called Qunfuz. He said to him, 'O Qunfuz! Go to Ali^{-asws} and say to him, 'Answer the caliph of Rasool-Allah^{-saww}!' He sent repeatedly and Ali^{-asws} kept refusing to go to them. Umar leapt up angrily and called Khalid Bin Al-Waleed and Qunfuz and instructed them to carry firewood and fire. Then he came until he ended to the door of Ali^{-asws} and Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

وَ فَاطِمَةُ قَاعِدَةٌ خَلْفَ الْبَابِ قَدْ عَصَبَتْ رَأْسَهَا وَ نَحَلَ جِسْمُهَا فِي وَفَاةِ رَسُولِ اللَّهِ ص فَأَقْبَلَ عُمَرُ حَتَّى ضَرَبَ الْبَابَ ثُمَّ نَادَى يَا ابْنَ أَبِي طَالِبٍ افْتَحِ الْبَابَ فَقَالَ فَاطِمَةُ يَا عُمَرُ مَا لَنَا وَ لَكَ لَا تَدْعُنَا وَ مَا نَحْنُ فِيهِ

And (Syeda) Fatima^{-asws} was seated behind the door having bandaged her^{-asws} head, and her^{-asws} body had thinned because of the expiry of Rasool-Allah^{-saww}. Umar came until he

40 The Kitab (Book) of Sulaym Ibn Qays Al-Hilali, H. 14 - <https://www.hubeali.com/kitab-e-sulaym/>

struck the door, then called out, 'O son^{-asws} of Abu Talib^{-asws}, open the door!' Fatima^{-asws} said: 'O Umar! What is the matter you are not leaving us and what (grief) we are in?'

قَالَ افْتَحِي الْبَابَ وَ إِلَّا أَحْرَقْنَا عَلَيْكُمْ فَقَالَتْ يَا عُمَرُ أَمَا تَتَّقِي اللَّهَ عَزَّ وَ جَلَّ تَدْخُلُ عَلَى بَيْتِي وَ تَهْجُمُ عَلَى دَارِي فَأَبَى أَنْ يَنْصَرِفَ

He said, 'Open the door or else I will burn it down upon you^{-asws} all!' She^{-asws} said: 'O Umar! Are you not fearing Allah^{-azwj} Mighty and Majestic entering into my^{-asws} house and crowding at my^{-asws} house?' But he refused to leave.

ثُمَّ دَعَا عُمَرُ بِالنَّارِ فَأَضْرَمَهَا فِي الْبَابِ فَأَحْرَقَ الْبَابَ ثُمَّ دَفَعَهُ عُمَرُ فَأَسْتَقْبَلَتْهُ فَاطِمَةُ ع وَ صَاحَتْ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ فَرَفَعَ السَّيْفَ وَ هُوَ فِي غَمْدِهِ فَوَجَّأَ بِهِ جَنْبَهَا فَصَرَخَتْ فَرَفَعَ السُّوْطَ فَضْرَبَ بِهِ ذِرَاعَهَا فَصَاحَتْ يَا أَبَتَاهُ

Then Umar called for the fire and ignited it in the door. The door burned. Then Umar pushed it. Fatima^{-asws} faced him and shouted: 'O father^{-saww}! O Rasool-Allah^{-saww}!' He raised the sword, and it was in its sheath, and pained her^{-asws} side with it. She^{-asws} shrieked. He raised the whip and struck her^{-asws} forearm with it. She^{-asws} shouted: 'O father^{-saww}!'

فَوَثَبَ عَلَيَّ بُنْ أَبِي طَالِبٍ ع فَأَخَذَ بِنَلَابِيبِ عُمَرَ ثُمَّ هَزَّهْ فَصَرَعه وَ وَجَّأَ أَنْفَهُ وَ رَقَبَتَهُ وَ هَمَّ بِقَتْلِهِ فَذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَاهُ بِهِ مِنَ الصَّبْرِ وَ الطَّاعَةِ فَقَالَ وَ الَّذِي كَرَّمَ مُحَمَّدًا بِالنُّبُوَّةِ يَا ابْنَ صُهَيْكَ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَعَلِمْتَ أَنَّكَ لَا تَدْخُلُ بَيْتِي

Ali^{-asws} Bin Abu Talib^{-asws} leapt and grabbed the lapel of Umar, then shook him, wrestling him to the ground and pained his neck, and rode upon him, and thought of killing him. Then he^{-asws} remembered the words of Rasool-Allah^{-saww} and what he^{-saww} had bequeathed him^{-asws} with of the patience and the obedience. He^{-asws} said: 'By the One^{-azwj} Who Honoured Muhammad^{-saww} with the Prophet^{-saww}, O son of Suhhak! Had the Writing from Allah^{-azwj} not preceded, you would have known you cannot enter my^{-asws} house!'

فَأَرْسَلَ عُمَرُ يَسْتَعِيْثُ فَأَقْبَلَ النَّاسُ حَتَّى دَخَلُوا الدَّارَ فَكَاثَرُوهُ وَ أَلْقَوْا فِي عُنُقِهِ حَبْلًا فَحَالَتْ بَيْنَهُمْ وَ بَيْنَهُ فَاطِمَةُ عِنْدَ بَابِ الْبَيْتِ فَضْرَبَهَا فَنَفَّذَ الْمَلْعُونُ بِالسُّوْطِ فَمَاتَتْ حِينَ مَاتَتْ وَ إِنَّ فِي عَصْصِهَا كَمِثْلِ الدُّمْلُجِ مِنْ ضَرْبَتِهِ لَعَنَهُ اللَّهُ

Umar cried out for help, and the people came until they entered the house. They outnumbered him^{-asws} and threw a rope in his^{-asws} neck. So, (Syeda) Fatima^{-asws} formed a barrier between them and him^{-asws} at the door of the house. Qunfuz the Accursed hit her^{-asws} with the whip. She^{-asws} died when she^{-asws} died, and in her^{-asws} forearm was like the dark swelling from his strike. May Allah^{-azwj} Curse him!

فَأَلْجَأَهَا إِلَى عِضَادَةِ بَيْتِهَا وَ دَفَعَهَا فَكَسَرَ ضِلْعَهَا مِنْ جَنْبِهَا فَأَلْقَتْ جَنِينًا مِنْ بَطْنِهَا فَلَمْ تَزَلْ صَاحِبَةً فِرَاشٍ حَتَّى مَاتَتْ صَلَّى اللَّهُ عَلَيْهَا مِنْ ذَلِكَ شَهِيدَةً

He made her^{-asws} shelter to the door frame of her^{-asws} house and he pushed her and broke her^{-asws} ribs of her^{-asws} side of the belly. She^{-asws} did not cease to be bed-ridden until she^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon her, being martyred from that.

وَسَاقَ الْحَدِيثِ الطَّوِيلِ فِي الدَّاهِيَةِ الْعُظْمَى وَ الْمُصِيبَةِ الْكُبْرَى إِلَى أَنَّ قَالَ ابْنُ عَبَّاسٍ ثُمَّ إِنَّ فَاطِمَةَ عَ بَلَغَهَا أَنَّ أَبَا بَكْرٍ قَبَضَ فَدَكَاً فَخَرَجَتْ فِي نِسَاءِ بَنِي هَاشِمٍ حَتَّى دَخَلَتْ عَلَى أَبِي بَكْرٍ فَقَالَتْ يَا أَبَا بَكْرٍ تُرِيدُ أَنْ تَأْخُذَ مِنِّي أَرْضاً جَعَلَهَا لِي رَسُولُ اللَّهِ ص

And he (the narrator) continued the lengthy Hadeeth regarding the mighty suffering and the great calamity up to Ibn Abbas said, 'Then it reached Fatima^{-asws} that Abu Bakr had seized (estate of) Fadak. She^{-asws} came out among women of the clan of Hashim^{-as} until she^{-asws} entered to see Abu Bakr. She^{-asws} said: 'O Abu Bakr! You want to seize a land from me^{-asws} Rasool-Allah^{-saww} had made it to be for me^{-asws}?'

فَدَعَا أَبُو بَكْرٍ بِدَوَاةٍ لِيَكْتُبَ بِهِ لَهَا فَدَخَلَ عُمَرُ فَقَالَ يَا خَلِيفَةَ رَسُولِ اللَّهِ لَا تَكْتُبْ لَهَا حَتَّى تُقِيمَ الْبَيِّنَةَ بِمَا تَدَّعِي

Abu Bakr called for ink to write it for her^{-asws}. Umar entered and said, 'O caliph of Rasool-Allah^{-saww}! Do not write it for her^{-asws} until she^{-asws} establishes the proof of what she^{-asws} is claiming for!'

فَقَالَتْ فَاطِمَةُ عَ عَلِيٍّ وَ أُمُّ أَيْمَنٍ يَشْهَدَانِ بِذَلِكَ فَقَالَ عُمَرُ لَا تُقْبَلُ شَهَادَةُ امْرَأَةٍ أَعْجَمِيَّةٍ لَا تُفْصِحُ وَ أَمَّا عَلِيٌّ فَيَجُرُّ النَّارَ إِلَى قُرْصَتِهِ

(Syeda) Fatima^{-asws} said: 'Ali^{-asws} and Umm Ayman are two witnesses of that'. Umar said, 'The testimony of a non-Arab woman, not eloquent, is not acceptable, and as for Ali^{-asws}, he^{-asws} pulls the fire to its disc (metaphor)'.

فَرَجَعَتْ فَاطِمَةُ مُعْتَاطَةً فَمَرَضَتْ وَ كَانَ عَلِيٌّ يُصَلِّي فِي الْمَسْجِدِ الصَّلَوَاتِ الْخُمْسَ فَلَمَّا صَلَّى قَالَ لَهُ أَبُو بَكْرٍ وَ عُمَرُ كَيْفَ بِنْتُ رَسُولِ اللَّهِ إِلَى أَنْ ثَقُلْتَ فَسَأَلَا عَنْهَا وَ قَالَا قَدْ كَانَ بَيْنَنَا وَ بَيْنَهَا مَا قَدْ عَلِمْتَ فَإِنْ رَأَيْتَ أَنْ تَأْذُنَ لَنَا لِنَعْتَذِرَ إِلَيْهَا مِنْ ذَنْبِنَا

(Syeda) Fatima^{-asws} returned offended and she^{-asws} fell ill, and Ali^{-asws} was playing the five (daily) Salats in the Masjid. When he^{-asws} had prayed, Abu Bakr and Umar said to him^{-asws}, 'How is the daughter^{-asws} of Rasool-Allah^{-saww} until she^{-asws} is ill?' They asked about her^{-asws} and said, 'There has happened between us and her^{-asws} what you^{-asws} have known, so if you^{-asws} see fit, then get permission for us^{-asws} to apologise to her^{-asws} from our sin'.

قَالَ ذَاكَ إِلَيْكُمَا فَقَامَا فَجَلَسَا بِالْبَابِ وَ دَخَلَ عَلِيٌّ عَ عَلَى فَاطِمَةَ عَ فَقَالَ لَهَا أَيُّهَا الْحُرَّةُ قُلَانِ وَ قُلَانِ بِالْبَابِ يُرِيدَانِ أَنْ يُسَلِّمَا عَلَيْكَ فَمَا تُرِيدِينَ قَالَتِ الْبَيْتُ بَيْنَكَ وَ الْحُرَّةُ زَوْجَتُكَ أَفَعَلْ مَا تَشَاءُ

He^{-asws} said: 'That is up to you both!' They stood up and sat by the door, and Ali^{-asws} entered to see (Syeda) Fatima^{-asws}. He^{-asws} said to her^{-asws}: 'O you^{-asws} Hourie! So and so, and so and so are at the door wanting to greet unto you^{-asws}, so what do you^{-asws} want?' She^{-asws} said: 'The house is your^{-asws} house and the Hourie is your^{-asws} wife. Do whatever you^{-asws} so desire to'.

فَقَالَ سُدِّي فِتَاعَكَ فَسَدَّتْ فِتَاعَهَا وَ حَوَّلَتْ وَجْهَهَا إِلَى الْحَائِطِ فَدَخَلَا وَ سَلَّمَا وَ قَالَا ارْضِي عَنَّا رَضِيَ اللَّهُ عَنْكَ فَقَالَتْ مَا دَعَا إِلَى هَذَا فَقَالَا اعْتَرَفْنَا بِالْإِسَاءَةِ وَ رَجَوْنَا أَنْ تَغْفِي عَنَّا

He^{-asws} said: 'Cover with your^{-asws} veil'. She^{-asws} covered with her^{-asws} veil and turn around her^{-asws} face towards the wall. They both entered and greeted, and said, 'Be pleased from us,

may Allah^{-azwj} be Pleased from you^{-asws}. She^{-asws} said: 'What called you to do this?' They said, 'We are acknowledging with the injustice and we hope that you^{-asws} will pardon us'.

فَقَالَتْ إِنَّ كُنْتُمْ صَادِقِينَ فَأُخْبِرَانِي عَمَّا أَسْأَلُكُمْ عَنْهُ فَإِنِّي لَا أَسْأَلُكُمْ عَنْ أَمْرٍ إِلَّا وَ أَنَا عَارِفَةٌ بِأَنَّكُمْ تَعْلَمَانِيهِ فَإِنْ صَدَقْتُمْ عَلِمْتُ أَنَّكُمْ صَادِقَانِ فِي حَيِّئِكُمَا قَالَا سَلِي عَمَّا بَدَا لَكَ

She^{-asws} said: 'If you are truthful, then inform me^{-asws} about what I^{-asws} am asking you both about, and I^{-asws} will not be asking you about any matter except and I^{-asws} know that you both know it. If you speak the truth, then I^{-asws} will know that you are truthful in your coming'. They said, 'As about whatever comes to you^{-asws}'.

قَالَتْ نَسْتَدْنُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ فَاطِمَةُ بَضْعَةً مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي قَالَا نَعَمْ

She^{-asws} said: 'I^{-asws} adjure you both with Allah^{-azwj}! Have you heard Rasool-Allah^{-saww} saying: 'Fatima^{-asws} is a part of me^{-saww}, the one who hurts her^{-asws} so he has hurt me^{-saww}'?' They said, 'Yes'.

فَرَفَعَتْ يَدَهَا إِلَى السَّمَاءِ فَقَالَتْ اللَّهُمَّ إِنَّهُمَا قَدْ آذَانِي فَأَنَا أَشْكُوهُمَا إِلَيْكَ وَ إِلَى رَسُولِكَ لَا وَ اللَّهُ لَا أَرْضَى عَنْكُمَا أَبَدًا حَتَّى أَلْقَى أَبِي رَسُولَ اللَّهِ ص وَ أُخْبِرَهُ بِمَا صَنَعْتُمَا فَيَكُونَ هُوَ الْحَاكِمَ فِيكُمَا

She^{-asws} raised her^{-asws} hand towards the sky, and she^{-asws} said: 'O Allah^{-azwj}! They have both hurt me^{-asws}, and I^{-asws} hereby complain about them to You^{-azwj} and to Your^{-azwj} Rasool^{-saww}! No, by Allah^{-azwj}! I^{-asws} will not be pleased with you two, ever, until I^{-asws} meet my^{-asws} father^{-saww} Rasool-Allah^{-saww} and inform him^{-saww} with what you two have done, so he^{-saww} become the judge regarding you both!'

قَالَ فَعِنْدَ ذَلِكَ دَعَا أَبُو بَكْرٍ بِالْوَيْلِ وَ التُّبُّورِ وَ جَزِعَ جَزَعًا شَدِيدًا فَقَالَ عُمَرُ تَجَرُّعُ يَا خَلِيفَةَ رَسُولِ اللَّهِ مِنْ قَوْلِ امْرَأَةٍ

He (the narrator) said, 'During that, Abu Bakr called for the doom and the ruination (upon himself) and panicked with a severe panic. Umar said, 'Are you panicking, O caliph of Rasool-Allah^{-saww}, from the word of a woman?'

قَالَ فَبَقِيَتْ فَاطِمَةُ ع بَعْدَ وَفَاةِ أَبِيهَا ع أَرْبَعِينَ لَيْلَةً فَلَمَّا اشْتَدَّ بِهَا الْأَمْرُ دَعَتْ عَلِيًّا ع وَ قَالَتْ يَا ابْنَ عَمِّ مَا أَرَانِي إِلَّا لِمَا بِي وَ أَنَا أَوْصِيكَ أَنْ تَتَزَوَّجَ بِأُمَامَةَ بِنْتِ أُخْتِي زَيْنَبَ تَكُونُ لِي وَلَدِي مِثْلِي وَ

He (the narrator) said, '(Syeda) Fatima^{-asws} remained alive after the expiry of her^{-asws} father^{-saww} for forty nights. When the matter (illness) intensified with her^{-asws}, she^{-asws} called Ali^{-asws} and said: 'O son^{-asws} of uncle^{-as}! I^{-asws} do not see except at what (illness) there is with me^{-asws}, and I^{-asws} hereby bequeath you^{-asws} to get married to Umamah daughter of my^{-asws} sister^{-as} Zainab^{-as}. She^{-as} will become like me^{-asws} to my^{-asws} children.

اتَّخِذْ لِي نَعَشًا فَإِنِّي رَأَيْتُ الْمَلَائِكَةَ يَصِفُونَهُ لِي وَ أَنَّ لَا يَشْهَدُ أَحَدٌ مِنْ أَغْدَاءِ اللَّهِ جَنَازَتِي وَ لَا دَفْنِي وَ لَا الصَّلَاةَ عَلَيَّ

And take a casket for me^{-asws}, for I^{-asws} have seen the Angels describing it to me^{-asws}. And no one from the enemies of Allah^{-azwj} should attend my^{-asws} funeral, nor my^{-asws} burial, nor the Salat upon me^{-asws}.

قَالَ ابْنُ عَبَّاسٍ فَقُبِضَتْ فَاطِمَةُ ع مِنْ يَوْمِهَا فَارْتَجَّتِ الْمَدِينَةُ بِالْبُكَاءِ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ دَهَشَ النَّاسُ كَيْفَ فُيَضَ فِيهِ رَسُولُ اللَّهِ
ص

Ibn Abbas said, '(Syeda) Fatima^{-asws} passed away from her^{-asws} day, and Al-Medina shook with the crying, from the men and the women, and the people were stunned like the day Rasool-Allah^{-saww} had passed away in.

فَأَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ يُعَيِّنَانِ عَلَيَّاهُ ع وَ يَقُولَانِ لَهُ يَا أَبَا الْحَسَنِ لَا تَسْبِقْنَا بِالصَّلَاةِ عَلَى ابْنَةِ رَسُولِ اللَّهِ

Abu Bakr and Umar came to console Ali^{-asws} and said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! Do not precede us with the Salat upon the daughter of Rasool-Allah^{-saww}!'

فَلَمَّا كَانَ اللَّيْلُ دَعَا عَلِيٌّ ع الْعَبَّاسَ وَ الْفَضْلَ وَ الْمِقْدَادَ وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ عَمَّارًا فَقَدَّمَ الْعَبَّاسَ فَصَلَّى عَلَيْهَا وَ دَفَنُوهَا

When it was the night, Ali^{-asws} called Al-Abbas, and Al-Fazl, and Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Dharr^{-ra}, and Ammar^{-ra}. Al-Abbas went ahead and prayed Salat upon her^{-asws} and they buried her^{-asws}.

فَلَمَّا أَصْبَحَ النَّاسُ أَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ النَّاسُ يُرِيدُونَ الصَّلَاةَ عَلَى فَاطِمَةَ ع فَقَالَ الْمِقْدَادُ قَدْ دَفَنَّا فَاطِمَةَ الْبَارِحَةَ فَالْتَمَتِ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَمْ أَفْلَ لَكَ إِهْمٌ سَيَفْعَلُونَ قَالَ الْعَبَّاسُ إِنَّهَا أَوْصَتْ أَنْ لَا تُصَلِّيَا عَلَيْهَا

When the people woke up in the morning, Abu Bakr and Umar and the people came wanting (to pray) the Salat upon Fatima^{-asws}. Al-Miqdad^{-ra} said, 'We have buried Fatima^{-asws} last night!' Umar turned to Abu Bakr and said, 'Did I not say to you they would be doing so?' Al-Abbas said, 'She^{-asws} had bequeathed that you two should not pray Salat upon her^{-asws}'.

فَقَالَ عُمَرُ لَا تَتَزَكُّونَ يَا بَنِي هَاشِمٍ حَسَدُكُمْ الْقَدِيمَ لَنَا أَبَدًا إِنَّ هَذِهِ الضَّعَائِنَ الَّتِي فِي صُدُورِكُمْ لَنْ تَذْهَبَ وَ اللَّهُ لَقَدْ هَمَمْتُ أَنْ أَنْبِشَهَا
فَأُصَلِّيَا عَلَيْهَا

Umar said, 'O clan of Hashim^{-as}! You will not be leaving your ancient envy towards us, ever! These are the grudges which in your chests will never go away. By Allah^{-azwj}! I am thinking of exhuming her^{-asws} and praying Salat upon her^{-asws}!'

فَقَالَ عَلِيٌّ ع وَ اللَّهُ لَوْ رُزِمْتُ ذَاكَ يَا ابْنَ صُهَيْكَ لَا رَجَعْتُ إِلَيْكَ يَمِينُكَ لَعِنَ سَلَّتْ سَيْفِي لَا عَمَدَتُهُ دُونَ إِهْطَاقِ نَفْسِكَ

Ali^{-asws} said: 'By Allah^{-azwj}, O Ibn Suhhak! If you were to do that, your right hand will not even (be able to) return to you! If I^{-asws} unsheathe my^{-asws} sword, I^{-asws} will not sheath it without taking your soul!'

فَانْكَسَرَ عُمَرُ وَ سَكَتَ وَ عَلِمَ أَنَّ عَلِيًّا ع إِذَا خَلَفَ صَدَقَ ثُمَّ قَالَ عَلِيٌّ ع يَا عُمَرُ أَ لَسْتَ الَّذِي هَمَّ بِكَ رَسُولُ اللَّهِ ص وَ أُرْسِلَ إِلَيَّ فَجِئْتُ مُتَقَلِّدًا سَيْفِي ثُمَّ أَقْبَلْتُ نَحْوَكَ لِأَقْتُلَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّهُمْ عِدًّا.

Umar was broken and was silent, and he knew that whenever Ali^{-asws} swears, he^{-asws} is truthful. Then Ali^{-asws} said: ‘O Umar! Aren’t you the one whom Rasool-Allah^{-saww} had thought of killing, and he^{-saww} had sent a message to me^{-asws}, so I^{-asws} came collared with my^{-asws} sword, then I^{-asws} came towards you to kill you, but Allah^{-azwj} Mighty and Majestic Revealed: **‘Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]’**.⁴¹

A conspiracy to kill Amir-ul-Momineen^{-asws}

مؤامرة قتل أمير المؤمنين عليه السلام

فلما أن كان الليل أرسلنا إلى خالد بن الوليد فقالا: إنا نريد أن نسر إليك أمرا ونحملكه لثقتنا بك. فقال: احملاني على ما شئتما، فإني طوع أيديكما. فقالا له: (إنه لا ينفعنا ما نحن فيه من الملك والسلطان ما دام علي حيا أما سمعت ما قال لنا وما استقبلنا به؟ ونحن لا نأمنه أن يدعو في السر فيستجيب له قوم فيناهضنا فإنه أشجع العرب، وقد ارتكبنا منه ما رأيت وغلبناه على ملك ابن عمه ولا حق لنا فيه، وانتزعنا فذك من امرأته. فإذا صليت بالناس صلاة الغداة فقم إلى جنبه وليكن سيفك معك، فإذا صليت وسلمت فاضرب عنقه)

When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, ‘We want to issue a secret command to you, and trust that you will be steadfast with it’. He said, ‘Burden me with whatsoever you like, for I am obedient at your hands’. They said to him, ‘This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali^{-asws} is still alive. Did you hear what he^{-asws} said to us and what he^{-asws} had replied back out to us? And we do not feel secure for he^{-asws} might call in secret, so the people would respond to him^{-asws} and he^{-asws} will confront us since he^{-asws} is the bravest of the Arabs. And we have committed from it what you have seen, and have overcome the kingdom of the son^{-as} of his^{-saww} uncle^{-as} whilst we had no rights with regards to it, and we confiscated Fadak from his^{-asws} wife^{-asws}. So when you Pray the Morning Prayer with the people, stand beside him^{-asws} and have your sword with you, and when I send the salutations in the Prayer, strike his^{-asws} neck’.

قال علي عليه السلام: فصلى خالد بن الوليد بجني متقلدا السيف. فقام أبو بكر في الصلاة وجعل يؤامر نفسه وندم وأسقط في يده حتى كادت الشمس أن تطلع ثم قال - قبل أن يسلم -: (لا تفعل ما أمرتك) ثم سلم فقلت لخالد: وما ذاك؟ قال: كان قد أمرني - إذا سلم - أن أضرب عنقك قلت: أو كنت فاعلا؟ قال: إي وربي إذا لفعلت

Ali^{-asws} said: ‘Khalid Prayed by my^{-asws} side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: ‘Do not do what I had ordered you to’. Then he sent salutations. I^{-asws} said to Khalid: ‘And what was that about?’ He said, ‘He had ordered

⁴¹ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra^{-asws}, Ch 7 H 29

me – when he sends salutations – that I should strike your^{-asws} neck’. I^{-asws} said: ‘Would you have done it?’ He said, ‘Yes, and by my Lord^{-azwj}, I would have done it’.

Speech of Amir-ul-Momineen^{-asws} about the innovations and Fadak

كلام أمير المؤمنين عليه السلام عن بدع أبي بكر وعمر وعثمان

ثم أقبل عليه السلام بوجهه على ناس من أهل بيته وشيعته فقال: والله لقد عملت الأئمة قبلي بأمور عظيمة خالفت فيها رسول الله صلى الله عليه وآله متعمدين، لو حملت الناس على تركها وتحويلها عن موضعها إلى ما كانت تجري عليه على عهد رسول الله صلى الله عليه وآله لتفرق عني جندي، حتى لا يبقى في عسكري غيري وقليل من شيعة الذين إنما عرفوا فضلي وإمامتي من كتاب الله وسنة نبيه لا من غيرهما

Then he^{-asws} turned his face towards the people of his^{-asws} Household and his^{-asws} Shiites and said: ‘By Allah^{-azwj}, the leaders before me^{-asws} performed great matters in which they opposed the Messenger of Allah^{-saww} deliberately. If I^{-asws} were to get the people to leave these and convert these back to what they used to be in the era of the Messenger of Allah^{-saww}, my army would disperse from me^{-asws} to the extent that there will not remain in my soldiers anyone apart from myself^{-asws} and a few from my^{-asws} Shiites who have recognised my^{-asws} status and my^{-asws} Imamate (Divine Authority) from the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}, not from other than these two.

أرأيتم لو أمرت بمقام إبراهيم عليه السلام فرددته إلى المكان الذي وضعه فيه رسول الله صلى الله عليه وآله، ورددت فذك إلى ورثة فاطمة عليها السلام، ورددت صاع رسول الله صلى الله عليه وآله ومده إلى ما كان، وأمضيت قطائع أقطعها رسول الله صلى الله عليه وآله لأهلها ورددت دار جعفر بن أبي طالب إلى ورثته وهدمتها من المسجد، ورددت قضايا من قضى من كان قبلي بيجور، ورددت ما قسم من أرض خيبر، ومحوت ديوان الأعطية وأعطيت كما كان يعطي رسول الله (ص). (صلى الله عليه وآله ولم أجعله دولة بين الأغنياء، وسببت ذراري بني تغلب، وأمرت الناس أن لا يجمعوا في شهر رمضان إلا في فريضة، لنأدى بعض الناس من أهل العسكر – ممن يقاتل معي –: (يا أهل الإسلام) وقالوا: (غيرت سنة عمر، نهيتم أن نصلي في شهر رمضان تطوعاً) حتى خفت أن يثوروا في ناحية عسكري.

Do you all see that if I^{-asws} ordered to have the Maqaam-e-Ibrahim^{-as} returned back to the place where the Messenger of Allah^{-saww} had placed it before (after conquering Mecca), and returned the Fadak to the inheritors of (Syeda) Fatima^{-asws}, and returned to the ‘Sa’a’ of the Messenger of Allah^{-saww} and his^{-saww} ‘Mudd’ to what it was, and cut-off (the benefits) from those that the Messenger of Allah^{-saww} had cut-it off from, and return the house of Ja’far^{-as} Bin Abu Talib^{-as} to his^{-as} inheritors while removing it from the Masjid⁴², and reject the judgements for the ones who were judged unfairly, and return what was wrongly taken the land of

⁴² As it was forcefully included in the Masjid by the first Caliph.

Khaybar, and erase the register of gifts and gift it in accordance with what was gifted by the Messenger of Allah^{-saww}.

And I^{-asws} do not make it to be between the rich, and captivate the children of the Clan of Taghlab, and order the people to not gather in the Month of Ramadhan except for the obligatory Prayers⁴³, some of the people from the army – from those that fought alongside me^{-asws} - will call out, 'O people of Islam, he^{-asws} has altered the Sunnah of Umar and is preventing us from 'voluntary' Praying in the Month of Ramadhan' to the extent that I^{-asws} fear that there will be a revolt in my^{-asws} army.

بؤسي لما لقيت من هذه الأمة بعد نبينا من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذي القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيباً وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أو يساخ أيدي الناس.

I^{-asws} am at despair (feeling sad) from what had been met by this community after its Prophet^{-saww} from its sects and its obedience to the imams (leaders) of misguidance and the callers to the Fire. And I^{-asws} will not give to those near relatives from among them except for the ones whom Allah^{-azwj} has Ordered to be given for whom He^{-azwj} has Said ***“[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things”***, for we^{-asws} are the ones whom Allah^{-azwj} has Meant by 'the near relatives and the orphans and the poor and the travellers', all those are for us^{-asws} exclusively, because He^{-azwj} has not Made for us^{-asws} a share in the charity, and Allah^{-azwj} has Honoured His^{-azwj} Prophet^{-saww} and Honoured us^{-asws} by not Feeding us^{-asws} from the dirt of the hands of the people'.⁴⁴

Argumentation of Al-Zahra^{-asws} for the return of Fadak

احتجاج الزهراء عليها السلام لإعادة فadak

قال: ثم إن فاطمة عليها السلام بلغها أن أبا بكر قبض فadak. فخرجت في نساء بني هاشم حتى دخلت على أبي بكر فقالت: يا أبا بكر، تريد أن تأخذ مني أرضاً جعلها لي رسول الله صلى الله عليه وآله وتصدق بها علي من الوجيف الذي لم يوجف المسلمون عليه بخيل ولا ركاب؟ أما كان قال رسول الله صلى الله عليه وآله: (المرء يحفظ في ولده بعده)؟ وقد علمت أنه لم يترك لولده شيئاً غيرها.

(Abdullah Bin Al-Abbas) said, 'Then it reached Fatima^{-asws} that Abu Bakr had confiscated Fadak. She^{-asws} came out among the women of the Clan of Hashim^{-as} until they came up to Abu Bakr. She^{-asws} said: 'O Abu Bakr, You want to take from me^{-asws} the land which the Rasool Allah^{-saww} had made it to be for me^{-asws}, and had it ratified by it to me^{-asws} from the war booty

⁴³ Imam^{-asws} is referring to biddah of the Taraweeh which Umar ibn Khattab started, so Imam^{-asws} is saying do not get together in the Masjid except for the five obligatory prayers, i.e., not for the Taraweeh to which Muslims got very used when this Bidah was started by the 2nd Muslim Caliph, Umar ibn Khattab.

⁴⁴ Zakaat which is referred as a dirt of the hands of people.

which the Muslims did not go to war on, neither with a horse nor a camel? But did not the Rasool Allah^{-saww} say: ‘A person has to ensure that he leaves somethings for his children (so they live on it)? And you know that he^{-saww} did not leave for his^{-as} children anything apart from this’.

(Hadith continues below)

Prevention of Umar from the letter of Abu Bakr for the restitution of Fadak

منع عمر من كتاب أبي بكر برد فadak

فلما سمع أبو بكر مقالته والنسوة معها دعا بدواة ليكتب به لها. فدخل عمر فقال: يا خليفة رسول الله، لا تكتب لها حتى تقيم البينة بما تدعي. فقالت فاطمة عليها السلام: نعم، أقيم البينة. قال: من؟ قالت: علي وأم أيمن. فقال عمر: (لا تقبل شهادة امرأة عجمية لا تفصح، وأما علي فيحوز النار إلى قرصه). فرجعت فاطمة عليها السلام وقد جرعتها من الغيظ ما لا يوصف، فمضت.

When Abu Bakr heard her^{-asws} words and of the women who were with her^{-asws}, he called for the ink so that he could write it for her^{-asws}. But Umar interfered saying, ‘O Caliph of the Rasool Allah^{-saww}, do not write it for her until she establishes the clear proof for what she^{-asws} is claiming. Fatima^{-asws} said: ‘Yes, I^{-asws} shall establish the clear proof’. He said, ‘Who?’ She^{-asws} said: ‘Ali^{-asws} and Umm Ayman’. Umar said, ‘The testimony of one non-Arab woman who is not eloquent, is not acceptable, and as for Ali^{-asws}, he^{-asws} will add fire to its fuel’. So (Syeda) Fatima^{-asws} returned, and she^{-asws} was in such a rage that it cannot be described. She^{-asws} fell ill’.

(Hadith continues below)

Abu Bakr and Umar returned to (Syeda) Fatima^{-asws} but Syeda^{-asws} did not Pardon them

أبو بكر وعمر يعودان فاطمة عليها السلام

وكان علي عليه السلام يصلي في المسجد الصلوات الخمس. فكلما صلى قال له أبو بكر وعمر: (كيف بنت رسول الله؟) إلى أن ثقلت، فسألها عنها وقالوا: (قد كان بيننا وبينها ما قد علمت، فإن رأيت أن تأذن لنا فنعتذر إليها من ذنبنا؟) قال عليه السلام: ذاك إليكما. فقاما فجلسا بالباب، ودخل علي عليه السلام على فاطمة عليها السلام فقال لها: (أيتها الحرة، فلان وفلان بالباب يريدان أن يسلما عليك، فما ترين؟) قالت عليها السلام: البيت بيتك والحرة زوجتك، فافعل ما تشاء. فقال: (شدي قناعك)، فشدت قناعها وحولت وجهها إلى الحائط.

And Ali^{-asws} used to Pray the five Prayers in the Masjid. Every time that he^{-asws} Prayed, Abu Bakr and Umar would say to him^{-asws}, ‘How is the daughter of the Rasool Allah^{-saww}?’, (She^{-asws} remained ill) to the point that her illness increased, so they asked about it and said, ‘You^{-asws}

know what has happened between us and her^{-asws}, so if you^{-asws} can seek her^{-asws} permission, we would like to apologise to her^{-asws} from its sin?'

He^{-asws} said: 'That is up to you'. So they stood up and went and sat by the door, and Ali^{-asws} entered in it to Fatima^{-asws}, so he^{-asws} said to her^{-asws}: 'O you Hourie, so and so and so and so are at the door wanting to greet you^{-asws}. So what do you^{-asws} see?' She^{-asws} said: 'The house is your^{-asws} house, and the Hourie is your^{-asws} wife, so do what you^{-asws} feel like'. He^{-asws} said: 'Put on your^{-asws} veil'. So she^{-asws} put on her^{-asws} veil and turned her^{-asws} face towards the wall'.

(Hadith continues below)

Supplication of (Syeda) Fatima^{-asws} against Abu Bakr and Umar

دعاء فاطمة عليها السلام على أبي بكر وعمر

فدخلنا وسلمنا وقالوا: ارضي عنا رضي الله عنك. فقالت: ما دعاكما إلى هذا؟ فقالا: اعترفنا بالإساءة ورجونا أن تعفي عنا وتخرجي سخيمتك. فقالت: فإن كنتما صادقين فأخبراني عما أسألكما عنه، فإني لا أسألكما عن أمر إلا وأنا عارفة بأنكما تعلمانه، فإن صدقتما علمت أنكما صادقان في مجيئكما. قالوا: سلي عما بدا لك.

So they entered and greeted, and said, 'Be pleased with us, may Allah^{-azwj} be Pleased with you^{-asws}'. She^{-asws} said: 'What do you both intend by this?' They said, 'We both realise that we have offended you^{-asws} and hope that you^{-asws} will excuse us and get rid of your^{-asws} anger'. She^{-asws} said: 'If the two of you are truthful, so inform me^{-asws} about what I^{-asws} am going to ask you, for I^{-asws} will not ask you about a matter except that I^{-asws} know that both of you know it, so ratify it if both of you are truthful in your answer'. They said, 'Ask whatever that occurs to you^{-asws}'.

قالت: نشدتكما بالله هل سمعتما رسول الله صلى الله عليه وآله يقول: (فاطمة بضعة مني، فمن آذاها فقد آذاني)؟ قالوا: نعم. فرفعت يدها إلى السماء فقالت: (اللهم إنهما قد آذاياني، فأنا أشكوهما إليك وإلى رسولك. لا والله لا أرضى عنكما أبدا حتى ألقى أبي رسول الله وأخبره بما صنعتما، فيكون هو الحاكم فيكما).

She^{-asws} said: 'I^{-asws} adjure you both to Allah^{-azwj}, have you both heard the Rasool Allah^{-saww} saying: 'Fatima^{-asws} is a piece from me^{-saww}, so the one who hurts her^{-asws}, so he has hurt me^{-saww}?'. They said, 'Yes'. She^{-asws} raised her^{-asws} hands towards the sky, so she said: 'Our Allah^{-azwj}, They have both hurt me^{-asws}, so I^{-asws} am complaining about both of them to You^{-azwj}, and to Your^{-azwj} Messenger^{-saww}'. No, by Allah^{-azwj}, I^{-asws} will never be pleased from both of you ever until I^{-asws} meet my^{-asws} father^{-saww} the Rasool Allah^{-saww} and inform him^{-saww} of what the two of you have done, so he^{-saww} will be the judge with regards to the two of you'.

قال: فعند ذلك دعا أبو بكر بالويل والثبور وجزع جزعا شديدا. فقال عمر: تجزع يا خليفة رسول الله من قول امرأة؟

(Abdullah Bin Al-Abbas) said, ‘When Abu Bakr heard that supplication, he called for doom and destruction (upon himself), and shook with a severe shaking’. Umar said, ‘O Caliph of the Rasool Allah^{-saww}, you are frightened from the words of a woman?’

(Hadith continues below)

The Will of (Syeda) Fatima Al-Zahra^{-asws} and her^{-asws} testimony

وصية فاطمة الزهراء عليها السلام وشهادتها

قال: فبقيت فاطمة عليها السلام بعد وفاة أبيها رسول الله صلى الله عليه وآله أربعين ليلة. فلما اشتد بها الأمر دعت عليا عليه السلام وقالت: (يا بن عم، ما أراني إلا لما بي، وأنا أوصيك أن تتزوج بنت أختي لي. وأن لا يشهد أحد من أعداء الله جنازتي ولا دفني ولا الصلاة علي).

(Abdullah Bin Al-Abbas) said, ‘Fatima^{-asws} remained after the passing away of her^{-asws} father^{-saww} the Rasool Allah^{-saww}, for forty nights. When her^{-asws} matter intensified, she^{-asws} called Ali^{-asws} and said: ‘O paternal cousin, I^{-asws} can see what (situation) I^{-asws} am in, and I^{-asws} am bequeathing to you that you^{-asws} should marry the daughter of my^{-asws} sister (Amaama binte Zaynab) for me^{-asws}. And that no one from the enemies of Allah^{-saww} should witness my^{-asws} funeral, or my^{-asws} burial, or Pray over me^{-asws}’.

قال ابن عباس: وهو قول أمير المؤمنين عليه السلام: (أشياء لم أجد إلى تركهن سبيلا، لأن القرآن بها أنزل على قلب محمد صلى الله عليه وآله: قتال الناكثين والقاسطين والمارقين الذي أوصاني وعهد إلي خليلي رسول الله بقتلهم، وتزويج أمامة بنت زينب أوصتني بها فاطمة عليها السلام).

Ibn Abbas said, ‘And it is the statement of Amir-ul-Momineen^{-asws}: ‘Of the things which I^{-asws} could not find a way to leave it, because the Quran Descended upon the heart of Muhammad^{-saww}, were – Fighting against the breakers (of the Covenant), the unjust, and the renegades, which is what my^{-asws} friend the Rasool Allah^{-saww} had bequeathed to me^{-asws} to fight against, and the marriage to Amaama Bint Zaynab, which Fatima^{-asws} had bequeathed to me^{-asws}’.

قال ابن عباس: فقبضت فاطمة عليها السلام من يومها، فارتجت المدينة بالبكاء من الرجال والنساء، ودهش الناس كيوم قبض فيه رسول الله صلى الله عليه وآله. فأقبل أبو بكر وعمر يعزيان عليا عليه السلام ويقولان له: (يا أبا الحسن، لا تسبقنا بالصلاة على ابنة رسول الله). فلما كان في الليل دعا علي عليه السلام العباس والفضل والمقداد وسلمان وأبا ذر وعمارا، فقدم العباس فصلى عليها ودفنوها.

Ibn Abbas said, ‘On the day in which Fatima^{-asws} passed away, Al-Medina reverberated with the sounds of wailing from the men and the women, and the people were as shocked as they were on the day in which the Rasool Allah^{-saww} passed away. Abu Bakr and Umar came to condole Ali^{-asws} and they both said to him^{-asws}, ‘O Abu Al-Hassan^{-asws}, do not precede us by Praying upon the daughter of the Rasool Allah^{-saww}’. When it was the night, Ali^{-asws} called Al-

Abbas, and Al-Fazl, and Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Dharr^{-ra}, and Ammar^{-ra}. Al-Abbas went forward, so Prayer was recited over her^{-asws} and she^{-asws} was buried.

(Hadith continues below)

Umar wanted to dig up the grave of (Syeda) Al-Zahra^{-asws}, so Amir-ul-Momineen^{-asws} faced up to him

أراد عمر نبش قبر الزهراء عليها السلام فواجهه أمير المؤمنين عليه السلام

فلما أصبح الناس أقبل أبو بكر وعمر والناس يريدون الصلاة على فاطمة عليها السلام. فقال المقداد: قد دفنا فاطمة البارحة. فالتفت عمر إلى أبي بكر فقال: ألم أقل لك إنهم سيفعلون؟ قال العباس: إنها أوصت أن لا تصلوا عليها. فقال عمر: والله لا تتركون - يا بني هاشم - حسدكم القديم لنا أبدا. إن هذه الضغائن التي في صدوركم لن تذهب والله لقد هممت أن أنبشها فأصلي عليها.

When it was the morning, Abu Bakr and Umar came up with the people wanting to Pray over Fatima^{-asws}. Al-Miqdad^{-ra} said, ‘Fatima^{-asws} was buried last night’. Umar turned towards Abu Bakr, ‘Did I not say to you that they will be belittling you?’ Al-Abbas said, ‘She^{-asws} had bequeathed that you two would not pray over her^{-asws}’.

Umar said, ‘By Allah^{-azwj} – O Clan of Hashim^{-as} – you will not leave being envious to us, ever. If this is the grudge in your hearts, it will never go away. By Allah^{-azwj}, I am thinking of digging her^{-asws} out, so I can pray over her^{-asws}’.

فقال علي عليه السلام: (والله لو رمت ذلك يا بن صهاك لأرجعت إليك يمينك. والله لئن سللت سيفي لا غمدته دون إزهاق نفسك، فرم ذلك). فانكسر عمر وسكت، وعلم أن عليا عليه السلام إذا حلف صدق. ثم قال علي عليه السلام: يا عمر، ألسنت الذي هم بك رسول الله صلى الله عليه وآله وأرسل إلي، فجئت متقلدا بسيفي، ثم أقبلت نحوك لأقتلك، فأمر الله عز وجل: (فلا تعجل عليهم إنما نعد لهم عدا)، فانصرفوا.

Ali^{-asws} said: ‘By Allah^{-azwj}, if you were to do that, O son of Sahaak, I^{-asws} will return your pledge back to you. By Allah^{-azwj}, if I^{-asws} unsheathe my^{-asws} sword, I^{-asws} will not sheathe it back until I cause you to die, so do that’. So Umar was broken and kept quiet, and he knew that if Ali^{-asws} makes a vow, he^{-asws} would always fulfil it.

Then Ali^{-asws} said: ‘O Umar, are you not the one whom the Rasool Allah^{-saww} intended, and he^{-saww} sent for me^{-asws}, so I^{-asws} came wearing my^{-asws} sword, then I^{-asws} came near you for killing you, so Allah^{-azwj} Mighty and Majestic Revealed: “[19:84] **Therefore be not in haste against them, We only number out to them a number (of days).**”?’ So they left.⁴⁵

⁴⁵ The Kitab (Book) of Sulaym Ibn Qays Al-Hilali, H. 14 - <https://www.hubeali.com/kitab-e-sulaym/>

(Syeda) Fatima^{-asws} will Complain to Allah^{-azwj} about Fadak in the Hereafter:

لَكَأَنِّي أَنْظُرُ إِلَى مَصَابِيحِهِ تُشْرِقُ فِي السَّمَاءِ وَ الْأَرْضِ كَأَضْوَاءٍ مِنَ الشَّمْسِ وَ الْقَمَرِ فَعِنْدَهَا تُبْلَى السَّرَائِرُ وَ تَذْهَبُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ إِلَى آخِرِ الْآيَةِ

It is as if I^{-asws} am looking at its lamps shining in the sky and the earth like the illumination from the sun and the moon. During it, ***On the day when the secrets would be Tested [86:9] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, [22:2]*** – up to the end of the Verse.

ثُمَّ يَخْرُجُ السَّيِّدُ الْأَكْبَرُ مُحَمَّدٌ رَسُولُ اللَّهِ ص فِي أَنْصَارِهِ وَ الْمُهَاجِرِينَ وَ مَنْ آمَنَ بِهِ وَ صَدَقَهُ وَ اسْتَشْهَدَ مَعَهُ

Then the greatest chief, Muhammad^{-saww} Rasool-Allah^{-saww} would emerge among his^{-saww} Helpers and the Emigrants, and the ones who had believed in him^{-saww}, and ratified him^{-saww}, and were martyred with him^{-saww}.

وَ يَحْضُرُ مُكَذِّبُوهُ وَ الشَّاكُونَ فِيهِ وَ الرَّادُّونَ عَلَيْهِ وَ الْقَائِلُونَ فِيهِ إِنَّهُ سَاحِرٌ وَ كَاهِنٌ وَ مَجْنُونٌ وَ نَاطِقٌ عَنِ الْهَوَى وَ مَنْ حَارَبَهُ وَ قَاتَلَهُ حَتَّى يَفْتَنَ مِنْهُمْ بِالْحَقِّ وَ يُجَاوِزُونَ بِأَفْعَالِهِمْ مِنْهُ وَقْتُ ظَهَرِ رَسُولِ اللَّهِ ص إِلَى ظُهُورِ الْمَهْدِيِّ مَعَ إِمَامٍ إِمَامٍ وَ وَقْتُ وَقْتُ

And there would present, his^{-saww} beliers, and the ones doubting in him^{-saww}, and rejectors against him^{-saww}, and the speakers (alleging against) him^{-saww} that he^{-saww} is a sorcerer, and a soothsayer, and speaks from the personal desires, and the ones who had warred him^{-saww}, and fought him^{-saww} until it is retaliated from them with the truth, and they are recompensed for their deeds since the time of appearance of Rasool-Allah^{-saww} up to the appearance of Al-Mahdi^{-ajfj} with Imam^{-asws} by Imam^{-asws}, and time after time.

وَ يَحِقُّ تَأْوِيلُ هَذِهِ الْآيَةِ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُرِيهِمْ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

And the interpretation of this Verse would be a reality: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]***.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَ مَنْ فِرْعَوْنُ وَ هَامَانُ

Al-Mufazzal said, ‘O my chief! And who are Pharaoh^{-la} and Hamman^{-la}?’

قَالَ أَبُو بَكْرٍ وَ عُمَرُ

He^{-asws} said: ‘Abu Bakr and Umar’.

قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي وَ رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ ص يَكُونَانِ مَعَهُ

Al-Mufazzal said, 'I said, 'O my chief! And would Rasool-Allah^{-saww} and Amir- Momineen^{-asws} be with him^{-ajfj}?'

فَقَالَ لَا بُدَّ أَنْ يَطْعَا الْأَرْضَ إِيَّيَ وَ اللَّهِ حَتَّى مَا وَرَاءَ الْخَافِ إِيَّيَ وَ اللَّهِ وَ مَا فِي الظُّلُمَاتِ وَ مَا فِي قَعْرِ الْبِحَارِ حَتَّى لَا يَبْقَى مَوْضِعٌ قَدِمَ إِلَّا وَطْعًا وَ أَقَامَا فِيهِ الدِّينَ الْوَاجِبَ لِلَّهِ تَعَالَى

He^{-asws} said: 'There is no escape from them^{-asws} both treading the earth. Yes, by Allah^{-azwj}, to the extent of what is beyond the feared! Yes, by Allah^{-azwj}, and what is in the darkness, and what is in the bottom of the oceans, until there does not remain any place of a foot except, they^{-asws} would tread and establish in it the religion obligated for Allah^{-azwj} the Exalted.

ثُمَّ لَكَأَيَّ أَنْظُرُ يَا مُفَضَّلُ إِلَيْنَا مَعَاشِرَ الْأُئِمَّةِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص تَشْكُو إِلَيْهِ مَا نَزَلَ بِنَا مِنَ الْأُئِمَّةِ بَعْدَهُ وَ مَا نَأْكُلَا مِنَ التَّكْذِيبِ وَ الرَّدِّ عَلَيْنَا وَ سُبَيْنَا وَ لَعْنِنَا وَ تَخْوِيفِنَا بِالْقَتْلِ وَ قَصْدِ طَوَاعِيهِمْ الْوَلَاةَ لِأُمُورِهِمْ مِنْ دُونِ الْأُئِمَّةِ بِتَرْجِيلِنَا عَنِ الْحُرْمَةِ إِلَى دَارِ مُلْكِهِمْ وَ قَتْلِهِمْ إِيَّانَا بِالسَّيِّئِ وَ الْحَبْسِ

Then, O Mufazzal, it is as if I^{-asws} am looking, community of the Imams^{-asws} being in front of Rasool-Allah^{-saww} complaining to him^{-saww} of what had befallen with us^{-asws} from the community after him^{-saww}, and what had afflicted us^{-asws} from the lies and the rejection upon us^{-asws}, and making us^{-asws} captives, and cursing us^{-asws}, and frightening us^{-asws} with the killing, and the aim of their tyrants, the ones in charge of their affairs from besides the community, with expelling us^{-asws} from the sanctity to the house of their rule, and their killing us^{-asws} with the poison, and the imprisonment.

فَيَبْكِي رَسُولُ اللَّهِ ص وَ يَقُولُ يَا بَنِيَّ مَا نَزَلَ بِكُمْ إِلَّا مَا نَزَلَ بِجَدِّكُمْ قَبْلَكُمْ

Rasool-Allah^{-saww} would cry and say: 'O my^{-saww} sons^{-asws}! It did not befall you^{-asws} all except what had befallen your^{-asws} grandfather^{-saww} before you^{-asws}'.

ثُمَّ تَبَدَّى فَاطِمَةُ ع وَ تَشْكُو مَا نَأْكُلَا مِنْ أَبِي بَكْرٍ وَ عُمَرَ وَ أَخَذَ فَدَكَ مِنْهَا وَ مَشِيَهَا إِلَيْهِ فِي جَمْعٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ خَطَابَهَا لَهُ فِي أَمْرِ فَدَكَ وَ مَا رَدَّ عَلَيْهَا مِنْ قَوْلِهِ إِنَّ الْأَنْبِيَاءَ لَا تُوْرَثُ وَ اخْتِجَاجَهَا بِقَوْلِ زَكَرِيَّا وَ يَحْيَى ع وَ قِصَّةِ دَاوُدَ وَ سُلَيْمَانَ ع

Then (Syeda)Fatima^{-asws} will initiate and complain of what had afflicted her^{-asws} from Abu Bakr and Umar, and seizure of Fadak from her^{-asws}, and her^{-asws} having to walk to him in a gathering of the Emigrants and the Helpers, and her^{-asws} having to address him regarding the matter of Fadak, and what he had responded to her^{-asws} from his words, 'The Prophets^{-as} do not leave inheritance', and her^{-asws} arguing with the words of Zakariya^{-as} and Yahya^{-as}, and story of Dawood^{-as} and Suleyman^{-as}.

وَ قَوْلِ عُمَرَ هَاتِي صَحِيفَتَكَ الَّتِي ذَكَرْتِ أَنَّ أَبَاكَ كَتَبَهَا لَكَ وَ إِخْرَاجَهَا الصَّحِيفَةَ وَ أَخَذَهَا مِنْهَا وَ نَشَرَهَا لَهَا عَلَى رُءُوسِ الْأَشْهَادِ مِنْ قُرَيْشٍ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ سَائِرِ الْعَرَبِ وَ تَغْلِيهِ فِيهَا وَ تَمْزِيْقِهِ إِيَّاهَا

And words of Umar, 'Give your^{-asws} paper which you^{-asws} are mentioning that your^{-asws} father^{-saww} had written it to be for you^{-asws}', and her^{-asws} bring it out and him seizing it from her^{-asws} and displaying it to her upon the heads of the ones from the Quraysh who were present, and the Emigrants and the Helpers, and rest of the Arabs, and his spitting in it, and his tearing it.

وَبُكَائِهَا وَرُجُوعِهَا إِلَى قَتْرِ أَبِيهَا رَسُولِ اللَّهِ ص بَاكِئَةً حَزِينَةً تَمْنِي عَلَى الرَّمْضَاءِ قَدْ أَقْلَقَتْهَا وَاسْتَعَاثَتْهَا بِاللَّهِ وَبِأَبِيهَا رَسُولِ اللَّهِ
ص

And her^{-asws} crying, and her^{-asws} clamouring to the grave of her^{-asws} father^{-saww} Rasool-Allah^{-saww} crying, grieving, walking upon the scorching ground, and her^{-asws} anxiety, and her^{-asws} crying for help with Allah^{-azwj}, and with her^{-asws} father^{-saww} Rasool-Allah^{-saww}.

وَمَثَّلَهَا بِقَوْلِ رُقَيْيَةَ بِنْتِ صَيْفِيٍّ

And her^{-asws} giving example with the words of Ruqiyya Bint Sayfi (in a poem):

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَنِيئَةٌ
لَوْ كُنْتُ شَاهِدَهَا لَمْ يَكْبُرِ الْخَطْبُ
إِنَّا فَقَدْنَاكَ فَقَدْ الْأَرْضُ وَابِلَهَا
وَاحْتَلَّ أَهْلُكَ فَاشْهَدْهُمْ فَقَدْ لَعِبُوا

'There have transpired after You^{-saww}, news and difficulties, if you^{-saww} had witnessed them, the sermons would not have been big. We have lost you^{-saww}, so the earth has lost its rain, and your^{-saww} family^{-asws} has been tormented. Witness them for they have played.

أَبَدَتْ رِجَالٌ لَنَا فَحَوَى صُدُورَهُمْ
لِكُلِّ قَوْمٍ هُمْ قُرْبٌ وَ مَنْزِلَةٌ
لَمَّا نَأَيْتَ وَ حَالَتْ دُونَكَ الْحُجُبُ
عِنْدَ الْإِلَهِ عَلَى الْأَذْنَيْنِ مُقْتَرِبُ
يَا لَيْتَ قَبْلَكَ كَانَ الْمَوْتُ حَلًّا بِنَا
أَمَلُوا أَنْاسٌ فَفَازُوا بِالَّذِي طَلَبُوا

The men manifested to us^{-asws} the contents of their chests when you^{-saww} went and the veil formed a barrier besides you^{-saww}. For every people there is a nearness and a status in the Presence of God^{-azwj} based upon the nearest ones. Oh if only the death had been released with us^{-asws} before you^{-saww}! The people hoped and they succeeded with that which they had sought!'

وَتَقْصُ عَلَيْهِ قِصَّةَ أَبِي بَكْرٍ وَإِنْفَاذِهِ خَالِدَ بْنَ الْوَلِيدِ وَفَتْحَهُ وَجَمْعِهِ النَّاسَ لِإِخْرَاجِ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ بَيْتِهِ إِلَى الْبَيْعَةِ فِي سَقِيفَةِ بَنِي سَاعِدَةَ وَاشْتِعَالِ أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص بِضَمِّ أَزْوَاجِهِ وَقَبْرِهِ وَتَعْرِيزِهِمْ وَجَمْعِ الْقُرْآنِ وَ قَضَاءِ دَيْنِهِ وَإِنْجَازِ عِدَاتِهِ وَهِيَ ثَمَانُونَ أَلْفَ دِرْهَمٍ بَاعَ فِيهَا تَلِيدَهُ وَطَارِفَهُ وَ قَضَاهَا عَنْ رَسُولِ اللَّهِ ص

And she^{-asws} would narrate to him^{-saww} the story of Abu Bakr and his sending Khalid Bin Al-Waleed and Qunfuz and Umar Bin Al-Khattab and a crowd of people to extract Amir Al-Momineen^{-asws} from his^{-asws} house to the allegiance in Saqeefa of the clan of Saaida, and the pre-occupation of Amir Al-Momineen^{-asws} after expiry of Rasool-Allah^{-saww} with the

responsibility of his^{-saww} wives, and his^{-saww} grave, and consoling them, and collecting the Quran, and paying off his^{-saww} debts, and fulfilling his^{-saww} promises, and it was eighty thousand Dirhams, he^{-asws} had to sell regarding it his^{-asws} newly-acquired belongings and paid it off on behalf of Rasool-Allah^{-saww}.

وَقَوْلَ عُمَرَ اخْرُجْ يَا عَلِيُّ إِلَى مَا أَجْمَعَ عَلَيْهِ الْمُسْلِمُونَ وَإِلَّا قَتَلْنَاكَ وَقَوْلَ فَصَّةَ جَارِيَةِ فَاطِمَةَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ مَشْغُولٌ وَ الْحَقُّ لَهُ إِنَّ أَنْصَفْتُمْ مِنْ أَنْفُسِكُمْ وَأَنْصَفْتُمُوهُ

And the words of Umar, 'Come out, O Ali^{-asws} to what the Muslims have united upon, or else we will kill you^{-asws}!' And the words of Fizza^{-ra} the maid of Fatima^{-asws}, 'Amir Al-Momineen^{-asws} is pre-occupied, and the right for him^{-asws} is that you be fair from yourselves and be fair to him^{-asws}!'

وَجَمْعَهُمُ الْجَزَلَ وَالْحُطْبَ عَلَى الْبَابِ لِإِحْرَاقِ بَيْتِ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ زَيْنَبَ وَ أُمَّ كَلْثُومَ وَ فَصَّةَ

And their gathering the sticks and the firewood at the door to burn down the house of Amir Al-Momineen^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} and Zainab^{-asws}, and Umm Kulsoom^{-asws}, and Fizza^{-ra}.

وَ إِضْرَامِهِمُ النَّارَ عَلَى الْبَابِ وَ خُرُوجَ فَاطِمَةَ إِلَيْهِمْ وَ خَطَايَاهَا لَهُمْ مِنْ وَرَاءِ الْبَابِ وَ قَوْلَهَا وَيَحْكُ يَا عُمَرُ مَا هَذِهِ الْجُرْأَةُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ تُرِيدُ أَنْ تَقْطَعَ نَسْلَهُ مِنَ الدُّنْيَا وَ تُفْنِيَهُ وَ تُطْفِئَ نُورَ اللَّهِ وَ اللَّهُ مُتِمُّ نُورِهِ

And their igniting the fire at the door, and the emergence of Fatima^{-asws} to them, and her^{-asws} addressing to them from behind the door, and her^{-asws} words: 'Woe be to you, O Umar! What is this audacity upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}? Do you want to cut off his^{-saww} lineage from the world and annihilate it and extinguish the Noor of Allah^{-azwj}? And Allah^{-azwj} will Complete His^{-azwj} Noor!' (An extract from a lengthy Hadith of Al-Mufazzal).⁴⁶

Another account on hostility of Muslims against Ahl Al-Bayt^{-asws} is given in Appendix II.

⁴⁶ Bihar ul Anwar, vol. 53. Chapter 28 – what would transpire during his^{-ajfj} appearance, by a report of Al-Mufazzal Bin Umar.

APPENDIX VI:

Inheritance for Ayesha and Hafsa but why not for Syeda Fatima^{-asws}

إنما كان في مناظرة فضال بن الحسن بن فضال الكوفي مع أبي حنيفة فقال له الفضال قول الله تعالى يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ منسوخ أو غير منسوخ قال هذه الآية غير منسوخة

But rather it happened in a debate of Fazaal Bin Al-Hassan Bin Fazaal Al-Kufy with Abu Hanifa. Fazaal said to him, ‘The Words of Allah^{-azwj} the Exalted: ***O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]***. Is it Abrogated or not Abrogated?’ He said, ‘It is not Abrogated’.

قال ما تقول في خير الناس بعد رسول الله ص أبو بكر و عمر أم علي بن أبي طالب ع فقال أ ما علمت أنهما ضجعا رسول الله ص في قبره فأبي حجة تريد في فضلهم أفضل من هذه

He said, ‘What are you saying regarding the best of the people after Rasool-Allah^{-saww}, is it Abu Bakr and Umar or Ali^{-asws} Bin Abu Talib^{-asws}?’ He said, ‘Don’t you know that these two are lying down with Rasool-Allah^{-saww} in his^{-saww} grave? So which argument does you want regarding their merits, any more than this?’

فقال له الفضال لقد ظلما إذ أوصيا بدفنهما في موضع ليس لهما فيه حق و إن كان الموضع لهما فوهباه لرسول الله ص لقد أساءا إذا رجعا في هبتهما و نكثا عهدهما و قد أقررت أن قوله تعالى لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ غير منسوخة.

Al-Fazaal said to him, ‘They have been unjust when they bequeathed to be buried in a place which there wasn’t any right in it for them, and if the place had been for them, then they have gifted it to Rasool-Allah^{-saww}, so they have offended when they retracted in their gifts and broken their pacts, and you have acknowledged that the Words of the Exalted: ***Do not enter the houses of the Prophet unless there is permission for you [33:53]*** are not Abrogated’.

فأطرق أبو حنيفة ثم قال لم يكن له و لا لهما خاصة و لكنهما نظرا في حق عائشة و حفصة فاستحقا الدفن في ذلك الموضع لحقوق ابنتيهما

Abu Hanifa lowered his head, then said, ‘It (the spot) neither happened to be for him^{-saww} nor for them, but they had both looked into the right of Ayesha and Hafsa, so they deserved the burial in that place, due to the rights of their daughters’.

فقال له فضال أنت تعلم أن النبي ص مات عن تسع حشايا و كان لهن الثمن لمكان ولده فاطمة فإذا لكل واحدة منهن تسع الثمن ثم نظرنا في تسع الثمن فإذا هو شبر و الحجرة كذا و كذا طولا و عرضا فكيف يستحق الرجلان أكثر من ذلك.

Fazaal said to him, 'You know that the Prophet^{-saww} passed away leaving nine wives, and for them is the eight due to the place of his^{-saww} child (Syeda) Fatima. So, when for each one of them is ninth of an eight. Then we looked into the ninth of the eight, and there it was a palm's width and such and such stone of such and such length and width. So, how can the two men deserve more than that?

و بعد فما بال عائشة و حفصة يرثان رسول الله و فاطمة بنته منعت الميراث فالمناقضة في ذلك ظاهرة من وجوه كثيرة.

And afterwards, what is the matter Ayesha and Hafsa are both inheriting from Rasool Allah^{-saww} while his^{-saww} daughter^{-asws} Fatima^{-asws} was refused the inheritance? The contradiction in that is apparent from many aspects.

فقال أبو حنيفة نحو عني فإنه و الله رافضي خبيث.

Abu Hanifa said, 'Get him away from me, for he is a wicked rejector (Al-Rafizi)!'⁴⁷

⁴⁷ Bihar Al Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 2

APPENDIX VII:

Merits of Syeda Khadeeja^{-asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمْ يَتَزَوَّجْ عَلَى خَدِيجَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, from:

Abu Abdullah^{-asws} said that Rasool-Allah^{-saww} did not marry (an additional wife) upon Khadeeja^{-as'}.⁴⁸

عن زرارۃ و حران بن أعین و محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «حدث أبو سعيد الخدري أن رسول الله (صلى الله عليه وآله)، قال: إن جبرئيل أتاني ليلة أسري بي و حين رجعت، فقلت: يا جبرئيل، هل لك من حاجة؟ فقال: حاجتي أن تقرأ على خديجة من الله و مني السلام.

From Zurara and Humran Bin Ayn and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'Abu Saeed Al-Khudry narrated that Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} at night to Journey with me^{-saww}, and when I^{-saww} returned, I^{-saww} said: 'O Jibraeel^{-as}! Is there for you^{-as} any need?' He^{-as} said: 'My^{-as} need is that you^{-saww} should convey upon Khadeeja^{-asws}, the Greetings from Allah^{-azwj} and from me^{-as'}.

و حدثنا عند ذلك أنها قالت حين لقيها نبي الله (صلى الله عليه وآله) فقال لها بالذي قال جبرئيل، قالت: إن الله هو السلام، و منه السلام، و إليه السلام، و على جبرئيل السلام»-.

And we^{-asws} narrate at that, she^{-asws} said when the Prophet^{-asws} met her^{-asws}, and he^{-saww} said to her^{-asws} that which Jibraeel^{-as} had said, she^{-asws} said: 'Surely Allah^{-azwj}, He^{-azwj} is Al-Salaam, and from Him^{-azwj} is the Salaam (Greetings), and to Him^{-azwj} is the greetings, and upon Jibraeel^{-as} is the greetings''.⁴⁹

⁴⁸ Al Kafi – V 5 – The Book of Marriage Ch 54 H 6

⁴⁹ تفسير العياشي 2: 12 / 279.