

The Conception of the Sahaba's Ultimate Decency And the Political Authority in Islam

By: Ahmed Hussein Ya'qub

Translated by A Group of Translators

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Preface

I praise Thee, O Allah!, as much as the scope of Thy knowledge and dilatation of Thy mercy. Praise I introduce to Thee precious, becoming Thy godhead to me and my bondage to Thee. In the same amount I do seek Thy forgiving all my guilts and sins, as Thou ordered. I do implore Thee being gracious to me by forgiving me, as Thou promised. Thou art my Master Who does never break His promise.

I do ask Thee by Thy greatest most excellent Name, and Thy perfect Words to send Thy mercy and blessings to Thy messenger, Mohammed, whom Thou conveyed with Islam, and he did discern and explicate and take the followers to the straight path he had paved.

O Allah! Send Thy mercy and blessings to him and his immaculate infallible family; people of weight and god-fearing, stars of security and guidance and ships of safety. It is they whom are exclusively given honor by God, and preferred to the entire nation, and it is they seeking God's blessings to whom is judged as a pillar part of the ritual prayer obligatorily imposed upon God's slaves, so that this should be a continuous remembrance of their standing, if only remembrance were useful. Remembrance serves only the believers.

The divine jurisprudential formulation conveyed by Islam is, from all its sides, details and gists, truly a perfect heavenly plan, scrupulously prepared for leading mankind, particularly, to the best course and to the beatitude in this and the other world. On the contrary of the positive systems and formulations that are founded on grounds of conjecture and surmise, the divine jurisprudential formulation is naturally and composedly based upon conviction and certitude.

This divine formulation was not kept in the form of mere hypotheticalal rules. Through a solicitation chiefly led by the Prophet (peace be upon him and his family), it was thrust into the world of application and transferred into actual deeds and eventfulness. This was activated in slow artistic portrayal. Hence, the solicitation of the Prophet (peace be upon him and his family) resulted in a government directly led by him. This matter is satisfactorily asserting the utmost confidence of the efficacy of this formulation. As a result of this application, the ever best nation was emanated, and the ever greatest state was established. It is the state of the Prophet Mohammed (peace be upon him and his family).

Nevertheless, while the Prophet (peace be upon him and his family) was bed-ridden in his final disease, and just after his eternal journey to the Elevated Associate, a series of political downfall and collapse did actually begin to emerge. Along with such a collapse, processes of darkening, ostentatious false safety and covering up of the real collapse were arisen. The originators of such process expected from their deeds that they would grant an opportunity to cease the collapse and that none would realize or have a chance to rejoice in the misfortune of this religion and its embracers. In contrast, The collapses were ceaseless; they outlived through the history. Each paved the way to another. Consequently, the Islamic political formulation turned into a skeleton keeping the name only. With the

abatement of the last Ottoman sultan, the Islamic political system witnessed his final collapse and forever disappearance!

As they woke up from their inobservance, the Muslims found their previously united nation a many ruptured nations subsisting perplexity and loss. (They were so rent asunder to the degree that any form of reunification was unavailing.), Al-Aqqad describes in his Muawiya-bn-Abi-Sufian Fil-Mizan. The united Islamic state became numerous states. The fever of Islam was changed into a table on which nations were ruined. This was in the time when the surrounding world is subject to the jungle law after the materiality has bled its being with its claws. The world is running after a mirage, misthinking of it as the curable remedy of its bleeding. It is sparing no efforts is pulling the mankind, as a whole, to that mirage raising the slogan of mercy and coercing the patient on having his remedy. While drums are beaten for arousing tunes of happiness and merriment, the whole world perceives that the remedy has not been but an illusion.. The collapse of the communist ideology is not that far away.

What were the reasons beyond the successive collapses that, as a commencing step, modified the political system of Islam into a meaningless skeleton lacking its actual dimensions and, then, removed it totally from the factuality after they had eradicated the validity of the divine jurisprudential formulation and, hence, banned mankind from taking Islam as the remedy and benefiting its formulation?

Cerebrally, it is impossible to regard the matter that the jurisprudential formulation itself is the main reason beyond such catastrophes and collapses. This formulation is God's made. It is He Who created every thing adeptly.

We can positively conclude, hereby, that the reason beyond all these misfortunes were either those who led and directed the political history of Islam, or people who partook in the process of directing the history or the both.

The Arabic religious parties, who took the charge of leading the ceremony of the blind imitation, trafficked in pains of society and mixed the entire records for achieving definite purposes, have exerted all their efforts in the course of making people understand that these political parties' view towards Islam had been the Islam itself. They misled people to the misrepresentation that Islam and the parties' views about it are two faces of the same coin. As a matter of fact, Islam is God's made, while the parties' views towards it are contrived from their own conceptions. In due course, they endeavored to delude people that the political history of Islam beginning with the Prophet's decease and ending at the comedown of the last Ottoman sultan, which is man's made, had been identically the political system of Islam which is God's made for directing the political motions of societies. Despite the fact that by adopting such a concept, the Arabic religious parties had confused the abstract ideology with their admission of that ideology, preferred the follower and the branch to the leader and the origin and substituted the divine jurisprudential formulation for their own conclusions, they were expressing their exact viewpoints. In addition to their neglect of any attempt to conceive the divine formulation, they were

too short to receive the theses of Islam that confronted theirs, and capitalized on all means for the sake of suffocating such theses. They, still, claimed of their extroversion on the international ideologies and promised of granting such ideologists the freedom of exhibiting their thoughts. Meanwhile, they blocked the way in the face of the opposite Islamic ideologies, preventing their bearers from proceeding any proclamation of their thoughts. How should the world believe the claims of extroversion alleged by such political parties?

In this very vision, the Arabic religious parties introduced Islam to the modern world. The same Islam that had been come forth for the purpose of releasing, comprising and achieving the mankind's needs and expectations, became too short to incorporate its embracers. Moreover, it could not even admit them! This is the attainment of their shortage of sufficient knowledgeability. They think they are doing well!

By this humble study, I spared no efforts in the field of proving the fact that God's revealed representation is different from our conceiving that representation. I also aimed at proving that the successive collapses which started just after the Prophet's decease and uprooted the political system of Islam peremptorily, were not the result of an error or a shortage in Islam or its eternal jurisprudential formulation. The real reason was the Muslims - the embracers of Islam - who substituted God's grace and judgments for their own fancies and caprices. This is the actual root of misfortunes and, in the same time, it is the setting point towards Allah.

In favor of providing facilities for comprehension, this study is divided into four main titles. The first is involved in the meaning and the cognition of companionship. In the second, I aimed for divulging the historical roots of this cognition. The third is engaged in expounding upon the authority in Islam. Because of the considerable relation between the authority and the political leadership, I debated, in the fourth title, the political leadership in Islam. By little deliberation, the reader shall discover that these four topics are correlated to each other inseparably. Considering it as an Islamic thesis took the charge of leadership all over the Islamic history, the opinion of the Sunni sect, quoted from the most remarkable references, is exhibited in almost every subject. Following this is the thesis of the Shias, inferred from their most remarkable references, considering it as the Islamic opinion that took the role of the opposition all over the Islamic history. Finally, the judgment of the Islamic doctrine in every subject is put in the hands of the adorers of the neat doctrinal truths.

Thus, this study took a unique form, argument and course. As much as I could conceive, for the first time in the modern history, this topic is debated so comprehensively, perfectly, subjectively and thoroughly, in information and references, by an Arab individual belonging to the Sunni sect.

I am not to conceal my loyalty to Mohammed's progeny and the Hashemites in general. They are the minor weighty thing after the Quran, the major. Guidance to the right path, however, cannot be attained unless both are ensued. Deviation cannot be evaded unless both are pursued. This fact is evidenced by decisive doctrinal texts. Likewise, they are the ships of saving and the stars of safety and guidance in every darkness. They are the

solution of every problem. The Prophet (peace be upon him and his family) is the common denominator of the Muslims. Dedicating the leadership and the allegiance to his progeny is a matter of attaining everyone's satisfaction, and extricating the roots of avarice for the power from everyone's interior. Deprecation of the process of competition on the power results in settlement. In this means, it is unavoidable to mention the merits of the Prophet's kinsmen. It is they who guarded and protected the Prophet to the degree that they had suffered a three year blockade unanimously decided and practiced by the entire Arab tribes whose only demand had been either the Hashemites' surrender or giving Mohammed up so that the Arabs should be killing him. Like many other prophets, Mohammed (peace be upon him and his family) would have been killed if the Hashemites had responded to one of the previous demands. The struggle of the Hashemites for the sake of God is undeniable. Their sacrifices are as bright as sun.. These are only a sparse part of Mohammed's kinsmen's merits and glories which I regard as adequate excuses for my loyalty and fondness of them. Who may blame me, then?

O my Lord, O my Master! Thou know my private and public. Thou do know that my intention has been but seeking Thy contentment. It is Thy grace if I am right. Thou are the best master and the best Supporter. It is my blemish if I am wrong. I repeat:

O Allah! Admit this work exclusively for Thy sake and a present I provide to Mohammed, Mohammed's family and every single past, present or coming Hashemite and Muttelibite on this globe to the Day of Judgment. Regard it as an alms extinguishing my faults and taking me closer to Thy. The end of their praying is: Praised be Allah, the Lord of the worlds.

The Author

Part 1 - Chapter 1

1. the Lexical Meaning of Sahaba

A. in Lexicons

(As'hab, Sahaba, Sahibi, Yas'habu, Suhbeh, Sahabe.) According to the Arabic-Arabic dictionaries, these idioms mean to associate, to accompany, to sit with, to submit to, to accede to. (Sahib) means the associate, the submissive, the sitter with, the companion, the custodian or the keeper of a matter. This word (Sahib) is called on those who refer to a definite sect. It is said: The As'hab (followers) of Imam Ja'far, the As'hab of Abu-Haneefeh,.. etc.

B. in the Holy Quran

Allah, the Elevated, revealed the Quran in Arabic. One of the characteristics of Quran is being the only convictional reference of Arabic. It is the words of Allah, the knowing, dogmatically, of the most accurate hiddens and the deepest secrets of this language. By reading the Holy Quran, we discover that the words derived from the idiom involved are included in the following forms: (Tussahibeni, Sahibhuma, Sahibuhu, Sahibetihi, As'hab and As'habehum.) These forms were repeated ninety seven times in the Holy Quran.

C. Induce the Quranic Verses for Providing for the Lexical Meaning

The raised point is that there is no existence for the forms (Sahaba and Suhbe) in the Holy Quran.

By conjuring these words up, we find out that they are forming a perfect coverage of the entire lexical meaning previously referred to. This idiom may take a single face or aspect, or various faces and aspects. It may bear an ideal face representing the total rims of good and, in the same time, it may bear a face so ugly that it represents the gross rims of evil.

D. Lexical Aspects of the Idiom

Suhbe may hint at relationship between two believers.^[1] It may hint at relationship between a man and his parents who are opposing his belief.^[2] It may hint at relationship between two companions in a journey.^[3] It may hint at relationship between a master and his slave.^[4] It may hint at relationship between a believer and a disbeliever.^[5] It may hint at comprehensive relationship between an individual disbeliever and a group of disbelievers.^[6] It may hint at relationship between a prophet and his disbelieving people who are aiming for pulling their prophet to the shed of evil.^[7] It may be compulsory.^[8] It may be a pursuing companionship that leads to an ill deed on which a general conduct is based.^[9] It may be a matter of submitting to a divine doctrine and an absolute loyalty to the political leadership of that doctrine. An example on this sort of companionship is the Prophet's family's submission and loyalty to the divine doctrine and the Prophet's political leadership, along with their notable sacrifices. Another example is the Prophet's virtuous choicest companions' submission and loyalty to the Prophet (peace be upon him and his family).

Pivot of companionship is comprehensive, based upon a doctrine, a leadership, goals and supreme idealities to the achievement of which the

leader and his companions are working for submitting the whole society to the domination of that doctrine.^[10]

2. Terminological Meaning of Sahaba

The following are the words of bn-Hajar Al-Asqalani, the Shafi'ite:

“A Sahabi includes all those who met the Prophet (peace be upon him and his family) and believed in him till death.^[11]”

A. An Explanation of bn-Hajar's Definition

The following categories are registered under the title of Sahaba:

1. Those who met the Prophet for a considerable or a brief period.
2. Those who reported the Prophet's traditions and those who did not.
3. Those who participated in battles led by the Prophet and those who did not.
4. Those who saw the Prophet, even without a meeting.
5. Those who could not see the Prophet for an accidental obstacle; such as blindness.

The following are excluded from the list of Sahaba, for the bound of believing:

1. Those who met the Prophet while they were believing in other prophets; such as the faithful Scriptuaries before Mohammed's divine envoy.

2. Scriptuaries who met the Prophet and believed that that would be the anticipated prophet are probably included with the Sahaba. An example is Bahira, the priest and his likes.

3. Every mandate human being and jinn are included in bound of believing in the Prophet.

4. Ibnul-Atheer's objection on Abu-Musa's excluding some of the jinn mentioned in the list of the Sahaba is not unacceptable.

5. bn-Hazm says: “They lied to the Islamic nations those who claim of unanimity. God, the Elevated, informed us that a group of jinn had believed and listened to the Quran recited by the Prophet (peace be upon him and his family). Hence, they are Sahaba.”

6. Reckoning the angels with the Prophet's companions is a subject of discrepancy. As Fakhruddin Ar-Razi, in his Asrarur-Tenzil, reported the unanimous claim that the Prophet (peace be upon him and his family) had not been sent to the angels, a many scholars disagreed to him. Providing a number of arguments, Sheik Teqiyyuddin As-Sebki alleged that the Prophet (peace be upon him and his family) had been sent to the angels, too.

7. By bound of (believing till death), the apostates who denounced their disbelieving in the Prophet's divine message after they had met him, are excluded from the list of Sahaba. An example is Ubeidullah-bn-Jahsh. With his wife, Ummu-Habiba, he declared his being Muslim and immigrated to Abyssinia. Unfortunately, he embraced Christianity there till his death. Abdullah-bn-Khatl who was killed while he was hanging to curtains of Ka'ba is another example.

8. Muslims who defected their apostasy are reckoned with the Sahaba according to bound of (believing till death), even if they had never seen or met the Prophet. Regarding the earlier part of this category, there is

unanimity on the ruling that apostates who return to Islam before their death are Sahaba, while some scholars had preservations against this class. Relying upon the hadithists' agreement on reckoning bn-Qeis, who returned to Islam in Abu-Bakr's reign after he had apostatized, with the Sahaba and recording his reports in the most remarkable books of hadith, the earlier preservations are not satisfactory.

B. bn-Hajar's Estimation of this Definition

bn-Hajar's definition is extracted from the most authentic opinions adopted by supreme scholars, such as Al-Bukhari and his tutor, Ahmed-bn-Hanbal and their followers. There are, however, many disorderly opinions appertained to identifying the Prophet's companions. Among these is the opinion that institutes four conditional qualifications of Sahaba. A Sahabi is only that who enjoyed a considerable period of companionship with the Prophet, and his reports, regarding the Prophet's traditions, were taken into account, and participated in the Prophet's battles or was martyred with him (peace be upon him and his family.) Others instituted maturity and sitting with the Prophet as provisos of regarding companionship. A group named every single individual who had seen the Prophet (peace be upon him and his family) as a Sahabi. Pursuant to the rule that capability of seeing cannot be imputed to the undiscerning, the previous opinion includes discerning individuals only. At any rate, those undiscerning individuals are Sahaba since they were seen by the Prophet (peace be upon him and his family.) Regarding those whose dead bodies had been seen by the Prophet (peace be upon him and his family), like Abu-Thuweib Al-Hutheli, the poet, there is a discrepancy about reckoning them with the Sahaba. It is more acceptable to exclude them.

C. Means of Recognizing the Sahaba

Means of proving a Sahabi is a successive narration that is well publicized and well-known. In addition, there must be a report of a Sahabi respecting reckoning that individual with the Sahaba. A single Sahaba's follower's report depending upon a Sahabi's nomination is acceptably taken into consideration of being a Sahabi. Lastly, a decent man's declaration of being a Sahabi is considered.

Al-Amudi and others put decency as a provisory condition of admitting a Sahabi. Since the entire Sahaba are decent it is imperative to admit an individual's claim of being a Sahabi. Thus, a claim of being a Sahabi is measured in the very balance of claiming of decency. This is, however, unacceptable.

Coinciding in time of the Prophet (peace be upon him and his family) is an essential base of deciding a Sahabi. That time is limited by one hundred and ten years after the Prophet's immigration to Yathrib. On that account, the Imams disavowed claims after that period. A group of people were discredited in their claims of being Sahaba since their appearances proved forgery of their claims. Al-Amudi, however, decided inadmissibility of regarding such individuals as Sahaba.

D. The Entire People are Sahaba

Unanimously, Mohammed's advocacy resulted in establishing the state led by him for about a decade. During this period, he (peace be upon him and his family) planted regulations of the Islamic political system and clarified thoroughly the belief of Islam by applying the total hypotheses that led to propounding the general spirit of Islam.

Constitutionally, any government consists of people, a province on which those people settle and a power policing those people. Pursuant to bn-Hajar Al-Asqalani's definition of the Sahaba, the following two points are bases on which a Sahabi is considered:

1. Meeting the Prophet (peace be upon him and his family) by associating, talking or viewing him. He whomever saw or was seen by the Prophet, including unweaned babies, is regarded as a Sahabi.
2. Believing in prophesy of Mohammed (peace be upon him and his family.)

Considering bn-Hajar's opinion, it is obligatory to scrutinize everyone's creed. This matter, still, is out of humans' capacity. Al-Asqalani should have discriminated between real and ostensive believing. Abdullah-bn-Ubey, for instance, is one of the Sahaba agreeingly. Yet, he is chief of the hypocrites. The Prophet (peace be upon him and his family) addressed at those who suggested that Abdullah would be crucially killed: "I swear we are to respect his accompanying us as long as he is among us."^[12] Abdullah-bn-Abi-Sarh, as another example, was the Prophet's registrar, but he forged lies against the Prophet who, as a penalization, legalized killing him whenever found even hanging to curtains of Ka'ba. At conquest of Mecca, Othman interceded to gain cancellation of that decision. Hence, that man embraced Islam for saving his soul. Such an individual is undiscussibly a Sahabi.^[13] The same is said about Al-Hakam-bn-Al-Aas who had been banished by the Prophet (peace be upon him and his family.) After the Prophet's decease, the man asked Abu-Bakr and Omar respectively to annul the Prophet's decision. They rejected his demand. Othman, when became the caliph, allowed him to be in Al-Madina with full honor and dignity. As a compensation, he gifted him one hundred thousand dirham, as he was a Sahabi.^[14]

Briefly, it is not a condition to regard the real believing in the Prophet's mission in consideration of the Prophet's companionship. It is acceptably sufficient to dissemble to be believing in him or keep such a pretense all the lifetime since the Prophet does not care for the hidden on any. Hiddens, however, is God's concern!

Totally, everybody had the opportunity to meet the Prophet through the solicitation, government, battles, declaration of fealty, ritual pilgrimage and Visitations, especially the Welfare Pilgrimage, and the complete domination of the Arab Peninsula. All of citizens of Mecca and At-Ta'if declared their being Muslims and witnessed the Farewell Pilgrimage with the Prophet (peace be upon him and his family). that was in 10A.H. The same could be said about tribes of Aws and Khazraj. Hence, when the Prophet was dead, no single individual was showing disbelieving in his mission.^[15] Babies, as their fathers used to take them to the Prophet for seeking blessing, became Sahaba according to the fact that the Prophet (peace be upon him and his

family) had seen them. Reports appertained to this matter are many. (Babies were taken to the Prophet for seeking blessings.) (Whenever a baby was born, it would be taken to the Prophet.)^[16]

The authentic reports regarding the Prophet's being wont to walk in streets, during his leading the government he had established, without being accompanied by any guardian or the like, and wont to practice his activities himself, lead to the inevitable fact that every citizen in his state had full option to see, communicate and attend at any meeting he held. This means that the entire citizens could meet, see, hear and sit with their president.

The other Islamic sects agree with Sunnis on the lexical and terminological meanings of Sahaba. They differ with them on significance of qualifications of decency. While Sunnis generalize and unexceptionally decide the entire Sahaba as decent, the other sects figure certain justifiable prerequisites and topical qualifications for decency. Decency is imputed to those individuals who enjoy such prerequisites and qualifications only. Depending on evidences elicited from Book of God and the Prophet's traditions, they rule of those who do not enjoy such prerequisites and qualifications as indecent.

Chapter 2 - Sunnis' Conception of the Sahaba's Ultimate Decency

There is an assent among the Sunni Scholars upon the decency of all of the Prophet's companions. Except for some heretic individuals, as bn-Hajar Al-Asqalani expresses, none has any dispute about this view. It is essential to believe in their honesty, since it has been proved that all of them shall be in the Paradise and none, among them, shall be sent into the hell-fire.^[17] The very conception of Sahaba we have referred to during inspecting bn-Hajar Al-Asqalani's definition of this term, is meant in the previous statement.

The Sunni Scholars' Argument Regarding this Conception

Al-Khateeb mentions that the Sahaba's ultimate decency is evidently proved through Allah's ruling, informing and opting for their decency and integrity. The following Verses are among such credentials:

(You are the best of the nations raised up for (the benefit of) men;..)*

(And thus we have made you a medium - just - nation.)

(Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts..)

(And as for the foremost, the first of the Muhajirs and Ansar, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him..)

(O Prophet! Allah is sufficient for you and for such of the believers as follow you.)

(It is for the poor who fled, those who were taken out from their homes and their possessions, seeking grace of Allah and His pleasure, and assisting Allah and His Apostle: These it is that are the truthful.. Surely Thou art Kind, Merciful)

Besides, there is a great number of Verses and hadiths pertaining to this topic.

Tenor of Sunnis' Conception of the Sahaba's Ultimate Decency

The literal meaning of the Sahaba's ultimate decency is that it is impermissible to impute fabrication, forgery or any flaw to any of those who lived or was born during the Prophet's lifetime, even if such an individual perpetrated a massacre or committed numerous evil deeds. Accordingly, the first class of the Umayyids, including Abu-Sufian and his progeny, and the entire sons of Marwan, including those who were banished by the Prophet, and Al-Mugheera-bn-Shu'beh and Abdullah, his son who, though was only ten year old at the Prophet's decease, had written a number of the Prophet's hadiths in a volume called 'As-Sadiqa' - the most truthful - , are included under name of Sahaba.

Thusly, all those and others are decided as decent, and their reports in respect to the Prophet are reckoned with the most authentic hadiths even though such reports ascribe perfidiousness to Ali and the Prophet's progeny, and refer acclamation and saintliness to Abdor-Rahman-bn-Muljim.

According to the conception involved, it is imperative to embrace such reports and, thus, it is unauthorized to repudiate since reporters were among

the decent who should never prevaricate tenaciously. Depending on the claim that the Prophet (peace be upon him and his family) had said: “The like of my companions - Sahaba - is the stars; whomever is followed, guidance - to the right path - is the result.”, the groups who pursued and kept in line with Muawiya for about three decades, including those who poisoned Al-Hassan-bn-Ali to death and murdered Al-Hussein and his companions, and perpetrated abundant crimes in Kufa and other cities, all those are rightful and followers of the true guidance.^[18] The saying concerned, however, is ruled as doubtful by the most well-versed hadithists. Furthermore, bn-Teimiyeh ruled of falsification of this saying imputed to the Prophet. Hence, it is unconvincing as a proof.

Punition of Dissents of the Sahaba's Ultimate Decency Conception

Disbelievers in the Sahaba's ultimate decency conception, in least of all, are, according to the Sunni scholars, described in the following judgments:

(He should certainly be one of the miscreants, that whoever maligned any of the Prophet's companions. They are surely miscreants those who malign any of the Prophet's companions at all. Abuse is the least form of treating them.)

(It is illegal to share those who malign or vilify at the Prophet's companions in a food or a drink, or to perform the ritual funeral prayer for them.)^[19]

The Mystery Beyond Such An Extreme Harshness

According to judgment of the Sunni scholars, the Prophet is a true, and the Holy Quran is a true, and whatever in it is a true, and all these facts were communicated to us by the Prophet's companions. Those who vilify at any of them, are aiming at expelling our witnesses in order to repeal the Holy Quran and the Prophet's traditions. Consequently, casting aspersions on such individuals should be an essential procedure. Besides, they should be treated as miscreants.

Recall

The Sunni Scholars mean by the term ‘Sahaba’, all those who fall under bn-Hajar’s definition, commencing with Khadijah, Ali, Zaid-bn-Haritha and Abu-Bakr, to the last child who saw or was seen by the Prophet. At any rate, it is favorable to take another look on bn-Hajar's definition of Sahaba.

An Attempt for Mitigating Such A Hyperbole

In his Sharhul-Burhan, Al-Maziri says: “Not all those whom were seen, visited or met by the Prophet (peace be upon him and his family), even for an interest or the like, are falling under our conception of the ultimate decency of Sahaba. We, in fact, dedicate the term only to those who accompanied the Prophet, (and honored him and helped him, and followed the light which has been sent down with him, these it is that are the successful).”

Denying and Eradicating this Attempt

As a matter of fact, the above expression refers to the general idea; lest, only those who had spent or fought for sake of God are named Sahaba. Confirmed by none, Al-Maziri's opinion was denied by a group of respectful scholars.

The following is Salah Al-Illani's replication:

“This opinion is extremely unfamiliar. Accordingly, a great number of well-known Sahaba, like Wa'il-bn-Hajar, Malik-bn-Al-Huweirith, Othman-bn-Al-Aas and many others who visited the Prophet as formal delegations without residing for a considerable period, will be excluded from list of the Prophet's companions. Besides, those who related only a single hadith-the Prophet's tradition - and Bedouins whose period of residence - at the Prophet's - is not defined, are also excluded. Precisely, opinion of generalization - regarding all those seen, visited or met by the Prophet as the Sahaba - is the most considerable and acceptable since most of the scholars have adopted for.

Effects of this Opinion of Generalization

First of such effects is senseless equality. According to Sunnis' conception, the Sahaba, entirely, are enjoying an equal decency. Hence, all of them are decent in the very same degree. The fighter - for the sake of God - is not different from the withdrawer. The perfectly satisfied Muslim is not different from those embraced Islam due to fear of death. The foremost is not different from the dilatory. The distributor out of his fortune for sake of God is not different from the miser. The obedient is not different from the mutineer. The well-minded is not different from the discerning child. Correspondingly, Ali (peace be upon him) who had fought for Islam and missed no single battle, is not different from Abu-Sufian who had led battles against Islam, and is not different from Muawiya-bn-Abi-Sufian. Hamzeh, in the same way, the master of martyrs, is not different from Wahshi, his killer. Othman-bn-Affan, who had been already foretold of being in the Paradise, is not different from Al-Hakam-bn-Al-Aas, his uncle, the father of the Umayyid caliphs, who was banished by the Prophet (peace be upon him and his family) and his two companions. This man, as well as his son, was cursed by the Prophet (peace be upon him and his family).^[20] In the same way, Abdullah-bn-Abi-Sarah, who forged lies against Allah and apostatized and, thus, was sentenced to death penalty in absentia even if he hangs to curtains of Ka'ba, is not different from Abu-Bakr.^[21] Abdullah-bn-Ubey, chief of the hypocrites, is not different from Ammar-bn-Yasir. These examples are quite true according to the Sahaba's ultimate decency conception. They all are decent. They all shall be in the Paradise. None of them shall be in the hell-fire at all!!

Wonderment and End Result

How is it reasonable to regard the knowledgeable as same as the ignorant, the fighter as same as the retiree and the perfectly satisfied Muslim as same as the embracer of Islam for saving his soul? Is it rational to regard the killer as same as his victim? Is it rational to regard the foremost as same as the dilatory, the distributor as same as the miser, the obedient as same as the disobedient, the true faithful as same as the ostentatious, and the honest

as same as the hypocrite? Is it reasonable to regard Muawiya as same as Ali?

Neither doctrine, sense nor does logic accede to such an equality. It is, as a matter of fact, an excessive unfairness and disastrous fusion that intellect denies and sound human nature does reject.

Criticism of the Conception

Unanimity and Discrepancy

Considering lexical and terminological meanings of the term Sahaba, the entire Islamic sects have no choice other than accepting, unanimously, the fact that the term does refer to individuals who embraced Islam, whether satisfactorily or ostentatiously, and those who heard, accompanied or saw the Prophet (peace be upon him and his family). Discrepancy, in fact, is in the opinion of generalization. While Sunnis rule of the ultimate decency of the entire Sahaba, the other sects do neither acknowledge such an opinion nor do they agree upon such a generalization.

An Endeavor for Reconciling

Generally, Sahaba are the entire people of the Prophet's state, or the Islamic nation that lived under dominion of the Prophet (peace be upon him and his family). This denotation is adopted by Sunnis. Hence, those Sahaba are the very individuals at whom Verses of the holy Quran were addressed and laws were applied. He whoever declares his being Muslim and speaks out the two creeds of Islam, is reckoned with Muslims and citizens of the Prophet's state. This is by reason that it is only God Who does realize hidden intendments, and it is none but Him who shall reward for embracing Islam. On bases of this belief, the Prophet (peace be upon him and his family) was used to regarding only appearances, apart from real intendments and purposes. He left hidden aims to God. Behaviors, however, are postponed to the future, God's mercy and effects of the Islamic society, as well as situations to battles of Islam against the unbelieving groups, under commandment of the Prophet himself or the mandate leader. Evading naming any hypocrite declaratorily, the Prophet (peace be upon him and his family) went to supplicate God to cover up His creatures' flaws and lead them to prosperity and the right path. Tens of Quranic Verses, however, are harshly reproaching hypocrites spreading all over Al-Madina, the capital, and the surrounding villages. Such Verses have evidently uncovered concealments and disclosed their hidden malice and treated with actual events of Al-Madina.

Furthermore, there was a number of individuals, regarded as Sahaba, whose private states were identified by the Quran and, thus, they were sentenced to doctrinal provisions.

Substantial attributes for good and evil deeds were subjected by the Islamic Doctrine. Belonging to any of these two groups is depending upon individual qualifications and practices. Actualization of such attributes is their bearer's concern. All over the Prophet's life, conflict against atheism was ceaseless. As a nature, individuals always reflect their beliefs through their behaviors sooner or later.

After the Prophet's decease, each Muslim realized perfectly his situation in fields of devotion or hypocrisy. Despite the fact that the Islamic society, specially in Al-Madina, was a society of Sahaba in its terminological and lexical meaning, people did realize each other's standing. Who, however, should have secured feeling against God's penalty? What is, moreover, the meaning of (Situations are as to their latest)?

We should have no choice other than classifying the honorable Sahaba into two groups:

1. The virtuous Sahaba: They are the righteous on whose shoulders the Islamic state was built and established. It is they who suffered mockery and harm of the unbelieving majority until God's right was manifest. They adhered themselves to God's concerns and acceded to the Prophet and those he ordered of acceding to. They kept on holding on God's line till their last moments. They are unanimously decent. This ruling is indisputably adopted by the whole sects of Islam.

2. The rest of Sahaba: They are uneven. It is only Allah Who distinguishes them. Among them there is the boys and the hypocrites. God has ruled of siting the evil hypocrites in the lower class of the hell-fire, although they were showing being Muslims and classified as the Prophet's companions (Sahaba) according to subjective standards established by Sunnis.

The Benefit of Such A Classification

In fact, recognizing the virtuous Sahaba is a matter of a highly considerable importance. Dedicatedly, they are those who swear exceptional allegiance to the Imam. besides, they are a notable pillar of the Islamic Consultance. In addition, they are the actual accomplishees of the Islamic orders. They are the Imam's descriptive government whose mission is establishing bases for accepting God's instructions and applying the Islamic Shari'a and declaring public loyalty to the Imam. It is essential for the public to follow them in satisfaction and displeasure. By achieving so, survival of the masses, as well as such Sahaba, is gained, while doom shall certainly be the fate if this is not attainable.

Advantage of such a classification in such a late stage is attaining a substantial review of the past for sake of inspecting mystery beyond the Muslims' present discrepancy, dissipation of attitudes and collapse of their government. This is taken as a commencing step towards enlightening their morrow and ensuring their stepping, keeping them in circle of the legal course as the only one leading to their reunification and reestablishing of a government on bases of Islamic Shari'a, the only way for achieving eternality and evading another collapse.

It is apt to add that discrimination is necessary for recognizing the most virtuous and the most meritorious for occupying public offices.

Regarding the holy Verse, (Surely Allah commands you to make over trusts to their owners), At-Tabari points to the following idea as exegesis. He mentions that making over trusts to their owners aims at referring authorities to the most meritorious. How, then, is it possible to deliver such responsibilities to the fittest without recognizing the best and the most

meritorious? It is most certainly that none preceded the Sahaba to acquainting this idea, and it is none but them whom are concerned!

Discrimination is A Divine Norm

Discrimination is a divine custom and one of the general constitutions of life. It is looked upon as an incentive to advancing in this life that is naturally formed, due to variance in creation, abilities, powers and understanding. It is also imposed by achievement of political and functional justice in field of finding the fittest. The legal discrimination issued by Islam is the only course for achieving such a justice, considering that discrimination as a Divine reward and encouragement.

Evidence of Legal Discrimination

By both the Shari'a and the general spirit of Islam, means of legal discrimination is affirmed. God says: (Allah has made the strivers with their property and their persons to excel the holders back a high degree, and to each class.) (We have made some of these apostles to excel the others.)

The legal discrimination is also determined by God even over families and tribes. In this manner God addresses at the Israelis: (In fact that I made you excel the nations.) (And certainly we have made some of the prophets to excel others, and to Dawood - David - We gave a Scripture.) (And Ismail and Al-Yasha and Yunus and Lut, and every one We made to excel in the worlds.) (See how we have made some of them to excel others, and certainly the Hereafter is much superior in respect of excellence.) (Not alike among you are those who spent before the victory and fought and those who did not: They are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all.).

Legal discrimination is necessary for identifying the fittest and the most meritorious for occupying general centers of the government. This is becoming to the Prophet's saying: (It is a treachery to God and His Apostle to assign a man as a leader of a group among whom there is a fitter.)

Classes of Sahaba

Logically, legally and actually Sahaba as a group are not of the same level. Even among the faithful, there is a variance in degree of faithfulness. There are different levels among the powerful Sahaba, and there are variant levels among the feeble ones. Even hypocrites are enjoying different levels of hypocrisy.

As an instance, we may cite the Prophet's following saying to those who suggested to sentence Abdullah-bn-Ubey to death penalty: (We will treat him politely so long he is among us.)^[22]

According to this text, Abdullah-bn-Ubey, chief of the hypocrites, is reckoned with Sahaba. He is Sahabi on the grounds unanimously established by Sunnis. We would have accepted the life stillness and the rational deadlock if we had concurred with such a conception. Although they agreed or declared their agreement upon the Sahaba's ultimate decency conception, Sunnis had to confess, even partly, of inactiveness and illogicality of the conception that is, according to their declaration also, contradicting the Shariite intendment.

One of the clearest evidence on such a confession is their classifying the honorable Sahaba into several classes. Belonging to any of these classes covers the lawful and political role in accordance with the Shari'a. Question of classification is not a discretionary effort. Qualifications of such classes are cited by the Quran and the Prophet's traditions. Exploiting this point, bn-Sa'd identified five classes of the Sahaba, while Al-Hakim, in his Al-Mustedrak, classified them into twelve classes.

Classification Of The Sahaba As Posited By Al-Hakam In His Al-Mustedrak

1st class: Individuals who embraced Islam before Hijra - The Prophet's immigration to Yathrib. The four caliphs are cited as examples.

2nd class: The Prophet's companions of Darun-Nidwa.

3rd class: The immigrants to Abyssinia.

4th class: The Prophet's companions of the first Aqaba.

5th class: The Prophet's companions of the second Aqaba.

6th class: The first group of immigrants who arrived in Al-Madina after the Prophet.

7th class: The warriors of the battle of Badr.

8th class: Individuals who immigrated in the period between battle of Badr and the treaty of Hudeibiyeh.

9th class: Individuals of the Razwan declaration of fealty.

10th class: Individuals who immigrated in the period between the treaty of Hudeibiyeh and conquest of Mecca. Khalid-bn-Al-Waleed and Amr-bn-Al-Aas are cited as examples of this class.

11th class: The 'released' who embraced Islam only on the day of conquest of Mecca. Abu-Sufian and Muawiya, his son, are cited as examples of this class.

12th class: Juveniles and children who saw the Prophet on the day of conquest of Mecca.

Hence, the first Muslim is Khadija followed by Ali (peace be upon him). (On Monday, the Prophet, peace be upon him and his family, was prophesied. On Tuesday, Ali, Zaid-bn-Haritha and Abu-Bakr embraced Islam respectively.)

As a matter of fact, classification of the Sahaba into various classes is seen as an actual entry to legal discrimination. Indeed, it will be unreasonable to regard the foremost in embracing Islam as same degree of decency as a 'released' who declared his being a Muslim on the say of conquest of Mecca. Al-Faruq - Omar-bn-Al-Khattaab - directed attention towards this very point during distributing the grants among Muslims. He took the classes to which each individual belonged in consideration. So, he neither treated the foremost in Islam as equal to the latest nor did he equate those who spared no single arts in field of fighting against Islam till they were surrounded in the island of polytheism, with those who missed no single battle for the sake of Islam till God fortified His religion. Moreover, evidence of the Muhajirs - immigrants from Mecca - against the Ansar - supporters of Al-Madina - in the question of the most meritorious to leadership of Muslims after the Prophet (peace be upon him and his family),

which was arisen in the Saqeefa of Bani-Sa'ideh, is that they, the Muhajirs, had been the foremost in worshipping God by Islam. They also stated that they had been the Prophet's backers, clan, and hence, the most meritorious of his heritage. They also stated that it should be unjust for any to dispute them in this question since the Arab should be dissatisfied if the Ansar would take leadership while the Prophet of the nation is belonging to another group. They stated that the Arab should not be satisfied unless leadership would be the Prophet's clan's.

Is it not acceptable to conclude from Omar's saying: (Who dares to dispute us in Mohammed's heritage and authority while we are his people and clan?!), in the Saqeefa of Bani-Sa'ideh, backed by Abu-Bakr, that it is an accurate conceptual application of legal discrimination and, in turns, it is a radical blast to the Sahaba's ultimate decency conception?^[23]

Back to the story, the Ansar could find nothing other than submitting to this indisputable evidence; therefore, they declared that they would accept none but Ali.^[24]

As Imam Ali faced them in his substantial evidence after their declaring fealty to Abu-Bakr as the caliph, Bashir-bn-Sa'd, who was the main reason beyond the Ansar' discordance, addressed at Ali: "No any two would have litigated about your rightfulness - in matter of leadership - if only you had made the Ansar hear your previous words before they declared fealty to Abu-Bakr.) Without applying legal discrimination as a means of preceding the most learned, the best and the fittest in the entire fields of life, such contentment should never be attained. Absolutely, legal discrimination policy contravenes the Sahaba's ultimate decency conception since such a policy and a course would be nonexistent when the all are equally decent.

Approach of Discrimination in Islam

In order to evade dissension and discrepancy, discount the role of temper and fancies and deprecate any tyrant essay to be imposed on the nation, Islam, through undeniable and artless texts, defined the basic pillars of approach of discrimination. These bases are circumscribed in five pillars for the purpose of defining paths to virtue and justice and courses to fields of goodness. Throughout such points, Muslim's position, role and size shall be evidently outlined. Besides, these points shall be the legal answer of any question appertained to individuals' standings and values. They are, then, the only way through which the most learned, the most favorable and the fittest shall be apparently recognized. What is the objective, then, beyond issuing approach of discrimination when the Prophet's companions as a whole are unexceptionally equal? What is the objective beyond instituting doctrinal provisions and issuing rulings and judges, then?

Pillars Of Discrimination And Courses Of Decency

Throughout an extrapolative study of the Islamic divine belief, it is clear to conclude that approach of discrimination is grounded on five pillars considered as legal standards exhibiting the estimation and the status of each Muslim:

1st pillar: The immaculate kinship to the Prophet (peace be upon him and his family). It is, by undiscussible legal texts, the spiritual and political

successive leadership of the nation. Concerning the answer of the wonderment why they have been dedicatedly selected, we can say nothing more than it is the grace of Allah that He grants to whomever He desires. In the same way, alike questions can be put about Mohammed's being chosen for the divine revelation and mission. The same can be said about Moses' being chosen as prophet. The answer will be the same; it is the grace of Allah that He grants whomever He desires. These are, anyhow, concerns of God.

The kinship involved is regarded, according to divine texts, as the center, 'the saving boat', 'the door of forgiveness', 'the stars of guidance to the right', 'the foremost to faithfulness', 'the godliest', 'the most knowledgeable' and 'the most misfortunate'. They are, according to divine texts too, those whose commitment is imposed upon everybody. Their chief is the legal leader of the nation at any time he is in. He is, thus, the authority of people. This is according to the logic fact that the prophet is preferred to the mission with which he is sent, and the guide is preferred to the matter he is guiding to. How should God send a messenger without a message? At which situation did God reveal a Divine Book to other than one of His slaves? This is to be proved later on. They, the Prophet's progeny, are the core and the essence of the divine leadership.

2nd pillar: Precedence to believing in the Prophet.

3rd pillar: Devoutness. 4th pillar: knowledgeability.

5th pillar: Prophet's - or the legal leader's - nominating his successor. He is the one elected by the masses fully satisfactorily, without coercion, inducement or duplicity!

Estimating the Criteria

These criteria are actually topical, originated, exclusively, from the Divine Islamic law. They are manifestation of each individual's credentials of decency. Respectfully, other criteria are not more than a form of harmony between an imposed actuality and a divine ordained ensample. The criteria involved are recognized by every body. In the historical policy of caliphate, these criteria were the foremost and most acceptable argument. The following situations of Abu-Bakr, Omar and Abu-Ubeideh, in the conference of Saqeefa, are good examples of our discussion.^[25] These three individuals expressed their precedence in succeeding Mohammed (peace be upon him and his family) since:

1. The Arab reject delivering leadership to people other than those from among whom prophesy appeared.
2. Mohammed's people and clan are the most preferable in his heritage and authorities. This is the very criterion of kinship.
3. They claimed of their being the first individuals who had worshipped Allah in this world. This is the criteria of precedence to believing and devotion...etc.

Omar's course in distributing the imports can be added to examples of taking the previous five criteria in consideration.^[26]

Wonderment

Considering the Sahaba, as a whole, are equally decent, shall be in the Paradise, none of them shall be in the hell-fire at all and are equally treated by God; what, then, intercepted the Ansar from having leadership of the Muslims? Why did most of them satisfactorily concede leadership to the three Muhajirs? Why did Omar, the just caliph, follow a policy of discrimination in distributing imports of the state on the Muslims? Why were some of Sahaba sentenced to various doctrinal provisions? Lastly, how should the just decent individual, whose pass to the Paradise is already guaranteed, thief?!

You, who embrace the Sahaba's ultimate decency conception, are not more knowledgeable than the two Sheiks - Abu-Bakr and Omar. For you, their opinions are ruled as sufficiently satisfactory. I challenge each of you to find, or to try to find, answers to the previous questions. How should the impetuous pursuance be a path to the right? God did learn us that the impetuous pursuance should be the way to the Fire. He, the Exalted, graces us with the intellect so that we will use in obedience and exploring aims of the Islamic laws.

Chapter 3 - Outward Refutation of the Conception

Formally, the Sahaba's ultimate decency conception, adopted by Sunnis, is, generally, refuted from two faces:

First Face: Admission and Witnesses

The Holy Quran is, indisputably, the (Reminder) intended in God's saying: (Surely We have revealed the Reminder and We will most surely be its guardians). The Prophet's traditions are, beyond any dispute, explanations and interpretation of the (Reminder.) God, the tremendously Almighty, has committed Himself of guarding that Reminder all over times. In this manner, guardianship of the Reminder is divinely guaranteed. The honorable Sahaba are not involved in such a guarantee or guardianship. Without need to witnesses, this religion is under guardianship and consonant since Allah is the witness and He is the guardian and the explainer. Only after God's perfecting the religion and completing the divine grace, The Prophet (peace be upon him and his family) moved to his Elevated Associate.

Mohammed, hence, is the witness on Muslims. Muslims of every time are the witnesses on people of their time. Likewise, the Book is revealed from God and none, to any extent, can add, change or erase any single letter. This is because it is a divine arrangement.

Along with the revelation of any group of the Quranic Verses, there was the divine guidance concerning position of these Verses in the Quran book. At the Prophet's decease, the Quran, as a whole, was arranged as exactly as we have now. It was thoroughly written, not only in hearts of men - as some brothers claim - but also on papers. View of the Sahaba's ultimate decency shall not add anything to the consonant or the defended thing and, in the same way, view of the only sincere Sahaba's decency shall neither vibrate nor influence consonance or safe. It is really unreasonable for them to discuss matter of the divine guardianship of the Quran for the purpose of proving the ultimate decency of the Sahaba as a whole. In this manner, thanks is God's particularly, and pride is Mohammed's, his folks' and his faithful companion's, who encompassed him. As a matter of fact, the Prophet would have been killed, like many other prophets, if his folks had let him down or delivered him to chiefs of Quraish and, as a sequence, his progeny would have not suffered all those years of blockade, pains and mistreatments. By the way, I wonder where the entire Sahaba were while the Hashemites were detained in Cols of Abu-Talib, having from leaves of trees and their children were sucking sands due to their starvation and thirst!! It is, positively or divinely, fair to measure the detainer and the detained in the same scale? (What is the matter with you?! On which grounds are you judging?!)

Second Face

For the following reasons, the claim of reckoning those who malign any of the Sahaba, with the miscreants, is not acceptable:

Since Islam is the last and final heavenly form of God's religion, it is presented and designed in a way enables every individual to understand it according to individual capability. Ideal understanding, however, is that

fitting the legal intendment of the text so as to attain what God has exactly meant. This mission, at any rate, is not easy. It is perfectly a matter of specialization. This is why God forwards messengers with the Divine Books, and guides with the guidance. In the same way, it is the reason beyond the existence of Imams and the prophets' leadership. As a result, it becomes obvious that Islam is different from our understanding of Islam which depends upon our diverse education.

Difference of opinions and variance of cognition cannot be regarded as disbelief. It is to add that there was a number of Sahaba who maligned the Prophet and criticized his justice. As an example, you may refer to Ibnul-Khuweissira's following saying: "O Mohammed! Be just. You, by God, did not seek God's satisfaction by opting for such a sort of distribution!"

The Prophet, however, did not describe him as a miscreant or a hypocrite. He only answered him with the following statement: "Woe is you! Who will be just if I am not?!"

Are the Sahaba enjoying a standing higher than the Prophet's, then? How come do you rule of ultimate decency of all of the Sahaba while the Prophet (peace be upon him and his family), the leader of mankind, says: "I am but a human. I may be right or, may be, wrong?"

Sunnis unanimously agree, or might be only showing so, that the Prophet is right, and what he has come with is right, too. As long as the Sahaba were the only persons who transferred these rights to us, they are the only witnesses on authenticity of their beliefs. Those vilifying at those Sahaba are attempting to negate the Book and the traditions we are pursuing. Those are miscreants, then.^[27] You are not allowed to share those vilifiers at any Sahabi in a meal or a drink or even perform the funeral prayer for them.^[28]

Prefatory Perusal

1st - Confusion

Belief of authenticity of the Prophet, the Quran and traditions is indisputably considerable by Muslims with their various sects. In an equal degree, all of Muslims are belonging to the religion and bearing its eternal identity. The religion, however, consists of two major sections; the Prophet as a person, his sayings, deeds and signature, and the revealed Book of God. This is an unanimity among Muslims. Their discrepancy, in fact, is in their understanding of legal intendment of this religion. It is unacceptable to confuse the religion and our understanding of it. Religion is the constant center, and our understandings are variables. Our understandings are practically differing among individuals and groups. This depends upon degree of knowledgeability, capability of grasping, activity and deserting one's fancies.

Had it been effectual to impose a single understanding to a text, God would have imposed it and there have been unnecessary to pursue the unanimous agreement or, even, the understanding itself. With existence of more than a conception of a definite text, this will definitely incite individuals opting for various understandings of the same text to prove their claim of grasping the legal intendment, to re study severally for attaining a

united conception since each text does have one meaning only. Any other theory will grant discrepancies and differences the mark of legality. Likewise, every sect will appoint a different path as its goal while the good of this nation is achieved only by their unification. As an addition it is to say that achievement of any understanding, other than the very one intended by God, does not flow in the good of any. The good of this nation is acquired only by gaining the very understanding meant by God and putting it into action.

It is impermissible for us to confuse our understandings with the religion in various intendments, whether good or bad. It is also inappropriate to dedicate the religion to our inferable understandings so firmly that we sentence those who disagree with us to punishment. By opting for such actions we should be exceeding the area of following into that of legislation which is God's concern exclusively. The judgment of regarding individuals embracing contrary opinions as miscreant, and the decision of forbidding sharing them in food and drink, and performing the funeral prayers for their bodies, are not admitted by religion. Such judgments are ruled as groundless punishment and an aggression against others' properties. Furthermore, they are basically void and valueless.

2nd - Suggestive Words

Islam is a distinct term of a definite meaning. It is:

1. Mohammed, the Prophet, as a person, his words, deeds and signature. Likewise, it is the Holy Quran with its two aspects; theory and practice. These aspects are forming the total exemplary juristic structures that God revealed to His Prophet who, in turns, explained to people. It is the divine creed intended, by Allah, to be religion of the obedient creatures. It is an idiosyncratic denotation.

2. The virtuous Sahaba who pursued the religion and acceded to the Prophet in his divine missive and establishment of the Islamic government. Neither being the religion itself nor a pillar part of it, they are mere followers.

3. The Muslims who followed and aspired to Islam. Considering them as more than followers, Muslims are not Islam itself. There is a great distance between belief and individuals embracing. The same is said about law and people and, in the same way, judges and the judged.

3rd - Protection and Covering Up

Benefits of Islam and Muslims is achieved by understanding the genuine intendment of the Islamic doctrine, that is exactly intended by Allah, the Elevated. Conceiving such an intendment, which is the demand of every person, requires specialization and individual talents. Unfortunately, there are some individuals who occupied others' fields and attempted, peacefully or coercively, at imposing their false conclusions on people. Furthermore, they locked the way to inspecting and searching for the true intendment, and they ruled of atheism of those who contradict them as they judged that their elicitation is the religion itself.

They, however, are not rightful to declare so since there is a great difference between religion, as a belief, and them, as individuals. It is to add

that contradicting such individuals has no relation to contradiction of the religion. Opting for such a false perception is regarded as deciding the proofless choice and as an impressive custody. This will definitely make the whole process a form of utilizing the religion for covering up and protecting a certain belief or conception.

Precisely, contrariety about the understanding of a text does not lead to apostasy of somebody or godliness of another. Such a conception is judged as a proofless preponderance and a baseless outrage. It flows only in the arteries of those who dominated the Islamic nation by discriminating them into various groups and sects using means of dishonest political trickeries. This was done by aid of the ill scholars of this nation who used to stand against consensus and unification of Muslims. It is they who used various names and attributes to the Muslims; such as unbelievers, Sunnis, Shias and the like. Even the unbelievers of the Scriptuaries disdained the naughty matters of discrimination that is detested by sound sense and pure nature. At any rate, it does show the narrow-mindedness of those opting for, and does contravene principals of Islamic fraternity and its general spirit.

The literal degree of oddity and detestability of excessive enthusiasm is recognized by God alone. In his thesis about the most authentic narrators of hadiths, At-Thehbi says:

Abu-Omar-bn-Abdil-Berr says: It was narrated that Mohammed-bn-Weddah had said: "I sought Yahya-bn-Mu'in's opinion about Ashafi'i.-Yahya-bn-Mu'in is one of the most considerable scholars of evaluating narrators of hadiths and traditions whose opinion is highly taken into account and ruled as a decisive evidence. He answered that Ashafi'i is distrustful! Regarding Ja'far-bn-Mohammed As-Sadiq, except for Al-Bukhari who excluded him from the group of acceptable narrators, Abu-Hatem and An-Nisa'i ruled of his authenticity."

See how Yahya-bn-Muin, the well known scholar, denied honesty of Ashafi'i, and how Al-Bukhari denied Imam Ja'far As-Sadiq's being among the admissible narrators, while others of less standing, were considered. Imam Ja'far As-Sadiq, however, is the chief of Ahlul-Beit Sect. He is the tutor of founders of the four schools of jurisprudence. He is the unprecedented and the most celebrated savant, from whose school four thousand students of jurisprudence and hadith were graduated. Moreover, he is the sixth Imam of the Prophet's progeny whose fathers are Mohammed, Ali Zainul-Aabidin, Al-Hussein and Ali-bn-Abi-Talib.

Despite all these specifications, Al-Bukhari did neither regard Imam Ja'far as one of the reliable relators nor did he rule of his authenticity! Even though they are Sahaba according to the conception of Sunnis, the Imams' narratives were ignored by Al-Bukhari.

A Topical Refutation of the Sahaba's Ultimate Decency Conception

It is a common belief among Sunnis that all of the Prophet's companions are unexceptionably decent. While this conception was invented by the dominant politicians - of that time - for a specific wicked purpose, as we are to verify sooner, they could prove to feeble people that it was a pillar part of

Islam and a constant principal of this divine doctrine. They could cheat those people that he should be ruled as a miscreant and should be abandoned that who attempts to disbelieve, discuss or criticize this conception.

It is undeniable that companionship of the Prophet (peace be upon him and his family) is a remarkable honor and a high standing. According to the lexical and the terminological meaning unanimously adopted by Sunnis, all of people of the Prophet's government are included. Characteristics that defining the Prophet's companionship are:

1. Meeting the Prophet (peace be upon him and his family).
2. Declaring true believing in his message. This characteristic can easily be gotten by the hypocrites, like those who spared no efforts for fighting Islam, but they declared their being Muslims when they had been fully surrounded and when the entire doors had been locked in their faces except that of Islam. God, however, alone knows the real intents.
3. Keeping on this state till death.

Those faithful believers, the ostentatious hypocrites and the unbelievers were not of the same degree so that we can ruled of their equal decency! As a matter of fact, among them there were those who showed their Islam while they were hiding disbelief and defiance. Those are the group of the Muslim hypocrites who lived with and after the Prophet (peace be upon him and his family).

The Holy Quran divulged constancy on hypocrisy, treason, mendacity, dishonesty, prevarication, planning for rebellion, hurting the Prophet and disobedience of such individuals.

Beginning with expansion of the Islamic state, elevation of the Prophet's pennon, domination all over the Arabia, mastery over the entire people, perfection of the religion and crowning of God's grace till the Prophet's decease, situations of that faction of hypocrites showed no change at all, whereas the other Muslims were of discrepant standings in believing and sacrificing.

The Wonder of Wonders

With or without political introductions, the entire individuals of the Prophet's state became Sahaba! They, as a whole, did see, or were seen by, the Prophet. They believed faithfully or ostentatiously in him and kept on such a believing to the end of their life. This conception, nevertheless, was invented in the Umayyid reign before the extinction of generation of Sahaba. This is to mean that they ruled of the decency before waiting for the end!

In this manner, this mentioned conception is basically annulled.

Aspect of Annulment

1. This conception opposes categorical Quranic texts.
2. This conception opposes traditions of the Prophet (peace be upon him and his family) in their three aspects; words, deeds and signature.
3. This conception opposes actuality.
4. This conception opposes general spirit of Islam, concept of the unforeseen end result and concept of cause finale.

Expatiating and Proving Aspects of Annulment

I. the Conception Opposes Categorical Quranic Texts

Manifestation Of Hypocrisy

Hypocrisy was prevalently manifested during the Prophet's age. The hypocrites were forming a considerable tangible power. They are a group of people who showed their believing in the Prophet's message and admitting, by words, the two creeds of Islam besides the very statements frequently repeated by Muslims. By uttering so, they were aiming at deceiving and mocking at Muslims. God says: (And these are some people who says, We believe in Allah and the last day and they are not at all believers. They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.)

Manifestation of hypocrisy included deeds also. The hypocrites were performing prayers, giving alms, providing convincing excuses as they were withdrawing from battles of Islam and repeating their claims of being believers.

Sooner or later, conducts reflect substance of beliefs. Yet, intents are God's concern lonlily. The Prophet (peace be upon him and his family) who is, as a norm, kind, merciful and highly polite as he is the ideal of perfect human, is to deal with individuals according to their appearances and outwards conducts, entrusting intents to Allah. When they exceeded limits, the Holy Quranic Verses began to disclose the real peculiarities of such a group. The following is a number of such Verses:

(And they are not all believers. They desire to deceive Allah and those who believe.) (And when they are alone with their Shaitan they say: surely we are with you, we were only mocking.) (And they do not come to prayer but while they are sluggish, and they do not depend but while they are unwilling.) (And if they intended to go forth they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said to them: Hold back with these who hold back. Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking dissension among you, and among you there are those who hear for their sake; and Allah knows the unjust.) (And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid - of you) (And among them there is he who says: allow me and do not try me, Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.)

Categorical Divine Judgment

As God uncovered their realities and bared their intendments, He issued His just ordinance fitting their grave offenses of lying to people and God. In Addition, God enjoined His Prophet informing them of contents, recitals and causes of this divine judgment: (Say: Spend willingly or unwillingly it shall not be accepted from you.)

What for is this decision? This was by reason that they had been deceiving God and those who believed in Him, and their claims had been false and aimed for mocking. As a result, they disbelieved in God and His Messenger in spite of their claims.

As to his responsibility, the Prophet (peace be upon him and his family) declared this divine judgment without neglecting its causes and recitals. Consequently, he put such facts before everybody's eyes.

Nevertheless, the Prophet, as to his perceptible nature, went on seeking God's forgiveness and guidance to the right path for such individuals. Evidently, God answered: (Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle, and Allah does not guide the transgressing people.)

Examples Of Contradiction Between The Holy Quran And The Sahaba's Ultimate Decency Conception

The first example is God's saying: (And there are those of them who made a covenant with Allah; if he give us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew. So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.)

This is concerning the story of Tha'laba, the destitute Sahabi, who implored the Prophet (peace be upon him and his family) to seek God's bestowing him a considerable fortune. The story goes on in this form: "Woe is you, Tha'laba!" said the Prophet, "A thankful scantiness is better than an unbearable plenitude." "By Him Who messaged you with the Truth I swear," Tha'laba asserted, "I will settle the whole rights."

The Prophet (peace be upon him and his family) supplicated God to bestow Tha'laba. Hence, the man was greatly enriched. Unwillingly, Tha'laba resisted the Prophet's demand and refrained from defraying the poor rate imposed on every wealthy Muslim. His excuse was that he had regarded the poor rate as tributes that he was not to pay. Without receiving Tha'laba's taxable sums, the Prophet (peace be upon him and his family) was deceased. Abu-Bakr, Omar and Othman, during whose reign Tha'laba was deceased, rejected receiving his poor rates.^[29]

The second example is God's saying: (Is he then who is a believer like him who is a transgressor? They are not equal. As for those who believe and do good, the gardens are their abiding place; an entertainment for what they did. And as for these who transgress their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them, taste the chastisement of the fire which you called a lie.)

The believer, in the above Verses, is, dedicatedly, Ali-bn-Abi-Talib, while the transgressor is Al-Waleed-bn-Aqaba. It is worth to mention that this (transgressor) became Othman's governor of Kufa and Muawiya's governor of Al-Madina.^[30]

The third example is God's saying: (And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.)

This Verse was reveled for the case of Abdullah-bn-Abi-Sarh, the governor of Egypt in the reign of Othman. He forged lies against Allah. As a result, the Prophet (peace be upon him and his family) judged of shedding

his blood in impunity and going unrevenged even if he hangs to curtains of Ka'ba. This report is quoted by the Shafi'ite author of As-Seeretul-Halabiyya, Section: Conquest of Mecca. The author adds that Othman led him seeking the Prophet's securing him. That was on the day of the conquest of Mecca. By keeping silence, the Prophet (peace be upon him and his family) anticipated that the man would be killed by somebody. Eventually, he had to grant secure to the man as he recognized that none would kill him.

Explication of the 3 Examples

1. God's Judgment In The Three Individuals

In the First example God rules of hypocrisy of Tha'laba's intendment.

In the second example God explicates that Al-Waleed-bn-Aqaba is a transgressor who shall be certainly sent to where he shall never find any other choice or an exit.

In the third example God points out that Abdullah-bn-Abi-Sarh has forged lies against Allah and attempts to contort God's Book. He is, then, the most unjust. In addition, God shows that this individual shall be never following the true path since God shall not guide the unjust.

2. Sunnis' Judgment Respecting The Three

These three individuals are reckoned with Sahaba considering they are meeting qualifications of Sahaba lexically and terminologically. On that account, they are such decent persons that it is inapt for them to fabricate at all and they are ruled as honest who shall certainly be sent to the Paradise and none of them shall see the Hell. These matters are fortified by the facts that Abdullah-bn-Abi-Sarh had been Othman's governor of Egypt and one of his close viziers. The same is said about Al-Waleed-bn-Aqaba who was the governor of Kufa who had performed the Fajr Prayer with four Rak'as - units of prayer - and showed his readiness to add any number according to desires of his followers. He was Othman's vizier and Muawiya's governor of Al-Madina. In due course, he shall be decided as a miscreant, that is forbidden from being shared in a food or a drink or prayed for his dead body, that whoever asperses any of those three individuals!!

Forthrightly, which one is to be believed? Is it God's Book and judgment, or is it partisan pursuance? From this cause, the Sahaba's ultimate decency conception is topically nullified because of its being paradoxical to decisive Quranic texts. Generalization of the ultimate decency of the Sahaba, as a whole, opposes and counteract the divine doctrines.

2 The Conception Opposes the Prophet's Traditions - 6 Examples

The first example is Thuthedyeh. He was one of the pious Sahaba, whose godliness and saintliness were admiring people. The Prophet (peace be upon him and his family), however, described him as "a man with a face of Satanic traces." Abu-Bakr and Omar were sent by the Prophet for killing that man, but they did not do it as they found him in a state of praying. Imam Ali, then, was charged for the mission. The man had left the place just before the arrival of Imam Ali. Thus, he survived.^[31]

This man was the leader of the Kharijites in the battle of Nahrawan. At any rate, the man was killed by Imam Ali during that battle.^[32]

The second example is that group of Sahaba who used to meet in a house for driving people against the Prophet (peace be upon him and his family). Pursuant to the Prophet's orders, the house was put on fire while they were in.

The third example is Qazman-bn-Al-Harith. This man fought remarkably in the line of Muslims. Before the Prophet (peace be upon him and his family), attendants mentioned Qazman's courage and great role in the battle. "Indeed, he shall be in the Hell." commented the Prophet (peace be upon him and his family). Qazman was dying due to heavy stabs when some Muslims congratulated him for he should be in the Paradise very soon. "Is it not that Paradise of harmaline?" mimed Qazman, "I swear I fought only for the sake of the worldly benefits!"

The fourth example is Al-Hakam-bn-Al-Aas-bn-Umaya-bn-Abd Shams, uncle of Othman-bn-Affan and father of Marwan-bn-Al-Hakam.

The Prophet (peace be upon him and his family) cursed this individual and his progeny; "My people shall be countering anguishes on the hands of this one's progeny."

It is related that A'isheh addressed at Marwan: "I do attest that God's messenger did curse your father while you were in his back."

Al-Hakam was banished to Marj, a village near At-Ta'if, and prevented from entering Al-Madina city. Abu-Bakr, in the same way, rejected his request of visiting Al-Madina. Othman mediated at Omar, the caliph, to let him in Al-Madina anew. The caliph rejected strictly. Having come to power, Othman canceled the Prophet's decision of the banishment. Hence, the man entered Al-Madina with full honor and dignity. Besides, he was gifted one hundred thousand dirhams. Marwan, this man's son, was assigned as secretary of the caliph. This was the main cause of eruption of the revolution against the caliph which led to his assassination and to devastation of the regime of caliphate. It is to add that Marwan had been called 'a thread of the wrong.'

A poet used this name when he said:

To Allah I complain against a people took a thread of the wrong as their leader..^[33]

The fifth example is (Those who built a mosque to cause harm and for unbelief and to cause disunion among the believers.) Those twelve individuals, who are reckoned with Sahaba despite their hypocrisy, declared that the aim before establishing that mosque had been seeking God's favor.^[34]

The sixth example is a number of Sahaba who had been declaratorily cursed by the Prophet (peace be upon him and his family). Al-Halabi mentions that the Prophet (peace be upon him and his family), for a considerable period, cursed some persons.^[35]

Al-Bukhari relates: Salim, his father: After reciting the statement of the last ritual genuflection of Fajr prayer, I, frequently, heard the Prophet (peace be upon him and his family) curse some names.

As-Suyouti relates: Ahmed, Al-Bukhari, At-Tirmithi, An-Nisa'i, bn-Jarir and Al-Beihaqi-in his Dela'ilun-Nubuwwah, record the following narrative:

bn-Omar related: "On the day of battle of Uhud, the Prophet (peace be upon him and his family) cursed Abu-Sufian, Al-Harth-bn-Husham, Suheil-bn-Amr and Safwan-bn-Umaya."

At-Tirmithi, who ruled of authenticity of the following narrative, bn-Jarir and bn-Abi-Hatem write down the following narrative:

bn-Omar related: "The Prophet (peace be upon him and his family) was wont to supplicate God against four individuals. In his Fajr prayers, he used to supplicate God to curse certain names."

Nasr-bn-Muzahim Al-Minqari records: Abdul-Gheffar-bn-Al-Qasim, Edi-bn-Thabit, Al-Bera-bn-Azib: Abu-Sufian and Muawiya were approaching when the Prophet (peace be upon him and his family) pointed at them and said: "O Allah! Curse the follower and the followed. O Allah! Take charge of the uneven-bodied."

The uneven-bodied is Muawiya.

Nasr, Ali-bn-Al-Aqmur records:...The Prophet's sights fell on Abu-Sufian who was riding a pack animal while Muawiya and his brother were driving and leading the animal, and said: "O Allah! Curse the rider, the driver and the leader."^[36]

Another evidence is Mohammed-bn-Abi-Bakr's missive to Muawiya. The following is an excerpt of that missive:

"I saw you attempt to liken him - Ali-bn-Abi-Talib - and you are what we know, and he is what we know. He is the most well-meaning, father of the best progeny, husband of the finest wife and cousin of the most honorable man. He is brother of that self-sacrificer on the day of Mu'teh. He is nephew of master of martyrs on the day of Uhud. He is son of the protector of the Prophet and his group. While you are the cursed and son of the cursed. Continuously, your father and you have been waylaying the Prophet and sparing no efforts for darkening God's light. For so you have been allying the arrays, spending fortunes and instigating tribes against him. On this state, your father was deceased. You did succeed him.)"^[37]

In spite of his expressive reply to this missive, Muawiya neither denied his father's being cursed nor did he deny his.^[38]

A Solicitation To Scrutinizing The 6 Examples

All the six previous examples related to the Prophet (peace be upon him and his family) are contradictory to the Sahaba's ultimate decency conception. It is rational that the condemned and sentenced to death, by the Prophet, are not decent. In a like manner, those the Prophet flamed their house while they were in are not decent. Those who mock at the Paradise and fight for the sake of spoils are not decent. As well, those who are cursed, along with their progenies, by the Prophet are not decent. Those who built a mosque for the sake of harm are not decent. Ruling of decency of the previous individuals is opposite to the Prophet's holy traditions. While the blind followers posit decency of such individuals without referring to their senses, the Prophet's tradition abjure it. Which is to be believed; the Prophet's traditions or the blind followers?!

Decency of the virtuous Sahaba is unanimously acceptable. The real disagreement exists in conception of generalizing such a decency, that is thoroughly contrary to the Prophet's traditions.

3 The Conception is Contradictory to Actuality - 7 Examples

1st example: Muawiya acquired declaration of fealty, as a caliph, by means of massacring, destroying, searing and reviling at the Prophet's supporters. He misused the Muslims' fortunes he had amassed during the twenty year dominion of Syria for the aim of fortifying his authorities. He invented an income distributed on the military at the nomination of a new caliph.^[39]

This trend became indisputably obvious after Muawiya's proposing his son, Yazeed the notorious lascivious and ill-mannered, as the caliph, in addition to the coercive procedures of acquiring people's declaration of allegiance.

2nd example: Muawiya-bn-Abi-Sufian advised his son, Yazeed, to opt for Muslim-bn-Aqaba for quelling any probable rebellion in Al-Madina. Muslim-bn-Aqaba kept a list containing names of the most immaculate Sahaba, so that he would not miss any. In the center of the Prophet's capital, Muslim perpetrated the most outrageous crimes. Marwan was the commander while Muslim and his militaries were the executors. Besides the merciless executions, results of this operation advised by Muawiya, can be counted in the following points:

1. The whole warriors of Badr were terminated.
2. Seventy men from people of Quraish and the Ansar were killed.
3. Ten thousand individuals from the Arab and the non Arab were killed.

These were incidents of Al-Harra encounter that occurred in 63A.H. Abdullah-bn-Omar, who had been withdrawing from the continuous conflict between Ali and Muawiya, declared the saying which was changed, afterward, into an institutional rule; "We are with the controlling."^[40]

3rd example: Muawiya assigned Bishr-bn-Arta'a as the commander of three thousand soldiers and ordered him of acquiring fealty declaration of people of Al-Madina, Mecca and Yemen. It was the year 40 when Bishr ascended the pulpit and menaced people of Al-Madina with killing if they would reject declaring fealty to Muawiya. After having finished his mission in Mecca, Bishr advanced towards Yemen. As he could not find Ubeidullah-bn-Abbas, the governor of Yemen, Bishr killed Abdor-Rahman and Al-Qasim, the two young children of Ubeidullah, and their maternal uncle. Bishr perpetrated heavy massacres in Al-Madina, between the two mosques, Al-Jawf and San'a. He killed every man desecrated as acceding to Ali-bn-Abi-Talib.^[41]

Juweiriyeh, the mother of the two young children killed by Bishr, used to circumbulate around her house with her hair dispersed, and eulogize her two children with excessively expressive words.

4th example: It is related that Ja'deh-bnt-Al-Ash'ath-bn-Qeis killed her husband, Al-Hassan-bn-Ali, with poison she had taken from Muawiya. The incentive beyond her ill deed was that Muawiya had promised her with one hundred thousand dirhams and selecting her as his son's wife. After the decease of Al-Hassan due to poisoning, Muawiya sent the sum he had

promised Ja'deh of, but he broke the other promise saying: "We will chose you as our son's wife unless we do want him to live!"

It is related that during his dying, Al-Hassan said: "He, Muawiya, did achieve his goal; but he shall never make his words nor shall he fulfill his promise."

Al-Abbas-bn-Abdil-Muttelib related: I was with the Prophet (peace be upon him and his family) when he smiled in the face of Ali-bn-Abi-Talib while he was approaching. As I sought an explanation, the Prophet (peace be upon him and his family) said: "O the Prophet's uncle! I do assert that Allah does love this man more than I do. The prophet's progenies are their sons. Mine is Ali's."^[42]

People of Syria elected Abdor-Rahman-bn-Khalid-bn-Al-Waleed as Muawiya's successor. This was the reason beyond Muawiya's poisoning him. The same thing was done to Abdor-Rahman-bn-Abi-Bakr.^[43]

5th Example: The Grand Beatitude:

Mohammed-bn-Jarir At-Tabarani, Mohammed-bn-Hameed Ar-Razi, Ali-bn-Mujahid, Mohammed-bn-Isaaq, Al-Fadhl-bn-Rabee'a:

Abdullah-bn-Al-Abbas related: I was in the mosque when I heard Muawiya recite 'Allahu Akbar' declaratorily. Responding this declaration, people encompassing him, recited the same statement. When people of the mosque heard so, they participated. From her place, Fakhiteh bnt-Qaraza-bn-Amr-bn-Nawfel-bn-Abd Menaf went out and wondered: "God may please you, Amirul-Mu'minin! What is this news that made you so jovial?" "It is the decease of Al-Hassan-bn-Ali." answered Muawiya. She was highly touched; therefore, she wept and cried: "The master of Muslims and the son of the Prophet is dead." "The best thing you are doing." said Muawiya, "He was certainly as exactly as you have described."

As soon as I was informed of the news I hurried up to Muawiya. "O son of Al-Abbas! Have you been informed of the news of Al-Hassan-bn-Ali's death?" he asked. "Yes, I have. Did you recite 'Allahu Akbar' for this very reason?" I wondered. "Yes, it was." Muawiya affirmed.^[44]

6th example: The troops led by Amr-bn-Sa'd-bn-Abi-Waqqas, the Sahabi, advanced.. Because of the heavy numbers of troops surrounding Al-Hussein (peace be upon him), he had to fight them since he was sure he would not find an exit. He fought to death. A man from people of Mithaj decapitated Al-Hussein and took his head to Ubeidullah-bn-Ziyad seeking the prize of killing that 'deferential celebrity, son of the most honorable father and mother' as the killer admits.

Al-Belathiri, in his Ansabul-Ashraf, relates that in addition to their robbing the apparel of Al-Hussein, the killed, horsemen executed the command of Omar-bn-Sa'd, the Sahabi, of treading Al-Hussein's chest with their horses. Isaaq-bn-Hubeira Al-Hadhrami and his group were mandated for this operation. Thus, they trod Al-Hussein's dead body. After having terminated the offspring of Mohammed, intercepting them from having from the near at hand River Euphrates, from which even dogs drink, Omar-bn-Sa'd-bn-Abi-Waqqas and his troops came back bearing triumph.

7th example: During his meeting Muawiya, Imam Al-Hassan addressed at people of Kufa: "Saving your three acts that I can never disregard; your

killing my father, robbing my gear and stabbing me in the abdomen, I would be careless for you. Thereupon I declare fealty to Muawiya.”

This occurred after he (peace be upon him) had led a twelve thousand fighter army and camped in Al-Meda'in. Aback, some of his warriors robbed his luggage and gave him up. In addition, some attempted to enchain Imam Hassan and take to Muawiya. Some, however, aimed at killing him.

Explication Of The 7 Examples

Massacres, destruction, flaming, terminating the warriors of - the battle of - Badr, killing eleven thousand Muslims of the capital, Al-Madina, in a single day; all these are matters contradictory to decency.

In a like manner, murdering young children and executing every one showing, even surmisingly, Ali's affection are matters opposing claim of decency.

Correspondingly, poisoning Al-Hassan, killing Al-Hussein, trudging his chest with horses, terminating Mohammed's progeny and depriving them of drinking are matters violating claim of decency.

Besides others, occurrence of such matters repeals claims of those who rule of the ultimate decency of Sahaba as a whole. It repeals, likewise, their claim of the Sahaba's being in the Paradise and being saved from the Hell. Adopting for such a claim leads to the existence of rewarding those who perpetrated actions illegalized by Allah.

Actions like poisoning Imam Al-Hassan, killing Imam Al-Hussein and terminating the Prophet's progeny and companions cannot be regarded but an aggression. It cannot be decided as a sort of Ijtihad - doing the best for gaining an acceptable manner - under any circumstances. It is logically, religiously, justifiably and topically impossible to reckon perpetrators of such murders with the decent. Any commander, even paganists, will elevatedly evade committing such crimes of killing young children in the absence of their father, like that perpetrated by Bishr-bn-Arta'a. As a matter of fact, existence or absence of two young children should never affect authority of Muawiya. It is, by all means, a savage unreasonable deed. Is it, then, rational that the perpetrator of such a misdeed is reckoned with the decent? It is rational that the perpetrator of such a misdeed shall be certainly in the Paradise?

As to partisan pursuance, any strange matter is acceptable. It is, however, unacceptable in accordance to laws of the infallible Divine Doctrine.

Thus, actuality, together with incidents occurred after the Prophet's decease, does perfectly repeal the Sahaba's ultimate decency conception. Occurrences are contradictory to the conception which had been established, as we shall see, only for certain political purposes, including covering up transgression against legality and the illegal transference of power. God, however, is the Prevalent. People pursued each other in respect to this conception till it became as same as transference of fashions.

4 The Sahaba's Ultimate Decency Conception Opposes the General Spirit of Islam, Concept of the Unforeseen End Result and Concept of Cause Finale

Indeed the Almighty Allah has created life, death, the earth and what is all over it, only for the purpose of discerning the best doers. This is shown in God's saying: (Surely We have made whatever is on the earth an embellishment for it, so that We may try them as to which of them is best in works.) (He Who created death and life that He may try you - which of you is best in deeds.)

Consequently, This life is existed as a field of testing the creatures. This field is composed of every element in this life. Process of testing commences with the mandate connected to the intellectual discernibility and ends at death. Considering all of Sahaba are ultimately decent, infallible, honest and that they shall certainly be in the Paradise and none of them shall be in the Hell, means that they, as a whole, are out of process of mundane testing. This is indisputably opposite to the cause finale of their existence. Reciprocally, this will lead to the cessation of process of the divine testing.

Furthermore, this is opposite to the general spirit of Islam since God says: (I swear by the Asr. Most surely man is in loss. Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.)

The providence of Muslims is committing to God's commands till doom. Any error occurs to such a commitment should result in being out of realm of Islam and, also, drawing God's ire that is invariable according to sort of errors. The criterion is taken from the end result.

Providing that a Muslim apostatizes only at the last day of his life, honesty and faithfulness of his entire previous life shall be valueless. Due to God's mercy and grace, the Prophet (peace be upon him and his family) does realize the morrow. On that account, he (peace be upon him and his family) addressed at the believers in his last (Farewell) Pilgrimage: "After me, turn not into disbelieving, decapitating each other!" This statement is addressed at Sahaba, in both terminological and lexical meanings.

The following are narratives respecting this meaning:

* Al-Bukhari: bn-Abbas: The Prophet (peace be upon him and his family) said: "You shall be resuscitated - on the Doomsday - barefooted and naked. Some from among my companions shall be taken to the right and to the left. Then, I will say: 'They are certainly my companions.' I will be answered: 'They kept on apostasy from the moment you departed them.' Thereupon I will repeat the words of that virtuous slave - of God - : (I was a witness on them so long I was among them.)"

* The same narrative is recorded by Muslim in the following form: The Prophet (peace be upon him and his family) said: "Individuals from among my companions shall be proceeding towards me. As soon as I realize them they will be intercepted from me. I, then, will say: 'They are my companions.' I will be answered: 'You do not know what they did after you.'"

* Al-Bukhari: The Prophet (peace be upon him and his family) said: " - On the Doomsday - While I will be standing erect, a group of people will be advancing towards me. When I realize them, a man comes out between them and me and lead to the hell-fire. I will ask about the reason, and I will be

answered: 'They apostatized and turned to their backs just after you.' Saving very few of them, none will be saved."

* As to another narrative recorded by Al-Bukhari: The Prophet (peace be upon him and his family) related: "On the Resurrection Day, a crowd from my companions will be advancing towards me when they shall be intercepted from having from my Pool. Then, I shall say: 'O Lord! These are my companions.' I will be answered: 'You do lack knowledge of what they did after you. They apostatized and turned to their backs.'"

* Sahl-bn-Sa'd relates: The Prophet (peace be upon him and his family) says: "Peoples I do realize as same as they do realize me, shall be intercepted from keeping advancing towards me."

* An-Nu'man-bn-Eyash testifies that he heard Abu-Sa'eed Al-Khidri add the following statements to the same saying: "I will say: 'They are within my people.' I will be answered: 'You do not know what they did after you.' Thereupon, I will say: 'Remote be those who altered after me.'"

* bn-Abbas: "...People from among my companions shall be taken to the left. I will say: 'They are my companions. They are my companions.' I will be answered: 'Since you departed them, they kept on apostatizing.'"

* The same is recorded by Abu-Ya'qub in his Musned Omar.

* Al-Bukhari, in Chapter: Al-Hudeibiyeh Battle, writes down: Al-Ala-bn-Al-Museyyeb, his father: "Congratulations! You accompanied the Prophet (peace be upon him and his family) and declared fealty to him under that tree." I said to Al-Bera-bn-Azib. He answered: "O my brother's son! You do not know what heresies we contrived after him!"

* Al-Bukhari: Abdullah: The Prophet (peace be upon him and his family) said: "(On the Resurrection Day) I will be preceding you to the Pool. Some of you shall be certainly driven away from me. I will say: 'O Lord! They are my companions.' He shall answer: 'You do not know what they did after you!'"

* Al-Bukhari: Asma bnt-Abi-Bakr: The Prophet (peace be upon him and his family) said: "I will be standing to the Pool so that I will see who advances towards me from among you. Some peoples will be driven away from me. 'O Lord! They are with me and within my people!' I will be saying. I, then, will be answered: 'Do you cognize what they did after you? They went on returning to their backs!'"

bn-Melika used to supplicate: "O Allah! We do seek your protection against turning to our backs and being tested in our religion."

These are a part of what is recorded in books of Muslim and Al-Bukhari about the subject. Evading elaboration, we neglected mentioning the plenteous narratives appertained.^[45]

Explication of the Above Texts

From the above texts of the Prophet (peace be upon him and his family), it is proved that a number of Sahaba shall be altering his norms and turning to their backs and, consequently, sent to the hell-fire. Muslim and Al-Bukhari, whom are considered, by those who embrace the Sahaba's ultimate decency conception, as the most authentic and respectful after the Holy Quran, are among the hadithists who recorded such narratives. How should we, then, correspond between the Sahaba's ultimate decency

conception and being unquestionably sent to the Paradise, and such decisive continuously related texts of the Prophet (peace be upon him and his family) that are, in addition, supported by actuality?

As long as it is impracticable to harmonize between the conception and these texts, the earlier will be regarded as null. Likewise, it opposes the cause finale which is, the testing, and the spirit of Islam that is binding the upright life to the good deeds and continuity of enjoining each other of truth and toleration. This courses should be crowned only by the satisfactory end result.

Incoherence of the Conception

In his Sharhu Nahjil-Belagheh, bn-Abil-Hadid records:

bn-Arafa, the well named 'Naftawayih', who is one of the most considerable hadithists, says:

“Most of sayings reckoned with the Prophet's traditions, that are appertained to excellencies of Sahaba, had been deceitfully intrigued in the Umayyid reign. It was purposed for seeking those rulers' favors, considering such acts as an effort for subjecting the Hashemites. These lies were patterned in such a compiled form that it deems every Sahabi as the most virtuous exemplar of mankind. Besides, such sayings bring all sorts of virulence to those who malign or misthink of any of them. In this manner, the following is related to Anas-bn-Malik: “He whoever reviles at any of my companions is cursed by Allah, the angels and people entirely. You are not to share - in a food or drink - those whoever malign or impute dishonor to any of Sahaba. You are not to perform the ritual funeral prayer for such individuals.” Many a narratives were related in this style without showing any difference between the Prophet's companions.

Remarks

Regarding the God's devotee, brother of God's messenger, chief of the Prophet's household, door to the city of Divine knowledge; Ali-bn-Abi-Talib, all these specifications are through categorical Divine texts. He is, furthermore, a Sahabi like others. What is, then, the judgment appertained to those who malign and impose his continuous defaming on people all over the Islamic state? What is the judgment respecting those who carried on such a decision issued by Muawiya? Will they be included in the previous narrative?

In addition, Muawiya, as he was advised by some to avoid maligning Ali-bn-Abi-Talib and his associates, said: “Nay, by God. I will never stop maligning and reviling at him so that children will be grown up on such a manner, and the middle-aged will become old on it!”

Muawiya gifted Samara-bn-Jundub, the Sahabi, five thousand dirhams in place of forging misrepresentatively that the Prophet (peace be upon him and his family) had informed of Ali-bn-Abi-Talib's having been the one intended in God's saying: (And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries, And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.)

In a like manner, Samara was gifted a bribe for publicizing the fib that Abdor-Rahman-bn-Muljim, Ali's killer, had been the one intended in God's saying: (And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.)

What for does this conception discriminate Sahaba? What for is it applied to some and neglect others of the same class?! No single sane can negate the fact that authorities of Muawiya's regime betook maligning and reviling at Ali as an action imposed on the entire people who, in any case, will undergo a part of this sin!!

The Sahaba's Role in Legislation

In their epoch, the Sahaba and the first class of followers were not more than reporters of the Prophet's words and deeds. In epochs of plurality of sects, the Sahaba's opinions were betaken as a part of the Prophet's traditions. Hence, the Sahaba's opinions were regarded as a third source of legislation in case that a judgment of an incident cannot be inferred from the Quran and the Prophet's traditions.

It seems that founders and scholars of the Hanafite, the Malikite and the Hanbalite sects are more fanatic, in this regard, than the Shafi'ites.

Despite the fact that he was favoring and enthusing over principal of analogy, Abu-Hanifa was wont to precede the Sahaba's opinions when contrasted with other items of jurisprudence. It is narrated that he said: "I will refer to the Sahaba's opinions if I lack the ability to infer from the Quran and the Prophet's traditions. In case there are different opinions of different Sahaba, I will take from any indiscriminately in order not to neglect their opinions and opt for the followers'."

In his A'lamul-Muwaqqi'in, Ibnul-Qeyyim mentions the following:

"For Imam Ahmed, sources of legislation are five: texts, Shaba's verdicts..."

The Hahafites and the Henbelites ruled of allocating the Quran's judgments to the Sahaba's deeds. This is for the reason that Sahaba would not neglect applying the Quran's judgments unless they had an evidence. Hence, whenever the Sahaba contradicted the Quran, this item must have been allocated for a specific state or manner. The Sahaba's deeds, however, are as same as their words.^[46]

It is a great remoteness between this conception adopted by Sunnis and Shias' ruling of impermissibility of referring to the Prophet's traditions, in field of legislation, unless when supported by a single Verse, at least, of the Holy Quran. They believe in the fact that the Quran is including the entire subjects; (Explaining clearly everything.) Likewise, the Quran was revealed in the tongue of the Arab that everyone can comprehend, while the Prophet's traditions were related by individuals so ordinary that they may say truth or lie.

Back the Sunni sects, they sometimes reject each other's narratives and adopted their own inference. Their disagreement reached climax when they accused each other of illegality to the degree that they ruled of legality of killing the other sects' followers.^[47]

For Sunnis, words, deeds and opinions of Sahaba are one the most perceptible sources of legislation after the Quran. As if the Sahaba's

opinions are immaculately true that are revealed from the Heavens, they used to allocate the generic rules and generalize the allocate rules of the Holy Quran according to such opinions. It is well recognizable that such pictures of exaggeration in sanctifying the Sahaba are indifferent from principal of sinlessness. In this manner, this sanctification is too extensive to defer hypocrites and polytheists who showed their being Muslims coercively.

At the same epoch, this form of sanctifying the Sahaba was created and directed for conflicting jurisprudence, legislation and rites of the Prophet's household sect; the Shia, whose course, representing the true Islam in its entire stages and echelons, is as exactly as what they had inherited from Ali, the door to city of Divine knowledge. The twelve Imams used to say: "Whatever we say is coinciding the Holy Book of Allah. You are to disdain every word imputed to us while it is contradicting the Holy Book of Allah."^[48]

Chapter 4 - the Sahaba's Ultimate Decency Conception At Shias

1. Shias' acceding to the Sahaba

Seyid Murteza Ar-Razawi says: “Shias accede to Mohammed's companions who did their best for the sake of supporting this religion and strove with their souls and wealth. Accusing Shias of maligning and regarding the entire companions of the Prophet (peace be upon him and his family) as apostates, is null and void. It is to rule of such an incorrect accusal as an informing of an unforeseen matter. It is resulted from subjection to fanaticism and sectarian extremism. Finally, it is a matter stemmed from seeking illusions and falsities.”

2. for Shias, Who are the Sahaba?

All those who accompanied, saw or heard from the prophet (peace be upon him and his family) are included in the term of Sahaba. This is to mean that believers, hypocrites, the decent, the dishonest...etc., are included. The mere companionship of the Prophet (peace be upon him and his family) is not a matter that protects against misguidance or indecency. Ranks and standings of the Prophet's companions are to be measured pursuant to individual acts and conduct. There are adequate evidences on our claim inferred from the Holy Quran and the Prophet's traditions. Besides, events are good witness of our trend of comprehensiveness of the Prophet's companionship and variant standings of such companions among whom there are the decent, who attested their covenant to God, fastened their feet in the Doctrine, made the belief flow in their arteries and acted sincerely to God. Such companions could attain the acme of perfection. They are described, by Allah, in the following Verse:

(Mohammed is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves - each other; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Tavat - Torah - and their description in the Injeel - Bible - like as seed produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delight on the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great rewards.)

Surely they are the true believers; (The believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.)

God issued ordinance of following and pursuing such true believers; (O you who believe! Be careful of (your duty to) Allah and be with the true ones.)

It is those who are the decent companions of Mohammed (peace be upon him and his family), as Shias believe.

Shias push themselves in the midst of debate on conducts of the aberrant Sahaba by means of free conviction. Each is measured according to his

deeds. Shias never respect those who oppose God and His messenger. They declare their repudiation from those who betook their oaths as a protection against their acts of occluding others from taking path of God. Adopting this style, Shias are not contradictory to the Holy Book of Allah, the Prophet's traditions and the virtuous predecessors, in matter of discriminating the Sahaba.

3. The Basic Difference Point

Sunnis rule of decency of the entire Sahaba, according to both terminological and lexical meaning of this word. Shias rule of decency of those who were described as decent from among the Prophet's companions.

4. Shias' Supplication for Mohammed's Companions

The most decisive evidence on Shias' sincere loyalty and allegiance to the Prophet's companions is their famous supplication they have inherited from their Imams. They supplicate God for the benefit of the entire followers of apostles of God, and for Mohammed's companions especially.

The Most Well Memorized Supplication of the Shiite

In the well known As-Sahifa As-Sajjadiya, Imam Zainul-Aabidin renders this famous supplication:

Blessings upon the Followers of, and Attesters to, the Messengers: O God, as for the followers of the messengers and those of the people of the earth Who attested to them unseen (while the obstinate resisted them through crying lies). They yearned for the emissaries through the realities of faith, in every era and time in which Thou didn't send a messenger and set up for the people a director from the period of Adam down to Mohammed (God bless him and his Household) from among the Imams of guidance and the leaders of the God-fearing (upon them all be peace) remember them with forgiveness and good pleasure! O God, and as for the companions of Mohammed specifically, those who did well in companionship, who stood the good test in helping him, responded to him. When he made them hear his message's argument, separated from mates and children in manifesting his word, fought against fathers and sons in strengthening his word, fought against fathers and sons in strengthening his prophecy, and through him gained victory; those who were wrapped in affection for him, hoping for a commerce that comes not to naught in love for him; those who were left by their clans when they clung to his handhold and denied by their kinsfolk when they rested in the shadow of his kinship; forget not, O God, what they abandoned for Thee and in Thee, and make them pleased with they good pleasure for the sake of the creatures they drove to Thee while they were with Thy Messenger, summoners to Thee for Thee. Show gratitude to them for leaving the abodes of their people for Thy sake and going out from a plentiful livelihood to a narrow one, and [show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion. O God, and give to those who have done well in following the companions, Who say, Our lord, forgive us and our brothers who went before us in faith, Thy best reward; Those who went straight to the companions road sought out their course, and proceeded in their manner. No doubt concerning their sure insight diverted them and no uncertainty shook

them from following in their tracks and being led by the guidance of their light. As their assistants and supporters, they professed their religion, gained guidance through their guidance, came to agreement with them, and never accused them in what they passed on to them. O God, and bless the Followers, from this day of ours to the Day of Doom, their wives, their offspring, and those among them who obey Thee, with a blessing through which Thou wilt preserve them from disobeying Thee, make room for them in the plots of Thy Garden, defend them from the trickery of Satan, help them in the piety in which they seek help from Thee, protect them from sudden events that come by night and day except the events which come with good, and incite them to tie firmly the knot of good hope in Thee, what is with Thee, and refrain from ill thoughts [toward Thee] because of what the hands of Thy servants' hold. Thus Thou mayest restore them to beseeching Thee and fearing Thee, induce them to renounce the plenty of the immediate, make them love to work for the sake of the deferred and prepare for what comes after death, make easy for them every distress that comes on the day when souls take leave from bodies, release them from that which brings about the perils of temptation and being thrown down in the Fire and staying forever within it, and take them to security, the resting place of the God-fearing.

Chapter 5 - Grounds of Consideration of Sahaba

Bn-Abbas describes the Sahaba before Muawiya

After he had asked bn-Abbas about various matters, Muawiya asked about the real Sahaba: bn-Abbas answered:

“O Muawiya! God, the Almighty, granted His Prophet, Mohammed (peace be upon him and his family) exclusively, with companions who gave priority to him upon themselves and their riches. They sacrificed themselves for him in every situation. In His Book, God described them: (Mohammed is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves - each other; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Tavrāt - Torah - and their description in the Injeel - Bible; like as seed produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.)

They secured traces of the religion and advised for Muslims to excess till paths of the religion became neat, and its pillars became rigid, and God's graces became manifest, and His religion became stable, and His signs became evident. By those persons, God humiliated polytheism, beheaded it, erased its signs and, hence, God's word became the most elevated, while the disbelievers' is the most downcast.

God's peace, mercy and blessings be on these immaculate souls and elevated pure spirits. In their lives, they were favorite to God, and after their death, they have been alive. They were the advisors of God's slaves. Before they attain the other life, they migrated to it. While they were still in this world, they fled it.” “O bn-Abbas! Change the subject!” Muawiya interrupted.^[49]

The Will of Hutheifeh-bn-Al-Yeman, the Sahabi

While he was ill in Kufa, in 36A.H., Hutheifeh was informed of Othman's having been killed and Ali's having been elected for caliphate. He asked the attendants to take him out and gather people in the mosque.

After he had been reached to the pulpit, Hutheifeh orated:

“Praised and thanked be Allah. Blessed be Mohammed and his household.

O people of Kufa! Ali has been elected for caliphate. I call you for being wary of God and acceding and supporting Ali. By God I swear, he is the bearer of truth from the beginning to the end. He is definitely the ever best personality after the Prophet.”

Hutheifeh, then, put his right palm over the left and went on saying: “O Allah! Be the witness that I do declare fealty to Ali.” He, soon afterward, asked his two sons, Safwan and Sa'd, to take him back. He asked them to be always in the line of Ali. He foretold them that there would be a number of wars broken out during which a many people would be perished. “Waste no single opportunity for sacrificing yourselves for Ali in these wars. He is, by

God, the right. They are the wrong those who will oppose him.” Hutheifeh advised his sons.

Seven days, or forty according to some reports, later, Hutheifeh was deceased. His two amenable sons did implement his will. They were martyred in battle of Siffine while they were fighting in the line of Ali (peace be upon him).^[50]

Az-Zubeir and the End Result

Bearing no piece of arms and putting nothing on his head, Imam Ali himself came to the battle field, riding on the pack animal of the Prophet; “O Zubeir! Come out before me.”

Heavy armed, Az-Zubeir came before Imam Ali. As she was told of this situation, A'isheh cried: “O Asma! Ready for wailing for your husband!” She was relaxed only when she was told of Ali's having been bareheaded.

The two had hanged each other. Ali said: “Woe is you, Zubeir! What has made you come out against me?” “It is Othman's revenge.” answered Az-Zubeir. “God may kill the nearer to Othman's murder.” Imam Ali said, “Do you remember the day when you were accompanying the Prophet (peace be upon him and his family) on his pack animal in quarters of Banu-Beyadha. It is when he, as well as you, smiled in my face as I met you both. It is then when you said: ‘Ali will never give up his elation!’ The Prophet answered you: ‘No, he does not enjoy any elation. O Zubeir! Do you cherish him?’ ‘Yes, I do cherish him, by God.’ you answered. The Prophet, then, foretold: ‘It is indeed that you shall be wronging him on that day when you shall fight him!’” Az-Zubeir, here, said: “I do seek my God's forgiveness. I would have never come out for this conflict only had I remembered this foregoing situation!”

Imam Ali, then, asked him to return back to his homeland. “How come should I withdraw now, while the two opposing bows are to be forming ring of the war. This shall certainly be the unacceptable shame!” Az-Zubeir expressed his embarrassing situation. “O Zubeir! Withdraw before you will be having the hell-fire besides the shame!” advised Imam Ali.

Concisely, Az-Zubeir withdrew from that sinful assemblage. Amr-bn-Jurmuz killed him few hours later.

Talha and the End Result

After Az-Zubeir's withdrawal, Ali (peace be upon him) shouted at Talha: “O Abu-Mohammed! What for have you mutinied against me?” “It is for Othman's revenge.” answered Talha. “May God kill the nearer to his killing.” said Imam Ali (peace be upon him) and went on, “O Talha! Have you not heard the Prophet (peace be upon him and his family) said: ‘O Allah! Accede to whomever accedes to Ali, and oppose whomever opposes him.’ O Talha! You were the foremost in declaring fealty to me, and the foremost in breaking that fealty. God says: (..Therefore whoever breaks his faith, he breaks it only to the injury of his own soul.)”

Talha sought God's forgiveness and withdrew.

Confederates Kill Each Other

Having been shocked by withdrawal of Az-Zubeir and Talha, Marwan-bn-Al-Hakam-bn-Al-Aas threw his spear and hit Talha's capillary, saying: "I do not care whether I hit this or that man." While he was dying, Talha showed his great remorse for his past misdeeds.

Some mentioned that Abdul-Melik had injured Talha in the forehead, and Marwan-bn-Al-Hakam hit his capillary due to which he was killed.

Ammar-bn-Yasir's Satisfactory End Result

In battle of Siffine, Ammar-bn-Yasir said: "I can obviously see faces of brave people who will fight against falsehood, until its followers will fall in doubt. By God, we are the right and they are the wrong even if they may defeat us and take us back to Hajr."

After he had fought in the heart of the battle field, Ammar went back to a certain place for drinking some water. A woman from the Sheiban offered him a honey mixed with milk. He shouted: "Allah is the greatest! Allah is the greatest! It is the day I am to see my lovers under these sharp spears. He had said but the truth; that honest who foretold me of this day."

The Prophet (peace be upon him and his family) had foretold Ammar of his being killed by the tyrant faction, and that his last drink in this world would be milk with honey. "O people!" cried Ammar, "Any one to direct to the Paradise under these dragging spears? By He, the Prevailing of my soul I swear, we shall be fighting them for the interpretation of the Quran just like that when we fought them for its revelation."

Both Abul-Adiyeh and bn-Jawn As-Saksaki killed Ammar. As they litigated about whose rightfulness in Ammar's spoils, the two nominated Abdullah-bn-Amr-bn-Al-Aas, the Sahabi, as arbiter.

Muawiya's Argument

Muawiya mutinied against the legal ruler. He demanded the Imam with penalizing killers of Othman, the previous caliph. "Submit to obedience of this legal leadership so that I will issue a judgment against those people who killed Othman." Imam Ali suggested to Muawiya who rejected and betook the case of Othman's assassination as bridge to royalty. He, however, could achieve his goal. He was crowned as the Muslim's king. The whole souls were submissive to his monarchy whether by terrorism or pleasure.

Muawiya Penalizes Othman's Assassimators

In Al-Madina, Muawiya entered Othman's house where he was received by a groan from A'isheh, Othman's daughter.

"O my brother's daughter!" he addressed at her, "People gave us their submission, and we gave them our secure. We showed them a tranquillity stuffed with range. They showed us a compliance stuffed with abhorrence. Each man has his sword and realizes his supporter's place. They will break their allegiance if we break our promises. Then, we cannot guarantee the consequence. Being Amirul-Mu'minin's cousin will be certainly better than being an ordinary lady."^[51]

Al-Hassan Al-Basri's Impression on Muawiya

At-Tabari mentions that Al-Hassan Al-Basri used to say: "Four ill deeds, any of which is sufficiently periling, are Muawiya's. They are his using the

ill-minded ones, with the existence of the Prophet's companions and virtuous individuals, as rulers of this nation till he could dominate and cancel principal of consultancy. His nominating Yazeed, his son, the drunkard who dresses silky clothes and plays on drums, as his successor. His avowing Ziyad as his brother, whereas the Prophet (peace be upon him and his family) had said: 'Babies are for the bed, and the prostitutes' share is the stones.' His killing Hijr and his companions. Woe will be him due to killing Hijr and his companions. Woe will be him due to killing Hijr and his companions.»,^[52]

Muawiya's Zenith of Glories

As if this (decent) Sahabi was not convinced of these previous acts, he attained the acme by cursing Imam Ali, the favorite of God. He led his people to this act. He issued orders of cursing Ali-bn-Abi-Talib from the pulpits.^[53]

Muawiya's Officials Revile At Ali

Seeking Muawiya's satisfaction, officials were reviling at Ali (peace be upon him).^[54]

Chapter 6 - The Right Course to Recognizing the Decent Sahaba

Topical Introductory

A majority of historians mentioned the following:

Just before the beginning of battle of Badr, the first armed encounter between polytheism and monotheism, Abu-Jahal raised his hands towards the heavens and pray to God: "O God! The further from Thee and the most involved in cutting relations; Thou involve him in calamities of this battle.."

At the same time, the Prophet (peace be upon him and his family) raised his hands towards the heavens and supplicated: "O God! Thou shall never be worshipped on this earth if my small party is defeated today. O God! Fulfill Thy promise.."

Inspecting the 2 supplications

It is recognizable that both raised their hands towards the heavens.. Both implored "O God." Both carried slogan of truth.

Abu-Jahal claimed of being the nearest to God and the keeper of relations. Mohammed, in the other side, affirmed that his followers were the real protectors of the truth and the ideal connection between the Creator and His creatures. He declared that there had been promises and covenants between his Creator and him.

A wonderment

Considering both were claiming of being the truth, what for, then, were they about to fight each other? Considering both were together on the same course of Allah, which is only a united way, what for, then, were they so discrepant that they faced each other with arms?

Prospects

In accordance with criteria of mere topical debate, we have to opt for one of these three prospects or views:

1. The two parties were right. This prospect, however, is inapplicable since there is only one undoubtable course which is the right path of Allah. According to sameness of both parties' bases, they should have followed each other.
2. One of the two was the right. This prospect is expedient.
3. The two parties are wrong. For a prophet fortified by arguments and heavenly miracles, this prospect is unacceptable.

Explication

For recognizing the mere reality, it is essential to achieve the following:

1. Identifying the right.
2. Identifying the wrong.
3. Identifying the right party by means of the right itself.
4. Identifying the wrong party by same means and criteria of the right.

The solving method

1. The existence of the right and its jurisprudential formulation. The right, here, is Islam; the Quran and the Prophet's traditions; words, deeds and signature. The jurisprudential formulation of the right is Quranic texts

and the Prophet's traditions that falsehood should not come to it from any side. It is God's formulation and revelation.

2. An intellect so apt that it can consume the divine jurisprudential formulation.

3. Objectivity and pertinence. The aim should be framing thoughts with legality and achieving the very intendment of the divine texts and general spirit of the jurisprudential formulation.

4. The existence of a personality of a divine authority before whom fruits of the intellectual comprehension should be provided. This personality should be the judge in case of suggestive discrepancies. Besides, he is the organizer of capacities, guide of privileges and the true director to the right. This personality is the prophet, in reign of prophesy, and the virtuous Imam defined by legal and jurisprudential bases, in succeeding reigns. He is, however, the objective criterion of right and wrong. Those who accede to Mohammed, comply to his orders and follow his instruction are the right party. Those who accede to others are the wrong party, even if they recite and retain the Holy Quran, perform the ritual prayers, fast and establish mosques. This is by reason that the constant criterion of identifying the right and the wrong in any time is affability - to the leader of the right course.

Obstructions Of The Solving Methods

1. Carnal desire: It is the aspiration that all matters and all texts are going and elucidated for one's benefits.

2. Partisan imitation: It is the adaptation of the out-of-date conceptions with rejection and denial of any attempt of renewing or alteration.

3. Despotic attitude: This means the belief of justifiability and appropriateness of one's conception, and that those who disagree with such a conception are the Satan's supporters whom should be intercepted, resisted and reckoned with foes.

4. Canceling or supplanting the legitimate leadership. This occurs by opting for a leadership other than the one God has ascribed. By such an act, the dominion leader will be supported even though he is wrong.

Conclusive Judgment of the Sahaba's Decency - Recall and Abstract of the Views of Sunnis and Shias

As it has been previously mentioned, we could prove that the lexical and the terminological meaning of 'Suhba' - the Prophet's companionship - includes all those who met, believed or showed their believing in the Prophet's mission, provided that they kept on such an appearance all their lifetime. Sunnis, unanimously, ruled of decency of the entire Sahaba without exception. We could see also that the Sahaba's ultimate decency conception is contradictory to words, deeds and signatures of the Prophet, and the decisively jurisprudential texts of the Holy Quran. Furthermore, we could prove, by examples and means of conceivable simplification, that the conception is contradictory to the cause finale, logic of beings and the general spirit of Islam.

As a conclusion and according to legality and essentiality, we could apprehend that there are two categories of Sahaba:

1. The righteous Sahaba: These individuals are indisputably and unanimously decent.

2. The other Sahaba: There is a controversy regarding such individuals. Sunnis rule of the ultimate decency of the entire Sahaba, with no difference between the foremost to Islam and a boy saw or was seen by the Prophet. They are, the Sahaba, are entirely and unexceptionally decent. It is illicit to mention them in any way leading to any sort of criticism or maligning. He whoever takes in such a course is a sinful miscreant that every one is mandated to avoid sharing him in a drink or a food or offer the ritual funeral prayer for his soul.

Respecting Shias, they believe that the decent Sahaba are only those whose decency is judged by Allah and His Apostle. The objective legal truth is the believer's aim. The doubtless Shari'a of Islam demonstrates and guides to means of detecting the objective legal truth. Intellectual qualifications helping in achieving the aim are also gifted by the Shari'a, provided that fancies are abandoned. In consideration of their claim that the Prophet (peace be upon him and his family), may do right or wrong; what, then, would intercept an ordinary boy saw or was seen by the Prophet, from making a mistake or forging a lie? What is the location of that doctrinal judgment of interdicting the intellect from inspecting the truth here and there? Certainly there were those who murdered a number of Sahaba, thieved, fabricated, committed fornication and those who were submitted to juristic questions after the Prophet's decease. How should we delve into the facts of such deeds? How should we institute justice? How should people take stock of the past experiences for evading the wrong and taking in the right?

On that account, Shias give credence to decency of the virtuous companions of the Prophet (peace be upon him and his family) exclusively. They beg God's mercy for such individuals at every ritual prayer. Regarding the other companions, every person is measured as to his beliefs and conduct in field of the doctrinal duties. They, the Shias, believe that the Sahaba's ultimate decency conception is a completely political representation, originated, with all its grounds, under custody of the Umayyid regime; the 'released'. The ruling regime's mass media helped greatly in publicizing and impressed bases of that conception which, imitatively and with variant intentions, was transferred to the succeeding generations.

Shias add: Concerning the penalization issued by the jurists, as one of means of supporting the Sahaba's ultimate decency conception, it is, in fact, a groundless chastisement. It is unauthorized for any to condemn a Muslim unless there is a doctrinal text legalizing such a condemnation. Hence, this chastisement is unjust and void according to the entire doctrinal standards. It does result in giving stability to the state of discrepancy in which the Islamic nation is involved, and intercepting the current generation from applying past lessons and examples for discovering obstacles dug in course to the bright future and the mentally and practically illuminated unification of this nation.

Confusion

If the entire Sahaba had been decent:

Those seditious matters would not have occurred. The Islamic nation would not have been engaged in discrepancies. They would not kill each other since the decent should not commit murders. The concern of leadership would not have been robbed. Finally, caliphate would not have become a regime of royalty dominated by the strongest.

Believing in decency of the entire Sahaba is a matter of confusion, darkening and interdicting people's intellects. It is reasonable that any parties in conflict cannot be the right together. The right is opposite to massacres, seditious matters, discrepancies and assigning positions to other than their rightful.

It is inaccurate for us to accept invitations of making a new beginning after elapse of a thousand years, neglecting recognizing the rightful party so as to follow, and the wrong so as to avoid their paths. This leads to the fact that we are to waste the thousand year experiment and have a very new bare beginning. This is the exact confusion we mean. In the past, such a confusion resulted in benefiting and covering up a certain authority or individual. Now, what shall we gain from adopting such a confusion and covering up. What shall we gain from canceling a 1390 year experiment, especially when we realize that consequences of such a confusion, covering up and canceling will directly befit our religion since such operations are implemented under Islamic slogans.

An Event for the Shariite Disclosure

After a longtime indecision, enraged groups of people rebelled against Othman-bn-Affan, the third caliph, claiming of his having deviated from courses of his former associates, As-Siddiq and Al-Faruq. Thus, people of Al-Madina swore fealty to Ali (peace be upon him). Saving people of Syria governed by Muawiya-bn-Abi-Sufian who did not show fealty to the new caliph claiming that he should punish Othman's killers, the other provinces declared their allegiance. Muawiya rejected Imam Ali's invitation to show obedience provided that justice should be issued in the case of Othman's being killed. He used his province, Syria, as a fortress from which he began to arrange for trickeries against the Imam, declare his mutiny, shake security and constancy of the state and contrive for breaking unity up. For using so, Muawiya exploited the wealth of that province in an illegal way. He went on his trickeries causing blood to be shed and people to be scattered. At length, the Imam was assassinated. Muawiya could come to power by force. He became head of the nation within whose people there were the foremost in Islam and the Sahaba who fought against his father and him for the sake of Islam. Furthermore, he forgot or feigned forgetfulness of Othman's killers. He appointed his son, Yazeed, the notorious drunkard and monkeys breeder, the drummer, as his crown prince. Since then, power became in the hands of the strongest. Considering the saying that "Old things are old.", domination became a Shariite means for coming to power. "We are being with the dominion."

The Entire Sahaba's Decency

It is a matter of surprising and a difficult issue to believe that those who supported Ali (peace be upon him) and those who supported Muawiya were

decent Sahaba whom should never be sent to hell-fire, and are sinless religious authorities. It is illicit to malign or criticize them. He is a miscreant whom should be avoided in drinking, eating or offering a ritual prayer, that whoever reviles at any Sahabi. These rules are issued by Sunnis. Moreover, it is to say that they agree upon applauding any of those Sahaba in any form or style; but you should be ruled as miscreant if you impute a flaw to any.

This impetuous contemplation had changed into a factual tradition as if being the norm of Allah and His Apostle.

Logical Characterization

Depending on criteria of scientific research, we have to opt for one of the following three prospects or view.

1. The two parties are right. (Ali and his group and Muawiya and his group.) This prospect, however, is irrational since there is only one undoubtable course to the right.

2. The two parties are wrong. (Ali and his group and Muawiya and his group.) this is also irrational since Ali, according to doctrinal texts, is the devotee of Allah. Ali is being with the right, and the right, being with Ali, moves wherever Ali moves.

3. A party is the right and the other is the wrong.

Wonderment

The two parties would not have fought each other and been engaged in discrepancies if had they both been the right. For as much as they were engaged in discrepancy, they should never have reached stage of fighting and killing each other. Such discrepancies might have been solved depending on legal grounds. There, hence, would not have been such a large number of victims.

Abstract

In this manner, it is indispensable that one party was the right while the other was the wrong. Ruling of decency and sinlessness of both parties is a decision stemmed from artlessness and inadvertence. The option of armed fighting should not be adopted before achievement of the Shariite certitude. Murder is crime. Breaking up the nation is a crime. Rebellion against Shari'a is a crime too. It is impossible to regard those who commit assassinations due to conjecture or fancies, as decent who do never lie, mistake or disobey. Since the Prophet's companionship is not a divine prophesy, the general frame does not occlude the Sahaba from mistaking.

How should we discriminate the indecent Sahaba?

1. Existence of the right and its jurisprudential formulation the mission of which is covering areas of deeds and intendments.

The right is present. The jurisprudential formulation of the right is Islam; the Holy Quran and the Prophet's traditions; words, deeds and signature. These things, all told, form the jurisprudential formulation that is "falsehood does not come to it from face or back." It is the religion of Allah. He has accepted for His slaves. It is His revelation and formulation.

2. Existence of a divine authority who listens to the whole opinions and, in turn, whose decision is the conclusion at discrepancies. He should be the

guide of liberties, coordinator of activities and director to the right. He is the leader.

This role was played by the Prophet (peace be upon him and his family) in epoch of prophesy. He nominated Ali as his successor. He stated: "He, Ali, is your leader after me. He is the leader of every male and female believer. He whose leader was I, Ali is his. O Allah! Accede to him that who accedes to Ali, and oppose him that who opposes Ali." This is a factual truth none at all, including Muawiya himself, can deny. Later on, documentation of this truth is to be proved.

3. Inspecting the occurrences and events so objectively and topically that researchist's very goal is same as God's.

4. The intellect that can well assume the jurisprudential formulation, apply it and provide fruits of this process to the divine authority.

Submission to the Authority Nominated By the Prophet is the Clue to Decency

Ali-bn-Abi-Talib was the first man who embraced Islam. He is the favorite to Allah and His Apostle's brother. He is father of the Prophet's grandsons and husband of Al-Betoul. He is commander of the military operations against polytheism, the unprecedented knight of Islam and the killer of foes of the religion. He is the grand veracious and the leading distinguisher - between right and wrong, as I am to prove by divine texts. He is son of Abu-Talib, the only one who protected the Prophet (peace be upon him and his family) before the immigration, and head of the Hashemites who was blocked by the entire Arab tribes in Cols Abu-Talib for three continuous years. This was done for a single purpose. The Hashemites should give up the Prophet and withdraw from protecting him against people of Quraish.

Muawiya, on the other side, is the 'released'^[55] son of the 'released', Abu-Sufian, who led the parties and fought the Prophet (peace be upon him and his family) in all of battles. He tried to assassinate the Prophet (peace be upon him and his family) and led armies and waves of hostility against him. He is son of Hind, the lady who, in addition to cogitating the perfidious assassination of Hamzeh, tore his abdomen and deformed his corpse. Altogether with his father, Muawiya spared no art for sake of fighting against the Prophet (peace be upon him and his family) till the conquest of Mecca. In that conquest, those individuals were surrounded and could find no way other than surrender. He was one of those who are classified as the inclined-hearted category who were given a part of the alms for the sake of encouraging them to embrace Islam.

The Decent Sahaba

All the Sahaba who supported Ali are decent. Thanks to God, they are forming majority of the Prophet's companions and those who regretfully opposed him, such as Talha and Az-Zubeir who obeyed him satisfactorily before their decease. It is a sufficient honor for Islam to declare that there were only two persons from among the Ansar who supported Muawiya. Were Abu-Bakr alive, he would support him. Were Omar, who said: "He is my master and the master of every male and female believer.", alive he

would join him. O Allah! Be pleased to them and reward them what they do desire.

Regarding supporters of Muawiya and his father, they are those involved in this research debated with the doctrinal means. They are, at any rate, the lowest class of the Sahaba, terminologically and lexically. For none but them, the Sahaba's ultimate decency conception was invented. This was for finding legal excuses to their deeds.

Models of the Sluggish Iraqi and Syrian Individuals

Al-Mas'udi records: A Syrian man was asked about Abu-Turab whom is continuously cursed by the Imam - Muawiya - from the pulpits. "I see he is one of the robbers!!"

Al-Jahizh records: During his journey to the ritual pilgrimage, a man was advised to be as near as possible to the Holy House of God. "So, who will come out and speak to me then?"

A man asked his companion who was saying 'Bless be upon Mohammed and his household.': "Who is that Mohammed? He is our Lord, isn't he?"

Thumameh-bn-Ashres records: I was passing by in Baghdad when I noticed a man encompassed by a great assemblage. I rode off to see the matter. It was a man advertising for a kind of alcohol. He was alleging that that alcohol is the effective remedy of any eye disease. As I glanced at the man, I found that he had been diseased in his two eyes. "O man! Your eyes would have been cured had your advertisement been true!" I shouted at him. He looked at me and said: "O you ignorant! My eyes were not diseased here. They were diseased in Egypt!" The whole assemblage expressed their full believing in the advertiser's argument. So, I could hardly escape from their sandals that played on my body!

Another narrative: People used to attend our sessions during which we were discussing affairs of Abu-Bakr, Omar, Muawiya and Ali. One day, the head and the most knowledgeable among those people showed his disgust from daily repetition of that subject. "What about your opinion, sir?" I asked the man. "About which one of them?" he asked. "About Ali." I defined. He said: "Is he not that man, the father of Fatima?" he wondered. "Which Fatima?" I shouted. "She was the Prophet's wife, A'isheh's daughter, Muawiya's sister." The man declared. "Well, what about Ali, then?" I asked. "A man killed in battle of Hunein with the Prophet (peace be upon him and his family)!" The man said.^[56]

Those Who Complied to Muawiya

"They obeyed him so sincerely that he led them in the collective Friday Prayer held on Wednesday just before they reached Siffine, the battle field.

They borrowed him their heads making them the fortress against him. They referred to Amr-bn-Al-Aas in the claim that Ammar-bn-Yasir had been killed by Ali since the latter sought his support in the battle. This obedience transferred among their generations and attained the acme when they made course of cursing Ali a norm at which they were brought up."^[57]

This is the style adopted by such decent Sahaba in elucidating facts. It was Ali-bn-Abi-Talib who killed Ammar-bn-Yasir!! This is the style adopted by such decent individuals for teaching people their religion and

identifying Mohammed's virtuous companions; men on whose shoulders Islam was established!!

Part 2 - Chapter 1- The Tribal Root

The Impermissibility to Combine Caliphate and Prophecy

A. the Clans of Quraish

The Quraish consist of twenty five clans.^[1] The best and the most honorable clan is the sons of Hashim-bn-Abd Menaf.^[2] They are directly followed by the sons of Abdul-Muttelib-bn-Abd Menaf,... Al-Harith-bn-Abd Menaf,..., Umayya-bn-Abd Shams-bn-Abd Menaf and Nawfel-bn-Abd Menaf respectively. The Hashemites are the celebrities of Quraish. They succeeded their father in management. They are named 'Al-Mujebbirun - The healers'. They are regarded as the foremost in holding peace treaties with the kings of that time. Hashim held a peace treaty with the kings of Syria. Abd Shams held an alike one with Nejashi, the king of Abyssinia. Nawfel held an alike one with the kings of Persia. Abdul-Muttelib held an alike one with the kings of Himyer; Yemen. According to such treaties, people of Quraish could settle in various areas of this world. For the high standing and the mastery of the Hashemites upon the Arabs, they were called 'Aqdahun-Nedhar - Cups of Gold.'^[3]

B. the Political Form

The Quraishi clans concluded a political form respecting distributing positions, such as the leadership, the pennon, the assemblies, watering the pilgrimages, hosting the guests... etc. This form was the furthest thing the clans could achieve. They, as a whole, were convinced that that had been too satisfactory to abuse any one's rights. The political positions are estimated as the fate of those clans that it is none's benefit to alter or change, since it is impossible to recognize the consequences of such attempts of altering or changing. It might, at least, result in losing what had been achieved. The entire clans, in addition, were pleased to such a form that arranged the affairs of the pilgrimage and the Holy House. Gradually these positions and missions became a significance of a political belief and a heritage of the forefathers. It became impermissible for any to stand against such missions.

C. Endeavors for Shaking the Form

In the years of starvation, Hashim was the only individual who committed himself to providing food to people. He was named the master of Bat'ha. His food-tables were spread in times of amenity and distress. He was wont to host the guests and the passersby and secure the troubled.^[4] Umayya-bn-Abd Shams feared and envied him. He failed in imitating Hashim; therefore, the other Quraishi people criticized and imputed dishonor to him. Hashim rejected his challenge to argue about the more honorable of them. Owing to Umayya's insistence, he accepted it. They agreed that the loser should undergo fifty she-camels and banished. As the arbiter ruled of Hashim's being more honorable, fifty she-camels of Umayya were slaughtered and he was deported to Syria. This was the first seed of hostility between the sons of Hashim and those of Umayya. It seems that the motive beyond Umayya's challenge was his envying Hashim and the apprehension that he would be a serious danger against the political form

according to which the sons of Abd Shams had been the leaders. Furthermore, He might have realized that the fame of Hashim would shake the form as a whole and would, as a result, cause people to follow him.^[5]

D. the Augury of Prophecy

In Mecca, it was commonly spread that soon there would be a prophet to be assigned by God, and that he would be a successor of Abd Menaf. Abu-Sufian was one of those who believed in this foretelling and worked depending on it. He established distinguishable relations with Abdullah-bn-Abis-Salt. According to his conception, Abu-Sufian was certain that the intended prophet should cancel the political form - of the Quraishi clans, the leadership of which was in his hand. Hence, this prophet would be forming the most hazardous factor against the sons of Umayya. After a long period of panic and suffering, he could have a term of tranquillity since he believed that the prophet would be a successor of Abd Menaf, and there was none, from among the successors of Abd Menaf, fitter than him in undergoing such a mission.^[6] On that account, he should certainly be the very one intended.

E. the Declaration of Prophecy

Mohammed, the successor of Hashim, declared his being the anticipated prophet whom had been favored by God for leading the Arabs and the mankind to the right path. He declared that the evidence of his prophesy had been God's words. A little group of eloquent individuals and those who were harshly treated in this world, followed Mohammed.

F. the Hashimites' Guarding Mohammed

With all their forces, the Hashemites embraced Mohammed. The leaders of Quraish threatened that they would kill him. In fact, they spread a rumor of Mohammed's being killed. Abu-Talib gathered the Hashemite men and gave each a hard bar. Walking with the sons of Hashim and his, Abu-Talib raised his voice at the people of Quraish: "O people of Quraish! Do you realize what I am to do?" "No, we do not." they answered. Abu-Talib ordered his people to show what they were keeping in their hands. Each showed the hard bar he had. Abu-Talib commented: "By God I swear, if you kill him - Mohammed - I will never keep any of you alive unless we both are terminated." Accordingly, people of Quraish were defeated. Abu-Jahal countered the largest share of that defeat.^[7]

G. Not for the Favor of the Pagans, It Was Envy, and Preserving the Political Form

Led by Abu-Sufian, the other clans of Quraish exerted all their efforts for the sake of facing Mohammed. Nevertheless, they could not intercept him. For countering the importunity and the rejection of the Hashemites, the clans of Quraish unanimously agreed on the following decisions:

1. Issuing a total boycott against the Hashemites. The Quraishi clans, including Teim and Edi, ostracized the Hashemites. They restricted them in the Cols of Abu-Talib for three continuous years. The Hashemites, during that period, had to have from the leaves of the trees due to the starvation they suffered. Their children, likewise, had to suck the sands due to their

thirstiness. This is an indisputable fact that is as clear as sunlight. Neither Mohammed nor did the Hashemites submit to the Quraishi people. Finally, God refuted the trickeries of the Quraishi people and leaders. After a three year boycott, the blockade proved its failure.

2. As they realized that Mohammed would soon immigrate to Yathrib, where he could find supporters and could establish a base for his advocacy, the clans of Quraish decided unanimously to kill him. They selected a man from each tribe so that they would strike him together that his blood would be distributed among the entire tribes equally. The purpose beyond such a cabal was obliging the Hashemites to miss out any opportunity to revenge Mohammed. They believed that Mohammed would achieve his goals and, in sequence, divest them from their leadership and authority, if he reached in Yathrib.

They applied this cabal so accurately, but they were astonished when they found Ali-bn-Abi-Talib sleeping in Mohammed's bed. The leaders of Mecca became so perturbed that they offered big prizes as a remuneration for those who would be able to capture Mohammed, alive or dead.

In the other side, Mohammed, his companion and the guide were pushing their way to Yathrib in safe, by God's will. This is an indiscussible fact that is as clear as sunlight.^[8]

H. Not for the Favor of the Pagans, the Wars Were Due to Envy and Preserving the Political Form

Neither the Quraishi clans led by the Umayyids, nor were the Hashemites, Mohammed and his group despondent from achieving triumph against the adversary party. The Arabs were three parties; one was supporting people of Quraish and their joint commandment. The other, even few, was supporting Mohammed. The third was waiting for the outcome for supporting the victorious. In Badr and Uhud, wars broke up between the two parties. A third war broke out when the leadership of the Quraishis raised armies and allied the Jews forming the multipartite army. They advanced towards Al-Madina, the Prophet's capital. Precisely, these multipartite armies failed. A while later, the Quraishi were surprised by the armies of God in Mecca, their capital. Hence, the leaders of Quraish were submitted and they had to embrace Islam. Owing to this submission, the entire Arabs were dominated by the Prophet's government and, consequently, they embraced Islam in groups.

I. the Hashemite Prophecy is An Inescapable Fate

Sparing no single sort of rejection and resistance, the clans of Quraish, led by the Umayyids, opposed the religion established by Mohammed, the Hashemite. Apart from their loyalty to their pagans, the main reason beyond this resistance was their abhorrence that a Hashemite would be the one to whom this religion had been revealed. They disliked the Hashemites' leadership. The shade of the old political form was another motive towards their resisting this advocacy.

Finally, Abu-Sufian was surprised by God's soldiers on the doorsteps of Mecca. Al-Abbas detains him so that he should see God's soldiers with his own eyes. "I have never seen such a domination alike of which is not

existed neither at Khosrow, Caesar nor the Romans.” expresses Abu-Sufian.^[9] Before the Prophet (peace be upon him and his family), Abu-Sufian is dragged by Al-Abbas. “O Abu-Sufian! Woe is you! Is it not the appropriate time to realize that there is no god but Allah?” the Prophet addresses at him. “I do conceive that Allah would not affect me in any sort if there was another god besides Him.” answers Abu-Sufian. “O Abu-Sufian!” the Prophet (peace be upon him and his family) reasks, “Is it not the proper time to realize that I am the messenger of God?” “Regarding this, my soul, by God, cannot receive it completely!” admits Abu-Sufian. Al-Abbas shouts: “Woe is you, Abu-Sufian! Declare your being Muslim and admit that there is no god but Allah and Mohammed is surely the messenger of Allah, lest you shall be beheaded.” Only after mentioning beheading, surrounding and hopelessness, Abu-Sufian declares his being Muslim for nothing other than saving his soul. He was gazing at the Prophet (peace be upon him and his family) surprisingly when he said to himself: “By which weapon did this man overcome?” God, informed His Apostle of Abu-Sufian's wonderment; therefore, he came to him and said: “By Allah I overcame.”^[10]

Thus and so, the Quraishi clans realized the following facts:

The Hashemite prophesy is an inescapable and determined fate.

They, as clans, had no role, at all, in this preference. They would never agree upon this option if only they had any role in the operation.

The prophesy is a one time phenomenon.

No single clan of Quraish will be catching or joined to the Hashemites.

The political form was not only shaken, but also was it completely blasted.

Hence, the Quraishi clans worked furtively for occluding this (Hashemite) advancement towards governing the royalty besides the prophesy, the matter which results in gaining the integrity as a whole.

J. the most enthusiast clan towards occluding the Hashemite advancement

The clans of Quraish, altogether, believed that the Hashemite prophesy had certainly shook the political form of distributing roles of celebrity among them in an unprecedented form. Saving the Al-Muttelib-bn-Abd Menaf who supported the Hashemites, the Quraishi clans, as a whole, rejected this Hashemite prophesy. The Umayyids, however, were the most enthusiast and denying against this Hashemite advancement. They did their best for the sake of intercepting the Hashemite from joining headship to the divine prophesy. The following are some of the reasons beyond such an enthusiastic situation:

1. Before Islam, the Umayyids were engaged in considerable hostility, enmity and envy against the Hashemites.

2. Owing to the Hashemites' prophesy, the Umayyids lost the headship they had enjoyed.

3. It was the Hashemites who killed the chiefs of the Umayyids. Utbeh, Al-Waleed and Sheibeh were killed by Hamzeh, Ali and Ubeidullah. In addition to their abhorrence, the Umayyids bore malice to the Hashemites. The amount of this malice is evidently reflected by Hind, Muawiya's

mother and Abu-Sufian's wife. Being not sufficed by killing Hamzeh, she corrupted his celibate corpse. On account of the victory and the expansion of Mohammed's prophesy, besides the Umayyids retardation to join Islam and their long and famous history in antagonizing, they could not have any opportunity to declare their plan of intercepting the Hashemites from gaining the authority, beside the prophesy, of this nation.

K. The Preeminent Trend

The notion of the unacceptability for the Hashemites to join headship to prophesy became the preeminent trend, although it was stable only in the hidden because of the presence of the Prophet (peace be upon him and his family), the dominion of legality and the unification of the Prophet's virtuous companions. As soon as any of these three factors is missed, the legality will be shaken and the virtuous companions will be (the like of a single white hair in a black bull's skin) as Muawiya describes. The authority, then, will be the prevailing's.

L. The Immaculate Kinship is the Statutory Base of Caliphate

The following is the argument of the three Muhajirs - immigrants to Yathrib - in the Saqeefa of Bani-Sa'ideh:

Abu-Bakr stated: "We are the Prophet's clan while you are his supporters. Thus, you are our supporters in this religion."

Omar stated: "Two swords cannot be put in the same sheath. Nay, by God. The Arab shall never accept your being the leaders while the Prophet is another clan's. The Arab should never select but those from whom the prophesy came forth. The evident argument and the manifest evidence is ours against our opposers. Who dare to litigate with us about the authority and the heritage of Mohammed while we are his backers and people? None but the wrong, the sinful or the involved in a disaster may do so."^[11]

The Ansar - the supporters; people of Yathrib who supported the Prophet and his followers - shouted in one voice: "We shall select none other than Ali." Ali, however, was absent. Some of the Ansar shouted: "We shall select none other than Ali."^[12]

Without any respite, the matter of Mohammed's succession became in the hands of As-Siddiq, Abu-Bakr. As he was called for declaring his fealty to Abu-Bakr, Ali stated: "I am the most rightful in this affair. I am not to submit to your leadership. It is you whom are to be submitted to my leadership. You seized it from the Ansar claiming of the Prophet's kinship. Now, you intend to seize it from the Prophet's household coercively?! Have you not argued before the Ansar that you are more rightful in holding this affair of leadership due to your relation to the Prophet? And they complied to your claim and gave it to you. Now, I do provide the very same argument before you; we are the most rightful in enjoying the Prophet's authority and heritage in and after his life.. etc."

M. The Rebellion and the Dissipation of the Preeminent Trend

Bed-ridden, Omar were engaged in planning for the future of Mohammed's nation. Evading no single face, he stated: "Had Abu-Ubeideh, Me'ath-bn-Jabal, Khalid-bn-Al-Waleed or Salim the slave of Abu-Hutheifeh been alive, I would have nominated as my successor.

Salim is a non-Arab slave whose lineage is unknown. Me'ath is one of the Ansar whom were not permitted to have the authority in the meeting of Saqeefa. Khalid is from Bani-Makhzum. He is a ten class companion since he immigrated in the period between the Hudeibiyeh peace treaty and the conquest of Mecca.

Once, in his reign, Omar argued bn-Abbas: "O bn-Abbas! Do you realize the reason beyond your people's neglecting your nominating for managing the Islamic state?" Evading the anticipated consequences, bn-Abbas escaped from the answer. "Well, Amirul-Mu'minin! If I ignore the answer, you are definitely in full awareness of it," commented bn-Abbas. "Your people disliked the matter that you would have the prophesy and the authority altogether and then, you would have been unjust to them. People of Quraish selected for themselves. Indeed, they succeeded as they opted for the right one." expressed Omar. "O Amirul-Mu'minin!" bn-Abbas worded, "May I speak provided that you shall not be irate?" "Yes, you may." permitted Omar. bn-Abbas signified: "Regarding your saying (People of Quraish selected for themselves. Indeed, they succeeded as they opted for the right one.), they would have been right absolutely and without litigant if only they had clung to what God had opted for. Regarding your saying: (Your people disliked the matter that you would have the prophesy and the authority altogether.), God, the Exalted, described a people who disliked; saying: (That is because they hated what Allah revealed, so he rendered their deeds null.)" "Far it is, bn-Abbas!" replied Omar, "I have been informed of some news about you, but I do not like to discipline you about so that your status would not be lessened." bn-Abbas answered: "O Amirul-Mu'minin! My status at you must not have been lessened in case these news were true, otherwise, I am one of those who obviated the ill deeds from approaching towards their entities." Omar said: "Well, I was informed of your claim that the general authority had been taken away from you, Mohammed's clan, due to envy, aggression and injustice." "Respecting the injustice," responded bn-Abbas, "it had been realized by the level-headed, as well as the ill-minded. Respecting envy, Adam was envied, and we are his envied sons." "Far it is. Far it is." expressed Omar, "Your hearts, sons of Hashim, are filled in with an immovable envy." bn-Abbas answered: "Slow down, Amirul-Mu'minin! Do you impute such a description to hearts that God has (kept away uncleanness from them and purified them a thorough purification?)"^[13]

The event recorded by Al-Mas'udi in his Muroujut - Theheb, regarding the conversation of Omar and bn-Abbas, does reveal the intellectual rebellion and the disclosure of the preeminent trend which was hidden during the Prophet's lifetime before the foundation of the caliphate. The following is a literal quotation of this narrative:

The literal quotation of this narrative

bn-Abbas related: I responded Omar's summon. I was before him when he addressed at me: "O bn-Abbas! The governor of Hims has just died. He was one of the rare virtuous people. Except for the matter I have against you, I do regard you with those rare virtuous ones. Do you accept my offer to be the governor of Hims?" "I will not work for you unless you tell of the

matter you have against me.” I said unto him. “What for are you asking so?” asked Omar. “I do desire to know it. I will be cautious if it is a real thing, and if not, I will realize that I do not have it. Then, I will accept your offer. I noticed you have hardly asked for a matter with respite.” I answered. Omar expressed: “O bn-Abbas! I anticipate that I will face my fatal chance while you are keeping your position, then you may call people to select you as the new leader. I noticed the Prophet (peace be upon him and his family) had neglected assigning you, his household, in any position.” “Yes, by God. I noticed so, too. Do you realize the reason?” I wondered. “I do not know exactly. Was it for the reason that he had been too cautious to give you official positions to which you are certainly authorized, or was it for that he anticipated that you would be elected for the leadership because of your relation to him? Only then, blame would fall. Inevitably, blame shall fall. That is it. What do you see now?” commented Omar. “I see I should not accept this position.” I said. “What for?” questioned Omar. “I shall be a permanent mote in your eyes as long as you bear this opinion...”

Even after his decease, Omar, the excessively careful for the Muslims' interests, must be sure that the Hashemites shall never be having dominion over people, and shall never be ruling Mohammed's nation.

In general, the saying of the abomination of the Hashemites' joining headship to prophesy was changed into a preeminent trend. This trend could find a ground to show and impose itself as a common conception adopted by the authorities and the priority of people. It is considered as the ultimate way against the Hashemite injustice and the apt course that enables the Quraishi clans to enjoy headship respectively as a compensation to be undergone by the authorities of the Hashemite prophesy. As Al-Faruq describes: “This conception is one of the appearances of the divine discrimination of Quraish. By inducing Abu-Sufian to the ruling regime, giving him the right to dispose in the alms he had levied, nominating Yazeed, his son, as the commander of the army of Syria and nominating Muawiya, his other son, as a commander and, then, as the governor of Syria; all these procedures resulted in the formation of a factual alliance between the ruling regime and the ‘released.’ Both parties have the same access to intercept the Hashemites from joining headship to prophesy. This alliance eradicated the opposition and worked seriously for rehearsing the conception of the impermissibility of the Hashemites’ joining headship to prophesy.

Thus, the Prophet's immaculate household, besides their having been completely deposed and blocked, lost every thing including the privilege of honorability granted by the political form according to which Mecca was ruled before Islam. This seems clear in Al-Faruq's saying to bn-Abbas: “By God, we did not refer to you due to need, but we disliked you to object against the matter on which people agreed unanimously. That would cause them, as well as you, suffer catastrophic consequences.”

The degree of humiliating the Prophet's progeny attained such a great level that even Abdullah-bn-Az-Zubeir menaced to put the Hashemites' houses on fire with their inhabitants. Without the intercession of some virtuous individuals, this would have happened.

This proposes that every clan among those who imposed a blockade on the Hashemites in the Cols of Abu-Talib for three continuous years, and participated in the congregational cabal of assassination against the Prophet (peace be upon him and his family), became in a state better than that enjoyed by the Hashemites themselves. Likewise, every individual of such clans became more rightful in coming to power than the Hashemites. Headship and authority is practically licit for every one except the Hashemites. All these procedures were taken for one goal only; occluding the Hashemites from joining headship to prophesy. Is the reward of goodness ought but goodness?!

N. Statutory Ground of Intercepting the Hashemites from Joining Headship to Prophesy Conception

Totally, the conception is uncivilized. It is completely contradictory to the divine texts and the political regulations derived from the divine beliefs. The Prophet David, was inherited by Solomon, his son. Both joined headship to prophesy. None objected against the prophets and their progenies who had been gifted judiciary, prophesy and divine manuscripts. Privilege is in God's hand. Caliphate is a religious and, in the first place, mundane position. A Caliph is the prophet's representative. Stating arguments and setting forth rules that are completely methodological processes, are the main missions of prophets.

It is effortlessly probationary for the aware of the basic components of the Islamic political strategy, to recognize that the conception of intercepting the Hashemites from joining headship to prophesy has entirely blasted that strategy, as being divine, and has totally extricated its constituents. It is also proved that the conception involved has practically changed it into an ordinary positive strategy that is different from others in the political form only. Moreover, the leadership of the state became a prey obtained exclusively by the prevailing whoever he was. After achieving prevalence, that one occupies the Prophet's chair (reed mat, in fact), attires the cloak of Islam and, hence, becomes the new caliph. In case any one of the 'released' who fought against Islam as much as possible till he was surrounded and had to show his being Muslim to save his soul, prevails, he will openly impose his orders upon the Muhajir who participated in every battle supporting the Prophet (peace be upon him and his family). Similarly, God's representative who is, according to divine regulations and texts, the president of the Islamic state will become an ordinary citizen under the authority of such a 'released'. Thus, for the sake of seeking justice of the other clans and intercepting the Hashemites from joining headship to prophesy or, in other words, reviving the old political form of distributing missions in a new dress, the illiterate ruled and the learned's mouth was shut up.

As the old political form distributed missions among the clans, the new one, when applied, ranted such clans to come to power in turn and, in the same time, to share positions of headship. Regarding the divine regulations appertained to the Islamic political strategy, they were reckoned with other irrelevant topics since they were unfitting the political form established before Islam.

O. Effects of Practicing the Conception of Intercepting the Hashemites from Joining Headship to Prophesy

The First Effect

The first effect was the total disappearance of the discrimination between those who fought against Islam and those who fought for its sake till triumph was achieved. From the political side, the two categories are Muslims of the same credit. Consequently, the all shall be in the same Paradise. The Hashemite individual, in a like manner, who was occluded in Cols of Abu-Talib for three years, is not different from that previously polytheist who imposed this blockade upon him since he declared his being Muslim!! Islam does erase what precedes it! Had Hamzeh been alive again, he should have been as same as Wahshi - his killer. This is from the practical political side. The killer and his victim are enjoying the very same rank. The Muhajir and the 'released' are enjoying the very same rank, too. The same is said about the illiterate and the most learned. Supposing this illiterate predominates, it shall be politically obligatory upon that most learned to obey and comply to. This is not regularly; on the assumption there is a most learned Hashemite, like Ali-bn-Abi-Talib, to compete with an Ansari with a less degree of knowledge, the latter will certainly be preferred. This is evident from Al-Faruq's following saying: "Had Me'ath-bn-Jabal or Khalid-bn-Al-Waleed been alive, I would have nominated as the caliph." This was said with the presence of Ali-bn-Abi-Talib! Besides the battle of Uhud, Khalid fought against Islam in many positions, while Ali fought for the sake of Islam in all of its positions. Nonetheless, Khalid is preferred. Al-Faruq, also would have opted for Salim, the slave of Abu-Hutheifeh, if only he had been alive. He would have made this non-Arab slave the chief of Ali-bn-Abi-Talib who is "the master of Omar, Abu-Ubeideh and every male and female believer," as Al-Faruq himself had declaratorily confessed.

The Second Effect

The second effect was seeding and sheltering the unceasing discrepancy. As long as there is no discrimination between the Muhajir and the 'released' or the killer and his victim, and it is rightful for every one to take in Islam according to his idiosyncratic elucidation, this will result in the existence of various sources of jurisconsultance, notions and independent impressions. Hence, every party claims of being the right, and takes a path not taken by others. With the absence of a leading jurisconsult, whose judgments are followed by the all considering it as juristic doubtless evidences, the seed of discrepancies was planted in a fertile land. Supposing Ali and one of the 'released' judge in a certain issue, the receiver of these two judgments will be having the full prerogative to opt for any. This is by the reason that practically they, Ali and the 'released', are indiscriminately Muslims of the same rank. They both shall be in the same Paradise. So, both are Sahaba. Practically also, there is no statutory preference for Ali's judgment; how, then, is it to make preference between the equal, or how is it to make a distinction between the completely alike? In the same manner, to take any of the two pieces of gold that are having the very same size, shape, amount and

value, is practically acceptable. Making any discrimination is a cautioned matter. The harmony involved is external, while the discrepancy is developing under that exterior. Sooner or later, this discrepancy will certainly be grown into a fatal malignancy that shall tear the unification of this nation and pull them out of their frame into mystery and the unknown.

The Third Effect

The third effect was excluding the Hashemites particularly from coming to power. This meant that there was no obstacle at all against any Muslim to have the leadership of the Islamic state, provided that this position could be attained by any means including the illegal. This gives the opportunity to come to power using any methods if it becomes liable to subject people. A condition that forms an obstruction against this process is the belongness to the Hashemites, whom were exclusively granted with prophesy. So, they are fully sufficed with prophesy.

This general privilege turned the avarice for authority into a horrible nightmare and an irksome approach that made the nation lose their decision and settlement, and an experimental program for all those who looked forward to coming to power. Owing to such a privilege, the constitutional political strategy of the Islamic state became off. Regarding discerning this new ruler's lineage, knowledgeability, beliefs or preference to Islam; these matters became a second class affairs that are practically valueless and no-good since the predominating ruler has already prevailed, and the prevailed's satisfaction is a matter of an idiosyncratic interest.

Thus, what should prevent Yazeed, the notorious lascivious, from being the head of the state since he is the son of Muawiya, the former chief? What should prevent Al-Hussein-bn-Ali-bn-Abi-Talib who is, according to categorical divine texts, (the master of the youth of the Paradise,) (the dweller of the Paradise,) (the Prophet's basil) and (the constitutional Imam of this nation), from being an ordinary citizen in Yazeed's state? Both, Al-Hussein and Yazeed are Muslims of the same rank that shall be in the Paradise. Yazeed, the murderer, and Al-Hussein, the victim, will both be in the same Paradise. Both are Sahabi!! Those who criticize this notion are miscreants whom should be neither shared in food or drink nor offered the funeral Prayer when they perish!!

The Fourth Effect

The fourth effect is confusedness. The good has been confused with the bad, the right with the wrong, the sweet with the bitter. The precedent became as same rank as the tardy, the attacker as same rank as the absconder, the killer as same rank as his victim and the supporter of Islam as same rank as the antagonist. They all embraced Islam and saw or were seen by the Prophet (peace be upon him and his family); therefore, the all are Sahaba, the all are in the Paradise.

The virtuous ones hid themselves in the numerous provinces of the state and became "the like of a single white hair in a black bull's skin", as Muawiya describes. The Islamic political strategy collapsed. The preferred became tardy and the tardy preferred. (And Allah's is the end of affairs.)

Chapter 2 - Political Roots of the Sahaba's Ultimate Decency Conception

Islamic political system

A. Contradiction Between Idealism and Reality

There is a complete difference between the Islamic political system adopted since the Prophet's decease till the period of the last Ottoman caliph, and the divine political system constituted by God's revelation to Mohammed, His slave, for managing Muslims' affairs in every time.

Insisting on the factual existence of such a difference, we, hereby, are to prove that there is a diversity among persons and reigns regarding size of this difference. It is trivial to assert on existence of this difference since it is a matter facilely realized by every sane provided that partisan imitation is abandoned. If the Islamic political system, with its divine form and contents, had been literally applied after the Prophet's decease, the Islamic state would not have collapsed; those seditious matters and massacres would not have occurred; the Islamic nation would not have been engaged in discrepancies; the glorious Islamic extension would not have stopped at this mass and, finally, Islam would have prevailed this whole globe causing a radical changing in the mankind history. In his *An Experiment In The General History*, the English Philosopher, Wales, one of the most notable thinkers of modern history, says that Islam would have conquered the whole world if only it had been kept on its first procession and the seditious matters avoided.^[14] While the Arab scholars - as far as they could conceive - misthink of caliphate system as the factual Islamic political system and, hence, they demand with re applying it. It is proved that the factual Islamic political system is only that applied in the Prophet's reign. This occurred before the formation of the caliphate system, since it means succeeding the Prophet (peace be upon him and his family). Considering the Islamic system is caliphate; what was, then, the system applied in the Prophet's reign? Certainly, the political system applied in the Prophet's reign was the actual divine Islamic political system. This was utterly applied before the formation of caliphate. It is the origin and the ideal. Other strategies are not more than branches or forms of that ideal, which can be extended or acclimatized according to remoteness or closeness to the original.

B. the Islamic Political System

The Islamic political system is that applied by the Prophet (peace be upon him and his family) during his divine solicitation for organizing relations with his followers. As this solicitation was developed into a government, the Prophet applied the same system during his leadership which lasted for ten years.

God perfected the religion and completed His grace upon people and explicated absolutely everything before the Prophet's decease. By extrapolating this system, it is believable to describe it as a divine system that is prepared and formulated to be the ideal international system leading to an ideal world. It is indeed divine in its ideal form and ultimate composition.

C. Pillars of the Islamic Political System

The Islamic political system is based upon four pillars connected to each other in such a way that any is impossibly separated from the others. In case any separation occurs, the system entirely loses its Islamic characteristics. This is by the reason that these pillars are the distinguishing feature of the system. Perfection of such pillars is the only method by which fruits of application of the system are given.

1st Pillar - Political Leadership

As a matter of fact, political leadership in every divine doctrine, among which is Islam, is nominated or elected directly by God. Applied to this fact is the prophets David, Solomon and Mohammed. It was none but God, the Elevated, who selected them as prophets and presidents of states of God's oneness. This divine decision is notified directly or indirectly. An instance on the indirect notification of God's selection is Saul, when elected as the Israelites' political leader. One of the Israelite prophets declared God's decision of electing Saul as the assigned king. They protested claiming that Saul had not been fit enough for such a position. God revealed the many reasons owing to which this man was elected. Among these was Saul's superlative objective and physical competence. In addition, preference is God's concern; he, the Elevated, does know to whom He should give. Another example - on the indirect notification of God's selection - is God's nominating Ali-bn-Abi-Talib as the successor of Mohammed, the leader of the nation. This preference had been widespreadly declared by Mohammed in the sight and hearing of one hundred thousand Muslims. That was in the Prophet's last ritual pilgrimage; the Farewell Pilgrimage.

Purpose Of The Divine Election For Political Leadership

As regard to the question of leadership, the pure impeccable necessity of ordinary people is having the most learned, the most favorable and the fittest in positions of authority. Realizing such an individual with such qualifications, that are hidden for everybody, is an impracticable matter. Hence, God, as a sort of His mercy to His believing creatures, has shown them the very intended individual provided that they are honest in their searching for the most qualified. Leadership, as a matter of fact, is a technical process of specialization. In most cases, it is succession of prophesy. Guidance, advocacy, solicitation, wide-heartedness and decisive judgments parallel to the exact divine purpose beyond the entire rules of the divine juristic policy, are considerable qualifications of prophesy. It is not pertinent to commit these affairs to people's various fancies and tempers.

This pillar, in truth, is the only practical factor that demarcates the Islamic political system among other positive ones. Allowing conjecture and guess, positive strategies decide according to people's intents and humors in matter of electing the fittest for political leadership. This election will not be resulted from perfect precision that is exclusively gained by following the divine approach.

2nd Pillar - Organic Relationship Between Divine Doctrine And Selected Leaders

Thoroughly every divine manuscript is revealed to an individual, every divine guidance is committed to a director and every divine missive is revealed to selected messenger. Depending on so, relation between the divine manuscripts, guidance and missives, from one side, and the individuals, directors and messengers, from the other side, is organic in such a way that it cannot be incoherent.

It is inevitable to substantiate divine manuscript, explicate guidance and display missive for enabling followers to pursue, as well as altering the space between the beginning and the end result into a calling of interpretation and a field of application of the texts contents. By this operations, a fertile probation that betters and demonstrates the divine missive, manuscript and guidance will be progressed. Unless process of prophesy is technical and specialized, God may convey a copy for each individual. Mohammed, none else, is the qualified skilled in this field. He is the unique expert in field of calling for Islam in such a way that is fully concurrent to the divine intendment of the whole texts. He is the most learned of the divine missive, script and guidance, the superior follower and the fittest political leader who directs his followers pursuant to policies of the divine revelation. He whom is nominated by the Prophet, according to God's divine order, is the unshared authorized for keeping perpetuity of the organic relation between the divine doctrine and its political leadership.

3rd Pillar - The Divine Jurisprudential Formulation

According to the Islamic political system, the Imam - political leader - is restricted to the divine jurisprudential formulation. Hence, he does not enjoy any sort of self-determination in the field of issuing judgments. The Imam's judgment, however, must be fully and identically concurrent to the divine will in both characterization and components. The jurisprudential formulation is God's making. It is the operative law to which every individual under leadership of the Imam - political leader - is submitted. Repeatedly, the jurisprudential formulation is not the constituting of the Imam or the mandate people, it is God's making. As a matter of facts, Mohammed's sayings are not more than forms of explicating and expounding upon the divine revelation. This is regarded as another difference between the Islamic political system and positive ones which are issued and organized by some individuals and imposed upon followers. The jurisprudential formulation of the Islamic political system, on the other hand, is made by Allah, and imposed upon both leaders and followers in the same degree under the supervision of the Maker, Allah. Those submitted to, implementing and judging the Islamic system are, on even terms, slaves of God, the Maker. Both are imposed to the system. Both are to submit to God only.

4th Pillar - The Commonalty's Contentment

The public, usually, count on having an ideal jurisprudential formulation that is capable of determining general, as well as private, goals, and capable of delving into the apropos means for attaining such goals. They, as well, look forward to having the most favorable and fittest political leader that is most knowledgeable of constituents of the jurisprudential formulation. In

favor of saving people from this grievance, the Divine Care provided the solution by explicating the most agreeing jurisprudential formulation. The solution was Islam with all its components; the Holy Quran and the Prophet's traditions; words, deeds and signature. The leader who is most familiar with that jurisprudential formulation, as well as the most favorable and the fittest, was Mohammed. After Mohammed's decease, the succeeding leader must be the one nominated by Mohammed according to God's command through revelation. The same is repeated after the decease of the current divinely assigned leader.

The public's contentment to this divine characterization of the jurisprudential formulation, as well as the political leadership, shall lead to sublime welfare and guidance to the right path. This result is attained only by accepting the divine characterization which means applying the formulation and acceding to the leadership. In adversary conditions, God shall certainly leave the public for undergoing and suffering penalty of disobedience if they reject the divine mandate, formulation and leadership by opting for one not assigned and decided by Allah.

Simplicity of the Islamic System

How can one realize that he is on the divine right path? It is an undiscussible rule that he whoever accedes to political leadership assigned by Allah is with Allah. In a like manner, it is logic that those who supported Mohammed are forming the party of Allah, while those antagonizing are the party of the Satan even if they continuously adhere themselves to performing the duties God has imposed. This is by reason that acceding and following the divine leadership is the criterion with respect to which is membership of any of the two previous parties is determined. The very same thing is said about those who pursue or antagonize the divine successor of Mohammed.

Following Mohammed was the exact distinction between the truthful and the liar. There was a great deal of people who performed ritual prayers, established mosques, gave alms and could find excuses for their failing to appear in fields of battles led by the Prophet. Yet, they were decided, by Allah, as hypocrites. This was for nothing other than the fact that their following Mohammed had been incorrect.

Political Circumstances of Inventing the Sahaba's Ultimate Decency Conception

Othman-bn-Affan held leadership of the Islamic nation after the assassination of Al-Faruq. Othman, as a nature, was fond of caring for his relatives. The Umayyids began their journey to throne consecutively. The caliph himself accredited their being his men and consults; so, he gathered them around him. Practically, the entire affairs of the state became in the hands of Marwan-bn-Al-Hakam who, later on, issued the orders of assassinating Mohammed-bn-Abi-Bakr and his associates, using the caliph's seal without seeking permission or authorization. This situation is precisely described in Ali's saying: "After his being old-aged, Othman, the previous companion of the Prophet, handed his sword to Marwan directing it as he liked."

Who was Marwan? He is one of the 'released' and classified with the inclined-hearted group. Those are individuals given a share of the alms for making their hearts attached to Islam. His father, Al-Hakam-bn-Al-Aas, was deported out of Al-Madina all over the reigns of the Prophet, Abu-Bakr and Omar. When Othman came to power, Al-Hakam was permitted to return to Al-Madina with full respect and dignity. Besides, he was gifted one hundred thousand dirhams as a compensation.

Abdullah-bn-Abi-Sarh was one of those who played a considerable role in establishing the Umayyid state. He was the governor of Egypt; that rich province. Who was Abdullah-bn-Abi-Sarh? He was the very one who had forged lies against God. Therefore, the Prophet (peace be upon him and his family) sentenced him to death penalty in absence. It was fully legally to kill that man whenever found even if he hangs to the Ka'ba's curtains. (This is recorded in As-Seeretul-Halabiyya, Section: Mecca Conquest.) On the day of conquest of Mecca, Othman accompanied the man as he was seeking the Prophet's canceling the death penalty. For a considerable period, the Prophet kept silence hoping that the man would be killed by any. None could implement the Prophet's will; thus, he had to secure him. It is not unacceptable to say that the seed; Muawiya, that had been planted by Abu-Bakr - by assigning him as the governor of Syria - had been rooted in the land firmly. For twenty years, Muawiya kept the position of governing Syria. He had full authority to do anything in that valuable land. So, he levied and gifted without supervision.

Marwan, Muawiya, Abdullah-bn-Abi-Sarh and Al-Waleed-bn-Aqaba, the governor of Kufa who performed the Fajr prayer with four Rak'as - units of prayer; those four 'released' persons were the best students of Abu-Sufian's school. Even Othman, the caliph, was about to be given a graduating certificate from that school.

Al-Jawhari records the following: When Othman was named for caliphate, Abu-Sufian addressed at him: "This affair - authority - was Taim's. They were originally unfitting. Then, it became in the hands of the Edi's. They were more unfitting than the previous. Only then it returned to its proper place and settled for its original people. Yes, like a ball, receive it and hand it to one another."

On another occasion, Abu-Sufian addressed at Othman: "My father and mother I do sacrifice for you! Spend over and do not be the like of Abu-Hajar. O sons of Umayya! Hand it one another, just like children's handing a ball one another. By God I swear, there is no Paradise and no Hell." Az-Zubeir was attendant in this situation; therefore, Othman had to rebuke Abu-Sufian. "Is any body else here, my son?" wondered Abu-Sufian. Az-Zubeir shouted: "Yes, there is. By God I swear, I will never keep it secret!!"

Precisely, In his Al-Kamil Fit-Tarikh, part3, Chapter: Events Preceding Othman's Assassination, Ibnul-Atheer records: (Once, Marwan-bn-Al-Hakam shouted: "Deformed be your faces! Do you intend to strip our sovereignty?")

In the last quarter of Othman's caliphate, authoritarian affairs became absolutely in the hands of the Umayyids. It became hardly to see a province

ruled by other than the Umayyids, if not the 'released'. Thus, it became reasoning that any who would succeed Othman should certainly be an instrument operated by the Umayyids, lest he should engage himself in a lightless night and an uneven mined land.

As a result of large expansion of the Islamic state, owing to the conquests, numbers of the fresh Muslims and pocket beneficiaries of the state became greatly large. In a like manner, number of the honorable Sahaba on whose shoulders the Mohammedan government was established was in continuous deficiency. Thus, the foremost Sahaba became as sparse as a single white hair in a black bull's skin. As Imam Sharafuddin Al-Amili expresses: "Sahaba, in that period, became the like of alarmed sheep in a winter night." This was because of the abundant catastrophic misfortunes they had to encounter sooner or later. Muawiya, the crafty, had full acquaintance of these matters. Before assassination of Othman, he menaced the Sahaba: "You are as scanty as a black spot in a white bull's skin."

The situation became in this form; the whole provinces were loyal to or governed by the Umayyids. Muawiya-bn-Abi-Sufian, son of the previous leader of the parties conflicting the Prophet (peace be upon him and his family), and the one suckled by Hind bnt-Utbeh, became the only leader. He was governor of Syria, center of the circle and guardian of the Umayyids. Besides, he granted himself the right of avenging Othman. In fact, demanding with taking vengeance of Othman was not more than a game plan aimed at guaranteeing continuity of the Umayyids' rule. It was certainly a case of continuity of the Umayyids' rule which, actually and practically, began on the day when Abu-Bakr assigned Yazeed-bn-Abi-Sufian as a governor. All matters went well after assassination of Omar, and none demanded with taking vengeance. This rule became firmer and firmer till it attained climax in the last of Othman's reign. It was turned into a decided sovereignty. This is the very meaning intended by Marwan's saying: "Deformed be your faces! Do you intend to strip our sovereignty?"

It became proved that Othman's assassination was forming no crux at all. So, insistence on condemning the assassins was not pivot of the case. This is confirmed by the fact that Muawiya, when became the authoritative caliph, did not demand with condemning Othman's assassin. As a matter of fact, it was a case of domination! For the Umayyids, killing blameless people is not that incompatible matter. Marwan-bn-Al-Hakam issued a decision of sentencing Mohammed-bn-Abi-Bakr and his group to death penalty without being condemned to anything. Muawiya did kill Al-Hadrami whom was accused, by bn-Ziyad, of acceding to Ali. It was Muawiya who killed Amr-bn-Al-Hamq whose face was distorted due to his distinctive worship. It was Muawiya who killed Hjr-bn-Edi and his associates; those godly pious groups who enjoined good and forbade evil. It was Muawiya who gave authority to bn-Ziyad in massacring people and crucified them on trunks of date palm trees. Hence, Muawiya's most important concern is sovereignty and taking revenge for killing his grandfather, maternal uncle, cousin and his brother.

Seizing the opportunity of Al-Jamal battle, Muawiya goaded Talha, Az-Zubeir and A'isheh. He promised Talha and Az-Zubeir to be assigned as

rulers of Basra and Kufa. When they were defeated in this conflict, Muawiya enlisted for breaking a war against Ali.^[15]

In his *Muawiya-bn-Abi-Sufian Fil-Mizan*, Abbas Mahmud Al-Aqqad says: "A certain trickery by which wonderful achievements were attained, was frequently practiced by Muawiya against Muslim, as well as non Muslim, rivals. This trickery was mainly depending upon ceaseless work of creating discrepancies and despondency among the adversary party. This was carried out by throwing seditious matters and arising malice in the lines of the adversary party. The same trickery was actually used against people of his family and relatives. He could not tolerate noticing any concord between any two individuals. The natural competition between his most remarkable enemies could support him in accomplishing the trickery of throwing animosity among them."^[16]

Muawiya went on practicing this easygoing plan. He would spare no effort for creating as much as possible variant trends and parties. He would be surely described as the sower of discord if he was accurately balanced historically. The authentic signification of men and deeds is determined by the straight readers of history especially in matters like some historians' accounting the year of Muawiya's full domination of the Islamic state as 'year of congruity'. This was because he had been the direct and main reason beyond Muslim's discrepancies and discord. Owing to so and the like, it is so unfamiliar to constitute forms of agreement with the existence of such claims. Being not sufficed by seeding discrepancies, Muawiya left people in plenteous discrepancies; each follows a definite norm.^[17]

He used Bishr-bn-Arta'a and sent him to Al-Madina where he terrified and humiliated the Sahaba.^[18]

Precisely, by means of killing, destroying, firing, creating discrepancies and reviling at the Prophet's supporters and companions, Muawiya could gain people's swear of allegiance. He used the wealth he had illegally levied and expended in Syria for twenty years, for solidifying his dominion. One of his strategies was naming a definite salary to be given to the military officials of the state at nominating the new caliph.

Disregarding the Announced Goal for Dissenting the Legality

Muawiya and A'isheh, Ummul-Mu'minin, mutinied against the legitimate caliph demanding with condemning Othman's assassins. When Muawiya came to power by force, neither Ummul-Mu'minin nor did he practice or demand with this affair.

Renaissance After Inadvertence

Although his father and he were among the 'released' and they led conflicts against Islam with an unexampled enthusiasm till they had to profess Islam for saving their souls, Muawiya, the son of Abu-Sufian, became the authoritative leader, the representative and the successor of Mohammed on people.

How had such a revolution occurred? How had the right been defeated? How had the right become retarded while the wrong advanced? How had the 'released' become preferred to the Muhajir? How had those who restricted

Islam become favored to those on whom this restriction fell, for the sake of Islam?

The most astonishing matter is that the year in which strength defeated legality has been named 'year of congruity.' Thus and so, the virtuous people failed. They were heavily depressed as they felt of deep sorrow and nonsuccess. Anyhow, it was too late to repent. They had matters within their hands. As is they were living in an inadvertence, they wake up on effects of a horrible nightmare. When they opened their eyes and minds, they found the nightmare a reality.

Hypotheses Serving the Factuality

People were engaged in analyzing what had been occurring. A great deal of variant hypotheses and conception were come forth. For instance, Sufism, the conception of imputing matters - good and evil - to Allah, fatalism and the Sahaba's ultimate decency; these faiths were originated. The Umayyids, together with their supporters, were the main incentive beyond emanation of such conceptions. They were used as a high quality weapons for defending the Umayyid royalty. Besides, they were used for dispersing the rivals' efforts for the sake of establishing pillars of the Umayyid royalty and substantiating its false legality.

Chapter 3 - Purpose of Inventing the Sahaba's Ultimate Decency Conception

1. Substantiation

1. Substantiating the process of the wrongful seizure of power: Muawiya, the 'released', the son of the 'released' and one of the inclined-hearted category, found himself the president, or the king, of the Islamic state, the representative and, officially, the successor of God's messenger. This is incredible and unbelievable! It is unacceptable according to the entire intellectual, doctrinal and positive criteria. The father, Abu-Sufian, was the head of the parties opposing Islam and the director of polytheism during the entire battles. His sons, supporters and he exerted all efforts and used all weapons for resisting Islam. They had to confess Islam only when they had been completely surrounded. Here is his son, Muawiya. He is preceding all those who had preceded him to Islam and whose shoulders were the pillars on which Islam was established.

There should be a justification of this revolution. The best way selected was ruling of decency of all of the Prophet's companions. As long as Muawiya and his faction are reckoned with Sahaba, according to terminological and the lexical meaning of this idiom, who are entirely decent, and shall be in the Paradise, and none of them shall be in the Hell, and there is no difference between them because of the total qualifications they, indistinctly, enjoy, then what should prevent Muawiya from being the caliph and the Muslims' juristic leader? What, in the same manner, should prevent his faction, who are Sahaba terminologically and lexically, from being his close entourage? They are so decent that all of them shall be in the Paradise and none shall be in hell-fire. The far-reaching conception of the Sahaba's ultimate decency is the most ideal substantiation of Muawiya's royalty. This wide-spreadingness shows evidently a real view of Muawiya's artfulness and evil cunning.

2. Substantiating deeds of Muawiya and his faction: The most catastrophic misfortunes Islam and Muslims had faced were on the hands of Muawiya and his faction. Bishr-bn-Arta'a and Muslim-bn-Aqaba, for instance, committed the most terrible crimes from which even the heavens complained and the most hard hearts bled. In the Harra collision, the whole warriors of Badr were killed. Seven hundred men of Quraish and the Ansar were killed. From ordinary people, about ten thousand souls were killed in that collision. Nothing intercepted those commanders from killing the children. This crime was perpetrated by Bishr-bn-Arta'a when he killed the babies of Ubeidullah-bn-Abbas. In addition, battles against Imam Ali prove the criminal conduct of Muawiya and his faction. The most offensive matter, however, was Muawiya's planning for terminating Mohammed's progeny inclusively. In executing so, his faction and he used several devious devices for murdering. He poisoned Al-Hassan-bn-Ali (peace be upon him), Abdor-Rahman-bn-Khalid-bn-Al-Waleed, as bn-Abdil-Berr records in his Alisti'ab, and Abdor-Rahman-bn-Abi-Bakr As-Siddiq. Malik Al-Ashtar was also poisoned by Muawiya. For this, Amr-bn-Al-Aas said: "Allah does have soldiers of honey!" Furthermore, Muawiya made Muslims engaged in

various discrepancies and discord. Al-Aqqad says that Mohammed's nation had been absolutely incapable of achieving unanimity whatever they attempted. Certainly, the Islamic jurisprudence was deformed on the hands of Muawiya. (The truth is that the Umayyid reign was not Islamic...), Dr. Ahmed Amin says.

Is there any way of substantiating these ill deeds other than the invention of the Sahaba's ultimate decency conception? As the entire Sahaba are so decent that they shall be in the Paradise, Muawiya and his faction, then, had not committed any mistake. Had they been mistaken, the Prophet (peace be upon him and his family), the indisputably authentic and true-tongued who does never speak out of desire, would not have declared the entire Sahaba's being in the Paradise. Considering him as an elicitor Sahabi, Muawiya is rewarded in all cases. He shall be double rewarded if he kills rightfully, otherwise, he shall be once rewarded. Muawiya is the right, whether he fights or opts for peace, attacks or absconds, takes or gives. This is because he is a Sahabi; and Sahaba are entirely decent.

2. Immunity Against Criticism, Maligning, Reviling and Imputing Dishonor

Accompanying substantiation of Muawiya's usurpation of leadership, the Sahaba's ultimate decency conception verifies crimes and offenses committed by his faction and him. Likewise, the conception grants immunity against any sort of criticism, including the constructive, railing, maligning and detracting from the estimate of such individuals since they are Sahaba and, consequently, decent. He whoever criticizes, maligns or rails at any of the Sahaba, especially those who are presidents of the state, is reckoned with the miscreants whom are to be not shared in food and drink and to neglect offering their dead bodies the ritual funeral prayer. This (juristic) rule is recorded in At-Thehbi's Al-Mizan. There is no other conception or plan that can immunize Muawiya such as this Sahaba's ultimate decency conception.

3. Confronting Rivals of Muawiya and His Faction

Adopting the Sahaba's ultimate decency conception secures victory, or tie at least, of Muawiya and his faction in any conflict against rivals. For example, if Mohammed's progeny affirm that they are those from whom God has removed - mental and physical - uncleanness and purified them a thorough purification, Muawiya and his faction will immediately submit that simultaneous answer of considering Mohammed's companions - Sahaba - as decent that they do never lie, since they all shall be in the Paradise and none of them shall be sent to the hell-fire. If Mohammed's progeny assert that those who cause harm to them should be reckoned with those who cause harm to God, Muawiya and his faction shall provide that immediate answer that the Prophet (peace be upon him and his family) say: "They are harming me those who harm any of my companions.." In such a manner, the right is mixed with the wrong, the obedient with the disobedient and the virtuous with the sinful.

4. Engaging Muslims in Discrepancies

In case Muawiya obtains the ability of emanating and broadcasting of the Sahaba's ultimate decency conception with its wide-spreading features, a party of Muslims will adopt, and another will contravene. Controversy, accompanied by fanaticism, will arise in each party's convictions. This will lead to discrepancy and that each party record convictions that shall certainly be followed by a great deal of successors pursuing partisan imitation, claiming of defending the right and their own viewpoints. Regarding the conception involved, those who support such a conception are not necessarily supporting Muawiya. They claim of supporting the Prophet's companions. Those who disagree to the conception, on the other hand, are acquitting themselves from the view of dissenting the Prophet's companions, indicating that their aim is divulging trickeries and political cabals hidden for the other party. Practically, each party has actually stood in the face of the other shunning Muawiya who, in that case, is watching the two cheerfully, preparing himself to be the arbiter whenever necessary. This is the very artfulness intended by Al-Aqqad in his Muawiya-bn-Abi-Sufian Fil-Mizan.

Grounds of the Sahaba's Ultimate Decency Conception

bn-Arafa-Naftawayih, one of the most notable hadithists - records that most of narratives appertained to merits of the Prophet's companions were forged in the Umayyid reign, as the forgers intended attaining the rulers' satisfaction since they conceived that such falsity would submit the Hashemites. These false narratives were formed in such a way that every Sahabi, lexically or terminologically, would be the most virtuous guide in this world and that curses are continuously thrown on those who malign or accuse any of the Sahaba of any matters.^[19]

Unanimously, historians assert that the origination of forging lies against the Prophet was in the last of Othman's reign and after occurrence of the revolution that prejudiced the caliph's soul. This falsity was extended and spread after people's swearing allegiance to Ali as he became the legitimate caliph. As soon as Muslims selectively declared their fealty to Ali, the Umayyid's devil moved its horn for usurping the affair from its rightful owner. At any rate, events went on and some of declarants of fealty broke their allegiance to the fourth Rashidite caliph. The consequence of such a repeal was a good many battles and conflicts between Muslims, that were ended by the Umayyids' dominating power. Due to so, in fact, structure of Muslims' conformity was seceded, ring of the their unification was ruptured, many contradictory sects were originated. besides, the many irreconcilable parties went on advocating their ideas by words and deeds on the account of the other party. Ground of founding the false hadiths and exegesis of the Holy Quran was quite proper. So, each party exaggerated in defending its ideology that discrepancy, in its highest rank, occurred. Nothing was more catastrophic to Islam than forging false sayings and imputing erroneous and heretic matters to its doctrine. These were the elements that spoiled Muslim's intellects and caused others to mistrust fundamentals of Islam. Misfortunes and detriments of such false narratives were chiefly undergone by those who lived under dominion of the Umayyids. In that reign, the number of hadithists had recorded a great typical progress, while the number

of authentic people had been in gradual retardation. Majority of the moral Sahaba ceased reporting the Prophet's narratives unless they had full acquaintance of decency of the one they were to report to.^[20]

Imam Mohammed Abduh referred to the procedures taken by Muawiya for himself. He asserted that Muawiya had used a mass of the Sahaba and their successors for fabricating ill news against Ali (peace be upon him). The composition of such mendacious sayings falsely imputed to the Prophet (peace be upon him and his family), was referring to maligning and repudiating Ali. As Muawiya set a considerable remunerative prize for forging such lies, those individuals did their best for seeking his satisfaction. Abu-Hureira was one of those narrators.

In His Dhuhal-Islam, Dr. Ahmed Amin says: "It is to mention that the Umayyids did actually forge or employ people to forge lies against the Prophet (peace be upon him and his family) that flow in the service of their policies from various sides."^[21] Muawiya gifted Abu-Samara-bn-Jundub, the Sahabi, with five hundred thousand dirhams for inventing the lie of the Prophet (peace be upon him and his family) stating that Ali-bn-Abi-Talib had been the one intended in the Verse: (And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.) In a like manner, Abu-Samara forged the lie of the Prophet's having saying that Abdor-Rahman-bn-Muljim, the assassinator of Ali (peace be upon him), had been the one intended in God's saying: (And among men is he who sells himself to seek the pleasure of Allah; and Allah is affectionate to the servants.)"^[22]

Ahaadeeths Narrators

Abu-Hureira Ad-Dusi, is one of Muawiya's associates and followers. He imputed 5374 sayings to the Prophet (peace be upon him and his family). Only 446 sayings of them are recorded by Al-Bukhari. Abu-Hureira accompanied the Prophet (peace be upon him and his family) for less than 18 months. The Prophet's grand companions who had adhered to him from the first moment of his divine envoy till his being transmitted to the Elevated Associate, reported less than one hundred hadiths - narratives. The grand Sahaba are Abu-Bakr, Omar, Othman, Ali, Abdor-Rahman-bn-Awf, Talha-bn-Ubeidillah, Me'ath-bn-Jabal, Selman, Zaid-bn-Thabit and Ubey-bn-Ka'b. This is an evident example.

Muawiya's Merits

In his Al-Fawa'idul-Majmu'a Fil-Ahadithil-Mawdu'a, Ashawkani, who proves falsity and unauthenticity of the entire (hadiths) regarding praising or mentioning Muawiya's credits, says: "Having reckoned hadiths appertained to Muawiya's virtues with the forged ones, Ibnul-Jawzi excused that Isaaq-bn-Rahawayih, Al-Bukhari's most authentic narrator, confessed of the fact that none of the hadiths respecting Muawiya's virtues had been authentic at all."

An-Nisa'i had that famous story pertaining Muawiya's virtues. Ad-Darqutni relates: An-Nisa'i's companions asked him about Muawiya's preference. He answered: "How come is it not sufficient for him to be

equated with any, that he seeks preference?" For this reason, he was pushed out of the mosque..^[23]

Ashafi'i's Impression on Muawiya

Abul-Fida relates that Ashafi'i informed Ar-Rabee, secretly, of the fact that testimonies of four individuals from among the Prophet's companions should not be admitted. Those four are Muawiya, Amr-bn-Al-Aas, Al-Mugheera and Ziyad.^[24]

This might have been the incentive that made bn-Muin ruled of dishonesty of Ashafi'i in narrating hadiths.

Al-Hassan Al-Basri's Saying

At-Tabari mentions that Al-Hassan Al-Basri used to say:

"Four ill deeds, any of which is sufficiently periling, are Muawiya's. They are his using the ill-minded ones - with the existence of the Prophet's companions and virtuous individuals - as rulers of this nation till he could dominate and cancel principal of advisory. His nominating Yazeed, his son, the drunkard who dresses silky clothes and plays on drums, as his successor. His avowing Ziyad as his brother, whereas the Prophet (peace be upon him and his family) had said: 'Babies are for the bed, and the prostitutes' share is stones.' His killing Hijr and his companions. Woe will be him due to killing Hijr and his companions. Woe will be him due to killing Hijr and his companions."

The Entire Sahaba's Ultimate Decency Conception is Having Umayid Flavor

According to the content of the entire Sahaba's ultimate decency conception, Mohammed's progeny must have been reckoned with the decent. This should definitely make the Umayids stop their maligning and reviling at them.

Nonetheless, it is noticeable that regarding to his situations towards Imam Ali, Muawiya, the chief of the despotic party, adopted the very situation his father had against the Prophet (peace be upon him and his family). Yazeed, the son, made no difference in his situation against Al-Hussein-bn-Ali. As soon as he came to power, the first procedure Muawiya took was writing missives to his governors and officials, ordering them of declaring cursing Ali during prayers and from pulpits. Furthermore, sessions of sermons, in Syria, were programmatically ended with reviling at Ali. Testimonies of those who accede to Ali or any of his progeny were inadmissible. Names of such individuals, who showed loyalty to Ali or any of his sons, were erased from the general record of the province. Hence, they were discriminated and intercepted from receiving any of the governmental salaries everybody joined.^[25]

In his Muawiya-bn-Abi-Sufian Fil-Mizan, Al-Aqqad records: "Even if only the preponderant reports regarding Muawiya's orders of cursing Ali from pulpits of the Umayid state, are accepted, this will be acceptably sufficient to prove authenticity of the other reports involved in the same topic."^[26]

Chapter 4 - The Jurisprudential Roots of the Sahaba's Ultimate Decency Conception

The Sahaba's ultimate decency conception was formulated and concluded in such a secure approach that it perfectly ensures the inventors' past, present and future, and deem lawful all their manners. The conception was also prepared so accurately that its effective presence is secured at any matter that might influence the inventors, in any form, or modify their remoteness or closeness to legality, or originate or obliterate discrepant locations in the rivals' camp, or, finally, misguide rivals in the midst of suspicion, mystification and unstability.

The most inexplicable matter, indeed, is that we see the adopters of the conception, nowadays, hold it as their signification to adoring to Mohammed and his companions. Those modern adopters of that false conception take charge of supporting it and engage themselves in discrepancies on behalf of the origin inventors of the conception who kept themselves out of the ring as if the matter does, in no means, not concern them.

Those who demand with adjusting the conception are, in fact, not of less affection of Mohammed and his companions. They only demand with depending upon intellectual and doctrinal grounds for keeping this affection in the frame of Islam, neglecting partisan fanaticism and imitation since these two things do incapacitate the role of intellect and the grace of functional conversation dedicated to the godly elected individuals.

The Jurisprudential Authority

Previously, we could prove that the majority of hadiths regarding merits of the Prophet's companions was forged in the Umayyid reign, seeking their amenity as the forgers considered their ill deeds as helpful factors in submitting the Hashemites. This fact is asserted by bn-Arafa, one of the most notable hadithists. We could prove also that the historians unanimously agreed upon the fact that invention of forged lies against the Prophet (peace be upon him and his family) had been originated in the last stage of Othman's reign and, in a greater size, after the sedition of his assassination. This size of forging lies and false sayings attained its climax when people swore allegiance to Ali-bn-Abi-Talib (peace be upon him). As soon as the legitimate valid declaration of fealty to Ali was acted, the Umayyid devil moved its horn for usurping authority from its owner. As the Umayyids came to power, an organized art of forging lies and intriguing false sayings against the Prophet (peace be upon him and his family) was officiated. "The Umayyid rulers offered rewards so precious that many might hunger for, for those who showed skillfulness in the art of forging lies and intriguing false sayings against the Prophet (peace be upon him and his family)." Mohammed Abduh describes.^[27]

Such false and forged sayings, besides the authentic ones related by virtuous Sahaba, were regarded as sources of citation depended on by Sunnis with all of their various sects and trends.^[28]

The Two Authorities

1. The Sunnis' Authority is the Entire Sahaba

In addition to reports of the virtuous Sahaba, the forged and false sayings originated in the epoch of sedition and perfectly formed in the Umayyid reign were depended on by those who believed that the entire Sahaba had been decent of the same rank since they all were to be in the Paradise. Logically, those who should be in the Paradise should never forge lies. Sahaba, then, are source of citation of such people whom were prevalently named Ahlus-Sunneh. So, those Sunnis took and conceived their religion from those who are terminologically and lexically entering under the name of Sahaba. The closest to the Umayyid royal palace were those who related the greatest number of false hadiths. Abu-Mohammed-bn-Hazm mentions that Abu-Abdir-Rahman-bn-Mukhelled Al-Andalusi's record of hadiths contained about 5374 sayings narrated by Abu-Hureira alone. Not more than 446 sayings of them are recorded by Al-Bukhari. The close relationship between Muawiya and Abu-Hureira is a matter too famous to illustrate. It is to mention that the period Abu-Hureira spent with the Prophet (peace be upon him and his family) extended for less than eighteen months. In brief words, for Sunnis, every (hadith) narrated by any of the Sahaba, in both terminological and lexical meanings, is taken in consideration and highly regarded as reckoned as a part of the religion, since the entire Sahaba are ultimately decent and absolutely not liable to prevarication, as they all are to be in the Paradise. Principally, narrators should be authentic as long as they show no agreeableness to Ali or the Prophet's household, lest they are inauthentic and unreliable.

Yahya-bn-Muin records: As he ruled of authenticity of Sa'eed-bn-Khalid Al-Bujeli, they protested against him claiming that Sa'eed had been a Shiite. "Yes, he is Shiite and authentic!!!" He asserted. However, the Jumhour* had never used these two descriptions concurrently since the last years of the first century - A.D)^[29]

What Is The Doctrinal Base Upon Which Sunnis Relied In Referring To The Sahaba As Legal Authority?

Sunnis claim that the Prophet (peace be upon him and his family) had said: "My companions' like is the stars; you shall be guided to the right path if you refer to any of them." or "...if you rest upon the words of any."

bn-Teimiyeh, the named 'Master of Islam', comments: "The saying 'My companions' like...' is ruled as doubtful by the most notable hadithists. Hence, it cannot be regarded as an evidence." This fact is written down in At-Thehbi's Hujjetul-Munteqa, page55. The saying, however, is ruled as incorrect according to the unanimity of the hadithists.

2. The Shias' Authority is the Imams and the Authentic Sahaba

In addition to the Book of God, Shias rested upon sayings of the Imams of the Prophet's household and narratives related by the virtuous Sahaba as the jurisprudential sources of citation in regarding the entire principal and secondary questions and matters Islam had referred to. Imams of the Prophet's progeny did inherit their entire jurisprudence, fundamentals and

* Jumhour and Ammeh are two other names dedicated to the followers of the Sunni sect.

instructions in all of its stages and chapters from Amirul-Mu'minin, their grandfather, about whom the Prophet (peace be upon him and his family) had stated: "I am the city of knowledge. Ali is the door to that city. He whoever intends the city, must, first, see the door." Such an authority enjoyed a constant restraints. Imams (peace be upon him) used to say: "Whatever we say is concordant to the Holy Book of God. You are to shun any saying imputed to us if it is contradictory to the Holy Book of God." Imam As-Sadiq was wont to say: "My saying is my father's. My father's saying is his father's. His father's saying is the Prophet's. The Prophet's saying is God's."^[30]

What Is The Doctrinal Base Upon Which Shias Relied In Referring To The Imams As Legal Authority?

Decisive doctrinal texts of the holy Quran and the Prophet's traditions, in its three categories; words, deeds and signature, that are unanimously agreeable by both Sunnis and Shias, are the doctrinal base upon which Shias relied in referring to the Imams of the Prophet's household as the legal authority. In Quran, Imams of the Prophet's progeny are those meant in God's saying: (Allah only desires to keep away the uncleanness from you, O people of the house and to purify you a thorough purifying.)^[31] The Prophet (peace be upon him and his family) said: "They - the Prophet's household - are the minor weighty thing as the Quran is the major." Guidance to the right path cannot be attained unless adherence to these two weighty things is reached. In a like manner, deviation from the right path cannot be avoided unless adherence to the two weighty things is reached.^[32] As the Prophet (peace be upon him and his family) describes, the Imams' like is Noah's ark. He shall be certainly saved that who takes it, while those who eschew shall certainly sink.^[33] They are also Mohammed's nation's secure against discrepancies.^[34]

Role of the Two Authorities

Role Of The Authority At Sunnis

Sahaba, lexically and terminologically, are the authority referred to by Sunnis in questions of understanding the Quranic texts. The entire Sahaba, without citing any discrimination, are intended, since they all are equally decent and, then, to be in the Paradise. In the first stages following the Prophet's decease, the Sahaba's concern was not more than reporting the Prophet's sayings and deeds. When sects became numerous and widespread in various provinces, narrations were including the Prophet's words and deeds, as well as the Sahaba's. The Sahaba's opinions occupied the third position after the Quran and the Prophet's tradition, in sources of Islamic legislation. The Shafi'ite sect was less fanatic than the other three; the Hanbalite, the Malikite and the Hanafite. Although he was so enthusiast to principal of analogy he regarded as the second source of Islamic legislation after the Holy Quran, Abu-Haneefeh used to prefer the Sahaba's opinions to the analogy in cases of inconsistency. The following saying is imputed to him: "In case I could not find the text involved in the Quran or the Prophet's traditions, I go straightly to the Sahaba's opinions. Supposing that there were

various opinions of various Sahaba, I, then, have full option to adopt any provided that I do not prefer their followers' opinions to theirs.”^[35]

In his I'lamil-Muwaqqi'in, Ibnul-Qeyyim writes down: “For Imam Ahmed, principals of legislation are five. The first and the second are the -doctrinal - texts and the Sahaba's verdicts respectively. Hanafites and Hanbalites ruled of allocating the Holy Book of Allah to the Sahaba's deeds. Their argument is that the learned Sahabi would not neglect applying a general text unless he has an evidence. Hence, applying on the contrary of a doctrinal text is an evidence on allocation of such a text. A Sahabi's deeds, however, are as same valuable as his words.”^[36]

As far as one can see, Sunnis have intensely exaggerated in sanctifying Sahaba. As a matter of fact, this sanctification is identical to principal of sinlessness.^[37]

With diffusion of the juristic sects, this intense exaggeration was used as a weapon in the face of assenting Imams of the Prophet's progeny.^[38] The Sahaba's sayings were treated as if they were revealed from the heavens; therefore, they were used in allocating general significations of the Holy Book of Allah and generalizing a restricted meaning.

Role Of The Authority At Shias

The Holy Quran was revealed as an explanation of everything at all. Reports related to the Prophet (peace be upon him and his family) in such a decisive proved way that no doubt is arisen about, are reckoned with the doctrinal texts. In other cases, it is impermissible to refer contingently to the Prophet's traditions in matters of legislation except traditions supported by a Quranic text. This is by reason that the Quran has an explanation of everything thoroughly. The Quran was revealed in Arabic; the Arabs' tongue, and in a style easily conceived by everyone. The Prophet's tradition is related by ordinary people who might be authentic or dishonest in the same rank. Those individuals were engaged in discrepancies with each other to the degree that some rejected others' reports and each followed his own conclusion. They accused each other of the worst misdeeds and ruled of legality of killing one another.^[39]

In brief words, the Holy Quran is decided as the indisputable judge for Shias since it has a manifestation of every thing thoroughly. Secondly, the Prophet's traditions; deeds, words and signature, the authenticity of which is decisively proved in such a way that no doubt is arisen around, is also regarded in authority.

Difference in Base is Difference in Effects

1. Sunnis count on the principal that the entire lexical and terminological Sahaba, including babies who saw or was seen by the Prophet (peace be upon him and his family) once only, are totally so decent that it is impossible for them to lie or forge lies since they, unexceptionally, shall be in the Paradise and none of them shall be in the hell-fire. By this generalization, Al-Hakam-bn-Al-Aas whom, with his two companions, had been banished by the Prophet, and Abdullah-bn-Abi-Sarh who had forged lies against the Prophet (peace be upon him and his family) and Muawiya; they all are decent, impossible to lie and their fate shall, beyond any dispute,

be the Paradise. Effect of counting on such a principal is not quite different from the principal itself. Whatever is said by a Sahabi, after proving his having been a Sahabi, is definitely correct that inelegance cannot approach. In case there are various opinions of various Sahaba concerning a certain question, the elicitor - of juristic rules - is fully free to opt for any without any flaw at all. For instance, if Al-Hakam-bn-Al-Aas, Abu-Hureira, Hutheifeh-bn-Al-Yeman and Abu-Bakr had different opinions in a certain question, it is perfectly optional to take in any's. This is by reason that they all are decent of the same level as they all are Sahaba. Hence, it is illicit to criticize or malign any of them like Sunnis' conducts towards the narrators of other sects!

A more considerable matter is that Hanafites and Hanbalites ruled of dedicating the Quranic texts to a Sahabi's deed. They claim that a Sahabi would not shun practice decided by the Quran unless he had an evidence. Hence, a Sahabi's deed that is contrary to the Quranic text is an evidence on the dedication of that text. A Sahabi's word, in addition, is ruled as same as his deed.

The most extraordinary matter is that Sunnis mean by Sahaba all those individuals that meet the lexical, as well as the terminological, signification of this term. This means that they rule of sinlessness of the entire Sahaba, that any of them is a legal legislator, if not playing a considerable role in legislation.

2 From this side, the matter is very different at Shias. They assent Mohammed's companions who did their best for the sake of backing this religion, and strove with their wealths and souls. The well known supplication frequently repeated by Shias for the sake of Mohammed's supporters is a highly considerable evidence on their honest loyalty and sincere tenderness. The following is a piece of that long supplication:

(..O God, and as for the companions of Mohammed especially those who did well in companionship, who stood the good test in helping him, responded to him. When he made them hear his message's argument, separated from mates and children in manifesting his word, fought against fathers and sons in strengthening his word, fought against fathers and sons in strengthening his prophecy, and through him gained victory; those who were wrapped in affection for him, hoping for a commerce that comes not to naught in love for him; those who were left by their clans when they clung to his handhold and denied by their kinsfolk when they rested in the shadow of his kinship; forget not, O God, what they abandoned for Thee and in Thee, and make them pleased with they good pleasure for the sake of the creatures they drove to Thee while they were with Thy Messenger, summoners to Thee for Thee. Show gratitude to them for leaving the abodes of their people for Thy sake and going out from a plentiful livelihood to a narrow one, and [show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion..) ^[40]

Those are Mohammed's companions whom are greatly respected by Shias who believe in loyalty to them and refer to them in their religious beliefs after proving authenticity of the narration.

In brief words, Shias rule of decency only after attaining its probation. The origination of decency of every Sahabi is invalid and lacks evidences. In full freedom of expressing one's own impressions, Shias debate and criticize the ill deeds of such Sahaba, and contemplate each according to his actual importance. They do never befriend those who antagonize God and His messenger. They declare their acquittal from those who betook their oaths as a protection for the sake of occluding the path to Allah. Following such a trend, Shias do not counter the Book of Allah and the Prophet's traditions and norm and the virtuous ancestors'

course of discriminating the Sahaba, and garbling the decent from the indecent. This was the exact reason beyond which Shias went on encountering and suffering false accusations.^[41]

Because they adopted grounds other than these adopted by Sunnis, Shias could attain different results.

Numerous Authorities

Recurrently, during the reign of the Prophet (peace be upon him and his family), a many opinions about a certain case was provided. And he had been wont to listen to them all before rendering the doctrinal judgment through a Quranic text or his prophetic tradition. The honest acceded to this judgment. Hence, they were united after discrepancy, and taken to the field of certitude after their suspicion. Frequently, occurrences were repeated and settling solutions were rendered. This made the numerous opinions about a certain question an appearance of intellectual enrichment. That was by reason that there was a unique fair and decisive authority the entire people referred to. Identity of authority is the base on which social and doctrinal unity rely. Banned discrepancies fall only when there was more than a unique authority. Since discrepancy is opposite to unity and for the sake of achieving unity, the ruler will be having to confiscate people's rights of expressing their ideas.

Objectively, authorities were copious as a result of establishment of the Sahaba's ultimate decency conception. There were thousands of authorities with various opinions, conceptions and understanding, originated in the Islamic society. Due to such a multiplicity, people were engaged in various sects and parties; each supporting their authority and believing of its being the only rightful and the only path to Allah. Practically, ruling authorities, as they are dominators of mass media of the state, have the capability of focusing lights on a definite authority, or authorities, and regarding them as the only honest and rightful and seeker of the straight path to Allah. Encircling verdicts and conceptions of a selective authority with an aura of respect and esteem, the ruling regime may lead ordinary people, indirectly, to trust that authority apart from considering eligibility. Abu-Hureira, for instance, was an unfamiliar Sahabi who lacked any role in the Rashidite reign. His job was serving people. The period he had spent with the Prophet (peace be upon him and his family) was not more than eighteen months. Yet, he became an enormous authority whose excessively numerous sayings were regarded as the absolute right, beside which wrong can never approach. This was because of his seeking favors of the Umayyid royalty. In that period, Abu-Hureira publicized about seven hundred (hadiths)

exceeding the entire grand Sahaba twofold. These achievements would not have been progressed if the ruling regime had not adopted and elected that man for being their representative in an authority attracting all the other ones.

The Doctrinal Judgment About The Variety Of Authorities

No religion exists without authority. No doctrine exists without authority. Mohammed is the unique authority of Islam and its doctrine. His judgment is decisive. In case there is another authority, according to God's mandate, he should be basically related to the first one considering the most knowledgeability and the most familiarity of the doctrine.

Jewism had a unique authority. Moses (peace be upon him) was the authority and Aaron was his follower. Aaron would be Moses' successor in case the latter was absent. When he returned, Aaron returned to his fellowship.

In a like manner, Christianity has a single authority. He was Jesus (peace be upon him). The Disciples were related and working for the sake of that religion under authority of Jesus (peace be upon him). Just after Mohammed, Moses or Jesus had been transmitted to the Elevated Associate, the existence of a unique authority for each of these doctrines, nominated by the first main one, was necessarily falling. Leaving the religion or the doctrine without an authority is contrary to perfection of the divine religions and an act of disregard that prophets are honorably released from.

As to Islam, the authority of Muslims is the Prophet's household and, markedly, the chief of this dignified clan in every generation. This is proved by many doctrinal decisive texts. Regarding the wonderment why those individuals of the Prophet's clan had been defined; we may say, first, that this is God's grace. He bestows to whomever He wills. Secondly, the Prophet did set them practically. Reciprocally, the Prophet and they embraced and supported each other. God shows us that they have been the best and the most favorable at every period of time. This is one of specifications of authority. After the Prophet's decease, it was so clear that the chief of his household, Ali-bn-Abi-Talib, would be the authority to whom Muslims should refer. Each individual Muslim was informed of the decision that Ali would be his master and the master of every male and female Muslim. This is obvious in Al-Faruq's saying: "This is my master, your master and the master of every male and female Muslim." This is the doctrinal authority.

Cancellation Of The Doctrinal Authority Necessarily Entails Founding A Surrogate One

It is noticeable that the doctrinal authority was ceased just after the Prophet's decease. The caliph occupied the role of the doctrinal authority. Three decades later, the doctrinal authority could recover his position. Great problems were proceeded till he was assassinated. When Al-Hassan came to power he realized that these problems had been still arisen, and that it would not be stabilized unless he would be assassinated. So, he abandoned that affair. Al-Hussein, together with his immaculate household, was surrounded in Kerbela and terminated. Thus, people lost the doctrinal authority. The

Umayyid rulers spared no efforts for assigning themselves as the doctrinal authority since authority is an essential pillar of unifying societies. They worked for persuading people of their being the doctrinal authority. It is natural that great numbers of seekers of mundane affairs agreed with them for achieving that purpose.

The Only Way Of Founding A Surrogate Authority WAS Fabricating The Entire Sahaba's Ultimate Decency Conception

The entire Sahaba's ultimate decency conception had been lexically and terminologically designed in such a way that it included the Umayyid rulers. Thus, decency had been imputed to the entire Sahaba. Like the doctrinal authority, the Sahabi is decent and impossibly forging lies that he should certainly be in the Paradise. That led to the belief that the Umayyid rulers are decent and fully legible to be the doctrinal authority of Mohammed's nation. This was the clue to the following events.

The Conception Would Have Proved Its Failure If It Had Been Invented By Other Than The Rulers

The Sahaba's ultimate decency conception would have been completely frail in case ordinary people had fabricated. With a mental and fiscal support of the ruling authorities, individuals known as the Prophet's companions had argued for the conception. The ruling regime did provide a remuneration for forging false hadiths regarding criticizing the doctrinal authority succeeding the Prophet (peace be upon him and his family). They favored the adopters of the Sahaba's ultimate decency conception and conferred them with wealth and credits in addition to utilizing the whole mass media of the state for publicizing their thoughts.

The Virtuous Sahaba could naturally conceive the whole play; yet, they were too short to do anything as their hands were enchained, the nation was engaged in discrepancies and the ruling authorities held fast on every thing. The grand Sahaba, however, denied the whole conspiracy suing their tongues and hands. Unfortunately, these forms of denial were sentenced to death in a dark corner of poor houses as soon as they attempted to arise. On the other side, a remarkable support of the conception was occupying the entire mass media of the state. Courses of maligning, cursing and reviling at the real doctrinal authority of the nation became such a daily activity coercively practiced by people. The fate faced by Hujr-bn-Adi would be the same of those whoever object the ruling regime in this regard. The fate, however, was a form of holding up the monthly pays and the earnings, if not killing.

So quietly, the process of founding a surrogate authority was keeping its straight way.

The Surrogate Authority Became Legitimate

The generation of the virtuous Sahaba was extinct. The virtuous followers of the Sahaba were deceased. The opposition was terminated. So, argument of all of those categories became null. A very little size of those arguments remained. The thing remaining with all its details was the intact information necessary for imputing legality to the counterfeit surrogate authority. Those details were considered as a part of the preserved

documents of the state. By this, the counterfeit surrogate authority became apparently actual and legitimate. This occurred only after the decease of those who realized the truth, and whose arguments and objection had been completely hidden. The current generation, hence, believed that the authority they were noticing through the ruling regimes were identical to that doctrinal one of which God had ordered and founded. In this manner, opposing this conception were regarded as an opposition to the religion itself, not the founders. Moreover, the conception became an undiscussible truth. As a judgment, he whoever disputed, opposed or criticized this conception was ruled as a miscreant and that it was haram - forbidden - for people to share him in a food or a drink, or offer his soul the funeral prayer. The Shias' being forming the main opposition against such a conception, they, led by the Prophet's household, were the field of throwing curses as they were regarded as the principal foes of this religion, disbelievers and evildoers. This is the view planted in the mentality of people including the who had been graduated from institutes adopting the Sahaba's ultimate decency conception. The whole history were re related through this conception.

The Solution

The solution, in this stage, is nothing other than tolerance. It is the course of Mohammed (peace be upon him and his family) who was opposed by the whole people. Yet; he did not submit. Using wisdom, suitable logical reasoning, legitimate methods, decisive arguments and clear proofs, Mohammed could cleave the curtains of partisan imitation, and purify the truth. In the end, people were convinced. This is the only procedure to be taken by adorers of the doctrinal truth.

In the Absence of the Doctrinal Authority

People confess that the Islamic nation would indisputably assent to seventy three parties. Saving one, the whole would be sent to hell-fire. Nevertheless, they were divided into various discrepant sects and parties each of whom was claiming of being the right alone. They all believed in the fact that there is only one right which is followed by that saved party. The saved party is that ensuing the doctrinal authority. This division was one of the excuses of the foundation of the Sahaba's ultimate decency conception.

The Jurisprudential Dissent

In the absence of the doctrinal authority whose mission is explicating the actual intendment of the doctrinal texts and harmonizing such texts with actuality, Muslims were engaged in tens of jurisprudential sects and parties each of which was necessarily showing a political attributes. These jurisprudential parties were mainly concentrated in five powers:

1. Ahlul-Beit sect: It is the foremost Islamic sect. It is the sect of the saved party, as we shall certainly prove. It was called the Jafarite sect in regard to Imam Ja'far As-Sadiq (peace be upon him).

2. The Hanafite sect: It is appended to Abu-Haneefeh who had been a student of Imam Ja'far As-Sadiq before he established his own school.

3. The Malikite sect: It is appended to Malik. Before he established his own sect, Malik had been receiving his studies from Abu-Haneefeh.

4. The Shafi'ite sect: It is appended to Ashafi'i. In the same manner, Before Ashafi'i had his own school of jurisprudence, he had been receiving his studies from Malik.

5. The Hanbalite sect: It is appended to Ahmed who had received studies of jurisprudence from Ashafi'i before he established his own school.

Pursuant to the previous, it is conspicuous that Imam Ja'far As-Sadiq was the master of the four founders of Islamic sects. They did take pride in this fact. Followers of those four sects ruled of the deviation of the followers of Imam Ja'far As-Sadiq.

Roots Of The Aggressive Prosecution Against The Prophet's Household

The following are the purposes beyond the permanent aggressive prosecution against the Prophet's household:

1. Insistence of the prosecuting groups on compelling the Prophet's progeny to abandon the mission they are exclusively charged with by Allah.

2. Lexical and functional misrepresentation of properties, the Prophet's household are exclusively granted by Allah.

3. Founding topical properties that are competing the divine property of the Prophet's household for distorting the signification and the functions of their exclusive properties.

4. The entire Sahaba's ultimate decency conception has been established as the topical property confronting the exclusive properties of the Prophet's household.

5. Supposing the infallible Prophet's progeny broke off their divine properties and submitted to the falling matters, they would not be left alone. They would be enduringly prosecuted by ruling regimes.

6. The previous fact is based on the habit that although rulers espoused the attractive beautiful mastery by force after they had robbed from its rightful owners, the spirit, as well as the heart, of that charming mastery is still with the legitimate spouse. Therefore, mastery frequently declared this fact in the face of the usurpers. This matter set fire in the rulers' hearts all that period. This fire incited them to commit shameful misdeeds.

Property Of The Immaculate Kinship To The Prophet

The Hashemite race is the most honorable among all people in general and the Arab in particular. This is proved by doctrinal texts. The house of Abdul-Muttelib is, in the same manner, the most honorable among all people in general and the Arab in particular. This is also supported by doctrinal texts.^[42] The Hashemites are sons of Hashim-bn-Abdi Menaf bn-Qusay-bn-Kelab.^[43]

Mohammed's household is the most honorable and the most favorable. God, in His Holy Book, imposed cherishing those individuals upon the all. Likewise, He, the Exalted, rendered blessing them as a pillar part of the ritual obligatory prayers. This meaning is cited in Ashafi'i's poetic verses:

O the household of Allah's prophet! Your affection
Is a mandate of Allah, revealed in the Quran
It is sufficiently a great pride that

He who does not bless you is false performer.^[44]

Mohammed's household is indeed the nucleus of this nation, and the tree of healing. They are the Prophet's most favorable individuals.

God has purified the Prophet's household and removed mental and physical uncleanness away from them. The Verse of Tathir - purification - is obviously visible to every single Muslim. Thanks to God, the Exalted, and due to their hard striving for the sake of Allah, they preceded the all. They are the doctrinal authority of Islam and Muslims. They are the political leadership. These are unattainable glory and untouchable honor and properties of Mohammed's family.

Prospect Of This Property

Property of kinship can be looked at as a matter of ennobling. In essence, it is a mandate of definite meaning and functions.

Meanings Of Property Of The Immaculate Kinship

This immaculate kinship is the leaning point of Muslims. They are the element that is lonlily able to complete the circle and define its center. They assemble the Islamic nation in cases of discrepancies. By referring to that divine leaning point, Muslims are provided with the proper solution of their discord. Hence, they will not take east or west or any other direction. They will immediately encompass and direct towards the immaculate kinship of the Prophet (peace be upon him and his family), who are the doctrinal reference of this religion and Muslims. Those immaculate relatives of the Prophet (peace be upon him and his family) explicate the beliefs so evidently that the whole Muslims, as well as non Muslims, will conceive. As another mission, they may provide the most ideal understanding of the religion, that is absolutely simultaneous to the divine intendment, after they listen to the various viewpoints of Muslims.

Functions Of The Immaculate Kinship Of The Prophet

The following are the main functions of the infallible progeny of the Prophet (peace be upon him and his family):

1. They are regarded as a point of leaning and assembling Muslims.
2. They are regarded as authority of the religion who solicit for Islam before other nations and explicate it the Muslims.
3. They are regarded as the minor weighty thing - of this doctrine, as the Quran is the major. Being guided to the right path cannot be attained unless these two weighty things are clung. Similarly, deviation cannot be avoided unless these two weighty things are held fast. Deviation from the right path shall be certainly falling if people cohere the Holy Quran and shun the Prophet's immaculate progeny. This is by reason that the Quran is the remedy, and the Prophet's progeny are the physician. Physic, however, is a process of specialization.^[45]
4. They are prepared to be the political leadership of this nation. People, as a whole, will certainly accede to the leadership of Mohammed's progeny since they are representing radical solutions that abolish any discrepancy or discord. In the same time, the Prophet's progeny stand for the source of settlement and the annihilator of greed and illegal rivalry. The divine

doctrine took the charge of nominating the one to whom authority is transmitted, and way of transmission.

Reasons Beyond Granting Property

Why was it Mohammed, not Abu-Sufian, to whom the Divine mission was set forth? This is God's grace; He grants whomever He opts. Why were some prophets preferred to others? This is a matter of God's grace. Why was the Prophet selected from among the Hashemites, not the sons of Teim, Edi or Umayya? It is God Who favors and bestows favor to whomever He opts. A deep look to the history of Islam, we, however, may notice some incentives beyond such an option.

Incentives

1. God, the Elevated, showed that Mohammed's kinsmen had been the most honorable and favorable. It is better for creatures to be led by the most honorable and favorable. This particularity has been previously documented.

2. The warning issued by the Hashemites and addressed at the other Quraishi clans when they attempted to assassinate Mohammed. This warning was declaimed by Abu-Talib saying: "By God I swear, if you kill him I will never keep a single one of you alive till you and we shall be entirely terminated." By this form, Abu-Talib asserted that he would slay the entire Quraishi celebrities when it was rumored that Mohammed had been killed.

3. The Quraishi clans decided, in unison, boycotting and ostracizing the Hashemites. They cut the social and commercial relations with them. They agreed upon a covenant containing forbiddingness of espousing, dealing and associating with the Hashemites. Hence, the Hashemites were occluded in Cols of Abu-Talib for three years. The Quraishis ruptured supplying them with alimonies. During these three years, the Hashemite could leave that Cols only once a year. Cries of their babies could be heard a few yards away from that col. The Quraishis, however, had one demand only; the Hashemites would hand them Mohammed for killing, or they might give him up. Importunately, this demand was rejected. The Hashemites sacrificed with their souls, wealth, sons and settlement for Mohammed.

4. With the failure of that blockade, the clans of Quraish planned for a new matter. As they took fright of Mohammed's immaculate relatives, they selected a man from each clan for assassinating Mohammed. In this way, every clan would be a partner in the murder and that the Hashemites would lack the capability of retaliating the entire clans. Practically, those selective men moved for killing him, but God saved him.

5. The Prophet's immaculate kinsmen were the head of Quraish that no step would be taken without their consultance.

6. The Prophet's kinsmen are the single means of safety and the shield. This is proved by decisive doctrinal texts. For these reasons and others, in addition to the divine grace and the heavenly methodical and educational preparation of their heads, the Prophet's kinsmen were treated so exclusively that they were granted this property.

This Property Was Used As A Political Argument In Various Ages

Addressing at the Ansar, Abu-Bakr stated: "People are our subordinates. We are the Prophet's kinsmen."^[46]

In the same occasion, Omar Al-Faruq addressed at the Ansar: "It is most surely, by Allah, that the Arab shall never submit to your leadership when their Prophet is of another clan. They should never elect other than those among whom prophesy was arisen. This is our evident argument and bright justification against any of the Arab who may dispute us. Who dares to dispute us in Mohammed's heritage and authority while we are his people and clan?! It is none but the wrong disputant, the sinful seeker or the engaged in a catastrophic affair."^[47]

Commentating on the addresses of As-Siddiq and Al-Faruq, Bashir-bn-Sa'd discoursed at the Ansar: "Mohammed, peace be upon him and his progeny, was a man from Quraish. His people is the most meritorious of his heritage and authority. By God I swear, none shall see me in a situation disputing them in this affair. Beware of Allah. Dispute not them. Oppose not them."^[48]

While Ali was engaged in the misfortune of the Prophet's household, the Ansar submitted to the argument, asserting that they would not swear allegiance to anyone other than Ali. The majority of the attendants at the Saqeefa of Bani-Sa'ideh declared their loyalty to Abu-Bakr as the caliph. Thus, the meeting of Saqeefa was closed at selecting Abu-Bakr as the Muslims' caliph, Omar as the first councilor of the caliph, Abu-Ubeideh as the second councilor and the groups who had just elected Abu-Bakr as the caliph's armed forces.

When the heir apparent, Omar-bn-Al-Khattaab, demanded Ali, who was shocked by these events, with declaring his fealty to the new caliph, Ali addressed at the caliph and his councilor: "I am the most rightful of managing this affair. I do not declare fealty to you. It is you who are to declare fealty to me. You drew this affair from the Ansar claiming of your having been the Prophet's kinsmen. Now, you intend to seize it from us, the Prophet's household. Have you not argued, before the Ansar, that you had been more meritorious of this authority since Mohammed had been one of you. They gave you their submission and handed the authority. I, by now, do use the very same argument you have provided. Whether in his life or after his death, we are the most meritorious of the Prophet's heritage and authority. You should treat us with justice if you are believers, lest, let you live in injustice while you do realize the fact." "We are not to leave you before you declare allegiance to Abu-Bakr." Omar answered him. Ali, here, orated: "You are milking for gaining half of the product, and strengthening his position so that he will hand it for you in the morrow. By God I ask you, Muhajirs! Do not take Mohammed's sovereignty of the Arab out of his area and his own house, and transmit it to your areas and houses. Do not push his people away from his standing and right among people. O groups of Muhajirs! We, by God, are the most meritorious in him. We are his household and we are the fittest to this position whilst the perceiver of God's Book, the studious of God's religion, the most familiar to traditions of God's Apostle, the well-acquainted of people's affairs, the defender of people in misfortunes and the distributor between them in full justice is among us. He

is, by God, among us that who carries such attributes. Follow not your fancies that you shall be certainly deviated and be remoter and remoter from the right.”

As Sa'd-bn-Basheer heard Ali's words, he commentated: “O Ali! If only had the Ansar heard your current words, they should never have agreed upon declaring fealty to Abu-Bakr and, as a result, no any two of them would have litigated about your meritoriousness in this position.”^[49]

Just after the decease of Fatima (peace be upon him), Ali summoned Abu-Bakr. The Hashemites were attendant when Ali addressed at Abu-Bakr: “Praised and thanked be Allah. O Abu-Bakr! It was neither a matter of denying your favor nor was it an envy. We saw that we had been having a privilege in the position, that you tyrannically usurped.” Going on mentioning his relation to the Prophet (peace be upon him and his family), Ali spoke so detailedly that Abu-Bakr wept. “The Prophet's relatives are more adorable to me than my relatives.” Abu-Bakr said.^[50]

Responding to Al-Mugheera-bn-Shu'beh's suggestion of giving Al-Abbas a position in their government for blocking the road of argument repeatedly arisen by Ali and Al-Abbas, Abu-Bakr, Omar, Abu-Ubeideh and the suggester visited Al-Abbas for providing him a position. In their session, Abu-Bakr addressed a long oration in the middle of which he said: “Slow down, sons of Abdul-Muttelib! God's messenger was one of us as same as he was one of you.”

Al-Abbas answered the entire points he had arisen. Regarding the previous, he said: “The Prophet is from the tree we are its branches while you are but neighbors.”^[51]

Owing to Abu-Bakr's nominating him as his successor besides his being from Quraish, Al-Faruq became the masterful caliph. For the same reasons, Othman came to power after him. Practically, Omar nominated him. In addition, he was indeed from Quraish. For Ali and Al-Hassan (peace be upon him), they came to power because they were the fittest and people elected them. When Muawiya seized power by force, he claimed that he had been from Quraish and one of the Prophet's relatives. Hashim is Abd Shams's brother. For the entire Umayyid rulers, they alleged of their being the Prophet's kinsmen although they betook duress as their means of dominating the government. The Abbasids used the same weapon of kinship. They played on the cords of the suffering faced by the Prophet's progeny, such as murders of assassinating Ali, Al-Hassan, Al-Hussein and the immaculate progeny of the Prophet (peace be upon him and his family). Using force, they dominated and ruled.

One of the pillar sides of coming to power after the Prophet (peace be upon him and his family) was depending upon the base that leaders should be Quraishis. Quraishis are the Prophet's relatives. At any rate, it is evidently noticeable that the Prophet's household were continuously deprived of the privilege of the Prophet's kinship, while the far did use it.

The Rulers' Political Treatment With The Prophet's Immaculate People

A group led by Omar-bn-Al-Khattaab (God be pleased to him) went towards Ali's house and took him out neglecting the weeping of Fatima Az-Zahra. They brought him before Abu-Bakr.

Abu-Bakr: Declare your allegiance to this government.

Ali: What if I do not?

Abu-Bakr: We will behead you.

Ali: Then, you are to kill the slave of Allah and the brother of His apostle.

Omar, here, urged Abu-Bakr to issue the order of killing him. Abu-Bakr answered: "As long as Fatima is next to him, I am not to drive him to any matter."

Thus, Ali went directly towards the Prophet's tomb weeping and crying: "(Son of my mother! Surely the people reckoned me weak and had well-nigh slain me.)" Fatima arouse his voice with: "O my father! O God's messenger! See what we had suffered after you from son of Al-Khattaab and son of Abu-Quhafeh!"

Omar, Abu-Bakr's emissary to the group who boycotted the ceremony of swearing allegiance, called upon them to come out from Ali's house. As they sheltered at that place, Omar ordered his companions to bring firewood: "By my soul's Prevailing I swear, I will set fire in that house and all of its occupants." he asserted. "O Abu-Hafs! Fatima is there." some reminded. "So what?!" he answered.^[52]

Responding to this menace, the rebellious group left that house, and Omar ceased burning it.

Fatima, however, was dead. She was buried at night underhandedly since she willed that Abu-Bakr should never offer the ritual funeral prayer to her soul. Only after Fatima's decease, Ali declared his fealty to Abu-Bakr who nominated Omar as his successor. During reigns of those two caliphs, they were wont to precede the Prophet's household at distributing imports of the state. As Al-Belathiri records in his Futouhul-Buldan, Omar began, in distributing imports of the state, with Mohammed's family, Abu-Bakr's family and Omar's family respectively. The two caliphs used to seek consultancy of Imam Ali, and refer to him in affairs of the state.^[53] In a side, it is acceptable to regard reigns of Abu-Bakr and Omar as the golden period of the Prophet's progeny, if it is measured to other reigns.

The Umayyids came. They fought against Ali, poisoned Al-Hassan and completely terminated Al-Hussein and his present household. They prevented them from drinking from the Euphrates. This calamity is detailedly recorded in Al-Belathiri's Tarikhul-Ashraf. The Umayyids poured their range on those who acceded to Mohammed's family. Just after his coming to power, Muawiya wrote missives to the entire governors of provinces, in which he ordered of declaring reviling at Ali from every pulpit. This fact is recorded by Al-Aqqad in his Muawiya-bn-Abi-Sufian Fil-Mizan, page16.

bn-Asakir, in his At-Tarikh, part3, page407, records that in addition to cataclysmic procedures taken by the Umayyids against the Prophet's family, every single session of sermons in Syria was ended by reviling at Ali. The Umayyids ruled of inadmissibility of testimonies of the acceders to Ali. They

canceled names of Ali's family and followers from the general record of the state. Hence, Ali's family and followers were deprived of receiving any of the imports distributed on the entire citizens of the state.^[54]

The Umayyids were followed by the Abbasids. Abu-Bakr Al-Khawarizmi says: "In brief words, Harun did not die before he had reaped the tree of prophesy and uprooted the plant of Imamate."^[55]

As he intended to kill Imam Ja'far As-Sadiq, Al-Mansur expressed his hidden while he was meticulously furious: "A thousand or more individuals I had killed from Fatima's progeny. Yet, I left their head and master; Ja'far-bn-Mohammed."^[56] Orally, he addressed at Imam As-Sadiq: "I will certainly kill you, and kill your people so completely that none of you I will keep on this earth. I will surely abolish Al-Madina so thoroughly that no single wall I will keep."^[57]

In his book of history, At-Tabari writes down: "A cabinet full of heads of Alawid individuals was within the heritage of Al-Mansur to Al-Mahdi; his crown prince. Hanged to each of these heads, there was a sheet of paper on which name of that head's owner had been written. In addition to old-aged ones, there were heads of young and children individuals in that cabinet."^[58] Al-Mansur used to locate the Alawids in cylinders used for stabilizing walls of building. As a means of torture, he used to stabilize them to the walls with hooks. These methods of physical torture adopted by Al-Mansur is recorded in Al-Ya'qubi's book of history. Other methods of physical torture were leaving those Alawids without food till they die due to starvation, and leaving them in places too malodorous to be tolerated. The tortured were detained in a single narrow place that they had no place special for defecation. They were kept in small underground cells that after a period of that detention those cells were collapsed on their enchained occupants that some of them might have been dead some weeks ago, but left without burying.^[59]

Ar-Rasheed took a bond on himself of eradicating Mohammed's progeny and their followers. In this regard, he says: "Till when should I bear the progeny of Abu-Talib? I, by God, will massacre them and massacre their followers in an unparalleled ways of killing."^[60] He, however, was so cruel to the Alawids that he pursued them everywhere for killing.^[61]

Al-Mansur sent a missive to Imam As-Sadiq inviting him to visit him often like other people. "We do not have what we should fear you for. You do not have what we want you for, from affairs of the Hereafter. You are neither in an elegance that we should congratulate on, nor are you in a misfortune that we should console you for. What do we have at you, then?" the Imam answered. "We mean that you associate us for advice." Al-Mansur commented. Imam As-Sadiq answered: "Seekers of mundane affairs do never advise you, and seekers of heavenly affairs do never associate you."^[62]

Categories Of The Prophet's Kinship

1. The close relatives. They are Fatima, Ali, Al-Hassan and Al-Hussein. Their progeny is attached to this property of close relation. Those individuals did suffer the entire sorts of agonies and calamities. This is the reward of Abu-Talib's attitudes to Islam and its Prophet, and Ali's situations

during battles of Islam. They endured the entire difficulties and, as a result, results went to their enemies.

2. The remote relatives. Those relatives were the rulers for the claim that they had been the Prophet's clan (Quraish.) So, they received the whole prizes, while the close relatives suffered the whole distress.

Dismissal Of The Immaculate Progeny

As a logical result, Imam Ali was dismissed after the decease of Fatima. As an appearance of the ruling authorities' aspiration of dismissing the Imam was their endeavors to attract Al-Abbas, as well as his descendants, to take a part in their authorities, and urge him on accepting a good position in their government. Al-Abbas rejected this offers so definitively that he used decisive words in showing his situation towards their efforts. Gradually, the close relatives of the Prophet (peace be upon him and his family) were isolated from the Hashemites, the Prophet's clan and people. Pursuant to topical criterion, supposing following either the ruling authorities or their rivals, the earlier should be naturally opted regarding their capability of dominating the whole affairs. This was the reason beyond the fact that most of people followed the ruling regime, while a minority followed the Prophet's close relatives. In other words, a poet expressed this meaning by saying: "Hearts are in the side of the Prophet's household, while swords are in the other."

As he accomplished the Fajr prayer during which he obligatorily had to say (O Allah! Bless Mohammed and Mohammed's household.), Omar-bn-Sa'd-bn-Abi-Waqqas, the commander of the caliph's army against Al-Hussein's, went straightly for massacring all of Mohammed's household and progeny present at that place. Being not sufficed by killing them, the caliph's army beheaded the Prophet's household's dead bodies and robbed their clothes. In addition, horsemen spurred their horses to step on Al-Hussein's dead body as well as the other individuals of Mohammed's progeny. This was for seeking the good will of bn-Ziyad and Yazeed-bn-Muawiya. God, however, had His own affairs in his creatures. This was one of the fruits of the impracticability of the Hashemites' joining leadership to prophecy.

Representation Of The Prophet's Progeny's Property

No human can shiver what God has stabilized. No creature can change what the Creator has cited. Rulers have already realized that the exclusive property of the Prophet's progeny cannot be changed whatever they do to those individuals. Blessing them is an obligatory ritual precept. Their purity is mentioned in a candid text of the Holy Quran. Their leadership of this nation is authentically proved. The divine texts regarding their merits are imposing. Even if the Prophet's progeny are completely terminated, their divine property shall remain as the nightmare that chases rulers permanently. Hence, there is no substitute for the divine property of the Prophet's progeny.

Chapter 5 - Prospects Attached to the Sahaba's Ultimate Decency Conception

The innovators of the Sahaba's ultimate decency conception attached the following prospects to their fabrication:

1. Misrepresenting the divine property of the Prophet's progeny in such a way that it would lose its content and function.
2. Descrying a surrogate property competing the Prophet's progeny's one and backing affairs of the rulers by imitating functions of the Prophet's progeny.
3. Inventing confused matters and giving rise to states of perplexity and suspicion among people for keeping them away from affairs of the ruling authorities, by finding a subordinate discrepancies that, gradually, would be deep, menacing and perpetual.

Finding Competitive Specifications

God has removed squalor away from the virtuous household of the Prophet (peace be upon him and his family) and purified them thoroughly. Fatima, Ali, Hassan and Hussein are, according to all criteria, within the Prophet's household at least. God has purified those individuals mentally and physically and foretold of their being in the Paradise before those definite individuals foretold of their being in the Paradise. According to divine texts, the Prophet's household are masters of occupants of the Paradise. They are, by the logic rule of the less is gained by gaining the more, indisputably decent.

The most honorable Sahaba, who had showed honesty to God, are dignified people who had been decided, by God, as decent. Rulers were not among those honorable Sahaba. Most of them were classified as 'released' who declared their Islam only after they had been surrounded by Muslims. There is no single policy in the whole world that has the techniques of regarding those 'released' individuals as same honorable as the Prophet's household, except the invention of the entire Sahaba's ultimate decency conception, with regard to looking upon the lexical, as well as the terminological, meaning of Sahaba. According to this conception, there is no difference at all between a Muslim who embraced Islam before conquest of Mecca and fought, and another who declared his being Muslim only after the conquest. This conception equates the killer with his victim; the applicant of the blockade with that upon whom the blockade had been imposed; the Muhajir with the 'released' and the faithful believer with the hypocrite. Those individuals, as a whole, are enjoying the very same qualification; decency. Ali-bn-Abi-Talib, one of the Prophet's household, is a Sahabi in the same weight of Muawiya, the Sahabi. Both are decent. Both are legislators. Both are to be in the Paradise. Both are infallible. Ali is the foremost to Islam. He is God's devotee in the divine texts.. the carrier of the Prophet's pennon during the whole battles. He is the headmost knight of Islam during the entire battles. This man is not different from Muawiya who, accompanied by his father, fought against Islam in the entire battles, and embraced Islam only after they had been surrounded.

Topical justice does reject such a characterization. The divine justice, with stronger reason, rejects it, too. Allah and His Apostle and deeds did differentiate between the two. Who, then, did order us of regarding the two as equal? Saving the Sahaba's ultimate decency conception, which was originally invented for eradicating distinction between the foremost and the tardy; the fighters and the absconders and the first and the last, what is the evidence on such an equalization?

Invention of the Sahaba's ultimate decency conception and allegation of the entire Sahaba's decency were originally founded for competing property of purification exclusively gifted the Prophet's household.

A Factual Example

With respect to divine texts, Ali is the head of the Prophet's household, the disciple of this nation, the foremost to Islam and the pursued by the right. Loyalty to Ali is regarded as same as loyalty to God, and antagonizing him is as same as antagonizing God. Moreover, he is a Sahabi admitted by inventors of the Sahaba's ultimate decency conception. He is foretold of being in the Paradise.

Regarding Ali as a Sahabi, for what reason, then, did you, originators of the Sahaba's ultimate decency conceptions, impose people to curse him from pulpits in the entire provinces of the Islamic state? For what reason did you curse and revile at him actually? Was it not you who decided the penalization of reviling at Sahaba? You decided that the revilers at Sahaba are miscreant whom should be not shared in a food or a drink, and that the ritual funeral prayer should not be offered to their souls.

Does the entire Sahaba's decency work for benefit of the whole except Ali and his household? Does it stop when it reaches Ali and his household in order that characteristic of decency should not be ascribed to them?

Another Factual Example

Al-Hassan-bn-Ali and Al-Hussein-bn-Ali are, according to divine texts, the masters of the youth of the Paradise. They are basils and sons of God's messenger. According to divine texts, God made the offspring of every prophet from his own backbone, while Mohammed's was made from Ali's. At any rate, Al-Hassan and Al-Hussein are decent since they are Sahaba. It is illicit for any to malign, criticize or revile at any of Sahaba. He whoever commits such a thing is decided as a miscreant that he should not be shared in a food or a drink or offered the ritual funeral prayer. What about, then, those who poisoned Al-Hassan-bn-Ali, the Sahabi? What is your judgment about those who murdered Al-Hussein and occluded his household and him from having a single drop from water of the Euphrates, the river from which beasts, birds and animals including dogs, drink freely? Is it not to reckon murdering with maligning? What do you say about those who killed the entire progeny of Mohammed and robbed their luggage while they were dead, and captured the harem of Mohammed's progeny and the Sahaba's progeny?

Expounding Upon the Previous States

Lexically and terminologically, those who poisoned Al-Hassan were Sahaba. Those who assassinated Ali were Sahaba. Those who murdered

Al-Hussein were Sahaba. Those who terminated the Prophet's progeny in Kerbela were Sahaba. Those who cursed and reviled at Ali and his associates were Sahaba. Those who ruled of inadmissibility of testimonies of Ali's assenters were Sahaba.

A Striking Surprising and A Wonderment

Al-Hassan-bn-Ali, the Sahabi, is one of the decent. Those who poisoned him to death are decent because of their being Sahaba. Al-Hussein-bn-Ali, the Sahabi, is decent. Those who murdered him are decent because of their being Sahaba. Mohammed's progeny who were completely terminated in Kerbela were decent. Those who practiced termination against them were decent because of their being Sahaba.

The poisoner and the poisoned are equally in the Paradise since both are decent Sahaba! The killer and his victim are both in the Paradise since they are decent Sahaba! The robber and the robbed are in the Paradise since both are decent Sahaba!

This equalization raises a real flouting of mankind intellect. It is forming an appearance of shameful slavery of imitation.

Fulfillment Of The Mission

The mission intended by the Sahaba's ultimate decency conception was fully accomplished. Ali became as same as Muawiya since both were decent Sahaba who should be in the Paradise. Both are rightful with the difference that the victorious should be the legitimate ruler of the nation. The year of victory had been named 'year of congruity.'

Finding Competitive Protection

The saying that he whoever hurt the Prophet's household would be hurting the Prophet (peace be upon him and his family) himself, is faced by the one that he whoever hurt the Sahaba would be hurting the Prophet (peace be upon him and his family). In a like manner, he whoever bears malice against Mohammed's household is one of people of the Hell, is faced by the saying that he whoever bears malice against any of the Sahaba extensively is one of people of the Hell. Exceeding the protection given exclusively to the Prophet's household, it was ruled that those who defame any of Sahaba is reckoned with the miscreant, and that it is obligatory to avoid sharing him in a food or a drink and avoid offering his soul the ritual funeral prayer. Just like a carcass, such an individual should be cast aside. Thus, the Sahaba's ultimate decency conception granted the Sahaba a protection identical to that given exclusively to the Prophet's household, but with a little higher degree.

In Respect of Proclamation

The Quran is the major weighty thing. Mohammed's family is the minor. Being guided to the right path cannot be attained unless these two weighty things are adhered. Deviations cannot be eluded unless these two weighty things are cohered. This fact is decided by incontrovertible divine texts.^[63] The Prophet's household are the Ark of Noah; he shall be most surely saved that who takes it, while that who lags behind shall be certainly drowned. This fact is documented by conclusive divine texts. They are the door to

acquittal of sins; he shall be certainly forgiven that whoever passes through that door. They are the shelter of this nation. Stars are the shelter of people of this earth, and Mohammed's household are the protection against discrepancies of this nation. This is also quoted from undiscussible divine texts. Without them, this nation shall be like a donkey the backbone of which is broken. The head of the Prophet's household takes that task of settling discrepancies established in this nation after the decease of the Prophet (peace be upon him and his family). These facts are documented by indisputable divine texts.

Examples on What the Sahaba Gain from the Entire Sahaba's Ultimate Decency Conception

(The like of my companions is salt. Food is valueless without salt.) This (hadith) is recorded in Alisti'ab, in the margin of bn-Hajar's Al-Isabetu Fi Tamyizis-Sahaba, part1, page7.

In the (hadith) numbered 33792, of Kenzul-Ummal, part12, page22, the following is recorded: (Quraish is means of amending people. People cannot be amended by other than Quraish. Except them, none should be referred to. Their like is salt. Food cannot be accepted by anything other than salt.) This (hadith) is related to A'isheh. bn-Edi, in his Al-Kamil, relates it to A'isheh.

The (hadith) numbered 33807, of Kenzul-Ummal, part12, page25, is the following: (Quraish is security from drowning for all people of this earth. Loyalty to Quraish is security of people against being engaged in discrepancies. Quraish is people of God. People of Iblis - the Satan - are the Arab tribes who confront them.) This (hadith) is quoted from At-Tabarani's Al-Kabeer and Al-Hakim's Al-Mustedrak.

In his Al-Issabeh, page19, bn-Hajar, as At-Tirmithi and bn-Hebban quotes, records the following (hadith): The Prophet (peace be upon him and his family) said: "I ask you by God to take care of my Sahaba. Betake not them as an advantage. It is just for my cherishing, they are cherished, and it is just for my hatred, they are hated. He whoever hurts them, shall be hurting me. He whoever hurts me shall be hurting God. He whoever hurts God shall be taken in an unexpected time."^[64]

Texts for Reflecting on

The Prophet (peace be upon him and his family) stated: "O Ali! He is departing God that whoever departs me. He is departing me that whoever departs you."^[65] "He whoever hurts Ali shall be hurting me."^[66] "He whoever cherished Ali is cherishing me. He whoever bears malice against Ali is bearing malice against me."^[67] "Your adherent is adherent to me. My adherent is adherent to Allah. Your enemy is an enemy to me. My enemy is an enemy to Allah. Woe is those who will bear malice against you after my departure."^[68] "Blessedness is those who cherish and accept you. Woe is those who bear malice against you and belie you."^[69] "I do counsel every one who believed and confided in me to cling to leadership of Ali-bn-Abi-Talib. He whoever accedes to him shall be acceding to me. He shall be acceding to Allah that who accedes to me. He whoever cherishes him shall be cherishing me. He is cherishing Allah that who cherishes me. He whoever bears malice against him shall be bearing malice against me.

He is bearing malice against Allah that who bears malice against me.”^[70]
“Stars are shields of people of this earth against drowning. My household are shelters of my people against discrepancies. Any Arab tribe who confront my people shall be the party of the Satan.”^[71]

See the Prophet's saying: “Stars are shelters of occupants of the heavens. My household are the shelters of my people.”^[72]

Wonderment

Supposing a Sahabi hurt or bore malice against Ali, or Ali hurt or bore malice against a Sahabi; what should the situation be? Whom should we follow? Who should be the right, and who should be the wrong?!

Supposing Quraish and the Prophet's household each claimed of being shelter of this nation; how should the situation be? Whom should we confide on?!

Supposing a party of this nation followed Quraish and another followed the Prophet's household, and both claimed of being the right; what should the situation be? Which party should be regarded as the right and the bearer of the truth?!

Hint at the false saying spuriously imputed to the Prophet (peace be upon him and his family): “Stars are the like of my companions. Guidance to the right path is concluded by following any of them.” This false saying is deceitfully arisen.

In At-Thehbi's Al-Munteqa, page551, the following saying of bn-Teimiyeh is recorded: “The hadith is ruled, by the most learned hadithists, as doubtful. Hence, it cannot be taken as an evidence.”

Providing a group of Sahaba supported Ali, another supported Muawiya, a third were non-partisan and a fourth were waiting for results so that they would follow the victorious. Is it rationally and conventionally acceptable that the followers of any of these four groups would be rightful? Who would be the wrong, then?!

On condition a Sahabi claims that the right is in the east, and another Sahabi claims, in the same time, that the right is in the west, and a third claims that the right is in the south, and a fourth claims that the right is in the north and so on that the nation is divided into seventy three parties each with a definite argument, as we are foretold by the Prophet (peace be upon him and his family). Will it be rationally and conventionally acceptable that the entire parties are rightful and following the right although there is only one right?! Contrariety is a crime. Unification is a matter of seeking God's favor. Is it, then, rational that the Prophet (peace be upon him and his family) engages his nation in discrepancies?!

Imparting the Argument By A Medium

The Prophet (peace be upon him and his family) said unto Ali: “After me, you convey my mission and make them hear my voice and explicate for them matters they will be discrepant about.”^[73]

Despite the fact that he was enthusiast to Al-Abbas, Abu-Haneefeh was wont to prefer any Sahabi's opinion to Al-Abbas's when being variant in a certain question.^[74] It is recorded that Abu-Haneefeh used to say: “I will refer to the Sahaba's opinions if I lack the ability to infer from the Quran and

the Prophet's traditions. In case there are different opinions of different Sahaba, I will take from any indiscriminately, in order not to neglect their opinions and opt for the followers'.”^[75] In his A'lamul-Muwaqqi'in, Ibnul-Qeyyim mentions the following: “For Imam Ahmed, sources of legislation are five: 1. The text. 2. The Shaba's verdicts... Hahafites and Hanbalites ruled of allocating the Quran's judgments to the Sahaba's deeds. This is for the reason that the Sahaba would not neglect applying the Quran's judgments unless they had an evidence. Hence, whenever the Sahaba contradicted the Quran, this item must have been allocated for a specific state or manner. The Sahaba's deeds, however, are as same as their words.”^[76]

By the way, the Prophet's traditions are his words, deeds and signature. Regarding the saying that the Sahaba's deeds are as same as their words, this means that lexical and terminological Sahabi's words allocate the Quran's judgment and generalize the Quran's specific situations. This reckons the Sahaba's words with the heavenly revelations that wrong does never approach from any side. The main catastrophe, here, is that every Sahabi, whether in lexical or terminological meaning, is included in this (rule). As a matter of fact, the entire Sahaba's ultimate decency conception granted the Sahaba's what the Doctrine has not granted to the Prophet's household.

bn-Khuldoun says: “Not the entire Sahaba were juriscounsults. Doctrinal laws were not taken from all of them. This task was private to the Quranists, who had full knowledge of positions of repealing and repealed Verses, decisive and allegorical Verses and other evidences elicited from the Quran that they had received from the Prophet (peace be upon him and his family) directly or indirectly. For this reason, such individuals were named ‘Qurra - reciters’ since the Arab were generally illiterate. For a considerable period, this concern was preserved.”

Mohammed-bn-Sehl-bn-Abi-Kheithema related the following saying to his father: “Three from the Muhajirs and three from the Ansar were the only individuals who had authority of issuing judgments and rulings in the Prophet's reign. They were Omar, Othman, Ali, Ubey-bn-Ka'b, Me'ath-bn-Jabal and Zaid-bn-Thabit.”

Abdor-Rahman-bn-Qasim relates the following saying to his father: “A number of Muhajirs and Ansar were usually summoned by Abu-Bakr whenever he had a question to seek advisory about. He used to summon Omar, Othman, Ali, Abdor-Rahman-bn-Awf, Me'ath-bn-Jabal, Ubey-bn-Ka'b and Zaid-bn-Thabit. Those individuals had authority of issuing verdicts in the reign of Abu-Bakr. People received rulings and verdicts from those individuals only. When Omar became the caliph, he followed the same policy.”^[77]

Expansion in Issuing Verdicts

It is noticeable that the entire Sahaba's ultimate decency conception collapsed the whole traditions relied upon in reigns of Abu-Bakr and Omar and mutinied against the whole conceptions familiar in reign of the Prophet (peace be upon him and his family). According to this conception, every Sahabi, in lexical and terminological meaning, had the opportunity of expressing his own opinion towards any question. In the same manner, it

became lawful for every researchist or scholar of jurisprudence to refer to the idea of any Sahabi at all in any question. This was by reason that the entire Sahaba were equally decent. They all shall be in the Paradise. It is impossible for them to forge lies. Hence; matters were commingled so heavily that it became impossible to discriminate. The foremost to Islam became of the same rank of the tardy. The 'released' became as same as the Muhajir. The whole enjoyed the same attribute of decency. A Sahabi is flawless. It is impermissible to comment on verdicts, words and deeds of the Sahaba. These rulings are deduced from the general frame of the entire Sahaba's ultimate decency conception. What is authentically related to the Sahaba is the right that wrong does never approach from any side. This is because it was traditions of the decent who had the capability of restricting a general rule frankly mentioned in the Holy Quran and, similarly, generalize a restricted Quranic rule. Consequently, efforts were exceedingly exerted for the sake of surveying and detecting the life account of the narrators from many sides like the good general behavior, honesty of their believing and authenticity of their sayings. As soon as such attributes are available in personality of a narrator and the saying is truly ascribed to that Sahabi, then such a text shall be considered as the indisputable right since it had been issued by a decent Sahabi.

A Principal Restraint on the Narrators

It is fully acceptable for any narrator to accede to Abu-Bakr, Omar or any other Sahabi at all. This loyalty will not injure honesty and authenticity. It also does not occupy any position of confusedness. Confusedness falls only on those who show any sort of loyalty to Ali and the Prophet's household. It is impracticable to regard such narrators who accede to Ali or the Prophet's household as authentic and then, it is impossible to accept narratives of such individuals. As a rule, it is to neglect totally the hadith among the authentic narrators of which there is an individual who shows loyalty to the Prophet's household. The acceptable narratives are only those related by authentic men. Authenticity and loyalty to the Prophet's household do never concur.

Abu-Amr-bn-Abdil-Berr says: "Mohammed-bn-Weddah related that Yahya-bn-Muin ruled of the unauthenticity of Mohammed-bn-Idris Ashafi'i." Yahya-bn-Mu'in is one of the most remarkable hadithists whose decision about a person is undiscussibly regarded. Ashafi'i, the founder of a notable sect, is not authentic narrator in the opinion of bn-Muin. This is an unimaginable matter! This judgment of bn-Muin was issued because of Ashafi'i's carrying a little loyalty to the Prophet's household. Realizing the unacceptability of this ruling, At-Thehbi commented: "bn-Muin's words about Ashafi'i were mere a flaw of the tongue due to following whim and fanaticism."

Imam Ja'far As-Sadiq, however, is the tutor of founders of the four sects. He is the director of a four thousand graduate school. He is the founder of the sect of the Prophet's household and an elevated name in the sky of the Prophet's people. Although Al-Bukhari, who had recorded narratives related by Marwan-bn-Al-Hakam, neglected regarding Imam As-Sadiq's narratives as an evidence on authenticity of a hadith, Abu-Hatem and An-Nisa'i ruled of the Imam's authenticity (in narrating hadiths.)

Yahya-bn-Mu'in: (As he ruled of authenticity of Sa'eed-bn-Khalid Al-Bujeli, they protested against him claiming that Sa'eed had been a Shiite. "Yes, he is Shiite and authentic!!!" He asserted. However, the Jumhour had never used these two descriptions concurrently.)

Authentic people are only those disloyal and remote from the Prophet's progeny. As for Omar-bn-Sa'd-bn-Abi-Waqqas, the commander of Yazeed's army who massacred Imam Al-Hussein and his household in Kerbela, Al-Ujeli decides him as (one of the Sahaba's followers. He is honest. People reported his narratives.)

Imran-bn-Hattan was decided as an honest by Al-Ujeli. This Imran composed a number of poetic verses praising bn-Muljim (Cursed be him), the murderer of Imam Ali for his murder.

Part 3 - Chapter 1 - Signification of Authority

It has been conspicuous that the entire Sahaba's ultimate decency conception did create a factual authority that installed seeable effects on jurisprudential and political life of Islam. This authority occupied the position of the doctrinal one defined by God and explicated by the Prophet of God, owing to ordinary transmission and imitation. The doctrinal authority, because of policy of oversight and propounding the surrogate one, became unfamiliar to the degree that some people conjectured his illegality. They saw the surrogate one as the legitimate.

For providing a distinct exhibition of legal facts of the legitimate doctrinal authority, we are to allocate a specific title for this purpose.

Authority is that body whose mission is explicating judgments, as well as rulings, of the divine Islamic doctrine. Such an explication must not be attained by supposition and conjecture. It must be attained by such a way of certitude and conviction that it must be identical to the divine intendment. Applying so, the believers will be accepting this explication of the doctrinal authority as an intellectual or invariable fact that can be taken as a conceptional base or a path upon which ideas are structured or march is commenced. In his lifetime, the Prophet (peace be upon him and his family) is the authority of the Muslims to whom they refer in the doctrinal affairs, and whose words are the decisive judgment since he is believed as the most knowledgeable of the doctrinal rulings. After the Prophet (peace be upon him and his family), the head of his household - the Imam - is the authority regarding his most knowledgeability of the doctrinal affairs. This is the Shias' conception. The Prophet's companions, individually and congregationally, are representing the reference of explicating the divine doctrine after the Prophet's decease. They are entirely decent. Each individual of them is decent. They are the eternal occupants of the Paradise. They are the witnesses who conveyed this religion to us.^[1] For all of these qualifications, the Sahaba are the legitimate authority. Hence, it is a matter of fact that pursuing any of such individuals shall inevitably lead to the right path. The ruler is the legitimate authority in the absence of the Sahaba. He is having the right of scrutinizing the various ideas and conclusions to opt for what he tends. These ideas and conclusions are the previous questions provided in the time of the Sahaba. The ruler, whoever he was, is the legitimate authority since the Muslims should stand in the line of the prevailing in any case.^[2] This opinion is familiarly ascribed to Abdullah-bn-Omar, the famous Sahabi. Sunnis adopted this opinion. The dominant, hence, is the authority who has the right to elicit verdicts even if he is not qualified enough to derive rulings. He also has the license of opting for any opinion of any mujtahid - having the talent of inferring verdicts and rulings from the defined sources of legislation, lacking or having the authority of legislation.

Coherence of Authority and Doctrine

There is a correlative relation and cohesion between the authority and the doctrine. The authority infers the rulings from the doctrine. No doctrine exists without an authority, and no authority exists without a doctrine. The

essential chore of the authority is demonstrating the divine belief. The prophet, followed by the authority, substantiates the very intendment of Allah, the Exalted. The divine doctrine determined the boundaries of the words, deeds, goals and means of attaining these goals. Also, the divine doctrine constituted the relationship between the believers and their doctrine in all levels. Thus, the role of the authority is restricted in elucidating the doctrine thoroughly and typifying it with the novel eventualities.

The authority is the only responsible of transferring the texts, rulings and purposes of the doctrine from hypothesis into application. In other words, the authority is the one in charge of applying words on levels of solicitation and administration. In this regard, the Prophet's presentation of the divine doctrine is a part of that doctrine and reckoned with the numerous contents of it. While the presentation of Ali, Al-Hassan, Al-Hussein, Zainul-Aabidin, Ja'far As-Sadiq or any other Imam is seen as one of the constitutional precedents that are necessary for those who propose to make their deeds coincide with the divine intendment. Hence, the presentation of the authorities succeeding the Prophet (peace be upon him and his family) is not reckoned as a part of the doctrine. However, such a presentation is obligatory upon the individual believing in the legitimacy of that individual's authority. Doctrinally, it is illicit to contravene the legitimate Imam who represents the Prophet (peace be upon him and his family). Thus, compliance to this authority is accounted as same as compliance to the Prophet (peace be upon him and his family).

Authority is A Matter of Specialization and A Technique of Thorough Experience

The like of doctrine is a ship the captain of which is the authority. It is essential charts of divine proposition of salvation. The authority is the engineer in charge of managing, explaining, interpreting and materializing the process of planning this proposition objectively and ideologically. The authority, however, is the instructor of establishment. Logically, it is insane to prepare the raw materials of that institution before seeking the advisory of the instructor and the engineer. Regarding the Islamic doctrine, the authority must be the most knowledgeable of this doctrine, the most reliable, the most confident of Allah, the most honorable and the fittest for leadership and authority. The authority is the arbiter and the spokesman of the divine judgment. It is inevitable that the authority is the adopter of judgments identical to the divine intendment.

Variety of Authorities

In a single divine doctrine, there is always a single authority. The Prophet (peace be upon him and his family), hence, is the most regardable authority of Islam. In his time, Moses, the prophet, was the most regardable authority. In case Moses is absent, Aaron becomes the authority related and following Moses. When both are attendant, Moses is the authority. The same thing is said about Jesus. He is the authority in affairs appertained to Christianity. In reality, variety of authorities results in disintegration of the doctrine, dissipation of its disciples and extricating of false authorities.

In Islam, the authority is one and only. It is a matter of specialization and one of the most significant exigencies. In the absence of the doctrinal legitimate authority, every individual or group of Muslims take their own way believing their only rightfulness. This occurs because of frequent practices of erroneous matters. This will certainly be leading to engagement in discrepancies and a dispersal too diffusive to be re accumulated except when there is a single authority whose word is regarded as a conventional and intellectual reality accepted collectively with full satisfaction. This is the solitary method of uniting the Muslims.

Difference Between Doctrine and Authority

It is the same difference between solicitation and its crier. Mohammedan solicitation is relying upon two things; the Quran and the Prophet's traditions; words, deeds and signature. This is a property of Mohammed (peace be upon him and his family). The doctrine is the Holy Quran and its explication; the Prophet's words, deeds and signature. This is by the consideration that the explicator - the Prophet (peace be upon him and his family) - is a coherent part of the doctrine. Similarly, confiding and committing to the Prophet, and submitting to the authenticity of his understanding the religion, is a coherent part of the doctrine. On this account, the Prophet's words are decisive in all manners, since he is the most knowledgeable and familiar with this doctrine. In addition, he is the most favorable and the fittest to leadership.

Thereafter, the religion was perfected and the divine grace was consummate. The Quran left no single thing without explanation before the Prophet was transmitted to His Lord's neighbor. The doctrine, represented by the Holy Quran and the Prophet's words, deeds and signature, was left among us. The authority is a matter of another concern. That authority's mission is explicating the divine doctrine and harmonizing it with the current mundane circumstances.

Manifesting this idea, we say: the doctrine is a ship the captain of which is the authority. It is the general and detailed charts of a scheme the engineer of which is the authority who is completely familiar with such charts. It is the raw materials needed for constructing the anticipated edifice, and the authority is that expert of construction. It is an ideational structure or, in other words, an idiosyncratic virtual entity, while the authority is the expresser of the attitudes of that virtual entity towards objective issues. It is not unacceptable to say that the doctrine is that large pharmacy containing remedy of every ailment. The authority is the physician whose mission is diagnosing the malady and prescribing the curative treatment positively found at that large pharmacy; the doctrine.

Wisdom of Effecting the Authority

Granting that God compulsorily reveals doing good to a human or designates a special angel for directing to the good, a human shall not be meriting the rewards of conducting good since he has been coerced on doing. There is only one matter becoming the divine abstraction of testing. This matter is God's granting mankind the capability of discerning right from wrong, as well as the capability of conducting the right and the wrong

after these two things are shown manifestly to him. Next to discriminating the good from the bad and revealing what is licit or permissible, God awards mankind the freedom of doing good or evil fully satisfactorily and optionally. Only after that, mandatory individuals deserve the reward or the penalty of opting for good or evil.

The previous is the ground upon which the idea of messaging divine epistles to mankind is based. Regarding it as one of the essences of explicating the divine epistles, the idea of finding an authority was also originated on the same ground.

The idea of the divine epistles is going around two main pivots:

1. A messenger having the qualifications of conveying the divine message. This messenger is surmised as the earthy authority of that message.

2. A message with episodes too impracticable to be conveyed apart from a messenger or an authority. This message is set by Allah to be taken as the proposal of the divine guidance. Allah, the Exalted, is the supreme source to Whom messengers refer in matters appertained to the message.

1st step of revealing a divine missive to mankind is selecting a messenger or an authority.

2nd step is teaching the elected messenger the contents of that divine message; that is to mean the doctrine.

3rd step is the messenger's efforts of conveying and explicating the message adequately to people involved, and surveying their verbal response. This is for the purpose that that messenger will be the witness on such people. As being considered as the authority who has full and thorough acquaintance of the divine message, the messenger is referred to in questions appertained. He refers to Allah in questions involved when he becomes in need of further explication. This is a truth so resolute that except the ignorant, none would dispute about.

All the time, the messenger is the authority whose mission is explaining and divulging the message contents and methods of applying such contents effectively in a way attaining God's acknowledgment.

In case of the messenger's decease, the doctrine is endurable as long as there are followers. Similarly, there must be an authority for playing the role of the explicator and witness. This matter is one of the essences of divine messages. For rehearsing the process of divine testing, it is imperative that there is only one authority for the one doctrine for leading the march of caravan of faith whether it was on the level of preliminary solicitation or government in case the authority could achieve the process of developing a preliminary solicitation into a governmental administration.

The Authority is An Undeniable Fact

In an essay published in Al-Liwa, the Jordanian journal, issue955, dated: 17/Safar /1412A.H., I recorded the following:

It is not unfamiliar for the Arab political parties that the divine epistles addressed at mankind have been ceaseless all over history. We, hereby, are to ask those honorable political parties to show us whether there had ever been a divine epistle sent without a human medium; a messenger? They are to search in the history of the globe as a whole, beginning with Adam and

ending with Mohammed (peace be upon him and his family). Proving their lack to provide any evidence, it is the proper time for them to admit the fact that they had been engaged in partisan imitation and it is, also, the proper time for them to shun that imitation and take God in consideration during proceeding any further step concerning their religion, nation as well as mankind as a whole, who attach great expectations to their religion for being the ultimate savior of this globe which is the means of transferring humankind from claws of disgusting materiality into the large phase of divine compatibility of events and rulings.

The Islamic doctrine has an authority; God's Apostle (peace be upon him and his family). This doctrine pointed out the authority succeeding the Prophet (peace be upon him and his family). This is for the essential role of authority in the life.

Any family and government have an authority. This is by the reason that the authority is a principal element of any advocacy, association of individuals, doctrine and state. The gist of misfortunes the Muslims have been encountering is their banishing the doctrinal authority assigned by Allah, and clinging to the surrogate one imposed by the prevailing powers and humiliatingly concurred by people owing to their partisan pursuance.

Chapter 2 - The Doctrine

The relation between doctrine and authority is interdependent. The existence of an authority is fundamentally actual whenever there is a doctrine. Contemporaneity and reciprocal perfection between doctrine and authority are necessarily existent. For focusing thorough light on the meaning of authority, it is important to study the signification of doctrine since it is infeasible to understand one without having an adequate intimacy with the other.

What is the sense of doctrine? Generally, a doctrine implies the mass of correlate and perfect ideas, rules, principals and values that are contributing in providing a picture of the past, present and expected or sought future of the being, disregarding genuineness, comprehensiveness and perfection of this picture. A definite group of people will be unquestionably attracted to that doctrine as they have been convinced of the picture provided. Pursuant to criteria of that doctrine, the group involved determine their concepts, goals and ways taken for attaining these goals. From this cause, the doctrine is being the leader, director and source of the advantage and legislation of that group's life.

Any doctrine, in this aspect, naturally claims of its aptitude to administrate the followers' life, render convalescent solutions for their problems, and promote to a bright morrow. In addition, such a doctrine claims of owning means of meting out prosperity among the embracers. Such claims can make considerable mental and physical vibrations in the embracers' spirits until they advance the doctrine as a political school ready for evidencing claims through influential individuals taking the charge of authority and planning policies of that group in respect of concepts of the doctrine. The political school is same as the perfect political schedule produced by the doctrine. It is a declaration of that doctrine's facilitative ideology, philosophy and principals so that they can be readily applied and experienced. Besides, the political schedule provided by a doctrine highlights on the goals and their achieving means. All the above is practically connected with the existence of a governmental or ruling authority whose main task is applying this schedule on actuality. In this regard, we can look upon the emancipating Capitalism and the Communist Marxism as doctrines.

Two Categories of Doctrines

Mankind knew only two categories of doctrines:

1. Divine doctrines created by God.
2. Positive doctrines counted, or accumulated, by one or more individuals.

Creating Doctrines and their Essences

A deep view in the subject of doctrines makes us discover the fact that it is possible for any human to conceive any doctrine whether good or evil. But it is impractical for him to create or even found an ideal doctrine. As a nature, humans are unqualified to establishing such an ideal doctrine. Moreover, it is quite moderate to admit the fact that it is unattainable for the entire human beings to create a single convictional ideal doctrine even if

they were proceeding in the same level. Yet; it is fictitious and impossible to propose that people will be on practicing on the same level one day. This takes us to the certitude that instituting an ideal doctrine is a matter exceeding ordinary levels and capacities of this life. This is because that such a concern requires, as a pillar part, a dogmatic knowledge of mankind's past and their detailed experiences. Besides, it requires a categorical knowledge of man's nature, exigencies, motives, trends and future. Future, as a factor of time, is the singular element that shows the fruition or the abortion of any doctrine. Finally, instituting an ideal doctrine requires a conservative knowledge of the universe surrounding mankind. These sorts of knowledge, as a conclusion, are impossibly attained by any individual, group or even the entire mankind.

Sooner or later, positive doctrines shall be, beyond any dispute, collapsed. This is for the elementary reason that humankind are naturally unqualified enough to institute a doctrine. The dogmatic doctrine that is appropriate to be perpetual ground of authority is the one created by Allah, the Creator. This is the Islamic doctrine which was actually representing premise of the state governed by Mohammed the Prophet (peace be upon him and his family).

Characteristics of the Islamic Doctrine

1. Practically; Islam stands for perfect compliance to Allah, the Elevated, in every mundane or celestial affair. This can be achieved by submitting and directing conducts of the Islamic state, including individuals and groups on the entire levels, to the criteria of the divine commands defined by the persuasive divine message (the doctrine), which is Islam, towards carrying through the doctrinal goals. Conducts, in this regard, consents to the practices bowed to the doctrinal ideal and intendment.

2. Hypothetically; the Islamic doctrine betokens group of rulings, judgments, principals and matters to be enjoined and others to be avoided in addition to the general and detailed instructions revealed by God, the Exalted, to the Prophet (peace be upon him and his family). He (peace be upon him and his family) did explain and call for those things hypothetically through his solicitation or the government he founded. Eventually, those matters were put into application by the Prophet (peace be upon him and his family) himself through the solicitation and the government.

Hence, the doctrine comprises God's revealed matters and the Prophet's deeds, words and signature. This role of the doctrine, as a perfected body, is answering wonderments regarding existence, incentives, termination, its way and the outcome of life. It also regulates the relations between the creatures themselves and the relations between their Creator and them and the universe and them. This universe is essential for the existence of those creatures and, in the same time, submitted for serving them. Other roles of the doctrine are showing ways of the termination of the whole permanence and that of each individual's life. It reveals the being of another life which is as same as a court evaluating deeds of all of those who passed through circle of the world. In other words, it is the end result due to which each shall be rewarded or penalized so fairly.

This doctrine is a fully occupied record of the entire creatures' history, especially mankind. In this record, the total experiments are banked so genuinely and objectively that an artistic depiction showing absolute audible, visual, mobile, outward and clandestine views and scenes.

The doctrine, likewise, is the system of individuals, societies, authorities and mankind in general. It rectifies the life of each individual solitarily, relations between individuals, their relations with their Creator and their relations with the world encompassing them. Those individuals are supported by advocacy of that doctrine. The advocacy is supported by establishing a government. The government is supported by goals and supreme ideality.

This doctrine is purposeful. It has the capacity of determining its goals. There is a purpose for each ruling decided. This ruling is originally decided and issued for that very purpose. Similarly, there are goals beyond the existence of individuals, societies, authorities and mankind as a whole. All of these goals are moving to the same place, which is the exact general goal of Islam. Goals involved are circumscribed and standardized in such a way that they deliberately reflect the scope of energies, without redundancy or blemish, latent in substances of individuals, societies, authorities and mankind as a whole. In a like fashion, the goals reflect the energies of beings enclosing the mankind and submitted to their ministration. Things do not possess but their energies. Besides goals determined by the Islamic doctrine, means, methods and ways of achieving and clarifying these goals are devised so patently that any mystification is unmistakably removed.

The Dogmatic Depiction

Islam, as a doctrine, provides an unequivocal, complete and comprehensive depiction based upon concluding and certitude. This dogmatic depiction covers the entire area of goals and general and specific means in the total fields of life and on the total individual, social, political, economical and international levels...etc. It is the accurate general and detailed outlines of factuality of the present and the expected and sought future, which is anticipated to be an actual fact, of events. These outlines are anticipated to leading individuals gradually to the doctrinal purpose using the shortest, the cheapest and the broadest way. Only then, the doctrine becomes the leader and the director besides its becoming the source of legality that is resolved as a perfect ideological structure. Self-contentment and satisfaction, when attained by conviction and certitude, are the sustainers of such a structure. Positive beliefs, on the other hand, are attained on grounds of conjecture and surmise; therefore, they, sooner or later, shall be collapsing.

The Divine Jurisprudential Formulation

The Islamic doctrine betokens the group of rulings, judgments, principals, matters to be enjoined and those to be avoided in addition to the general and detailed instructions revealed by God, the Exalted, to his Prophet (peace be upon him and his family). The Prophet (peace be upon him and his family) did explain and call for those things hypothetically through his solicitation or the government he founded. The Revealer is Allah, and the Explainer is God's messenger. The media of explanation were

the Prophet's words, deeds and signature. Revelation and explanation are forming the divine jurisprudential formulation which stands as the law effective and valid in every time. The doctrinal authority is the director and the tutor of the followers of this doctrine after the Prophet (peace be upon him and his family).

Chapter 3 - The Competent Practitioner of Nominating the Authority

As we have previously mentioned, it is necessary that each doctrine has a legitimate authority being coherent and perfecting that doctrine. It is unrealizable to find a divine doctrine without an authority in charge of explicating it. Indispensably, this authority must be the most knowledgeable, familiar and sincere to the doctrine. In the same manner, the authority must be the most favorable and the fittest for the position. These qualifications should be realized by conviction and certitude, apart from conjecture and surmise. These matters, in fact, can be comprehended by Allah exclusively considering Him as the Knowing of the hidden as well as the appearances. This is the base on which God is the only One Who is in charge of selecting and nominating the authority. This is an indisputable truth.

The Divine Custody declared availability of these qualifications in the prophets whom were elected by God alone all over the mankind history, disregarding any objection such like those who said: (Why was not this Quran revealed to a man of importance in the two towns?) or those who objected and described the prophet as (This fellow, who is contemptible, and who can hardly speak distinctly.) Since such a sort of objection is originated from conjecture and surmise, while the divine selection of prophets is arisen from conviction and absolute certitude of their being the most knowledgeable, familiar, sincere, favorable, honorable and fittest for explicating the divine doctrine and leading the ship and the followers of Islam, these objections were neglected.

Briefly, Allah, the Exalted, is the only Competent to decide the authorities whose mission is conveying the divine doctrine all over the mankind history. He, exclusively, does realize the most eligible for conveying such beliefs. It has never happened that God left choice for people in the matter of electing the prophets.

Missions and Functions of the Authority Nominated By God

It is an indisputable that the entire honorable prophets are authorities assigned by Allah Who informed us of this election. We are, here, to show the missions and functions those authorities were to practice.

1. Explication: A perfect hypothetical and practical explication and clarification of the divine doctrines is one of the most important missions of prophets. This is proceeded by a solicitation leading to establishing a government, such as what was achieved by Islam and his Prophet, Mohammed (peace be upon him and his family). For many prophets, their solicitation did not lead to establishing a government. The authority's mission is a hypothetical explication of the divine doctrine as exactly as he has received from God. This step is followed by applying that doctrine in the society. Thus, the explication should be hypothetically and practically perfect. Adopting the very divine means of application, the prophet applies the doctrinal texts on the events. This assures the materialization of goals of the divine texts in every occurrence involved.

2. Defining the circle of legality: the authority - the prophet - is enjoying an exclusive competency of defining limits of the circle of legality. For every prophet, these limits are:

a. A divine doctrine forming the center of circle of legality. This doctrine is the divine manifestations whether in a form of enunciation and meaning, such as the Torah and the Bible, or meaning such as the divine denotations.

b. The prophet's explaining the divine doctrine hypothetically and practically.

c. Interdependence of the doctrine and the authority's explanations. It is inapplicable to separate one from the other. In other words, the divine doctrine and the authority's explanations are two faces of the same coin. It is impossible to understand the doctrine without referring to the authority's explanations, and it is also impossible to comprehend the authority's explanations without referring to the basic texts. The base, here, is God's revelation and structure of guidance. Explanations are the doors to this structure.

3. Responsibility for the followers: The prophet's being custodian and leader of the doctrine followers is one of his missions. He is to direct the followers' affairs and escort them with respect to the divine doctrine. Practically, this side was obviously noticed. Mohammed (peace be upon him and his family), the doctrinal authority, was the custodian and the leader of his followers during his lifetime. Intellectually and jurisdictionally, custody of the authority is religiously implementable and timed mission. It was the same person who led the solicitation and the government established on that solicitation. It was the same person who explained and applied the doctrine.

4. Standing against conditions of deviation: With the expedience of the two following pillars, guidance to the right path and disappearance of deviation are achieved in the reign of the authoritative prophet:

a. A creedal and jurisprudential pillar, which is following rulings of the divine doctrine (the divine jurisprudential formulation) and the prophet's explanations of that doctrine.

b. A personal pillar, which is custody and leadership of the prophet selected for authority. This is applied by the prophet's politicizing his followers and applying the doctrine to them in the exact understanding and figure he has received from Allah. For assuring the predominance of legality and guidance - to the right path, it is essential to retain the unification of these two pillars. Deviation shall be the inevitable result if any practical error occurs in both or one of these. The personal pillar is of the same value of the creedal. Both form a unique characteristic. It is unfeasible to believe in the divine doctrine and reject Mohammed's leadership, since it is regarded as an inseparable part of that doctrine. Deviation is engaged whenever an endeavor of segregating the personal pillar from the creedal is practiced. Size of deviation is determined according to the size of the endeavor of segregation.

5. The ship of safety: The Prophet, the authority, is the only ship of safety. they shall be certainly winning those whoever board on that ship;

while deviation and drowning shall be the fate of those who eschew or take any other one.

6. The Prophet, the authority is the door to God's forgiveness: God shall forgive those who take that door; while those who neglect shall be shouldering their sins.

7. The Prophet, the authority leads his followers to the right path: Compliance and ensuing the Prophet is as same as compliance and ensuing Allah. Obedience to the Prophet is an obedience to Allah. Obedience to Allah is the right path. Disobeying the Prophet is disobeying Allah. Disobeying Allah is the grievous deviation.

8. The Prophet, the authority is the safety of the faithful nation and the obstacle against discrepancies: The safe way is taken only by following the Prophet, the authority. It is the single way the Prophet had understood and led to before he took. Indisputably, a path taken by the Prophet is completely safe and even. With the absence of this authority, discrepancies will be engaged, safe will be vanished and people will be following any noise and swerving any breath of wind.

The existence of a single authority that ideally recognizes the divine regulations, is decided as a shelter against discrepancies and a source of perpetual safe to the nation.

9. The authority is seen as a weight for the followers that, by adhering to, protects them against collapsing and devastation.

10. The authority is the exemplar in knowledgeability, god-fearing, commitment and judging: He is the mobile model of a godly individual who clings to the divine doctrine.

11. Condensing efforts and coordinating faithful activities for the sake of generalizing guidance to the right path all over mankind.

The Authority in the Prophet's Reign

Obedience to God is well attained by complying to the matters He ordered of and avoiding the matters He forbade. The Prophet (peace be upon him and his family) is the most familiar with the essentialities of matters to be pursued and those neglected. Practically, obedience to the Prophet is obedience to God and defiance to the Prophet is defiance to God. This fact is repeated nine times in the Holy Quran. The Prophet is the custodian of this religion. He is the well knowledgeable of its hiddens and secrets. He is the only one who has the capability of outlining the general rulings of the doctrine and explicating the exact intended signification in case there are numerous messages of a certain text. In brief words, the Prophet, in his reign, was the only one to whom the doctrinal authority is restricted. He is the one selected for this mission and granted the perfection by Allah. None can recognize God's mandates and orders so excellently like the Prophet who is unique and, hence, must be the most knowledgeable, the most familiar and the most honorable so that his followers should hold to thoroughly. None can contrast the doctrinal and intellectual fact that, during his lifetime, the Prophet had been the authority specialized in explicating Islam and leading Muslims.

The Authority After the Prophet

A Preliminary Review To The Actuality

An undeniable fact is that just before the Prophet's being taken to the Elevated Associate, the religion was perfected and the grace was completed. Besides, creeds were grounded, rulings were applied and the government established and headed by the Prophet (peace be upon him and his family) was dominant for ten years.

As to the Islam's being the final religion, the peculiarities of its rulings that are radically general and comprehensive, and the nature of the task to be shouldered by the Muslims, which is reducing the area of atheism and guiding mankind to the right path, there must be originally an authority after the Prophet's decease. This is a matter too intrinsic to require an evidence if there was no existence to partisan imitation, submission to actuality and most people's nature of compliance to the dominant.

Some, including the Arab religious parties, would claim that the Muslims' scholars are the authorities according to the meaning we are referring to. The caliph, consequently, will be the supreme authority. As an answer, we provide the following:

The earlier saying is impracticable. We ask what should the situation be if the entire Muslim scholars, assuming they are gathered in the same place, were involved in various numerous parties each of whom is acceptably supporting and insisting on their own viewpoints that are relying upon a seemingly legitimate argument? Which party should we follow, and which viewpoint should we consider? The Arab religious parties may answer that the ruler must adopt the viewpoint that he regards as the fittest. So, they do admit that the most supreme authority is the ruler as considered as the Prophet's successor! Nevertheless, it is well known that a many men did come to power in different ways. Some, like Ali and Abu-Bakr, were god-fearing. Others, like Marwan-bn-Al-Hakam, Muawiya-bn-Abi-Sufian and Yazeed, his son, were not. Some came to power in legitimate way; while others were the rulers as they became the most prevalent, and people, compulsorily, submitted to their rule. Marwan, for example, was not knowledgeable and he was illegible to opt for the most becoming judgment.

The Need Of An Authority After The Prophet

As it has been previously proved, every prophet is necessarily an authority on whose shoulders many responsibilities and functions are settled by God, the Elevated. The ultimate divine solicitation undertaken by Mohammed (peace be upon him and his family), the master and seal of prophets, was so successful that it resulted in the establishment of a government that completely and flawlessly applied the hypothetical and practical rules of the divine doctrine. Hence, God declared that the Muslims' religion was completed and the grace was thoroughly perfected. As he was granted the choice, the Prophet opted for God's contiguity. He was not surprised by decease. He was sickened and taken to His Lord's vicinity leaving behind him the divine advocacy straight and represented by an ideal government and an exalted religion. It was indeed an explication of everything at all.

Who should be the successive authority? Who should undertake the missions he had been in charge of? Who should clarify rules of the divine doctrine after him? Who should have authorization of defining circle of legality? Who should be the leader of the nation and the representative pillar of their glory? Who should be the ship of safety? Who should be the door to forgiveness? Who should be the trustee savior of this nation? Who should be people's weighty thing? Who should be the supreme epitome after the Prophet? Who should be the leader of the believers' march towards manumitting and taking mankind from darkness into illumination?

Wonderments in Need of Answers

Supposing the Muslims claimed that the Prophet (peace be upon him and his family) had not nominated the successive authority whose assignment would be undertaking missions, explaining rules of the doctrine and defining circle of legality, the new leader of the nation, the representative pillar of the nation's glory, the weighty thing, the supreme epitome and the commander of battle of manumitting and saving mankind. If the Muslims claimed so, then this would be contrary to the fact of perfecting the religion and supplementing the divine grace. This is by the reason that the previous affairs are pillar parts of the religion and the divine grace that are impossibly suspended. In case the Muslims insist on this claim, they would certainly see that the divine doctrine challenge, denounce and rebuff their allegations contrary to logic, intellect and bases of life in addition to rules of the divine doctrine.

Chapter 4 - the Muslims' Attitudes Towards the Authority After the Prophet

Regarding the authority succeeding the Prophet (peace be upon him and his family), Muslims were engaged in two main parties each of whom is claiming following the manifest right.

1. The historicists: This term is called upon those who justified and legalized the total occurrences of the political history of Islam, eminently the reign of Rashidite caliphate. They are known as 'Ahlus-Sunneh.' This term was originated in the Umayyid reign and, markedly, in Muawiya's, when power overcame legality and survival became for the strongest who could submit majority of people to his domination. Thence, this year was called 'year of congruity', and the party who followed the prevailing force was called 'the congruous.' They are, in fact, the ruling party. They are, although disagreeing to the ruling regime in some situations, loyal to the Umayyids who possessed the riches banned to those who stood against the ruling regime. Ahlus-Sunneh, however, looked at the Umayyids as an emblem of the Muslims' unity.

2. The Shariites: They are, in various proportions, the party that opposed and decided illegality of occurrences of the political history of Islam. Proportionally, the Rashidite caliphate is considered as a golden reign if balanced with the Umayyid. Moreover, there is no single face of comparison between the two. The Abbasid caliphate was worse than the Umayyid.

The Shariites see that the divine doctrine did nominate the authority after the Prophet, and that God did not leave this affair for personal impressions. They believe that God did elect an authority and granted him the authorization of joining leadership to issuing judgments. The defined authority after the Prophet is Ali-bn-Abi-Talib (peace be upon him). According to arrangements of the doctrine, each authority is to nominate the successor. The adopters of such a belief is known as 'Shia.' Since the time of the Prophet, Shism was instituted. They are the opposition party all over history. At all the reigns, especially the Umayyid and the Abbasid, Shias were chased, banished, banned from their basic rights, inadmitted as testifiers, disavowed as beneficiaries of the state imports and cursed forever.

Below, both parties' opinion and argument of the authority after the Prophet shall be respectively debated.

Who is the Authority Succeeding the Prophet?

The Sunnis' Opinion: the Claim of the Prophet's Leaving His Nation Without Nominating A Successor Or An Authority

Sunnis allege that the Prophet left his nation without nominating a successor or an authority. That is to mean that he did not indicate to an Imam or a leader whom should succeed him in undertaking the political and the religious affairs of the state. They referred to Omar's replying those who commended him to nominate a definite successor, as their evidence on the Prophet's leaving his nation without nomination. Omar, the caliph, said: "Should I name someone, this matter had been done by that who was more honorable than me - Abu-Bakr. Should I neglect so, this negligence had

been practiced by that who was more honorable than me - the Prophet (peace be upon him and his family.)-”^[3]

The Prophet, they claim, had never willed to anybody to undertake his mundane and godly affairs, including authority. They referred to Ummul-Mu'minin, A'isheh, as an evidence on their claim. A'isheh alleged that the Prophet had died while he was put between her neck and breast, and his head was on her thigh. She would have certainly heard him had he willed of anything. Thence, depending on Ummul-Mu'minin's previous claim, Al-Bukhari and Muslim denied the allegation of the Prophet's will.

Pursuant to their opinion, too, had the Prophet definitely nominated somebody in his will, as his successor, Ali-bn-Abi-Talib would never have been the one intended, as Shias allege. This is by the reason that had Ali been the one intended, the virtuous Sahaba would most surely not have disdained this will and elected someone else. This is arisen from the fact that the Sahaba, as a whole, are decent. He whoever bears any doubt about the order of the caliphs (Abu-Bakr, Omar, Othman and Ali respectively), is debasing about twelve thousand Sahaba.^[4]

Briefly, the Prophet did leave the affair of leading and ruling the Muslims for themselves considering it as an affair of their own concern. Necessarily Imamate and authorization are adjacent to headship of the Islamic government.

Settlement of the Claim of the Prophet's Leaving His Nation Without An Authority

Later on, Sunnis perceive that the ever most menacing matter that threatens the existence of the Islamic state is the current leader's neglecting nominating a successor. They also descry that assigning a successor is a concern resulting in the benefit of Muslims and Islam.

Let's take a view on the following incident. A'isheh addressed at Abdullah, the son of Omar-bn-Al-Khattaab: “O son! After carrying my greetings to Omar, tell him that he should never leave Mohammed's nation without a guide. He should nominate a successor, lest, they shall be dispersed. I anticipate that they shall be engaged in seditious matters.” Abdullah carried Ummul-Mu'minin's message to his father.^[5]

Ummul-Mu'minin was quite true; leaving the nation without nominating a guide or an authority is a matter leading to the arising of seditious disadvantages and the dispersion of people.

Abdullah, the son, paid thorough intention to this point. While his father was dying, he stood before him and said: “O Amirul-Mu'minin! Nominate a successor for leading Mohammed's nation! You should certainly reproach the supervisor of your camels or sheep if he left the animals without appointing a supervisor as his representative. You would blame him for missing his depository. How would you, Amirul-Mu'minin, then do it with Mohammed's nation?” Al-Faruq, however, provided the same reply: “Should I name, this matter had been done by that who was more honorable than me - Abu-Bakr. Should I neglect so, this negligence had been practiced by that who was more honorable than me - the Prophet (peace be upon him and his family.)-”^[6]

The process of the Prophet's leaving his nation without nominating a successor was settled by innovation of the procedure so-called the heir apparent of leadership. This procedure is practiced by the current leader's nominating a person, disregarding distinct qualifications and characteristics, as his heir apparent; that is to mean the successor. This is established for the reason that the current leader, Imam, caliph or president, disregarding legality or the way by which he had come to power, is the actual custodian and supervisor of the nation and, in addition, he is the only one who has full acquaintance of the convenience of the state he is ruling. Therefore, he is the most familiar with the future of his state. People, consequently, should accede and trust the one he is to appoint in the same amount of confidence they had already provided for the previous. This procedure was jurisprudentially called the nation's congruity. It was, first, processed by Abu-Bakr when he appointed Omar as his successor. The same was processed by Omar when he founded the six-member advisory board.^[7]

The heir apparent was enacted as a law. Origin of this process was Abu-Bakr's nominating Omar, and the Sahaba's showing no objection that it was seen as the outcome of congruity. For bn-Khuldoun, congruity is measured as a lawful certificate defined for the benefit of unifying Muslims, getting rid of seditious concerns, evading keeping Mohammed's nation dispersed with no supervisor, as A'isheh, Ummul-Mu'minin expressed^[8], and evading any reproach as Abdullah-bn-Omar expressed^[9].

According to Sunnis' opinion, the Prophet (peace be upon him and his family) was the only leader who had not nominated a successor. On the contrary of other leaders and presidents of the Islamic states who could conceive the Muslims' advantages in their life as well as after their death, the Prophet, pursuant to bn-Khuldoun's exposition, saw people only during his lifetime, and he should not forecast their advantage after his decease!^[10]

In Abstract, after a long period of suffering, the virtuous Sahaba could perceive the fact that it is an inescapable collapsing to leave the nation without referring to the coming leader, Imam or authority. They also perceive that nominating a successor, by a will or conventionally, is a matter flowing in the advantage of the Muslims. Thenceforth, they enacted the law of appointing an heir apparent.

A more important matter is that the divine Islamic doctrine has shown everything mentioned in detail or generally in the Holy Quran or by the Prophet. The religion's being clear of this fundamental question is contrary to perfection of the religion and completion of the divine grace. This is emphasized by the fact that the Prophet had opted for his departure and had awareness of his decease during that final disease. God has planted caring for this nation in the Prophet's heart and made him benevolent and merciful to the believers, and let him in on the future of this nation. Is it, then, rational for him to leave the nation without referring to an authority succeeding him? How should a prophet neglect such a serious affair while Abu-Bakr, Omar and A'isheh, who are not prophets, treated it? Decisively, this matter is unacceptable and denied by positive doctrinal texts in spite of the estimation of dominant occurrences in that period.

Sunnis adhered to any argument for justifying occurrences. As they were disappointed by the texts, they clung to surmise. When surmise was collapsed, they clasped the advisory board. When that failed, they adduced mercy to the Muslims and keeping their benefits, unity and future so that they would not be scattered like a guideless cattle. After a long period of probing a pretext, they could settle on the principal that the current Imam or caliph is to nominate his successor to whom people are to declare loyalty.^[11]

The Prophet's Successor According to the Sunnis' Opinion

The caliph, the Imam or the president of the Islamic state is the religious and political authority since he is seen as the Prophet's representative. The caliph undertakes the Prophet's tasks and functions. He estimates the mundane and supernal benefits of the nation. He is the leader and the warden of Muslims in his life and after his decease. He is in charge of assigning the coming leader and the next authority whose responsibility is continuing the current caliph's missions. People should confide this new caliph as they confided the previous one.^[12] The caliph enjoys also total privileges and competencies the Prophet had enjoyed on the nation. In our *An-Nidhamus-Siyasi Fil-Islam*, a whole chapter is debating such competencies. In the same book, the following saying of Dhafir Al-Qasimi recorded in his *Nidhamul-Hukm*, is written down: "Competencies and privileges of a caliph include the utter internal, external and military affairs. He is the only one on whose shoulders the responsibility of such affairs falls. In case the caliph authorizes some of managing any of these affairs, this should not extinguish his competencies and privileges."^[13]

Al-Mawerdi endeavored to define and proclaim these competencies on pages 15 and 16 of his *Al-Ahkam*. A summary of this endeavor is entered on page 194 of our *An-Nidhamus-Siyasi Fil-Islam*. Considering him as the Prophet's successor who had been the authority in both mundane and supernal affairs, the caliph is the Muslims' religious authority. He has the authorization of practicing the same acts practiced by the Prophet, since he is his representative in every field except prophesy. Moreover, there are some privileges given to the caliphs while the Prophet himself had not practiced. An example of these is the heir apparent of caliphate. According to Sunnis' opinion, the Prophet left his nation without nominating a guide, a leader, an authority or an Imam; while Abu-Bakr, the intelligent, named Omar as his heir apparent after he had been counseled by the grand Sahaba. In his turn, Omar defined six individuals for succeeding him. A scrutinizing view at Omar's will reveals that Othman was practically the one intended. Othman was originally called 'Radeef' which stands for the heir apparent.^[14] Talha, however, was absent during the advisory board Omar had ordered of for electing the new caliph. Had Az-Zubeir, Talha and Ali adopted the same line, Othman should certainly, however, have been the caliph. A literal implementation of Al-Faruq's will, beyond any dispute, leads to Othman's being elected for caliphate. This very result is attained by taking an accurate look at any of the references involved.

During the Umayyid caliphate, the president of the state, who came to power due to his domination, used to nominate his heir apparent. In other words, the prevailing individual was the caliph, who was the authority

having competence of assigning his successor. The same thing is said about the Abbasid and the Ottoman caliphate.

Abu-Bakr and Omar were the originators of the principal of the caliph's nominating his successor. Hence; this procedure was pursued by the others. There is a difference between the purport intended by Abu-Bakr and Omar at inventing the heir apparent principal and that intended by the others. The earlier used this principal for evading the circumstance that any of their relatives may come to power, while the others used it for enabling their relatives from prevailing the state and ruling the government after them. Later on, the current caliph's naming and electing his successor became a regular practice. It was seen as one of the caliph's rights. Including bn-Khuldoun, a many Sunni scholars received this matter as one of the caliph's rights. "The Imam should select on behalf of people in his life and, sequentially, after his death."^[15]

For Sunnis, the Prevalent Ruler is the Authority

Sunnis regard the caliph who comes to power and practices its responsibilities as the very authority of the political and religious affairs. Abu-Bakr, Omar, Othman, Muawiya, Yazeed, Marwan and so on were the supreme authorities during their reigns. Each played the role of authority in his time. The same thing is said about the Abbasid and Ottoman caliphs. Prevalence is the actual measure of authority. The prevailing ruler, similarly, is the Imam, the guide and the authority of the nation in both mundane and religious affairs.

Abu-Ya'li Al-Izz records: "Many reports ascribed to Imam Ahmed indicating that caliphate is attained by prevalence and preponderance. It may not be in need of a contract. In a narration related by Abdus-bn-Malik Al-Attar, Imam Ahmed says: 'It is illicit for any who really believes in Allah and the Hereafter to pass a single night before he declares fealty to the individual, whether virtuous or immoral, who used his force in dominating affairs of the Muslims and became a caliph and titled Amirul-Mu'minin.' In another narration reported by Abul-Harith with respect to rebellion against rulers, Imam Ahmed says: 'Muslims should support the victorious party in case two parties struggle for coming to power.' This rule was inferred from the (legal) ruling legislated by Abdullah-bn-Omar-bn-Al-Khattaab when he led the collective prayer in Al-Madina on the day of battle of Harra. He said: 'We are with the prevalent. People should swear allegiance to the predominating.'"^[16]

This is the conclusion of the political system of Islam. People should declare their fealty to the predominating, apart from regarding religion, qualifications or legal situation. Such a saying became a part of the political Shari'a.

Concisely, for Sunnis, the prevalent circulating ruler became the authority in the entire affairs of the Islamic nation.

The Representative Authority

The prevailing ruler is the actual supreme authority of the nation in total mundane and religious affairs. Rulers should, even if bed-ridden, nominate an heir apparent as the new Imam, leader and authority. Rulers enjoy

authorization of doing so since they are the Wali and the warden of this nation who chooses for people in life as well as after death. Rulers should appoint an individual taking the charges of people whose role is to confide only. Legally, this procedure was known as 'people's congruity' which was first originated by Abu-Bakr's nominating Omar as his successor, and the attendant Shaba permitted and committed themselves to this.^[17]

In a like manner, the ceremony of Muawiya's nominating Yazeed as the heir apparent was attended by the remaining Sahaba. Practically, people should declare their allegiance to the new caliph assigned by the late. Objectors of such a procedure should be decided as ill-doers.

Competencies of the current caliph regarding nominating an heir apparent are limitless and irrefutable, since he is looked as 'confident' as bn-Khuldoun describes. (Abu-Bakr, the bed-ridden, named Omar as the heir apparent and told Othman, the registrar of this decision, that he would have been fit for it.)^[18]

Omar, in a like situation, discussed the Muslims' affairs with himself and reviewed various aspects of the matter while he was in his last moments. As he scrutinized the most appropriate who would have the ability of occupying his place, Omar said: "Had Abu-Ubeideh been alive I would have nominated for caliphate. Had Khalid-bn-Al-Waleed been alive I would have nominated for caliphate. Had Salim, Abu-Hutheifeh's slave, been alive I would have nominated for caliphate."^[19] This indicates that Salim, Abu-Hutheifeh's slave, could have been the caliph if he had been alive. Salim was not from Quraish. His lineage was unknown. Nevertheless, he was, as Al-Bukhari recorded, leading the Muhajirs and the Ansar in collective prayers held in Qeba Mosque. By the way, if Salim's being the caliph was an all right matter, why was it, then, illicit for the Ansar, who were racially closer to the Prophet, to be caliphs? Besides, how should Salim have been caliph while the three Quraishi individuals who attended the Ansar' meeting at the Saqeefa of Bani-Sa'ideh, argued that they had been more eligible to caliphate for their being the Prophet's clan and people? Similarly, how should Salim have been the caliph while the immutable rule says: caliphs should be constantly from Quraish? How did it become, later on, lawful to designate Me'ath-bn-Jabal, the Ansari, for leadership while it had been illegal for the Ansar to have leadership? Finally, Khalid did exert all efforts for the sake of combating Islam, while Ali spared no efforts for the sake of defending it; on which principal was Khalid preferred to Ali?!

For a simple reason, Omar refused the suggestion of nominating his son, Abdullah, as the heir apparent. The reason provided by Omar was that Abdullah had lacked even the ability to divorce his wife in the proper way!!^[20]

It is remarkable to reflect precisely upon the report that Omar (Pleased be him), finally, decided to designate Ali-bn-Abi-Talib for caliphate, but he was fainted!!^[21]

From the above we can conclude that, for Sunnis, competencies enjoyed by the present caliphate with regard to nominating the heir apparent or the morrow caliph, are incontrovertibly conclusive. It is worthy mentioning that the law of nominating an heir apparent was first originated by Abu-Bakr

who named Omar as his successor, and Omar who established the six-member advisory board according to which Othman was practically the one intended. Nomination of an heir apparent was mostly followed, in the form of a legislated law, in the Umayyid reign. The Abbasids and Ottoman followed the same practice. The heir apparent was usually the late's son or one of the royal family members.^[22]

Arguing for keeping Muslims' good, the nomination of an heir apparent and a morrow authority became an ordained law. Ummul-Mu'minin advised Omar to nominate the morrow caliph so that they, Mohammed's nation, should not be scattered. Omar sought her directions in this regard. This means that the caliph would have nominated the exact one A'ishe had selected.

Congregational Authority for Sunnis

“Not all of the Prophet's companions - Sahaba - were legible for issuing verdicts. Not all of them were referred in questions regarding the religion. This matter, however, was exclusively attached to the retainers of the Holy Quran, who were having full acquaintance of its entire aspects; such as repealing and repealed positions, bases and allegorical and the rest of its evidences. They had received these concerns from the Prophet (peace be upon him and his family) directly or from their supreme tutors. Those individuals were named ‘Qurra’ - reciters of the holy Quran, since the Arab were illiterate nation and the ability of reading was an inexperienced matter on these days. This question lasted all over the first stage of Islam.” bn-Khuldoun says.^[23]

By emergence of the Umayyids as rulers, the essential sections of the entire Sahaba's ultimate decency conception were originated to comprise the entire Sahaba, with the lexical and the terminological meaning of this term. Without an exception and without any introductory, the entire Sahaba became so decent that they shall be certainly in the Paradise, and none of them shall be in the hell-fire, and they are inapplicable to forge lies. They grew idiosyncratic religious authorities that it is lawful to rest upon.

As he is reckoned with the first class Sahaba, Abu-Bakr's opinions are lawful. The same thing is said about Omar's and any other Sahabi's. This is by the reason that the entire Sahaba are decent.

The following saying is imputed to Abu-Haneefeh: “In case I could not find the text involved in the Quran or the Prophet's traditions, I go straightly to the Sahaba's opinions. Supposing there were various opinions of various Sahaba, I, then, have full option to adopt any provided that I do not prefer their followers' opinions to theirs.”^[24]

In his I'lamil-Muwaqqi'in, Ibnul-Qeyyim writes down: (For Imam Ahmed, principals of legislation are five. The first and the second are the - doctrinal - texts and the Sahaba's verdicts respectively. The Hanafites and the Hanbalites ruled of allocating the Holy Book of Allah to the Sahaba's deeds. Their argument is that the learned Sahabi would not neglect applying a general text unless he has an evidence. Hence, applying on the contrary of a doctrinal text is an evidence on the allocation of such a text. The Sahabi's deeds, however, are as same value as his words.)^[25]

Like the Prophet, each Sahabi has his own words, deeds and signature. This means that each Sahabi has his own tradition. From Ibnul-Qeyyim's saying of estimating a Sahabi's deeds as same as his words, we can deduce any Sahabi's deed is used for allocating general significations of the Holy Book of Allah and generalizing a restricted meaning. This indicates that the Sahaba's sayings were treated as if they were revealed from the heavens. The most catastrophic matter in this question is that every Sahabi, in both lexical and terminological meaning, is intended in this rule. Abu-Bakr, Muawiya, Marwan-bn-Al-Hakam and Abdullah-bn-Abi-Sarh are, according to Sunnis'

conception, Sahaba of the same degree and standing, and are authorities and stars that guidance to the right path is gained by following any of them.

As an abridgment, the following is inferred; there is a congregational authority believed in by Sunnis. Unexceptionally, each Sahabi is an idiosyncratic unadulterated authority that is impracticable to forge lies. He speaks only the most evident right since he is one of the people of the Paradise. He whoever suspects them, or any one of them, is decided as a miscreant whom should be neither share in food or drink, nor offered the funeral Prayer when he perishes!! The Sahaba's followers became their successors. The Sunni scholars were successors of the Sahaba's followers. Hence, the variant parties were the dominant powers.

Roles of the Authorities for Sunnis

In the Rashidite caliphate, the caliph was the supreme authority of Muslims. He was a decent Sahabi who has the right of seeking the advice of any and, in the same time, neglects or follows any opinion. Abu-Bakr and Omar were wont to seek the advice of the retainers of the Quran such as Ali, Ubey-bn-Ka'b, Me'ath-bn-Jabal, Zaid-bn-Thabit and the like. It was not unacceptable for the caliph to adopt the opinion of any of them, since the most important thing had been recognition of the Shariite ruling. There was no existence for the Sahaba's ultimate decency in the meaning for which the Umayyids advertised and legislated. The majority of Sahaba played a little role in the aspect of authority. In other words, they were not authorities.

In the Umayyid reign, the matter was not so different. After he had planted the entire Sahaba's ultimate decency conception, Muawiya, the decent Sahabi, became the Muslims' supreme authority. He practiced his authority as same as the former caliphs did. He had the right to seek advice and adopt opinion of any. Thanks to the Sahaba's ultimate decency conception, Muawiya was regarded as one of people of the Paradise that he took the place of Abu-Bakr, Omar, Othman and Ali despite the fact that he had been 'released' and son of 'released'. As he was seen as a caliph, Muawiya enjoyed the caliphs' same competencies. He had the right to adopt any opinion from any in case there were variant solutions of the same question.

For scholastic individuals, they also had the right to adopt any opinion in case of variety of solutions of the same question. The same thing is said about Sahaba's followers and scholars; their successors. The parties enjoyed the same right. After the collapse of the Islamic caliphate, every scholar became an independent authority who had his own verdicts and followers. In a like manner, every Arab party became an autonomous authority

enjoying the right of issuing verdicts and having followers. The mission of each party was not more than proving its meritoriousness of predominating power in the province taken as its center.

Chapter 5 - The Surrogate Authority

In spite of the fact that (no inference in doctrinal texts), some used their own inference in questions about which decisive doctrinal texts were instituted. This inference led its owners to misconceive that it is not for the good of Islam and Muslims to cling to the doctrinal authority identified and nominated by the divine doctrine, since divine texts regarding this point had been originated by the Prophet's intellect, and they had not been divine commands. They also misthought that the Prophet, when he established bases of that analysis, had lacked the familiarity of the public's rejecting the Hashemites' joining leadership to prophesy. They alleged that some Muslims had not wanted to face the Prophet by exhibiting what they had in mind. Incidents went hurriedly. The surrogate authority was created in a short time. Originators of this operation thought that they had been doing well and serving Islam and the Prophet. They conjectured that the divine appositeness had granted them exclusively the mission of planning for prospective structure of Islam because they had been the most meritorious of taking this earnest task from among the Muslims. Thus, they garnered their efforts and went on implementing their strategy.

The Consummation of Installing Features of the Surrogate Authority

The Prophet was in his final moments. The Angel Gabriel visited him ceaselessly, especially in this period. The Prophet had full knowledge of the future of his nation. He did his mission so completely, conveyed his Lord's missives and explicated every thing totally. He was familiar with surrounding incidents. He realized that the current silence should be followed by an explosion destroying the political legality and doctrinal authority. This destruction would certainly disarm Islam and cripple the central originator of the divine solicitation and government.

For his nature, the Prophet should never be inclined by storms, or occluded from keeping his deep pathos of kindness and mercy towards people. In addition to completion of the religion, perfection of the divine grace and comprehensive explication of every thing needed including ways of appropriate defecation and urination, the Prophet insisted on condensing the entire situation for people. By this, he intended that people would be guided and would never be deviated or affected by the imminent pitfalls waylaying for them and waiting for his decease so that they - the pitfalls - would be opening their mouths for troubling Islam's pureness, hampering its movement and digressing its course.

The Clamorous Encounter

The Prophet was bed-ridden. His blessed house suffocated with the grand Sahaba. He importunately persisted on summarizing the situation and reminding of the future course of the Islamic march. He said: "Fetch me a paper so that I will record a decree after which you shall never be deviated."

What is the wrong with such a prophetic cognizance? Who would reject preservation against deviation? For what is this matter rejected? For whose good is it rejected? Moreover, considering Mohammed as an ordinary

Muslim, not a prophet and a leader of the nation, it is rightful for every Muslim to record his will and say whatever he wants, specially just before his final departure. It is optional for the receivers to apply or discount that will or saying.

Al-Faruq, Omar-bn-Al-Khattaab, interfered and addressed at the retinue: “The Prophet is dominated by his pains. You have the Quran. We are sufficed by God's Book.”

The retinue were engaged in discrepancy. Some supported the Prophet's demand with recording a decree after which deviation shall be thoroughly suspended. While others supported Omar's request of standing against that demand. When their dispute attained its climax, the Prophet dismissed them.^[26]

According to another narrative, when the Prophet demanded with a paper on which he would record a decree protecting against thorough deviation, the retinue disputed. It is disapprovable to dispute in the attendance of a prophet. They claimed that the Prophet had been speaking out of dotage. “Quit me!” the Prophet said, “Pains I am engaged in are more favorable than deeds you are drawing me to.”^[27]

According to a third; the Prophet said: “Fetch me a paper and an inkpot so that I will record a decree protecting from deviation for ever.” They answered: “Prophet of God is speaking out of dotage.”^[28]

According to a fourth narrative ascribed to Al-Bukhari, the Prophet said: “Fetch me a paper so that I will record a decree protecting you from deviation for ever.” “The Prophet is affected by his pains. We have, sufficiently, the Book of God.” Omar-bn-Al-Khattaab commented. So, they were engaged in litigious dispute. “Quit me.” the Prophet settled the divergence, “Before me it is disapprovable to engage in dispute.”^[29]

According to a fifth narrative of Al-Bukhari, the Prophet said: “Fetch me a paper so that I will record a decree protecting you thoroughly against deviation.” They were engaged in dispute. It is disapprovable to dispute before a prophet. “What is the wrong with him? Has he been speaking out of dotage? Ask him.” they commented. Some faced him with these questions frequently. “Quit me,” he said, “pains I am engaged in are more favorable than deeds you are drawing me to.”^[30]

According to a sixth reported by Al-Bukhari, the Prophet said: “Fetch me a paper so that I will record a decree protecting you thoroughly from deviation.” They were engaged in dispute. It is disapprovable to dispute before a prophet. “What is the wrong with him? Has he been speaking out of dotage? Ask him.” they commented. “Quit me,” he said, “pains I am engaged in are more favorable than deeds you are drawing me to.”^[31]

As to a seventh of Al-Bukhari, the Prophet said: “Let me record a decree according to which you shall never be deviated.” “The Prophet has been affected by his pains. You have the Quran. We are sufficed by the Book of Allah.” Omar commented.

The attendants were engaged in litigious dispute. Some supported the Prophet's demand and others supported Omar's suggestion. “Quit me.” The Prophet said as their divergence attained its climax.^[32]

According to another report, Omar-bn-Al-Khattaab said: “The Prophet is speaking out of dotage...”^[33]

Al-Faruq declared that he had occluded the Prophet from recording that decree so that he would prevent him from nominating Ali for leadership.^[34]

Analysis of the Encounter

Parties of Encounter

The first party: Mohammed (peace be upon him and his family), the messenger of Allah, seal of prophets and the Imam (president) of the Islamic state.

The adversary party: Omar-bn-Al-Khattaab; one of the grand Sahaba and most remarkable viziers of the Islamic state and the second successor after the Prophet.

Place of encounter: The Prophet's house.

Witnesses of the encounter: the grand Sahaba (pleased be them).

Preliminary Results of the Encounter

1. Dissension

The attendants dissented on two groups:

The first group supported Al-Faruq in preventing the Prophet (peace be upon him and his family) from recording that decree. This group argued that Al-Faruq had been one of the most considerable Sahaba and Prophet's viziers. He cared for Islam. He thought that there had been no incentive to annoy the diseased Prophet by allowing him to record that will. The Quran is sufficient in this regard. It is the security against deviation. Hence, it is inconsequential to have the decree the Prophet would write.

The second group rejected originally any sort of encounter between followers and their leaders; a believer and a prophet whose mission is acceptably satisfactory; an apostle who directly receives instructions from God and an applier of such instructions; a prophet that is a head of a government and one of his ministers. The group members determine that it is imperative to give the Prophet a chance to say or record everything he intends since he is still a prophet and head of the government till the last moment of his life and till someone occupies his place. From another face, he is a Muslim who lawfully enjoys freedom of speaking out and recording whatever he intends. Lastly, he was the master of the house in which these incidents had occurred. So, every individual has the right to say anything in his own house.

2. Emanation Of A New Huge Trend

Al-Faruq proved his being a new huge trend that had the capability of preventing the Prophet from recording his will. Many supporters was attracted by this new trend in the case of encountering the Prophet directly.^[35] decorously, he could move and lead the coming incidents. Till this time, none could certainly identify the individual who advised the Ansar to hold a meeting in the Bani-Sa'ideh's Saqeefa - shed. Similarly, none could understand the way by which this meeting was held. None also understood how Omar had lonlily known of it. The most authentic matter is that Abu-Bakr, Omar and Abu-Ubeideh had been the only Muhajirs who

attended that meeting. The most authentic report is that Abu-Bakr (pleased be him) had been helping the Prophet's immaculate household establish their decedent's funeral. A most authentic matter, also, is that it was Omar who had called Abu-Bakr and told of the Saqeefa meeting. Another most authentic report is that Abu-Bakr and Omar had taken Abu-Ubeideh with them as they accidentally found him in their way to Bani-Sa'ideh's Saqeefa.^[36]

Al-Faruq, therewith, lived in the core of these incidents. He shadowed the situation so scrupulously and continuously. In the Ansar's meeting, he was the star who could steer results to his wishes. He would have been the caliph had he intended to. Just after the cessation of that meeting and the majority's declaring fealty to Abu-Bakr, Omar himself led the completion of the fealty declaration process. He promoted that the Muhajirs should swear allegiance to Abu-Bakr whom had just been elected, by the Ansar and Omar himself, as the new leader. The Umayyids, led by Othman, hurried to declaring their fealty. It was Omar-bn-Al-Khattaab who enlisted, from the voters of Abu-Bakr, a phalanx for taking Ali and his companions out of Fatima Az-Zahra's house by force, and making them swear allegiance to the nominated caliph.^[37] It was Omar who menaced to kill Ali if he would refrain from swearing allegiance.^[38] It was Omar who advised Abu-Bakr to gift Abu-Sufian the alms for guaranteeing his loyalty to the new government.^[39] It was Omar who suggested to Abu-Bakr assigning Yazeed-bn-Abi-Sufian as the commander of the army of Syria^[40] that became the tremendous power helped in the settlement of Abu-Bakr's government. Soon after that, As-Siddiq was deceased. Omar inherited that stable government easily without any sort of opposition. This inheritance was a step followed by another. Sooner or later, historians shall perceive that Al-Faruq had an immense unprecedented capacity of planning and hypothesizing.^[41] He played the role of constituent body of the post-prophecy era. He arranged the essentialities of the coming ruling of Islam. He decided not to let the Hashemites join leadership to prophecy. Thus, caliphate should be inherited far away from them. It should be a pure right of the predominant individuals apart from the legality or the illegality of the means of predominance.

3. Emergence Of The Ideas Of Predominance And Preferring The Follower To The Master

By the previously mentioned encounter, the ideas of predominance, preferring the follower to the master and the equality between masters and their followers were originated. Moreover, states of confusedness and perplexity of discerning the right were emanated.

Al-Faruq argued that a hazardous question might have been arisen from the diseased Prophet's recording his will. A group of Sahaba supported this claim. This argument was created out of doubt.

The other party argued that Mohammed had been still a prophet till his last respiration and till his immaculate soul leaves to the Creator. They believed he had never been speaking out of desire. This is an ascertained fact. Consequently, it is irrational to depend upon doubts and disdain the ascertained fact. Disease is not an obstacle against speaking.

Two Similar Occurrences

1. When Abu-Bakr was arduously affected by his disease, he sought the celebrities' advice. After that, he summoned Othman alone. "Write down:" Abu-Bakr asked Othman just before he was fainted. During these moments, Othman wrote: "I do use Omar-bn-Al-Khattaab as my successor to caliphate." When he regained consciousness, Abu-Bakr ordered Othman to read what he had written down. "So, you did so since you anticipated that people would be engaged in discrepancies if I passed away during my previous syncope. Did you not?" said Abu-Bakr. "Yes, I did." asserted Othman. "God reward you for Islam and its people." blessed Abu-Bakr. This form was agreed upon by Abu-Bakr.^[42] This is an unanimously authentic fact.

2. When Omar was in his final disease, the physician surprised him that he would not catch that evening. "Fetch me that paper, son." Omar asked Abdullah. As the paper was between his hands he erased it and shouted out of the pains he was suffering: "By God I swear, I would sacrifice what is all found on this globe for the horror of the coming stage."

Abdullah, the son, rejected his dying father's demand with fixing his cheek to the ground. "Woe is your mother. Put my cheek to the ground. Woe is Omar and Omar's mother if God will not forgive him." said Omar to his son.^[43]

In spite of the harsh pains Abu-Bakr and Omar were suffering in their final diseases, they could record their wills. Omar could arrange the matter of the six-member advisory board in a form that he was assured of Othman's being the caliph. He also guaranteed that a Hashemite would never be elected for leadership whatever his qualifications were. Scrupulously, the two wills were implemented. Although the two were suffering unbearable pains, they were allowed to speak out their wills. During recording their wills, Abu-Bakr and Omar were ceremoniously the caliphs of the Muslims. Thus, they enjoyed the right of practicing their duties since they were still alive and operative.

By common consent, this is an indisputable fact. How was it allowable for Abu-Bakr and Omar to record their wills while they were suffering pains of their final diseases harsher than those suffered by the Prophet during his final disease? Nevertheless, the Prophet was prevented from recording his will.

Supposing Mohammed is equated to Abu-Bakr and Omar; had it not been rightful for him - Mohammed - to practice what they - Abu-Bakr and Omar - practiced thereafter? At any cost, the supposition of equating Abu-Bakr and Omar to Mohammed is topically and positively inoperative. This is by the fact that Mohammed was an Imam and a prophet messeged by God, while Abu-Bakr and Omar were only fellows. Mohammed was speaking out of God's revelation. In several occasions, the Prophet asserted that the revelation had been coming to him during periods of physical complaint.^[44] God, in the Quran, says: (And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.) (And your companion is not gone mad.) (Nor does he speak out of desire.) (It is naught but revelation that is revealed.) How should a man with such divine

qualifications and attributes be instantaneously changed into a dotard? How should he be unreliable even in recording his own will?

Despite that this occurrence is an undeniable and indefensible fact that exploded the entire future of Islam and was the seed from which the total tragedies and catastrophes that acted upon Islam were originated, Sunnis are still paying no attention to it. They are neglecting inclusively and regarding it as an ordinary narrative.

Thus, the scale of the follower was practically weighed against the leader. The follower became an authority while the leader stood watching. The follower achieved his layout and his volition, around which people circumambulated, became the prevailing. The idea of prevalence was applied and fruited. Later on, the principal of prevalence was legislated. It became licit for people to watch the combat before they opt for being in the predominant's line, aside from regarding qualifications, legibility and religion of that predominant.^[45] Hence, the follower contained his master and the less favorable preceded the most.

Thereupon, it is not surprising to see Muawiya-bn-Abi-Sufian, the 'released' and the son of the 'released' and one of the heart-inclined class, come to power and contend with the foremost Muslim and Allah's devotee and the master of every male and female Muslim, according to divine texts, for the caliphate. It is not astonishing to see him exert efforts to persuade the Muslims of his being fitter and more preferred than Ali. As well, it is not remarkable to see many people in the various eras of Islam reckon the two in the same degree considering them as equally authorities and people of the Paradise.

It is also not inconceivable to see Marwan, the son of Al-Hakam-bn-Al-Aas who had been banished from Al-Madina all the times of the Prophet, Abu-Bakr and Omar, demand with the position of caliphate since Othman had assigned him as his prime minister and his son-in-law after he had permitted his father to enter Al-Madina city with exquisite reverence and honor.

The differences between the followers and their masters, the favored to Allah and Islam and the retarded were rendered null and void. Al-Waleed-bn-Aqaba, who led the collective Fajr prayer and performed it in four Rak'as - units of prayer - while he was drunk and wondered if people asked for more, became the leader of Al-Hussein-bn-Ali-bn-Abi-Talib who should, according to the Umayyid criteria, listen to the sermons of that drunkard governor and ask his advice in his mundane and religious questions!!

4. Success And Mastery Of The Prevalent

The prevalent, whatever he was, became the predominant and the master. He became the Imam and the president of the Muslims and their state, and the only one to whom they should refer in mundane and religious questions. He was the holder of power means and in whose hands was the perfect control on the imports of the state. He enjoyed the right of giving or depriving any of their rights. Except for Allah and his religion, none had been the supervisor of that prevalent. He was the general leader of the Muslims' armed forces, and he had full competency to use these forces for

achieving internal or external security and for submitting his people whether voluntarily or coercively. He had full control on the mass media and the ability of changing the white into black and the opposite. By controlling the mass media, the predominant had the capability of making the dwarf seem to be giant and the opposite. The supporters of such a predominant ruler were reprogrammed to be the front of their master who had extensive ground in directing the policy of that state. Later on, they became authorities to whom people should refer. Their duties were adopting that predominant's viewpoint and using his methods for their impressive authorities. Hence, they were regarded as celebrities of the society and the gleaming stars. They were leading to the concentration point; the predominant's viewpoint. Ordinary people played on the same cord. This became the formulation to which people had been unitedly submitted. With the pass of years, this formulation were devoted. With the pass of decades, it was radically planted in the ground of factuality. Finally, it became a public opinion and a political persuasive belief.

5. Dismissing The Prophet's Immaculate Progeny

In the midst of the previous circumstances, the Prophet's immaculate progeny demanded with the prevalence of legality. They called for their right. People, however, stood against their legality. Abul-Hassan's style of opposing Abu-Bakr was ultimately civilized and logic. This matter was supported by Bashir-bn-Sa'd, the first man who declared loyalty to Abu-Bakr as a leader. When he listened to Ali's argument, Bashir said: "The Ansar would have referred to you totally if they had listened to your words before they swore allegiance to Abu-Bakr."^[46]

At any rate, the power and the opposition are of customary situations. Naturally, it is impractical for the rulers or their supporters to trust politically the opposition or to handle their achievements to them in any consequence. In the case involved particularly, it was decided not to do away with Ali since Fatima, the daughter of Mohammed, was backing him. Still, he was threatened to be killed if he would disdain swearing allegiance to Abu-Bakr. It was also decided not to coerce him to declare his fealty to the new leadership, for the sake of Fatima.

Besides, while Imam Ali and his wife, Fatima Az-Zahra, were passing by the sessions of the Ansar at night and asking for support, the authorities took no influential procedures against them. The Ansar said: "O daughter of God's messenger! We have already declared loyalty to that man. We would not have elected other than your husband and cousin had he come to us before Abu-Bakr." Ali answered them: "Should I have left the Prophet's body in his house without burying him and gone out for contesting people in his government?" Fatima commented: "Abu-Hassan did exactly what was required from him. They did what Allah shall penalize and amerce for."^[47]

By this logical result, Imam Ali and his supporters were dismissed just after the decease of Fatima. The ruling authorities' inclination of isolating Imam Ali from the Hashemites became evident due to their endeavors of dragging Al-Abbas towards their power by urging his progeny and him on holding positions in their government. Al-Abbas refused such endeavors so strictly and rejected their offers so antiseptically.^[48]

It is a categorical standard that ordinary people, in case they are given the alternative to choose either the side of the ruling authority or the opposition side, to opt for the earlier. Consecutively, the Prophet's progeny's attitudes were about to dissect the rope of intimacy with the ruling authorities thoroughly after Omar's intendment to put Fatima's house on fire while there was a number of people inside it. God, however, saved against so.^[49]

As a means of stopping the Hashemite march, the ruling authorities were converted that it is illicit for the Hashemite to join leadership to prophesy. They also believed that people of Quraish had been right when they applied this principal.^[50] Moreover, a provisory decision that any Hashemite individual, apart from qualifications and legibility, should not be held any position in the government, was enacted. In the reigns of Abu-Bakr and Omar, this decision was literally implemented. Besides, Omar asserted practically that any supporter of the Hashemites should not hold any position in the government.^[51] Accordingly, Ali and his party were secluded.

Imam Ali and his party could live peacefully with the two Sheiks-Abu-Bakr and Omar. The Prophet's progeny were preceded in distributing the imports of the state among people. Their souls and properties were secured in that period. The two Sheiks were wont to refer and seek the advise of Imam Ali in many questions. Affairs of the state were stable owing to the conquests and the two Sheiks' scorning their own caprices.

Not too long after Othman's being the caliph, the Sahaba left him gradually and the Umayyids supplanted them. Othman's palace was suffocated with the Umayyids who, actually, did not add anything new. The positions from which the Prophet's progeny were forbidden during the two Sheik's reigns, were not allowed for them during Othman's. The difference was that since Ali and his party were not to shun the flaws of Othman's men; the Umayyids, the ruling authorities reckoned Ali's enjoining good and forbidding evil with the banned activities of the opposition. Therefore, they regarded Ali and his party as unwelcomed persons. In addition to the past throngs of hostility between the Hashemites and the Umayyids, these motives were extended till they attained the climax when a military combat occurred between Muawiya, the governor of Syria, and Ali, the Imam and the leader of the Islamic nation. Power overcame legality. Muawiya was assigned as the actual king of the nation. That occurred in the year called later on 'year of congruity'. A new era of persecuting Mohammed's progeny started. It was teary and bloody. Mohammed's progeny, hence, were almostly terminated. Maligning and reviling at them became a legislative imposing precept all over the state. People were the chorus whose job was repeating the ruler's slanderous words. Mohammed's progeny were banished. Their testimonies were decided as inadmissible. Names of those who showed any sort of loyalty to Ali and his sons were erased from the general register of the state. Salaries and rights of such individuals were cut off.^[52]

The New Stuff of Authority

The prevailing caliph, whoever he was, became the authority to whom people should refer in total mundane and religious affairs. He became substitute of the actual leader of this nation and head of the Prophet's

household. Owing to their ultimate decency and their being people of the Paradise, Sahaba, unexceptionally, were the congregational authorities of this nation. They became the substitutes of the Prophet's immaculate progeny. On that account, the Prophet's progeny showed their objection, while the Sahaba showed their satisfaction.

The Sahaba's followers became the congregational authority of this nation, whose mission was backing the supreme authority; the caliph, after their masters. The followers' followers should succeed. The scholars succeeded those followers' followers. They were seen as the prophets' heirs. In association with rulers, those scholars should play the role of authority. Consequently, the role of the Prophet's progeny were belittled in front of this stuff.

Effects of Opposition

Trends and activities of the majority were translated into general satisfactory tendencies braced exclusively in the public's mentalities. Objectors of such satisfactory tendencies were seen as unbidden. They were confined, discriminated, denigrated, conflicted by mass media, decided as mutineers and dissidents, defamed. Their viewpoints were misrepresented. From these causes, accusing of atheism became more moderate than accusing of being loyal to the Prophet's progeny. Opportunity of repentance was offered to those who showed atheism. They would be welcomed if they accepted it. The loyal to the Prophet's progeny were offered nothing. He would not be accepted at all even if he showed releasing of his loyalty. Correspondingly, acceding to disbelievers was treated in a form of less extremity than acceding to Mohammed's progeny. These tendencies became a part of the nation's heritage received by successive generations. Like the inheritance of fathers and forefathers, Muslims, hence, inherited that Shias' being atheists because they are betaking Ali as their god and reproving the virtuous Sahaba and...etc. Despite the fact that Muslims who received this idea from their fathers and forefathers will certainly transfer it to their sons and grandsons, none of these generations listened to Shias' viewpoints towards these accusals, nor did they exert efforts to scrutinize their cogency. Nothing but imitation, by which they learnt that Shias had been enemies of this nation, they did take as an evidence on cogency of these accusals. The present scholars, who are tutoring the morrow's scholars in universities, are also unaware of the significance, history and incentives of Shism and its emergence as an ideological and religious trend. They only report, literally, the 1400 year old viewpoints of the opponents of Shism whenever they attempt to provide Shias' perspectives. Hence, the adversary party became the narrator, arbiter and judge in the same time. Essentially, the divergence between the two parties is of political reasons. Shias, as a matter of fact, have received Islam from the Prophet's progeny. The sect of the Prophet's progeny is Mohammed's sect (peace be upon him and his family). They are indeed the saved group who followed the Prophet's progeny perfectly.

Chapter 6 - the Authority After the Prophet

Shia's Opinion

A. Requisiteness of Authority

They say: It is untrue that the Prophet (peace be upon him and his family) left his nation without nominating a leader and an authority, since these two matters are indispensable and rudimentary for the nation every time. The saying of the Prophet's leaving his nation without a leader and an authority contravenes perfection and completion of the religion and the divine grace. It also opposes the thorough explication asserted by the Holy Quran. How should the Prophet explicate a minute affair, such as the proper way of urination, while he neglects a fundamental affair which is leadership of the nation? Similarly, leaving the nation without a leader and an authority is a matter contradicting the Prophet's mercy and care for his people. According to the Holy Quran, God has thrown in his Apostle's heart mercy and care for this nation. Who should represent the Prophet in his political and religious duties? Who should explain the Quran? Who should show limits of circle of legality? Who should be the saving ship of this nation? Who should be guiding people to the right? Who should be the security of this nation? These functions are elements of specialization. Like medicine, engineering or atomics, these elements are in need of an individual specialized. None other than the most favorable, the fittest and the most familiar with questions of the doctrine, who should join political and religious leadership, can make out these concerns intensively. These qualifications are identified by God alone. Legally and logically, it is impractical for God to leave this concern to people's fancies. They are within the fundamental principles of Islam and the basic prerequisites of the divine solicitation, government and nation. The greatest evidence on essentiality of this question is that the deniers who had traversed the fact that the Prophet himself had clarified the succeeding leadership, did their best to establish a positive leadership that was stabilized for the predominant power after the great massacres, suffered by the Islamic nation, committed for the sake of uniting the nation by force under authority of that strongest ruler. Owing to the absence of the predominant knight, people were engaged in numerous sects, each of which did establish its own authority.

B. the Divine Declaration of the Authority

God, the Elevated, has revealed the Quran as a divine message to mankind and a divine doctrine that provides an unequivocal depiction for the movements of everything. It also systematizes the political and religious affairs on this earth and exposes the essential characteristics of the other life, and links these two lives in a reciprocal fastened bind. In a like manner, that divine doctrine is provided as one of the essentialities of God's Book revealed to Mohammed (peace be upon him and his family), God's slave, so that he should explicate it to people hypothetically and practically on levels of solicitation and government. The Prophet did lead the solicitation and its outcome; the government. A thorough explication of the divine doctrine was introduced by the Prophet during both stages. The doctrine, likewise,

explicated everything thoroughly for those who received the Remembrance; the Holy Quran. Hence, since he was the fittest for leading the followers and applying the doctrine, the most favorable, the keenest and the most acquainted of that divine doctrine, Mohammed (peace be upon him and his family) was elected as the authority. During the Prophet's blessed lifetime, none had the capability of taking his place or shouldering his missions. God, Who does credulously realize the fittest for leading the followers and applying the doctrine, the most favorable, the keenest and the most acquainted of that divine doctrine, has been the specialist in electing Mohammed for this mission. On that account, God dedicatedly has granted Himself the right of nominating the political and religious leader. He, the Elevated, has provided that leader before people and averred of his being the most acquainted, the keenest, the most favorable and the fittest. God has also authorized him to enjoy thorough adequacies of explicating the doctrine to people and being the political and religious leader and judge.

In case people accepted and showed loyalty to that political and religious leadership God has provided, Mohammed should be the leader.

The godly solicitation is ceaseless. The believing government endorses that solicitation. The general purpose is guiding mankind to the right. Mohammed is a man to be inescapably deceased. God, lonelinessly, realizes credulously the fittest among Mohammed's followers for leading the nation and applying the doctrine, the most favorable, the keenest and the most acquainted of that divine doctrine. For these reasons, it was God's dedicate concern to provide the political and religious leader after Mohammed. In case people accepted and swore allegiance to that individual provided by God as the political and religious leader, they should be guided to the right path. Otherwise, a process of disintegration between political and religious leadership would occur, and the political leader would be an individual other than the religious one. Thus, that ruler - political leader - shall certainly predominate the religious leadership someday.

Al-Hussein-bn-Ali-bn-Abi-Talib (peace be upon him) is, according to doctrinal texts, the Imam, the political and religious leader and the guide of people during his lifetime. Nevertheless, people, coercively or voluntarily, swore their allegiance to Yazeed-bn-Muawiya who, consequently, became the political ruler while Al-Hussein was the religious authority. The instance should have been that Al-Hussein holds political and religious leadership together. As people declared fealty to Yazeed, an isolation between the political and the religious leadership occurred. Yazeed became the actual ruler. Since religious leadership was appendant to the political, the ruler would not be content before he denuded the religious authority from his competencies, so that he would be able to have the religious leadership beside the political. This exactly what happened. Killing was the only way Yazeed had to deprive Al-Hussein of his competencies. He did kill him.

Shias say that improvement of the Muslims' conditions and future is depending upon combining the political and religious leaderships. In other words, the ruler should be the religious authority and that ruler and religious authority should be the one elected by God.

As an abstract we say: God has been dedicatedly the specialist in electing and nominating the political and religious leader of the nation. This is by the reason that He, the Elevated, does credulously realize the fittest for leading the followers and applying the doctrine, the most favorable, the keenest and the most acquainted of that divine doctrine. Before the Prophet's being taken to the Exalted Associate, God had elected the political and religious leader for Muslims. He, the Elevated, ordered the Prophet (peace be upon him and his family) of declaring so in the attendance of one hundred thousand Muslims during the Farewell Pilgrimage. For ten times, the Prophet repeated this declaration. People, after all, swore allegiance to men other than that authority nominated by God. Therefore, a process of separation occurred between the two leaderships. Rulers, thereafter, marched forwardly and deprived the religious authorities of their capacities. Thus, rulers, using their force, held fast on the political and religious leaderships.

The Leader and the Authority Nominated By God

Shias allege that Imam Ali (peace be upon him) was the leader and the authority nominated by God who elected him to succeed the Prophet in political and religious affairs. God, correspondingly, ordered His Prophet of declaring this divine election. Therefore, he declared it in front of one hundred thousand Muslims. That was in the Farewell Pilgrimage. They also allege that God has nominated Al-Hassan and Al-Hussein respectively as the successors of Imam Ali, and arranged this question in the form that every Imam should nominate his successor. They were twelve Imams. The twelfth was Imam Al-Mahdi (Mahdi). This Imam is the Shariite ruler of the Islamic republic of Iran pursuant to the Article 5 of the Iranian Constitution. The representative of that Shariite Imam is the actual leader of Iran whose missions are practicing the activities of the Shariite Imam substitutionally till God shall cause that Imam to come forth.

With respect to the Islamic Shari'a, the head of the Prophet's household is the Imam, ruler and authority in every time. Headship of the Prophet's household is perpetually operative. In spite of the rulers' active endeavors to terminate the Prophet's immaculate progeny, they shall never be extinct.

Reasons Beyond Hostility of Sunnis to Shias

As long as Shias are right, what for are they confronted by Sunnis? As an answer to this inquiry, we say: Shias are seen as enemies because their allegations put the rulers on the carpet, and invalidate reasons of their existence as authorities, and create excuses for their enemies to supplant. Rulers had full control on imports of the state. They, practically, had brimming option to dispose in such imports. They had the dominion upon the armed forces and their remunerations. Hence, these forces comply to those rulers amenably. Rulers possessed the entire mass media. Shias, on the other hand, were representing the opposition party all the time. For these reasons, rulers showed malice against them and persecuted and reproduced them as devils, rebellious and deserters of the nation's congruous faith. Majority of people had no option other than agreeing to the ruling authorities' claims. Because Shias had not been granted any opportunity to express their viewpoints without encumbrance, rulers misrepresented and

distorted such viewpoints. Ordinary people reported these distorted viewpoints rulers had mentioned, surreptitiously, on behalf of Shias, for the sake of making people shrink back from them progressively. As a matter of fact, most people deem these distorted viewpoints' veracity adopted by Shias. The reason beyond so was condensational reports appertained to this aspect.

Sunnis' Velocity

From all sides, Sunnis shouted repeatedly with earsplitting cries: "Believe not Shias; they devoted themselves to being enemies of this nation, and satisfied themselves with rebellion against congruity."

Ask them to provide an evidence on their claims.

Replication on that Velocity

Shias say: 'year of congruity' for Sunnis was that in which power overcame legality. Conception of Sunnism - pursuing the Prophet's traditions - from which they inferred their name, was originated when power overcame legality. Unlike the belief adopted by the public, 'Sunni' does not indicate pursuing the Prophet's traditions. Shias, in fact, are the most careful for pursuing the Prophet's deeds, words and signature. By despising partisan imitation, one can easily perceive that this saying is not irresponsible at all. By the same token, everybody is within reach to the authenticity of the previous allegation. Considering it is true, censure should be alleviated from us. Barring this, we shall retreat from the wrong. (Surely falsehood is a vanishing thing.)

Meeting the urgency of the pro-truth, the following is the decisive evidence on our claims:

The Two Authorities

For Shias, there were two authorities in Islam after the Prophet's decease:

The individual authority was held by the - foremost - head of the Prophet's household; Ali (peace be upon him). This authority faces the predominant ruler's dictatorship for Sunnis.

The congregational authority was held by the Prophet's progeny and household. These individuals were loyal to their head. They sided him in conserving sturdy origins of the religion.

God is The Nominator Of The 2 Authorities

Shias allege that it was God, the exalted, who assigned the two authorities and ordered His Prophet of declaring so to the Muslims. So, the Prophet did declare it in various occasions.

Shariite Proof Of God's Nominating The Individual Authority

First: The Holy Verse of Wilaya 5:55-6. (Only Allah is your Wali and His Apostle and those who believe, those who keep up prayers and pay the poor rate while they bow. And whoever takes Allah and His Apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.)

These two Verses were revealed for Ali when he gave his ring as alms while he was performing the ritual genuflection of the prayer. In At-Tha'labi's Tafseer, for instance, these two Verses are debated in details.

As he saw Ali give his ring as alms while he was in his ritual genuflection of the prayer, Mohammed, the Prophet (peace be upon him and his family), recited the words Moses, the prophet, had supplicated his Lord with: (And give me an aider from my family; Ali. Strengthen my back by him...)

Abu-Therr reported: "By God I swear, before the Prophet (peace be upon him and his family) had finished from reciting this supplication, Gabriel, the Angel, descended to him with the revelation of the Holy Verse of Wilaya. Exegesists of the Holy Quran, unanimously, remarked that the Holy Verse involved had been revealed for Ali.^[53]

The Prophet indeed assigned Ali, Amirul-Mu'minin, as the authority and his successor. This process was acted in the presence of one hundred thousand Muslims in Ghadeer Khum. It was on that Thursday when Gabriel, the Angel, descended from the heavens five hours after the daybreak to address at the Prophet: "O Mohammed! Your Lord sends His greeting to you and say (O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message; surely Allah will protect you from the people; surely Allah will not guide the unbelieving people.)" This Holy Verse was revealed on the day of Ghadeer - the day on which the Prophet led the Muslims to a place called 'Ghadeer Khum' and declared that Ali would be his successor.^[54]

After the Prophet's assigning Ali as the coming Imam, authority and (caliph), the following Holy Verse was revealed: (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.) This very Verse was revealed in Ghadeer Khum, the exact place where Amirul-Mu'minin Ali, was declared as the succeeding leader. The revelation of that Verse occurred in Dhul-Hijja (the last month of the Hijri year) immediately after the ceremonies of assigning Ali as the succeeding leader.^[55]

Exactly after the ceremonies of designating Amirul-Mu'minin Ali, Omar-bn-Al-Khattaab approached him and said kiddingly: "Congratulations, son of Abu-Talib! You became my master as well as the entire Muslims." This is an authentic report.^[56]

In the coming eras, the Ghadeer day became a general festivity for Muslims.^[57] The hadith of Ghadeer has attained such a high rank of continuous narration that many Sunni scholars compiled thorough books in this concern. As examples of these books, we mention the following:

bn-Hajar At-Tabari's Kitabul-Wilaya.

Abul-Abbas-bn-Ahmed-bn-Uqdeh's Kitabul-Wilaya. (333A.H.)

Abu-Bakr Al-Jessabi's Men Rawa Hadithe Ghadeeri Khum. (355A.H.)

Ad-Darqutni's ways of narrating the Hadith of Ghadeer. (385A.H.)

Abu-Sa'd As-Sejistani's Ad-Dirayeh Fi Hadithil-Wilaya. (477A.H.)

Abul-Qasim Ubeidullah Al-Hanafi's Du'atul-Hudati Ila Eda'i Haqqil-Muwalat. (490A.H.)

In addition, a great deal of other compilers of hadiths did collect hadiths appertained to this concern in many books. 116 Sahaba and 84 Sahaba's followers reported the hadith of Ghadeer. Beginning with the second to the fourteenth Hijri century, almostly, all of the Sunni scholars of various classes and sects, narrated the hadith of Ghadeer. Al-Amini, in his

Al-Ghadeer, mentions that 360 scholars did refer to the hadith of Ghadeer. We should be sufficed with the fact that Omar-bn-Al-Khattaab approached Ali and addressed at him: "Congratulations, son of Abu-Talib! You have become the master of every male and female believer." That was on the day of the Ghadeer declaration.

A Model of the Ghadeer Declaration

In his Al-Mu'jamul-Kabeer, At-Tabarani relates:

(Hutheifeh-bn-Useid Al-Ghefari, the reverent companion of the Prophet, said:

As he accomplished the rites of the Farewell Pilgrimage, the Prophet (peace be upon him and his family) warned his companions against residing at some bushes in an elevated place. After a while, he (peace be upon him and his family) ordered them of sweeping that place by removing thistles found there. Next to these bushes, the Prophet had performed a prayer before he stood erect and orated: "O people! The Aware, the Knowing informed me that prophets attain only half of the age of the succeeding ones. I do conclude that I am to be soon invited, and I am to answer. I, as well as you, shall be questioned. What will you reply?" "We do confirm that you have conveyed, done well and advised. God may reward you with good." They answered.

Thence, the Prophet said: "Do you maintain there is no God but Allah, and Mohammed is Allah's slave and apostle, and the Paradise is true, the Hell-fire is true, death is true, the post-earthly life is true and the Hour is coming, there is no doubt about it; and Allah shall raise up those in graves?" "Yes, we do maintain." they answered. "O Allah! Be the witness." supplicated the Prophet, and added: "O people! Allah is surely my Master. I am the master of the believers. I am preceded to the believers' souls. He whomever I was his master, this - Ali - is his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him."^[58]

The Prophet then added: "O people! I will be preceding you to the Heavenly Pool and you shall be following. It is a pool of an area larger than the distance between Busra - Syria and San'a - Yemen. In it, there shall be cups as numerous as stars. When you shall be coming to me on that Pool, I will ask you about the two weighty things. Suppose how should you esteem me in these two. The major weighty thing is the Book of Allah, the Elevated. It is a cord, one of its brims is at Allah's hand while the other is at yours. Cling to it and deviate not and distort not. The other is my clan; my household. The Aware, the Knowing has informed me that they shall never separate until they shall join me on the Pool."^[59]

The Doctrinal Assertion on Ali's Leadership

The Prophet (peace be upon him and his family) addressed at Ali: "You are my successor in this world and in the Hereafter."^[60] "After me, you are the master of every Muslim." "He whomever I was his leader, Ali is his leader." "Ali does deserve more than the share he had taken. He is your leader after me." "You are surely the master of every believer, after me." "He whomever I was his chief, he - Ali - is being his chief." "He whomever

I was his master, this - Ali - is being his master.” “You are surely the leader of the believers after me.”^[61]

The Hadith of Manzila - the credit - assured Ali's leadership; “Your credit to me is as same as Aaron's to Moses. Yet, there is no prophet proceeding me.” This hadith is one of the Prophet's most authentic traditions that the entire hadithists reported and recorded.^[62]

Hadith, part.1 pages 172, 175, 177, 179, 182 and 185, and part.6 pages 331, 269 and 438, and part.3 page32. As-Suyouti's Tarikhul-Khulefa, page65. (In this reference, the compiler mentions that At-Tabarani and Al-Bezzaz have recorded this hadith.) At-Tirmithi's Book of Hadith, hadith 2504. Abdul-Berr's Alisti'ab, Chapter: Ali's Manners.

Guidance After the Prophet

The Prophet (peace be upon him and his family) expressed: “I am the forewarner and Ali is the guide. By you, Ali, the guided - to the right path - shall be led.”^[63]

The Attester After the Prophet

The Prophet (peace be upon him and his family) stated: “This, Ali, and I shall be the attesters on my people on the Day of Resurrection.”^[64] “Ali is the door to my knowledge. After me, he shall be settling questions of what I have been asked to communicate to my people. Cherishing him is creed. Despising him is hypocrisy.” “I am the city of knowledge. Ali is its door.” In the Chapter: political leadership, these hadiths shall be detailedly debated. In a like manner, the Prophet (peace be upon him and his family) addressed at Ali: “After me, you shall be settling questions of discrepancy my people will be engaged in.”^[65]

Such traditions do assert that the Prophet had designated the succeeding authority to whom people should refer to in both political and religious affairs. That single authority was Ali-bn-Abi-Talib. In the Fourth Title of this book, a detailed debate will be given to this subject concerning political leadership of Islam.

The Shias' Congregational Authority

Shias appraise the Prophet and his immaculate household (peace be upon them all) as their guide owing to their seniority in Islam and God's preferring them. They are, as Shias see, the sons, women and near people intended in the Holy Verse of Mubahala - supplicating God to curse the liar party: (But whoever disputes with you in matter after what has come to you of knowledge, then say: Come on let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars. 3:61)

This Holy Verse was revealed in the favor of the Prophet, Ali, Fatima, Al-Hassan and Al-Hussein (peace be upon them).^[66] In addition, they are the rope - covenant - of Allah; (And holdfast to the covenant (rope) of Allah altogether and be not disunited, 3:103)^[67]

They are people of the reminder - the Quran - about whom God said: (so ask the followers (people) of the reminder if you do not know. 21:7)^[68] They are also the envied intended in the Verse: (Or do they envy the people

for what Allah has given them of His grace? 4:54)^[69] Similarly, they are the near of kin intended in the Verses: (And give to the near of kin his due.. 17:26) (.. It is for Allah and for the Apostle and for the near of kin.. 59:7) (And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin.. 8:41)^[70] They are the purified intended in the Verse: (Allah only desires to keep away the uncleanness from you, o people of the House! and to purify you a thorough purifying. 33:33)^[71] In the same way, they are the ones whose commitment is imposed by God^[72] and whose being blessed during obligatory prayers is also imposed as a pillar rite.^[73]

In addition, the Prophet's household are the minor weighty. The Holy Quran and they are standing for the fortress against deviation.^[74] They are the leading people^[75] and the ship of salvation; he shall be saved that whoever embarks it, while the tardy shall be surely sunk.^[76] They are the security against discrepancies. He should be reckoned with the party of the Satan that whoever opposes them.^[77] They are the security of this nation.^[78]

The Prophet (peace be upon him and his family) stated: "With each generation of my nation, there will be decent individuals from my descendants, whose mission shall be eliminating, away from this religion, distortion of the deviated and falsification of the dishonest and Zeini Dehlan's As-Sirewtun-Nubawiyeh, (In the margins of As-Seeretul-Halabiyeh) part.3 page332 and many other references.

misrepresentation of the ignorant. Your Imams are your delegates to Allah. Decide on the most proper delegates."^[79]

The Fruit of the Shias' Pursuing the Doctrinal Authority

Since they have acceded to Mohammed and his immaculate household, and they betaken the head of the Prophet's household as their Imam and guide, Shias are selected, by Allah, for conserving the religion with its total sturdy principals. Hence, the Prophet foretold of the good tidings that they are the best of mankind. As the Holy Verse: (As for those who believe and do good, surely they are the best of men (mankind) 98:7), was revealed, the Prophet (peace be upon him and his family) addressed at Ali: "O Ali! These are you and your group."^[80]

Part 4 - Chapter 1

Regulations of the Society Movement

Like any other political society, the Islamic is bound by two main regulations:

The first regulation is the divine jurisprudential formulation. It is the doctrine that represents the law efficacious in the Islamic society. It is the general and the detailed outlining that totally covers the entire fields of the Islamic society. Namely, it is the central pharmacy that contains the curative remedy of every ailment that may act upon that society. This formulation comprises the hypothetical, as well as the applicable, bases of every malady and remedy, and provides a proved guarantee of the potency and the effectuality of this treatment. Moreover, this formulation is so highly designed that it covers the lives of individuals, families, societies, countries and the world as a whole. It is also designed to line up societies, lead them to cooperation and harmony and satisfy their material and mental needs.

The second regulation is the political leadership decided by the doctrine. Pursuant to the rules of the divine political formulation, this authority is empowered to submit the movement of the Islamic society to these rules. To wit, the authority stands for the engineer who is fully acquainted of the detailed and the general outlining of the divine doctrine, or the physician who supplies physical services, prescribes the remedy and the way of taking it and, finally, watches how the unhealthy takes it till the achievement of recovery. He is, also, the hypothesizer of the divine political formulation and the general supervisor on the applications and the authority to whom people should refer in understanding the ruling and their aims. This is by the reason that that authority is being the most familiar with the rulings and the aims of the divine formulation, the most favorable and the fittest for leading the followers of that doctrine.

It is to add that that authority is the explicator, of the formulation, whose mission is communicating and conveying it as exactly as he has received from his Lord, and applying its texts into factuality. He is the witness on the process of the hypothetical and applicable explication of the formulation. He is the foreteller of the individuals loyal to the doctrine, and the warner of those impeding it. He is the solicitor to Allah and the illuminated lamp that lights up the course of the society during its movements.

Harmony and Perfection Between the Divine Doctrine and the Political Leadership

The Islamic divine doctrine is, totally and fundamentally, relied upon two basic pillars; the revealed Book of Allah - the Holy Quran - and Allah's Apostle, Mohammed (peace be upon him and his family). He is the political leader whom is divinely authorized of leading the solicitation of the advocacy and designated for leading the government derived from that solicitation. This means that the political leadership of the solicitation and the government established on its basis are inseparable parts of the doctrine. In the same way, the political leadership of Saul was an inseparable part of

the doctrine operative at that time. The same thing can be said about the leadership of David and Solomon, the prophets.

Pursuant to the natural criteria, it is impractical to solicit the divine doctrine and explicate and implement its rulings without the political leadership of Mohammed. He is the only individual authorized to interpret the texts of that doctrine into application. Thus, he himself did this job through the solicitation he called for and the government established as a result of that solicitation. He was the pivot and base of the political leadership to whom position of authority of both solicitation and government had been designated.

This pertinent and constitutive dependence and perfection is sustained by the fact that God, the Exalted, had never revealed a - divine - missive to mankind without an apostle, and had never revealed a - divine - book without the existence of an individual the mission of whom was guiding the believers with respect to the rulings of that book. Had it been useful to disunite the interrelated bond between the divine doctrine and the political leadership - the missive and the apostle, it would have been elementary for God to reveal copies of the divine book to each sane individual through which He, the Elevated, would have enjoined of applying the rulings given. By the same token, there would not have been need for selecting thousands of apostles, prophets and guides.

On the intellectual, logical, religious and natural criteria, the disunity of the interrelation and perfection between the divine doctrine and the political leadership is inapplicable. Similarly, adherence to the Quran and neglecting the political leadership is a matter out of the circle of reasoning. Unanimously, those who believe in Quran and disbelieve in Mohammed as a political and religious leader, are decided as disbelievers. Those who believe in Mohammed as the political leadership and neglect the Quran are, correspondingly decided as disbelievers. Giving credence to the divine doctrine as the effective law, and Mohammed as the religious and political leader whose mission is guiding the believers through that effective law, is among the fundamental bases of faith.

The political leadership, consequently, is the instituting body whose responsibility is explicating the doctrine and guiding the followers according to the rulings of that doctrine. Like doctoring, atomics and engineering, the approaches of explicating the doctrine and guiding the followers are completely procedures of specialization. It is unfeasible to leave such missions to fancies and individual hypotheses.

Qualifications of the Doctrinal Political Leadership

Mohammed (peace be upon him and his family), as being the first political and religious leader of Islam, should be taken as the guide and the exemplar of that political leadership. Those who take the position of leadership were characterized as the Prophet's successors. Hence, being the most knowledgeable, the keenest of the divine doctrine and its rulings, the most favorable and the fittest, politically and religiously, have been the qualifications of the Prophet's political and religious leadership. Our evidence is that it was God, the Elevated, Who nominated him for joining

political leadership to the religious. No single Muslim can protest against this fact.

Thereupon, any political or religious leadership succeeding the Prophet should be carrying the same qualifications. Hence, the leader succeeding the Prophet should be:

1. The most knowledgeable of the divine doctrine.
2. The keenest to the rulings of the divine doctrine.
3. The most favorable among the followers of that divine doctrine, and
4. The fittest for guiding the followers.

These are positive criteria, orderly prospects and finite purposes of every individual intending but the right and disdaining humors. It is for the good of believers - in Islam - entirely that the most knowledgeable, the keenest, the most favorable and the fittest should guide them. In a like manner, it is for none's good that any unqualified individual leads the nation.

Adept At Assuring Availability of the Qualifications Involved

There is no single individual, group or nation can assure in a way of certitude and conviction, the availability of the qualifications involved in a certain person. As those individuals, groups and nations enjoy natural, logical and systematic capacities and competencies too short to assure, in ways of certitude and conviction, any fact, and that they realize the manifestation only, they are not adept at assuring availability of the qualifications involved at any individual. As a matter of fact, the hiddens are unknown. The results attained after the utmost endeavors of elicitation and scrutinizing the most knowledgeable, the keenest, the most favorable and the fittest, shall be indisputably grounded upon conjecture and surmise. These results may be right and may be wrong. The most unquestionable fact is that these endeavors of elicitation and scrutiny, which are the fruit of learnedness, are suffocated by whims.

Since everyone's actual demand is certitude and conviction, not conjecture and surmise, the qualified and competent of providing the secure information based upon certitude and conviction is none but Allah, the elevated. It was He Who introduced Mohammed for us and positively informed of his being the most knowledgeable, the keenest, the most favorable and the fittest. It is Allah Who is the Owner of the doctrine and the Most Observant of its interest. Conformably, it is Allah Who is the One intended to introduce the qualified individual, on bases of certitude and conviction, every time commencing with the day of Mohammed's decease till the Resurrection Day.

Striving for carrying out his Lord's mandate, Mohammed worked for introducing the one elected for the political and religious leadership after him since the earliest hours of his solicitation. He also showed the course according to which the process of scrutinizing the one bearing the qualifications involved shall be adopted.

As an abstract, we can brief this study by saying that it is Allah, the Glorious, the Elevated, Who is in charge of assuring the availability of the qualifications of the political and religious leader.

The Acceptingness of the Divine Volition

Swearing allegiance is the procedure through which people can express their acceptingness of the divine volition and their admissibility of so-and-so's being elected as the most qualified for guiding the nation. Thus, people's will and purpose shall be concordant to God's will and purpose. Accordingly, the one elected shall be acquiring the legality of his position from two sources; God, Who identified the qualifications and designated as the leader due to which, and people, who accepted God's identification of the most qualified and declared their fealty to the political and religious leader.

In due course, the entire affairs of the nation, as well as the doctrine and the political leadership, shall be amenable, and everyone shall be cropping the sweetest fruits of that government. The solicitation and the government shall be sailing towards God in a peaceful climate and, finally, the shadows of the divine grace shall be covering every body.

The Refusal of the Divine Volition

In case people disagree with the divine volition of the most knowledgeable, the keenest, the most favorable and the fittest based upon certitude and conviction, and they name someone else for succeeding the Prophet, this conceivably means that they refuse the divine volition based upon certitude and conviction, and substitute it for another earthly one based upon conjecture and surmise.

As a matter of fact, this process of refusal and substitution does not change the reality in any way. It does never make the substitute more fitter than the one divinely elected. Conversely, this process acts such a categorical disunity that political and religious leadership is held by an individual other than the one divinely appointed. Considering the political and religious leadership is an approach of specialty and that the substitute is unqualified for this position, the occurrence of consecutive collapses shall certainly be befalling and continuing till disunion and degradation occupy the whole state of Islam. The nation, as well, shall be progressively moving out of the circle of the divine jurisprudential formulation to that of intellect, surmise, craving or a mixture of these three circles. When this falls, the divine doctrine shall be refraining from any more bestowal, and God's ire shall ceaselessly be chasing this nation. These deadfalls shall never be evaded unless affairs, including the leadership appointed and conformed by God, take their proper places anew.

Without a doubt, God does never coerce the diseased to take the curing remedy, nor does He drive the deviate compulsorily to the right path. God only prescribes and provides the remedy and urges the diseased to take it. In the same way, He shows the deviate the right path and encourages them to take. It is, then, the diseased's fault if they abstain from taking the remedy, and the deviate's fault if they desist to take that right path. The same thing is said about those who repel both the divine doctrines and the loyalty to the apostles of God, or any of them singly.

Varieties of Refusal of the Divine Volition

First: Accepting the divine doctrine and rejecting being loyal to the political leadership. An example on this variety is the Israelites' believing in

their prophet and rejecting the leadership of Saul. They surmised that he had been unqualified for leadership. God, then, notified that He had (increased him abundantly in knowledge and physique) and backed him with clear evidences. So, they had to accept him, and their refusal was changed into recognition.

Second: Accepting the divine doctrine and rejecting being loyal to the political leadership succeeding the prophet. The rejectors claim that the successive leadership had been arisen by the prophet's own inference, not God's mandate. Since the prophet, according to the rejectors' opinion, is not more than an ordinary person that may make errors, there should be no blame if they violate his inference and substitute the appointed leader for another. Applying this variety on Mohammed's companions, it is to say that the Prophet (peace be upon him and his family) nominated a man from the Hashemites, whom had been gifted the divine prophesy, as his successor, and it is more appropriate for everybody in the Muslim society that a non-Hashemite occupies the position of leadership. In addition, the one nominated by the Prophet had been enjoying good-humoredness and a sort of self-esteem. There were many individuals, who were the celebrities of Quraish, older than that young-aged man elected by the Prophet. For the previous reasons, the Prophet's society believed in the divine doctrine, but rejected being loyal to the man God had prepared and the Prophet had contrived and introduced as his successor. This man was Ali-bn-Abi-Talib.

Third: Rejecting the divine doctrine being the effective law in the society and rejecting declaring loyalty to the individual identified by God. This sort of rejection takes its embracers to atheism directly. God protect us against atheism.

Chapter 2 - The Pre-Adamic Divine Preparations for Nominating the Prophet's Successor

Before the Birth of Adam

God, the Exalted, willed the Arab Prophet's being the final apostle, and Islam's being the final divine religion. He, the Elevated, also willed the Prophet's taking the charge of promoting this religion by a solicitation and a government led directly by him. Through the stages of solicitation and government, the Prophet could evidently proclaim Islam hypothetically, and apply that hypothesis in such a way that the most diminutive hidden things were clearly revealed, and the total features were expounded. That Mohammedan proclamation was the like of a visual, audible and actable slow representational art.

Pursuant to God's will, the progression of the Prophet and his successor was to be occurring concurrently, and to be running coincidentally so that the Prophet should proclaim Islam, be its base and establish the government. Then, he should leave to God and hand his banner to his successor to continue in advancing in the same trend, bearing the same belief. This was the bright picture sketched by the Divine Care and exhibited in the believers' mentalities desiring that they should bring its implementation to view intentionally. The reciprocity between the Prophet and his successor was to be suitable enough to be a brilliant exemplar and style of the conventional fraternity fellowship. That reciprocity, likewise, portrays the nature of the relation between the ancestors and their descendants and the leader and his followers in Islam.

The Prophet (peace be upon him and his family) states: "Fourteen thousand years before Adam's being created, Ali and I were a light between the hands of Allah, the Elevated. When Adam was created, that light was divided into two parts. One was I and the other was Ali."^[1] It was God who created the two lights and made them in the same progression, then distributed the roles between them. In addition, it was God, the Elevated, who took a divine look at people of the earth and picked out two men; The Prophet Mohammed (peace be upon him and his family) and his son-in-law and successor. This divine process of election is considered as one of the most evident authentic facts.^[2]

In Front of the Solicitation

The Prophet was a fetus when his father died. Abdul-Muttelib, the grandfather, had him in his charge. This responsibility was transferred to Abd Menaf-bn-Abdil-Muttelib, the Prophet's uncle whom was called Abu-Talib. This Abu-Talib was the good-hearted uncle of the Prophet and the father of Ali, his successor. In his youth, the Prophet married a noble wealthy lady named Khadija bnt-Khuweilid. Hence, he had his separate house. As he intended to relieve his destitute uncle, Abd Menaf, the Prophet had one of his children in his charge. It was the Divine Care's will that that child was Ali, the Prophet's successor. So, the child was brought up by his cousin. They were never disassociated till God endowed prophesy to

Mohammed. Ali, in fact, was coherent to the Prophet (peace be upon him and his family) till death.

Following the Prophecy

On Monday, the Prophet was practically given the divine missive. On Thursday, Ali embraced Islam. Hence, he went on cohering to the Prophet. They were together in Mecca as well as Al-Madina. They lived in the same house all over the Prophet's lifetime. Mohammed brought the truth and Ali accepted it. (And he who brings the truth and - that - who accepts it as the truth. These are they that guard against evil. 39:33)^[3]

Ali did neither dispute the Prophet nor was he unyielding to him. He was believing and giving credence to the entire words of the Prophet. He was the finest knight in the Prophet's battles totally. Hence he was named 'the grand truster - Siddiq' and 'the greatest distinguisher - Faruq' by authentic doctrinal texts.^[4]

Describing his relation with the Prophet at that period, Ali says: "Whilst I was newborn, he - the Prophet - placed me in his bosom. He was embracing me to his breast, caring for me by putting me in his bed, touching me to his body and smelling me his sweat. He had been chewing food before he was providing it to me. He did never notice any lie in my speech or any flaw in my manner. I was wont to pursue him like a child-camel's ensuing its mother. On every new day, he was elevating me a mark of his morals and ordering me of taking it as a guide. In Harra, I saw him while none else could see. In that time, no single house gathered embracers of Islam saving the Apostle of Allah, Khadija and I, the third of them. I could see the illumination of revelation and mission, and smell the odor of prophecy."^[5]

Qethm-bn-Al-Abbas was asked how Ali had inherited the Prophet alone. He answered: "He was the foremost, among us, in catching him and the most adherent to him."^[6]

Declaring the Succession After the Declaration of Prophecy

Just after the revelation of the Holy Verse: (And warn your nearest relations. 26:214), the Prophet (peace be upon him and his family) spoke in the meeting of the sons of Abdul-Muttelib: "O sons of Abdul-Muttelib! I do not see a young man from the Arabs introduce to his people a thing better than what I am conveying to you. I am conveying the good of this world and the Hereafter. My Lord has ordered me of calling upon you. Which one of you will uphold me in this advocacy, and thus he shall be my brother, inheritor and successor?" Ali narrated: "The entire clique retarded. I, the youngest among them, said: 'O Prophet of Allah! I shall be your backer in this concern.' Then, he took me from the neck and said: 'This is surely my brother, inheritor and successor. You should listen and comply to him and..'"^[7]

This is a doctrinal text telling of the Prophet's assigning Ali-bn-Abi-Talib as his inheritor and successor. The Prophet's traditions; words, deeds and signature, are part of the divine doctrine. No single report referred to any sort of repellency of this text. It is an authentic narrative. In his Al-Muraja'at, Al-Amili records: "bn-Jarir and Abu-Ja'far Al-Iskafi ruled of the ultimate authenticity of this narrative." Moreover, the narrative is too

obvious to be misrepresented. Logically, representing explicit matters is impracticable.

It is most surely that the Prophet uttered only the words of which he had been ordered by a divine mandate before the clique of Abdul-Muttelib's sons. The Prophet should never speak out of desire; he only follows what is revealed to him. Consequently, he (peace be upon him and his family) should never nominate his inheritor and successor without referring to his Lord.

Declaring and Arranging for the Heir Apparent

1. The Credit

In the hearing of the Muslims, the Prophet (peace be upon him and his family) addressed at Ali: "Your credit to me is as same as Aaron's to Moses. Yet, there is no prophet proceeding me."^[8] According to this text, the Prophet had granted Ali the total credits Aaron had enjoyed except prophesy. Al-Amili expresses: "Excluding prophesy from the credits is an evident certification that the other credits are totally included." Among the most significant credits Aaron had enjoyed were his being Moses' aider, associate - in the affair of conveying the divine mission, representative and being obligatorily obeyed by people. These credits are evidenced by God's sayings: (And give me an aider from my family. Harun - Aaron, my brother. Strengthen my back by him. And associate him with me in my affair. 20:29-32), (And Musa - Moses - said to his brother Harun - Aaron: take Talkhissul-Mustedrak. Kenzul-Ummal, part.6 page392 hadith 6008, and page396 hadith 6045, and page392 hadith 6056, and page404 hadith 6104, and page408 hadith 6155. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, vol.3 page255.

my place among my people, and act well and do not follow the way of the mischief-makers. 7:142) and (He said: You are indeed granted your petition, O Musa - Moses.20:36).

Accordingly, Ali is the Prophet's successor and heir apparent. This hadith of Manzila - credit - is one of the most authentic traditions. It is reported so continuously that it was narrated by Muawiya even, the head of the despotic faction. Actually, the Prophet repeated this position of Ali tens of times.

2. The Fraternity

In order that the ring established by the divine doctrine is firmly restricted, God determined an actual brotherly relationship between the Prophet and Ali. This relationship is an unprecedented honor and a standing none could attain. Before, as well as after, the immigration to Yathrib, the Prophet declared this brotherly relationship^[9] and affirmed it several times in several occasions so that no Muslim would forget.^[10] The following hadiths are cited as examples on this brotherly relationship:

The Prophet stated: "A good tidings I have received from my Lord concerning my brother and cousin, and my daughter; God has married Fatima to Ali."^[11]

After Fatima had been wedded to Ali, the Prophet addressed at Ummu-Aymen: "Call forth my brother." "Do you marry him your daughter

while he is your brother?" wondered Ummu-Aymen. "Yes, I do.." answered the Prophet..^[12]

The Prophet addressed at Ali: "You are my brother and my associate, and you shall be my companion in the Paradise."^[13]

The Prophet addressed at Ali: "Regarding you, Ali, you are my brother and the father of my sons and a part of me and to me you belong..^[14]

Thusly, the Prophet continued repeating and declaring this brotherly relationship all over his lifetime. In his last moments, he ordered: "Summon my brother."^[15] When Ali came, the Prophet asked him to be near to him. So, he began to converse with him till his blessed soul went out of his body.

On that account, Ali was used to saying: "I am the slave of Allah and the brother of His Apostle and the grand truster and the greatest distinguisher. None should say it after me but a liar."^[16]

Within the most familiar matters generally known by people is that Ali had been the Prophet's brother before and after the immigration to Yathrib, and, likewise, the brotherly relationship between Abu-Bakr and Omar had been determined before and after the immigration. Later on, Abu-Bakr, in his will, designated Omar, his brother, as his heir apparent. This will was precisely implemented.

3. The Wilaya

^[17]

As he (peace be upon him and his family) stated: "You are my successor in this world and in the Hereafter."^[18], the Prophet declared to the Muslims that Ali should be his successor. The Muslims, however, perceived so when the Prophet addressed at Ali in another occasion: "After me, you are the leader of every Muslim."^[19]

One day, The Prophet (peace be upon him and his family) assigned Ali-bn-Abi-Talib as the commander of a phalanx. As they went back bearing spoils besides triumph, Ali dedicated a bondmaid to himself. They denied so and complained before the Prophet. "Ali deserves more than this bondmaid. He is your leader after me." expressed the Prophet (peace be upon him and his family).^[20] Repeatedly, the Prophet (peace be upon him and his family) was declaring: "He whosoever master was I, Ali is being his master." He, once, said it in the presence of one hundred thousand Muslims. Moreover, the Prophet's orders of the necessity of showing loyalty to Ali were too evident to be denied. He also expounded upon the necessity of that loyalty and its significance and effects in this world and the Hereafter. He showed that loyalty to Ali is as same as loyalty to him - the Prophet, and cherishing to Ali is as same as cherishing to him. And bearing malice to Ali is as same as bearing malice to the Prophet. However, being loyal to the Prophet is as same as being loyal to Allah.

Among the rulings decided by the Prophet (peace be upon him and his family) is the following: "He whoever intends to imitate my lifetime and dies like my death and lodges in the Paradise of Eternity which my Lord promised, should be loyal to Ali-bn-Abi-Talib. He shall neither take you out of guidance nor shall he take you in deviation."^[21]

Wahab-bn-Hamzeh relates: During my accompanying Ali in a journey, I noticed a sort of cruelty. When I complained so before the Prophet (peace be

upon him and his family), he advised: "Say not such a thing about Ali. He shall be your master after me." ^[22]

Showing Loyalty and Affection to Ali is Estimated As Same As Showing Loyalty and Affection to Allah

Once, the Prophet (peace be upon him and his family) addressed a harangue at his companions: "I do promote every one, who believed and trusted me, to stick on loyalty to Ali-bn-Abi-Talib. He whoever shows loyalty to him is estimated as same as showing loyalty to me. And showing loyalty to me is showing loyalty to Allah. And he whoever shows affection for him is estimated as same as showing affection for me. And showing affection for me is showing affection for Allah. And he whoever bears malice to him is estimated as same as bearing malice to me. And bearing malice to me is bearing malice to Allah, the Exalted." ^[23]

On another day, the Prophet (peace be upon him and his family) stated: "I promote every one, who believed and trusted me, to stick on loyalty to Ali-bn-Abi-Talib. Surely, being loyal to him is seen as same as being loyal to me. And being loyal to me is as same as being loyal to Allah." ^[24]

The Consecutive Declarations and Arrangements for Ali's Next Leadership Were God's Mandate

For maintaining Ali's next leadership, the Verses (Only Allah is your Wali and His Apostle and those who believe, those who keep prayers and pay the poor rate while they bow. And whoever takes Allah and his Apostle and those who believe for guardianship, then surely the party of Allah are they that shall be triumphant. 5:55-6), were revealed.

These Verses were revealed for Ali who gave alms while he was performing the ritual genuflection of a prayer. The Verses, also, were regarded as a response to the Prophet's supplication: "And give me an aider from my family; Ali. Strengthen my back by him.." ^[25]

Chapter 3 - The Wali is the Master, the Imam and the Leader

The Prophet (peace be upon him and his family) stated: "Allah revealed to me three attributes imputed to Ali exclusively. He is the master of the Muslims, the Imam of the God-fearing and the leader of the bright-faced, the shining."^[26]

On another occasion, the Prophet said to his companions: "Allah has revealed to me that Ali is the master of the Muslims, the guide of the God-fearing and the leader of the bright-faced, the shining."^[27]

Before the attendee, the Prophet addressed at Ali: "Welcome, master of the Muslims and Imam of the God-fearing."^[28]

Once, while he was convening his companions, the Prophet (peace be upon him and his family) foretold: "The coming man, who will enter from this door, is the Imam of the God-fearing, the master of the Muslims, the principal of the religion, the last of the (prophets') inheritors and the leader of the bright-faced, the shining." Presently, Ali entered from that door. The Prophet stood up and embraced him.^[29]

The Prophet (peace be upon him and his family) explicated Ali's standing before his companions. He said: "Allah has surely bound me to a covenant respecting Ali. As I asked Him to show it to me, He, the Elevated, said: Ali is indeed the banner of guidance, the Imam of My confidants and the illumination of My obedient ones."^[30]

In a speech addressed at the Ansar, the Prophet (peace be upon him and his family) said: "O the Ansar! Should I guide you to what shall protect you against deviation for good if only you adhere to?" "Yes, you should, Allah's Apostle!" they answered. "It is this Ali. You should love him for your loving me. And you should honor him for your honoring me. It was most surely Gabriel, the Angel, who conveyed to me this God's mandate I have just ordered you of." the Prophet expressed.^[31]

One day, the Prophet asked the attendees to summon "Ali, the master of the Arabs." "Is it not you the master of the Arabs?" wondered A'isheh. "I am the master of Adam's children, and Ali is the master of the Arabs." commented the Prophet (peace be upon him and his family). When Ali came, the Prophet summoned the Ansar and addressed at them: "O the Ansar! Should I guide you to what shall protect you against deviation for good if only you adhere to?" "Yes, you should, Allah's Apostle!" they answered. "It is this Ali. You should love him for your loving me. And you should honor him for your honoring me. It was most surely Gabriel, the Angel, who conveyed to me this God's mandate I have just ordered you of." the Prophet expressed.^[32]

While a good number of the Sahaba - the Prophet's companions - were in attendance, the Prophet (peace be upon him and his family) addressed at Ali: "Looking at your face, Ali, is - a sort of - worshipping. You are a master in this world and a master in the hereafter. He is bearing devotion to me that whoever bears devotion to you. My devotee is, in fact, God's devotee. Your enemy is my enemy. My enemy is, in fact, God's enemy. Woe is those who bear malice against you."^[33]

The Most Consequential Objective Qualifications Enjoyed By the Leader Succeeding the Prophet

As an indication to Ali's knowledgeability, the Prophet (peace be upon him and his family) stated before his companions: "I am the city of knowledge, and Ali is the door. He should see the door first, that whoever seeks knowledge."^[34]

Once, the Prophet said to his companions: "I am the house of wisdom, and Ali is the door."^[35] For several times, the Prophet asserted: "I am the city of wisdom, and Ali is the door."^[36] He (peace be upon him and his family) also asserted: "Ali is the door to my knowledge. After me, he shall be settling questions of what I have been asked to communicate to my people. Cherishing him is creed. Despising him is hypocrisy."^[37]

Before the Sahaba, the Prophet addressed at Ali: "Next to me, You shall be settling questions of what my nation will dispute about."^[38]

Showing Ali's standing, the Prophet said: "At me, Ali enjoys the same degree I enjoy at my Lord."^[39]

The Prophet also said: "My hand and Ali's are the same with respect to justice."^[40]

Ali was wont to say: "By Allah I swear, there is no single revealed Verse I lack the information regarding the purpose, the place and the point of its revelation. My Lord has bestowed me a (perfect) heart and intellect and a speaking honest tongue."^[41]

He was also used to stating: "Inquire me about the Book of Allah. There is no single Verse I lack the information about its revelation; whether it was at night, at daylight, in a plain or on a mountain."^[42]

Ahmed-bn-Hanbal, the Imam of the Hanbalite sect, said: "No one of the Prophet's companions was enjoying merits as much as Ali's."^[43] bn-Abbas said: "No one was intended by Verses of Allah's Book as much as Ali." On another occasion, bn-Abbas said: "Three hundred Quranic Verses were purposed at Ali." He also said: "Ali was the prince and the celebrity of every (O Ye who believed!) revealed by Allah. Abu-Bakr, as well as Omar, was composing poetry. But Ali was the most experienced in this field."^[44]

Let us close this paragraph by mentioning the following hadith:

The Prophet (peace be upon him and his family) stated: "Ali is being with the Quran, and the Quran is being with Ali. They shall never be separated till they join me on the Divine Pool."^[45]

Ali's Leadership and Succeeding the Prophet is A Religious Question that Belongs to Believing in this Religion.

Here is the Prophet (peace be upon him and his family) stating: "Ali-bn-Abi-Talib is the door of 'forgiveness'! He is reckoned as believer that whoever enters from that door. While those who find a way out of it, are disbelievers."^[46]

Let us take a deep glance at this decisive doctrinal text:

The Prophet said: "Ali is a part of me. I am a part of Ali. None should carry my charges saving me or Ali."^[47]

Before his companions, the Prophet addressed at Ali: "O Ali! He whoever desists from me is decided as desisting from Allah. Those who desist from you, Ali, are desisting from me."^[48]

He (peace be upon him and his family), also states: "I am the forewarner, and Ali is the guide. By you, Ali, the guided - to the right path - shall be led."^[49]

The Prophet spoke to his companions: "This, Ali, and I shall be the attesters on this people on the Day of Resurrection."^[50]

The Prophet said: "On the portal of the Paradise there is inscribed: There is no god but Allah. Mohammed is the Apostle of Allah. Ali is the brother of His Apostle."^[51]

Similarly, the Prophet said: "On the leg of the Divine Throne, there is inscribed: There is no god but Allah. Mohammed is the Apostle of Allah. I support him by Ali. I aid him by Ali."^[52]

It is deserving to take a deep glance at the last words of the Prophet's harangue at the Ansar: "...It was most surely Gabriel, the Angel, who conveyed to me this God's mandate I have just ordered you of."^[53]

Allah's Confidant and the Apostle's Successor is the Knight of Islam

During the entire armed conflicts between the believers and the disbelievers, the star of Ali was highly twinkling. He became the unique knight of Islam. He was totally unprecedented. Few moments before the breakout of the battle of Jamal, Ali spoke with Talha and Az-Zubeir so that he would provide his argument against them. He said: "I adjure A'isheh, by God and the Apostle of God, to witness believably for the following four matters; is she able of naming a single man from Quraish having a claim greater than that I have towards the Prophet? Is she able of naming a single man preferred to me in the concern of precedence to Islam. Is she able of naming a single man preferred to me in the concern of protecting the Prophet against the disbelievers of the Arab, using this very sword and this very spear..."^[54]

Hamzeh-bn-Abdil-Muttelib was the first Muslim to whom the first pennon in Islam had been given. During the entire battles of Islam, the bearers of the pennon were either Hamzeh or Ali. This was all over the lifetime of the Prophet (peace be upon him and his family).^[55] The first men who forwarded for fighting in Badr, the first battle of the Muslims, were Hamzeh, Ali and Ubeidullah. Ali was the headmost knight after the Prophet (peace be upon him and his family) in the entire battles of Islam. Hence, the Prophet stated: "Tomorrow, I will be handing the pennon to a man whom is liked by God and His messenger, and likes God and His messenger. God shall conquer by his hands."

People passed that night in excitement. The next morning, the Prophet (peace be upon him and his family) asked for Ali-bn-Abi-Talib. "He is sightless." Some answered. "Lead him to me." the Prophet (peace be upon him and his family) ordered. As Ali was before the Prophet (peace be upon him and his family), he asked him to be close to him. He salivated at his eyes and wiped them with the hand. Ali stood up as if he had never been affected by ophthalmia. Hence, Ali was given the pennon and he conquered Kheiber.^[56]

Close to Kheiber fortress, Ali dislodged the great portal and used it as an armor. He kept it in his hand while he was fighting. He threw it only after the conquest of Kheiber. Eight individuals could not even move that portal.^[57]

In the battle of Khandaq, none, other than Ali, could answer Amr-bn-Abdi Wudd who was shouting at the Muslims: "My voice has gone due to my numerous frequent calls for a combatant from the Muslims' party." Who could taste that hero death other than Ali-bn-Abi-Talib?^[58]

Ask Badr, Uhud, Kheiber, Hunein and the whole places at which the Muslims battled the disbelievers. You shall never find a single event at which Ali or any individual belonging to the Prophet's immaculate household, abscond or retard from defending Islam. He is definitely a liar that whoever claims of having been standing in the face of Ali, offering sacrifice more than him or fighting in a way better than that adopted by him in the whole conflicts.

The heroism Ali had enjoyed made him the most twinkling star and the preferable knight of Islam.

It was Ali who killed Al-Aas-bn-Sa'd-bn-Al-Aas, Handhala-bn-Abi-Sufian, Al-Aas-bn-Husham-bn-Al-Mugheera and the maternal uncle of Omar-bn-Al-Khattaab!!^[60]

It was Ali, Hamzeh and Ubeidullah, the Prophet's relatives, who faced Utbeh, Sheibeh and Al-Waleed, the masters of the Umayyids, and killed them. This might have been one of the greatest reasons beyond the Umayyids' bearing malice against Ali and the Prophet's household.

As an example on God's evaluating the deeds of this unprecedented knight, the Prophet stated: "Certainly, Ali-bn-Abi-Talib's combating Amr-bn-Abdi Wudd on the day of Khandaq is indeed favorable to the entire good deeds done by my commonalty till the Day of Resurrection."^[60]

Chapter 4 - Allah's Marrying His Confidant and His Apostle's Successor

Fatima-bnt-Mohammed is the mistress of the ladies of the world^[61] and the nearest to the Prophet whose satisfaction is attained only when she is satisfied, and whose ire is arisen when she is irate. This matter is unanimously agreed upon by the entire Muslims.^[62] Every noble and celebrity wished if he could have had her in marriage. She was the exemplar of the ideal woman. Numerous suitors asked for her hand, but the Prophet refused. The same thing happened with Abu-Bakr and Omar^[63] who said, referring at the Prophet in this regard: "He is waiting for his Lord's instruction."

The Good Tidings

One day, the good tidings of Fatima's marriage came to the Prophet who conveyed it to his companions: "A good tidings I have received from my Lord concerning my brother and cousin, and my daughter; God has married Fatima to Ali."^[64] On many occasions, the Prophet reminded Fatima of this divine grace. He also spoke about it many times before his companions. He (peace be upon him and his family), once, addressed at Fatima: "Are you not satisfied that God has selected two men from among people of the earth; the first is your father and the other is your groom?"^[65]

She, once, complained to her father for marrying her to Ali while he was poor. The Prophet answered her: "Are you not satisfied that God has selected two men from among people of the earth; the first is your father and the other is your groom?"^[66]

The Prophet visited his diseased daughter and asked her about her manners. "By God, my grief has been increasing, my destitution has been expanding and my ailment has been continuing," whimpered Fatima. Here, the Prophet said: "Are you not satisfied that I have married you to the principal Muslim, the most knowledgeable and the most self-possessed?"^[67]

The Blessed Progeny

The Prophet (peace be upon him and his family) declared before the Muslims: "God has created each prophet's progeny from his own flank. My progeny is originated from Ali's."^[68] "Every female's sons are belonged to their lineage saving Fatima's sons. I am their warden and I am their lineage and I am their father."^[69] "Regarding you, Ali, you are my brother and the father of my sons..."^[70] "This - Ali - is my brother and the son of my brother and my cousin and my son-in-law and the father of my sons..."^[71]

It is not a matter of chance that the Prophet's progeny is restricted to Fatima's sons. The whole nation did realize well that the Prophet had no sons but Fatima's. With great pride, the Prophet was always repeating this saying before his companions: "This is Al-Hassan, my son. This is Al-Hussein, my son. It was God Who has chosen their names. They are the masters of the youth of the Paradise, and my basils among this nation."

In spite of the surpassing endeavors of terminating the Prophet's offspring, including the processes of poisoning Al-Hassan and assassinating

Al-Hussein, twelve Imams, the last of whom was Al-Mahdi the messiah, descended from this blessed progeny.

The Habitation of the Prophet and His Successor

Even the matter of the lodging of the Prophet and his successor was organized by the Divine Care that attracted people's attention to this point for the purpose of discernibility.

In one of his harangues, the Prophet (peace be upon him and his family) spoke: "I see there are some men feel something about the matter that I have lodged Ali in the mosque and displaced the others. By God I swear, it was not I who displaced them out of the mosque and lodged Ali. It was Allah Who displaced them and lodged Ali. Allah, the Elevated, revealed to Moses to take for their people houses to abide in Egypt and make these houses places of worship and keep up prayers. To me, Ali is indeed enjoying the same standing of Aaron to Moses. He is my brother. Except for him, none of you is licit to copulate with women in this mosque." ^[72]

Al-Abbas wondered his nephew, the Prophet, how he should take him out of the mosque and lodge Ali. "It was not I who displaced you out of the mosque and lodged Ali. It was Allah Who displaced you out and lodged Ali." ^[73]

A number of the Sahaba's houses had doors having prospect over the mosque. The Prophet ordered: "All these doors are to be crossed out except that of Ali's house." People, however, showed dislike against this procedure. Accordingly, the Prophet (peace be upon him and his family) ascended the pulpit and orated:

"Praised and thanked be Allah".

As I ordered of eradicating these doors except that of Ali's house, you criticized. It was not I who closed or opened. It was but an instruction I was asked to carry out. ^[74] I have neither taken you out of the mosque out of my desire, nor have I neglected this order. I am but a restricted servant to be carrying out what I am ordered of. I follow only what is revealed to me. ^[75] Allah did reveal to Moses, His prophet, to construct a sanitary mosque in which none should lodge saving Moses and Aaron. Correspondingly, Allah did reveal to me to construct a sanitary mosque in which none should lodge saving Ali, my brother, and I. ^[76]

Ali is the Prophet's Disciple

Assertively, the Prophet (peace be upon him and his family) declared that Ali should be his disciple. He said: "This one is my brother, disciple and successor." The familiar hadith of Ad-Dar has been decided as one of the most authentic traditions. ^[77] The Prophet, repeatedly, emphasized on Ali's being his disciple. He said: "Every prophet had a disciple and an heir. Ali is my disciple and heir." ^[78] "Every prophet had a disciple and an heir. My disciple and heir is Ali-bn-Abi-Talib." ^[79] "Indeed, my disciple and my trustful person and the best of whom I should allocate to fulfilling my promises and settling my debts is Ali-bn-Abi-Talib." ^[80]

A similar oration the Prophet addressed at Anas-bn-Malik: "O Anas! The coming man who shall enter from this door is the prince of the believers, the master of the Muslims, the leader of the bright-faced, the shining and the

last of the prophets' disciples." Not too long after that speech, Ali entered... There is a considerable continuation of this hadith.^[81]

The Prophet addressed at Fatima an alike speech: "O Fatima! Have you not been acquainted of the matter that Allah, the Elevated, scrutinized people of the earth and elected your father as the messaged prophet. And scrutinized them again and elected your groom. Then, He revealed to me to marry Ali to you and betake him as my disciple."^[82]

Just after the Prophet's decease, Al-Hassan used the characteristic of discipleship in his argument when he spoke: "...I am the son of the Prophet and the son of his disciple."^[83]

Ali's discipleship has been commonly mentioned in literature, especially in poetry and prose.^[84] Jabir was used to saying: "I was informed by the disciple of the disciples..." referring to Ali.^[85]

Denial of the Prophet's Nominating Ali As His Inheritor

Muslim and Al-Bukhari denied that the Prophet (peace be upon him and his family) had willed of Ali's being his inheritor. They rested upon the report imputed to A'isheh, Ummul-Mu'minin. She claimed that the Prophet had not willed of anything, since he died while he was laying between her breast and neck, and was placed on her thigh. The familiarly authentic reports assert that the event of the Prophet's decease had not occurred in the previous form. Mentally, this event should not occur in this form. As a matter of fact, the Prophet died while he was on Ali's breast. Besides, tremendous efforts were exerted for the purpose of preventing the Prophet from explicating the general situation to his people. These efforts, however, succeeded in occluding him from recording what he was intending to. Al-Bukhari himself relates the following narrative to bn-Abbas:

"The Prophet willed of three matters; taking the disbelievers out of the Arab Peninsula, permitting the delegation in the same way he had adopted and ...I forgot the third!!" In this very form, Al-Bukhari records this narrative.^[86]

In addition, the form imputed to A'isheh about the Prophet's decease is not true. In fact, he departed this world while he was placed to Ali's chest. This fact is recognized by Omar-bn-Al-Khattaab. During his reign, the Sahaba were attendant when Ka'b asked about the last words the Prophet had said.

"You should address this question at Ali." answered Omar. Hence, Ali narrated the way of the Prophet's decease and the last words he had uttered... When the Prophet was moribund, he ordered: "Summon my brother!" They, consequently, summoned Ali. "Come near to me." the Prophet asked Ali and went on wording to him till his blessed soul went out.^[87]

In brief words, the Prophet did not depart the life in the form imputed to A'isheh and taken as an evidence on denying the Prophet's will.

The Endowments Exclusively Enjoyed By the Leader and the Prophet's Successor

In the attendance of the Sahaba, the Prophet said: "O Ali! I am distinct from you in the matter of prophesy. Indeed, there shall be no prophesy after

me. You are distinct from people in seven singularities about which no Quraishi individual can dispute you. They are: your being the foremost to believing in Allah, the most loyal to the covenant of Allah, the best accomplisher of mandates of Allah, the finest equalizer, the greatest upright, the most intelligent in issues and the most preferable to Allah."^[88] "Ali is being with the Quran, and the Quran is being with Ali. They shall never be departed till they join me at the Divine Pool."^[89] "Ali is being with the right, and the right is being with Ali. They shall never be departed till they join me at the Divine Pool on the Day of Resurrection."^[90]

The Immunization of the Leader and the Prophet's Successor

In the presence of his companions, the Prophet (peace be upon him and his family) addressed at Ali: "O Ali! He whoever desists from me is decided as desisting from Allah. Those who desist from you, Ali, are desisting from me."^[91] "He is reviling at me that whoever reviles at Ali."^[92] "Reviling at Ali is reviling at me. Reviling at me is reviling at Allah. He whoever reviles at Allah shall be forcibly cast off on his nasals in the Hell-fire."^[93] "He is hurting me that whoever hurts Ali."^[94] "He is cherishing me that whoever cherishes Ali. And he whoever despises him is despising me."^[95]

Chapter 5 - Crowning Ali the Leader and the Prophet's Successor

1. When: the Farewell Pilgrimage

The Prophet (peace be upon him and his family) pointed that that pilgrimage would be the last. Hence, the Muslims all over the world readied themselves to join him for acquiring the rewards of that ritual pilgrimage and the honors of the Prophet's companionship and farewell. The number of the Muslims attained 90000 individuals. Some related that it was 114000, 120000 or more. The most authenticated matter was that such a number had actually accompanied the Prophet in Ghadeer Khum.^[96]

2. Where: Ghadeer Khum

Hutheifeh-bn-Useid Al-Ghefari spoke: "After he had accomplished the rites of the Farewell Pilgrimage, the Prophet (peace be upon him and his family) ordered his companions not to abide near some trees in the desert. He, afterwards, bid some to uproot thistles found under these trees. Just as he reached that place, he performed a prayer and ascended a place for sermonizing..."^[97]

Zaid-bn-Arqam narrated the following: "When the Prophet went back from the Farewell Pilgrimage and resided at Ghadeer Khum..."

Al-Bera-bn-Azib related it in the following form: "We were accompanying the Prophet to Ghadeer Khum where we resided. A proclamation for a collective prayer was declared. The ground of two trees was swept for the Prophet..."

Sa'd-bn-Abi-Waqqas reported: "On one Friday, I saw the Prophet seize Ali from the hand and sermonize..."

Sa'd also related the following: "We were accompanying the Prophet (peace be upon him and his family) who ordered people to halt as soon as we reached Ghadeer Khum. He ordered the crowds preceding him to come back and ordered those retarding to catch him. As people gathered, he (peace be upon him and his family) sermonized..."

These narratives assert the fact that the place of crowning was Ghadeer Khum.

The Divine Mandate of Nominating the Leader and the Prophet's Successor

As a matter of fact, people of Al-Madina and the surrounding villages had full acquaintance of Ali's having been the Prophet's successor. This cognizance were obtained according to the consecutive statements repeatedly addressed by the Prophet in the attendance of individuals as well as groups.

Al-Madina is the capital of the Islamic state. Its people and their neighbors are the ones legally and actually concerned in the affair of nominating the leader and the Prophet's successor.

As the Lord willed that Muslims should apperceive congregationally that the next leader and the Prophet's successor would be Ali, He ordered His Prophet of acquainting them of this matter during the Farewell Pilgrimage so that none would disremember. This declaration occurred near a spring

which carried the core of life at that deserted peninsula; water. That place which was called Khum was too distinct to be having an alike all over the Arab Peninsula. Besides, that was the only place which carried the name Khum. Thousands of wonderments and probabilities are arisen from the declaration of that grand event that occurred before such a huge number of people in proportion of population of the world at that time. The attendants were of different degrees of faith, knowledge and cognition. This truth was taken in consideration during the Prophet's preparing and readying for delivering the divine mandate. Hence, the Lord willed to fasten the Prophet's heart and find an excuse and regiment for conveying this divine mandate respecting nominating the coming leader and the Prophet's successor. Hence, the Verse of Tabligh - conveyance - was revealed.

The Verse of Tabligh

Instantly, the Angel Gabriel descended carrying the Verse of Tabligh to the Prophet: (O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. 5:67)

The future of the Islamic mission depended upon this conveyance. On the eighteenth of Dhul-Hijja, this Verse was revealed in Ghadeer Khum. It was the same day on which the Prophet designated Ali as people's head, leader and his successor. That was on Thursday.^[98]

The Style of the Decision of Nominating the Leader and the Prophet's Successor

1. The Text Related By Huthfeih-bn-Useid Al-Ghefari And Recorded in At-Tabarani's Al-Kabeer

Huthfeih says: The Prophet, then, stated: "O people! The Aware, the Knowing informed me that prophets attain only the half of the age of the succeeding ones. I do conclude that I am to be soon invited, and I am to answer. I, as well as you, shall be questioned. What will you reply?" "We do confirm that you have conveyed, done well and advised. God may reward you with good." They answered.

Thence, the Prophet said: "Do you maintain there is no God but Allah, and Mohammed is Allah's slave and apostle, and the Paradise is true, the Hell-fire is true, death is true, the post-earthly life resurrection is true and the Hour is coming, there is no doubt about it; and Allah shall raise up those who are in the graves?" "Yes, we do maintain so." they answered. "O Allah! Be the witness." supplicated the Prophet, and added: "O people! Allah is surely my Master. I am the master of the believers. I am preceded to the believers' souls. He whomever I was his master, this - Ali - is being his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him."^[99]

The Prophet then added: "O people! I will be preceding you to the Heavenly Pool and you shall be following me. It is a pool of an area larger than the distance between Busra - Syria - and San'a - Yemen. In it, there shall be cups as numerous as stars. When you shall be coming to me on that

Pool, I will ask you about the two weighty things. Suppose how should you esteem me in these two. The major weighty thing is the Book of Allah, the Elevated. It is a cord, one of its brims is at Allah's hand while the other is at yours. Cling to it and deviate not and distort not. The other is my clan; my household. The Aware, the Knowing has informed me that they shall never separate until they shall join me on the Pool.”

2. The Text Related By Zaid-bn-Arqam

Zaid relates: When the Prophet went back from the Farewell Pilgrimage and resided at Ghadeer Khum, he ordered of sweeping the ground under some bushes there. He, then, sermonized: “I do conclude that I am to be soon invited, and I am to answer. I am leaving among you the two weighty things, one of whom is greater than the other. It is the Book of Allah, the Elevated, and my clan; my household. Suppose how you should esteem me in these two. Certainly, they shall never separate until they shall join me on the Pool. Allah, the Exalted, is surely my Master. I am the master of the believers.” He then took Ali from the hand and declared: “He whomever I was his master, this - Ali - is being his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him.”^[100]

3. The Text Related By Al-Bera-bn-Azib

Al-Bera narrates: We were accompanying the Prophet to Ghadeer Khum where we resided. A proclamation for a collective prayer was declared. The ground of two trees was swept for the Prophet who performed the Dhuhr prayer there and, afterwards, took Ali from the hand and asked: “Have you known that I am preceded to the believers' souls?” “Yes, we have.” they answered. “Have you known that I am preceded to every believer's soul?” questioned the Prophet. “Yes, we have.” they answered. Immediately, he took Ali from the hand and declared: “He whomever I was his master, this - Ali - is being his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him.”

Not too long after that, Omar met Ali and addressed at him: “Congratulations, son of Abu-Talib! You became the master of every male and female believer.”^[101]

4. The Text Related By Sa'd-bn-Abi-Waqqas

On one Friday, I saw the Prophet seize Ali from the hand and sermonize: “Praised and thanked be Allah.

O people! I am your master.” “You have said but the truth, Allah's Apostle!” they confirmed. The Prophet, then, raised Ali's hand and declared: “This is my successor. He shall be settling my debts. I am acceding to whomever accedes to him and opposing whomever opposes him.”^[102]

5. The Text Related By Sa'd In Another Form

Sa'd also relates: We were accompanying the Prophet (peace be upon him and his family) who ordered people to halt as soon as we reached Ghadeer Khum. He ordered the crowds preceding him to come back and those retarding to catch him. As people gathered, he (peace be upon him and his family) sermonized: “O people! Who are your masters?” “Allah and His Apostle are.” they confirmed thrice. The Prophet, soon, took Ali from the

hand and raised him and declared: "He whomever Allah and His Apostles were his masters, this - Ali - is being his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him."^[103]

The Perception of the Decision and Receiving Congratulations

As they could totally perceive the significance of the decision, the attendants in Ghadeer Khum, proceeded towards the leader and the Prophet's successor for offering him congratulations on this divine grace. Omar-bn-Al-Khattaab, Al-Muraja'at the Index page176. The following references record the hadith with little difference: bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page47 hadiths 549-50. Al-Belathiri's Ansabul-Ashraf part.2 page215. Al-Khawarzmi's Al-Menaqib page94. Al-Amini's Al-Ghadeer part.1 page18-20. Fera'idus-Simtein part.1 pages 64-5 and 71. Al-Muraja'at the Index page176.

who could never forget that day, was in the top of the list of the congratulators. "Be felicitate, son of Abu-Talib! You became the master of me as well as every Muslim."^[104] Omar addressed at Ali as he offered congratulations. In another occasion, he said to him "Congratulations, son of Abu-Talib! You became the master of every male and female believer."^[105]

While Omar was the caliph, some wondered the reason beyond his having estimating Ali particularly. "He is my master."^[106] answered Omar.

Omar asked Ali to judge in a case between two Bedouins. "Is it this man who will judge?" said one of them. Immediately, Omar jumped to him, hanged from the dress and said: "Do you not know this one. He is your master, and my master, and the master of every male and female master. He is not a believer that whomever Ali is not his master."^[107]

Texts Quoted from the Immortal Decision of Nominating Ali for the Leadership

Unanimously, Sunnis relate that the Prophet (peace be upon him and his family) referred to Ali in Ghadeer Khum by stating:

1. "He whomever I was his master, this - Ali - is being his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him, and champion whomever champions him and deject whomever dejects him."^[108]

2 "He whomever I was his master, this, Ali, is being his mater."

3 "He whomever I was his master, Ali is being his master. O Allah! Accede to whomever accedes to him and oppose whomever opposes him."^[109]

It is obvious that the previous texts have been excerpted from the decision of nominating Ali for the leadership. The texts involved told of the place of occurrence, which was Ghadeer Khum. They also fitted the size of the crowds that heard the decision and that it occurred during the Prophet's last pilgrimage; the Farewell Pilgrimage. The decision was so strong that it imposed itself on others. Despite the fact that reviling at Ali was an official act obligatorily burden on the Umayyid state's people, and that this state had

the full actual dominion on the state's imports, capacities and mass media, they showed total dearth to shade this decision. The compact of the decision, however, remained along with days. It became the evident witness on this nation's deceiving the real leader and the Prophet's successor. Allah's, however, is the consequence of affairs.

The Hadith of Ghadeer and the Event of the Nomination is A Certitude

This hadith is related by Ahmed-bn-Hanbal from forty different ways of narration. bn-Jarir relates it from seventy two different ways of narration. Al-Jizri Al-Miqerri relates it from eighty different ways of narrations. bn-Uqda relates it from 105 different ways of narration. Abu-Sa'eed As-Sejistani relates it from 120 ways of narration. Abu-Bakr Al-Hassabi relates it from 125 different ways of narration. Mohammed Al-Yamani claims of relating it from 150 different ways of narration. Abul-Ala Al-Attar Al-Hamadani relates it from 250 different ways of narration.^[110]

The entire Shias believe in the authenticity of the hadith of Ghadeer in an indisputable way. They do believe undiscussibly in the ceremonies of nominating Ali for leadership and succession of the Prophet (peace be upon him and his family) that occurred in Ghadeer Khum.

The entire Sunnis admit the authenticity of the Ghadeer hadith. They acknowledge of the Prophet's uttering that hadith. They, however, adopted the misrepresentation of the hadith and the event of the nomination originated by the rulers who regarded the hadith as a mere merit imputed to Ali. They discarded the actual meanings and purports of the hadith and the event. Thus, Sunnis inherited this misrepresentation. They reckoned it with the traditions of the ancestors that it is illicit to be neglected. Supposing Sunnis adopted other than this opinion, they would drag the rug of legality on which the Umayyids, the Abbasids and the Ottoman stood. Other would be included in this process of dragging; the matter that would prove the rightfulness of Shias. This would contravene the tradition of Shias have been the enemies of this religion!!

The Ghadeer Festivity

In the former times, Muslims appraised the anniversary of the Ghadeer day as a festivity. They were wont to celebrate on this anniversary. When the enemies of the Prophet's household came to power, the Muslims stopped celebrating it. Hence, because of the pressure imposed by the rulers, the next generations overlooked that anniversary. For Shias, they still celebrating it.^[111]

Fasting On The Day Of Ghadeer

Abu-Hureira sates: He whoever fasts on the eighteenth of Dhul-Hijja, Allah shall record for him the reward of a sixty month fasting. This anniversary is the Ghadeer Khum day when the Prophet (peace be upon him and his family) took Ali from the hand and said: "He whomever I was his master, this - Ali - is being his master. O Allah! Accede to whom accedes to him, and oppose whom opposes him and champion whomever champions him." Omar-bn-Al-Khattaab commentated: "Be felicitate, son of Abu-Talib! You became the master of me as well as every Muslim."^[112]

Chapter 6 - The Perfection of the Religion and the Completion of the Grace By Nominating the Imam

After the Prophet (peace be upon him and his family) had designated Ali-bn-Abi-Talib as the Imam and his successor in front of that great population, the religion was perfected and the divine grace was completed. The doctrinal jurisprudential formulation became perfect and the Prophet did nominate his heir apparent; therefore, he can leave this world with full satisfaction of the affairs of his religion and nation. The mission of the nominated successor, Ali, would be nothing more than continuing the progression originated by the Prophet, following the course he received for twenty three years. The Verse of Perfection was revealed immediately after the ceremony of the nomination. (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. 5:3)^[113]

Had the Prophet departed this world without nominating the Imam and the successor, this would have been opposing the religion's perfection and the grace's completion. The Imam is the representative of the Prophet who is the base of the mundane and heavenly regulations and the center of every single movement.

The rulers descried this point. Hence, no single ruler died before he had appointed his heir apparent. "This is an ultimate right for them." some defended. Describing the caliph, bn-Khuldoun says: "He - the caliph - is their warden and custodian. He has to select, the coming caliph, on behalf of people in his life and, sequentially, after his death. He also has the right of designating the one who should be in charge of their affairs in the same way he - the current caliph - himself is doing. They should trust him in this affair like they did in others..."^[114]

The caliph should be blamed if he neglected nominating the heir apparent. Let us take a look at Abdullah-bn-Omar-bn-Al-Khattaab's statement. While his father was dying, Abdullah stood before him and said: "O Amirul-Mu'minin! Nominate a successor for leading Mohammed's nation! You should certainly reproach the supervisor of your camels or sheep if he left the animals without appointing a supervisor as his representative. You would blame him for missing his depository. How would you, Amirul-Mu'minin, then do it with Mohammed's nation?"^[115]

Let's take another look at A'isheh's following advice:

A'isheh addressed at Abdullah, the son of Omar-bn-Al-Khattaab: "O son! After carrying my greetings to Omar, tell him that he should never leave Mohammed's nation without a guide. He should nominate a successor, lest, they shall be dispersed. I anticipate that they shall be engaged in seditious matters." Abdullah carried Ummul-Mu'minin's message to his father.^[116]

The entire caliphs of the history could realize the fact that leaving the nation without assigning an heir apparent had been an act opposing wisdom and opening the doors of sedition and leading to reproach as same as a shepherd's being reproached when he leaves his cattle without appointing a supervisor. Even A'isheh, Ummul-Mu'minin, the woman, could recognize so!

In Title Three: The Authority, this matter has been indicatively debated.

How did, then, all those individuals recognize this matter while the prophet of Islam did not? Alas! What misfortune occurred to Islam?! How should every ruler be confided in the question of nominating an heir apparent while the Prophet of Allah should not?

The blind imitators had one of two courses to follow; either Mohammed's religion as exactly as he had explicated, or the religion adopted by the rulers. They opted for the latter choice since they decided that they should be with the dominant party. "We are being with the dominant party." This statement, uttered by Abdullah-bn-Omar, has been changed into a lawful rule. Alas! The matters became submissive to this form; the coming ruler is that whom is nominated by the current one. The dominant should be the ruler whatever he was! Allah's, however, is the sequences of affairs.

The Divine Disposition of the Transference of Imamate After the Leader's Decease

Allah has revealed the Quran as a missive and a divine doctrine to mankind. It is also representing one of the necessities of explicating this doctrine. The Quran was revealed to Mohammed, none else, since this man was the divinely prepared for being the most knowledgeable of this doctrine, the keenest of the rulings of this operative lawful collection, the most favorable among the followers of the doctrine and the fittest for leading these followers presently and in the future.

On that account, the Prophet was seen as the guide of the solicitation. He also was the head of the state originated from that solicitation. Mohammed's conducts; words, deeds and signature are contemplated as a part of the doctrine. During his blessed lifetime, none should represent or supplant Mohammed in this mission. He is the center of the circle and the leader of the nation in both political and religious affairs.

The Specialist in Nominating the Prophet and the Imam

Allah, the Elevated, is the Authority exclusively having the right of nominating Imams. Mohammed (peace be upon him and his family) was the first leader, Imam and president of the Islamic state. He was selected by Allah for this position. This was by the reason that he had been the most knowledgeable of the doctrine, the keenest of perceiving its rulings, the most favorable among the followers of the doctrine and the fittest for leading and applying the regulations. God, gave himself the exclusiveness of having the right of selecting the Imam, the authority and the leader since He, the Elevated, is the only One Who has the propensity, based upon certitude and conviction, of recognizing the fittest. It was He, the Exalted, Who gave the conscript Imam, in every time, the right of explicating the divine doctrine, enjoying authority, joining political and religious leadership and issuing verdicts on the light of this doctrine.

The Conscript Imam

In every period of time, the head of the Prophet's household is the nation's Imam. The reason beyond dedicating leadership to the Prophet's progeny is their being the other weighty thing beside the Quran, the greater weighty thing. And guidance cannot be attained and deviation cannot be

evaded unless these two weighty things are clung. This rule is inferred from doctrinal texts of the Quran and the Prophet's traditions with its three classes; words, deeds and signature.^[117] God has also showed us that the Prophet's household, are the like of Noah's ark, he shall be certainly saved that who takes it at any epoch, while those who eschew shall certainly sink.^[118] They are also the security against engaging in discrepancies.^[119] They are prepared by God for this mission. They are also Mohammed's progeny. Saving Mohammed whose progeny is the offspring of Ali and Fatima, the prophets' progenies were their direct sons.^[120]

Except for Allah, the Elevated, none can recognize, so certainly and convictionally, the most knowledgeable, the keenest, the most favorable and the fittest for understanding, applying and leading the doctrine's followers. Hence, He, the Elevated, has been the specialist of nominating the Prophet's successor. He did opt for Ali-bn-Abi-Talib for the Muslims' leadership and the Prophet's succession. The Apostle was ordered to prepare and arrange the grounds for his successor. Hence, this successor became the most knowledgeable, the keenest, the most favorable and the fittest after the Prophet. He also became the only authority enjoying the right of practicing the entire political and religious missions previously practiced by the Prophet. Prophecy, however, is excluded since no prophet should come forth after Mohammed (peace be upon him and his family). Through the instructions of the Prophet, God, the Exalted, showed us that the right shall be invariably with Ali, and Ali shall be with the right which follows Ali wherever he turns. Therefore, Ali is 'trustful' as bn-Khuldoun figures out in Chapter: 30 of his Muqaddima.

The Authority in Charge of Nominating the Successor of the Prophet's Successor

Ali-bn-Abi-Talib is the direct successor of the Prophet. The right is always with Ali and Ali is always with the right which follows him wherever he turns. Similarly, the Quran is with Ali and Ali is with the Quran so continuously that they shall never be separated till they join the Prophet (peace be upon him and his family) on the Heavenly Pool. Ali is the most favorable and the fittest among the followers of the Islamic doctrine, and the most knowledgeable and the keenest according to the statements of Allah and His Apostle. For all these reasons, he is being the authorized of nominating his successor. In due course, every Imam should nominate his successor. They are, pursuant to the Holy Quran, the Prophet's sons. The Verse of Mubahala - supplicating God to curse the liar party - blows every obstinate on the face.

Unanimously, the Islamic hadithists agree upon the fact that the Verse of Mubahala: (But whoever disputes with you in matter after what has come to you of knowledge, then say: Come on let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars. 3:61), was revealed in the favor of the Prophet, Ali, Fatima, Al-Hassan and Al-Hussein (peace be upon them).^[121] Accordingly, Al-Hassan and Al-Hussein are the only sons of the Prophet (peace be upon him and his

family). Which statement, after this, will make you believe?! Which language, other than this, will make us affront partisan imitation and follow the right and the intellectual results?!

They are, at least, from Quraish, the Prophet's clan. According to authentic traditions, the Muslims' leadership should be from Quraish.^[122] The Hashemites are the forehead of Quraish. The Abdul-Muttelib's are the forehead of the Hashemites. The forehead of the Abdul-Muttelib's is Mohammed and his progeny.^[123] They are purified by Allah. The Verse of Tathir - purification - is so evident. Considering they claim that the Verse concerned the Prophet's women, we ask: how should a man's women be purified while his sons be not?! At the minimum, they should be esteemed for their having been blocked in Cols Abu-Talib for three years!

Those Imams, however, are twelve in number.^[124] It is they that are the purified Imams, not the prevailing Quraishi rulers who were more than one hundred.^[125]

The Wisdom of Dedicating Imamate to Mohammed's Progeny

The Prophet's progeny were given the Imamate because Allah has purified them - mentally and physically. Hence, they shall be forming no dangerous on this nation. Another reason is that discrepancies and rivalry about leadership shall be excavated. When others hold the position of Imamate and leadership, the prevailing, apart from regarding his religiousness, knowledgeability and honesty, shall be ruling. In case the position of Imamate is dedicated to the Prophet's progeny, everybody's satisfaction is attained. Settlement shall be achieved and selves shall be affable and avarice shall be detained if the ruler is Mohammed's son.

People's Role in the Process of Nominating the Imam

When people are faithful, honest and broad-minded, they are, naturally, to scrutinize the most knowledgeable and the keenest of the divine doctrine and its rulings since this doctrine is the heavenly jurisprudential systemization that is the operative law, and the Imam is the responsible for applying this law. Anticipated dangers shall certainly occur if the leader is an individual other than the most knowledgeable and the keenest.

In addition, every nation is, absolutely, to search for the most preferred among individuals. It is for everybody's good and pride that the most preferred is the ruler. In a like manner, the intellectual, faithful, and broad-minded nation should seek the fittest for leading to the course of Allah.

It is not attainable for any individual, group or nation as a whole, to recognize, in certitude and conviction, the most knowledgeable, the keenest, the most favorable and the fittest.

It is none but Allah, the Elevated, Who has the aptitude of recognizing such attributes so certainly and convictionally. For His grace, mercy and comprehension, God directs His servants to their very acquaintance they are searching for, and refers to the most qualified to leading the march towards Him.

Having enjoying intellectuality, faithfulness and broad-mindedness, the nation should embrace the divine contribution of nominating the qualified

individual for leadership. The nation should also be blissful as the one for whom they are searching is already provided by God. Consequently, people should swear their allegiance satisfactorily, not coercively, to this Imam and leader. When this declaration of fealty is accomplished, the Imam selected by God becomes the legal and actual leader of the nation. He should, then, aid the nation in applying the heavenly jurisprudential systemization.

Disintegration Between Actuality and Legality

In case people reject the heavenly contribution of nominating the most knowledgeable, the keenest, the most favorable and the fittest for leadership, and probe, according to personal inference, another, then a process of disintegration shall be occurring between actuality and legality. Thus, the actual ruler who holds fast on power shall be an individual other than that nominated by God. Hence, the latter shall be powerless and incapable of directing people who will not accede to him. As a matter of fact, this individual selected by God shall be impotent to practice illegal ways to come to power since he is the bearer of ethics imposed upon him by his religion. Later on, the prevailing illegal ruler shall be having the entire power in the hand and claiming of his being the Prophet's successor and representative. The stick of sovereignty will be shaken in the faces of those who may oppose.

Al-Hussein-bn-Ali-bn-Abi-Talib is the Imam, the leader, the authority and the guide of people of his time. He attained such attributes by categorical doctrinal texts. Voluntarily or coercibly, people swore allegiance to Yazeed-bn-Muawiya. Hence, the latter became the actual ruler. Al-Hussein, the legal ruler, became unable to practice his competencies since force and usurpation were the two aspects due to which Yazeed came to power. People shunned this matter. Deliberately or forcibly, they declared their fealty to this ruler and turned aside from the legal one, Al-Hussein, who had to opt for one of two situations; either to submit to the actuality or confront the prevailing power that had the ability of pressing on him through means and material media that might reached to executing death penalty. Authority, in fact, stands for a legal wife of Al-Hussein, the Imam. This wife loves her husband and is sincere to him since she sees him be the very one who deserves her.

By means of force, prevalence and arrogance, the actual ruler usurped that wife and compelled her to live with him. This ruler, in fact, realizes that he owns only the body of that wife whose soul is clung to her legitimate husband. Hence, he shall never be contented unless he gets rid of that husband. By achieving so, the ruler shall be seizing this wife's heart and she shall never be back to her beloved.

The Legal Imams

The legal Imams are:

1. Ali-bn-Abi-Talib.
2. Al-Hassan-bn-Ali-bn-Abi-Talib.
3. Al-Hussein-bn-Ali-bn-Abi-Talib.
4. Zainul-Aabidin-bn-Al-Hussein-bn-Ali.
5. Mohammed Al-Baqir-bn-Zainul-Aabidin-bn-Al-Hussein.

6. Ja'far As-Sadiq-bn-Mohammed-bn-Zainul-Aabidin.
7. Mousa Al-Kadhim-bn-Ja'far-bn-Mohammed.
8. Ali Ar-Ridha-bn-Mousa-bn-Ja'far.
9. Mohammed Al-Jawad-bn-Ali-bn-Mousa.
- 10 Ali Al-Hadi-bn-Mohammed-bn-Ali.
- 11 Al-Hassan Al-Askari-bn-Ali-bn-Mohammed.
- 12 Mohammed Al-Mahdi-bn-Al-Hassan-bn-Ali.

Exposing the Future for the Leader and the Prophet's Successor

The Prophet (peace be upon him and his family) fulfilled the trust, conveyed the mission so successfully, explicated everything, carried out his Lord's mandate of nominating his successor, familiarized the entire individuals and groups of his nation with this decision and, subsequently, declared this decision before one hundred thousand Muslims. Headed by Omar-bn-Al-Khattaab, the entire present individuals offered congratulations to Ali on this occasion. It seemed that everything would be in its proper place, and matters would go so relaxedly and openly. Being not sufficed with all these procedures, the Prophet (peace be upon him and his family) revealed some of the morrow issues before his companions. In the presence of the grand Sahaba, like Abu-Bakr and Omar, the Prophet foretold: "From among you there shall be an individual who will fight for the sake of safeguarding the correct interpretation of the Quran as same as I have fought for the sake of its revelation."

The attendants expected themselves to be the intended. "Is it I?" asked Abu-Bakr. "No." answered the Prophet. "It is I, then." stated Omar. "No." answered the Prophet, "He is the repairer of the sandal." The Prophet referred to Ali. Abu-Sa'eed Al-Khidri commentated: "When we carried this good tidings to him, Ali did not even raise his head, as if he had already heard it."^[126]

The Prophet exhibited a general view of his successor's future. He addressed at him: "Surely you shall be facing arduous matters after me." "Shall this happen while I am saving my religion?" asked Ali. "Yes indeed. Your religion is saved." asserted the Prophet.^[127]

He also foretold his successor of the nation's betraying him soon after his - the Prophet - decease.^[128]

The most important matter Ali had been foreseen was that he should be fought. The Prophet (peace be upon him and his family) addressed at Ali: "You shall be battled by the despotic faction. You shall be the right. He whomever will not support you on that day, shall not be reckoned with my people."^[129]

The Prophet spared no efforts for cautioning his nation against the matter falling in the morrow. He addressed at one of his companions: "O Abu-Rafi! After me there shall be some people fighting Ali. Conflicting these people is one of Allah's obligatory duties. If it is helpless to fight them with hands, tongues should be used. When these are also unworkable, fight them with your hearts."^[130]

The Collapse of the Jahilite Political Form

A total collapse occurred to the Jahilite - pre-Islamic - political form. This collapse was rendered by the divine arrangements appertained to the position of the Islamic state's leadership. For Islam's viewpoint, nominating the leadership is a total disciplinary process dedicated to specialists. It must be exclusively conferred to the most knowledgeable, the keenest, the most favorable and the fittest among the followers, disregarding clans and tribes.

The Jahilite political form, on the other hand, is based upon surmising leadership as a common practice headed by each clan in definite shares. These clans concluded a political form grounded on partitioning the honor of the political positions including headship, the pennon, the assemblies, watering the pilgrimages, hosting the guests... etc.

Congregationally, they esteemed this political form as the best attainable system at which the highest level of equity could be achieved. Accordingly, the political positions were seen as a fate common among these clans and it is for nobody's good that any change occurs. This made this form the title of a political belief and an impossibly passable tradition. The Meccan tribes attempted at stopping the advent of the Hashemite prophet, but they failed although they had spared no efforts at all for achieving so. Hence, the Hashemite's prophesy was proved to be an inescapable fortune. Considering the Hashemite's prophesy has been an unfailing destiny, is it, then, practicable to regard their enjoying leadership and the Prophet's succession as an unfailing destiny, too? It is infeasible that God grants them prophesy and leadership altogether! Correspondingly, the Quraishis were enraged due to the divine arrangements appertained to the Prophet's succession. This spite had been the architect of the slogan: "It is impracticable for the Hashemites to join leadership to prophesy." In the presence of the Prophet (peace be upon him and his family), this slogan was behind bars. Yet, there has been an appropriate opportunity for it to emerge. For achieving a methodological coherence of this thesis, I am to provide the historical debate anew, so that the portrait should be perfected and the topic comprehended.

Chapter 7 - the Rebellion

The Historical Circumstance that Helped the Rebellion Prevail and the Legality Retreat

A. the Clans of Quraish

The Quraish consist of twenty five clans.^[131] The best and the most honorable clan is the sons of Hashim-bn-Abd Menaf.^[132] They are directly followed by the sons of Abdul-Muttelib-bn-Abd Menaf,... Al-Harith-bn-Abd Menaf,..., Umayya-bn-Abd Shams-bn-Abd Menaf and Nawfel-bn-Abd Menaf respectively. The Hashemites are the celebrities of Quraish. They succeeded their father in management. They are named 'Al-Mujebbirun - The healers'. They are regarded as the foremost in holding peace treaties with the kings of that time. Hashim held a peace treaty with the kings of Syria. Abd Shams held an alike one with Nejashi, the king of Abyssinia. Nawfel held an alike one with the kings of Persia. Abdul-Muttelib held an alike one with the kings of Himyer; Yemen. According to such treaties, people of Quraish could settle in various areas of this world. For the high standing and the mastery of the Hashemites upon the Arabs, they were called 'Aqdahun-Nedhar - Cups of Gold.'^[133]

B. the Political Form

The Quraishi clans concluded a political form respecting distributing positions, such as the leadership, the pennon, the assemblies, watering the pilgrimages, hosting the guests... etc. This form was the furthest thing the clans could achieve. They, as a whole, were convinced that that had been too satisfactory to abuse any one's rights. The political positions are estimated as the fate of those clans that it is none's benefit to alter or change, since it is impossible to recognize the consequences of such attempts of altering or changing. It might, at least, result in losing what had been achieved. The entire clans, in addition, were pleased to such a form that arranged the affairs of the pilgrimage and the Holy House. Gradually these positions and missions became a significance of a political belief and a heritage of the forefathers. It became impermissible for any to stand against such missions.

C. Endeavors for Shaking the Form

In the years of starvation, Hashim was the only individual who committed himself to providing food to people. He was named the master of Bat'ha. His food-tables were spread in times of amenity and distress. He was wont to host the guests and the passersby and secure the troubled.^[134] Umayya-bn-Abd Shams feared and envied him. He failed in imitating Hashim; therefore, the other Quraishi people criticized and imputed dishonor to him. Hashim rejected his challenge to argue about the more honorable of them. Owing to Umayya's insistence, he accepted it. They agreed that the loser should undergo fifty she-camels and banished. As the arbiter ruled of Hashim's being more honorable, fifty she-camels of Umayya were slaughtered and he was deported to Syria. This was the first seed of hostility between the sons of Hashim and those of Umayya. It seems that the motive beyond Umayya's challenge was his envying Hashim and the

apprehension that he would be a serious danger against the political form according to which the sons of Abd Shams had been the leaders. Furthermore, He might have realized that the fame of Hashim would shake the form as a whole and would, as a result, cause people to follow him.^[135]

D. the Augury of Prophecy

In Mecca, it was commonly spread that soon there would be a prophet to be assigned by God, and that he would be a successor of Abd Menaf. Abu-Sufian was one of those who believed in this foretelling and worked depending on it. He established distinguishable relations with Abdullah-bn-Abis-Salt. According to his conception, Abu-Sufian was certain that the intended prophet should cancel the political form - of the Quraishi clans, the leadership of which was in his hand. Hence, this prophet would be forming the most hazardous factor against the sons of Umayya. After a long period of panic and suffering, he could have a term of tranquillity since he believed that the prophet would be a successor of Abd Menaf, and there was none, from among the successors of Abd Menaf, fitter than him in undergoing such a mission.^[136] On that account, he should certainly be the very one intended.

E. the Declaration of Prophecy

Mohammed, the successor of Hashim, declared his being the anticipated prophet whom had been favored by God for leading the Arabs and the mankind to the right path. He declared that the evidence of his prophecy had been God's words. A little group of eloquent individuals and those who were harshly treated in this world, followed Mohammed.

F. the Hashimites' Guarding Mohammed

With all their forces, the Hashemites embraced Mohammed. The leaders of Quraish threatened that they would kill him. In fact, they spread a rumor of Mohammed's being killed. Abu-Talib gathered the Hashemite men and gave each a hard bar. Walking with the sons of Hashim and his, Abu-Talib raised his voice at the people of Quraish: "O people of Quraish! Do you realize what I am to do?" "No, we do not." they answered. Abu-Talib ordered his people to show what they were keeping in their hands. Each showed the hard bar he had. Abu-Talib commented: "By God I swear, if you kill him - Mohammed - I will never keep any of you alive unless we both are terminated." Accordingly, people of Quraish were defeated. Abu-Jahal countered the largest share of that defeat.^[137]

G. Not for the Favor of the Pagans, It Was Envy, and Preserving the Political Form

Led by Abu-Sufian, the other clans of Quraish exerted all their efforts for the sake of facing Mohammed. Nevertheless, they could not intercept him. For countering the importunity and the rejection of the Hashemites, the clans of Quraish unanimously agreed on the following decisions:

1. Issuing a total boycott against the Hashemites. The Quraishi clans, including Teim and Edi, ostracized the Hashemites. They restricted them in the Cols of Abu-Talib for three continuous years. The Hashemites, during that period, had to have from the leaves of the trees due to the starvation

they suffered. Their children, likewise, had to suck the sands due to their thirstiness. This is an indisputable fact that is as clear as sunlight. Neither Mohammed nor did the Hashemites submit to the Quraishi people. Finally, God refuted the trickeries of the Quraishi people and leaders. After a three year boycott, the blockade proved its failure.

2. As they realized that Mohammed would soon immigrate to Yathrib, where he could find supporters and could establish a base for his advocacy, the clans of Quraish decided unanimously to kill him. They selected a man from each tribe so that they would strike him together that his blood would be distributed among the entire tribes equally. The purpose beyond such a cabal was obliging the Hashemites to miss out any opportunity to revenge Mohammed. They believed that Mohammed would achieve his goals and, in sequence, divest them from their leadership and authority, if he reached in Yathrib.

They applied this cabal so accurately, but they were astonished when they found Ali-bn-Abi-Talib sleeping in Mohammed's bed. The leaders of Mecca became so perturbed that they offered big prizes as a remuneration for those who would be able to capture Mohammed, alive or dead.

In the other side, Mohammed, his companion and the guide were pushing their way to Yathrib in safe, by God's will. This is an indiscussible fact that is as clear as sunlight.^[138]

H. Not for the Favor of the Pagans, the Wars Were Due to Envy and Preserving the Political Form

Neither the Quraishi clans led by the Umayyids, nor were the Hashemites, Mohammed and his group despondent from achieving triumph against the adversary party. The Arabs were three parties; one was supporting people of Quraish and their joint commandment. The other, even few, was supporting Mohammed. The third was waiting for the outcome for supporting the victorious. In Badr and Uhud, wars broke up between the two parties. A third war broke out when the leadership of the Quraishis raised armies and allied the Jews forming the multipartite army. They advanced towards Al-Madina, the Prophet's capital. Precisely, these multipartite armies failed. A while later, the Quraishi were surprised by the armies of God in Mecca, their capital. Hence, the leaders of Quraish were submitted and they had to embrace Islam. Owing to this submission, the entire Arabs were dominated by the Prophet's government and, consequently, they embraced Islam in groups.

I. the Hashemite Prophesy is An Inescapable Fate

Sparing no single sort of rejection and resistance, the clans of Quraish, led by the Umayyids, opposed the religion established by Mohammed, the Hashemite. Apart from their loyalty to their pagans, the main reason beyond this resistance was their abhorrence that a Hashemite would be the one to whom this religion had been revealed. They disliked the Hashemites' leadership. The shade of the old political form was another motive towards their resisting this advocacy.

Finally, Abu-Sufian was surprised by God's soldiers on the doorsteps of Mecca. Al-Abbas detains him so that he should see God's soldiers with his

own eyes. "I have never seen such a domination alike of which is not existed neither at Khosrow, Caesar nor the Romans." expresses Abu-Sufian.^[139] Before the Prophet (peace be upon him and his family), Abu-Sufian is dragged by Al-Abbas. "O Abu-Sufian! Woe is you! Is it not the appropriate time to realize that there is no god but Allah?" the Prophet addresses at him. "I do conceive that Allah would not affect me in any sort if there was another god besides Him." answers Abu-Sufian. "O Abu-Sufian!" the Prophet (peace be upon him and his family) reasks, "Is it not the proper time to realize that I am the messenger of God?" "Regarding this, my soul, by God, cannot receive it completely!" admits Abu-Sufian. Al-Abbas shouts: "Woe is you, Abu-Sufian! Declare your being Muslim and admit that there is no god but Allah and Mohammed is surely the messenger of Allah, lest you shall be beheaded." Only after mentioning beheading, surrounding and hopelessness, Abu-Sufian declares his being Muslim for nothing other than saving his soul. He was gazing at the Prophet (peace be upon him and his family) surprisingly when he said to himself: "By which weapon did this man overcome?" God, informed His Apostle of Abu-Sufian's wonderment; therefore, he came to him and said: "By Allah I overcame."^[140]

Thus and so, the Quraishi clans realized the following facts:

The Hashemite prophesy is an inescapable and determined fate

They, as clans, had no role, at all, in this preference. They would never agree upon this option if only they had any role in the operation.

The prophesy is a one time phenomenon.

No single clan of Quraish will be catching or joined to the Hashemites.

The political form was not only shaken, but also was it completely blasted.

Hence, the Quraishi clans worked furtively for occluding this (Hashemite) advancement towards governing the royalty besides the prophesy, the matter which results in gaining the integrity as a whole.

The most enthusiast clan towards occluding the Hashemite advancement: The clans of Quraish, altogether, believed that the Hashemite prophesy had certainly shaken the political form of distributing roles of celebrity among them in an unprecedented form. Saving the Al-Muttelib-bn-Abd Menaf who supported the Hashemites, the Quraishi clans, as a whole, rejected this Hashemite prophesy. The Umayyids, however, were the most enthusiast and denying against this Hashemite advancement. They did their best for the sake of intercepting the Hashemite from joining headship to the divine prophesy. The following are some of the reasons beyond such an enthusiastic situation:

1. Before Islam, the Umayyids were engaged in considerable hostility, enmity and envy against the Hashemites.

2. Owing to the Hashemites' prophesy, the Umayyids lost the headship they had enjoyed.

3. It was the Hashemites who killed the chiefs of the Umayyids. Utbeh, Al-Waleed and Sheibeh were killed by Hamzeh, Ali and Ubeidullah. In addition to their abhorrence, the Umayyids bore malice to the Hashemites. The amount of this malice is evidently reflected by Hind, Muawiya's

mother and Abu-Sufian's wife. Being not sufficed by killing Hamzeh, she corrupted his celibate corpse. On account of the victory and the expansion of Mohammed's prophesy, besides the Umayyids retardation to join Islam and their long and famous history in antagonizing, they could not have any opportunity to declare their plan of intercepting the Hashemites from gaining the authority, beside the prophesy, of this nation.

J. The Preeminent Trend

The notion of the unacceptability for the Hashemites to join headship to prophesy became the preeminent trend, although it was stable only in the hidden because of the presence of the Prophet (peace be upon him and his family), the dominion of legality and the unification of the Prophet's virtuous companions. As soon as any of these three factors is missed, the legality will be shaken and the virtuous companions will be (the like of a single white hair in a black bull's skin) as Muawiya describes. The authority, then, will be the prevailing's.

K. the Immaculate Kinship is the Statutory Base of Caliphate

The following is the argument of the three Muhajirs - immigrants to Yathrib - in the Saqeefa of Bani-Sa'ideh:

Abu-Bakr stated: "We are the Prophet's clan while you are his supporters. Thus, you are our supporters in this religion."

Omar stated: "Two swords cannot be put in the same sheath. Nay, by God. The Arab shall never accept your being the leaders while the Prophet is another clan's. The Arab should never select but those from whom the prophesy came forth. The evident argument and the manifest evidence is ours against our opposers. Who dare to litigate with us about the authority and the heritage of Mohammed while we are his backers and people? None but the wrong, the sinful or the involved in a disaster may do so."^[141]

The Ansar - the supporters; people of Yathrib who supported the Prophet and his followers - shouted in one voice: "We shall select none other than Ali." Ali, however, was absent. Some of the Ansar shouted: "We shall select none other than Ali."^[142]

Without any respite, the matter of Mohammed's succession became in the hands of As-Siddiq, Abu-Bakr. As he was called for declaring his fealty to Abu-Bakr, Ali stated: "I am the most rightful in this affair. I am not to submit to your leadership. It is you whom are to be submitted to my leadership. You seized it from the Ansar claiming of the Prophet's kinship. Now, you intend to seize it from the Prophet's household coercively?! Have you not argued before the Ansar that you are more rightful in holding this affair of leadership due to your relation to the Prophet? And they complied to your claim and gave it to you. Now, I do provide the very same argument before you; we are the most rightful in enjoying the Prophet's authority and heritage in and after his life.. etc."

L. the Rebellion and the Dissipation of the Preeminent Trend

Bed-ridden, Omar were engaged in planning for the future of Mohammed's nation. Evading no single face, he stated: "Had Abu-Ubeideh, Me'ath-bn-Jabal, Khalid-bn-Al-Waleed or Salim the slave of Abu-Hutheifeh been alive, I would have nominated as my successor.

Salim is a non-Arab slave whose lineage is unknown. Me'ath is one of the Ansar whom were impermitted to have the authority in the meeting of Saqeefa. Khalid is from Bani-Makhzum. He is a ten class companion since he immigrated in the period between the Hudeibiyeh peace treaty and the conquest of Mecca.

Once, in his reign, Omar argued bn-Abbas:

“O bn-Abbas! Do you realize the reason beyond your people's neglecting your nominating for managing the Islamic state?” Evading the anticipated consequences, bn-Abbas escaped from the answer. “Well, Amirul-Mu'minin! If I ignore the answer, you are definitely in full awareness of it.” commented bn-Abbas. “Your people disliked the matter that you would have the prophesy and the authority altogether and then, you would have been unjust to them. People of Quraish selected for themselves. Indeed, they succeeded as they opted for the right one.” expressed Omar. “O Amirul-Mu'minin!” bn-Abbas worded, “May I speak provided that you shall not be irate?” “Yes, you may.” permitted Omar. bn-Abbas signified: “Regarding your saying (People of Quraish selected for themselves. Indeed, they succeeded as they opted for the right one.), they would have been right absolutely and without litigant if only they had clung to what God had opted for. Regarding your saying: (Your people disliked the matter that you would have the prophesy and the authority altogether.), God, the Exalted, described a people who disliked; saying: (That is because they hated what Allah revealed, so he rendered their deeds null.)” “Far it is, bn-Abbas!” replied Omar, “I have been informed of some news about you, but I do not like to discipline you about so that your status would not be lessened.” bn-Abbas answered: “O Amirul-Mu'minin! My status at you must not have been lessened in case these news were true, otherwise, I am one of those who obviated the ill deeds from approaching towards their entities.” Omar said: “Well, I was informed of your claim that the general authority had been taken away from you, Mohammed's clan, due to envy, aggression and injustice.” “Respecting the injustice,” responded bn-Abbas, “it had been realized by the level-headed, as well as the ill-minded. Respecting envy, Adam was envied, and we are his envied sons.” “Far it is. Far it is.” expressed Omar, “Your hearts, sons of Hashim, are filled in with an immovable envy.” bn-Abbas answered: “Slow down, Amirul-Mu'minin! Do you impute such a description to hearts that God has (kept away uncleanness from them and purified them a thorough purification?)”^[143]

The event recorded by Al-Mas'udi in his Murujuz-Zahab, regarding the conversation of Omar and bn-Abbas, does reveal the intellectual rebellion and the disclosure of the preeminent trend which was hidden during the Prophet's lifetime before the foundation of the caliphate. The following is a literal quotation of this narrative:

The Literal Quotation Of This Narrative

bn-Abbas related: I responded Omar's summon. I was before him when he addressed at me: “O bn-Abbas! The governor of Hims has just died. He was one of the rare virtuous people. Except for the matter I have against you, I do regard you with those rare virtuous ones. Do you accept my offer to be the governor of Hims?” “I will not work for you unless you tell of the

matter you have against me.” I said unto him. “What for are you asking so?” asked Omar. “I do desire to know it. I will be cautious if it is a real thing, and if not, I will realize that I do not have it. Then, I will accept your offer. I noticed you have hardly asked for a matter with respite.” I answered. Omar expressed: “O bn-Abbas! I anticipate that I will face my fatal chance while you are keeping your position, then you may call people to select you as the new leader. I noticed the Prophet (peace be upon him and his family) had neglected assigning you, his household, in any position.” “Yes, by God. I noticed so, too. Do you realize the reason?” I wondered. “I do not know exactly. Was it for the reason that he had been too cautious to give you official positions to which you are certainly authorized, or was it for that he anticipated that you would be elected for the leadership because of your relation to him? Only then, blame would fall. Inevitably, blame shall fall. That is it. What do you see now?” commented Omar. “I see I should not accept this position.” I said. “What for?” questioned Omar. “I shall be a permanent mote in your eyes as long as you bear this opinion...”

Even after his decease, Omar, the excessively careful for the Muslims' interests, must be sure that the Hashemites shall never be having dominion over people, and shall never be ruling Mohammed's nation.

In general, the saying of the abomination of the Hashemites' joining headship to prophesy was changed into a preeminent trend. This trend could find a ground to show and impose itself as a common conception adopted by the authorities and the priority of people. It is considered as the ultimate way against the Hashemite injustice and the apt course that enables the Quraishi clans to enjoy headship respectively as a compensation to be undergone by the authorities of the Hashemite prophesy. As Al-Faruq describes: “This conception is one of the appearances of the divine discrimination of Quraish. By inducing Abu-Sufian to the ruling regime, giving him the right to dispose in the alms he had levied, nominating Yazeed, his son, as the commander of the army of Syria and nominating Muawiya, his other son, as a commander and, then, as the governor of Syria; all these procedures resulted in the formation of a factual alliance between the ruling regime and the ‘released.’ Both parties have the same access to intercept the Hashemites from joining headship to prophesy. This alliance eradicated the opposition and worked seriously for rehearsing the conception of the impermissibility of the Hashemites’ joining headship to prophesy.

Thus, the Prophet's immaculate household, besides their having been completely deposed and blocked, lost every thing including the privilege of honorability granted by the political form according to which Mecca was ruled before Islam. This seems clear in Al-Faruq's saying to bn-Abbas: “By God, we did not refer to you due to need, but we disliked you to object against the matter on which people agreed unanimously. That would cause them, as well as you, suffer catastrophic consequences.”

The degree of humiliating the Prophet's progeny attained such a great level that even Abdullah-bn-Az-Zubeir menaced to put the Hashemites' houses on fire with their inhabitants. Without the intercession of some virtuous individuals, this would have happened.

This proposes that every clan among those who imposed a blockade on the Hashemites in the Cols of Abu-Talib for three continuous years, and participated in the congregational cabal of assassination against the Prophet (peace be upon him and his family), became in a state better than that enjoyed by the Hashemites themselves. Likewise, every individual of such clans became more rightful in coming to power than the Hashemites. Headship and authority is practically licit for every one except the Hashemites. All these procedures were taken for one goal only; occluding the Hashemites from joining headship to prophesy. Is the reward of goodness ought but goodness?!

M. the Statutory Ground of the Conception of Intercepting the Hashemites from Joining Headship to Prophesy

Totally, the conception is uncivilized. It is completely contradictory to the divine texts and the political regulations derived from the divine beliefs. The Prophet David, was inherited by Solomon, his son. Both joined headship to prophesy. None objected against the prophets and their progenies who had been gifted judiciary, prophesy and divine manuscripts. Privilege is in God's hand. Caliphate is a religious and, in the first place, mundane position. A Caliph is the prophet's representative. Stating arguments and setting forth rules that are completely methodological processes, are the main missions of prophets.

It is effortlessly probationary for the aware of the basic components of the Islamic political strategy, to recognize that the conception of intercepting the Hashemites from joining headship to prophesy has entirely blasted that strategy, as being divine, and has totally extricated its constituents. It is also proved that the conception involved has practically changed it into an ordinary positive strategy that is different from others in the political form only. Moreover, the leadership of the state became a prey obtained exclusively by the prevailing whoever he was. After achieving prevalence, that one occupies the Prophet's chair (reed mat, in fact), attires the cloak of Islam and, hence, becomes the new caliph. In case any one of the 'released' who fought against Islam as much as possible till he was surrounded and had to show his being Muslim to save his soul, prevails, he will openly impose his orders upon the Muhajir who participated in every battle supporting the Prophet (peace be upon him and his family). Similarly, God's representative who is, according to divine regulations and texts, the president of the Islamic state will become an ordinary citizen under the authority of such a 'released'. Thus, for the sake of seeking justice of the other clans and intercepting the Hashemites from joining headship to prophesy or, in other words, reviving the old political form of distributing missions in a new dress, the illiterate ruled and the learned's mouth was shut up.

As the old political form distributed missions among the clans, the new one, when applied, ranted such clans to come to power in turn and, in the same time, to share positions of headship. Regarding the divine regulations appertained to the Islamic political strategy, they were reckoned with other irrelevant topics since they were unfitting the political form established before Islam.

N. Effects of Practicing the Conception of Intercepting the Hashemites from Joining Headship to Prophesy

1st Effect: The Total Disappearance Of The Discrimination Between Those Who Fought Against Islam And Those Who Fought For Its Sake Till Triumph Was Achieved

From the political side, the two categories are Muslims of the same credit. Consequently, the all shall be in the same Paradise. The Hashemite individual, in a like manner, who was occluded in Cols of Abu-Talib for three years, is not different from that previously polytheist who imposed this blockade upon him since he declared his being Muslim!! Islam does erase what precedes it! Had Hamzeh been alive again, he should have been as same as Wahshi - his killer. This is from the practical political side. The killer and his victim are enjoying the very same rank. The Muhajir and the 'released' are enjoying the very same rank, too. The same is said about the illiterate and the most learned. Supposing this illiterate predominates, it shall be politically obligatory upon that most learned to obey and comply to. This is not regularly; on the assumption there is a most learned Hashemite, like Ali-bn-Abi-Talib, to compete with an Ansari with a less degree of knowledge, the latter will certainly be preferred. This is evident from Al-Faruq's following saying: "Had Me'ath-bn-Jabal or Khalid-bn-Al-Waleed been alive, I would have nominated as the caliph." This was said with the presence of Ali-bn-Abi-Talib! Besides the battle of Uhud, Khalid fought against Islam in many positions, while Ali fought for the sake of Islam in all of its positions. Nonetheless, Khalid is preferred. Al-Faruq, also would have opted for Salim, the slave of Abu-Hutheifeh, if only he had been alive. He would have made this non-Arab slave the chief of Ali-bn-Abi-Talib who is "the master of Omar, Abu-Ubeideh and every male and female believer," as Al-Faruq himself had declaratorily confessed.

2nd Effect: Seeding And Sheltering The Unceasing Discrepancy

As long as there is no discrimination between the Muhajir and the 'released' or the killer and his victim, and it is rightful for every one to take in Islam according to his idiosyncratic elucidation, this will result in the existence of various sources of jurisconsultance, notions and independent impressions. Hence, every party claims of being the right, and takes a path not taken by others. With the absence of a leading jurisconsult, whose judgments are followed by the all considering it as juristic doubtless evidences, the seed of discrepancies was planted in a fertile land. Supposing Ali and one of the 'released' judge in a certain issue, the receiver of these two judgments will be having the full prerogative to opt for any. This is by the reason that practically they, Ali and the 'released', are indiscriminately Muslims of the same rank. They both shall be in the same Paradise. So, both are Sahaba. Practically also, there is no statutory preference for Ali's judgment; how, then, is it to make preference between the equal, or how is it to make a distinction between the completely alike? In the same manner, to take any of the two pieces of gold that are having the very same size, shape, amount and value, is practically acceptable. Making any discrimination is a cautioned matter. The harmony involved is external, while the discrepancy

is developing under that exterior. Sooner or later, this discrepancy will certainly be grown into a fatal malignancy that shall tear the unification of this nation and pull them out of their frame into mystery and the unknown.

3rd Effect: Excluding The Hashemites Particularly From Coming To Power

This meant that there was no obstacle at all against any Muslim to have the leadership of the Islamic state, provided that this position could be attained by any means including the illegal. This gives the opportunity to come to power using any methods if it becomes liable to subject people. A condition that forms an obstruction against this process is the belonging to the Hashemites, whom were exclusively granted with prophesy. So, they are fully sufficed with prophesy.

This general privilege turned the avarice for authority into a horrible nightmare and an irksome approach that made the nation lose their decision and settlement, and an experimental program for all those who looked forward to coming to power. Owing to such a privilege, the constitutional political strategy of the Islamic state became off. Regarding discerning this new ruler's lineage, knowledgeability, beliefs or preference to Islam; these matters became a second class affairs that are practically valueless and no-good since the predominating ruler has already prevailed, and the prevailed's satisfaction is a matter of an idiosyncratic interest.

Thus, what should prevent Yazeed, the notorious lascivious, from being the head of the state since he is the son of Muawiya, the former chief? What should prevent Al-Hussein-bn-Ali-bn-Abi-Talib who is, according to categorical divine texts, (the master of the youth of the Paradise,) (the dweller of the Paradise,) (the Prophet's basil) and (the constitutional Imam of this nation), from being an ordinary citizen in Yazeed's state? Both, Al-Hussein and Yazeed are Muslims of the same rank that shall be in the Paradise. Yazeed, the murderer, and Al-Hussein, the victim, will both be in the same Paradise. Both are Sahabi!! Those who criticize this notion are miscreants whom should be neither shared in food or drink nor offered the Funeral's Prayer when they perish!!

4th Effect: Confusedness

The good has been confused with the bad, the right with the wrong, the sweet with the bitter. The precedent became as same rank as the tardy, the attacker as same rank as the absconder, the killer as same rank as his victim and the supporter of Islam as same rank as the antagonist. They all embraced Islam and saw or were seen by the Prophet (peace be upon him and his family); therefore, the all are Sahaba, the all are in the Paradise.

The virtuous ones hid themselves in the numerous provinces of the state and became "the like of a single white hair in a black bull's skin", as Muawiya describes. The Islamic political strategy collapsed. The preferred became tardy and the tardy preferred. (And Allah's is the end of affairs.)

Chapter 8 - Introductory to the Rebellion

With the Prophet in His Final Disease

The Prophet was in his final moments. The Angel Gabriel visited him ceaselessly. He had full knowledge of the future of his nation. He did his mission so completely, conveyed his Lord's missives and explicated every thing totally and was familiar with the surrounding incidents. He realized the current silence should be followed by an explosion that would destroy the political legality and the doctrinal authority. This destruction would certainly disarm Islam and cripple the central originator of the divine solicitation and government.

For his nature, the Prophet should never be inclined by storms, and should never be occluded from keeping his deep pathos of kindness and mercy towards these peoples. In addition to the completion of the religion, the perfection of the divine grace and the comprehensive explication of every thing needed by people including ways of appropriate defecation and urination, the Prophet insisted on condensing the entire situation for people. By this, he intended that people would be guided and would never be deviated or affected by the imminent pitfalls waylaying for them and waiting for the Prophet's decease so that they - the pitfalls - would be opening their mouths for troubling Islam's pureness, hampering its movement and digressing its course.

The Prophet's blessed house was suffocated with the grand Sahaba. It was the best opportunity to disclose. He importunately persisted on summarizing the situation and reminding of the future course of the march of Islam. The Prophet said: "Fetch me a paper so that I will record a decree after which you shall never be deviated."

What is the wrong with such a prophetic cognizance? Who would reject preservation against deviation? For what is this matter rejected? For whose good is it rejected? Moreover, considering Mohammed as an ordinary Muslim, not a prophet and a leader of the nation, it is rightful for every Muslim to record his will and say whatever he wants, specially just before his final departure. It is optional for the receivers to apply or discount that will or saying.

Omar-bn-Al-Khattaab interfered and addressed at the retinue: "The Prophet is dominated by his pains. You have the Quran. We are sufficed by God's Book."

The retinue were engaged in discrepancy. Some supported the Prophet's demand with recording a decree after which deviation shall be thoroughly suspended, while others supported Omar's request of standing against that demand. When their dispute attained its climax, the Prophet dismissed them.^[144]

According to another narrative, when the Prophet demanded with a paper on which he would record a decree protecting against thorough deviation, the retinue disputed. It is disapprovable to dispute in the attendance of a prophet. They claimed that the Prophet had been speaking out of dotage. "Quit me!" the Prophet said, "The pains I am engaged in are more favorable than the deeds you are drawing me to."^[145]

According to a third narrative; The Prophet said: “Fetch me a paper and an inkpot so that I will record a decree protecting you from deviation for ever.”

They said: “The Prophet of God is speaking out of dotage.”^[146]

According to a fourth narrative ascribed to Al-Bukhari, the Prophet said: “Fetch me a paper so that I will record a decree protecting you from deviation for ever.” Omar-bn-Al-Khattaab commented: “The Prophet is affected by his pains. We have, sufficiently, the Book of God.” So, they were engaged in litigious dispute. “Quit me.” the Prophet settled the divergence, “Before me it is disapprovable to engage in dispute.”^[147]

According to a fifth narrative of Al-Bukhari, the Prophet said: “Fetch me a paper so that I will record a decree protecting you thoroughly from deviation.” They were engaged in dispute. It is disapprovable to dispute before a prophet. “What is the wrong with him? Has he been speaking out of dotage? Ask him.” they commented. Some faced him with these questions frequently. “Quit me,” he said, “the pains I am engaged in are more favorable than the deeds you are drawing me to.”^[148]

According to a sixth narrative reported by Al-Bukhari, the Prophet said: “Fetch me a paper so that I will record a decree protecting you thoroughly from deviation.” They were engaged in dispute. It is disapprovable to dispute before a prophet. “What is the wrong with him? Has he been speaking out of dotage? Ask him.” they commented. “Quit me,” he said, “the pains I am engaged in are more favorable than the deeds you are drawing me to.”^[149]

As to a seventh narrative of Al-Bukhari, the Prophet said: “Let me record a decree according to which you shall never be deviated.” “The Prophet has been affected by his pains. You have the Quran. We are sufficed by the Book of Allah.” Omar commented.

The attendants were engaged in litigious dispute. Some supported the Prophet's demanding with a record protecting against deviation for ever. Some supported Omar's suggestion. “Quit me.” The Prophet said as their divergence attained its climax.^[150]

According to another report, Omar-bn-Al-Khattaab said: “The Prophet is speaking out of dotage...”^[151]

Al-Faruq declared that he had occluded the Prophet from recording that decree so that he would prevent him from nominating Ali for the leadership.^[152]

The Encounter: Parties and Preliminary Results

The first party: Mohammed (peace be upon him and his family), the messenger of Allah, the last of the prophets and the Imam (president) of the Islamic state.

The adversary party: Omar-bn-Al-Khattaab; one of the grand Sahaba and the most remarkable viziers of the Islamic state and the second successor of the Prophet.

Place of encounter: The Prophet's house.

Witnesses of the encounter: the grand Sahaba (pleased be them).

1. Dissension

The attendants dissented on two groups. The first supported Al-Faruq in preventing the Prophet (peace be upon him and his family) from recording that decree. This group argued that Al-Faruq had been one of the most considerable Sahaba and the Prophet's viziers. He cared for Islam. He thought that there had been no incentive to annoy the diseased Prophet by allowing him to record that will. The Quran is sufficient in this regard. It is the security against deviation. Hence, it is inconsequential to have the decree the Prophet would write.

The second group rejected originally any sort of encounter between the followers and their leaders; a believer and a prophet whose mission is acceptably satisfactory; an apostle who directly receives instructions from God and an applier of such instructions; a prophet that is a head of a government and one of his ministers. The group members determined the imperativeness of giving the Prophet a chance to say or record everything he intends since he is still a prophet and the head of the government till the last moment of his life and till someone occupies his place. From another face, he is a Muslim who lawfully enjoys the freedom to speak out and record whatever he intends. Lastly, he was the master of the house at which these incidents had occurred. So, every individual has the right to say anything in his own house.

2. The Emanation Of A New Huge Trend

Al-Faruq proved his being a new huge trend that had the capability of preventing the Prophet from recording his will. A many supporters was attracted by this new trend in the case of encountering the Prophet directly.^[153] Decorously, he could move and lead the coming incidents. Till this time, none could certainly identify the individual who advised the Ansar to hold a meeting in the Bani-Sa'ideh's Saeefa-shed. Similarly, none could understand the way by which this meeting was held. None also understood how Omar had lonlily known of it. The most authentic matter is that Abu-Bakr, Omar and Abu-Ubeideh had been the only Muhajirs who attended that meeting. The most authentic report is that Abu-Bakr (pleased be him) had been helping the Prophet's immaculate household establish their decedent's funeral. A most authentic matter, also, is that it was Omar who had called Abu-Bakr and told of the meeting of the shed. Another most authentic report is that Abu-Bakr and Omar had taken Abu-Ubeideh with them as they accidentally found him in their way to Bani-Sa'ideh's Saeefa.^[154]

Al-Faruq, therewith, lived in the core of these incidents. He shadowed the situation so scrupulously and continuously. In the meeting of the Ansar, he was the star who could steer the results to his wishes. He would have been the caliph had he intended to. Just after the cessation of that meeting and the majority's declaring fealty to Abu-Bakr, Omar himself led the completion of the fealty declaration process. He promoted that the Muhajirs should swear allegiance to Abu-Bakr whom had just been elected, by the Ansar and Omar himself, as the new leader. The Umayyids, led by Othman, hurried to declaring their fealty to As-Siddiq. It was Omar-bn-Al-Khattaab who enlisted, from the voters of Abu-Bakr, a phalanx that took Ali and his companions out of Fatima Az-Zahra's house by force for forcing them to

swear allegiance to the nominated caliph.^[155] It was Omar who menaced to kill Ali if the latter would refrain from swearing allegiance^[156] It was Omar who advised Abu-Bakr to gift Abu-Sufian the alms for guaranteeing his loyalty to the new government^[157] It was Omar who suggested to Abu-Bakr assigning Yazeed-bn-Abi-Sufian as the commander of the army of Syria^[158] that became the tremendous power that helped in the settlement of Abu-Bakr's government. Soon after that, As-Siddiq was deceased. Omar inherited that stable government easily and without any sort of opposition. This inheritance was a step followed by another. Sooner or later, the researchists of history shall perceive that Al-Faruq had an immense unprecedented capacity of planning and hypothesizing.^[159] He played the role of the constituent body of the post-prophecy era. He arranged the essentialities of the coming ruling of Islam. He decided not to let the Hashemites join leadership to prophecy. Thus, caliphate should be inherited far away from them. It should be a pure right of the predominant individuals apart from the legality or the illegality of means of predominance.

3. Emergence Of The Ideas Of Predominance And Preferring The Follower To The Master

By the previously mentioned encounter, the ideas of predominance, preferring the follower to the master and the equality between masters and their followers were originated. Moreover, states of confusedness and perplexity of discerning the right were emanated.

Al-Faruq argued that a hazardous question might have been arisen from the diseased Prophet's recording his will. A group of Sahaba supported this claim. This argument was created out of doubt.

The other party argued that Mohammed had been still a prophet till his last respiration and till his immaculate soul leaves to the Creator. They believed he had never been speaking out of desire. This is an ascertained fact. Consequently, it is irrational to depend upon doubts and disdain the ascertained fact. Disease is not an obstacle against speaking.

Two Similar Occurrences

1. When Abu-Bakr was arduously affected by his disease, he sought the celebrities' advice. After that, he summoned Othman alone. "Write down:" Abu-Bakr asked Othman just before he was fainted. During these moments, Othman wrote: "I do use Omar-bn-Al-Khattaab as my successor to caliphate." When he regained consciousness, Abu-Bakr ordered Othman to read what he had written down. "So, you did so since you anticipated that people would be engaged in discrepancies if I passed away during my previous syncope. Did you not?" said Abu-Bakr. "Yes, I did." asserted Othman. "God reward you for Islam and its people." blessed Abu-Bakr. This form was agreed upon by Abu-Bakr.^[160] This is an unanimously authentic fact.

2. When Omar was in his final disease, the physician surprised him that he would not catch that evening. "Fetch me that paper, son." Omar asked Abdullah. As the paper was between his hands he erased it and shouted out of the pains he was suffering: "By God I swear, I would sacrifice what is all found on this globe for the horror of the coming stage." Abdullah, the son,

rejected his dying father's demand with fixing his cheek to the ground. "Woe is your mother. Put my cheek to the ground. Woe is Omar and Omar's mother if God will not forgive him." said Omar to his son.^[161]

In spite of the harsh pains Abu-Bakr and Omar were suffering in their final diseases, they could record their wills. Omar could arrange the matter of the six-member advisory board in a form that he was assured of Othman's being the caliph. He also guaranteed that a Hashemite would never be elected for leadership whatever his qualifications were. Scrupulously, the two wills were implemented. Although the two were suffering unbearable pains, they were allowed to speak out their wills. During recording their wills, Abu-Bakr and Omar were ceremoniously the caliphs of the Muslims. Thus, they enjoyed the right of practicing their duties since they were still alive and operative.

By common consent, this is an indisputable fact. How was it allowable for Abu-Bakr and Omar to record their wills while they were suffering pains of their final diseases harsher than those suffered by the Prophet during his final disease? Nevertheless, the Prophet was prevented from recording his will.

Supposing Mohammed is equated to Abu-Bakr and Omar; had it not been rightful for him - Mohammed - to practice what they - Abu-Bakr and Omar - practiced thereafter? At any cost, the supposition of equating Abu-Bakr and Omar to Mohammed is topically and positively inoperative. This is by the fact that Mohammed was an Imam and a prophet messaged by God, while Abu-Bakr and Omar were only fellows. Mohammed was speaking out of God's revelation. In several occasions, the Prophet asserted that the revelation had been coming to him during periods of physical complaint.^[162] God, in the Quran, says: (And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.) (And your companion is not gone mad.) (Nor does he speak out of desire.) (It is naught but revelation that is revealed.) How should a man with such divine qualifications and attributes be instantaneously changed into a dotard? How should he be unreliable even in recording his own will?

Despite that this occurrence is an undeniable and indefensible fact that exploded the entire future of Islam and was the seed from which the total tragedies and catastrophes that acted upon Islam were originated, Sunnis are still paying no attention to it. They are neglecting inclusively and regarding it as an ordinary narrative.

Thus, the scale of the follower was practically weighed against the leader. The follower became an authority while the leader stood watching. The follower achieved his layout and his volition, around which people circumambulated, became the prevailing. The idea of prevalence was applied and fruited. Later on, the principal of prevalence was legislated. It became licit for people to watch the combat before they opt for being in the predominant's line, aside from regarding qualifications, legibility and religion of that predominant.^[163] Hence, the follower contained his master and the less favorable preceded the most.

Thereupon, it is not surprising to see Muawiya-bn-Abi-Sufian, the 'released' and the son of the 'released' and one of the heart-inclined class,

come to power and contend with the foremost Muslim and Allah's devotee and the master of every male and female Muslim, according to divine texts, for the caliphate. It is not astonishing to see him exert efforts to persuade the Muslims of his being fitter and more preferred than Ali. As well, it is not remarkable to see many people in the various eras of Islam reckon the two in the same degree considering them as equally authorities and people of the Paradise.

It is also not inconceivable to see Marwan, the son of Al-Hakam-bn-Al-Aas who had been banished from Al-Madina all the times of the Prophet, Abu-Bakr and Omar, demand with the position of caliphate since Othman had assigned him as his prime minister and his son-in-law after he had permitted his father to enter Al-Madina city with exquisite reverence and honor.

The differences between the followers and their masters, the favored to Allah and Islam and the retarded were rendered null and void. Al-Waleed-bn-Aqaba, who led the collective Fajr prayer and performed it in four Rak'as - units of prayer - while he was drunk and wondered if people asked for more, became the leader of Al-Hussein-bn-Ali-bn-Abi-Talib who should, according to the Umayyid criteria, listen to the sermons of that drunkard governor and ask his advice in his mundane and religious questions!!

4. Success And Mastery Of The Prevalent

The prevalent, whatever he was, became the predominant and the master. He became the Imam and the president of the Muslims and their state, and the only one to whom they should refer in mundane and religious questions. He was the holder of power means and in whose hands was the perfect control on the imports of the state. He enjoyed the right of giving or depriving any of their rights. Except for Allah and his religion, none had been the supervisor of that prevalent. He was the general leader of the Muslims' armed forces, and he had full competency to use these forces for achieving internal or external security and for submitting his people whether voluntarily or coercively. He had full control on the mass media and the ability of changing the white into black and the opposite. By controlling the mass media, the predominant had the capability of making the dwarf seem to be giant and the opposite. The supporters of such a predominant ruler were reprogrammed to be the front of their master who had extensive ground in directing the policy of that state. Later on, they became authorities to whom people should refer. Their duties were adopting that predominant's viewpoint and using his methods for their impressive authorities. Hence, they were regarded as celebrities of the society and the gleaming stars. They were leading to the concentration point; the predominant's viewpoint. Ordinary people played on the same cord. This became the formulation to which people had been unitedly submitted. With the pass of years, this formulation were devoted. With the pass of decades, it was radically planted in the ground of factuality. Finally, it became a public opinion and a political persuasive belief.

5. Dismissing The Prophet's Immaculate Progeny

In the midst of the previous circumstances, the Prophet's immaculate progeny demanded with the prevalence of legality. They called for their right. People, however, stood against their legality. Abul-Hassan's style of opposing Abu-Bakr was ultimately civilized and logic. This matter was supported by Bashir-bn-Sa'd, the first man who declared loyalty to Abu-Bakr as a leader. When he listened to Ali's argument, Bashir said: "The Ansar would have referred to you totally if they had listened to your words before they swore allegiance to Abu-Bakr."^[164]

At any rate, the power and the opposition are of customary situations. Naturally, it is impractical for the rulers or their supporters to trust politically the opposition or to handle their achievements to them in any consequence. In the case involved particularly, it was decided not to do away with Ali since Fatima, the daughter of Mohammed, was backing him. Still, he was threatened to be killed if he would disdain swearing allegiance to Abu-Bakr. It was also decided not to coerce him to declare his fealty to the new leadership, for the sake of Fatima.

Besides, while Imam Ali and his wife, Fatima Az-Zahra, were passing by the sessions of the Ansar at night and asking for support, the authorities took no influential procedures against them. The Ansar said: "O daughter of God's messenger! We have already declared loyalty to that man. We would not have elected other than your husband and cousin had he come to us before Abu-Bakr." Ali answered them: "Should I have left the Prophet's body in his house without burying him and gone out for contesting people in his government?" Fatima commented: "Abu-Hassan did exactly what was required from him. They did what Allah shall penalize and amerce for."^[165]

By this logical result, Imam Ali and his supporters were dismissed just after the decease of Fatima. The ruling authorities' inclination of isolating Imam Ali from the Hashemites became evident due to their endeavors of dragging Al-Abbas towards their power by urging his progeny and him on holding positions in their government. Al-Abbas refused such endeavors so strictly and rejected their offers so antiseptically.^[166]

It is a categorical standard that ordinary people, in case they are given the alternative to choose either the side of the ruling authority or the opposition side, to opt for the earlier. Consecutively, the Prophet's progeny's attitudes were about to dissect the rope of intimacy with the ruling authorities thoroughly after Omar's intendment to put Fatima's house on fire while there was a number of people inside it. God, however, saved against so.^[167]

As a means of stopping the Hashemite march, the ruling authorities were converted that it is illicit for the Hashemite to join leadership to prophesy. They also believed that people of Quraish had been right when they applied this principal.^[168] Moreover, a provisory decision that any Hashemite individual, apart from qualifications and legibility, should not be held any position in the government, was enacted. In the reigns of Abu-Bakr and Omar, this decision was literally implemented. Besides, Omar asserted practically that any supporter of the Hashemites should not hold any position in the government.^[169] Accordingly, Ali and his party were secluded.

Imam Ali and his party could live peacefully with the two Sheiks-Abu-Bakr and Omar. The Prophet's progeny were preceded in distributing the imports of the state among people. Their souls and properties were secured in that period. The two Sheiks were wont to refer and seek the advise of Imam Ali in many questions. Affairs of the state were stable owing to the conquests and the two Sheiks' scorning their own caprices.

Not too long after Othman's being the caliph, the Sahaba left him gradually and the Umayyids supplanted them. Othman's palace was suffocated with the Umayyids who, actually, did not add anything new. The positions from which the Prophet's progeny were forbidden during the two Sheik's reigns, were not allowed for them during Othman's. The difference was that since Ali and his party were not to shun the flaws of Othman's men; the Umayyids, the ruling authorities reckoned Ali's enjoining good and forbidding evil with the banned activities of the opposition. Therefore, they regarded Ali and his party as unwelcomed persons. In addition to the past throngs of hostility between the Hashemites and the Umayyids, these motives were extended till they attained the climax when a military combat occurred between Muawiya, the governor of Syria, and Ali, the Imam and the leader of the Islamic nation. Power overcame legality. Muawiya was assigned as the actual king of the nation. That occurred in the year called later on 'year of congruity'. A new era of persecuting Mohammed's progeny started. It was teary and bloody. Mohammed's progeny, hence, were almostly terminated. Maligning and reviling at them became a legislative imposing precept all over the state. People were the chorus whose job was repeating the ruler's slanderous words. Mohammed's progeny were banished. Their testimonies were decided as inadmissible. Names of those who showed any sort of loyalty to Ali and his sons were erased from the general register of the state. Salaries and rights of such individuals were cut off.^[170]

6. Seizure of the Power

1. Recollection And Reconnection Of Events

The Prophet (peace be upon him and his family) asked the attendants to fetch him a paper so that he would record a will due to which they should never be deviant in the future. As immediate as the Prophet uttered this statement, Al-Faruq addressed at the retinue that the Prophet had been dominated by his pains, and that they have to be sufficed by the Quran between their hands. Forthwith, the attendants became two parties; one called for fetching the Prophet a paper to record that protective – against deviation - will, while others adopted Omar's opinion. These party were so stiff that they claimed of the Prophet's mental decline!! "Quit me!" the Prophet said, "The pains I am engaged in are more favorable than the deeds you are drawing me to."^[171]

2. The Conclusive Success

Al-Faruq achieved his great victory by portioning the attendants into tow groups; a group supporting him - while he was mere a follower of the Prophet - and another supporting the Prophet, the actual leader. Hence, Omar could eliminate the distinct differences between leaders and their

followers. Omar and his backers, however, could occlude the Prophet from recording his will.

The Two Choices

Had the Prophet insisted on recording his will, Omar and his group would have accused him of speaking out of senility. This should certainly bring a disastrous misfortune to this religion. Had the Prophet overruled the idea of recording his will, this would have made Omar's party rule of the Prophet's having been dominated by his pains and deciding the idea of being sufficed by the Quran. The Prophet opted for the latter. As he was effectively shocked by their claim of mental declination, the Prophet addressed at them: "Quit me! The pains I am engaged in are more favorable than the deeds you are drawing me to."

Dress of Legality

Formally, Al-Faruq did not vacate the frame of legality. He was not calling for a wrong matter. He was saying: "You have the Quran. We should be sufficed by the Book of Allah. The Prophet is dominated by his pains." Thus, he was caring for stopping the Prophet from recording his will. In the same time, he was caring for providing the ceremonial program of respect.

"The Prophet is dominated by his pains," he said. He was caring for adhering to the Quran considering it as the only thing that is acceptably sufficient. So, the Prophet's will should be needless, then. These conducts, however, are totally dressing the wear of legality. This was the very situation adopted by Omar, Amirul-Mu'minin.

Chapter 9 - Aims and Objects of Al-Faruq

The total Quraishi clans exerted any possible efforts for resisting the Hashemite prophesy. They used every possible weapon for conflicting them. This was not for the favor of their pagans, neither was it for their malice against Islam. Islam, however, is too even to be opposed. The celebrities of Quraishi clans worked for the permanence of the political form based upon distributing positions of honor among them. They also disliked the idea that the Hashemites would be distinctively preferred to others. They understood the Hashemites' extreme defense and encompassment around the Prophet as their desire to precede others. Hence, the total clans of Quraish confined the Hashemites and prepared cabals to assassinate the Prophet. They also agreed upon combating the Prophet congregationally. Their blockade and cabals, after all, failed. They also were defeated in their conflicts against the Prophet. Hence, they gave up after they had been surrounded. Finally, they realized that the Hashemite prophesy has been an inescapable fate. Quraishi clans conceived their disability to face the Hashemite prophesy; hence, they decided to stop this Hashemite march towards the other clans' rights at this point. The Prophet was preparing Ali and his progeny for leadership regarding them as the most knowledgeable of Islam, the keenest of its rulings, the most favorable among the followers, the fittest for leading this nation and the most acceptable at the public.

The Ideal Solution

Actually, the entire Quraishi clans embraced Islam that effaces what all is preceding. It is for the good of legality to unify the Quraishi clans under the shades of Islam. This unification is, in fact, seen as one the essential bases of the mastery, extension and commonness of Islam. These matters can be achieved only by consecrating prophesy totally to the Hashemites, and consecrating the successive leadership to the other Quraishi clans totally. It is not iniquitous for the Ansar and the slaves to enjoy a position in the leadership intended, since this participation will not serve the Hashemite precedence and distinction. The saying of the impracticability of the Hashemites' joining leadership to prophesy settled in the mentalities of these groups so deeply that it had been changed into a fixed prevalent trend.

Probing the Solution

Unanimously, the Quraishi clans had to submit to the Hashemite prophesy considering it as an unfailing destiny. They wished they had had the potential of achieving their dream of carrying through their ideal solution of preventing the Hashemites from having leadership beside prophesy. These dreams were unrealizable as long as the Prophet was alive. The probability of making these dreams come true is workable and operable only after his decease.

Al-Faruq's Adopting and Developing the Saying

Unfortunately, Al-Faruq perceived the Quraishi saying of the impracticability of the Hashemites' joining leadership to prophesy as a categorical fact. This meant that he had taken the same course taken by the predominant trend mentally lived by the Quraishis and prepared to be

emerged just after the Prophet's eternal departure. Coloring this conception with legality, Al-Faruq described it as the most proper and the most prosperous thing. He also stated that he had only aimed at ceasing the Hashemites' inequity against the other Quraishi clans. In this very way, Al-Faruq succeeded in developing this conception and attiring it wear of legality. As a result, this conception found its way easily forwardly, and walked flaunting with its new legal garment hiding its Jahilite feelings. This slogan, however, is totally Jahilite. In the Jahilite political form, based upon the principal of distributing positions of honor among the Quraishi clans, which was prevailing in Mecca before the arising of Islam, the roots of the impracticability of the Hashemites' joining leadership to prophesy conception are seemingly settled. In addition, the leader suggested by the Prophet (peace be upon him and his family) was namely Ali, that hero who aggrieved the entire Quraishi clans. Each clan had individuals killed by Ali. He was the killer of the Umayyids' celebrities in the battle of Badr. Besides, it was Ali who did away with Handhala-bn-Abi-Sufian, Al-Aas-bn-Husham-bn-Al-Mugheera, cousin of Omar. It was he whose sword and spear were the protectors of the Prophet against the Arab disbelievers. How should Abu-Sufian, then, accept the killer of his son and cousins? How should Hind and Muawiya, her son, accept the headship of those who killed her lovers and dearest ones? Omar, however, might welcome the killer of his maternal uncle.^[172] Others might not. The Prophet (peace be upon him and his family) was not in the face of blame, it was not he who killed with his hands. It was Ali's hands that shed those individuals' blood. Therefore, the Quraishis prepared for avenging from Ali to whom they faced their blame and malice. In the midst of this feelings, they kept their Islamic identity and their loyalty to the Prophet. Had they, the Quraishis, committed themselves to the merits imputed by the Prophet to Ali, and submitted to his morrow leadership, they should have never united under the shade of his leadership. On the contrary, they should have been engaged in numerous discrepancies, divergences and hostilities. These matters, however, should have been reflecting oppositely on the future of Islam and the Prophet's loyalty. Besides, seditious matters should have been occurring in a way causing inconveniences to Islam and Muslims.

This is the only explanation we can provide to exonerate the tremendous progression practiced by Al-Faruq towards this tendency. It also interprets the aim of the close conformity between the other Quraishi clans and him involving the slogan of the impracticability of the Hashemites' joining leadership to prophesy. This progression reached the extent that Omar became the only actual planner and hypothesizer of this trend.

Like their Alliance Against the Prophet, People of Quraish Allied Against His Successor

The concert of the essential views was the main cause beyond the Quraishis' unification under implementing the slogan of the impracticability of the Hashemites' joining leadership to prophesy. Unexceptionally, the entire Quraishi clans stood in the face of the Hashemite prophesy and participated practically in the three year blockade for eradicating this

prophecy.^[173] This blockade, however, proved its failure. They also planned congregationally for assassinating the Prophet. Each clan opted for a man to participate in the process of assassination. This cabal failed, too. The Prophet could escape. The Quraishi clans enlisted armies for battling the Prophet. They did, but they, as usual, failed. Finally, they gave up as they were surrounded. In which case, they realized that prophecy had been an inescapable destiny. They, accordingly, submitted to the Hashemites. They, nevertheless, importunately decided to prevent the Hashemites from joining leadership to prophecy. Hence, they stood altogether against Ali in the same way they had stood against the Prophet. Their aim had been always the same; preventing the Hashemites from joining leadership to prophecy and keeping the Islamic identity and loyalty to the Hashemite prophecy in the same time. This was provided that this loyalty should be in an amount attesting the success of that conception.

The Quraishis Were Planning While the Hashemites Were Drowned in their Grief

The Quraishi people realized the Prophet's near death during that final disease. They had been already foretold of this truth by the Prophet himself whom they trusted. They also realized that the unavoidable result would be Ali's gaining headship if matter were left to go naturally. Only then, the eminent danger shall be occurring and the Hashemites shall be having headship beside prophecy. Hence, it is indispensable to move furtively towards occluding the occurrence of such a danger.

Expecting that the others are sharing the same misfortune, the Hashemites were continuously engaged in their calamity of the Prophet's death. He was their prophet and master, and they were his sincere adherents. He was the unprecedented brother, the unique kinsman, the ideal cousin and the unequaled dearest. Hence, they all committed themselves to working according to this disastrous event, leaving everything else behind.

The Punctilious Planning

How did Omar limit the very hour at which the Prophet (peace be upon him and his family) would utter his will? By whom was he told? How did the assemblage who supported Al-Faruq's immediate opinion of depending on the Book of Allah and deferring the Prophet's expected record gather, since, as Omar explained, it had been spoken out of pains? Furthermore, this assemblage added: "Allah's Apostle is speaking out of dotage! Ask him a clarification! He is mentally affected, indeed!!"

As a matter of fact, the Prophet's demand would not be so strange that it might have created such an instantaneous loathing. Similarly, Omar's reply of "The Prophet is highly affected by his pains! We should be sufficed by the Book of Allah we have between our hands.", would not be so strong that it might have originated that instantaneous satisfaction.

The matter nearest to the mentality, logic and intellect is that the group who issued such an instantaneous satisfaction, spoke badly, disputed and engaged in discrepancy before the Prophet, had been already acquainted of the contents of the Prophet's will to be recorded. It is also clear that there was a sort of a previous arrangement for preventing the Prophet from

recording this will, even if this practice would result in being involving in a direct confrontation against him, or accusing him of mental senility or the like. It is also reasonable to adjudge that there was a strong correlation or agreement among this group that guaranteed their coalition and unity in situations even those inviting to facing the Prophet directly. Allah, the Elevated, lonely realizes whether such a coalition had been a fruit of a punctilious planning or it had been an arbitrary serendipity. The most accurate thing is that this confrontation had indeed broken the spine of legality.

The First Fruit Of The Planning

This group succeeded in occluding the Prophet from recording his will. Omar-bn-Al-Khattaab was seen as the strongest man in this trend. It was he who spoke at the attendants: "The Prophet is surely prevailed by his pains. We have the Book of Allah. We should be sufficed by the Book of Allah." This statement indicated that they had had not been in need of the Prophet's will, since they had the Book of Allah that was acceptably sufficient. Hence, redundancy is what all is behind sufficiency. This suggestion incited the supporters of this trend to dare to impute dotage to the Prophet. Far away is the Prophet from such an accusation!

Precisely, succeeding in preventing the Prophet from recording his will was the first fruit of that punctilious planning. Supposing, dialectically, the Prophet had insisted on his demand and said: "Forget not the order of Ali's being the next leader!", this would have meant that the mission of that party would be so complicated that they should prove the Prophet's speaking out of mental affection afterwards. This would surely bring calamitous misfortunes and adversities to this religion. Islam itself would have been in danger if those party had called for the slogan of the Prophet's senility and, consequently, it would have been so arduous to distinguish the words said during full sanity from those said during misalleged senility. Thus, the Prophet (peace be upon him and his family) preferred to provide the important - Ali's leadership - as a sacrifice for the most important - Islam. "Quit me! The pains I am engaged in are more favorable than the deeds you are drawing me to." By these words, the Prophet settled that dispute. The refractory group went out thinking of their victory, yielding the fruit of their cabal and celebrating of removing the hugest rock laying in the way of hitting their target.

Planning for Defeating the Hashemites

Occurrences of history proved the Hashemites' overcoming in every combat they were engaged in against people of Quraish. The blockade practiced upon the Hashemites for three years, by the entire clans of Quraish proved its failure. At a second attempt, the entire Quraishi clans participated in assassinating the Prophet congregationally by selecting a man from each clan to take a part in the process so that the Hashemite should be too short to avenge their killed. This endeavor failed, too. Hence, the Prophet was saved, and the Hashemites were triumphed.

As a third endeavor, the Quraishi clans enlisted numerous armies for battling Mohammed and the Hashemites. The end was the triumph of

Mohammed and the Hashemites, and the defeat of the entire Quraishi clans. Finally, they had nothing other than submitting and admitting of Mohammed's prophesy as they were surrounded. They realized this prophesy had been an inescapable destiny. Therefore, they aimed at acknowledging the prophesy of Mohammed and admitting the Hashemites' enjoying it exclusively, provided that headship should be turned among them apart from the Hashemites. In order that any Hashemite would never come to power or enjoy any sort of headship, they decided that they would accept the headship of a non-Quraishi individual. They believed that if leadership went to a Hashemite, it would be impossible to take it out of them anew. Hence, they would join leadership to prophesy. However, events proved the triumph of the Hashemites at any confrontation.

Benefiting the Same Preponderancies for Achieving Aims

The Quraishi clans conceived that the secret beyond the Hashemites' consecutive victories and superiority had been the existence of a preponderancy contributing in outweighing them over others. Preponderants due to which the Hashemites achieved triumph over the Quraishi clans had been, first, the support of God and, secondly, His objectives of preponderancy. The congregational blockade applied upon the Hashemites was such a discernible wrong that it caused an error in guideline. God's upholding the Hashemites by supplying them with patience and guiding individuals from the other clans for supporting them and demanding with canceling the decision of that blockade; all these were reasons resulted in the failure of the blockade.

In due course, the cabal of assassinating the Prophet was a process of vitiation on the earth and an inexcusable homicide. Ali-bn-Abi-Talib's sleeping in the Prophet's bed, that led to his escape and resettlement in Yathrib, was a preponderant reason that led to the failure of the assassination.

Correspondingly, enlisting armies for battling the Prophet and chasing him continuously was a deed of wrongful perseverance and insisting on inequity. The Ansar's encompassing, embracing and defending the Prophet, and being in the same front with the Hashemites, on the other hand, was a preponderant reason that resulted in the failure of the total aggressions led by the Quraishi clans against the Prophet. These clans were defeated to termination that their headship was inclusively foundered and, accordingly, they had to submit to the Prophet (peace be upon him and his family).

Equality, Opportunity and Objectivity

The Hashemite conception shall certainly prevail and prove its being the most correct and the most favorable if there is any sort of equality in the opportunities granted to it and to that of the Quraishi clans. By the same token, the fascinating argument provided by the prophetically nominated leader shall certainly nullify the others' arguments if there is an objective opportunity to provide both arguments obviously. This is by the reason that the prophetically nominated leader is, according to categorical doctrinal texts, being with the Quran and the Quran is being with him. Similarly, the right is being with the prophetically nominated leader and he is being with

the right. This prophetically nominated leader shall certainly win at any unadulterated combat. This is because he is being the victorious by God's will. However, the Prophet's successor is not ready at all for plotting in darkness, planning for cabals nor is he ready for disobeying God.

The Authority Capable of Defeating the Divinely Elected Leader, and the Flawless Cabal

Finally, the Quraishis could snare the decisive party; the Ansar. The ultimate victory and the supreme aim - of withholding the Hashemites from joining leadership to prophesy - shall be assuredly attained and achieved if only the Ansar's loyalty to Quraishi clans is guaranteed. They conceive that as soon as the divinely elected leader, Ali, holds the position of headship, he shall positively nominate Al-Hassan as the heir apparent. Al-Hassan, however, is previously nominated by Allah and His Apostle for leadership. Supposing this nomination occurs, none shall have the courage to object against Al-Hassan for the highest standing he is enjoying. He is, at least, the son of the Prophet's daughter. In a like manner, Al-Hassan shall nominate Al-Hussein, his brother, as his heir apparent. None shall have the courage to protest against so, for the standing enjoyed by that nominated individual. Thus, affairs of leadership will be kept in the hands of the Hashemites for ever, and they will enjoy headship as well as prophesy. This will be seen as the greatest defeat of the other Quraishi clans.

Three points are the only means of standing against the occurrence of the previous affairs:

1. Existence of an authority. Actually, the Ansar are seen as the premium authority that can play the greatest role in the process of leadership. Supposing they support Ali, the Quraishi clans, pursuant to their criteria, shall be absolutely defeated and the matter of the Hashemites' having headship and prophesy together shall be occurring. If they support the other party; the Quraishi clans, in achieving their aim, only then the Hashemites and the divinely elected leader shall be certainly quelled according to the criteria posited by that party.

If the Ansar adopt a non-allied situation, this will be considered as a prosperous achievement for the Quraishi clans. As a result, the possibility of consummating the Quraishis' aim will also be attainable by the whole objective criteria.

2. Vacuity of equal opportunities. In case the divinely nominated leader stands in equal positions with the heads of Quraishi celebrities, triumph shall certainly be his share as he will provide the most convincing arguments. The most important matter in this question is that the Quraishi head should be the spokesman of his allies; the public, the Muhajirs or the majority of the nation. Pursuant to their criteria, in this case only, he may defeat the divinely elected leader.

3. Maximum promptness practiced for consummating the subject of next leadership. This should occur during the Prophet's household's being engaged in the funeral of their deceased. Thus, none of them would attend the furtive ceremonies of electing the leader in order that they would lack any argument to provide later on. Sedition and confrontation of an actual

government having a president, a prime minister, an army and followers would be the result of any objection against such ceremonies.

The Saqeefa Meeting

By the decease of the Prophet (peace be upon him and his family), the illuminating moon, whose gleam covered everything, has departed. As soon as this news was publicized, the populace of the capital formed undeviatingly a circle around the Prophet's house. They were weeping their grand prophet and Imam. The honorable household, headed by the divinely nominated leader, were totally engaged in their calamitous misfortune. They were preparing for the funeral. Meanwhile, a meeting was held in Bani-Sa'ideh's Saqeefa.

Unanswerable Questions

Why was the meeting held in these very hours? Who called for it? How had it been possible to hold a meeting in such an embarrassing time? When had the arrangements been commenced? Which individuals, from the Ansar, attended that meeting, while the Saqeefa - shed - was too narrow to include the great numbers of the Ansar most of whom were encompassing the Prophet's house? Rationally, it is impossible that no single individual from the Ansar was attending at the Prophet's funeral. Who arranged for that meeting? How much time did these arrangements take? Why was it only Omar who had acquaintance of that meeting? By whom was he informed? Omar was in a place remote from the Prophet's house. He knew that Abu-Bakr had been necessarily at the Prophet's house. He came near the house and called for Abu-Bakr. "I am busy now." answered Abu-Bakr. "It is a matter too dangerous to be neglected." told Omar. As Abu-Bakr was before him, Omar informed: "Are you not informed that the Ansar are holding a meeting in Bani-Sa'ideh's Saqeefa for nominating Sa'd-bn-Ebadeh for leadership? They are so firm in this affair that the least suggestion one of them provides is electing two princes one of whom should be a Quraishi." Hence, the two hurried up to the place. Abu-Ubeideh-bn-Al-Jarrah accompanied them.^[174]

Who Conveyed the News of the Meeting?

"Omar was the first man who had known of the meeting of the Ansar." At-Tabari states.^[175] Another narrations tells that it was Abu-Bakr who informed him of the news. A third one related by bn-Husham tells that somebody came to Abu-Bakr and Omar and informed of the meeting. No historian at all could recognize the name of that reporter. It seemed that his name had been lost.^[176]

Two Men from the Ansar

In their way towards the Saqeefa, Abu-Bakr, Omar and Abu-Ubeideh met Uweim-bn-Sa'ideh and Ma'an-bn-Edi.^[177] These two men are reckoned with the celebrities of the Ansar. At-Tabari relates the following report: "...they were met by Asim-bn-Edi and Uweim-bn-Sa'ideh; the two Sahaba who participated in the battle of Badr." Another narrative affirms: "The two men advised Abu-Bakr, Omar and Abu-Ubeideh to settle this affair secretly away from the Ansar." Another narrative, however, claims: "The two men

advised the three to turn back since they would never achieve any of their demands.”

Despite the fact that these two men were reckoned with the Ansar and the warriors of the battle of Badr, they were neither attendants at the Prophet's funeral nor were they addressing at there while they were aware of the current occurrence of the meeting. They were walking oppositely to the three men's direction. They only chatted with those three men and each group took their way. There is no indication that those five individuals took the same way towards the Saqeefa afterwards. There are contrary narratives regarding these two men's sayings. Once, they advised the three to settle their affairs secretly away from the Ansar who had no relation at all with the whole question. Another narrative affirms that they advised the three to evade fatigue since the Ansar should never grant them any share in this question. Which one is likely true?

Chapter 10 - Objective Analysis, and Denial of Serendipity

Among Sunnis' historians, there is a sort of unanimity on the fact that it was Omar who first knew of the Ansar's meeting.^[178] According to another narrative, it was Abu-Bakr who informed him of this news.^[179] A third narrative related by bn-Husham, however, tells that a man came to Omar and Abu-Bakr and told of the news.^[180] No single historian could realize the name of that man who carried the news to Abu-Bakr and Omar!! The loss of this man's name should have never be an accidental matter. It seems that he was one of the celebrities in that society since he had acquaintance of secret matters of such a degree of sensitivity. Then, how should Abu-Bakr and Omar have listened and believed him if he had not been a noble character? The name of such a noble individual that carried such an important news, should have never been lost. This matters throws shades of suspicion whether this man had been actually existed or had he been a mere legend!!

As a matter of fact, it cannot be an accidental matter that Omar would be the only individual who had been fully acquainted of the meeting held secretly by the Ansar, the majority of the Prophet's capital. What was the reason beyond Omar's having called Abu-Bakr lonelily for informing of this news? Why did he not call the entire Muhajirs who were taking the final look at their prophet and Imam, and participating the honorable household in their disastrous misadventure? This matter should not be considered as an accidental event. Moreover, at which location was Al-Faruq who lost his physical capability as soon as he had been informed of the Prophet's decease, and menaced to kill and amputate the limbs of those who claimed of the Prophet's decease? Normally, he should have gone to the Prophet's house when he was convinced of the his decease, for taking the final look and participating in people's misfortune? Supposing he did direct towards the Prophet's house, how could he exclusively realize the news of the Ansar's meeting? Who carried this news to him particularly? How should that carrier of news have found Omar among thousands of people crowding there? Indisputably, it was not an accidental matter!

It is most surely that the meeting was not attended by the entire Ansar. Among this group, there were the warriors of the battle of Badr. They are the most virtuous, as described by categorical doctrinal texts. It is impracticable that those most virtuous men were absent from a meeting held by the Ansar. The two men who met Abu-Bakr, Omar and Abu-Ubeideh were among the warriors of Badr. How should it be conceivable that a meeting held for electing a leader is not attended by two virtuous people? They, at least, should have been in the meeting on these moments principally. It is irrational that the Ansar left the Prophet's body in his house without taking a final look at him while his immaculate household were arranging for his funeral. This matter is unbelievable unless partisan imitation is pronounced.

Supposing the entire Ansar were meeting in that Saqeefa - shed - for electing the new leader, how should they act so while they had full awareness of the doctrinal rulings among which is that Imams should be from people of Quraish? They did accurately recognize the rulings

appertained to the Prophet's household. They witnessed the recent ceremonies of nominating the coming leader and the Prophet's successor held in Ghadeer Khum. Recurrently, the Prophet commended them of favoring Ali and his household. Once, he (peace be upon him and his family) addressed at the Ansar: "O the Ansar! Should I guide you to what shall protect you against deviation for good if only you adhere to?" "Yes, you should, Allah's Apostle!" answered they. "It is this Ali. You should love him for your loving me. And you should honor him for your honoring me. It was most surely Gabriel, the Angel, who conveyed to me this God's mandate I have just ordered you of." the Prophet expressed.^[181] How should they all disremember this address? How should they neglect the issue of nominating Ali for heir apparentship? Besides, they have no relation with the slogan of the impracticability of the Hashemites' joining leadership and prophesy, importunately carried by the Quraishis? They are not from Quraish. They have no interests to be achieved only by taking Mohammed's household far away from leadership. They should have never disdained the Prophet's saying about Ali: "He is your leader after me. He is the master of every male and female believer..." What is the advantage the Ansar may gain from neglecting such decisive doctrinal texts? The meeting held by the Ansar was not aimed at electing a leader from them. This is, however, a matter arduously believable on the total criteria. They did realize the real religious and political leader. This fact is evidenced by the event that as soon as they lost any hope of having leadership, they nominated Ali, who was absent, as the only person they might elect for leadership. Another narrative relates the same matter: "...the Ansar shouted: 'We shall declare fealty to none other than Ali.'..."^[182] Regarding the authenticity of this narrative, it indicated that others had been intending to elect another name. Yet, one of these two narratives is definitely true. After they had been overthrown, they answered Fatima Az-Zahra, who passed by their sessions asking for support, with the following words: "O daughter of God's messenger! We have already declared loyalty to that man. We would not have elected other than your husband and cousin had he come to us before Abu-Bakr." Ali answered them: "Should I have left the Prophet's body in his house without burying him and gone out for contesting people in his government?" Fatima commented: "Abu-Hassan did exactly what was required from him. They did what Allah shall penalize and amerce for."^[183]

When he listened to Ali's argument, Bashir-bn-Sa'd, the first man who had declared loyalty to Abu-Bakr as a leader, said: "The Ansar would have referred to you totally if they had listened to your words before they swore allegiance to Abu-Bakr."^[184]

On that account, it is unreasonable for such men with such a conception to hold a meeting for electing the next leader while the divinely elected one was absent after he had been nominated by the Prophet so declamatorily that they all comprehended the question. Besides, they heard the Prophet more than once say: "He is your leader after me. He is the master of every male and female believer..."

It is to add that Sa'd-bn-Ebadeh, the principal Sahabi, the master of the Al-Khazraj and the man of inflexible situations, was too exalted to admit

being the Prophet's successor in the presence of the divinely nominated leader, the Prophet's household and masters of the Muhajirs. Besides, he was so ill that he could not even stand erect. Had this man been able to stand up, he would have never left his master and prophet without taking a final look at him. According to bn-Quteibeh's narrative, Sa'd, after the conclusion of the meeting, was shouldered and taken home. This assured the fact that Sa'd's house was next to the Saqeefa - shed - in which the meeting had been held. Possibly, the group of the Ansar were visiting Sa'd to convey him the misfortune of the Prophet's decease. Similarly, it is not unacceptable to say that a tranquil dispute had actually occurred between the two groups respecting the next stage.

The Entering of the Three Muhajirs

By the joining of these three Muhajirs, the meeting was straightly colored with a special paint. Naturally, silence covered the place and the conversation was ceased. Who opened the door to the question involved? Who arose the dispute after their entering? The one fully aware of that person is totally nonexistent. Al-Faruq conceived that those individuals had been planning for "eradicating the Quraishis' origins and usurping their rights." He himself expected new groups' joining that meeting. The Aslem attended with all their groups. They were too many to have locations in that place. They all swore allegiance to Abu-Bakr. About that event, Omar was wont to say: "I believed in our victory as soon as I saw the Aslem." This affirmed that he had previous knowledge of his supporters.

The Aslem were one of the Ansar's clans. Although they were very numerous, as it seemed, the Aslem did not participate in that meeting. This asserts that the meeting was not political at all. Who was the party against whom Al-Faruq was seeking victory? What sort of victory was that? All these matters support the Ansar's mission of preponderance we have previously referred to.

The Purpose Beyond The Three Muhajirs' Participation

The exact purpose beyond the three Muhajirs' joining the Ansar's meeting was nothing but constituting the new leader. Since the entire Quraishis' opinion was as same as that of those three Muhajirs, especially Omar who believed in the idea of preventing the Hashemites from joining leadership to prophesy as intensely as possible, the existence of any other Quraishi was unimportant. They also purposed for another matter; holding the ceremonies of designating the new leader in the absence of the Prophet's household or their head, Ali-bn-Abi-Talib. They believed in the fact that the results should have been definitely changed in case the head or any of the Prophet's household had attended there. That head of the Prophet's household would have opposed the expected results, provided inescapable evidences and convinced the Ansar had he only been present in that meeting. In the absence of the Prophet's household and their head, climate should be so quiet and pleasant for that group to achieve their purpose of designating a new leader actually. They aimed at making a party of the Ansar declare fealty to the leader they are to nominate. Achieving so, the other clans of the Ansar should be following one another in swearing in

order that they would have the honor of acting so. Only then, the Prophet's household and their head should be faced by an authority backed by the Ansar who should never break their covenants. Hence, the expected confrontation Ali should be one of its parties, would not be against Abu-Bakr, Omar or any other person alone. The confrontation would be between the head of ruling authority and one of his people, or a vizier and one of the public. Such a sort of confrontation is of well-known results. Al-Faruq lacks the ability of facing the divinely elected leader, who is the door of the heavenly wisdom, in cases of equal confrontations. On levels of physical abilities even, the divinely elected leader should most surely be having the entire situation for him in case of any bodily confrontation against Al-Faruq. The fighting skills of Al-Faruq are very remote from those of Ali, the divinely nominated leader. For instance, in the battle of Al-Khandaq, Amr-bn-Wudd's voice of challenging the Muslims had vanished before he was responded by any, including Al-Faruq whose ears were filled in with these words. Saving the divinely nominated leader, none had the courage to challenge that hero. Nevertheless, when Al-Faruq is being the caliph's vizier, he will not be having to be face to face with the divinely elected leader. He may enlist an abundant phalanx for this purpose. Hence, they will pull that divinely elected leader before Al-Faruq. This very procedure was actually taken, and this process of pulling had actually occurred.

The time picked up for holding the ceremonies of electing the new leader was precisely suitable. It coincided the very hours of holding the ceremonies of the Prophet's funeral. It was the ideal time for guaranteeing the absence of the Prophet's immaculate household and their head. These individuals were totally engaged in their misfortune and were inattentive to what was going around them. The entire Muslims, in fact, were living in shocking reflection. Accordingly, this was the most suitable time the Quraishi clans had ever dreamt of for achieving their purpose. In addition, choosing the Ansar as the preponderant entity was greatly appropriate and accurate. Since the Quraishi clans' purpose was only preventing the Hashemites from joining leadership to prophesy disregarding the race of the surrogate party, they would not object if the Ansar dominated that leadership. They were sure that any Quraishi, other than the Hashemites, would never object this leadership. Hence, Othman, the Umayyid, and his clan were the foremost in declaring their fealty to the new caliph. This group was followed by Sa'd-bn-Abi-Waqqas, Abdor-Rahman-bn-Awf and their relatives, the Bani-Zuhra. Declaration of allegiance would be valueless indeed if the entire Quraishi people uttered it and no single man from the Ansar supported them. Besides, the divinely nominated Imam would overcome them by the Ansar's aid. From this point, the attendance of the Quraishi people was ineffective since those three individuals represented them and were to achieve the very purpose they were aiming at.

The three individuals had the ability of comprising the Ansar exclusively, expressing the Quraishi clans' hiddens and banishing the Hashemites totally out of the field of leadership. Accordingly, the Prophet's household and the Hashemites generally were lacking, for the ever first time, any actual

preponderant that might guarantee their victory against the other Quraishi clans.

From this cause, we can perceive Omar's approach of seizing the fealty of the Muhajirs, the Prophet's immaculate household and their head to the new caliph. That occurred after their departing the Saqeefa:

People were gathering in the grand mosque when Abu-Bakr and Abu-Ubeideh advanced towards them after the Ansar had declared their fealty to Abu-Bakr. Omar spoke: "What for are you grouping yourselves in scattered crowds? Come on and swear allegiance to Abu-Bakr. The Ansar and I have just declared!!" Immediately, Othman and the Umayyids rose up and declared fealty. Sa'd, Abdor-Rahman and their relatives did so, too. Ali, Al-Abbas-bn-Abdil-Muttelib, the Hashemites and Az-Zubeir-bn-Al-Awwam left that place directing towards their pack animals. Omar led a band and went to them. "Go now for declaring your allegiance to Abu-Bakr!" shouted the band. The group, however, declined...

Al-Faruq's accent and style of seizing people's fealty to Abu-Bakr needs a deep view...

In the Saqeefa

Neither the entire Ansar were attendant at the Saqeefa, nor were their half, quarter or one-tenth even. They were forming the majority of Al-Madina people. Reasonably, the greater number of them was encompassing the Prophet's house at these hours. The two virtuous men (Asim - according to At-Tabari's narrative - or Ma'an^[185] - according to another - Bin Edi or Uweim-bn-Sa'ideh, who were reckoned with the warriors of Badr, did not join the three Muhajirs after they had met in their way. They would have never been absent if there had been a meeting of considerable significance for the Ansar. Moreover, the Aslem, who were too numerous to have enough locations to stop at, came afterwards. Omar obviously had previous knowledge of these men's eminent arrival. This is evidenced by his later saying: "I believed in our victory as soon as I saw the Aslem." Besides, these individuals arrived directly after the declaration of fealty to Abu-Bakr. Consequently, those three Muhajirs were the originators and the imposers of the question of electing a man succeeding the Prophet. The conveyor of the news of the Ansar's meeting is still unknown. Similarly the one who provided the subject of electing the new leader after the three Muhajirs' arrival is still unknown either. Naturally, after they had greeted the attendants, they spoke. Who was the spokesperson that indicated to the affair involved? Like the conveyor of the news of the Ansar's meeting, that person is still unknown! This matter is contrasting the facts that the names of those who had played a very ignoble role in the events involved were accurately written down and recognized. All the above assert that there were remarkable sections intentionally excerpted from the whole story in spite of variety of reports and reporters!

It is provable that the whole story of the Ansar's meeting was rewritten and revised under the supervision of the party of As-Siddiq and Al-Faruq. So, events were amended in such a way that rulers would neither be enraged nor would their fellows be provoked. By this new reprogrammed narration, those three Muhajirs had been depicted as heroes of a historical tradition.

This is obviously seeable through the variety, contents and occasionally contrast of the narratives. For instance, the utterance of the two virtuous warriors of Badr was reported in two different ways.^[186] A narrative describes Sa'd-bn-Ebadeh as one of the most striking seekers of leadership and a contumacious opponent to the three Muhajirs that was about to be attacked by the groups he had enraged to excess. In addition, some suggested that he should be killed; "Kill him. May God kill him."^[187] While another report describes him as that man whom had been overcome by arguments provided by Al-Faruq. After all, he had to swear allegiance to Abu-Bakr since he had been persuaded.^[188] Hence, no signals of rebellion had been shown by Al-Habbab or others since affairs were correctly settled.

The Greatest Humanitarian Wealth

Let us picture the following:

The three Muhajirs participated in the Prophet's funeral beside the immaculate household and the other Muslims. Having accomplished the Prophet's burial ceremony, the consolers went to the mosque for performing the obligatory prayer led by the Imam of those three Muhajirs and every male and female believer, according to these three Muhajirs' recognition. Immediately after accomplishing their prayers, any one of the three might have provided his conception and adduced his apprehension so freely. Hence, each was granted equal opportunities to demonstrate his own opinion. Finally, the divinely nominated leader would render his opinion and the legal judgment of every opinion recently provided considering him as the guide, in accordance to doctrinal texts, and the explicator of every discrepancy after the Prophet, by doctrinal texts, too. Meanwhile, the Ansar and the Muslims, as a whole, would listen and comprehended his speech. They would play the role of the preponderant factor. They would, soon, swear allegiance to the Imam previously elected by God.

In the event that the previous program had actually occurred, the flout of such an argumentation would have been the greatest humanitarian wealth. Similarly, the total tide of history would have been completely changed. The application of the Islamic political system, God had revealed to His servant, would have been literally actualized. As a result of such an application, mankind would have been entirely saved and the international divinely regulated government would have been established. This was a mere expectation. Just because we had overlooked the divine texts and worked in reliance on our personal illation, we lacked capability of achieving that hope. Categorically, collapse is the fatal destiny of any nation that overlook the doctrinal texts and cling to their own inference. Such a nation shall definitely taste bitterness of defeat and relapse as a penalty for misrepresenting and substituting God's grace and guidance, presented through explicit texts, for claimed caprice and whims.

The Legal Arguments of People of Saqeefa

Sooner or later, the researchists will certainly observe that the Ansar met Sa'd-bn-Ebadeh for a fully natural reason which was not political at all. Any political talk occurred there was not more than unintentional viewpoints said during visiting a diseased.

The arrival of those three Muhajirs colored that interview with dark paints of policy and an aimed origination of an election of the next political leader. As long the subject of that simple visit became totally political and establishmentarian, what sorts of legal arguments were to be provided for attaining triumph?

The Argument of the Present Ansar

Unlike the representation concentratively asserted by historians, the Ansar were not aiming at inducting one of them in position of leadership. They totally had already understood that they should never enjoy any position of leadership. The idea that all of them had virtually broken the covenant of Allah and His Apostle is rationally unacceptable, especially when the Prophet had not been buried yet. They also had already witnessed the ceremonies of the Prophet's nominating his successor, and the congratulations had been immediately offered. Correspondingly, every Muslim, including those three Muhajirs, had full awareness of Ali's being the believers' master and the religious and political leader, congregationally, after the Prophet. They also had full acquaintance of Ali's being the leader and the master of each male and female believer, individually. The present Ansar were purposeless. They were showing no avidity for occupying the position of leadership. Besides, the question of leadership had not originally discussed before the arrival of those three Muhajirs. For the above factors, the nonexistence of any argument provided by the Ansar was a spontaneous question. Regarding the arguments imputed to them, it seemed that they had either provided them for creating a spirit of suitability and equality, or they - the arguments - were visualized as a main element serving the direction of the story, the crowning of its stars and the semblance of those stars' acts. Under the superintendence of the stars themselves, this story was conveyed to one another in the same fashion admitted and used by the formal mass media. Contrary narratives, however, were neglected. The next generations dealt with that tale as a formally and popularly maintained fact. Thus, refusal and denial were the share of any wrong might have been seen on that tale since it was adjudged as rebellion against this nation's congruity.

The Purpose of the Three Muhajirs

The purposes of those three Muhajirs were:

1. Installing a man in the position of the Prophet's succession at the very time of the absence of the Prophet's immaculate household and everybody's being engaged in the Prophet's funeral.
2. Attaining the attendants' support and swearing allegiance to the nominated man. If the Aws's declaration of fealty would be gained, the others should necessarily swear their allegiance so that the Aws would not enjoy that honor alone. Hence, it should be for the swearers' good that the new man elected for leadership was to be having his new position. As a result of that equation, the man to whom fealty had been presently declared should be the formal and actual caliph - the Prophet's successor, and the two others should be the formal viziers. The swearers, likewise, should be the army following the steps of their new commanders. Regarding the objectors of such a declaration of fealty, they should be opposing the Prophet's

successor and mutinying against their leader. The caliph, however, should be lawful to kill such mutineers who should be seen as dissidents and illegal seekers of power. The legal answer for such a practice is evident; (The position of leadership is not to be held to its seekers...) This had exactly occurred.

The Legal Arguments of the Three Muhajirs

What were the arguments provided by those three men that submitted the Ansar? Were their arguments actually legal?

Abu-Bakr and Omar provided their kinship to the Prophet as their arguments. They indicated to the rule that the relatives are more meritorious of their kinsman's heritage.

Summary of Abu-Bakr's Argument Provided Before the Ansar

Abu-Bakr stated: "We, the Muhajirs, preceded others in embracing Islam. Others are only our followers. We are also the Prophet's clan. Besides, we are enjoying the best lineage among the Arabs. Every Arab clan must have a relation in Quraish."

Summary of Omar's Argument Provided Before the Ansar

Omar said: "Nay, by God. The Arab shall never accept your being the leaders while the Prophet is another clan's. The Arab should never select but those from whom prophesy came forth. The evident argument and the manifest evidence is ours against our opposers. Who dare to litigate with us about the authority and the heritage of Mohammed while we are his backers and people? None but the wrong, the sinful or the involved in a disaster may do so."^[189]

The Ansar's Replication

The Ansar said: "We should declare our fealty only to Ali." Some of the Ansar, according to another narrative, repeated the same previous statement while Ali was absent. What should have occurred if only Ali had been present?!

Expectation and Substantiation

Any problem should have never occurred, and the Islamic political system should have been operative naturally had those three Muhajirs admitted to Ali's leadership. They, however, are too short to do so, since they believed in the impracticality of the Hashemites' joining leadership to prophesy. The Hashemites did seize prophesy exclusively; therefore, they should not have any governmental position since this is the right of the other Quraishi clans.

The Caliph Should Be One of Those Three

The Ansar's slogan of "We should declare our fealty only to Ali." went in one ear and out the other. Abu-Bakr suggested: "I do advise you to accept one of these two men; Abu-Ubeideh-bn-Al-Jarrah or Omar, for caliphate. You may declare your fealty to any of them." Omar replied: "God forbidden! Such a thing should never occur while you are among us... Open your hand and I will swear allegiance to you."

The First Declarer of Fealty

As he realized that the three Muhajirs had rejected Ali's leadership, Bashir-bn-Sa'd knew the new caliph should be inevitably designated on that very session. He desired to have priority in this affair; therefore, he declared: "Mohammed, the Apostle of God has been a Quraishi man. Hence, his people are the most meritorious of receiving his heritage and power..." immediately, he jumped towards Abu-Bakr and declared his fealty to him.^[190] By the way, this Bashir-bn-Sa'd became, later on, the second Ansari who stood with in the line of Muawiya against Ali.

Nominating and Swearing Allegiance to the Caliph

Useid-bn-Hudheir, the chief of the Aws, scrutinized the situation of Sa'd-bn-Ebadeh, the chief of the Khazraj, and the three Muhajirs' situations. Immediately, he realized that Abu-Bakr should be soon nominated as the new caliph. Hence, he ordered his group to swear allegiance to Abu-Bakr. They did at once. In order that the Khazraj would seize a part of that honor for themselves, most of them imitated the Aws.

The Reward

Bashir-bn-Sa'd was appointed as one of the most significant counselors and viziers of the caliphs. It was he who advised Abu-Bakr and Omar not to kill Sa'd-bn-Ebadeh. Useid-bn-Hudheir became the commander of "the internal security forces." It was he who backed Omar in leading the phalanx that took the responsibility of subjecting the Hashemites, Az-Zubeir and the rebellious ones. Selemeh-bn-Aslem aided Omar in using force for dragging those groups to declaring fealty to the new caliph!^[191]

Spreading of the News of the Declaration

People were gathering in the grand mosque when Abu-Bakr and Abu-Ubeideh advanced towards them after the Ansar had declared their fealty to Abu-Bakr. Omar spoke: "What for are you grouping yourselves in scattered crowds? Come on and swear allegiance to Abu-Bakr. The Ansar and I have just declared our fealty to our new leader!!" Immediately, Othman and the Umayyids rose up and declared fealty. Sa'd, Abdor-Rahman and their relatives did so, too. The Ansar attending in the mosque rose up and swore allegiance as it had been publicized that the other Ansar had declared their fealty to Abu-Bakr. This is a typical result especially when Bashir-bn-Sa'd and Useid-bn-Hudheir were behaving as if they had been a part of that new power. Ali, Al-Abbas-bn-Abdil-Muttelib and the Hashemites left that place directing towards their pack animals. This matter incited the prime vizier of the new caliph to lead a phalanx of the supporters, including Useid-bn-Hudeir and Selemeh-bn-Aslem, to take that group by force and lead them to declaring fealty. He insisted on that order even if it required setting fire in Fatima's house, the place at which they were residing. More than once, we proved the episode of burning Fatima's house. However, this action was not too astonishing to expect. Fatima was not more significant than her father, the Prophet (peace be upon him and his family), whom had been already prevented from recording his will, and accused of speaking out of senility!! Far is the Prophet from such an accusation.

The Unequal Confrontation Between the Divinely Nominated Leader and the New Power

After the Prophet's decease, the divinely nominated leader was stripped from his entire authorities. He was enchained and attended before Abu-Bakr. In this situation, he was shouting: "I am the slave of Allah and His Apostle's brother." "Declare your fealty to Abu-Bakr," some ordered. "I am the most rightful in this affair. It is you whom are to be submitted to my leadership. You seized it from the Ansar claiming of the Prophet's kinship. Now, you intend to seize it from the Prophet's household coercively?! Have you not argued before the Ansar that you are more rightful in holding this affair due to your relation to the Prophet? And they complied to your claim and gave it to you. Now, I do provide the very same argument before you; we are the most rightful in enjoying the Prophet's authority and heritage in and after his life. Be just with us, if you were believers. Lest, live in your wrong, while you are aware."

These words were too genuine to be replied by the ruling authorities. Nevertheless, Omar answered him instantly: "You shall never be let alone unless you swear allegiance." "You are milking for gaining the half of the product, and strengthening his position so that he will hand it to you in the morrow," answered Ali, and added: "O Omar! By God I am neither to welcome your words nor am I to swear allegiance to him." Abu-Ubeideh intruded: "O cousin! You are middle-aged. Those are the old-aged men of your people. You do not enjoy their experience and sagacity. I see Abu-Bakr be fitter, more tolerant and more broad-minded than you in this affair. You should submit to Abu-Bakr. You are, however, fitting this matter and rightful of receiving it for your virtue, piety, knowledgeability, cogency, precedence, lineage and matrimonial relation. This is only if you live and endure." Contiguously, Ali shouted: "By God I ask you, Muhajirs! Do not take Mohammed's sovereignty of the Arabs out of his area and his own house, and transmit it to your areas and houses. Do not push his people away from his standing and right among people. O groups of Muhajirs! We, by God, are the most meritorious of him. We are his household and we are the fittest to this position whilst the perceiver of God's Book, the studious of God's religion, the most familiar to the traditions of God's Apostle, the well-acquainted of people's affairs, the defender of people in misfortunes and the distributor between them in full justice is among us. He is, by God, among us that who carries such attributes. Follow not your fancies that you shall be certainly deviated and be remoter and remoter from the right."

The Foremost Declarer's Judgment

Unmistakably, the ruling authorities had nothing adapted to reply the decisive argument of the Imam. Bashir-bn-Sa'd, the foremost declarer, was attendant. Before the columns of the new power, he spoke: "O Ali! If only had the Ansar heard your current words, they should never have agreed upon declaring fealty to Abu-Bakr and, as a result, no any two of them would have litigated about your meritoriousness in this position." ^[192]

An Activity

At night, Ali (God may dignify his face) took his wife, Fatima Az-Zahra (peace be upon her), on a pack animal and passed by the Ansar's sessions asking for support. The Ansar said: "O daughter of God's messenger! We have already declared loyalty to that man. We would not have elected other than your husband and cousin had he come to us before Abu-Bakr." Ali answered them: "Should I have left the Prophet's body in his house without burying him and gone out for contesting people in his government?" Fatima commented: "Abu-Hassan did exactly what was required from him. They did what Allah shall penalize and amerce for." ^[193] From this cause, the Imam realized that people had betrayed him as exactly as the Prophet (peace be upon him and his family) had informed.

Humiliating and Threatening the Divinely Nominated Leader for Taking His Declaration of Fealty

As we have previously referred, the ruling authorities menaced of setting Fatima's house on fire if the group of the Imam's acceders would not leave it. "Fatima is in that house." some reminded Omar. "Even so!" challenged Omar. The sitters in Fatima's house realized Omar's seriousness in his menace. Thereupon, they went out and swore allegiance to the new ruler. Ali, the owner of that house, remained there. Fatima stood at the door of her house and shouted: "I have never known people had been in a situation more offensive than yours. You left the funeral of Allah's Apostle between our hands, and settled your own affair without seeking our opinions or observing our right..."

Abu-Bakr sent a man for summoning Ali. These summons were frequently rejected. Hence, Omar took a group of people and came to Fatima's house. They knocked the door. As she recognized their voiced, Fatima shouted: "O Father! O Allah's Apostle! What misfortunes we have encountered after you from the son of Al-Khattaab and the son of Abu-Qehafeh!" The group left that place weeping as soon as they heard her groan. They were so touched that their hearts were about to be ruptured. Omar, the rigid, who had never known lenience and had never been influenced by any matter for the sake of the right, remained there accompanied by small group. They took Ali, by force, out of that house and dragged him to Abu-Bakr. "You should declare your fealty now." they ordered him. "What if I do not?" answered Ali. "Then, we, by Allah but whom there is no god, shall behead you." they threatened. "Then you shall be killing the salve of Allah and the brother of His Apostle." clarified Ali. "It is yes that you are the slave of God, but it is no that you are the brother of His Apostle." commented Omar. (Anyhow, Ali's enjoying brotherly relation with the Prophet is a matter too authentic to be denied.) Omar, therewith, urged Abu-Bakr to issue the order of killing him. Abu-Bakr answered: "As long as Fatima is next to him, I am not to drive him to any matter."

Thus, Ali went directly towards the Prophet's tomb weeping and crying: "(Son of my mother! Surely the people reckoned me weak and had well-nigh slain me.)"

An Endeavor for Seeking Az-Zahra's Affability

After their frequent importunate insistence, Al-Faruq and As-Siddiq were permitted to meet Az-Zahra. She spoke: "I adjure you both by God; have you heard the Apostle of Allah say 'Fatima's satisfaction is a part of mine, and her ire is a part of mine. He whoever cherishes my daughter, Fatima, is cherishing me. He whoever pleases Fatima, is pleasing me. He whoever enrages Fatima is enraging me.'?" "Yes, we have." they answered. She, then, declared: "I do ask the witness of Allah and His angels, that you have enraged me indeed, and that you have not pleased me. I shall surely complain against you both before the Prophet when I shall meet him." Abu-Bakr wept heavily while she was addressing at him: "By God I swear, I will supplicate Allah against you at every prayer I am to perform." Hence, he went out while he was weeping.^[194]

Abu-Bakr Aimed At Abdicating

When Abu-Bakr left that place, people encircled him. "You are passing your night each hanging his woman and leaving me alone in my torment! I do not lack your allegiance. Draw your declarations of fealty." shouted he. Naturally, his surrounders should be rejecting this demand and finding legal excuses for it.^[195]

The Final Situation of the Divinely Nominated Leader

Actually, affairs were settled for the new authorities. The divinely nominated leader became an ordinary citizen who has nothing more than the normal rights enjoyed by any civilian. The ruling authorities had the actual right in favoring or disapproving him. As a matter of fact, although it was his divinely dedicated right, authority was usurped from him for good. He might be killed for his keeping on opposing that ruling authorities. There were tens of amends the authorities would provide for sentencing him to death penalty. They could easily accuse him of mutiny, dissension and competing the rightful owners.

Saving his household, none stood with him. Describing that period, Ali says: "I looked around me and recognized that saving my household, none was with me. I banked them away from death, and closed my eyes on the mote, and drank on that suffocation, and endured adopting self-possessedness and suffered a matter more bitter than coloquintida."^[196] On another occasion, Imam Ali said: "...The Quraishis retaliated me so heavily. They disconnected my relations and expropriated my brother's mastery, (This indicated that Imam Ali had believed that leadership had been his right exclusively)^[197], and agreed upon usurping an affair exclusively dedicated to me. One might address at me: You are so interested for this matter, son of Abu-Talib! Nay, you are for this matter more interested than me. I have demanded with my right, and you are standing between it and me. By God I swear, since the Prophet's death up to now, I am pushed away from my right."^[198]

hence, Imam Ali had nothing remained except keeping his right in caliphate and providing arguments before those who took it away from him provided that he should neither cause an opposition or rebellion, nor should he be the originator of a seditious matter used by the enemies of Islam. Consequently, he confined himself in his house till they compelled him to

leave. He would have lost his arguments and could have not provided proofs for his group had he overdone in that situation. He, however, reserved the religion and his right in caliphate together. As long as he conceived that conserving Islam and defeating the enemies had been achieved only by affability and pacification, he took that way and favored ameliorating relations with the ruling authorities for conserving the nation, choosing the better for people, saving the religion, preferring the present to the future and performing the intellectual and legal duty of favoring the most important to the important in case of contrast between the two.^[199]

Mystery of the Quraishis' Rejecting Ali's Leadership

The mystery beyond the Quraishis' rejecting Ali's leadership is hiding in the political education of Quraish that is relying upon the contribution of positions of honor in the pre-Islamic period. Every Quraishi clan enjoyed an inevitable share of these positions. The Hashemite prophecy destroyed that political form totally. Hence, the Hashemites had that inescapable prophecy solely in spite of the Quraishis' ultimate struggle for undermining it. During the Prophet's lifetime, Imam Ali was divinely nominated as the leader and the successor since he was the most knowledgeable, the keenest, the most favorable and the fittest for captaining the ship of Islam.

Anticipating The Falling Of The Critical Matter

Supposing the leadership of Ali falls in action, this shall mean that the Hashemites seize the whole honor by joining leadership besides prophesy. By any criterion, this matter is unacceptable at all. Furthermore, it is required to stand against the occurrence of such an affair till the last breath. The other Quraishi clans embraced Islam and became equal to each other. Islam, however, eradicates whatever preceded it originally. So, what is the incentive beyond the Hashemites' keeping distinguishability, preference and dedicated glorification?

The Fair Partitioning

The Hashemites did enjoy prophesy exclusively, none will partake them in this honor at all. They, however, are the brothers of the other Quraishi clans. What is the wrong if the other Quraishi clans have leadership exclusively and keep any Hashemite away from it? This is the best and the fairest sharing. Let the Hashemites enjoy prophesy alone, and let the other Quraishi clans enjoy leadership alone, too.

The Quraishi Clans' Forming a Team

The entire Quraishi clans formed a united team since their aim was the same; preventing the Hashemites from joining leadership to prophesy.

In Bani-Sa'ideh's Saqeefa-shed, Abu-Bakr addressed at the Ansar: "I do advise you to accept one of these two men; Abu-Ubeideh-bn-Al-Jarrah or Omar, for caliphate. You may declare your fealty to any of them." Omar replied: "God forbidden! Such a thing should never occur while you are among us..."^[200] Abu-Ubeideh had surely the same situation. Those three Muhajirs had the same situation. They were forming a united team. Similarly, they all rejected the Ansar's statement of swearing allegiance to Ali only.^[201]

People of Quraish, congregationally, stood against Abu-Bakr's decision of abdication. The divinely nominated leader referred to this congregational situation in his sayings: ...the Quraishis retaliated me so heavily. They disconnected my relations and expropriated my brother's mastery." "O Allah! I seek Thy aid against people of Quraish. They disconnected my relations and demeaned my great position and agreed upon usurping an affair exclusively dedicated to me."^[202] When Abu-Bakr was arduously affected by his disease, he summoned Othman alone. "Write down:" Abu-Bakr asked just before he was fainted. During these moments, Othman wrote: "I do nominate Omar-bn-Al-Khattaab as my successor to caliphate." When Abu-Bakr regained his consciousness, he ordered Othman to read what he had written down. "You would have been fitting for it had you written your own name instead." said Abu-Bakr.^[203] This indicated that it had been no difference at all between Omar and Othman since both were playing to the same team. In his final disease, Omar said: "Had Abu-Ubeideh been alive, I would have nominated for the caliphate. Had Khalid-bn-Al-Waleed been alive, I would have nominated for the caliphate. Had Salim, Abu-Hutheifeh's slave, been alive, I would have nominated for the caliphate." This indicated that there had been no difference between Abu-Ubeideh and Khalid since both were belonging to the same party. Moreover, it was not unacceptable to elect Me'ath-bn-Jabal, the Ansari, for occupying the position of leadership despite the fact that few years ago it was impracticable for the Ansar to be the leaders since leadership, as Al-Faruq adjudged, was restricted to the Prophet's clan. Similarly, what was the wrong of granting a slave, such as Salim, Hutheifeh's slave, the position of caliphate? The most important thing was that Ali or any Hashemite should never hold such a position. Had Ali been out of the picture of the six-member advisory board decided by Omar for electing the new caliph, affairs would not have been so complicated, and the other four members - since Talha was absent - would have immediately elected Othman.

Othman, however, was the first Muhajir, after Omar and Abu-Ubeideh, who swore allegiance to Abu-Bakr. He was also that clerk who wrote: "I do use Omar-bn-Al-Khattaab as my successor to caliphate." Besides, he was the only candidate nominated by Omar in whose reign, Othman was named 'the successor.' Little study of Omar's will reveals the fact that the winner would be none other than Othman.

Othman declared his readiness to concede caliphate to Talha who had just arrived after a journey. This matter was natural since the all were brothers of the same team and purpose. It was also unproblematic in case Abdullah-bn-Omar was his father's successor. They, in fact, advised Omar to nominate his son for caliphate since, according to their claim, he had enjoyed some attributes making him qualified enough for such a position. The entire Quraishis were a united team of the same degree of standing and purpose, which was preventing the Hashemites from joining leadership to prophesy.

Chapter 11 - Depriving the Hashemites of their Political Rights

Not only did the Quraishi clans stand against Ali's enjoying the position of leadership, but also they deprived any Hashemite of enjoying any formal position. Abu-Bakr, Omar and Othman had never used a Hashemite in a governmental position.^[204]

Abdor-Rahman-bn-Awf said: "I declare my fealty to you provided that you should never place any Hashemite on people's shoulders." This means that he should not use any Hashemite for a governmental position. Ali immediately replied him: "What is the advantage you are to gain from such a provision. My duty is only exerting efforts for the good of Mohammed's nation. I am to use any man, whether Hashemite or not, if I realize his firmness and sincerity." "Nay, by God! I am not to declare it before you agree upon this provision." insisted Abdor-Rahman. "By God, I will never agree upon this." answered Ali.^[205]

What is the Idea of Deferring the Hashemites

What is the idea of deferring the Hashemites? This question was answered by Al-Faruq. He was hesitated in designating bn-Abbas for a governmental position. As bn-Abbas sought an explanation, Al-Faruq answered: "O bn-Abbas! I am afraid that you will keep this position till my decease. You may, then, refer to yourselves for leadership. It is illicit for you to enjoy this position exclusively."^[206]

This means that Al-Faruq aimed at being sure that caliphate - leadership - should not march towards Ali or any other Hashemite after his death. This is, in fact, the climax of adherence to the impracticability of the Hashemites' joining leadership to prophesy slogan.

Disclosure of Hiddens

As they distributed positions among them, the Quraishi clans decided not to give the Hashemites any role in the next leadership since they enjoyed prophesy alone. They, however, were perplexed whether they should bind all the others to this decision. Since they were tardy in embracing Islam, they were lacking the awareness of the method to be followed for applying this decision. In the midst of this perplexity, Omar-bn-Al-Khattaab, the loyal son of Quraish, took great steps in the way of expressing the Quraishis' consciousness and applying their decision using legal argumentation. Hence, he was the most meritorious of the name 'the faithful son of Quraish.'

Omar checked the Prophet against recording his will, stating that the man had been affected by his pains and that Book of Allah had been acceptably sufficient. From this cause, the Prophet's will should be valueless and unneeded. Omar's fellows adopted and insisted on this opinion so importunately that they accused the Prophet of senility. Furthermore, they quarreled against the adversary party. Without their absolute confidence of Omar and his certain knowledge of that will's contents, this party would have never been to utter such an embarrassing statement. Owing to his cunning, Omar could realize that the Prophet had aimed at renewing and

reminding of the leadership of Ali. Therefore, he prevented him from recording that will, using the excuse that he had been influenced by the pains he was suffering. Comparatively, Al-Faruq himself ruled of the flawlessness of Abu-Bakr's recording his will in the same circumstances. He himself recorded his will in the same circumstances. As a matter of fact, Abu-Bakr and Omar, in their final diseases, had been suffering pains heavier than those suffered by the Prophet. The event of preventing the Prophet from recording his will is too authentic to be denied or vindicated. In a like fashion, the events of the wills of Abu-Bakr and Omar are as clear as sunlight. They are regarded as the bases of the historical system of caliphate.

Al-Faruq's Expressing the Reasons

The following conversation occurred between Al-Faruq and bn-Abbas:

Omar: How is your cousin?

bn-Abbas: He is well. He is with his associates.

Omar: I do not mean Abdullah-bn-Ja'far. I meant your head; the Prophet's house.

bn-Abbas: I left him striking heavily while reciting the Quran?

Omar: O Abdullah! I adjure you by blood of the sacrificed animals not to reveal the truth. Is he still caring for caliphate?

bn-Abbas: Yes, he is.

Omar: Is he still claiming that the Prophet had nominated him for that position?

bn-Abbas: Yes, he is. Besides, my father supported Ali's claim of the Prophet's nominating him for the position.

Omar: Well, the Prophet had assuredly referred to Ali in a form too exaggerated to prove an argument or provide an excuse. For a considerable period, he studied the scope of people's accepting this matter. In his final disease, the Prophet did aim at referring to Ali by the name. But, I stopped against this."^[207]

Al-Faruq's Impression on the Impracticality of the Hashemites' Joining Leadership to Prophecy Slogan

Once, in his reign, Omar argued bn-Abbas:

"O bn-Abbas! Do you realize the reason beyond your people's neglecting your nominating for managing the Islamic state?" Evading the anticipated consequences, bn-Abbas escaped from the answer. "Well, Amirul-Mu'minin! If I ignore the answer, you are definitely in full awareness of it." commented bn-Abbas. "Your people disliked the matter that you would have prophesy and authority altogether. Then you shall be unjust to your people. People of Quraish selected for themselves. Indeed, they succeeded as they opted for the right one." expressed Omar. "O Amirul-Mu'minin!" bn-Abbas worded, "May I speak provided that you shall not be irate?" "Yes, you may." permitted Omar. Here, bn-Abbas signified: "Regarding your saying (People of Quraish selected for themselves. Indeed, they succeeded as they opted for the right one.), they would have been right absolutely and without litigation if only they had clung to what God had opted for. Regarding your saying: (Your people disliked the matter that you would have prophesy and authority altogether.),

God, the Exalted, described a people who disliked so. He said: (That is because they hated what Allah revealed, so he rendered their deeds null.)” “Far it is, bn-Abbas!” replied Omar, “I have been informed of some news, but I do not like to discipline you about so that your status would not be lessened.” bn-Abbas answered: “O Amirul-Mu’minin! My status at you must not have been lessened in case these new were true, otherwise, I am one of those who obviated the ill deeds from approaching towards their entities.” Omar said: “Well, I was informed of your claim that the general authority had been taken away from you, Mohammed's clan, due to envy, aggression and injustice.” “Respecting the injustice,” responded bn-Abbas, “it had been realized by the level-headed, as well as the ill-minded. Respecting envy, Adam was envied, and we are his envied sons.” “Far it is. Far it is.” expressed Omar, “Your hearts, sons of Hashim, are filled in with an immovable envy.” bn-Abbas answered: “Slow down, Amirul-Mu’minin! Do you impute such a description to hearts that God has (kept away uncleanness from them and purified them a thorough purification?)^[208]

The Exaggeration In Loyalty To The Slogan

In addition to working for effecting the impracticality of the Hashemites’ joining leadership to prophecy slogan all over his lifetime, Al-Faruq spared no efforts for making the application of this slogan operative even after his death. He worked hard for preventing Ali or any Hashemite from having an advanced governmental position after his death in the same way he had used for casting the Hashemites, disregarding their capability and fitness, out of the governmental circle. The provision of ostracizing the Hashemites, including the strong and the honest, from official positions was not proceeded by Abdor-Rahman-bn-Awf. It was a literal implementation of Al-Faruq’s will he had recorded while he was in his final hours. We are, here, to review excerpted items of Al-Mas’udi’s narrative:

Omar summoned Abdullah-bn-Abbas for designating him for the governorship of Hims immediately after the decease of the governor. He, however, canceled this decision; “O bn-Abbas! I am afraid that you will keep this position till my decease. You may, then, refer to yourselves for leadership. It is illicit for you to enjoy this position exclusively.”^[209]

Al-Faruq, therewith, intended to be sure that after his decease no governor would call for and support the idea of the Hashemites’ leadership of the Islamic state. Forthwith, he instituted the provision of ostracizing the Hashemites, including the strong and the honest, from official positions. This is indeed the ultimate loyalty to the impracticality of the Hashemites’ joining leadership to prophecy slogan, that none of the Quraishi clans could attain. This provision, however, was imposed upon the Hashemites only.

Was The Slogan Allah’s Order?

From all of the sides, this slogan was extremely Jahilite. Neither Allah nor did His Apostle order of such a matter. It is not admitted by the Islamic doctrine as well. On the contrary, this slogan is thoroughly contrasted to the divinely words and deeds. It is contrasted to doctrinal texts appertained to nominating Ali-bn-Abi-Talib as the leader and the Prophet’s successor. These texts have been previously provided and debated. It is also contrasted

to the doctrinal texts regarding asserting on adhering to the Prophet's progeny as considered as one of the two weighty things. Likewise, it is contrasted to the texts relating estimating the Prophet's progeny as ship of safety, security against discrepancies, the religious and the political leaders of this nation. For maintaining this truth, Allah, the Elevated, ruled of seeking God's blessings and mercy upon Mohammed and his progeny as a pillar part of the obligatory prayers.

What for was Al-Faruq, then, Adherent and Sincere to the Slogan?

For answering this question, it is to say that Al-Faruq perceived granting the Hashemites prophesy exclusively and keeping leadership to the other Quraishi clans, exclusively too, had been the absolute fairness. He also believed that Quraishi people had been surely right when they opted for this contribution. He believed that the Hashemites would have been extremely unjust to the other Quraishi clans had they joined leadership to prophesy. Injustice, however, is opposite to Islamic regulations. Regarding Ali, in addition to his being middle-aged, he is unqualified to being the Muslims'

leader after the Prophet. In due course, Al-Faruq adopted this slogan due to his caring for Islam in addition to the previous factors.

Al-Faruq's Situations Towards the Divinely Nominated Leader and the Prophet's Household

During the entire stages of his life, Al-Faruq was greatly caring for Islam. He understood that the Prophet's will would be forming an eminent danger against Islam and Muslims; therefore, he himself opposed that noble Prophet's idea and could gather a good deal of supporters. They opposed so exaggeratedly that they accused the Prophet of speaking out of senility!!

Al-Faruq arranged for the question of electing a caliph. He inspected the events so accurately till he achieved triumph by nominating the new caliph while the Quraishis, the Prophet's household and the divinely nominated leader were absent. This was intended for caring for the good of Islam and Muslims' unity. It was also purposed for preventing the Hashemites from joining leadership to prophesy, so that they would not be unjust to their people. Al-Faruq, naturally, hated injustice and inequity.

Al-Faruq should not be lenient to those whomever tried to injure security and unity of the state and the nation. These two matters, pursuant to his conception, were the most elevated among all considerations. It would not be problematic for him to set fire in Fatima's house and its dwellers if this house, according to his belief, formed any sort of danger against security and unity of the state and the nation. Law, however, is prevailing upon everyone, including Fatima, the daughter of Mohammed (peace be upon him and his family). Al-Faruq intended to set that house and its occupants on fire after he had fetched firewood. He vacated that idea only after the opposers had left that house. In spite of the above, it was Al-Faruq who suggested to As-Siddiq to see Az-Zahra and offer her apology.

He was brave enough to face any individual, including the divinely nominated leader, that retarded from swearing allegiance to the new authority. When Ali objected declaring his fealty to Abu-Bakr, Al-Faruq threatened of assassinating him if he was to keep that attitude, although he

addressed at that who tried to degrade Ali: "This is my master and your master, and the master of every male and female believer." Furthermore, he was wont to refer to Ali in great deal of questions. He used to say: "O Allah! I seek Thy protection against any quandary from which Abul-Hassan is remote."

All these facts have been debated in this survey and in our survey called 'An-Nidhamus-Siyasi Fil-Islam'.

It was also Al-Faruq himself who instituted the provision of ostracizing any Hashemite, including the strong and the honest, from enjoying any governmental position. He assumed that the Hashemites should never join leadership to prophesy so that they would not be unjust to the other Quraishi clans.

From another side, Al-Belathiri, in his Futouhul-Buldan, mentions that Al-Faruq was wont to prefer Mohammed's household to others, including himself, in questions regarding distributions of gifts and imports of the state.

Al-Faruq had his own course and style in understanding the religion. He enjoyed audacity in declaring his course, even that he had followed in facing the Prophet, commonly. The event of the calamity - as bn-Abbas named - is a good example.

He also opposed the Holy Quran, even. For instance, according to the following Quranic text; (Alms are only for the poor and the needy, and the officials appointed over them, and those whose hearts are made to incline to truth and the ransoming of captives and those in debts and in the way of Allah and the wayfarer, an ordinance from Allah; and Allah is Knowing, Wise.), these classes are to be dedicatedly benefiting the alms. Like any other divinely obligation, this dedication is an obligation. Al-Faruq, however, perceived the unnecessary of the heart-inclined share since such class had not been meritorious. So, he presumed that defraying this share to such a group had been reckoned with squandering since Allah had backed Islam and maintained His religion. Therefore, he, simply, issued a decision of canceling this share. He, in fact, deprived such individuals of the right God had already determined. He did realize that the Prophet had not ceased defraying this share to such persons although the conquest and God's triumph were achieved. The one-fifth rate (Khums) is another example on Omar's inferring in questions determined by the Quran. Regarding the Mut'a - short-termed marriage - of the ritual pilgrimage, this matter was legislated by the Prophet till it was canceled by Al-Faruq. In the reigns of the Prophet and Abu-Bakr, the times of divorce were separated. When Omar came to power he issued this verdict: "The Muslims are prompting this question. The divorce, hence, should be thrice." Since then, the form of the (legal) divorce was changed into this new one: "You are divorced thrice."

Many other questions appertained were issued by Al-Faruq.

Like a cyclone, Al-Faruq pushed himself forwardly in uttering whatsoever he thought the right, destroying anything standing in his way, and neglecting anything that may face. The supreme word in the reign of Abu-Bakr was his. This was by the reason that the previous had owed him the position he was occupying. Omar could have been the caliph, instead of As-Siddiq, had he wanted. Naturally, he had the supreme word in his reign

since he was the caliph. At the entire Quraishi clans, Omar's word was the prevalent. They cognized that he had been the only one who had the ability of preventing the Hashemites from joining leadership to prophesy. For the Umayyids, Omar's words were highly respectful. It was he who assigned Yazeed-bn-Abi-Sufian and Muawiya, his brother, as the governors of Syria. Practically, it was also he who delivered caliphate to Othman, the Umayyid. Hence, Omar's reverence found its way easy in the hearts of Quraishi people. It extended to the society of Muslims. "The factor that helped in establishing this reverence was the fact that Omar had never been engaged in a personal craving." Sharafuddin Al-Amili says.

On the Intersection of Courses

Collapses

The Prophet was still bed-ridden when the ground was quaked and moved under the believers' feet. A series of consecutive collapses started just after the Prophet's decease. Necessarily, each collapse should be followed by another. Thus, the ultimate one shall be indisputably occurring. The hour at which this ultimate collapse shall occur is known by God alone. This series of collapses was originated when they prevented the Prophet from recording his will. Before the Prophet was put in his tomb, those who stood against recording his will had finished the matter and held fast on power while neither people of Quraish, the Prophet's household, their head nor were the majority of Muslims present. All those classes were faced by the actuality of an integral government wearing dress of legality so thoroughly.

The Ruling Authority And The Opposition

The ruling authorities came forth as if they were real rulers in whose hands were mastery and power. They held fast on that position. Their fellows swore allegiance to them and submitted to their sovereignty and authority.

Thus, they were seen as the actual rulers and the prevalent of a real power.

On the other hand, the divinely nominated leader found himself alone with the Quran that is turning wherever he turns^[210], the right that is turning wherever he turns^[211], the divinely issued decision of his being the guide^[212], the divinely issued decision of his rightfulness to explicate when people are engaged in discrepancies after the Prophet,^[213] his being a witness like the Prophet on the Day of Resurrection^[214] and his being enjoying the entire standings enjoyed by prophets except prophesy.^[215] With all these specifications, the divinely nominated leader found himself alone. He was abandoned to practice any of his authorities. None was listening to him. He became not more than an ordinary citizen with no supporters except the Prophet's honorable progeny and the Hashemites who were fatigued by their battling the Arab. These were the essential components of the opposition. It was not expected from such an opposition to do so much. At any rate, they were elected and supported by God for explicating the reality of this religion.

Two Choices Before the Opposition

The opposition had either to mollify or to challenge. If fact, challenge was seen as a categorical suicide owing to the situations people were engaged in.

Due to such a challenge, the religion might have been injured totally, the divinely nominated leader assassinated and the blessed household of the Prophet massacred. Thus, the divinely nominated leader preferred the most important to the important. He himself took the way of pacification while he worked hard for advising and showing the religion.

Two Choices Before the Nation

As if they saw a nightmare, people, after the Prophet's decease, woke up terrified as they faced these two things:

1. A ruling authority and an actual power led and directed by the band who were the most remarkable viziers of the Prophet. They were declaring their being the right.
2. An impotent opposition led and directed by the genuine Prophet's successor, supported by the Prophet's household and the Hashemites who spent twenty three years of confrontation against the Arab. They were also declaring their being the right.

Discrepancy of People

1. Sunnis

People, accordingly, were engaged in discrepancies and various parties, one of which (Sunnis) made approaches and showed fealty to the ruling authorities regarding them as the powerful competent custodians who represented unity of this nation. The year at which Muawiya overcame Ali and, hence, power defeated legality, was called 'year of congruity'. The party that acceded to Muawiya were called Sunnis - people of the traditions. This party, however, was of various sects and groups who showed variety in the scope of loyalty to the ruling authorities and finding excuses for their misdeeds. They also showed variety in the scope of their condolence to the opposition and understanding their situation. At any rate, they, finally, agreed upon the conception that the two parties; the ruling authorities and the opposition, were Sahaba that should be in the Paradise. They ruled of the capability of inference of the all. Correspondingly, they should be rewarded whether they were right or wrong. These sects and groups, however, welcomed this solution; therefore, their fate was connected to the ruling authorities'. Not for favoring them, these sects and groups attempted at saving the ruling authorities from any criticism so that they themselves should not be reproached in the same way. Because of their loyalty to them, they should naturally have a share of the ignominy faced to the rulers. Regarding headship of the Islamic state, this party agreed unanimously on bearing the slogan: "We are being with the prevailing." Consequently, they were showing fealty to the prevailing party no matter what qualifications he had. The evidence they provided for excusing this course was Abdullah-bn-Omar's saying during the conflict of Al-Harra: "We are being with the prevailing." This saying, however, was reckoned as a legal reliable ruling.

2. Shias

They are those who showed fealty only to the divinely nominated leader and the Prophet's successor. They believed in the fact that the right and the Quran are pursuing this leader wherever he goes. Thus, they showed fealty to this leader and the Prophet's household. They gave credence to the Prophet's saying that the Quran is the prior weighty thing, and the Prophet's household are the minor. They also believed that guidance - to the right path - is unattainable unless these two weighty things are adhered together. All over ages, they betook the head of the Prophet's progeny as their leader and legal Imam. They accede to those to whom the Imam acceded and oppose those whom are opposed by the Imam. Those heads attained twelve in number. Shias, however, committed themselves totally to the absolute legality disregarding circumstances and costs. Their grand aim is uniting the Islamic nation under the banner of the Imam, from the Prophet's progeny, who shall be in charge of explicating and applying the divine doctrine rulings in order that he should transfer mankind from darkness to illumination by conveying the immaculate mission of Islam all over this world. Shias' path, nonetheless, was always that of pains and misfortunes. These were the levy they should defray for attaining the divine satisfaction through the auspicious rank the Prophet had given to them exclusively. Whilst Allah revealed the Verse: (As for those who believe and do good, surely they are the best of men.), the Prophet addressed at Ali: "O Ali! They are you and your followers."

Because of their being the opposition, Shias suspect the legality of every ruling authority except those whose chief is the head and the Imam of the Prophet's progeny. Accordingly, a state of mistrust occurred between Shias and the ruling authorities. This state was so deepened that it was developed into a rivalry and antagonism that originated a reciprocal malice.

Individually and collectively, Shias aimed at proving tyranny and despotism of the ruling authorities. They claimed that those ruling authorities had usurped their power from its genuine people and imposed their rule upon this nation by means of strength and intensity. They also claimed that because of the ruling authorities' fondness of reputation, predominance and favoring this world to the other, they deprived Muslims and mankind of enjoying the divine mastery. Since the ruling authorities confiscated their freedom, Shias used individual and veiled means for proving their viewpoints. They were constantly chased and disturbed by the ruling authorities.

On the other hand, the ruling powers who seized everything in that society, expropriated Shias' franchise of providing their viewpoints, and accused them of being mutineers. Occasionally, Shias were charged of being apostates, dissidents, miscreants and even atheists. This ruling authorities' viewpoint was provided so publicly before the entire sectors of society. The mass media, totally, were broadcasting these viewpoints, and the pro-rulers scholars intensified these misallegations illustrated by the ever ugliest pictures. Hence, cavity between Shias and other sects of the nation were ceaselessly augmented. The succeeding generations perceived the authenticity of these accusations clung to Shias by the ruling authorities;

therefore, they went on repeating and playing on the same cord since they commit themselves to partisan imitation. All these and Shias were undertaking tolerance for the sake of Allah. They also took the course of endurance and composure believing that the day on which facts shall be revealed is not that far.

Notes

Part 1

- [1] Surah Kahaf, Verse 26, and bn-Kutheir's Tafsir, part.3, page92-3.
- [2] Surah Luqman, Verse 15, and bn-Kutheir's Tafsir, part.3, page444.
- [3] Surah Nisa, Verse 36, and bn-Kutheir's Tafsir, part.1, page494.
- [4] Surah Tawba, Verse 40, and bn-Kutheir's Tafsir, part.2, page358.
- [5] Surah Kahaf, Verses 34 and 37, and bn-Kutheir's Tafsir, part.3, page83.
- [6] Surah Qamar, Verse 29, and bn-Kutheir's Tafsir, part.4, page265.
- [7] Surah Najm, Verse 2, and bn-Kutheir's Tafsir, part.3, page543.
- [8] Surah Saba, Verse 41, and bn-Kutheir's Tafsir, part.4, page246.
- [9] Surah Thariyat, Verse 59, and bn-Kutheir's Tafsir, part.2, page238.
- [10] The series of our essays published in Al-Liwa, the Jordanian journal, in 1992-3.
- [11] bn-Hajar Al-Asqalani's Al-Isabetu Fi Tamyizis-Sahaba, page10.
- [12] bn-Sa'd's At-Tabaqat, part.2 page56, and our An-Nidhamus-Siyasi Fil-Islam page103.
- [13] bn-Quteibeh's Al-Me'arif, pages 131 and 141.
- [14] bn-Quteibeh's Al-Me'arif, pages 45 and 131, and our An-Nidhamus-Siyasi Fil-Islam page232 and on.
- [15] bn-Hajar Al-Asqalani's Al-Isabetu Fi Tamyizis-Sahaba, page16.
- [16] bn-Hajar Al-Asqalani's Al-Isabetu Fi Tamyizis-Sahaba, page7.
- [17] Al-Issabeh Fi Tamyizis-Sehabe, page9-10. The Quranic texts are literally quoted from M.H. Shakir's translation of the Holy Qur'an
- [18] Seyyid Murteza Ar-Razawi's Aara'u Ulema'il-Muslimeene Fit-Teqiyyeti Wes-Sehabeti We Siyanetil-Qur'anil-Karim, page81-2.
- [19] Ad-Dehbi's Al-Keba'ir and Seyyid Murteza's Aara'u Ulema'il-Muslimeen, page85.
- [20] See Kenzul-Ummal, part.11, Page358-61 and bn-Quteibeh's Al-Me'arif, page131, 42, 54.
- [21] See An-Nidhamus-Siyasi Fil-Islam, page106.
- [22] bn-Sa'd's At-Tabaqat, part.6, page65, and An-Nizamus-Siyasiyi Fil-Islam, page103.
- [23] As-Suyuti's Tarikhul-Khulefa, page227.
- [24] At-Tabari's, part.7, page198, and bn-Quteibeh's Al-Imameh Wes-Siyaseh, and Sharhu Nahjil-Belagha, part.2 and An-Nizamus-Siyasi Fil-Islam, page126-7.
- [25] Al-Imameh Wes-Siyaseh, pages 5-8.
- [26] Al-Belathiri's Futouhul-Buldan.
- [27] bn-Hajar Al-Asqalani's Al-Issabeh Fi Temyizis-Sahaba, page17-9.
- [28] Ad-Dehbi's Al-Keba'ir, page238.
- [29] Ali Bin Mohammed Ashawkani's Fetihul-Qadeer, vol.2, page185. Isma'il Bin Kutheir Ad-Dimeshqi's Tafsirubni Kutheir, vol.2, page373. Ala'uddin Ali Bin Ibrahim Al-Baghdadi's Al-Khazin, vol.2 page125. Mohammed Bin Al-Hassan Bin Mas'ud Al-Ferra's Tafsirul-Baghawi, vol.2, page125-as the footnotes of A-Khazin. Abu-Ja'far Mohammed Bin Jarir At-Tabari's Tafsirut-Tabara, vol.6 page131.
- [30] Al-Hakim Al-Hasakani Al-Hanafi's Shawahidut-Tanzeel, seq. 445, 453, 610 and 624. Ibnul-Meghazili Ashafi'i's Menaqibu Ali Bin Abi Talib, pages 324, 370 and 371. At-Tabari's Tafsir, vol.21, page107. Az-Zamakhshari's Al-Keshaf, vol.3, page514. Ashawkani's Fetihul-Qadeer, vol.4, page255. Tafsirubni Kutheir, vol.3, page462. Al-Wahidi's Asbabun-Nuzoul, page200. As-Suyuti's Asbabun-Nuzoul-published as the footnote of Tafsirul-Jelalein-, page550. bn-Arabi's Ahkamul-Quran, vol.3, page1489. bn-Abil-Hadid's Sherhu Nahjil-Belagha, vol.4, page80 and vol.6 page292. Al-Kinji Ashafi'i's Kifayetut-Talib, page140. As-Suyuti's Ad-Durrul-Manthour, vol.5, page178. At-Tabari Ashafi'i's Thekha'irul-Uqba, page88. Al-Khawarizmi Al-Hanafi's Al-Menaqib, page197. Az-Zernedi Al-Hanafi's Nuzumu Dureris-Simtein, page92. As-Sibtul-Jawzi Al-Hanafi's Tethkiratul-Khawass, page207. bn-Talha Ashafi'i's Mettaliqus-Sa'ul. Al-Qanduzi Al-Hanafi's Yenabi'ul-Mawaddeh, page250. Ibnul-Jawzi Al-Hanbeli's Zadul-Mesir, vol.6, page340. Al-Belathiri's Ansabul-Ashraf, vol.2, page148, sequence 150. Tafsirul-Khazin, vol.3, page470, vol.5, page187. Al-Baghawi Ashafi'i's Me'alimut-Tanzil-as a footnote of Tafsirul-Khazin-, vol.5, page187. Al-Halabi Ashafi'i's

- As-Seeretul-Halabiyyeh, vol.2, page85. bn-Hajar Al-Asqalani's Takhrijul-Kheshaf, vol.3, page514. Alintisafu Fi Ma Tadhamehul-Keshaf, vol.3, page244. Ihqaqul-Haqq, vol.3, page273. Fedha'ilul-Khamsa, vol.1, page268. Hussein Ar-Radhi's Al-Muraja'at, page64.
- [31] Al-Issabeh Fi Tamyizis-Sehabe, vol.1, page439.
- [32] Seyid Murteza Ar-Razawi's Ara'u Ulema'il-Muslimin.
- [33] Al-Mas'udi's Muroujut-Theheb.
- [34] bn-Husham's As-Seera.
- [35] As-Seeretul-Halabiyyeh, vol.2, page234.
- [36] Waq'etu Siffine page220.
- [37] This excerpt is quoted literally from Al-Mas'udi's Muroujut-Theheb, vol.3, page14.
- [38] Al-Mas'udi's Muroujut-Theheb, vol.3, page15-6.
- [39] Al-Qasimi's Nizamul-Hukm, page283.
- [40] our An-Nizamus-Siyasiyu Fil-Islam, page182.
- [41] Al-Imameh Wes-Siyaseh and Al-Mas'udi's Muroujut-Theheb, page26.
- [42] Al-Mas'udi's Muroujut-Theheb, vol.2, page477.
- [43] Alisti'ab. Sec. Abdor-Rahman Bin Khalid Bin Al-Waleed. See Shikhul-Madhira, page175.
- [44] Al-Mas'udi's Muroujut-Theheb, vol.2, page478-9.
- [45] Seyid Murteza Ar-Razawi's Ara'u Ulema'il-Muslimin, page100 and on. See Musnedul-Imami Ahmed, vol.5, page, 50, and vol.1, page235.
- [46] Abu-Zuhra's Abu-Hanifa, page304, and Ara'u Ulema'il-Islam, page87 and on, where the whole subject is precisely discussed.
- [47] Ma'ruf Ad-Dawalibi's Al-Medkhalu Ila Ilmil-Ussoul, page217.
- [48] This paragraph is quoted from Seyid Murteza Ar-Razawi's Ara'u Ulema'il-Muslimin, page87 and on.
- [49] Al-Mas'udi's Muroujut-Theheb, vol.3, page65-6 and 425-6.
- [50] Al-Mas'udi's Muroujut-Theheb, vol.3, pages 65-6, and pages 425-6.
- [51] Al-Jahiz's Al-Beyanu Wet-Tebyin, vol.3, page300, and Mahmud Abu-Rayyeh's Sheikhul-Madhira, page182.
- [52] At-Tabari's-the events of 51. Ibnul-Atheer's, page202-9. bn-Asakir's, vol.2, page379. Mahmud Abu-Rayyeh's Sheikhul-Madhira, page184-5.
- [53] bn-Abd Rebbihi's Al-Iqdul-Farid, vol.4, page, 366. bn-Abil-Hadid's Sherhu Nahjil-Belagheh, vol.1, page, 356, vol.3, page258, and vol.4, page56. Muslim's, part.2, page360. At-Tirmithi's part.5, page301-80. Al-Hakim's Al-Mustedrak, part.3, page109. bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali. Ashafi'i's part.1, page206. An-Nisa'i's Khessa'issu Ameeril-Mu'mineen, page48. Az-Zernedi's Durerus-Simttein, page107. Al-Kinji's Kitabut-Talib, page84-6. Al-Khawarizmi's Al-Menaqib, page59. Ibnul-Atheer's usdul-Ghabe, part.1, page134, part.4, page25-6. bn-Hajar Al-Asqalani's Al-Isabeh, part.2, page509. Al-Amini's Al-Ghadeer, part.1, page257, part.3, page300. Nasr Bin Muzahim's Waq'atu Siffine, page82-92. Al-Jawzi's Tethkiretul-Khawas, page63. AL-Amili's Al-Muraja'at.
- [54] At-Tabari's part.5, page167-8. Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.3, page413. Al-Hakim's Al-Mustedrak, part.1, pag 385, part.2, page358. bn-Abil-Hadid's Sherhu Nahjil-Belagheh, vol.1, page, 356 61. As-Suyouti's tarikhul-Khulefa, page190. Al-Iqdul-Farid, part.4, page365. Al-Amini's Al-Ghadeer, part.1, page264. Al-Qastalani's Sharhul-Bukhari, part.4, page368. Al-Ansari's Sharhul-Bukhari, part.4 page368. Al-Amili's Al-Muraja'at, page218.
- [55] The released are groups of people of Mecca who insisted on polytheism till the conquest of Mecca when they were released by the Prophet after they had been captured.
- [56] These narratives were quoted from Al-Mas'udi's Muroujut-Theheb, vol.3, page, 39-41.
- [57] This statement is quoted from Al-Mas'udi's Muroujut-Theheb, vol.3, page39.

Part 2

- [1] Al-Mas'udi's Muroujut-Theheb, Vol.2, Page291.
- [2] Burhanud-Din Al-Halabi's As-Seeretul-Halabiyyeh, part.1, page3-4. Ali Nasseef's Al-Jami'u Lil-Ussoul Fi Ahadithir-Rassoul, vol.3, page419 and on. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, Sermon 185, part.2.

- [3] bn-Sa'd's Tabaqat, part.1, page75. An-Nidhamus-Siyasi Fil-Islam, page93.
- [4] At-Tabari's Tarikh, part.2, page180. As-Seeretul-Halabiyeh, part.1, page5. bn-Sa'd's At-Tabaqat, part.1, page76.
- [5] As-Seeretul-Halabiyeh, part.1, page15, and An-Nidhamus-Siyasi Fil-Islam, page170-1.
- [6] As-Seeretul-Halabiyeh, part.1, page80.
- [7] bn-Sa'd's At-Tabaqat, part.1, page202-3.
- [8] As-Seeretul-Halabiyeh, part.1, page80 and 332.
- [9] As-Seeretul-Halabiyeh, part.3, page79 and on. An-Nidhamus-Siyasi Fil-Islam.
- [10] ibid.
- [11] Al-Imametu Wes-Siyaseh, pages 6, 7, 8.
- [12] At-Tabari's At-Tarikh, part.3, page, 198. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.2, page266.
- [13] Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.3, page24. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3, page107. Tarikhu Baghdad, recorded by Ahmed Abul-Fadhl Bin Abit-Tahir. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, vol.2, page97. An-Nidhamus-Siyasi Fil-Islam, page141.
- [14]Mahmud Abu-Raya's Sheikhul-Madheera, page173.
- [15] Mahmud Abu-Raya's Sheikhul-Madheera, page174-5.
- [16] Abbas Mahmud Al-Aqqad's Muawiya in the balance, page64-6.
- [17] Al-Qasimi's Nidhamul-Hukm, and An-Nidhamus-Siyasi Fil-Islam.
- [18] Mahmud Abu-Raya's Sheikhul-Madheera, page187-8.
- [19] Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page85.
- [20] Mohammed Ebdu's Introductory on Risaletut-Tawhid, pages 7-8, and Mahmud Abu-Raya's Sheikhul-Madhira, pages 201-2.
- [21] Ahmed Amin's Dhuhul-Islam, part.2, page123.
- [22] Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page85-6.
- [23]Mahmud Abu-Raya's Sheikhul-Madhira, pages 183.
- [24] At-Tabari's Tarikh, Events Of 51. Ibnul-Atheer's, part.3, page203-9. bn-Asakir's, part.2, page379. Mahmud Abu-Raya's Sheikhul-Madhira, pages 185.
- [25] Mahmud Abu-Raya's Sheikhul-Madhira, pages 180, who quoted it from bn-Asakir's, part.3, page407.
- [26] Abbas Mahmud Al-Aqqad's Muawiya Bin Abi Sufian Fil-Mizan.
- [27] Mohammed Abduh's At-Tarikh, part.2, page347, and Mahmud Abu-Raya's Sheikhul-Madhira, page201-2.
- [28] Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page86.
- [29]Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page92, and Adhwa'un Elas-Sunnetil-Muhammadiyah, pages 341-4 and 89.
- [30]Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page92
- [31] exegesis of the Verse of Purification in the books of exegesis; Ashawkani's Fetihul-Qadeer, bn-Kutheir's Tafseer, At-Tabari's Tafseer, Tafseerul-Khazin or any other book involved.
- [32] At-Tirmithi's, part.5 page328. Az-Zernedi's Nudhumud-Durar, page232. Al-Qanduzi's Yenabee'ul-Mawaddeh, page33, 45 and 445. Al-Mutteqi Al-Hindi's Kenzul-Ummal, part.1, page153. bn-Kutheir's Tafseer, part.4, page113. Al-Baghawi's Massabihus-Sunneh, page206. Ibnul-Atheer's Jami'ul-Ussoul, page137. Mishkatul-Massabih, part.3, page258. As-Suyouti's Ihya'ul-Meyt, page114. An-Nebhani's Al-Fetihul-Kabeer, part.1, page503 / part.3, page385. As-Suyouti's Ad-Durrul-Manthour, part.6, page7 and 306. bn-Hajar's As-Sawa'iql-Muhriqa, page147. At-Tabarani's Al-Mu'jamus-Sagheer, part.1, page135. (Abstraction of) bn-Asakir's Tarikh, part.5, page436. Al-Khawarizmi's Maqatalul-Hussein, part.1, page104. bn-Sa'd's At-Tabaqatul-Kubra, part.2, page194...etc.
- [33] At-Thehbi's Talkheesul-Mustedrak, page184. bn-Hajar's As-Sawa'iql-Muhriqa, page234. As-Suyouti's Tarikhul-Khulefa. As-Sabban's Is'afur-Raghibin, page109. Az-Zernedi's Nudhumu Duraris-Simtein, page235. Al-Kenji's Kifayetut-Talib, page378...etc.
- [34] bn-Hajar's As-Sawa'iql-Muhriqa, page91 and 140. A-Suyouti's Ihya'ul-Meyt, page114. Muntekhebul-Kenz, part.5, page93... etc.

- [35] Abu-Zuhra's Abu-Haneefeh, page304. Imam Zeid, page418. Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page87-8.
- [36] Ma'ruf Ad-Dawalibi's Al-Madkhalu Ila Ilmi Ussoulil-Fiqh, page217, and Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page88.
- [37] Ma'ruf Ad-Dawalibi's Al-Madkhalu Ila Ilmi Ussoulil-Fiqh, page217, and Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page88.
- [38] Ma'ruf Ad-Dawalibi's Al-Madkhalu Ila Ilmi Ussoulil-Fiqh, page217, and Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page88.
- [39] Mohammed Yusuf Musa's Tarikhul-Fiqhil-Islami, page228, and Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page88.
- [40] This long supplication mentioned in As-Saheefetus-Sejjadiyeh is quoted previously.
- [41] Murteza Ar-Razawi's Aara'u Ulema'il-Muslimin..., page100.
- [42] bn-Sa'd's At-Tabaqat. As-Seeretul-Halabiyeh. Kanzul-Ummal. Al-Hakim's Al-Mustedrak. Al-Beihaqi's. At-Tabarani's. bn-Asakir's.
- [43] bn-Sa'd's At-Tabaqat, part.1, page75, and As-Seeretul-Halabiyeh.
- [44] bn-Hajar's As-Sawa'iqul-Muhriqa: the exegesis of the Verse 33:56, page88. An-Nebhani's Asharaful-Mu'eyyed, page99. Imam Sharafud-Din says: "Undiscussibly, the poetic verses involved are ascribed to Ashafi'i."
- [45] Refer to: Kanzul-Ummal, part.1, page44. The hadith there is quoted from the hadith books of An-Nisa'i and At-Tirmithi. They relate it to Jabir who reports it directly from the Prophet (peace be upon him and his family). The same hadith is recorded by At-Tirmithi who relates it to Zeid Bin Arqam. Imam Ahmed, the remarkable hadithist, records it as he relates to Zeid by two authentic series of narrators. It is recorded in page182 and 189 of the fifth vol.of his book. The same hadith is recorded by Ahmed but, this time, he relates it to bn-Abi Sheibeh and Abu-Ya'li and bn-Sa'd who, all, relate it to Abu-Sa'eed Al-Khidri. hadith 945, page47, part.1 of Kanzul-Ummal. As Al-Hakim, in his Al-Mustedrak, records the hadith in part.3, page148, he commentates: "This hadith is of authentic documentation according to the criteria followed by the two Sheiks; Ahmed and Al-Bukhari, although they did not record." At-Thehbi, also, records the hadith and declares its authenticity. Talkheesul-Mustedrak.
- [46] bn-Quteibeh's Al-Imametu Wes-Siyaseh, page84.
- [47] At-Tabari's At-Tarikh, part.3, page197-8.
- [48] An-Nidhamus-Siyasi Fil-Islam, pages 120 and on.
- [49] Al-Imametu Wes-Siyaseh, pages 11-2.
- [50] Al-Imametu Wes-Siyaseh, pages 14-6.
- [51] Al-Imametu Wes-Siyaseh, pages 14-6.
- [52] bn-Quteibeh's Al-Imameh Wes-Siyaseh, page12. bn-Abdi Rebbih's Al-Iqdul-Fareed, part.4, page259-60. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.1, page134, and part.2 page19. At-Tabari's Tarikh, part.3, page202. Al-Belathiri's Ansabul-Ashraf, part.1, page586. Husein Radhi's Mulhaqul-Muraja'at, page261.
- [53] Alisti'ab, part.3, page39. Thekha'irul-Uqba, page81-2. Al-Jawzi's Tethkiretul-Khawass, page144-8. Al-Kinji's Kifayetut-Talib, page192. Al-Khawarzmi's Al-Menaqib, page38 ..etc.
- [54] Abbas Mahmud Al-Aqqad's Muawiya Bin Abi Sufian Fil-Mizan, page16, and Mahmud Abu-Raya's Sheikhul-Madhira, page180.
- [55] Abbas Mahmud Al-Aqqad's Muawiya Bin Abi Sufian Fil-Mizan, page16, and Mahmud Abu-Raya's Sheikhul-Madhira, page180.
- [56] Abu-Bakr Al-Khawarzmi's Ar-Rasa'il, page178.
- [57] Al-Hayatus-Siyasiyyetu Lil-Imarir-Ridha, page87.
- [58] bn-Shahrashub's Al-Menaqib, part.3, page357, and Biharul-Anwar, part.47, page178.
- [59] At-Tabari's At-Tarikh, part.10, page446, and Al-Miqrizi's An-Niza'u Wet-Tekhassum, page52.
- [60] Al-Hayatus-Siyasiyyetu Lil-Imamir-Ridha, page88.
- [61] Al-Isfahani's Al-Aghani, part.5, page225.

- [62] Al-Iqdul-Farid, part.2, page80. bn-Hamdun's Keshful-Ghummeh FI Amwalis-Sadiq, part.2, page208. Mohammed Baqir's instruction about Imam As-Sadiq's life account addressed during the International Conference of Damascus 26-28 / 9 / 1991.
- [63] In the section Authority and Political Leadership, every single word I have previously mentioned will be documented.
- [64] bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba, page19.
- [65] Al-Hakim's Al-Mustedrak, part.3, page124. According to the criteria of the two Sheiks, Muslim and Al-Bukhari, this hadith is reckoned with the authentic ones.
- [66] Al-Hakim's Al-Mustedrak, part.3, page130.
- [67] Al-Hakim's Al-Mustedrak, part.3, page130.
- [68] Al-Hakim's Al-Mustedrak, part.3, page135.
- [69] At-Tabarani's Al-Kabeer and Kenzul-Ummal, part.3, page154, hadith 2571. The hadith is recorded by bn-Asakir.
- [70] Kenzul-Ummal, part.6, page155, hadith 2576. It is recorded by At-Tabarani too.
- [71] This hadith shall be documented in Section: Political Leadership.
- [72] This hadith shall be documented in Section: Political Leadership.
- [73] bn-Abil-Hadid's Sharhu Nahjil-Belagheh. Abu-Nu'eim, in his Hilyetul-Awliya, records this hadith.
- [74] Al-Ghezali's Al-Mustafa, page35-6, and Seyid Ar-Razawi's Aara'u Ulema'il-Muslimin..
- [75] Abu-Zuhra's Abu-Haneefeh, 304.
- [76] Ma'ruf Ad-Dawalibi's Al-Madkhelu Ila Ilmi Ussoulil-Fiqh.
- [77] bn-Sa'd's Tabaqat, part.4, page168, and Seyid Ar-Razawi's Aara'u Ulema'il-Muslimin..., page50 and on.

Part 3

- [1] bn-Hajar Al-Asqalani's Al-Isabetu Fi Tamyizis-Sahaba, page5 and on.
- [2] Al-Qasimi's Nidhamul-Hukm, page244-5.
- [3] bn-Quteibeh's Al-Imametu Wes-Siyaseh, page23, At-Tabari's Tarikh, vol.3, page34 and Al-Mas'udi's Muroujut-Theheb, part.2 page353.
- [4] Al-Issabetu Fi Tamyizis-Sahaba, part.1, page8 and on. As a footnote of this book, you may see bn-Abdil-Berr's Alisti'ab.
- [5] Al-Imametu Wes-Siyaseh, page23.
- [6] Al-Mas'udi's Muroujut-Theheb, part.2, page353, Al-Imametu Wes-Siyaseh, page23 and At-Tabari's Tarikh, page34.
- [7] bn-Khuldoun's Muqeddimeh, page210, Pub. Darul-Fikr.
- [8] bn-Quteibeh's Al-Imametu Wes-Siyaseh, page23.
- [9] Al-Mas'udi's Muroujut-Theheb, part.2, page353.
- [10] bn-Khuldoun's Muqeddimeh, page210, Pub. Darul-Fikr.
- [11] our An-Nidhamus-Siyasi Fil-Islam, page8 and on where the total hypotheses adopted by Sunnis are shown and categorically criticized.
- [12] bn-Khuldoun's Muqeddimeh, page210, Pub. Darul-Fikr.
- [13] Dhafir Al-Qasimi's Nidhamul-Hukm, page353.
- [14] Dhafir Al-Qasimi's Nidhamul-Hukm, pages 197-8 which is quoted from At-Tabari's.
- [15] bn-Khuldoun's Al-Muqeddimeh.
- [16] Al-Qasimi's Nidhamul-Hukm.
- [17] bn-Khuldoun's Al-Muqeddimeh.
- [18] At-Tabari's Tarikh, part.3, page429 and Ibnul-Jawzi's Seeretu Omar, page37.
- [19] At-Tabari's Tarikh, Chapter: Omar's final disease. bn-Sa'd's At-Tabaqat, Chapter: Omar's final disease. Al-Imametu Wes-Siyaseh, page15.
- [20] bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.1, page64 and many other references.
- [21] Ibid. An-Nidhamus-Siyasi Fil-Islam.
- [22] Al-Qasimi's Nidhamul-Hukm, pages 197-8.
- [23] bn-Sa'd's At-Tabaqat, part.4, page168, and Ara'u Ulema'il-Muslimin, pages 50 and up.

- [24] In the first of this study, bn-Hajar's definition of the Sahaba, on which Sunnis depend, and an analysis of it are cited.
- [25] Ma'ruf Ad-Dewalibi's Al-Medkhelu Ila Ilmil-Ussoul, and Weyyid Murtedha Ar-Radawi's Ara'u Ulema'il-Muslimin, page87.
- [26] Al-Bukhari's, Book of Sick, Chapter: The diseased's dismissing the visitors: part.7 page9. Muslim's, the last of Book of Will, pare 5 page75. An-Nawawi's Muslim's Sahih, part.11, page95. Ahmed's, part.4 page356, hadith 2992. bn-Abil-Hadid's Sharhu Nahjil-Belagha, part.6, page51.
- [27] Al-Bukhari's, part.4, page31 and Muslims' part.1, page222 and part.3, page286.
- [28] Muslim's, part.2, page16 and part.11, page94-5, and Ahmed's, part.1 page355, and At-Tabari's Tarikh, part.2, page193 and Ibnul-Atheer's Al-Kamil, page320.
- [29] Al-Bukhari's, part.1 page37.
- [30] Al-Bukhari's, part.5 page137 and At-Tabari's Tarikh, part.3, page192-3.
- [31] Al-Bukhari's, part.2 page132 and part.4 page65-6.
- [32] Al-Bukhari's part.8 page161.
- [33] As-Sibt Al-Jawzi's Tethkiretul-Khawass, page62, and Abu-Hamid Al-Ghezzali's Sirrul-Aalemine We Keshfu Ma Fid-Darein, page21.
- [34] bn-Abil-Hadid's Sharhu Nahjil-Belagha, part.3 page113 Line 27, First edition; Egypt and Beirut, and part.12 page79 Line 3 by the revision of Mohammed Abul-Fadhl, and part.3 page803, Edit; Daru Mektebetil-Hayat and part.3 page167, Darul-Fikr.
- [35] the references of the calumnious day. The sayer of "We are sufficed by the Book of Allah" was Al-Faruq.
- [36] bn-Quteibeh's Al-Imametu Wes-Siyaseh, pages 5 and on.
- [37] the references of flaming Fatima's house numerously mentioned.
- [38] Al-Imametu Wes-Siyaseh, page13.
- [39] bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.1 page306-7.
- [40] At-Tabari's Tarikh part.3 page209-10, and Al-Qasimi's Tarikhul-Hukm page152.
- [41] Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.3 page24 and bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3 page107.
- [42] At-Tabari's Tarikh part.3 page429. Al-Qasimi's Nidhamul-Hukm page176. Ibnul-Jawzi's Seeretu Omar page37. bn-Khuldoun's Tarikh part.2 page85. An-Nidhamus-Siyasi Fil-Islam page120.
- [43] Al-Imametu Wes-Siyaseh pages 21-2. bn-Sa'd's At-Tabaqat. An-Nidhamus-Siyasi pages 120-1.
- [44] bn-Sa'd's At-Tabaqat part.2 page193.
- [45] Al-Qasimi's Nidhamul-Hukm pages 344-5, and An-Nidhamus-Siyasi Fil-Islam page153.
- [46] Al-Imametu Wes-Siyaseh page12.
- [47] Al-Imametu Wes-Siyaseh page12.
- [48] Al-Imametu Wes-Siyaseh pages 15-6.
- [49] references regarding Omar's intending to put Fatima's house on fire.
- [50] Ibnul-Atheer's Al-Kamilu Fit-Tarikh part.3 page24 (the last lines of Omar in 23 A.H.), and bn-Abil-Hadid's Sharhu Nahjil-Belagheh and An-Nidhamus-Siyasi Fil-Islam page149 and on.
- [51] Al-Mas'udi's Muroujut-Theheb part.2 page353.
- [52] bn-Asakir's Tarikh, part.3 page407. Al-Aqqad's Muawiya Fil-Mizan, page16. Mahmud Abu-Raya's Sheikhul-Madhira, page180.
- [53] Many exegesists of the Holy Quran remarked to Ali's being the one intended in the Holy Verses concerned. Refer to, for instance, to Al-Qawsheji's Sharhul-Tajrid, Chapter of Imamate. Abu-Isaaq Ahmed Bin Mohammed Bin Ibrahim An-Nisapuri At-Tha'labi's book of Tafseer, about whom bn-Khellekan, in his Al-Wafiyat, confessed that he had been the only reliable exegesist in his time. Al-Hassakani's Shawahidut-Tanzeel, part.1 page161. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page311. Al-Kinji's Kifayetut-Talib, pages 228 and 250. Muhibbud-Din At-Tabari's Thekha'irul-Uqba, pages 88 and 102. Al-Khawarzmi's Al-Menaqib, part.2 page187. bn-Asakir's Tarikh Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.2 page409. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, pages 108 and 123. As-Suyouti's Ad-Durrul-Manthour, part.2 page293. Ashawkani's Fetihul-Qadir, part.2 page53. Al-Kelbi's At-Tasiheelu Li

Uloumit-Tanzeel, page181. Az-Zemekhshari's Al-Keshaf (Book of Tafseer), part.1 page649. At-Tabari's Book of Tafseer, part.6 page288-9. Ibnul-Jawzi's Zadul-Maseer Fi Ilmit-Tafseer, part.2 page383. Al-Qurtubi's Book of Tafseer, part.6 page216. Al-Jadi's At-Tafseerul-Muneer Li Me'alimit-Tanzeel, part.1 page210. Fetihul-Beyan Fi Meqassidil-Qur'an, part.3 page51. Al-Wahidi's Asbabun-Nuzoul, page148. As-Suyouti's Al-Babul-Manqoul-printed in the margins of Tafseerul-Jalalein, page213-. As-Sibt Al-Jawzi's Tethkiretul-Khawass pages 18 and 208. Ar-Razi's Book of Tafseer, part.12 pages 20 and 26. bn-Kutheir's Book of Tafseer, part.2 page71. There are other thirty six references mentioning the same fact.

[54] bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.2 page86. Siddiq Hassan Khan Melik Behubal's Fetihul-Bayan Fi Meqassidil-Qur'an, part.3 page63. Al-Hakim Al-Hassakani's Shawahidut-Tanzeel Li Qawa'idit-Tafdehel; the Verses dealing with merits of the Prophet's progeny, part.1 page187. Al-Wahidi An-Nisapuri's Asbabun-Nuzoul, page115. Jalalud-Din As-Suyouti's Ad-Durrul-Manthour, part.2 page298. Ashawkani's Fetihul-Qadir, part.2 page60. Ar-Razi's Book of Tafseer, part.12 pages 50. bn-Talha's Mettalibus-Sa'ul, part.1 page44. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, pages 25. Al-Qanduzi's Yenabi'ul-Mawaddeh, page120 and 249. Ashehristani's Almilelu Wen-Nihel, part.1 page163. Al-Hamawini's Fera'idus-Simtein, part.1 pages 72 and 74. Badrud-Din Al-Hanafi's Umdetul-Qari Fi Sharhi Sahihil-Bukahri, part.8 page58. Al-Hamadani's Mawaddetul-Arabi. Al-Alusi's Rouhul-Me'ani, part.2 page348. Mohammed Ebdul's Tafseerul-Menar, part.6 page463 and many other references.

[55] bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.2 page75. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page19. Al-Hassakani's Shawahidut-Tanzeel, part.1 page157. Al-Khateeb Al-Baghdadi's Tarikhu Baghdad, part.8 page290. As-Suyouti's Ad-Durrul-Manthour, part.2 page295. As-Suyouti's Alittifaq, part.1 page31. Al-Khawarzmi's Al-Menaqib, part.1 page47. Al-Qanduzi's Yenabi'ul-Mawaddeh, page115. Al-Hamawini's Fera'idus-Simtein, part.1 pages 72 and 74. Al-Ya'qubi's At-Tarikh, part.2 page35. bn-Jarir At-Tabari's Kitabul-Wilaya. Al-Alusi's Ruhul-Me'ani, part.6 page55. bn-Kutheir's Al-Bidayeh Wen-Nihayeh, part.5 page213 and many other references.

[56] bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.2 page75, hadith 575, 577 and 578. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page18, hadith 24. Al-Khawarzmi's Al-Menaqib, page94. Al-Khateeb Al-Baghdadi's Tarikhu Baghdad, part.8 page290. Al-Hassakani's Shawahidut-Tanzeel, part.1 page158, hadith 213. Abu-Ahmed Al-Ghezzali's Sirrul-Alemin, page21. Ihqaqul-Haq, part.6 page256. Al-Amini's Al-Ghadeer, part.1 page132. Ibnul-Jawzi's Fera'idus-Simtein, part.1 page277 and many other references.

[57] Al-Amini's Al-Ghadeer, part.1 page267 who referred to Al-Beiruni's Al-Atharul-Baqiyeh Fil-Qurounil-Khaliyeh, page334. bn-Talha's Metalibus-Sa'ul, part.1 page44. bn-Khellekan's Wefiyatul-A'yan, part.1 page60. The life account of Al-Musta'li Bin Al-Muntessir. The life account of Al-Mustensir Al-Ubeidi, part.2 page223.

[58] bn-Asakir's Tarikhu Dimeshq, part.2 page50, hadith 548 and 550. Al-Khawarzmi's Al-Menaqib, page94. Imam Ahmed Bin Hanbal's Al-Musned, part.4 page281. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, page24. As-Suyouti's Al-Hawi Lil-Fatawi, part.1 page122. Muhibbud-Din At-Tabari's Thekha'irul-Uqba, page67. Fedha'ilul-Khamseh, part.1 page350. At-Thehbi's Tarikhul-Islam, part.2 page197. Khawaja Al-Hanafi's Ilmul-Kitab, page161. Az-Zerendi's Nudhumu Dureris-Simtein, page109. Al-Qanduzi's Yenabi'ul-Mawaddeh, pages 30-1, 249. Al-Fakhr Ar-Razi's Book of Tafseer, part.3 page63. As-Sibt Al-Jawzi's Tethkiretul-Khawass, page29. Mishkatul-Messabih, part.3 page246. Abaqatul-Anwar, part.1 page285. Al-Hamawini's Fera'idus-Simtein, part.1 page77. Al-Muraja'at, Rev. Hussein Radi, part.2 page177.

[59] At-Tabarani's Al-Mu'jamul-Kabeer. bn-Hajar Al-Haithemi's As-Sawa'iqul-Muhriqa, page25. (In this reference, the compiler rules of the authenticity of the narrative involved.) Al-Haithami's Majma'uzzawa'id, part.6 page164. bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.2 page45, hadith 545. Al-Mutteqi Al-Hindi's Kenzul-Ummal, part.1 page168, hadith 959, and part.6 page152. Al-Amini's Al-Ghadeer, part.1 page26-7. Abaqatul-Anwar, Vol.-Hadithut-Ta'liq, part.1 page3132 and 165. Al-Hakeem At-Terfadi's Nawadirul-Ahwal, page289. Al-Qanduzi's Yenabi'ul-Mawaddeh, page37.

[60] At-Thehbi's Talkhissul-Mustedrak, page26. (In this reference, the compiler rules of the authenticity of the narrative involved.) bn-Hajar's As-Sawa'iqul-Muhriqa, 9,11,12 page16, 107, 72. (In this reference, the compiler reports that Imam Ahmed-Bin Hanbal-has related and ruled of the authenticity of this hadith.) Muslim's Book of Hadith, part.2 pages 24 and 323, Chapter: Ali's Merits, and part.1 page28. Al-Hakim's Al-Mustedrak, part.3 page109. Al-Jam'u Beines-Sahihein, Chapter: Ali's Merits. Al-Bukhari's Book of Hadith, part.2 page58, Chapter: Battle of Tabuk. Ahmed's Book of

[61] An-Nisa'i's Al-Khassa'is. Ahmed's Book of Hadith, part.4 page438. Al-Hakim's Al-Mustedrak, part.3 page111. At-Thehbi's Talkhissul-Mustedrak. Al-Muraja'at, page163-4. An-Nidhamus-Siyasi Fil-Islam; One.

[62] As examples, the following sources can be referred to: Al-Bukhari's Book of Hadith, part.5 page129, and part.4 page208. Muslim's Book of Hadith, part.2 page360. Ahmed's Book of Hadith, part.3 pages 50, hadith 1490 (with an authentic documentation), and part.5 pages 56, 57 and 66. bn-Madgeh's Book of Hadith, part.1 page42. Al-Hakim's Al-Mustedrak, part.3 page109. At-Tabari's Book of History, part.3 page104. bn-Asakir's Tarikhu Dimeshq, hadiths: 30, 125, 148, 149 and 150. (The compiler defined a hundred way of reporting his Hadith.) Al-Belathiri's Ansabul-Ashraf, part.2 page106. bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba, part.2 page507 and 509. Alisti'ab (in the margin of Al-Issabetu Fi Tamyizis-Sahaba), part.3 page34-5. An-Nisa'i's Al-Khassa'is, pages 76-8. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib. Hilyetul-Awliya, part.7 page194. Al-Khawarzmi's Al-Menaqib, page60. As-Suyouti's Tarikhul-Khulefa, page168. Al-Qanduzi's Yenabi'ul-Mawaddeh, page35. Usdul-Ghabe, part.2 page8. Az-Zerendi's Nudhumu Dureris-Simtein, page95. Al-Kinji's Kifayetut-Talib, pages 281. bn-Abil-Hadid's Sharhu Nahjil-Belagha, part.2 page495. At-Tabarani's Al-Mu'jamus-Sagheer, part.2 pages 22 and 54. Al-Haithami's Majma'uzzawa'id, part.9 page109. Al-Mutteqi Al-Hindi's Kenzul-Ummal, part.15 page149. bn-EbdiRabbih's Al-Iqdul-Fareed, part.4 page311. Ibnul-Atheer's Jami'ul-Ukhuwwa, part.9 page468. Mishkatul-Massabih, part.3 page242. As-Suyouti's Al-Jami'us-Sagheer, part.2 page56.

[63] the following books: bn-Asakir's Tarikhu Dimeshq, part.2 page417. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, page107. Az-Zerendi's Nudhumu Dureris-Simtein, page90. Al-Qanduzi's Yenabi'ul-Mawaddeh, page99. Nurul-Absar, page71. Al-Hassakani's Shawahidut-Tanzeel, part.1 page293. Al-Kinji's Kifayetut-Talib, pages 233. Ihqaqul-Haq, part.4 page301. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34. Al-Hamawini's Fera'idus-Simtein, part.4 page148. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.1 page66. As-Suyouti's Ad-Durrul-Manthour, part.4 page45. Ibnul-Jawzi's Zadul-Maseer Fi Ilmit-Tafseer, part.4 page207. Al-Alusi's Rouhul-Me'ani, part.13 page97. Ashawkani's Fetihul-Qadir, part.3 page70. At-Tabari's Book of Tafseer, part.13 page103. bn-Kutheir's Book of Tafseer, part.3 page502 and many other references.

[64] Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page45, hadiths 67 and 97. bn-Asakir's Tarikhu Dimeshq, part.2 page273, hadiths 793-5. Al-Qanduzi's Yenabi'ul-Mawaddeh, page239. Al-Mennawi's Kunouzul-Haqa'iq, page38. At-Thehbi's Al-Mizan, part.4 page138. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34.

[65] bn-Asakir's Tarikhu Dimeshq, part.2 page488, hadiths 1008-9. Al-Khawarzmi's Maqtelul-Hussein, page86. Al-Khawarzmi's Al-Menaqib, page236. Al-Mennawi's Kunouzul-Heqa'iq, page182. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith) page33.

[66] An-Nawawi's Muslim's Book of Hadith, Chapter: Ali's Merits, part.2 and 7 page360 and 120. At-Tirmithi's Book of Hadith, part.4 page293. Al-Hassakani's Shawahidut-Tanzeel, part.1 page120-9. Al-Hakim's Al-Mustedrak, part.3 page150. (The compiler rules of the authenticity of the hadith.) Al-Hakim's Ma'rifetu Uloumil-Hadith, Type 17. At-Thehbi's Talkhissul-Mustedrak. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib. bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.1 page21. At-Tabari's Book of Tafseer, part.3 page299-301. Az-Zemekhshari's Al-Kheshaf (Book of Tafseer), part.1 page368-70. Al-Qurtubi's Book of Tafseer, part.4 page104. Al-Wahidi's Asbabun-Nuzoul, page59. bn-Arabi's Ahkamul-Qur'an, part.1 page275. Ashawkani's Fetihul-Qadir, part.1 page347. Ar-Razi's Book of Tafseer, part.2 page699. On

page45 of Al-Muraja'at; the index, about 90 other references recording this narrative are written down by Hussein Razi, the revisor.

[67] Al-Hassakani's Shawahidut-Tanzeel, page130, hadiths 177-80. bn-Hajar Al-Haithemi's As-Sawa'iqul-Muhriqa, page189. Al-Qanduzi's Yenabi'ul-Mawaddeh, page139 and 238. Ashabrawi's Al-Itihaf Bihubbil-Ashraf, page76. Al-Alusi's Rouhul-Me'ani, part.4 page16. Ashabalneji's Nurul-Absar, page102.

[68] Al-Hassakani's Shawahidut-Tanzeel, part.1 page334. Al-Qanduzi's Yenabi'ul-Mawaddeh, page51. Al-Qurtubi's Book of Tafseer, part.11 page272. At-Tabari's Book of Tafseer, part.14 page109. bn-Kutheir's Book of Tafseer, part.2 page570. Al-Alusi's Rouhul-Me'ani, part.14 page134. At-Tusturi's Ihqaqul-Haq, part.3 page482.

[69] Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page467 hadith 314. Al-Hassakani's Shawahidut-Tanzeel, part.1 page143. bn-Hajar Al-Haithemi's As-Sawa'iqul-Muhriqa, page150. Ashebelneji's Nurul-Absar, page102. As-Sebban's Is'afur-Raghibin (In the margin of Nurul-Absar) page102. Ashabrawi's Al-Itihaf Bihubbil-Ashraf, page76. Abu-Bakr Al-Hadhrami's Wardus-Sabi, page37. Al-Amini's Al-Ghadeer, part.3 page61.

[70] As-Suyouti's Ad-Durrul-Manthour, part.4 page177. Al-Haithami's Majma'uzzawa'id, part.7 page49. At-Tabari's Book of Tafseer, part.15 and 10 page194 and 5. Al-Hassakani's Shawahidut-Tanzeel, part.2 page338. Al-Qanduzi's Yenabi'ul-Mawaddeh, page49. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.1 page228.

[71] Muslim's Book of Hadith, part.2 pages 24 and 323, Chapter: The Prophet's Household's Merits, and part.2 and 15 page368 and 149. Al-Hassakani's Shawahidut-Tanzeel, part.2 page33. Al-Hakim's Al-Mustedrak, part.3 page347. At-Thehbi's Talkhissul-Mustedrak (In the margin of Al-Hakim's Al-Mustedrak). As-Suyouti's Ad-Durrul-Manthour, part.5 page198. Ashawkani's Fetihul-Qadir, part.4 page279. In our An-Nidhamus-Siyasi Fil-Islam, pages 76 and up, a persuasive scientific debate is given to this subject.

[72] Al-Hassakani's Shawahidut-Tanzeel, part.2 page130. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page307. Muhibbud-Din At-Tabari's Thekha'irul-Uqba, pages 25 and 138. bn-Hajar Al-Haithemi's As-Sawa'iqul-Muhriqa, pages 101, 135 and 136. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, page11. Al-Khawarizmi's Maqtelul-Hussein, pages 1 and 57. At-Tabari's Book of Tafseer, part.25 page25. Al-Hakim's Al-Mustedrak, part.3 page172. Ashabrawi's Al-Itihaf Bihubbil-Ashraf, pages 5 and 13. As-Suyouti's Ihya'ul-Meyt (In the margins of Al-Itihaf Bihubbil-Ashraf) page110. At-Thehbi's Talkhissul-Mustedrak (In the margins of Al-Hakim's Al-Mustedrak) part.3 page172. Az-Zemekhshari's Al-Keshaf (Book of Tafseer), part.3 page402. Al-Qurtubi's Book of Tafseer, part.16 page22. Ashawkani's Fetihul-Qadir, part.4 page537. Hilyetul-Awliya, part.3 page201 and many other references ..

[73] Al-Amini's Al-Ghadeer, part.2 page302. bn-Hajar Al-Haithemi's As-Sawa'iqul-Muhriqa, pages 87 and 139. Ar-Razi's Book of Tafseer, part.7 page391. Muhibbud-Din At-Tabari's Thekha'irul-Uqba, page19. Al-Hakim's Al-Mustedrak, part.1 page269. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.1 page208. An-Nebhani's Al-Anwarul-Muhammediyeh, page422. Ashafi's poetry: It is sufficiently a great pride that He who does not bless you is false performer. This poetry is mentioned in bn-Hajar's As-Sawa'iqul-Muhriqa, page146. Al-Qanduzi's Yenabi'ul-Mawaddeh, page354. As-Sebban's Is'afur-Raghibin(In the margin of Nurul-Absar) page118. Ashabrawi's Al-Itihaf Bihubbil-Ashraf, page29. Ashabalneji's Nurul-Absar, page105.

[74] At-Tirmithi's Book of Hadith, part.5 page328. Al-Mutteqi Al-Hindi's Kenzul-Ummal, page153. bn-Kutheir's Book of Tafseer, part.4 page113. Ibnul-Atheer's Jami'ul-Ussoul, part.1 page187. At-Tabarani's Al-Mu'jamul-Kabeer page137. Mishkatul-Massabih, part.3 page258. As-Suyouti's Ihya'ul-Meyt (In the margins of Al-Itihaf bihubbil-Ashraf) page114. An-Nebhani's Al-Fetihul-Kabeer, part.1 page503. bn-Hajar Al-Haithemi's As-Sawa'iqul-Muhriqa, page147 and 226. At-Tabarani's bn-Mu'jamus-Sagheer, part.1 page135. Al-Khazin (Book of Tafseer), part.1 page154. At-Tajul-Jami'u Lil-Ussoul, part.3 page308. An-Nisa'i's Al-Khassa'is, page21. Muslim's Book of Hadith, part.2 page362 and many other references.

[75] bn-Hajar Al-Haithemi's As-Sawa'iql-Muhriqa, page148 and 226. Al-Haithami's Majma'uzzawa'id, part.9 page163. As-Suyouti's Ad-Durrul-Manthour, part.2 page60.

[76] At-Thehbi's Talkhissul-Mustedrak. Az-Zerendi's Nudhumu Dureris-Simtein, page235. Al-Qanduzi's Yenabi'ul-Mawaddeh, page30 and 370. bn-Hajar Al-Haithemi's As-Sawa'iql-Muhriqa, page184 and 234. As-Suyouti's Tarikhul-Khulefa. As-Sebban's Is'afur-Raghibin (In the margin of Nurul-Absar) page105. Al-Hamawini's Fera'idus-Simtein, part.2 page246. Al-Kinji's Kifayetut-Talib, pages 378. At-Tabarani's Al-Mu'jamus-Sagheer, part.2 pages 22. As-Suyouti's Ihya'ul-Meyt (In the margins of Al-Itihaf bihubbil-Ashraf) page113 and many other references.

[77] bn-Hajar Al-Haithemi's As-Sawa'iql-Muhriqa, page91 and 140. As-Suyouti's Ihya'ul-Meyt (In the margins of Al-Itihaf Bihubbil-Ashraf) page114. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page93. Al-Qanduzi's Yenabi'ul-Mawaddeh, page298. An-Nebhani's Jawahirul-Bihar, part.1 page361.

[78] Muhibbud-Din At-Tabari's Thekha'irul-Uqba, page17. Az-Zerendi's Nudhumu Dureris-Simtein, page234. As-Suyouti's Ihya'ul-Meyt (In the margins of Al-Itihaf Bihubbil-Ashraf) page112. As-Suyouti's Al-Jami'us-Sagheer, part.2 page161. An-Nebhani's Al-Fetihul-Kabeer, part.3 page267. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.3 and 5 page267 and 92. bn-Hajar Al-Haithemi's As-Sawa'iql-Muhriqa, page185 and 233. As-Sebban's Is'afur-Raghibin (In the margin of Nurul-Absar) page128 and many other references.

[79] bn-Hajar Al-Haithemi's As-Sawa'iql-Muhriqa, page148. Al-Qanduzi's Yenabi'ul-Mawaddeh, pages 226, 236 and 327. Muhibbud-Din At-Tabari's Thekha'irul-Uqba, page17.

[80] Al-Hassakani's Shawahidut-Tanzeel, part.2 pages 356-66 hadiths 1125-35, 1137 and 1139-48. Al-Kinji's Kifayetut-Talib, pages 244-5. Al-Khawarizmi's Al-Menaqib, pages 62 and 187. Ibnu-Sebbagh's Al-Fussoulul-Muhimmeh, page107. Az-Zerendi's Nudhumu Dureris-Simtein, page92. Al-Qanduzi's Yenabi'ul-Mawaddeh, page62. bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.2 page442. Ashabalneji's Nurul-Absar, page71 and 102. bn-Hajar Al-Haithemi's As-Sawa'iql-Muhriqa, page96. As-Suyouti's Ad-Durrul-Manthour, part.6 page379. At-Tabari's Book of Tafseer, part.3 page146. As-Sibt Al-Jawzi's Tethkiretul-Khawass, page18. Ashawkani's Fetihul-Qadir, part.5 page477. Al-Alusi's Rouhul-Me'ani, part.30 page207. At-Tusturi's Ihqaqul-Haq, part.3 page387. Al-Amini's Al-Ghadeer, part.2 page57. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.1 page378. Ghayetul-Meram, 28 part.2 page328. Al-Hamawini's Fera'idus-Simtein, part.1 page156.

Part 4

[1] Ahmed Bin Hanbal's Book of Hadith, Chapter Ali's Merits. Al-Firdaws, with the following addition: "I, then moved till I was in Abdul-Muttelib. The prophesy was mine while succession was Ali's." bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3 page252 and up.

[2] Al-Hakim's Al-Mustedrak, part.3 page129. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 page249. Al-Khatib Al-Baghdadi's Tarikhu Baghdad, part.4 page195. Kenzil-Ummal, part.6 page391 and part.15 page95. Al-Kinji's Kifayetut-Talib, page297 and many other references.

[3] Al-Hassakani's Shawahidut-Tanzeel, part.2 page120 hadith 810-5. Ibnul-Meghazili's Menaqibu Ali, page369 hadith 317. Al-Kinji's Kifayetut-Talib, page233. As-Suyouti's Ad-Durrul-Manthour, part.5 page328. Al-Qurtubi's Book of Tafseer, part.15 page256. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.2 page418. At-Tusturi's Ihqaqul-Haq, part.3 page177.

[4] bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 page76. Majma'uzzawa'id, part.9 page102. Al-Kinji's Kifayetut-Talib, page187. bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba, part.4 page171. bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.4 page170. Al-Ghayeh, part.5 page287. Mizanuli'tidal, part.2 page417. Fera'idus-Simtein, part.1 page39 and 140. At-Tabari's Thekha'irul-Uqba, page65. Al-Amini's Al-Ghadeer, part.2 page313. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34.

As-Seeretul-Halabiya, part.1 page380. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3 page261.

[5] Hashim Ma'ruf Al-Huseini's At-Tasawwufu Wet-Teshayyu', and An-Nidhamus-Siyasiyu Fil-Islam, pages 75-6.

[6] This narrative is recorded in Ad-Diya's Al-Mukhtara and bn-Jarir's Tahdheebul-Athaar. It is also recorded under the number 6155 of page408 part.6 of Kenzul-Ummal. An-Nisa'i, in his Al-Khassa'issul-Alawiyeh page18, records this narrative. bn-Abil-Hadid, in his Sharhu Nahjil-Belagheh, vol.3 page255, records it. Finally, the narrative is recorded in Ahmed's Book of Hadith, part.1 page159.

[7] Abu-Ja'far Mohammed Bin Jarir At-Tabari's Tarikhul-Umumi Wes-Shu'oub, part.2 page217. Abu-Ja'far At-Tabari's Jami'ul-Bayan Fi Tafseeril-Qur'an vol.19 page75, The exegesis of the Holy Verse (And warn your nearest relations. 26:214). Ala'uddin Ali Bin Mohammed Bin Ibrahim Al-Baghdadi Al-Khazin's Lubabbul-Ta'wil Fi Me'anit-Tanzil, part.5 page127, The exegesis of the Holy Verse (And warn your nearest relations. 26:214). Al-Baghawi Al-Ferra's Book of Tafseer part.5 page172. (In the margin of Al-Khazin's Book of Tafseer). bn-Kutheir's Book of Tafseer, part.3 page774. Abul-Fida Isma'il Bin Kutheir Ad-Dimeshqi's As-Seeretun-Nubawiyeh, part.1 page458 and up. (The compiler relates the narrative to Al-Beihagi, who records it in his Dela'ilun-Nubuwwa.) Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.2 page62-3. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.13 page210 and 244, (Revised by Mohammed Abul-Fadhl). As-Seeretul-Halabiya, part.1 page334. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page4.1-2. Kenzul-Ummal, part.15 page115 hadith 334. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 page125. The narrative is also recorded by At-Tahawi, Ad-Diya Al-Maqdisi, in his Al-Mukhtara, Sa'eed Bin Mansur, in his As-Sunen, Ahmed Bin Hanbal, in his Al-Musned (book of Hadith), Al-Hakim, in his Al-Mustedrak, and An-Nisa'i in his Al-Khassa'issul-Alawiyeh page6. At-Thehbi also records it in his

[8] Al-Bukhari's Book of Hadith. Muslim's Book of Hadith, Chapter: Ali's Merits, part.5 page129. At-Tirmithi's Book of Hadith, part.5 page304. (The compiler, in this reference, decides the authenticity of the hadith involved.) Ahmed's Book of Hadith, part.3 page50. Al-Hakim's Al-Mustedrak, part.3 page109. At-Tabari's Book of History, part.3 page104. bn-Asakir's Tarikhu Dimeshq, part.1 page30.

[9] As-Sibt Ibnul-Jawzi's Tethkiretul-Khawass page23. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 pages 107 and 150. Kenzul-Ummal, part.6 page290 hadith 597. Al-Khawarzmi's Al-Menaqib, page7. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, page21. Al-Hakim's Al-Mustedrak, part.3 page109. At-Tirmithi's Book of Hadith, part.5 page30. Ibnul-Atheer's Usdul-Ghabe, part.2 page221 and part.3 page137. bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.3 page35. bn-Sa'd's At-Tabaqat part.3 page220. In addition, there are tens of books recording this familiar hadith. One of the most well-known matter of Islam is that Mohammed and Ali are brothers, and Abu-Bakr and Omar are brothers.

[10] This matter is recorded by the most famed hadithists in their grand books. Fakhruddin Ar-Razi, in his book of Tafseer, Chapter: Ali's Passing The Night In The Prophet's Bed, part.2 page189, records: "As a Qudsi hadith, the following saying is related: 'I determine fraternal relationship between him-Ali-and Mohammed..'

[11] Al-Khawarzmi's Al-Menaqib, page246. Al-Khawarzmi's Maqtelul-Hussein, part.1 page60. Ibnul-Atheer's Usdul-Ghabe, part.1 page206. bn-Hajar's As-Sawa'iqul-Muhriqah, page171.

[12] An-Nisa'i's Al-Khassa'issul-Alawiyeh page115 and At-Tabari's Thekha'irul-Uqba, page65.

[13] This hadith is recorded in bn-Asakir's book of history, part.1 page122 and Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page46.

[14] This hadith is recorded by Al-Khawarzmi.

[15] bn-Sa'd's At-Tabaqat, part.2 pageand, in a similar form, Al-Khawarzmi's Al-Menaqib, page29.

[16] bn-Madgeh's Book of Hadith, part.1 page44. At-Tabari's Book of History, part.2 page310. bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.3 page39. bn-Al-Atheer's Al-Kamilu Fit-Tarikh, part.2 page57. bn-Asakir's Tarikhu Dimeshq, part.1 page120 and many other references.

[17] This Arabic term 'Wilaya' stands for several meanings. It may imply preference, loyalty, religious leadership, succession and many other meanings. Hence, the four meanings recently mentioned are congregationally indicated by this word.

[18] In Talkhissul-Mustedrak, At-Thehbi decides the authenticity of this hadith. It is also recorded in bn-Hajar's As-Sawa'iqul-Muhriqah, title 12 page16. Muslim's Book of Hadith, Chapter: Ali's Merits, part.2 page24. Al-Hakim's Al-Mustedrak, part.3 page109. Al-Bukhari's Book of Hadith, part.2 page58. Muslim's Book of Hadith, part.2 page322. Ahmed Bin Hanbal's Book of Hadith, part.2 page109. Kenzul-Ummal, part.6 hadith 2504, in which he mentions that At-Tabarani and Al-Bezzaz, in his book of hadith, record the hadith. bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba), chapter: Ali's Affairs. bn-Hajar, in As-Sawa'iqul-Muhriqah, 11 page107, records this hadith and commentates that Imam Ahmed records and decides the authenticity of it.

[19] Ahmed Bin Hanbal's Book of Hadith, part.5 page25 (With an authentic documentation). bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.3 page28. bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba, part.2 page509. Al-Qanduzi's Yenabi'ul-Mawadda, page55 and 182. An-Nisa'i's Al-Khassa'issul-Alawiyeh page64. Al-Hakim's Al-Mustedrak, part.3 page34. At-Thehbi's Talkhissul-Mustedrak, (In the margin of Al-Hakim's Al-Mustedrak). bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 page348 hadith 490 and many other references.

[20] At-Tirmithi's Book of Hadith, part.5 page296 hadith 3796. An-Nisa'i's Al-Khassa'issul-Alawiyeh page97. Al-Khawarzmi's Al-Menaqib, page92. bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba, part.2 page509. As-Shebelneji's Nourul-Absar, page158. Hilyetul-Awliya, part.6 page294. Ibnul-Atheer's Usdul-Ghabeh, part.4 page27. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 page381. Al-Baghawi's Messabihus-Sunneh, part.2 page275. Jami'ul-Ussoul, part.2 page470. Kenzul-Ummal, part.15 page124. Al-Qanduzi's Yenabi'ul-Mawadda, page53. As-Sibt Ibnul-Jawzi's Tethkiretul-Khawass page36. Al-Amini's Al-Ghadeer, part.3 page216. bn-Talha's Mettali'us-Sa'ul, part.1 page48. Al-Muraja'at, The Index page134.

[21] Abu-Na'eem's Hilyetul-Awliya, part.4 page349-50. Majma'uzzawa'id, part.9 page108. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.2 page93 hadith 602. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.2 page213. At-Tusturi's Ihqaqul-Haqq, part.5 page108. Al-Hamawini's Fera'idus-Simtein part.1 page55.

[22] bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba, part.3 page641. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.1 page385. Al-Qanduzi's Yenabi'ul-Mawadda, page55. Al-Amini's Al-Ghadeer, part.3 page216. An Alike hadith is recorded in Usdul-Ghabeh, part.5 page94 and Majma'uzzawa'id, part.9 page109.

[23] bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.2 page93 hadith 594 and 595. Ibnul-Meghazili's Menaqibu Ali, page230 hadith 277 and 279. Majma'uzzawa'id, part.9 page108. Al-Qanduzi's Yenabi'ul-Mawadda, page282. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page32. At-Tusturi's Ihqaqul-Haqq, part.6 page434-7. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.1 page202. Fera'idus-Simtein, part.1 page291. Al-Muraja'at, The Index page29.

[24] bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.2 page91 hadith 591.

[25] At-Tabari's book of Tafseer, part.6 page288-9. Az-Zemekhshari's Al-Keshaf (book of Tafseer) part.1 page649. Ibnul-Jawzi's Zadul-Masire (book of Tafseer) part.2 page383. Al-Qurtubi's part.6 page219. Al-Jadi's At-Tafseerul-Muneer, part.1 page210. Fetihul-Beyan Fi Meqassidil-Qur'an part.3 page51. Al-Wahidi's Asbabun-Nuzoul, page184. Me'alimut-Tanzeel (In the margin of Al-Khazin's book of Tafseer) part.2 page55. Al-Hassakani's Shawahidut-Tanzeel, part.1 page161 hadith 216 and on. Ibnul-Meghazili's Menaqibu Ali, page311 hadith 354. Al-Kinji's Kifayetut-Talib, pages 228 and 250. At-Tabari's Thekha'irul-Uqba, page88. Al-Khawarzmi's Al-Menaqib, page187. bn-Asakir's Tarikhu Dimeshq, Chapter: Ali's life account, part.2 page409. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, pages 108 and 123. As-Suyouti's Ad-Durrul-Manthour, part.2 page293. Ashawkani's Fetihul-Qadeer, part.2 page53. As-Suyouti's Lubabun-Nuqoul (In the margin of Tafseerul-Jelalein) page213. As-Sibt Ibnul-Jawzi's Tethkiretul-Khawass pages 18 and 208. As-Shebelneji's Nourul-Absar, page71. Al-Qanduzi's Yenabi'ul-Mawadda,

page115. Ar-Razi's book of Tafseer, part.12 page26. bn-Kutheir's book of Tafseer, part.2 page71. Al-Jassas' Ahkamul-Qur'an part.4 page102. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.13 page277. bn-Hajar's As-Sawa'iqul-Muhriqah, page24. Al-Belathiri's Ansabul-Ashraf, part.2 page150. An-Nesfi's book of Tafseer, part.1 page289. As-Suyouti's Al-Hawi Lil-Fetawi part.1 page139. Kenzul-Ummal, part.15 page146. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page38. Jami'ul-Ussoul, part.9 page478. Ar-Riyadhun-Nedhira part.2 page173. Al-Muraja'at, The Index page134.

[26] At-Tabarani's Al-Mu'jamus-Sagheer, part.2 page88. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page65 hadith 93 and page104 hadiths 146 and 147. Al-Khawarzmi's Al-Menaqib page235. Az-Zerendi's Durarus-Simtein page114. Ibnus-Sebbagh's Al-Fusoulul-Muhimmeh page107. Majma'uzzawa'id, part.9 page121. Usdul-Ghabeh part.1 page69 and part.3 page116. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page257. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.2 page100. Al-Qanduzi's Yenabi'ul-Mawadda, page81. Ihqaqul-Haqq, part.4 page11. Fera'idus-Simtein, part.1 page143. Al-Muraja'at, The Index, pages 141-2.

[27] bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page257 hadith 772. Ar-Riyadhun-Nedhira, part.2 page234. At-Tabari's Thekha'irul-Uqba page70. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34.

[28] Abu-Na'eem's Hilyetul-Awliya part.1 page66. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page440 hadith 949. Kenzul-Ummal part.15 page157 hadith 443. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page170. Az-Zerendi's Durarus-Simtein page115. bn-Talha's Mettalibus-Sa'ul part.1 page46. Al-Qanduzi's Yenabi'ul-Mawadda, page181 and 313. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page55. Fera'idus-Simtein, part.1 page141.

[29] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page169. Abu-Na'eem's Hilyetul-Awliya part.1 page63. Al-Khawarzmi's Al-Menaqib page42. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page487 hadith 1005. bn-Talha's Mettalibus-Sa'ul part.1 page60. At-Thehbi's Al-Mizan part.1 page64. Al-Kinji's Kifayetut-Talib, page212. Al-Qanduzi's Yenabi'ul-Mawadda, page313. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.2 page253. Fera'idus-Simtein, part.1 page145.

[30] Abu-Na'eem's Hilyetul-Awliya part.1 page67. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page67. Al-Khawarzmi's Al-Menaqib page215 and 220. Az-Zerendi's Durarus-Simtein page114. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page189 hadith 672. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page46. Al-Kinji's Kifayetut-Talib, page73. Al-Qanduzi's Yenabi'ul-Mawadda, page312. bn-Talha's Mettalibus-Sa'ul part.1 page46. Ihqaqul-Haqq, part.4 page168. Fera'idus-Simtein, part.1 pages 144 and 151.

[31] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page170. Abu-Na'eem's Hilyetul-Awliya part.1 page63. Majma'uzzawa'id, part.9 page132. Al-Kinji's Kifayetut-Talib, page210. Al-Qanduzi's Yenabi'ul-Mawadda, page313. Kenzul-Ummal part.15 page126. Ar-Riyadhun-Nedhira, part.2 page233. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.2 page98. bn-Talha's Mettalibus-Sa'ul part.1 page60. Fera'idus-Simtein, part.1 page197 hadith 154.

[32] This form of the hadith is related by Abu-Na'eem in his Hilyetul-Awliya, and bn-Abil-Hadid in his Sharhu Nahjil-Belagha part.3 page251.

[33] Ahmed's book of hadith. At explicating this hadith, bn-Abbas used to say: "He whoever looked at him-Ali-, said surprisingly: 'Praised be Allah! What a knowledgeable one this man is! Praised be Allah! What a courageous one this man is! Praised be Allah! What an eloquent one this man is!'" This hadith is also recorded by bn-Abil-Hadid in his Sharhu Nahjil-Belagha part.3 page253.

[34] References that record this hadith are actually uncountable. As examples, the following are mentioned: bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page464 hadiths 984-97. As-Suyouti's Tarikhul-Khulefa page170. Al-Khawarzmi's Maqtelul-Husein part.1 page43. bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.3 page38. At-Thehbi's Al-Mizan part.1 page415. An-Nebhani's Al-Fetihul-Kabeer part.1 page176. As-Suyouti's Al-Jami'us-Sagheer part.1

page93. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page30. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.7 page219.

[35] Tens of books of hadith record this narrative. As examples, the following are written down: At-Tirmithi's book of Hadith, part.5 page301 hadith 3807. Abu-Na'eem's Hilyetul-Awliya part.1 page63. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page87 hadith 129. Is'afur-Raghibin (In the margin of Nourul-Absar) page140. At-Tabari's Thekha'irul-Uqba page77. bn-Hajar's As-Sawa'iqul-Muhriqah, page120. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page459. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.2 page248. Al-Baghawi's Messabihus-Sunneh part.2 page275. As-Suyouti's Al-Jami'us-Sagheer part.1 page93. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page30.

[36] Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page86 and Fetihul-Melikil-Aliy.. page26.

[37] This hadith is recorded in Fetihul-Melikil-Aliy.. page18 and Al-Amini's Al-Ghadeer part.3 page96.

[38] See bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page488 hadiths 1008-9. Al-Khawarizmi's Maqtelul-Hussein part.1 page86. Al-Khawarizmi's Al-Menaqib page236. Al-Qanduzi's Yenabi'ul-Mawadda, page182. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page33. Al-Muraja'at, The Index, pages 146.

[39] At-Tabari's Thekha'irul-Uqba page64, Ar-Riyadhun-Nedhira, part.2 page215, bn-Hajar's As-Sawa'iqul-Muhriqah, page106 and Ihqaqul-Haqq, part.7 page217.

[40] Kenzil-Ummal part.6 page153 hadith 2539.

[41] As-Suyouti's Tarikhul-Khulefa page185.

[42] This hadith is related by bn-Sa'd. See As-Suyouti's Tarikhul-Khulefa page185.

[43] This saying is recorded in Al-Hakim's Al-Mustedrak page107. He relates it to Ahmed's book of Hadith. At-Thehbi neglect scrutinizing it.

[44] This hadith is recorded by bn-Asakir. It is also written down in bn-Hajar's As-Sawa'iqul-Muhriqah, As-Suyouti's Tarikhul-Khulefa and our An-Nidhamus-Siyasi Fil-Islam, One.

[45] This hadith is recorded by At-Tabarani in his Al-Mu'jamul-Awsat and Al-Mu'jamus-Sagheer. As-Suyouti's Tarikhul-Khulefa page173.

[46] Al-Qanduzi's Yenabi'ul-Mawadda, page185, 247 and 284. As-Suyouti's Al-Jami'us-Sagheer part.2 page56. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page30. bn-Hajar's As-Sawa'iqul-Muhriqah, page75.

[47] bn-Madgeh's book of hadith, part.1 page44 hadith 119. At-Tirmithi's book of hadith, part.5 page300 hadith 3805. An-Nisa'i's Al-Khassa'is, page20. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.2 page378 hadiths 875-80. Al-Khawarizmi's Al-Menaqib. bn-Hajar's As-Sawa'iqul-Muhriqah, page120. As-Suyouti's Al-Jami'us-Sagheer part.2 page56. Al-Baghawi's Messabihus-Sunneh part.2 page275. Ibnul-Atheer's Al-Ussoul, part.9 page471. Al-Omari's Al-Mishka, part.3 page243 and many other references.

[48] Al-Hakim's Al-Mustedrak, part.3 page146. At-Tabari's Thekha'irul-Uqba page66. Majma'uzzawa'id, part.9 page135. bn-Asakir's Tarikhu Dimeshq, part.2 page268. At-Thehbi's Al-Mizan part.2 page18... and many other references.

[49] bn-Asakir's Tarikhu Dimeshq, part.2 page417. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, page107. Az-Zerendi's Nudhumu Durris-Simtein, page90. Al-Qanduzi's Yenabi'ul-Mawaddeh, page99. Nurul-Absar, page71. Al-Hassakani's Shawahidut-Tanzeel, part.1 page293. Al-Kinji's Kifayetut-Talib, pages 233. Ihqaqul-Haqq, part.4 page301. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34. Al-Hamawini's Fera'idus-Simtein, part.4 page148. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.1 page66. As-Suyouti's Ad-Durrul-Manthour, part.4 page45. Ibnul-Jawzi's Zadul-Maseer Fi Ilmit-Tafseer, part.4 page207. Al-Alusi's Rouhul-Me'ani, part.13 page97. Ashawkani's Fetihul-Qadir, part.3 page70. At-Tabari's Book of Tafseer, part.13 page103. bn-Kutheir's Book of Tafseer, part.3 page502 and many other references.

[50] Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib, page45, hadiths 67 and 97. bn-Asakir's Tarikhu Dimeshq, part.2 page273, hadiths 793-5. At-Thehbi's Al-Mizan, part.4

page138. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34. Ahmed's book of hadith, part.5 page94.

[51] Abu-Na'eem's Hilyetul-Awliya part.7 page256. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page91 hadith 134. Al-Khawarizmi's Al-Menaqib page88. Al-Khawarizmi's Maqtelul-Hussein part.1 page38. As-Sibt Al-Jawzi's Tethkiretul-Khawass, page22. At-Tabari's Thekha'irul-Uqba page66. At-Thehbi's Al-Mizan part.2 page76 and part.3 page399. bn-Asakir's Tarikhu Dimeshq, chapter: The Life Account Of Ali, part.1 page119. Muntakhabu Kenzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page35. Kenzul-Ummal part.15 page121... and many other references.

[52] bn-Asakir's Tarikhu Dimeshq, part.2 page353. Majma'uzzawa'id, part.9 page121. Abu-Na'eem's Hilyetul-Awliya part.3 page36. (The margin of) Ahmed's book of hadith part.5 page35. Ar-Riyadhun-Nedhira, part.2 page227. Fera'idus-Simtein, part.1 page236.

[53] Abu-Na'eem's Hilyetul-Awliya part.1 page63, bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page170, Al-Kinji's Kifayetut-Talib page210, Kenzul-Ummal part.15 page26 and many other references.

[54] bn-Quteibeh's Al-Imametu Wes-Siyaseh pages 70-2.

[55] bn-Sa'd's At-Tabaqat, pages 8, 9, 29, 31, 49, 58, 59, 74, 16 and 150.

[56] This narrative is recorded by Muslim, Al-Bukhari, At-Tabarani and most of the historians and the hadithists.

[57] This report is recorded by Al-Bukhari, Muslim and As-Suyouti in his Tarikhul-Khulefa page167.

[58] bn-Sa'd's At-Tabaqat, part.2 page68.

[59] bn-Sa'd's At-Tabaqat, part.2 pages 17-8.

[60] Fera'idus-Simtein, part.1 page259 hadith 198, Al-Khawarizmi's Maqtelul-Hussein part.1 page45, Al-Khawarizmi's Al-Menaqib page58, Al-Hassakani's Shawahidut-Tanzeel, part.2 page8 and Al-Hakim's Al-Mustedrak, part.3 page27.

[61] bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.4 page377, 284 and 285, bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba part.4 page378, Ibnul-Atheer's usdul-Ghabeh part.5 page437, At-Tabari's Thekha'irul-Uqba page44, Al-Qanduzi's Yenabi'ul-Mawadda...ect.

[62] bn-Quteibeh's Al-Imametu Wes-Siyaseh page5 Chapter: Fatima's argument with Abu-Bakr and Omar.

[63] In addition to the following references, many other books referred to this fact: Al-Kinji's Kifayetut-talib, pages 302 and 304. Al-Heithami's Majma'uzzawa'id, part.9 page205-6. An-Nisa'i's Al-Khassa's page114. bn-Hajar's As-Sawa'iqul-Muhriqah page139. Az-Zerendi's Nudhumu Duraris-Simtein page148. At-Tabari's Thekha'irul-Uqba page27. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page346. Ibnul-Jawzi's Tethkiretul-Khawass page306. Ibnul-Atheer's Usdul-Ghabeh, part.1 page38. bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba part.1 page347. Ibnul-Atheer's Jami'ul-Ussoul part.9 page474. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.3 page261. Zeini Dehlan's As-Seeretun-Nubawiya (In the margin of As-Seeretul-Halabiya) part.2 page7. Al-Khatib Al-Baghdadi's Tarikhu Baghdad part.1 page363. bn-Sa'd's At-Tabaqat part.2 page240...

[64] Al-Khawarizmi's Al-Menaqib, page246. Al-Khawarizmi's Maqtelul-Hussein, part.1 page60. Al-Qanduzi's Yenabi'ul-Mawadda page304. Ibnul-Atheer's Usdul-Ghabeh, part.1 page206. bn-Hajar's As-Sawa'iqul-Muhriqah, page171.

[65] bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.1 page249. Ibnul-Jawzi's Tethkiretul-Khawass page308. Kenzul-Ummal part.15 page95. At-Tabari's Ar-Riyadhun-Nedhira part.2 page240...

[66] Al-Hakim's Al-Mustedrak part.3 page129. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.1 page249. Ibnul-Jawzi's Tethkiretul-Khawass page309. Al-Qanduzi's Yenabi'ul-Mawadda page421. Al-Kinji's Kifayetut-Talib, page297. Kenzul-Ummal part.6 and 5 page391 and 95. Ihqaqul-Haqq part.5 page266. Al-Khatib Al-Baghdadi's Tarikhu Baghdad part.4 page195-6.

[67] Az-Zerendi's Nudhumu Duraris-Simtein page188, bn-Abil-Hadid's Sharhu Nahjil-Belagha part.3 page261, Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of Hadith) part.5 page31 and At-Tabari's Ar-Riyadhun-Nedhira part.2 page55...

[68] Kenzul-Ummal part.6 page152 hadith 5210.

[69] At-Tabarani records this hadith. It is the hadith 22 written down in bn-Hajar's As-Sawa'iqul-Muhriqa, part.2 page112.

[70] Al-Khawarzmi's Al-Menaqib page27.

[71] Al-Amini's Al-Ghadeer part.3 page119.

[72] Al-Muraja'at pages 161-75 and Al-Qanduzi's Yenabi'ul-Mawadda, Chapter: The Prophet's Household's Merits, 18.

[73] bn-Madgeh's book of Hadith part.1 page92, At-Tirmithi's book of Hadith and An-Nisa'i's book of Hadith. It is the hadith 2531 recorded in Kenzul-Ummal part.6 page153. It is also registered in Ahmed's book of Hadith part.4 and 1 page164 and 151.

[74] This hadith is recorded by Ahmed in his book of Hadith part.4 page369 and Ad-Diya Al-Meqdisi and At-Tabarani. It is also recorded in Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of Hadith) part.5 page39.

[75] According to Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of Hadith) part.5 page29, At-Tabarani records this hadith.

[76] bn-Hajar's As-Sawa'iqul-Muhriqah, Aim 5 Verse 4.

[77] At-Tabari's book of history part.2 pages 319-21. Ibnul-Atheer's Al-Kamilu Fit-Tarikh part.2 pages 62-3. As-Seeretul-Halabiya part.1 page311. Ahmed's book of Hadith part.5 page41-2. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.1 page85 and many other references.

[78] bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.3 page5. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page200. Al-Khawarzmi's Al-Menaqib, page42. At-Tabari's Thekha'irul-Uqba. At-Thehbi's Mizanuli'tidal part.2 page273. Al-Qanduzi's Yenabi'ul-Mawadda page232 and 273... and many other references.

[79] bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.3 page5, Al-Khawarzmi's Al-Menaqib page42, Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page200 and At-Thehbi's Mizanuli'tidal part.2 page273... besides many other references.

[80] Majma'uzzawa'id part.9 page113, Kenzul-Ummal part.6 page154 and Ahmed's book of hadith part.5 page32.

[81] Abu-Na'eem's Hilyetul-Awliya part.1 page63. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page169. Al-Khawarzmi's Al-Menaqib, page42. Al-Kinji's Kifayetut-Talib, page212. At-Thehbi's Mizanuli'tidal part.1 page64. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh part.2 page254. bn-Talha's Metalibus-Sa'ul page21.

[82] Al-Kinji's Kifayetut-talib, page296. Al-Heithami's Majma'uzzawa'id, part.8 page253. Ibnus-Sebbagh's AL-Fussoulul-Muhimmeh page281. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page101. Al-Qanduzi's Yenabi'ul-Mawadda page92. Al-Amini's Al-Ghadeer part.3 page23. Al-Muraja'at, the Index page244.

[83] At-Tabari's Thekha'irul-Uqba page138.

[84] Nasr Bin Muzahim's Waq'atu Siffine pages 227, 382 and 436, and Al-Khawarzmi's Al-Menaqib pages 38, 65, 134 and 288, and Al-Mas'udi's Muroujut-Theheb part.2 page238 and bn-Abdi Rabbih's Al-Iqdul-Fareed part.4 page411 and Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh page8 and Al-Muraja'at The Index page284.

[85] At-Thehbi's Mizanuli'tidal part.1 page83 and Al-Muraja'at The Index page284.

[86] Al-Bukhari's book of hadith, Chapter: The Prophet's Missive To Khosrow And Ceasar, and Chapter: The Prophet's Final Disease And Decease part.5 page137.

[87] This narrative is recorded in bn-Sa'd's At-Tabaqat part.2 page262-4 and 51. Kenzul-Ummal part.4 page55 hadith 1106-8 and part.6 page392 hadith 1009. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.2 page196 and Vol.2 pages 561, 207 and 509. The very narrative is related by Ali, bn-Abbas, Ummu Selemeh, Abdullah Bin Omar, Ali Bin Al-Hussein and the other imams of the Prophet's household.

[88] Abu-Na'eem's Hilyetul-Awliya part.1 page65-6. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.1 page117 hadith 160. At-Tabari's Ar-Riyadhun-Nedhira part.2 page262. bn-Talha's Metalibus-Sa'ul part.1 page95. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page173. Al-Khawarzmi's Al-Menaqib, page71. At-Thehbi's Mizanuli'tidal part.1 page313. Al-Kinji's Kifayetut-talib, page270. Al-Amini's Al-Ghadeer part.3 page96. Al-Qanduzi's Yenabi'ul-Mawadda page315. Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of Hadith) part.5 page34. Fera'idus-Simtein part.1 page223 hadith 174.

[89] Al-Khawarzmi's Al-Menaqib, page110. At-Tabarani's Al-Mu'jamus-Sagheer part.1 page55. Al-Kinji's Kifayetut-talib, page399. bn-Hajar Al-Kifayah pages 122 and 124. As-Suyouti's Tarikhul-Khulefa page173. Is'afur-Raghibin (In the margin of Nourul-Absar) page157. Nourul-Absar page73. Al-Amini's Al-Ghadeer part.3 page180. Al-Qanduzi's Yenabi'ul-Mawadda pages 40, 90 and 185... Ghayetul-Maram page540. As-Suyouti's Al-Jami'us-Sagheer part.2 page56...

[90] Al-Khatib Al-Baghdadi's Tarikhu Baghdad part.41 page321, bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.3 page119 hadith 1162, Ghayetul-Maram page539, bn-Quteibeh's Al-Imametu Wes-Siyaseh part.1 page73 and Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of Hadith) part.5 page30.

[91] Al-Hakim's Al-Mustedrak, part.3 page146. At-Tabari's Thekha'irul-Uqba page66. Majma'uzzawa'id, part.9 page135. bn-Asakir's Tarikhu Dimeshq, part.2 page268 hadith 789. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page241. At-Tabari's Ar-Riyadhun-Nedhira part.2 page220. Al-Qanduzi's Yenabi'ul-Mawadda page91. At-Thehbi's Mizanuli'tidal part.2 page18...etc

[92] An-Nisa'i's Al-Khassa's page24. Al-Khawarzmi's Al-Menaqib, page82. At-Tabari's Thekha'irul-Uqba page66. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page184. Al-Heithami's Majma'uzzawa'id, part.9 page130. As-Suyouti's Tarikhul-Khulefa page73. Mishkatul-Massabih part.3 page245. An-Nebhani's Al-Fetihul-Kabeer part.3 page196. Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of Hadith) part.5 page30.

[93] At-Tabari's Thekha'irul-Uqba page66. Al-Khawarzmi's Al-Menaqib, page81-2. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page83. Ibnus-Sebbagh's AL-Fussoulul-Muhimmeh page111. At-Tabari's Ar-Riyadhun-Nedhira part.2 page219...

[94] Al-Hakim's Al-Mustedrak part.3 page122. At-Thehbi's Talkhissul-Mustedrak. Ahmed's book of Hadith part.3 page483. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.1 page389. Al-Hassakani's Shawahidut-Tanzil part.2 page98. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page52. bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.3 page37. At-Tabari's Thekha'irul-Uqba page65. bn-Hajar's As-Sawa'iqul-Muhriqah page73. Al-Belathiri's Ansabul-Ashraf part.2 page146. As-Suyouti's Tarikhul-Khulefa. Al-Muraja'at, the Index pages 151-2...

[95] bn-Abdil-Berr's Alisti'ab (in the margin of bn-Hajar's Al-Issabetu Fi Tamyizis-Sahaba) part.3 page37. At-Thehbi's Mizanuli'tidal part.2 page128. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib page109. At-Tabari's Ar-Riyadhun-Nedhira part.2 page165. Ahmed's book of Hadith part.5 page30. Al-Muraja'at, the Index pages 153...

[96] Ibnul-Jawzi's Tethkiretul-Khawass page30. As-Seeretul-Halabiya part.3 page257. Zeini Dehlan's As-Seeretun-Nubawiya part.3 page3. Al-Amini's Al-Ghadeer page9.

[97] This narration is recorded by At-Tabarani, in his Al-Mu'jamul-Kabeer.

[98] bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page86. Siddiq Hassan Khan's Fetihul-Beyan Fi Meqassidil-Qur'an part.3 page63. Al-Hakim Al-Hassakani's Shawahidut-Tanzil part.1 page187 hadiths 243-50. Al-Wahidi's Asbabun-Nuzoul page115. Ad-Durrul-Manthour part.2 page298. Ashawkani's Fetihul-Qadeer part.2 page60. bn-Talha Ashafi'i's Mettalibus-Sa'ul part.1 page44. Ibnus-Sebbagh's AL-Fussoulul-Muhimmeh page25. Al-Qanduzi's Yenabi'ul-Mawadda pages 120 and 249. Ashahristani's Al-Milelu Wen-Nihel part.1 page163. Al-Amini's Al-Ghadeer part.1 page214. At-Tabari's Al-Wilaya Fi Hadithil-Ghadeer. bn-Hazm's Al-Fasl part.1 page220. Fera'idus-Simtein part.1 page158. Abu-Bakr Ashirazi's. Atha'alibi's Al-Keshfu Wel-Bayan. An-Nisapuri's book of Tafseer part.6 page160. Abdul-Wahhab Al-Bukhari's book of Tafseer; God's saying: "Say: I do not ask of you any reward for it but love for my near relatives." Jamalud-din Ashirazi's Al-Arba'in. Bedkheshti's Miftahun-Neja page41. Al-Alusi's Rouhul-Me'ani part.2 page248. Mohammed Abduh's Tafseerul-Menar part.6 page463. Ubeidullah Al-Hanafi's Arjahul-Metalib, pages 66-8, 566-7 and 570. Regarding Shias, they, congregationally, agree upon the fact that the Verse involved was revealed in Ghadeer Khum on the eighteenth of Dhul-Hijja where Allah ordered His Prophet of nominating Ali as the imam and his successor. See Al-Muraja'at page717.

[99] bn-Hajar's As-Sawa'iql-Muhriqa. Al-Haithemi's Majma'uzzawa'id part.9 page164. bn-Asakir's Tarikhu Dimeshq, part.2 page45, hadith 545. Kenzul-Ummal part.1 page168 hadith 959. Al-Amini's Al-Ghadeer part.1 page26-7. Nawadirul-Ussoul page289. (In this book, the sinful hands of the printers intentionally erased this hadith. They kept an indication only. Ar-Rekhshi, in his Nuzulul-Abrar page18, relates the whole hadith to Nawadirul-Ussoul. Abaqatul-Anwar, vol.Hadith of Athaqalein part.1page156 and 312. Al-Qanduzi's Yenabi'ul-Mawaddeh, pages 30-1, 249. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh, page24. Ibnul-Meghazili's Menaqibu Ali page16 hadith 23. Kenzul-Ummal part.1 page168 hadith 958.

[100] An-Nisa'i's Al-Khassa'iss pages 93 and 21. Al-Khawarzmi's Al-Menaqib page93. Al-Qanduzi's Yenabi'ul-Mawadda page32. Al-Amini's Al-Ghadeer part.1 page30. Kenzul-Ummal part.15 page91 hadith 255. Abaqatul-Anwar part.1 pages 117, 121, 144, 152 and 161.

[101] At-Tabari's Thekha'irul-Uqba page67. Fedha'ilul-Khamseh part.1 page350. Ar-Riyadhun-Nedhira part.2 page23. Al-Fussoulul-Muhimmeh page24. Jalaluddin As-Suyouti's Al-Hawi Lil-Fetawi part.1 page122. Kenzul-Ummal part.15 page117.

[102] An-Nisa'i's Al-Khassa'iss page101. Fedha'ilul-Khamseh part.1 page365. Al-Bidaya Wen-Nihaya part.5 page212. Al-Amini's Al-Ghadeer part.1 page38 and 41. Al-Muraja'at the Index page176.

[103] An-Nisa'i's Al-Khassa'iss page101, Fedha'ilul-Khamseh part.1 page365, Is'afur-Raghibin (In the margin of Nourul-Absar) page149, Ar-Riyadhun-Nedhira part.2 page282 and Al-Muraja'at the Index.

[104] bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page57 hadiths 575, 577, 578. Ibnul-Meghazili's Menaqibu Ali page18 hadith 24. Al-Khawarzmi's Al-Menaqib page94. Al-Khateeb Al-Baghdadi's Tarikhu Baghdad part.8 page290. Al-Hakim Al-Hassakani's Shawahidut-Tanzil part.1 page158 hadiths 213. Abu-Ahmed Al-Ghezali's Sirrul-Alemin page21. Ihqaqul-Haq part.6 page256. Al-Amini's Al-Ghadeer part.1 page132. Fera'idus-Simtein part.1 page77.

[105] bn-Asakir's Tarikhu Dimeshq part.2 page50 hadith 548, 549 and 550. Al-Khawarzmi's Al-Menaqib page94. Ahmed Bin Hanbal's book of Hadith part.4 page281. Ibnus-Sebbagh's Al-Fussoulul-Muhimmeh page24. As-Suyouti's Al-Hawi Lil-Fetawi part.1 page122. Thekha'irul-Uqba page67. Fedha'ilul-Khamseh part.1 page350. As-Sam'ani's Fedha'ilus-Sahaba. At-Thehbi's Tarikhul-Islam part.2 page197. Khawaja's Imlul-Kitab page161. Az-Zernedi's Nudhumu Duraris-Simtein page109. Al-Qanduzi's Yenabi'ul-Mawadda, page30, 31 and 249. Ar-Razi's book of Tafseer, part.3 page63. As-Sibt Ibnul-Jawzi's Tethkiratul-Khawass page29. Mishkatul-Messabih part.3 page246. Abaqatul-Anwar, hadith of Athaqalein, part.1 page285. Al-Hamawini's Fera'idus-Simtein. Al-Ghadeer part.1 page272. bn-Abi Sheibeh's Al-Mussennef. Ibnul-Abbas Asheibani's Al-Musnedul-Kabeer. Abu-Ya'li Al-Mousuli's Al-Musned. bn-Merdawayih's book of Tafseer. Atha'labi's Al-Keshfu Wel-Bayan. At-Tabari's Ar-Riyadhun-Nedhira part.2 page169. Ashenqiti's Kifayetut-Talib page28. Ibnul-Jawzi's Al-Menaqib. An-Natnazi's Al-Khassa'isul-Alawiya. Omar Bin Al-Mulla's Wasiletul-Mute'ebbidin. bn-Kutheir's Al-Bidaya Wen-Nihaya part.5 page169. Al-Miqrizi's Al-Khuttat page223. Al-Azra'i's Badi'ul-Me'ani page75. Al-Meibidi's Sharhu Diwani Ameeril-Mu'minin page406. Kenzul-Ummal part.6 page397. As-Semhudi's Wefa'ul-Wefa part.2 page173. Mahmud Asheikhani's As-Siratus-Sawi...etc.

[106] bn-Hajar's As-Sawa'iql-Muhriqa page26. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page82. Ar-Riyadhun-Nedhira part.2 page224. Al-Muraja'at the Index page212.

[107] bn-Hajar's As-Sawa'iql-Muhriqa page107. At-Tabari's Thekha'irul-Uqba page68. Al-Khawarzmi's Al-Menaqib page98. Ar-Riyadhun-Nedhira part.2 page224. Al-Amini's Al-Ghadeer part.1 page382. Al-Muraja'at the Index page212.

[108] the following: bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page13 hadith 508 and 513-5. Kenzul-Ummal part.6 page403. An-Nisa'i's Al-Khassa'iss pages 96. bn-Hazm's Al-Fasl part.1 page260. The margin of bn-Hazm's Al-Fasl part.1 page260. Ahmed's book of Hadith part.5 page32. The margin of Ahmed's book of Hadith. Al-Belathiri's Ansabul-Ashraf part.2 page112. Al-Khawarzmi's Al-Menaqib page294. Al-Muraja'at the Index page183...etc.

[109] At-Tirmithi's book of hadith part.5 page297. bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.1 page213. Al-Haithemi's Majma'uzzawa'id part.9 page103. An-Nisa'i's Al-Khassa'iss pages 94. Ibnul-Atheer's Jami'ul-Ussoul part.9 page468. Al-Hakim's Al-Mustedrak part.3 page110. (In this reference, the compiler decides the authenticity of the hadith.) Al-Khawarzmi's Al-Menaqib page79. At-Thehbi's Talkhissul-Mustedrak part.3 page110. Hilyetul-Awliya part.5 page26. As-Suyouti's Ad-Durrul-Manthour part.5 page182. At-Thehbi's Tarikhul-Islam part.2 page196. Al-Baghdadi's Tarikhu Baghdad part.8 page290....etc.

[110] Al-Amini's Al-Ghadeer part.1 pages 14-213, Abaqatul-Anwar, Ghayetul-Maram, bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page5-90 and Al-Muraja'at the Index page182.

[111] Al-Amini's Al-Ghadeer part.1 page267, Al-Beiruni's Al-Atharul-Baqiya Fil-Qurounil-Khaliya page334, bn-Talha's Mettali bus-Sa'ul part.1 page44, bn-Khillekan's Wefiyatul-A'yan part.1 page90, Al-Musta'li Bin Al-Mustensir's book of the famed's life account, part.1 page223 and Al-Muraja'at the Index page92.

[112] bn-Asakir's Tarikhu Dimeshq Chapter: The Life Account Of Ali Bin Abi Talib part.2 page75 hadiths 575-7, Al-Hakim Al-Hassakani's Shawahidut-Tanzil part.1 page157 hadiths 210-3, Al-Amini's Al-Ghadeer, part.1 page402, Al-Khateeb Al-Baghdadi's Tarikhu Baghdad part.8 page290, Fera'idus-Simtein part.1 page77 13 and Al-Muraja'at the Index page192-3.

[113] bn-Asakir's Tarikhu Dimeshq part.2 page75 hadiths 575, 578 and 585. Al-Hassakani's Shawahidut-Tanzil part.1 page157 hadiths 211-5. Ibnul-Meghazili's Menaqibu Ali page19 hadith 24. Al-Khateeb Al-Baghdadi's Tarikhu Baghdad, part.8 page290. As-Suyouti's Ad-Durrul-Manthour part.2 page259. As-Suyouti's Al-Itqan part.1 page21. Al-Khjawarzmi's Al-menaqib page80. As-Sibt Ibnul-Jawzi's Tethkiretul-Khawass page30. bn-Kutheir's book of Tafseer part.2 page14. Al-Khawarzmi's Meqtalil-Hussein part.1 page115. Al-Hamawini's Fera'idus-Simtein part.1 page72, 74 and 315. Al-Ya'qubi's book of history, part.2 page35. Al-Amini's Al-Ghadeer part.1 page230. bn-Jarir At-Tabari's Kitabul-Wilaya. Al-Bedkheshti's Miftahun-neja. Abu-Na'eem Al-Isbahani's Ma Nazala Minel-Qur'an Fi Ali. Abu-Sa'eed As-sejistani's Kitabul-Wilaya. Abul-Fetih An-Natnazi's Al-Khassa'issul-Alawiya. Shihabuddin Ahmed's Tawdhidul-Dela'il. bn-Kutheir's book of Tarikh part.5 page210. Ubeidullah Ashafi'i's Al-Menaqib page106. At-Tha'labi's Al-Keshfu Wel-Bayan. Al-Alusi's Rouhul-Me'ani part.6. Page55. Ibnul-Atheer's Al-Bidaya Wen-Nihaya part.5 page213 and part.7 page349. About Shias, they are unanimously agreeing upon the authenticity of this question. See Al-Muraja'at, the index pages 188-9.

[114] bn-Khuldoun's Muqaddima chapter 30 page120.

[115] Al-Mas'udi's Muroujut-Theheb part.2 apge 353.

[116] bn-Quteibeh's Al-Imametu Wes-Siyaseh page23.

[117] At-Tirmithi's book of hadith part.5 page328. Muslim's book of hadith: chapter: Ali's Merits, part.2 page326 and part.15 page181. bn-Kutheir's book of Tafseer part.4 page113. Al-Baghawi's Messabihul-Sunneh page206. Ibnul-Atheer's Jami'ul-Ussoul part.1 page187. As-Suyouti's Ihya'ul-Meyt (In the margin of Al-Itihaf) page114. An-Nebhani's Al-Fetihul-Kabeer part.1 page503. bn-Hajar's Assawa'iqul-Muhriqa page147 and 226. As-Suyouti's Ad-Durrul-Manthour part.6 page306. At-Tabari's Thekha'irul-Uqba page16. At-Tabarani's Al-Mu'jamus-Sagheer part.1 page135. Kenzul-Ummal part.1 page154. bn-Sa'd's At-tabakat part.2 page194. As-Siretul-Halabiya part.3 page321. An-Nisa'i's Khassa'issu Amiril-Mu'minin...

[118] At-Thehbi's Talkheesul-Mustedrak, page184. bn-Hajar's As-Sawa'iqul-Muhriqa, page234. As-Suyouti's Tarikhul-Khulefa. As-Sabban's Is'afur-Raghibin, page109. Al-Heithami's Majma'uzzawa'id part.9 page168. At-Tabarani's Al-Mu'jamus-Sagheer part.2 page22. Abu-Na'eem's Hilyetul-Awliya part.4 page306. As-Suyouti's Al-Jami'us-Sagheer part.2 page132. Ahmed's book of hadith part.5 page92....etc.

[119] bn-Hajar's Assawa'iqul-Muhriqa page140. As-Suyouti's Ihya'ul-Meyt. At-Tabari's Thekha'irul-Uqba page17. As-Suyouti's Al-Jami'us-Sagheer part.2 page161. An-Nebhani's Al-Fetihul-Kabeer part.3 page367. Ahmed's book of hadith part.5 page92. As-Sebban's Is'afur-Raghibin page182....etc.

[120] As-Sawa'iqul-Muhriqa page112. Al-Hakim's Al-Mustedrak, part.3 page164. Kenzul-Ummal part.6 page152. Al-Khawarzmi's Al-Menaqib page27....etc.

[121] An-Nawawi's Muslim's Book of Hadith, Chapter: Ali's Merits, part.2 and 15 page360 and 176. At-Tirmithi's Book of Hadith, part.4 page293. Al-Hassakani's Shawahidut-Tanzeel, part.1 page120-9. Al-Hakim's Al-Mustedrak, part.3 page150. (The compiler rules of the authenticity of the hadith.) Ahmed's book of hadith part.1 page185. bn-Kutheir's book of Tafseer part.1 page370-1. Al-Hakim's Ma'rifetu Uloumil-Hadith, Type 17. At-Thehbi's Talkhissul-Mustedrak. Ibnul-Meghazili's Menaqibu Ali Bin Abi Talib. Al-Kelbi's At-Tasihil part.2 page109. Ibnul-Jawzi's Zadul-Masire part.1 page399. bn-Asakir's Tarikhu Dimeshq, Chapter: Imam Ali Bin Abi Talib's life account, part.1 page21. At-Tabari's Book of Tafseer, part.3 page299-301. Az-Zemekhshari's Al-Kheshaf (Book of Tafseer), part.1 page368-70. Ibnus-Sebbagh's Al-Fusoulul-Muhimmeh page110. Ibnul-Atheer's Usdul-Ghabehe part.4 page26. As-Suyouti's Tarikhul-Khulefa page196. Al-Jassas's Ahkamul-Qur'an part.2 page295-6. Al-Qurtubi's Book of Tafseer, part.4 page104. Al-Wahidi's Asbabun-Nuzoul, page59. bn-Arabi's Ahkamul-Qur'an, part.1 page275. Ashawkani's Fetihul-Qadir, part.1 page347. Al-Omari's Mishkatul-Messabih. Ar-Razi's Book of Tafseer, part.2 page699. bn-Hajar's Al-Issabehe part.2 page509. On page45 of Al-Muraja'at; the index, about 90 other references recording this narrative are written down by Hussein Razi, the revisor...etc.

[122] In Kanzul-Ummal, part.12 page25, the compiler records this hadith and relates it to Ahmed, in his book of hadith, At-Tabarani, in his Al-Mu'jamul-Kabeer, Al-Beihaqi, in his book of hadith, and Al-Hakim, in his Al-Mustedrak. About a hundred narratives appertained to the matter involved are written down by the compiler of Kanzul-Ummal, who relates them to the grand hadithists. See hadiths 33789-890.

[123] See Kanzul-Ummal part.2 page43. The compiler relates this hadith to At-Tabarani, in his Al-Mu'jamul-Kabeer, Al-Beihaqi, in his book of hadith, Al-Hakim, in his Al-Mustedrak and bn-Asakir. Refer also to Kanzul-Ummal, part.12 page24.

[124] See kanzul-Ummal part.12 page24. The compiler relates this hadith to Al-Bukhari and Muslim.

[125] For recognizing the names of the Quraishi rulers, see Al-Mas'udi's Murouj-ut-Theheeb.

[126] bn-Talha's Mettaliibus-Sa'ul part.1 page64. Al-Khawarizmi's Al-Menaqib page183. Az-Zerendi's Nudhumu Duraris-Simtein page115. bn-Asakir's Tarikhu Dimeshq part.3 page137. An-Nisa'i's Khassa'issu Amiril-Mu'minin page131. Ahmed's book of hadith part.5 page37. Abu-Na'eem's Hilyetul-Awliya part.1 page67. Ibnul-Atheer's Usdul-Ghabehe part.3 page282. At-Tabari's Ar-Riyadhun-Nedhira part.2 page252-3. At-Tabari's Thekha'irul-Uqba page67. Ibnul-Meghazili's Menaqibu Ali page298. bn-Abil-Hadid's Sharhu Nahjil-Belagha part.2 page 277. Al-Heithami's Majma'uzzawa'id part.9 page33. As-Suyouti's Tarikhul-Khulefa page173. bn-Hajar's Assawa'iqul-Muhriqa page47. bn-Hajar's Al-Issabehe part.2 page392. Kanzul-Ummal part.15 page94. Al-Muraja'at the Index pages161-2...etc.

[127] Al-Hakim's Al-Mustedrak part.3 page140, At-Thehbi's Talkheesul-Mustedrak, Az-Zerendi's Nudhumu Duraris-Simtein page118, Muntakhabu Kanzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page34, Fedha'ilul-Khamseh part.3 page53 and Al-Muraja'at, the index page161.

[128] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.6 page45, Ibnul-Atheer's Al-Bidaya Wen-Nihaya part.6 page218, Fedha'ilul-Khamseh part.3 page51, At-Tusi's Talkhissus-Shafi part.3 page51.

[129] bn-Asakir's Tarikhu Dimeshq part.3 page171, Al-Amini's Al-Ghadeer part.3 page193 and Muntakhabu Kanzil-Ummal (in the margin of Ahmed's Book of Hadith), part.5 page32.

[130] Majma'uzzawa'id part.3 page134 and bn-Asakir's Tarikhu Dimeshq part.3 page123. (The compiler, in this reference, relates this hadith to Ihqaqul-Haq part.7 page343). See Al-Muraja'at, the index page164.

[131] Al-Mas'udi's Murouj-ut-Theheeb, Vol.2, Page291.

[132] Burhanud-Din Al-Halabi's As-Seeretul-Halabiyeh, part.1, page3-4. Ali Nasseef's Al-Jami'u Lil-Ussoul Fi Ahadithir-Rassoul, vol.3, page419 and on. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, Sermon 185, part.2.

[133] bn-Sa'd's Tabaqat, part.1, page75. An-Nidhamus-Siyasi Fil-Islam, page93.

[134] At-Tabari's Tarikh, part.2, page180. As-Seeretul-Halabiyeh, part.1, page5. bn-Sa'd's At-Tabaqat, part.1, page76.

- [135] As-Seeretul-Halabiyeh, part.1, page15, and An-Nidhamus-Siyasi Fil-Islam, page170-1.
- [136] As-Seeretul-Halabiyeh, part.1, page80.
- [137] bn-Sa'd's At-Tabaqat, part.1, page202-3.
- [138] As-Seeretul-Halabiyeh, part.1, page80 and 332.
- [139] As-Seeretul-Halabiyeh, part.3, page79 and on. An-Nidhamus-Siyasi Fil-Islam.
- [140] ibid.
- [141] Al-Imametu Wes-Siyaseh, pages 6, 7, 8.
- [142] At-Tabari's At-Tarikh, part.3, page, 198. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.2, page266.
- [143] Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.3, page24. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3, page107. Tarikhu Baghdad, recorded by Ahmed Abul-Fadhl Bin Abit-Tahir. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, vol.2, page97. An-Nidhamus-Siyasi Fil-Islam, page141.
- [144][144] Al-Bukhari's, Book of Sick, Chapter: The diseased's dismissing the visitors: part.7 page9. Muslim's, the last of Book of Will, pare 5 page75. An-Nawawi's Muslim's Sahih, part.11, page95. Ahmed's, part.4 page356, hadith 2992. bn-Abil-Hadid's Sharhu Nahjil-Belagha, part.6, page51.
- [145] Al-Bukhari's, part.4, page31 and Muslims' part.1, page222 and part.3, page286.
- [146] Muslim's, part.2, page16 and part.11, page94-5, and Ahmed's, part.1 page355, and At-Tabari's Tarikh, part.2, page193 and Ibnul-Atheer's Al-Kamil, page320.
- [147] Al-Bukhari's, part.1 page37.
- [148] Al-Bukhari's, part.5 page137 and At-Tabari's Tarikh, part.3, page192-3.
- [149] Al-Bukhari's, part.2 page132 and part.4 page65-6.
- [150] Al-Bukhari's part.8 page161.
- [151] As-Sibt Al-Jawzi's Tethkiretul-Khawass, page62, and Abu-Hamid Al-Ghezzali's Sirrul-Aalemine We Keshfu Ma Fid-Darein, page21.
- [152] bn-Abil-Hadid's Sharhu Nahjil-Belagha, part.3 page113 Line 27, First edition; Egypt and Beirut, and part.12 page79 Line 3 by the revision of Mohammed Abul-Fadhl, and part.3 page803, Edit; Daru Mektebetil-Hayat and part.3 page167, Darul-Fikr.
- [153] the references of the calumnious day. The sayer of "We are sufficed by the Book of Allah" was Al-Faruq.
- [154] bn-Quteibeh's Al-Imametu Wes-Siyaseh, pages 5 and on.
- [155] the references of flaming Fatima's house numerously mentioned.
- [156] Al-Imametu Wes-Siyaseh, page13.
- [157] bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.1 page306-7.
- [158] At-Tabari's Tarikh part.3 page209-10, and Al-Qasimi's Tarikhul-Hukm page152.
- [159] Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.3 page24 and bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3 page107.
- [160] At-Tabari's Tarikh part.3 page429. Al-Qasimi's Nidhamul-Hukm page176. Ibnul-Jawzi's Seeretu Omar page37. bn-Khuldoun's Tarikh part.2 page85. An-Nidhamus-Siyasi Fil-Islam page120.
- [161] Al-Imametu Wes-Siyaseh pages 21-2. bn-Sa'd's At-Tabaqat. An-Nidhamus-Siyasi pages 120-1.
- [162] bn-Sa'd's At-Tabaqat part.2 page193.
- [163] Al-Qasimi's Nidhamul-Hukm pages 344-5, and An-Nidhamus-Siyasi Fil-Islam page153.
- [164] Al-Imametu Wes-Siyaseh page12.
- [165] Al-Imametu Wes-Siyaseh page12.
- [166] Al-Imametu Wes-Siyaseh pages 15-6.
- [167] references regarding Omar's intending to put Fatima's house on fire.
- [68] Ibnul-Atheer's Al-Kamilu Fit-Tarikh part.3 page24 (the last lines of Omar in 23 A.H.), and bn-Abil-Hadid's Sharhu Nahjil-Belagheh and An-Nidhamus-Siyasi Fil-Islam page149 and on.
- [169] Al-Mas'udi's Muroujut-Theheb part.2 page353.
- [170] bn-Asakir's Tarikh, part.3 page407. Al-Aqqad's Muawiya Fil-Mizan, page16. Mahmud Abu-Raya's Sheikhul-Madhira, page180.

[171] Sunnis regard Al-Bukhari's book of hadith (Sahih), and Muslim's book of hadith (Sahih) as the most authentic references in this field. This grievous event is recorded by Al-Bukhari in six different narratives of the same content. The same is recorded by Muslim. Al-Bukhari's book of hadith part.7 page5 and part.4 page85, and Muslim's book of hadith part.5 and 11 page75 and 95.

[172] bn-Sa'd's At-Tabaqat part.2 page17-8.

[173] bn-Quteibeh's Al-Imametu Wes-Siyaseh page70-2.

[174] At-Tabari's book of history part.3 page219.

[175] At-Tabari's book of history part.3 page219.

[176] Al-Qasimi's Nidhamul-Hukm page126.

[177] At-Tabari's book of history part.3 page206.

[178] At-Tabari's book of history part.3 page 219.

[179] At-Tabari's book of history part.3 page 201.

[180] bn-Husham's book of history part.2 page 656.

[181] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.9 page170. Abu-Na'eem's Hilyetul-Awliya part.1 page63. Majma'uzzawa'id, part.9 page132. Al-Kinji's Kifayetul-Talib, page210. Al-Qanduzi's Yenabi'ul-Mawadda, page313. Kenzul-Ummal part.15 page126. Ar-Riyadhun-Nedhira, part.2 page233. Fedha'ilul-Khamseh Mines-Sihahis-Sitteh, part.2 page98. bn-Talha's Mettali bus-Sa'ul part.1 page60. Fera'idus-Simtein, part.1 page197 hadith 154.

[182] bn-Quteibeh's Al-Imametu Wes-Siyaseh page8 and bn-Abil-Hadid's Sharhu Nahjil-Belagha part.2 page266.

[183] Al-Imametu Wes-Siyaseh page12.

[184] Al-Imametu Wes-Siyaseh page12.

[185] At-Tabari's book of history part.3 page205-6.

[186] Ibid.

[187] Al-Imametu Wes-Siyaseh page10.

[188] At-Tabari's book of history, part.3 page203.

[189] Al-Imametu Wes-Siyaseh, pages 6-8.

[190] Al-Imametu Wes-Siyaseh pages 8-9.

[191] Al-Imametu Wes-Siyaseh page9 and up.

[192] Al-Imametu Wes-Siyaseh, pages 11-2.

[193] Al-Imametu Wes-Siyaseh page12.

[194] Al-Imametu Wes-Siyaseh page13.

[195] Al-Imametu Wes-Siyaseh page11, and An-Nidhamus-Siyasi Fil-Islam

[196] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.1 page62.

[197] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.1 page67.

[198] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.2 and 1 page103 and 37, and An-Nidhamus-Siyasi Fil-Islam

[199] Sharafuddin Al-Amili's Al-Muraja'at pages 332-4, and An-Nidhamus-Siyasi Fil-Islam pages 33 and up.

[200] AL-Imametu Wes-Siyaseh page9.

[201] At-Tabari's book of history part.3 page198, and bn-Abil-Hadid's Sharhu Nahjil-Belagha part.2 page265.

[202] bn-Abil-Hadid's Sharhu Nahjil-Belagha part.2 page103 and part.1 page37.

[203] At-Tabarai's book of history part.3 page429, Ibnul-Jawzi's Siretu Omar page37 and bn-Khuldoun's book of history part.2 page 85.

[204] bn-Quteibeh's Al-Imametu Wes-Siyaseh page24.

[205] bn-Quteibeh's Al-Imametu Wes-Siyaseh page26-7.

[206] Al-Mas'udi's Muroujut-Theheb part.2 page353-4.

[207] bn-Abil-Hadid's Sharhu Nahjil-Belagha vol.3 page105. The compiler relates this narrative to Al-Khatib Al-Baghdadi's Tarikhu Baghdad.

[208] Ibnul-Atheer's Al-Kamilu Fit-Tarikh, part.3, page24. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, part.3, page107. Tarikhu Baghdad, recorded by Ahmed Abul-Fadhl Bin Abit-Tahir. bn-Abil-Hadid's Sharhu Nahjil-Belagheh, vol.2, page97. An-Nidhamus-Siyasi Fil-Islam, page141.

[209] Al-Mas'udi's Muroujut-Theheb part.2 page353-4.

[210] Al-Khawarizmi's Al-Menaqib page110. At-Tabarani's Al-Mu'jamus-Sagheer part.1 page55. As-Suyouti's Al-Jami'us-Sagheer part.2 page56. As-Suyouti's Tarikhul-Khulefa part.2 page65...etc.

[211] Al-Khatib Al-Baghdadi's Tarikhu Baghdad part.14 page321. bn-Asakir's Tarikhu Dimeshq; Chapter: The Life Account Of Imam Ali part.3 page119 hadith 1162. Ghayetul-Meram page539. Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of hadith) part.5 page30.

[212] bn-Asakir's Tarikhu Dimeshq; Chapter: The Life Account Of Imam Ali part.2 page417. Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of hadith) part.5 page34. At-Tabari's book of Tafseer part.13 page108. bn-Kuthier's book of Tafseer part.2 page502. Ashawkani's part.3 page70. Ar-Razi's part.5 page271. Al-Mustedrak part.3 page129-30. As-Suyouti's Ad-Durrul-Manthour part.4 page45...etc.

[213] Al-Khawarizmi's Al-Menaqib page236. Muntakhabu Kenzil-Ummal (In the margin of Ahmed's book of hadith) part.5 page33. bn-Asakir's Tarikhu Dimeshq; Chapter: The Life Account Of Imam Ali part.2 page88 hadith 1008-9.

[214] bn-Asakir's Tarikhu Dimeshq; Chapter: The Life Account Of Imam Ali part.3 page273 hadith 793-5. Ahmed's book of hadith part.5 page94. Ibnul-Meghazili's Menaqibu Ali. At-Thehbi's Mizanuli'tidal part.4 page128.

[215] This hadith has been previously referred to. Muawiya relates this hadith even.

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