

Alhassanain (p) Network for Islamic Heritage and Thought

**Saqife:**  
**Study of Establishment of  
Government after Prophet**

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## **Chapter One: Establishment of Saqife in Prophet's Lifetime.**

To study the establishment of Saqife in prophet's lifetime, these lines of Quran should be investigated:

God, the exalted, in the beginning verses of chapter Tahrim (the Prohibition) in Quran states that:

O, prophet! Why do you forbid (yourself) that which God has made lawful for you; You seek to please your wives; and God is forgiving, merciful. God indeed has sanctioned for you the expiation of your oaths and God is your protector, and He is the Knowing, The wise. And when the prophet secretly communicated a piece of information to one of his wives-but when she informed others of it, God made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: who informed you of this? He Said: The Knowing, the one Aware, informed me. If you both turn to God, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely God it is who is the Guardian and Holy Ghost and the believers that do good, and the angles after that are the aiders.

How ness of descending of these verses:

In these verses three subjects are mentioned:

A. Prophet's self-prohibition of what God had made lawful for him to satisfy his wives, and that God has sanctioned the expiation of oaths.

B. Prophet's secret communication of a piece of information with one of his wives, who informed others and that God, the exalted, made him aware of this revelation.

C. God's threat to Prophet's wives to the end of the chapter.

In the resumption, it is not mentioned of what prophet has prohibited himself to satisfy his wives and what has happened which deserved such a severe threat of God.

It is worthy to be mentioned that God, the exalted, in Quran chapter Nahl (the Bee), verse 44, states that:

....

And we have revealed to you the Reminder that you may make clear to men what has been revealed to them.

Concerning Quran, two kinds of inspiration were sent to prophet:

A. Quran Inspiration: the text of Quran that is unchanged from prophet's lifetime until now.

B. Expressive inspiration: with which the interpretation of Quran was sent down.

On inspiration of first verse, it is narrated that prophet in Hasfeh's turn, lay with Mariah, and when Hasfeh became aware of it, prophet prohibited himself of Mariah to soothe Hasfeh1.

In the second verse, God removes this prohibition. Third verse is about prophet's saying secret to Hasfeh, his wife, and her reveling of it. Then God made prophet aware of this

Revelation, and prophet said to her; she asked who had informed him and prophet replied:" The Knowing2." In the forth verse, the tone changes and addresses these two women that:

If you both turn to God (you make a profit, indeed your hearts are already inclined and if you both back up each other against prophet, God is his Guardian and the Holy Ghost and a pious man of believers- Imam Ali<sup>3</sup>- are his supporters.

What had happened in prophet's home, which such a threat has been necessary to remove it, as far as God, the exalted, states that prophet is not alone, God, Holy Ghost, angles and the pious believer- Imam Ali- support and back up of these plots? What was it which God, the exalted, in the following verses threateningly states:

Maybe, his Lord, if he divorces you, will give him in your place wives better than you are: submissive, faithful, obedient, penitent, adorers, faster, virgins and non-virgins- O, you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey God in what he commands them, and do as they are commanded. O, you who disbelieve! Do not urge excuses today; you shall be rewarded only according to what you did. O, you who believe! Turn to God, a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which God will not abase the prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: our Lord! Make perfect for us our light, and grant us protection, surely thou hast power over all things. O, prophet! Strive hard against the unbelievers, the hypocrites, and be hard against them and their abode is hell; and evil is their resort. God sets forth an example to those who disbelieve the wife of Noah and the wife of Lut; they were both under two of our righteous servants, but they acted tenaciously towards them, so they availed then naught against God, and it was said: enter both the fire with those who enter.

What sedition had been excited in prophet's home that he mentioned some of it and did not the rest? What plan these two wives of prophet and their collaborator had made that such warnings and threats and also mentioning the end of wives of two prophets-Noah, Lut- were needed, stipulating that those two wives had been traitor to their husbands- Noah, Lut- and were ordered to enter the hell? We have found more information in caliphate's lifestyle books:

Prophet told Hafseh, Omar's daughter, that her father with Ayesheh's father, Abu-Bakr, would revolt to get the power after his death. Prophet had kept this remark as a secret, but Hafseh told Ayesheh about it. Ayesheh told his father and

Abu-Bakr said to Omar. Omar asked Hafseh about the remark: "tell me to provide myself, and Hafseh revealed the secret of prophet.

Prophet mentioned a part of the subject that was revelation of the secret by his two wives and did not the rest. Was it not their father's readiness to get the power?

Ibn-e Abbas, in order to hear of second caliph, Omar, the quality of descending of this chapter, ingeniously asked him: "It is about a year which I want to ask you a question of Quran, but your majesty rejects me." Omar said: "Ibn-e Abbas, you know that I have an inspired knowledge about Quran, so why don't you ask your question?" Ibn-e Abbas asked: "About

whom chapter Tahrim is descended?" Omar replied:" About Ayesheh and Hasfeh4."

In Dor-Al-Mansour, Volume3, page241, it is mentioned:

Concerning what is mentioned until now, it can be illustrated that Abu-Bakr and Omar had planned to get the power, a distinctive plan for while the prophet was alive5, and another for the time after his death. What is concerned to our discussion is their plan for the time after prophet's death, which became the base of Saqife and that is that, once, Abu-Bakr, Omar, Abu-Obaide Jarrah, Salem and Othman assembled and planned to get the power after prophet's death, then took an oath and wrote it, therefore deposited it with Abu-Obaide Jarrah6. This is why Omar said:" Abu-Obaide is depository of this nation7," or why so many times said:" If Abu-Obaide or Salem were alive, I would leave them the power8."

In the course of appointment of second caliph, Omar, this plan became more illustrious:

When Abu-Bakr was about to die, called for Othman and asked him to write:

In the name of God, the Merciful, the Beneficent, this is will of Abu-Bakr, son of Abi-Ghahafe, in which commands Muslims...". Suddenly he became unconscious and Othman himself continued: "I appointed Omar, son of Khattab, as my successor and caliph of Muslims; I tried in your benevolence. " Abu-Bakr came into and asked him to read what he had written. He read, and then Abu-Bakr said:" O my God! Did you fear of discrepancy among Muslims after my death? Oh, yes, it is what I wanted to tell you to write9."

How did Othman know whom Abu-Bakr was going to select as his successor? Therefore, it illustrates that there had been an agreement among Abu-Bakr, Omar, Othman, Salem and Abu-Obaide Jarrah to become caliph one after another. This subject became clearer in second caliph's actions:

A. When Omar was injured by Abu-Lolo, Salem and Abu-Obaide had died10&11; Omar constituted council to select his successor and arranged it in a way that Othman be voted and became caliph12.

B. Of following event, it became illustrious that in Omar's lifetime, the third caliph had been appointed.

Ibn-Saed, writer of Tabaghat, narrates from saeid Ibn Aas-e Omavi that:

I asked Omar for a piece of land to extend my home, because he would do such bestows, Omar told me:" After Morning Prayer come to me to grant your request." I, after saying prayer, went to him and we both went to locate the land. He located a piece of land with his foot and gave me. I said:" your majesty! I'm encumbered by a large family, give me some more land", but he answered:" It is sufficient by now, but I tell you a secret, keep it in your heart. My successor is someone of your relatives, so he will grant you what you need." I waited and as Omar had said his successor was of my relatives who granted my request13.

Moreover, second caliph had in mind that after Othman, Abdorahman Ibn Euf, and then Maviye be appointed as caliph. In order to attest this claim, we refer to following events:

In Aam-o-Iroaf year, Othman suffered from nose bleeding and was about to die. He secretly wrote a letter and appointed Abdorahman Ibn Euf as his successor. Abdorahman irritated and said: "I've appointed him as a caliph openly and now he appoints me secretly<sup>14</sup>." And in the result an enmity came to existence between them that had been Imam Ali's curse: "I wish God put a contradiction between them<sup>15</sup>." Othman was cured of that disease and Abdorahman died in his lifetime<sup>16</sup>.

Moreover, Imam Ali had told Abdorahman, while he was swearing allegiance with Othman:

"I swear to God that you appointed Othman as caliph in order to be appointed by him<sup>17</sup>." We will talk about Omar's desire of

Maviye's caliphate later, but this point should be mentioned that Omar wanted caliphate in Ghoraysh, but not Bani-Hashim family, in fact, he and his followers, not only didn't want caliphate for Bani Hashim family during their lives, but also for coming generations<sup>18</sup>.

## Chapter Two: The Quality of Establishment of Saqife

### Prophet's illness and death

Prophet fell in sick in the last days of Safar (name of a month) year 11 A.H. While he was sick, he appointed 18 years old Osame1, son of Ziyad, as the commander of his army in order to go to Damascus and fight with Eastern Roman Christian. He ordered that Abu-Bakr, Omar, Abu-Obaide and Saed must participate in this army2 and emphasized on it. He also said God curses one who doesn't follow and help Osame3." Prophet's illness aggravated. The army that was out of Medina became aware of this. Those who wanted to interfere in appointment of prophet's successor backed to Medina and in the Monday morning assembled in prophet's home. Prophet said to them:"..

Fetch me pen and paper to write my will and to prevent you of going astray." Omar said:" .....His illness has overcome him4, he doesn't know what he says, he has brought the Reminder and that is sufficient to guide us."

Some of attendants decided to obey prophet and bring pen and paper5.

Other narratives, in book Tabaghat-e Ibn Saed, are given that at that time one of the attendants says:"..... The prophet is delirious6".

Oh, heaven weep down thy blood. A companion in front of others is talking in this way about the prophet. Although the one who had said this remark is not narrated exactly in Bokhary's narration, but it can be said that, no one except Omar had been so rude to say such a remark, one who had said:" ....."

Oh, God! What a bitter pain!

After this discussion and dispute, some ones wanted to bring pen and paper, but prophet avoided and stated:" it is out of use by now7." After such remarks, if there had been any pen and paper and if prophet had written any will to appoint Imam Ali as his successor, it would have been useless, because the opposed ones would bring some one to witness that prophet had been delirious.

When attendants were disputing in prophet's home and in front of him, he told them Get away, it is not good to dispute in front of God's messenger8."

O God! What happened in that day?

Whenever Belal was going to sing Azan, he would come to prophet's home and say .It is time of prayer, God's messenger." Monday at dawn as usual, Belal came to prophet's home and said his remark:" It is time of prayer..... ." Prophet, while his head was on Imam Ali's lap was unconscious. Ayesheh came at the door and told

Belal:" Tell my father come and say the prayer", and he obeyed. Abu-Bakr came in order to say the prayer. Prophet came into and understood that the congregational prayer was held in mosque while Imam Ali was beside him. prophet, despite of his severe illness, stood up and with help of Imam Ali and Fazl Ibn-e Abbas performed his ablutions and went to mosque. There, Abu-Bakr was saying the prayer. Prophet went to him and broke his prayer, then he in setting position, performed it9.

At this day prophet passed away and many other events happened.

Performance of Prophet's Ablution

Those who took part in prophet's ablution and burial ceremony were Imam Ali, Abbas (Prophet's uncle), Fazl Ibn-e Abbas and Saleh (prophet servant).

Therefore, prophet's companion had abandoned him alone and just these few people took part in prophet's funeral<sup>10</sup>.

Another narrative is that Imam Ali with Fazl Ibn-e Abbas, Ghosam Ibn-e Abbas, Shoghran and Osameh held the funeral<sup>11</sup>; what is illustrious is that Abu-Bakr and Omar had not taken part in it<sup>12</sup>.

At that time Abbas, prophet's uncle, came to Imam Ali and told him "Let me swear allegiance with you and prevent other's opposition<sup>13</sup>", but Imam Ali did not accept and said to him: " ...At this time our duty is to perform prophet's ablution<sup>14</sup>."

During prophet's burial, Ansars had assembled in Saqife to appoint one of themselves as prophet's successor<sup>15</sup>. Mohajerans like Abu-Bakr, Omar, Abu-Obaide and other followers were informed of this, so they rushed there<sup>16</sup>. Therefore, except a few number of prophet's relatives, nobody attended in prophet's funeral; they were: Imam Ali, Abbas, prophet's uncle, Fazl Ibn-e Abbas, Ghosam Ibn-e Abbas, Osame Ibn-e Ziyad, Saleh, Ous Ibn-e Kholi, of Ansars<sup>17</sup>.

Saying prayer on prophet's corpse was essential for all Muslims who were in Medina that means they, one by one, were obligated to attend on prophet's corpse and say prayer<sup>18</sup>.

Saying prayer on prophet's corpse differs from other ordinary people and it doesn't need any leader; as Imam Ali states: "The leader of all is prophet himself." Therefore, Muslims in five or six person groups came and repeated what Imam Ali would have bidden. First, men said prayer, then women and at last children who were not mature. This task started at Monday and ended at Tuesday evening<sup>19</sup>. Prophet's corpse was buried by few attendants at the room in which he passed away<sup>20</sup>.

Instead of prophet's close relatives, nobody attended in his funeral, and Bani-Ghanam tribe, of prophet's neighbors heard the sound of spades while they were in bed<sup>21</sup>. Ayesheh, prophet's wife, says: "we were not aware of prophet's funeral, until at night that we heard the sounds of the spades."<sup>22</sup>

Prophet's will to Imam Ali

Before stating prophet's will to Imam Ali, it is better to state a verse of Quran to make it more understandable. God, the exalted, in chapter Ale Imran (The family of Imran),

Verse 144 states:

.....

And Mohammad is no more than an apostle; the apostles have already passed away before him, if then he dies or is killed, will you turn back upon your feels? And who ever turns back upon his feels, he will by now means do harm to God in the least, and God will reward the grateful.

As it was mentioned, the religion of Islam was descended to prophet with two kinds of inspiration:

A. Quran inspiration: the text of Quran that is unchanged from prophet's lifetime until now and its words are God's and contains the principles of Islam such as: Monotheism,

Spiritual, reward and punishment and general rules like Hajj, Fast, Prayer and other Dos and Don'ts.

B. Expressive inspiration that accompanies Quran inspiration, and is the interpretation of it. For example, in Ghadir-e Khom day, concurrent with descending of verse:

يا ايها الرسول بلغ ما انزل اليك من ربك و ان لم تفعل فما بلغت رساله

O, prophet! Deliver what has been revealed to you from your Lord, and if you do not, then you have not delivered His message;

There had been an expressive inspiration too which is:"

يا ايها الرسول بلغ ما انزل اليك في علي

So"23. في علي" had been a vice inspiration that prophet had stated.

Prophet was not allowed to express himself and whatever he has said, had been from God, the exalted, who states in Quran:

..... Nor does he speak out of desire, it is naught but revelation that is revealed." (The star 4)

Moreover, in another chapter, more firmly states:

....

And if he had fabricated against us some of the saying, we would certainly have seized him by the right hand, then we would certainly have cut off his aural and no one of you could have withheld us from him. (The sure calamity 44)

Therefore Quran inspiration is the text of Quran which all it's words are God's, and no one can produce a chapter like it, even as short as The Heavenly Fountain chapter (Kousar); it is prophet's miracle and God himself watch over it Surly we have revealed the Reminder and we will most surly be it's Guardian. (The Rock 9)

But regarding Expressive inspiration, the mean is from God,

however in prophet's words; it is not prophet's miracle and the aim is to interpret the Quran's text.

God, the exalted, states in Quran:.....

We have revealed to you the Reminder that you may make clear to men what has been revealed to them (The Bee 44).

Whenever prophet stated a verse of Quran that had been revealed to him, he would state its expressive inspiration to make it clear and complete his task.

Abdolah Ibn Maseud, of prophet's companion, says:" I've learnt seventy chapters of Quran from prophet; whenever a verse was descended like"والشجره الملعونه" The curse tree" (the Israilities chapter) prophet explained that it stood for Bani Omaye family24."

Ahmad Hanbel, of prophet's companions, says:" Prophet taught Quran ten by ten verses25, he would never start another ten verses unless he taught all aspects of ten verses which he had just expressed." For example, if it was about the lives of previous prophets, he would tell his companion the story, if it were about the Judgment day, he would tell them how it would be, and if it was about the rules of ablution and prayer, he would teach them the

exact principles and methods. Thus, prophet would never state any Quran verse without its expressive inspiration (interpretation) to his people.

In teaching the verse"

God only desires to keep away the uncleanness from you. O people of house! and to purify you through purifying" prophet added that people of house were himself, Imam Ali, Fatima, Imam Hasan, Imam Hosain<sup>26</sup>; and also when the verse:" ..

If you both turn to God then indeed your hearts are already inclined (to this)" (The prohibition 4), descended, he explained that those two persons were Ayesheh and Hafseh<sup>27</sup>, his wives. Prophet, in teaching Quran would regard both the concept and the way they should be performed. For example, when the verse "

Keep up prayer from the declining of the sun. (Israelites 78) descended, he taught his companions how to say prayer and God's remembrance, and by the revelation of the verse " ..Wash your face and heads from the elbow..." he taught them how to perform ablution and how the water of ablution should be.

All the cases which were taught by prophet, were written by literates, both Quran and Expressive inspirations, therefore, all literates wrote Quran and its interpretation, of course not all of them, except the one that was kept in prophet's home, were complete in interpretation, because whenever of Quran was sent on prophet, he would ask one of the literates to write it down on whatever was within reach, paper, wood, parchment or bones, and he would kept them in his home.

When prophet was about to die, he said to Imam Ali:" After my funeral, do nothing until you collect the Quran that is in my home<sup>28</sup>." Imam Ali, after prophet's death, collected Quran and its interpretation that were written on woods, parchments or bones, and linked them together. He started at Wednesday (the day after prophet's funeral) and ended at Friday. Imam Ali with his servant, Ghanbar, took that Quran to mosque. There, Muslims had assembled to say Friday prayer. He told them that he had brought the Quran, which had been in prophet's home, but attendants said that they didn't need it and that they had Quran! Then Imam Ali said to them that they would never see it again<sup>29</sup>.

This Quran, after Imam Ali kept by other eleven Imams and now is with Imam Mahdi who will bring it with his appearance<sup>30</sup>. The Quran that by now is accessible is the same with prophet's, but without interpretation, i.e. just Quran inspiration without Expressive inspiration\*.

But why people didn't accept the Quran that was collected by Imam Ali?

Because in that Quran that included expressive inspiration too, there were some subjects against the policy of politicians of that era. For example, as it was mentioned, prophet in interpretation of the verse *والشجرة المنوعة* "the curse tree" in Quran stated that tree stands for Bani Omaye family, and it was against Othman, Maviye, Yazid, Valid and ..., or in interpretation of chapter Prohibition (Tahrim), he stated that those two women were Hasfeh and Ayesheh. Another verse that clearly attests this claim is " ..... O, you who believe! Do not raise your voice above the voice of the prophet", which

regarding to its interpretation, is about Abu-Bakr and Omar<sup>31</sup>. Or when the opening verses of chapter Repentance (Tube) descended, prophet gave them to Abu-Bakr to declare them in Hajj ceremony for unbelievers. An expressive inspiration revealed, "Do it yourself or one who is close to you." Therefore, he sent Imam Ali to do it<sup>32</sup>. These verses, which were about prophet himself and people of his house, like Tathir (the Allies, 33), Mobahele (family of Imran, 61) Velayat (The Food, 55), Najva (The pleading one, 12) and ...<sup>33</sup> can be put in this group. This is why they did not accept Imam Ali's Quran and tried to distribute Quran without its Expressive inspiration<sup>34</sup>, and even to corrupt it<sup>35</sup>.

The Candidates of Caliphate<sup>36</sup>

a) Imam Ali: who was appointed by God, and prophet himself declared it.

b) Saed Ibn Obade: who was the representative of most Ansars.

c) Abu-Bakr: who was the representative of most Mohajerans.

The Slogans of Saqife

a) The slogans of Ansars:

1) It is Ansars who helped Islam<sup>37</sup>.

2) It is Ansars who fought for Islam and defended it<sup>38</sup>.

3) Medina is the city of Ansars<sup>39</sup>.

b) The slogans of Mohajerans (Ghoraysh):<sup>40</sup>

1) Prophet is of Ghoraysh.

2) Prophet's successor must be of Ghoraysh, because they can't suffer the successor be of another tribe.

The Coup de tats of Saqife

After prophet's death, Ansars assembled in Saqife. Tribe Khazraj, of Ansars, wanted to appoint Saed Ibn Obade as Prophet's successor<sup>41</sup>. They did know who should be prophet's successor, but did it because of tribal prejudice. A group of Mohajerans, Abu-Bakr, Omar, Abu-Obade, Moghairat Ibn Shobah, Abdorahman Ibn Euf joined them too<sup>42</sup>. They had left prophet with his family and were disputing on his successor. Tribe Aus, of Ansars, opposed with Saed Ibn Obade. Among tribe Khazraj, Bashir Ibn Saed, a person of distinction, was jealous to Saed and opposed him<sup>43</sup>.

Saqife, based on storied by Bokhari:

Historian Bokhari quotes from Omar the story of Saqife as: After prophet's death, we were informed that Ansars had assembled in Saqife. I recommended Abu-Bakr to go there and he accepted. When we, without Imam Ali, Zobeir and their companion, got there, we saw that Ansars were carrying Saed Ibn Obade on a carpet and claimed that he was running fever. We sat there, their orator stood up and after praising God, said: "We are supporters of Islam and those who defend it, but Mohajerans are few and...", I wanted to answer him, but Abu-Bakr pulled my sleeves and asked me to be calm. Then he stood up and gave a speech, I swear to God that he told them whatever I wanted and even better. He said to them, "O, Ansars! Whatever this man says about you is absolutely right, but you know that Ghoraysh is famous for its nobleness and gentleness and deserves caliphate. And now, because I want your good and benefit, I recommend you these two Omar and Saed Ibn Obade, to select one of them as prophet's

successor." O, I didn't like his last sentence. Then one of Ansars stood up and said:"

“ .... I'm as a twig with which you itch the back of your camels or a tree which you refuge to its shade- it is an Arabic proverb which means: I'm trustable and in difficulty you seek refuge to me. In this case, Mohajerans select a caliph for themselves, and we select one for ourselves." Therefore, uproar broke loose in people and I made the most of time and asked Abu-Bakr to stretch his hand toward me. I swore allegiance with him, then invaded Saed Ibn Obade and..... By the way, if some one swears allegiance with another one without consolation with other Muslims, do not follow them<sup>44</sup>.

Saqife, Based on Storied by Tabari

Historian Tabari writes the story of Saqife as:

Ansars left the corpse of prophet with his family and assembled in Saqife. They decided to appoint Saed Ibn Obade, who was ill and they had carried there, as prophet's successor. Saed praised God, The exalted, and reminded Ansars' attempts in establishment of Islam and how they had esteemed prophet and his companions. He recounted the battles in which they had taken part and emphasized on prophet's satisfaction of them. At last he recommended Ansars to take the rein of government and do not allow others to take it. Ansars in his answer, cried out:" you are right and your thought is well, we never act against your will and appoint you as caliph."

After this agreement, they concerned about Mohajerans apposition and being primary companion of prophet, and superiority in succession. They reached to conclusion that if Mohajerans did not accept their decision, they would offer them to appoint one for themselves, but Saed disagreed and said that it would be their first step of retreat<sup>45</sup>. Abu-Bakr and Omar heard about this gathering and accompanied with Abu-Obaide Jarrah, run there. Osaid Ibn Hozair<sup>46</sup> and Ovaim Ibn Saede<sup>47</sup>, Asem Ibn Adey<sup>48</sup>, three of Ansars and jealous to Saed Ibn Obade, joined them. Moghairat Ibn Shobah and Abdorahman Ibn Euf run there too. Abu-Bakr, after preventing Omar from speaking, stood up and praised God, then spoke about Mohajerans and their records in Islam. He said:" Mohajerans were the first who believed in God and his prophet. They were prophet's relatives and do excel in his succession, and those who are opposed will opposite them." Then Abu-Bakr spoke of Ansars' virtue and excellence and said:" Of course, After Mohajerans, you are the advanced people in Islam and nobody reaches you, therefore, leadership and commandment for us, status of ministry for you."

Meanwhile Hobab Ibn Monzer stood up and said to the gathering:" O people of Ansars! Take the rein of government because Mohajerans are living in your city and under your support. Nobody can oppose you. Avoid of disunity, because it results to your destruction and loss of succession. And if they oppose, we select caliph for ourselves, and Mohajerans select one for themselves.

At this time Omar stood up and said:" No, that is impossible, two kings in one kingdom do not agree well together. I swear to God that no Arab will agree with your government, because prophet is not of you, they just accept the government of one who is of prophet's relatives<sup>49</sup>. We have a logical

reason for those who oppose us and that's our relationship with prophet; they will accept unless they are of unbelievers and belong to those who go to astray."

Hobab Ibn Monzar, again stood up and said: "O, people of Ansars! Be united and don't pay attention to his words, else, you will lose the government. If they don't give up to your wills, dismiss them and have the last word, take the rein of government because you are better in this task and unbelievers believed in God for fear of your swords. I'm as a twig with which you itch the back of camels or a tree which you refuge to its shade<sup>50</sup>, so I recommend you to take the government, even through war and blood shedding<sup>51</sup>."

Omar said: "God perish you with such thoughts."

Hobab answered: "Kill you too."

Meanwhile Abu-Obaide addressed Ansars and told them: "O, people of Ansars! You were the first people who helped prophet and defended Islam, now do not be the first in corruption of it."

After this smart statement, Bashir Ibn Saed<sup>52</sup> stood up and said: "O, people of Ansars! I swear to God that we were the first who accepted Islam and stood against unbelievers, and in this way, we obtained a good position, but we did it just for satisfaction of God, not for any reward. Therefore, it is not decent to misuse what we've done for God and Islam, and take worldly status. All of us know that prophet was of Ghoraysh and they are closer to him and do excel in his succession. I beg God to have mercy on me and do not put me against them in taking the power. I recommend you to fear of God and do not oppose them. Abu-Bakr, after hearing Bashir, stood up and said: "Select one of these two, Omar or Abu-Obaide, and swear allegiance.", but Omar and Abu-Obaide did not accept and said that Abu-Bakr is more capable to take the power.

Abdorahman Ibn Euf also stood up and gave a speech. He said: "O, people of Ansars! Although you've got a high position in Arab, but there is no one in your members like Abu-Bakr, Omar and Imam Ali."

Monzer Ibn Abi Argham stood up and said to Abdorahman: "We don't deny your excellence, especially when you have some one like Imam Ali who if rises to get the power, nobody would oppose him<sup>53</sup>." Uproar started and some Ansars cried out that they would just swear allegiance with Imam Ali. Omar says: "Suddenly uproar broke loose and I afraid of opposition between Muslims and our defeat in taking the power. I asked Abu-Bakr to stretch his hand toward me in order to swear allegiance with him<sup>54</sup>, but before me Bashir Ibn Saed did it<sup>55</sup>."

Hobab Ibn Monzer who was witness of it, shouted on Bashir and said to him: "Goddamn! You leave your family and envy your cousin to be caliph?" Bashir Ibn Saed answered: "No absolutely not. I just don't want to take something which God has given them."

When tribe Ous saw what Bashir Ibn Saed did and because they envied tribe Khazraj who were about to take the power, rushed to swear allegiance with Abu-Bakr, and with this action frustrated the chance of tribe Khazraj for taking the government.

In result, everybody made haste to swear allegiance with Abu-Bakr and at this juncture, some one of Saed's relatives cried out:" O people watch out not to trample Saed." Omar in order to answer him shouted:" Kill him, I wish God kills him." Then pushed people away and went to Saed, and said to him:" I wanted to trample you so severe that all your bones break." Gheis Ibn Saed, took Omar's beard and said:" I swear to God that if you hurt him in the least, I'll break all your teeth." Abu-Bakr said to Omar:" Be calm, at this situation moderateness is better than angriness." Therefore, Omar left there. Saed addressed Omar and said:" I swear to God that if I was not ill or at least I could stand up, you would hear a roar of me that you and your companions would refuge to caves and I would send you to those who order you not those who obey."

Historian Abu-Bakr Johari in his book writes:

Omar at the day of Saqife, walked in squirts and allies of Medina and cried out that people had sworn allegiance with Abu-Bakr; whoever was seen, his companions would bring him to Abu-Bakr to swear Allegiance<sup>56</sup>.

Historian Tabari adds that:

All people of Aslam tribe had come to Medina to buy their provisions. The number of them was so much that the streets of Medina were crowded and it was difficult to traffic. Based on this event, Omar said:"..... I was not sure about the victory till Aslam tribe came and made the allies of Medina crowded<sup>57</sup>."

The Role of Tribe Aslam in Swearing Allegiance with Abu-Bakr

Sheikh-e Mofid in his book ' Jamal ' writes:

At that time, nomads came to cities in-group to buy their provisions, because the roads were unsafe and they would be rubbed and even killed. Tribe Aslam, in-group, had come to Medina to buy their provisions. When they entered Medina, people had begun to swear allegiance with Abu-Bakr. Omar and his companions asked them to swear allegiance with Abu-Bakr and they, in return would give them their provisions in gratis. They accepted and not only did swear allegiance with Abu-Bakr, but also helped Omar<sup>58</sup>.

Reasons of selection of Abu-Bakr

The reason that Mohajerans counted for Ansars was Abu-Bakr's relationship with prophet<sup>59</sup> (It was Arab law). They also reminded his records in Islam<sup>60</sup>.

Imam Ali about these reasons states: " .61They clung to prophecy tree, but forgot its fruits. They claimed that they were relatives of prophet while I was closer; the value of vine is not the leaves but the fruits; they reminded Abu-Bakr's records in Islam while I had been the first believer."

When Imam Ali was a child, prophet brought him to his home. Imam Ali says:" Prophet chewed the meal to reduce it to powder, then put it in my mouth. I could smell his perfume. I was with him in Hera cave<sup>62</sup>."

Imam Ali, at any time and everywhere accompanied prophet. When prophet passed away, his head was on Imam Ali's chest<sup>63</sup>. Imam Ali was his closest relative and his first follower in Islam, but they forgot it.

Public swearing Allegiance

After swearing allegiance with Abu-Bakr, people delightfully took him to prophet's mosque<sup>64</sup>; by their entrance, Abu-Bakr's caliphate stabilized.

Prophet mosque was governor's seat and all the affairs of government were done there.

A raised structure, in prophet's mosque that was used for preaching also worked as nowadays TV and radio. In any revolution, revelators try to occupy radio and TV station. By occupying these two, they have possessed the government. Abu-Bakr, the day after Saqife and swearing allegiance with him, sat on this raised structure.

Omar, before Abu-Bakr give a speech, stood up and said that his denial of prophet's death had not been based on Quran or any order of prophet, and that, it had been based on his thought that prophet would have arranged everything before his death<sup>65</sup>. He added:

God has sent Quran, which was prophet's tool, for you, take hold of it in order to become prosperous as prophet became. By now, God has made the best of you, who had accompanied prophet in cave, as your governor. So come and swear allegiance with him<sup>66</sup>.

It is narrated in Sahih-e Bokhari that a group swore allegiance with Abu-Bakr at Saqife and in fact, the public one was performed in prophet's mosque<sup>67</sup>.

In conclusion, people swore allegiance with Abu-Bakr.

Anas Ibn Malik says:" At that day, I heard that Omar told Abu-Bakr to sit on raised structure and he did it, then people swore allegiance with him."

After Omar, Abu-Bakr gave speech, he said:

O, People! Although I'm not the best of you, but I took the government. So help me if you find me well, and if not, help me to correct myself... And now let's say our prayer<sup>68</sup>. God bless you<sup>69</sup>.

Then, people said their prayer and went to their houses. From Monday until Tuesday night, they had forgotten prophet! During this time, they were busy with Saqife and prophet succession!

## Chapter Three: The Idea of Prophet's Close Companion about Swearing Allegiance with Abu-Bakr

### 1. Fazl Ibn-e Abbas

Bani Hashim family were informed of Abu-Bakr and his succession while they were burying Prophet's corpse. Fazl Ibn-e Abbas came out of prophet's home and cried: " O, people of Ghoraysh! You can't take prophet's succession by trick; we deserve it, not you. Imam Ali is superior to you and excellent for this position."

### 2. Otbat Ibn Abi Lahab

After hearing about swearing allegiance with Abu-Bakr, he composed the following lines:

.....  
.....  
.....  
.....

I did never think that the succession is taken from Imam Ali, because he is the first one who believed in God and nobody's records in Islam reaches his. He is the wisest in Quran and Islam and is the one who accompanied prophet until his death and preformed his ablution with the help of Gabriel. He has the all the good, virtue and excellence, and others cannot reach him1.

### 3. Salman

Historian Johari narrates:

Salman, Zobeir and Ansars liked to swear allegiance with Imam Ali. When Salman heard that people had sworn allegiance with Abu-Bakr, he said: " You lost the source of benefit and goodness just for a little of it, selected one old man and ignored Imam Ali. If Imam Ali had become caliph, there would have been no two men in opposition and you would have achieved more benefit of him and his succession2."

Salman also said: " You've done, but not." That means they had done the wrong and if they had sworn allegiance with Imam Ali, they would become happier and more prosperous3.

### 4. Abuzar

When prophet passed away, Abuzar was out of Medina, and by his return, Abu-Bakr had taken the power; regarding to this, he said: " Achieve nothing and lose prophet's family. If this succession was given to Imam Ali and his family, there would be no two men in opposition4."

### 5. Meghdad Ibn Amr

Narrator says:

Once upon a time, I went to mosque and saw Meghdad was sitting there. He was sighing so regretfully and melancholy that I thought he had had the entire world and then had lost it. He was saying that how strange had been Ghoraysh's action to take the succession, while the first believer was another one5.

### 6. Noaman Ibn Ajlan

He composed the following lines when he heard the story of Saqife6:

You claimed that appointment of Saed Ibn Obade was not lawful and Abu-Bakr deserved it. Our choice was Imam Ali. Imam Ali deserved this task. He was prophet's successor and his cousin. Imam Ali killed Islam's enemy. If it were not fear of God, you would never achieve this task; by the way, for maintaining Islam, patience and fortitude should be considered<sup>7</sup>.

7. Ome Mestah Ibn Othathah

Sitting at prophet's tomb, he whispered the following lines:

O, prophet! After you, lots of dispute happened, which if you were alive, none of them would take place. After you, people, like a land that without rain loses its freshness, have corrupted. Witness these events<sup>8</sup>.

8. A woman of tribe Bani Najjar

When Abu-Bakr became caliph of Islamic regions, he took into accounts a contribution for women of Ansars and Mohajerans. The contribution of a woman of tribe Bani Najjar was delivered to Ziyad Ibn Thabet to give her. When Ziyad came to that woman, he was asked by her: "What is it?" He answered: "The contribution which Abu-Bakr has determined for you", then she said: "Are you paying this to buy my religion? I swear to God that I will never accept it." She did not accept her portion and gave it back<sup>9</sup>.

9. Abu-Sofyan

Prophet has sent Abu-Sofyan somewhere out of Medina to do something, so when he passed away, Abu-Sofyan was out of Medina. On the way back, he saw someone, asked him whether prophet had passed away or not. Being informed of prophet's death<sup>10</sup>, he asked about his successor, wayfarer answered: "Abu-Bakr," then he asked . what was the reaction of Imam Ali and Abbas, those two poor men?

"They've tolerated."

"I swear to God that if I live more, I will put them in high position .....I see a dust which would be subsided by rain of blood."

When he arrived, walked in streets and sang the following lines:

....  
...

O, Bani-Hashim! Take the rein of government, especially from tribes Tamim and Addai, of Abu-Bakr and Omar, this government must be yours. Nobody except Imam Ali deserves this government<sup>11</sup>.

The following verses are also narrated by historian Yaghoubi that Abu-Sofyan sang in streets of Medina:

O Imam Ali! Take the government by your wisdom and power because you are wise and powerful. Bani-Hashim will support you; your right is not disregarded or suppressed. Imam Ali! You deserve to be caliph<sup>12</sup>.

Historian Tabari narrates<sup>13</sup> that when Abu-Sofyan arrived to Medina, he said: "O, People what is Abu-Bakr's matter with you? Where are these two poor men, Imam Ali and Abbas?<sup>14</sup>"

Then he went to Imam Ali and asked him to stretch his hand in order to swear allegiance with him, but Imam Ali rejected and said: "If I had forty faithful men, I would revoluted against them, but I have no assistant.<sup>15&16</sup>"

10. Khalid Ibn saeid (of tribe Bani-Omaye)

Khalid Ibn saeid was one of the primary Muslims<sup>17</sup>. He was of Mohajerans who had immigrated to Yemen, and when Islam became powerful, he and his brother were appointed to collect Islamic taxes.

After arriving Medina, they went to Abu-Bakr and told him: " We, after prophet's death, are not responsible to collect Islamic taxes any more and don't work for you<sup>18</sup>." Then they went to Imam Ali in order to swear allegiance with him, because they believed that no one except him had this right<sup>19</sup>. They swear allegiance with Abu-Bakr after Bani-Hashim did it<sup>20</sup>.

11. Omar Ibn Khattab

Omar in his last year of life, when was performing Hajj ceremony, heard that Ammar had said: " Swearing allegiance with Abu-Bakr was an error that happened at last. If Omar dies, we will swear allegiance with Imam Ali<sup>21</sup>." Omar became very distress and when returned to Medina, in first Friday, repeated Ammar's statement and added: " yes it was so, but God has guarded us from its evil consequences and mischievous<sup>22</sup>."

12. Maviye

Maviye, in his letter to Mohammad Ibn Abu-Bakr, wrote:

Your father and I did know the superiority and excellence of Imam Ali and that the succession was his right. After prophet clarified his argument and invited everybody to believe in God, your father, Abu-Bakr and Omar were first ones who took his succession, and occupied Imam Ali's right. They summoned on him to swear allegiance with them, but he rejected, so they made some unjust decisions to kill him, and at last, he swore allegiance<sup>23</sup>.

13. Saed Ibn Obade

Saed after disputes in Saqife, was alone for a few days. Then he was summoned to swear allegiance with Abu-Bakr, while all member of his tribe had sworn. But he said: " I swear to God that I never swear allegiance with you, until all my spears and arrows are covered in your blood, what do you think, to the last drop of my blood I oppose and fight with you and defend my family and advocators. I will never shake hands with you as swearing allegiance. I swear to God that if all men and jinn help you, I will never give up and recognize you; I will never swear allegiance with you until judge day.

After hearing Saed's words, Omar recommend Abu-Bakr to force him swear allegiance, but Bashir Ibn Saed said that he was obstinate and would never swear allegiance with Abu-Bakr even he was killed, he said: " killing him is not easy<sup>24</sup> while his family and tribe will back him. Let him free, in this case he is just one person."

Afterward Saed attended in none of public meetings, even Friday prayer or Hajj ceremony<sup>25</sup>.

## Chapter Four: Government's attitude toward opponents, out of Medina

Killing Malik Ibn Novayrah

Malik Ibn Novayrah, poet and head of Tribe Bani Tamim, was a brave man. He was prophet's companion and his collector of Islamic taxes.

Malik after prophet's death didn't send the Islamic taxes<sup>1</sup> and give them back to people; then composed the following lines:

.....2.....

And I said: take your possession without fight, and if someone revoluted against the new government, obey him, obey him, because religion is just Mohammad's one<sup>3</sup>.

All historians, Tabari, Ibn Athir, Ibn Kathir, Yaghoubi,...point to the event that Abu-Bakr sent Khalid Ibn Valid accompanied by an army to tribes, those who had not sworn allegiance with him or had not paid their Islamic taxes. Omar recommended Abu-Bakr to wait, but he said: "No, I swear to God that if they don't pay me whatever they paid prophet, even a rein of camel, I'll fight with them."

Malik and his tribe resided in Botah. Abu Ghatadah, a member of Khalid's army, narrates:

We surprised them by night attack. Being besieged, Malik's tribe were frightened and prepared themselves to defend. We told them that we were Muslims and they said that they were too, then our commander asked them: "Why are you wearing your arms?" They asked this question too. At last, we put our arms away and said prayer with them<sup>4</sup>.

Another narrative is that:

When they put their arms away, the army arrested the men and took them to Khalid like prisoners<sup>5</sup>. Malik's wife, who was a very beautiful woman, was with them. Abu Ghatadah and Abdollah Ibn Omar witnessed that they had seen their saying prayer, and that they were Muslims, but Khalid commended Zerar to behead Malik. Malik looked at his wife and cried out: "The beauty of this woman causes me to die." Khalid said: "God kills you, because you turned away from Islam." Malik said: "I'm Muslim." And emphasized on it, but Khalid beckoned Zerar and he killed him<sup>6</sup>. They killed all arrested men and Khalid, that night, lay with Malik's wife<sup>7</sup>.

Abu Ghatadah, who was a member of Khalid's army, took an oath not to fight in Khalid's army any more because he had killed Muslims<sup>8</sup>. He turned back to Medina and reported the incidents to Abu-Bakr. Omar recommended Abu-Bakr to stone Khalid to death, because he had committed adultery, but Abu-Bakr didn't accept. He believed that Khalid had fight for God and Islam, but in wrong manners<sup>9</sup>. Omar said: "He is a murderer and must be retaliated," but Abu-Bakr refused.

"Ok, at least dismiss him."

"I never put the sword which is drawn by God to sheath.<sup>10</sup>"

Afterwards, Khalid was bestowed a title as "God's sword".

When Khalid came to Medina Omar behaved severely with him in the mosque. He went to Abu-Bakr and apologized, Abu-Bakr forgave him, then he went to Omar and insulted him<sup>11</sup>.

The story of camel

Abu-bakr's representative in Yemen was Ziyad Ibn Labid, who collected the Islamic taxes. At that time, camel owners would give camel as their taxes instead of money. Among them, there was a camel, which a teenager liked. He told Ziyad not to take this camel and choose another one, but Ziyad did not accept. The head of the tribe asked him too, but he rejected and at last culminated to quarrel<sup>12</sup>.

When people of Daba became informed of this incident, dismissed him out of town. Ziyad with help of other tribes besieged Daba. People of Daba and Yemen fought with him, but defeated. At last, they gave up and resented to pay their taxes. Ziyad accepted but on one condition that they profess that, they were unjust and Ziyad was right, that their killed persons would go to hell and his to paradise and also obey all his orders at every condition.

They accepted, and Ziyad ordered them to leave the town unarmed. They did it, and on the way, heads and men of distinction were killed by Ziyad's order, women and children were arrested for slavery. Their possessions were looted and sent to Abu-bakr as booty. From there, they attacked Kendah tribe and killed the heads, the rest were sent to Medina. Abu-bakr wanted to behead their men and get the women as slave, but Omar dissuaded him & they were in prison until Omar's caliphate time<sup>13</sup>.

There were no difference between believers and unbelievers for government and act with them similarly, like Arabs before Islam, which Victorians in war took men and women for slavery and looted their possessions<sup>14</sup>.

## Chapter Five: Government's attitude toward opponents, in Medina

### Killing Saad Ibn Obade

When Omar was Caliph, saw Saad Ibn Obade in one of the allies of Medina. Told him: "Saad, are you not the one who was against me?" Saad answered: "yes, it was I & now you are caliph. I swear that I liked your friend more, but I hate to be your neighbor." Omar said: "In that case immigrate." Saad said: 'I've decided to.' And after a while he immigrated to Sham (Syria) where Yemen tribes lived<sup>1&2</sup>.

Historian Balazori in his book, Ansabol Ashraf, writes:

Saad did not swear allegiance with Omar & went to Sham. Omar sent some one after him to force him to swear allegiance with him and asked him to use every trick to reach his goal and if he did not, kill him.

Omar's messenger met saad in Havarian<sup>3</sup> & asked him to swear allegiance with Omar, but Saad rejected and told him that he did not swear allegiance with some one of Ghoraysh. The messenger threatened him to death, but Saad did not accept and said: "even if you kill me, I would never swear allegiance." At last, messenger shot him an arrow and killed him<sup>4</sup>.

It is written in book Tabsaratol avam that the messenger had been Mohammad Ibn Maslameh and it is narrated that Khalid Ibn Valid had helped him<sup>5</sup>.

Historian Masudi in his book Marvejo Zahab has written:

Saad Ibn Obade did not swear allegiance with Omar and went to Sham. There he was killed at 15th A.H year<sup>6</sup>.

Ibn Abdrabeh says:

Saad was found while there was an arrow in his chest & a rumor spread that because he was urinating in standing position, jinn killed him and sang the following lines

.....  
We kill the head of Khazraj tribe, Saad Ibn Obade. We shot two arrows to tear his chest<sup>7</sup>.

One person of Ansars answered these lines by following lines:

.....  
They say that jinn had killed Saad. Oh, be aware of your trick & deceit. Saad's sin was not urinating; his fault was rejecting to swear allegiance with Omar<sup>8</sup>.

Saad was killed in this manner, because killing such an obstinate person was not easy. At that time, none of historians dared to write against government<sup>9</sup>, therefore Saad's death remained equivocal and is reported by some superstitions like jinn<sup>10</sup>.

Allurement of Abbas, prophet's uncle

Abu-Bakr held a council, constituted of Omar, Abu Obeide, Moghairat Ibn Shobah in order to decide what to do with those who had not sworn allegiance with him. At last, they decided to allure Abbas and his sons to overwhelm Imam Ali<sup>11&12</sup>.

Abu-Bakr accompanied by members of council, went to Abbas's house by night<sup>13</sup>. There he praised God and said:

God sent prophet to lead Muslims, and he was among them until God admired future life for him; he appointed no one as his successor<sup>14</sup> and put this task people's shoulder. They selected me & I just fear of God. Those who reject to swear allegiance with me, in fact oppose all Muslims, and seek refuge to you. I want you to swear allegiance with me as others did, or at least ask them not to stand against me (his words show that a great number of prophet's companion had not sworn allegiance with him.). I have decided to give you a post and something of this government in order to support you and your family, because you are prophet's uncle and people do know that you deserved to be caliph and Imam Ali too, but they did not select you. Bani Hashim be calm because prophet belonged to you and us. Both of us are Ghoraysh and prophet was of Ghoraysh too.

Meanwhile Omar, threateningly, said:" we are here to avoid opposition between Muslims, not because we need you, so care how to act."

Then Abbas praised God and said:

As you said, God sent Mohammad to help Muslims. We are much obliged to God for this blessing. Then Mohammad put the task of selecting his successor on people's shoulder to find the right & select him, not follow their passions and carnal feelings and go astray<sup>15</sup>.

If you have taken the government because of being prophets relative, it is unjust because we are his close relatives, if you have taken because of being believer, we are of believers too, and if you are caliph because Muslims swore allegiance with you, we were of Muslims and did not. By the way, we continuously protest because you do not deserve caliphate.

Your words are in contrast with each other. You said that people oppose you and speak ironically with you; on the other hand, they have selected you as caliph. Oh, this name does not suit you. You are not prophet's successor; you are just some one whom people have selected.

And about post and position in this government, you do not have the right to give something which is Muslims not yours, and if it is our right, you should give it completely not a portion of it<sup>16</sup>. About prophet whom you claim is of your family too, he is like a tree that we are its branches and twigs, and you are just its neighbor<sup>17</sup>. And you Omar, you say that you fear of opposition among Muslims, while the first one who opposed was you.

After hearing Abbas's word, they left there<sup>18</sup>.

Attitude toward those who took refuge in Fatima's home

1. Taking refuge in Fatima's home

Omar says:" after prophet's death we were informed that Imam Ali, Zobeir, and their companion were assembled in Fatima's home in order to oppose us."

Historians name the following persons as those who refused to swear allegiance with Abu-Bakr and assembled in Fatima's home<sup>19</sup>:

Abbas Ibn Abdolmotaleb, Otbat Ibn Abi Lahab, Salman Farsi, Abuzar Ghefari, Ammar Ibn Yaser, Meghdad Ibn Asvad, Bara Ibn Azeb, Obay Ibn Ka'b, Saad Ibn Abi Vaghas, Talhat Ibn Obaydalah, and a group of Bani Hashim Family, Mohajerans and Ansars<sup>20</sup>.

There is no doubt in Imam Ali and his companion's avoidance to swear allegiance with Abu-Bakr because all historians narrate it, but about the

details, we are not sure because they were against them and did not report the truth faithfully.

One of the historians is Balazori who narrates this event as:

When Imam Ali refused to swear allegiance with Abu-Bakr, Abu-Bakr sent Omar to bring him even by force. Omar and Imam Ali disputed and at last Imam Ali said:” milk the camel of government, because it will be yours, I swear by God that your attempt for Abu-Bakr’s caliphate has just one reason, being the next<sup>21</sup>.

Attack to Fatima’s home

Historians name the following persons as those who attacked to Fatima’s home by Abu-Bakr’s order:

Omar Ibn Khattab, Khalid Ibn-e Valid, Abdorahman Ibn-e Euf, Thabit Ibn-e Gheis Ibn-e Shamas, Ziyad Ibn-e Labid, Salamate Ibn-e Salamah Ibn-e Aslam Osaid Ibn-e Hozair<sup>22</sup>,...

The quality of their attack & attitude with those who were there is narrated:

A group of Mohajerans, constituted Imam Ali, Zobeir, ... who refused to swear allegiance with Abu-Bakr assembled in Fatima’s home<sup>23</sup> while they were armed. Abu-Bakr & Omar were informed that they wanted to swear allegiance with Imam Ali<sup>24&25</sup>. Abu-Bakr ordered Omar to go there and disperse them, and if they resisted fight with them.

Omar, obeying Abu-Bakr, accompanied by a group went to Fatima’s home, while he was carrying a torch in his hands. He wanted to set Fatima’s home on fire. When they reached at the door, Fatima told Omar:’ o, son of Khattab, are you here to set my home on fire?” Omar answered:” if you do not swear allegiance with Abu-Bakr, I will do it<sup>26</sup>.

Historian Balazori about this event writes:

Abu-Bakr sent some one after Imam Ali, but he did not swear allegiance with him, then Omar with a burning torch went to Fatima’s home, where Imam Ali and his companions were. At the door, he met Fatima, she told him:’ o, son of Khattab, are you here to set my home on fire?” and Omar answered:’ yes, because it will reinforce the religion that your father has brought<sup>27</sup>.

It is written in book Kanzol Omal that:

Omar told Fatima:” I know that prophet loved nobody as much as you, but it does not restrain me not to do caliph’s order, and if this group does not disperse, I will set fire on your home<sup>28</sup>.”

It is written in book Alememto Vasiyasah that:

Omar went to Fatima’s home and asked Imam Ali and others to leave there, but they did not. Omar said:” I swear by God who is my Creator that if you do not come out, I’ll set fire on this home and whatever is within.” some one told him that Fatima was in, but he said that it made no difference<sup>29</sup>.

Hafez Abraham, Egyptian poet, regarding this event, composed the following lines:

.....

Omar told Imam Ali, both respectable:” swear allegiance, otherwise I’ll set fire on your home and kill whoever is in, even if she is prophet’s daughter<sup>30</sup>.”

No one except Omar in front of Imam Ali, who was the most fearless person of Arab, could pronounce such words.

Historian Yaghoubi narrates:

They attacked Imam Ali’s home, at this juncture Imam Ali’s sword broke<sup>31</sup> and they dared to enter<sup>32</sup>.

Historian Tabari narrates:

Omar attacked Imam Ali’s home, while Talhe, Zobeir, and a group of Mohajerans were there. Zobeir tried to defend, but his feet slipped and he fell down, then they arrested him<sup>33</sup>.

Some discuss that at that time there was no door, and it is impossible that Omar had set fire on the door of Fatima’s home. According to these narratives, which all are valid enough to cite to, at that time there was door & Omar set fire on the door of Fatima’s home, then entered by force.

Two other reasons that prove Omar’s violent action

a. when Abu-Bakr was about to die said:

.....<sup>34</sup>.....<sup>35</sup>...

I am sorry of my three acts in this world that I wish I had not done. I wish I had never opened the door of Fatima’s home, although they had closed it in order to stand against me.

Historian Yaghoubi narrates Abu-Bakr’s word in this way:

I wish I had never opened the door of Fatima’s home, prophet’s daughter, and had never attacked them, although they had closed the door in order to stand against me<sup>36</sup>.

b. It is written in book Kanzol Omal that Omar said to Imam Ali:”.....I ordered them to set fire on your home.”

The story of burning the door of Fatima’s home had been so famous that after years, when Abdolah Ibn Zobeir forced Bani Hashim to recognize his government and they rejected, he put them in a cave and burned them. His brother, Orvat, justified it by referring to Omar’s act and said:” My brother did it in order to avoid of split among Muslims, and keep their unity like Omar who burned Fatima’s home to keep Muslims’ unity<sup>37</sup>.”

Attitudes toward Imam Ali

Historian Abu-Bakr Johari narrates that when Imam Ali was taken to Abu-Bakr to swear allegiance with him<sup>38</sup> unintentionally, he said: " انا عبد الله

الله " "I am God’s subject and prophet’s brother.” At last, he was taken to Abu-Bakr and when they recommended him to swear allegiance, he said:

I do excel in taking government, so I do not swear allegiance with you; it is you who should swear allegiance with me. You took government of Ansars because of being prophet’s relative & now it is my reason too. Do not follow your carnal feeling and passion and give me my right, act justly, otherwise you yourself will be hurt of your oppressions.

Omar told him that he would not be released unless he swear allegiance, meanwhile Imam Ali answered:” you are milking because it will be yours,

make the base of this government firm because it will be given to you, I swear by God that I do not accept your word and do not follow it.” Abu-Bakr said:’ ok if you do not want, you are not compelled to do it.” But Abu Obeide Jarrah said:’ O, Imam Ali, you are young and not experienced enough in comparison with old men of Ghoraysh, and do not dominate the affairs. I am sure that Abu-Bakr is better than you to undertake this important task, so agree and leave this task for him. Be sure that in future you will achieve it because of your attempt for Islam and your relationship with prophet.”

Imam Ali said:

O, Mohajerans, fear of God and do not take the government of prophet’s family by turning away their right. Do not try to put them away from their status. I swear by God that we, prophet’s family, do excel in taking government, because we read Quran, are master of religion and aware of prophet’s affaire. You can find all these tokens in us, so do not follow your carnal feeling and passion, otherwise you are going astray.”

Meanwhile Bashir Ibn Saad said:” if Ansars had heard your statement before swearing allegiance with Abu-Bakr, they would have sworn allegiance with you and there would not have been even one to oppose you, but they have done it and it is all over.”

In this meeting, Imam Ali did not swear allegiance with Abu-Bakr and returned to his home<sup>39</sup>.

Historian Abu-Bakr Johari continues that:

When Fatima saw what has happened for Imam Ali and Zobeir, came out of home and addressing Abu-Bakr and Omar, said:’ O, Abu-Bakr, how soon you betray and play trick with prophet’s family, you Omar, I swear by God that I will never talk with you<sup>40</sup>.”

Another narrative is that Fatima, crying, came out of home and tried to move people back and keep them at distance<sup>41</sup>.

Historian Yaghoubi in his book writes:

Fatima came out of her home and addressing those who had occupied her home, said:” get out of my home, otherwise I will remove my head dress and complain of you to God.” Hearing this, they left there<sup>42</sup>.

Historian Masudi in his book writes:

While swearing allegiance with Abu-Bakr was finished, people renew it on Tuesday in the mosque. Then Imam Ali addressing Abu-Bakr, said:” you destroyed what Muslims have done, did not counsel with us, and took our right.” Abu-Bakr answered:” yes, you are right, but I have done it to avoid of reVolumet<sup>43</sup>.

The reaction of prophet’s family after what happened in Saqife

Historian Yaghoubi says:

A group came to Imam Ali in order to swear allegiance with him. Imam Ali told them:” tomorrow morning come here with shaven head.” But tomorrow just three of them came<sup>44</sup>.

After that Imam Ali, at night, settling Fatima, who was injured severely, on a stool, went to Ansars home in order to ask them to help him take his right, government. Fatima asked too, but their answer was: o daughter of prophet, we have sworn allegiance with Abu-Bakr and everything is

finished, if Imam Ali had come to Saqife, we would select him not Abu-Bakr.”

Imam Ali said:’ do you expect me to leave prophet’s corpse without performing ablution to take the government.

Fatima added:’ Imam Ali has done the right, but people have done something for which years later they will be punished45.”

Maviye in a letter, which wrote to Imam Ali, refers to this event:

I remember the time when you, at night, settling your wife on a stool and taking your sons hands, asked Ansars to swear allegiance with you while they had sworn allegiance with Abu-Bakr, and at last, a few number accepted your invitation. Upon my honor, if you were right, they would help you, but your claim was improper. Although I am forgetful, but I never forget your words to Abu-Sofyan who stimulated you to revolte – if I had 40 brave and steadfast men, I would revolte against them46.

Prophet’s clarification

Prophet in order to lead Muslims after his death, did something that one of them was the story of Tathir (purification) verse. Ome Salmeh, prophet’s wife, narrates:

Once when prophet was in my home, Tathir verse was revealed to him. He asked me to call on his people of house to come. I asked him who they were, and he answered:” Imam Ali, Fatima, and their sons Imam Hasan and Imam Hosain.” When they came, prophet settled Imam Hasan & Imam Hosain on his lap, Imam Ali in front of himself and Fatima behind himself. Then he took his outer clothes and spread it on themselves. Then said:” O God, these are my people of house.” Meanwhile this verses of Quran descended: .....

God only desires to keep away the uncleanness from you, o people of house! And to purify you a (through) purifying (Allies 33).

I told him:” O prophet, do I not belong to people of house?” he answered:” you are a good wife, but not a member of people of house. You are prophet’s wife47.”

Prophet after descending this verse, every day five times-times of saying prayer- went to Imam Ali and Fatima’s home, And put his hand on the door and said:” السلام عليكم يا اهل البيت “ “ greet to people of house”, and then he read the verse and called them to say prayer48.

The door of Fatima’s home was opened to mosque, so everybody could see prophet’s act and this easily clarifies their status, but we saw how people behaved with them49.

## Chapter Six: Economic war with People of house

The new government needed military expedition to force tribes, out of Medina, swear allegiance with Abu-Bakr, and in order to afford it needed money. On the other hand, the opponents in Medina who were with Imam Ali, were dangerous too. In fact, the second one was more dangerous; therefore, the government occupied the possession of people of house included: Fadak- a big garden- their share of taxes and prophet's heritage.

Prophet's properties and the quality of their taking possession

Prophet's properties and the quality of his taking possession on them can be revealed by following verses of Quran:

.....  
Whatever God has restored to his apostle from the people of the towns, it is for God and for the apostle, and for the near of kin and the orphans and the needy and the wayfarer.(Banishment 7)

1.Faia. What is Faia? Faia, according to Islam, refers to those booties, which were occupied with Muslims without war<sup>1</sup>. Fadak was a kind Faia<sup>2&3</sup>. These kinds of booties were prophet's and he could give them to his family, the poor, needy persons and travelers who had finished their money. Prophet's close relatives who had finished their money could not be given alms; therefore, they were given prophet's share of taxes.

2 .....

And know that whatever thing you gain, a fifth of it is for God and for the apostle and for the near of kin and the orphans and the needy and the wayfarer ... (The Spoils of War 41).

3.Kheibar castles were eight ones which three of them were prophet's<sup>4</sup>.

4.Fadak<sup>5</sup>

5.Vadiolghora, which were seventy villages between Medina and Mecca and their residents were all Jewish. They revolted against prophet, then gave up and agreed to paid two third of their products to prophet or his successor<sup>6</sup>.

6. Ansars' land, which could not be irrigated and were given to prophet<sup>7&8</sup>.

How ness of descending of the verse" (اسراء26) " (و آت ذالقربى حقه " "give your close relative what they need" (The Israilities)

Prophet gave some lands to Abu-Bakr, Omar, Othman, Ayesheh, Hafse<sup>9</sup> and once told one of his companions<sup>10</sup> to limit a piece of land for himself by shooting an arrow<sup>11</sup>, but he had not given anything to Fatima, his daughter. This verse descended and prophet gave Fadak to Fatima because of her mother's devotion that had spent all his wealth for Islam<sup>12</sup>.

The Usurpation of Fadak by Caliphs

As we said, prophet gave some part of his possessions to others and according to Islamic rules, which is called"قاعده ذواليد" the rule of possession" nobody could usurp them, because they were the owner of what were given to them<sup>13</sup>.

Fadak was given to Fatima, therefore, it was hers and nobody could usurp it<sup>14</sup>, but Abu-Bakr did. Fatima asked him to return it, but he asked her

to bring two witnesses that Fadak was hers – others who were given something by prophet did not bring witness. Fatima told him that her witnesses were Imam Ali and her servant, but Abu-Bakr did not accept and asked her to bring either two men or one man and two women<sup>16</sup>.

It is also narrated that Abu-Bakr accepted and signed its deed for her, but Omar arrived and torn the deed<sup>17</sup>.

#### Usurpation of Prophet's Heritage

Prophet's heritages were usurped too<sup>18</sup>. Fatima asked Abu-Bakr to return them. Abu-Bakr asked her:” do you want home appliance or the garden?” Fatima answered:” both, because I inherit them like your daughter, who inherits your possession after your death.” Abu-Bakr said:” I swear by God that your father was better than I and you are better than my daughter, but I have no choice because I heard of your father that nobody could inherit prophet's possession and they should be given as alms.” He falsely quoted this statement of prophet<sup>19&20</sup>.

#### Fatima's Lecture in the Mosque

Ten days after prophet's death<sup>21</sup>, when Fatima proved her right, but Abu-Bakr ignored them and she could not take her right, she decided to go to mosque to inform people and ask for the assistance of her father's companions.

Her lecture in the mosque is narrated by several historians; such as, Abu-Bakr Johari, Ibn Abi Alhadid and Ibn Abi Teifur<sup>22</sup>.

Johari narrates:

When Fatima understood that Abu-Bakr would not return Fadak to her, put her veil<sup>23&24</sup> on and accompanied by some women, while her skirt had covered her feet and stepped like prophet, went to mosque. There, Abu-Bakr, Ansars, and Mohajerans were assembled. She stood behind a curtain and sighed. Her sigh upset people, they started to cry, and confusion broke out in the meeting. Therefore, she waited until tumult subsided, then after praising God and prophet said:” I am Fatima, prophet's daughter, the prophet who was selected from among you, whom your harm upset him and was interested to lead you, and was compassionate with believers.”(Repentance 128)

“If you pay attention, you will find him my father not yours, he was Imam Ali's cousin not yours ..., but now you claim that we can not inherit his heritage. Are you following the rules of ignorance time (time before Islam)? Is it then the judgment of times of ignorance that they desire? And who is better than God to judge for a people who are sure?” (The Food 50)

“Abu-Bakr, you can inherit your fathers possession, but I can not? Surely, your claim is baseless and strange.”

Then she turned to prophet's grave and read the following lines:

.....

Oh father, after you some troubles happened that if you were alive, none of them would happen. We lost you like a peace of land, which is not rained any more. After you, people went astray, so be witness of it<sup>25</sup>.

The narrator says until then, he had never seen people so groaning and grievous. Then Fatima addressed Ansars and said:

“Oh, you have chosen persons and guards of Islam! Why do act sluggishly and do not help me? Why do you ignore my right? Did not prophet say that respecting child was equal to respecting his/her parents? How soon you changed Islam customs and introduced new ones! Do you want to destroy the religion after prophet’s death?! On my honor, his death is a great tragic and a gap, which is spreading and never disappears. After him, all the hopes disappeared and everywhere darkened. After him, reverence and safety faded out and all these events were predicted by Quran before his death:

و ما مُحَمَّدُ الا رسول قد خلت من قبله الرسل افائن مات او قتل انقلبتم على اعقابكم و  
(من ينقلب على عقبيه فلن يضر الله شيئا و سيجزي الله الشاكرين" (آل عمران

And Mohammad is no more than a prophet; the prophets have already passed away before him; if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means does harm to God in the least; and God will reward the grateful<sup>26</sup>. (The family of Imran)

I am talking to you! In front of you, they usurped my father’s possession and you hear my pleading for justice, but do nothing while you are powerful. You are genius persons whom God has selected. You stood against unbelievers and suffered hardship in order to establish Islam and avoid idolatry, but now, after all those bravery and courage, retreat and fear of a group whose faith subsided. Do you fear? Then fight the leaders of unbelief surely their oaths are nothing, so that they may desist (Repentance 12).

Now I see that you tended toward self-indulgence, laziness, your belief is subsided, and what you have achieved difficulty, lost easily; know that if you and all other people become pagan, surely God is needless. I told you whatever should be told, although I knew your humbleness and weakness. Now I leave this (Fadak) for you with all its disgrace and shame that is combined by God’s fire. Take it, God is observing and they who act unjustly shall know to what final place of turning they shall turn back.( The Poets 227) ”

The narrator quotes from Mohammad Ibn Zachariah from Mohammad Ibn Zahak from Hosham Ibn Mohammad from Avamat Ibn Hakam that, after Fatima said whatever she considered, Abu-Bakr praised God and prophet, then said to Fatima:” oh, you are the best woman and daughter of best man! I swear by God that I have done nothing falsely and what I have done is according to prophet’s command. A leader would not say lie to his companion. You angrily said whatever you wished and then turned your face; therefore, I wish God has mercy on us. I have returned prophet’s war material, quadruped and shoes to Imam Ali and I myself have heard of prophet that stated:” Our, prophets’, heritage is faith, wisdom, knowledge and tradition, not gold, silver, land or home.” And I just did as he ordered and God helped me, oh, God help me more.”

In book Balaghaton-Nessa<sup>27</sup>, it is narrated that Fatima in Abu-Bakr’s answer, said:

O, people, I am Fatima and prophet Mohammad was my father. As I told you .....you have ignored Quran intentionally, because God, the exalted, in Quran states: "و ورث سليمان داود" and Suleiman was David's heir" and in story of Zachariah who says:" Therefore, grant me for thyself an heir, who should inherit me and inherit from children of Yaghub. (Miriam 4, 5) and in another chapter: "and the possessors of relationships are nearer to each other in the ordinance of God." And also:" God enjoys you concerning your children, the male shall have the equal the portion of two females (the women 11) and:" if he leaves behind wealth for parents and near relations, according to usage, a duty upon those who guard (against evil) (The Cow 180). Now in spite of these facts, you claim that I cannot inherit my father property and there has been no relation between us?

Has God sent you a particular verse, which His prophet did not know or maybe you claim that we are from two distinct religions that I cannot inherit his heritage? Maybe you know Islam and Quran better than prophet does! Are you trying to revive the rules of times of ignorance? I told you whatever I was supposed to and I know how weak you are and that you will not help me; your faith has subsided. Fadak be yours. This camel, which you ride, is injured by foot and you cannot get to destination. It will be a permanent shame on you. You will be punished in justice day and God knows. " و سيعلم

"الذين ظلموا ائى منقلب ينقلبون" and they who act unjustly shall know to what final place of turning they shall turn back." (Poets 227)

Historian Ibn Abi Hadid writes

Ten days after prophet's death, Fatima went to mosque to plead for justice and it can be claimed that nobody, men or women, after that event spoke about Fatima's right, even one word<sup>28</sup>.

Fatima's Conversation with Imam Ali

Fatima after returning from mosque told Imam Ali: ..... Son of Abu-Talib<sup>29</sup>, you, like an embryo in womb, are isolated in a room, you broke the talon of eagle (refers to Amr Ibn Abdovad), but now are defeated by a weak hen (refers to Abu-Bakr).

Haunted the wolves and now are sitting.

This Abu-Bakr usurped my father's heritage, which could be enough for our two sons to live with<sup>30</sup>.

He hostilely behaved with me.

And I found him an enemy while I was talking with him.

Even Ansars avoided helping me.

And Mohajerans, who were of my relatives, cut their relationship.

.....Woe is me in every morning.

.....Woe is me in every evening.

.....My support who was prophet passed away.

.....And my arm weakened.

.....Muslims turned their face away from me.

.....Nowadays, nobody helps or defends me.

.....I left home angrily, but returned hopelessly.

.....I wish I died before this humility.

.....I ask for God's help and support instead of yours.

.....I complain to my God.

.....And will tell the story to my father.

.....Oh, God you are more powerful than these occupiers are.

Meanwhile, Imam Ali stated:

.....Woe is not you, woe is your enemies. Wait and suffer this oppression. Oh, daughter of God's prophet and his commemoration, I did not act sluggishly in religion and have done whatever I could. Know that day-bread is guaranteed by God, and God is your supporter . What God provides you is better than what they usurped; therefore count them in front of God.

Then Fatima said:" God is sufficient for me and He is the best Just31."

## Chapter Seven: Fatima Falls in Sick

Fatima fell in sick<sup>1</sup>; the first one who met her was Ome Salme. She asked Fatima about how she had been the previous night and she answered:

My heart was full of grief and sorrow because of prophet's death and people's oppression on his successor, Imam Ali and his family. They usurped his government and ignored what was in Quran and what was prophet's idea. They did it to revenge those who had been killed by Imam Ali in Ohod and Badr wars on him<sup>2</sup>. They are hypocrites who hid their hostile feeling to Imam Ali in their heart and achieved their goal by taking government. Immediately they started to oppress us and their brutality and injustice rained on us. They did lose their faith and annoyed us as much as they liked. They did it because Imam Ali had killed their fathers in wars and battles<sup>3</sup>.

Fatima's interest to hear Belas's voice

After prophet's death, Belal never sang Azan. Once, Fatima was interested to hear Belal's voice. Belal became informed and sang Azan. While he was singing, Fatima remembered her father, sighed and became unconscious. People, thinking that Fatima had passed away, told Belal to quit and he obeyed. When she was come into, asked Belal to finish Azan, but he excused that it would hurt her and she accepted<sup>4&5</sup>.

The Visit of Women of Mohajerans and Ansars of Fatima

When Fatima was ill, the one that results to her death, some women of Mohajerans and Ansars visited her. They told her:" Oh, prophet's daughter, how do you get along with your illness?" Fatima after praising God said:

I do hate of your world and your husbands. I have thrown them away after testing them<sup>6</sup>. Their ignorance and cowardliness is hateful. I put the rope of their sins on their necks and left the disgrace of their work to themselves<sup>7</sup>. Down with oppressors! Woe is them, they occupied prophet's succession and kept it in distance with prophet's mission, with prophet's family, with those who are learned, and surely it is harm<sup>8</sup>. What was their reason to reject Imam Ali, his braveness and seriousness against unjust or his care in religion, yes these are the reasons of their enmity with him. If they did not reject him, they would be in safety and the camel of government would reach its destination<sup>9</sup>, the doors of God's mercy would be opened to them, but now they will be punished<sup>10</sup>.

Listen, if you live enough, time will show you. You will be surprised of their act, selecting Abu-Bakr as prophet's successor. Instead of animal's head, they took its tail.

Shame with those who thought that they have done the best<sup>11</sup>. Surely, they are destructors, but they do not know. Which one can lead to salvation, the one who is learned, or the one who should be taught? What has happened to you? I swear by God that your work, Imam Ali's rejection, is cornerstone of corruption, wait and see. The future comers will see the result of their ancestor's work<sup>12</sup>. Be ready for corruption, chaos and oppression. What you plant, your children reap (here, she pointed to what happened for Ansars later). Regret and woe to you. To which wing do you belong? You have lost God's way. Do you expect us to show you the way of God, while you disdain to follow it<sup>13&14</sup>.

The women of Ansars and Mohajerans told their husbands whatever they had heard of her. Therefore, a group of Ansars' and Mohajerans' head went to Fatima in order to apologize to her. They told her:" Fatima, master of women, if Imam Ali had notified us his right before our swearing allegiance with Abu-Bakr, we would have sworn allegiance with him; we would have never left him and faced to another one." Fatima answered: ..... "Go away, your action has no excuse and after your fault there is nothing to justify<sup>15</sup>. (it means that when you are negligent, leave Imam Ali, annoy prophet's family, and help Abu-Bakr's agent to set fire on prophet's daughter's home, every thing is over and no excuse is acceptable, time of oppression has started.)

#### Abu-Bakr and Omar's visit of Fatima

When Fatima's illness intensified, Abu-Bakr and Omar in order to make a good record and claim that Fatima has forgiven them, decided to visit her. Therefore, they requested Imam Ali to ask her permission for them to visit her. Fatima was reluctant, but Imam Ali insisted, then she said:" here is your home and the maid of this home is yours too<sup>16</sup>." She accepted. Abu-Bakr and Omar came. Fatima's face was toward wall and her back to them. They told her that they had come to visit her and ask for her forgiveness, but she answered:" I do not talk to you else promise to witness the accuracy of whatever I say, if that's right." They accepted. She continued:" do you remember what prophet stated about me – Fatima's satisfaction is God's satisfaction and her anger is God's<sup>17</sup>." they answered that they did remember it. Then she said:" Oh God be witness that I am angry of these two, not satisfied<sup>18</sup>."

Abu-Bakr, making a show cried. Omar reproached him and they left there. It was the final thing that they did<sup>19</sup>.

#### Fatima's Will and Her Burial at Night

Fatima commanded that Abu-Bakr and Omar do not say prayer on her corpse and not be present in her funeral ceremony. She wanted to be buried at night too<sup>20</sup>. Imam Ali acted according to her will<sup>21</sup> and buried her in his home at night<sup>22</sup>. Then he made some other graves in cemetery Baghi and sprinkled water on them to show that they were new graves<sup>23</sup> \*. Tomorrow morning, people became aware of Fatima's burial at night. They supposed that she had been buried in Baghi. Omar and his companion decided to bring some women and dig the graves in order to find her and say prayer on her corpse. Imam Ali angrily came to Baghi and said:" if you touch the graves, I will make the ground red of your blood." When they saw Imam Ali's anger and behavior, left there<sup>24</sup>.

Asbagh Ibn Nobatah asked Imam Ali the reason of Fatima's burying at night, and he answered:

.....

"Because Fatima was anger of them, and did not like their presence on her corpse and also whoever follows them, is not right to say prayer on her<sup>25</sup>."

Yes, the concealment of Fatima's grave shows her dissatisfaction of them, and she revealed it by this action.

Medina's Condition after Fatima's martyrdom and the Certainty of her predictions

After Fatima's martyrdom, the government sent some armies in order to confront with those who had not sworn allegiance with Abu-Bakr and those who were unbelievers. All the heads of these armies were of Mohajerans<sup>26</sup>. They gave priority to themselves in all affairs<sup>27</sup> and in result, Ansars became so poor that they even could not afford their meals. Those people whom Imam Sajad, Imam Baghir, Imam Sadigh helped by night, gave bread and money, were of these Ansars and their children.

Moali Ibn Khonays, one of Imam Sadigh's companions, narrates:

I saw Imam at night while he was carrying a bag on his back. I asked him to help, but he said that he should do it himself and went. I followed him. On the way, something of his bag fell down. He searched and found it, then went to Saqife<sup>28</sup> where Ansars were sleeping. Imam put two loaves of bread beside each one of them. I asked him whether they knew his right and imamate. He answered:" no if they knew our right, we would share even our salt with them<sup>29</sup>."

Imam Sajad carried foods on his back and himself distributed them among Ansars, but unknown. Poor Ansars stood at the door until Imam Sajad came and gave them food. After his death, when he was performed ablution, his back had become callus. People asked Imam Baghir, his son, about it and he said that the bags full of bread that he had carried on his back and distributed among the poor had made it<sup>30</sup>.

After Imam Sajad, there was no one to give the poor food and people understood that the one who had given them food many times had been Imam Sajad<sup>31</sup>.

All the poor were of Ansars while Mohajerans were rich and possessor of servants. Ibn Auf in Othman's caliphate time died and all his jewelries were brought to Othman to share among his heirs. There were so much gold and jewelries that present persons could not see each other face to face<sup>32</sup>.

It was one of Fatima's predictions that she told the women of Ansars. Ansars condition became worse too. When Yazid's army attacked Medina, his solders were permitted to do whatever they wished for three days<sup>33</sup>. They massacred the inhabitants of Medina, even in the mosques, and looted their possession, 1000 girl, not married, became pregnant after this attack<sup>34</sup>.

Imam Ali's swearing Allegiance\* with Abu-Bakr and His Reason

Historian Bokhari quotes from Zohri who narrates a statement of Ayesheh about what had happened between Fatima and Abu-Bakr after prophet's death on his heritage that:

At the end, Fatima turned her face and never spoke with Abu-Bakr. After her father's death, she lived six months and after her death, Imam Ali said prayer on her corpse and buried her, without informing Abu-Bakr. Fatima was Imam Ali's honor. In Fatima's lifetime, Imam Ali was respected, but after her death, people turned away.

Meanwhile someone asked Zohri whether Imam Ali had sworn allegiance with Abu-Bakr during that six months or not, and he answered:' no, not him, nor any other member of Bani Hashim family<sup>35</sup>."

Out of Medina, there were some groups who rejected to swear allegiance with Abu-Bakr, and even a tribe had become unbelievers. One of them was Mosaylamah who claimed that he was prophet. Somewhere near to Yemen an army consisted of 40,000 people were ready to attack Medina. If that happened, Islam would disappear and even prophet's grave would be destroyed. Consequently, Othman came to Imam Ali (his cousin)<sup>36</sup> and asked him to swear allegiance with Abu-Bakr, otherwise nobody would fight and defend Islam. At last, Imam Ali consent to swear allegiance, Muslims became pleased and constituted a very powerful army<sup>37</sup>.

Imam Ali in Nahjol-Balaghe<sup>38</sup> states:

.....

Therefore, I waited, while I was sure that I did excel prophet's succession more than those who take it after him. I tolerated and waited for what God had determined. Then I saw that a group of people had apostatized and turned away from Islam, they invited people to destruction of God's religion and prophet's customs. I feared of Islam's annihilation if I did not help it, and the loss of it was greater than my government, which is something temporary. Therefore, I myself went to Abu-Bakr and swore allegiance with him to help Islam and destroy the enemies of it.

## **Chapter Eight: Islamic Territories and Imams Operation**

Islamic regions had some main cities, which their governors were appointed by caliph. Eskandariyeh was one of the regions and included all African countries that had accepted Islam. The governor of Eskandariyeh appointed commanders for all cities to collect the Islamic taxes and fight with unbelievers.

Another center was Kufe. Valid was the governor of there. When it is said that Valid is the governor of Kufe, it does not mean that his power was limited to Kufe, in fact Kufe had been his capital, and Iraq, some parts of Iran and even middle Asia had been under his control. Valid had appointed some commanders for them and leaders for Friday's prayer.

Basra was another center. West of Iran and countries around Persian Gulf, except some parts of Saudi Arabia, were under control of the governor of Basra. Sea and conquered regions of India belonged to this center. Basra was called Indian harbor too, because all goods from India were carried to there.

Sham territory had two centers, Damascus and Hems. By Sham, we mean Jordan, Lebanon, Palestine, and Syria. All of these countries had been under the control of that government. This region had been called eastern Rome, too.

Of all Islamic cities, five ones were military centers, Kufe, Basra, Damascus, Hems and Eskandariyeh. These five cities were both capital and military center of Islamic regions.

It should be noted that none of Imams took part in military expeditions that happened during Abu-Bakr, Omar and Othman's caliphate time.

## Chapter Nine: Abu-Bakr's Will and Omar's Caliphate

Abu-Bakr fell in sick in the year 13 A.H. While he was in bed, he summoned on Othman to write his will. Abu-Bakr told him to write:"

In the name of God, the Merciful, the Beneficent; this is the will of Abu-Bakr, son of Ghotafe, in which commands Muslims." Suddenly he became unconscious and Othman himself continued:" I appoint Omar, son of Khattab, as my successor and caliph of Muslims; I tried in your benevolence."

Abu-Bakr came into and asked him to read what he had written, he read, Abu-Bakr accepted and said:" I accept it. . God bless you." Then signed it1.

Historian Tabari writes:

Omar, having a piece of wood in his hand, was sitting among people in the mosque, Shadid, Abu-Bakr's servant, entered and brought Abu-Bakr's will. Omar stood up and shouted:" O, people, listen to caliph's letter and obey it, because caliph says that he has regarded your benevolence2.

When prophet was about to die, he asked for pen and paper” ”, but they said:" his illness has overcome him; Omar said: " ." Some of them attendants decided to bring pen and paper, but again Omar said:" .he is delirious3."

How difference Omar's attitude is to prophet's will and Abu-Bakr's which was written while he was unconscious.

## Chapter Ten: Government's Condition in Omar's Caliphate Time

Omar's government was an Arabic one and he had ordered that no non-Arab lived in Medina, Islam capital. There were just two non-Arab in Medina, Hormozan, former king of parts of Iran who had believed in God and helped Omar conquers Iran<sup>1</sup>, and Abu Lolo, Ibn Shobat's servants who was a skilled portraitist, carpenter and blacksmith. Ibn Shobat had asked Omar's permission for his servant to live in Medina<sup>2</sup>. This is Arabic prejudice. In Islam capital, no non-Arab could reside<sup>3</sup>. Omar had also prohibited Arab woman's marriage with non-Arab and even Ghoraysh women's marriage with non-Ghoraysh Arab<sup>4</sup>. In fact, he made Islam society a class distinctive one. It is narrated in book Moata-e Malik that Omar's order had been religious commandments and every Moslem was supposed to obey. Omar had ordered that if an Arab man got marries with a non-Arab woman, their child would inherit their heritage if and only if he/she be born in Islamic territory<sup>5</sup>.

Omar's government was a Ghoraysh Arabic one, he appointed all his governors from Ghoraysh, of course with one exception and that's that he didn't give any post to Bani Hashim family<sup>6</sup>.

Omar's conversation with Ibn-e Abbas

Three conversations are quoted and we bring three of them,. they are extracted from Historian Tabari's book.

1. Once Omar told Ibn-e Abbas, Prophet's uncle:" Why your family couldn't take the power?" Ibn-e Abbas answered that he did not know. Omar said:" I know, because my family hate to obey you"; Ibn-e Abbas asked:" Why, while you know that my family is blessing for you?" (By this sentence, he referred to Prophet). Omar said:" We couldn't tolerate that both prophecy and power belong to you, because it would make you proud of yourself. Maybe you think that Abu-Bakr did a fault, but I think he did the wisest deed."<sup>7</sup>

2. Once Omar told Ibn-e Abbas:" Do you know why your family did not take the government?" Ibn-e Abbas unwillingly answered:" No, but give me information about it."

Omar said:" Because my family disliked seeing, both prophecy and caliphate are added to your honors. My family preferred to take the power and was successful in this task." (As it is said, they wanted to pass the government among themselves.) Meanwhile, Ibn-e Abbas asked Omar to let him speak freely without regarding Omar's position, and Omar accepted. Then he said:" The success which you are talking about could be achieved if one who was appointed by God and prophet took the power , and about your hatred to see both prophecy and caliphate in my family, God, the Exalted, states:" .....That is because they hated what God revealed, so he rendered their deeds null ( Mohammad 19 )."

Omar said:" I have heard of your words, but I tried not to believe them in order to keep your rank."

Ibn-e Abbas said:" If I have been right, that's not the reason of corruption of my rank and if you've falsely heard, I am able to defend myself."

Omar said" I've heard that you claim that caliphate is taken of you by means of oppression and jealousy."

Ibn-e Abbas said:" Every body knows your cruel behavior toward us<sup>8</sup>, and about jealousy. Devil was jealous to Adam's children." (He compared Abu-Bakr and Omar with Devil.)

Omar said:" Oh, there is nothing in your heart except a permanent hatred and enmity."

Ibn-e Abbas said:" Be calm please, it is your idea . You know prophet is of Bani-Hashim and God, the exalted, in Quran state:" ..... God only desires to keep away the uncleanness from you ,O people of house! And to purify you a through purifying (Allies 33)."

Omar irritated and cried out:" Go away, get out of my sight." Ibn-e Abbas obeyed and rose to go, but Omar embarrassed and asked him to remain<sup>9</sup>, then told him:" I swear by God that I try to regard your right, and like whatever makes you happy."

Ibn-e Abbas said:" You and other Muslims are indebted to me, and whoever keeps my right will be happy, otherwise not." Omar couldn't tolerate and left there<sup>10</sup>.

3. Another narrative is that Omar sent someone after Ibn-e Abbas, when he came, Omar told him:" The governor of Hems, who was a truth worthy person died. I want to appoint you as his successor, but I fear to do it<sup>11</sup>." Ibn-e Abbas asked about the reason and he answered : " I afraid of your revolution after my death and that people would help you, make me sure that you will not do it<sup>12</sup>."

Ibn-e Abbas said:" In that case appoint someone about whom you are sure<sup>13</sup>."

Maviye in Omar's caliphate time

Once Omar went to Sham (Syria), Maviye state, and Maviye welcomed him. Omar After observing Maviye's palace and its splendid building, asked him:" You're wealthy enough, but I've heard you do not help needy. What is the reason?" Maviye answered:" We are in a state that there are lots of Roman spies, and we ought to show them the magnificence of our government<sup>14</sup>."

In a battle between Muslims and Romans, Maviye took part and in result, Muslims gained victory. Many booties were obtained; among them, there were silver dishes that Maviye ordered to be sold in order to share their money among people, but they were sold in usurious and unlawful way. Obade Ibn Samet who was of prophet's companions, heard it, therefore, he shouted among people that he had heard of prophet that selling and buying gold with gold and silver with silver should be equal in amount, not more and not less; otherwise the treating was not religious and lawful. Those who had bought these silver dishes, gave them back. Maviye became aware, so gave a speech and said:" what has happened for Muslims that mention something of prophet that I who has seen and heard him, don't know." Obade stood up and loudly repeated himself and added:" I told you whatever I'd heard of prophet, whether Maviye accept it or not?"

Maviye dismissed him from military and Obade went to Medina. Omar, who had sent him Sham to teach them Quran, asked him why he had come

to Medina and Obade said the story. Then Omar said: "Go back to Sham, Goddamn the land, which can't suffer your residence. I promise that Maviye will never issue an order on you<sup>15</sup>."

Obade returned to Sham, and Omar did not criticize Maviye for his fault. Omar's Professions, The council and Allegiance with Othman.

When Omar was performing his last Haj ceremony, in Mena, he heard that Ammar, one of the closest companions of prophet, had said to his friends: "Swearing allegiance with Abu-Bakr was an immediate error, if Omar dies, we will swear allegiance with Imam Ali<sup>16</sup>." When he returned to Medina, in his first lecture, he retold Ammar's statement and said: "Swearing allegiance with Abu-Bakr was an immediate error which I wish Muslims get rid of its evil, from now on, appointing some one as caliph should be done with consultation and whoever swears allegiance with some one without consultation, both should be beheaded<sup>17</sup>." Some one named Abu Lolo stabbed Omar, and when gave Omar water to drink, it comes out of his belly and it showed that his intestine was torn and he would die.

People asked him to appoint some one as his successor and he answered: "If Abu-Obade was alive, I would appoint him and my reason was prophet's statement about him that he was Just of Muslim's society, and if Salem was Alive, I would appoint him, because prophet stated that Salem loved God and if he had not feared of Him, he would not have disobeyed Him."

He was requested to appoint some one any way and he said: "I'd decided to appoint some one who surely could lead you to right and judge among you justly, he meant Imam Ali -but I dissuaded, because I don't want to do all Muslims task alone<sup>18</sup>."

Historian Balazori in his book Ansabol-Ashraf writes:

When Omar was stabbed, summoned on Imam Ali, Othman, Talhe, Zobair, Abdorahman Ibn Euf and Abi Vaghas, but he just talked with Imam Ali and Othman. He told Imam Ali: "Maybe the council which I've just constituted appoint you as caliph and my successor because of your close relationship with prophet and your God given knowledge; in that case don't forget God." Then he returned to Othman and said: "Maybe the council regard your age and relationship with prophet and select you, in that case fear of God and, don't dominate your family on people."

Then he called for Sohayb, when he came, he told him: "these persons assemble in your home for three days to counsel and appoint one of themselves as next caliph. During these three days take the control of government and behead whoever opposes them." when the member of counsel left there, Omar told Sohayb: "If they appoint Ajlah<sup>19</sup>, he will lead them to right<sup>20</sup>."

Historian Balazori also quoted from Vaghedi that:

Omar asked his companions to select whom as his successor. They offered Othman, but he said: "If I appoint him, he will dominate his family on Muslims." They offered Zobeir, but he said: "He is faithful when he is content, but when he is angry, he is unfaithful." Another suggestion was Talhe about whom Omar said that he was proud, haughty, and much relaxed<sup>21</sup>, and his opinion about Abi Vaghas was that he was a good

commander in war, but he couldn't control even a village. They asked his opinion about Abdorahman Ibn Euf and he said: " He will make the most of he affords his family<sup>22</sup>."

Historian Balazori in also writes:

When Omar was injured, called for Sohayb and ordered him to gather the heads of Mohajerans and Ansars. When they came, he told them that he had selected six persons of primary Muslims of Mohajerans, of whom prophet had been pleased and satisfied, to select one of themselves as next caliph, then he named them as Imam Ali, Othman, Talhe, Zobair, Abdorahman Ibn Euf and Saed Ibn Abi Vaghas. Therefore addressed Ibn Sahl, one of Ansars and told him: " After my death, select 50 persons of Ansars to help you and compel these six persons to select one of themselves as next caliph during three days , not more," then he told Sohayb to control the society during these days.

At that time, Talhe who was a member of counsel was out of Medina and had gone to his farm, Sorat<sup>23</sup>. Omar said: " If Talhe doesn't come during these three days, the member of counsel should do their task seriously and select one of themselves as next caliph."

Omar also ordered the member of the council that if two of them agreed with one and two others with another one, they should restart consultation and take another decision, and if four of them voted to one, the fifth should agree with them too, and if the result of votes was three by three, one who Abdorahman Ibn Euf voted should be selected and appointed as next caliph, because he could be entrusted<sup>24</sup>.

Historian Hindi in his book 'Kanzol Ommal' narrates that Mohammad Ibn Jobair quotes from his father that Omar said: " If Abdorahman Ibn Euf select himself, obey and swear allegiance with him<sup>25</sup>."

It can be inferred from this story that Omar intentionally had left this duty on Abdorahman Ibn Euf 's shoulders and had in mind to put stress on Arab's custom. He knew that Imam Ali would never accept those customs that were not based on Quran and Prophet's Behavior, but Othman would accept and become caliph. In fact, Omar had selected Othman as his successor, but introduced him through council.

Another reason that proves this claim is Ibn Saed's quotation from Saeid Ibn Aes:

I asked Omar for a piece of land to extend my home, because he would do such bestows. Omar told me: "After morning prayer come to me to grant your request." I after saying prayer, went to him and we both went to locate the land. he located a piece of land with his foot and gave me. I said: " your majesty, I'm encumbered by a large family, give me some more land", but he answered : " It is sufficient

by now, but I tell you a secret, keep it in your heart, my successor is some one of your relatives, so he will grant what you need." I waited and as Omar had said, his successor was of my relatives who granted my request<sup>26</sup>.

This narrative shows that Omar himself had selected Othman as his successor and the council had been just a tool to hide his interference and make Othman more acceptable.

Moreover, the following narrative from Tabaghat-e Ibn Saed shows Omar's desire to Imam Ali's terror. Ibn Saed quotes from Saeid Ibn Aes that:

Once Omar told me: "Why do you reject me?" If you think that I killed your father, you're wrong, because Imam Ali has killed him<sup>27</sup>."

This narrative shows that Omar tried to motivate Saeid Ibn Aes to kill Imam Ali.

The quality of appointment of Othman

Historian Balazori quotes from Abu-Mokhnaf that:

In Omar's burial day, the members of the council did not do any thing; Sohayb, according to Omar's will, said prayer on his corpses and nothing else happened. The next day, Abu-Talhe gathered the members of council in the treasure chamber in order to start their consultation. Abdorahman, when observed the members of council and how they tried to make themselves closer to caliphate, said to them that he and Saed resigned, but in condition that one of them agreed with him, because their dead time was about to finish and they were supposed to introduce the next caliph to people. All of them accepted except Imam Ali. Meanwhile Abu-Talhe entered and Abdorahman Ibn Euf told him whatever had happened. Abu Talhe turned to Imam Ali and asked him the reason of his opposition, but Imam Ali didn't answer and instead asked Abdorahman Ibn Euf not to heed his worldly desires and judge justly and regard Muslim's benefit. Abdorahman accepted, then Imam Ali told him: "Ok, now confidently select."

Abdorahman Ibn Euf came to Imam Ali, took his hand and said: "Promise that if I appoint you as caliph, you will behave like prophet and his successors Abu-Bakr and Omar and that don't dominate your family on Muslims." Imam Ali answered that he just behaved according to Quran and prophet's behavior. Therefore, Abdorahman turned to Othman and asked him too, Othman accepted that he would act according to prophet, Omar and Abu-Bakr's behavior. Abdorahman again asked Imam Ali and repeated himself, but heard the same answer. He also asked Othman and heard his favorable answer again. For the third time, he asked Imam Ali whether he would act according to prophet, Abu-Bakr and Omar or not, but Imam Ali said that Quran and prophet's behavior needed nothing else, because they are complete, he added: "I know that you try to keep caliphate at distance with me." Abdorahman did not pay attention to Imam Ali's complaint and asked his question from Othman for the third time, and heard his favorable answer once more, therefore immediately shook his hand and swore allegiance with him<sup>28</sup>.

Historian Tabari and Historian Ibn Athir, about this event that happened in the year 23 A.H, write:

After Abdorahman Ibn Euf swore allegiance with Othman, Imam Ali told him: "You made it as he wished, this is not the first time that you, united, stand against and opposite us ..... you didn't appoint Othman as caliph, else he appoints you as his successor, but God knows the future and what happens<sup>29</sup>."

After Abdorahman, the other member of the council swore allegiance with Othman. Imam Ali who was observing the events, sat down.

Abdorahman Ibn Euf asked him to swear allegiance ,else he would behead him.

It is also narrated that Imam Ali left there while he was angry, the other members of the councils got themselves to him and asked him to swear allegiance, otherwise they would fight with him. Imam Ali went and swore allegiance with Othman<sup>30</sup>.

Why did Imam Ali participate in council?

Imam Ali did know that they would never select him as next caliph, but he took part because they would claim that he himself did not want to be caliph.

Historian Balazori<sup>31</sup> writes:

Before taking part in council, Imam Ali said to his uncle Abbas:" The government is out of my reach." Abbas asked him the reason and he said:" Saed will not disagree with Abdorahman Ibn Euf, his cousin, and Abdorahman is Othman's son in law, so three of them back each other. If Talhe and Zobeir agree with me, we are three by three and as Omar ordered, whoever Abdorahman Ibn Euf selects should be his successor, I have no chance."

In conclusion Imam Ali knew that he had no chance to take the government; and if he did not take part in council, he would lose the government, even after Othman, because prophet's statement were forgotten and Omar had become so great and distinctive that people thought he was greater than all prophets.

## Chapter Eleven: Government's Condition in Othman's Caliphate time

Abu-Sofyan's words

At first day of Othman's caliphate, Abu-Sofyan who had gone blind went to him and asked: "Is there any one who is not of Bani Omaye family?" Told him: "No", then he said: "I always desired you take the government and now that's granted, take it and try not to lose it, pass it to yourselves like a ball which children pass to each other. Be sure that there is no resurrection, paradise or hell, that there is no world after death." Othman shouted on him, but in fact, they obeyed and acted as he desired<sup>1</sup>. It is also narrated that:

Aged and blind, Abu-Sofyan went to Othman. After a while asked whether there was any strange who would reveal his words. Told him that there was not. Then he said: "the affairs of government are worldly and there is no difference between this government and the one before Islam, so select all your governors of Bani Omaye<sup>2</sup>."

Once Abu-Sofyan went to cemetery, on Hamze's (Prophet's uncle and of primary Muslims. he suffered martyrdom in Ohod war.) tomb and pounded his foot on grave, then said: "Hey Hamze, what we fought for, has become a toy in our children's hand with which they play<sup>3</sup>."

Valeed, governor of Kufe

Valeed was son of Oghbat<sup>4</sup>, one of greatest enemy of Islam who was killed by Imam Ali. Valeed believed in God when Mecca was conquered by Muslims and he had no other chance.

Once Prophet sent him to tribe Bani Mostalagh in order to collect their Islamic taxes. He went, but he returned and reported that they had apostatized and had avoided to pay their Islamic taxes. Prophet sent Khalid in order to do this task, he went and did it properly and reported that they were Muslims and believed in God, that they liked Islam and clung to it.

The reason of Valeed false report was that he had seen some people coming toward him. In fact, they were coming to visit prophet's messenger and welcome him, but he had thought that they had planned evil, so he had escaped and had given that lie to prophet.

Then the following verses about Valeed revealed to Prophet<sup>5</sup>:

....

O, You who believe! If an evil doer comes to you with a report, look carefully into it, lest your harm a people in ignorance, then be sorry for what you have done.(The Chambers 6 )

Othman, who claimed that he was the successor of prophet, appointed such a notorious evil-doer as governor of Kufe just for being his relative. Valeed governed Kufe for five years and during these years he fought with unbelievers of north of Iran. Not being faithful enough, once he did an error which according to Islam, he must be punished<sup>6</sup>. People of distinction gathered to punish him, but Hozaiife opposed them and excused that because Valeed was governor and commander of Islam army, he could be exonerated<sup>7</sup>.

The story of Valeed's wine drinking

Historian Abol Faraj in book Aghani<sup>8</sup> and Historian Masoudi in book Morvejo Zahab<sup>9</sup> writes:

Valid drank wine with his companion during nights. Once, while he was intoxicated, he said morning prayer

four units instead of two units and told people : " Do you want me to add some more units to morning prayer." In the mosque, he threw up the wine, which he had drunk. Thaghafi, who was in the first line and behind Valeed, cried out: " Goddamn you, what had happened to you? I wonder why Othman had appointed you as our governor."

People begun to stone Valeed and he stumblingly, escaped and went to his palace, while he was murmuring the following poem:"

I never turn my face far from wine and beautiful women/

I never deprive myself of this world's enjoyment/

I do drink lots of wine to satisfy myself/

Then stumbling pass through people<sup>10</sup>."

People decided to complain of him to caliph, Othman. One went to Othman and said the story, but Othman ordered to beat him<sup>11</sup>. Therefore, four men, at night, went to Valeed's palace and when he was drinking wine, removed his finger ring and Valeed, being intoxicated, didn't understand<sup>12</sup>.

They brought the ring to Othman and told him how they had gotten it. Othman asked them about wine, and how they knew Valeed had been drinking wine. They answered that they knew wine because before Islam, they had experienced it. Meanwhile, Othman who had become very angry, threatened them to punishment, then send them out.

The witnesses who were beaten by Othman, went to Imam Ali and asked him to help them. Imam Ali went to Othman and said to him:" Why have you beaten the witnesses and do not act according to Islam? Why do you change God's law?<sup>13</sup>"

Ayesheh, to whom witnesses had taken refuge, shouted on Othman:" Do you affront the witnesses and leave what according to Islam, you are supposed to do?<sup>14</sup>"

When Othman was on the way, heard some words from Ayesheh's house, where the witnesses had sought refuge.

He irritated and cried out:" Did rebellious and lowed persons not find some where better than Ayesheh's house?"

Ayesheh heard Othman's words, so she took the shoes of prophet and rushed out. She cried out:' How soon you leave Prophet's tradition, the owner of these shoes!"

Her words spread mouth to mouth in mosque, some admired her, some reproached. The result was quarrel between them<sup>15</sup>. This was the first quarrel among Muslims<sup>16</sup>.

After this event Talhe and Zobair went to Othman and reproachfully told him:" We recommended you not to appoint Valeed as governor, but you did it without thinking about our advice; it is not late, there are people who have witnessed his drinking wine, we advise you to dispose him."

Imam Ali also recommended Othman to dispose Valeed and punish him according to Islam<sup>17</sup>.

The disposition of Valeed

Othman, who was compelled, disposed Valeed and appointed Saeid Ibn Aes as governor of Kufe. He ordered Saeid Ibn Aes to send Valeed to Medina. Saeid Ibn Aes, after arriving at Kufe, didn't get up to the raise structure which was used for preaching and even didn't go to the palace, because he claimed that they were unclean and should be washed. His companion tried to dissuade him because it would be a permanent sham for Valeed, but Ibn Aes did not accept and ordered to wash them.

Valeed was sent to Medina, there, in spite of Othman's desire, he was adjudged to be lashed. Othman gave him a thick clothe. Whoever went to lash him, Valeed reminded his relationship with Othman, and beseeched him not to lash him, then he would dissuade and leave there. Imam Ali, after observing this event, while his son Imam Hasan was present, took the lash<sup>18</sup>. Valeed tried to dissuade him, but Imam Ali stated: "Be silent, the reason of children of Israel's destruction was cancellation of punishment<sup>19</sup>." Valeed escaped, but Imam Ali caught him. Othman protested, but Imam Ali stated: "He has done evil, drunk wine and should be punished<sup>20</sup>." Then Imam Ali lashed him with two lines whip forty times. He did not raise his hand so much up that his shoulder hole be observable<sup>21</sup> and lashed him slowly. It was a custom to cut the hairs of evil-doer, then lash him/her, but Othman didn't agree this custom be done for Valeed<sup>22</sup>. Later Valeed was employed to collect the Islamic taxes of two tribes, Kalb and Balghain<sup>23&24</sup>.

#### Kufe's Condition in Othman's Caliphate Time

Muslim's, in Othman's caliphate time, were in bad situation. Othman had appointed his brother<sup>25</sup>, Valeed, as the governor of Kufe. Valeed realm of government included Iraq, some part of Iran and even some countries of middle Asia. Kufe had been one of the five Islam centers of military which Othman appointed his brother to run.

Saed Ibn Vaghas was the previous governor of Kufe, but Othman disposed him. He was one of the primary Muslims and of Mohajerans. In Omar caliphate time, he was ordered to make a military center and he established Kufe; Omar also appointed him as the governor of there. He was one of the members of the council that Omar constituted in order to select his successor. Saed Ibn Vaghas was respected by people because of his position and good temper; inhabitation of Kufe were content and pleased of him.

When Valeed met Saed Ibn Vaghas in Kufe and gave him the letter in which he was disposed, Saed told Valeed: "I don't know whether you've become a good and clever man or I've become idiot?" (Because Quran had introduced Valeed as bad-doer ) Valeed said: "Don't be sorry, this is government, a group eat of its lunch and a group of its dinner."

Saed Ibn Vaghas Said: "I swear by God that you will change the Islamic government into a monarchy one." Saed returned to Medina<sup>26</sup>.

#### The Story of Ibn Masoud

Ibn Masoud<sup>27</sup> was the first one of prophet's companions who loudly read the lines of Quran at Kufe in front of unbelievers, and when they asked him what he was reading, he answered: "what is revealed to Mohammad, the Prophet." Then they attacked and hit him severely. He went to prophet

and said to him what had happened. Prophet asked him to read again and he did. Ibn Masoud is also of those who immigrated to Yemen. He had participated in Badr war. Omar sent him to Kufe in order to teach Quran<sup>28</sup> and Islamic rules, and also as treasurer of there. Omar wrote to the people of Kufe: "I do prefer you on myself and send Ibn Masoud to you<sup>29</sup>."

When Valeed became governor, he borrowed one hundred thousand Dirham (silver coin) of treasure (it was a custom of governors and caliphs, but Imam Ali never did so.) After a while, Ibn Masoud asked him to return it. Valeed wrote a letter to Othman and reported, then Othman wrote to Ibn Masoud: "You are my treasurer, leave Valeed and forget the money."

Ibn Masoud in his answer wrote: "I thought that I was Muslims' treasurer and this treasure was Muslims'. if it is

your treasure, I'm not treasurer any more." He threw away the keys of treasure<sup>30</sup>.

Ibn Masoud remained at Kufe, but began to reveal about Othman and his evil-doings.

Valeed wrote to Othman and explained what was going in his realm. Othman ordered him to send Ibn Masoud to Medina. Valeed asked Ibn Masoud to leave there, but people gathered around him and asked him to remain. They even promised him to defend, but Ibn Masoud did not accept and said: "In near future, some seditions will be excited and I don't want to be one of the first ones of these seditions." People saw him off and professed on his faithfulness, virtues, and goodness, they thanked him for teaching them Quran and Islamic rules.

When Ibn Masoud arrived to Medina, he went to mosque, there Othman was preaching. When he saw Ibn Masoud, he said: "Now a humble insect enters whom if you touch his meal, he will throw up what ever he has eaten." Ibn Masoud said: "I'm not, I am one of prophet's companions and feel honor for taking part in Badr and Bey'te Rezvan war<sup>31</sup>."

Ayeshah who was there shouted on Othman: "Hey Othman, how can you say such things about Prophet's companion."

Othman told Ayeshah to shut her mouth and ordered to send Ibn Masoud out of mosque. Yahmum, Othman's servant, lifted Ibn Masoud up and pound him on the ground so severely that Ibn Masoud's ridge broke.

Imam Ali, who was observing this event, said to Othman: "Are you doing this with prophet's companion just for Valeed's report?" Then he took Ibn Masoud to his home and cared him until he was recovered, and returned to his home. Ibn Masoud, after this event, resided in Medina; he was not allowed to leave there, even to fight with Romans. Othman also cut his salary.

Ibn Masoud, until his death could not leave Medina and passed away two years before Othman's murder. His residence in Medina was about three years. When Ibn Masoud was ill, Othman went to visit him, he asked: "Of what are you suffering?"

He answered: "Of my sins"

"What do you desire?"

"The mercy and bless of God."

"Do you want me to call for a doctor?"

"Doctor himself has made me ill."

"Do you want me to order to pay your salary<sup>32&33</sup>"

"When I needed it, you didn't pay, now that I don't need, you want to pay."

"It will be kept for your children."

"God will supply their daily bread."

"Ask God to forgive me for all oppressions which I've done to you."

"I ask God to revenge me on you."

Ibn Masoud in his will ordered that Ammar, not Othman, say prayer on his corpse. His will was obeyed and without informing Othman, he was buried in Baghi cementry.

When Othman heard about Ibn Masoud's burial, he irritated and told Ammar:" Why did you bury him without informing me?" Ammar answered:" Because it was his will."

A poet according to this event composed the following lines<sup>34</sup>:

..... You after my death will praise me and cry

While during my life, you cut my salary.

It was just a part of Ibn Masoud's life during Valeed and Othman's government. Valeed during his governing, did lots of sedition tasks, like his behavior with Abu-Zobeid, a Christian poet and with the Jewish juggler.

The Story of Valeed and Christian Wine Bibber, Abu-Zobeid

Valeed drank wine. Christian Abu-Zobeid was his friend. He drank wine with him. Valeed had given him a house near his palace, therefore Abu-Zobeid could go to his palace and drank with him. Valeed's palace had a door into mosque and Abu-Zobeid so many times intoxicated, passed from the mosque. Valeed also had given him some agricultural land. Abu-Zobeid, in return composed a poem and praised Valeed<sup>35</sup>.

Historian Balazori in his book "Ansabol Ashraf<sup>36</sup>" writes:

Valeed ,from the treasure, bought wine and pigs for Abu-Zobeid, while he was the governor of Muslims, Omar and Abu-Bakr had never done so. Muslims protested and Valeed, having no other way, quit it, but he added to Abu-Zobeid's salary to buy wine and pigs himself instead of Muslims.

the Story of Jondab

Valeed became informed that a Jewish man named Zorarat and famous to Natravi, was living in one of the villages near to Babel.

He was skilled in all magic practices and juggling. Valeed ordered to invite him to Kufe in order to give a show in the mosque. Jewish Juggler, at night, could show an elephant riding a horse or transform himself to a camel and walk on a rope. He could show a donkey which he could enter through its mouth and exit of its back. Once he invited one of the spectator on the scene and with his sward beheaded him, then in front of people's astonished eyes, restored him to life.

Jondab Ibn-e Kab-e Azdi, who was famous for vigil and faithfulness, lived in Kufe. When he heard of Zorarat, borrowed a sword and beheaded Zorarat, then cried out:" If you are right, revive yourself."

Valeed irritated and ordered to kill Jondab, but Jondab's family protested and defended him. Therefore, he practiced a deceit and imprisoned him in order to kill him secretly. The jailer who saw his vigil and prayer at night,

couldn't kill Jondab, and released him. Jondab told him: " If I escape, they will kill you.", but he answered: " My life in proportion with the life of one of pious and faithful persons is of least importance."

Jondab escaped and went to Medina. There Imam Ali asked Othman to intercede. Othman wrote a letter to Valeed and ordered him to leave Jondab. Jondab returned to Kufe, but that jailer was beheaded<sup>37</sup>.

#### The Story of Abdollah Ibn-e Saed Abi Sarh

Abdollah Ibn-Saed was Othman's foster brother who believed in God and accepted Islam before the conquest of Mecca. He was of prophet's writers and immigrated to Medina, but after a while apostatized and returned to Mecca. There he claimed that prophet had obeyed whatever he had recommended. For example once he said: " When prophet asked me to write: " I recommended to write:" ..... " and he accepted.

The following verses of Quran reveals about him:

And who is more unjust than he who forges a lie against God, or says: " It has been revealed to me; while nothing has been revealed to him, and he whoever says: " I can reveal the like of what God has revealed? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands; Give up your soul; today shall you be recompensed with an ignoring chastisement because you spoke against God other than the truth and because you showed pride against his communication. ( The Cattle, 93 ).

After the conquest of Mecca by Muslims, Prophet announced general amnesty, but ordered to kill Abdollah even if he was stricken to Kabe. Abdollah feared and sought refuge to Othman. Othman hid him, later he took him to prophet and asked to spare him. Prophet, for a while, was silent and at last spared him. After they left, prophet stated to the attendance: " I waited for a while until one of you kill him." They said: " You would beckon us." Prophet stated: " It is not descendent for prophet to beckon."

Othman, during his caliphate, appointed such a person as the governor of Egypt<sup>38&39</sup>, just for being his brother. Abdollah, later conquered some parts of Africa and Othman bestowed him one fifth of booties<sup>40</sup>.

#### The Story of Hakam Ibn Abi Aes

Othman had ordered to make a throne for himself and except him, just four other people were allowed to sit on it, Abbas- Prophet's uncle, Abu-Sofyan, Hakam Ibn Abi Aes, his uncle and Valeed.

Hakam Ibn Abi Aes, in Prophet's lifetime, was famous for double dealing. He mocked prophet, walked behind him and pulled a wry face, shacked his hands and feet and turned his mouth. Once prophet turned and said to him: "

Remain like this"; Hakam until his death, couldn't control his hands and feet because of shakes.

Once prophet was speaking with Imam Ali in his home and Hakam was overhearing. Prophet ordered Imam Ali to bring him in. Imam Ali took Hakam's ear and dragged him in. Prophet cursed him, then exiled him to Taeif<sup>41</sup>. The verse " ..And cursed tree in Quran" revealed about Hakam<sup>42</sup> and his generation, Bani Omaye<sup>43</sup>. Hakam and his family were not allowed to live in Medina. Othman interceded and asked prophet to let them live in

Medina, but he didn't accept. Later he asked Abu-Bakr and Omar, but they rejected too. When Othman himself became caliph, he let them return to Medina<sup>44</sup>. Hakam, while had a worn out clothe on and a goat as his only property in front, entered Othman's house, but left there while he had a clothe of fur on<sup>45</sup>.

Once Hakam went to Othman. Othman and his brother, Valeed, were sitting. Othman asked Valeed to go and give his place to Hakam. When Hakam left there and Valeed returned, he told Othman:" I composed a poem, may I read it; Othman answered that he could, then Valeed said"

.....

When I saw how his uncle was respected by him,  
Even more than his brother, I desired his sons,  
Amr and Khalid, grow up and call me uncle in judgment day.

Othman felt sympathy for his brother and appointed him as the governor of Kufe<sup>46</sup>.

The Story of Saeid Ibn Hakam, Son of Hakam Ibn Abi Aes and Malik-e Ashtar

Othman after deposing Valeed, appointed Saeid Ibn Hakam as the governor of Kufe and ordered him to behave good with people, when he arrived at Kufe, washed palace and the raise structure<sup>47</sup>, which was used for preaching. He, in contrast with Valeed whose companions were wine drinkers and evil-doers, associated with scholars and learned persons<sup>48</sup> who were teacher and interpreter of Quran such as, Malik-e Ashtar, Adi Ibn Hatam Tai, and fourteen other persons of Kufe, they were heads of their tribes too.

Once one of land owners said:" I wish all these gardens and fertile lands<sup>49</sup> were governor's." Malik-e Ashtar said:" Do not desire all these gardens and lands, instead wish him to have better ones."

He said:" What was the harm of my desire for you? I swear to God that if Saeid wants and desires, he can have all these lands."

Malik answered:" I swear to God that he can't."

Saeid Ibn Hakam irritated and told all who were present:" From now on, all these gardens and lands are the property of Ghoraysh."

Malik-e Ashtar told him:" Do you want to usurp the fruits of our wars and what God has given us?" Do you want to share our properties among your family? I swear to God that whoever tries to usurp them, will fall and be ashamed." Then he attacked to that landowner, but people held him. Saeid Ibn Aes wrote a letter to Othman that:" I'm not the governor of Kufe as long as Malik-e Ashtar and other scholars, who are in fact, fool, are here." Othman ordered him to exile them and Saeid Ibn Aes sent them to Sham (Syria), he wrote to Malik-e Ashtar that : " I see that something is in your heart which if you reveal, you will be killed, so go to Sham."

Malik and all scholars went to Sham. Maviye who was the governor of Sham, honored them. After a while an opposition emerged between Malik and Maviye. Maviye told Malik:" If all people were children of Abu-Sofyan they would be scholars and learned persons. "Malik answered him:" All human beings are offspring of Adam, but all of them are not so."

Maviye got angry and imprisoned Malik. After him, he was in dispute with other scholars and at last, Maviye imprisoned all them, but then they apologized and Maviye released all of them.

Sham was far from Medina and people knew Islam through Maviye's deed and words.

They had not seen prophet or his companions to learn Islam as it was, in result they lives had no difference with before appearance of Islam. Maviye's palace was like Roman ones who had governed there before Islam. These scholars began to teach people the real Islam. Maviye wrote to Othman that these scholars try to pervert people and Othman ordered him to send them to Hems<sup>50</sup>. There, governor was son of Khalid Ibn Valeed. He rode a horse and force them to follow him on foot, and told them: "I show you that you can't do what you have done with Saeid and Maviye." He tortured them and even called them "son of evil", and at last they repented, then were sent to Kufe<sup>51</sup>.

In fact, no people and tribes of Kufe were content and pleased of their governor in Othman's caliphate time<sup>52</sup>.

The Governor of Basra, Abdolah Ibn Amer

Ibn Amer was Othman's cousin. Once, when the heads of Bani Omaye were around Othman, some one entered and said: "Is there not some one poor among you whom you like to be rich? Is there not some one among you whom you desire to be famous and known? If there is, why Abu Musa Ashari, who is not of Bani Omaye, is the governor of Basra?"

Othman who was affected by these words, appointed his sixteen years old cousin, Abdollah Ibn Amer, as the governor of Basra.

Abdolah Ibn Amer was very generous. Once he could not give his lecture, so he said: "These two attributes are not in me, the ability to give lecture and stinginess, now go to Bazaar and take a sheep, I'll pay them all. He paid them from treasure. After a while, he wrote a letter to Othman that the amount of his treasure did not suffice, and Othman let him to conquer more lands through war and use the booties<sup>53</sup>.

After Othman's death, he went to Mecca and Medina and he distributed the treasure of Basra among people<sup>54</sup>.

Maviye in Othman's Caliphate Time

In Othman's caliphate, Obade Ibn Samet, prophet's companion, was in Sham. Once he saw a camel train carrying leather bottles to Maviye's palace. He thought that they were olive oil, but soon he was informed that they were wine, which Maviye had bought. Obade took a knife and torn them all. Some one told Obade: "What's your business with him? He is responsible for his works and sins." But Obade said: "You were present when prophet ordered us to commend to good deeds and prohibit from evil ones<sup>55</sup>, weren't you?" That man remained silent. Maviye wrote a letter to Othman and asked for permission to sent Obade out; Othman accepted and Maviye sent him out.

Obade went to Medina and gave a lecture: "I heard of prophet that after him the governors would be those who commend to evil deeds and prohibit from good deeds, and that they would not be faithful any more." Othman, who was present, remained silent<sup>56</sup>.

Another companion of prophet, Ibn Sahl, was a member of Othman's army in Sham. Once he saw a camel carrying wine for Maviye. By his spear, torn them all and fought with Maviye's agents. He threatened that he would kill Maviye<sup>57&58</sup>.

This shows how angry people had been of caliph's governors and agents.

Othman's behavior with Ammar

Once, Meghdad, Ammar- two primary Muslims and of prophet's close companions, Talhe, Zobair and other prophet's companions assembled and wrote Othman's evil deeds and errors. They asked him to quit and try to correct them, otherwise they would revolt against him.

Nobody dare to deliver the letter to Othman other than Ammar.

Othman read it and said: "Do you want to revolt against me?"

Ammar answered: "I'm just a recommender." Othman ordered his servants to lay him on the ground, then he kicked to his privy part, Ammar who was old, became unconscious<sup>59</sup>.

Othman and Treasure

Once Othman said:

If the keys of paradise were with me, I would give them to Bani Omaye to enter, even the last one of them<sup>60</sup>."

Instead of keys of paradise, he had keys of treasure and generously distributed it among Bani Omaye. Some of his generousities were as follow:

1. Abu-Sofyan 200,000 Dirham<sup>61</sup> ( silver coin )
2. Marvan Ibn Hakam 500,000 Dirham<sup>62</sup>
3. Abdollah Ibn Khalid 63 300,000 Dirham and for his relatives 1000 Dirham
4. Saeid Ibn Aes<sup>64</sup> 100,000 Dirham
5. Hareth Ibn Hakam Ibn Abi Aes<sup>65</sup> 300,000 Dirham  
and also the Islamic taxes and rents of the shops of bazaar of Medina where had been prophet's and he had bestowed them to people<sup>66</sup>.
6. Hakam Ibn Abi Aes <sup>67</sup> 300,000 Dirham
7. Valeed<sup>68</sup> 100,000 Dirham
8. Abdollah Ibn Khalid 300,000 Dirham, later 600,000 Dirham<sup>69</sup>
9. Ziyad Ibn Thabet 100,000 Dirham <sup>70</sup>
10. Zobeir 59,800,000 Dirham<sup>71</sup>
11. Talhe 200,000 Dirham<sup>72</sup>
12. Saed Ibn Vaghas 250,000 Dirham<sup>73</sup>
13. Himself 3,500,000 Dirham<sup>74</sup>
14. Abdollah Ibn Saed 100,000 Dirham was the Islamic task of Africa<sup>75</sup>.
15. Ziyad Ibn Thabet 100,000 Dirham<sup>76</sup>
16. Abdollah Ibn Euf 2,500,000 Dirham<sup>77</sup>

Once a bucket full of jewelries, had been gained of Iran and it was kept in treasure. Othman shared them among his wife and daughters<sup>78</sup>. Othman also shared among his wife and daughters silvers and gold which Abu-Musa had achieved in war<sup>79&80</sup>.

## Chapter Twelve: Revolution Against Othman and Role of Imam Ali

### Egyptian's Revolts

Muslims were in difficulty. From Egypt, a group in order to complain about their governor. Abdollah Ibn Saed came to Medina and assembled in mosque.

Othman did not like some one complains of his governor. People of Ansars and Mohajerans who were in mosque asked them why they were there and they answered that they wanted to complain of their governor's oppression to Othman.

Imam Ali told them:" Do not be in haste, go to caliph and report him the event, maybe he is not aware of your governor's work and maybe he acts on his will. Go to caliph and complain. He may depose him and you gain your goal."

They asked Imam Ali to accompany them, but Imam Ali refused. They insisted and asked him to be witness, but Imam Ali did not accept and said that God, the most powerful, would witness them.

Egyptians went to Othman's house and asked for entrance permission. Othman asked them:" Why they had left Egypt without his permission and they answered that they had come to Medina to complain of him and his governor. A serious dispute broke out between them, and at last it was taken to mosque. Ayesheh and Talhe, who were informed, interfered and decided to help Egyptians1.

Imam Ali came and talked to Othman2, then Othman wrote a letter:

In the name of God, the Compassionate, The Merciful. This is a letter in which Othman, God's subject, promises to those who resented of him. Othman, from now on, undertake to act according to Quran and Prophet's tradition, to return the rights of those who were oppressed, to provide freedom for those who were afraid of his indignation and to share all booties among soldiers and fighters. Imam Ali is witness and voucher of all these undertakings. The following man put stress on these undertakings too: Zobeir Ibn Avam, Saed Ibn Malik Abi Vaghas, Zeid Ibn Thabit, Talhe Ibn Obaidollah , Abdollah Ibn Omar, Sahl Ibn Honaif, Abu Ayoub Khalid Ibn Zeid.(The year 35 A.H ).

Egyptians took the letter and went3. Imam Ali told Othman to come out and give a speech to people who had assembled in front of the mosque that he had repented. Othman accepted and said:

O people! I swear to God that I am aware of what you criticized me. Whatever I did, was based on my wisdom, but unfortunately my carnal desires deluded me and showed me the real controversy and at last I went astray. I myself heard of prophet" whoever goes astray and does error should repent and avoid of doing it more, and if he keeps on oppression, he would be of these who are out of right path." I am the first one who takes counsel of this statement; I repent and turn to God, because I deserve to wash my hands of sin and repent. Now, I want you to express your idea and help me to run this society. I swear to God that if you want me to be bonds man I will accept and do it to help Muslims.

Then Othman began to cry. The narrator says: " I saw that his beard was wet by tears, people sympathized to him, and even some began to cry."

Meanwhile Saeid Ibn Zeid said: " No one is sympathetic toward you more than yourself, so care and do whatever you promised."

After what happened in the mosque, Othman went to his house. There he saw Marvan, Saed and some other people of Bani Omaye. When he took his seat, Marvan asked for permission to speak then said: " If you had told these statements, when you were strong, it would have been better, but by now you professed to your failure and showed them your weakness."

People came to Othman's house to express their idea and complain, because he had promised to grant them all. Marvan told Othman that people like mountains were around his house. Othman asked Marvan to answer them because he felt ashamed, Marvan went out and shouted:

What has happened? Are you here to plunder this house? Shame on you! We were waiting for your heads not for all of you. Why do you invade us, to plunder our possession, our power? How fool you are. Go back to your homes; we will never retreat and lose power.

After this incident, a group came to Imam Ali and complained of Othman. Imam Ali angrily went to Othman and said to him:

Do you listen to Marvan yet? He will never leave you unless you lost your faith and wisdom. He is leading you as a humble camel wherever he wishes. Marvan has neither good idea nor faith. I see that he will annihilate you. I will never help you any more.

Navele, Othman's wife, said to Othman: " Oh Imam Ali will never help you. You listened to Marvan and lost someone like Imam Ali."

Othman asked her: " What may I do?"

She said: " Fear of God and follow two previous caliphs. If you listened to Marvan, he will annihilate you, because he is not respected and people do not like him. Send some one after Imam Ali, reconcile with him and request him to help you in social affairs. He is respectful and no body would oppose him. "

Othman sent some one after Imam Ali, but he refused and said: " I told him that I would never help him any more4."

On Friday, Othman went to mosque to give a lecture. First, he praised God, the Exalted, but when he wanted to start his speech, one of attendants stood up and shouted: " Act based on God's Remembrance." Othman asked him to take his place and be silent. This event happened two more times and at last resulted to division among people, a number of them with Othman and a number against him.

People started to stone each other and Othman was stoned too and became unconscious. His relative carried him to home, Imam Ali went to visit him, Bani Omaye who were around Othman wanted to attack Imam Ali. They told him: " All these incidents are your plot and conspiracy, you're wrong, because we will revolute against you." Imam Ali got angry and left there5.

Othman's opponent assembled somewhere out of Medina. They were waiting what would happen. Ibn Shobah asked for Othman's permission to go and persuade them to return; he accepted, but when he went, they told

him:" Go away, Debauchee6, libertine go away." Ibn Shobah returned to Medina.

Othman asked Amr Ibn Aes to go there and invite them to Quran and that whatever they ask for, he would accept. Amr went to them and said:" Hello." They told him:" O enemy of God, get back7, Son of Nabeghe8, get back, you are neither trustable, nor we are safe from your trick." Abdolah Ibn Omar and other companions who were around Othman offered him Imam Ali as the only one who can save this problem. Othman requested Imam Ali to go and talk to them. Imam Ali accepted, but on one condition, that Othman should do whatever Imam Ali would recommend. Othman accepted and Imam Ali went to where the opponents had assembled.

They asked Imam Ali to get back, but Imam Ali refused and went foreword. Imam Ali invited them to Quran and right path, and then said to them that Othman would do whatever they want. they asked Imam Ali whether he vouched that Othman would do their request or not and Imam Ali answered:" Yes".

They agreed; then Imam Ali accompanied by their heads went to Othman9.

These opponents were those Egyptians who had come to complain of their governor, Abdolah Ibn Saed Ibn Abi Sarh, then took a letter from Othman and returned, but their governor killed one of them10. Talhe, Zobeir and Ayesheh interfered and asked Othman to depose their governor. They also recommended Mohammad, son of Abu-Bakr. Othman accepted11&12.

#### Deceitful Decision of Caliph

Inhabitants of Medina revolted against Othman. Imam Ali mediated and Othman, for the last time, promised to live up to his undertakings, he asked people for time and Imam Ali gave him three days extension13. Mohammad, son of Abu-Bakr, who was appointed as Egypt governor, accompanied by a group of Egyptians, was on the way to Egypt; they saw Othman's servant on a camel who was riding to Egypt. They caught him. and asked:" Where are you going?" He answered:" Egypt" They asked him:" What do you have with yourself?" and the servant answered that nothing. They scrutinized him and his luggage, and found a lead pipe in his leather bottle. In this pipe, there was a letter from Othman to Abdollah Ibn Saed, on which was written:

When they arrive, behead Mohammad and...  
then imprison the others and wait until my next  
order.

After reading the letter, they returned to Medina and informed Imam Ali of the event and the content of the letter14. Imam Ali went to Othman and asked him about the letter. Othman denied it, but attendants questioned about handwriting, servant, camel and even stamp. Othman justified that his camel had been stolen and the hand writing was similar to his scribe's.... ,but they didn't accept.

Attendant said to Othman to resign otherwise, he would be killed. They reminded him his errors and evil-doing, his repentance and promise and that non of them had been lived up to. They also reminded him that he had

repented and Mohammad Ibn Maslameh had guaranteed, but he had repeated his evil-doing.

Othman said he will never remove the cloths that God had put on him-It is an Arabic proverb, which means I never resign<sup>15</sup>.

Ayesheh's Order to Murder Othman

Ayesheh, who hated Othman, liked Talhe, her cousin, became caliph, made the most of the time and ordered to kill Othman. she declared:

O' Othman! You've allocated the treasure, which is Muslims' to yourself, and have made Bani Omaye free to do whatever they wish, you've given to your family power, and have put Muslims in difficulty. I wish God kill you, if you didn't say prayer, they would behead you like a camel<sup>16</sup>.

When Othman heard about Ayesheh and her words, recited the tenth verse of Tahrir(prohibition) chapter:

God set forth an example to these who disbelieve the wife of Noah and the wife of Lut; they were both under two of our righteous servants, but they acted treacherously toward them, so they availed them naught against God, and it was said:" Enter both the fire with those who enter."

Ayesheh was rebellious and obstinate. She was informed of letter in leather bottle and Othman's order to kill her brother, Mohammad, son of Abu-Bakr. She also got angry when she heard that Othman had recited this verse of Quran for her; therefore, explicitly ordered to kill him. She said:".....Kill Nasal who is apostate.<sup>17</sup>" She compared him to Nasal<sup>18</sup> and in this broke the dignity of caliphate. It must be mentioned that oppressions of governors and Bani Omaye, plundering the treasure and persecuting Muslims had been the main cause of revolution, not Ayesheh's order.

Jahjah Ghefari's Words

Othman was giving speech while he had leaned to the stick on which Abu-Bakr and Omar had leaned, suddenly Jahjah Ghafari stood up and shouted:" O' Nasal, get down and don't preach us<sup>19</sup>."

Another narrative is that Jahjah Ghefari told him:" I should put you on a camel and took you to a volcano, then threw you in it." Nobody answered him and Bani Omaye took Othman to his house<sup>20</sup>.

The Siege of Othman's House

Most of the people who besieged Othman's house were Egyptians. Ansars were with them too. Egyptians, who were on the way to Haj, met people of Kufe and Basra, who were on the way to Haj too. Therefore, all of them with the help of some inhabitants of Medina besieged Othman's house. Ayesheh's letter, based on killing Othman, had reached to different cities and put a great impact on this revolution<sup>21</sup>. People besieged Othman's house and obeying Talhe, blocked the water<sup>22</sup>.

Ayesheh, who was sure of the end of this event, prepared herself for Haj, because she didn't want to be in Medina while Othman was killed. Othman sent Marvan and Abdorahman Ibn Attab to request her to remain and ask people not to kill him<sup>23</sup>. They went and told her, but she rejected and said:" I have provided my provision and I should go." They offered her that they would pay two times more than what she had spent, but she didn't accept<sup>24</sup>. Then Marvan recited the following lines:

He set on fire the city, and offer its blazing, left me to be swallowed by the fire<sup>25</sup>.

Ayesheh said to Marvan:" Marvan! Do you think I doubt about Othman, your boss?<sup>26</sup> I swear to God that I like to carry him in one of my sacks in order to drown him in sea<sup>27</sup>."

Ayesheh left for Mecca and Haj ceremony.

Abdollah Ibn-e Abbas was the manager of Haj ceremony. Ayesheh, on her way to Mecca, Solsol<sup>28</sup>, met him and said to him:"

I want you not to help Othman with your soft words and put the revolutionaries in doubt. People have found the right path and gathered around Othman's house. I saw Talhe with keys of treasure. If he became caliph, he will act according to his cousin, Abu-Bakr.

Abdollah Ibn-e Abbas answered:" Mother<sup>29</sup>, if something happened and people kill Othman, without any doubt the next caliph is Imam Ali."

Ayesheh got angry and said that she didn't want to dispute with him<sup>30</sup>.

Talhe and the keys of treasure chamber

Talhe had obtained the keys of treasure house, and in result his house was crowded with people. Othman, who had felt danger, sent some one after Imam Ali. Imam Ali, who had said that he would never help him, came to Othman. Othman told Imam Ali:" You're indebted to me in several cases, you're my religious brother, you're my relative and prophet's son-in-law<sup>31</sup>, and if you ignore all these, our tribes disdains to give the power to others.

Imam Ali said:" You will be informed." Then left to mosque. There, he met Thames; put his hand on his shoulder and both went to Talhe's house. Imam Ali said to Talhe:" What are you doing? Why do you disturb public peace?" Talhe answered:" O' Imam Ali! You are too late and every thing is over<sup>32</sup>."

Imam Ali understood that it has no use to talk with Talhe, therefore he went to treasure chamber. Imam Ali said:" Open the door." The people said that the keys were with Talhe, but Imam Ali ordered to break the door, then himself began to distribute the gold and silvers to people. Those who had assembled in Talhe's house, left there and went to

Imam Ali to obtain something.

Talhe who was alone went to Othman and said to him:" I've done something that I want God to forgive me. I had something in my mind, but I couldn't grant it."

Othman said:" You are not here to repent; you are here because you failed. I want God to revenge me on you<sup>33</sup>.

Talhe blocked the water to Othman, but Imam Ali gave him water

Historian Tabari writes:

Othman's house was besieged forty days and during this period, Talhe was the leader<sup>34</sup>. None of prophet's companions was against Othman as much as Talhe was<sup>35</sup>. Talhe and Zobeir took the rein of affairs. Talhe blocked the water and Othman couldn't supply drinking water for himself and his family. Imam Ali recommended Talhe to give them water, but he rejected<sup>36</sup>. When the siege was intensified, Othman sent some one to Imam Ali in order to help him and give him water. Imam Ali spoke with Talhe, but

he didn't agree to give Othman water. Imam Ali got angry. Talhe feared and gave them some water<sup>37</sup>. But the water was blocked again. Othman went on the roof and asked whether Imam Ali was among throng or not. Imam Ali was not, so he asked for Saed. He was not too. Othman was silent for a while, and then said:" some one request Imam Ali to bring me some water. "

When Imam Ali was informed, he sent three leathers bottle full of water to Othman. The servants carried the bottles among themselves in order to avoid revolutionaries tear them, and at last some of them were torn. At this conflict, Talhe saw Othman's servant and asked him:" What does your boss do?" He answered:" Oh, I'm sure that you will kill him." Talhe ironically told him:" In that case neither a prophet, nor an angel is killed<sup>38</sup>."

Abdollah Ibn Ayash Ibn Abi Rabbiah narrates:

When Othman's house was besieged, I went to see him and we talked for an hour. When we were speaking, Othman took my hand and asked me to listen. We could hear the voice of those who had besiege his house and were speaking at the door. I heard some one said:" Why are you waiting?" another one answered:" wait, maybe he turns to good-deeds." Meanwhile Talhe said:" Where is Ibn Odays?<sup>39</sup>" Ibn Odays came and Talhe whispered something in his ears, then he shouted:" From now on nobody can exit or enter to this house." Othman said:" O, God make me free from Talhe and his evil-doings, he is who motivates people to revolute against me, he is who makes me disrespectful, oh, and he has not this right." I wanted to leave there, but they did not let me. I was there until Mohammad, son of Abu-Bakr, ordered them to let me leave there.

Murder of Othman and Reaction of Imam Ali

Imam Ali was informed that they wanted to kill Othman, so he ordered his sons, Imam Hasan and Imam Hosain, to take their swords and defend caliph. Around Othman's house, there was a great uproar and people insisted to kill him and end this scene. In this conflict, Imam Hasan and Imam Hosain were injured. Imam Hasan's face was red of his blood. Ghanbar's head was broken and he was severely injured, he was Imam Ali servant. Mohammad, son of Abu-Bakr, feared of another revolute which Imam Ali's family would raise; therefore, called for two other invaders and told them:" If Bani Hashim see this scene, specially Imam Hasan's face, they will attack us and bring our plan to naught, let's enter from walls and kill him quietly<sup>40</sup>."

Historian Ibn Abi Hadid writes:

Talhe, while he has covered his face with a piece of textile in order not to be known, shot down Othman's house<sup>41</sup>. It was agreed that Mohammad, son of Abu-Bakr, and two others, climb wall of Othman's neighbor and got themselves to Othman, then kill him. When Mohammad wanted to kill him, Othman said to him:" If your father was alive, and saw you on my chest, he would become inconvenienced and sad. Mohammad grew feeble and the two others killed him<sup>42</sup>.

When Othman was killed, people gave Talhe good tiding, but Imam Ali got angry when he heard this news. When Imam Ali and Talhe confronted, Talhe told him:" What has happened that you are so angry?"

Imam Ali answered: "Goddamn you, why do you kill some one of prophet's companion?"

Talhe said: "If he had left Marvan, he would have not been killed<sup>43</sup>."

Another narrative is that Talhe said: "Othman was not an angel or a prophet<sup>44</sup>."

Swearing Allegiance with Imam Ali and Othman's burial

Othman's corpse was not buried for three days, until Imam Ali became caliph and people swore allegiance with him.

Bani Omaye went to Imam Ali in order to ask for his permission to bury Othman's corpse. Imam Ali permitted and five persons, Maviye, Othman's fifth daughter and three servants buried him. When people became aware of this, gathered stones and sat on the way of cemetery. When they saw the corpse, stoned it. This scene was reported to Imam Ali and he sent some men to disperse people and guard the corpse. Othman's corpse was buried in Jewish cemetery. Othman's daughter began to cry; people started to stone them again, while they were shouting "Nasal, Nasal<sup>45</sup>."

Later, Maviye became caliph and ordered to destroy the wall between Baghi and Jewish one. He also ordered Muslims to bury their dead around Othman's grave in order to join his grave to Muslims<sup>46</sup>.

The end of Saqife

Saqife ended after Othman's murder. In the Saqife, it was agreed that they, one after another became caliph and if Othman had not been killed, he would appoint some one as his successor and Imam Ali would never become caliph, but this agreement was corrupted by people's revolutes. After Saqife, Mohajerans, Ansars and Prophet's companions assembled in front of Imam Ali's home to swear allegiance with him.

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Once, in the last days of his caliphate, Imam Ali stated the story of Saqife completely thorough a sermon famous as Shaghshaghiye<sup>47</sup> from Abu-Bakr's taking power to people's swearing allegiance with him.

The text of Imam Ali's sermon famous as Sheghsheghiye

.....  
O, people, I swear to God that he (Abu-Bakr) put the garment of caliphate on while he knew that my situation to this task was like an axis of the mill around which the mill turns.

.....  
The virtues flow from the peak of my soul toward people. The height of my excellence is higher than what birds wish to fly around it. (When they took the power) I put a drape between it and myself, and turned away from it. I thought about two ways, which were in front of me, attack them helplessly or tolerate on this oppressive accident. This horrible event made middle-aged decrepit, the young old and faithful persons in hardships until the visit if creator.

.....  
Based on accurate mind and thinking, I decided to remain patient rather than to attack them empty-handed; therefore, I waited and suffered it like an eye, which suffers from a thorn or a throat which suffers from a choking bone. Why should I not be anxious and in turbulence as a stormy sea?

I saw that my right was plundered and it was far from its true path.

Then the caliphate period of first one passed, and he died, but he deposited it into another one.

.....  
This event reminded me this poem of Aasha Gheis:

Now that I have nothing and just ride a camel in deserts is far from when I was with Haiyan, Jaber's brother, in welfare and easiness.

How strange it is that one wanted to remove caliphate during his life, but deposit it to another one to run after him.

How decisive they shared the caliphate between themselves as though such a fateful decision did need neither thought, nor consultation.

.....  
The first one died and deposited the government to a rough and coarse tempered person who disappointed everybody and the touch of it was unpleasant. Such bad tempered person did lots of slips and errors with lots of bad consequences.

Being with bad tempered persons is like riding an untamed camel which if you pull the rein, it hurts it and if you release the rein, it becomes wild and out of control.

.....  
This caliphate was riding an untamed camel fast in wrong way, instead of passing the length of the path, passing the width of it. I tolerated as deep as tolerance means and suffered hardship as hard as it can be, until the second one passed away too and put the task of selection of his successor on the shoulder of the council that he thought I was one of them.

.....  
I seek refuge to God from such a council. While, undoubtedly, I was better than the first (Abu-Bakr), I was counted as equal as the member of the council were. Once more, I tolerated and as a bird would fly if they flew and I would alight if they alight. A member of that council, for the enmity against me turned away from right and turned to his brother-in-law.

Another person from that council took the rein of government. He just thought about filling and emptying his stomach. Accompanied by him, his relatives, like camels which eat the fresh grosses pleasantly, enjoyed the world and its pleasures. Years passed and the third caliph died too, in fact, his overeating prostrated him and his evil-deeds got him to be killed.

It was an interesting day when the throngs, very crowded, like famine-stricken, who try to obtain food, tried to deposit me caliphate. There were so many people that my sons, Imam Hasan and Imam Hosain, were pressed and my outer garment was torn.

The submission of majority of nation at that day, like the submission of the sheeps of a herd, had surrounded me unanimously.

When I took the power, some breached their promise, some went astray and some began to oppress, as if they had not heard the statement of God.

(As for) that future abode, we assign it to those who have no desire to exalt themselves in the earth nor to make mischief, and the good end is for those who guard (against evil).

.....

O, yes, they heard God's statement and perceived it too, but world and its pleasures beautified itself in front of their eyes and they sank through it.

.....  
I swear to God who created the soul and split the grain (to grow) that if some people were not ready to help me, and if it was not duty to on my shoulder, and if there was no pledge between God and wise men about not tolerating the overeating of oppressors and hunger of oppressed, I would cast the rein of government away and like the beginning of it, I would turn away from it heedlessly to show that this world doesn't worth even the sneezing of a goat for me.

.....  
It is narrated that someone stood up and delivered a letter to Imam Ali, he began to read it. When he finished the reading, Ibn-e Abbas asked him to continue his speech, but Imam Ali answered:" Ibn-e Abass, if I continue it will be like the lung of a camel, which sounds and again becomes calm. ( it is an Arabic proverb which means "in vain").

Ibn `Abbas says that he never grieved more than when he did over this one because Imam Ali could not finish it as he wished to.

## Notes

### Chapter 01

1. Tafsir-e Tabari, 101/28 and the same narrative in Tabaghat-e Ibn-e Saed, 135/38, published in Europe.

2. Tafsir-e Tabari, 101/28.

3. Siyouti, Dorar-ol Mothavar, 244/46.

4. Tafsir-e Tabari 104/28 and Sahih-e Bokhari 22/24, 138, 137/3, Sahih-e Moslem, Ketab-ot Talagh 31/34, Masnad-e Ahmad Hanbal 48/1 Masnad-e Taialsi, narrative 23.

\* In the books about caliph's lifestyle, this is interpreted that this prediction of prophet is good tidings about Abu-Bakr and Omar caliphate, which is not true. Based on Quran, it is exactly against this claim because it explicitly reproaches and threatens them and even stipulates that prophet's wives- Hafseh and Ayesheh- are like Noah and Lot's wives who were treacherous to their husbands.

Prophet, had predicted so many events that world have referred to evil deeds and oppressions; such as, warning to his wives about the bark of dogs in Havab – which at Jamal war occurred- which was given proof by Ayesheh in Jamal war against Imam Ali, when she got sorry and said: " Get me back, Get me back, it is what Prophet warned me about and said: " Lest be the one whom the dogs of Havab bark on" ,but Zobeir came and falsely told her that there was not Havab. Zobeir's son, Talhe and fifty other people falsely attested Zobeir's words that there was not Havab. And Prophet's prediction about Imam Hosain's Martyrdom: " Gabriel informed me that Imam Hosain will be killed in Iraq" or God is very severe to one who kills Imam Hosain." It is clear that not only these predictions are not good tidings, but are predictions about oppression and evil deeds, which would be happened.

5. For example their treacherous plan for Prophet on the way back from Tabuk war, when they tried to scare Prophet's camel to fall in valley and kill Prophet, but they couldn't. Historian Ibn-e Hazm Andolosi in his book "Al Mohalla" names those who had taken part in this plan as: " Abu-Bakr, Omar, and Othman." He writes: " . Ibn-e Hazm Andolosi adds that this narrative is invalid, because it is narrated by Valeed Ibn-e Abdullah. His claim is not true because this narrative is narrated by other Historians; such as, Moslem and Bokhari. Ibn-e Hajar Asghalani, in his book "Tahzib-ot Tahzib" brings this narrative and insists on its accuracy too.

6. Behar-ol Anvar 296/2, narrative 5

7. Alaghd-ol Farid 274/4

8. Alaghd-ol Farid (Ibn-e Abd-e Rabbe) 274/4

9. Tarikh-e Tabari published in Europe 2138/1 & 52/3

10. Salem in the second year of Omar's caliphate, in war against Mosailame, was killed. Abu-Obaide, in 18 years, whom he was commander in war against Eastern Rome, caught plague and died.

11. Alaghd-ol Farid, 274/4

12. Ansab-ol Alashraf (Belazori), 15- 19/5, Alaghd-ol Farid, 73-74/3, Tabaghat-e Ibn-e Saed, 43/3 & Tarikh-e Yaghoubi, 160/2.

13. Tabaghat Ibn-e Saed 20-22/5 published in Europe

14. Seiro Aalam Alnablae & Tarikh-e Ibn-e Asaker, translated by Abdorrahman Ibn-e Euf.

15. Imam Ali stated: " "

16. To get more information about the enmity between Othman and Abdorahman Ibn-e Euf, refer to Ansab-ol Ashraf written by Historian Balazori printed in Beirut.

17. Tarikh-e Tabari 297/3. In notion of incidence of 23 A.H. and Ibn-e Athir 37/3

18. More information in 10th chapter of present book. Also refer to: Alestiab253/1, Alasaba 413/3, Ibn-e Kathir120/8, Moravrj-o Zahab322, 321/2, Masnad-e Ahmad177/1, Tabari 2768/5, 2771-2770, 2887, Ibn-e Abel Hadid 13-12/6

### Chapter 2

1. Alestiab12 & Osd-ol Ghabah h66-65/1.

2. Tabaghat Ibn-e Saed 192-190/1 printed in Beirut, Ayun-ol Asar281/1. In many references, It is claimed that Abu-Bakr and Omar were in Osame's army: Kanz-ol Omal 312/5, Montakhabe Kanz-ol Omal 180/4, Ansab-ol Ashraf ( Balazori ) translated by Osame 474/1, Tabaghat-e Ibn-e Saed 44/4 Tahzibe ( Ibn-e Asaker ) ,391/2, Tarikh-e Yaghoubi 74/2 printed in Beirut & Ibn-e Athir 123/2.

3. Sharhe Nahjol Balaghe, Ibn-e Abelhadid 52/6.

4. Sahih-e Bokhari, 22/1, and Masnad-e Ahmad Hanbal, research of Ahmad Mohammad Shaker, statement 2292, Tabaghat-e Ibn-e Saed, 244/2, printed in Beirut.

5. Same sources and Tabaghat-e Ibn-e Saed 244-243/2, Printed in Beirut. Masnad-e Ahmad Hanbal, research of Ahmad Mohammad Shaker, statement 2676.

6. Tabaghat-e Ibn-e Saed 242/2 Printed in Beirut, Sahih-e Bokhari, 120/2, 136/2, Sahih-e Moslem 76/5, Tarikh-e Tabari, 193/3.

\* Omar himself has confessed this event. Based on narrated by

Imam Abolfazl Ahmad Ibn-e Abi Taher in book "the history of Baghdad" Ibn-e Abel Hadid in interpretation of Nahjolbalaghe, Omar in a conversation with Ibn-e Abbas says:" When prophet was ill, he wanted to clarify the appointment of Imam Ali as his successor, but I interfered and didn't let him."

7. Tabaghat-e Ibn-e Saed, 242/2 printed in Beirut.

8. Tarikh-e Abelfedae 151/1, Sahih-e Bokhari 22/1

9. Sharhe Nahjolbalaghe, Ibn-e Abel Hadid197/9 & 458/2 printed in Egypt. To get more information look: Sahih-e Bokhari92/1, Ershad (Sheikhe Mofid) 86-87 Masnad-e Ahmad, 224 &220/6, Tabaghat-e Ibn-e Saed, 179/3, Ansab-ol Ashraf, 557/1.

10. Tabaghat Ibn-e Saed 70/2, Kanzol Omal 54/4& 60, and in a narrative, these four men's name came with Oth Ibn-e Khaoli Ansari. Check up Abdullah Ibn-e Saba 110/1.

11. Alaghd-ol Farid, 61/3, Tarikh-e Farid326& 324& 321/1

12. Kanzolomal 140/3, Ayesheh didn't take part in this ceremony and even get information about Prophet's burial until, as she says, she heard the sound of spades at Wednesday midnight. Sireie Ibn-e Hosham 344/4 & 1833-1837 printed in Europe, Ibn-e Kasir 270/5,

Osd-ol Ghabah h, 34/1 & Masnad-e Ahmad, 242-74 & 62/6.

13. Morouj-oz Zahab (Masoudi) 200/2, Tarikh ol Islam (Zahabi) 329/1, Zohai ol Islam 38/2.

14. Sharhe Nahjolbalaghe, Ibn-e Abelhadid, 131/1, first printed in Egypt.

15. Masnad-e Ahmad Hanbal 260/1, Ibn-e Kathir 260/5, Sefvat-os Sefvah 85/1,

Tarikh ol Khamis 189/1, Tabari History 451/2 & 1830-1831 printed in Europe, Abelfedae History 152/1, Osd-ol Ghabah h 188/5, Al Aghd-ol Farid, 61/3 Tarikh-ol Islam (Zahabi), Tabaghat-e Ibn-e Saed, 70/2 Tarikh-e Yaghoubi, 94/2 Albade Vat Tarikh, 68/5, Al Estilab, 65/4 & Osd-ol Ghabah , 188/5.

16. Sahih-e Bokhari, Ketab-ol Hodoud 120/2, Sahih-e Ibn-e Hosham, 336/4 Arriaz-ol Nazra, 163/1, Tarikh-ol Khamis,186/1

16. Sahih-e Bokhari, Khetab-ol Hodoud 120/4, Sire Ibn-e Hosham 336/4, Arriazonnazra163/1, Tarikh ol Khamis 186/1, Saqife ( Abi-Bakre Johari ), narrated by Ibn-e Abel Hadid,

Tabari History 1839/1, Albade VA Tarikh 65/5.

17. Masnad Ahmad 260/1, Ibn-e Kathir 260/5, Sefvat-os Sefvah 85/1, Tarikh-e ol Khamis 189/1, Tabari History 451/2 1830- 1831/1, Ibn Shohme Behamesh Al-Kamel 100, Ibn-e Saed 70/2, Yaghoubi 94/2, Albade Va Tarikh 68/5, Atanbih ol Ashraf ( Masoudi ) 244.

18. It is writer's inference, although they hated to delay the burial, Prophet's corpse was not buried for two days until all inhabitance of Medina say prayer on it.

19. Aalam-ol Vari Be Aalam ol Hodat (Tabarsi) 144, printed in Beirut,

Tabaghat (Ibn-e Saed) 292-294/2, Sire (Ibn-e Hosham) 343/4 printed in Beirut & Beharol Anvar 525-539/22.

20. Tabaghat (Ibn-e Saed) 292-294/2 & Sire Ibn-e Hosham 343/4.

21. Tabaghat (Ibn-e Saed) 78/2

22. Sire (Ibn-e Hosham) 344/4, Masad Ahmad 242, 274 Tarikh-e Tabari, 62/6 & Tabaghat-e Ibn-e Saed, 205/2.

23. Beharol Anvar 189, 155/3, Shavahed ol Tanzile Haskani 190-187/1, History of Damascus (Ibn-e Asaker), narrative 451, Asbab ol Nozoul (Vahedi) 135, printed in Beirut, Dorar ol Mothavar (Siyuti), 298/2, Fath ol Ghadir, 57/2 & Tafsir-e Neishabouri, 194/6.

24. Dorar ol Mothavar 191/4.

25. Masad Ahmad 410/5, Tafsir-e Ghortobi 39/1 Marefat ol Gharat ol Akbar (Zahabi) 48, Majma Ahead, 165/1, Tafsir-e Tabari, 27/1, Kanz-ol Omal narrative 4213 & 4215, printed in Beirut.

26. Mostadrak Sahihin 147/3, Sahih Moslem 130/7, Sonan (Beihaghi) 149/2, Osd-ol Ghabah h 20/2.

27. Sahih Bokhari, Ketab Talagh 1108-1111/2.

28. Beharol Anvar 48/92, 52-51 narrated from Tafsir-e Qomi, Amdat-ol Ghari 16/20, Fathol Bari 386/10 & Aletghan (Siyuti) 59/1.

29. This story is narrated by Solaim Ibn-e Gheise Halali, in the book "the keys of secret in Quran" 18-19 and the other narrative in this case is in "Alghoran Alkarim Va Revaia of Modaresin (Askari) 396-408.

30. Kafi 633/2, to get more information about narratives which our Imams referred their knowledge to Imam Ali Look Almaalem ol Modaresin (Askari) 312-320/2.

31. Sahih-e Bokhari, Ketab-ot Tafsir-e, 190/3-191

32. To get more information with the related books Al-Quran-ol Karim & Revaia-ol Modarasetain, 226/1-227.

33. To get more information with the related books look at the previous, 218/248.

34. The same sources, 264-74/1 & 413-17/2.

35. The same sources, 417/2\*431, 510-15 & 572-82; Moalem-ol Madresatain, 329/1-392 & 402-83, fifth edition, 1412A.H; Ahadis-o Ommol Momenin Ayesheh (Askari), second Volume, first print, 1418A.H; The role of Imamate in vivification of religion, second Volume, 2-5 & ninth Volume

\* Abu-Bakr ordered to write a Quran without interpretation. This task ended in Omar's caliphate time. He gave it to Hafseh to keep it. In Othman's caliphate time, the opponent recited the verses which were kept and used them against Bani Omaie family. Othman ordered to write seven other Quran based on Abu-Bakr's one. Then sent six of them to Mecca, Yemen, Damascus, Hems, Kufe, and Basra, and kept the seventh in Medina. Then ordered to burn the Qurans with interpretation and it is why he is nicknamed Harragh-ol Masahef- The burner of Quran. Abdullah Ibn-e Masoud was the only one who didn't give his Quran and its interpretation to be burned.

This Quran which is accessible is based on the one which is written in Othman caliphate time. It is Quran interpretation which was revealed to Prophet without any difference. They just omitted the voice interpretation.

36. By caliph we mean the successor of Prophet that is the one who after Prophet take the rain of government and becomes governor. This word is an invented one and according to Islam, it is baseless. In fact this word means a representative who does the duties of an absent person. The main duty of Prophets, according to Quran, is advertisement of religion,

Not governing, so most of the Prophets such as Jesus Christ, John, Zachariah, Noah... were not governor.

This word religiously is baseless because Prophet has stated that his successor is the one who narrates his words and behaviors.....

This word doesn't mean the representative of God on earth because that is the one who is selected by God to advertise the religion through inspiration (if he is prophet) or through prophet (if he is Imam). Governing also belong to his status, but Prophet or Imam is not supposed to go after it and people should ask him to govern and lead them like Prophet who governed Medina with the help of people and didn't try to take the rain of government in Medina because people didn't ask him. It was the same for Imam Ali. His main task was keeping and advertisement of religion and if people would ask him to govern, he should govern, but except a few people, they didn't. Imam Ali stated: " If I had 40 men, I would ..... " But after 25 years by Othman's murder, people came to Imam Ali and request him to take the rain of government, he accepted. This was what Prophet had asked him to do Osd-ol Ghabah , 31-4.

37. Abdullah Ibn-e Saba (Askari), 113, first Volume.

38. The same source.

39. The same source, 115.
40. The same source, 115-16.
41. The same source, 113.
42. The same source, 113-15.
43. Sharhe Nahjol Balaghe, 2/2 narrated from Saqife (Johari).
44. Sahih-e Bokhari, Ketab ol Hodoud 119-120/4

Imam Ali became candidate not for his desire, but for those few people who wanted him to be governor because of his states; such as Salman, Abouzar, Meghdad, Ammar, and because of family prejudice; such as Ibn-e Abbas, or because of tribe prejudice; such as Abu-Sofyan.

Osaid Ibn-e Hozair: was of Ansars who took part in some wars to support Islam, and Abu-Bakr had a high opinion about him. In 20th or 21th year he died, and Omar himself carried his coffin. Al Asaba, 64/1, Alestiab, 31-33/1.

47. He was of Ansar and had taken part in some wars to support Islam. He died in Omar's caliphate time. In book "Seire ol Alam ol Nabla, he is counted as Omar's brother. Omar, on his tomb said:" Nobody can claim that I'm better than the owner of this tomb." Al Asaba, 45/3, Alestiab, 17/3 & Osd-ol Ghabah, 158/4.

48. He backed Ansar and was head of tribe Bani Ajlan. He took part in some wars to support Islam, and died in the year 45 A.H. Al Asaba, 237/2 Alestiab 133/3& Osd-ol Ghabah hh75/3.

49. When Imam Ali heard Mohajerans reason..... They argue on tree, but forgot its fruit, sarcasm that they of Ghoraysh and caliphate is their right not Ansar's based on this Imam Ali stated: according to this reason, we are the fruit of the prophet's family and we are deserver, so they forgot us and trampled our rights.

50. It is an Arabic proverb.

51. The Arabic sentence is .....

52. Bashir Ibn-e Saed Khazraji was the Noman Ibn-e Saed's father, and a people of distinction of tribe Khazraj. There is some records of jealousy between him and Saed Ibn-e Obade.

Ibn-e Abel Hadid 2/2.

53. Tarikh-e Yaghoubi, 103/2.

54. When Omar could desist Ansar not to swear allegiance with Saed Ibn-e Obade, Ansar asked for Imam Ali, and said:" We just swear allegiance with Imam Ali. Omar feared that Bani-Hashim family take the power, so he hastily swore allegiance with Abu-Bakr.

55. The first three caliphs gave money and post to three persons of Ansars.

Bashir Ibn-e Saed Khazraji; he was the first person who was swear allegiance with Abu-Bakr, Zeid Ibn-e Thabet, who was representative of Omar in Medina when he was out of Medina, and Hesan Ibn-e Thabet, who was a poet and never swore allegiance with Imam Ali, trans Hashem Rashed Mahallati 237/1.

56. Ibn-e Abel Hadid, 133/1

57. Tarikh-e Tabari, 1843/1, printed in Europe.

58. Al Jamal (Sheikhe Mofid), 43, Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 287/6 & Tabari, 1843/1, printed in Europe.

59. Sahih-e Bokhari, Ketab-ol Hodoud, 120/4 & Sire-ie Ibn-e Hosham

60. Abdolah Ibn-e Saba, 121, narrated from Tarikh-e Tabari.

61. Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 2/2, first print.

62. Nahjol Balaghe, completed by Sobhi Saleh, sermon 192, 300-01 & Sharhe Nahjol Balaghe completed by Abdoh 182/1, Motbeat-ol Esteghamah.

63. Tabaghat-e Ibn-e Saed, 263/2, Kanzol Omal, 262-63/2 & 178-79/7, Vaghat-os Sefin (Nasr Ibn-e Mozahem), with fulfillment of Abd-os Salam Mohammad Haroun, 244, second print, printed in Qom.

64. Arriaz-on Nazrah, 164/1 & Tarikh-ol Khamis, 188/1.

65. Abdolah Ibn-e Saba, 121/1, narrated from Tabari and a lot of other documents.

66. The same source.

67. Sahih-e Bokhari, Ketab-ol Baiah, 165/4.

68. Apparently, it was noon prayer.

69. Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 134/1 & Savant-os Safvah.98/1.

So if Imam Ali had accepted Abu-Sofyan's suggestion, in fact he would have wasted all Prophet's attempt during 23 years; leading society to goodness and virtue, and avoiding them from their evil doings and prejudice. It should be said that Abu-Sofyan, disappointed of Imam Ali, accepted Abu-Bakr's bribe, and swear allegiance with him. In fact he made manifest materialistic purpose by accepting this bribe, on the proposal of Omar, Abu-bark bestowed all the Islamic taxes which he had taken from people. Abu-Bakr also appointed Yazid, son of Abu-Sofyan, as the commander of Sham.

### Chapter 3

1. Tarikh-e Tabari, 103/2, Ibn-e Abel Hadid, 287/1, Val Movaffaghiat (Zobeir Ibn-e Bakar), 580-607, printed in Baghdad. In this situation Imam Ali send someone to Fazl Ibn-e Abbas and forbid him from composing the rest of his poem, Ibn-e Abel Hadid, 8/2, printed in Egypt, Ibn-e Hajar-e Asghalani, in his book Al Esabah (263/2) & also Abol Fedae in his history (164/1) attributes this poem to Fazl Ibn-e Abbas Ibn-e Otbat Ibn-e Lahab-e Hashemi, that is not true.

2. Ibn-e Abel Hadid, 131-32/2 & 17/6, narrated from Abu-Bakr Johari.

3. Ansab-ol Ashraf (Belazori), 591/1 & Othmanie (Jahez).

4. Ibn-e Abel Hadid, 5/6, narrated from Saqife (Johari), printed in Egypt.

5. Tarikh-e Yaghoubi, 114/2, printed in Syria.

6. Ibn-e Abel Hadid, in fulfillment of Mohammad Abolfazl Ibrahim, 31/6 narrated from Movaffaghiat (Zobeir Ibn-e Bakar).

7. The importance of the subject let bring the text of the poem:

.....

8. Ibn-e Abel Hadid, 131-32, 17/6.

9. Ibn-e Abel Hadid, 133/2, narrated from Saqife (Johari), printed in Egypt, Tabaghat-e Ibn-e Saed, 129/2.

10. We can get from this statement that he does not believe in prophet, because he didn't say "رسول الله (God's messenger)".

11. Alaghd-ol Farid, 62/3, Ibn-e Abel Hadid, 120/3, narrated from Saqife (Johari).

12. Tarikh-e Yaghoubi, 105/2 & Sharhe Nahjol Balaghe (Ibn-e Abelhadid), 7/6.

\* Bani Hashim family and Bani Omaie family were the son of Abdolmanaf and he was the son of Ghosai.

13. Tabari, 449/2, 1827-1828, printed in Europe.

15. Sharhe Nahjol Balaghe (Ibn-e Abelhadid), with fulfillment of Mohammad Abolfazl Ibrahim.

17. Ketab-ol Maaref (Ibn-e Ghatibah), 128, he before Abu-Bakr had accepted Islam.

18. Alestilab, 398-400/1, Alasaba, 406/1, Osd-ol Ghabah h, 82/2 & Ibn-e Abel Hadid 13-16/6.

19. Yaghoubi, 105/2.

20. Osd-ol Ghabah h, 82/2, Ibn-e Abel Hadid, 135/1, narrated from Saqife (Johari).

21. Ibn-e Abel Hadid, 123/2.

22. Ibn-e Abel Hadid, 22-23/2, 47/6, 13/11, 147/12, Tarikh-e Yaghoubi, 160/2, Ansabol Ashraf, 15/5, Sireie Ibn-e Hosham, 336-338/4, Sahih-e Bokhari, 119/4 & Kanzol Omal, 139/3, narrative 2326.

It should be said that Abu-Bakr, about his caliphate, says: "....." Ibn-e Abel Hadid, 47 & 50/6.

23. Morouj-oz Zahab (Masoudi), 60/2, Vaghat-os Sefin (Nasr Ibn-e Mozahem, 135, printed in Cairo & Ibn-e Abel Hadid, 65/2, 284/1.

24. Tabari, 459/3, Ibn-e Athir, 126/2; but in Kanz-ol Omal, 134/3 & Alemamat-o Vas Siasa, 10/1, Assiratol Halabia, 397/4, added that: Saed never greet none of them, Tabari, 1844/1, printed in Europe.

25. The same source, Ariaz-on Nazrahah, 168/1.

### Chapter 4

1. Today, we call it Islamic tax, but alms are a better name.

2. Mojam-osh Shoara, 250. But it is invalid.

3. Al Asaba 336/3.

4. All historian of caliphate lifestyle believe in this subject.
5. Abdullah Ibn-e Saba 181/1.
6. Tarikh-e Abel Fedae, 158, Vafiat-ol Aeian, 66/5, 602/2, Tarikh-e Ibn-e Shahnah 114.
7. Yaghoubi, 110/2 & Kanzol Omal, 132/3
8. Tarikh-e Yaghoubi, Trans (Ayati).
9. When governors or the people of high ranks in caliphs' government did something illegal, in justification of it Abu-Bakr would say: "if a Mujtahid goes wrong in his strives, he gains one heavenly reward; if he goes right, he gains two heavenly rewards", Two Sects in Islam Islam, 39-40.
  11. Abdolah Ibn-e Saba, 184-85/1, narrated from Tabari.
  12. Fotouh Ibn-e Asam 48-49/1. The head of tribe, Hareth Ibn-e Soragha had a conversation with this young man which is important to quote to. He said to this young man: "Keep your camel and if anybody protests, cut his nose with your sword. We just obeyed Prophet when he was alive, and now are supposed to obey a man of his family, is to God that there is no responsibility on our shoulders to grant Abu-Bakr. Then he composed these lines:  
We did obey Prophet till the last moment of his life.  
How strange it is to obey Abu-Bakr.
  13. Fotouh (Ibn-e Aetham), printed in Beirut, Dar-ol Hekmah publication, 1406A.H, 165-92, 21-99/2.

## Chapter 5

1. Tabaghate Ibn-e Saed, 145/3, Ibn-e Asaker, 90/6, Kanz-ol Omal, 134/3, narrative 2296 & Sirat-ol Halabia, 397/3.
2. Ansars were from Yemen's tribes also called Sabaeie. After breaking of Yemen's dam, they immigrated to Iraq, Syria and Medina.
3. It is a village named Holb.
4. Ansab-ol Ashraf, 589/1, Alaghd-ol Farid, 64-65/3 with a little difference.
5. Tabserat-ol Avam, 32, Majles publication, Tehran.
6. Morouj-oz Zahab, 414/1, 194/2.
7. Alaghd-ol Farid, 64-65/3.
8. Mojam Rejal-el Hadith (Khouei), 73/8.
9. Like Tabari, Ibn-e Athir & Ibn-e Kathir in their history.
10. Like Tabari in his book "Arriaz-on Nazrah" & Ibn-e Abe-l Barra in his book Alestilab.
11. Omar for dishonoring Imam Ali honored Ibn-e Abbas. It was his policy that Ibn-e Abbas tells narrative and interpretation, but Ibn-e Abbas told whatever was against the government's policy, Abdullah Ibn-e Saba 140-42/1.
12. According to Ibn-e Abel Hadid's narrative, 225/1, it was suggestion of Moghairat-Ibn-e Shobah.
13. According to Ibn-e Abel Hadid narratives from Johari's Saqife, it was in the second night after prophet's death.
14. All prophets appointed successor for themselves, to get more information look at Maalem—mol Modaresin, 289-345, the fifth print, 1413A.H and Islamic thought in Quran, the second print 264-285, 1418A.H.
15. When we want to prove something, somehow we use the reason of opposite one, although we don't believe it. Apparently, Ibn-e Abbas use this trick.
16. According to Ibn-e Abel Hadid narratives from Johari's Saqife, and also in Alemamat-o Va-s Siasa (Dinvari), this sentence added: "if it is yours we don't need it.
17. It means that you are not of prophet.
18. Tarikh-e Yaghoubi, 103/2, According to Ibn-e Abel Hadid narratives from Johari's Saqife, 220-21/1 & close to this in Alemamat-o Va-s Siasa, narrative from Ibn-e Abel Hadid 14/1.
19. Masnad-e Ahmad, 55/1, Tabari, 466/2 & 1822/1, printed in Europe, Ibn-e Athir, 124/2, Ibn-e Kathir, 246/5, Sefvat-os Sefvah, 97/1, Ibn-e Abel Hadid, 123/1, Tarikh-e Kholafa (syuti), 45, Sire-ie Ibn-e Hosham, 338/4, Teisir-ol Vosoul, 41/2.
20. More than these books, there are other books that say: some people denied swearing allegiance with Abu-Bakr, and seeking refuge to Fatima's home in order to swear

allegiance with Imam Ali. These books are: Arriaz-on Nazra, 147/1, Tarikh-ol Khamis, 188/1, Ibn-e Abd Rabbe, 64/3, Tarikh-e Abel Fedae, 156/1, Ibn-e Shahna, in the margin of Kamel (Ibn-e Athir), 112/1, according to Ibn-e Abel Hadid narratives from Johari's Saqife, 130-34 & Sirat-ol Halabia, 394 & 397/3.

21. Ansab-ol Ashraf, 587/1.

22. Tabari, 441-42, according to Ibn-e Abel Hadid narratives from Johari's Saqife, 130-134/2 & 19/2.

23. Arriaz-on Nazrah, 218/1, printed in Egypt, 1373A.H, according to Ibn-e Abel Hadid narratives from Johari's Saqife, 132/1 & 293/6 & Tarikh-ol Khamis, 169/2, printed in Beirut.

24. Tarikh-e Yaghoubi, 105/2.

25. Ibn-e Shahna, in the margin of Kamel (Ibn-e Athir), 113/1, & Ibn-e Abel Hadid, 134/2.

26. Alaghd-ol Farid, Ibn-e Abraba, 64/3 & Tarikh-e Abol Fedae, 156/1.

27. Ansab-ol Ashraf, 586/1.

28. Kanz-ol Omal, 140/3.

29. Alemamat-o vas Siasa, 12/1.

30. Divan Hafiz Ibrahim, 82, printed in Egypt, 1987. It is worthy to mention that he composed this poem for Omar, Alghadir (Amini), 68/8.

31. This news is not correct because of two reasons:"

1. Prophet told him to wait, Behar-ol Anvar, 527-28/22 & Managheb (Ibn-e Shahr-e Ashoub) 336/3; and using sword was against prophet's will.

2. This has conflict with Imam Ali's curiosity, and it has been proven in battles that no war finished unless he killed enemies.

32. Tarikh-e Yaghoubi, 105/2.

33. Tabari, 443, 444, 446/2, and in Europe print, 1819-1820/1, Arriaz-on Nazrah, 167/1, Tarikh-ol Khamis, 188/1 Ibn-e Abel Hadid, 58, 122, 132, 134/2, 2/6, Kanz-ol Omal, 128/3.

34. At that time, doors locked by a big bar that goes through the whole which were designed beside each door close to each other. Abu-Bakr confessed that: we broke the door and armed men entered into the home.

35. Tabari, 52/4, in Europe print, 2140/1, Morouj-oz Zahab, 414/1, Alaghd-ol Farid, 69/3, Kanz-ol Omal, 135/3, Alemamat-o vas Siasa, 18/1, Kamel, according to Ibn-e Abel Hadid's narrative, 130-31/2, Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 130/9, Lisan-ol Mizan, 189/4, Tarikh-ol Islam (Zahabi), 388/1.

36. Tarikh-e Yaghoubi, 285/6.

37. Morouj-oz Zahab, 86/3, Dar-ol Marefah, printed in Beirut & Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 481/20, printed in Iran.

38. Ibn-e Abel Hadid, 285/6, narrated from Johari's Saqife, Alaghd-ol Farid, fulfilled by Ali Shiri, 247/4, Dar-ol Ehiae Taras-ol Arabi publication, printed in Beirut & Sobh-ol Aesha, 128/1.

39. Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 285/6, narrated from Johari's Saqife.

40. The same source, 134/2 & 286/6.

41. The same source.

42. Tarikh-e Yaghoubi, 105/2.

43. Morouj-oz Zahab, 414/1, Alemamat-o vas Siasa, 12-14/1, with a little difference.

44. Tarikh-e Yaghoubi, 105/2, Ibn-e Abel Hadid, 4/2.

45. Ibn-e Abel Hadid, 28/6, narrated from Johari's Saqife, Alemamat-o vas Siasa, 12/1.

46. Imam Ali answered him:" You desired to reproach, but praised. You tried to disgrace, but were disgraced, you illustrated my rightness and professed that I had sworn allegiance with unintentionally, in fact you've reproached caliphs and disgraced yourself. A Muslim should believe in God and be not doubtless about his religion even if he is opposed. (Nahjol Balaghe- letter no 23).

Moreover, Maviye, in his letter to Mohammad Ibn-e Abu-Bakr explicitly refers to usurpation of Imam Ali's right by Abu-Bakr and Omar, Morouj-oz Zahab (Masoudi) 60-62, Sefin (Nasr Ibn-e Mozahem), 135, Cairo publication, 1365A.H. & Ibn-e Abel Hadid, 65/2 & 284/1.

47. Tafsir-e Tabari, 6/22, Tafsir-e Siyuti, 198-99/5, and in other narrative, Sonan-e Termezi, 248/13, Osd-ol Ghabah , 29/4 & 297/2, Tahzib-ot Tahzib, 297/2, Mostadrak-os

Sahih-ein, 416/2 & 147/3, Sonan-e Beihaghi, 150/2, Osd-ol Ghabah , 521 & 585/5 & Tarikh-e Baghdadi, 126/9.

48. Dorar-ol Manthur-e Siyuti, 199/5, Alestilab, 598/2, Osd-ol Ghabah , 174/5 & 521/5, Majma-ol Zavaed, 168/9, Mostadrak-os Sahih-ein, 158/3, Ibn-e Kathir, 483/3, Masnad-e Ahmad, 258/3, Tafsir-e Tabari, 5/22, Dorar-ol Manthur-e Siyuti, 199/5, Masnad-e Taiyalsi, 274/8, Sahih-e Termezi, 85/12, Kanz-ol Omal, 103/7, first print, Javame-ol Osoul, 101/10 & Teisir-ol Vosoul, 297/3. To get more information refer to: "Hadith-ol Kasae Fi Madresat-ol Kholafa Va Madresat-ol Ahlol Bait" (Askari), second print, and 1402A.H.

49. To get more information refer to Abdolah Ibn-e Saba (Askari), 128-139/1, Firing Fatima's home in the valid book's of Sonya (Hosain Ghaib Gholami), first print, 1417A.H.

## Chapter 6

1. Lesan Al Arab (Ibn-e Manzour), word "Fai"

2. To get more information about Fai, refer to "Two sects in Islam (Askari)" Trans Sardarnia 210/2.

3. Another example of Fai was the lands of tribe Bani-Nazir. There were three Jewish tribes who were living near Medina, Bani-Nazir, Bani-Ghainogha and Bani-Ghoraiza. They based on tidings in their books, were uniting for mission of last prophet, and in order to be the first ones, who help him, had immigrated to suburb of Medina. When prophet declared his mission and immigrated to Medina, people of Medina denied him, although they had known him well as prophet the last (the Cow 89). Bani-Nazir tribe was plot even tried to kill prophet by throwing stone on him when he and ten other people of his companion were sitting at the wall, speaking about religion. God, the exalted, made him aware of this plot. Prophet ordered them to leave there because of their breach the promise and plot, but they disobeyed and took refuge to their castle. After fifteen days, they gave up and leave there. God, the exalted, bestowed their land, palm-groves, and whatever was left to Prophet. Omar asked Prophet: "Do you take the Islamic tax and share the rest to Muslims?" What God, the Exalted, has bestowed me not others according to Chapter Hashr verse 7- is mine and I won't share it among Muslims. Historian Vaghedi and some other historians narrate that Prophet shared some of these properties which were his among his family. He also bestowed some of it to people, whom he wished, other than his family. Prophet appointed Abu-Rafe, his servant, as administer of these properties. Maghazi Vaghedi, 363-378, Sonan (Abu-Davoud), 48/3

(Emtena Moghaizi), 178-182, Tafsir-e Tabari (according to verse 7, Chapter Hashr), Sonan-e Nasa'ei, 178/2, Tabaghat-e Ibn-e Saed, 58/2, Ibn-e Abel Hadid, 78/4, Dorar-ol & Mothavar, 192/6.

4. Ghazi Mavadi in his book, Ahkam-os Soltania, and Gazi Abu-Yali in his book, Ahkam-os Soltania, writes: From eight forts of Khebar, prophet owned three of them, Alkatibia, Alvatih & Solalam, in a way that Alkatibah was booty and Alvatih & Solalam were God's granted because prophet conquered them without war. These three forts were Fai and were the one half of booties. In Vafa-ol Vafa, 1210, has written that: Inhabitation of Alvatih & Solalam yield without war, so counted as Fai and Alkatibah counted as one half of booty. In this way, these forts gained, other sources: Sireie Ibn-e Hosham, 404/2, Maghazi Vaghedi, 683-92 & two sects in Islam, Trans Sardarnia, 206-10/2.

5. Yaghout Hamdi in his book Mojam-ol Baladan writes: Fadak was a village in Hejaz that was two or three days distance where there was lots of palm grove. Inhabitation of Fadak sent a messenger to prophet and by offering half of Fadak requested peace, prophet accepted, Sireie Ibn-e Hosham, 408/3, Maghazi Vaghedi, 706-07, as it mentioned Fadak was conquered without war so half of them was of prophet as their assignment, Fotouh-ol Baladan (Belazori), 41/1, Dar-on Nashr publication, printed in Beirut, 1957A.H. After revelation of verse 26, chapter Asra, prophet called Fatima and bestowed her Fadak, Shavahed-ot Tanzil (Hasakani), 338-41/1, Dorar-ol Manthur-e Siyuti, 177/4, Mizm-ol Etedal, 228/2, first print, Kanz-ol Omal, 158/2, first print, Majma-oz Zavaed, 49/7, Kashshaf, 446/2 & Ibn-e Kathir, 36/3.

6. Fotouh-ol Baladan, 39-40/1, Maghazi-e Vaghedi, 710-11, Emtena-ol Asma, 332, Ahkam-ol Soltania (Mavardi), 170, Ahkam-ol Soltania (Abu-Yali), 185.

7. Ahkam-ol Arazin, 282, about Abu-Obaid's property.

8. Prophet had some other lands; such as, "Mahzour" which was an extended region in area

"Aaliye" where Jewish tribes "Bani-Ghoraiza" were living and after years reduced to bazaar. He had inhabited a home from his mother, Fatima, daughter of Vahad, where he has been born, and a home, in Mecca, behind grocers' bazaar from his wife, Khadije; but when Prophet immigrated to Medina, Aghil, Imam Ali's brother, sold it. (Maalem Modaresin, 146/2, printed 1412 A.H.). When Abu-Bakr became caliphate falsely quoted a statement from Prophet that nobody could inherit prophets' possession and they should be given as alms, then confiscated all the properties of Prophet and called them "alms", from then properties of Prophet is called "alms". On he just got Prophet's personal facilities, like sward, camel and shoes back to Imam Ali, Al Ahkam os Soltania (Mavardi), 171, Al Ahkam os Soltania (Abu-Yala), 186.

9. Tabaghat-e Ibn-e Saed 58/2, Fotouh ol Baladan 18/22/1

10. Hamzat Ibn-e Noman Ozri

11. Fotouh-ol Baladan, 40/1.

12. In a letter Prophet had confirmed Fatima's right on Fadak, Behar ol Anvar (Majlesi), 93-105/8, Kompani Publication.

13. البينه علي مدعي واليمين علي من انكر

14. When Abu-Bakr ordered to confiscate Fadak, Fatima's workers were working on it, Sharhe Nahjol Balaghe, (Ibn-e Abel Hadid) 211/11.

15. Based on Morouj oz Zahab, 200/2. Fatima, except Imam Ali and Ome-Ayma, took her two sons as witness. All of them witnessed the Prophet had bestowed Fadak to Fatima, Vafa ol Vafa 160/2. Based on Belazori (Fotouh ol Baladan, 48), one of servants of Prophet also witnessed on Fatima's right.

16. Sireie Halabi 400/2, Fotouh ol Baladan 43, and Mojam ol Baladan 4ed Volume under the word Fadak.

17. Sireie Halabi 400/3, Ibn-e Abel Hadid 274/16.

18. Omar says: "When Prophet passed away, Abu-Bakr and I went to Imam Ali and asked him: 'What is your idea about Prophet's heritage?' He answered: that they did excel to inherit his heritage. I asked: 'even about Kheibar?' He answered: 'Yes, even about Kheibar.' I said: 'what about Fadak?' He answered: 'Even about Fadak.' I said: 'Do you know it, I swear to God that if you behead us with your sward, we won't let you take them.' Majma-ol Zavaied, 39.

19. Ibn-e Abel Hadid in his book "Sharhe Nahjol Balaghe ".82/4, writes: "It is well-known that Prophet's statement about negation of Prophet's inheritances is just quoted by Abu-Bakr and nobody else," and again in page 85 says: "As it seems, Abu-Bakr is the only one who quoted this statement."

Siyouti in book "Caliph's History" in page 89, where he is counting the statements which Abu-Bakr had referred to, writes: "no. 29....." Afterward, this statement was inputted to others to show that it was quoted by others, Ibn-e Abel Hadid, 85/4.

20. Tabaghat Ibn-e Saed 316/2 & Two sects in Islam, Trans Sardarnia 219-228/2.

21. Ibn-e Abel Hadid 97/4.

22. Behar-ol Anvar (Majlesi), 108/8, and then Ehtejaj-e Tabarsi 253/1, Osve publication.

23. By scarf, we do mean "Khemar" which is larger than scarf and covers heads, neck, and chest; the verse 31, Chapter Light refers to it.

24. By veil, we do mean Ghelbab which is a kind of Arabic clothes which covers all body.

25. It means: "O, Prophet, after you, lots of events, oppressions and disturbances happened, which if you were alive, none of them would take place. It seems that the earth has lost its fertility. Your nation has gone astray and far from right. Be witness of it, Belaghat-on Nesa, 14, Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 251/16, Behar-ol Anvar, 195/43, Ehtejaj-e Tabarsi, 106/1 & two sects in Islam (Askari), 229/2, Bonyad-e Bethat publication .

26. Al-e Emran, 144. Mohammad was not the only prophet, many prophets were before him. If he dies or kills, you should become like what before was? And anyone who came back to what he was in the past, God never sustain a loss of him; and God rewards the thankfulness.

27. Belaghat-on Nesa 12-17 & Sharhe Nahjol Balaghe, (Ibn-e Abel Hadid), 78-79, 93/4.
28. Sharhe Nahjol Balaghe, (Ibn-e Abel Hadid), 97/4.
29. It is an honor for Imam Ali that he is son of Abu-Taleb.
30. Here, Fatima do not talk about Islamic tax in which Imam Ali had share, and not about inheritance, she means Fadak which was bestowed to her and she wanted it for her sons, Imam Hasan and Imam Hosain.
31. Beharol Anvar, 148/43, narrative no 4 & Ehtejaj-e Tabarsi, 107-08/1, printed in Mashhad, 1403A.H.

## Chapter 7

1. Shahrestani quotes from Ibrahim Ibn-e Saiyar: " Omar struck the door at Fatima's side which resulted in abortion of her child. He also ordered to burn the home and whoever was in, while nobody except Imam Ali, Fatima, Imam Hasan and Imam Hosain were there, Nation and Bee (Shahrestani), 59/2 & Ibn-e Abel Hadid, 192/14. Moghatel Ibn-e Atiye in his book, "Conversations about Imams and caliphs" printed in Beirut, writes: " Abu-Bakr after forcing people to swear allegiance with him, sent Omar, Ghanfaz and some other men to Imam Ali and Fatima's home to make them swear allegiance. Omar set fire on the door. Fatima came at the door to keep them at the distance, Omar struck the door at her so severely that her child was aborted and a nail was driven to her chest. From then on, Fatima fell in sick. Narrated from " Fire on the Fatima's home in whole valid books of Sunni (Hosain Sheikh Gholami), 98, first copy, 1417 A.H.

2. In Badr war, from 70 persons of distinction who were killed, 35 were killed by Imam Ali.

3. Behar-ol Anvar, narrative no 5, narrated by Ibn-e Shahr-e Ashoub.

4.....

5. When there is no Faghih (Sheikh-e Sadough), 297-298, narrative no 97, & Behar-ol Anvar 157/43.

6.....

7.....

8.....

9.....

10.....

11.....

12.....

13.....

14. Behar-ol Anvar 158-59/43, Maani-ol Akhbar-e Sadough; Ehtejaj-e Tabarsi, 108-109/1 printed in Mashhad, 1403 A.H., Khshf-ol Ghama ( Erbeli ) 147, Alam-on Nesa Omar-o Reza Kehala 123/4, Sharhe Nahjol Balaghe ( Ibn-e Abel Hadid ) narrated from Saqif-e Johari 233-234/16, printed in Iran & Belaghat-on Nesa, 32, that Fatima's words narrated in Saqife-ie Johari, although in these books, there is differences in some words.

15. Ehtejaj Tabarsi, 109/1, printed in Mashhad, 1403 A.H.

16. البيت بيتك و الحره حرتك.

17. رضا الله من رضا فاطمه. ان يغضب لغضب فاطمه و يرضي الله لرضا فاطمه.

18. Bokhari in his book "sahih" writes: " After Fatima asked caliph to give her back prophet's heritage and he refused, she never talked with him until her martyrdom. Sahih (Bokhari), 177/5.

19. Behar-ol Anvar 170-171/43, narrated from "Imamate Reason" & Reason of Religious Precepts, ( Sadough ), 178/1, Imamate & Policy ( Ibn-e Ghatibah-ie Dinvari ), 14/1, Alam-on Nesa ( Omar-o Reza Kehala ), 1214/3, Nahjol Balaghe ( Ibn-e Abel Hadid ), 273/16.

20. Behar-ol Anvar 159, 182, 183/43 & Managheb (Ibn-e Shahr-e Ashoub), 504/1.

21. Tabaghat, 18-19/8, Ansab-ol Ashraf, 405, Sahih (Bokhari), 75/5.

22. Kafi, 461/1 & Managheb (Ibn-e Shahr-e Ashoub), 365/3.

23. Behar-ol Anvar, 183/43.

\* Thaghat-ol Islam koleini writes: " After Fatima's martyrdom, Imam Ali buried her secretly and wiped out her grave, then faced to Prophet's grave and stated: " O, God's messenger, from me and your daughter, whom is lying in the grave and visits you, greetings

to you. Fatima's death broke my heart and put me in permanent sorrow, of her death distressed us. Osoule Kafi, 458-459/1 & Nahjol Balaghe (Ibn-e Abel Hadid) 265/10, printed in Iran.

24. Behar-ol Anvar, 171-172/43.

25. Behar-ol Anvar, 183/43.

26. Ghoraysh, in order to confirm their government, made false sayings and inputed them to prophet; such as,

a) From now on (the conquest of Mecca), no one of Ghoraysh can be killed, Sahih-e Moslem, 1409, Sonan-e Darami, 198/2, Masnad-e Ahmad, 412/3 & 213/4.

b) Whoever affront Ghoraysh, God lowers him/ her, Masnad-e Ahmad 64, 171, 176, 183 Masnad-e Taiyalsi, narrative no 209.

c) People should follow Ghoraysh, behaviors from behaviors of Ghoraysh and unbelievers from unbelievers of Ghoraysh, Sahih-e Bokhari 176/2, Sahih-e Moslem, 1415, Masnad-e Ahmad 101/1, 243, 261, 319, 395, 433/2, Masnad-e Taiyalsi, 313, narrative 2380.

d) Government is Ghoraysh's right; if two persons are living on the earth, Ghoraysh should govern them, Sahih-e Bokhari, 155/4, Masnad-e Ahmad, 29, 93 & 128, Sahih-e Moslem, 1452, Masnad-e Taiyalsi, 264, narrative no 1956.

e) Obey Ghoraysh and let them free, Masnad-e Ahmad, 260/4, Masnad-e Taiyalsi, narrative no 1185.

27. When Imam Ali took his right, the government, broke this exclusion. He like Prophet, shared the treasure among people without any difference between Ghoraysh and non- Ghoraysh. Imam Ali himself, like other Muslims, took 3 Dinar, gold coins, and her servant, Ghambar, 3 Dinar too. He also appointed governor of both Ghoraysh and non-Ghoraysh; for example, he appointed Othman Ibn-e Honaif as the governor of Basra and his brother as governor of Medina, Gheis Ibn-e Saed-e Obade as governor of Egypt, then Eskandarie, Malik Ibn-e Ashtar for Egypt. Imam Ali deposed Maviye from the governor of Sham and rejected Talhe and Zobeir's request for taking this post. In fact Imam Ali broke the exclusion of government in Ghoraysh's hands.

28. Where Ansars assembled to swear allegiance with Saed Ibn-e Obade became a place for a poor to sleep, all these people were of Ansars.

29. Behar-ol Anvar, 20/47, narrative 17.

30. Heliat-ol Olia (Abu-Naeim-e Esfahani), 136/3, fifth print, printed in Beirut, 1407A.H. Kashf-ol Ghama, 289/2, printed in Tabriz, Managheb-e Ibn-e Ashoub, 154/4, Khesal, 517-18.

31. Kashf-ol Ghama, 289/2, Noor-ol Absar fi Managhebe Alol Bait-en Nabi, 140, printed in Cairo, Behar-ol Anvar, 88/46, Maktabat-ol Islamiah publication, Managheb-e Ibn-e Shahr-e Ashoub-e, with fulfillment of Mahalati, 154/4, printed in Qom, Tabaghat-e Ibn-e Saed, 222/5, Dar Sader publication, 219, Abu-Naeim-e Esfahani, 140, Behar-ol Anvar & 88/46, Tazkerat-o Khavas-ol Oma, 327, printed in Najaf, 1383A.H.

32. Morouj-oz Zahab, 340/2, printed in Beirut.

33. Tabari, 11/7, Ibn-e Athir, 47/3, Ibn-e Kathir, 220/8.

34. Tarikh-e Ibn-e Kathir, 234/6 & 32/8.

35. Tarikh-e Tabari, 448/2, in Europ 1825, Sahih-e Bokhari, 38/3, Sahih-e Moslem, 72/1 & 153/5, Ibn-e Kathir, 285-86/5, Ibn-e Abel Hadid, 122/2, Morouj-oz Zahab, 414/2, Tanbih-ol Ashraf, 250, Ibn-e Abdorabe, 64/3, Ibn-e Kathir, 126/2, Kefaiat-ot Tolab (Ganji), 225-26, Assavaegh-ol Mahragha, 12/1, Tarikh-ol Khamis, 193/1, Alestilab, 244/2, Tarikh-e Abelfedae, 156/1, Albade vat Tarikh, 66/5, Ansab-ol Ashraf, 586/1, Osd-ol Ghabah, 222/3, Tarikh-e Yaghoubi, 105/2, Alghadir, 102/3,

Heliat-ol Olia ( Abu- Naiym-e Esfahani ), 136/3, 5th printing, printed in Beirut, 1407 A.H. Managheb ( Ibn-e Shahr-e Ashoub ) 154/4, Kashf-ol Ghama ( Ali Ibn-e Erbeli ) 289/2, printed in Tabriz, 1381 A.H, Khesal ( Sadough ) 517-518.

\* The real allegiance is the one which; intentional; else, that is shaking hands and nothing more. It is true about dealing too, which should be based on willingness of two sides; else, it is oppression or usurpation. In result, Imam Ali's allegiance which was done

reluctantly after six month and for maintaining Islam was just an apparent allegiance and nothing more than shaking hands. All Imams refer to this event and clarify that no real allegiance was sworn.

36. He said cousin, because Imam Ali was of Bani-Hashim family and Omaie and Hashim Family, both Hashim and Omaie had been the sons of Abd-ol Moaf.

37. Ansab-ol Ashraf (Belazori), 587/1.

38. Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 94/6, printed in Iran.

## Chapter 9

1. Tarikh-e Tabari, 2138/1, 52/3, printed in Europ.

2. Tarikh-e Tabari, 2138/1, 52/3, printed in Europ.

3. Sahih Bokhari, 22/1, Masnad-e Ahmad, 2992, Tabaghat-e Ibn-e Saed 244/2, printed in Beirut, Sahih-e Bokhari, 120/2, Sahih-e Moslem, 76/5 & Tarikh-e Tabari, 193/3.

## Chapter 10

1. In order to get more information refer to caliphs' History (Siyouti), 143-144.

2. Morouj-oz Zahab (Masoudi), 322/2.

3. Caliphs' History, 133. Salman and Belal, who were of Prophet's companion and non-Arab, were living in Medina.

4. Maalem-ol Modaresin (Askari), 364/2, narrated from Vafi, first printing, 1412 A.H.

5. Mota, 60/2, printed in Egypt 1343 A.H.

6. In fact Arab people are the descendents of two tribes; Adnani to which Ghoraish belonged and Ghahtani who were from Yemen and Ansars belong to them. Omar did try to make Ibn-e Abbas the same mind and opinion within himself in order to back him against Imam Ali. Ibn-e Abbas was respectful among Ghoraysh and Bani-Hashim family. After Imam Ali, he was the best in eloquence. More information refer to

Tabaghat-e Ibn-e Saed, 120/2, Sharhe Nahjol Balaghe (Ibn-e Abel Hadid).

7. Tarikh-e Tabari, 2768/5, printed in Europ.

8. Fatima's attempt, until her death clarified the fact for all those who were informed.

9. It was not good for Omar if Bani-Hashim family were informed of this. Bani-Hashim was a big and powerful family and it was not advisable to make them angry.

10. Tarikh-e Tabari, 2770-2771/5, printed in Europ.

11. Hems, like Kufe, Basra, Scandarie and Damascus were a military center. In result, the governor of these cities who were commander of army too, could mobilize them against government and take the power. Maviye, after Othman, did it against Imam Ali.

12. Morouj-oz Zahab, 321-322/2.

13. About this subject, Imam Ali in council, which was hold to select Omar's successor, stated: " People look at Ghoraysh and they are waiting for what they do, but Ghoraysh says: ' If Bani-Hashim family take the power, they won't lose it, and it is better to turn it to among themselves.'" Tarikh-e Tabari, 2785/5, printed in Europ.

14. Alestiab, 235/1, Alasaba 413/3 & Ibn-e Kathir 120/8.

15. Sahih-e Moslem 46/5, Tahzib (Ibn-e Asaker), 212/5, Masnad-e Ahmad 319/5 and Sonan (Nasaei), 222/2.

16. Ibn-e Abel Hadid, 123/2.

17. Ansab-ol Ashraf (Belazori), 583-584/1, Sire Ibn-e Hosham, 336-337, to get more information refers to Abdullah Ibn-e Saba (Askari), 159/1.

18. Alaghd-ol Farid (Ibn-e Abraba), 260/4, first printing, printed in Beirut, 1409 A.H.

19. "Ajlah" is someone whose front of head is bald. Omar by Ajlah means Imam Ali.

20. Ibn-e Abel Hadid, 97/4.

21. Behar-ol Anvar (Majlesi), 108/8, old print & Ehtejaj-e Tabarsi, 251/1, Osve publication.

22. By scarf, we mean "خمار". At that time women wear it on their clothes that covers her head, chest and neck.

23. Name of a mountain near Taef.

\*. Ansab-ol Ashraf 18/5. Talhe, after Omar's death and appointment of Othman, came to Medina and swear allegiance with Othman, Ansab-ol Ashraf, 20/5.

24. Ansab-ol Ashraf, and the same narrative is in Alaghd-ol Farid 74/3.

25. Kaz-ol Omal, 160/3.

26. Tabaghat-e Ibn-e Saed, 20-22/5.

27. Tabaghat-e Ibn-e Saed. In Badr war, Imam Ali had killed Saeid's father.

\* It is written in book fath-ol Bari:" Mesvar Ibn-e Makhrama said that Abdorrahman came to him and asked him to call for council member, and he did so." Therefore, the place of council had been Prophet Masque which had corresponded Historian Belazori's words about the place of council, treasure chamber. Treasure chamber had been in Prophet's masque. Ansab-ol Ashraf (Belazori) 21/5, Sharhe Nahjol Balaghe, (Ibn-e Abel Hadid) 240-241/1

28. Fath-ol Bari, 322-32.

\* Tarikh-e Yaghoubi, 162/1, and with a little difference in Ansab-ol Ashraf 21/5.

29. Tarikh-e Tabari, 297/3, Tarikh-e Ibn-e Athir, 73/3, Alaghd-ol Farid, 76/3.

30. Ansab-ol Ashraf, 21/5 and so on.

31. The same source.

## Chapter 11

1. Alleghany, 335-36/6, Alestilab, 690, Anneza vat Takhasom, 20 & Morouj-oz Zahab, 165-66/5.

2. Alleghany, 323/6, Tahzib (Ibn-e Asaker), 409/6.

3. Sharhe Nahjol Balaghe (Ibn-e Abel Hadid, 51/4, first print, printed in Egypt.

4. Oghbat Ibn-e Abi Moaid was one of Prophet's greatest enemies, who affront him any times; for example refer to Ansab-ol Ashraf 137-138 & 147-148/1. In Badr war, he was arrested when he was fleeing, then Prophet ordered Imam Ali to kill him. Sire Ibn-e Hosham, 385/1, 25/2, Emta-ol Asma, 61, 90.

5. Refer to Valeed's life in Tabaghat Ibn-e Saed, Alestiab, Osd-ol Ghabah , and Alasaba & Kanz-ol Omal in all interpretation books.

6. What slip or affiance Valeed had done not mentioned, but he had been notorious for drinking wine and adultery. Once during Othman's caliphate time, he had been punished by Imam Ali. By the way, it is not known whether he had drunken wine or other evil-doing in Azerbaijan.

7. Ansab-ol Ashraf, 31/5.

8. Aghnani 176-177/4, Dosasi publication.

9. Morouj-oz Zahab, 335/2, Darol Andolosi publication.

11. Morouj-oz Zahab, 336/2, printed in Beirut.

12. These four people are: Abu-Zeinab, Jondab Ibn-e Zohair, and Abu-Habibat-ol Ghafari & Asab Ibn-e Jothama.

13. Morouj-oz Zahab, 336/2

14. Ansab-ol Ashraf, 34/5.

15. Aghani, 178/4, Dosasi publication.

16. Ansab-ol Ashraf, 33/5.

17. Ansab-ol Ashraf, 35/5.

18. Ansab-ol Ashraf, 35/5.

19. Aghani, 177/4, Dosasi publication.

20. Morouj-oz Zahab, 449/1.

21. Ansab-ol Ashraf, 35/5.

22. Ansab-ol Ashraf, 35/5.

23. Aghani, 178/4, Dosasi publication.

24. Tarikh-e Yaghoubi, 142/2.

25. Valeed and Othman had been born of one mother, Arva, daughter of Koraiz Ibn-e Rabia.

26. Ansab-ol Ashraf, 29, 31/5 & Alestiab, 604/2.

27. Abu-Abdorrahman Ibn-e Masoud Ibn-e Ghafel Ibn-e Habib-ol Hozaili, her mother's name was Ome- Abovad-e Hozali & his father, Halif.

28. They were Quran's teacher and interpreter of it. To get more information refer to Alghoran-ol Karim VA Revaia-ol Modaresin (Askari), 287/1.

29. Osd-ol Ghabah , 258/3.

30. Ansab-ol Ashraf, 36/5.

31. His word is sarcastic, because Othman hadn't taken part in these wars.

32. In the days of Prophet and Abu-Bakr, all the booties were shared, but Omar determined an annual salary. Those who had participated in Badr war, 5000 dirham, Ohod war up to Hodaibie war 4000 Dirham, and Hodaibia up to Prophet's death 3000 Dirham and for later, 2000 Dirham to 200 Dirham, Fotouh-ol Baladan (Belazori), 549, 550-65/2, Sharhe Nahjol Balaghe, 154/3, Tarikh-e Yaghoubi, 153/2 & Tarikh-e Tabari33/5, 22-23/2.
33. Tarikh-e Ibn-e Kathir, 163/7, Yaghoubi 170/2.
34. Whatever narrated was of Ansab-ol Ashraf, 36/5, and in other parts,, Tabaghat-e Ibn-e Saed, 150-161/3, Dar-os Sader publication, printed in Beirut, Alestilab,361/1, Osd-ol Ghabah 384/3, Tarikh-e Yaghoubi, 170/2, Tarikh-ol Khamis, 268/2 & Ibn-e Abel Hadid, 236-237/1, Dar-ol Ehia-ol Kotob-ol Arabiah publication, printed in Egypt.
35. Aghani, 181/4, Dosasi publication.
36. Ansab-ol Ashraf, 29, 31/5.
37. Ansab-ol Ashraf, 29, 31/5 & Aghani, 183/4, Dosasi publication.
38. By Egypt, we mean Africa continent.
39. Amr-o-As is an evil person, but he had been the conqueror of Egypt, so he was esteemed and later, in Maviye's day, did evil's task.
40. Alestilab, 367-70/2, Alasaba, 309-10/2 & 11-12/1, Sharhe Nahjol Balaghe (Ibn-e Abel Hadid), 68/1.
41. Ansab-ol Ashraf, 27 & 225/5.
42. Dorar-ol Manthur, 191/4 & Mostadrak-e Ahkam, 479-81/4.
43. Dorar-ol Manthur, 191/4.
44. Ansab-ol Ashraf, 27/5.
45. Tarikh-e Yaghoubi, 164/2.
46. Aghani, 177/14.
47. Tabari, 188/5 & in Europ printing, 2951/1.
48. To get more information refer to Alghoran-ol Karim VA Revaiat-ol Modaresin.
49. Savad are the villages, hertile farms and gardens in Iraq which were conquered in Omar's days, this region was from Mussel to Abadan and from Azib to Ghodsie.
50. Ansab, 39-43/5.
51. Tarikh-e Tabari, 2914, printed in Europ, Ibn-e Abel Hadid, 160/1 & 134/2, fulfilled by Mohammad Abolfazl Ibrahim, printed in Cairo.
52. Ansab, 39-43/5, Tabari, 88-90, Ibn-e Athir, 57-60/3 & Ibn-e Abel Hadid, 158-60/1.
53. Tarikh-e Ibn-e Asaker, 233, Based on hand writing book.
54. Ansab-ol Ashraf, 30/5, Kamel (Ibn-e Athir), 73/3, Albaladie van Naharie (Ibn-e Kathir), 153-54/7.
55. Refers to Ansars swearing allegiance with Prophet in Medina which resulted in Prophet's immigration to Medina.
56. Tahzib (Ibn-e Asaker), 214/7, Saira Aelam-on Nabla, 10/2, Masnad-e Ahmad, 325/5.
57. Ibn-e Abel Hadid in his book "Sharhe Nahjol Balaghe" quotes from Abdorrahman Ibn-e Sohail had heard from Prophet about Maviye:" Prophet states:' soon, a person of my nation will appear whose buttocks is big, his body channel is loose; he eats, but can't be full. He is sinful as much as all men and jinnes. He rises to take the power. If you find him, tear his belly to peaces; then Prophet pressed the twig which was in his hand to Maviye's belly. Alasaba, 394/2, first printing, printed in Egypt.
58. Alasaba, 394/2, Osd-ol Ghabah , 299/3, Alestilab, 400 & Tahzib-ot Tahzib, 192/6.
59. Ansab-ol Ashraf, 49 & 54/5, Alaghd-ol Farid, 272/2, Alemamat-o vas Siasa (Ibn-e Ghatibah Dinvari) & Tarikh-e Yaghoubi, 150/2.
60. Manad-e Ahmad Hanbal, 62/1.
61. Ibn-e Abel Hadid, 67/1.
62. Almaruf (Ibn-e Ghatibah), 84, Ibn-e Abel Hadid, 66/1, Alaghd-ol Farid, 283/4, Ansab-ol Ashraf, 25/5 & 88, Tarikh-e Ibn-e Asaker, 11 & 140/1.
63. Ansab-ol Ashraf, 28/5.
64. The same source, 128/5.
65. The same source, 28 & 52/5.

66. Sirat-ol Halabia, 87/2 & Alaghd-ol Farid, 261/2.
67. Ansab-ol Ashraf, 28/5.
68. The same source, 30-35/5.
69. Tarikh-e Beihaghi, 168/2, Ibn-e Abel Hadid & 66/1, Alaghd-ol Farid, 283/4.
70. Ansab-ol Ashraf, 54-55/5.
71. Sahih-e Bokhari, 21/5, Bokhari estimates Zobeir properties about two millions, and two thousand Dirham, but others estimates it about two hundred fifty million and eight thousands Dinar, Fath-ol Bari, Ershad-os Sari, Amdat-ol Ghari and Shezrat-oz Zahab.
72. Ansab-ol Ashraf, 7/5, It is other than so many gift that is not mentioned, to get more information refer to Tabaghat-e Ibn-e Saed, 158/3, Morouj-oz Zahab, 434/1, Alaghd-ol Farid, 279/2, Ariaz-on Nazra, 258/2, Duvall-ol Islam (Zahabi), 18/1 & Alkholase (Khazraji), 152.
73. Tabaghat-e Ibn-e Saed, 105/3 & Morouj-oz Zahab, 434/1.
74. According to Tabaghat Ibn-e Saed, 53/3 & Morouj-oz Zahab 332/2, Othman in his murder day, had 30 million and 5 hundred thousand Dirham with his treasure.
75. Alestilab, 367-70, Alesaba, 309-10/2, Kamel (Ibn-e Athir), 38/3.
76. Morouj-oz Zahab, 434/1,
77. Tabaghat-e Ibn-e Saed, 96/3, Tarikh-e Yaghoubi, 146/2.
78. Ansab-ol Ashraf, 85/5.
79. Assavaegh-ol Mahragha, 68, Assiratol-ol Halabia, 78/2.
80. When the Badr warrior was giving 500 Dinar each year, Ibn-e Abel Hadid, 154/3 & FotouhOol Baladan, 550-65.

## Chapter 12

1. Tarikh-e Ibn-e Atham, 46-47.
2. Ansab-ol Ashraf, 60/5, Tabari, 96-97/5, Ibn-e Athir, 63/3, Ibn-e Abel Hadid, 303/1, Ibn-e Kathir, 167/7, Abelfedae, 168/1.
3. Ansab-ol Ashraf, 63-64/5.
4. Tabari, 112/5, printed Europ, 2977-2979, Ibn-e Athir, 96/3 & Ansab-ol Ashraf, 65/5.
5. Tabari, 113/5 and printed Europ, 2979-2990/1.
6. They sword Moghaire when he was the governor of Basra, He was accused to commit adultery, but Omar didn't permitted to judged by law.
7. Amr-e Aas, before his acceptance of Islam, composed a poem in 60 Beit (120 lines) to reproach prophet.
8. Nabeghe was Amr-e As mother, she was notorious of excite.
9. Ansab-ol Ashraf, 63-64/5.
10. The same sources, 25-26/5
11. The same sources, 63-65/5.
12. The revolution of Egyptian was before Othman's sermon.
13. Tabari, 115-16/5, printed in Europ, 2978-2789, Ibn-e Athir, 71-72/3 & Ibn-e Abel Hadid, 166/1.
14. Ansab-ol Ashraf, 67-68/5.
15. Tabari, 120-21/5, and printed Europ, 2955-2997/1.
16. Apparently, Ayeshah's order was before Othman's revelation of his letter to kill Mohammad Ibn-e Abu-Bakr, because after that she gave her order openly without considering saying his prayer.
17. Tabari, 474, printed in Cairo, 1357A.H, 3112, printed Europ, Tarikh-e Ibn-e Atham, 155, Kamel (Ibn-e Athir, 87/3, Ibn-e Abel Hadid, 77/2 & Nahaiat (Ibn-e Athir), 156/4.
18. To get more information refer to Ghamous-ol Loghah (Firuz Abadi), Taj-ol Aroos (Zobeidi) & Lisan-ol Arab (Ibn-e Manzour).
19. Tabari, 114/5, 2182/1, printed in Europ, Ansab-ol Ashraf, 47-48/5, Arriaz-on Nazrah, 123/2, Ibn-e Athir, 70/3, Ibn-e Abel Hadid, 165/1, Ibn-e Kathir, 175/7, Alesaba, 253/1 & Tarikh-ol Khamis, 260/2.
20. The same sources.
21. Ansab-ol Ashraf, 103/5.
22. The same source, 90/5.

23. The same source, 81/5.
24. Tarikh-e Yaghoubi, 124/2.
25. Ansab-ol Ashraf, 75/5.
26. Tarikh-e Yaghoubi, 124/2.
27. Ansab, 75/5, Ibn-e Atham, 155 & Tabaghat-e Ibn-e Saed, 25/5.
28. It is a place close to Medina that all historians called there Salsal.
29. Prophet's wives have been called Om (Mother).
30. Ansab-ol Ashraf, 75/5, Tabari, 140/5, 3040/1, printed in Europ & Tarikh-e Ibn-e Atham, 156.
31. Bani Hashim family and Bani Omaie family was cousin.
32. It means that don't interfere, my caliphate is certified.
33. Ansab-ol Ashraf, 78/5, Tabari, 154/5, Ibn-e Athir, 64/3, Kanz-ol Omal, 389/6, narrative 5965, Kamel (Mobarad), 11, Zohr-ol Adab, 75/1, Arrahmanic publication, Ibn-e Atham, 156-57 & Tabari, 3071/1, printed in Europ.
34. Tabari, 117/5, 2989, printed in Europ.
35. Ansab-ol Ashraf, 81/5.
36. The same source, 90/5.
37. Tabari, 113/5.
38. Ansab-ol Ashraf, 74/5.
39. Ibn-e Odais was the head of revelators.
40. Ansab-ol Ashraf, 69/5, Tabari, 118/5, 3021/1, printed in Europ & Ibn-e Athir, 68-70/3.
41. Ibn-e Abel Hadid, 404/2
42. The same source.
43. Ansab-ol Ashraf, 69-70/5.
44. The same source, 74/5.
45. Tabari, 143-44/5, 3046, printed in Europ, Ibn-e Athir, 76/3, Ibn-e Athim, 159 & Arriaz-on Nazra, 131-32/2
46. Tabari, 152-53/5, 3066, printed in Europ, Kanz-ol Omal, 161/3, narrative 2471, Ibn-e Athim, 160-61, Ansab-ol Ashraf, 70/5 & Almostadrak, 114/3.
47. Nahjol Balaghe, third sermon.

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