

The narrated incident of the Saqeefah and its related matters

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O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]

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7@ + A 3(%B ,C# (0 &> (

O man! indeed" #ear your \$ord, who created you from one soul and created from it, its mate and dispersed from both of them many men and women%And fear Allah, throu&h whom you as! one another, and the wombs%'indeed, Allah is ever, over you, an Observer

(HI # J+ "K + <L# + A + M N O F G D f :E \$ @ # ()&
/ PA 6 Q 6 Q :)Q(E,#

O you who have believed, fear Allah and spea! words of appropriate (ustice%)*+, He will [then rectify for you your deeds and for&ive you your sins%And whoever obeys Allah and His Messen&er has certainly attained a &reat success

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this was a settled /Asl)basis, amon& them

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\$aid the foundation of his buildin& on the ed&e of a ban! about to collapse, so it collapsed with him into the fire of Hell!0 And Allah does not &uide the wron&doin& people

#irstly

Secondly

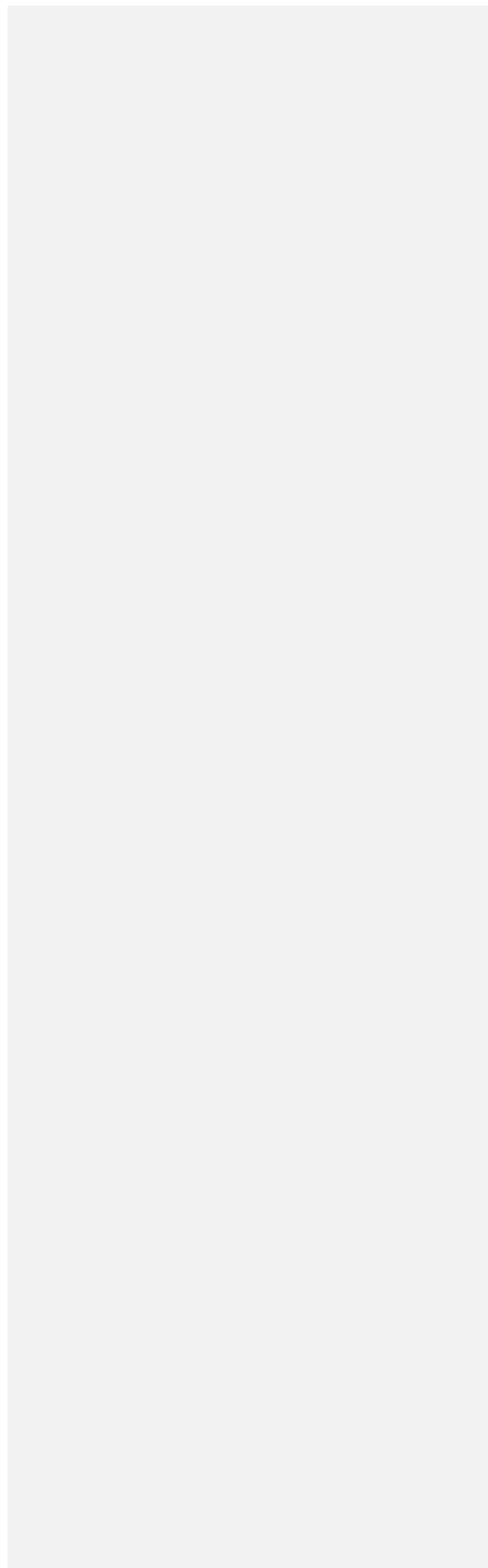
Thirdly

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#ifthly [1estroyin&](#)

word of truth in times of contentment and an&er

' as! you for the



The narrated incident of the Saqeefah and its related matters

From the well-known textual evidences presented by those who state that being from the 3uraish is a condition for the position of 'mamah' leadership,, they state that Abu 4a!r presented this argument to the Ansar on the day of the Saqeefah and as a result they retreated from &ivin& the 4ai5ah)pled&e of alle&iance, to a man from amon& them and)instead, &ave the 4ai5ah to Abu 4a!r

Ge say

eyewitness

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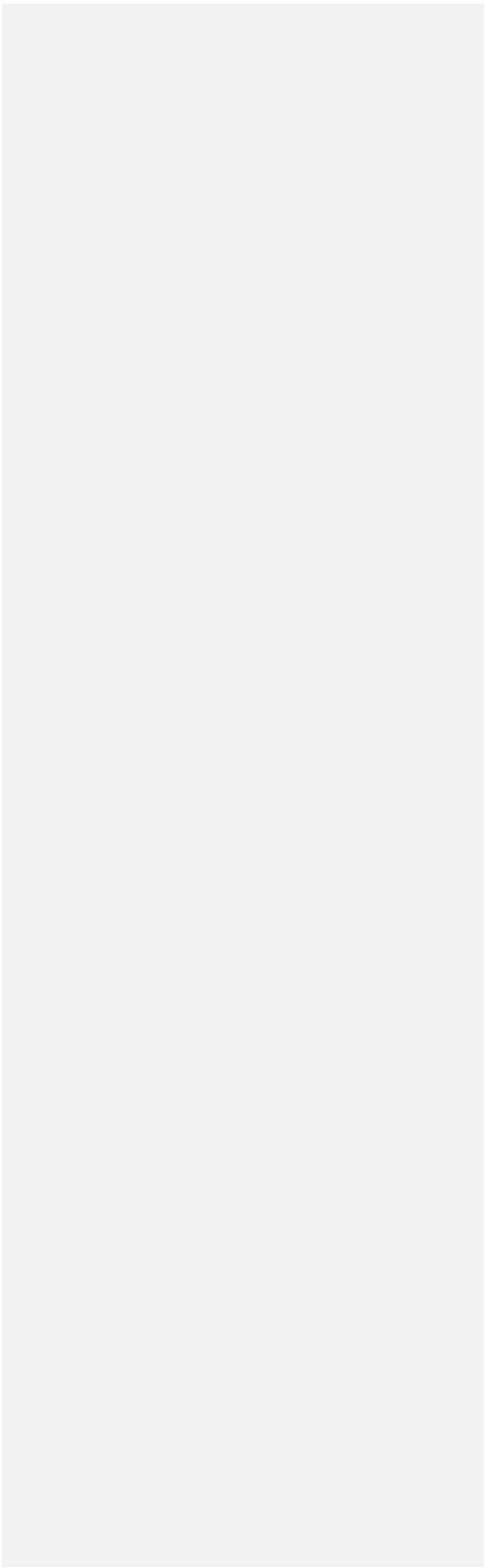
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'ndeed, it is from our news)i%e events that came to pass, that when Allah caused His 7rophet ﷺ to pass away, the Ansar acted contrary to us and gathered as a whole in the Saqeefah)shelter&arden, of 4ani Sa5idah%Ali and 9ubair and whoever was with them stayed bac! from us, whilst the Muha(irin)emi&rants, had gathered around Abu 4a!r

however this matter)of leadership, will never be ac! nowled&ed except to this community of the 3uraish as they are the best of the Arabs in terms of linea&e and homeland

Therefore, whoever gives the pledge of
alliance, to a man to become the : halifah, without consulting the Muslims, then he should not
be followed nor the one who gave him the pledge, lest both of them should be killed;

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the Arabs have not
known this matter of leadership, except to this community of the Quraysh as they are the
best of the Arabs in terms of lineage and homeland

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However, the
Arabs have will never ac!nowled&e this matter)of leadership, except to this community of the

3uraish as they are the best of the Arabs in terms of lineage and homeland%

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The Arabs will never acknowledge this matter)i% leadership, except to this community of the 3uraish as they are the best of the Arabs in terms of lineage and homeland

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But the Arabs will not
acknowledge this matter.) leadership, except to this community of 3uraish, they are the best of
the Arabs in terms of homeland and lineage

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' say

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However, the Arabs will never
acknowledge this matter) leadership, except to this community of the 3uraish%They are the best
of the Arabs in terms of lineage and homeland%

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ﷺ

however you are aware that this community from the 3uraish are of a status amon& the Arabs which none other have and that the Arabs will not come toðer except upon a man from amon& them%6e are the /-maraa5)leaders, and you are the 6u<araa5)assistants,

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'say Thiqah)trustworthy, reliable,, an 'mam in Ma&ha<iy and
Taree!h)4attles)Seerah, and History,

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= 'ndeed, it is from our news)i%e%events that came to
pass, that when Allah caused His 7rophet ﷺ to pass away, the Ansar acted contrary to us and
&athered in their entirety in the Saqeefah)shelter&arden, of 4ani Sa5idah%/Ali and 9ubair and
whoever was with them stayed bac! from us, whilst the Muha(irin)emi&rants, had &athered
around Abu 4a!r =

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sudden

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However,
the Arabs will not be content and will not affirm except upon a man from 3uraish because they

are the purest of people in language, the best of the people in reputation, the best in homeland and most significant of the Arabs

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>erily, you are to die, and indeed, they are to die

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3 o W > p q E # J l] W s 0

Muhammad is not but a Messenger [Other Messengers have passed on before him] So, if he was to die or be killed, would you turn back on your heels [to unbelief] And he who turns back on his heels will never harm Allah at all, but Allah will reward the grateful

﴿٢٢٢﴾

(?A ġ A n) # . +)A ġ A !?) " Z!@# k IQ .ZE (?@ i 7 :@m E, \$%: T #
3o W >pq E# Jj] W s 0

Muhammad is not but a Messenger [Other Messengers have passed on before him] So, if he was to die or be killed, would you turn back on your heels [to unbelief] And he who turns back on his heels will never harm Allah at all, but Allah will reward the grateful

' say

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!_ e% i _ = j "%

>erily, you are to die, and indeed, they are to die

(?A ^ A n) # . +)A ^ A !?)" Z!@# k lQ .ZE (?@ i 7 :@m E, \$%: T #
3o W >pq E# Jj] W s Q

Muhammad is not but a Messen&er%[Other Messen&ers have passed on before him%So, if he was to die or be !illed, would you turn bac! on your heels [to unbelief 0 And he who turns bac! on his heels will never harm Allah at all, but Allah will reward the &rateful

?@o. but rather we are
the /-maraa5)leaders8rulers, and you will be the 6u<araa5)assistants,, for they are the best
amon&st the Arabs in terms of homeland and re&ard)ori&in and descent.

This matter)of leadership, will never be ac!nowled&ed except to this community of the 3uraish
as they are the best of the Arabs in terms of linea&e and homeland

The Arabs have not acknowledged this matter of leadership, except to this community of the 3uraish as they are the best of the Arabs in terms of lineage and homeland

The Arabs will never acknowledge this matter of leadership, except to this community of the 3uraish as they are the best of the Arabs in terms of lineage and homeland

The Arabs will never acknowledge this matter of leadership, except to this community of the 3uraish as they are the best of the Arabs in terms of lineage and homeland

The Arabs will never acknowledge this matter of leadership, except to this community of the 3uraish. They are the best of the Arabs in terms of homeland and lineage

The Arabs will not acknowledge this matter of leadership, except to this community of 3uraish. They are the best of the Arabs in terms of homeland and lineage

The Arabs will never acknowledge this matter of leadership, except to this community of the 3uraish. They are the best of the Arabs in terms of lineage and homeland

2 However, you are aware that this community from the 3uraish are of a status among the Arabs which none other have and that the Arabs will not come together except upon a man from among them. Therefore, we are the –maraa5) leaders, and you are the 6u<araa5) assistants.

However, the Arabs will not be content and will not settle except upon a man from 3uraish because they are the purest of people in lineage, the best of the people in reputation, the best in homeland and most significant of the Arabs They are the best of Arabs in terms of homeland. 1ar, and original Arab descent

where the 4ai5ah would be prohibited to be given to other than someone from 3uraish merely due to lineage or descent and doing so would be a Ma5siyah)sinful act of disobedience, to Allah. 4y &reater reason, it is not possible for Al2Hashimiyah)to be a Hashemi, to be a condition for the validity of the contraction of the 4ai5ah, where such a 4ai5ah would be prohibited and become a sinful act of disobedience to Allah

't may be that the 'mam Abu Muhammad bin /Ali bin Ha<m himself
for&ot the Hadith of Al24u! hari)

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k# (E 3HE# .0] † \$(A _ 0, o I u \$# f < 7 # : h „ .('K... \$ %
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\$a 'Iaha 'Ila Huwa)none has the ri&ht to be worshipped but He,, the Aver \$ivin&, the One 6ho
sustains and protects all that exists%@either slumber, nor sleep overta!e Him%To Him belon&s
whatever is in the heavens and whatever is on earth%6ho is he that can intercede with Him
except with His 7ermission0 He !nows what happens to them)His creatures, in this world, and
what will happen to them in the Hereafter%And they will never ~~compass&rasp~~ anythin& of His
: nowled&e except that which He wills%His : ursi extends over the heavens and the earth, and He
feels no fati&ue in &uardin& and preservin& them%And He is the Most Hi&h, the Most Breat

by its meanin&

whilst it)the Hadith, did not come up in this story except by its meanin&

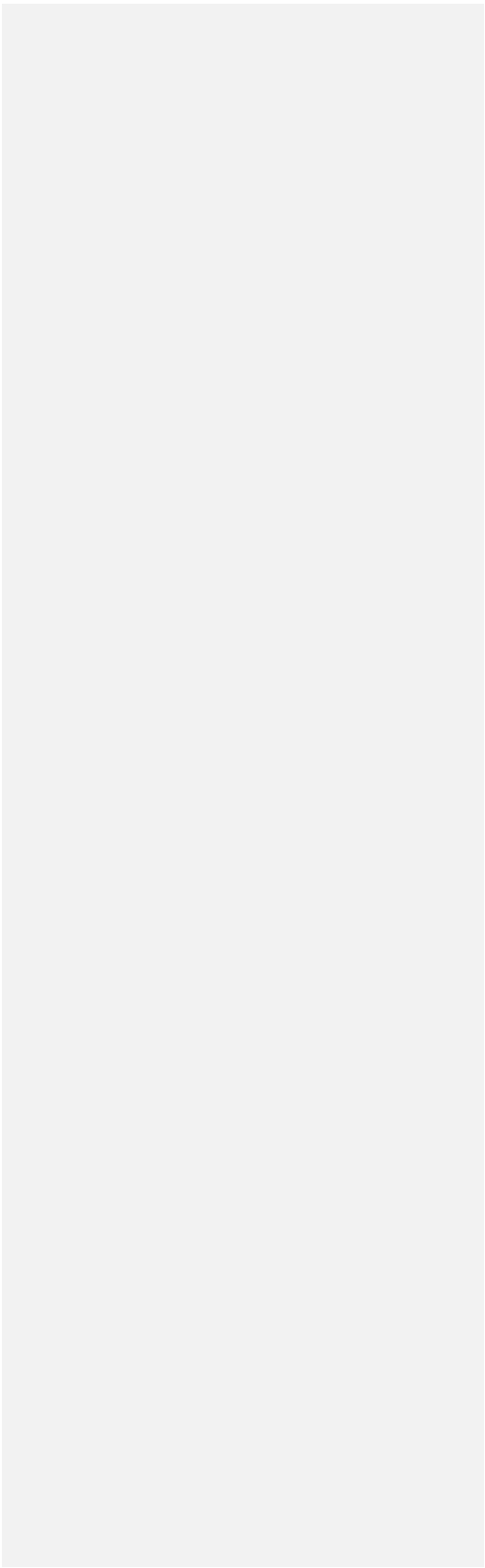
now

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2 Section Other narrations concernin& the &rounds of the 4ai5ah)pled&e of alle&iance, of Abu 4a!r, his public 4ai5ah and his first public speech&

'mamah)leadership, to them was by the command of the Messen&er of Allah ﷺ durin& his my
sic! ness, so they &ave me the 4ai5ah due to that



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' say

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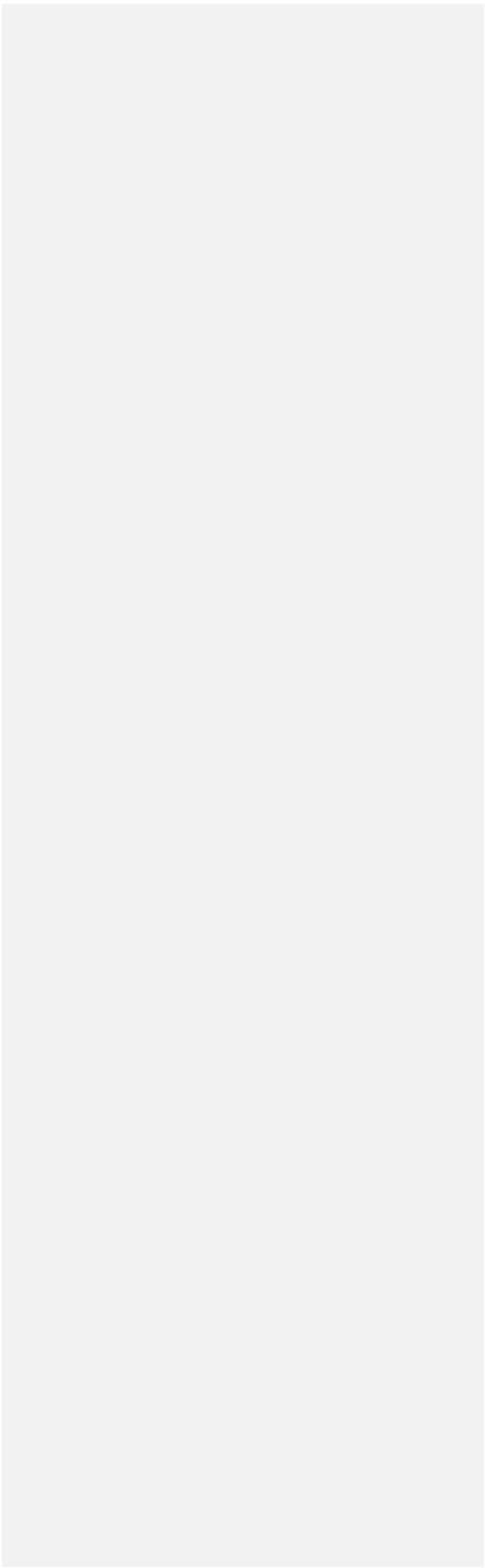
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They
are the protected and char&es of Allah and in the protection)1himmah, of Allah%So, whoever
wron&s)or oppresses, anyone from them, he has violated the 1himmah)protection, of Allah



4y Allah, he did not stop apolo&isin& to me until ' pardoned him



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as he remained on it

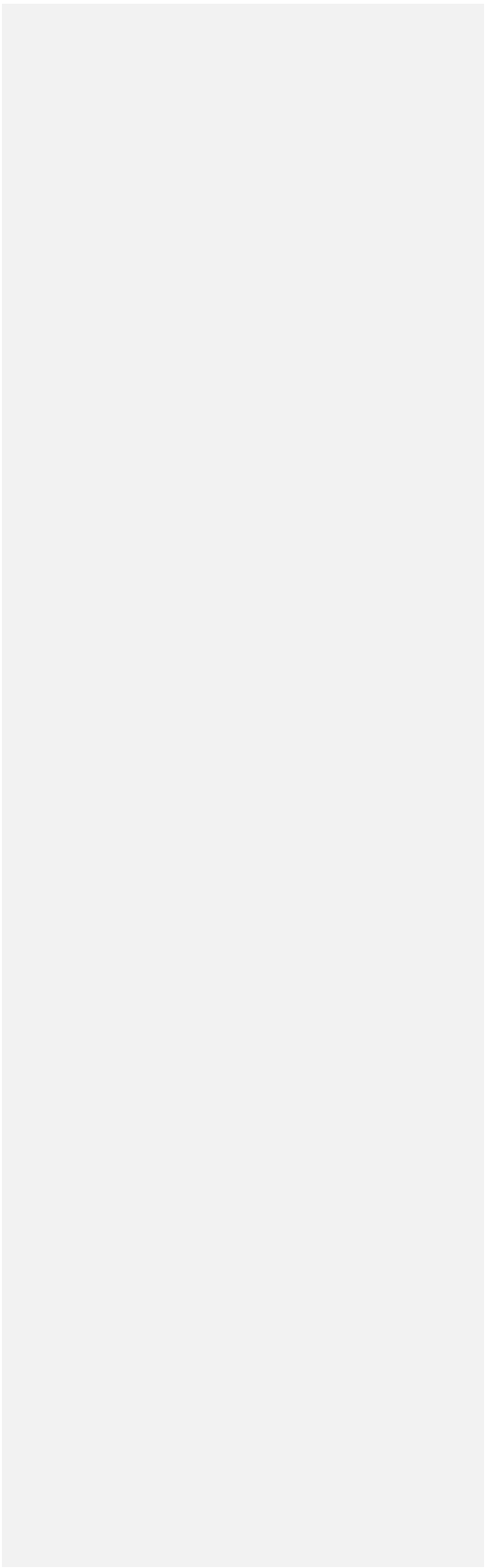
? ' saw /-mar drivin& Abu 4a!r to the Minbar;

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' say

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ﷺ ? Whoever ' am his Mawla
)friend&supporter,, then /Ali is his Mawla%O Allah, ta!e as a friend whoever has befriended him
and ta!e as enemy whoever has ta!en him as an enemy;

ﷺ Whoever ' am his Mawla)friend&supporter,, then
/Ali is his Mawla%O Allah, ta!e as a friend whoever has befriended him and ta!e as enemy
whoever has ta!en him as an enemy

Bshadeer : humm

ﷺ

Bshadeer : humm

2 Section The stance of Saʿd bin / – badah, may Allah be pleased with him

the land of Ash2Sham, then that has been affirmed

As for his death in

went to Ash2Sham and was !illed in it

6e have !illed the chief of the : ha<ra(Sa5d bin /-badah = And we struc! him with two arrow shafts and we did not miss his heart

' say

They then gave him the 4ai5ah with the
exception of Sa5d%He departed and then went to Ash2Sham

him He then shot him with an arrow and !illed

'ndeed, ' feel somethin& in my bac!

'ndeed, ' feel a crawlin&)sensation,

his body and then died

He found somethin& buried in

'say

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Allah is pleased with them and they are pleased with Him, and He has prepared for them &ardens beneath which rivers flow, wherein they will abide forever%That is the &reat success

2 Section The delay of the 4aifah of /Ali bin Abi Talib, blessin&s be upon him

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as he had not given the 4aishah during those months

However, you acted alone
excluding us in the matter of leadership, whilst we viewed that we had a share in relation to it

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However, we considered that we too had a
right to participate in this matter of rulership, and that he (i.e. Abu 4a!r, excluded us in this
matter and we felt upset in ourselves

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/-marʃs stron& position a&ainst them

However, you excluded us from the matter)of leadership, whilst we considered that we had a ri­t)of participation, in it;

[illegible]

However, we viewed that we had a right in this matter but you excluded us from it

' say

However, we consider that we had a share in the right of participation, in the matter which we were excluded from

But rather, we considered that we had a share in the matter which we were excluded from participating in,

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The statement of A²⁹uhriy concernin^g /Ali's refrainin^g from &ivin^g the 4ai⁵ah to Abu 4a! r, may Allah be pleased with him, until the passin^g away of #atimah, may Allah be pleased with her, is Munqati⁵)interrupted,

' say

Ma⁵mar himself

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' sayt

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serious addition

brou&ht him

they brou&ht him

' say

Ma! dhoob)fabricated&false, Munagati&interrupted, 4&til)false&invalid, and

evidence

Mursal

expressed

#irstly

Secondly

Thiqah

't is possible that some may claim that the Mungati5)interrupted, Mursal addition of Abu @adrah is stren&thened by other narrationsf

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That, Abdur Dahman bin /Awf was with /-mar bin Al2: hattab, may Allah be pleased with them both and Muhammad bin Maslamah bro!e the sword of A<29ubair, may Allah be pleased with them both

That Abdur Dahman bin /Awf, may Allah be pleased with him, was with /-mar bin Al2: hattab, may Allah be pleased with him, that day%And that he broke A29ubair's sword%And Allah is most aware about its breaking%

' say



That, Abdur

Dahman bin /Awf was with /-mar bin Al2: hattab, may Allah be pleased with them both and
Muhammad bin Maslamah broke the sword of A-29ubair, may Allah be pleased with them both

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That Abdur Dahman bin /Awf, may Allah be pleased with him, was
with /-mar bin Al2: hattab, may Allah be pleased with him, that day%And that he bro!e A<29ubair5s
sword%And Allah is most aware about its brea! in&

most worthy or entitled of the people for it)the leadership, after the Messen&er of Allah ﷺ

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most unli!ely

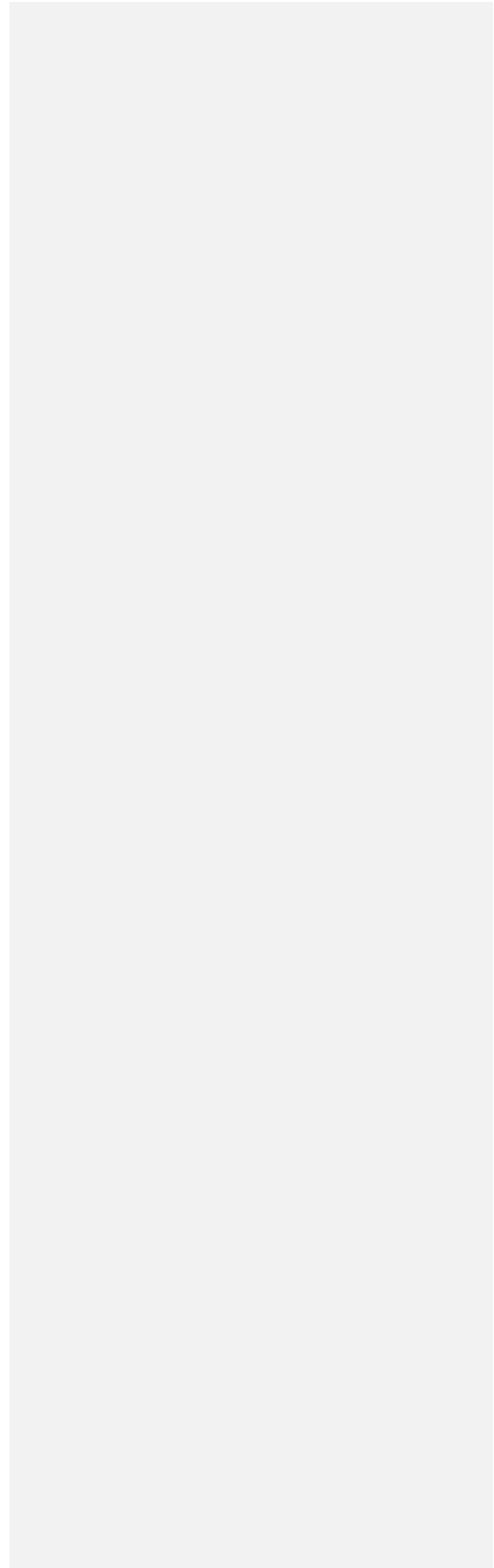
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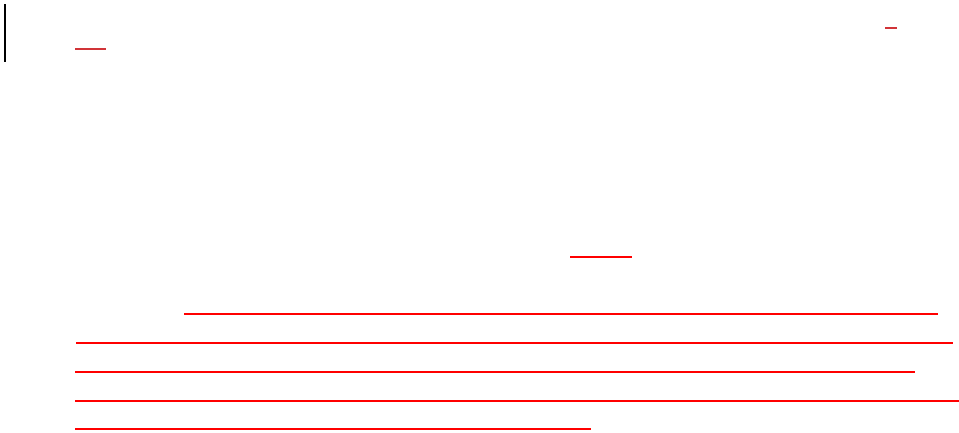
claimed

However, we considered that we
too had a ri&ht to participate in this matter)of rulership, and that he)i!e%Abu 4a!r, excluded us in
this matter and we felt upset in ourselves

most worthy or entitled of the people for it)the

leadership, after the Messenger of Allah ﷺ





without an 'snad)chain of transmission,

Mursal narration

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' say

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@o, by Allah, ' am more entitled than you Who is more entitled)or
more worthy, of this matter than me0 Am ' not the first who prayed0 Am ' not this and am ' not
this0 =

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' say

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However

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truth a&ainst the falsehood

addition

false

' say

. onsequently, the authenticity of the Hadith of the Mother of the 4elievers, As2Siddeeqah /Aa5ishah the dau&hter of As2Siddeeq, has been ascertained without a considered doubt and it has pushed away any claimed opposition%'t has established that /Ali, may Allah5s pleasure and peace be upon him, believed that he was more entitled or worthy for the : hilafah and that he found within himself the feelin& of pain)i%e%in respect to what happened,%Then he only &ave the 4ai5ah six months or so followin& the Saqeefah%This is what 'bn Al2Atheer accurately concluded in ?Al2 : amil #ee At2Taree! h;)E+8FG, when he said: (The correct view is that the Ameer ul2Mu5mineen)\$eader of the 4elievers, did not &ive the 4ai5ah except after six months, and Allah is most !nowled&eable %

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, ۞ then that is understood to represent a second 4ai5ah

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Section: Defutation)or response to, of –stadh 1octor : halid : abir /Alaal

The first supportin& evidence



This incident too! place ni&hts after death of the Messen&er of Allah ﷺ and did not ta!e place after six months



some ni&hts

some ni&hts

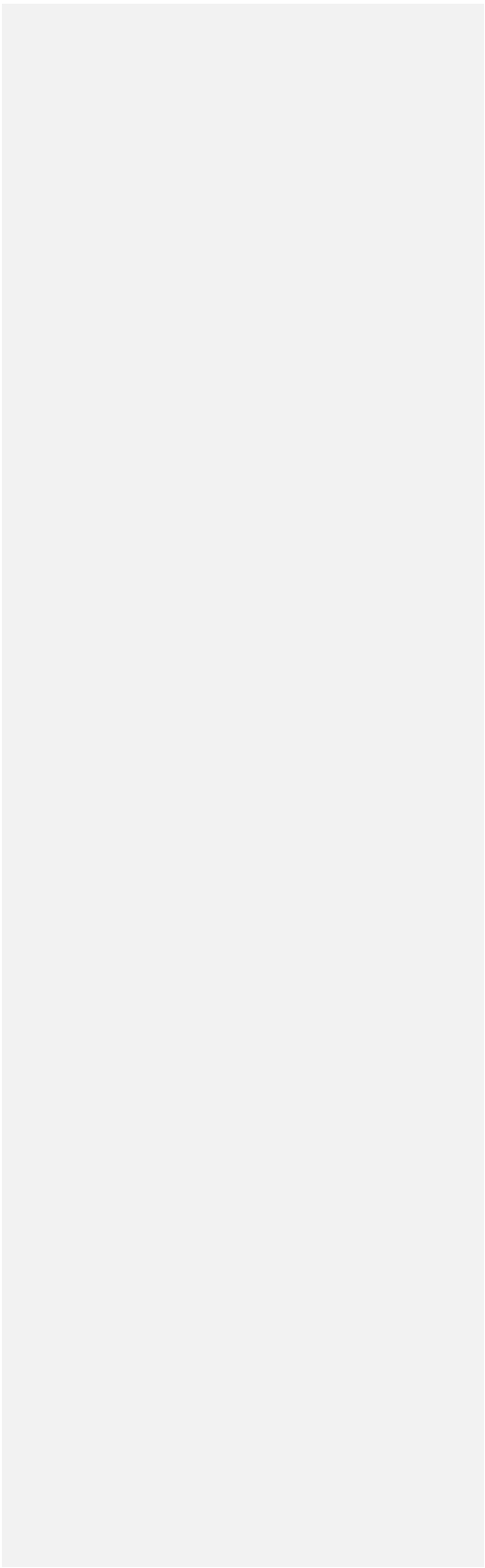
Some ni&hts

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The second supportin& evidence

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2 retranslate

This Hadith is

Bhareeb via Mali!

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This Hadith is Bhareeb via Mali!

And it is this that represents the trap that 1 octor : halid : abir /Alaal fell into

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worse than it

even

We will now present the origins of the 'snad' chain of transmission,

Abu Bha^qiyah Muhammad bin Hahya bin Abdul /A^qi^q bin /-mar bin Abdur
Dahman bin /Awf A^quhriy

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Abu Bha^qiyah Muhammad bin Hahya bin Abdul /A^qi^q bin /-mar bin Abdur
Dahman bin /Awf

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Abu /Awaanah Muhammad bin Hahya bin Abdul /A^qi^q bin /-mar bin /Awf

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Abu Bha<iyah Muhammad bin Hahya bin Abdul /A<i< bin /-mar bin Abdur Dahman bin /Awf A<29uhriy

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' say

fabricated by the animal liar Dather, it is only an invented fabricated lie

he fabricates

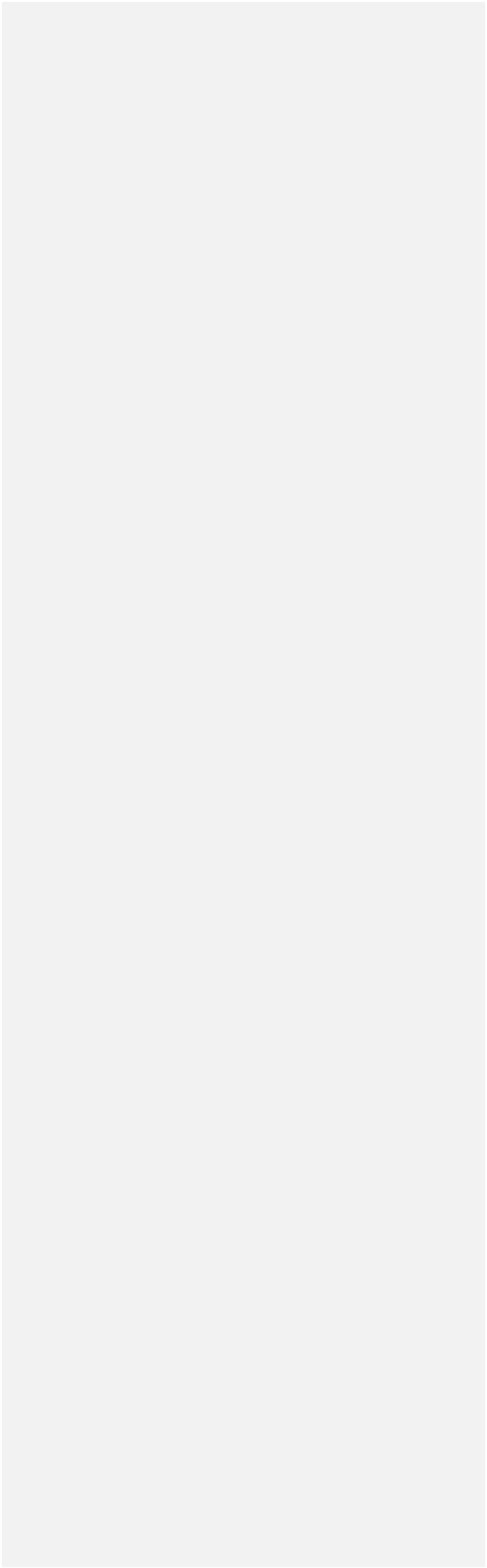
Matroo!

and the HamI)responsibility, in respect to it is upon Abu Bha<iyah

There is no 4a5)problem or issue, with him

⚡

Animal liar



Then the Muslims said to him

Here, there is no mention of /Ali and the narration reflects Abu 4a! r5s insistence to &o out for war

Muslims said to him

So, the

Ali, A-29ubair, Talhah and Abdallah bin Mas5ud

Abdullah bin Mas5ud to &uard the mountain passes of Al2Madinah

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[REDACTED]

[REDACTED]

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The fourth supportin& evidence



' say

The fifth supportin& evidence

'ndeed, we have found Abu 4a! r qualified)or appropriate, for it



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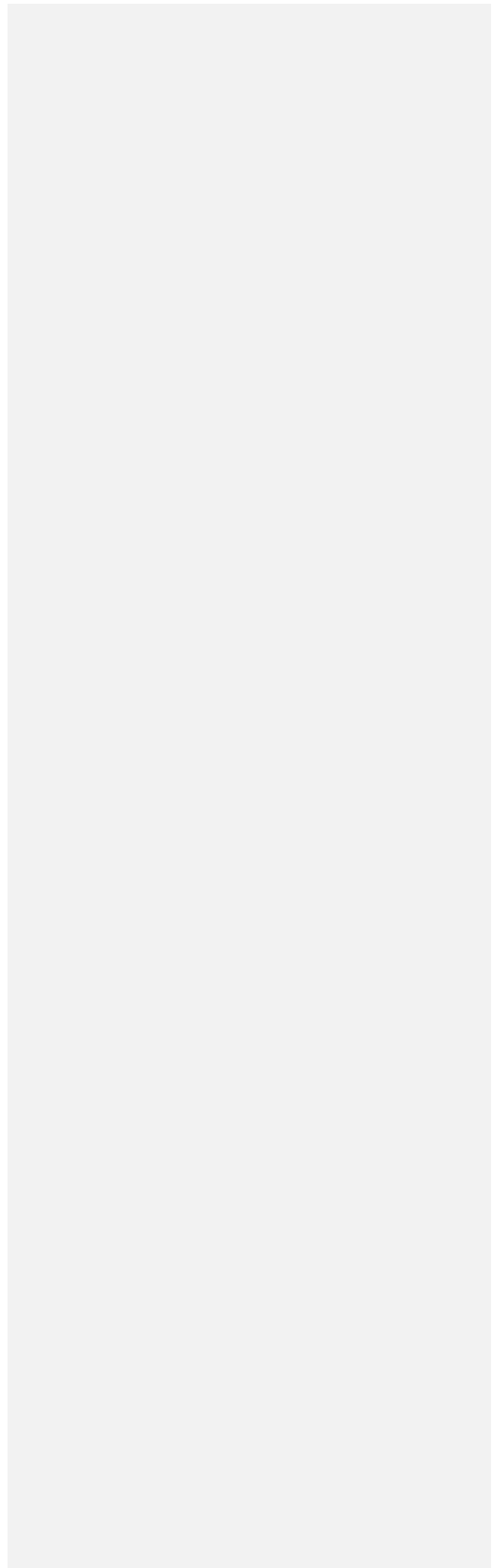
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' say

' say



'say

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'say

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So one remains in a state of ignominy that is intended for him = except the two lowly things! a domestic donkey and a wooden peg [of a tent %
The former is turned back to his state of ignominy by a piece of worn-out rope = while the latter's head is broken and no one mourns%

The former is turned bac! to its state of i&nomy by a piece of worn2out rope, while the latter's head is bro!en and no one mourns %

And among them are some who criticize you concerning the [distribution of charities] if they are given from them, they approve but if they are not given from them, at once they become an enemy

Entity	Percentage
Current government	85%
Opposition	15%
International community	10%
Media	5%
Other	5%

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Had it not been for that, nobody would have been more beloved to me to have attended than you apart from those who are? similar to your status.

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O 7eople, this is /Ali bin Abi Talib%There is no 4ai5ah to me upon his nec! and he has the choice in his affair%'ndeed, you all have the choice in respect to your 4ai5ah to me%f you view that there is someone other than me, then ' will be the first to &ive him the 4ai5ah

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all of the people —



They used to call him the

: halifah)successor, of the Messen&er of Allah ﷺ until he died

That all of the people, after the 4ai5ah of /Ali and his companions, were callin& Abu 4a!r the : halifah of the Messen&er of Allah

' say

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The sixth supporting evidence

You have spoken well, yes this is the truth, that the Qur'an Al-Imam has settled the matter of the : hilafah as it has made it Shura (consultation), among the Muslims and the Messenger of Allah ﷺ passed away without having charged anyone after him with the charge of command and compulsion; it is hoped, may Allah reward you, that you make this plain to the claimants to Salafiyah, those who hurt our heads with the obligation to obey the one who has usurped the authority; indeed, they have lied against Allah and His Messenger and inserted this rottenness, indeed : a disbelief, into the books of /Aqaid (beliefs).

So say

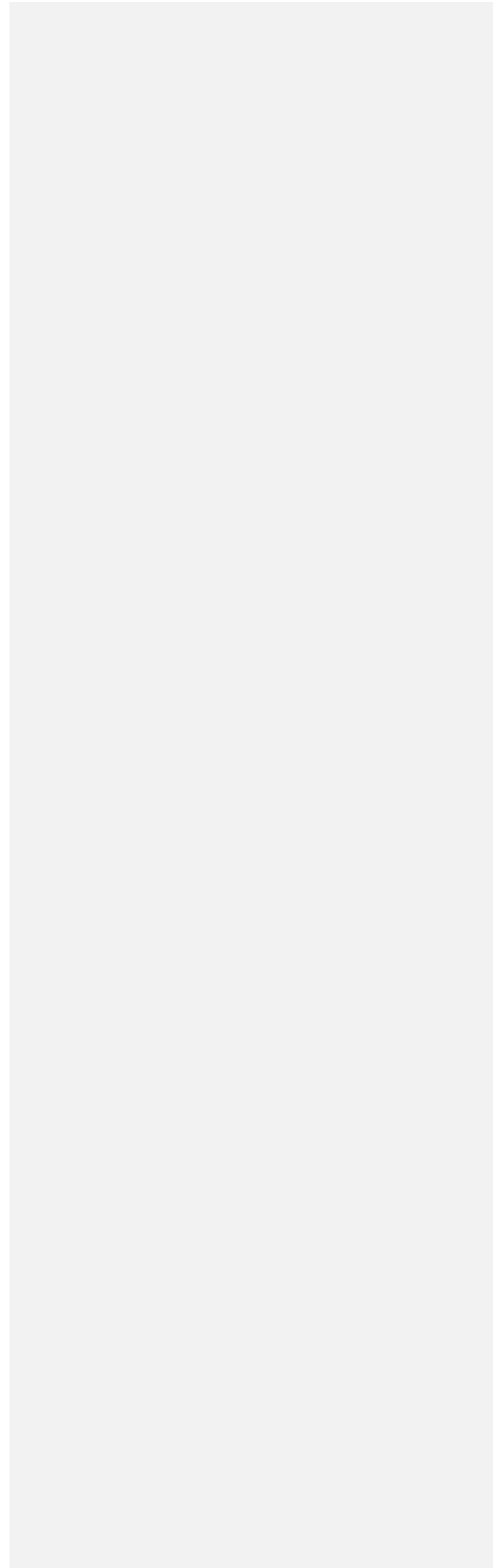
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which /-mar harassed Abu 4a! r to &o ahead with

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: habar)report,

The second

the

6e say in response

As for the second report



And you are aware O Sa5d)'bn /-badah, that the
Messen&er of Allah ﷺ said whilst you were sittin&C /The 3uraish are the 6ulaat)rulers, of this
matter and so the ri&hteous of the people follow their ri&hteous and the wic!ed)or corrupt,
follow their wic!ed5%He)the narrator, saidC So, Sa5d said to himC ?Hou have spo!en the truth%6e
are the 6u<araa5)assistants, and you are the /-maraa5)leaders8rulers, ; %



N!Ž +_ : A`) B +"%• • N!Ž +_ : A`) B +"%• • ! = e% i = j "%

>erily, you)O Muhammad ﷺ, will die and verily, they)too, will die%)K+, Then, on the 1ay of
Desurrection, you will be disputin& before your \$ord

+)A ħ A !?)" Z!@# k IQ .ZE (?@ i 7 :@m E, \$%: T #

Muhammad is not but a Messenger%[Other Messengers have passed on before him%So, if he was to die or be killed, would you turn back on your heels [to unbelief 0

ﷺ

ﷺ

ﷺ

ﷺ

And A'ubair unsheathed his sword and said: 'I will not sheathe it until /Ali is given the 4aifah; %The news of this reached Abu A'ar and /-mar%Then /-mar said: 'Take the sword off A'ubair and strike it with a rock! %He)the narrator, said: /-mar set off towards them and came to them both weary%He said: 'You will certainly give the 4aifah willingly or you will give the 4aifah against your will; %And so they gave the 4aifah

' say

And you are aware O Sa'd)bn /-badah, that the Messenger of Allah ﷺ said whilst you were sitting /The 3uraish are the 6ulaat)rulers, of this matter and so, the righteous of the people follow their righteous and the wicked)or corrupt, follow their wicked%He)the narrator, said: So, Sa'd said to him: 'You have spoken the truth%6e are the 6u'araa')assistants, and you are the /-maraa')leaders/rulers.

And A'ubair unsheathed his sword and said: 'I will not sheathe it until /Ali is given the 4aifah; %The news of this reached Abu A'ar and /-mar%Then /-mar said: 'Take the sword off A'ubair and strike it with a rock! %He)the narrator, said: /-mar set off towards them and came to them both weary%He said: 'You will certainly give the 4aifah willingly or you will give the 4aifah against your will; %And so they gave

the 4a5ah

.onsequently

the

the

the

' say

the

ﷺ,


' say

?To you not !now that the Messen&er of Allah ﷺ said ?The
A5immah)leaders, are from 3uraish;0 and they replied? Hes, indeed)we have,;


ﷺ

)L,

)K,

but they have lied%4y Allah, the 4a5ah to Abu 4a! r was not a sudden)or
spontaneous, occurrence 

?This matter after me belon&s to 3uraish;

And he  has said

have you not heard the Messenger of Allah ﷺ sayin&?The A5immah)leaders, are from 3uraish0;; He said&?O Allah, yes;

ﷺ

ﷺ

?They have lied%4y Allah, the 4ai5ah to Abu 4a! r was not a sudden)or spontaneous, occurrence;

have you not heard the Messenger of Allah ﷺ sayin&?The A5immah)leaders, are from 3uraish0;; He said&?O Allah, yes;

6e say

shameless, -mayyad @aasibiy)those opposed to /Ali, lie or fabrication

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when the statement of the 7rophet ﷺ ?The A5immah are from 3uraish; was related to them

• „&

j r# .(E,# W # N # q b,# W =qS0 L! ? V # U, ‡ 4 7 4 0)<
@ N U

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h@N H " 3 W)&

He then related to them that the Messenger of Allah ﷺ said: The Aṣimmaḥ are from ʿUraish; %They affirmed him in respect to his narration and conceded the issue

6e say

The clear
si&ht in respect to the 1een and distin&uishin& the saved sect)or &roup, from the sects)or &roups,
of those who are destroyed)in hell,

>erily, the Messenger of

Allah ﷺ said: ?The Aṣimmaḥ are from ʿUraish;) الأئمة من قريش,

until Abu 4a!r and /-mar, may Allah be pleased with them, related to them
the statement of the 7rophet ﷺ : ?The Aṣimmaḥ are from ʿUraish;) الأئمة من قريش,

, ﷺ

the lie)or fabrication, compounded to the point that it was called An '(maa5)a consensus"".

Abu 4a! r repelled them with the : habar)reported narration, of ?The A5immah)leaders, are from 3uraish;

that the A5immah are from 3uraish%They then submitted to the obedience of Allah and His Messen&er ﷺ

a# Z4 ﷺ

and he used the statement of the 7rophet ﷺ as evidential proof ?The A5immah)leaders, are from 3uraish;

' say

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Then the reported narration): habar, of the Messen&er of Allah ﷺ was brou&ht statin& that the A5immah)leaders, are from 3uraish

ﷺ

Abu 4a! r said, may Allah be pleased with him, said: ?The 7 rophet ﷺ said: ?The A5immah
(leaders, are from 3uraish;

' say

ﷺ

(ust as Abu 4a! r prevented the Ansar by his statement ﷺ ?The A5immah are from
3uraish;

Abu
4a! r, may Allah be pleased with him, argued a&ainst them with evidence, usin& his statement ﷺ
?The A5immah are from 3uraish;

atrocitiy

ﷺ

ﷺ

'say

At2Tawatur

At2Tawatur



• „&

+ C '##mE „' #W „'



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established



?The A5immah)leaders, are from 3uraish until the final hour is

j r# .(E,# W # N # q b,# W =dS0 L! ? V # U, ‡ 4 7 4 0)<

@ N U

^A #y# & z)4 U#:R d #:t \$# % 4 U ?u ?@ vw# ,: #0 ?& #
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h@N H " \$W)&

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' say

The A5immah are from 3uraish

The

A5immah are from 3uraish until the final hour is established

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A5immah are from 3uraish

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⌘ the A5immah are from

3uraish

'say

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'say

ZS< #K W# .0 o (& W : ZS< # 'W ZS0 = 0,] ^ A #, :) \$ X !+ ZU „ a r=
P „

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until his exterior turned ashen

+)A ^ A !?)" Z!@# K IQ .ZE (?@ i 7 :@m E, \$%: T #

Muhammad is not but a Messen&er%[Other Messen&ers have passed on before him%So, if he was to die or be !illed, would you turn bac! on your heels [to unbelief 0



' say



until his exterior turned ashen

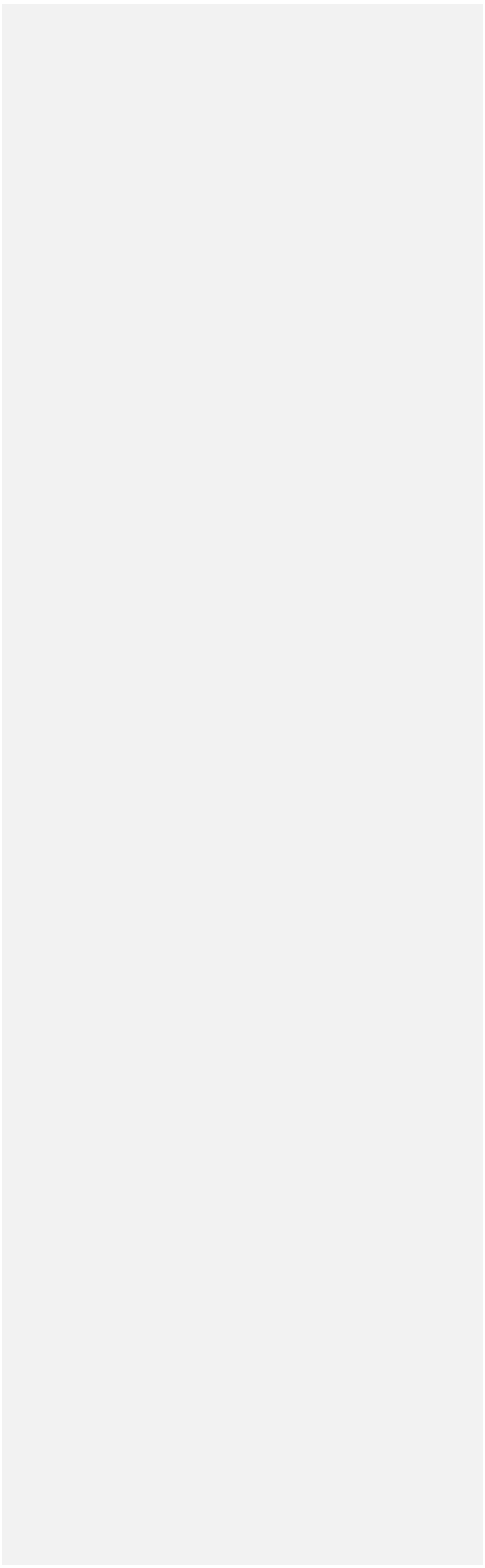
6e will not &ive the 4ai&ah to anyone apart from /Ali

' say

|

20

20



' did not believe that the matter would depart MMM #rom Hashim and then from them from Abu Al2
Hasan)/Ali,%
#rom the first of people in 'man and precedence MMM And the most ! nowled&eable of the people in
the 3ur5an and the Sunnah%
And the last of the people who was with the 7rophet, And the one who MMM Nibril assisted in the
Bhusl and shroudin&%
The one who has what they do not have, they do not contest with him MMM And the people do not
have what he has of &oodness%

|

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س

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4ani Hashim do not covet the people in respect to yourselves MMM Aspecially Taim bin Murrah or
/Adiy%
The matter is not except amon&st you and belon&in& to you MMM And it is for none except Abu
Hasan /Ali%
Abu Hasan, so, hold fast to it by a resolute hand MMM That is because you are with the matter
which time has hoped for%
And verily a person throws 3usayy behind him MMM The mi&hty protection and the people from
Bhalib 3usayy%

' say

' say

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The purpose behind this fabricated lie is clear

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2 Section: The fabricated lie of the burning or storming of the house of #atimah

= ?'ndeed, it is from our news)i%e%events
that came to pass, that when Allah caused His 7rophet ﷺ to pass away, the Ansar acted contrary
to us and gathered in their entirety in the Saqeefah)shelter&arden, of 4ani Sa5idah%/Ali and
9ubair and whoever was with them, stayed bac! from us, whilst the Muha(irin)emi&rants, had

gathered around Abu al-r =;

٢٤

occurrence

sudden)or spontaneous.

٢٥

Whoever gives the pledge of alliance to anybody among you without consultation from the Muslims, then neither the person who is given the pledge nor the person who gave the pledge of alliance are to be followed, lest they both should be killed

٢٦

firstly

Secondly
However, we viewed that we had a share in the matter but it was excluded from us and so we found hurt in ourselves

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severity of / - marks condemnation of them

brou&ht him

端

端

they brou&ht him

端

端

' say

rottenness

#irstly

Secondly

le&islative precedent

Thirdly

Taqiyyah

criminal

motive of the crime

| - - - - -

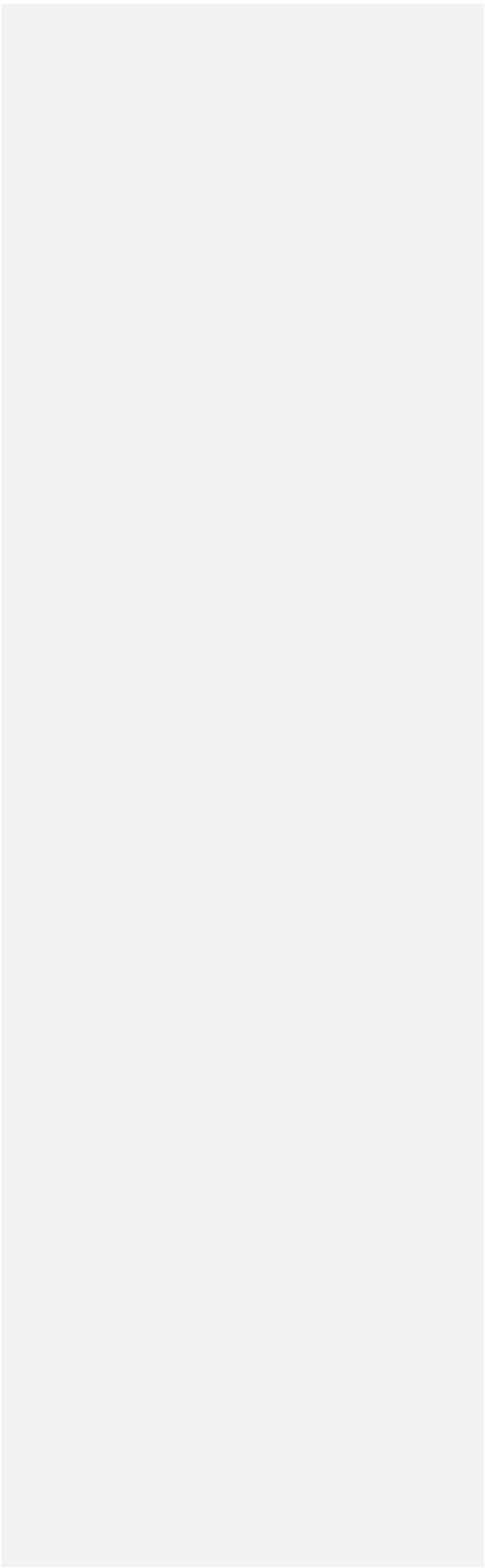
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| , 端 - , 端

' say

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and do not return to me

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drawin& of a sword or its bein& bro! en

stormin&

' say

𐌿

𐌿

Secondly

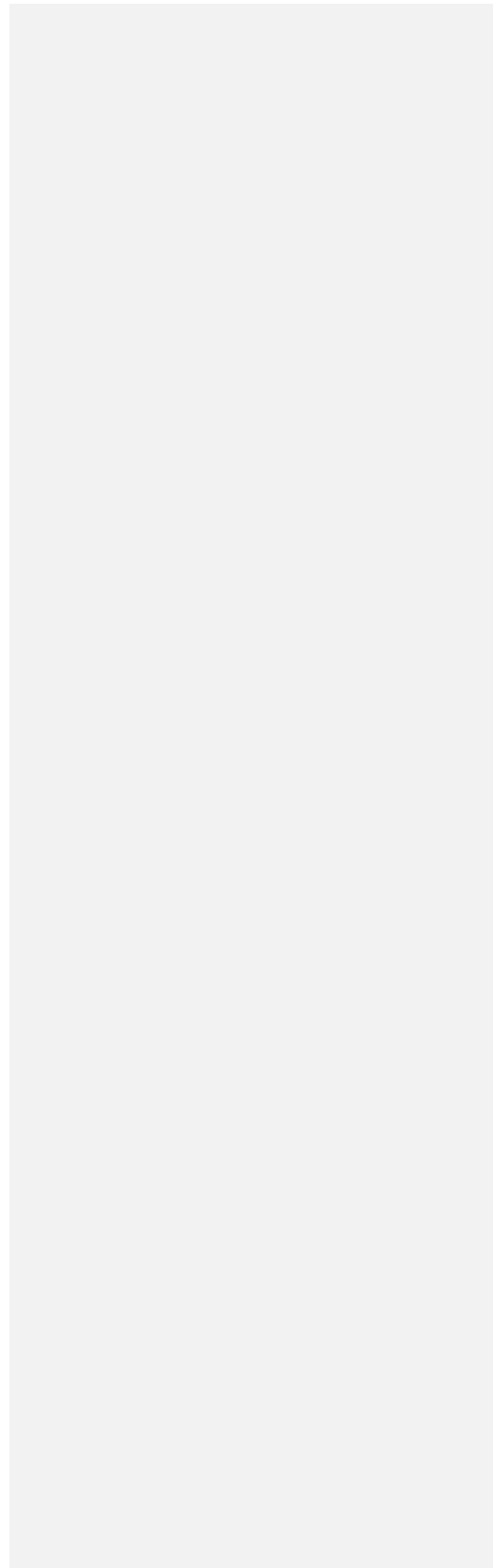
h h! PA h!rQ h (MN W Z,# S:_E U " %

X „ 9p4 h3o 47

' say

|

—



' will certainly burn the house down upon you

4elieve it or do not believe it

the Mafia



\$et us delve in this a little

2025

W Z7E d e)< \$#`s<# nU #p+ #

'say

2025

'say

to burn down the house over them

And in this manner

密

' say

202

'say

/Ali and A<29ubair were only an&ered because of the absence of the
Mashurah)consultation,

' say

' further say

And ' say

- -

-

rottenness

a &reat liar)1a((al,

- -

occurrence reached the level of At2Tawatur and Haqeen)certainty, amon& the people of the
manifest truth from the manifest marvels in respect to the word of Haqq)truth, bein& &hastly

And)also, from

Age Group	Male (%)	Female (%)
18-29	~65	~85
30-49	~75	~85
50-69	~80	~85
70+	~85	~85

| —

from the
manifest marvels in respect to the word of Haqq)truth, bein& raised hi&h and the elevation of the
&rade of)Sidq, truthfulness%
&hastly occurrence reached the level of At2
Tawatur and Hageen)certainty, amon& the people of the manifest truth

'bn Sa'id

۞

' say

|

|

—

—

and bring men into it, even if that meant bring war against me

and he mentioned a lot concerning that

' say

And now we will examine the foundations)-sool, of the chains of transmission related to these narrations

س
searched the house of #atimah but rather left it and even if
it had been loc!ed with hostile intent a&ainst me

س

⚡

such and such due

to a peculiarity that he mentioned 0 Abu / – baid said: " do not want to mention them

⚡

' say

searched the house of #atimah but rather left it and even if it had been loc!ed
with hostile intent a&ainst me such and such due to
a peculiarity that he mentioned 0 Abu /-baid saidt' do not want to mention them

Mun!ar Al2Hadith



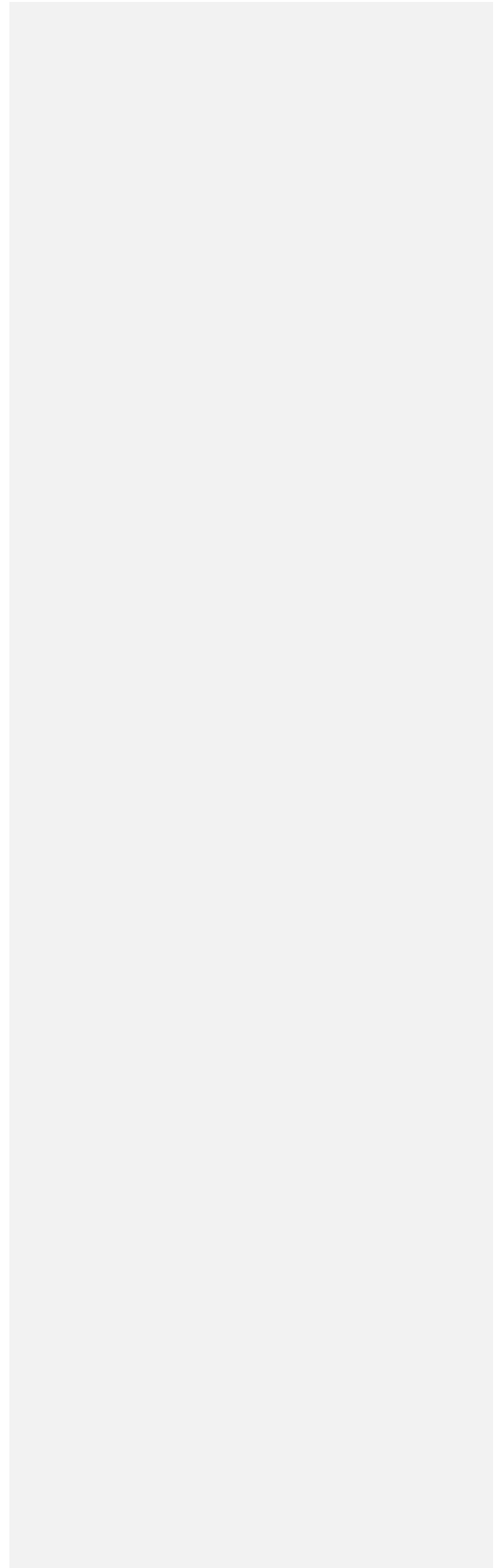
searched the house of #atimah but rather left it and even if it had been
loc!ed with hostile intent a&ainst me

28

us Then /-Iwan bin 1awud came to us and related it to us (ust as Al2\$raith related it to

for it
9aaqooliy from the 9awaageel
' say

' say



سُئِلَ
سُئِلَ الْبَيْتَ لِمَا فِيهِ مِنْ شَيْءٍ وَوَلَوْ أَنَّهُمْ لَوَجَدُوهُ بِغَيْرِ
قَوْلٍ مُضَامٍ عَلَيَّ

(just as Al²saith bin Sa⁵d had related to me, word
for word and 'as¹ed him
about the name of his father and he informed me that he was /-Iwan bin 1awud

' say

|



searched the house of #atimah for
anythin& and even if they had loc!ed it with hostile intent a&ainst me



|

' say

Al2/Aqd Al2#areed

|

: aisan Abu AlHaitham : halid bin AlZasim, from \$aith bin Sa5d, from Salih bin


⚡

located it with hostile intent against me searched the house of #atimah even if they

⚡

⚡

|

 [searched the house of #atimah for anythin&](#)



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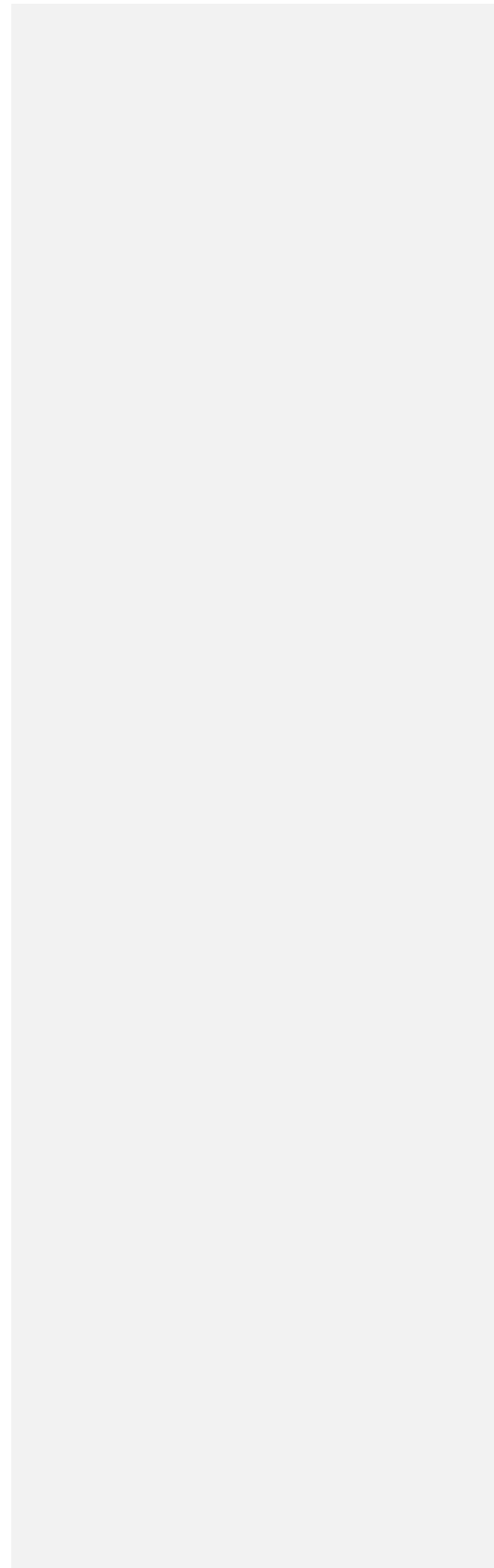
searched the house of #atimah, even it was loc!ed with hostile intent
a&ainst me



Al2Maaf(ishoon

#atimah, even it was loc!ed with hostile intent a&ainst me

searched the house of



Sa5d, from Salih bin : aisan

'bn 6ahb from Al2\$raith bin
we say in response

the boo! of 'bn 1aabb

from 'bn 1aabb

' say

' say

Al2Maa(ishoon

Abu Muhammad Al2Madaniy

2 Supplemental section
The belief of /Ali, may the blessing of Allah be upon him, that he was the most entitled ~~ds~~ of the people for the : hilafah)Succession of leadership,

this matter)of leadership.  ' am the most entitled of the people for

He then mentioned somethin&
4e quiet, for by Allah, ' will surely be
with Allah upon who)or what, was
then he mentioned somethin&
and he mentioned a word)statement,

' am the most entitled of the people for this matter)of leadership,
Then he mentioned somethin&

then he mentioned somethin&
and then he mentioned somethin&

whilst ' am the most entitled of the people for the : hilafah
His status is Sidq
)truthfulness, and he was Shi'ah
Sadooq)truthful,
' say

His status is Sidq)truthfulness.

Sadooq

' am the most entitled of the people for the : hilafah
Then, he mentioned somethin&

Abu Sufyan's adultery with his mother

| ' accepted

' say

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' 1790 i A K%"Q# ' 179 Y i A " * • ^ A j &: n L j ,
-L#)< d :N) j |E# n s L# b _ d *Y ` 3 j |E# 9† o # n L d j ! o 7 j |E#
k : „ — „ † j |E# 0 s) : „ 0 b _ j |E# H I) & \$ h A 9 @ j |E# : < \$ / „ " j |E#
اللَّهُمَّ زَيِّنَا بِرِيَّةِ الْإِيمَانِ 8 s 8 ! Q \$ # 9 s 0 b 1 ~ d j ™) • % } o # j 4 # • % P 9 j |E#
وَاجْعَلْنَا هَذَاهُ مُهْتَدِينَ

O Allah, beautify us with
the adornment of 'man)belief, and ma!e us amon& those who &uide and are ri&htly &uided



' viewed that ' was the
most entitled of the people for this matter)leadership,
' heard and obeyed

so,

so, ' heard and obeyed

so, ' heard and obeyed



وَالَّذِينَ
يَتَّبِعُونَ
أَمْرَهُ

obeyed

so ' heard and

so ' heard and obeyed

:-mar viewed that if he appointed a : halifah)successor,, the
: halifah followin& him would do that in disobedience to Allah, that would reach him)i%as a
consequence of his action,%As such, he made it a Shura)matter of consultation, between six
whom the Messen&er of Allah ﷺ was pleased with when he passed away

so ' heard and obeyed%

ﷺ

Sahih of the upmost level of authenticity

|

ﷺ

ﷺ

ﷺ

ﷺ

ﷺ

That was because /-mar disli!ed selectin& a
man from the 3uraish himself and appoint him over the affairs of the -mmah, where that man
may do somethin& bad after his)/-mar's, passin& that would catch up to /-mar in his &rave

So, ' &ave the 4ai5ah and submitted

And had there been a covenant from the Prophet ﷺ in respect to that I would not have left the brother of Taim bin Murrah, Abu A'arif, and Umar bin al-Khattab to both stand upon his Minbar and I would have fought them by my hands and even if I had nothing apart from this garment I am wearing.

However, he feared that the Caliph after him would not cause blood except that it would reach him in his grave. If he selected the next ruler himself, So, he removed himself and his son from the matter and had there been favouritism from him, he would have made his son inherit it.

, ۞

' say

۞

۞

And

had he charged me with anything of responsibility,, ' would have undertaken it%That was until
one of his wives objected and saidt ?Abu 4a! r is a delicate man%f he was to stand in your place
)i%leadin& the prayer,, he will not make the sound reach the people%f you were to command
/-mar to lead the people in prayer =; He replied to her t >erily you are like the female companions
of Husuf;

۞
۞

| pointed towards /-mar

-

to choose from them a man for

| the -mmah

-

They gave me the 4ai5ah in Al2Madinah
and violated in Al24asrah%Had a man from amon& those who had given the 4ai5ah to Abu 4a!r
relinquished it, we would have fou&ht a&ainst him, and had a man from amon& those who had
&iven the 4ai5ah to /-mar relinquished it, we would have fou&ht a&ainst him

The reason for Talhah and Zubair and Ali is that some of the people perceived that Ali was content with the killing of Ibn al-Banah. So, they went to A'ishah, the Mother of the Believers, and encouraged her to go out to see in the blood (justice, for Ibn al-Banah and to make peace between the people, due to Ali's inaction among them and those who had come to Al-Madinah in relation to the killing of Ibn al-Banah. Then Shaytan did his worst among the two parties until they fought against each other.

Whoever is his Mawla (friend and supporter), then Ali is also his Mawla. O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.

The reason for Talhah and Zubair and Ali is that some of the people perceived that Ali was content with the killing of Ibn al-Banah. So, they went to A'ishah, the Mother of the Believers, and encouraged her to go out to see in the blood (justice, for Ibn al-Banah and to make peace between the people, due to Ali's inaction among them and those who had come to Al-Madinah in relation to the killing of Ibn al-Banah. Then Shaytan did his worst among the two parties until they fought against each other.

In conclusion, it has been affirmed to me without the least of doubt.

And had there been a covenant from the Prophet ﷺ in respect to that, it would not have left the brother of Taim bin Murrah (Abu A'ar, and Ibn al-Mur bin al-Hattab to both stand upon his Minbar and it

would have fought them by my hands and even if ' had nothing apart from this garment)' am wearing.

a heinous betrayal

—

ﷺ

€ ‡ A ‡ A# €\$# m# €\$ ٥ „Q€\$ i 3

Whoever ' am his Mawla)friend and supporter, then /Ali is also his Mawla%O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy

ﷺ

تعالى

Allah and the believers refuse other than Abu Bakr
You are like the female companions of Husayf
. command Abu Bakr to lead the people in prayer"

ﷺ

€ ‡ A ‡ A# €\$# m# €\$ ٥ „Q€\$ i 3

Whoever ' am his Mawla)friend and supporter, then /Ali is also his Mawla%O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy%

ﷺ

ﷺ

(K... \$%(" I E d Z4 By \$

Sultan)authority&domain,

warrin& a&ainst him except in the situation of confrontin& those who were hostile and

ﷺ

ﻻhoever ' am his Mawla)friend and supporter, then /Ali
is also his Mawla%O Allah, ta!e as friends those who ta!e him as a friend, and ta!e as enemies
those who ta!e him as an enemy

ﷺ

him

The -mmah will betray
people of the . amel
people of Ash2Shaam)Breater Syria,

most of his soldiers

The -mmah will betray him

2 Supplemental section ?>erily the -mmah will betray you after me;C

| Hayyaan Al2Asadiy

ﻋﺮﺑﻲ

>erily, the -mmah will betray you after me

However, Allah left him in the lurch

: am >erily, the -mmah will betray you after me

Must as it came)mentioned, in ?Al2Manaaqib;

' say

Sahih

Thiqah

Sahih

- mmah will betray me after him

ﷺ

that the

ﷺ

' say

ﷺ

ﷺ

' say

ﷺ

☞

'say

Sahih

|

related to us

' say



' say

|

▲ ' say

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☞

' say

☞

' say

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|

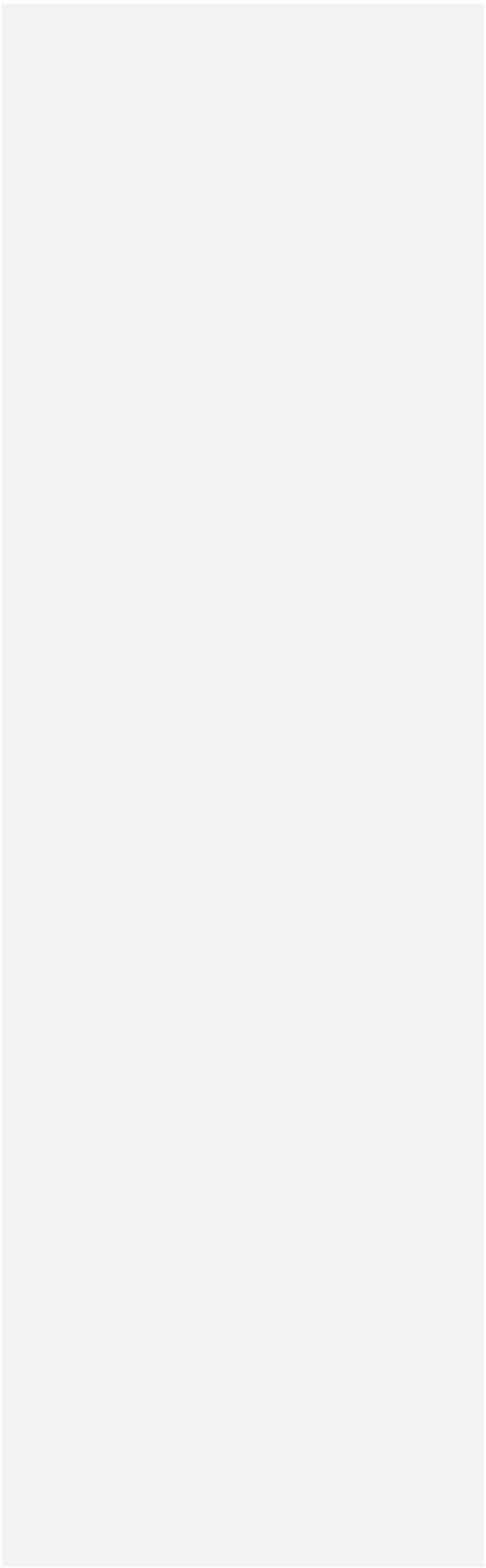
' say

⌘

' say

#irstly

And secondly



the

' say

excessive

matter is to be examined"

And so, the

Sadoog

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|

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fourth

—

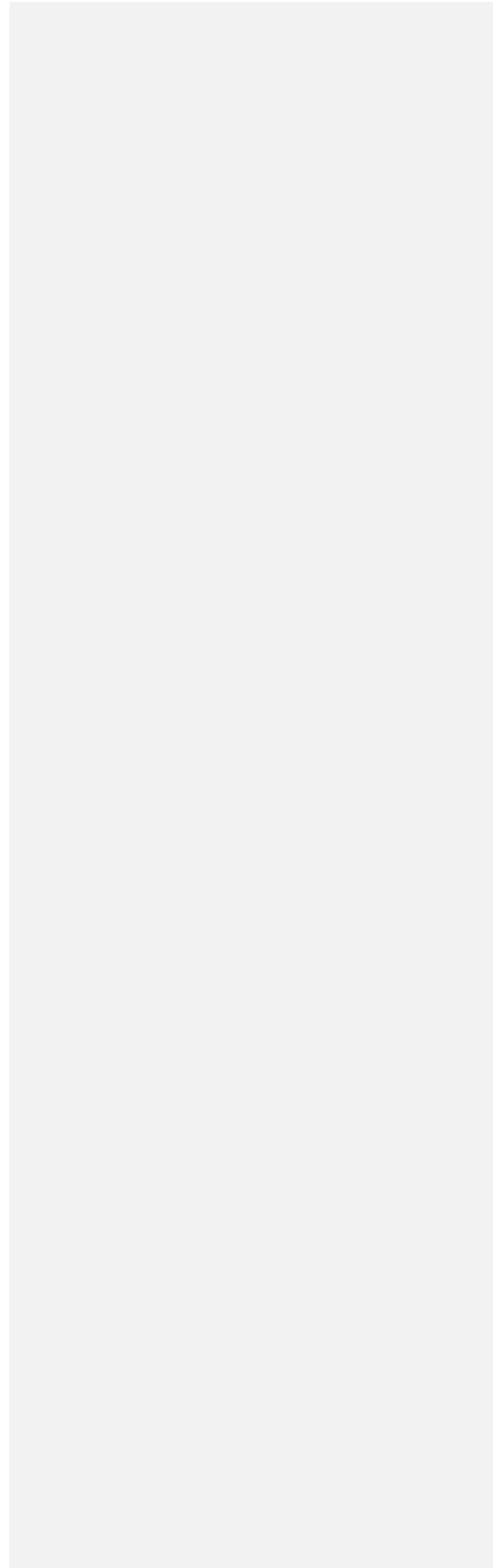
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Page
100

'say

|

'say



wronged since the time of the death of the Messenger of Allah .” 

' say
#irstly

Secondly

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَنَآئِلٌ لِّلْمُتَكَبِّرِينَ * وَيُنْجِي اللَّهُ الَّذِينَ اتَّقَوْا بِمَقَارِبِهِمْ لَا يُمْسِكُهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ

And on the 1ay of Desurrection you will see those who lied aainst Allah)ie% attributed to Him sons, partners, etc% their faces will be black% 's there not in Hell an abode for the arrogant ones? And Allah will deliver those who are the Muttaqin)pious, to their places of success)7aradise,% Avil shall touch them not, nor shall they grieve

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ * لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah will say: This is the day on which the truthful will profit from their truthfulness their are Gardens under which rivers flow in Paradise, 2 they shall abide therein forever%Allah is pleased with them and they with Him%That is the great success)Paradise,%)EEQ, To Allah belong the dominion of the heavens and the earth and all that is therein, and He is Able to do all things

Supplemental Section: The marriage of Fatimah : daughter of Ali bin Abi Talib, may the blessings of Allah upon them, to Umar bin al-Khattab, may the pleasure and peace of Allah be upon him

O People, this is Ali bin Abi Talib and there is no share to me upon his neck!
whilst he has a choice in his affair%'ndeed, and all of you have a choice in respect to your share to
me%'f you view that it should be given to other than me, then ' will be the first to give him the
share Then when Ali heard that, what had felt inside him dissipated, and he said

all of the people

ﷺ

he : the successor, of the Messenger of Allah ﷺ until he died

They used to call him

Shifah)&roup, of /Ali

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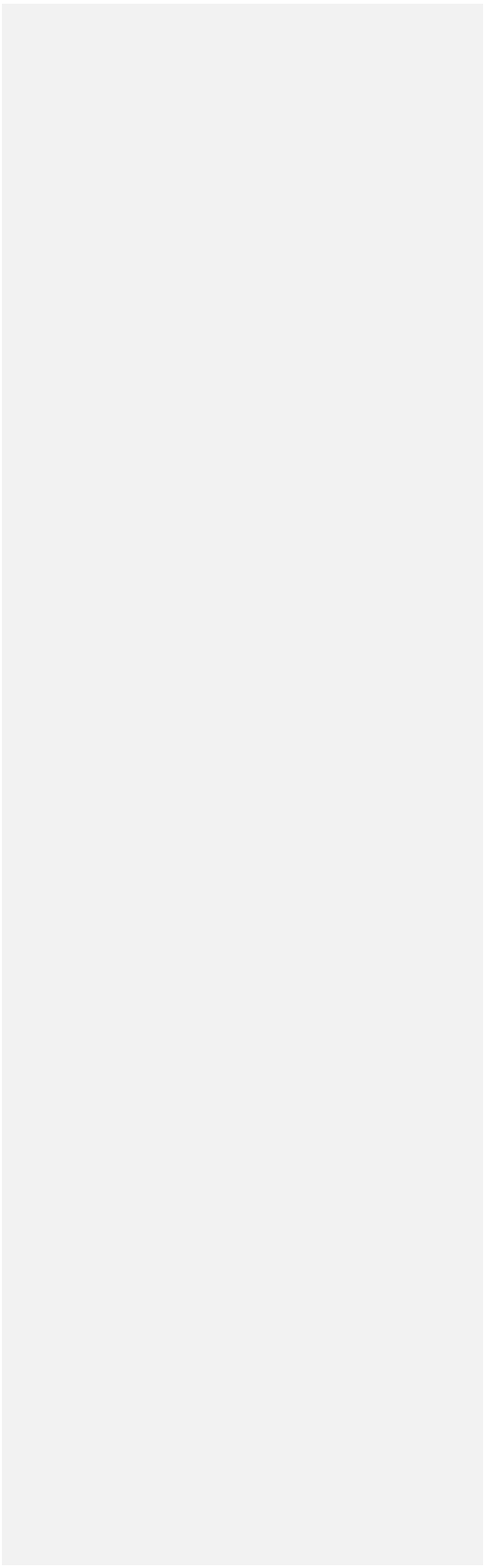
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' say

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' also say

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' say

Asl)ori&in, and the Hu((ah)evidential proof.

' am not desirin& beauty

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' say
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Secondly

Mun! ar Al2Matn

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' say

Amendation

' say

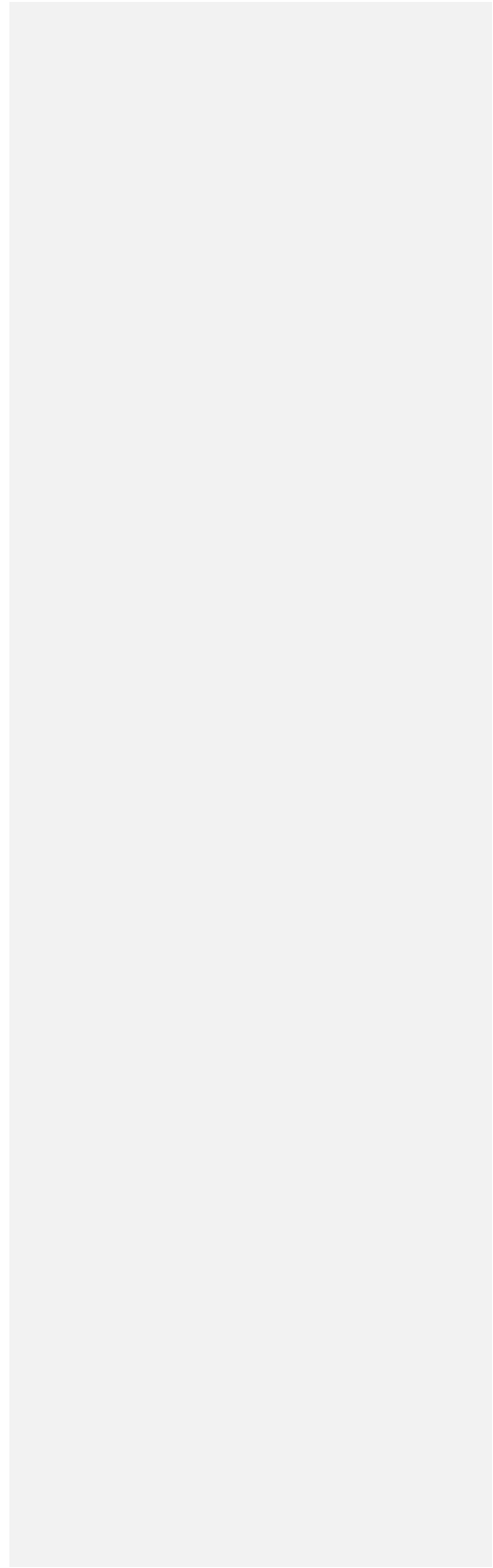
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' say

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.oncernin& the marryin& of -mm : ulthum to /Awn bin Ma5far bin Abi Talib

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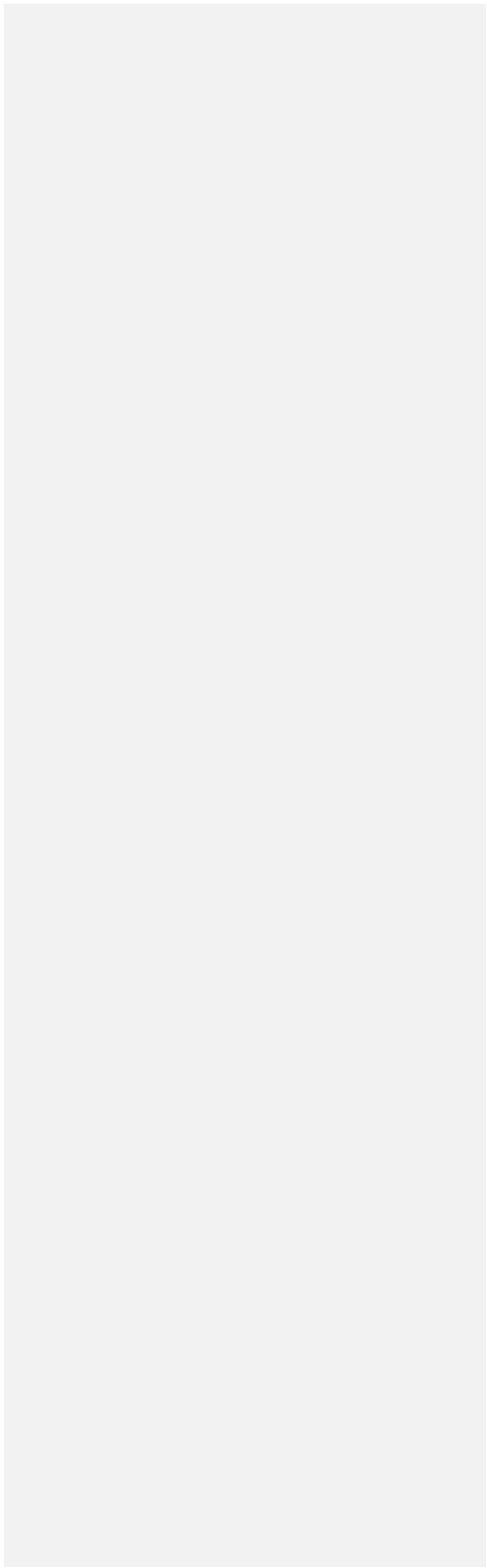
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' say

Shahadah;)martyrdom,

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afflicted in his stomach)internally,

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that he and his mother –mm : ulthum bint /Ali bin Abi Talib both became ill at the same time, it became unbearable and fell upon them

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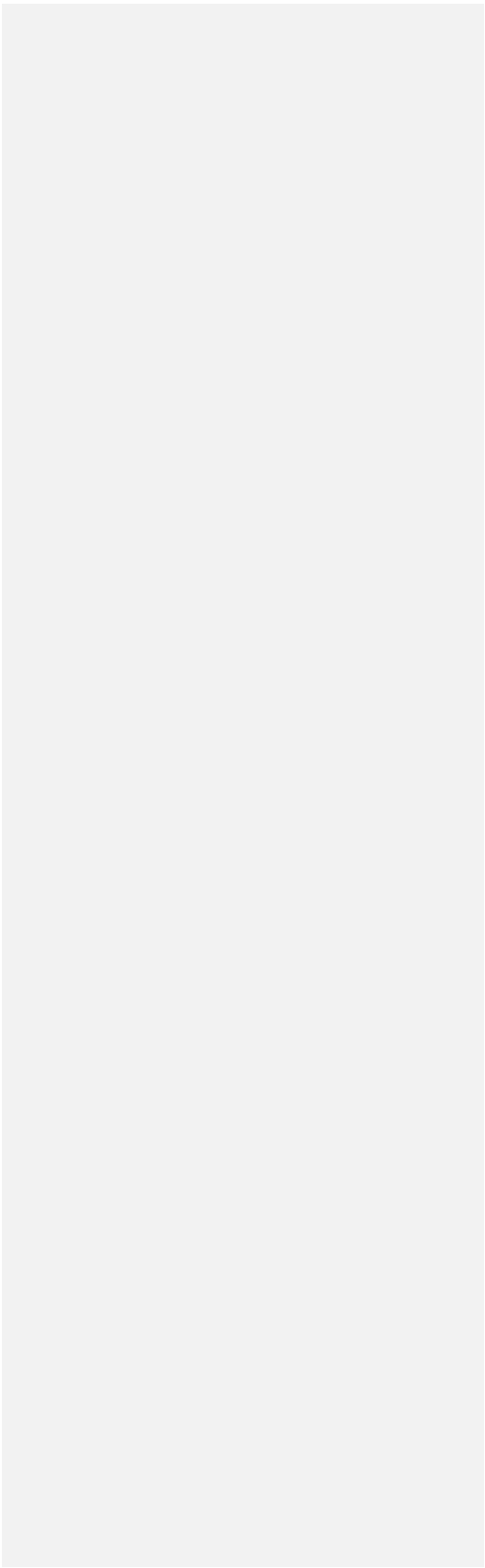
>erily /Adiy on the ni&ht of Al24aqee5M Separated from a man who had been felled
A fi&hter of hi&h re&ardM He was met by the 'Il fortune of 4ani Mutee5

' say

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Abdullah bin /-mar led us in prayer

And this is from the most authentic Asanid)chains of transmission, of the
1unyaa)this world.

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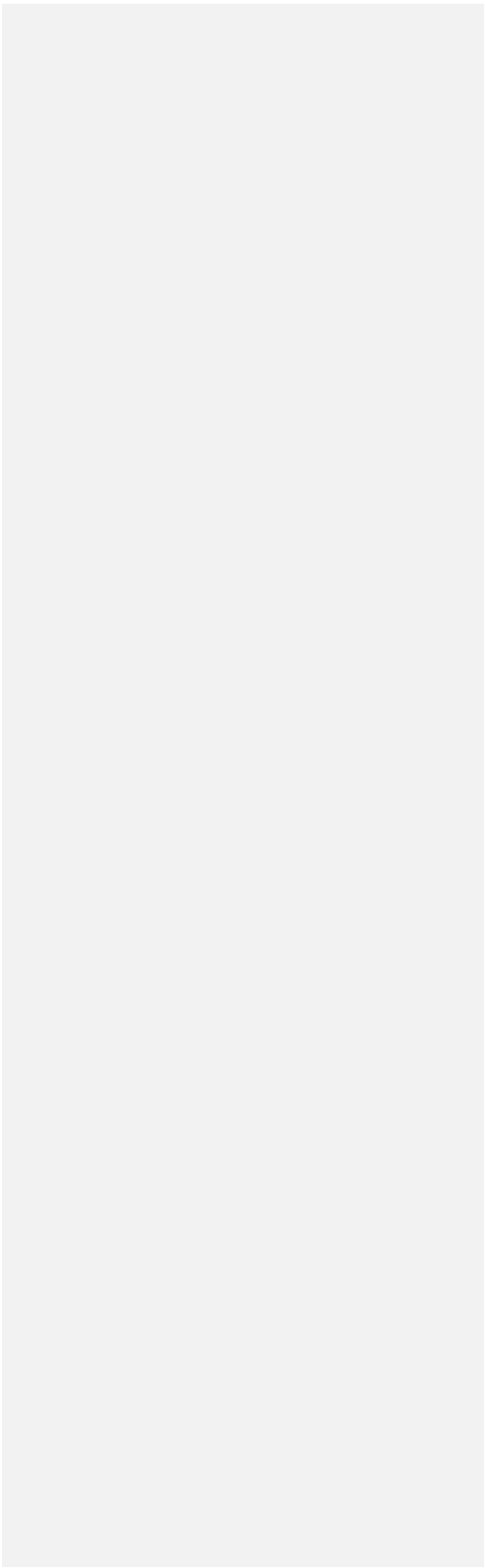
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' openly disapproved of that

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' say

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Taqiyah

source of fertility, that we were robbed of

>erily, that was a #ar()i%e%woman's

' say

-surpation of the #ar()private part fo the woman,

' say
woman,

-surpation of the #ar()private part fo the

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Suhaigah bint Haririyah

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The first #ar()i%wwoman's source of fertility, that we were robbed or usurped of
At2Taqiyah)deception or concealment of the truth, and as a protection
for the &eneral masses of the Shi5ah

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' say

#irstly

Secondly

At2Taqiyah

1een

At2Taqiyah and)pretext of the, protection for the &eneral masses of the Shi5ah

تعالى

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8 X „ Ue?0W Z?E d e)< \$# `s<# nU #p+ 4 ,c d A ^ u B Oe•D
#p +& !3 @ Q + <C 7p 3 7j fU, # ~ 4# U ?4 ~ 7j +!Q

O you who believe" >erily, there are many of the)Jewish, rabbis and the). hristian, mon!s who devour the wealth of man!ind in falsehood, and hinder)them, from the way of Allah%And those who hoard up &old and silver [Al2: an<¢ the money, the 9a!at of which has not been paid , and spend it not in the 6ay of Allah, announce unto them a painful torment%M On the 1ay when that Al2: an<)money, &old and silver, etc% the 9a!at of which has not been paid, will be heated in the #ire of Hell and with it will be branded their foreheads, their flan!s, and their bac!s,)and it will be said unto them,¢?This is the treasure which you hoarded for yourselves%@ow taste of what you used to hoard;



' 79Q i A K%"Q # ' 79Y i A " * • ^ A j &: # nL j „
-L#)< d :N) j |E# nsl# b_ d *Y ` 3j |E# 9t o# nL dj!o7j |E#
k :„ — „ † j |E# 0s) :„ 0b_ j |E# HI) &\$ hA9@j |E# :< \$ / „" j |E#
اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ 8s 8!Q\$# 8s 0 b 1~ dj ™) •%} o# j 4# •%P 9 j |E#

وَاجْعَلْنَا هَذَاهُ مُهْتَدِينَ

O Allah, beautify us with
the adornment of 'man)belief, and ma!e us amon& those who &uide and are ri&htly &uided