

## Why do Shias consider Hazrat Ali more pious (peace be upon him) from the second caliph?

The group of companions

This question has been come up by: Why do Shias consider Hazrat Ali more pious (peace be upon him) from the second caliph?

### Answer

Not only do the Shias have such belief, but most of Sunni scientists also believe in this matter. It has been narrated from in a lot of books that Sofyan Ben Eiine has said

أزهد الصحابة عليّ بن أبي طالب رضي الله عنه

The most pious companions is Ali Ben Abi Taleb.

Abu Taleb Al-Maleki, Muhammad Ibn Ali IbnAtie Al-Haresi (died in 286 Hejira) Ghut Al-Gholub Fi Moamelat Al-MahbubVasfTarigh Al-MoridEleMagham Al-Tohid; v 1 p 443; researched by: D. AsemEbrahim Al-Kiali; published by: Dar Al-Kotob Al-Elmie; Beirut; Second Edition; 1426 Hejira; 2005

Al-Samani, Abu al-Mozafar Mansur Ibn Muhammad IbnAbd Al-Jabar (died in 489 Hejira) Tafsir Al-Ghoran v 6 p 50; researched by: YaserIbnEbrahim and GhanimIbn Abbas IbnGhanim; published by: Dar Al-Vatan; Al-Riyadh; Al-Saudi Arabia; First Edition; 1418 Hejira; 1997

Al-Ghazali, Muhammad Ibn Muhammad Abu Hamed (died in 505 Hejira) EhyaOlum Al-Din v 4 p 238; published by: Dar Al-Marefat; Beirut

Al-Menavi, Muhammad Abd Al-RaoufIbn Ali IbnZeid Al-Abdein (died in 1031 Hejira) Al-TeisirBesharh Al-Jame Al-Saghirv 1 p 144; published by: Maktabat Al-Imam Al-Shafei; Al-Riyadh; Third Edition; 1408 Hejira; 1988

Of course, to answer this question, we had better analyze the remarks of Sunni scientists about the wealth of the second caliph in the time of his death.

## **The second caliph: pay 86000 coins of my debts from my properties**

Bokhari narrates in the book " Sahih" that after the child of the second caliph was hit, he said

يا عَبْدَ اللَّهِ بنِ عُمَرَ انظُرْ ما عَلَيَّ من الدَّيْنِ فَحَسْبُوهُ فَوَجِدُوهُ سِنَّةً وَتَمَانِينَ أَلْفًا أوْ نَحْوَهُ قالَ إنْ وُفِيَ لَه مَالُ آلِ عُمَرَ فَأَدِّهِ مِنْ أَمْوَالِهِمْ وَإِلَّا فَاسْأَلْ فِي بَنِي عَدِيٍّ بنِ كَعْبٍ فَإِنْ لَمْ تَفِ أَمْوَالَهُمْ فَاسْأَلْ فِي فُرَيْشٍ وَلَا تَعْذُهُمْ إِلَى غَيْرِهِمْ فَأَدِّ عَنِّي هَذَا الْمَالَ

O' Abdullah Ben Umar! They accounted the debt that I should pay; it is about eighty six thousand. If you can, pay it with the wealth of the dynasty of Umar; you otherwise, request Bani Edi to pay it. If you cannot pay through Bani Edi, request Ghoreish Tribe to pay it and do request others to pay it.

Sahih Al-Bokhari Al-Bokhari v 4 p 205 hadith no 3700; KitabFazael Al-Sahabe; chapter 8; chapter Ghesat Al-BayateVa-al-EtefaghAla Osman IbnAfan

## **The narration of Ibn Shebhe: the share of Al-Aras, one of inheritors of Umar , was 100000 coins**

Ibn Shebhe has written in the book " the history of Medina"

1603 - حدثنا موسى بن إسماعيل قال حدثنا سلام بن أبي مطيع عن أيوب قال قلت لنافع هل كان

على عمر رضي الله عنه دين فقال ومن أين يدع عمر ديننا وقد باع رجل من ورثته ميراثه بمائة ألف

Ayub says " I said to Nafe " is Umar supposed to pay any debts?" he said " how is it possible that Umar did not pay any debts whereas one of his inheritors sold the share of his inheritance a hundred thousand coins.

Al-Namiri Al-Basri, Abu Zeid Omar IbnShebe (died in 262 Hejira) History of Medina v 2 p 88; researched by: Ali Muhammad Dandal and YaseenSaad Al-Din Bayan; published by: Dar Al-Elmie; Beirut; 1417 Hejira; 1996

In this part, we analyze the document of the narration.

## The writer of the book " Umar Ben Shebhe (Abi Maaz)

Ibn Hajar has said about him

عمر بن شبة بفتح المعجمة وتشديد الموحدة بن عبدة بن زيد النميري بالنون مصغر أبو زيد بن

أبي معاذ البصري نزيل بغداد **صدوق** له تصانيف من كبار الحادية عشرة مات سنة اثنتين وستين وقد

جاوز التسعين ق

Al-Asghalani Al-Shafei, Ahmad Ibn Ali HajarAbulfazl (died in 852 Hejira)  
Taghrib Al-Tahzib v 1 p 413 hadith no 4918; researched by: Muhammad  
Avame; published by: Dar Al-Reshid; Syria; First Edition; 1406 Hejira; 1986

## Musa Ben Ismaeil

Ibn Hajar has said about him

موسى بن إسماعيل المنقري بكسر الميم وسكون النون وفتح القاف أبو سلمة التبوذكي بفتح المثناة

وضم الموحدة وسكون الواو وفتح المعجمة مشهور بكنيته وباسمه **ثقة ثبت** من صغار التاسعة ولا التفات

إلى قول بن خراش تكلم الناس فيه مات سنة ثلاث وعشرين ع

Taghrib Al-Tahzib v 1 p 549; no 6943

## Salam Ben Abi Motie

Ibn Hajar has said about him

سلام بن أبي مطيع أبو سعيد الخزاعي مولا هم البصري **ثقة** صاحب سنة في روايته عن قتادة

ضعف من السابعة مات سنة أربع وستين وقيل بعدها خ م ل ت س ق

Taghrib Al-Tahzib v 1 p 261; no 2711

## Ayub Sakhtiani

Ibn Hajar has said about him

أيوب بن أبي تميمة كيسان السخثياني بفتح المهملة بعدها معجمة ثم مثناة ثم تحتانية وبعد الألف  
نون أبو بكر البصري ثقة ثبت حجة من كبار الفقهاء العباد من الخامسة مات سنة إحدى وثلاثين ومائة  
وله خمس وستون ع

Taghrib Al-Tahzib v 1 p 117; no 605

## Nafe Gholam Ibn Umar

He has been Tosikh by Ibn Hajar

نافع أبو عبد الله المدني مولى بن عمر ثقة ثبت فقيه مشهور من الثالثة مات سنة سبع عشره ومائة  
أو بعد ذلك ع

Taghrib Al-Tahzib v 1 p 559; no 7086

## Children and the inheritors of Umar

Apart from wife (the number of wives of a person does not change the share of inheritance), Umar had nine sons and four daughters. After Abu Naeim mentions this matter, he says their explanation

خلف من أولاده تسعة من الذكور وأربعا من الإناث ...

Umar had nine sons and four daughters.

Al-Asbahani, Abu Naeem Ahmad Ibn Abdullah (died in 430 Hejira) Marefat Al-Sahabat v 1 p 54; According to Jamat Al-Kabir software;

**Final reasons: the wealth of the second caliph was 1343000 after his death**

We deal with concluding reasons:

1. One of inheritors of Umar sold the share of inheritance a hundred thousand coins;

Umar had nine sons, four daughters and some wives and the share of inheritance of daughter is half of the share of daughter. Hence, after deducting one eighth of the share of his wives, the wealth of Umar has been divided into eleven parts. A hundred thousand in eleven equals with one million and a hundred thousand (this is share of a son among share of children).

This number is seven eighth of all of share of inheritors because this number is derived after one eighth of share of wives is deducted. Hence, one million and a hundred thousand is divided in seven and then it is multiplied in eight. This determines total share: 125714142.8 (one million and two hundred and fifty seven thousand and one hundred and forty two and eight Dirham) (total share of children and wives).

3. Umar owed 86000 coins and total share of inheritors has been derived after deducting this debt).

total amount of inheritance along with adding )  $1257000+86000= 1343000$   
it with the amount of debt).

All of personal wealth and properties were 1343000 coins (one million and three thousand hundred and forty three) in the time of his death. (Of course, it is not clear that coin is Dirham or Dinar and even if purpose is Dirham, this number equals with 134300 gold coins).

### **How much wealth did Amir Momenan (peace be upon him) have in the time of his decease?**

Tabarani narrates with several documents (some of them are valid) in this way " when Amir Momenan, Imam Ali (peace be upon him), martyred, Imam Hasan (peace be upon him) sermonized in this way

Last night, some one among you passed away. No one (whether people before you or after you) will not be as knowledgeable as him. The messenger of God never sent him to any wars and he did not give him any flags except that he came with victory that God granted him. Gabriel was in his right side and Michael was in his left side and they accompanied him at war.

He did not leave any inheritance (neither Dirham nor Dinar) except jewelry that cost 700 coins that has been left from his share from Beit Al-Mal and he wanted to hire a servant for his dynasty.

His soul was separated from his body at night that Isa passed away.

2722 حدثنا موسى بن هارون ومحمد بن الفضل السقطي قالوا ثنا عيسى بن سالم الشاشي ثنا

عبيد الله بن عمرو عن يزيد (( ( زيد ) ) بن أبي أنيسة عن أبي إسحاق عن هبيرة بن يريم عن الحسن بن علي رضي الله عنه قال لقد فارقكم رجل لم يسبقه أحد من الأولين بعلم ولا يدركه أحد من الآخرين من كان النبي صلى الله عليه وسلم يبعثه فيعطيه الرؤية ثم يخرج ولا يرجع حتى يفتح الله عز وجل عليه جبريل عن يمينه وميكائيل عن يساره يقاتلون معه مات ولم يترك ديناراً ولا درهماً إلا حلي (( ( حليا ) ) ) قيمته سبع مائة درهم فضلت عن عطائه

2723 حدثنا أبو خليفة ثنا محمد بن كثير ثنا سفيان عن أبي إسحاق عن هبيرة بن يريم عن

الحسن بن علي رضي الله عنه قال لقد فارقكم رجل ما ترك صفراء ولا بيضاء إلا سبع مائة درهم م عطائه أراد أن يبتاع بها خادماً يعني علياً رضي الله عنه

2724 حدثنا عبدان بن أحمد ثنا إسماعيل بن زكريا الكوفي ثنا علي بن عابس عن أبي إسحاق

عن هبيرة بن يريم قال خطب الحسن فقال لقد فارقكم بالأمس رجلاً ما سبقه الأولون بعلم ولا يدركه الآخرون إن كان رسول الله صلى الله عليه وسلم ليبعثه المبعث فيعطيه الرؤية جبريل عن يمينه وميكائيل عن يساره فما يرجع حتى يفتح الله عز وجل له

2725 حدثنا الحسن بن غليب المصري ثنا سعيد بن عفير ثنا بكار بن زكريا عن الأجلح عن أبي

إسحاق الهمداني عن هبيرة بن يريم أن علياً رضي الله عنه لما توفي قام الحسن بن علي المنيبر فقال أيها الناس قد قبض فيكم الليلة رجل لم يسبقه الأولون ولا يدركه الآخرون قد كان رسول الله صلى الله عليه وسلم يبعثه المبعث فيكتبه جبريل عن يمينه وميكائيل عن يساره لا ينثني حتى يفتح لهم ما ترك إلا سبع مائة درهم أراد أن يبتاع بها خادماً وقد قبض في الليلة التي عرج فيها عيسى بن مريم لي لة سبع وعشرين من رمضان

Al-Tabarani, Abu Al-GhasemSoleimanIbn Ahmad IbnAyoob (died in 360 Hejira) Al-Mojam Al-Kabir v 3 p 80; researched by: HamdiIbnAbd Al-Majid AL-Salafi; published by: Maktabat Al-Zahra; Second Edition; 1404 Hejira; 1983

We mention the end of this verse

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ \* يَوْمَ يُحْمَى عَلَيْهَا  
فِي نَارٍ جَهَنَّمَ فَنُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ

Sura Toba verse 34-35

Good luck

Group in charge of answering doubts

Research centre of Hazrat Valiasr