

AYATUL GHADIR

Verses of Ghadir

A SEARCH REGARDING THE PROPHET'S SERMONS ON THE
FAREWELL PILGRIMAGE, AND AN EXEGESIS OF QURANIC
VERSES OF GHADIR

AUTHORED BY:

AL-MOSTAFA CENTRE OF ISLAMIC RESEARCHES
*UNDER THE SUPERVISION OF THE SUPREME ISLAMIC
AUTHORITY*

SAYYID ALI AL-SISTANI

INTRODUCTION

THREE QUESTIONS REGARDING MISSION OF THE PROPHETS

*IN THE NAME OF ALLAH, THE BENEFICENT, THE
MERCIFUL
PRAISED BE ALLAH, AND HONORABLE AND PERFECT
PEACE BE UPON MOHAMMED AND HIS INFALLIBLE
IMMACULATE PROGENY.*

There are three questions regarding missions of the prophets. These questions were not regarded adequately by scholars.

First question: Conveying the Lord's missive is the original mission of the prophets. It is the pivot on which the prophets' duties and deeds are grounded. This is purposed for substantiating the Lord's claim on His servants.

A prophet, then, is a conveyor of an epistle. He fears the Lord and evades His ire and torment if he squanders or violates the instructions. For this reason, the prophets were wont to call people to witness perfection of their conveyance.

In addition, the prophets are not asked to coerce or compel people on admitting and accepting their missions. By the same token, they are not admitted to submit people to their missions.

As a second rule, it is to say that coercion and compulsion is rejected in matters respecting the divine religion. It is obligatory to preserve people's freedom of believing or refutation. They are, likewise, free to commit themselves to the religion or deviate.

This is the very meaning of opening school of life in this world, and testing people in guidance or aberrance by giving them the ability of doing good and evil. The result shall be shown in another stage and another world. Drawing people to the religion by force contradicts principals of this test, and principals of freedom of option.

Second question: The prophets' goals are dedicated to the grand issues of people and societies. An apostle can be resembled to a divine engineer specialized in construction of cultures, societies and history. From these points, the prophets' missions should be looked upon. A scholar must ask himself how people's culture and history should have been in case this prophet had not been messaged by the Lord, and what happened due to that prophet's conveying the mission. This wonderment may be addressed in another form; how should paganism be nowadays if Abraham was not chosen by the Lord for conveying the divine mission, or if he did not found and plant bases and principals of monotheism in human societies? And how should the situation of the Arab lands specially, and the whole world generally, be if the Prophet (peace be upon him and his family) was not chosen for carrying the divine mission and moving this latter prolongation in monotheism and civilization?

The Prophet's mission was forming a nation and leading it to occupying an advanced position, if not the pioneer, amongst the other nations. That formation was the best in content and structure.

Likewise, the Prophet's mission was establishing a ship, to find its way in the ocean of people and currency of history. He was keen on handing the captainship to his household, whom were chosen and purified by the Lord Who gave them His Book in heritage exclusively.

If people reject their captainship, it will be unimportant for captainship to be held by any, till God manages His affair in this nation, and sends Mahdi, the Expected.

Third question: It is indisputable that the Prophet's personality is present and effective in the process of conveyance, but it is very limited and minute. None can deny that the Prophet is intelligent, genius, author and selective.

Disregarding mechanism, the reciprocator is seeking the Lord's guidance through means of satisfaction, faith and worshipping.

The area in which the Prophet is allowed to practice his personal inference forms a narrow point in proportion to the large area of his practices.

Hence, the Prophet's like is an engineer whose boss hands him the mission of giving effects of a large project. This engineer is satisfied that he should contact his boss frequently for evading any mistake. Meanwhile, he works, thinks and carries on working. But, he goes on contacting the center so that he receives stages of planning and consults for avoiding problems. At any rate, this example is a highly microscopic view of the Prophet's mission.

Regarding the Center of the Prophet, Allah; the Praised, is unparalleled in entity and deeds. Depending upon the previous, any study respecting the Prophet's life account should regard these three matters. First, the Prophet's mission is carrying what is revealed to him. Second, his task is founding a nation to find its way in history. Lastly, he is to follow the Lord's instructions in every deed.

This fact is evidently touched by a scrutinizing look at the Prophet's life account. It is obviously seen that Allah; the Exalted, managed the Prophet's affairs from start to finish. The Prophet was used to obeying his Lord's instructions submissively, dependently and compliantly. Therefore, results of his deeds achieved an extraordinary attainment that exceeded intellectualities and senses of sociologists, founders of nations and establishers of civilizations.

The Prophet could create an international civilized ideological extension in a relative period and the least material and humane casualties. Despite truculence of the Prophet's foes who led hard wars against him, casualties of both sides did not attain the number of two thousand. This was because that Prophet's management was instructed by his Lord; the Glorified.

Incessantly, the Quran was revealed to the Prophet since the first day of his Mission till few days before his decease. Gabriel; the angel, was visitating him frequently with Quranic Verses, revelation, instructions, directions, answers and the like.

So many are examples on matters of the divine presence and care in big, as well as small, affairs. All refer to the fact that the Prophet (peace be upon him and his family) would not have behaved personally except during applying the general lines and carrying on the detailed orders drawn by the divine revelation and conveyed by Gabriel, the angel. In many occasions, the Prophet (peace be upon him and his family) ceased practicing any procedure since he was in wait for the divine revelation.

The Prophet is reported to have said, "I have been given the Book and its like." Like of the Book stands for the instructions Gabriel carried¹. This means that his traditions were revealed to him, like the Quran.²

Besides, these instructions included the Prophet's personal affairs; such as marriage, divorcement, dressing, eating, sleeping, rousing, ablution and even brushing the teeth. The Prophet's endowment, detriment, cherishing, malice, residence, touring, satisfaction and rage; all were determined by revealed instructions.

As it is recorded in *Al-Kafi*; 4/29, that Imam As-Sadiq (peace be upon him) relates the story of that atheist who disputed, belied, harmed and threatened the Prophet face to face. The Prophet (peace be upon him and his family) became so angry that vein of ire was clearly seen between his eyes. He nodded his head down when Gabriel came to him and revealed, "Your Lord asked me to carry His compliments to you and inform that the man in front of you is generous whose characteristic is feeding people."

Simultaneously, the Prophet's ire vanished. He spoke to the man, "I would have banished you and made you an example unless Gabriel carried my Lord's information of your being a generous man whose characteristic is feeding people."

"Your Lord favors generosity?" said the man. "Yes, He does," answered the Prophet. "I do admit there is no god but Allah, and you are being the messenger of Allah. I swear by Him Who sends you with the truth, I have never rejected a beggar's request," declared the man.

In *Al-Kafi*; 1/289, it is recorded that a man asked Imam Al-Baqir whether the Prophet's nominating Ali was a personal act or according to a divine mandate. "Woe is you!" Imam Al-Baqir said angrily, "The Prophet (peace be upon him and his family) was too reverent to say what God did not order. Like precepts of prayer, defraying the poor rate, fasting and pilgrimage, Ali's nomination for the leadership was a precept of Allah."

This theme can be taken as a thesis, or a number of theses, of a Ph.D. degree.

THE PROPHET'S SUCCESSION IS A SIMPLE THEME

The Prophet's succession is a simple, not complicated, matter. The Prophet's household and their adherents claim the Prophet's nominating Ali as the Muslims' coming leader. Hence, it is unacceptable for the Quraishis, or any others, to choose another, since the Prophet's choice was according to the Lord's instruction.

The Quraishis denied the Prophet's nominating or willing any for his succession, and that his (authority) should be distributed among the twenty three clans of Quraish; his tribe. Therefore, they selected Abu Bakr; one of the Teim Bin Murra, for leadership. This man nominated Omar; one of the Edi, for holding his position. By the advisory council, Omar nominated another Quraishi man who belonged to the Umayya Bin Abd Shams. It was Othman.

They did neither elect any of the Ansars,* nor the Hashemites who were more meritorious than the other clans in this affair. The Quraishis conceived the Hashemites' excessiveness to join leadership to prophecy.

¹Refer to *Al-Idhah*; page 215.

²Refer to *Ad-Darimi*; 1/145.

Thus, the matter is very simple. It deals with the question whether the Prophet did nominate a successor or not. Nevertheless, it is a complicated matter for the Quraishis who despise opening it since it affixes a big question mark on their leadership system. However, they warned people against discussing this matter, claiming its being arduous, complicated and illegal.

THE SIX SERMONS OF THE FAREWELL PILGRIMAGE

Verses of Ghadir** are a part of the Quranic texts that considered Ali and the Prophet's household (peace be upon them). Particular books discussing the Quranic and prophetic texts regarding the Prophet's household were compiled by late and current Sunni and Shiite authors and exegetists. In this regard, we mention Al-Hafiz Abu Na'eem Alisfahani's *Ma Nazala Fi Ali Minel Qurani* (Quranic Verses respecting Ali), An-Nisa'i's *Khassaisu Amiril-Muminin Ali* (Specifications of Ali Amirul Muminin). These two books are well known and printed. The two volumed At-Tabari's *Al-Wilaya* is also mentioned, but it has not been printed yet.

Throughout our discussing the three Quranic texts of Ghadir, we notice their firm relation to the Prophet's sermons during the Farewell Pilgrimage.*** These texts are God's sayings: (O Apostle! Deliver what had 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.) (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion) and (One demanding, demanded the chastisement which must fall.)

Hence, it became necessary to discuss these six sermons as well, since they contained the Prophet's instructing his nation to follow the two weighty things; the Quran and his household, after him, and the good tidings he carried to his nation in sermon of Arafat, that Allah; the Exalted, solved the question of leadership and elected those twelve divine imams (peace be upon them).

Moreover, it seems essential to discuss the relation between the Prophet (peace be upon him and his family) and the Quraishi chiefs pertaining to the coming leadership of his household.

For this work, we opt for the title 'Ayatul Ghadir' -Verses of Ghadir-, although it comprises all of the forecited topics. We consider that title as the most appropriate. However, more than a mere terminological exegesis of the Verses involved is discussed hereinafter.

We hope these would be useful discussions by which God may reward us in the Hereafter and embraces us to the intercession of Mohammed and his immaculate progeny (peace be upon them).

Al-Mostafa Center for Islamic Researches
Ali Al-Kurani Al-Amili

* People of Yathrib who supported and received the Prophet and his followers who immigrated from Mecca.

** Ghadir -or Ghadir Khum- is a place between Mecca and Al-Madina where the Prophet declared the coming leadership and imamate of Ali and his sons.

*** The Farewell Pilgrimage is the final ritual collective pilgrimage led by the Prophet.

13 / Rajab / 1419 A.H.

CHAPTER ONE

PRELIMINARY DISCUSSION FOR THE EXEGESIS OF VERSE OF ISMA

SUMMARY OF THE THREE VERSES OF GHADIR

Allah; the Exalted, instructed the Prophet (peace be upon him and his family) to guide his people to the rites of the Pilgrimage after he had guided them to the ritual prayer,

fasting and defraying the poor rate. That was just before starting the Farewell Pilgrimage.

The Lord also instructed him to lead them to the coming leader, and nominate him publicly. This was the Lord's norm with the entire prophets whom were taken to the Lord only after they had perfected the religion and delivered the divine Book to the nominated heirs to whom they must have pointed before people.

The Prophet carried the Lord's instruction when he summoned people to participating in that final pilgrimage, so that he would teach them the rites, and nominate Ali (peace be upon him) as the coming leader and imam before them.

Nevertheless, the Prophet (peace be upon him and his family) anticipated that the Quraishis would object such a nomination for they had already born envy and malice against the Hashemites. He also expected that they would criticize his divine prophesy and accuse him of establishing a monarchy for his household similar to these of Khosrow and Caesar. If that happened, it would originate an apostasy among Muslims.

At any rate, the Prophet (peace be upon him and his family) performed the Farewell Pilgrimage, and addressed five sermons in Mecca, Arafat and Mina. In these sermons, he guided people to the rites and regulations of the religion, and foretold of the coming twelve imams from his progeny, and emphasized that people would not be saved against deviation unless they would hold fast to the two weighty things; the Quran and the progeny.

He also warned against the devious leaders and his companions who would avert, and the Lord should deprive them of joining the Prophet on the Divine Pool on the Resurrection Day.

Because of the Quraishis' irritable situation, the Prophet did not emphasize on the coming leadership of his progeny officially. He also evaded ordering them of swearing allegiance to Ali (peace be upon him), during ceremonies of the Farewell Pilgrimage.

During the journey back to Al-Madina, Gabriel the angel carried to the Prophet God's saying: (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.)

Immediately, the Prophet (peace be upon him and his family) stopped the caravans in Ghadir Khum, and delivered the Lord's message. He raised Ali to the pulpit, elevated him from the arm and declared his coming leadership. He also gave orders of establishing a tent in which Ali would sit and people would offer congratulations on this leading position. The Muslims offered congratulations and swore allegiance to him.

On that occasion, God revealed: (This day have I perfected for you your religion, and completed My grace upon you and chosen Islam for you as a religion.) That was on the eighteenth of Dhu'l-Hijja.

Before and after the Prophet's arrival in Al-Madina, the Quraishis and hypocrites started their activities against him. All these plots were foiled by the Lord Who protected His Apostle against any movement of mutiny or apostasy during his lifetime. Various means were used for this purpose. One of these was the heavenly chastisement inflicted upon those who objected and protested against the Prophet. Jabir Bin An-Nadr Bin Al-Harith Al-Abdari, whose father was chief of the Abdud-Dar and commander of the polytheists' army against the Muslims during the battle of Badr, was one of those objectors.

Abu Ubeid Al-Harawi's *Gharibul Qur'an*:

After the Prophet's conveying the Lord's mandate in Ghadir Khum had been prevailing among people, Al-Harith Bin An-Numan Al-Fihri (or Jabir Bin An-

Nadr Bin Al-Harith Bin Kilda Al-Abdari, according to Abu Ubeid's report) came to the Prophet and said: "O Mohammed! You have conveyed us the Lord's mandates of declaring there is no god but Allah and Mohammed is being the Apostle of Allah, and performing the prayers, the fasting, the pilgrimage, and defraying the poor rate. All these, we have admitted, were not enough for you till you raised your cousin from the arm and preceded to us and said: 'He whosever master was I, Ali shall be his master.' Is this matter originated from your person or is it God's mandate?"

"By Allah there is no god but Whom I take the oath, this is surely God's mandate," asserted the Prophet.

Jabir turned his face towards his pack animal while saying: "O Allah! If Mohammed's words have been true, then rain us with a heavenly stone, or inflict a painful chastisement upon us." Before Jabir could reach his pack animal, the Lord rained him with a stone that fell on the head and went out from the anus. He was killed. Consequently, God revealed: (One demanding, demanded the chastisement which must befall.)

Despite the fact that a good number of Sunni reference books of Tafsir and hadith* adopt the same exegeses of the three Verses revealed for the event of Ghadir Khum, there are others adopted another opinions. Most of such opinions are contradictory and varied.

The following discussions are introduced as a preliminary entrance to the exegesis of the three Verses of Ghadir.

FIRST DISCUSSION

THE PROPHET'S SUCCESSION IS A SUBJECT PROVIDED DURING HIS LIFETIME

There are tangible evidences prove that the Prophet provided question of his succession since the first stages of the divine mission up to the last of his honorable life. In addition. logic asserts so. It is also perceptible that the subject of succeeding the Prophet was very acceptable and normal. This is contrasted to the Sunni reference books that claim the Prophet's shunning nominating any for his succession and the Muslims' evading

*Tafsir is exegesis of the holy Quran, and hadith is the Prophet's traditions.

providing such a topic for discussion or inquiry before him. Besides, there are various prophetic texts regarding the Prophet's referring to imamate of his progeny.

First evidence is the uninterrupted texts regarding the Prophet's soliciting his advocacy before tribes in the beginning of his divine mission, and asking them to protect him in conveying his Lord's epistle. Some of these tribes admitted so provided that they would have the leadership after him. The Prophet's answer was that he had been no more than an apostle who had not had that matter in hands. It was God's concern to nominate anyone He desires.

The most evident matter in this regard are stories of the Amir Bin Sa'saa and the Kinda. Both occurred in the first stages of the Prophet's solicitation. Story of Amir Bin At-Tufeil occurred in the last days of the Prophet's lifetime.

STORY OF THE AMIR BIN SA'SAA

Ibn Husham's *As-Sira*, 2/289:

The Prophet (peace be upon him) came to the Amir Bin Sa'saa and offered his mission before them. A man called Baihara Bin Firas addressed at him, "By God I swear, I will overcome the Arabs if I assent to this Quraishi young man. Providing we will swear allegiance to you in this matter and God will give you victory over your opponents, will you hold us your position thereafter?"

"This is God's affair," answered the Prophet, "He holds it to whoever He desires."

"We will make our necks the target of whatever is thrown at you, and when God gives you triumph it goes to others? Nay, we are not in need for your affair," rejected they.

They used to provide what occurs to them during seasons of pilgrimage before a man who was too old to accompany them. When they were back, they told him that a man from Quraish and the Abdul-Muttelib had come to them and sought their support in his claim of prophecy, but they rejected. The old man stroke his head with both hands and shouted, "O the Amir! Can you catch him and change your situation? I swear by Him Who prevails my soul, no single son of Ishmael can lie in this affair. It is the real truth. Where were your minds when you rejected?!"

The same story is related in At-Tabari's *Tarikh*; 2/84 and Ibn Kutheir's *As-Sira*; 2/158. In *Al-Ghadir*; 7/134, the story is related to Ibn Husham's *As-Sira*; 2/32, *Ar-Rawdul Enif*; 1/264, Imaduddin Al-Amiri's *Bahjetul Mehafil*; 1/128, *As-Siretul Halabiya*; 2/3, Zeini Dehlan's *As-Sira*; 1/302 (In the Margin of *As-Siretul Halabiya*) and Heikel's *Hayatu Mohammed*.

STORY OF THE KINDA

Ibn Kutheir's *As-Sira*; 2/159:

Abdullah Bin Al-Ajlah:

My father related the story of the Kinda to his chiefs. He said:

As the Prophet sought the Kinda's support in his advocacy, they stipulated that he should hold them his position of authority after his death. "Authority is God's. He hands it over to whoever He desires," answered the Prophet (peace be upon him). Therefore, they rejected his solicitation.

STORY OF AMIR BIN AT-TUFEIL, HEAD OF THE GHATAFAN

Ibn Kutheir's *As-Sira*; 4/114:

Ibn Abbas: Arbed Bin Qeis... and Amir Bin At-Tufeil... came to Al-Madina and sat before the Prophet (peace be upon him). "O Mohammed! What will you give me if I embrace Islam?" asked Amir. "You will be given what the Muslims are given, and forbidden from what the Muslims are forbidden," answered the Prophet (peace be upon him).

"Will you hold me your position after you if I embrace Islam?" asked Amir. "This position is not yours or your people's. I may give you leadership of battles," said the Prophet (peace be upon him).

"Now, I am the commander of armies of Najd. You may give me the leadership of the Bedouins exclusively," Amir said, but the Prophet rejected. "I will fill in your area with horses and fighters," Amir threatened while he went out.

"God will protect against you," commented the Prophet (peace be upon him).

On page 112, Ibn Kutheir records:

When Amir Bin At-Tufeil came to the Prophet, he asked for one of three matters; either governing the Bedouins, being the Prophet's successor or invading the Prophet with a two thousand horse army.

Thereafter, Amir was diseased with plague at a house of a woman. He said, "Will I have a gland like that of a camel and die at a house of a women of (Salul)? Nay." He asked for his horse to ride. He was dead on the back of that animal.

The second evidence is that Ansar declared fealty to the Prophet on three terms:

First, protecting the Prophet against matters they protect themselves against.

Second, protecting his people and progeny as same as they protect their peoples and progenies.

Third, avoiding contending with the meritorious of leadership since Muslims are not to elect for their leadership.

This stands for complying with the man elected by the Lord; the Exalted, for leading after the Prophet (peace be upon him and his family). The third term shows obviously that the principal of the divine election of the imams following the Prophet (peace be upon him and his family) was admissibly settled since the first stages of the Prophet's mission.

Ansar did keep the first term. Unfortunately, they breached the other two terms very badly.

The most reliable reference books of hadith mentioned these three terms.

Al-Bukhari's *Sahih*; **8/122**:

Ebada Bin As-Samit: We swore allegiance to the Apostle of Allah (peace be upon him) on listening and obeying him in good and bad conditions, and avoiding contending with the meritorious of leadership, and practicing and uttering the right wherever we are, and scorning any blame for the sake of Allah.

The same is related in Muslim's *Sahih*; **6/16**, and An-Nisa'i's *As-Sunan*; **7/137**, in various narrations. He compiles them under the title 'Swearing on avoiding contending with the meritorious of leadership'.

It is also recorded in Ibn Madga's *As-Sunan*; **2/957** and **Ahmed's**; **5/316**.

On page 415, Ahmed added:

Sufian: Some people added the following statement to the narration: "Unless you see notorious violation."

Al-Beihaqi records it in his *As-Sunan* **8/145**.

Hadithists relate other narratives with the addition Sufian suggested.

Al-Bukhari, in *8/88*, records:

...The Prophet (peace be upon him) solicited us to swear allegiance. We did. We submitted to his stipulations of listening and compliance with him in auspicious and misfortunate situations, preferring him to ourselves, avoiding contending with the meritorious of leadership unless we see a notorious evidential atheism.

The same is recorded in Al-Beihaqi's *As-Sunan*; **8/145**.

In Ahmed's *Al-Musnad*; **5/321**, the following narrative is recorded:

Ebada Bin As-Samit: The Prophet (peace be upon him) stated: "You should listen and obey in auspicious and misfortunate situations, prefer me to yourself and avoid contending with the meritorious of leadership even if you conceive it is your right."

These two additions are suspicious since swearing of allegiance occurred before the Prophet's immigration when there was no single exception from obedience. The question of preference of the Qurasishis was provided only after declaration of fealty to Abu Bakr, and Sa'd Bin Ebada's objection, and the following incidents.

This proves that the two additions were established because of the new climate of the relation between Ansar and the Quraishi leadership after the Prophet's decease. Moreover, no single narrative refers to the Prophet's stipulating the term of avoiding contending the meritorious of leadership, on the other Arab tribes.

***Majma'uzzawa'id*; 6/49:**

Ebada Bin As-Samit: As'ad Bin Zurara shouted, "O people! Do you realize what you are giving Mohammed (peace be upon him)? You are swearing you will battle the Arabs and the foreigners and the jinn and mankind."

"We are rivals of his foes, and friends of his adherents," declared Ansar. Then they asked the Prophet to show his stipulations. He spoke, "You are asked to admit there is no god but Allah and I am the messenger of Allah, and perform prayers, and defray the poor rate, and listen and obey, and avoid contending the meritorious of leadership, and protect me as same as you protect your souls and people."

Hussein Bin Ali: In Aqaba, Ansar came to swear fealty to the Apostle of Allah (peace be upon him).

Ali was ordered of receiving their swearing. "What should they swear for, God's messenger?" asked Ali. "You should stipulate obedience of the Lord, protecting the Prophet (peace be upon him) and his household and progeny as same as they protect their souls and progenies," instructed the Prophet.

It is noticeable that the Quraishi books of hadith affirm the point of avoiding contending with the meritorious of leadership, so that they would use it as a proof on depriving Ansar of having any share in the Quraishi leadership. On the other hand, they avoid recording the term of protecting the Prophet and his household and progeny as same as they protect their souls, households and progenies, since this contradicts the good of the Quraishi leaders who attacked the house of Fatima and Ali (peace be upon them), and set fire on it for blazing it with its abiders if they insist on denying declaring fealty to the imposed leadership.

In chapter of 'The Prophet's mission of conveyance', narrations of other reference books will be cited.

Third evidence is the famous narrative of ‘Dar’. The reference books of Tafsir and Sira,* refer to this narrative during passing through God’s saying: (And warn your nearest relations.)

This holy Verse indicates that the Lord; the Exalted, gave His orders of soliciting the Hashemites exclusively in the first stages of the Prophet’s solicitation. So, what procedures did the Prophet (peace be upon him and his family) take in this stage?

(There is an important topic to be minded in this regard. Records of Sira attempt to obscure the stage of soliciting the Hashemites exclusively, and invent the stage of pre-Arqam’s house and post-Arqam’s house, instead, by recording doubtful and authentic, and irrational and reasonable reports.)

How long did that private solicitation last? Was it a number of months, or years, till a divine mandate of expanding the solicitation was revealed?

What is the purport of the divine mandate of dedicating Mohammed’s prophecy to the Hashemites before it was extended to include the Quraishis, the Arabs and the entire mankind?

What is the purport of the Quraishi’s decision of blockading the Hashemites who, after enforcement of this decision, encompassed the Prophet (peace be upon him and his family) and tolerated that six-year blockade totally? They, despite their various classes of faithfulness, showed no signal of weakness.

What is the purport of the fact that except for the Hashemites, none could endure the entire misfortunes the Muslims had suffered?

In the battle of Uhud, the entire Muslims absconded. But the Hashemites struggled alone.

In the battle of Khandaq, no single Muslim had the courage to face that champion who challenged them, except that Hashemite hero.

In the battle of Hunein, they were ten thousand Muslims when they absconded, while the Hashemites stood alone.

These facts and events can suggest a satisfactory explanation for the prophetic texts related in the Shiite reference books of hadith: “I have been sent to my household in private, and people in general.”

The holy Verse points out that warning the Hashemites was a matter outlined by the Lord; the Exalted. It refers also to the fact that the Prophet’s nominating his successor from among them was a step within that divine plan.

As-Suyouti’s *Ad-Durrul Manthour*; 5/97:

... Ali (God be pleased to him): When the Verse, (And warn your nearest relations,) was revealed, the Prophet summoned me. “O Ali!” said he, “As Allah ordered me of warning my nearest relations, I was depressed since I realized they would show me disgraceful matters whenever I provide this affair before them. Hence, I tried to shun the matter till Gabriel; the angel, came and threatened my Lord’s chastisement if I kept on shunning. Now, I ask you to prepare some food on which you should cook a leg of a sheep, and make us a canteen of milk. Then, you should invite sons of Abdul-Muttelib entirely so that I will speak to them and convey this missive.”

I carried out the Prophet’s orders completely and invited sons of Abdul-Muttelib who were about forty men. Abu Talib, Hamza, Al-Abbas and Abu Lahab were among that group. As they all were present, the Prophet asked me to serve them the food I had prepared. With his teeth, the Prophet incised that piece of meat and threw its parts on the edges of that trencher, and said, “Have it, by the Name of Allah.”

*Sira is the Prophet’s history and lifetime.

They all ate to excess. By God I swear, each one ate what I had provided to the entire. Then, the Prophet asked me to serve them with that milk. They all drank from that canteen. I swear by God, each one drank a full canteen milk.

As soon as the Prophet tried to speak, Abu Lahab interrupted and said, "See how your man cast witchcraft on you." Therefore, they left before the Prophet spoke to them.

The next day, the Prophet said to me, "You saw, Ali, how that man preceded me in speaking. Today, you should prepare food as same as yesterday, and invite them again."

I did the same and invited them. They ate and drank.

The Prophet (peace be upon him and his family) spoke, "O sons of Abdul-Muttelib! By God, I do not know an Arab man who can bring to his people a matter better than what I am bearing to you. I am conveying to you the welfare of this world and the Hereafter. God has ordered me of soliciting you to this affair. Who will support me in this affair?"

I was the youngest among them when I shouted, "I will."

People began to laugh at me as they left the place.

As-Suyouti relates the same to another series of narrators. He records:

... Al-Bera Bin Azib: When the Verse, (And warn your nearest relations) was revealed, the Prophet invited sons of Abdul-Muttelib, who were about forty men...etc.

Hence, As-Suyouti interrupts the report at this point, so that he would not mention the rest of the Prophet's words. This style is commonly followed by the pro-Quraishis reporters during referring to narrative of 'Dar', since the narrative shows that the Lord and the Prophet did elected the successor from among the nearest clan, since that day.

Al-Amini's *Al-Ghadir*; 1/207:

The following is a literal quotation of At-Tabari's narration which distinguishes the right from the wrong.

In his *Tarikh*; 2/217 (first edition), At-Tabari mentions:

"...Who will support me in this affair, and he will be my brother, successor and inheritor amongst you?" said the Prophet. The entire group kept silent when I, the youngest among them, said, "I will, Prophet of God! I will be your backer in this affair." Hence, the Prophet took me from the neck and stated, "This is my brother, successor and inheritor. You should listen and comply with him."

The group went out laughing and saying to Abu Talib, "Well, he orders you of listening and complying with your son."

Al-Amini's *Al-Ghadir*; 2/279:

In this very form, Abu Jafar Aliskafi; the Mutazilite Baghdadi theologian, died in 240, records the report in his *Naqdhul Othmaniya*. He affirms authenticity of the narrative.

It is also recorded in Burhanuddin's *Anbau Nujeba Al-Abna*; 46-8, and Ibnul-Athir's *Al-Kamilu Fit-Tarikh*; 2/24, and Abul-Fida Imaduddin Ad-Dimeshqi's *Tarikh*; 1/116, and Shihabuddin Al-Khafaji's *Sharhu Shifa*; 3/37 (This compiler interrupts the last sentences of the narrative, and says: It is recorded in Al-Beihaqi's *Delailun Nubuwwa* and other reference books in authentic documentation), and Aladdin Al-Baghdadi's *Tafsirul Khazin*; 390, and As-Suyouti's *Jam'u Jawami*; 6/392. On page 397, he also relates the narration to the six famous hadithists; Ibn Isaaq, Ibn Jarir, Ibn Abi Hatem, Ibn Merdawayih, Abu Na'eem and Al-Beihaqi. Ibn Abil Hadid's *Sharhu Nahjil Belagha*; 3/254, records the same report.

Compiler of *Al-Ghadir*, then, protests against those who distort this narrative for the sake of seeking the Quraishis' satisfaction. At-Tabari, who records the narrative in his *Tafsir*, relates it in his *Tarikh*, but he confuses the last words of the Prophet regarding Ali (peace be upon him). At-Tabari records:

... he then said. "This is my brother..." and so on.

Ibn Kutheir imitates At-Tabari. He mentions the narrative in the same previous form, in his *Al-Bidaya Wen-Nihaya*; 3/40, and *Tafsir*; 3/351.

From the margin of *Biharul Anwar*; 32/272, the following is quoted:

In addition to his bond of fraternity with the Prophet (peace be upon him and his family), which was concluded according to a divine mandate in the beginning of approach of Islam when God revealed, (And warn your nearest relations.)³

This bond of fraternity was concluded according to a divine mandate, and was fallen in a form of a covenant. The Prophet (peace be upon him and his family) would not betake a brother, vizier, associate and successor other than Ali. Likewise, Ali would not show any blemish in supporting, backing and advising for the Prophet and the religion. It is as same as Aaron's support to Moses (peace be upon him), in the way mentioned in the Holy Quran. When the Prophet held bonds of fraternity between each couple of his companions, he took in his consideration the relationship linking each two. He fraternized Omar and Abu Bakr, Othman and Abdurrahman Bin Awf, Az-Zubeir and Abdullah Bin Masud, Ubeida Bin Al-Harith and Bilal, Musab Bin Omeir and Sa'd Bin Abi Waqas, Abu Ubeida Bin Al-Jarrah and Salim; the bond of Abu Hutheifa, Hamza Bin Abdul-Muttelib and Zeid Bin Haritha Al-Kalbi.⁴

At these moments, he says to Ali, "I swear by Him Who sends me with the truth, I delayed you so that you will be dedicated to me. For me, your standing is as same as Aaron's to Moses. Yet, no prophet comes after me. You are my brother and inheritor. You shall be with me in my palace in the Paradise. If any disputes you, say: I am the servant of Allah, and the brother of His Apostle. Except fabricators and liars, none should claim of so after you."⁵

Likewise, when the Prophet (peace be upon him and his family) provided his advocacy before the tribes, none admitted him except the Amir Bin Sa'saa. Their spokesman; Beihara, stated, "By God I swear, I will overcome the Arabs if I assent to this Quraishi young man. Providing we will swear allegiance to you in this matter and God will give you victory over your opponents, will you hold us your position thereafter?"

"This is God's affair. He holds it to whomever He desires," answered the Prophet.

"We will make our necks the target of whatever is thrown at you, and when God gives you triumph it goes to others? Nay, we are not in need for your affair," they answered.⁶

³Refer to At-Tabari's *Tarikh*; 2/321, Ibnul-Athir's *Al-Kamilu Fit Tarikh*; 2/24, Abul-Fida's *Tarikh*; 1/116, Ibn Abil Hadid's *Sharhu Nahjil Belagha*; 3/254, Ahmed's *Al-Musnad*; 1/159, *Jam'u Jawami*; 6/408 and *Kenzul-Ummal*; 6/401.

⁴Refer to *Ibn Husham's*; 1/504, *Al-Muhabbar*; 70-1 and *Al-Belathiri's*; 1/270.

⁵Refer to *Ar-Riyadun Nedira*; 2/168 and *Kenzul-Ummal*; 5/45-6.

⁶Refer to *Ibn Husham's*; 1/424, *Ar-Rawdul Enif*; 1/264, *Bahjetul Mehafil*; 1/128, *Zeini Dehlan's*; 1/302 and *As-Siretul Halabiya*; 2/3.

As a result, supposing the Prophet (peace be upon him and his family) had not concluded bond of fraternity and inheritance with Ali (peace be upon him) according to a divine mandate, he would not have wasted this opportunity and refuted them in such despairing words, while he was in need for support of such tribes.

An-Numan Al-Maghribi's *De'amul Islam*; 1/15:

We have already recorded the following narrative of Ali (peace be upon him):

When God revealed, (And warn your nearest relations), the Prophet invited sons of Abdul-Muttelib to a leg of a sheep and a cup of milk. They were more than forty men. Among them, there were at least ten men who used to have a whole slaughtered animal and drink a large pot of drinks. They ate and drank to excess.

After that, the Prophet (peace be upon him and his family) addressed at them, "O sons of Abdul-Muttelib! Comply with me and you shall be kings and rulers of the lands. The Lord selected a successor, vizier, inheritor, brother and supporter for each prophet He sent. Which one of you should be my successor, vizier, inheritor, brother and supporter?"

They all kept peace. He passed by them individually, but they all rejected. I was the youngest among them when he provided the affair before me. "It is I, God's messenger!" I said. "Yes, it is you, Ali!" answered the Prophet.

When they left, Abu Lahab addressed at them, "He served you with a single leg of a sheep and a cup of milk, and you had to excess. This is an enough proof on his sorcery."

They also laughed at Abu Talib when they addressed at him, "See how he preferred your son to you."

Inevitably, the news of the Prophet's invitation was publicized among the Quraishis and the Arab. They told each other that the new prophet gathered his relations and warned them as he solicited them to the new religion. He also asked for a supporter and successor, but none accepted so except his young cousin; therefore, he betook him as a supporter and successor.

The previous three evidences undiscussibly assert that the Prophet's succession was a matter widely common for people since the earlier stages of his divine mission up to the last moments of his life. Furthermore, all people recognized that Mohammed's prophecy was a practical contrivance of formation of a state governed by him (peace be upon him and his family), and was in need for a successor. Hence, the entire tribes, from a material viewpoint, conceived his advocacy as a desirable plan that they should take a part in by gaining his promise of handing his leadership over after him. These were Yemeni, Adnani and Najdi tribes.

This leads to the supposition that within the foremost Muslims there were hypocrites attracted by that contrivance and prophetic movement which seemed to be achieving victory in the future. Each of them might look forward to obtaining a leading position in that state.

This is the only way by which we can find a suitable interpretation to God's saying, (And We have not made the wardens of the Fire other than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the Book may be certain and those who believe may increase in faith, and those who have been the Book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah makes err whom He pleases, and He guides whom He pleases, and none knows the hosts of your

Lord but He Himself; and this is naught but a reminder to the mortals), which was revealed in Mecca.

From the above, it is irrational for the sane to believe chiefs of Quraish who claim the Muslims' avoiding providing the question of the Prophet's succession during his lifetime, even in a form of a lawful question and their obligation towards such an issue.

Correspondingly, it is unacceptable to conclude that Muslims, who asked the Prophet (peace be upon him and his family) frequently about their future and narrated several reports in this regard, did not ask him about their next leader and leadership.

SECOND DISCUSSION

THE PROPHET FORETELLS OF THE TWELVE SUCCEEDING IMAMS

We believe that the Prophet's succession was a settled matter for the Prophet (peace be upon him and his family), since the Lord has given him the orders of conveying the following leadership of his progeny to people. This is the Lord's tradition with the entire prophets whose progenies inherited the divine Book, judgment and prophecy. Mohammed, our prophet, is indisputably the best and the seal of the prophets. After him, there should be no prophecy. Hence, imamate and inheritance of the divine Book should follow him. In like manner, his household and progeny are the best of the prophets' progenies. The Lord; the Exalted, has purified and preferred them, and gave them the judgment and the divine Book exclusively. This is clear in God's sayings, (Offspring one of the other...) and (Then We gave the Book for an inheritance to those whom We chose from among Our servants.)

As he realized the Quraishis' envying the Hashemites and planning for taking them away from leadership after him, the Prophet (peace be upon him and his family) used styles of wisdom and graduality in his frequent announcements of the progeny's following leadership. A style of a prophetic ire was addressed at the Quraishis as they used rude practices and sayings against the Hashemites.

The Farewell Pilgrimage was a golden opportunity for the Prophet (peace be upon him and his family) to carry the divine mandate of his household's coming leadership, to the nation, in a massive scope.

After conveying the precepts and rulings, and expansion of the Islamic state, and narrowness of dangers, and declaration of the Prophet's imminent departure, nothing remained but the declaration of the next leadership.

In addition to authentic texts, logic proves that the Prophet (peace be upon him and his family) paid the greatest attention to question of the succeeding leadership during the Farewell Pilgrimage. The Quraishis recognized the Prophet's intendment; therefore,

they spared no efforts for intercepting such a declaration. It is also proved that they augmented their activities in that period for cutting off the declaration of nominating Ali and his progeny for the following leadership. Although there is a good deal of evidences on each point previously mentioned, this discussion is too narrow to cover them all.

We are to stop sufficiently at the Prophet's sermons in the Farewell Pilgrimage. Abreast of sermon of Ghadir, reference books prove that the Prophet (peace be upon him and his family) sermonized in five occasions in that period. Reference books should have reported these prophetic sermons so completely, since there were thousands of Muslims who listened to them, but, unfortunately, only parts of these sermons are excerpted, especially in the reference books authorized by the Quraishi caliphate.

As-Siretul Halabiya; 3/333:

In the Pilgrimage, the Prophet (peace be upon him) addressed five sermons. The first was in Mecca on the seventh of Dhu'l-Hijja. The second was on day of Arafa. The third was on day of slaughtering in Mina. The fourth was on day of settlement in Mina and the five was on day of the first return in Mina, too.

Strange and incredible contrast and discrepancy which refer to the Quraishis' interference in relating contents of these sermons, were evidently noticed through reviewing these sermons in more than one hundred reference books of hadith. All that because these sermons assert the Prophet's ordering the Muslims of complying with his progeny after him, and warning them against engaging in discrepancies out of envy, after they had received knowledge. Finally, the Prophet submitted them to an impeccable thorough evidence.

Despite firmness of that Quraishi darkening, we could receive some of these texts from the reference books authorized by the ruling authorities themselves. However, these texts are adequate enough for recognizing the Prophet's instructions and affirmation on committing to leadership of his immaculate progeny after him.

HADITH OF THE TWELVE IMAMS

Unanimously, the entire sects of Islam agree that the Prophet (peace be upon him and his family) provided the question of the next twelve imams during the Farewell Pilgrimage.

Later on, contents of these sacred sermons will be cited. They comprise hadith of the two weighty things; the Quran and the Prophet's progeny, and hadith of the Prophet's Paradisiacal Pool and the companions whom shall be sent to the hell-fire as they were prevented from having from that Pool.

Al-Bukhari's; 8/127:

Jabir Bin Samara: I heard the Prophet (peace be upon him) say, "There will be twelve princes..." Then, he said a word that I could not perceive. So, I asked my father about it. "All shall be from Quraish," asserted my father.

Muslim's; 6/3:

Jabir Bin Samara: I heard the Prophet (peace be upon him) say, "Islam shall be fortified till twelve successors..." Then, he said a word I could not perceive. I asked my father about it. "All shall be from Quraish," asserted my father.

Muslim records a similar narrative in which he states, "Then, he said something I could not conceive," instead of "Then, he said a word I could not perceive."

According to a third narrative recorded by Muslim, the following form is mentioned:

“This religion shall be kept in efficacy and power to twelve successors...” Then, he said a word I could not hear due to noise of people. I asked my father about it. “All shall be from Quraish,” asserted my father.

Imitated by majority of reference books of hadith, Al-Bukhari does not refer to a signal point showing that the occurrence fell during sermon of the Farewell Pilgrimage on Arafat. A number of books, however, refer to this point.

In Ahmed’s *Al-Musned*; **5/93, 36 and 99**, it is written: (Jabir Bin Samara: On Arafat, the Prophet sermonized...) On page **87**: (The Prophet said during the Farewell Pilgrimage...) and on page **99**, (Al-Muqaddemi: During his sermon in Mina, I heard the Prophet ...)

Later on, it will be proved that this remarkable matter had been repeatedly affirmed on Arafat, Mina and Al-Kheif Mosque before it was declared in a formal obligatory decisive form in Ghadir Khum.

What is the story of those twelve imams? What for did the Prophet provide their matter before the greatest mass of Muslims who listened to their prophet while he was bidding farewell?

Al-Bukhari answers: Those are not imams to follow the Prophet in leadership obligatorily. They are only virtuous princes who shall be in this nation at a certain period of time. The Prophet did only convey his Lord’s foretelling to his nation. Indeed, they are from Quraish, not the Hashemites solitarily. They will be from the twenty tribes of Quraish. None of Ansar, the Arab tribes or the non-Arab people shall be among them. This is the whole matter.

What for did the Prophet (peace be upon him and his family) convey this matter to his people during the Farewell Pilgrimage on Arafat? What is the practical affair ensued from so?

Al-Bukhari answers: It is a matter of a prediction only. The Prophet wanted to foretell his people so that they would be cheerful. It is only a journalistic news empty of any practical element.

Concisely, saving that sole narrative which cannot be perceived, Al-Bukhari does not refer to this subject. On the other hand, he records numerous clear-cut narratives respecting the menstruation of Aisha; Ummul-Muminin*, during the Farewell Pilgrimage. He gives in details how the Prophet revered her and sent a nurse for helping her perform rites of consecration and Visitation.

Muslim is a little bit fairer than Al-Bukhari. He opts for a narrative leading to the fact that those twelve successors shall be ruling after the Prophet (peace be upon him and his family). This narrative should recuperate Muslims since it settles the problem of the Prophet’s following leadership. Those are imams nominated by the Exalted Lord, via the Prophet (peace be upon him and his family). They deduce their legality from this divine nomination. Hence, the matter shall not be in need for a secret meeting or discrepancies leading to a bloody combat on power since the first stage of Islam up to now, and millions of victims, and dissensions leading to accumulation of weakness of the Islamic nation, till it was completely collapsed on the hands of the Ottomans.

*Ummul Muminin -mother of the faithful believers- is a name called on the Prophet’s wives. It is originated from God’s saying: (The Prophet has a greater claim on the faithful than they have on themselves, and his are as their mothers. 33:6)

Muslim, however, adds: No, this problem was not solved. The Prophet had just referred to those successors generally. He did not identify their names and personalities. Any of the ten thousands at whom this serious matter was addressed, did not ask for an explanation for that general reference. None of them asked the Prophet: Who are they, God's messenger?!

Had the Prophet referred to their names, or only the name of the first one, the entire clans of Quraish would have accepted and submitted, since they were pious clans who complied with the Lord and His Apostle.

Muslim repeats the same words of Al-Bukhari: No! They are only godly people by whom Islam shall be fortified. They are from Quraish... Quraish only!

Thus and so, Al-Bukhari and Muslim can never lead to an acceptable effect in the question of those twelve imams. They lock the entire doors and repeat the same words of the Quraishis: Your Prophet did only refer to the smell of those twelve ones, during the Farewell Pilgrimage. You should only smell and keep peace!

At any rate, there are other reference books of hadith that pay an attention, less than that paid by Muslim and Al-Bukhari, to policy and politicians during reporting the Prophet's news. These books refer to working matters in the question involved. They relate the word 'after me' in a form referring to the fact that those imams should be ruling directly after the Prophet (peace be upon him and his family).

In his *Al-Musned*; 5/92, Ahmed relates the same narration to Jabir As-Siwai in the following form: (I heard the Prophet (peace be upon him) say: "After me, there shall be...")

On the same page, he refers to another form of the same narrative: (Jabir Bin Samara: The Prophet said, "After me, there shall be twelve successors. All shall be from Quraish." When the Prophet was back home, the Quraishis came and asked about the age following those successors. "Then, commotion shall be befalling," asserted the Prophet .)

The phrase, 'After me', which refers to the direct stage after the Prophet, is mentioned in both narratives. The second, likewise, reveals the Quraishis' care for the question regarding those twelve godly imams. It also avers that the story happened in Al-Madina, not during the Farewell Pilgrimage. This point should be useful for the next points.

The Phrase was repeated in various narratives mentioned in other reference books.

Jabir Bin Samara: The Prophet said, "After me, there shall be twelve princes..." As I could not perceive the next sentence, I asked some people... Ahmed's *Al-Musned*; 5/94.

Jabir As-Siwai: The Prophet (peace be upon him) said, "After me there shall be twelve princes..." As I could not hear the next sentence, I asked the man next to me. "All shall be from Quraish," clarified he. Ahmed's *Al-Musned*; 5/99 and 108.

... Following me, there shall be twelve princes." As I could not understand the next sentence, I asked the one next to me. "All shall be from Quraish," said he. At-Tirmithi's *As-Sunan*; 3/340.

Jabir Bin Samara: I heard the Prophet say, "After me, there shall be twelve successors... Al-Bukhari's *Tarikh*; 1/446 No. 1426.

Abul-Qasim Al-Baghawi: Abdullah Bin Omar: I heard the Prophet say, "Behind me, there shall be twelve successors." Ibn Hajar's *As-Sawaiqul Muhriqa*; page 20.

All the previous prove that the Prophet did provide the question of the next leadership during the Farewell Pilgrimage, and conveyed the Lord's mandate of those twelve ones' being the legal leaders of this nation.

This question will cite a number of questions and wonderments before the Quraishis and their reporters:

First question: Why is it noticeable that narratives of that remarkable question are almostly restricted to a single narrator -Jabir Bin Samara As-Siwai- who was a ten year old boy, maybe, during the Farewell Pilgrimage? Is it reasonable that any other individual could not hear these narratives except this boy? What for did the other companions attending there, avoid narrating this occurrence?

Jabir's way of narration might have been attaining satisfaction of the Quraish caliphate as it was proved as the most suitable. Therefore, its forms were recorded and admitted under the supervision of the ruling authorities. Most surely, other individuals did convey this occurrence, but in a style inappropriate to be publicized!

Second question: Muslims were wont to ask the Prophet (peace be upon him and his family) about the most diminutive features of each matter. They even interrupted his speeches for addressing indicative questions. The narratives involved inform of the Prophet's discussing a matter of a high importance. He (peace be upon him and his family) was foretelling of a doctrinal, practical, momentous and futuristic matter. These narratives claim the Prophet's obscuring this most remarkable point of the issue. Finally, they claim that none of the Muslims asked or wondered about those godly imams, and people's obligation towards them!!

How is it rational to believe that the Quraishis, who knocked the door of the Prophet's house, in Al-Madina, for asking about those twelve imams, as the narrator himself reported, did not ask him about these imam's identities and ages?

Does the word 'Quraish' stand for Abu Bakr and Omar exclusively, in Al-Madina?

Likewise, how is it rational that any Muslim, who attended the Farewell Pilgrimage, avoided asking the Prophet about those imams, their ages and people's obligation towards them?

Third question: How come could the narrator not perceive the very important word that defined the identity of those twelve ones; so that he asked the man next to him.

The same word could not be perceived by the narrator who reported the Prophet's addressing the same sermon in Al-Madina.

Why do the reference books of hadith, authorised by the Quraishi caliphate, restrict Samara and Omar Bin Al-Khattab as the only persons who carried the missed word of the Prophet?

Moreover, there are various questions insisting on revealing the hiddens of this narration, and urging scholars on scrutinizing in books of hadith and history.

Hereinafter, we aim at focusing lights on the missed word, by providing a number of notes and questions.

First: Is (All shall be from my household), the origin of the statement (All shall be from Quraish)?

What is the reason beyond the absence of the most remarkable statement?

Who was that man the narrator asked about that word?

In Ahmed's *Al-Musned*; 5/100 and 107, it is recorded that the narrator himself could not perceive the statement; therefore, he asked about it:

As I could not perceive the next statement, I asked my father. "He said: all shall be from Quraish," asserted my father.

... He then said a word I could not perceive. My father was nearer to the Prophet. I asked him about that word. He answered, "He said: All shall be from Quraish." Al-Hakim's *Al-Mustedrak*; 3/617.

In Ahmed's *Al-Musned*; 5/90 and 98, it is recorded that the Prophet himself intended to hide that word:

... He then said a word too silent to be heard. "What did he say?" I asked my father. "He said: All shall be from Quraish," answered my father.

... He then said a word with a silent voice. I asked my uncle, who was sitting before me, about it. "O son! He said: All shall be from Quraish," answered my uncle. Al-Hakim's *Al-Mustedrak*; 3/618.

Jabir Bin Samara: The Prophet said, "For this nation, there shall be twelve custodians whom shall never be influenced by those who will frustrate them." Then said a word with a silent voice that I could not perceive. "What was that word the Prophet had spoken quietly?" I asked my father. "It was: All shall be from Quraish," asserted my father. At-Tabarani's *Al-Mujamul Kabir*; 2/213-4, **hadith 1794**.

According to other narrations, it was people, not the narrator or the Prophet, who caused the word to disappear.

This means that people -who were consecrating for their Lord on Arafat, living the last moments of their Prophet and waiting for any word he would speak of- were noisy as if they were in an auction, and some of them disturbed and shouted while the Prophet was articulating the most sensitive word, so that the faithful believers would not perceive! People were crying, shouting, speaking loudly, making noise, standing and sitting while the Prophet was addressing his sermon:

... People began to shout 'Allahu Akbar' and make noise. Meanwhile, the Prophet pronounced a word I could not catch. "What did he say, father?" I asked. "He said: All shall be from Quraish," answered my father. Abu Dawud's *As-Sunan*; 2/309, and Ahmed's *Al-Musned*; 5/98.

...Then, he pronounced a word I could not hear because of people's noise. "What did he say, father?" I asked. "He said: All shall be from Quraish," answered my father. Ahmed's *Al-Musned*; 5/98.

... People began to shout... Ahmed's *Al-Musned*; 5/93.

... People then began to make noise and speak aloud. I could not understand the word after 'All...' Ahmed's *Al-Musned*; 5/99.

... "This religion shall be kept in efficacy and power to twelve successors who shall be given victory over their opponents..." Then people began to stand and sit... Ahmed's *Al-Musned*; 5/99.

Regarding those whom Jabir asked about the missed word, most of narrations affirm that he asked his father; Samara. Hence, the testimony of including the entire clans of Quraish with the Hashemites, in the question of the next twelve imams, depends upon authenticity of Samara. None could not prove that Samara's being Muslim, even. This fact is proved by narrations authenticated by Muslim and Al-Bukhari, and others.

However, there are other forms of the narration proves other things:

... As I asked the entire people, they answered, "He said: All shall be from Quraish." Ahmed's *Al-Musned*; 5/92 and 90.

... I asked people, or the man next to me, "What..." Ahmed's *Al-Musned*; 5/108.

... As I could not perceive that word, I asked the one next to me... Ahmed's *Al-Musned*; 5/99 and 108.

At-Tabarani, however, asserts that Jabir claimed people's alleging that the Prophet said, "All shall be from Quraish.":

... I could not understand what he said next; therefore, I asked people. They claimed his saying, "All shall be from Quraish." At-Tabarani's *Al-Mujamul Kabir*; 2/249, **hadith 2044**.

Is it credible that the most remarkable word identifying the twelve imams of whom the Prophet (peace be upon him and his family) foretold, could be vanished in that quiet silent circumstance on Arafat, and none would ask the Prophet about?

A scholar may approach the fact when he looks at the other narrations related by Jabir Bin Samara himself, regarding that the Prophet was riding on his pack animal while he was declaring these words. This asserts that the Prophet tried to make the entire attendants hear and listen.

... Then, the Prophet's voice vanished. I asked my father who was nearer to the Prophet's pack animal... Ahmed's *Al-Musned*; 5/87.

They also relate that the Prophet ordered a man of sonorous voice to repeat his words as aloud as possible, so that people would hear.

... Rabia Bin Khalaf Al-Jamhi was a man of sonorous voice, the Prophet ordered of repeating his words aloud on day of Arafa. He was standing before the Prophet's she-camel. "O people! Do you realize this month?" said the Prophet and ordered Rabia of declaring aloud. He did. "Yes, it is the sacred month," people answered affirmatively. "God has surely deemed your blood and assets amongst you as sacred as this month, till the day on which you shall meet," said the Prophet and ordered Rabia to declare aloud...

Ibn Abbas: ... When he halted on Arafa, the Prophet (peace be upon him) ordered Rabia Bin Umayya Bin Khalaf, the man with a sonorous voice, to stand just before his she-camel and repeat his words aloud...

At-Tabarani relates this report to authentic narrators. *Majmauzzawaid*; 3/270.

Although they relate the same narration to the same reporter in various forms, the missed word, in the entire forms, is invariably the same. This matter contends the claim that the statement was 'All shall be from my progeny' or 'All shall be from my household', not 'All shall be from Quraish.'

They also relate that the narrator asserted the Prophet's sermonizing so in Al-Madina, not Arafat. However, the missed word was the same. It is the identity of those twelve imams.

Jabir Bin Samara: My father and I came to the Prophet (peace be upon him) who was saying, "This affair shall be kept in excellence till there shall be twelve princes..." Then, he said a word I could not perceive. "What did he say?" I asked my father. "He said: All shall be from Quraish," asserted my father. Ahmed's *Al-Musned*; 5/97 and 107.

The same narration is moved to the small mosque of Al-Madina. Nevertheless, the missed word is invariably the same. Jabir Bin Samara could not understand it till he asked Omar Bin Al-Khattab, the Quraishi caliph. Omar answered!

The Prophet (peace be upon him) was on the pulpit when he addressed, “There shall be twelve custodians from the Quraishis. They shall not be influenced by their opponents.” Omar Bin Al-Khattab (God be pleased to him) and my father were among people. They all asserted the saying as same as I could perceive. At-Tabarani’s *Al-Mujamul Kabir*; 2/256, hadith 2073.

The Prophet... (The same previous narration.)

Al-Bezar relates this narration to Jabir Bin Samara alone. He adds: When the Prophet was back home, I followed him to ask about the stage following those twelve ones. “Commotion shall be coming next,” said the Prophet.

This narration is related by authentic narrators. *Majma’uzzawaid*; 5/191.

The text became: ‘Twelve custodians opposed by people.’ A group among whom was Omar Bin Al-Khattab and the narrator’s father became the attestors of the text. Hence, place, time and persons of the occurrence were changed. Yet; the missed word is invariably the same.

A stranger matter is that while they relate the narration to Abu Juheifa, the missed word is still invariably the same! Yet, the narrator, here, asks his uncle, not father.

Awn Bin Abi Juheifa: His father: I was accompanying my uncle to the Prophet (peace be upon him), when he spoke, “Affairs of this nation shall be kept in rectitude till twelve successors go on...” He then pronounced a word I could not perceive. “What did he say, uncle? I asked. “He said: All shall be from Quraish,” asserted my uncle. Al-Hakim’s *Al-Mustedrak*; 3/618.

Awn Bin... (The same previous narration)

At-Tabarani relates it in his *Al-Mujamul Kabir* and *Al-Mujamul Awsat* to authentic narrators. Al-Bezar also relates it. *Majmauzzawaid*; 5/190.

Eventually, we find ourselves facing an unprecedented phenomena in the entire traditions of the Prophet (peace be upon him and his family). It certainly refers to a highly exceptional matter. This matter is hidden beyond the statement, ‘All shall be from Quraish.’

It is also supposable that the original narrator is Omar himself. It was he who affirmed and corrected to Jabir Bin Samara; the boy.

Al-Khezaz Al-Qummi in his *Kifayetul Athar*; page 90, relates the same report to Omar only, without referring to Samara or his son or Abu Juheifa or his uncle.

... Omar Bin Al-Khattab:

I heard the Prophet (peace be upon him) say, “After me, Imams shall be twelve...”

He then pronounced a word so silently that I could hardly perceive. I heard him say, “All shall be from Quraish.”... Al-Khezaz Al-Qummi in his *Kifayetul Athar*; page 90.

Depending on this narrative, which is the most authentic for us, it is provable that generalizing the identity of those twelve imams to include the entire clans of Quraish, not the Hashemites dedicately, was invented by Omar. In addition, it coincides his saying of “The Quraishis reject that the Hashemites join leadership besides prophecy,” which he frequently addressed at the Hashemites during and after the Prophet’s lifetime.

Second: The divine promise of unknown leadership is an impracticable matter.

The promise of the coming of twelve imams is a divine word of the Wise, the Aware. It is a traditional promise of imams after a prophet. It was given to the previous nations, as

well. It is seen as a mercy to this nation by which people can settle their entire problems they will certainly face after their prophet. How is it, then, practicable for the Lord to promise His Apostle of unknown leaders?

It is understandable that the Exalted Lord did promise the previous nations of the advent of an Apostle named 'Ahmed' after five centuries. This was conveyed by Jesus (peace be upon him). This reveals the impracticability to admit that the Lord promised the seal of nations of godly custodians, without naming their leading one at least, or naming their clan. It is unacceptable for Him to promise of men coming amongst twenty three clans that are disagreeing with each other on the meanest mundane affairs.

Giving credence to such a lie leads to imputing unwisdom to the Glorified Lord and His Apostle (peace be upon him and his family). This is a matter cannot be said by any Muslim, or any fair orientalist!

It happened sometimes that the Prophet (peace be upon him and his family) addressed a general idea or foretelling at people, expecting their inquiry, so that his answer would be more effective. But, in our question, Muslims' inquiries, as well as the Prophet's answer, are nonexistent. They are existent in reference books of Shias only.

Third: From Quraish, but from the Prophet's progeny.

Supposing the problematic points of the narration involved are disregarded, and the Prophet's nominating those twelve godly Quraishi custodians is acceptable, a question will be arisen: Which tribe of Quraish is intended?

Clans of Quraish are more than twenty. According to authentic narratives recorded in the most reliable reference books of hadith, God; the Exalted, has preferred the Quraishis to the Arabs, and preferred the Hashemites to Quraish. Is it then rational that God chooses those twelve imams succeeding the Prophet (peace be upon him and his family) from a clan other than the Hashemites?

The following narrative is recorded in Muslim's *Sahih*; 7/58:

Wathila Bin Al-Asqa: I heard the Prophet (peace be upon him) say, "God has chosen the Kenana amongst sons of Ishmael, and chosen the Quraish amongst the Kenana, and chosen the Hashemites amongst the Quraish, and chosen me among the Hashemites.

As he relates the same narration on **page 245 part 5**, At-Tirmithi decides it as a one-way qualified narration. On page 243, he decides it as an authentic qualified narrative. Following this, At-Tirmithi records a number of narratives of the same supposition:

Al-Abbas Bin Abdil-Muttelib: I told the Prophet that the Quraishis discussed their lineages, and when they mentioned him, they likened him to a date palm tree planting in a junkyard. The Prophet (peace be upon him) commented: "When God created things, He made me with the best party. Then, He made me in the best tribe. Then, He made me in the best house. Hence, I am the best party, tribe and house. (This is a qualified narrative.)

Following this, At-Tirmithi writes an alike narrative with another series of narrators. He decides as a one-way authentic narrative.

Ibn Abbas: House of Imran, mentioned in God's saying, (Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations), are the believers among sons of Abraham, Imran, Yasin and Mohammed (peace be upon him). Al-Bukhari's *Sahih*; 4/138.

Quranic and prophetic texts respecting selecting, preferring, favoring and preceding the Hashemites to the Islamic nation, are too many to be covered in this discussion. This preference is by the reason that the Prophet's progeny are being part of them, and they are the diamond of the Hashemites and their best. Generally, they are the diamond of sons of Adam.

Taking Al-Bukhari's testimony, a scholar can conclude, by processing a simple equation, that those twelve men are being the progeny of Mohammed (peace be upon him and his family). In the earlier narrative, it is proved that the twelve imams are chosen amongst the Quraishis. In the latter, it is proved that Mohammed's progeny are chosen, like Abraham's. Hence, the twelve expected imams should be Mohammed's progeny whom are selected by the Lord. At a least criterion, those twelve men should be among Mohammed's progeny. This is also advocated by Al-Bukhari's narrative that tells of Ali's being the first complainant on the Resurrection Day. This means that Ali shall be bearing an important issue preferred to the entire issues of this nation.

The issue, however, can be understood from Ali's following saying recorded in *Nahjul Belagha*; 1/82:

"By God I swear, the Quraishis bear malice against us for one and only reason. It is the Lord's preferring us to them. Then, we permitted them to gain entry into our group. Hence, they are applicable to the poet's saying:

It is we who endowed you this elevation, and you were not Elevated, and we encompassed you with swords and spears."

Al-Bukhari's *Sahih*; 5/6.

Qeis Bin Ebada: Ali Bin Abi Talib (God be pleased to him) said, "I will be the first one who kneels before the Beneficent God for litigation on the Resurrection Day."

Fourth: Prophetic texts explain the narrative of the twelve men.

It is unanimously agreeable that the Prophet's texts explicate each other, like the Quranic. This is a perceptual principal relied upon by the entire nations. Naturally, any nation should scrutinize the other practical and articulate texts of their prophet for recognizing the twelve men of whom the prophet had foretold.

A deep look at our Prophet's words about his progeny; Ali, Fatima, Al-Hassan and Al-Hussein (peace be upon them), removes any doubt in proving the fact that those persons, whom were frequently praised and acclaimed by the Prophet who does never speak out of desire, are the very intended in the text involved. As a matter of fact, Muslims agree that those persons were frequently praised by the Prophet in various occasions. The Prophet (peace be upon him and his family) declared that those persons were purified thoroughly by the Lord. This fact is recorded in an evident Quranic text. He also committed the Muslims to cherishing them and blessing them during their daily prayers. He deemed unlawful for them to receive alms and, instead, he legislated their enjoying a share of the one-fifth rate imposed upon Muslims. Finally, the Prophet's will was adhering to them besides the Quran. He named them the minor weighty thing after the Quran; the major one. These matters are proved by authentic reports mentioned in the most reliable reference books of hadith.

The Prophet's words of praising and applauding his progeny, and warning against wronging and opposing them, are too many to be covered in this discussion. At any rate, these words are good examples for the mindful and the seekers of truths.

Fifth: Twelve imams and twelve months.

Narrations appertained to the Prophet's sermons during the Farewell Pilgrimage, assert that the Prophet (peace be upon him and his family) referred to roundness of time to its first creation when he mentioned the twelve imams. Thereafter, he recited God's saying, (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred.)

Al-Bukhari's; 5/126 and 204, and 6/235:

Abu Bakra: the Prophet (peace be upon him) stated:

Time has rotated to the first creation of the heavens and earth. A year is twelve months among which there are four sacred ones. These are Dhu'l-Qada, Dhu'l-Hijja, Muharram and Rajab. The first three are successive.

Abu Dawud relates the same on 1/435. Ahmed relates it in his *Al-Musned*; 5/37.

In *Majma'uzzawaid*; 3/265, the same narration is related in a style more accordant to the Prophet's eloquence than Al-Bukhari's.

...Time has rotated as same as the first day on which the Lord created the heavens and the earth. (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred. That is the right reckoning; therefore, be not unjust to yourselves.) Do not apostatize after me that you will be killing each other...

Sunni exegesists cited the custom of postponing the sacred months as the meaning suggested by the Prophet in this narration. Hence, he suggests a new beginning of time which leads to canceling that custom.

As a matter of fact, this exegesis is unconvincing since custom of postponing the sacred month leaves no effect on time and the universe, that its cancellation leads to creating a new beginning to time. Secondly, there is no single indication to any relation between rotation of time and the custom of postponing the sacred months. Each is an independent topic. Hence, exegesists are mistaken when they establish such a relation.

As the Prophet (peace be upon him and his family) was in a situation of bidding his people farewell and providing the next stage of guidance, aberrance, rulings, beliefs and paths to the Paradise and the hell-fire, it is most likely that he intended to say that a new stage of the divine guidance and aberrance would be beginning since that day. He also intended to say that the material movement of time is based upon the twelve months, while the mental movement is based upon acceding to the twelve imams. Material and mental existence of those imams coincides the system of the twelve months which is effective in the movement of this universe.

This view is supported by sacredness and consecration of number twelve in the Quran. The Lord identifies twelve chieftains for the Israelites, and twelve apostles for Jesus. Similarly, the Prophet (peace be upon him and his family) asked Ansar to elect twelve chieftains in the earlier stage of their declaration of fealty. He also foretold his people of the coming of twelve imams. Moreover, holy texts assert that aberrance of this nation is originated by twelve misleading men from the Prophet's companions. Consequently, in the face of each imam there should be a misleading man, and in the face of each prophet there should be a nefarious enemy whose function is inveigling people.

God; the Exalted, says: (And the day when the unjust one shall bite his hands, saying: O! Would that I had taken a way with the Apostle. Woe is me! Would that I had not taken such a one for a friend! Certainly he led me astray from the reminder after it had come to me; and the Satan fails to aid man. And the Apostle cried out: O my Lord! My people have treated this Quran as a forsaken thing. And thus have We made for every

prophet an enemy from among the sinners, and sufficient is your Lord as a Guide and a Helper.)

Muslim's *Sahih*; 8/122-3:

The Prophet stated: "There are twelve hypocrites among my companions. Eight of them shall never see the Paradise until a camel passes through the eye of a needle. Eight of them shall be killed by an epidemic. And four shall..." I could not memorize the rest.

The Prophet stated: "There are twelve hypocrites among my people. They shall never see or smell the Paradise till a camel passes through the eye of a needle. Eight of them shall be perished by an epidemic. A flaming lamp shall be emerging between their shoulders and flowing out of their chests."

Abut-Tufeil: A sort of inconsistency was arisen between Hutheifa and one of people of Aqaba cabal. "I adjure you by God to answer me about the number of people of Aqaba cabal," the man asked Hutheifa. "You should answer him," people urged. Hutheifa spoke, "Well, we were told they had been fourteen men. They should be fifteen if you were one of them. By God I avow, twelve of them are foes of the Lord and His Apostle in this world and on that day when witnesses shall be arising."

The same is recorded in Ahmed's *Al-Musned*; 4/320 and many other hadithists.

Thus and so, it is not unacceptable to regard that the Prophet's intention was telling people that the Exalted Lord has established mankind on laws of guidance and aberrance since the first day of creating the heavens and the earth. These laws are executed by elements of providing evidences and respiting people to choose either guidance or aberrance. Like positive and negative, elements of guidance and aberrance should be befalling together. The Lord then has inspired human souls to distinguish the right from the wrong. As He descended Adam to this earth, the Lord descended the Satan with him. With each prophet, there was a single or a number of misleading people. In this nation, the number of the leading imams is equal to that of the misleading hypocrites; which is twelve. Hence, a new rotation of guidance and aberrance has begun in the same way when it began with Adam and the Satan. This is the meaning of the new beginning of time that leads to termination of an age and beginning of another.

This idea is supported by the exegesis of the Quranic Verse, (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth), adopted by the Prophet's progeny.

Sixth: Jabir As-Siwai; reporter of the narration.

As the Sunni most reliable reference books of hadith relate the narration of the twelve imams to Abdullah Bin Masud, Abu Juheifa and Jabir Bin Samara As-Siwai, they depend upon mainly.

Jabir Bin Samara Bin Jenada. It is said that he is son of Amr Bin Jundub Bin Hujeir Bin Riab Bin Habib Bin Sawaa Bin Amir Bin Sa'saa As-Siwai. Others say he is one of Amir Bin Sa'saa's clan. Ibn Hajar's *Tahthibut Tahthib*; 2/35.

Jabir and his father are confederates of the Zuhra. **At-Thehbi's**; 3/187.

This matter backs the doubt of Jabir's being Quraishi. If he had been one of the Amir Bin Sa'saa, he would not have confederated the Zuhra.

I myself read At-Thehbi's saying that Jabir was dead during the reign of Abdul-Melik. Ibn Sa'd alleges that Samara; the father, embraced Islam on day of conquest of Mecca. None else did mention his death. Ibn Hajar's *Tahthibut Tahthib*; 4/206.

This takes us to the fact that Samara was one of the 'released'. It also points out that At-Thehbi doubts whether Samara embraced Islam or not. Therefore, he says, "Ibn Sa'd alleges that..."

Al-Bukhari, in his *At-Tarikhul Kabir*; 4/177, claims Samara's being one of the Prophet's companions.

Jabir is the child of a 'released'. He was an infant during conquest of Mecca. His death was in 76 A.H. He relates that after the day of conquest of Mecca, the Prophet (peace be upon him and his family) passed his hand over faces of the small boys who were performing prayer in Al-Madina. He was one of those small boys. This is recorded in *Siyeru Alamin Nubela*; 3/187.

Jabir might have lived in the custody of Sa'd Bin Abi Waqas; his maternal uncle, in Al-Madina. It was related that he had participated in conquest of Madain before he moved in Kufa where he built a house for himself.

All the above proves that Jabir was a teenage during the Farewell Pilgrimage. Hence, the only reliable narrator of this narration is a teenage son of a 'released', that was a confederate of Quraish.

How strange were the chiefs of this nation and masters of the Prophet's companions! They had not possessed intellectuality of that teenage 'released' boy who cared for the future of his nation and the coming godly imams! Or how firm were the Quraishi ruling authorities who had completed full control on the prophetic texts. They disallowed the Sunnis to record and publicize the narrations appertained to the coming twelve imams of whom the Prophet (peace be upon him and his family) had foretold, except that of this teenage!

Seventh: Marks of authenticity given to the three narratives.

There are three forms and three narrators of the narrative regarding the twelve imams, in the Sunni reference books of hadith. They agree upon authenticating Jabir Bin Samara's narration. Some of them decide the authenticity of Abu Juheifa's narration while majority decide it as a qualified with a rather doubtful narrator. Regarding Ibn Masud's, they give opposite marks to his narration since, as they claim, Mujalid Bin Sa'eed, whom is ruled as trustful by An-Nisai and some of specialist scholars only while others rule his doubtfulness, is within the series of narrators.

As a matter of fact, Samara; Jabir's father, and Omar Bin Al-Khattab should be added to the three previous narrators. Majority of narratives affirm that those two men informed Jabir of the missed word. Moreover, Omar Bin Al-Khattab should be regarded as a main narrator according to the forecited narration recorded in *Kifayetul Athar*.

The following is a number of the hadithists' opinions in Ibn Masud's narration.

***Majma'uzzawaid*; 5/190:**

The Twelve Successors:

Masruq: Ibn Masud taught us the Quran when a man asked whether they had asked the Prophet (peace be upon him) about the number of the successors who would be ruling this state. "I have never been asked such a question since I was in Iraq," asserted Ibn Masud, and went on, "It is yes. We have asked the Prophet (peace be upon him) this question, and he answered that they would be twelve, like the number of the Israelites' chieftains.

(This narration is recorded by Ahmed, Abu Yali and Al-Bezar. One of its narrators is Mujalid Bin Sa'eed. Except An-Nisai, majority of hadithists rule his doubtfulness. The other narrators are authentic.)

The same is recorded in Al-Hakim's *Al-Mustedrak*; 4/501, who adds: I am too short to regard narrations of Mujalid and his likes.

Ibn Hajar, in his *As-Sawaiqu'l Muhriqa*/20, rules eligibility of the narration. He records: Ibn Masud relates, in a qualified documentation,...

As-Suyouti, in his *Tarikhul Khulefa*/13, decides eligibility of the narration, too. He records: Ahmed and Al-Bezar records the qualified narration of Ibn Masud...

Al-Bussiri, as the compiler of *Kenzul Ummal*; 6/89 records, rules eligibility of the narrations. He says: Museddid, Ibn Rahawayih, Ibn Abi Sheiba, Abu Yali and Ahmed relate this qualified narration...

The narration is also recorded in the following Sunni reference books of hadith:

Ahmed's *Al-Musned*; 1/398 and 406.

Kenzul Ummal; 6/89 (quoted from Ibn Sa'd's *At-Tabaqat* and Ibn Asakir's).

Kenzul Ummal; 12/32 (quoted from Ahmed's, At-Tabarani's, Ibn Hemmad's and others).

If the excuse of distrusting Ibn Masud's narration is the existence of Mujalid within the series of relators, the narration is related, in a number of Shiite reference books of hadith, to a series of narrations other than Mujalid.

As-Saduq's *Alikhtisas*/233 and Al-Khezaz's *Kifayetul Athar*/73 and An-Numani's *Al-Gheiba*/106, record the narration intended.

Nevertheless, this matter does make no change for the judgment issued by the Sunnis; our brothers. The narration is given the degree of (qualified with a rather doubtful narrator) whatever is proved!

Further, this degree seems to be obscure for the Sunnis, since the original problem of Ibn Masud's narration is evading adding 'All shall be from Quraish.' Erasure of this statement makes readers understand that those coming godly imams would obligatorily be rulers succeeding the Prophet. This fact draws a big red circle on procedures of Saqifa from which the Hashemites were absent and busy in preparing the funeral of the Prophet (peace be upon him and his family)!!

Eighth: Contradiction of contexts of the three narrations.

Sunni reference books of hadith record Jabir Bin Samara's narration in two different forms, one of which is accordant to Abu Juheifa's. Ibn Masud had his own form of narration. On that account, there are three forms of the narration.

The first form foreordains that those promised men shall be coming after the Prophet (peace be upon him and his family), and all shall be from Quraish. This context is in majority of Jabir's narrations. Sunni scholars, as forecited, decide authenticity of this form. Al-Albani, likewise, decides authenticity of this form and affixes it under No. 1075 of his series of the authentic prophetic reports.

The second form foretells that those twelve men shall be ruling after the Prophet (peace be upon him and his family), and all shall be from Quraish. It also tells that Islam shall be kept in power and protection as long as those men will be ruling. After that, it will be weak and humble and, finally, collapse.

This form is mentioned by a number of Jabir's narrations and all of Abu Juheifa's. Most of Sunni scholars decide its authenticity. Al-Albani affixes the form narrated by Jabir Bin Samara under number 376 of his series of authentic hadiths. Abu Juheifa's narration is decided as qualified. Ibn Masud's is cited as a witness on authenticity of the previous. Finally, Al-Albani refutes Abu Dawud's additional wording in which he, as well as other scholars, affirms that the entire people of this nation shall be loyal to those coming imams, and regards it as deniable.

The third form establishes that those imams shall be coming after the Prophet (peace be upon him and his family) in a way similar to the situation of apostles of Moses and Jesus (peace be upon them). This form evades mentioning 'All shall be from Quraish.' This is the form depended by most of Ibn Masud's narrations.

Divergence and contrast are the most remarkable notes to be recorded on the various forms of the narrations involved. This is not an easy or acceptable matter, especially in such a sort of narrations. In addition, this contrast is hardly answerable since it exists in the different forms of reports of the same narrator.

Distortion in such reports, even said by an ordinary chief of a group, is decisively adjudged; therefore, we should never accept such reports that assert the Prophet's foretelling of the coming of unknown men, especially if we take in consideration stage and place of addressing that prediction.

The main accusation is distortion of the identity of those twelve imams. The accused is none other than those who may gain advantage from hiding names and descriptions of the promised ones. It is the ruling authorities who came to power just after the Prophet, and banished his progeny from area of competition by holding a secret meeting while the Prophet's household were engaged in the funeral of the Prophet (peace be upon him and his family).

A neutral student may approach the fact by conceiving that divergence and contrast in forms of these narrations are focused on a definite point, which is descriptions, identity, divine standing, lineage, age and period of those promised imams.

This matter incites doubtfulness of the entire forms of the narrations depended by the Sunni reference books of hadith. On the other hand, it involves authentication of the concordant unanimous forms of the narration accredited by the Shiite reference books of hadith. All these forms assert the same matter; those twelve imams shall be his progeny, and more definitely, they are Ali, Al-Hassan, Al-Hussein and nine men from Al-Hussein's offspring (peace be upon them all).

Ninth: The twelve imams are not nominated according to means of election and declaration of fealty.

This is an indisputable affair. Since the Exalted Lord has chosen them for leadership, people's obligation should be only complying with them. God says, (And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.) Those imams acquire their legality from the Lord and the Possessor of this nation, as well as the entire creatures. He is the Wise and the Aware of His servants' advantage. Positively, the Lord's choice is more prosperous and obligatory than the servants'.

Like selecting prophets which does not necessitate election or declaration of fealty, the twelve imams are selected by the Lord. Accordingly, obeying them is a mandatory duty. Similarly, even if people ignore, injure or kill a prophet, this should never harm his being divinely chosen and obligatorily conformed.

People's general compliance with a prophet, is not more than a matter of acknowledgment of his obligatory obedience that is divinely mandated, and declaration of corresponding to the Lord's instructions.

On that account, people's swearing allegiance to the prophets and their successors is a process of submission and obligation to those persons' right of adherence. People affirm that right only. They do never constitute it.

This is the main reason beyond the Prophet's ordering Muslims of declaring fealty to him in the most remarkable curves in his nation's history, so that he would affirm their obligatory obedience and compliance with him in good and bad, war and peace and favorable and detrimental circumstances.

For the same reason, the Prophet, after conveying the divine mandate of Ali's coming leadership in Ghadir Khum, gave orders of establishing a tent under which Ali would receive the entire Muslims who should offer him congratulations on this divine leadership, before they declare fealty to him.

The divine choice has fallen. It does not require a public consultance or fealty. It only requires admission and congratulations. However, such declaration of fealty would be obligatory upon people if the Prophet or Ali asked people to provide.

For this cause, the notion that the Prophet's demand was only offering congratulations, not swearing fealty, to Ali, is unprofitable, since issuing the divine mandate of nominating Ali for the next leadership, evacuated the public declaration of fealty from its effective power, and, in the same time, restricted its value to admitting and committing to that divine affair whenever the Prophet or his successor asked for it.

The general rule in this regard is that people may have the option to choose their leaders and rulers -according to boundaries of the Islamic legislation- only in case there is no previous divine mandate appertained to this point. In case the Lord has elected a leader, then the whole matter is settled, and none has the authority of changing or altering. In other words, choice of the public is meaningless unless they intend to philosophize before their Glorified Lord or opposes His instructions.

Tenth: The narrative's dedication to Quraish has been thrown away by Omar.

An important notice should be recorded in this regard. Omar Bin Al-Khattab; the caliph, was the bearer of the slogan that the Prophet's succession should be in Quraish exclusively. In Saqifa, Omar disputed Ansar that Quraish; the Prophet's tribe, were the most meritorious in holding his position and authority. He aimed at intercepting Ansar, in whose land and hospitality the Muslim Quraishis were living, from claiming their most meritoriousness of holding the Prophet's position and power since they were his supporters.

By such a tribal disputation, Omar took the round of Saqifa, due to the Ansar's discord despite the heavy protestation of Sa'd Bin Ebada; their chief.

This very principal by which Omar gained leadership of Muslims, was abandoned and thrown away by Omar himself. In his final hours, Omar asserted that he would have delivered leadership to Salim; the Persian slave of Abu Hutheifa, had this man been alive!

Tarikhul Madina; 3/140:

Abdullah Bin Bureida: People advised Omar; the moribund stabbed, to nominate his successor. "Had one of those two men been alive, I would have certainly delivered him this position with quite tranquillity and satisfaction. They are Abu Ubeida Bin Al-Jarrah and Salim; the slave of Abu Hutheifa!"

Majma'uzzawaid; 4/220:

Abu Rafi: Omar was inclined to Ibn Abbas when he said to his son and Sa'eed Bin Zeid: "You must recognize that I had issued no verdict about the 'Kelala'-inheritance of a person who has neither fathers nor sons-, and I have named none as my successor, and that the Arab captives are manumitted from the estates of God -the public treasury-."

"Like Abu Bakr, People shall certainly trust your option if you name any as the new caliph," suggested Sa'eed. "As I noticed the excess care of my companions, I am to ascribe this affair to those six individuals who had attained the Prophet's satisfaction. I should be secure if I named one of those two deceased; Salim; Abu Hutheifa's servant, and Abu Ubeida Bin Al-Jarrah."

Thus, Omar opened the door to Abu Hanifa and others for canceling the term that a leader of the Islamic state should be Quraishi. Saljukians and Mamluks used such verdicts to come to power. For the very reason, the Ottomans adopted Abu Hanifa's sect, and publicized his school of jurisprudence. Depending on so, they named themselves 'caliphs' -successors of the Prophet-.

WAHABISM AND TERM OF QURAISHI LEADERSHIP

We, the Imamite Shias, specify being one the Prophet's progeny as a term of holding leadership of the Islamic state. This is proved by prophetic texts concerning the names, as well as the number, of those leaders. For us, leadership is proved by a divine text only. Hence, the twelve imams are proved by Quranic and prophetic texts as leaders of the Muslims.

Since the seal of the imams; Al-Mahdi the Expected, is materially absent, leadership of Muslims in this stage should be determined by his commitment. The imam's representative should enjoy a number of terms of scholarship, justice and others. This representative is not stipulatorily an offspring of Quraish. In this point only, we agree practically, not hypothetically, with those who invalidate the term of Quraishi leadership.

For the Zaidite Shias; our brothers, they do not dedicate imamate to those twelve imams. They extend it to include any scholar belongs, in lineage, to Ali and Fatima (peace be upon them). Hence, they specify being a Quraishi and Alawid, as a term of holding position of leadership of the Islamic state.

Among the Sunni Muslims, there are some present scholars who agree with us on cancellation of the term of Quraishi leadership, according to verdicts of Omar and Abu Hanifa. Other non-Arab Sunnis are more fanatic to Quraish than Omar himself. They are the masters of Wahabism, such as Al-Albani who decides the authenticity of the narrative reporting specifying the Quraishi leadership as a term. He affixes the narrative under the number 1552, and comments on page 70, part 4:

If Muslims are honest in working for reviving the Islamic state, they should show repentance to their Lord and keep hold on their religion and follow rulings of the Sharia. Among these rulings is the term that leaders of the Islamic state should be offsprings of Quraish. This term is familiar in books of hadith and jurisprudence.

On page 7 part 3, Al-Albani decides the authenticity of a narration showing obligation of Quraishi leadership, and affixes it under number 1006. He then comments:

These authentic narrations refute, clearly, claims of the old deviate parties, as well as the present authors and Islamic political ones, who invalidate the term of the leader's being Quraishi and Arab.

Moreover, a scholar bearing contention of Islamic radicalism, authors a thesis named 'The Islamic State' in which he begins with specifying terms of a caliph. He ignores totally the term of the leader's being Quraishi and Arab. So, he disregards the entire prophetic texts and verdicts that emphasized this term. When I reminded him of this flaw, he just smiled and neglected providing any discussion. I wonder if he is one of those previously cited, or he is lacking any subjective knowledge in this respect.

At any rate, each writer is required to seek the right in his writings, without being influenced by any political trend or party. A writer also should disregard accordance with the public.

Under number 1851, Al-Albani decides the authenticity of another relation which is: (Caliphate should be to the Quraishis', and judiciary should be to Ansar's and solicitation should be to the Abyssinian.)

This verdict exposes that leaders of the Islamic governments should be the offsprings of the various clans of Quraish, and the ministers from the Ansar's offsprings, and the ministers of religious affairs and mass media should be from Africa and, especially, Ethiopia! Obligation mentioned in the previous narration, due to which Al-Albani issue the verdict of the rulers' being Quraishi, treats leadership, ministration and solicitation equally.

Al-Albani misses the fact that jurisprudence of a narration is more remarkable and favorable to its context. The Prophet is too elevated to issue such illogical laws. This narrative and its likes, if authenticated, reveals a definite previous stage of Islam. It is not a perpetual law at all.

Eleventh: Exegesists' blundering in explaining the twelve imams.

Being honest to that prophetic text, it is necessary to say that these twelve imams should come directly after the Prophet's decease. This is necessitated by the Prophet's phrase 'after me.' It does in no means refer to that they would rule after him (peace be upon him and his family). The text foretells of their coming only, apart from being rulers or ruled. Furthermore, the forecited forms of Jabir and Ibn Masud's narratives refer to the matter that those imams would be disappointed and opposed by people that they would be taken away from power. This matter, as the texts divulge, would not injure them.

In At-Tabarani's *Al-Mujamul Kabir*, the following forms are cited:

"For this nation, there shall be twelve custodians whom shall never be influenced by those who will frustrate them."

"From Quraish, there shall be twelve custodians whom shall never be injured of enmity of their opposers."

This involves that there is no matter intercepts applying these forms to the twelve imams of the Prophet's progeny, even if they could not come to power. However, Ali and Al-Hassan could come to power. Sooner or later, Mahdi; the Expected, shall be eventually ruling. This fact is predicted by the Prophet; Al-Mahdi's forefather.

Furthermore, narrations predict the events that would be falling after the ages of those imams, indicate that they would be lasting for long ages. Some mention that confusion, bafflement and hypocrisy, which would be leading to collapse of this nation, would be falling after their ages. Others refer that their age should be lasting along with the age of

this earth, and that with their termination, the earth would be foundering with its creatures.

This matter is supported by hypotheses of the extension of those imams' age to the termination of this earth. This meaning is mentioned in a number of Shiite narratives.

Ab Salah Al-Halabi's *Taqribul Maarif/173*:

... Anas Bin Malik: The Prophet (peace be upon him) stated: This religion shall be prevailing as long as there will be twelve men from Quraish. If they pass away, the earth will be perishing with its inhabitants.

The same is recorded in *Alamul Wara/364*.

This is accordant to the narratives recorded in our reference books of hadith, regarding the extraordinary importance of the existence of the Lord's conscript representative on this earth in every age.

Al-Kafi; 1/179 and 534:

Abu Hamza: I asked Abu Abdillah (peace be upon him) if the earth might proceed without the existence of an imam. "If the earth may stand without an imam, it shall be perishing," answered Abu Abdillah.

Correspondingly, the Prophet's goal beyond providing the question of the next twelve imams in the most remarkable congruity of Muslims attending the Farewell Pilgrimage, was attracting people's attentions towards those imams, had they only been lucky and followed them!!

Furthermore, it is most likely to refer to the twelve imams of the Prophet's progeny as the only men intended by the Prophet's prediction. Any other reference is unacceptable for the many refuting questions.

Al-Kinji's *Yenabiul Mawadda/446*:

A number of scholars state that the Prophet's prediction of the coming of twelve successors is proved by the numerous ways of relation. By identifying the ages and investigating the place, it is provable that the Prophet's prediction was referring to the twelve imams of his household and progeny. It is impracticable to refer to the realistic rulers who came to power as the intended in the Prophet's prediction, since their number is less than twelve. In addition, it is impossible to refer to the Umayyid rulers because they were more than twelve and they were excessive unjust and tyrants saving Omar Bin Abdul-Aziz. Besides, they were not Hashemites. According to Abdul-Melik's narration, that is related to Jabir, the Prophet (peace be upon him and his family) foretold that those imams would be from the Hashemites. The Prophet's lowering his voice gives greater weight to this narrative since the Umayyids were too short to resemble the Hashemites in leadership. At length, it is impracticable to identify the Abbasid kings as the rulers intended. Their number exceeds the one identified. Secondly, they did not revere God's saying, (Say: I do not ask of you any reward for it but love for my near relatives), and the Prophet's hadith of Kisa -the cloak-

Correspondingly, it is constitutive to refer to the twelve imams of the Prophet's household and progeny as the intended in that prophetic prediction since they were the most knowledgeable, religious, godliest and most pious. Moreover, they were of the best lineage and the best family tree. They are the most favorable to the Lord...

Hadith of the two weighty things and the innumerable prophetic texts regarding the Prophet's progeny's merits support the meaning we have preceded.

In *Nahjul-Belagha*, Ali (God honor his face) says:

Where are those who claimed being exclusively rooted in knowledge. It is we who are firmly rooted in knowledge exclusively. They claim such a fabrication due to their envying us, since Allah has raised us and humiliated them, and endowed us and withheld them, and admitted us and dismissed them... By us the guidance is sought, and by us blindness is discharged. After me, there shall come to you an age during which nothing shall be more hidden than the right, and nothing shall be more evident than the wrong, and nothing greater than forging lies against Allah and His Apostle (peace be upon him and his family). For people of that age, there shall be nothing more slumping than the Divine Book when written in the most appropriate form, and there shall be nothing more profitable than it when distorted. In the lands, there shall be nothing more forbidden than the good, and nothing more acceptable than the evil. You should know that you will not realize the guidance unless you realize its neglecters, and you will not keep the covenant of the Divine Book unless you realize its violators, and you will not adhere to it unless you realize its scorers. Therefore, look for that at its real people. They are the life of knowledge, and the death of ignorance. It is they whose wisdom tells of their knowledge, and whose silence tells of their eloquence, and whose appearance tells of their hidden. They never transgress the religion nor do they engage in discrepancies about it. Among them, the religion is an incessant honest witness, and silent and speaking.

Unfortunately, majority of the Sunni exegesists reject this explanation and warn their followers against being convinced by the Shias' claiming that the intended men in the Prophet's prediction are the twelve imams of the Prophet's progeny. They confess before their partisans that the prediction is wholly authentic, but you should never accept the Shias' explanation since we, God willing, will find an authentic one!!

Up to now, Sunnis could not provide any persuasive explanation to the Prophet's prediction. They attempted to apply the twelve imams predicted to the caliphs who ruled after the Prophet (peace be upon him and his family). They referred to the four Rashidite caliphs, Abdullah Bin Az-Zubeir, series of kings of the Sufians, the Marwans, the Abbasids... etc. They may refer to the Umayyid rulers who ruled Andalusia , Seljukians, Memluks, Ottomans...etc.

When they feel that the number exceeded the intended one, they turn their faces towards hypotheses and pick up the best of the Umayyid and Abbasid caliphs for giving them the characteristics of the godly imams. They decide some names and reject others in such a personal way purposed only for fitting the number predicted. As others could not attain the number involved, they claim of coming rulers.

Most surely, such applications would never stop or rely upon a ground. It is an impossible to take since it is trivial to have the competency of choosing twelve leaders among tens, and claim their being godly leaders selected by the Exalted Lord and predicted by the Prophet (peace be upon him and his family).

For the following reasons, Sunni scholars should have not born such an unattainable task:

First, since those promised godly imams are selected by the Lord, they should be having the same path and goal. They should be leading to the same path supported by the guidance of the Lord and His Apostle. The leaders chosen by the Sunni scholars were so discordant that they fought each other. It is completely impossible for prophets or divinely selected leaders to fight each other. It is impossible for them to assail, rule of aberrance or atheism, slay, abbacinate or amputate the limbs of each other.

A reading to history of struggle of power between the Umayyids and the Abbasids, reveals this nullity of the Sunni presuppositions.

Second, Sunni scholars attach a quality to the rulers of which they themselves did not claim. Hence, they become partisans of that authority. None of those authorities did claim being a divinely chosen leader.

Had any of them been a godly imam selected by the Lord as a representative or ruler, they themselves would have referred to this elevated standing. It is impossible to be a godly choice without realizing this standing. None of those caliphs claimed being elected by the Lord exclusively. Imams of the Prophet's progeny affirmed their being selected and identified by the Lord.

Third, we have already referred to the point that the Prophet did not mention that those imams should be ruling or coming to power after him. Therefore, it is unnecessary for the Sunni scholars to commit themselves to opting for the twelve promised imams from among the rulers only. Being bound by an unnecessary question leads to engagement in an unanswerable matter.

Fourth, most of those recorded in the list of the divinely selected imams, of whom it was predicted, are actually accursed by the Prophet (peace be upon him and his family). How is it then admissible for the Lord to be represented by individuals accursed by His Prophet?! Similarly, how is it acceptable for the Exalted Lord to curse individuals and dismiss them from His mercy for their wickedness, and then select them or their sons as godly imams that guide His servants and rule His lands?!

In the Sunni reference books of hadith, it is proved that the Prophet (peace be upon him and his family) had cursed Al-Hakam and his son; Marwan, and banished them out of Al-Madina till the reign of Othman who canceled the decision. It is also recorded that the Prophet had cursed Abu Sufian and his two sons when he saw them drive a camel.⁷

As a matter of fact, this is a long matter full of witnesses and evidences. Yet, partisans of the Umayyids cannot stand it; therefore, we'd better leave it.

For the previous reasons, the Sunni scholars had more than thirty contrary sayings regarding the identification of the twelve godly imams whom were predicted by the Prophet (peace be upon him and his family).

It seems that the foremost saying in this regard is that of Abu Hatem Bin Hebban which is recorded in *Awnul Mabud Fi Sharhi Suneni Abi Dawud*; 11/361:

Regarding the twelve promised imams, a group, among whom is Abu Hatem Bin Hebban, suppose that those twelve men are sealed by Omar Bin Abdil-Aziz. They are the four Rashidite caliphs, Muawiya, Yazid, Muawiya Bin Yazid, Marwan Bin Al-Hakam, Abdul-Melik, Al-Walid Bin Abdil-Melik, Suleiman Bin Abdil-Melik and Omar Bin Abdil-Aziz whose death was in 100 A.H.

This 'Umayyid' exegesis is repealed by the scholars who adored the Abbasids. They added some of the Abbasid caliphs to the promised imams and deleted some, if not all, of the Umayyids.

⁷Refer to *Majmauzzawaid*; 1/113.

It is noticeable that this saying erase the name of Mahdi from the list while he is promised through prophetic texts authenticated by them. Besides, Mahdi is included in his forefather's saying, "After me, there shall come twelve imams."

They also erased the name of imam Al-Hassan who ruled for six months and admitted by the entire Muslims except the Syrian. The succeeding scholars added his name to the twelve imams.

Since the Prophet affirmed that Al-Hassan and Al-Hussein are leaders -imams- whether they proceed or stand still, those scholars should have added their names to the list.

On the other hand, Ibn Hebban's supposition affixes the name of Yazid Bin Muawiya in the list, and reckons him with the godly imams of whom the Prophet foretold!! This grade is not expected by Yazid himself, or his sane adorers who, incessantly, spare no effort for proving his being Muslim and not apostate which is proved by his personal statements. They also exert all efforts to convince people that Yazid was not deviant, since he had committed those awful crimes in Karbala, and plundered Al-Madina and gave orders of demolishing Kaba; the Sacred House of God.

They also entered the name of Muawiya Bin Yazid (Muawiya II). This man was given the leadership after his father. He addressed only unique sermon in which he acquitted himself from the evildoing of his father and grandfather, and affirmed that leadership is a legal right of Ali (peace be upon him), and that Muawiya had wronged him and usurped his right. Finally, he declared his abdication. The Umayyids assassinated him.

Had this man realized his being one of the twelve awaited imams, he would not have abdicated the power and exposed himself to be assassinated by his the tyrant royal family.

Likewise, this supposition is contrary to Safina's narration regarding identifying the Prophet's succession to thirty years followed by despot kingship. Hadithists and exegesists authenticate and regard this narration.

Any attempt to pursuing the master scholars' words respecting this holy prophetic text takes very much time. However, similarity of their words makes it easier. All of their words, in fact, have been going round the pivot of the Umayyid exegesis.

The following are models of their words and their answers:

As-Suyouti's *Tarikhul Khulefa/10*:

Eyadh; the judge says: Probably, the twelve men mentioned in the prophetic texts and their narrations are those during whose reigns authority is well preserved, and Islam is well protected and congruity is well kept. These matters had been falling till the disorder and sedition in the reign of Al-Walid Bin Yazid up to the Abbasid revolution and coming to power. The Abbasids massacred the Umayyids.

Ibn Hajar: Words of Eyadh are the best and the most preferable essay in this regard. They are supported by the Prophet's saying, "All shall be unanimously admitted by people." This narration is related to some authentic series of narrators.

(The author) Accordingly, the twelve successors are identified. They are the four Rashidite caliphs, Al-Hassan, Muawiya, Ibnuz-Zubeir and Omar Bin Abdul-Aziz. These are eight. Probably, Al-Muhtedi; the just Abbasid caliph, is included since he was as same as Omar Bin Abdil-Aziz; the Umayyid. The two Expected remain. One of them is Mahdi; the offspring of Mohammed (peace be upon him).

As-Suyouti and Ibn Hajar regard the statement, "All shall be unanimously admitted by people," which is an additional unproved remark. Al-Albani; the Wahabist, and many others decide the doubtfulness of that statement.

Besides, they violate Safina's narration which is completely authentic for them. In this narration, the Prophet allocates the period of thirty years as his succession. Accordingly, eleven rulers in a period of thirty years will be the required, and the process of selecting among the Umayyid and the Abbasid rulers will be void.

Furthermore, As-Suyouti's referring to the words of Ibn Eyad and Ibn Hajar was not accurate, in fact. Ibn Hajar's words, in which he dedicates the first twelve Umayyid rulers, were neglected. "The twelfth is Al-Walid Bin Yazid Bin Abdul-Melik," Ibn Hajar decides. Meanwhile, As-Suyouti stops at eight Umayyid rulers only. Two Abbasid rulers are added.

The errors committed by As-Suyouti in the field of his dishonest excerpt of Ibn Hajar's words are evidently shown in the following sections quoted from *Fatihul-Bari*:

Ibn Bettal: Ibnul-Muhellab: No single scholar could give a definite opinion in this regard. Some claim succession of the twelve promised successors. Others claim their being in the same time, each proclaims leadership. The most accepted matter in this regard is that the Prophet wants to refer to the coming vicissitude that people shall be following twelve men, each claims leadership, in the same time. This fact is proved by that the Prophet (peace be upon him) does not mention any of these twelve leaders' acts.

(Ibn Hajar) The previous words show that the writer ignores the various ways of relating the narration, and stops on that precised form mentioned in Al-Bukhari's. We have formerly referred to the different forms of relating this narration, recorded by Muslim and others, in which the characteristic of Islam's being fortified and mighty is earmarked.

In other forms, it is said that people, unanimously, shall be obeying those successors.

Abu Dawud records: Jabir Bin Samara: This religion shall be perpetually kept till the end of the ruling of twelve leaders whom shall be followed by people unanimously.

(Ibn Hajar) At-Tabarani records this form, too. He relates it to Al-Aswad Bin Sa'eed, to Jabir Bin Samara, with the following addition: (They shall not be injured by the malicious ones.)

Eyadh summarizes this perplexity.

Two questions are arisen from the number defined in the Prophet's saying:

First, the saying is contradicted by the extrinsic meaning of Safina's narration admitted and authenticated by the grand hadithists, such as Ibn Habban and others. The narration says: "For thirty years after me, there shall be my succession. It shall be followed by monarchy." These thirty years were ruled by the four Rashidite caliphs and Al-Hassan Bin Ali.

Second, more than twelve rulers did come to power after the Prophet.

As an answer to the first question, it may be said that the succession intended in Safina's narration is dedicated to the Prophet's succession. While in Jabir Bin Samara's, this is not proposed.

About the second, the Prophet's form does not block the fact that more than twelve men would be ruling, since the number mentioned leads to peculiarity of persons. Lest, the intended are the deserved just rulers. Four of them have passed away. The others shall be indisputably coming before the Judgment Day.

Other forms say that those twelve shall be coming, and each will be followed by a group of people. This did befall in Andalusia in the fifth century when six men, each claimed leadership, rose in the same time. at the same time, the ruler of Egypt, the Abbasid ruler in Baghdad, the other Alawid and Kharijite leaders were claiming

leadership. This explanation is also supported by Muslim's narration: "There shall be numerous leaders."

At any rate, it is probable that the twelve intended are ruling in the golden period of Islam. This meaning is supported by some forms of the hadith, such as: "All shall be unanimously followed by people." Till Al-Walid Bin Yazid's reign when people were engaged in seditious matters, the Prophet's successors were followed by people unanimously. This disorder lasted till the Abbasids could come to power and massacre the Umayyids. Correspondingly, the number befell. After all, there are other probabilities.

(Ibn Hajar) Al-Muhellab opts for the second probability, which is the befalling of the twelve rulers in the same time. Previously, we have referred to the answer of this question. Their being coming in the same time is sufficiently enough to prove their animosity; therefore, their unanimity is not materialized.

The following narrative contradicts Abu Dawud's inaccuracy:

Ahmed and Al-Bezar: Ibn Masud: We asked the Prophet about the number of his successors. "They shall be twelve, like the Israelite leaders," answered the Prophet (peace be upon him).

This is a qualified hadith, with a rather doubtful narrator.

In his *Keshful Mushkil*, Ibnul-Jawzi says: I spared no efforts for scrutinizing this various formed prophetic saying, but, unfortunately, I could not attain a convincing answer. Undoubtedly, the confusion was caused by the narrators. Later on, I noticed Al-Khattabi refer to an opinion that I have recently decided. Besides, Abul-Hassan Bin Al-Munadi and others had their own opinions.

This refers to the incidents falling after the reign of the Prophet and his companions, since both are interrelated. This is a signal to the number of the Umayyid caliphs. This is the meaning of his saying, "This religion shall be kept fortified till the end of the ruling of twelve successors." Then, he moves to a more rigorous characteristic.

The Umayyids begin with Yazid Bin Muawiya and end with Marwan Al-Himar (the donkey). They are thirteen. Othman, Muawiya and Ibnuz-Zubair are omitted since they were within the Prophet's companions. Marwan Bin Al-Hakam is also omitted since it is doubtful whether he was a companion or not, or since he overcame after people had been unanimously following Abdullah Ibnuz-Zubair. On that account, the number is concordant.

As the Umayyids lost their control on power, seditious matters and massacres fell till the Abbasids could rule. Thus, manners came into a new stage.

This opinion is supported by the narration recorded by Abu Dawud and related to Ibn Masud: The hand-mills of Islam shall be coming around for thirty five -or six or seven- years. If people perish, they will pursue their formers. If their religion is constituted, this will last for no more than seven years.*

This opinion is repudiated by the fact that stability of the Umayyid region lasted for more than ninety years, since it began in the year 41 A.H, when Muawiya came to power unanimously, till the first of the year 132, when Marwan Bin Mohammed was assassinated.

In the volume in which he compiles reports regarding Mahdi, Abul-Hussein Bin Al-Munadi supposes that the twelve intended shall be coming after the ruling of Mahdi. He adds, "In the book of Daniel, I could find the following: 'As Mahdi is deceased,

*This narrative is ruled as authentic by none other than Al-Albani.

five men from the offspring of the elder grandson will be ruling after him. They will be succeeded by five men from the offspring of the younger grandson. Their last shall be nominating a man from the offspring of the elder grandson as his successor. His son shall be coming to power after him.' They shall be twelve kings, each shall be Mahdi."

Abu Salih relates the following narration to Ibn Abbas:

Mahdi is named Mohammed Bin Abdillah. He shall be a giant reddish man. By him God shall relieve every misfortune of this nation. His justice shall be dismissing every wrong. After him, twelve men shall rule; six from Al-Hassan's offspring, and five from Al-Hussein's. The last shall be from another lineage. When he is deceased, matters will be corrupted.

Kabul-Ahbar: There shall be twelve Mahdis. Afterwards, the Spirit of Allah shall descend to kill the Impostor."

Another probability is that the intended are twelve just rulers who will come along the period of Islam, no matter their reigns will be successive or not. This opinion is supported by Abul-Jald's narration, related by Abu Bahr and recorded in Musedded's *Al-Musnedul Kabir*: "This nation shall not be perished before the ruling of twelve successors, who will be acting by the divine guidance and the right belief, befalls. Two of them shall be from Mohammed's household, one of whom will be living for forty years while the other will be lasting for thirty."

Correspondingly, the disorder intended to be controlling after so, is the matters preceding the Judgment Day, such as the issue of the Impostor, Gog and Magog till the end of this world.

These were words of Ibnul-Jawzi, precisely.

(Ibn Hajar) The first and last opinions have been previously discussed by Eyadh. This seems that Ibnul-Jawzi has not reviewed them.

Generally, a number of opinions can be referred to from the previous discussions. The third is the most acceptable since it is supported by the authentic forms of the narrative mentioning that 'All shall be unanimously followed by people.'

Unanimity intended means that people succumb to their leadership. People, as a matter of fact, obeyed the leadership of Abu Bakr, Omar, Othman and Ali respectively, till the incident of the two arbiters in Siffin. As a result, Muawiya was nominated as the caliph. After the armistice of Al-Hassan, people followed Muawiya. They followed Yazid; the son, afterwards. Al-Hussein could not attain leadership since he was killed before that. After Yazid, disorder emerged and lasted till the assassination of Ibnuz-Zubair and the ruling of Abdul-Melik Bin Marwan. His four sons; Al-Walid, Suleiman, Yazid and Husham, were followed unanimously. Omar Bin Abdul-Aziz could come to power after Suleiman and before Yazid. Those are seven rulers after the four Rashidite ones. The twelfth is Al-Walid Bin Yazid Bin Abdil-Melik who was unanimously followed after the death of Husham; his uncle. He ruled for about four years. Then, people mutinied and killed him. Since then, seditious matters came forth. People did not follow a single caliph after so. Yazid Bin Al-Walid, who rebelled against Al-Walid Bin Yazid; his cousin, could not control leadership for a considerable time. Marwan Bin Mohammed Bin Marwan revolted against Yazid. Ibrahim, who came to power after Yazid, was defeated by Marwan. The Abbasids revolted and could kill Marwan.

In addition to the great number of the groups who mutinied against Abul-Abbas As-Seffah; the first Abbasid caliph, he could not control power for long. Al-Mansur; his brother, grasped power for a long time despite that he lost the furthest west of his

kingdom which was controlled by the offspring of Marwan in Andalusia. They kept on controlling these territories till they were formally nominated as caliphs. This was followed by a disorder all over the kingdom. The caliph became no more than a name in some territories. This is quite contracted to the reign of Abdul-Melik Bin Marwan when he controlled the entire countries of the lands conquered by the Muslims. A look to their history proves these facts.

In due course, the disorder intended stands for the massacres spreadingly committed due to these seditious incidents. Unfortunately, it has been increasing.

Al-Hussein Bin Al-Munadi's opinion is, indeed, not that clear since it is contradicted At-Tabarani's following narrative related to Qeis Bin Jabir As-Sudefi, who relates it to his fathers: "After me, there shall be successors followed by rulers. Those rulers shall be followed by kings whom shall be followed by tyrants. Thereafter, a man from my household shall approach. He shall fill the lands with justice, as they were filled in with inequity. Then, son of Qahtan will be given the orders. By Him Who messaged me with the right I swear, he shall not be less than him."

This narrative refutes Ibnul-Munadi's narrative quoted from Daniel's book.

Likewise, Abu Salih and Kab's opinions are extremely inapplicable.

The most appropriate matter in this regard is considering the actual meaning of 'after' mentioned in the Prophet's saying: "After me, there shall be twelve successors." Thusly, the entire rulers who succeeded the Prophet (peace be upon him) were fourteen persons, beginning with As-Siddiq and ending with Omar Bin Abdul-Aziz. Two of those fourteen were of void leadership and short reign. They were Muawiya Bin Yazid and Marwan Bin Al-Hakam. The others were twelve, as the Prophet had predicted. Omar Bin Abdil-Aziz died in 101 A.H. After him, affairs of the Islamic nation were confused. Hence, the first century, which was the best, came to its end.

The Prophet's saying, "They will be unanimously followed by people," does not controvert this opinion, since it fits the majority. Except for Al-Hassan Bin Ali and Abdullah Bin Az-Zubair, this characteristics were existed in the entire successors. Leadership of these two was valid. Meritoriousness of those who dissented them was still invalid till Al-Hassan delivered the leadership and Abdullah Bin Az-Zubair was assassinated. God, however, is the most knowledgeable.

Almostly, affairs of the state were normal during reigns of these twelve leaders despite the fact that some irregular incidents had occurred. These irregular incidents, however, are rare if measured to the normal.

Ibn Hebban discusses the meaning of the narrative: "The hand-mills of Islam shall be coming around..." He states:

The narrative refers to the Umayyids' receiving the leadership. The first point at which the Umayyids grasped the leadership of Muslims was during Muawiya's mutiny against Ali in Siffine and the arrangements of arbitration. Since then, the Umayyids came to power for seventy years. In the year 106, the first waves of the Abbasids appeared in Khurasan... Ibn Hebban discusses this point so detailedly that he committed many errors. First, he claims the occurrence of the arbitration in the last days of 36 A.H. This is unlike what historians agree upon. In fact, the arbitration occurred few months after the battle of Siffine. That was in 37 A.H...

From the above, we can obviously see Ibn Hajar opt for an opinion different from that As-Suyouti ascribed to him. Therewith, we should understand that As-Suyouti has not read the whole words of Ibn Hajar, or rule As-Suyouti's forging lies. We have also

noticed the perplexity and great number of the contrary probabilities they have shown during discussing the Prophet's words about the twelve coming successors. Most of them have betaken the addition, "they shall be unanimously followed by people," as an axis for their discussions. This addition, however, is not authentic. A good deal of scholars deny it. Eyadh decides nothing. He uses the idioms 'it is said' and 'it is probable' in referring to the different probabilities of interpreting the prophetic saying. Ibn Hajar opts for the third probability. He says, "The third probability discussed by the judge is the most acceptable..."

In abstract, scholars lead the reader to nowhere while they do their best to explain the prophetic prediction which is, for them, authentic that carries a good tidings of the advent of twelve godly imams, guides and custodians in this nation. Scholars insist on suiting the saying to the Umayyid rulers. They also mix it to an additive inauthentic and doubtful statement. Besides, the addition is meaningless and far away from the Prophet's rhetoric.

For more examples on their misguidance in finding an acceptable exegesis for the Prophet's prediction, readers can notice ***Awnul Mabud*; 11/362-4:**

Some scholars state that four of the twelve successors passed away. Before the Judgment day, the number shall be perfected. Others claim those twelve leaders' occurring in the same time that each shall be followed by a group. At-Turbeshti states that the only way to interpret this prophetic saying and its likes is considering the just leaders only, since those are the only persons who deserve to be named caliphs. It is not necessary for them to be successive, lest, the metaphorical meaning should be the intended. The previous words are quoted from *Al-Mirqat*.

In his *Qurratul Einein Fi Tafdhili Sheikhein*, Waliyullah; the grand scholar states:

A perplexity occurred during explaining the Prophet's saying, "This religion shall be kept triumphed till God conveys twelve successors from Quraish." The problem is that the saying is concordant to the Ithnasharites who decide twelve imams as their leaders.

Indisputably, the Prophet's words are similar to the Quranic texts that interpret each other. Ibn Masud, authentically, relates the following prophetic saying; "The hand-mills of Islam shall be coming around for thirty five -or six or seven- years. If people perish, they will pursue their formers. If their religion is constituted, this will last for not more than seven years."

Many mistakes have been committed during explaining this prophetic saying. The following is our inferral conclusion:

This period begins from the second year of Hijra -the Prophet's immigration to Yathrib-; year of jihad. Accordingly, the Prophet's prediction came true. In the thirty fifth years of jihad, Othman's assassination befell and Muslims were engaged in discrepancies. God; the Exalted, adjusted the Muslims' affairs afterwards, and the jihad continued till the coming of the Abbasid state, and the eradication of the Umayyids...

Once, the Prophet (peace be upon him) foretells of the succession of the prophecy. He dedicates thirty years. The next years are named despotic monarchy. Once more, he foretells of his succession and names it the twelve successors...

For attaining the final result in this question, it is advisable to consider Muawiya, Abdul-Melik, his four sons, Omar Bin Abdul-Aziz and Al-Walid Bin Yazid Bin Abdul-Melik after the four Rashidite caliph.

It is said that Malik; the master scholar, considers Abdullah Bin Az-Zubair as more meritorious in leadership. We have our own opinion in this concern. Omar Bin Al-

Khattab and Othman Bin Affan (God please them) mentioned that Abdullah Bin Az-Zubair's revolution and violation against the Holy Precinct should be one of the catastrophes in the Islamic nation. Ahmed records this saying and refers it to Qeis Bin Abi Hazim:

As Abdullah Bin Az-Zubair asked Omar Bin Al-Khattab's permitting him to participate in the battle, the latter said, "Sit in your house! You have participated in the Prophet's battles." As Abdullah insisted on his demand, Omar said to him, "You should keep yourself in your house! By God I swear, I am about to see your companions and you revolt in the boarders of Al-Madina, and you will injure Mohammed's companions."

This narration is recorded by Al-Hakim.

We can conceive that the battle of Jamal is not intended in Omar's saying, since he signified 'in the boarders of Al-Madina.'

This very meaning was clarified in Ali's words addressed in the story of the answer of Al-Hassan (God please him). Hence, he could not manage the affairs of the state.

For the unsettlement of his reign and his ill manners, Yazid Bin Muawiya can not be reckoned with those twelve successors.

Despite the fact that the writer of *Qurratul Einein* confesses that the Umayyid reign was despotic monarchy and their state was not the Prophet's succession, he considers them during interpreting the Prophet's saying. He applies the prophetic prediction of the coming of twelve godly imams, who shall be divine custodians on the Prophet's nation. Secondly, he erases the names of Al-Hassan Bin Ali and Mahdi from the list. He also erases the name of Abdullah Bin Az-Zubair while Malik; the master scholar, and others register him.

At any rate, the man criticizes those who committed mistakes in interpreting the hadith: "Many mistakes have been committed during explaining this prophetic saying." As he promises people to eradicate the problem and solve the question, he makes it worse!

The following are Ibn Kutheir's words, recorded in his *Al-Bidaya Wen Nihaya*, 3/248:

The twelve expected successors, who shall be from Quraish, are not those claimed by the Rafidites. Except for Ali Bin Abi Talib and Al-Hassan; his son, none of those could attain the Muslims' leadership. The last of them is, as they claim, Mahdi the Expected, who is hiding in a vault in Samarra. He has neither existence, trace nor pace.

In fact, the twelve predicted successors are the four imams; Abu Bakr, Omar, Othman and Ali (God please them), and Omar Bin Abdul-Aziz, on whom the two parties of the scholars agree.

Probably, Ibn Kutheir intends the two opinions about the consecutive ruling of those successors. However, each party has many opinions he has referred to some. Thereafter, he refers to the probabilities. He focuses lights on Al-Beihaqi's discussions in this regard:

Al-Beihaqi, supported by a group of scholars, opts for the opinion that the twelve successors are those successively came to power after the Prophet (peace be upon him). Their seal is Al-Walid Bin Yazid Bin Abdul-Melik; the villainous, the bad manners of whom we have already discussed.

This is problematic. For discussing so, we should say that the ruling of the first four caliphs; Abu Bakr, Omar, Othman and Ali are undiscussible for Safina's narrative: "My succession shall be lasting for thirty years." After them comes Al-Hassan Bin

Ali. Ali nominated him as his heir apparent. People of Iraq declared their fealty to him and accompanied him in the fighting against people of Syria till he signed the peace treaty with Muawiya. These incidents are proved by the narrative of Abu Bakra in Al-Bukhari's *Sahih*. Muawiya comes next. Yazid Bin Muawiya, Muawiya Bin Yazid, Marwan Bin Al-Hakam, Abdul-Melik Bin Marwan, Al-Walid Bin Abdul-Melik come next successively. These are fifteen persons. Finally comes Al-Walid Bin Yazid Bin Abdil-Melik. Supposing Abdullah Bin Az-Zubeir's period of ruling before Abdul-Melik is considered, they will be sixteen persons. Anyhow, before Omar Bin Abdul-Aziz, they are twelve. Accordingly, Yazid Bin Muawiya is considered, and Omar is taken out. The entire Muslims, including the Rafidites, agree on the fact that Omar Bin Abdul-Aziz's reign was the best in justice. They praised him eminently and reckoned him with the Rashidite caliphs.

Providing the leaders unanimously followed by people are considered, Ali Bin Abi Talib and his son should be taken out. The Syrian entirely did not declare their fealty to those two men. Similarly, Muawiya, Yazid Bin Muawiya, Muawiya Bin Yazid, Marwan and Abdullah Bin Az-Zubair should not be considered for the same reason.

On that account, Abu Bakr, Omar, Othman, Muawiya, Yazid Bin Muawiya, Abdul-Melik, Al-Walid Bin Suleiman, Omar Bin Abdul-Aziz, Yazid and Husham should be considered. These are ten. They are followed by Al-Walid Bin Yazid Bin Abdil-Melik; the villainous. This is unacceptable since it leads to taking Ali and Al-Hassan; his son, out of those twelve predicted successors. This is contrary to the Sunnis' texts, as well as the Shias'. Furthermore, it is contrary to Safina's narrative: "For thirty years after me, there shall be my succession. It shall be followed by monarchy." Safina, besides, mentions in detail these thirty years. He allots the reigns of the four Rashidite caliphs. The six month period of Al-Hassan's reign is considered, too. After that, Monarchy became Muawiya's. That occurred when Al-Hassan Bin Ali delivered the leadership to him. This narrative materializes the fact that Muawiya should not be described as a caliph, and that caliphate was sealed after the thirty year period. This does not deny the existence of Rashidite caliphs thereafter. Jabir Bin Samara's narrative evidences this fact.

...Hutheifa Bin Al-Yeman stated, "After Othman, there shall be twelve kings from sons of Umayya." "They are caliphs, aren't they?" they asked. "No, they are kings," answered Hutheifa.

... Abul-Jald states, "This nation shall not be perished before the ruling of twelve successors, who will be acting by the divine guidance and the right belief, befalls. Two of them shall be from the household of Mohammed, one of whom will be living for forty years while the other for thirty."

Al-Beihaqi then refutes Abul-Jald's words in unacceptable way and words. This is strange from Al-Beihaqi. A good deal of scholars agree with Abul-Jald. His saying seems to be the most preferable among our opinions. The man was wont to read the old books. This meaning is recorded in the Torah that is with the Jews: "God; the Exalted, did foretell Abraham of the birth of Samuel. He did foretell that He would grow and increase his progeny, and would choose twelve great persons from his offspring."

Ibn Kutheir refers to what is inscribed in the real Torah - the Old and New Testament 1/25-:

18- Abraham said to the Lord: Make Samuel live before Thee.

- 19- The Lord said: Sara; your lady, will give birth of a son you will call Isaaq. I will constitute my eternal covenant with him and his offspring.
- 20- Regarding Samuel, I respond your supplication. I will bless and fruit him. I will grow him so largely. Twelve chiefs he shall bear. I will make him a great nation.
- 21- But My covenant I constitute with Isaaq whom will be given birth by Sara, this time, the next year.

Instead of 'chief', Kabul-Ahbar translated the word into 'custodian'. Others translated it into 'imams'.

Hence, the text exists in the Torah, the Sunni's books and the Shias' book. It supports the good tidings of our Prophet (peace be upon him and his family). At any rate, it does not settle the problem of the Sunni exegesists. On the contrary, it makes it more complicated.

Ibnul-Arabi; the Malikite, died in 543 A.H., is seen as the smartest and fairest among the Sunni exegesists. In his *Aridhatul Ahwadi Fi Sharhi Sahihit Tirmithi*, the scholar admits that any application of the prophetic prediction takes to a dead-end way. Hence, he confesses that there must have been an addition to the saying since the present text is meaningless.

Jabir Bin Samara: The Prophet (peace be upon him) said, "After me, there shall come twelve princes; all shall be from Quraish." This is an authentic hadith.

As we consider the rulers after the Prophet, we find the following: Abu Bakr, Omar, Othman, Ali, Al-Hassan, Muawiya, Yazid, Muawiya Bin Yazid, Marwan, Abdul-Melik, Marwan Bin Mohammed Bin Marwan, As-Seffah, Al-Mansour, Al-Mahdi, Al-Hadi, Ar-Rashid, Al-Amin, Al-Mamoun, Al-Mutasim, Al-Wathiq, Al-Mutawakil, Al-Muntasir, Al-Mustain, Al-Mutaz, Al-Muhtadi, Al-Mutadid, Al-Muktafi, Al-Muqtadir, Al-Qahir, Ar-Radi, Al-Mutteqi, Al-Mustekfi, Al-Muti, At-Taii, Al-Qadir, Al-Qaim and Al-Muqtedi whom I caught in the year 484. He nominated Al-Mustedhir; the son, as his heir apparent. He dies in Muharram, 486. Al-Mustedhir nominated his son; Abu Mansur Al-Fadhl as his heir apparent. That was in 495.

Supposing twelve of them are allotted, the number will stop at Suleiman Bin Abdil-Melik. Regarding the meaning is considered, we have only five persons; the four Rashidite caliphs and Omar Bin Abdil-Aziz. Hence, I cannot perceive a definite meaning for the prophetic saying. Probably, it is a part of a prophetic text.

From the above, we can conclude that the Sunni scholars spared no efforts for the sake of applying the twelve men whom are promised in the Torah by Abraham, and predicted by our Prophet (peace be upon him and his family) on the Umayyid rulers. As a matter of fact, they faced three principal unsolved problems:

First, the number of those (successors) is more than twelve. However, they confess that those men are not the Prophet's successors. Hence, they had to face the waves of opting and selecting depending on no objective criterion.

Second, they feel that that divine apparel does never fit their acquaintances. And that their attempts to defend those rulers' acrs, who are not real successors of the Prophet, and covering up their deeds are nonsense since some of them committed fatal hideous mistakes and ill deeds. Thus, it is impracticable to consider such persons as godly leaders and great custodians on this nation that God; the Exalted, has foretold of their coming by the seal of His prophets.

Third, by this claim, scholars place those rulers in a divine position they themselves did not claim. Hence, they became as same as that who claims somebody's prophecy while that somebody denies it.

Lastly, the Sunni exegesists warn their fellows not to regard the Shiite exegesises. They promise them to find, sooner or later, an exegesis more suitable than the Shias'. Previously, we have seen how the Sunni scholars could not forward a single step for finding a convincing exegesis for the Prophet's prediction of the twelve imams.

It is rightful for Sunnis to ask the scholars for a persuasive interpretation for the Prophet's authentic prediction of the coming twelve godly imams who will be divinely directed and unique in knowledge, character and behavior, and will be custodians of the same guidance and trend.

In like manner, we are quite rightful to depend on our own interpretation, which is defining the immaculate imams of the Prophet's household as the persons intended in the Prophet's prediction. Those imams begin with Ali and ends with the Expected Mahdi (peace be upon them). The Prophet said, "With us the Lord begins and with us He seals." Most truthful are the words of God and His Apostle.

EXEGESISTS' INVOLVEMENT IN SAFINA'S NARRATIVE

Safina is the bondservant of Ummu Salama. Scholars decide his uthenticity in communicating the Prophet's sayings. Like Al-Bukhari, a many hadithists depend on his narratives especially those related to the topic involved.

At-Tirmithi's, 3/341:

Sa'eed: Safina: The Prophet (peace be upon him) stated: "In my nation, the succession shall be lasting for thirty years, and shall be followed by despotic monarchy."

Safina commentates: If you account the reign of Abu Bakr, Omar, Othman and Ali, they shall be thirty years.

Sa'eed: The Umayyids claim their succeeding the Prophet.

Safina: Liars are sons of that Zarqa -blue lady-. They are kings, the most evil kings.

Under the same title, At-Tirmithi records:

Omar and Ali said: The Prophet (peace be upon him) did not will anything about his succession (next leadership.)

This narrative is qualified but with a rather doubtful narrator. It is related by other than Sa'eed Bin Jamhan, but we recognize it from this way only.

Ahmed, in his *Al-Musned, 5/220-1*, records this narrative although he cut off the last two sentences regarding the Umayyids' reigns. Al-Hakim, in his *Al-Mustedrak, 3/71*, decides its authentic documentation.

As he relates it in his *Al-Bidaya Wen Nihaya, 3/198*, Ibn Kutheir records the following narrative after it:

Abdurrahman Bin Abi Bakra: I heard the Prophet (peace be upon him) say, "For thirty years, there shall be the succession of the prophesy. After it, God shall give his monarchy to whomever He desires."

Muawiya commented, "We succumb to the monarchy."

Supposing Safina's narrative is authentic, the Prophet's prediction should be regarded as a foretelling of this nation's deviation and illegality after thirty years. As long as rulers in the period of thirty years were not more than five persons, we understand that

the twelve imams should be others or, at least, they would not come to power. In other words, Safina's narrative decides evidently the inaccuracy of considering the rulers as the twelve expected custodians. Unfortunately, majority of exegesists are sick of cherishing the Umayyid rulers; therefore, they commit every contrasting act for the sake of changing the Umayyid despotic monarchy into godly custody. Likewise, they attempted to make the Umayyid tyrant and criminal rulers be divine imams, predicted by the Apostle of the Lord of the worlds.

As a support for our opinion, we say that Sunnis admit Safina's narrative of defining the Prophet's succession to thirty years. Safina himself explains the narrative. He denies the Umayyids' being the Prophet's successors. He describes them as kings; the most evil kings. He also accuses them of bastardy. He accuses them of being the illegitimate sons of a Roman prostitute. (sons of that Zarqa -blue lady-.)

Despite, exegesists decide the Umayyids as godly leaders chosen by the Exalted Lord for leading this nation.

Some scholars, such as Al-Albani, aims at denying Safina's explanation of the narrative. They rule its being an inauthentic redundancy. In the same manner, the entire savage deeds of the Umayyid rulers, with which the entire pages of history are filled in, are not authentic for such scholars.

In his *Umdetul Qari*, 16/74, Al-Eini records:

Providing some may claim that Safina's contradicting Jabir Bin Samara's (The Prophet said, "This religion shall be kept in efficacy and power to twelve successors from Quraish..."), recorded by Muslim, we say that this refers to the succession of the prophesy. It does not mean that there are no others.

Others say that this prediction of the coming of twelve just Quraishi rulers does not guarantee consecution. In thirty years after the Prophet, this just leadership fell. Many ages later, just caliphs; such as Omar Bin Abdil-Aziz and Al-Muhtedi, could take leadership. Mahdi; the Expected, is within those promised successors.

For nothing more than defending the Umayyids, scholars do their best in playing on words. They divide the legal succession into two types. The first is the prophecy succession which lasted for thirty years. The second is a non-prophecy succession, although legal, which came next. This non-prophetic succession was promised by the Prophet (peace be upon him and his family) when he predicted the coming of twelve successors or imams!

The pro-Umayyid exegesists find their lost in this fabrication; therefore, they adhere to it since it enables them to play on words of the hadith, and make it applicable to their rulers!

Ibn Kutheir's *Al-Bidaya Wen Nihaya*, 3/198:

As an answer for the question about the way of admitting Safina's narrative and that of Jabir Bin Samara in the same time, we say:

Some people claim that this religion is kept in efficacy and power till twelve successors hold the leading position. After that, confusion befell in the Umayyids' reigns. Others contradict the previous saying and allege that the hadith was a prediction of the coming of twelve just Quraishi rulers, no matter they are successive or not. In a period of thirty years only, the consecutive succession of the Prophet befell. After that, just caliphs; such as Omar Bin Abdil-Aziz the Umayyid, could come to power. A number of master scholars decides the legality and justice of this man to the degree that they reckon him with the Rashidite caliphs. Ahmed Bin Hanbal says,

“Except for Omar Bin Abdil-Aziz, the opinion of none of the Prophet’s companions’ followers is admitted.”

Al-Mahdi; the Abbasid, is one of those predicted successors.

Mahdi; the Expected, is also one of those twelve, since he shall be from the Prophet’s household. He is named Mohammed Bin Abdillah. He is not that one expected in a vault in Samarra. This one is originally not existed. Only the ill-minded Rafidites are awaiting him.

Hence, Ibn Kutheir lacks any logical answer for the problem of Safina’s narrative. He ascribes the opinions to ‘some’ or ‘others’. Had he only recorded Safina’s narrative completely as it is found in their reference books of hadith!

His applauding Omar Bin Abdil-Aziz and Al-Mahdi; the Abbasid, cannot be taken as an evidence on their being within the expected godly successors, lest, each praised man can be regarded. Reckoning a person with the predicted and promised men necessitates an evident credentials proving his being one of those divine persons chosen by the Lord and given exclusively a standing unattainable by ordinary people.

Regarding the repetition of the Shias’ awaiting for Mahdi; the Expected, in a vault in Samarra is a forged matter. Like him, we; the Shias, expect Mahdi to come forth in Mecca. The vault of Samarra is no more than the house of his grandfather, father and him. It is a blessed place in which we pray to God and seek blessedness. Ibn Kutheir, however, is blabbermouth!

The following text is quoted from the footnote of *Awnul Mabud*, 11/361:

Sheik Ibnul-Qeyim: As an answer for the question about the way of admitting Safina’s narrative (After me, the succession shall be lasting for thirty years,) and the prediction of the coming of twelve leaders, we say: The two are not contrasted since the thirty year succession is the prophesy succession. This is supported by Abu Bakra’s narrative.

Neither Ibnul-Qeyim nor could anyone else define the succession other than that of the prophesy. Then, what a sort of succession was that? How should such a ruling carry a godly Islamic characteristic after the Prophet (peace be upon him and his family) had described it as a despotic monarchy?! This matter is admitted by the writer of *Qurratul Einein* and others.

Their admitting the fact that the Umayyid reign was no more than a despotic monarchy, and that it was not Islamic in any means, is an admission of its being a non-Islamic despotic dominion. How is it applicable for any sane to perceive that the Exalted Lord and His Apostle (peace be upon him and his family) carry the good tidings of the coming of non-Islamic rulers who will injure the nation by their despot?

Had Ibn Hebban, Ibn Hajar, Ibnul-Qeyim and their likes stopped on their fanaticism for the Umayyid, the matter would have been easier. Unfortunately, they insisted on using the prophetic sayings for their support, and aimed for applying the prophetic good tidings on their despotic kings.

Al-Albani decides the authenticity of a good deal of prophetic sayings respecting the deviation of rulers coming to power after the Prophet (peace be upon him and his family). Under the number 2982, he rules the authenticity of the hadith, “Some of my companions shall never see me again after my departure.”

Under the number 2864, Al-Albani decides the authenticity of the hadith “After me, your affairs shall be in the hands of men who will extinguish my traditions and inject heresies.”

The hadith, "I am holding you from the neck so that you will not fall in the hell-fire you are pushing yourselves in like butterflies and locust. I am about to fling your necks," is given the number 2865.

The hadith, "A man from sons of Umayya shall be taking initiative in changing my traditions," is authenticated by Al-Albani who lists it under number 1749 of the title 'The Prophet's prediction.' Al-Albani commentates, "This hadith stands for the change that occurred to the Islamic system from elections into succession. God, however, is the most knowledgeable."

Under the number 744, Al-Albani decides the authenticity of the hadith, "As soon as sons of Al-Aas attain thirty, they will betake the Lord's religion as a instrument and the Lord's servants as slaves and the Lord's fortunes as treasures."

As he decides the authenticity of Safina's narrative, Al-Albani gives it the number 459 under the title, 'the prophesy succession'.

Nevertheless, Al-Albani defends the Umayyids. He says:

This does not oppose the coming of other caliphs since they are not seen as the Prophet's successors. Evidently, those are the only intended in the hadith involved.

This matter is supported by the following wording of Sheikul-Islam:

It is licit to call those who came -to power- after the Rashidite caliphs as caliphs although they were kings...

Pursuing Ibn Teimiya; his master, Al-Albani rules that the twelve divinely custodian imams of whom the Prophet (peace be upon him and his family) had foretold, are Muawiya, Yazid and sons of Al-Hakam Bin Abil-Aas at whom tens of frank, decisive and authentic sayings of censure were addressed!

See how fanaticism in cherishing the Umayyids incites this man to put himself in a position deserving the Exalted Lord's censure, and His Apostle's curse.

Such a person will not find an answer if an orientalist addresses at him that Muslims confess that their Lord and His Apostle are of fluctuating tempers! They curse, censure and condemn persons, and then, please them and declare before Muslims that those previously accursed persons and their offspring will be the choice among people, and will be the divinely sinless custodians of this nation!!

The wicked orientalist, Selmán Rushdi and his likes found themselves a hole for reviling at Islam through such false narratives respecting fanaticism to Quraish and the Umayyids and Kabul-Ahbar.

Twelfth: Models of our narratives respecting the twelve imams.

In his *Al-Khissal*, As-Saduq records the following on pages 466-7:

Ibn Masud's forecited narrative is related in different ways of narration, all related to Mujalid Bin Sa'eed. At any rate, there is a number of ways in which Mujalid Bin Sa'eed is not a party.

...Qeis Bin Abd: We were encompassing Abdullah Bin Masud when a Bedouin came and asked about him. "I am Abdullah," answered he. "Did your prophet tell you about the number of his successors?" asked the Bedouin. "Yes, he did. They are twelve, like the number of the Israelite disciples," answered Abdullah.

... We were accompanying Abdullah Bin Masud in the mosque when a Bedouin came and asked about him. "I am Abdullah. What is your need?" answered he. "O Abdullah! Did your prophet tell you about the number of his successors?" asked the Bedouin. "Well, you have asked me about a matter I have never been asked before since I arrived in Iraq. Yes, he did. They are twelve, like the number of the Israelite disciples," answered Abdullah.

Abu Aruba: (Abdullah answered,) “Yes. Like the number of the Israelite leaders.”
Jarir: Al-Ashath Bin Masud: The Prophet (peace be upon him and his family) stated,
“After me, the successors are twelve, like the number of the Israelite leaders.”
In the same documentation, the narratives are recorded in *Kemaluddin We Temamun Nima*, 271.

Among the comparative objective writings, I can recognize the precious book of *Kifayetul Athar Elel Eimmetil Ithnei Ashar*, compiled by the expert hadithist Ali Bin Mohammed Bin Ali Al-Khezzaz Al-Qummi Ar-Razi. He is one of the grand scholars in the fourth century. This work is considered as the most remarkable respecting the Prophet’s traditions.

In the introductory of the book, the compiler defines his course. On page 7, he records:

The main reason that urged me on compiling narrators of the Prophet’s companions and his truthful progeny respecting the texts dealing with the immaculate imams, is that I found some ordinary people of the Shias perplexed in this regard. They doubted due to the firmness of the anthropomorphists and the Mutazilites who aimed at confusing their credits. The matter attained its climax when those people denied the divine texts regarding the imamate. Some exceeded when denied the entire traditions of the prophet’s companions in this regard... Therefore, I committed myself to scrutinizing in this field and clarifying whatever evidences I can obtain. I intended to repeal the antagonizts’ heresies. Finally, I seek the Lord’s offers and the satisfaction of the Prophet and the imams succeeding him.

First, I am to mention the narratives dealing with this topic, that are related to the familiar companions of the Prophet (peace be upon him and his family), such as Abdullah Bin Abbas, Abdullah Bin Masud, Abu Sa’eed Al-Khidri, Abu Therr Al-Ghefari, Selman Al-Farisi, Jabir Bin Samara, Jabir Bin Abdillah, Anas Bin Malik, Abu Hureira, Omar Bin Al-Khattab, Zaid Bin Thabit, Zaid Bin Arqam, Abu Umama, Wathila Bin Al-Asqa, Abu Ayoub Al-Ansari, Ammar Bin Yasir, Hutheifa Bin Asyed, Imran Bin Al-Hussain, Sa’d Bin Malik, Hutheifa Bin Al-Yeman, Abu Qetada Al-Ansari, Ali Bin Abi Talib and his two sons; Al-Hassan and Al-Hussein (peace be upon him).

Among women, I compiled the texts related by Ummu Salama, Aisha and Fatima the daughter of the Prophet (peace be upon him and his family).

Thereafter, I am to record the imams’ reports concordant to the Prophet’s companions’. I am to mention each imam’s nominating his successor. This work is purposed for making people realize the real situation and take it as their religion, evading being like those described in God’s saying, (And those did not show opposition but after knowledge had come to them, out of envy among them.)

Such narratives remove doubt and hesitancy, and repeal every excuse. In fact, the matter is more genuine than what they thought.

The compiler (God bless his soul) collates the narrative of each companion he has already mentioned under a definite title. He also records the narrative and its documentation and series of narrators up to the Prophet (peace be upon him and his family). This work saved a great deal of narratives that have been, totally or partially, lost in the reference books of the Sunnis; our brothers.

The following are models from the book:

On page 23, Title: Narratives of Abdullah Bin Masud, the writer records:

... Abdullah Bin Masud: I heard the Prophet (peace be upon him) say: The imams after me shall be twelve. Nine of them shall be from Ak-Hussein's offspring. Their ninth is their Mahdi.

On page 37, Title: Narratives of Anas Bin Malik, the writer records:

... Anas Bin Malik: After leading the collective prayer, the Prophet (peace be upon him and his family) orated, "O my companions! He shall be grouped with us that whoever loves my household. He is adhering to the firmest handle that whoever adheres to my coming successors." Abu Therr stood erect and asked, "O God's messenger! How many will be the imams after you?" "Their number is the like of the Israelite leaders'," answered the Prophet. "All shall be from your household?" asked Abu Therr. "All shall be from my household. Nine shall be from Al-Hussein's offspring. Mahdi is one of them," answered the Prophet (peace be upon him and his family).

On page 133, Title: Narratives of Abu Ayoub Al-Ansari, Khalid Bin Zaid, the writer records:

... Abu Ayoub Al-Ansari: I heard the Apostle of God (peace be upon him and his family) say, "I am the master of the prophets. Ali is the master of the prophets' successors. My grandsons are the best of the grandsons. The sinless imams are from us. They are from Al-Hussein's offspring. Mahdi of this nation is from us." A Bedouin stood up and asked about their number. "Their number is the like of the grandsons -of Abraham- and the Disciples of Jesus and the Israelite leaders," answered the Prophet (peace be upon him and his family).

On page 120, Title: Narratives of Ammar Bin Yasir, the writer records:

... Ammar: I was with the Prophet (peace be upon him and his family) during a battle when Ali (peace be upon him) killed bearers of the pennons; Amr Bin Abdillah Al-Jumjumi and Sheiba Bin Nafi. I came to the Prophet and expressed that Ali had fought for the sake of God in the very proper way. "This is because he is being a part of me and I am a part of him," answered the Prophet, and added, "He is the heir of my knowledge and the settler of my debts and the keeper on my promises. He is the leader after me. Without him, the pure believers are never recognized. Confronting him is as same as confronting me. And confronting me is as same as confronting Allah. Consenting to him is as same as consenting to me. And consenting to me is as same as consenting to Allah. He is really the father of my two grandsons. The imams are from his offspring. From him, God; the Exalted, shall bring the prudent imams. Mahdi of this nation is being one of them."

"My father and mother be sacrificed to you, God's messenger! Who is that Mahdi?" I wondered.

"O Ammar!" answered the Prophet, "Allah; the Blessed the Elevated, has given me the covenant that He shall create nine persons from Al-Hussein's offspring. Their ninth shall be invisible for them. This is God's saying, (Say: Have you considered if your water should go down, who is it then that will bring you flowing water?) His invisibility shall take a long time that some people will apostatize while others shall be firm. In the last of time he shall come forth to fill in this world with justice and equity. He shall fight for the sake of the interpretation as same as when I fought for the sake of the revelation. He shall bear my name. He shall be the most similar to me.

O Ammar! After me, there shall come a heresy. When that occurs, you should follow Ali and his party. He is being with the right, and the right is being with him.

O Ammar! After me, you shall be fighting with Ali two categories of people; the breachers and the deviants. Then, the despotic party will kill you.”

“O God’s messenger!” I asked, “Will that be for the satisfaction of God and yours?”

“Yes, it will be for the satisfaction of God and mine. The last meal you will have in this world shall be a drink of milk,” predicted the Prophet.

On the day of battle of Siffine, Ammar Bin Yasir came to Ali Amirul-Muminin, and asked his permitting him to fight. “Slow down, God may be merciful to you!” answered Ali. An hour later, Ammar came and repeated the same demand. Ali answered him the same answer. In the third time, Amirul Muminin wept and said, “It is the day the Prophet (peace be upon him and his family) had described to me.”

Hence, Ali (peace be upon him) rode off his pack animal, hanged Ammar and saw him off. He then said, “O Abul-Yaqdan! God reward you excellently for your defending God and His Apostle. You have been the best brother and the best acquaintance.” Ali and Ammar wept for a while. “O Amirul Muminin!” worded Ammar, “By God I swear, I followed you due to my being certain. I heard the Prophet (peace be upon him and his family) address at me on the day of Kheibar, ‘O Ammar! After me, there shall be a heresy. You should follow Ali and his party. He is being with the right and the right is being with him. You will be fighting the breachers and the deviants.’ O Amirul-Mumminin! May God reward you excellently for your defending Islam. You have truly consummated, conveyed and advised.”

Ammar then went to the battlefield. He asked for some water. A man from Ansar gave him a drink of milk since they had no water. As he drank it, Ammar shouted, “This is the prediction of the Prophet (peace be upon him and his family) to me. He told that my last drink in this world would be a drink of milk.”

He attacked the enemies and could kill eighteen persons. Two Syrian men faced him and could stab him. He was killed.

That night, Amirul-Muminin (peace be upon him) passed by the casualties of the battle. He found Ammar’s body among them. He took his head and placed it on his thigh and wept. He then cited a couple of verses in which he expressed his grief for the departure of his dear people.

On page 180, Title: Narratives of Ummu Salama, the writer records:

... Seddad Bin Aws: On the battle of Jamal, I decided not to join any of the two parties. To the midday, I did not participate in the fighting. That afternoon, the Lord inspired my heart to fight with Ali. Therefore, I fought in his lines till the end of the battle. When I was back in Al-Madina, I visited Ummu Salama. “From where have you come?” asked she. “From Basra,” I answered. “Which party did you join?” she asked. “O Ummul-Muminin!” I expressed, “I retired the fighting for half a day. Then, the Lord inspired me to fight with Ali.”

“You have done the very right thing,” she praised, and added, “I heard the Prophet (peace be upon him and his family) state, ‘He is fighting me that whoever fights Ali. And he is fighting the Lord that whoever fights me.’”

“You see that Ali is the right, do you not?” I asked. “Yes, by God,” she affirmed, “Ali is being with the right and the right is being with him. By God I swear, Mohammed’s nation did violate their prophet when they preceded those whom are detained by the Lord and His Apostle, and detained those whom are preceded by the Lord and His Apostle. They kept their harem in their houses and took out the

Prophet's lady to the deserts. By God, I heard the Prophet (peace be upon him and his family) say, 'My nation shall be in a concordance and in discrepancy. You should join them when they are concordant. And you should choose for the middle situation when they are engaged in discrepancy. You are to focus your eyes on my household. If they fight, you should fight with them. If they opt for peace, you should follow them. The right is being with them whenever they are.'"

"Who are his household?" I asked.

"They are those we are mandated to adhere to. They are the imams after him. Their number is as same as the Israelite leaders'. They are Ali and his two sons, and nine persons from the Al-Hussein's offspring. They are the immaculate and the sinless imams," answered Ummu Salama.

"What a pity! People are perishing, then!" I expressed.

"Every sect rejoicing what they had with them," she commented.

THIRD DISCUSSION

THE ISLAMIC PRINCIPALS IN SERMONS OF THE FAREWELL PILGRIMAGE

Previously, we have proved that the Prophet's sermon of Arafat, in the Farewell Pilgrimage, included his prediction of the coming of the twelve imams. It also included his recommendations in this regard.

Now, we are to discuss contents of the other five sermons; sermon of Mecca on day of Tarwiya, sermon of the second day, sermon of Al-Kheif Mosque on day of Nafr and sermon of Ghadir.

Although the references of narrations communicated, confusedly, a few reports about contents of these sermons, it is possible to infer that the Prophet (peace be upon him and his family), through these sermons, provided the entire affairs needed by his nation after him. These prophetic sermons included statements dealing with the following five bases:

1. Base of the humanitarian equity:

- Principal of the humanitarian unity among mankind, and the eradication of the racial discrimination.
- Principal of acting good toward women and the impermissibility of wronging them.

2. Base of unity of the Islamic nation:

- Principal of eradicating the traces, practices and regulations of the pre-Islamic era that are violating the Islamic laws.
- Principal of the Muslims' fraternity and equity.
- Principal of noticing the private ownership, and illegality of violating the Muslims' properties.
- Principal of regarding the Muslims' souls, and illegality of shedding the Muslim's blood.
- Principal of regarding the Muslims' honor and dignity, and illegality of abusing each other.
- Principal of maintaining properties and souls of those who speak out the creed of Islam; 'There is no god but Allah.'
- Principal of sealing prophesy with the Prophet (peace be upon him and his family), and sealing the nations with his nation.
- Principal of the Prophet's being the witness on his people in the Hereafter, and their joining him on the Divine Pool.
- Principal of necessity of accuracy in acting, and admonishing against committing the insignificant actions that lead to deviation.
- Principal of warning against forging lies against the Prophet (peace be upon him and his family), and insisting on investigating whatever is ascribed to him.

3. Base of the unity of the Islamic law -Sharia- and the Muslims' culture.

- Principal of fulfilling the trusts.
- Regulations of the heritage.
- Regulations of the blood money and the retaliation.
- Laws of the rites of the pilgrimage. "From me you should learn the rites."

4. Bases of the political affairs and the leadership after the Prophet:

- Principal of the prediction of the coming of the twelve imams of the Prophet's progeny.
- Principal of the importunate adherence to the Quran and the Prophet's progeny; the two weighty things.
- Principal of nominating Ali as the next leader of this nation, and the first of the twelve imams.
- Principal of keeping on performing the obligatory rites and compliance with the leaders.
- Principal of immortalizing the treaty of Quraish and Kenana on blockading the Hashemites.
- Principal of warning the Quraishis against playing the tyrant after the departure of the Prophet (peace be upon him and his family).
- Principal of warning the Prophet's companions against breaking faith and struggling on power.

5. Base of punishment of the dissenters against the prophetic course:

- Principal of cursing those who ascribe themselves to other than their fathers or masters.

Detailed discussion of these bases and principals is inapplicable. Therefore, we are to mention models of these blessed sermons before we refer to topics and examples related.

It is quite clear that the Prophet (peace be upon him and his family) referred to each of these bases and principals in many occasions before the Farewell Pilgrimage. As a matter of fact, these bases and principals, together with the six sermons, form a coalescing topic that is inseparable. The Prophet's wording is a revelation completes and explains each other. In every topic, that wording formulates a perfect doctrinal and legislative unity that is contributing in constructing the divine comprehensive edifice of Islam.

FIRST BASE: THE HUMANITARIAN EQUITY

This base is too evident to need any further discussion. Previously, we have referred to a number of related texts of the Prophet's sermons.

MODELS OF THE PROPHET'S SERMONS IN THE FAREWELL PILGRIMAGE

Ibn Shuba Al-Harrani -died in 350- records on page 30 of his *Tuheful Uqoul*:

The Prophet's Sermon In The Farewell Pilgrimage:

Praised be Allah. We praise Him and seek His support and forgiveness. We repent to Him and seek His protection against evils of our souls, and sins of our acts.

He Whomsoever Allah guides, there is no misleading for him, and he whomsoever Allah causes to err, there is no guide for him. I do admit there is no god but Allah, lonelily without any associate, and admit that Mohammed is being His servant and apostle.

O servants of Allah! I do advise you to keep god-fearing. I urge you on acting in the field of His obedience. I seek the Lord's opening the good before me.

O people! Listen to what I am elucidating to you. I cannot guarantee whether I shall meet you the next year in this situation.

O people! Till you shall meet your Lord, your blood and honor are prohibited to be abused among you, and sanctified as same as the degree of sanctification of this day in this country. Have I conveyed? O Allah! Be the witness.

He whoever has a trust in hand, should defray it to the depositor.

Usury of Jahilism* is revoked. The first usury I am to revoke is Al-Abbas Bin Abdul-Muttelib's.

Retaliation of Jahilism is revoked. The first retaliation I am to revoke is Amir Bin Rabia Bin Al-Harith Bin Abdil-Muttelib's.

Except for custody of the Kaba and watering the pilgrimages, all the practices of the Jahilism are revoked.

Retaliation is the ruling of murders. What is killed by a stick or a stone is decided as a quasi-murder. Its blood money is one hundred camels. Any increase on that quantity is a Jahilite deed.

*Jahilism is the pre-Islamic era.

O people! The Satan despaired of being obeyed in this land. But he pleased to be obeyed in other acts. They are your insignificant sins.

O people! Postponing (of the sacred months) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number of months that Allah has made sacred.

Time has rotated as same as the first day on which the Lord created the heavens and the earth. Surely number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred. Three are consecutive and the fourth is independent. They are Dhu'l-Qada, Dhu'l-Hijja, Muharram and Rajab that comes between Jumada and Shaban. Have I conveyed? O Allah! Be the witness.

O people! Your women enjoy rights imposed upon you. You also enjoy rights imposed upon them. Your rights imposed upon them are that they should not let any take your places in your beds, and not permit those whom you dislike to be in your houses unless your permissions are obtained, and not to commit any ill deed. If they do, the Lord allows you to prevent them and abandon them in the beds and discipline them by unharmed beating. If they desist and obey, you then are obliged to bind yourselves to save their alimony and clothing in an acceptable way. You have taken them by the trust of God, and you have consummated their privates by the God's Book. Hence, beware of your deeds respecting your women, and advise each other for their good.

O people! The believers are brothers. It is illicit for any believer to take from his brother's property unless the satisfactory permission is obtained. Have I conveyed? O Allah! Be the witness.

Do not break your faith and return to unbelief by killing each other. I am leaving among you what protect you against deviation if only you accede to. It is the Book of Allah and my people; my household. Have I conveyed? O Allah! Be the witness.

O people! Your Lord is one, and your father is one. You all are from Adam, and Adam was created of mud. Surely the most honorable of you with Allah is the most caterful of his duty. Except by means of god-fearing, no Arab is preferable to any non-Arab. Have I conveyed?

"Yes. You did," said they.

The witness should carry these to the absent.

O people! God has partitioned the portions of each heir. It is illicit for heirs to will more than the one-third. Babies are the bed's, and the prostitutes' share is the stone.

Curse of the Lord, the angels and the entire people be on that whoever ascribes himself to other than his father or master. God be not accept his excuse or compensation. Peace and God's mercy be upon you.

Al-Kafi: 1/403:

... a man from Quraish: With Sufian Athawri I went to Jafar Bin Mohammed. We found him on his pack animal. Sufian addressed at him, "O Abu Abdillah! Would you please relate to us the Prophet's sermon in Al-Kheif Mosque?" The imam apologized since he had already ridden, and promised he would answer Sufian's question as soon as he would be back. "I adjure you by your kinship to the Apostle of God (peace be upon him and his family) to relate it to me," insisted Sufian. The imam rode off. Sufian asked for a pen and a paper to record the imam's wording. The

imam spoke, "In the Name of Allah, the Beneficent, the Merciful. This is the sermon of the Prophet (peace be upon him and his family) addressed in Al-Kheif Mosque: God may bloom the servants who will listen and understand my words, and convey them to the absent.

O people! The witness should carry this to the absent. A bearer of a knowledge may happen to be illiterate, and a bearer of a knowledge may happen to carry it to the more knowledgeable.

Hearts of Muslims should never act unfaithfully in three matters; sincere performance of God's duties, providing the advice to the Muslims' imams and committing to their congruity. Their congruity is binding.

The believers are brothers of equal blood. They are one hand against their enemies. The least among them can bear their situation."

After he had recorded these statements, Sufian provided them before the imam. Hence, Abu Abdillah rode the pack animal and went.

Halfway, I told Sufian that Abu Abdillah had bound him with an everlasting duty. "What is that?" asked Sufian. "It is the three things in which a Muslim should never act unfaithfully," I said, "Sincere performance of God's duties is a clear matter. Regarding providing the advice to the Muslims' imams, who are those imams? Are they Muawiya Bin Abi Sufian, Yazid Bin Muawiya, Marwan Bin Al-Hakam and the other rulers, the collective prayers led by whom are invalid? About committing to their congruity, who are those congruous people? Are they the deferrers who believe that persons who did not perform a single obligatory prayer, and did not fast a single day, and did not perform the obligatory bathing, and demolished the Kaba and marry their mothers, are bearing the same degree of faith born by Gabriel and Michael; the angels? Or are they the fatalists who believe that the Satan's desire can be materialized while God's cannot? Or are they the Harurites who deny Ali Bin Abi Talib and decide his atheism? Or are they the Jahmites who claim that faith is knowing God only?"

As he became perplexed, Sufian asked me an explanation of the Prophet's saying reported by Abu Abdillah; the imam. "Ali Bin Abi Talib, by God, is the only imam before whom we are mandated to provide the advice. And the congruity stands for his household," I answered.

Sufian tore the paper and asked me to keep it secret.

Ali Bin Ibrahim's *Tafsir*: 1/171:

The Prophet (peace be upon him and his family) performed the Farewell Pilgrimage which was the tenth since he immigrated to Al-Madina. In Mina, he orated:

"Praised and thanked be Allah.

O people! Listen and understand my coming wording. I cannot guarantee whether I shall meet you the next year.

Do you realize which day is the most sanctified?"

"It is this day," answered people.

"Do you realize which month is the most sanctified?"

"It is this month," answered they.

"Do you realize which land is the most sanctified?"

"It is this land," answered they.

"Your souls, estate and honors are as sanctified among you as this day in this month in this land till you shall meet your Lord Who will examine your deeds. O people! Have I conveyed?"

“Yes, you have,” shouted they.

“O Allah! Be the witness,” commented the Prophet. After a while, he added, “Every regulation, heresy, revenge and debt that were founded in Jahilism, are under my feet. None is preferable to another but by criteria of god-fearing. Have I conveyed?”

“Yes, you have,” declared they.

“O Allah! Be the witness,” said the Prophet, and added, “Every usury that was concluded in the Jahilism is revoked. The first usury I am to revoke is Al-Abbas Bin Abdil-Muttelib’s. Every revenge that was in the Jahilism is revoked. The first revenge I am to revoke is Rabia’s. Have I conveyed?”

“Yes, you have,” shouted they.

“O God! Be the witness,” said the Prophet, and added, “The Satan despaired of being obeyed on this land. But he pleased to be obeyed through your insignificant deeds. If the Satan is obeyed, he is then served.

O people! A Muslim is the brother of Muslims. It is illicit for a Muslim to shed the blood of the other Muslim, or to have from his estate unless satisfaction is obtained. I am given the orders of fighting people till they say: There is no god but Allah. As they speak this statement out, they will protect their souls and estate except in the rightful ways. The Lord shall be their judge. O people! Have I conveyed?”

“Yes, you have,” shouted they.

“O Allah! Be the witness,” said the Prophet and added, “O people! Keep my wording and you will harvest its benefits later on. Perceive my sayings and you will be prosperous. Break not your faith after me, and be not unbelievers by beheading each other for the sake of mundane affairs. If you do so, and you shall do it, you will find me in a phalanx between Gabriel and Michael; the angels, striking your faces with the sword...” For a while, the Prophet (peace be upon him and his family) kept peace while he was turning to his right. Then, he continued, “...or Ali Bin Abi Talib, God willing. I am leaving among you the two things that will enduringly protect you against deviation. They are the Book of Allah and my people; my household. The Knower of subtleties, the Aware has informed me that these two things shall never separate until they will join me on the Divine Pool. He shall be saved that whoever accedes to them. And he shall be perishing that whoever dissents them. Have I conveyed?”

“Yes, you have,” shouted they.

“O Allah! Be the witness,” said the Prophet and added, “Men among you shall be occluded from joining me on the Divine Pool. I will say they are being my companions. I will be answered, ‘You lack knowledge of what they committed after you.’ I will comment, ‘Far away! Far away!’”

On the last day of Tashriq, God revealed Sura of Nasr. The Prophet (peace be upon him and his family) understood that his death was about to fall. He declared people to gather in Al-Kheif Mosque for the prayer. When people came there, he orated:

“Praised and thanked be Allah.

God may bloom the servant who will listen and understand my words, and convey them to the absent.

A bearer of knowledge may happen to be illiterate, and a bearer of knowledge may happen to carry it to the more knowledgeable.

Muslim’s hearts should never act unfaithfully in three matters; sincere performance of God’s duties, providing the advice to the Muslims’ imams and committing to their congruity. Their congruity is binding.

The believers are brothers of equal blood. The least among them can bear their situation. They are one hand against their enemies. O people! I am leaving among you the two weighty things.” “What are the two weighty things, God’s messenger?” wondered people. The Prophet explained: “They are the Book of Allah and my people; my household. The Knower of subtleties, the Aware has informed me that these two things shall never separate until they will join me on the Divine Pool. Their joining shall be like the joining of the forefingers of my two hands, not the joining of the forefinger and the next one, since there is a little space may be left.” Some of the Prophet’s companions spoke to each other that Mohammed intended to dedicate the leadership to his household. Four of them traveled to Mecca and entered the Kaba where they concluded an agreement on preventing the Prophet’s household from holding any position of leadership as soon as Mohammed would be dead or assassinated. Hence, God revealed to his Prophet: (Or have they settled an affair? Then, surely We are the settlers. Or do they think that We do not hear what they conceal and their secret discourses? Aye! And our messengers with them write down.)

Al-Bukhari’s: 5/126:

Abu Bakra: The Prophet (peace be upon him) stated:
 “Time has rotated as same as the first day on which the Lord created the heavens and the earth. A year contains twelve months, four of them are sanctified. Three are successive; Dhu’l-Qada, Dhu’l-Hijja and Muharram. And the fourth is Rajab which falls between Jumada and Shaban. Which month is this?”
 “God and His Apostle are the most knowledgeable,” we answered.
 The Prophet paused for a considerable while that we thought he would call another name to that month.
 “Is it not Dhu’l-Hijja?” asked the Prophet.
 “Yes, it is,” we replied.
 “Which land is this?” asked he.
 “God and His Apostle are the most knowledgeable,” we answered.
 The Prophet paused for a considerable while that we thought he would call another name to it.
 “Is it not Al-Balda?” asked the Prophet.
 “Yes, it is,” we replied.
 “Which day is today?” asked the Prophet.
 “God and His Apostle are the most knowledgeable,” we answered.
 The Prophet kept peace for a considerable while that we thought he would call another name to it.
 “Is it not the Nahr Day?” asked the Prophet.
 “Yes, it is,” we answered.
 The Prophet spoke, “Your souls and estate (Mohammed: He might said, “and your honor...”) are sanctified among you as same as the sanctification of this day in this month on this land. You shall meet your Lord, and He shall examine your deeds. After me, return not to deviation by beheading each other. The witness should inform the absent. It may happen that an indirect receiver is being more committed than the direct.”

It is noticeable that the narrator uses ‘deviation’ instead of ‘unbelief’ which was mentioned in the other ways of narration.

Al-Bukhari's: 1/24:

... The Prophet (peace be upon him) sat on the back of his camel while a man was catching to its bridle. "Which day is today?" asked the Prophet. We kept peace for a considerable while that we thought he would call another name to that day.

"Is it not the Nahr Day?" asked the Prophet.

"Yes, it is," we replied.

"Which month are we in?" asked the Prophet.

We kept peace for a considerable while that we thought he would call another name to that month.

"Is it not Dhu'l-Hijja?" asked the Prophet.

"Yes, it is," we replied.

The Prophet added, "Your souls, estate and honor are sanctified among you as same as the sanctification of this day in this month on this land. The witness should inform the absent. A witness may convey to a more committed."

Muslim's: 4/41:

... The Prophet (peace be upon him) descended the valley and orated:

"Your souls and estate are sanctified among you as same as the sanctification of this day in this month on this land. Every affair of the Jahilism is being under my feet. Revenge of the Jahilism is revoked. The first revenge I am to revoke is Rabia Bin Al-Harith's; ours. He was suckling in the quarter of Bani Sa'd, and the Hutheil killed him.

Usury of Jahilism is revoked. The first usury I am to revoke is Al-Abbas Bin Abdil-Muttelib's; ours.

Watch your Lord during treating your women. You have taken them by the trust of God. And you have consummated their privates by the word of God. Your rights imposed upon them are that they should not permit any you dislike to sit on your furniture. If they do so, you are permitted to beat them not heavily. Their rights imposed upon you are to save their alimony and clothing in an acceptable way. I am leaving among you what will protect you against deviation as long as you commit yourselves to. It is the Book of Allah. You shall be asked about me. What will you answer?"

"We do confess you have conveyed, accomplished and advised," shouted people.

As he raised his forefinger to the heavens and shook it towards people, the Prophet said thrice, "O Allah! Be the witness."

Ibn Madga relates the same previous narrative with an addition.

Al-Hakim's *Al-Mustedrak*; 1/77:

The Prophet (peace be upon him and his family) orated:

"O People! I will precede you to the Divine Pool. It is a pool of a distance as same as it between Kufa and the Black Stone -of the Kaba-. His vessels are as much as stars. As some people from my nation will approach, a man will come out and occlude them from being close to me. Another group shall be occluded, too. None shall escape but a few groups like the scattered animals in a cattle."

"Am I one of them, God's prophet?" asked Abu Bakr.

"No, you are not," answered the Prophet, "They are people of the coming generations who will move backward."

(Al-Hakim) According to the criteria of the two Sheiks -Muslim and Al-Bukhari-, this is an authentic narrative. Yet, they did not record it. Al-Hejjaj Bin Mohammed relates it to Al-Leith.

Ibn Madga's *As-Sunan*; 2/1016:

... Abdullah Bin Masud: While he was on the back of his she-camel in Arafat, the Prophet (peace be upon him) said, "Do you realize which day, month and land are these?"

"These are sanctified day, month and land," answered they.

"Your estate and souls are sanctified among you as same as the sanctification of this month, land and day," said the Prophet, and went on, "I will precede you to the Divine Pool, and I will take pride in you before the other nations. Blacken not my face. I will save some people, and some will be taken away from me. I will say, 'O Lord! Those are my companions.' I will be answered, 'You lack knowledge of what they did after you.'"

In *Majma'uzzawaid*, this is an authentic report.

Ibn Madga's *As-Sunan*; 2/1300:

Title: After Me, Return Not To Atheism By Beheading Each Other:

Jarir Bin Abdillah: During the Farewell Pilgrimage, the Prophet (peace be upon him) asked people to keep silent. He said, "After me, return not to atheism by beheading each other."

Ibn Omar: The Prophet (peace be upon him) stated, "Woe is you! After me, return not to atheism by beheading each other."

As-Sennaj Al-Ahmesi: The Prophet (peace be upon him) stated, "I will precede you to the Divine Pool. I will take pride in you among the other nations. After me, do not fight each other."

In *Majma'uzzawaid*, this is an authentic report with trustful narrators.

At-Tirmithi's *As-Sunan*; 2/62:

... Abu Umama: During the Farewell Pilgrimage, I heard the Prophet (peace be upon him) say, "Beware of your duty to Allah, and perform the five prayers, and fast on that month, and defray the poor rate, and comply with your leaders and you shall be taken to the Paradise of your Lord."

Abu Umama confesses that he heard this prophetic saying when he was thirty years old.

Abu Isa: This narrative is qualified with a rather doubtful narrator. It is, however, decided as authentic.

Ahmed's *Al-Musnad*; 5/412:

... A man from the Prophet's companions: The Prophet (peace be upon him) was on the back of his red she-camel when he asked, "Do you realize which day is today?"

"It is the Nahr Day," answered we.

"You are true," replied the Prophet, "It is the Grand Pilgrimage Day. Which month is it?"

"It is Dhu'l-Hijja," expressed we.

"You are true," commented the Prophet, "It is the palatial month of God. Do you know which land is this?"

"It is the Holy Precinct," answered we.

“You are true,” stated the Prophet, and added, “Your souls and estate are sanctified among you as same as the sanctification of this day in this month on this land. (Or: as same as the sanctification of this day, month and land.)”

I will precede you to the Divine Pool. I will look at you as I will take pride in you among the other nations. Blacken not my face. You have seen and listened to me. You shall be asked about me. He whoever deliberately forges lies against me, should seek himself a place in the hell-fire. I will save some people, and others will be taken away from me. I will say, ‘O Lord! They are my companions.’ I will be answered, ‘You lack knowledge of what they did after you.’”

Majma’uzzawaid; 3/265:

Title: Sermons Of The Pilgrimage:

Abu Harra Ar-Reqqashi: His uncle: In the middle of the Tashriq days, I was catching the riddle of the Prophet’s she-camel. The Prophet spoke, “O people! Do you realize which day, month and land are these?”

“They are sanctified day, month and land,” answered people.

“Your souls, estate and honor are as sanctified among you as this day in this month on this land, till the day on which you shall meet your Lord. Listen to me and you will live. Wrong not each other. Wrong not each other. Wrong not each other. It is illicit for any to have from a Muslim’s property unless satisfaction is obtained.

Every blood and estate of Jahilism should be under my feet till the Resurrection Day. The first revenge I am to revoke is Rabia Bin Al-Harith Bin Abdil-Muttelib’s. He was a baby at the Leith when the Hutheil killed him. Every usury that was in Jahilism is revoked. The Exalted Lord mandates that the first usury to be revoked is Al-Abbas Bin Abdil-Muttelib’s. You possess your capital, neither wronging nor wronged.

Time has rotated as same as the first day on which the Lord created the heavens and the earth. Surely the number of months with Allah is twelve months in Allah’s ordinance since the day when He created the heavens and the earth, of these four being sacred. That is the right reckoning; therefore, wrong not each other during them.

After me, return not to atheism by beheading each other.

The Satan despaired of being obeyed by the performers of prayers; but he is working on creating antagonism among you.

Fear God during treating your women. They are restrained at you. They have rights imposed upon you and you have rights imposed upon them. The rights imposed upon them are that they should not permit any to take your places in your beds, and they are not allowed to permit any you dislike to enter your houses. If you expect desertion of a women, you should admonish, and desert in the bed, and beat ineffectively. Their rights are that you should save their alimony and clothing. You have taken them by the trust of God, and you have consummated their privates by the word of God.

He whoever had a trust, should deliver it to the depositor.”

The Prophet then opened his hand and said, “Have I conveyed? Have I conveyed? The witness should inform the absent. An indirect receiver may happen to be more receptive than a direct hearer.”

(Abu Dawud dedicates this narration to the statements of beating women.)

(Ahmed and Abu Harra Ar-Reqqashi relates the narration. Abu Dawud rules its authenticity, while Ibn Muin decides its doubtfulness. One of the narrators is Ali Bin Zaid about whom there are some points noted by experts.)

Abu Nadra: A man heard the Prophet's sermon addressed in the middle of the Tashriq days:

The Prophet (peace be upon him) stated, "O people! Your Lord is one. Your father is one. An Arab should not be preferred to a non-Arab, and a black should not preferred to a white except by criteria of god-fearing. Have I conveyed?"

"Yes, the messenger of God has conveyed," people shouted.

"Which day is today?" asked the Prophet.

"It is a sanctified day," people answered.

"Which land is this?" asked the Prophet.

"It is a sanctified land," people shouted.

"God; the Exalted, has made your souls and estate (The Prophet might have added 'and honor' to his statement.) as sanctified as this day in this month on this land. Have I conveyed?" said the Prophet.

"Yes, the messenger of God has conveyed," people admitted.

"The witness should inform the absent," ordered the Prophet (peace be upon him).

(To a series of authentic narrators, Ahmed relates the previous report on page 72 of part 5.)

Ibn Omar: When this sura was revealed to the Prophet (peace be upon him) in Mina in the middle of the Tashriq days, he recognized the imminence of his death. He rode his pack animal; Al-Qaswa, and stood among people in Al-Aqaba. A great number of Muslims encompassed him. He orated:

"Praised and thanked be Allah.

O people! Every revenge that was in Jahilism is annulled. The first revenge I am to annul is Rabia Bin Al-Harith's. The Huthail killed him when he was a baby at the Leith.

Likewise, every usury that was concluded in the Jahilism is revoked. The first usury I am to revoke is Al-Abbas Bin Abdil-Muttelib's.

O people! Time has rotated as same as it was when the Lord created the heavens and the earth. Number of months with Allah is twelve, four of which are sanctified. They are Rajab which falls between Jumada and Shaban, and Dhu'l-Qada and Dhu'l-Hijja and Muharram. That is the right reckoning; therefore, wrong not each other during them.

Postponing of the sacred months is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree the number of months that Allah has made sacred. They were violating Safar a year and keeping Muharram sacred the other. That is the postponing of the sacred months.

O people! He whoever had a trust, should deliver it to the depositor.

O people! The Satan despaired of being obeyed on this land in the last of time, but he pleased to be obeyed in your insignificant deeds. Take care of your religion against your insignificant deeds.

O people! Women are in your hands. You have taken them by the trust of God, and consummated their privates by the word of God. You have right imposed upon them and they have rights imposed upon you. Within your rights is that they should not let any take your places in your beds, and they should not disobey you in acceptable

matters. If they do so, then you have no authority on them. They should enjoy their alimony and clothing in an acceptable way. If you beat them, you should not injure. It is illicit for any to have from his brother's property unless satisfaction is obtained. O people! Among you, I am leaving what will protect you against deviation if you adhere to. It is the Book of Allah. You should follow it.

O people! Which day is today?"

"It is a sacred day," answered they.

"Which land is this?" asked the Prophet.

"It is a sacred land," answered they.

"Which month is this?" asked the Prophet.

"It is a sacred month," answered they.

"Allah; the Blessed the Elevated, has made your souls, estate and honor as sacred as this day in this month on this land. The witness should inform the absent. There shall be no prophet after me, and there shall be no nation after you."

The Prophet then raised his hands to the heavens and said, "O Allah! Be the witness."

(In the Sahih books -the most acceptable books of hadith-, a part of this report is recorded. Al-Bezzar relates it, too. Musa Bin Ubeida; the doubtful, is within the series of the narrators.)

Majmauzzawaid; 3/272:

... Al-Adda Bin Khalid Bin Amr Bin Amir: In the Farewell Pilgrimage, I was sitting under the pulpit from which the Prophet (peace be upon him) sermonized. He said:

"Praised and thanked be Allah. God says, (O you men! We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful of his duty.) An Arab should not be preferred to a non-Arab, and a non-Arab should not be preferred to an Arab, and a black should not be preferred to a white, and a white should not be preferred to a black except on criteria of god-fearing.

O the Quraishis! Do not shoulder the mundane affairs, while people shoulder the Hereafter. I will not avail you in the least before God."

(In his *Al-Mujamul Kabir*, At-Tabarani relates this narration to doubtful narrators. Previously, we have referred to an authentic documentation of this report.)

Abu Qabila: In the Farewell Pilgrimage, the Prophet sermonized:

"There shall be no prophet after me, and there shall be no nation after you. Revere your Lord, and perform the five prayers, and fast the month, and comply with the leaders and you shall be entering the Paradise of your Lord."

(In his *Al-Mujamul Kabir*, At-Tabarani relates...)

Ad-Darimi's As-Sunan; 2/47:

...The Prophet (peace be upon him) stated: "Your blood and estate are as sanctified as this day in this month on this land. Every matter that was regulated in Jahilism is under my feet. Revenge of Jahilism is revoked. The first revenge I am to revoke is the Rabia Bin Al-Harith's. The Hutheil killed him when he was a baby at the Sa'd.

Usury of Jahilism is revoked. The first usury I am to revoke is Al-Abbas Bin Abdil-Muttelib's.

Watch the Lord during treating your women. You have taken them by the trust of God, and consummated their privates by His word. Your rights imposed upon them are that they should not let any take your places in your beds. If they do, you are to

beat them ineffectively. Their rights imposed upon you are that you should save their alimony and clothing in an acceptable way.
You shall be asked about me, what shall you answer?"
"We acknowledge you have conveyed, accomplished and advised," shouted people.
The Prophet raised his forefinger to the heavens and shook it at people while he said thrice, "O Allah! Be the witness." ...

Ad-Darimi's *As-Sunan*; 2/67:

Abdurrahman Bin Abi Bakra: His father: ... "Which day is today?" asked the Prophet (peace be upon him).

We kept silent for a considerable while that we thought he would call another name for that day.

"Is it not the Nahr Day?" asserted the Prophet.

"Yes, it is," answered we.

"Which month is this?" asked the Prophet...etc.

SECOND BASE: UNITY OF THE ISLAMIC NATION

For a preliminary sight on the texts relating the Prophet's last sermons, a reader believes that the first five principals of this base: unity of the Islamic nation, are the only and the most important topic. Muslims repeated paragraphs of the Prophet's sermons dealing with this topic so over again. This is by the reason that the society in which the Prophet (peace be upon him and his family) lived, was of an extreme racial discrimination. It was prevailed by laws of predominance and power. The dominant, whether a ruler, a tribe, a knight or a vagrant, is always the right since he could overcome even if he used means of invasion, assassination, robbery, usurpation or trickery.

The Islamic legislation repealed all these and declared equity of people before the law. The entire sorts of abusing the private rights were prohibited. A concentration on respecting souls, estate and dignity of people was legislated. This is why they memorized these words in a way distinguished from the other prophetic topics and words. They were highly admired by these ethics and principals. For the believing Muslims, these principals formed the radical solution of the issue of invasion and murder suffered in the pre-Islamic era.

These instructions, formed in a highly eloquent divine and prophetic style, had a great influence on regulations of respecting personal character, estate and opinion after the Prophet's decease. Without these instructions, the Muslims' society would have been engaged in a situation extremely worse than what had actually occurred. In the same manner, the Jahilite regulations, regarding association with humanity, would have floated to the surface anew.

It is noticeable that the Prophet's immaculate household were preceding people in the field of regarding humans and their legal freedom. Ali (peace be upon him) was the only ruler after the Prophet (peace be upon him and his family), who did not use the emergency or the martial laws or any exceptional law, even with his rivals and those who abstained from declaring fealty to his leadership. Moreover, although Ali was engaged in three wars that covered the entire period of his ruling, he did not resort to violence or any exceptional policy.

On the other hand, Abu Bakr and Omar reverted to means of power and surmounting against Ansar in Saqifa of Bani Saida. They were about to kill Sa'd Bin Abada. Later on, they attacked the group who refrained from swearing allegiance to their leadership. Those people were gathering in the Prophet's house for providing their consolation to

the Prophet's family. Furthermore, the Prophet's funeral had not been put in the grave yet, when the band threatened them setting the house on fire if they insist on confining themselves there, and evade swearing fealty to the new leadership. When the group were late in going out and leaving the house, that band encompassed the house with firewood and set the door on fire...

The sixth principal of this base, which is the principal of maintaining properties and souls of those who speak out the creed of Islam; 'There is no god but Allah', was related in this form: "I am given the orders of fighting people to say 'There is no god but Allah.' If they speak it out, they will protect their souls and estate against me except in lawful states. God then will be the Judge." Ali Bin Ibrahim Al-Qummi relates this form.

As a matter of fact, this principal is of three dimensions:

First all, he whoever speaks out the creeds of Islam, apart from his religion or national belonging, is reckoned with Muslims whose souls, estate and honor is kept in sacredness. In case regulations of being the despotic party, an evil in the land, a murderer, an apostate, a fornicator or the like are applicable to that person, his soul will be lawfully violated.

Second, Jews and Christians are exempted from this rule. They enjoy private regulations in case of peace or war.

Third, the Prophet (peace be upon him and his family) informed his people that he had restricted himself to the divine orders of jihad -struggling for the Lord's sake-. His mission from this jihad was completing the revelation of the Quran and materializing the declaration of the two creeds of Islam. In other words, his mission was forming the general appearance of this nation. He was not given the orders of fighting the deviate or those who mislead the Muslims, since this sort of fighting is reckoned with jihad for interpreting the Quran. This sort of jihad came after the Prophet's decease.

The seventh principal is sealing prophesy with the Prophet (peace be upon him and his family), and sealing the nations with his nation. The following wording of the Prophet has been previously forecited during providing the narration of *Majmauzzawaid*. It is his saying, "There shall be no prophet after me, and there shall be no nation after you. Beware of your duty to Allah, and perform the five prayers, and fast on that month, and defray the poor rate, and comply with your leaders and you shall be taken to the Paradise of your Lord."

It is the principal of the prevalence of Mohammed's doctrine over doctrines of the previous prophets. It also refutes the misclaims of prophesy a part of which emerged during his reign while others came forth thereafter.

Furthermore, this principal grants the Islamic nation the honor of sealing the prophets' nations. It confines it with the responsibility of guiding the other nations. The Prophet (peace be upon him and his family) outlined the general strings of worshipping the Lord, performing the prayers, fasting and complying with the leaders. It is not unlikely that the reporter related only the paragraphs he could memorize, and that he missed the Prophet's reference to others, such as the poor rate and the ritual pilgrimage.

The most distinguishable point in this principal is that the Prophet (peace be upon him and his family) refers to complying with the rulers. When God mandates compliance with a person without citing conditions, this shall mean that this person is sinless that he does not wrong any, and does not say but the truth. Since this prophetic instruction is empty of any conditions and qualifications, it is most surely that he refers to the twelve imams whom are divinely nominated, and prophetically predicted.

The eighth principal; principal of the Prophet's being the witness on his people in the Hereafter and their joining him on the Divine Pool, is mentioned in various narrations. Some mention the form of, "I will precede you to the Divine Pool, and I will take pride in you before the other nations. Blacken not my face." In other narrations, the following form is recorded: "I will take pride in you among the other nations. After me, do not fight each other."

This is a unique prophetic style persisting that people shall join their Prophet before their Lord, and each shall be in need of a drink from the Kawthar Pool. That drink will save him against any further thirst and make his body fit to enter the Paradise.

This instruction is similar to a father's saying to his sons, "O sons! Fulfill my will. I am leaving you. You shall join me when I will be having a great fortune. You will be living in a poverty. I will surely realize the persons among you who will keep my will, and, similarly, I will realize the dissidents."

The ninth principal; principal of necessity of accuracy in acting, and admonishing against committing the insignificant actions that lead to deviation, attracts attentions to a remarkable rule in individual and social behaviors. It is the rule that deviation begins with an insignificant deed or a group of simple deeds seen as meaningless and unimportant. These deeds shall lead to others, till they lead to the abyss of the mundane or the supernal devastation.

This matter is practicable in individual and collective situations.

A Muslim may permit himself to gaze at a foreign lady he liked, and gives himself the license to exchange conversation with her, and to participate her in some acts, and, finally, this will lead him to perpetrate the obscenity.

A man may permit himself to befriend a bad man. He neglects the sounds of his religious consciousness and the advise of his associates. This will lead him to sink in the ocean of wronging people and deviation and corruption.

A nation may overlook assaults of their enemies in states of political, economic or cultural power. This concern will lead the enemies to predominate and prevail this nation.

A society may overlook an aspect of corruption that first occurs in a certain point or among a certain group.

A society may overlook a law dictatorially issued by the ruler or his men. This will lead to a comprehensive injustice that drives the society towards putrescence.

The insignificant sins are those tiny situations and behaviors forming the invisible seeds of the giant trees of evil on individual and social levels. Consequently, reference books Muslims insist on referring to this affair.

Al-Kafi; 2/288:

Imam Jafar As-Sadiq (peace be upon him):

The Prophet (peace be upon him and his family) resided in waste land. He asked his companions to fetch firewood. They apologized that the land had been barren. "Try to find as much as possible," ordered the Prophet. They fetched a good quantity and provided the sum before him. As he saw the view, the Prophet (peace be upon him and his family) commented, "This is the way how sins gather. Beware of the insignificant sins. Everything has an observer. The observer of these sins records whatever they acted and their deeds, and everything is registered in a clear recording."

Al-Baiheqi's As-Sunan; 10/188:

Abdullah Bin Masud: The Prophet (peace be upon him) stated, “Beware of the insignificant sins. They accumulate against a man till they cause him to perish. Their like is a people who resided in a barren land. Each could fetch a small single wood till they gathered a considerable quantity sufficient for making fire and cooking their food.”

The previous prophetic sayings deal with the quantitative accumulation of the insignificant ill deeds and sins. They show how these deeds change into a great danger against the lives of individuals and societies.

The following prophetic sayings deal with the qualitative accumulation of the insignificant sins in the core and personality of the individuals and societies:

Al-Kafi; 2/287:

Imam Jafar As-Sadiq stated: “Beware of the insignificant sins. They are unforgivable.” “What are the insignificant sins?” I asked. Imam explained, “A man commits a sin and wishes if he had not committed others.”

Ibn Madga’s *As-Sunan; 2/1417:*

Aisha: The Prophet (peace be upon him) addressed at me, “O Aisha! Beware of the insignificant sins. They have an interrogator from the Lord’s side.”

It is also recorded in Ad-Darimi’s; 2/303, and Ahmed’s; 6/70 and 151.

One of the remarkable bases, inferred from this prophetic instruction, is that the Satan, when despairs of controlling a nation through misguiding them in the grand issues, takes the road of ruining and deviating through the insignificant deeds. This is the Prophet’s saying, “The Satan despaired of being obeyed on this land. But he will be obeyed in some sins you deem insignificant. He will be pleased by them.” This saying is recorded in Ibn Madga’s *As-Sunan; 2/1015.*

The Satan despaired of demolishing the fortified castle and the handsome structure of Islam erected by the Prophet (peace be upon him and his family); therefore, he went towards prevailing on the individuals to drag a single brick of that building incessantly. This process resulted in dragging the entire constituents of that great structure.

Another outstanding matter, deduced from Ali Bin Ibrahim’s narration, is that obeying the Satan in the insignificant sins is reckoned as an adoration to him. This means that those who commence aberration in a society are serving the Satan, not the Lord. As a result, they carry the advocacy to changing from serving the Lord into serving the Satan. This is the Prophet’s saying, “But he is pleased to be obeyed through your insignificant deeds. If the Satan is obeyed, he is then served.”

The Prophet’s declaring that the Satan is pleased to be obeyed through the insignificant sins is an information telling the Satan’s satisfaction for the success progressed in his project of deviating people and destructing their castles. This accords the exegesis of God’s saying, (And certainly the Satan found true his conjecture concerning them, so they follow him, except a party of the believers.)

The Prophet’s household regarded people’s struggle on power after the Prophet’s decease as the most menacing insignificant sin.

Biharul Anwar; 28/217:

Imam Al-Baqir (peace be upon him), through explaining God’s saying, (Corruption has appeared in the land and the sea on account of what the hands of men have wrought,) said, “By God, that commenced when Ansar suggested to elect a leader from them, and the Quraishis elect another from them.”

The tenth principal; principal of warning against forging lies against the Prophet, and insisting on investigating whatever is imputed to him, is referred to through the two forecited narrations of Ahmed. In the Sunni and Shiite reference books of hadith, this question is mentioned importunately, that means the existence of a serious trouble during the Prophet's lifetime. The Prophet insists that this problem shall find a larger scope after his final departure. The number of fabricators shall increase after him.

A deep look in this problem leads to an abhorrent feeling towards such fabricators since their satanic action defames and deforms Islam, and precludes the next generations from receiving its genuineness. A more serious matter is the fact that the Prophet (peace be upon him and his family) was not given the orders of unmasking and punishing such fabricators for their past or coming forgery. As an acceptable treatment of this problem, the procedure of warning them against forging lies, and warning people against receiving such falsification, was taken.

It is evident that such a procedure affects only in a quantitative reduction of the problem. Hence, the Prophet's recognition of the problem existence, and prediction of its continuity and increase are evidences on the fact that he constitutes a sufficient treatment for the problem, by means of divine instructions.

This treatment was the obligation of presenting every text ascribed to him, before the two weighty things he left in his nation and ordered of adhering to; the Book of Allah and his household. Any text that contradicts the Book of Allah must be decided as worthless, since the Prophet does never belie the Quran. Correspondingly, every text that contradicts whatever is asserted by his progeny, who are being incessantly with Quran, is worthless, too. The Prophet's household are being perpetually with the Quran, since they are the heirs of the Prophet and the explicators of his knowledge.

THE THIRD BASE

Through various paragraphs of the Prophet's sermons of the Farewell Pilgrimage, principals of this base are mentioned. Previously, we have referred to fulfillment of trusts and laws of heritage, blood money and pilgrimage. At any rate, there are other laws in the prophetic sermons involved.

In spite of the countering factors, the main element in the materialization of the cultural unity of the Islamic nation, disregarding racial and national difference, was the unity of their creed and legislation. It is an undeniable fact that Islam could achieve a unity of conceptions and behavior among people in a form unattainable for the entire states and civilizations.

THE FOURTH BASE: PRINCIPALS OF THE POLITICAL AFFAIRS, AND THE NEXT LEADERSHIP

- Principal of the prediction of the coming of twelve imams of the Prophet's progeny.
- Principal of the importunate adherence to the Quran and the Prophet's progeny; the two weighty things.
- Principal of nominating Ali as the next leader of this nation, and the first of the twelve imams.
- Principal of keeping on performing the obligatory rites and compliance with the leaders.
- Principal of immortalizing the treaty of Quraish and Kenana on blockading the Hashemites.

- Principal of warning the Quraishis against playing the tyrant after the Prophet's departure.
- Principal of warning the Prophet's companions against breaking faith and struggling on power.

Formerly, we have referred to this discussion through rendition of the prophetic texts regarding the twelve imams. It is provable that this point has been remarked by the Prophet (peace be upon him and his family) during the Farewell Pilgrimage sermons.

It is inadmissible for the sane to accept that the Prophet (peace be upon him and his family) had concealed the identity of those divinely nominated imams, or that the Prophet provided this matter for predicting of their coming. These claims are originated by the Quraishis and their hired narrators.

Shiite reference books of hadith attest that the second principal of the Prophet's persisting on the adherence to the two weighty things; the Quran and his progeny, relate that he referred to this matter through sermon of Ghadir, the Al-Kheif Mosque sermon and, presumably, the others. This fact is forecited through Ali Bin Ibrahim's narration.

Comprehensively, the Sunni reference books of hadith record the Prophet's assertion on adherence to the two weighty things; the Quran and the Prophet's progeny, during sermon of Ghadir only. They decide the authenticity of the reports relate this affair. At-Tabari compiled a two-volumed book in this regard. He refers to the various series of narrators and ways of documentation of the sermon involved.

Regarding the other sermons of the Farewell Pilgrimage, At-Tirmithi, in his *As-Sunan*; **5/328**, records:

Jabir Bin Abdillah: I saw the Prophet (peace be upon him) on the pack of his she-camel; Al-Qaswa, on day of Arafa, orate:

“O people! I am leaving among you what will constantly protect you against deviation if only you adhere to; the Book of Allah and my people; my household.

(The same is related by Abu Tharr, Abu Sa'eed, Zaid Bin Arqam and Hutheifa Bin Useid. The narration is decided as strange and qualified, but with a rather doubtful narrator. Sa'eed Bin Suleiman and many other scholars, however, relate Zaid Bin Al-Hassan's narrations.)

It is also noticeable that a number of Sunni reference books record the Prophet's will of the Quran only, disregarding his household.

Muslim's; 4/41:

... I am leaving among you what will protect you against deviation as long as you commit yourselves to. It is the Book of Allah.

The same is recorded in Abu Dawud's; 1/427, and Al-Beihaqi's; 5/8. Ibn Madga records a similar thing on page 1025 of part 2. The following form is recorded in *Majma'uzzawaid*; **3/265**:

...“O people! I am leaving among you what will perpetually protect you against deviation if you only adhere to. It is the Book of Allah. Apply its instructions.”

Through a scrutinizing look at the narratives involved, it is easily understood that mentioning the Prophet's household is deleted in such reports due to the narrators' oblivion or the firm supervision the Quraishis imposed upon the prophetic texts. This is evidenced by the fact that the same reference books relate the same text completely in other positions. As a rule, the imperfect should be compared to the perfect.

Muslim, Al-Beihaqi, Ibn Madga and Al-Heithami record various narratives regarding the Prophet's repetitive importunate recommendation of adhering to the Quran and his progeny together.

Muslim's *Sahih*; 7/122:

Zaid Bin Arqam: In a place called 'Khum' and situated between Mecca and Al-Madina, the Prophet (peace be upon him) addressed at us:

"Praised and thanked be Allah...

O people! I am not more than a human. The apostle of my Lord is about to come to me, and I will respond. I am leaving among you two weighty things. First is the Book of Allah that contains the guidance and the illumination. Hold fast on the Book of Allah and adhere to it. Second is my household. I bind you with the Lord in the question of my household. I bind you with the Lord in the question of my household. I bind you with the Lord in the question of my household."

Hussain asked Zaid: "O Zaid! Who are his household? Are his women included?"

"Yes, his women are reckoned with his household," answered Zaid, "But his household are exclusively those whom are prohibited from receiving alms."

"Who are they?" wondered Hussain.

"They are sons of Ali, Aqeel, Jafar and Abbas," identified Zaid.

"All those are prohibited from receiving alms?" asked Hussain.

"Yes, they all," replied Zaid.

Al-Baihaqi relates the same narration in his *As-Sunan*; 7/30 and 10/114.

Majma'uzzawaid; 1/170:

Zaid Bin Thabit: The Prophet (peace be upon him) stated:

"I am leaving among you two successors; the Book of Allah and my household. They shall never leave each other till they join me on the Divine Pool."

(In his *Al-Mujamul Kabir*, At-Tabarani records this narrative the narrators of which are trustful.)

He also records it on page 162 of part 9, and commentates that Ahmed records it in an acceptable documentation.

Abu Dawud does not refer to a clear narrative respecting the two weighty things. Yet, he writes an independent title given the name of 'Al-Mahdi', in his *As-Sunan*; 2/309, in which he records hadith of the twelve imams and the Prophet's prediction of the coming of Imam Al-Mahdi and his being from the offspring of Ali and Fatima (peace be upon them). He also relates the Prophet's saying, "Even if there will be only a single day from the age of this earth, God shall send a man from my household, who shall fill in it with justice, as it is filled in with wrong."

We provide the following point as an evidence on our claiming the Prophet's ordering people, during the Farewell Pilgrimage sermons, of adhering to his household besides the Quran.

The prophetic statements are the most eloquent and articulate since they enjoy unique specifications. One of these specifications is that there are definite structures dedicated to definite occasions. This point is common between the Quran and the prophetic texts. The prophetic structure, "...protect you against deviation if only you adhere to..." is dedicated to his instructing his nation to adhere to the Quran and his household. The Prophet (peace be upon him and his family) had never used this structure in any occasion except the recently concerned.

In the same manner, the structure, 'I am leaving among you the two weighty things,' had never been used in a situation other than the concerned.

When the Prophet gave his orders of fetching a pen and a paper so that he would record a document 'protecting them perpetually against deviation,' during his final disease, the

Quraishis perceived that he had intended to commit the Muslims to complying with the imams of his progeny in a written form. So, they rejected this order very frankly and insolently.

In six positions of his *Sahih*, Al-Bukhari refers to this incident. The other reference books of hadith report Omar's taking pride in playing the greatest role in the process of depriving the Prophet of recording his will.

At any rate, we aim only for attracting attentions to the fact that isolating the Prophet's household from the Book of Allah, during reporting some narratives respecting sermons of the Farewell Pilgrimage, violates the prophetic style and his unequalled expression during referring to his instruction of adhering to the two; the Book of Allah and his household, together. At-Tirmithi, moreover, relates the two together.

In abstract, none can deny the authentic truth that the Prophet predicted the coming of the twelve imams, and instructed people to adhere to the two weighty things and considered his immaculate household; Ali, Fatima, Al-Hassan and Al-Hussein, as equal to the Quran in the field of the obligation of complying with them. All these matters were asserted through the prophetic sermons of the Farewell Pilgrimage. These fact may be denied only by those who intend to be fanatic to the Quraishis in the face of the Exalted Lord and His Apostle (peace be upon him and his family).

The third principal of this base, which is the declaration of Ali's being the next religious and political leader, is evident through hadith of Ghadir. We lack enough scope to refer to the numerous documentations and texts concerning this topic. A great deal of reference books of theology and hadith, beginning with At-Tabari's *Al-Wilaya* and ending with Allama Al-Amini's *Al-Ghadir*, discuss this topic thoroughly.

The fourth principal of this base; principal of keeping on performing the obligatory rites and compliance with the leaders, has been discussed during mentioning paragraphs of the second base. Al-Fakhr Ar-Razi, as well as many others, admits that God shall never instruct us to comply with other than sinless people without specifying conditions, otherwise, this shall be an instruction of a disobedience. This admission comes through discussing God's saying, (O ye who believe! Obey Allah and obey the Apostle and those in authority from among you.) Hence, men in authority intended in the Holy Verse, must be sinless. Similarly, the intended in the Prophet's sermon of the Farewell Pilgrimage, as well as other occasions, must be sinless.

The fifth principal is immortalizing the treaty of Quraish and Kenana on blockading the Hashemites. This is recorded in Al-Bukhari's; 5/92:

Abu Huraira: The Prophet (peace be upon him) stated, "God willing, we shall reside in Al-Kheif, the place where they concluded the treaty of atheism and swore it."

On pages 246 and 194 of parts 4 and 8, Al-Bukhari records narratives concerning the same matter. On page 158 of part 2, he records a narrative with a more evident point:

Abu Huraira: On the Nahr day, the Prophet (peace be upon him) was in Mina when he stated, "Tomorrow, we shall reside in Al-Kheif of Bani Kenana, where they concluded the treaty of atheism and swore it." He meant Al-Muhassab. The Quraishis and Kenana concluded a treaty against the Hashemites, sons of Abdul-Muttelib and sons of Al-Muttelib. They agreed upon abstaining from giving in marriage or marrying any individual belonging to these houses, and abstaining from selling them anything unless they give up the Prophet (peace be upon him).

The same is recorded in Muslim's *Sahih*; 4/86, Ahmed's; 2/322, 237, 263, 353 and 540. It is also recorded in Al-Beihaqi's *As-Sunan*; 5/160, in another form, in which he

commentates, “This report is recorded in Al-Bukhari’s and Muslim’s who relate it to Al-Awzai.”

Muslim does relate it to Al-Awzai, while Al-Bukhari relates it to Abu Huraira. It seems that Al-Beihaqi errs in this point, or the report is not found in the copy of Al-Bukhari’s *Sahih* we depend upon.

In any event, the following addition exists in Muslim’s report related to Al-Awzai:

...“They should not give marriage or marry any individual of these houses, and no deal should be concluded between the two parties till they give up the Prophet (peace be upon him).”

Furthermore, in the two forms of the report, there is a difference in the place of the Prophet’s residence. Al-Bukhari mentions that the Prophet (peace be upon him) declared so while he was in Mina, after performing the rites of Arafat. At-Tabarani mentions that it occurred in Mecca, before the commencement of the pilgrimage rites. This is more acceptable, since it accounts for the Prophet’s concern in the subject and his caring for concentrating it in the Muslim’s mentalities. Moreover, the Prophet had resided in that place and passed the night before performing rites of Arafat there when he was in his way to that mountain.

This matter has been previously mentioned during discussing Ad-Darimi’s narration. All the Tashriq days, the Prophet (peace be upon him) resided in that place.

Majma’uzzawaid; 3/250:

Ibn Abbas: A day before Tarwiya day, the Prophet (peace be upon him) stated, “God willing, we shall reside in Al-Kheif, the place where the atheists concluded their treaty and swore it.”

(In his *Al-Mujamul Kabir* and *Al-Mujamul Awsat*, At-Tabarani relates this narrative to trustful narrators.)

The most remarkable point in this discussion is the Prophet’s purpose beyond reminding the Quraishis and Muslims generally, of a great incident took place in that place fourteen years ago. The Quraishis aimed at burying that incident, and make people forget it. Allah; the Exalted, and His Apostle intend to eternalize it in the Muslims’ mentalities and history. The entire incident brings humiliation to the Quraishis, and elevates proudly, the Prophet (peace be upon him and his family) and the Hashemites. It is a sketch showing the ceaseless efforts of the pharaonic Quraishi masters who could achieve unanimity of the clans, and convince tribes of Kenana, who were lodging near the Holy Precinct, to put the Hashemite under a complete blockade. This blockade lasted for long years. They practiced a comprehensive economic and social blockade against the Hashemites for coercing them on giving Mohammed up, so that they would be able to kill him, or making him retreat from his divine mission.

Those pharaonic masters felt in sublime cheer for their achieving the great success of congregating clans of Quraish and Kenana for that satanic purpose. Their conference was held in Al-Muhassab in Al-Kheif of Bani Kenana where they swore, by Lat and Uzza, keeping on achieving their purpose. The document they wrote was signed by eighty chiefs and celebrities. The next day, they went on applying its paragraphs. Hence, that blockade lasted for four years, and ended few days before the Prophet’s immigration.

The Hashemites, including the unbelieving, combined with the Prophet (peace be upon him and his family) and tolerated years of blockade, poverty, hurt and insult. That occurred in col of Abu Talib. Till God relieved their suffering by a miracle, none of the Muslims participated with them.

The Prophet (peace be upon him and his family) aimed at opening the new Muslims' minds on the history of their religion and prices of the divine revelation, in order that they may appreciate the value. Besides, he wanted them to pay attention to the core of Islam and the core of atheism, so that they may recognize each. Another purpose is that the Prophet (peace be upon him and his family) aimed at sending a practical message to the rest of the pharaonic masters of Quraish, who were still alive, to inform them that they shouldered the offense of that atheism and shame. Nevertheless, they committed greater sins afterwards. They did not change their situation till the Prophet (peace be upon him and his family) gathered them under swords of the Hashemites and Ansar on day of conquest of Mecca. Only then, they evaded being killed by declaring their embracing Islam. Thereafter, they planned for prevailing the heritage of the Islamic state that had been constructed by Allah and His Apostle, against their desires.

Death and sword of Ali Bin Abi Talib were the Lord's means of killing a few number of the masters of that satanic treaty of Al-Kheif conference. A considerable number of them; such as Suheil Bin Amr, Abu Sufian, Ikrima Bin Abi Jahl, Safwan Bin Umaya Bin Khalaf, Hakeem Bin Hizam, Suheib Bin Sinan, Abul-Awar As-Selemi and others were still alive. They accompanied the Prophet (peace be upon him and his family) in the Farewell Pilgrimage. They were listening to his statements and could remember their near past. They were admired by his pardoning them and stopping at submitting them to his full evidences.

Their extrinsic and hidden behavior, induction, the Prophet's household's testimony, course of history; all these things proved their delight for the Prophet's declaring his imminent final departure. They were preparing for a new method of blockading the Hashemites in the next stage.

Hence, the Prophet (peace be upon him and his family) purposed for reminding them of their old plan, and how the Lord foiled it, and He would foil the coming ones.

The seventh principal of this base, which is warning the Quraishis against playing the tyrant after departure of the Prophet, is recorded in our reference books of hadith. The forecited narration recorded in Al-Heithami's *Majma'uzzawaid* and related to Fahd Bin Albahiri who listened to the sermon of Arafah Day and related the Prophet's saying, "O the Quraishis! Do not shoulder the mundane affairs, while people shoulder the Hereafter. I will not avail you in the least before God," asserts this principal.

Thanks God, Fahd was a Bedouin. Had he been from Quraish or Kenana, he would have substituted the Hashemites for the Quraishis!

The Quraishi narrators were wont to remove every statement that might injure or censure the Quraishis. Therefore, the Sunnis' reference books of hadith, are full of such 'authentic' reports regarding the Prophet's blaming and censuring the Hashemites and sons of Abdul-Muttelib. In like manner, we could see tens of narratives dealing with the Prophet's praising the Quraishis and ordering of selecting the leadership from them. No single prophetic saying concerning blaming or criticizing the Quraishis was saved from distortion into a prophetic blame addressed at the Hashemites, or repealing it by inventing another saying, or changing it into a prophetic praise for the Quraishis.

Son of Albahiri's narrative respecting the Prophet's forewarning the Quraishis during sermon of the Farewell Pilgrimage, comes in its proper time and place. The Quraishis occupied a distinctive location among the Arabs. They were the leading of people the Arab Peninsula during and after the Prophet's lifetime. Consequently, any danger that might face the Prophet's household would certainly be originated by the Quraishis. As well, any movement of averting Islam, and any wrongdoing Muslims may suffer would certainly be originated by the Quraishis. Other people would always be following them.

The Prophet (peace be upon him and his family) is not more than a bearer of the Lord's message, and a materializer of His claim on people. His mission is warning and admonishing so that he who would perish might perish by clear proof, and he who would live might live by clear proof.

The eighth principal of this base; warning the Prophet's companions against breaking faith and struggling on the power, is recorded in the reference books of hadiths of the two sects directly and indirectly.

The indirect way of relating this principal is the Prophet's saying, "After me, return not to deviation by beheading each other."

In his *As-Sunan*; 2/1300, Ibn Madga dedicates an independent chapter to the prophetic sayings regarding this topic. He titles it, 'After Me, Return Not To Deviation By Beheading Each Other.' He records the Prophet's sayings, "Woe is you! After me, return not to atheism by beheading each other," and "Kill not each other after me," and the like.

This foreordains that this process would be falling after him. As a matter, the Prophet (peace be upon him and his family) frankly foretold them of their struggle after him. He used the maximum degree of his eloquence, as well as sympathy, and applied the entire styles of forewarning and admonition for materializing the Lord's evidence on them; so that they will not provide their unfamiliarity of the topic when they shall be submitted before the Lord.

Those forewarned and admonished people were none other than his companions. They were not the Jews, or the other Arab tribes, or chiefs of Quraish exclusively.

The Islamic state prevailed and affected its centering all over the Arab Peninsula. Hence, the Prophet's anticipation of struggle for power was not addressed at the tribes that were, coercively or voluntarily, submitted to Islam, such as the Hawazin and the Ghatafan, since these tribes had nothing to do with the leadership of the Islamic state. Supposing they did, they would not obtain any unless the Prophet's companions permitted.

Regarding the Jews, they were defeated, and a part of them was banished out of the Arab Peninsula. They had no considerable military power at that period. Despite the firmness and effectiveness of their trickeries, they would not thrive unless they passed by the Prophet's companions.

Chiefs of Quraish lacked the dare to demand with a position of leadership in the Islamic states although they had the predominance upon majority of Quraishi tribes, as well as two thousand warriors. That was because of their being the Prophet's 'released' individuals whose souls had already been in the hand of the Prophet. This meant that the Prophet (peace be upon him and his family) had had the right to kill or enslave them. Hence, he opted for the second when he released them afterward. They would have no hope to hold a position of leadership unless that small number of the Quraishi Muhajirs permitted so.

This proves that the Prophet's forewarning against struggling for the power after him, is restricted to his companions, Muhajirs, and Ansar exclusively.

Here comes the role of the direct forewarning which lacks the personal names only. It came in the form of a portrait from the unseen world. It provided the end result of those deviating and deviate companions.

This portrait was the Lord's, Who committed Gabriel the angel, to carry it to the Prophet (peace be upon him and his family). It showed the coming day on which the Lord shall choose Mohammed (peace be upon him and his family) for chiefship of the grand assemblage. Gabriel shall hand him the pennon of Hamd. The Prophet shall

deliver that pennon to Ali Bin Abi Talib, since this man is the bearer of the Prophet's pennon in this world and the Hereafter. The entire assemblage will be under the leadership of Mohammed in whom Adam will take pride. He will be called 'Abu -father of- Mohammed.'

The Lord shall give Mohammed exclusively the right of intercession and the Divine Pool of Kawthar. Then, delegations of the entire nations will approach him for seeking intercession. He will intercede and grant the card of drinking from that Divine Pool. That water will change their physiological structure so that they will be fit to abide in the Paradise forever.

When it will be his companions' role, a surprise will occur. The Lord's order of disallowing the Prophet (peace be upon him and his family) to intercede for those individuals and grant them the card of drinking from that Pool will come. Then, the angels of anguish will be ordered of taking them to the hell-fire.

This is the morrow of those companions, communicated by the ever most true-tongued individual on this earth.

It is indeed a terrible scene. Gabriel; the Chaste, carried it to the Prophet, so that he would inform his people, during the Farewell Pilgrimage, of its destined occurrence.

It is the gravest catastrophe to the companions of the greatest prophet. The reason beyond this is certainly their causing the Prophet's nation falling in the greatest catastrophe in the morrow.

Excepting the like of scattered animals of a cattle, none of those companions will escape. This picture is recorded in the most authentic narratives of the most adoring to those companions. It is an extraordinary expression. Those scattered animals are those escaping the cattle.

This means that the entire group of the Prophet's companions shall be in the hell-fire, and only few shall escape.

Moreover, the Prophet (peace be upon him and his family) explained that the companions, who should be in the hell-fire, are of two groups. This indicates that there are two lines taken by two parties of the companions.

This is proved through the forecited report recorded by Al-Hakim, who decides it as authentic on the criterion depended by the two Sheiks -Muslim and Al-Bukhari-. In this report, he records, "Another group shall be occluded, too. None shall escape but a few groups like the scattered animals in a cattle."

It is a distressing question, indeed. It is hardly acceptable and credible, especially for the Muslims who are brought up on cherishing the entire companions of the Prophet; the best century, the unique generation, the statement of "My companions' like are the stars, you will be guided if you follow any," and the splendid representations and examples of those companions. It will be a great shock for such a Muslim if he is faced by that horrible satanic picture of those companions.

Had it been any person other than the Prophet (peace be upon him and his family) who uttered these words, they would have reckoned him with the enemies of Islam, who aim at ruining this religion by means of maligning the Prophet's companions.

It is most surely the Prophet himself who uttered these words. His words, as an undeniable reality, are not produced due to his personal caprice and not spoken out of desire. Nevertheless, the Quraishis claim the Prophet's speaking in states of satisfaction and rage. And his words in states of rage are not decided as evidences.

As a matter of fact, the Prophet's words involved, are a revelation of the Lord of the worlds!!

This truth is grievous. However, it is not necessary for truths to be always delightful. Similarly, the right is not always designed as we like or inherit.

How can we behave before the fact that the prophetic texts regarding the companions whom shall be deposed, rejected and precluded from having from that Divine Pool, occupy numerous situations in the most authentic Sunni reference books of hadith?! Furthermore, they occupy more numerous situations in the other reference books of hadith. All these say that none of those companions shall escape except a few like the scattered animals of a cattle.

According to the Arabic-Arabic dictionary compiled by Al-Jawhari, the Prophet's wording refers to the animals of a cattle that lost their supervisor.

At any rate, the most remarkable point in this discussion is recognizing the reason beyond the Prophet's submitting that topic during the Farewell Pilgrimage.

Primarily, the reason is that the Exalted Lord had given him the orders of submitting this topic in that very time. The Prophet (peace be upon him and his family) does never speak out of desire, and lacks awareness of his companions' next deeds and their coming judgment on the Resurrection Day unless he is informed by the Lord.

The following questions can be provided here. What did those companions commit after the Prophet's decease? Did they return to atheism? Or did they apostatize, as the prophetic text describes? Did they misrepresent this religion? Did they kill each other for power?

A simple answer for all these questions can be said here. You should admit what your Prophet said, and keep peace, and evade being Rafidite -rejecter and protester-.

Another question is cited. What for did the Lord opt for this style in forewarning? What for did He not extinguish those individuals, who will deviate thereafter, or give His Prophet the order of killing them, or scandal them before the entire Muslims so that they would be avoided?

The answer is that this is being the Lord's policy in materializing the claim thoroughly on His slaves, and leaving them to their free deeds, so that he who would perish might perish be clear proof, and he who would live might live by clear proof. God, at length, is not to be asked for an explanation for His deeds, while people shall be asked for theirs. The Exalted Lord is the Owner of His servants, and He enjoys the full freedom to interrogate them. The Elevated Lord does not make errors; therefore, He is not submitted to inquiry. He; the Praised, is the most Knowledgeable. The non-most knowledgeable is not applied to inquire or impeach the most knowledgeable.

Another question is cited here. What were the consequences of that prophetic forewarning? Did Muslims, as well as the companions, hurry up towards the Prophet asking for showing the straight path? Did they ask him to nominate a man they would follow thereafter, so that those dangerous companions would not lead them astray?

The answer is that the Prophet (peace be upon him and his family) did nominate the two weighty things for people to follow. He named the Book of Allah and his household. He also foretold of the coming of twelve godly imams.

Before and after the Farewell Pilgrimage, the Prophet (peace be upon him and his family) defined his household several times. He named them; Ali, Fatima, Al-Hassan and Al-Hussein (peace be upon them).

Reports of the most authentic reference books of hadith declare that the Prophet did identify them materially when he covered them with a Yemeni cloak, and declared, "Those are my people; my household."

Sufficed not by these procedures and declaration, the Prophet (peace be upon him and his family) caused the Muslims to halt under the harsh heat of sun in Al-Juhafa in

Ghadir Khum, and took Ali from the arm to announce his being the next religious and political leader. He then installed a tent for him, so that the entire Muslims would greet him confessing his being the prince of the believers, and congratulate him on his being nominated, by the Lord, as the next leader. They all congratulated and acclaim him. The Prophet (peace be upon him and his family) then ordered his women to congratulate Ali for gaining that position. They approached the tent and offered congratulations. They admitted their loyalty to Ali's chiefship of the nation.

In his final disease, the Prophet (peace be upon him and his family) aimed at attesting that evidence on his nation in a written form. He asked the retinue to fetch him a pen and a paper so that he would record a document protects them against deviation perpetually. Unfortunately, they rejected unrelentingly. They said to him, "Well! Thanks, Apostle. We decided to deviate after you. This decision is taken while we are enjoying full awareness, intention and option. We do not want you to record a document that we should comply with Ali, Hassan, Hussein and nine individuals from Hussein's offspring; their progeny. Hence, shamelessly, they said, "Fetch not any pen or paper!!" How can the Prophet (peace be upon him and his family) provide a more consistent evidence?

THE FIFTH BASE: PUNITION OF THE DISSIDENTS OF THE PROPHET'S INSTRUCTION OF ADHERING TO HIS HOUSEHOLD

This punishment shall befall in the Hereafter. It fits the Prophet's responsibility of conveying and witnessing his nation's acts. The expression of this punishment is firm and unbending. It came in the form of a divine decision of cursing and condemning the dissidents of the Prophet regarding his instruction of revering his household. It indicated that the repentance of such individuals shall never be admitted, and they shall be deserving the eternal torment in the hell-fire.

Its being the last paragraph in the Prophet's sermon might give it another dimension referring to its firmness and decisiveness.

In the report recorded in *Tuhaful Uqoul*; the Shiite reference book, this paragraph is cited. A good deal of Sunni reference books of hadith refer to this topic. They assert that it was mentioned during the Prophet's sermon in the Farewell Pilgrimage.

Ibn Madga's *As-Sunan*; 2/905:

Amr Bin Kharija: The Prophet (peace be upon him) was on the back of his pack animal, while it was breathing heavily due to the hot weather, when he sermonized: "... Curse of the Lord, the angels and the entire people be on those who ascribe themselves to other than their fathers or masters. God be not accept their excuse or compensation."

At-Tirmithi's *As-Sunan*; 3/293:

Abu Umama Al-Bahili: I hear the Prophet (peace be upon him) say, in his sermon addressed during the Farewell Pilgrimage, "Ceaseless curse of the Lord be on those who ascribe themselves to other than their fathers or masters."

Ahmed's *Al-Musned*; 4/239:

Amr Bin Kharija: The Prophet (peace be upon him) was in Mina, riding his pack animal which was breathing heavily due to the hot weather, when he sermonized: "Curse of the Lord, the angels and the entire people be on who ascribe themselves to other than their fathers or masters, as a desire to neglect them."

Ahmed's *Al-Musned*; 4/187:

"... Curse of the Lord, the angels and the entire people be on those who ascribe themselves to other than their fathers or masters. God be not accept his excuse or compensation."

Ahmed relates the same meaning in different reports and records them in the same previous page book and the preceding ones. He also records it on pages 238 and 186. For Ad-Darimi, he records it in his *As-Sunan*; 2/244 and 344. In *Majma'uzzawaid*; 5/14, the narration is related to Abu Masud. Al-Bukhari records the reports in his *Sahih*; 2/221 and 4/67.

The reader may wonder the relationship between such a prophetic statement and the Prophet's instruction of adhering to his household. The forecited paragraphs emphasize that the Prophet (peace be upon him and his family) cursed those who ascribe themselves to other than their fathers, and the slaves who deny their loyalty to those who manumit them and ascribe it to another master.

As an answer of this wonderment, we have to cite that as a jurisprudential ruling, it is that if a son disavows his father and claims another man's filiation, then he regrets and returns to his real father, his repentance is admissible. In like manner, if a slave leaves his master and claims of his slavery to another man, but he repents and returns to his master after a while, his repentance is jurisprudentially acceptable.

These jurisprudential rulings contradict the Prophet's asserting that the divine curse, in its harshest form, is ceaselessly poured on those who ascribe themselves to other than their fathers or masters.

Such a divine punishment is admitted in cases of serious excess, such as apostasy and the like. It is unfit to issue such a judgment against an ignorant son or slave who disavow their father or master.

Moreover, some reports refer that the Prophet (peace be upon him and his family) ruled the atheism and apostasy of such individuals. This reports are recorded in Al-Beihaqi's *As-Sunan*; 8/26, *Majma'uzzawaid*; 1/97, *Kenzul Ummal*; 5/872 and many others. As an example we cite that the following report is recorded in *Kenzul Ummal*; 10/324, 326, 327 and 16/255 respectively:

"He whoever disavows his masters is ripping the bind of Islam out of his neck."

"He should find himself a place in the hell-fire that whoever disavows his masters."

"He is an atheist that whoever disavows his masters."

"He is decided as a disbeliever of what the Lord has revealed to his Apostle, that whoever disavows his masters."

The recent authentic prophetic sayings support the fact that such decisive rulings do in no means relate those who disavow their fathers or masters, unless fathers and masters intended in such sayings are not the proper ones.

This meaning is also supported by the forecited reports and many others, in which the Prophet (peace be upon him and his family) does not refer to fathers and sons at all, but he stops at mentioning masters and their servants. Naturally, a son's disavowal of his father is more serious than a slave's disavowal of his master. Nevertheless, such reports informed of a more serious punishment.

In addition, this meaning is supported by the fact that this ruling, in a good number of reports communicating the Prophet's sermons during the Farewell Pilgrimage, is mentioned directly after referring to the dedicate competency given exclusively to the

Prophet's household and progeny. This is the one-fifth rate. The Prophet's progeny are prohibited from receiving the alms and the poor rate.

Ahmed's *Al-Musned*; 4/186:

The Prophet (peace be upon him) was on his pack animal when he sermonized: "Alms is not allowed for my household and me. Any sum of alms even if it was as much as this." Meanwhile, the Prophet (peace be upon him) took a single hair from the back of his pack animal, and went on: "God curse that whoever ascribes himself to other than his father or master."

The same is recorded on page 293 of part 5 of *Kenzul Ummal*. On page 235 of part 10 of the same book, the following form is recorded:

"... He should find him a place in the hell-fire that whoever ascribes himself to other than his master."

In the Shiite reference books of hadith; the Prophet's progeny's reports, this prophetic wording is frequently and authentically recorded during mentioning the Prophet's sermons of the Farewell Pilgrimage. Besides, it is a part of the Ghadir sermon

Biharul Anwar; 37/123:

Al-Mufid's *Al-Amali*: ... Zaid Bin Arqam: I hear the Prophet (peace be upon him and his family) say in Ghadir Khum: "Alms is not licit for my household and me. God curse those who ascribe themselves to other than their fathers or masters. The baby is the bed owner's. The prostitute's share is the stones. An heir is not to will. You have heard and seen me. He must find him a place in the hell-fire that whoever forges lies against me.

I will be preceding you to the Divine Pool. I will take pride in you before the other nations on the Resurrection Day. Blacken not my face. I will save men from the hell-fire, and others shall be taken from my hands and sent to the hell-fire.

Allah is my Master, and I am the master of each male and female believer.

He whosever master was I, Ali shall be his master."

An alike report is recorded on page 186 of the same book, and quoted from *Bisharetul Islam*.

In his *Al-Umda*/344, Ibnul Bitriq, the Shiite, comments:

Reports recorded in the most authentic books of hadith, that regarded the Prophet's saying, "God curse those who ascribe themselves to other than their fathers or masters," do intend the great urge on adhering to Amirul Muminin Ali after the Prophet (peace be upon him and his family). The clear evidence on this fact is the most authenticated saying of the Prophet: "He whosever master was I, Ali shall be his master."

As he asserts so, the Prophet (peace be upon him and his family) adds, "O Allah! Accede to whomever accedes to him, and antagonize whomever antagonizes him, and support whomever supports him, and disappoint whomever disappoints him."

These assure the most acceptable matter that Ali is being the master of those whose master was the Prophet (peace be upon him and his family). Likewise, Ali is being the master of the believers entirely, this is proved by Omar Bin Al-Khattab's saying to Ali after that prophetic declaration, "Congratulations, Ali! You have become the master of every male and female believer." Other narratives report Omar's saying to Ali in the same occasion, "You have become my master, and the master of every male and female believer."

This position is the Lord's exclusively. He; the Exalted, gave it to his Apostle; Mohammed (peace be upon him and his family) and ordered him of dedicating it to Ali Amirul Muminin after him. This meaning is supported by God's saying, (Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor rate while they bow.)*

On that account, the Prophet's saying, "...those whoever ascribe themselves to other than their fathers," stands for those who disavow loyalty to Amirul Muminin Ali Bin Abi Talib (peace be upon him). We can refer this to the Prophet's saying, "O Ali! You and I are fathers of this nation." Curse of the Lord be on the disobeyer of his father.

Reference books of hadith of both sects relate that the forecited saying was a part of the script hanged to the Prophet's sword given to Ali in heritage. In his *Sahih*; 4/67, Al-Bukhari records this narrative. Similarly, Muslim, in his *Sahih*; 4/115 and 216, records this narrative in various ways of narration. Like many others, At-Tirmithi also records it in his *As-Sunan*; 3/297. As a matter of fact, they insist on these narratives since they contained, as they claim, Ali's confession that the Prophet (peace be upon him and his family) had not inherited his household any knowledge except a copy of the Holy Quran and that paper hanged to his sword. The narratives, however, assure the Prophet's cursing those who disavow their masters.

In the Shiite reference books of hadith, we could find a fourth occasion inciting the Prophet's uttering this wording of curse. The Quraishi 'released' individuals moved to Al-Madina and partook the hypocrites in their efforts against the Prophet's household. Once, they uttered, "Regarding his existence among the Hashemites, Mohammed's like is a date-palm tree planted in a junkyard." When he was informed of this saying, the Prophet (peace be upon him and his family) ordered Ali to ascend the pulpit and answer them.

Biharul Anwar; 38/204:

... Al-Isbigh Bin Nebata: Ali Bin Abi Talib (peace be upon him):

Once, the Prophet (peace be upon him and his family) summoned me and ordered of ascending his pulpit and declaring the following statements: Curse of Allah, and curse of His favored angels and messaged prophets, and my curse be on that whoever disavows his father or master, and that whoever wrongs his hireling.

As I did the mission, none commented except Omar Bin Al-Khattab. "O Abul-Hassan! You have conveyed. But they were unclassifiable words," said he.

I was back to the Prophet (peace be upon him and his family) to inform of this commentation. The Prophet asked me to convey the following words:

O people! We should never communicate words to you unless we have their interpretation. It I who is your father. It is I who is your master. It is I who is your hireling.

A fifth occasion of this wording we found through a narrative recorded in Furat Bin Ibrahim Al-Kufi's *Tafsir*/392:

*This is a word-for-word translation of the Verse. The following is the meaning of the Verse:

Only Allah and His Apostle and the believer who gave alms while he was in the ritual genuflection of a prayer, are your masters.

... Fatima Bint Al-Hussein: Al-Hussein Bin Ali: When the Prophet (peace be upon him and his family) was in Al-Madina, some Muhajirs offered him a part of their estate to help in managing any unexpected matters he might counter.

For a while, the Prophet (peace be upon him and his family) nodded his head down and, finally, refused their offer saying, "I am not ordered of taking any of your properties."

Soon after that, Gabriel; the angel, descended carrying God's saying, (Say: I do not ask for you any reward for it but love my near relatives.)

As the Prophet (peace be upon him and his family) conveyed this Verse to them, Muhajirs went out grumbling at this mandate, and saying to each other that the Prophet had intended only to submit them to sons of Abdul-Muttelib forever.

The Prophet (peace be upon him and his family) summoned Ali Bin Abi Talib and ordered of ascending his pulpit and addressing at people the following statements:

O people! He should seek himself a place in the hell-fire, that whoever wrongs a hireling in his wage. He should seek himself a place in the hell-fire, that whoever disavows his master. He should seek himself a place in the hell-fire, that whoever denies his parents.

A man stood up and asked for an interpretation for these words.

Ali was back to the Prophet (peace be upon him and his family) for conveying that man's commentation. "Woe is the Quraishis from the interpretation of these words," the Prophet repeated thrice. "O Ali!" ordered the Prophet, "Go and tell them that I am the hireling whose commitment is mandated in the heavens. You and I are masters of the believers. You and I are fathers of the believers."

FOURTH DISCUSSION

THE PROPHETS' NEED FOR PEOPLE'S PROTECTION DURING CONVEYING THEIR MISSIONS

During their explaining the Verse of Isma; (O Apostle! Deliver what had 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,) the advocates of the Quraishi caliphate committed two principal mistakes:

First, they misrepresented the actual conception of the prophets' missions, including Mohammed (peace be upon him and his family).

Second, they attempted to conceal the Quraishis' actuality after conquest of Mecca. They intended to draw the Verse away from these incidents. They also tried to persuade the Muslims that the Quraishis; that polytheist clan and center of the devils, changed into those pious people who received god-fearing in a period of a single night and day, and that they went on leading people to Islam and the right path.

QURANIC SENSE OF CONVEYANCE

The Holy Quran carries a simple meaning of conveyance. It means the messengers' explicating the divine mission, and leaving the option for people, and the Lord, not the prophets, shall be the judge and the remunerator.

A number of principals can be concluded from this deep base.

First, a prophet is in great exigency for guaranteeing the right of free expression of opinions, so that he will be able to transmit and convey his Lord's mission to the servants. This was the prophets' preliminary demand from their nations.

Second, the prophets' mission is nothing more than conveyance. Before Abraham (peace be upon him), jihad was not imposed upon the prophets. God; the Exalted, imposed it upon Abraham and the coming prophets.* This jihad was purposed for removing the obstacles that impeded the process of conveyance, or facing the atheists' assaults against the believers who opted for the divine religion and organized their lives according to it.

Third, none should be coerced on embracing the religion. It is quite free to choose any course. Hence, law of guidance and deviation ought to be effective, and capability of doing good and evil ought to be available.

Fourth, the purpose beyond practicing the conveyance of the divine missions is providing the Lord with clear, complete and perfect claims on people, in order that they will not have acceptable excuses when they shall be resurrected for judgment. Hence, providing claims in the divine religions is an original and perpetual pivot in the tasks of prophets, whether on level of the atheists or the believers.

When a prophet conveys creeds and rulings to people, and explicates clearly their beliefs and duties; he will prompt his Lord's claim. This will perfect the mission and release him from any responsibility.

Their positive or negative response to that prophet, and their deeds and behavior are their own concern. A prophet is not responsible in this regard at all. This is God's interest.

God says: (Say: Then Allah's is the conclusive argument; so if He pleased, He would certainly guide you all.)

*The entire prophets who came after Abraham are his sons and progeny.

We are to refer to some evidences on the forecited discussion, quoted from the Holy Words of God.

Noah; the prophet, says to his people: (I deliver to you the messages of my Lord, and I offer you good advise and I know from Allah what you do not.)

Shueib; the prophet, says to his people: (So he turned away from them and said: O my people! I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people?)

Hud; the prophet, says to his people: (But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.)

God, as He refers to the common point in the prophets' missions, says: (Is then aught incumbent upon the apostles except a plain delivery of the message?)

(They said: Our Lord knows that we are most surely messengers to you. And nothing devolves on us but a clear deliverance of the message.)

In fact, concepts and rulings of the divine conveyance are too many to be discussed in this discussion. As they are cited from Quranic and prophetic texts, concepts and rulings of conveyance form a perfect hypothesis. God; the Exalted, describes His religion and Book as a conveyance. He says, (This is a conveyance for people and that they may be warned thereby, and that they may conceive that He is One God and that those possessed of understanding may mind.)

The Quran is also described as a conveyance for the coming generations who will receive Islam. God say: (Say: what is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches.)

The Lord praised His prophets for their trust and courage in conveying His messages in spite of people's resistance and mockery. He says: (Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.)

God; the Praised, reckons the process of receiving and conveying the divine revelation as one of the most serious and critical deeds that require distinctive personalities and precise divine guardianship. He says: (The Knower of the unseen! So He does not reveal His secrets to any except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him so that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things.)

MISSION OF OUR PROPHET IN CONVEYANCE

The most interesting concern in this regard in the conveyance acted by our Prophet; Mohammed (peace be upon him and his family). God describes his mission and responsibility by saying: (And obey Allah and obey the Apostle and be cautious; but if you turn back, then know that only a clear deliverance of the message is incumbent on Our apostle.)

(Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear deliverance of the message.)

(so, if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message, and Allah sees the servants.)

(But if they turn aside, We have not sent you as a watcher over them. On you is only to deliver the message.)

Hence, the Lord sent our Prophet (peace be upon him and his family) on bases of the divine message formulation and conveyance with which the entire prophets were sent. It is the rule of substantiating the Lord's claim and instituting it upon people and avoiding coercing them to admit it. This is the very meaning of God's saying: (On you is only to deliver the message.)

The Prophet said: "I have given the orders of fighting people till they utter 'There is no god but Allah.' As soon as they utter, they will guard their souls and estate against me."

The coercion carried by the Prophet (peace be upon him and his family) is compelling Christians and Jews to live peacefully with the Muslims, not embrace Islam, and compelling the pagans and polytheists to enter the general frame of Islam. Whatever else is people's concern, in the limits of this frame. When an individual obeys, another disobeys, another takes the right path and another deviates, this is God's concern, since He is the Judge.

On that account, it is naturally that the conveyance of the divine message will be in need for protection, otherwise the Quraishis would assassinate him, defame his advocacy or preclude people from listening to him as soon as possible, because they realized the real size of danger caused by this advocacy on their authority and gods.

Despite the fact that the secret, as well as the seen, divine attention to the prophets is of various forms and sorts, the Lord's norm in His apostles is leaving their protection for the natural factors, in addition to that divine attention.

As a matter of fact, there is no single proof on the claim of the Lord's guaranteeing His prophet's safety from injuries or assassination, as well as the other sorts of harm he countered in his lifetime.

Previously, we have referred to reports respecting the continuity of guarding the Prophet (peace be upon him and his family) to the end of his honorable life. It is to add that he asked the Arab clans to guarantee his protection for conveying his Lord's message.

Ibn Husham's *As-Sira*; 2/23:

Rabia Bin Ebbad: I was a young boy when I accompanied my father in Mina where the Prophet (peace be upon him) was used to attending in the quarters of the Arab clans, and addressing at them: "I am the messenger of Allah to you. I instruct you to worship Allah alone, and avoid considering any associate with Him, and give up the adoration to what you are worshipping except Him, and believe in me, and give me credence and protect me so that I will be able of carrying my Lord's message."

The same is recorded in At-Tabari's *Tarikh*; 2/83 and Ibn Kutheir's *As-Sira*; 2/155.

Al-Yaqubi's *Tarikh*; 2/36

The Prophet was wont to provide his advocacy before the Arab tribes every year during seasons of pilgrimage. He used to speak to chiefs of these tribes, asking for nothing other than protection and guard. He was saying, "I do not coerce any on admitting my advocacy. But I only want you to protect me against assassination, so that I can deliver my Lord's messages."

None admitted him. They used to excuse that his people are more knowing in this regard.

Moreover, reports assert that the Prophet (peace be upon him and his family), during the declaration of fealty of Al-Ansar, asked them to protect his household and him as same as they protect their families and souls.

Ibn Husham's *As-Sira*; 2/38:

After he recited some Quranic Verses and invoked Islam, the Prophet said to Al-Ansar: "I conclude with you a covenant that you should protect me as same as you protect your sons and women."

Al-Bera Bin Muarwir took the Prophet's hand and shouted, "Yes, by Him Who sent you with the right. We will protect you as same as we protect our people. Confirm your covenant with us, God's messenger! We are, by God, men of wars and heroism. We have been inheriting so from our great fathers."*

This matter arranges the topic involved. The Prophet (peace be upon him and his family), according with norms occurred to the previous prophets, asked for protection so that he would be able to carry the divine message.

Al-Ansar contributed this protection. The Lord gave victory to His Prophet who defeated his enemies; the polytheists and the Jews. He prevailed the Arab Peninsula, Yemen, Bahrain and the Gulf. His state extended to the edges of Syria, and the Islamic military forces went on threatening the Romans in Syria and Palestine.

In the tenth year of his immigration, the Prophet (peace be upon him and his family) was about to depart to the Exalted Associate. That was during the Farewell Pilgrimage. In these final moments, he received sura of Maida, in which he was ordered of conveying the message. In addition, he was relieved that he would be protected against people.

What changes occurred? What incited on the revelation of orders of conveying in the last stage of conveyance? What made the Prophet (peace be upon him and his family) in need for protection against people after he had been ruling that great state?

For scholars, it is inapplicable to suppose that the Prophet was in need for a physical protection, since the Exalted Lord had already willed that such a material protection would endure naturally. Furthermore, it was available so acceptably. Hence, the protection intended in this regard, should be mental.

Secondly, a student is bound by the conclusion that conveyance intended in the Verse should contemplate such a remarkable matter that it was very much difficult for people to accept. It is also binding to name the hypocrites that declared their being Muslims, as the only indication of 'people' intended in the Verse. This is by the reason that the entire serious matters had been already communicated to the atheists, and the mission had no other serious matter to convey. Besides, after the revelation of that Verse, the Prophet (peace be upon him and his family) did not declare any expected remarkable matter.

* The same report is recorded in At-Tabari's *Tarikh*; 2/92, *Uddul Ghaba*; 1/174, *Uyounul Athar*; 1/217, Ibn Kutheir's *As-Sira*; 2/198 and Ahmed's *Al-Musned*; 3461. As he records it in his *Majmauzzawaid*; 6/44, Al-Heithami comments that Ahmed and At-Tabarani recorded it. Ahmed relates it to narrators admitted in the most authentic reference books of hadith except Ibn Isaaq.

The report is also registered in *Kenzul Ummal*; 1/328 and 8/29.

Consequently, except for protection against doubting the prophesy, the revealed protection in this Verse was meaningless. At any rate, definite people would doubt Mohammed's prophesy after they would have listened to him when he would nominate his household as the coming political and religious leaders of this nation.

This is the only meaning coincides the general text of the Verse.

As an interpretation, we are to explain the Verse as follows:

O Apostle! You are only a conveyor and messenger. You are not responsible for the coming events or the result. This is your Lord's concern.

Deliver what had been revealed to you from your Lord; by Gabriel in the matter concerning Ali; the matter you have frequently intended to refer to, but the hypocrites prevented you.

And if you do it not, then you have not delivered His message, or substantiated your Lord's claim. Leadership of your progeny is not a personal matter, as the hypocrites think. It is a basic part of this sealing united epistle. When a part fails, the mass will fail. Similarly, when a part of the claim fails, the entire claim will fail.

And Allah will protect you from the people; the Quraishis who may doubt your prophesy due to your conveying this matter that is very difficult for them to admit. This process will be completed peacefully. No interruption and no apostasy will occur. Hence, you shall be seen as a perfect conveyor of your Lord's message, and you will complete your Lord's claim on you nation as well. However, Ali shall be in need for fighting these people for the sake of interpreting the Quran, in the same course you fought for the sake of its revelation.

Surely Allah will not guide the unbelieving people, who will wrong your progeny after you, and subsequently, will wrong your nation. They will change God's favor into atheism, and drive this nation into combats and collapse.

FIFTH DISCUSSION

THE QURAISHIS ARE THE REASON BEYOND THE PROPHET'S NEED FOR AN ADDITIONAL PROTECTION

From the Holy Verse and various narratives, we can conclude that the Prophet's conveyance of his Lord's message regarding the leadership of his progeny might have caused a grave quake in the nation, and a serious threat against his prophecy.

What are the reason and circumstances that might have caused such a sweeping catastrophe?

Neither the Arab tribes, the Jews nor could the Christians have any opinion nor intrude themselves in the matter of the Prophet's nominating his progeny for the coming leadership. The only source of danger that might have precluded this affair was the Quraishis.

It seemed that the Prophet (peace be upon him and his family) despaired of executing this affair. This matter is evidenced by the fact that the Prophet anticipated people's dissenting Islam as soon as he would declare this affair frankly and formally. The reason beyond this are the character and the tribal structure of Quraish.

QURAISH IS ROOT OF VILLAINS

The Quraishi chiefs are the evil side of Samuel's offspring. Yet, the Prophet (peace be upon him and his family) and Abu Talib; his uncle, doubted those chiefs' belonging to Samuel; the prophet. They joined the intricate characters of the Jews; their cousins, to tyranny of the violent chiefs of the Bedouin tribes.

Excepting the Hashemites and few others, the Quraishis are the source of tyranny and Satanism.

The Exalted Lord decides those chiefs as a perfect assembly of Pharaohs. God says: (Surely We have sent to you an Apostle, a witness against you, as We sent an apostle to Pharaoh. But Pharaoh disobeyed the apostle, so We laid on him a violent hold.)

As he was watching the victims of the battle of Badr, the Prophet (peace be upon him and his family) stated, "God may reward you; the evil band, badly. You belied me while I was true-tongued, and imputed treachery to me while I was trustworthy."

As his eyes fell on the dead body of Abu Jahl Bin Husham, the Prophet said, "This one is more tyrant than Pharaoh. As Pharaoh despaired of his life, he recognized the oneness of Allah. But when this one despaired of his life, he called forth Lat and Uzza; the idols."*

On page 207 of part 3 of his book, Ibn Husham records the following saying of Abu Jahl:

Sons of Abd Menaf and we competed on honor. We served food when they served it. We combated when they combated. We bestowed when they bestowed. When we both had the same scale and became like two race horses, they claimed the coming of a prophet receives revelation from the heavens among them. How can we ever have such a privilege? Nay, by God. We will never believe him, nor will we give credence to him.**

Al-Qummi's *Tafsir*; 1/276:

The Prophet (peace be upon him and his family) addressed at the Quraishis: "The Lord has sent me to destroy kings of this whole world and drag their realms to you. Respond to what I am calling forth, and you shall be kings of the Arabs, and the non-Arabs shall submit to you and you shall be kings in the Paradise."

Out of his envy to the Prophet, Abu Jahl spoke: "O Allah! If Mohammed's words are being the right of Thee, then rain skyey stones upon us or inflict painful agony upon us." He then added: "The Hashemites and we were like two race horses. We

*This report is recorded in *Hilyetul Abrar*; 1/127 and At-Tusi's *Al-Amali*; 1/316, from which the compiler of *Biharul Anwar* quotes the report and registers it on page 272 of part 19, under number 11. It is also recorded in *Majmauzzawaid*; 6/91.

**The same is recorded in *Uyounul Athar*; 1/146 and Ibn Kutheir's *As-Sira*; 1/506.

combated when they combated, and speared when they speared, and cooked when they cooked. When they and we were of the same scale, they claimed prophesy among them. Nay, we will never admit such a thing among the Hashemites, or sons of Makhzum.”

In his *Al-Mustatraf*; 1/58, Al-Abshihi records:

“What ill minded people are yours, when they selected a woman for their leadership!” Muawiya addressed at a Yemeni. “But I know people more ill minded,” replied the Yemeni, “they are your people. When the Prophet (peace be upon him and his family) called them to embrace Islam they answered, ‘O Allah! If this is being the truth of Thee, then rain us with skyey stones, or inflict painful agony upon us.’ They should have said, ‘O Allah! If this is being the truth of Thee, then guide us to it.’”

In his *As-Siratul Mustaqim*; 3/49, Al-Beyadi records:

Muawiya spoke, “Allah favored the Quraishis in three things. They are his sayings, (And warn your near clans,) and (Surely it is a remembrance for you and your people,) and (For the protection of the Quraish)”

A man from the Ansar answered, “Slow down, Muawiya! God said, (And your people belied it,) and you are one of his people. And said, (Your people precluded against it,) and you are one of those people. And said, (My people deserted this Quran,) and you are one of his people. These are three for your three. We are to add if you add.” Thus, Muawiya was ashamed.

When God inflicted years of agony upon Pharaoh and his people, they asked Moses; the prophet, to implore the Lord for alleviating the anguish they had suffered. Analogously, the Prophet (peace be upon him and his family) cursed the Quraishis and supplicated God to inflict years of agony upon them. The Lord responded. They were impoverished and suffered famine till they had to have ‘Alhaz’, which is a meal of camel hair and blood. Nevertheless, they neither submitted to their Lord nor did they implore Him.

Al-Hakim’s *Al-Mustedrak*; 2/394:

Ibn Abbas: Abu Sufian came to the Prophet (peace be upon him and his family): “O Mohammed! I adjure you by the Lord and the kinship. We have had Alhaz.” Hence, God revealed, (And already We overtook them with chastisement, but they were not submissive to the Lord, nor do they humble themselves.)

Recruits of the Umayyid caliphate are not admired by this report, nor do they exert any effort for interpreting this Verse. They claim the opposite. They assert that the Quraishis were actually submissive to their Lord, and humbled themselves to Him. Furthermore, they claim the Prophet’s blessing them.

The following narrative, recorded in Ibn Kutheir’s *As-Sira*; 6/101, is cited as an example:

When the Prophet execrated the Quraishis, they suffered such a harsh year that removed everything. They had to have bones, dogs and Alhaz. Abu Sufian came to the Prophet and adjured him for supplicating God to relieve their crisis. The Prophet did, and the crisis was relieved.

The problem is that Ibn Kutheir was fond of Abu Sufian's smell. As a historian, Ibn Kutheir did realize that Abu Sufian's attendance at the Prophet (peace be upon him and his family) occurred only after the latter had felt pity for the Quraishis, and sent them food stuff and some money. The Prophet expected them to submit to the Lord and believe in Him and His Apostle. The Quraishis exploited that prophetic mercy and compassion when they selected Abu Sufian to be before him and provide a plan of reconciliation that was as same as plans of reconciliation frequently suggested by the Israelites nowadays. This plan was rejected. As a second attempt, Abu Sufian sought Ali and Fatima to intercede for his good, but they rejected, too. Yet, Abu Sufian suggested that the intended treaty of reconciliation would be recorded in the names of Al-Hassan and Al-Hussein so that they would take pride in this among the Arabs. The replication of Ali and Fatima was that they would never protect any against the Prophet (peace be upon him and his family).

CLANS OF QURAISH.

Quraish was more than twenty clans. They are sons of Hashim Bin Abd Menaf, sons of Umayya Bin Abd Shams, sons of Abdud-dar Bin Qusay, sons of Makhzum Bin Yaqada Bin Murra, sons of Zuhra Bin Kelab, sons of Asad Bin Abdul-Uzza, sons of Al-Harith Bin Fihir Bin Malik, sons of Amir Bin Luay, sons of Sahl Bin Amr, sons of Jamh Bin Amr, sons of Anmar Bin Bugheid, sons of Teim Bin Murra Bin Ka'b, sons of Edi Bin Ka'b and others.

As a matter of fact, affairs and influence were in the hands of the most remarkable clans and chiefs. They are few clans. To great extent, the rest were mere followers.

As he describes the meeting of Darun-Nidwa -house of congress- which was held for discussing the matter of Mohammed Bin Abdillah Bin Abdil-Muttelib Bin Hashim's prophesy, Ibn Husham, in his *As-Sira*; 2/331, records:

The meeting was attended by the celebrities of Quraish. Utba Bin Rabia, Sheiba Bin Rabia and Abu Sufian Bin Harb represented sons of Abd Shams. Tueima Bin Edi, Jubeir Bin Mutim and Al-Harith Bin Amir Bin Nawfal represented sons of Nawfal Bin Abd Menaf. An-Nadr Bin Al-Harith Bin Kilda represented sons of Abdud-Dar Bin Qusay. Abul-Bukhtari Bin Husham, Zumma Bin Al-Aswed Bin Al-Muttelib and Hakim Bin Huzam represented sons of Asad Bin Abdul-Uzza. Abu Jahl Bin Husham represented sons of Makhzum. Nabih Bin Al-Hejjaj and Munebbih, his brother, represented sons of Sahl. Umayya Bin Khalaf represented sons of Jamh.

Many other individuals were attendant there. Some spoke, "You have clearly seen concerns of this man. I cannot guarantee that he will not lead his followers against us. You should decide something in this regard."

As they consulted the matter, some suggested that they should detain him and wait... etc.

As he refers to those who endures the disbursements of the polytheists' army in the battle of Badr, Ibn Husham, on page 488 of part 2 of his *As-Sira*, records:

The Quraishi benefactors were Al-Abbas Bin Abdil-Muttelib Bin Hashim from the Hashemites. And Utba Bin Rabia Bin Abd Shams from sons of Abd Shams Bin Abd Menaf. And Al-Harith Bin Amir Bin Nawfal and Tueima Bin Edi Bin Nawfal from sons of Nawfal Bin Abd Menaf. And Abul-Bukhteri Bin Husham Bin Asad and Hakim Bin Huzam Bin Khuweilid Bin Asad from sons of Asad Bin

Abdul-Uzza. And An-Nadr Bin Al-Harith Bin Kilda Bin Alqama Bin Abd Menaf from sons of Abdul-Dar.

The following is the order of Quraishi clans, depended by Omar; the caliph, in records of his state during contribution of the imports. It is to mention that this order evidences the complicated structure of these clans, and the precedence of the Hashemites.

Al-Beihaqi's *As-Sunan*; 6/364:

When he registered the records of his government, Omar (God be pleased to him) decided to begin with the Hashemites. He commented, "I saw the Prophet (peace be upon him) precede them and sons of Al-Muttelib." Hence, their names were recorded in the top of the list. He contributed them equally.

As he noticed the lineage of sons of Abd Shams and Nawfal, Omar added, "Sons of Abd Shams are the Prophet's full brothers. Sons of Nawfal are half brothers. Hence, the previous should be preceded."

Then, he looked upon sons of Abdul-Uzza and Abdud-Dar. "Sons of Asad Bin Abdul-Uzza are the prophet's maternal relatives. They were within 'the odorizers.'" Thus, Omar preceded them to sons of Abdud-Dar. Sons of Zuhra followed sons of Abdud-Dar, as Omar saw.

Sons of Teim and Makhzum came next. "Sons of Teim were a party in the treaty of 'Fudoul'. Besides, they were within 'the odorizers among whom was the Prophet (peace be upon him). Finally, they enjoyed favors.'" Accordingly, sons of Teim were preceded to sons of Makhzum.

Sons of Sahn, Jamh and Edi Bin Ka'b came therewith. Some suggested that he should begin with sons of Edi. "No, I should settle myself in its place. Sons of Sahn and we were of the same affair when Islam came forth. You should choose between sons of Jamh and Sahn in precedence." Finally, sons of Jamh were preceded.

Sons of Sahn and Edi were recorded under the same name. When they were separated, Omar shouted, "Allah is the greatest! Praised be Allah Who bestowed me my share from His Apostle."

Then came sons of Amir Bin Luay. Abu Ubeida Bin Abdillah Bin Al-Jarrah Al-Fihri objected and blamed Omar for preceding all those to him. "Well, Abu Ubeida," Omar answered, "you either succumb, like what I had done, or you should discuss this matter with your people. I will accept their decision if they precede you to themselves. For me, I am to precede you to sons of Edi; my people."

In the reign of Muawiya, sons of Al-Harith Bin Fihri were preceded and located between sons of Abd Menaf and Asad Bin Abdul-Uzza.

In the reign of Al-Mahdi; the Abbasid caliph, a quarrel occurred between sons of Sahn and Edi. Therefore, they separated. For their standing, Al-Mahdi preceded sons of Edi.

It is generally admissible that the Hashemites were distinctive among the other Quraishi clans, due to their unique mentality, behavior, activities and values. It is also evident that the other tribes and kings respected them exclusively. This was the reason beyond the other Quraishi clans' envying them. Since days of Hashim and Abdul-Muttelib, the Hashemites were antagonized. It was Hashim who constituted Summer journey to Syria, Palestine and Egypt for the Quraishis. He toured in deserts

and countries, and negotiated chiefs and kings of tribes and countries by which their caravans had to pass. He concluded treaties of nonaggression for conserving safety of the Quraishis' caravans who expressed their delight for this achievement and took initiative in benefiting it. Nevertheless, they envied Hashim and hoped had that been their own achievement so that they would have obtained that pride.

Hashim was deceased in Ghaza in obscure circumstances that a historian may doubt. Hashim's house, however, was not extinguished. Abdul-Muttelib; the son, proved his active existence and could dominate his people, continuing his father's qualities. He constituted the Winter journey to Yemen. He concluded treaties of nonaggression with chiefs and kings of tribes and countries by which the Quraishis' caravans passed. Like his father, Abdul-Muttelib took pride in this act.

From the mental side, clans of Quraish noticed that the Hashemites generally, and Abdul-Muttelib particularly, were used to taking pride in their being Samuel's sons and followers of Abraham's creed, as if they were the only offspring of Samuel and Abraham and, in more concentrating vision, as if they suspected the others' lineage. Abu Talib and the Prophet (peace be upon him and his family) applied this idea in the most tangible view.

The chasm between the Hashemites and the other Quraishi clans increased largely when Abdul-Muttelib claimed receiving divine inspiration via the true coming dreams. Once, he informed his people of the Lord's ordering him of digging well of Zamzam which was derelict long time ago. When he dug, water sprang anew by the permission of God; the Exalted, and he could find two golden statues on the form of gazelle there. Abdul-Muttelib adorned the gate of Kaba with these two golden statues. This added a new feature to Abdul-Muttelib who exclusively took the task of serving the pilgrims with food. He was named 'waterer of pilgrims and the Holy Precinct' due to scarcity of water.

When the Abyssinian army were in their way towards Kaba, Abdul-Muttelib told people that they would never touch it since God; the Elevated, would defeat them. This prophesy came true when God rained the army of Abyssinia with tiny birds that cast them with backed stones; hence, He caused them to be like a ruined nest.

As if he was a prophet, or an introducer for a prophet, Abdul-Muttelib legislated a number of laws and regulations. He issued that the ritual Circumambulation of the pilgrimage should be seven times. As some of the Arab were used to going around Kaba naked, because they presumed the profanity of their clothes, Abdul-Muttelib prohibited this practice. He warned people against burying the she-babies alive. He issued the obligation of fulfilling the vows and reverencing the holy months. He prohibited consuming intoxicating drinks. He prohibited fornication, and constituted a definite punishment for the perpetrators of such a sin. He banished the notorious prostitutes out of Mecca. He prohibited marriage of the blood relations. He issued the provision of amputating the larceners' hands. Finally, he constituted unmerciful regulations against the murderers. He identified one hundred camels as the blood money of bloodshed. All the previous regulations and laws are legislated in Islam.

Abdul-Muttelib occupied the greatest status among Quraish, as well as the other Arab tribes. This standing caused the Quraishi chiefs to envy him excessively. They dragged him to be the other party in a contest for showing the most honorable by the governance of priests. Through a new property, God caused Abdul-Muttelib to overcome twice. This increased his standing and good reputation among people.

The most matter that arouse the Quraishi chiefs against Abdul-Muttelib was his providing one of his sons as a corban for the Lord of Kaba, like Abraham (peace be upon him); his forefather...

The Quraishi chiefs could not enjoy a moment of relief. As soon as Abdul-Muttelib was deceased, Abu Talib; the son, mastered his people, Quraish and the entire tribes of the Arab. He took the place of his father and forefather. He kept his father's maxims. During the reign of Abu Talib, the grandest dole on the Quraishi chiefs took place. It is when Mohammed; Abu Talib's nephew, claimed prophesy and demanded with believing and complying with him. The dole expanded when a number of the Hashemites and sons of Al-Muttelib gave credence to this prophesy, and Abu Talib declared his responsibility of protecting Mohammed (peace be upon him and his family) during his mission of conveying his Lord's message freely. He also threatened the Quraishis a comprehensive war if they touch a single hair of Mohammed.

Sparing no efforts for supporting his nephew, Abu Talib stood in the face of the cabals managed by the Quraishi chiefs. He also composed poems through which he divulged the ill intentions of the Quraishi chiefs, and suspected their being belonging to Samuel; the prophet. His poems of glorifying Mohammed (peace be upon him and his family); his nephew, and slurring the Quraishi chiefs, were carried to the other Arab tribes. Abu Talib named Abul-Hakam; chief of the Makhzum, 'the tiny ignorant of the Makhzum', while the Prophet (peace be upon him and his family) named him 'Abu Jahl -man of ignorance-'.

In spite of their various attempts to incite and threaten Abu Talib and his nephew, the Quraishis failed to achieve any progress in the process of defeating that divine prophesy.

They decided to persecute any Muslim they catch; therefore, most of the Muslims fled to Abyssinia. This was another failure for the Quraishi chiefs.

Accompanied by sons of Kenana, the Quraishi chiefs determined to blockade and besiege the entire Hashemites comprehensively. They arrested them in a col for three or four years. Through a miracle, the Lord undid their blockade.

When the Hashemites lost Abu Talib, the Quraishis issued a decision of assassinating Mohammed (peace be upon him and his family) since he lost the protector and backer. God defected their consensus, and moved His Apostle to Yathrib; the city that most of its people embraced and admitted Islam.

Besides the Jews, means of beseeching and menace were taken by the Quraishi chiefs for pressing people of Al-Madina. They failed since that city, which lied on the main way of their economic exchange with Syria and the neighboring territories, was prevailed by the Prophet (peace be upon him and his family).

In conclusion, they decided to declare war against son of the Hashemites. They battled him in Badr, Uhud and Al-Khandaq. As usual, they failed.

They also failed when they used the Jews, the Romans and the Persian against him.

Unexpectedly, Mohammed (peace be upon him and his family) surprised them when he conquered their capital; Mecca, with great numbers of unbeatable soldiers. That was in the eighth year of his immigration to Yathrib. So, the Quraishis had to surrender and succumb to the Prophet (peace be upon him and his family).

People of Mecca formed two lines to watch the parade of the Prophet and his army. The pennon of conquest was raised by Abdullah Bin Ruwaha, the young man from Al-Khazraj; the Yemeni tribe. He was shouting:

O sons of atheists! Clear the way to him

Today, we shall strike you for the revelation
So abruptly that your heads will be removed
And friends will be engaged against their revered
My Lord! I do believe his maxim.

“O son of Ruwaha! Is it before the Prophet and in God's Precinct you are poetizing?”
Omar said unto him. “Leave him alone, Omar!” said the Prophet, “These verses are
more piercing than spear-heads.”*

Omar intended to alleviate the Quraishi chiefs and relieve the chock of their defeat.
He also intended to avoid challenging them in their capital. It is to keep in mind that
Omar was son of that worthless clan of Edi. He was brought up on revering and
respecting the Quraishi chiefs. For the Prophet (peace be upon him and his family),
those pharaonic chiefs understood nothing other than the prose of swords and spears,
and that Abdullah Bin Ruwaha's act had been quite correct and highly appreciated
by the Exalted Lord since it was more piercing upon foes of the Lord than spear-
hands.

CONQUEST OF MECCA BEWILDERS THE JURISPRUDENTS

The Prophet (peace be upon him and his family) had secured the Quraishis before he
gathered their chiefs in the Holy Mosque, under swords of God's soldiers. He
reminded them of many things; their arrogance, tyranny, belying the miracles and
portents of God, dissenting God and His Apostle, persecuting the Hashemites and the
Muslims and their conflicts and cabals against Islam and its embracers.

At-Tabari's *Tarikh*; 2/337:

The Prophet (peace be upon him) stood on the gate of Kaba and orated:

“There is no god but Allah, lonelily with no associate. He fulfilled His promise,
triumphed His servant and defeated the parties alone. Any claimed revenge or
estate should be under my feet excepting custody of House of God and watering
of the pilgrims.

O the Quraishis! God has saved you from practices of Jahilism and taking pride in
the forefathers. People are from Adam, and Adam was created from mud. (O
people! We have created you from male and female, and We have made you
peoples and tribes so that you will associate each other. The most honorable of
you to Allah is being the most careful of his duty.)

O the Quraishis and people of Mecca! What do you expect me to do with you?”

“Good! You are but a generous brother, and son of a generous brother,” answered
they.

“Go free! You are released,” responded the Prophet (peace be upon him). After
they had been within the spoils of war the Prophet possessed, they were
manumitted and released. Hence, people of Mecca are called ‘the released’.

This matter perplexed the pro-Quraishi jurisprudents. A release is materialized only
after capture and enslavement. This proposes that those people were manumitted by
the Prophet who had enslaved them. Accordingly, they should be followers and loyal
to his family for good. Their islamization saved them from being sentenced to death

*This narration is recorded on page 228 of part 10 of Al-Beihaqi's *As-Sunan*, and
217 of part 4 of At-Tirmithi's, and 235 of part 1 of At-Thehbi's *Siyeru Alamin
Nubela*.

penalty only. It did not cancel legitimacy of being enslaved. This rulings are applied to the Quraishis exclusively. In rulings of jihad and Islamic conquest, these rulings are nonexistent. The following is a depiction of the Prophet's practices:

Ten thousand Muslims under the Prophet's leadership surrounded Mecca. The Quraishis were too frightened to counter that army. As an Islamic rule, people of Mecca, if they were Jews or Christians, should choose one of three; embracing Islam, fighting or defraying the tribute and keeping their religion.

As they were polytheists, they had only two choices; either to islamize or to fight. They opted for the former under the menace of swords. They should have been treated as Muslims. But the Prophet (peace be upon him and his family) submitted them to rulings of the prisoners of war, and released them.

As a matter of fact, this sort of release is unfamiliar for the jurists. A prisoner of war should be either killed, released or compensated. The ruling of release without manumission or compensation is dedicated to the Quraishis during conquest of Mecca.

Another jurisprudential unsolved problem comes to the surface. It is the Prophet's statement of security benefit to every individual keeps himself beyond his doors, or throws his weapon, or confines in Abu Sufian's house. This decision of security was given to the polytheist foes without specifying their converting to Islam as a term.

A third question is provided in this regard. It is the rulings respecting lands of Mecca. There is a number of probabilities. These lands are prohibited to be possessed because they are within the holy House of God. These lands are conquered, and the entire Muslims have rights in them forever. These lands were possessed to the Quraishis since they islamized. People then purchased some from the owners.

As much as a personal viewpoint is concerned, lands of Mecca should be out of possession, since they are under the custody of the Prophet and the imams (peace be upon them). The security benefit was no more than an order of saving polytheist foes from killing.

Their release supposes that the Prophet (peace be upon him and his family) did capture and enslave them according to laws of Islam. He did not manumit them. He released them, as if a master says to his slaves; 'Go and do whatever you like.' However, they, as well as their progeny, are still decided as slaves of that master and his heirs. In other words, he did not make them choose either islamization or fighting. They were compelled to choose for the latter. Hence, they were overcome and captured.

The Prophet regarded their islamization when he ordained them to take part in the battle of Hunein. Besides, he committed their women to declaring fealty to him. On other occasions, they were regarded as polytheists when their sons and slaves, who could find their way out to the Prophet after conquest of Mecca, were not given back to them.

It is too sufficient to add to this topic. Hence, we are to refer to a number of texts of our imams in this respect.

Nahjul-Belagha; 3/30

Imam Ali's answer for Muawiya's words:

... How come do you intrude yourself in the matter of categorizing the leading and the late, and the follower and the guide? How should the 'released' and sons of the 'released' have a concern in the question of discerning the foremost Muhajirs and classifying and identifying them?...

Al-Kafi; 3/512:

Lands of those who islamize willingly should be kept in their hands. Whatever is seized by sword should be belonged to the imam who conducts what he sees. This is the Prophet's procedures in respect to lands of Kheibar... When people of Taif islamized, they were imposed to pay the tithe and its half. Mecca was conquered by the Prophet (peace be upon him and his family); therefore, people of Mecca are his prisoners. He manumitted them and said, "Go free! You are released."

Sunni jurisprudents rule that the Quraishis embraced Islam; therefore, they are under its rulings.

When they are asked about the name 'released' and application of rulings of fighting to people and lands of Mecca, the Sunni jurisprudents claim that these right of applying these rulings was given exclusively to the Prophet.

Ashafii's *Kitabul-Umm*; 7/382:

Al-Awzai: The Prophet (peace be upon him) conquered Mecca by force. He permitted Muhajirs to occupy their own lodges and lands there. He did not decide them as spoils.

Abu Yousuf: The Prophet (peace be upon him) pardoned people of Mecca when he declared that security is given to each individual keeps himself in his house or joins the mosque or Abu Sufian's house. He asked his army not to kill but definite names, or when defending. He gathered them in the mosque and said, "What do you expect me to do with you?" "Good. You are the generous brother, and son of that generous brother," replied they. "Go free! You are released," said the Prophet.

He did not regard any part of their possessions as spoils. I have already explicated that the Prophet in this very regard is not like others. The Prophet's norms should be carefully understood, since they bear various meanings.

This indicates that the Prophet (peace be upon him and his family) disregarded rulings of Islam when he neither reckoned lands of Mecca with spoils of war, nor did he take its people as servants and slaves. He pardoned them and admitted their converting to Islam. It is a ruling dedicated to the Prophet. It is illicit for any conqueror to take such procedures to polytheist foes.

Thus, they claim the Prophet's respecting the Quraishis when he distinguished and applied them to particular rulings.

At any rate, an immovable obstacle stands there. It is the name of 'released' the Prophet (peace be upon him and his family) stamped on necks of the Quraishis and their partisans. This name befits the slaves only.

Some of the Nassibites* understand that problem of Quraish with the Prophet's progeny would enduringly remain unsettled as long as the name of 'released' is kept as a prophetic mark on their foreheads. This name means that the Quraishis have become legitimate slaves of the Prophet and his household and progeny, and that he had only released, but not manumitted them from slavery. Even if they were manumitted, their loyalty should be kept for the Prophet and his household.

*Nassibites are antagonists of the Prophet's progeny and their adherents.

They spare no efforts for eradicating the name of ‘released’, in order that they might release the Quraishis from their slavery to the Prophet and his household.

Sheik Nasiruddin Al-Albani exposes his reluctant fanaticism to the Quraishis when he decides doubtfulness of the narrative involved on page 307 of part 3 of his *Selselatul Ahadithil Dhaeefa*. He lists it under number 1163. He adds:

This doubtful narrative is recorded in Ibn Isaaq’s *As-Sira*; 4/31-2. At-Tabari, in his *Tarikh*; 3/120, relates it.

As he records it in his *Al-Bidaya Wen Nihya*; 4/300-1, Ibn Kutheir does not comment on the report.

Its documentation is doubtful and suspended since Ibn Isaaq did not name the man from whom he received. In addition, he was not one of the Prophet’s companions...

It is evident that this (hadithist) shows shortcoming in reviewing the other principal reference books of hadith in which this report is registered. Similarly, he could not perceive that hadithists and jurists dealt with this report as an undeniable fact.

We wonder if it was such an extreme historical blemish, or it was such a fanaticism to the Quraishis that made this hadithist attempt to deny this fact. It might be an attempt to save them from that everlasting name of slavery to the Prophet and his household.

Question of the released Quraishis is so certain and famous to the entire Islamic sects. The name ‘released’ is called exclusively on the Quraishis. It is frequently used in the reference books of hadith. This name had definite rulings discussed by the master Muslim jurists.

Al-Bukhari’s; 5/105-6:

... Ten thousand warriors, besides the released, were with the Prophet (peace be upon him) during the battle of Hunein. They all absconded...

Muslim’s; 3/106:

... The released were with him. They absconded and he remained alone...

The same is recorded in Muslim’s; 5/196 also, and Ahmed’s; 3/190 and 279. The truth is that the Hashemites were the only persons who stood firm and fought with the Prophet in the battle of Hunein.

Ahmed’s; 4/363:

The Prophet (peace be upon him) said: “Muhajirs and Ansar are wardens of each other. The Quraishi released and the manumitted of Thaqif are wardens of each other till the Resurrection Day.

Al-Hakim, in his *Al-Mustedrak*; 4/80, and Al-Heithami, in his *Majmauzzawaid*; 10/15, decide the authenticity of the previous report.

The same report is authenticated in the following reference books:

Ibn Qudama’s *Al-Mughni*; 7/321.

As-Serkhesi’s *Al-Mabsutt*; 10/39.

Ahmed’s *Al-Musnad*; 3/279.

Al-Beihaqi’s *As-Sunan*; 6/306, 8/266 and 9/118.

Kenzul-Ummal; 12/86 and 5/735:

Omar stated, “This affair should never be held by the released and sons of the released...”

THE QURAIISHIS AFTER CONQUEST OF MECCA

The rest of the Quraishi tyrants and 'released' were coerced on converting to Islam. Feelings of malice and arrogance were confined in hiddens of most, if not all, of them. On the other side, they adopted the claim that Mohammed's state was theirs, since Mohammed was that generous man and son of that generous man, and his state is Quraish's. Similarly, they adhered to the statements that Mohammed's nobility and pride were theirs, since he was son of Quraish, and his state was more prevailing and superior than state of Quraish.

At any rate, the Prophet (peace be upon him and his family) pardoned them and permitted celebrities of Quraish to enter his state; therefore, it is illogical for them to fight or stand against or leave that state in the hands of the strangers; people of the Aws and the Khazraj. Likewise, the question of Mohammed's succession is discussible since it was seen as a municipal issue.

It is quite understandable that the Quraishis directed their efforts towards the coming stage; after Mohammed's departure. The most significant aim they had to treat was precluding him from nominating the Hashemites for the next leadership. They expressed this trend in few words; forbidding the Hashemites from joining leadership to prophesy. They decided that leadership should be the share of the Quraishi clans other than the Hashemites who had already enjoyed prophesy restrictively.

Furthermore, there are many texts and confessions leading to the fact that the Quraishis spared no single effort, whether on the external or internal fronts, for achieving the previous plan. Yet, most of them despaired of the Prophet's granting them any amount in the leadership. This because he had been working industriously for preparing his household for the next leadership of his state.

On that account, they plotted for assassinating the Prophet. They did commit such endeavors as soon as they had an opportunity. That commenced during the battle of Hunein.

The Quraishi pharaohs have never practiced faithfulness, as if they would feel sick if they evaded exploiting any scope of betraying that who pardoned them benevolently. After they had declared their being Muslims, and volunteered for joining the Prophet in his war against the Hawazin and the Ghatafan in Hunein, they absconded at the initial throw of spears in the battlefield. They were two thousand and the Prophet's army were ten thousand. Nevertheless, they were the main reason beyond the beating of the Prophet's army in that battle. They caused the rest to abscond, just like what had happened in the battle of Uhud.

Predictably, the Hashemites were the only warriors who stood fast with the Prophet. They fought so courageously that they could repulse the attack. Only then, a few number of the absconding Muslims returned to the battlefield. God gave them victory.

At the same time as the Muslims were absconding, the Quraishis plotted a number of processes aimed at assassinating the Prophet (peace be upon him and his family). This matter drags to the matter that they had already planned for many things with the Hawazin.

Ibn Kutheir; the affectionately fond of the Quraishis and the Umayid, records the following saying of his dearest; An-Nudeir Bin Al-Harith, chief of sons of Abdud-Dar.

As-Sira; 3/691:

...An-Nudeir Bin Al-Harith Bin Kilda was a famous foe of the Prophet (peace be upon him). During the battle of Hunein, he joined his people who were still keeping their beliefs. An-Nudeir spoke: "We intended to attack Mohammed as soon as the Hawazin would beat him. But, we could not do it. When we resided in Jarana, the Prophet (peace be upon him) called at me while I was still keeping my beliefs. "O An-Nudeir! May I guide you to a practice more beneficial for you than that you had intended during the battle of Hunein, and the Lord stopped you?" offered the Prophet. I came to him so hurriedly. "Now, it is the proper time to understand the infirmity of your previous intention," added he. I confessed: "Yes, indeed. I do realize that had there been a god other than Allah, he would have influenced. I do declare there is no god but Allah, lonely without associate."...

It is noticeable that the previous words of this Quraishi chief involved his declaration and claim of believing in God; the Exalted. A man's declaration is a sufficient evidence. It is also noticeable that he declared the first creed of Islam only, and neglected the other, which is the declaration of Mohammed's divine prophesy and apostleship. A claim is not provable unless others testify it.

The point here is this chief's recognition that their declaration of converting to Islam during conquest of Mecca had been false. Two thousand warriors were under the commandment of this chief during the battle of Hunein, while he was planning for assassinating the Prophet (peace be upon him and his family). This indicates that the whole warriors were parties in this plot. In addition, these words revealed that they had actually implemented processes of assassinating the Prophet, but their activities were failed by the Lord; the Exalted, and communicated to the Prophet (peace be upon him and his family).

Other narratives attest that the Quraishi chiefs, during the flight of the Muslims in the battle of Hunein, could no longer keep the secret; therefore, they shouted of their rooted atheism and divulged their intentions.

Ibn Husham's *As-Sira*; 4/46:

... When Muslims fled, some the Quraishis could no longer hide malice that disturbed their hearts. Abu Sufian Bin Harb shouted, while pieces of pagans were kept in his bag: "Let them be thrown in the sea."

Jibilla Bin Al-Hanbal and Safwan Bin Umayya; the polytheists, shouted: "Sorcery has failed!"

Sheiba Bin Othman Bin Abi Talha, whose brother was killed in the battle of Uhud, cried: "Today, I will retaliate Mohammed. Today, I will kill Mohammed."

He, later on, narrated, "I searched for the Prophet as I intended to kill him. But something strange locked my heart; therefore, I realized that I would never have the ability of carrying out my intention."

Moreover, Sheiba; the Muslim leader and son of Quraish (the striving faithful and Muslim tribe), conceded that he went around the Prophet several time as he intended to kill him. That was after the flight during the battle of Hunein.

A deep look in the identities, ways of thinking and interests of the Quraishi chiefs clearly exposes their hypocrisy, and that they had decided to belie the entire portents and miracles introduced by Mohammed (peace be upon him and his family), and gainsay the whole humanitarian values and norms he called for and installed. They also decided not to join his religion in any case except when they would be threatened by swords or when his state would be in their hands.

No single means did they save during their fighting the Prophet (peace be upon him and his family). Regardless, they had to show shortcoming and, finally, were defeated. As a second stage, they kept on plotting cabals and attempting to assassinate him. But they had to show shortcoming, too. Then, they specified terms of holding leading positions in his state. They were defeated.

At length, they claimed their right to control his state, since they were his people.

Structure of this sort of people who predominated the Islamic state and precluded the Prophet's household from holding their proper positions of leadership, necessitates a discerning study.

Menaqibu Ali Abi Talib; 2/239:

In his *Tanzihul Anbiya* (page 167), Asharif Al-Murteda comments:

As soon as the Prophet (peace be upon him and his family) nominated Ali Bin Abi Talib for the next leadership, a group of Quraishi people came and stated: "O God's messenger! People have no long span in Islam. They displease that your cousin; Ali Bin Abi Talib, will hold the leadership while you held the prophesy. You'd better have another decision."

The Prophet (peace be upon him and his family) replied: "That was not my decision that I may alter. It was the Lord's. It is He Who ordered me of and imposed it upon me."

They suggested: "Well then. You may conjoin a man of Quraish to him, so that people will be satisfied, and your affairs will be affirmative."

Soon afterwards, God revealed: (Surely, if you associate, your work would certainly come to naught and you would certainly be of the losers.)

Imam As-Sadiq (peace be upon him): The Quraishis were under the leadership of a man from the Edi when they appeared before the Prophet and said: "O God's messenger! We have abandoned our paganism and followed you. Conjoin us in the leadership you have given to Ali exclusively."

Gabriel; the Angel, descended to the Prophet and revealed: (Surely, if you associate, your work would certainly come to naught and you would certainly be of the losers.)

THE QURAISHIS EMBRACE THE LEADERSHIP OF SUHEIL BIN AMR

Despite the unfaithful situations shown by the Quraishis after conquest of Mecca, the Prophet put forth efforts for acquiring their loyalty by dignifying and welcoming them. He donated them the greatest share of the spoils. He also promised to donate more in the future provided that they would show fidelity and good manners.

Not for their appreciation, the Lord advised His Apostle of using illumination of tranquillity and benevolence in facing the intricacy and narrow-mindedness of those tyrant people. That was particularly taken for the sake of the coming generations and the march that will be arising in this world.

Meanwhile, chiefship of Abu Sufian retracted, and he could keep nothing other than his false fame of combating Mohammed (peace be upon him and his family). Abu Sufian's chiefship was fit in wars and trade only. It was unsuitable in situations of peace and political activities. After he had been defeated in conquest of Mecca, Abu Sufian resided in Al-Madina and asked the Prophet (peace be upon him and his family) to appoint him as a tax collector of some tribes.

Suheil Bin Amr was selected as the very thinker and politician who might materialize the Quraishi people's outlining after their military downfall.

Not too long, Suheil Bin Amr became the only pivot around whom the Quraishis circumambulated, and the only heir of those chiefs whom were killed or perished by Mohammed or his Lord.

Although he was one of sons of Amir Bin Luay who were a grade lower than sons of Kab Bin Luay, as Ibn Husham asserts in his *As-Sira*; 2/489, Suheil Bin Amir Bin Abd Shams Bin Abd Wudd was a full-blooded Quraishi. He had long stories with Mohammed. He was one of the chiefs who negotiated Abu Talib in respect of Mohammed's prophesy. He was a member in An-Nidwa conference when they issued the decision of imposing a comprehensive blockade upon the Hashemites. He was also a member of the cabal of assassinating the Prophet during his journey to At-Taif. He also participated in making the decision of banishing Mohammed out of Mecca and menacing killing him if he had to return. He also rejected protecting the Prophet so that he would be in Mecca for conveying his Lord's messages.

At-Tabari's *Tarikh*; 2/82:

The Prophet (peace be upon him and his family) asked Al-Akhnes Bin Shureiq to convey his request of protection, so that he would convey his Lord's messages, to Suheil Bin Amr. "Sons of Amir Bin Luay should never protect those whom are wanted by sons of Kab." This was Suheil's answer.

Furthermore, Suheil was one of those chiefs who showed no drawback in planning processes for killing Mohammed after Abu Talib's decease, till his Lord saved him through immigration.

He was also one of those who detained and tortured the earlier Muslims. Abu Jandal was one of those Muslims who suffered torment on the hands of his father; Suheil.

He was also within commanders of the battle of Badr, and the wealthy who saved the alimony of the polytheists' army. He exerted efforts for harming the Prophet's heart through practicing ill activities; therefore, God cursed him and ordered His Prophet of cursing and mentioning him by name in disfavor and commination during the prayers.

Besides battles of Uhud and Al-Khandaq, Suheil spent his wealth on enlisting people against the Prophet during wars.

At-Thehbi's *Siyeru Alamin Nubela*; 1/194:

Suheil Bin Amr was the best eloquent orator among the Quraishis, and one of their celebrities. He could escape when he was captured in the battle of Badr.

In Mecca, he harangued and urged people on partaking in the wars against the Prophet. He said, "O sons of Ghalib! Are you going to let Mohammed and the apostate who followed him seize your caravans?! This wealth I am providing is for those who lack wealth. This power I am providing is for those who lack power."

However, Suheil was benevolent, generous and well-spoken.

Addressing words similar to those addressed by Abu Bakr As-Siddiq in Al-Madina,* Suheil orated in Mecca after the Prophet's decease. His words contributed in appeasing people and enhancing Islam.

*The underlined words of At-Thehbi should be affixed in mind for more understanding for the coming topics.

The Quraishis elected Suheil Bin Amr for representing them in the peace treaty of Hudeibiya. He protested against writing down 'the Apostle of God' as the Prophet's signature. He signed on it on behalf of the entire Quraishis.

At last, he was one of the leaders of polytheism intended by God's saying, (Fight leaders of polytheism.)

As-Sanani's *Tafsir*; 1/242:

Qetada: Leaders of polytheism intended in God's saying, (Fight leaders of polytheism,) are Abu Sufian Bin Harb, Umayya Bin Khalaf, Utba Bin Rabia, Abu Jahl and Suheil Bin Amr.

After conquest of Mecca and the Prophet's predominance, Suheil Bin Amr preferred to keep his lodging in Mecca, and declined the idea of moving to Al-Madina, like most of the released. Due to his arrogance and long history of struggle against the Prophet, he dared not ask for a position in the Prophet's state.

While he rejected the Prophet's philanthropic present during years of desiccation and starvation suffered by the Quraishis by virtue of the Prophet's cursing, Suheil Bin Amr accepted the one hundred camels presented to him as spoils of the battle of Hunain.

This long history was seen as bright as daylight sun for the Quraishi people, while it is seen as black as gloomy night for God and His Apostle.

The (Muslim) Quraishis voted for Suheil Bin Amr's leadership after conquest of Mecca, for the previous lineage, history and situations.

How miserable the historians are! And woe is adorners of the Quraishis in this regard.

Whereas the Prophet did nominate Etab Bin Useid Al-Umawi and a man from Ansar as rulers of Mecca, the Quraishis preferred and complied with Suheil.

This fact is evidenced by the story that as soon as the Prophet (peace be upon him and his family) was deceased, the Quraishis dissented and relinquished Islam. Although, he was a Quraishi individual, Etab had to hide since he anticipated assassination. A few days later, they received the tranquil news of swearing allegiance to Abu Bakr; son of the Teim, as the new leader. They calmed as they understood that none of the Hashemites would hold position of leadership. That repose incited Suheil Bin Amr on repeating the same words of Abu Bakr, in Mecca.

The intendment of these words was that he whoever worshipped Mohammed, must understand that his worshipped had died. We; the other party, do not worship Mohammed who was no more than a messenger that carried the message and passed away. Mohammed was son of Quraish, and his authority should be held by the Quraishis who selected the new leader; Abu Bakr. They all should listen and obey.

Suheil assuaged the Quraishis' revolt by carrying the news that leadership would be in their hands, away from the Hashemites and Ansar who worshipped Mohammed. Thus, they should not have apostatized Islam.

Accordingly, the Quraishis listened, and that was the conclusion of the apostasy project.

Suheil secured Etab and ordered him of ruling Mecca in the name of the new Quraishi, non-Hashemite, leader; Abu Bakr Bin Abi Qehafa, son of the Teim Bin Murra.*

*Refer to Ibn Husham's *As-Sira*; 4/1079, who added: Then, people were calmed and regained settlement. Only then, Etab Bin Useid appeared.

SUHEIL WORKS FOR INDEPENDENCE

After conquest of Mecca, the Quraishis directed their entire activities towards the orderly political and secret action aimed at keeping the Prophet's household away from the leadership and dedicating it to the other Quraishi individuals. They understood that any open activities against the Prophet, in that stage, were unavailing.

They had to counter the problem of the Prophet's progressive arrangements for bringing Ali, followed by Al-Hassan and Al-Hussein, to power. Neither Ali nor were any of the Hashemites welcomed by the Quraishi people. Thereupon, they, headed by Suheil Bin Amr, planned for practicing a number of bold procedures with the Prophet (peace be upon him and his family). They sent him various missives in which they demanded with repatriating their sons and slaves who left Mecca and the farms of At-Taif, and joined him for receiving knowledge of the religion.

Suheil addressed at the Prophet: "Today, we are your allies. We came to terms after we had been engaged in combats. It was I who concluded the peace treaty with you in Hudeibiya. Our sons and slaves fled their hometowns and places of work and joined you. They lied when they claimed intending to receive knowledge of the religion. Besides, we are responsible for teaching them their religion if they are honest. Accordingly, you should repatriate them."

This simple appeal of the new chief of Quraish does mean that the Quraishis, even if they had to give up arms and surrender under shades of swords, do not recognize the ruler of Mecca assigned by the Prophet (peace be upon him and his family). Moreover, they required the Prophet's recognition of their being an independent political entity, in the face of the Prophet, his state and religion.

On page 298 of part 5 of At-Tirmithi's *As-Sunan*, the following report is written down:

... Ali Bin Abi Talib: After the conclusion of the peace treaty of Hudeibiya, some polytheist chiefs and individuals, including Suheil Bin Amr, came and addressed at the Prophet (peace be upon him): "O God's messenger! Some of our sons, brethren and slaves joined you. Their claim of receiving knowledge in the religion was false. They only intended to get rid of their obligations and duties. Repatriate them and we will teach them their religion if they are honest."

The Prophet (peace be upon him) answered: "O the Quraishis! Keep up such demands and God shall send a man whose heart is filled up with believing in God, to behead you by his sword for the sake of this religion."

They, as well as Abu Bakr and Omar, asked the Prophet to identify that man.

"He is that repairer of the sandal," the Prophet referred to Ali between whose hands was the sandal of the Prophet (peace be upon him).

Abu Dawud's *As-Sunan*; 1/611:

... Ali Bin Abi Talib: Some slaves joined the Prophet. (That was before the conclusion of the peace treaty of Hudeibiya.) The masters sent missives in which they demanded with repatriating them, since their claim of receiving knowledge in the religion was false.

A number of people encompassing the Prophet attested that demand, and advised the Prophet to respond.

The Prophet became irate, and spoke: "O the Quraishis! I see you will never give up such demands before the Lord shall send a man who will behead you for this."

Hence, the Prophet rejected their demand and manumitted those slaves.

The reader must be aware that mentioning the peace treaty of Hudeibiya in the previous report, was only a style of contorting facts, usually followed by the Quraishi reporters and narrators. The incident befell after conquest of Mecca. Had it occurred before that, Suheil Bin Amr would have demanded the Prophet with fulfilling the term of repatriating the individuals who would join the Prophet. The Prophet's obligation of repatriating whomever joins him and flees the line of the polytheist, was one of the terms specified during the conclusion of the peace treaty of Hudeibiya. By the way, the polytheists were not bound with the same term.

The Prophet would not have shown such an intense ire if this demand, which would have been so normal since it was specified as a term of the treaty, had been provided before conquest of Mecca. The Prophet's ire is always cast in situations of wrongdoing. It is pursuing the Lord's ire.

The released Quraishis would not have suggested to the Prophet that they should teach those sons and slaves the religion, if their demand had been issued before conquest of Mecca and conversion to Islam. The suggestion of teaching Islam cannot be said by other than Muslims or claimers of being Muslims.

Finally, some narratives attest that the incident occurred after conquest of Mecca.

Al-Hakim's *Al-Mustedrak*; 2/138:

... Ali Bin Abi Talib (God be pleased to him): After the Prophet (peace be upon him and his family) had conquered Mecca, some Quraishis came and said: "O Mohammed! We are your allies and people. Our slaves joined you not for receiving knowledge of Islam, as they claim, but for giving up their duties and obligations. Repatriate them."

Abu Bakr and Omar attested the demand when their advice was sought.

The Prophet stated: "O the Quraishis! God shall send a man from among you, whose heart is filled up with faithfulness, to behead you for the sake of the religion."

Abu Bakr and Omar expected themselves to be the intended. "No," asserted the Prophet, "It is the repairer of the sandals in the mosque." The Prophet had already given his sandals to Ali to repair.

(According to the criterion of Muslim, this report is authentic.)

On page 298 of part 4, Al-Hakim records a similar report and decides its authenticity:

After conquest of Mecca, some the Quraishis came to the Prophet... He said: "O the Quraishis! Avoid keeping up prayers and defraying the poor rate and I will send a man who will behead you for the sake of this religion. This man shall be I, or the repairer of the sandals." Meanwhile, Ali was repairing the Prophet's sandals.

The same is recorded on page 174 of part 13 of *Kenzul Ummal*.

Many remarkable and consequential points can be inferred from this incident:

First, the Quraishis attended in Al-Madina to see the Prophet. They came to Mohammed's capital for demanding with his recognizing their political independence. Such an awkward impudence occurred just after conquest of Mecca,

and their humiliation and concession to Islam under the menace of swords, and their being released by the Prophet, and their shameful deeds in the late battle of Hunein. As Al-Hakim and Abu Dawud authenticate, the Quraishis addressed at the Prophet: "O Mohammed!!" At-Tirmithi, however, distorts it into 'O God's messenger!'

Ahmed's *Al-Musnad*; 3/82:

Abu Said Al-Khidri: ... The Prophet's sandal was cut when he handed it to Ali Bin Abi Talib to repair. We stood with the Prophet who spoke, "One of you shall fight for the sake of the interpretation of the Quran, as same as I have fought for its revelation."

Each, including Abu Bakr and Omar, expected himself to be the one intended. "No," asserted the Prophet, "He shall be the repairer of the sandal."

We hurried to Ali for carrying this good tidings. As if he had already known it, Ali paid no attention.

On page 133 of part 9 of *Majmauzzawaid*, the author decides authenticity and truthfulness of the report and its narrators.

The narration maintains that the incident occurred in Al-Madina.

Second, the Quraishis understood that conquest of Mecca and their having to accept Islam as a religion had not been considered as a submission to the Prophet (peace be upon him and his family) and melting in the Islamic state. They saw it as an alliance with the Prophet against the tribes not included to his state yet. The Romans and the Persian were the main foes of the Prophet's state and the Quraishis as well. They regarded it as an alliance against the common foe although they had to be a party by swords.

Furthermore, the Quraishis considered that they had practically applied that alliance when they fought in the Prophet's line against his foes during the battle of Hunein. On that account, it is now his turn to recognize their independent entity.

Their commencing demand was repatriating their fleeing sons and slaves. This meant that the Prophet should deliver those individuals to the authorities of the Quraishi state; their homeland.

Third, excepting the Hashemites, the Quraishis, who had immigrated with the Prophet (peace be upon him and his family), attested that demand. It is proved that Abu Bakr Bin Qehafa and Omar Bin Al-Khattab supported the demand completely. Narrations vary in exposing the scope of Abu Bakr and Omar's supporting the Quraishi demand. Some, such as Al-Hakim's authentic previous one, elucidate that Abu Bakr answered: "They have said the truth, God's messenger! Repatriate them." Omar repeated the same words of Abu Bakr.

Other narrations, such as that recorded in At-Tirmithi's and Al-Hakim's *Al-Mustedrak*; 3/122 and *Majmauzzawaid*; 9/134 and 5/186, evade referring to the two men's attesting and admitting the Quraishi demand, and stop at mentioning their expectation to be the party whom shall be selected by the Lord and His Apostle for disciplining the Quraishis.

Smartly, the word 'men' was substituted for the names of Abu Bakr and Omar. Such narratives are recorded in Al-Hakim's *Al-Mustedrak*; 2/125 and; 10/473.

Mentioning the two men was totally eradicated in some narrations such as that recorded in Abu Dawud's *As-Sunan* and the various narrations of; 11/613.

Fourth, a wonderment should be provided here. It is respecting the sort of relationship between Suheil Bin Amr and the two men; Abu Bakr and Omar, and the reason beyond their attesting the Quraishi demand.

Another wonderment should be provided. It is the reason beyond the Prophet's seeking advice of Abu Bakr and Omar after he had comprehended the Quraishis' real intendment. Moreover, he became irate, and rejected their demand, and menaced another war, and foretold of its imminent falling.

In any case, texts aver, in the least level, that chiefship of Quraish was represented by those four stars of the incident. They are Mohammed Bin Abdillah; the Prophet, Suheil Bin Amr Al-Amiri; the polytheists' past chief and the Quraishis' present chief, Abu Bakr and Omar; sons of the most worthless clans of Quraish. However, characters of these two men were remarkable for their accompanying the Prophet (peace be upon him and his family). These two men attested Suheil's demand.

From the above it is comprehensible that there is a sort of relationship and an earlier arrangement between the delegation of Quraish and the two men. Some narratives divulge more: Suheil and his delegation resided at Omar's house when they were in Al-Madina. Abu Bakr accompanied them to the Prophet as an intercessor.

Fifth, four elements can be assumed from the Prophet's reaction in the incident involved:

1. The prophetic ire owing to the awkward impudence and the way of thinking enjoyed and adopted by the Quraishis. Narratives did not refer to this point detailedly.

2. The Prophet's despairing of the Quraishis's modifying their courses of tyranny, and spreading on instructions of Islam. Moreover, the Prophet despaired of their evading arrogance and despotism. He perceived that the sword would be the only device that may cause them to abide the right.

A number of narratives, such as those recorded in Al-Hakim's *Al-Mustedrak*; 2/125, Abu Dawud's; 1/611, Al-Beihaqi's *As-Sunan*; 9/229 and *Kenzul Ummal*; 10/473, referred evidently to this point. (The Prophet said: "O the Quraishis! I see you will never cease unless the Lord shall send a man who will behead you for the sake of Islam.") This prophetic wording asserts that the Quraishis will never submit to Islam by means other than swords.

3. The Prophet's naming Ali Bin Abi Talib (peace be upon him); sword of the Lord and His Apostle, in threatening the Quraishis. They do scare this man to death, since they suffered the harshest days of their lifetime on his hands. Ali, alone, was the terminator of half of the polytheist heroes whom were the victims of the Prophet's battles. The other Muslims, groupably, killed the second half or less!

It is noticed that the Prophet (peace be upon him and his family) mentions Ali indirectly when he refers to the man whom shall be sent for beheading the Quraishis for the sake of the religion. Once, as it is recorded in *Majmauzzawaid*; 9/133, he expresses: "A man belongs to me or I..."

When Abu Bakr and Omar asked him to name that man, the Prophet (peace be upon him and his family) stated, "It is I or the repairer of the sandal." This is written down on page 326 of part 7 of *Kenzul Ummal*.

This prophetic general wording is aimed for obstructing the wheel of the Quraishi disproportionate hopes as they would understand that this question may occur as early as possible. Moreover, the Quraishis should anticipate an order of invading

Mecca and terminating the tyrants there, that would be issued to Ali as close as morning.

The Prophet (peace be upon him and his family) proposes to evince Ali's standing. He also wanted to make the Quraishis know that that man they are threatened, should be believer and one of the Hashemites; the people they were still envying and detesting.

Had the Prophet (peace be upon him and his family) foretold that Ali would fight the Quraishis for the sake of the interpretation of the holy Quran twenty five years later, they would have been sure that they should have a twenty year period to apply their plans.

In *Majmauzzawaid*, a narrative decided as authentic is recorded. The reporter declare that since the Prophet's reign, Ali (peace be upon him) had been threatening the Quraishis and everybody who would think of apostasy. He swore he would fight them to the last moments.

The Prophet (peace be upon him and his family) was the director of this threat aimed at precluding the Quraishis from practicing any process of dissenting Islam.

Majmauzzawaid; 9/134:

Ibn Abbas: during the Prophet's lifetime, Ali was used to saying, "God; the Powerful the Glorified, says, (Mohammed is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels?) Nay, by Allah! We will never turn back upon our heels after we have been guided by Allah; the Exalted. By God I swear, if Mohammed will die or be killed I will definitely fight for the sake he has been fighting for, till the last of my life. Nay, by God! It is I who is his brother, successor, cousin and heir. Who then is more meritorious than me?"

Following the previous narrative, the same compiler writes down another in which he exposes that immediately after conquest of Mecca, the Prophet (peace be upon him and his family) menaced the Quraishis with Ali (peace be upon him).

Abdurrahman Bin Awf: Immediately after conquest of Mecca, the Prophet went towards At-Taif... He orated: "O people! I will be your leading. I urge you on being benevolent with my household. You shall meet me on the Divine Pool. By the Prevailing of my soul I utter the oath, if you evade performing prayers and defraying the poor rates, I will send upon you a man belongs to me. He will be beheading your warriors and capturing your posterity."

People thought that Abu Bakr or Omar had been the intended. The Prophet took Ali from the hand and said, "He shall be this."

This prophetic threat carries evident evidences on the actual intendments of those fresh Muslims. It is completed by Ali's threatening fighting if they would show apostasy after the Prophet's decease.

4. The Prophet (peace be upon him and his family) rules atheism of claimants of that demand. As a matter of fact, their atheism is sufficiently proved as soon as they provided that demand. Besides, the Prophet's sayings, "I see you will not stop, O the Quraishis..." and the threat with a man who will behead them for the sake of the religion, and his ire; all are evidences of those people's atheism. In the first saying, the Prophet meant that they would not stop their atheism and antagonism against the Lord and His Apostle. In the latter, the Prophet's words meant that they should not

be following the religion, and that they would not cease their activities against Islam unless they would be treated by swords.

Scholars and jurists ask for a more manifest proof. The Prophet provided so when he rejected their demand with repatriating their slaves, and declared that he had manumitted them.

In case these 'released' were Muslims whose properties must be respected and inviolate, it should be illegal for the Prophet, the ever best pious, to violate such properties. He (peace be upon him and his family) was used to saying: "It is illicit for any to have from others' properties unless their satisfaction is obtained." He was also saying: "Your properties and souls are as sanctified as... etc.

Jurists were confused as they tried to solve this problem. Some reckoned it with the potencies exclusively given to the Prophet (peace be upon him and his family). This is incorrect. It is irrational to regard violating the consecrated properties of Muslims, as a prophetic potency.

CONSEQUENCE OF THE INCIDENT

Apparently, that incident hindered the Quraishi people's attempts to harvest the Prophet's recognition of their political independence, in the form of an alliance or an autonomy under the pennon of the Islamic state.

Any view at the history written with the ink of the Quraishi caliphate and Islam designed with the scissors of the pro-Quraish narrators, will conclude that the Quraishis, soon after the incident involved, repented, and embraced Islam so piously, and gave alms, and manumitted their slaves, and pilgrimaged, and fasted and performed the prayers so consummately.

In contrast, the Prophet (peace be upon him and his family) said: "I see you will never stop, O the Quraishis!"

From nature of the Quraishi people in general and their chiefs in specific, it is understood that they must have kept up their activities on the entire possible fronts.

They could conclude many results. They understood that the Prophet had still been attentive of their movements. They also figured out that it had been a great mistake to think of a political independence in the Prophet's state. Thirdly, they recognized that Mohammed; the leading Hashemite knight, had been unmatched, especially when he was supported by his cousin; terminator of the Arabs, and people of the Aws and the Khazraj who dared, for the first time in their lives, to fight the Quraishis and kill a number of their heroes.

The issue of a political independence was retracted as a substitute came forth. The Quraishis were confident that Mohammed's state covered the entire territories, and Muslims were readying for contesting the Romans and Persia. Mohammed did promise his followers of defeating these two great powers. Muslims looked forward to achieving so. On that account, any demand of autonomy was seen as meaningless.

It became so necessary to be oriented to the new general situation through industrious political activities and processes of systematic violence. By such activities could the Quraish people only fall heir to Mohammed's state. Mohammed, at any rate, is son of Quraish. Hence, his people are more meritorious than others in receiving his heritage. Neither Ansar; the Yemenis, nor can any other tribe protest or provide an opinion.

Supposing that will be achieved, there will come one problem only, that necessitates any possible treatment, no matter how it will be. That is the problem of the Hashemites whom are called 'the progeny' and 'the near of kin', and about whom

frequent Quranic texts have been revealed and many prophetic texts have been worded. Mohammed has endowed them exclusively the fifth of the public budget. Indeed, that was the conclusion attained by the Quraishis whom were released from killing and slavery on the hands of the Prophet. That was their reward for the Prophet during his lifetime. All these were practiced through the great aid provided by a good deal of the Prophet's companions.

OMAR THE CALIPH ATTESTS TERGIVERSATION OF THE QURAISHI PEOPLE

At-Tabari's *Tarikh*; 3/426:

Al-Hassan Al-Basri: Omar was informed that the Quraishi celebrities had complained his decision of detaining them in Al-Madina unless a permission is gotten and a deadline is instituted. He ascended the pulpit and orated:

"I describe Islam as a camel. In its emergence, Islam was the like of a one year old camel. It became two year old, four year old, six year old and, in the final, it became senile. Nothing but decrease comes after senility. Islam is going towards senility. The Quraishis are aiming at having God's wealth entirely for themselves. This shall never be as long as son of Al-Khattab is alive. I am to keep standing on the entrance of the city for intercepting the Quraishis from falling in the fire."*

A similar report is recorded on page 401 of part 2 of the same book.

This situation includes a number of points we are to refer to few of them.

1. These were words of a Quraishi chief whose tribal loyalty was beyond any dispute. It was he who carried the pennon of Quraish and called for their meritoriousness in succeeding the Prophet, in the face of Ansar and the Hashemites. He also was engaged in many forbidding struggles, till he could extricate the leadership from the Prophet's household and Ansar. He then served the Quraishi chiefs with that pure leadership, and they named him 'core of Quraish.'

2. These words were a testimony averring that the Quraishi Muhajirs were deviate, that they should be detained in Al-Madina in order not to mislead the Muslims.

After assuming the actuality of the Quraishi Muhajirs, it became more evident to understand hiddens of the Quraishi 'released' whom should never cease -their trickeries against Islam- unless Ali's sword would play on their heads, as the Prophet (peace be upon him and his family) predicted.

3. These words comprise a picture of Omar's imagination respecting the short period of Islam, and its imminent termination. Omar likened Islam to any political circle that passed on the Arab Peninsula and other territories, and would be vanquished soon.

Through various texts, it was corroborated that Omar; the caliph, believed that Islam would not last for more ages. He also believed that other nations would soon invade the Muslims' territories, especially Mecca the people of which would desert and cause it to be ruined.

Kabul-Ahbar might be the originator of such false prophesies.

*The same report is recorded on page 75 of part 13 of *Kenzul Ummal* and page 779 of part 2 of Ibn Shebba's *Tarikhul Madina*, on which the last sentence of the report is written down in the following form: "I am to keep standing on the entrance of the city for intercepting the Quraishis from leading Mohammed's nation to atheism."

CHAPTER TWO

VERSE OF ISMA

ORDER OF THE VERSE

In the Name of Allah, the Beneficent, the Merciful

And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land, and Allah does not love the mischief makers.

And if the followers of the Book believed and guarded against evil, We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss.

And if they had kept up the Torah and the Bible and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet; there is a party of them keeping to the moderate course, and as for most of them, evil is that which they do.

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.

Say: O followers of the Book! You follow no good till you keep up the Torah and the Bible and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.

Surely those who believe and those who are Jews and the Sebeans and the Christians whoever believes in Allah and the last day and does good- they shall have no fear not shall they grieve. Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what that their souls did not desire, some of them did they call liars and some they slew.

LOCATION OF THE VERSE

Two matters should be taken in consideration if the Quranic setting is regarded.

First, the Verse falls in sura of Maida; the seal of the revealed suras.

Second, the Verse falls among Verses respecting manners of the Jews and the Christians.

Correspondingly, the Verse carries the following meaning to the Prophet: Convey, and fear not the Jews and the Christians. We are to protect you against them. They shall be too short to injure you.

Neither the Sunnis nor do the Shias admit this exegesis. For the Prophet (peace be upon him and his family), it added nothing new concerning the Jews and the Christians during the two months he lived after the revelation of the Verse involved. Besides, danger caused by those two parties had been removed before its revelation, and they were submitted to the Prophet's regulations.

From this cause, it is scrupulous to probe whether the current situation of the Verse is original, or one of the Prophet's companions pursued a personal illation in opting for it.

We; the Shias, deny clearly any supposition claiming the occurrence of any form of distortion in the Holy Quran. Yet, reports assert that some companions pursued their personal inference in choosing for situations of some Verses in some suras. Accordingly, situation of the Verse intended had been subjectively, if not unintentionally, chosen.

THE SUNNI SCHOLARS' OPINIONS

The following six opinions are the most remarkable among the various theses related to the Verse, and assumed by the Sunni exegetists and scholars. Hitherto, there is a seventh opinion accords the Shias'.

First opinion: The Verse was revealed in the preliminary stage of the Prophet's divine mission. When the Exalted Lord ordered him of conveying the message, the Prophet hesitated. He abstained or showed drawback. Hence, the Lord loomed and relieved. Only then, the Prophet conveyed.

This proposes that the Verse were revealed twenty-three years before the revelation of sura of Maida.

As if he deterred it, Ashafii used 'it is said' before he had referred to the previous opinion.

Ashafii's *Kitabul Umm*; 4/168:

...It is said that when Gabriel first carried the divine instructions of informing people of the angelic revelation, and soliciting them to the new religion, the Prophet became harassed as he anticipated people's belying and maligning him. Hence, God revealed: O Apostle! Deliver what has been revealed...

Many points can be adopted in repudiating this claim. First, the claim is contrary to situation of the Verse. We have already provided that sura of Maida was the seal of suras. Ashafii, himself, suspects that claim. He narrates it indirectly. He neither adopted nor did he refer it to the Prophet (peace be upon him and his family). In conclusion, it is inadmissible to concede such an accusal of abstinence or hesitation during carrying the Lord's messages, for avoiding being belied, injured or killed, till a divine menace and tranquillity were revealed.

This picture does not fit an ordinary faithful believer. How is it then for the sinless Prophet (peace be upon him and his family), who was the most faithful and

courageous?! A good deal of Quranic texts attested that he (peace be upon him and his family) was bettering in conveying the Lord's instructions, and was exceedingly interesting in guiding people to the right path.

ASHAFII'S INDIRECT REPORTS

As-Suyouti's *Ad-Durrul Manthour*; 2/298:

Al-Hassan Al-Basri: The Prophet (peace be upon him) said: I showed detestation for my Lord's giving me the orders of conveying His message to people, since I realized that people would belie me. The Lord threatened if I decline, He would subdue. That is His saying: O Apostle! Deliver...^{*}

Ibn Jureij: The Prophet (peace be upon him) feared people of Quraish till the revelation of the Verse: O Apostle!...and Allah will protect you from the people.

Only then, he was relieved. He said frequently, "Let them disappoint."

Mujahid: When God revealed: Deliver what has been revealed to you from your Lord..., the Prophet supplicated: "O my Lord! I am alone. How should I behave when people unite against me?" Then, God revealed: And if you do it not, then you have not delivered His message...^{**}

An-Nisapuri's *Al-Waseet*; 2/208:

Al-Anbari: During his dwelling in Mecca, the Prophet was used to declaring only a part of the Quranic texts revealed to him, due to anticipating the polytheists' injuring his companions and him...

The previous reports lack documentation. They are mere sayings of Al-Hassan Al-Basri, Mujahid and their likes. Next, we are to prove that Al-Hassan Al-Basri aims at achieving something private through publicizing such wording, and that he cited his saying from the Prophet's sermon of Ghadir, but he was too coward to report the truth.

THE INDIRECT REPORTS ARE ESTIMABLE OPINIONS

Exegesists realize that the Verse was revealed during the Prophet's last days, and realize that allocating an incident occurred in the prefatory stage of his advocacy to the exegesis of the Verse was no more than wordings of the false scholars of the Umayyid reign or reports of doubtful documentation. Notwithstanding, they flagrantly take the Verse twenty-three years back. It is quite odd to see considerate names, such as Az-Zamakhshari and Al-Fakhr Ar-Razi, lay among such exegesists.

All that is taken for nothing other than evading allocating the exegesis of the Quranic text to the Ghadir declaration of fealty. In truth, they had two choices only; either allocating the former incident to the exegesis, or adopting the false reports respecting cancellation of the watch on the Prophet (peace be upon him and his family). This fable is violated by sequence of the historical events, as well as context of the Verse intended.

Az-Zamakhshari's *Al-Keshaf*; 1/659:

*The same is recorded in Al-Wahidi's *Asbabun Nuzoul*; 1/438.

**The same is recorded on page 139 of part 1 of Al-Wahidi's *Asbabun Nuzoul*, and page 198 of part 6 of At-Tabari's *Tafsir*.

The meaning of God's saying, (And Allah will protect you from the people), is that the Lord provides a promise of protecting the Prophet.. against being killed only! It is also narrated that the Prophet said:

I showed detestation for the Lord's ordering me of conveying His message to people. He then threatened a punishment if I abstain. He also guaranteed protecting me. Only then I regained vigor.

The same is recorded in *Al-Waseet*; 2/208.

Ar-Razi's *Tafsir*; 6:12/48-50:

Exegesis of God's saying: O Apostle! Deliver what has been...

Al-Hassan: The Prophet said: I showed detestation for my Lord's giving me the orders of conveying His message to people, since I realized that people, including the Jews and the Christians, would belie me, and the Quraishis would threaten me. When the Lord revealed: (O Apostle! Deliver...,) my entire apprehensions were removed.

Regarding God's saying: (And Allah will protect you from the people,) it may be asked how it is possible to regard this statement when it is well known that the Prophet's face was scratched during the battle of Uhud.

There are two answers for this wonderment. First, the Verse intends protection against being killed. Second, the Verse was revealed after the battle of Uhud.

Ar-Razi is not accurate in relating Al-Hassan's wording. He adds the statement: 'including the Jews and the Christians,' since he intends to specify the protection against aggressions of the Jews and the Christians, so that he would be able to take away the Quraishis'.

At any rate, we should not blame him for cherishing the Quraishis generally, and his forefather; Abu Bakr Bin Abi Qehafa specifically. We only demand with the objective honesty. No single indication to the Jews and the Christians is shown in the whole reference books that record Al-Hassan's previous wording. Later on, the reader will learn that Al-Hassan excerpted his wording from the Prophet's sermon of Ghadir.

Excelling Ar-Razi and the others, Ibn Kutheir outdoes exceedingly when he records the following in his *Al-Bidaya Wen-Nihaya*; 3/53:

... Ali: "When God revealed: (And warn your nearest relations,) the Prophet (peace be upon him) asked me to cook a ... The Prophet spoke: "Which one of you is to settle my debts and he will be my successor among my people?" As he anticipated loss, Al-Abbas kept silence. I had to keep silence as I revered Al-Abbas's being elder. In the second time I spoke after I had seen Al-Abbas keep silent. The Prophet attested..."

The Prophet (peace be upon him) anticipated being killed as soon as he would convey the Lord's message to the Arab polytheists. Therefore, he aimed at nominating his successor that would guard his people after his decease. He could trust a man who would be committing himself to this responsibility.

Anyhow, the Lord secured His Apostle when He revealed: (O Apostle! Deliver...

Approximately, the same is recorded in *As-Sira*; 1/460.

Ibn Kutheir does slip and serve his fanaticism very much. He cuts off the prophetic text regarding God's saying: (And warn your nearest relations,) and erases the Prophet's carrying out God's mandate of nominating a successor. Instead, the man

records a contorted text and explains that the Prophet's asking the Hashemites for a successor who would be the guardian of his people and the settler of his debts, came due to his anticipating being killed by the Quraishis. Ali (peace be upon him) volunteered. When the Verse was revealed, such a succession became invalid.

Ibn Kutheir, purposefully, disregards the fact that the Prophet (peace be upon him and his family) was mandated to solicit his near relatives exclusively to his advocacy. Neither the Quraishis nor were the others included in this solicitation. Thereupon, the Prophet's anticipation of being killed or injured is but a fabrication. Furthermore, as much as I could conceive, none precedes or supports Ibn Kutheir in establishing a relation between the Verse of Isma and that of warning the near relatives. Anyway, he does not refer to the source from which he embraced that opinion.

As a matter of fact, for Ibn Kutheir, nothing is more important than misrepresenting and fading the Prophet's words at his near relatives, and his nominating Ali as his brother, vizier and successor. Meanwhile, he spares no efforts for taking Verse of Isma away from sura of Maida and day of Ghadir.

The following is the Prophet's wording cut off by Ibn Kutheir:

Al-Amini's *Al-Ghadir*; 1/207:

The following is a quotation of At-Tabari's words, mentioned for discriminating the accurate and the deviation:

At-Tabari's *Tarikh*; 1/207:

... (The Prophet said:) "I have brought forth the good of this world as well as the Hereafter. The Exalted Lord has given me the order of soliciting you all to this matter. Which one of you is to support me, and shall be my brother, heir and successor?"

(Ali went on narrating:) I was the youngest among the attendants who utterly spurned. I spoke: "I will, God's messenger. I will be your supporter in this affair." The Prophet took me from the neck and declared: "This is my brother, heir and successor. Listen and comply with him." The attendants went out laughing and addressing at my father: "Well, he has ordered you of listening and complying with your son!"

(Al-Amini:) As he decides it as authentic, Abu Jafar Al-Iskafi; the Theologist Mutazilite, records the same words in his *Naqdul Othmaniya*.

It is also recorded in the following reference books:

Burhanuddin's *Anbau Nujeba Il-Abna*; 46-8.

Ibnul Athir's *Al-Kamil*; 2/24.

Ad-Dimeshqi's *Tarikh*; 1/116.

Al-Khafaji's *Sharhu Shifa*; 3/37. (In this book, the last statement of the narrative is cut off. The compiler commentates: "In Al-Beihaqi's *Delailun Nubuwa*, as well as many other books, this narrative is authentically documented.)

Al-Baghdadi's *Tafsir*; 390.

As-Suyouti's *Jamuj Jawami*; 6/392. (He refers it to At-Tabari.)

As-Suyouti's *Jamuj Jawami*; 6/397. (He refers it to the six most notable hadithists; Ibn Isaaq, Ibn Jarir, Ibn Abi Hatem, Ibn Merdawayih, Abu Naeem and Al-Beihaqi.)

Ibn Abil-Hadid's *Sharhu Nahjil Belagha*; 3/254.

The compiler of *Al-Ghadir* criticizes those who misrepresented the narrative, seeking the Quraishis' favor. At-Tabari, for instance, intends to make the Prophet's

words respecting Ali obscure. He records: “The Prophet then said: ‘This is my brother... and so on.’” Ibn Kutheir, in his *Al-Bidaya Wen Nihaya*; 3/40, and *Tafsir*: 3/351, follows At-Tabari.

Second opinion: The Verse was revealed some time before the immigration to Al-Madina. Since then, the Prophet (peace be upon him and his family) dispensed with the surveillance of Abu Talib or Al-Abbas; the uncles.

In the Sunni reference books of hadith, this opinion is the most widespread. It is of two sorts of narratives. The earlier shows, whether openly or suggestively, time and place of the Verse revelation, which was Mecca. The latter relates it to the Prophet’s canceling the surveillance, without referring, directly, to the watch practiced by Abu Talib or Al-Abbas.

Regardless, we ought to opt for the earlier, since its origin is At-Tirmithi’s relation to Aisha. Like many others, At-Tirmithi could perceive that Aisha had meant Mecca.

As a model of the first sort of narration, the following is cited:

As-Suyouti’s *Ad-Durrul Manthour*; 2/298-9:

... The Prophet (peace be upon him) narrated: During the pilgrimage season, I was in Mina when Gabriel revealed to me God’s saying: (O Apostle! Deliver...)

Presently, I stood erect at Al-Aqaba and shouted: “O people! He shall be granted the Paradise that whoever supports me in conveying my Lord’s message. O People! Declare that there is no god but Allah and that I am His messenger to you, and you will be saved and granted the Paradise.”

The entire people, including women and children, began to throw me with dust and stones, and spew in my face, shouting: you are liar and apostate.

In the midst of these moments, an inspiration came forth before me and said: “It is now the proper time for you, if you are the Lord’s messenger, to curse your people, like Noah when he cursed his people.”

I supplicated: “O Allah! Guide me people, they do not know, and support me by making them respond to your obedience.”

Al-Abbas; my uncle, came and saved me from them.

Jabir Bin Abdillah: Abu Talib used to appoint a guard for accompanying the Prophet (peace be upon him) whenever he went out. When God revealed: (And Allah will protect you from the people,) the Prophet said to his uncle: “God has protected me. I do not need a guard.”

Ibn Abbas: The Prophet was guarded. Abu Talib used to send men from the Hashemites for guarding him. “O uncle! I do no longer need those whom you are appointing for guarding me,” the Prophet said.*

Majmauzzawaid; 7/17:

Abu Sa’eed Al-Khidri: Al-Abbas; the Prophet’s uncle, was one of those who guarded the Prophet (peace be upon him). When God revealed: (And Allah will protect you from the people,) the guardians stopped.**

*This narration is also recorded on page 205 of part 11 of At-Tabarani’s *Al-Mujamul Kabir*.

**This report is recorded in At-Tabarani’s *Al-Mujamus Saghir* and *Al-Mujamul Awsat*. Within its narrators is Atya Al-Awfi; the doubtful.

Ibn Abbas: The Prophet (peace be upon him) was guarded. Abu Talib; his uncle, used to appoint men from the Hashemites for guarding him. When God revealed: (And Allah will protect you from the people,) the Prophet said to his uncle: “The Lord has protected me against jinn and people.*

The second sort is originated by the following report recorded in At-Tirmithi’s *A-Sunan*; 4/317:

Aisha: A surveillance was practiced on the Prophet (peace be upon him) till the revelation of God’s saying: (And Allah will protect you from the people.) “O people! You may leave. The Lord has protected me,” the Prophet said as he took his head out of his tent.

This is decided as a one-way hadith.

Others relate the same to Abdillah Bin Shaqiq, without referring to Aisha.

Al-Hakim, in his *Al-Mustedrak*; 2/313, relates the same report to Aisha, and comments: “This report is authentically documented; yet, they -Muslim and Al-Bukhari- avoid recording it.”

Seemingly, Aisha’s report proposes that the Verse was revealed in Mecca. This is advocated by Al-Beihaqi’s narration, recorded in his *As-Sunan*; 9/8. He also records the forecited saying of Ashafii, in which he claims the Prophet’s being protected against being killed only...

In his *Tafsir*; 2/4/160, Al-Muraghi records As-Suyouti’s earlier narration, related to Ibn Abbas, and At-Tabarani’s. He then comments: “At-Tirmithi relates that the Prophet (peace be upon him) was guarded in Mecca before the revelation of the Verse.”

Notwithstanding, Aisha’s report does not imply that the occurrence was in Mecca. It seems that the phrase ‘in Mecca’ was unintentionally erased from the origin copy of At-Tirmithi’s.

In his *Ad-Durrul Manthour*; 2/291, As-Suyouti records:

Abd Bin Humeid, At-Tirmithi, Ibn Jarir, Ibnul-Munthir, Ibn Abi Hatem, Abu Sheikh, Abu Nueim, Al-Beihaqi, Ibn Merdawayih; all record Aisha’s reporting that...

Bearing the same indication of Aisha’s report, As-Suyouti records a number of narratives some of which hint at the fact that the occurrence was in Al-Madina. Accordingly, we lay such narratives in an independent topic.

In *Ad-Durrul Manthour*; 2/298-9, As-Suyouti records:

... Abu Sa’eed Al-Khidri: Al-Abbas; the Prophet’s uncle, was one of those who guarded the Prophet (peace be upon him). When God revealed: (And Allah will protect you from the people,) the guardians stopped.

... Abu Therr: We were encompassing the Prophet (peace be upon him) whenever he went to sleep, since he anticipated misfortune. When the Verse was revealed, we stopped.

*This report is recorded by At-Tabarani. Within its narrators is An-Nadr Bin Abdirrahman; the doubtful.

A good deal of exegesists and historians adopt this opinion. As if they admit it, Az-Zamakhshari, in *Al-Keshaf*; 1/659, and Ar-Razi, in *Tafsir*; 6/12/50, record the opinion while they, as it has been already cited, attest that the Verse was revealed in Mecca. On that account, they adjudge that reports of Aisha, Al-Hassan Al-Basri and the others talk about an occurrence happened in the early stage of the Prophet's solicitation.

Besides many others, the following scholars adopt the opinion involved:

As-Suheili, in *Ar Rawdul Enif*; 2/290.

Al-Qastalani, in *Irshadus Sari*; 5/86.

Ibnul Arabi, in *Sharhut Tirmithi*; 6/11/174.

Al-Eini, in *Umdetul Qari*; 7/14/95.

Ibn Jezi, in *At-Tesihil*; 1/244.

An-Nuweiri, in *Nihayetul Ireb*; 8/16/196, and 19/18/342.

An-Nisapuri, in *Al-Waseet*; 2/209.

Ad-Demiri, in *Hayatul Hayawan*; 1/79... etc.

The compiler of *As-Siratul Halabiya*, attempts to impose the relation between the Verse and the Prophet's surveillance, for framing a virtue for Abu Bakr Bin Abi Qehafa. On page 327 of part 3, he records:

Before the revelation of God's saying: (And Allah will protect you from the people,) the Prophet was watched by a number of people. The night just before the battle of Badr, he was watched by Sa'd Bin Me'adh. On the day of the battle, he was guarded by Abu Bakr alone. This man kept on unsheathing his sword while the Prophet was sleeping under the canopy.

This proves the self-contradiction of the compiler who, by these words, provides an evident contrary to his intendment. If cancellation of the surveillance occurred before the immigration, then surveillance of Abu Bakr and others during the battle of Badr would be ineffective. In addition, it is questionable to believe that the Muslims used canopies during that battle.

Finally, Al-Hakim records an authentically documented narration implying that third of the Muslims guarded the Prophet (peace be upon him and his family) during the battle of Badr. This is rational, since they resided the uncovered low area of the battlefield.

Al-Hakim's *Al-Mustedrak*; 2/326:

As he was asked about sura of Anfal, Ebada Bin As-Samit spoke:

The sura regarded us. We; the Muslims, were three groups. The first was fighting the foes. The second was gathering the spoils and capturing the prisoners. The third was guarding the Prophet (peace be upon him and his family) near the tent...

The following points show invalidity of the opinion of creating a relationship between Verse of Isma and the surveillance practiced on the Prophet (peace be upon him and his family):

First, the forecited discussion of the first opinion.

Second, the same narratives of the third opinion that claimed that cancellation of the surveillance had occurred in Al-Madina, not Mecca.

Third, the major reports that support the opinion involved are Aisha's and report of Al-Abbas's watching the Prophet. The others are not documented.

In fact, the purpose beyond most of such reports was disregarding Abu Talib's role in upholding the Prophet (peace be upon him and his family), and aiming at proving that the Prophet dispensed with Abu Talib's surveillance in Mecca.

The earliest report aims for giving Al-Abbas Abu Talib's role of guarding the Prophet (peace be upon him and his family) in Mecca, and being the one by whom the Lord protected His Apostle against people.

Truly, Al-Abbas, before the immigration, played an ordinary role. Like the other Hashemites, he sympathized with the Prophet and suffered the blockade in that col. In addition, it is unproved that he embraced Islam or immigrated to Al-Madina, like Ali and Hamza. The most common thing is that Al-Abbas was captured during the battle of Badr, and he embraced Islam only when he, as well as the other prisoners, was released. Al-Heithami and others decide inauthenticity of the report involved. Frivolity and fickleness of the report support so. Later on, we are to cite Al-Albania's proving the inaccuracy of Aisha's being the reporter of that narrative.

Third, the evidences on the continuity of watching the Prophet (peace be upon him and his family) and invalidity of reports narrating the opposite, including the one involved, are clear.

The third opinion is that the Verse was revealed in Al-Madina without an identified date. As-Suyouti records a number of narratives showing no specific time for its revelation, though he connects them to the matter of canceling surveillance practiced on the Prophet (peace be upon him and his family). Thereabouts, from some of such narratives, it can be understood that the Verse was revealed in Al-Madina.

Ad-Durrul Manthour; 298-9:

... Isma Bin Malik Al-Khatmi: We were used to watching the Prophet (peace be upon him) at nights till the revelation of God's saying: (And Allah will protect you from the people.)

... Sa'eed Bin Jubeir: When God revealed: (And Allah will protect you from the people,) the Prophet said: "Do not watch me any longer. My Lord has protected me."

... Abdullah Bin Shaqiq: Some of the Prophet's companions were guarding him whenever he went out. When God revealed: (And Allah will protect you from the people,) the Prophet said: "O people! Go to your normal duties. Allah has protected me against people."

... Mohammed Bin Ka'b Al-Quradi: The Prophet's companions were guarding him till the revelation of God's saying: (And Allah will protect you from the people.) The surveillance was canceled as the Lord informed His Apostle of protecting against people.

... Ar-Rabi Bin Anas: The Prophet was guarded by his companions till the revelation of God's saying: (O Apostle! Deliver...)

In *Tarikhul Madinetil Munawara*; 1/301, Ibn Sheba relates the same report to Abdullah Bin Shaqiq and Mohammed Bin Kab Al-Quradi. At-Tabari, in *Tafsir*; 6/199, relates it to Abdullah Bin Shaqiq. For Ibn Sa'd, he also records the report in *At-Tabaqat*; 1/1/113. Similarly, Al-Beihaqi records it in *Delailun Nubuwa*; 2/180.

Through the entire reports respecting the Prophet's history, it is proved that he (peace be upon him and his family) was seeking the Arab tribes' protection, so that he would convey his Lord's message. Ansar swore allegiance to him on the conditions of protecting his household and him as same as they protect they families

and themselves. This invalidates the claim of the Verse's revelation in Mecca. Had the Verse been revealed in Mecca, the Prophet would not have been in need for such protection and covenant.

Reference books of hadith, Tafsir and history are filled in with the numberless narratives concerning the surveillance practiced on the Prophet (peace be upon him and his family) in Mecca and Al-Madina, especially in conditions of wars. It is proved that such a surveillance lasted till the final hours of the Prophet's lifetime. Chapters were written as regards the surveillance practiced on the Prophet, stories occurred during such situations of surveillance and names of the guards. All these evidence invalidity of the opinion concerned.

The strangest matter is that the same persons who record such reports and stories, assert that the Prophet (peace be upon him and his family) had canceled the surveillance in Mecca or after the immigration when the Verse of Isma was revealed, as if they vowed they should take the Verse away from the incident of Ghadir!!

From the previous, we have to reject any report respecting the total cancellation of the surveillance before the incident of Ghadir. We have cited Al-Hakim's report relating that the Prophet was guarded by a third of the Muslims during the battle of Bard.

Ahmed's *Al-Musnad*; 2/222:

A number of the Prophet's companions guarded him, while he was offering prayers after the midnight just before the battle of Tabuk.

The same is recorded in *Kenzul Ummal*; 12/430, and related to Abdullah Bin Amr Bin Al-As. The compiler of *Majmauzzawaid* rules authenticity of the same report when he writes it down on page 367 of part 10.

By the way, battle of Tabuk occurred in the last year of the Prophet's life.

Uyounul Athar; 2/402:

During the battle of Badr, Sa'd Bin Me'adh guarded the Prophet who slept in his canopy. Mohammed Bin Muslima was his guard during the battle of Uhud. During that of Khandaq, Az-Zubeir Bin Al-Awam was his guard. In Kheibar, the Prophet was guarded by Abu Ayoub Ansari. It is said that the Prophet supplicated: "O Allah! Protect Abu Ayoub for his protecting me." Bilal, Sa'd Bin Abi Waqas and Dekwan Bin Abd Qeis were the Prophet's guards in Wadil-Qira. Ebad Bin Bishr was the commander of the Prophet's guards. When God revealed: (And Allah will protect you from the people,) the surveillance was canceled.

As he had to find an answer for the reports pertaining to guarding the Prophet (peace be upon him and his family) during the battle of Tabuk, the compiler interprets 'guarding' into 'waiting'.

Uyounul Athar; 1/119:

Regarding Amr Bin Shueib's report concerning guarding the Prophet, who was offering prayers, the night before the battle of Tabuk, it seems that they were waiting for him. Surveillance was vacated since the revelation of God's saying: (And Allah will protect you from the people.)

That was before the battle of Tabuk. God, however, is the most knowledgeable.

This interpretation is contrary to the text of the reports regarding that surveillance. Anyhow, such reports refute the claim that the Verse was revealed in Mecca.

It is now concluded that the claim of cancellation of the surveillance practiced on the Prophet (peace be upon him and his family) lacks evidence through history of the Prophet's lifetime. On the contrary, there is an evidence on continuation of such a surveillance. It is proved that the Hashemites guarded the Prophet in Mecca and, altogether with the rest of his companions, in Al-Madina, till the last days of his lifetime.

As much as a personal viewpoint is concerned, it seems that the trial of dedicating the Verse to the claim of cancellation of the surveillance denotes the accuracy of the Prophet's progeny's explanation that the Verse stands for protection against apostasy. From this cause, the dissidents aimed importunately at citing the material protection and cancellation of the surveillance as the interpretation of the Verse. That led them to be engaged in contrast. Nevertheless, they had to disregard stories relating the Prophet's being guarded, and had to overlook the column of the guards which is still facing them in the Prophet's Mosque.

Al-Albani, after he adopts and admits that the Verse was revealed in Mecca, refutes Al-Hakim's authenticating Aisha's report he himself has already authenticated. He then mentions the report of assassinating the Prophet as an evidence on authenticity of the previous report.

The fourth opinion is that the Verse was revealed in Al-Madina in the second year of the Prophet's immigration after the battle of Uhud.

As-Suyouti's *Ad-Durrul Manthour*; 2/291:

Atiya Bin Sa'd: Ebada Bin As-Samit came to the Prophet and declared his acquitting the covenant of loyalty between the Jews and him, and declared his loyalty to God and His Apostle. Abdullah Bin Ubey, who was present, spoke: "Considering me, I fear unexpected misfortunes. I cannot break mine." The Prophet (peace be upon him) addressed at him: "See Abu Hebbab! You have appreciated the covenant broken by Ebada. Hence; you can keep it for yourself alone." Abdullah accepted so. On that account God revealed: "O you who believe! Do not take the Jews and the Christians for friend... and Allah will protect you from the people."

For proving the falsehood of this report, we are sufficed by mentioning that the previous narratives respecting the watch practiced on the Prophet (peace be upon him and his family), and that these were Atiya Bin Sa'd's words, not the Prophet, and the fact that the Verses remarked in the report were 51 to 67 of sura of Maida which none ever could claim their revelation for the story of Abdullah Bin Ubey's loyalty to the Jews. At length, this Abdullah was deceased before the revelation of sura of Maida.

The fifth opinion is that the Verse was revealed owing to an attempt of assassination, the Prophet (peace be upon him and his family) had to encounter. Contradiction is the distinctive feature of reports of that assassination. Some tell that it was during the battle of Thaturriqa, when a person approached the Prophet and asked for his sword so that he would see carefully. When the Prophet handed his sword so negligently... Others, anyhow, mention that the sword was hanged, or the Prophet was inadvertent, or was dipping his legs in a well... etc.

As-Suyouti's *Ad-Durrul Manthour*; 2/298-9:

Jabir Bin Abdillah: After the battle of Thaturriqa, the Prophet was reposing on a well, in which he was dipping his legs. Gawreth Bin Al-Harth informed of his determination of killing Mohammed. "How will you kill him?" asked his companions. "I will ask him to hand me his sword, and I will kill him then," said Ghawreth.

"O Mohammed! Give me your sword," the man asked, and the Prophet did. As soon as the man held the sword, his hands began to shiver. "God prevents you from implementing your intention," said the Prophet. Hence, God revealed: (O Apostle! Deliver what...)

Mohammed Bin Kab Al-Quradi: the Prophet was reposing under a tree when a Bedouin unsheathed his sword and shouted: "Who will protect you against me?" "Allah will," answered the Prophet. Suddenly, the man's hands shivered, and he could no longer have the sword. (Others added) He rammmed his head to a tree, and his cerebrum was scattered. Hence, God revealed: (And Allah will protect you from the people.)

Abu Huraira: The Prophet was reposing under the largest tree we used to select on journeys. He was hanging his sword to that tree. A man came and drew the sword, shouting: "O Mohammed! Who will protect you against me." "Allah will protect me against you," said the Prophet (peace be upon him), "Put that sword away." Hence, God revealed: (And Allah will protect you from the people.)

Others mention that a person was arrested while he was trying to assassinate the Prophet. This report is recorded in *Ad-Durrul Manthour*; 2/299.

The following points are evidences on invalidity of that opinion and invalidity of the revelation of the Verse for the occasion:

first, As Ibn Husham records in *As-Sira*; 3/225, the battle of Thaturriqa occurred in the year 4 A.H. Many years after this date, sura of Maida was revealed. Some reports, besides, refer to no definite date. Others are logically unacceptable.

Second, the main reference books that record the story of Ghawrath and the battle of Thaturriqa do not refer to the revelation of the Verse involved then. Most of these reports refer to amendment of the ritual prayer of anticipating dangers -Salat Al-Khawf- and the application of more watchful surveillance on the Prophet (peace be upon him and his family) during prayers.

These points are sufficiently acceptable for refuting the claim of the revelation of the Verse on such occasions.

Ibn Husham allocated God's saying: (O you who believe! Remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you...), as the Verse revealed on that occasion.* This is also inaccurate, since the Verse allocated is also in sura of Maida.

Al-Bukhari, as well as many others, allocated the amendment of the ritual Salat Al-Khawf, and the application of more watchful surveillance on the Prophet, due to that incident.

Al-Bukhari's *Sahih*; 5/53:

Jabir Bin Abdillah: ... The Prophet reposed under a tree to which he hanged his sword. We slumbered. We were awoken by the Prophet's loud voice. When we approached, we could see a Bedouin sit before him. The Prophet then related:

* Ibn Husham's *As-Sira*; 3/227.

“While I was sleeping, this man unsheathed my sword. I woke up and saw him raise it towards me, and said: ‘Who will protect you against me?’ ‘God will,’ I answered. This is the result, you can see.” The Prophet, however, abstained from punishing him.

(Another form of the report:) Jabir Bin Abdillah: In Thaturriqa, the Prophet reposed under a large tree we left. A polytheist came and unsheathed the Prophet’s sword which was hanged to the tree, and said: “Well, now you should fear me.” “No, I should not,” answered the Prophet. “Who will protect you against me?” said the man. “God will.” ...

That man was Ghawrath Bin Al-Harth.

The same is recorded in Al-Hakim’s *Al-Mustedrak*; 3/29, in which he refers to the amendment of the ritual Salat Al-Khawf, and the application of more watchful surveillance on the Prophet. He also decides authenticity of the report according to the criteria of Muslim and Al-Bukhari who did not record it. For Ahmed, he refers to Ghawrath’s story on pages 364 and 390 of part 3, when he refers to the amendment of the ritual Salat Al-Khawf and disregards the revelation of the Verse. The reader may refer to part 4 page 59 of the same reference book.

Except referring to the revelation of the Verse, varied details of the story are written down in Al-Heithami’s *Majmauzzawaid*; 9/8.

The most acceptable form of Ghawrath’s story is recorded in Al-Kuleini’s *Al-Kafi*; 8/127:

Abu Abdillah (peace be upon him): While the Prophet (peace be upon him and his family) was reposing under a tree lying on the edge of a valley, a torrent came between his companions and him. A polytheist determined to kill him. He attacked the Prophet with his sword, shouting: “Who will protect you against me, Mohammed?” “Your and my Lord will,” answered the Prophet (peace be upon him and his family). Immediately, Gabriel knocked that man down his pack animal. The Prophet took the sword and sat on his chest, saying: “Now, who will protect you against me, Ghawrath?” “Your benevolence and charity will,” said the man. Forthwith, the Prophet left him. The man stood up shouting: “By God I swear, you are better and more benevolent than me.”

Hence, the most remarkable reference books of hadith are empty of any mentioning for the revelation of the Verse during the battle of Thaturriqa or on the occasion of Ghawrath’s attempt of assassination. Secondly, it is noticeable that the Prophet ordered of more watchful surveillance, even during offering prayers, after that incident.

Adopters of this opinion may have understood that meaning of canceling the surveillance have become that the Prophet suspected the divine protection; therefore, he ordered of more watchful surveillance!!

The following exchange of opinions between Ibn Hajar and Al-Qurtubi is only a part of their confusedness in inventing a relationship between the revelation of Verse of Isma and Ghawrath’s story. Al-Qurtubi pronounces that the Prophet’s being alone during events of the story involved is an evidence on his being not put under surveillance. This leads to the notion that Verse of Isma has been already revealed. Ibn Hajar answers: “No. The Verse was revealed on that day specifically. Hence, the guards’ job was canceled. Before so, the Prophet’s conviction was increasing or decreasing. He took guards whenever his confidence became decreasing, and he

canceled so when it became increasing. During events of Ghawrath's story, the Prophet's confidence was considerable; therefore, he was not guarded."

Fetihul Bari; 8/2752:

Al-Qurtubi says: "Such reports assert that the Prophet, on that time, was not guarded. Until the revelation of God's saying: (And Allah will protect you from the people), the Prophet had been guarded."

As an answer to this claim, I am to cite that according to Abu Huraira's report, it is believed that the Verse was revealed immediately after Ghawrath's attempting to assassinate the Prophet. Hence, it is most probably to say that the Prophet had the option of appointing guards or shunning so. For his great conviction, the Prophet was left without guards during that incident. Soon after that incident and the revelation of the Verse, he canceled surveillance.

Ibn Hajar misses the fact that sura of Maida was revealed in the year 10 A.H., and the battle of Thaturriqa occurred in the year 4 A.H., and that Abu Huraira put his feet, for the first time, in Al-Madina in the year 7 A.H.

He also misses that Salat Al-Khawf and the watchful surveillance were legislated in Thaturriqa. Nevertheless, the man sets an explanation for Al-Bukhari's report respecting Salat Al-Khawf.

All that was aimed at taking Verse of Isma away from the incidents on Ghadir Khum. Ibn Hajar's mind, however, is filled in with the instructions of inventing a relationship between Verse of Isma and the Prophet's being guarded.

Reports of the Prophet's being guarded during the battle of Tabuk, which occurred six years after that of Thaturriqa, have been forecited. Through authentic reports, it is proved that the Prophet was guarded even during conquest of Mecca which occurred four years after the forecited incident. Al-Bukhari records that Muslims were guarding the Prophet during conquest of Mecca.

Al-Bukhari's **Sahih**; 5/91:

Husham: ...People of Quraish were informed of the Prophet's progressing towards Mecca. Abu Sufian Bin Harb, Hakim Bin Huzam and Badil Bin Warqa went out for... The Prophet's guards could capture them...

Ibn Husham, in **As-Sira**; 4/21, mentions that the column of guards that is still standing in the Holy Prophet's Mosque, could gain this name in the year 9 A.H.

supposing adopters of this opinion can deny the matter of the Prophet's being guarded, how can they deny that column, then?!

The sixth opinion is that time of the revelation of the Verse is not identified, and the matter of the Prophet's being guarded has nothing to do with the Verse, and that the Verse is a general wording refers to the Prophet's being mandated on conveying the Lord's message, lest, he should not be regarded as a conveyor.

Ad-Durrul-Manthour; 2/299:

Qetada: In this Verse, the Lord acquaints His Apostle that he shall protect him against people. The Lord, also, orders him of conveying the message...

To great extent, this opinion is similar to the first. The previous topics may be enough for refutation. Besides, reports of this opinion are not documented and not applying the meaning of the Verse generally, and the clause of its issue.

The last opinion is that **concordant to the Prophet's progeny's**.

Ad-Durrul-Manthour; 2/298:

Abu Sa'eed Al-Khidri: the Verse, (O Apostle! Deliver...,) was revealed to the Prophet (peace be upon him) on the day of Ghadir, regarding Ali Bin Abi Talib's concern.

Ibn Masud: Before the Prophet (peace be upon him), we used to recite the Verse in this form: (O Apostle! Deliver what has been revealed to you from your Lord - regarding the matter that Ali is being the leader of the believers- and if you do it not, then you have not delivered His message.)

Al-Miyaru Wel Muwazana; 213:

Jabir Bin Abdillah and Abdullah Bin Al-Abbas: The Prophet took apprehensions from the Lord's giving him the orders of nominating Ali as the next leader, and declaring people's being obligatorily loyal to him. He anticipated people's accusing him of favoring his cousin exclusively. Hence, God revealed: (O Apostle! Deliver...)

On that day in Ghadir Khum, the Prophet delivered that message to people.

As a footnote of the previous report, the following is cited:

As-Suyouti's ***Ad-Durrul Manthour***:

Abu Sa'eed Al-Khidri: After the Prophet (peace be upon him) had nominated Ali as the next leader and asked people to declare their loyalty to him, Gabriel descended with God's saying: (This day have I completed your religion for you and perfected My favor on you...)

The same report is recorded by Al-Hassakani, in ***Shawahidut Tanzil***; 1/157 hadith: 211 and on. Ibn Asakir records it in ***Tarikhul Dimeshq***; 2/85, Chapter: Ali Bin Abi Talib's Lifetime; hadith: 585-6.

Al-Khatib, Al-Hassakani, Ibn Asakir, Ibn Kutheir, Al-Khawarizmi and Ibnul-Meghazili relate the following wording of Abu Huraira:

He shall be granted the reward of a sixty month fasting, that whoever fasts on the eighteenth of Dhu'l-Hijja. That is the day of Ghadir when the Prophet (peace be upon him) took Ali Bin Abi Talib from the hand and said: "I am the master of the believers, aren't I?" "Yes, you are. God's messenger!" affirmed people. "He whosever master was I, Ali shall be his master," the Prophet declared. "Congratulations, son of Abu Talib!" Omar Bin Al-Khattab addressed at Ali, "You have become my master, and the master of every Muslim."

Then, God revealed: (This day have I completed your religion for you and perfected My favor on you...)

For seekers of more information, the ceaseless consecutive written works apropos this topic should be referred. The following names are cited as examples:

Ibn Uqda's ***Ar-Risala***.

At-Tabari's ***Hadithul Ghadir***.

Ad-Darqutni's ***Hadithul Ghadir***.

At-Thehbi's.

Ubeidullah Al-Hasakani's.

Masud As-Sejistani's.

Al-Amini's ***Kitabul Ghadir***.

Abaqatul Anwar; Chapter: ***Hadithul Ghadir*** ...etc.

Tafsirul Mizan; 6/54:

The following is quoted from At-Thalabi's *Tafsir*.

Jafar Bin Mohammed: God's saying: (O Apostle! Deliver what has been revealed to you from your Lord;), refers to Ali. Immediately after this revelation, the Prophet (peace be upon him and his family) took Ali from the hand and declared: "He whosever master was I, Ali shall be his master."

Ibn Abbas: The Verse was revealed in Ali Bin Abi Talib's concern. The Lord gave the Prophet the orders of conveying Ali's obligatory loyalty to people. The Prophet took Ali from the hand and declared: "He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and antagonize whomever antagonizes him."

Al-Ghadir; 1/214:

The holy Verse was revealed on the eighteenth of Dhu'l-Hijja, 10 A.H., the year of the Farewell Pilgrimage. When the Prophet resided in Ghadir Khum, Gabriel descended: "O Mohammed! Allah greets you and say; 'O Apostle! Deliver what has been revealed to you -regarding Ali's affair- from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people.'"

The foregoing people, who were more than one hundred thousand individuals, were about to reach Al-Juhafa. The Prophet (peace be upon him and his family) gave his orders of returning those foregoing ones, and confining the late in that place. He decided to nominate Ali as the leader of people and inform them the divine mandate of delivering His message of selecting Ali as the leader of the nation and protecting him against people.

For the Imamites, this affair is too authentic to be discussed. Yet, we should provide reports of the Sunnis as evidences.

Al-Amini, thereafter, refers to thirty Sunni reference books that relate reports respecting the revelation of the Verse for Ali's leadership. We are to refer to some in brief:

1. At-Tabari, Abu Jafar Mohammed Bin Jarir (...-310.) In his *Al-Wilaya*, he records the following report:

Zaid Bin Arqam: When he was back from the Farewell Pilgrimage, the Prophet (peace be upon him) resided in Ghadir Khum. It was the first hours of that extremely hot day when he gave his orders of sweeping the elevated land, and gathered people. As soon as we were before him, the Prophet sermonized so eloquently. He said: "The Lord has revealed to me, (O Apostle! Deliver...

2. Al-Handali, Ibn Abi Hatem Abu Mohammed Ar-Razi (...-327.)

3. Al-Mehamili, Abu Abdillah (...-330.) In his *Al-Amali*, he relates the report to Ibn Abbas.

4. Al-Farisi, Abu Bakr Ashirazi (...-407.) He relates the report to Ibn Abbas.

5. Ibn Merdawayih (323-416). To Abu Sa'eed Al-Khidri, he relates the report that the Verse was revealed on that day in Ghadir Khum, for showing the leadership of Ali Bin Abi Talib. He also records the following saying of Ibn Masud:

Before the Prophet (peace be upon him), we used to recite the Verse in this form: (O Apostle! Deliver what has been revealed to you from your Lord -regarding the matter that Ali is the leader of the believers- and if you do it not, then you have not delivered His message.)

6. Athalabi, Abu Isaaq An-Nisapuri (...-427.) He relates the report in his *Al-Keshfu Wel-Bayan*.
7. Alisbahani, Abu Naeem (...-430.) In his *Ma Nazala Minel Qur'ani Fi Haqqi Ali*, he relates...
8. Al-Wahidi, Abul-Hassan An-Nisapuri, (...-468.) In his *Asbabun Nuzoul*, he relates...
9. As-Sejistani, Abu Sa'eed, (...-477.) In his *Al-Wilaya*...
10. Al-Hasakani, Al-Hakim Abul-Qasim. In *Shawahidut Tanzil Li Qawaidit Tafdhili Wet Tawil*...
11. Ibn Asakir, Abul-Qasim Ashafii (...-471.) He relates the report to Abu Sa'eed Al-Khidri...
12. An-Natnazi, Abul-Fatih. In His *Al-Khasaisul Alawiya*...
13. Ar-Razi, Fakhruddin Ashafii (...-606.) In his *At-Tafsirul Kabir*; 3/636: The Verse was revealed for Ali. The Prophet took him from the hand and declared: "He whosever master was I, Ali shall be his master."
14. An-Naseebi, Abu Salim Ashafii (...-652.) He relates it on page 16 of *Metalibus Sa'oul*...
15. Ar-Rasani, Izzuddin Al-Mosuli Al-Hanbali (589-...)
16. Al-Hamawini, Abu Isaaq (...-722.) In *Feraidus Semtain*, he relates to Abu Huraira...
17. Al-Hamadani, Ali (...-786.) In *Mawaddetul Qurba*, he records:
 Al-Bera Bin Azib: I accompanied the Prophet in the journey back from the Farewell Pilgrimage. As we reached Ghadir Khum, he gathered people. He sat to a tree and took Ali from the hand, and shouted: "I am preferred to your souls, aren't I?" "Yes, you are, God's messenger!" asserted people. "He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him," declared the Prophet.
 Omar (God be pleased to him) met Ali and addressed at him: "Congratulations, Ali Bin Abi Talib! You have become my master, and the master of every male and female believer." That was the result of God's saying: (O Apostle! Deliver...
18. Al-Eini, Badruddin (762-855.) In his *Umdetul Qari Fi Sharhi Sahihil Bukhari*; 8/584...

WAHABISTS AND HADITH OF GHADIR

The opinion concordant to the Prophet's progeny's, in regard to the aim beyond the revelation of the Verse, has been kept in the Sunni reference books of hadith. This matter seems unfamiliar since it collapses the bases which the Quraishis spared no efforts for convincing the Muslims of. These bases regarded the question of the imamate and succession of the Prophet (peace be upon him and his family).

From this cause, it is arresting that Nassibites are incensed for the presence of reports of Ghadir and their likes on various pages of the Sunni reference books of hadith. They wished nothing of such reports and narratives had been written down in such reference books. For the above, they went on launching showers of insults and accusations to the Shias and their scholars for their viewing and referring to these reports in such books. Instead, they should have studied such reports on the light of the Quran and the unanimous prophetic texts.

Al-Albani's *Salsalatul Ahadithis Sahiha*; 5/644:

... The Prophet was guarded. When God revealed: (And Allah will protect you from the people,) he took his head out of the tent and ordered the guards of leaving him since he was protected by the Lord...

Al-Hakim's deciding authenticity of the previous report, related to Aisha, is inaccurate. Yet, At-Thehbi also decides so.

At any rate, the report is authentic, since it is testified by the following report of Abu Huraira: The Prophet was reposing under the largest tree we used to select on journeys. He was hanging his sword to that tree. A man came and drew the sword, shouting: "O Mohammed! Who will protect you against me this night?" "Allah will," said the Prophet (peace be upon him)... Hence, God revealed: (And Allah will protect you from the people.) ...

It is worthy mentioning that the Shias claim of the revelation of the Verse on that day in Ghadir Khum, for Ali (God be pleased to him). This is contrary to the forecited reports. Shias, in due course, refer to numerous narratives, most of which are incompletely transmitted or problematic, supporting their claim. They cite Abu Sa'eed Al-Khidri's report. As I have proved during discussing the report numbered 4922, this report is forged against the man. Without any study for the documentation, Abdul-Hussein; the Shiite, refers to a number of such narratives in his *Al-Murajaat*; 38. Since his only purpose was enlisting any word that may serve his sect, Abdul-Hussein had been wont to cite any narrative as an evidence without paying any attention to the documentation or the discriminatory study. However, Shias adopt the rule that the ends justifies the means. Beware of this man and his narratives!

Moreover, he used to defraud, if not lie to, the readers. During referring to the report falsely ascribed to Abu Sa'eed Al-Khidri, for instance, the man alleges that a many compilers of the most remarkable Sunni reference books of hadith, such as Al-Wahidi, record the narrative involved.

Even the initiates know that Al-Wahidi is not one of the compilers of the four most remarkable Sunni reference books of hadith. He is an exegesis that refers to authentic and doubtful reports indistinctly. Abu Sa'eed's report is doubted since it is related by an extremely doubtful and neglected narrator.

After they had declared the adoption of 'circumspection', Shias legislated forging lies against the Sunnis through their books and sermons. This matter is unveiled in Al-Khomeini's *Keshful Asrar*. It is quite evident that circumspection is the spouse of fabrication. Accordingly, Sheikhu-Islam Ibn Teimiya; the most knowledgeable of those Shias, said: "Shias are the greatest fabricators among the entire sects." I myself obviously noticed the fabrication of some of their scholars, especially Abdul-Hussein. The witness has just been cited. Besides, he deludes the readers of the prevarication that the report involved is undiscussible for the Sunni scholar since, as he claims, its numerous ways of narration are proved.

Al-Khomeini is a greater liar. On page 149 of his forecited book, he claims the revelation of Verse of Isma on the day of Ghadir in which the Prophet was ordered of declaring the imamate of Ali Bin Abi Talib. He ascribes so to the Sunni scholars. He also decides the unanimity of Shias on that matter. God may reward that man exactly what he deserves. Later on, I am to discuss this matter more detailedly.

As an answer to Al-Albani's wording, we are to allude to the following:

First, style of insults and reviling at people, as well as issuing inaccurate judgments, should be eluded. It is unrightful for Al-Albani to classify the Islamic sects according to degrees of forging lies and fabricating. Sunnis, as well as Shias, have various sorts of people among them. Yet, Nassibites are excluded by peculiar rulings. We also should remind Al-Albani of his defending Ali (peace be upon him) and refuting Ibn Teimiya's wronging him and denying the report of Ghadir: (He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him and oppose whomever opposes him.) In the same place, Al-Albani, in *Al-Ahadithus Sahiha*; 5/330/1750, decides authenticity of the forecited prophetic text and recognizes the right. It is most seeming that Ibn Teimiya would never be expected to give Shias their due since he wronged their imam and leader. On page 344 of the same book, Al-Albani adds:

As I could perceive that Ibn Teimiya ruled the dubiety of the first half of the Prophet's text, and decides the fabrication of the other, I had to write down these pages and prove authenticity of the text. As much as I could descry, such an exaggeration, issued by Ibn Teimiya, was raised due to his having been hasty in deciding inauthenticity of some prophetic texts before he studied and scrutinized. Shias are completely inaccurate in their claiming the Prophet's nominating Ali as his successor through this text and the like. This was one of the legion inventions the falsity of which has been proved by historical factualities. Supposing the Prophet had said such a thing, it should have been falling, since his words are 'revelation that is revealed,' and, finally, the Lord shall never break the promise.

While he criticizes Ibn Teimiya's being hasty, we could notice that Al-Albani himself was hasty when he confused the legislative instruction with the divine prediction. Far away is the previous from the latter. Provided Al-Albani's words had been right, the text he had already decided its accurate authenticity would have been invalid. In other words, the Prophet's saying: "He whosever master was I, Ali shall be his master," that Al-Albani decides its authenticity, is also seen as 'a revelation that is revealed.' Hence, such a divine prediction, as Al-Albani decides through his forecited wording, should be befalling, and that Ali should be the master and leader of the Muslims who should behave like his slaves. However, this matter did not fall. On the contrary, they attacked the house of Ali and Fatima two, or three, days after the Prophet's decease. They also threatened flaming the house if the lodgers would not come out and swear allegiance to the new leader. Finally, they coerced Ali on swearing his allegiance. All these events are as clear as the sun.

The Prophet's saying: "Ali shall be my successor," is as same as his saying: "He whosever master was I, Ali shall be his master." If the previous is adjudged as a divine prediction, as Al-Albani claims, the second should be, too. How is it then that the meaning, historically, was modified into forcing the master on swearing allegiance to the follower?

Both texts refer to a legislative instruction and a guide showing the Muslims their duties so that any other circumstance would not befall.

Second, while Al-Albani decides inauthenticity of the report dedicating Verse of Isma to the event of the congregational declaration of fealty in Ghadir, has he studied and scrutinized the reports, so that he would have the right to utter that most of these narratives are incompletely transmitted or problematic? Did he viewe ways of narrating the reports adopted by Athalebi, Abu Na'eem, Al-Wahidi, Abu Sa'eed As-Sejistani, Al-Hasakian at al? Did he scrutinize these ways of narration so that he

could prove that most of them were either incompletely transmitted or problematic? Did he find that any of the narrators had been neglected by him? Finally, he might have repeated the same error of Ibn Teimiya whom he had criticized!

In any event, Al-Albani still has enough time to correct his errors. We hope he would write down his notes respecting the discussion of the exegesis of the Verse involved, and scrutinize, on his own criteria, ways of narration and documentation we have cited, provided that he would not contradict his previous wording, and evade deciding doubtfulness of a narrator for his referring to Ali's merits, while he admits and relies on his other reports that relate merits of Ali's rivals!!

The following are ways of documentation quoted from a single reference book, which is *Shawahidut Tanzil*, compiled by Al-Hakim Al-Hasakani, Abdullah Bin Abdillah Bin Ahmed Al-Amiri Al-Qirashi; the student of Al-Hakim An-Nisapuri.

On pages 250-7, he writes down:

244. Abu Abdillah Ad-Deinuri: Ahmed Bin Mohammed Bin Isaq Bin Ibrahim As-Sunni: Abdurrahman Bin Ahamdan: Mohammed Bin Tohman Al-Absi: Ibrahim Bin Mohammed Bin Maymun: Ali Bin Abis: Al-Amash: Abul-Jihaf (Dawud Bin Abi Awf): Atiya: Abu Sa'eed Al-Khidri:

The Verse: (O Apostle! Deliver what has been revealed...) was revealed for the affair of Ali Bin Abi Talib.

245. Al-Hakim Abu Abdillah Al-Hafiz: Ali Bin Abdirrahman Bin Easa Ad-Dehqan (in Kufa): Al-Hussein Bin Al-Hakam Al-Hibri: Al-Kelbi: Abu Salih: Ibn Abbas:

The Verse: (O Apostle! Deliver what has been revealed...) was revealed for the affair of Ali. Immediately after the revelation, the Prophet carried out. He took Ali from the hand and declared: "He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him."

246. A group of people relate the narrative to Al-Hibri. In his *Tafsir*, As-Subeii records it. Another group of people relate it to Al-Kelbi. In my ten-volumed *Duawul Hudat Ila Edai Haqqil Muwalat*, I provide the numerous ways of the narration of the text involved.

247. Abu Bakr As-Sukkeri: Abu Amr Al-Miqeri: Al-Hassan Bin Sufian: Ahmed Bin Azhar: Abdurrahman Bin Amr Bin Jibilla: Omar Bin Nueim Bin Omar Bin Qeis Al-Masir: His grandfather: Abdullah Bin Abi Awfa:

On that day in Ghadir Khum, the Prophet recited the Verse, and raised his hands so upwardly that his armpits were seen. He addressed at us: "He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him and oppose whomever opposes him. O Allah! Be the witness."

248. Amr Bin Mohammed Bin Ahmed Al-Adl: Zahir Bin Ahmed: Abu Bakr Mohammed Bin Yahya As-Sawli: Al-Mughira Bin Mohammed: Ali Bin Mohammed Bin Suleiman An-Nawfali: His father: Ziyad Bin Al-Munthir:

I was attendant when Abu Jafar Mohammed Bin Ali was instructing. A man named Othman Al-Asha, who was relating Al-Hassan Al-Basri's instructions, asked Abu Jafar: "O son of God's messenger! May God make me your ransom. As Al-Hassan recited God's saying: (O Apostle! Deliver...) he instructed that it was revealed for the affair of someone. He did not identify that one."

"He would have told if he had wanted. Nevertheless, he anticipated misfortunes," spoke Abu Jafar, and narrated:

Gabriel descended to the Prophet (peace be upon him) and carried the Lord's orders of instructing people how to perform the prayers. The Prophet carried out. Then, he descended and conveyed the Lord's orders of instructing people how to fast. The Prophet did. Then, he descended and conveyed the Lord's instructions of leading people to their ritual pilgrimage. The Prophet did. Then, he descended carrying the Lord's orders of leading people to their leader so that the Lord would have the perfect claim against them. The Prophet said: "O my Lord! My people have still born customs of Jahilism. They are filled in with rivalry and pride. Their leader has beheaded a single man, at least, from each house of my people. I do anticipate their dissidence." Immediately, God revealed: (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 -so completely-, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.)

As the Prophet (peace be upon him) guaranteed the Lord's protection, he took Ali Bin Abi Talib from the hand and said: "O people! He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him, and give triumph to whomever supports him, and disappoint whomever disappoints him, and cherish whomever cherishes him, and detest whomever detests him."

(Othman Al-Asha:) This narration was the ever best thing I could gain during that journey.

249. Ali Bin Musa Bin Isaaq: Mohammed Bin Masud Bin Mohammed: Sahl Bin Bahr: Al-Fadl Bin Shathan: Mohammed Bin Abi Omeir: Omar Bin Utheina: Al-Kelbi: Abu Salih: Ibn Abbas and Jabir Bin Abdillah:

The Prophet (peace be upon him) anticipated that people would criticize and revile at him when he would convey his Lord's instructions of nominating Ali as the next leader. He expected them to accuse him of favoring his cousin for personal aims. Hence, God revealed: (O Apostle! Deliver...) Immediately, the Prophet declared the next leadership of Ali on that day in Ghadir Khum.

250. Mohammed Bin Al-Qasim Bin Ahmed: Abu Jafar Mohammed Bin Ali Al-Faqih: His father: Sa'd Bin Abdillah: Ahmed Bin Abdillah Al-Berqi: His father: Khalaf Bin Ammar Al-Asadi: Abul-Hassan Al-Abdi: Al-Amash: Ebaya Bin Rabi: Abudullah Bin Abbas:

...and that I am to assign a vizier for each prophet. You are the Apostle of Allah, and Ali is your vizier."

As people have just converted to Islam, the Prophet evaded informing them of that mandate. Six days after the incident, God; the Exalted, revealed: (Then, it may be that you will give up a part of what is revealed to you and your breast will become straitened by it...)

The Prophet could tolerate for more eighteen days when God revealed: (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.)

For that reason, the Prophet directed Bilal -the formal declarant- to inform people that none will be excused if he shuns being in Ghadir Khum the next day. The Prophet orated: "O people! My Lord has ordered me of conveying His message to you. I was wavering since I anticipated that you would accuse and belie. Therefore, the Lord blamed me. He threatened a punishment frequently."

The Prophet then took Ali Bin Abi Talib from the hand, and raised it so upwardly that the armpits were seen, and declared: "O people! Allah is my Master. I am your master. He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him, and give triumph to whomever supports him, and disappoint whomever disappoints him." Concurrently, God revealed: (This day have I perfected your religion for you and completed My favor on you and...)

THE PROPHET'S PROGENY'S OPINION

Al-Ayashi's Tafsir; 1/331:

Ibn Abbas and Jabir Bin Abdillah: The Prophet (peace be upon him) anticipated that people would criticize and revile at him when he would convey his Lord's instructions of nominating Ali as the next leader. He expected them to accuse him of favoring his cousin for personal aims. Hence, God revealed: (O Apostle! Deliver...)

Al-Kafi; 1/290:

Abu Jafar (peace be upon him) spoke: The Lord ordered of five precepts. People applied four and neglected one. People were unaware of time of performing prayers. Gabriel descended to the Prophet and conveyed the Lord's orders of instructing people their prayers. Then came the poor rate. Then came the fasting. On the tenth of Moharram, the Prophet instructed people of the neighboring villages to fast. Later on, Ramadan, the month between Shaban and Shawal, was identified for fasting. Then came rites of the pilgrimage. "As you have taught them their prayers, poor rates and fasting, you are now to instruct them how to pilgrimage," Gabriel conveyed to the Prophet (peace be upon him and his family). Finally, the mandate of fealty was revealed. Perfection of the religion was materialized through the mandate of loyalty to the leadership of Ali Bin Abi Talib. The Prophet (peace be upon him and his family) narrated the occasion:

When the mandate of loyalty to Ali was revealed to me, I thought that as my people had been fresh Muslims, they would accuse me of favoring my cousin for personal purposes. Forthwith, God threatened a punishment if I neglect. He revealed: (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.)

Immediately, the Prophet took Ali (peace be upon him) from the hand and declared: "O people! Like the other prophets, I am to answer the invitation of my Lord after He has given me this age. You, as well as I, shall be interrogated. What will your answer be?"

"We do admit you have conveyed, advised and consummated. May God satisfy you with the best reward of the messengers," acknowledged people.

"O God! Be the witness," the Prophet repeated thrice, and added, "O Muslims! This shall be your leader after me. The attendants should carry this to the absent."

Biharul Anwar; 94/300:

... A group of Shias and adherents of the Prophet's progeny were attendant before Abu Abdillah Jafar Bin Mohammed (peace be upon him), when he spoke: "Do you know the day in which the Lord constructed Islam, and exhibited illumination of the religion, and made it a festivity for our adherents, Shias and us?"

“God, His Apostle and son of the Apostle are the most knowledgeable. Is it the Fitr Day, our master?” asked they.

“No, it is not,” answered Abu Abdillah.

“Is it then the Adha Day?” asked they.

“No,” answered the imam, and spoke:

“However, these are two holy and noble days. Day of illumination of the religion is holier and nobler. It is the eighteenth of Dhu’l-Hijja. On the noontime of that day when the Prophet (peace be upon him and his family) arrived in Ghadir Khum, in his journey back from the Farewell Pilgrimage, Gabriel descended, carrying the Lord’s instruction of declaring Amirul Muminin’s mastership and next leadership. The Angel said: ‘In this very day, you are to declare Ali’s mastership on this nation, so that he shall be the next leader to whom people should refer. He will be representing you.’ ‘O Gabriel, my dear!’ said the Prophet, ‘I anticipate that my companions will dissent since they detest him for his killing their people, and will unveil their hiddens.’

The angel carried the Prophet’s words and, immediately, came back with God’s saying: O Apostle! Deliver...

The Prophet (peace be upon him and his family) was so apprehensive and distressed when he gave the orders of sweeping the place under these trees. His feet were sore for the great heat of the sun. He declared that Muslims should gather in that place. They, including Abu Bakr, Omar, Othman and the rest of the Muhajirs and Ansar, approached together before him. He sermonized and referred to the coming leadership of Ali, and imposed it upon the entire people. He also informed that it had been God’s mandate.”

An-Numan Al-Maghribi’s *Daeimul Islam*; 1/14:

A man spoke to Abu Jafar Mohammed Bin Ali (peace be upon him) that Al-Hassan Al-Basri had informed of the Prophet’s saying: “I became distressed and disturbed when the Lord ordered me of conveying a message. I anticipate that people would belie me. The Lord, however, threatened a punishment if I do it not.”

Abu Jafar asked the man whether Al-Hassan Al-Basri had acquainted them of the tenor of that message. The man answered negatively. “By God I swear, he did realize that tenor, but he concealed it deliberately,” stated Abu Jafar (peace be upon him). “O son of God’s messenger!” the man asked, “May God make me your ransom. What was that tenor?”

Abu Jafar stated: The believers were unaware of the style they had been ordered of performing through the Lord’s Book. Hence, the Lord directed His Apostle; Mohammed (peace be upon him and his family), to explain. The Prophet did not conceal a single word.

Similarly, the Lord ordered of defraying the poor rate. People did not have any acquaintance of that poor rate. The Prophet (peace be upon him and his family) explained so, when he allocated gold, silver, camels, cows, sheep and yields as the only things applicable to the poor rate. The Prophet left nothing unexplored.

People lacked knowledge of style of fasting imposed upon them. The Prophet (peace be upon him and his family) explicated everything evidently.

As the Lord imposed the ritual pilgrimage, He directed the Prophet to instruct them how to perform.

Allah; the Powerful the Elevated, ordered of adhering to the fealty to the Prophet's household. He revealed: (Only Allah is your master and His Apostle and those who believe, those who keep up prayers and pay the poor rate while they bow.) As God imposed the fealty to the leadership identified, people were unfamiliar of sort of that fealty. Like the prayer, the poor rate, the fasting and the pilgrimage, the Lord ordered His Apostle of explicating the meaning of fealty to the leadership. This charge disturbed the Prophet since he anticipated that people would dissent their beliefs and belie him. Hence, he sought the Lord's relief. Immediately, God revealed: (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.)

After that, the Prophet (peace be upon him and his family) showed no blemish in declaring the obligatory fealty to the leadership of Ali Bin Abi Talib (peace be upon him). That was on that day in Ghadir Khum. He also imposed the attendants to carry this obligation to the absent.

The precepts were revealed gradually. The seal of that precepts was the obligatory fealty to the leadership of Ali. For this reason, God 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 means that the Lord would not legislate any more precept, since He has completed them.

(Another narration) The Prophet stated: "I enjoin those whoever believed in Allah, and believed and gave credence to me; I enjoin them of adhering to the leadership of Ali Bin Abi Talib. Loyalty to Ali is being as same as loyalty to me. This is a command and a covenant I have received from my Lord Who directed me to carry it to you.

The first narration is also recorded in *Sharhul Akhbar*; 1/101. A similar narration is registered on page 276 of part 2 of the same book.

The following is recorded in that book:

... "O Gabriel!" the Prophet addressed at the angel, "My people are fresh. They have just converted from Jahilism. I anticipate they would relapse." The Lord soon revealed: (O Apostle! Deliver...

Hence, the Prophet had to gather people in Ghadir Khum. He sermonized: "O people! I became disturbed for the Lord's ordering me of conveying a message to you. But He threatened a punishment if I would shun. Have you known that Allah; the Powerful the Elevated, is my Master, and that I am the master and the leader of the Muslims to whom souls I am preceded?" "Yes, we have," admitted people. The Prophet took Ali from the hand and raised him, saying: "He whosever master was I, Ali shall be his master. And whosever leader was I, Ali shall be his leader. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him and give triumph to whomever supports him, and disappoint whomever disappoints him, and make the right follow him wherever he turns."

These words imposed fealty to Ali (peace be upon him) upon each male and female Muslim.

A similar narration is recorded in Al-Ayashi's *Tafsir*; 1/333.

More narratives are to be cited during the coming discussion of Verse of Ikmaluddin -perfection of the religion-. In the Shiite reference books of hadith, these narrative are so much and authentic that they are ruled as continuous.

GENERAL REMARKS REGARDING THE OTHER OPINIONS

First Remark:

Except for At-Tirmithi, who records the narration regarding the surveillance practiced on the Prophet, and decides it as a one-way strange report, none of the most remarkable Sunni hadithists refer to the exegesis of Verse of Isma. Yet, Al-Bukhari allots two titles for the Verse. First is on page 88 of part 5, in which he records Aisha's report about the conveyance and evading concealment, and the second is on page 9 of part 8, in which he records Az-Zuhri's narration about the Prophet's conveyance. In addition, Al-Bukhari records two other reports respecting the Verse, on page 50 of part 6 and page 210 of part 8. On page 110 of part 1, Muslim records a report respecting the Verse.

As a matter of fact, such a negligence does not prove or indicate inauthenticity or dubiety of the report. Numerous are the authentic reports that are not recorded in the most remarkable books of hadith. And more are the inauthentic that are written down in such books. The most important matter is that compilers of the most remarkable books of hadith exert all efforts for refuting the Prophet's progeny's sect. They do realize that Verse of Isma is an evident on accuracy of the Prophet's progeny's sect. For detaining the Shias narrations, they would have repeatedly narrated and recorded any report that refuted so if only they had any.

For this reason, it is obvious that they neglected recording such reports for their claiming dubiety of their documentation, their context, or contradiction of their texts. They aimed at creating a number of problematic matters for each. Hence, they had to evade refuting the Shias' narratives and the Sunnis' that are concordant. As a result, such narratives are not objected in the six most remarkable Sunni reference books of hadith.

Second Remark:

Except the period of Farewell Pilgrimage, the entire twenty-three years of the Prophet's solicitation were covered through the various Sunni narratives respecting the revelation of the Verse. The excluded period, in fact, is the very time in which the Verse was revealed. This fact arises the question that eluding referring to the exact period in which the Verse was revealed, was the purpose beyond expansion of these narratives.

Third Remark:

For the Shiite reference books of hadith, the entire reports that referred to the revelation of the Verse bring up, assuredly and convictionally, the same reason and date. On the other hand, the Sunni reference books bear contrary reasons in varied dates that their scholars could not get rid of perplexity and suspect. The six most remarkable Sunni reference books of hadith escape recording any of these narratives some of which support the Prophet's progeny's opinions, aside from seeking the blessing of the Quraishi caliphs.

As a rule, when Muslims entirely, including the Prophet's progeny, identify a definite reason and date for the revelation of a Quranic text, while others refer to

miscellaneous reasons and dates, we can surely understand that the reason unanimously admitted should be the preferred in adoption and issuing rulings.

EVALUATION OF THE OPPOSING OPINIONS

First Question: The Matter To Be Delivered.

The Verse is meaningless unless the verb ‘revealed’ is seen to consider a past incident. Grammar of the Verse, however, refers to this point. The tense of the sentence indicates a previous incident. Besides, no other element may hint at a coming revelation. Secondly, the Verse was revealed in the final months of the Prophet’s lifetime. Supposing the verb ‘revealed’ refers to a coming matter, this should mean that there should be a matter to be revealed in the next period. This meaning is wholly refused by the entire reports, as well as the Shiite and Sunni scholars.

When the tense shows a previous revelation that the Prophet should deliver, this proves that the Prophet has already received a heavy mandate to deliver, and that he has been conceiving of the way of its conveyance. Hence, the Verse was revealed to stop the Prophet’s anticipations, and give him the order of delivering as soon as possible, disregarding whether people would admit or refute. He was also relieved that they should not apostatize and that he would be guarded against them. This is the exegesis adopted by the Prophet’s progeny and supported by a number of the Sunni reports.

Second Question: Confirmation Of The Case And Its Conditions.

It is so vague for any to say: “You should convey the messages I shall give to you, and if you do it not, I shall not name you a conveyor.” This sentence does not need that case of condition, since it is logically understandable that the characteristic of being conveyor is null if the one to bear the message is not going to convey them. The stated sentence, then, shall be ruled as meaningless.

If there is a remarkable message to deliver, it will be quite true to say to the formal conveyor: “I will not regard you as a conveyor of my previous messages that you have already carried, if you avoid carrying this most remarkable one.”

Tafsirul Mizan; 6/49:

Style of the sentence is stated in a form of threat. It insinuates the importance of the judgment. It is formed in the pattern that if the message intended was neglected and not carried to people, the other parts of the religion would be regarded as if he had not conveyed. God’s saying: (If you do it not, then you have not delivered his message,) is a conditional clause that elucidates the importance of the condition in its occurrence or nonoccurrence, since the most important reward relies upon that occurrence or nonoccurrence. It is not an ordinary conditional clause which is usually used for specifying the result of an unknown matter. For God, this is inapplicable, since He does realize results and everything. The Quran does not have probabilities whether the Prophet will convey or not.

Third Question: Sort Of The Prophet’s Fear.

The Prophet anticipated that the divine message would be in danger. He was too brave to fear an assassination or injury, since he was pious, courageous and sinless. Since the earlier days of the prophesy, the Apostle was foretold of the arduousness of the responsibility of prophesy and conveyance, and the jeopardous detriment he would suffer. Hence, he (peace be upon him and his family) anticipated dangers,

injuries and difficulties. Accordingly, it is trivial to believe that the Prophet showed any defect or laziness at any period of his solicitation, that he was threatened and reposed.

Finally, the Prophet had apprehensions that people might apostatize and reject his progeny's imamate and leadership, and consider the question of nominating Ali for the next leadership as a personal decision.

Fourth Question: The Interpretation Of 'People'.

Al-Fakhr Ar-Razi's *Tafsir*; 6/12/50:

As God ends the Verse with (surely Allah will not guide the unbelieving people,) it is understandable that 'people' mentioned in the Verse refers to the unbelieving ones exclusively.

This opinion is unacceptable. The word 'people' cannot be consecrated to a definite group since the Verse shows that the Lord will protect His Apostle against all people. Ar-Razi then made a mistake when he perceived that meaning of the Verse was that the Lord would protect the Prophet against the unbelieving ones whom should not be guided to the right path. A good deal of meanings can be inferred from the relation between 'people' and 'the unbelieving ones.' The meaning might be: (God will protect you against the whole people, and He will not guide those who intend to hurt you, since they are unbelievers.) It also might be: (Deliver the message, and Allah will protect you against people, and the rejectors, who are decided as unbelievers, shall not be guided by Allah.)

The latter is the most preferable, since it is supported by a prophetic text recorded on page 139 of part 8 of Al-Bukhari's *Sahih*:

Abu Hureira: The Prophet (peace be upon him) stated: "My people, entirely, shall be in the Paradise saving the rejectors." "Who are the rejectors, God's messenger?" asked people. "He shall be in the Paradise that whoever obeys me. And he shall be with the rejectors that whoever disobeys," explained the Prophet.

The comprehensive and logical meaning of 'people' fits the source of injury and danger, which was not dedicated to the unbelievers only. The Prophet was also antagonized by the hypocrites who were among his people. We have already elucidated that the danger intended by the Verse was, to great extent, that of the hypocrites. Ar-Razi, however, aims at removing the style of censure addressed at the Quraishi hypocrites, and wants to take that divine mandate away from leadership of Ali Amirul Muminin (peace be upon him).

Fifth Question: Meaning Of Protection Against People.

The promised protection intended in the Verse should be befitting the amount of danger the Prophet expected. It should stand for the protection against people's suspecting the prophesy and accusing him of favoring his household, and nominating his progeny for the coming leadership. One of the most famed saying the Quraishis used to utter, was that Mohammed (peace be upon him) intended to give prophesy and leadership to the Hashemites exclusively, so that the other clans of Quraish would be taken away. It was not the Prophet's concern to nominate for the prophesy or the coming leadership.

This is the meaning befitting the amount of danger expected by the Prophet who, constantly, was thinking of the anticipated actions that might occur when he would declare the next leadership of Ali Amirul Muminin.

Unlike claim of the other opinions, the protection intended in the Verse does not stand for protecting the Prophet against being assassinated, hurt or injured. It is a guarantee of saving the prophesy against the Quraishis. This is evidenced by the fact that the Prophet's surveillance was not changed after that event. Likewise, danger and harm were not changed. It was augmented!

In abstract, the protection mentioned in the Verse intends saving the Prophet's advocacy in his nation who could rarely accept the matter, that they decided mutiny. Hence, the recognized amount of concept of that protection is surviving the prophesy and consummating the Lord's claim against people. It is unlike that divine sinlessness the Prophet enjoyed in his deeds, words and the entire behavior.

The Exalted Lord fulfilled His promise. On that day in Ghadir, the Prophet nominated Ali for the next leadership, and asked people to offer him congratulations on the divine leadership. People did without arising any sort of rejection.

Nevertheless, as soon as the Prophet was deceased, they took Ali and his progeny away from positions of leadership. Moreover, they had his house on fire and obliged him to declare fealty to their acquaintance

QUESTIONS INVOLVING THE VERSE

There are two questions involving the Verse of Islam, I am to discuss briefly.

First Question: Using The Verse As A Weapon Against Ali.

The entire Muslims testify that the Prophet (peace be upon him and his family) conveyed what he had received from his Lord perfectly. They also testify that he suffered what no other prophet had. After all, Sunnis accused Shias of claiming the Prophet's concealing some matters. As an answer, they cited Verse of Isma. We seek God's protection against such a claim!

Al-Qurtubi's *Tafsir*; 6/243:

He is fabricating that whoever claims the Prophet's concealing any of the revelation. The Lord says: (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.) Deformed be the Rafidites! They claim that the Prophet (peace be upon him) concealed some of the revelation people needed.

Al-Qastalani's *Irshadus Sari*; 7/106:

... This is contrary to the Shias' wording. They claimed the Prophet's concealing some of the revealed issued, applying circumspection.

It seems that this accusation is inferred from Aisha's famous saying: "He is forging the greatest lies against the Lord, that whoever claims the Prophet's concealing any of the Lord's book." This saying is intended to refute and belie Ali (peace be upon him).

Ali affirmed that he had been the Prophet's heir and that he had his wording and the heritage that were different from the Quran. Ali had such a comprehensive book that it included everything needed by people even amount of the compensation for a violated retaliation of a scratch. Ali also asserted that the Prophet (peace be upon him

and his family) had foretold him of the coming misfortunes his progeny would have to counter, even the attack on his house and setting it on fire. Ali asserted that the Prophet instructed what to do during such situation.

For us; the Shias, we do believe so. In our, as well as the Sunni, reference books of hadith, tens of reports carry the unique standing and status of Ali. Others relate the special prophetic care for him that prove the Lord's mandate of bringing him up in peculiar way fit enough for transferring his prophetic knowledge to him. Moreover, Ali was given exclusive characters, qualifications and inspiration. We also believe that Ali tells nothing but the truth, even when the matter concerns himself and his progeny

As-Suyouti's *Ad-Durrul Manthour*; 6/260:

... The Prophet addressed at Ali: "Allah gives me the orders of favoring you, and avoiding keeping you away, and teaching you that you will perceive. And you shall perceive." For these words, God revealed: (And a retaining ear will retain it.)

Abu Naeem's *Hilyetul Awliya*:

The Prophet addressed at Ali: "You are the retaining ear that perceives my knowledge."

Hutheifa Bin Al-Yeman, who was one of Ali's followers, was the keeper of the Prophet's secret in the concern of distinguishing the hypocrites. Whereas Ali was the keeper of the entire secrets and knowledge of the Prophet (peace be upon him and his family). The whole hadithists relate the Prophet's foretelling Ali of the coming fighting against the breachers, the unjust and the deviate, for the interpretation of the Quran.

Some of the Prophet's instructions, given to Ali exclusively, were familiar during his lifetime. One of these was that he would record his wrongedness and manifest his claim and avoid fighting for the position of leadership. Had this fact been null, they would never have such a bravery when they attacked Ali's house and arrested and obliged him to declare fealty to the new leadership!

Ali was a miracle and an unparalleled phenomenon of might and courage. He planted horror and panic in people's hearts. Most of those who participated in that attack were so coward that they could not record any situation of courage during battles. As soon as Ali unsheathes his Dhu'l-Feqar, none of such cowardly people, or anyone else, had hearts can stop in his face. Hence, they were sure that he would not unsheathe his sword, and he would act according to the Prophet's will even if Az-Zahra would be beaten and her baby would be aborted.

In due course, the pro-Quraishis and their masters refute Ali's claim of having the Prophet's heritage and knowledge. They deny that the Prophet (peace be upon him and his family) left anything for his family; no knowledge, no properties entailed in mortmain and no assets. On that account, Abu Bakr confiscated Fadak which the Prophet endowed to Fatima (peace be upon her) when God revealed: (And give the near of kin his due.)

The ruling authorities exceeded the limits when they claimed atheism of those who averred that the Prophet (peace be upon him and his family) had instructed them peculiarly. Aisha's forecited wording is the evidence those ruling authorities used for refuting Ali's claims.

Al-Bukhari's; 1/188:

Aisha: “He is fabricating that whoever claims the Prophet’s concealing any of what was revealed. God says: O Apostle! Deliver what has been revealed to you...

Al-Bukhari repeats the same on pages 50 and 210 of parts 6 and 8. The same is recorded in Muslim’s; 1/10, and At-Tirmithi’s; 4/328... etc.

At any rate, this process practiced by the ruling authorities and Ali’s rivals, included two flaws regarding expansion of meanings of the matter to be conveyed and the parties to receive that conveyance. In addition, the process comprised a misrepresentation of the saying of Ali and his adherents; the Shias.

It is untrue that the Prophet was ordered of conveying everything, he had been given, to people. The Prophet’s knowledge that is received via revelation, inspiration and divine views is too comprehensive to be carried to people. It is impracticable that the Lord dictate so, since people, even the faithful, are too incompetent to receive such knowledge.

Secondly, some instructions were addressed at specific individuals. Hence, the Prophet did not carry them to the public. This is evidenced by God’s saying: (And speak to them privately effectual words.)

Neither Ali nor did any of his adherents claim the Prophet’s showing any shortcoming in carrying the Lord’s message. They claimed that he (peace be upon him and his family) took people’s mentalities and competence of intellectual reception in consideration during carrying the divine message. Therefore, Ali was so receptive that the Prophet delivered him an additional and peculiar knowledge, as the Lord instructs. Unlike opinions of Al-Qurtubi and Al-Qastalani, this concept is far away from any accusal of showing shortcoming during conveying the Lord’s words. The matter was no more than a supplementary conveyance addressed at Ali, Az-Zahra, Al-Hassan and Al-Hussein (peace be upon them).

Furthermore, Ali and his adherents assert that the Prophet conveyed numerous matters respecting his progeny and many other subjects. Hence, they claim a prophetic conveyance more comprehensive than that claimed by the Quraishi caliphate and their adherents.

The pro-Quraishis used to wrong and forge lies against Ali. In the same time, they overlook Omar’s statement that the Prophet (peace be upon him and his family) had not clarified a number of Quranic texts, such as those regarding Kelala and usury.* as a matter of fact, this is an apparent accusation of the Prophet’s showing blemish in explaining God’s revealed texts.

In abstract, the Prophet’s selecting Ali for specific revealed matters does not violate his carrying out the Lord’s instructions, since this question is enlisted under the same title of conveying the Lord’s mandate. In like manner, it does not violate the question of circumspection applied by the Prophet with definite men of Quraishi and other tribes. The Prophet carried the instructions of using wisdom, circumspection and nicety for achieving goals of Islam.

Al-Kafi; 2/117:

Imam Jafar As-Sadiq: The Prophet (peace be upon him and his family) stated: “As my Lord orders me of performing the precepts, He orders of using nicety with people.”

*This matter will be soon provided during discussing Verse of Ikmaluddin.

Majma'uzzawaid; 8/17:

Abu Huraira: The Prophet (peace be upon him) stated: "Directly after believing in God comes nicety to people as the acme of intellectuality."

Bureida: I was attendant before the Prophet (peace be upon him) when a Quraishi man came, and was warmly welcomed. "O Bureida!" addressed the Prophet when the man left, "Do you know this man?" "Yes," I answered, "I do know him. He is the best of Quraish in lineage and wealth. This is my opinion, what about yours, God's messenger?" said I. "This is one of those whom shall be worthless on the Judgment Day," stated the Prophet.

Al-Bukhari allots more than one title in regard with question of using nicety with people. On page 102 of part 7 of his *Sahih*, Al-Bukhari writes down:

Abud-Derda: We do smile in the faces of some people, while our hearts curse them.

Aisha: "Let him in. He is the worst among his clan," the Prophet said as he permitted a man to see him. He then received him easily with nice words. When the man left, I sought an explanation from the Prophet. He said: "O Aisha! The most evil people are those whom are received nicely for the sake of avoiding their evil."

An-Nisapuri's *Al-Waseet*; 2/208:

When he was in Mecca, the Prophet used to hide some Verses, since he anticipated evil of the polytheists against his companions and himself.

For us; the Shias, we do believe that the Prophet (peace be upon him and his family) did explanatorily convey the entire revealed matters so perfectly. We also believe that the Lord instructed him to speak to people according to the degree of their perceptions and intellectualities. Some could not sustain more than the general elucidation, while others could. Ali (peace be upon him) was a first class man with regard to intellectuality. The Lord instructed His Apostle to give him more explanation. Ali was granted unique memory, intellectuality and tongue. Finally, he was made the retaining ear that receives understandably the Prophet's wording.

We are indeed not those who accuse the Prophet of concealing a part of the revealed matters. Before us are their most remarkable books of hadith that are filled with reports uttering that Omar asserted the Prophet's concealing explanation of some Verses, such as those of Kelala and usury. Meanwhile, these Verses formed an obligatory canon.

Second Question: The Verse Refutes The Claim Of The Prophet's Bewitchment.

A group of scholars from both sects cite Verse of Isma as an evidence refuting the claim of the Prophet's bewitchment. A number of narratives storied that a Jew bewitched the Prophet when he could take his comb and some hairs, and bury them in a well after he had spelled bewitchery on them. This bewitchery influenced the Prophet so heavily that he imagined doing some acts. The Prophet kept on this state till a man or an angel or Gabriel led him to the place of that well. He destructed that well since he had been already cured from the bewitchment, and that he had not wanted to arise a problem.

This false accusal is related to Aisha according to Al-Bukhari's report recorded in five positions of his book. For instance, it is recorded on pages 91 and 68 of part 4. It is also recorded on pages 28-9 and 164 of part 7. Muslim and many others record the same.

The entire Shiite scholars refute this accusal. A few Sunni scholars had the courage to refute. They cite Verse of Isma as one of their evidences.

At-Tusi's *Tafsirut Tibian*; 1/384:

Reports that related tale of the Prophet's bewitchment are inconsiderate and baseless. The Prophet are too elevated to have such a characteristic of imperfection that lead to the receivers' rejecting his instructions. He is the Lord's claim against creatures, and His choice among His servants. Due to the Lord's wisdom, the Prophet was selected. He was saved from vulgarity and harshness, in addition to any ill behaviour. Except those who discount the Prophet's real characters, How can anyone dare to ascribe such tainted matters to him? Moreover, the Lord says: (And Allah will protect you against people.) He also shows falsehood of those who said: (You are following but a bewitched man.)

Ibn Idris Al-Ujeli's *As-Serair*; 3/534:

Unanimously, we prove that the Prophet was never bewitched. This is evidenced by God's saying: (And Allah will protect you against people.) Some of the opposite parties believe that he was bewitched. This is contrary to the Glorified Revelation.

Al-Mejlisi's *Biharul Anwar*; 60/38:

... Providing that had been right, the sorcerers would have injured the whole prophets and pious men. Similarly, they would have had the greatest standing for themselves. This is contrary to God's saying: (And Allah will protect you from the people,) and (And a magician shall not be successful wheresoever he may come from.) At length, the atheists imputed bewitchment to the Prophet, while they did realize their being liars.

An-Nawawi; the Sunni scholar, was one of those who refuted the accusal. In his *Al-Majmu*; 19/243, he writes down:

...Reports regarding the Prophet's bewitchment should be refuted since they support the atheists' accusing him of bewitchment. It is also contrary to the Quranic texts that belied them.

Al-Qadi: Such narratives are false. It is impracticable to admit them while the Lord says: (And Allah will protect you from the people,) and (And a magician shall not be successful wheresoever he may come from.) Giving credence to such narratives leads to libeling the prophesy. Had that been right, the entire prophets and pious people should have been influenced by bewitchery.

Ar-Razi's *Tafsir*; 16/32/187:

Majority of Muslims adopt the Prophet's being bewitched by Labid Bin Assam; the Jew. Mutazilites, totally, refute this saying. It is impracticable to regard authenticity of such a claim since it contradicts God's saying: (And Allah will protect you from the people.)...

The forecited scholars form only a minority of the Sunni scholars majority of whom do admit this fabrication. Root of the problem is that they cannot refute words and

reports of Aisha and Al-Bukhari at any circumstance. Likewise, they never permit any to scrutinize or criticize such reports. This trend carried tens of varied doctrinal problems to them. These doctrinal problems comprised monotheism, prophesy and intercession. Reports respecting the headmost revelation and Waraqa Bin Nawfal, reports of 'the handsome pagans' that Suleiman Rushdi betook as a principal for his *The Satanic Verses* and reports regarding the Prophet's being bewitched by the Jews are cited as examples on their blind imitation. As we have already cited, they were perplexed since none had been brave enough to declare that such reports are falsely ascribed to Aisha, or women's dreams!!

In abstract, the accusal is originally contrary to the prophesy. Atheists are the root of that accusation. This fact is proved by a Quranic text. Citing Verse of Isma as the refutation of the forecited accusal is seen as baseless, since it can be claimed that the Verse was revealed in the final stage of the Prophet's lifetime while the occurrence, as they claim, came before that time.

As much as our exegesis is concerned, we see that the recognized amount of concept of the protection is guarding the Prophet against apostasy of the Quraishis, together with the Muslims, during his lifetime, unless there is a matter evidencing its comprising another matter.

Sunni exegesists and scholars discuss the protection mentioned in the Verse in such a prolonged and thoroughgoing way that they do not miss any point that is pertinent or irrelevant. They suffer such a toilsome undertaking owing to their erroneous exegesis, and their misthinking that the Prophet's protection stands for guarding him against assassination, poisoning, injury or harm.

In due course, they apprehend that the Verse is contrary to the narratives relating that the Prophet's decease was due to having a morsel from the meat of a poisoned ewe served by a Jewess. The narrative states that Gabriel descended to inform of reality of that meat. Hence, the Prophet ceased, but a drop of that poison that lied in the single morsel he had had, was the reason beyond his decease the next year.

Ashifa; 1/317:

Q. How is it possible to admit God's saying: (And Allah will protect you from the people,) and the narrative -of the Prophet's being deceased due to the poisoning of that Jewess- that denies the Prophet's protection?

A. The Verse was revealed in the year of the battle of Tabuk, while the poisoning occurred before so, in Kheibar.

They also refer to a number of questions pertaining to the Verse. One of these is that the Prophet (peace be upon him and his family) longed for martyrdom, while the Verse guarantees safety from killing. How is it workable for him to long for something he realizes impossibility of its occurrence?

Fetihul Bari Fi Sharhi Sahihil Bukhari; 8/2644:

Abu Hureira: I heard the Prophet say: "By the Prevailing of my soul, I wish I were to be killed for the sake of Allah."

Commnetation: Some exegesists showed preservations against ascribing this text to the Prophet (peace be upon him), since it is impracticable for him to long for martyrdom while he does realize that he is protected against countering killing. Ibnut-Tin answers: The statement might have been said before the revelation of God's saying: (And Allah will protect you from the people.) This is in accurate. The Verse was revealed during the Prophet's early residence in Al-Madina. While

Abu Hureira, who attests that he heard the statement directly from the Prophet, arrived there in the first days of the seventh year after the Prophet's immigration. On the other hand, it seems that longing for a virtuous matter does not necessarily require probability of its occurrence. It can be averred that the Prophet aimed for urging the Muslims on jihad. This opinion, however, is the most acceptable. Some claim that Abu Hureira added 'I wish' to the Prophetic text. This opinion seems unsatisfactory.

It is to add that if the previous prophetic text was authentic, the Prophet's wish would be applicable. The Verse guarantees that people would not apostatize during the Prophet's lifetime. It is irrelevant to guaranteeing that the Prophet would not be assassinated, injured or hurt. On the contrary, God's saying: (And Mohammed is no more than an apostle; the apostles have already passed away before him. If he then dies or is killed, will you turn back upon your heels,) indicates that the Prophet would not die so normally, since the Lord made the sort of His Apostle's decease inconspicuous. Besides, the Lord identifies natural death and assassination as the two sorts that the Prophet would counter. The only interpretation of God's confusing the sort of His Apostle's death is that He; the Elevated, knows that the Prophet would be killed or suffering a quasi-assassination.

CHAPTER THREE

STORY OF GHADIR

THE QURAISHIS IN THE FAREWELL PILGRIMAGE

Through the prophetic texts, words and behaviors of the Farewell Pilgrimage, it is obviously comprehensible that the whole matter was aimed at giving emphasis to the present and coming role of the Prophet's household. Directly, the Prophet (peace be upon him and his family) foretold of the coming of twelve imams, and instructed that those imams should be representing the minor weighty thing in this nation, while the Quran is the major. In other words, the Prophet explicated the obligatory compliance with those imams in the entire aspects of life. For instance, those imams were

forbidden from receiving alms, while they should enjoy another sort of rates; which is the one fifth rate.

The Quraishis could no longer stand the Prophet's sermons, words and activities that, as a whole, identified preference of Ali, Fatima, Al-Hassan and Al-Hussein. They understood the situation as if it had been a process of dedicating leadership to the Hashemites, and depriving the other clans of receiving any leading position. Moreover, they perceived the process as if they would be kept as released slaves of the Hashemites.

It is natural for Sunni reference books of hadith to neglect the Quraishi chiefs' forthright reaction towards these prophetic sermons. Most surely, the Prophet's words disturbed the Quraishis whose chiefs; such as Suheil Bin Amr, Ikrima Bin Abi Jahl, Safwan Bin Umaya Bin Khalaf, Hakim Bin Hizam, Suheib Bin Sinan, Abul-Awar As-Salami and the others, were gloomy-faced while they were listening to the Prophet paving the way to the Hashemites' leadership. Immediately, they acted energetically to contact the Quraishi Muhajirs, other than the Hashemites, for finding a suitable treatment for this impending prophetic trend.

On the other hand, the Shiite reference books of hadith provide that the inception of such rigorous activities was in conquest of Mecca. During the Farewell Pilgrimage, activities expanded to attain climax in Mina at days of Tashriq. The outcome of their consultation and activities was the conclusion of that treaty which is called, by the Shias, 'the accursed document' in which they agreed upon depriving the Hashemites of joining leadership to prophesy.

Few members of that treaty arrived slyly in Mecca, and hanged that second accursed document near the first one inside Kaba.

That was a new unanimous document against the Hashemites. Unlike the first which decided a blockade in the col and was signed in the names of Lat and Uzza; the pagans, the new one proposed a political embargo aimed at depriving the Hashemites of holding the leadership after the Prophet (peace be upon him and his family), and signed in the name of Islam.

Our reference books of hadith mention that the Lord informed His Apostle of details of that document, and the Prophet reproached the parties who could not stand still before him. Like the other prophets, the Apostle of God stopped at constituting claims against them, and granted them full option to act. This is the principle of the prophets' conveyance. Prophets, however, are instructed not to exceed their duties of constituting the Lord's claims against people.

Supposing that the noise and discord intentionally arisen during the Prophet's sermonizing and mentioning the lineage of the coming twelve imams, as the Sunni reference books allege, was one of the programmed activities against the Hashemites, then the Prophet would certainly reprimand and clarify that he had previous knowledge of their aims.

RESULTS OF THE FAREWELL PILGRIMAGE

For the Quraishis, the Farewell Pilgrimage passed peacefully, since the Prophet did not take any practical step in the course of nominating the new leader, although he spoke very much about the Hashemites, and his progeny, offspring and Fatima, and their being the Lord's choice and the coming imams, and the ruling of prohibiting them from receiving any of the alms and dedicating the one fifth rate to them. Furthermore, the Prophet did not demand with swearing fealty to Ali; the first imam of his household.

The Prophet conceived that the Quraishis attained the further borders of tolerance and they could not stand any more instructions. That was the further conveyance of the Lord's message regarding his progeny's leadership. If he demanded with swearing fealty to Ali in that situation, they would distrust prophesy and accuse him of establishing a monarchy, similar to that of the Romans and the Persian, for the Hashemites. Providing this had occurred, the Quraishis had had the ability of leading the Arabs to mutiny. They anticipated that Ali's leadership will lead to the continuous leadership of his successors forever.

Reference books of hadith record such statements spoken by the Quraishi chiefs who, as if they had never smelt the odor of Islam, perceived it as a question of Mohammed's kingship, that he might give to anyone he liked, or to his progeny exclusively.

FROM THE HEAVENS AND THE EARTH, THE REVELATION AND THE QURAISHIS PRESSURED THE PROPHET

During the Farewell Pilgrimage and its fatal circumstances, Gabriel was carrying the Lord's mandates repeatedly. Along with the pilgrimage season, the Prophet received the Lord's instructions constantly. It is likely that statements of the sermons were received via Gabriel.

"O Mohammed! Allah; the Powerful the Elevated, greets you and informs that your departure will be imminent, and soon you will be approaching Him. He orders you of explicating the ritual pilgrimage in the same way you have explicated rulings of prayer, rates and fasting." That was one of the angel's statements conveyed to the Prophet (peace be upon him and his family) in Al-Madina.

Carrying out this mandate, the Prophet led the Muslims to the pilgrimage and its rites. Besides, he pursued focusing principals of Islam and the unique standings of his household in their mentalities. This is clear through the prophetic texts regarding the coming twelve imams, the two weighty things, the dedication of the one fifth rate to them, the deprivation of the alms... etc.

During the final days of the pilgrimage, Gabriel descended with the following instructions: "Allah; the Exalted, orders you of leading your nation to their leader. Call for the declaration of covenant, and endow him the knowledge you have and the prophets' heritage and publicize his leadership. None of the prophets was deceased before he had perfected the religion. The land must not be left without a claim against creatures."

The Prophet (peace be upon him and his family) concluded that he would not be able to declare so during these very moments for the Quraishis' contemporary tense condition. He also took in consideration that his people had just forborne Jahilism, and would object and show disrelish if he was to nominate his cousin as the new leader. Hence, he decided to carry out that divine mandate as soon as he would be back in Al-Madina where he would prepare for it and seek Ansar's aid.

THE PROPHET'S CARAVAN IS STOPPED BY THE REVELATION

As he intended to carry out the divine mandate of declaring the next leadership of his household, the Prophet (peace be upon him and his family) left Mecca.

On the third day of the journey, the Prophet reached Kuraul-Ghamim. It is a place between Mecca and Al-Madina that is eight miles before Asfan. It was five hours after the sunrise when Gabriel descended and conveyed: "O Mohammed! Allah, the Powerful the Elevated, greets you and says: (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.)”

The Prophet apprehended and succumbed to his Lord. He could not move any further single step. The Muslims whose leading ones were about to arrive Al-Juhafa which was an inhabited village about two miles away from Kuraul-Ghamim, were given the orders of halting. The Prophet aimed for carrying out that rigid divine mandate in the very place where it had been revealed. “Release my she-camel,” the Prophet ordered, “By God I swear, I am not to leave this place before I will convey my Lord’s message.” He also ordered the Muslims to be there.

The Prophet rode off. The angel was next to him. He was so content as he saw the Prophet tremble due to fearing the Lord. His eyes were teary while he spoke: “Is it threath and plight and peril? I will keep up Allah’s concern. If they accuse and belie me, this shall be less arduous than countering the distressing punishment in this world and the Hereafter.”

Before he left, the angel had referred to a small area of trees to the right. The Prophet left the angel and directed to that garden to abide.

Muslims narrated: We were on our way to the place identified, we could hear the Prophet call us for answering the Lord’s prolocutor. Owing to the extremely hot weather, we hastened. We saw the Prophet put a part of his cloak on the head. A collective prayer was declared while time for the obligatory prayer had not arrived yet.

It was time for another prayer that should be mandatorily performed. It is the precept of swearing fealty to the Prophet’s immaculate progeny. Whatever the reaction would be, this precept would have been obligatorily carried to Muslims. The Lord did emphasize and inform that it had not been the Prophet’s personal concern that he should take people’s mischievous response in consideration through conveying to people. The Lord should be the most considered in this regard. He would protect against such mischievous response. Hence, the Prophet should carry out the orders.

On that extremely hot day, the Prophet (peace be upon him and his family) gave the orders of sweeping the place under these trees so that it would be taken as a situation for addressing the sermon of leadership, and performing the prayer. He also gave the orders of establishing an elevated place to be taken as a pulpit, so that the Prophet’s eyes would fall on the entire Muslims, who encompassed him, during sermonizing.

Muslims carried out the orders. They placed saddles of camels on these stones so that the quasi-pulpit would be more elevated and handsome.

Muslims approached the spring -Ghadir-. They drank, served their animals and abluted. Before performing the obligatory prayer, they had surrounded the Prophet for listening to the sermon. The garden was too narrow to involve the large numbers of Muslims; therefore, many had to sit under sunlight or the pack animals for shading.

The entire attendees understood that there had been a matter to be provided during the coming sermon. There must have been a revelation of such a remarkable matter that the Prophet could not stand two more miles to be in Al-Juhafa.

Pursuant to narratives, the total number of the individuals who performed the Farewell Pilgrimage with the Prophet was about one hundred and twenty thousand. After consummation of the pilgrimage rites, many of them left the Prophet. People of Mecca remained in their city. Individuals whose cities and villages were near At-Taif, took that way. Others took the way to Jedda, and the like.

Nevertheless, thousands of individuals took the same way the Prophet had taken since they lived in Al-Madina and the neighboring. Approximately, they were ten thousand.

Documenting the Quraishis' attempts to cover up occurrence of Ghadir, imam As-Sadiq said: "What strange misfortunes Ali Bin Abi Talib had countered! He had ten thousand witnesses and he could not save his right! People usually save their rights by two witnesses only."*

Muslims waited not too long. They saw the Prophet ascend that pulpit of stones and saddles, and commence his sermon with the Name of Allah. He began to versify that honorable prophetic poesy in glorifying and praising the Lord and proving ultimate slavery to Him.

Subsequently, the Prophet made apology for driving them to halt in such a poor place, and granting them no respite to reach Al-Juhafa; the village where water and means of comfort were available, and which was only two miles away from that place. Moreover, he apologized for preceding this congregation to time of the Dhuhr prayer, and demanding with listening to him in such an intolerable weather.

He notified that Gabriel came in Kheif Mosque, carrying the Lord's mandate of nominating Ali, declaratorily, as the new leader of Muslims.

He sermonized: "I was so disturbed for the Lord's instructing me obligatorily to convey a message. I anticipated that people would belie me. I thought that since my people were such fresh Muslims that they had soon forborne Jahilism, they would object or show loathing when I would nominate my cousin as the next leader. The Lord, in this place, threatened a decisive punishment if I do it not." Allah; the Blessed the Exalted, guaranteed guarding me against people. He is the Benevolent Protector. He revealed to me: (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.)

There is no god But He Whose timing is unexpected, and injustice is unavailing. I acknowledge my slavery to Him, and testify His godhead. I am to convey what He has revealed to me, lest an unavoidable catastrophe will strike me, and none will be meet enough to save me. O People! I am close on responding the invitation. How will you express?"

"We do admit you have conveyed and advised," recognized people.

"Do you acknowledge there is no god but Allah, and Mohammed is being the Apostle of Allah, and the Paradise is rectified, and the hell-fire is rectified, and the resurrection is rectified?" asked the Prophet.

"Yes, we do, God's messenger!" confessed they.

As he pointed to his chest, the Prophet said, "I do, too."

He then added: "I will precede you. You will join me on the Divine Pool the width of which is as same as the distance from San'a -Yemen- to Busra -Syria-. Its cups are as copious as stars. Its water is whiter than silver. Suppose how will you regard me in the two weighty things?"

"What are the two weighty things, God's messenger?" asked a man.

The Prophet answered: "The major is Allah's Book. One of its edge is being in the Lord's hand, while the other is in yours. Adhere to it and you shall neither incline

*Refer to *Wesailus-Shia*; 18/174.

nor deviate. The minor is my progeny; my household. I adjure you by Allah not to disregard my household. I adjure you by Allah not to disregard my household. I adjure you by Allah not to disregard my household. The two shall never separate till they join me on the Pool. I implored my Lord to keep this bond. Precede them not, lest you shall be perished. Elude them not, lest you shall be deviating. Teach them not, since they are more learned than you.

O people! Do you know that Allah; the Powerful the Elevated, is being my Master, and I am master of the believers, and I am preceded to yourselves?"

"Yes, we do. God's messenger!" declared people.

Here, The Prophet asked Ali to stand erect. Ali did. The Prophet caused him to stand to his right, and raised his hand so highly that the armpits of both were seen. Then, he maintained:

"He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him, and give triumph to whomever supports him, and disappoint whomever disappoints him, and turn the right whenever he turns.

O people! You should realize that it was Allah Who nominates him as your leader and imam. He imposes compliance with him upon Muhajirs, Ansar, their well followers, the Bedouins, the urban, the non-Arabs, the Arabs, the masters and the slaves, the young and the old."

"O God's messenger!" a man asked, "What is the like of loyalty to him?"

"Loyalty to him is as same as loyalty to me," clarified the Prophet, "Ali should be preceded to souls of those whom I was preceded to their souls."

Elaborately, the Prophet went on interpreting credits of his infallible progeny and the twelve imams:

"Ali, Al-Hassan, Al-Hassan and nine individuals from his progeny are, respectively, being with the Quran, and the Quran is being with them. They shall never leave the Quran, and the Quran will never leave them till they shall join me on the Divine Pool."

Recurrently, the Prophet (peace be upon him and his family) called the entire Muslims to witness process of his conveying the Lord's messages. They witnessed. He also demanded the attendees to carry the matter to the absent. They promised affirmatively. He answered the questions of everybody.

Contiguously after the consummation of the sermon, Gabriel descended with God's saying: (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.)

The Prophet praised God for perfection of the religion and completion of the grace and the Lord's satisfaction for his conveyance and the next leadership of Ali.

Only then, the Prophet descended from the pulpit. He gave the orders of establishing a tent in which Ali would receive the entire Muslims whom would obligatorily come for offering congratulations to him for position of leadership. Even the Prophet's women were ordered of offering congratulations. They stood at the tent and offered.

Omar Bin Al-Khattab was one of the foremost people to offering congratulations. "Congratulations, son of Abu Talib!" said Omar, "You have become my master, and the master of every male and female believer."

Hassan Bin Thabit; the poet, sought the Prophet's permitting him to compose a number of poetic verses on the occasion. "Say them on the bless of the Lord," allowed the Prophet. Hassan poetized:

On that day in Ghadir their Prophet called them

In Khum. How well was the Apostle's call!
Said: Who is your master and guardian?
They answered and showed no negligence
Your Lord is our Master and you are guardian
He said: Stand up Ali! I am
To declare you the coming imam and guide
He whose master was I, this shall be his leader
Be his faithful sincere followers
O Lord! Accede to whomever accedes to Ali,
And be the opposer of Ali's opposers.*

It is sufficient to refer to the following narrative that is recorded in Muslim's *Sahih*; 7/122:

... Yazeed Bin Heyyan: Hussain Bin Mayserah, Omar Bin Muslim and I were Zeid Bin Arqam's companies. "You have been highly favored, Zeid," said Hussain, "You have seen the Prophet, listened to his orations, partook in his battles, and prayed with him. Would you please recount what you have heard from him?" "O brother's son!" talked Zeid, "I am too old to retain all what I have been acquainted. Please, accept what I shall say, and do not shoulder me what you will reject." After a pause, he kept on, "One day, in a spring called 'Khum', lying between Mecca and Al-Madina, the Prophet (peace be upon him) orated:

'O People! I am approximately to respond my Lord's apostle. I am leaving among you the two weighty things; the Book of Allah, where there is guidance and illumination. Estimate and hold fast on it.', in several sentences, the Prophet (peace be upon him) stimulated and urged on the Book. He then said, 'And my household! I adjure you by God respecting my household, I adjure you by God respecting my household.'"

"Who are his household, Zeid?" asked Hussain, "Are his wives included?"

Zeid answered: "His wives are not included with his household. His household are those whom are forbidden from receiving the alms. His household are sons of Ali, Aqeel, Ja'far and Al-Abbas." "All these are forbidden from receiving the alms!" wondered Hussain. "Yes, they are," answered Zeid.*

Al-Hakim's *Al-Mustedrak*; 3/148:

Zeid Bin Arqam: The Prophet (peace be upon him and his family) stated: "Among you I am leaving the two weighty things. They are Allah's Book and my household. They shall not leave each other till they join me on the Divine Pool.

*This series in the story of the Prophet's sermon of Ghadir is quoted from various reference books. The following are among these books:

As-Saduq's *Kemaluddin We Itmamun Nima*; 276.

At-Tebirsi's *Alihtijaj*; 1/70.

An-Nisapuri's *Rawdetul Waidheen*; 98.

Al-Mustershid; 117...etc.

The Sunni reference books of hadith relate similar narratives. Refer to Al-Amini's *Al-Ghadir* for more information.

*The same report is recorded in Ahmed's *Al-Musned*; 2/366, et al.

(Although this report is decided as authentic according to the criteria of the two Sheiks; Muslim and Al-Bukhari, it is not recorded in their books.)

Whereas Muslim and Al-Hakim record the same report, the latter's form of narrating carries a prophetic prediction of continuity of the imam's existence till the Resurrection Day.

Ibn Kutheir, in his *Al-Bidaya Wen Nihaya*; 5/408, has a different opinion:

In his way back to Al-Madina after having clarified rituals of the pilgrimage, the Prophet addressed a remarkable sermon under a tree in Ghadir Khum on the eighteenth of Dhu'l-Hijja. In this sermon, he adduced many things. He referred to Ali Bin Abi Talib's merits; honesty, decency and close standing to him. By this, the Prophet removed what many people had born in hearts against Ali. Abu Jafar At-Tabari was so interested in this sermon that he compiled a two-volumed book in which he mentioned its way of narration and different forms. Likewise, Abul-Qasim Bin Asakir; the grand scholar, recorded copious narratives appertained to the sermon.

For Ibn Kutheir, the matter is no more than a prophetic attempt to remove the malice some Muslims had against Ali Bin Abi Talib. Therefore, the Prophet ordered them of halting in Ghadir Khum for proving Ali's guilelessness and seeking their satisfaction. The Prophet mentioned Ali's merits for "removing what many people had born in hearts against Ali, in this sermon, he -the Prophet- adduced many things." That is it.

The matter would not have been worse if Ibn Kutheir had been one of sons of Abdud-Dar that Ali killed their best knights who bore the pennon of the polytheists' army in the face of the Prophet (peace be upon him and his family). Any Muslim author cannot write in such a style unless he is one of those who bore malice against Ali Bin Abi Talib!

Now, the reason beyond the Islamic Radicalists' esteeming Ibn Kutheir and exerting particular efforts for publishing his book, has been clearly unveiled.

WHAT FOR WAS IT AL-JUHAFU AND GHADIR KHUM?!

The question cited herewith is that what for the divine mandate was revealed in the way to Al-Madina, in the heart of the desert and in the hottest time of that day.

As an answer to the question, we should cite the following:

The Lord wants to address at his Prophet: "O Apostle! There is no difference between Mecca and Al-Madina. Wherever you declare the coming leadership of your progeny, the Quraishis may object and mutiny. Their impression about your progeny is incessantly firm and resolute. Your task is only conveying the messages. You have been sent for conveying the messages only. This very place and time are very much suitable for conveying. You should convey without any delay. I will protect you against the Quraishis so that you will be able to fulfill the mission of conveyance and explicating My message. I will withhold the Quraishis' hearts and mentalities, and shut mouths of the attendant devils, and treat the effects of conveyance and preserve your prophesy among them. Then, I will respite them when they shall seize your puissance and persecute your progeny. When My will shall be materialized in your nation and progeny, I will send Al-Mahdi who shall fill in the earth with justice after it was filled in with unfairness. In any case, I am not asked about My deeds, while they shall be asked.

From this cause, another question is cited: How did the Lord protect His Prophet (peace be upon him and his family) against the Quraishis that none of them attempted to confuse or object? Moreover, the most dangerous Quraishi chiefs were in Mecca; yet, a considerable deal of them was within the Prophet's caravan. The caravan also comprised a number of Quraishi Muhajirs whose loyalty was to those chiefs. Is it true then that those individuals could keep peace and control their nerves while they were listening to the Prophet's carrying the Lord's mandate of the obligatory fealty to Ali and the progeny? How did they comply with the Prophet's instructions of testifying his conveyance? How did they promise the Prophet of carrying the matter to the absent? How did they respond to the Prophet's instructions of offering congratulations to Ali on the new position of leadership?

The answer: It is the Exalted Lord Who willed the attainment of the message, constitution of the claim and preservation of the Prophet's personality and prophesy. By His supreme competence, the Lord caused the Quraishis to keep peace and speak no single letter in Ghadir Khum. For the Quraishis, they received the question as if it was one of the repeated declarations uttered during the Farewell Pilgrimage, and that the Prophet was still alive, and when he would be deceased, they would have another manner.

As soon as the Quraishis tried to be emancipated from their silence, and take the first step towards apostasy, the Lord inflicted a packed stone on An-Nadr Bin Al-Harith; their spokesman, that sent him to death. Fire was hurled on another.

These two sorts of heavenly punishment were taken in deep consideration by the Quraishis who moved no more single pebble in the path of the Prophet's progeny's leadership.

On the other side, the Prophet was engaged in prophetic, not Quraishi, contemplation. He was so relieved for conveying his Lord's message so suitably. He could evade the Lord's ire and punishment. Tears of contentment and piety crammed in his eyes because he could attain the Lord's satisfaction for his conveying His mandate of nominating Ali for leadership. The Verse respecting perfection of the religion and completion of the divine grace was revealed to him. That meant that his mission had been flawlessly consummated.

It was a festivity for the Prophet (peace be upon him and his family) because he conveyed the most burdensome message so completely that the Lord's satisfaction was gained. It was indeed the most burdensome message in his life.

This time, process of conveyance was accomplished peacefully. The Quraishis did not show any objection. Jabir Bin Samara was not affected by temporary deafness when the Prophet said "my progeny" or "Ali" or "the Hashemites."

No planned mutiny, like that which occurred in Al-Madina only four days before the Prophet's decease when they rejected his demanding with a pen and a paper so that he would record a document protecting against deviation forever, occurred. Thanks God, no apostasy occurred. The Prophet was relieved for conveying his Lord's message so aptly. This is the message about which Al-Hassan Al-Basri recounts that the Prophet was disturbed due to receiving the Lord's orders of conveying it; therefore, He threatened a punishment. The Prophet had to convey it since he feared the Lord's punishment.

As the narrator describes, Al-Hassan Al-Basri eluded providing an answer when he was asked about contents of that message. This elusion is habitual in the narration of the Quraishis' slaves; such as Al-Hassan Al-Basri, the Persian and the others. They

used to swindle during reporting such affairs, and conceal what the Lord revealed with regard to the Prophet's progeny(peace be upon them all).

The Prophet was thinking in matters more noteworthy than that of swearing allegiance. He was engaged in the next divine mandate and selection. Others' opinions and counsel are thoroughly disregarded when level of the divine mandate and selection is adopted. Declaration of fealty is also disregarded and nullified unless the prophet or his heir demand with it. In this case, it becomes obligatory upon everyone to respond. This is the very reasoning of conveyance.

On that account, the Prophet did not seek anybody's counsel in the question of declaring fealty to Ali, because God's selection does not require anybody's counsel, declaration of fealty or signature.

When the Lord ordered His Apostle of seeking people's counsel, that was aimed at gaining their docility and conformity. But a decision is reached, procedures should be taken and none's opinion should be attended since the matter concerned the Lord's guidance.

In like manner, when Allah; the Exalted, names the leader coming after His Prophet, and instructs the Prophet to convey and disdain any expected hazard, and teaches him that he should not be responsible for guidance or deviation of any, how is it then practicable to regard anybody's counsel, and how is it practicable to take people's declaration of fealty in consideration?!

As he ordered them of offering congratulations to Ali for position of leadership, the Prophet (peace be upon him and his family) demanded with providing their admission for the divine select. This offer of congratulations, in fact, is more effective and binding than declaration of fealty. After that, people are free to do anything they like since the Prophet's mission was nothing more than conveyance. The judge shall be the Lord Who prevails everything and controls this world and the Hereafter. Praised and exalted be Him.

Shias' narrations disclose that the Prophet directed them to swearing allegiance in addition to offering congratulations. This ordains that he wanted them to declare their commitment to comply with Ali. At any rate, they did.

Pursuant to doctrine and jurisprudence, the matter is one whether they were demanded with swearing allegiance or offering congratulations, since the most important concern was conveyance. It is more effective than offering congratulations. Similarly, the latter is more effective than swearing allegiance. Conveyance is a matter of choice. Offering congratulations is a matter of admission and compliment. Swearing allegiance is a matter of committing pledge.

Owing to the absence of a good number of the Quraishi chiefs in Al-Juhafa, the Quraishis kept silence, temporarily. Factor of surprise and conditions of time and place played a considerable role in the process. Likely, they descried that the prophetic wording was not too adamant to block the entire courses in their faces. For the Quraishis, the Prophet's conveyance and consummation of the Lord's claims against people were ambiguous.

They also perceived that they would be able to reckon the Prophet's orders of offering congratulations and swearing allegiance to Ali with the other ordinary religious festivities, and denude meaning of Ali's imamate and the Prophet's progeny's leadership. In other words, the Quraishis believed that they would have enough time to conduct.

THE PROPHETIC WORDING ACHIEVES THE AIMS AND UNVEILS THE QURAIISHIS

Sunni reference books of hadith report Abu Bakr's remorse for issuing rulings of attacking house of Ali and Fatima (peace be upon them) two or three days only after the Prophet's decease.

Majmauzzawaid; 5/202:

Abdurrahman Bin Awf: I visited Abu Bakr in his final disease... He spoke: "I am not contrite but for three acts I wish I had not done, and three others I wish I had done, and three others I wish I had asked the Prophet about.

The three I wish I had not done are:

I wish I had not attacked Fatima's house even I would be engaged in a war..."

Abu Bakr; the Quraishi caliph, shows grief for attacking house of Fatima. He wishes he had not done so even if people of that house were preparing for combating him.

We see we should cite this story briefly:

When Abu Bakr held the leadership, he sent a messenger to Ali for carrying his orders of swearing allegiance. Ali objected so firmly as he accused them of betraying the Prophet (peace be upon him and his family). Meanwhile, Abu Bakr was informed that a number of Ansar and Muhajirs were holding a meeting in Fatima's house. Omar suggested that the house should be attacked and the group should be threatened a burning if they insisted on abstinence from showing fealty to the new leadership. Led by Omar Bin Al-Khattab, a crowd attacked house of Fatima (peace be upon her). They surrounded the house and placed firewood around it. Some of the group who were at Fatima's house were supporting Ali's situation, while other were there for offering consolation on the Prophet's decease. The whole group, however, were threatened burning if they refuse to come out. Practically, the firewood were kindled in the house yard. As he had to implement the Prophet's will, Ali could not unsheathe his sword and face those crowd. Fatima Az-Zahra went out so that they would revere her and go back. On the contrary, she suffered insults and was beaten by the lash of some of them so heavily that her fetus was aborted... Muslims hearts' should be broken for the other tearfully sentimental events.

in due course, Ali and Fatima (peace be upon them) decided to seek Ansar's support and demanded them with fulfilling their pledge of protecting the Prophet's household and progeny as same as they protect their families and souls.

Fatima was ailing due to what she had suffered on that day; therefore, Ali brought her a pack animal. Al-Hassan, Al-Hussein, Zeinab and Ummu Kulthoum accompanied their parents. They passed by Ansar's celebrities in a period of two nights. As Fatima talked to them, their reply was: "O Daughter of the Prophet! Had we heard your words before swearing allegiance to Abu Bakr, we would never have opted for anyone other than Ali." Az-Zahra answered: "My father did not leave any excuse for anyone on that day in Ghadir Khum."*

Az-Zahra's wording was a copy of her father's. She is a part of him. She is too immaculate to use the wording and reason of those 'inclined heavily to the earth.' She is godly in creation, thinking, feelings and manners. Correspondingly, her father stated: "The Lord is surely satisfied whenever Fatima is satisfied, and enraged whenever Fatima is enraged."

*Refer to *Al-Khissal*; 1/173.

Unlike others, she did not enjoy two characters; divine and personal, that any may prevail according to situations. Her existence is invariably harmonious. She is that unique servant of the Majestic Lord, and that genuine follower of that Apostle and darling father (peace be upon him and his family).

She does realize that God; the Exalted, deals with people by constituting claims against them, in principals and items of Islam, in bases of the creed and chapters of the law, in matters mandated upon people during or after the Prophet's lifetime.

Masterfully, her father did constitute the Lord's claim against people in the whole affairs. The greatest claim was the right given exclusively to her husband and her two sons whom were nominated as guardians and leaders of this nation after her father.

Using this conception, Az-Zahra (peace be upon her) spoke to Ansar. Explanatorily, she said: "You have provided a political reply. Conception of the divine claim is more elevated than that of political games. It also prevails, unveils and is preceded to such political games. My father (peace be upon him and his family) did convey the Lord's messages. He directed that the Powerful Lord had settled the matter when He; the Exalted, named the leader of His Apostle's nation. You have never been given any opportunity to choose for yourselves, especially when God and the Prophet settled the question. Henceforward, you are put under the claim of my father, and mine. Excellent appointment shall be the Resurrection Day, and excellent master shall be Mohammed (peace be upon him and his family). There, the wrong shall be the losers."

According the conception of the prophetic duties and conveyance, declaration of Ghadir was so much immortal godly act. The countering acts were so powerful according to political conceptions. Such unproved political prevalence is inevitably meaningless, even if it will last for years or centuries, or till the advent of the promised Mahdi (peace be upon him).

CHAPTER FOUR

VERSE OF IKMALUDDIN

THE FINAL QURANIC VERSE

It is unexaggerated to authorize that thoughtful study of the events incited revelation of the Quranic texts contributes in contriving objective movement since it unveils a good deal of facts, and repeals many postulates people adopted as facts for ages. This is by reason that statistical aspect in events incited revelation of the Quranic texts is more elucidative than the other aspects of exegesis of the Holy Quran. When there are five contrary narratives; each mentions a definite event, place and date for revelation of a Quranic text, then it will be unacceptable to receive them all as their narrators are so trustful that prosperity is attained when any is followed! The fact in such a situation is that only one of these five is correct, and the others should be thrown away. This distinct feature made the events incited revelation of the Quranic texts a decisive theme in exegesis. Nevertheless, the task of studying such a matter is as emphatic as its importance. Furthermore, it is more emphatic and arduous because of the confusion and contrast in the narratives.

At any rate, exegesists of the Quranic texts have to knock this door so actively and tolerably in order that they will serve nations and coming generations with the results of their searches that should be modish and useful in course of understanding the Quranic and prophetic texts, in specific, and the entire concepts of the creed, jurisprudence and the other Islamic aspects in general.

The forecited introductory should be acceptably sufficient for the coming thesis in the events incited revelation of the Quranic texts.

It is not unfamiliar that Muslims are engaged in inconsistency regarding defining the earliest Quranic texts, for they were not Muslims then, and they, except few, did not record the Prophet's words. That was the reason beyond their discrepancies about such prophetic words and deeds.

In due course, it is not unaccustomed to propose four Quranic texts as the earliest. As-Suyouti, in his *Al-Itqan*; 1/91, mentions four texts defined as being the earlier

Quranic revelation. They are sura of Alaq, sura of Muddethir, sura of Fatiha and ‘In the Name of Allah, the Beneficent, the Merciful.’

The most unfamiliar matter is their discrepancy about the latest revealed text. When the latest Quranic text was revealed, Muslims were united nation that encompassed their Prophet who had predicted the imminence of his final departure, and accompanied them during their ritual pilgrimage, and they bid his farewell. All that and they are engaged in discrepancy regarding defining the latest Quranic text.

That was because of the fact that political purposes had nothing to do with the earliest Quranic text, while they had many things to do with the latest.

SURA OF MAIDA IS THE FINAL QURANIC CHAPTER

Reference books of hadith, jurisprudence and exegesis prove that sura of Maida was the latest Quranic chapter, and Verse of Ikmaluddin, which was revealed after revealing the entire precepts, was the latest Quranic text. It is also emphasized that some of the Prophet’s companions attempted to cite other suras and Verses as the latest.

THE PROPHET’S PROGENY’S OPINION

Al-Ayashi’s *Tafsir*; 1/288:

... Ali stated: Quranic texts were repealed by the newer ones. The Prophet used to adopt the latest. Sura of Maida repealed the other chapters since it was the latest. The sura was revealed to the Prophet while he was riding that brown-red mule. The revelation was so ponderous that the pack animal had to stop, and its abdomen was about to touch the ground. The Prophet was fainted that he placed his hand on Sheiba Bin Wahab Al-Jamhi’s braid. After a while, he raised his head and recited sura of Maida. He carried out, and we did, too.

Ali (peace be upon him) intends to assert that passing the hand over the feet during performing the ritual ablution is the obligatory form, and that washing them totally is invalid, since the earlier form was revealed in the latest sura, without any repeal, and practiced by the Prophet and Muslims.*

Al-Kafi; 1/289:

... Abu Jafar (peace be upon him): Allah; the Powerful the Elevated, imposed loyalty to Ali as He revealed: (Only Allah is your guardian and His Apostle and those who believe, those how keep prayers and pay the poor rate while they bow.) People were not aware of loyalty to the Guardians’ leadership. Hence, the Prophet (peace be upon him and his family) was commanded of explicating that loyalty in the same way he had explicated the obligatory rites of prayer, poor rate, fasting and pilgrimage. As he anticipated that people would apostatize or belie him if he would nominate the Guardians, the Prophet sought the Lord’s more instructions. The Lord revealed: (O Apostle! Deliver what has been revealed to you from your Lord, and if you do it not, then you have not revealed His message. And God will protect you from the people.)

immediately, he carried out the Lord’s mandate when he called people to gather, and conveyed the divinely imposed leadership of Ali, and instructed the attendants to carry the mandate to the absent. That was in Ghadir Khum.

*The same is recorded in *Nouru Thaqalein*; 1.582, and 5/447.

...Precepts were revealed consecutively. Precept of loyalty to the Guardians was the sealing; therefore, closely after the Prophet's declaration of Ghadir, God revealed: (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.) By this Verse, the Lord meant that He should not reveal any more precept, since He had perfected them.

Al-Yaqubi's *Tarikh*; 2/43:

... It is also stated that Verse of Ikmaluddin was the final. This is the most accurate and authentic saying.

SUNNI NARRATIVES CONCORDANT TO THE PROPHET'S PROGENY'S OPINION

Ad-Durrul Manthour; 2/252:

... Abu Meysara: The final revealed sura was Maida. Seventeen precepts were revealed in that sura.

Al-Muhella; 9/407:

Aisha: "Sura of Maida was the last. You should deem lawful whatever you find sanctioned in it, and you should deem unlawful whatever you find prohibited."

On that account, the Verse is in sura of Maida. Whence it is invalid to reckon it with the repealed. It is decisive, then.

Al-Muhella; 7/389:

... Aisha: "Sura of Maida is the last. You should deem unlawful whatever you find prohibited in this sura."*

Majmauzzawaid; 1/256:

Sa'd mentioned legitimacy of passing the hand over the sandals during the ritual ablution... Abdullah Bin Abbas addressed at Sa'd: "None can deny that the Prophet did pass his hands over them. But it is unproved that he kept this deed after revelation of sura of Maida. This sura decided everything. It was the final..." Hence, non could replied.

Al-Heithami comments that the same report is registered in At-Tabarani's *Al-Mujamul Awset*, and a part of it is recorded in Ibn Madga's. He also cites Ibn

* This very report is recorded in the following reference books of hadith:

Ahmed's *Al-Musned*; 6/188.

Al-Beihaqi's *As-Sunan*; 7/172. (Two reports; one is narrated by Ibn Nufeir and the other by Abdullah Bin Amr.)

Tabaqatul Hanabila; 1/427.

Al-Hakim's *Al-Mustedrak*; 2/311. (He comments: Although the two sheiks -Muslim and Al-Bukhari- did not register, this report is decided as authentic according to their criteria. The same commentary is recorded after the report of Abdullah Bin Amr in this regard.)

Later on, the reader will understand that the two Sheiks -Muslim and Al-Bukahri- did not record the reports for paying deference to Omar who cited other suras as the final Quranic chapters.

Hebban's opinion in Ubeid Bin Ubeida At-Temmar; one of the reporters. Ibn Hebban decided the man as trustful but reports strange narratives.

Al-Heithami aims at regarding dubiety of the report since that trustful narrator, who reports strange narrators, is one of the series. The strange reports carried by that narrator stand for the prophetic texts opposing the ruling authorities' regulations and laws that decided the obligation of washing the feet during the ritual ablution, and named other suras as the final.

Ad-Durrul Manthour; 2/252:

...The Prophet (peace be upon him) stated: Sura of Maida is one of the last revealed Quranic texts. You should regard what was revealed in it respecting questions of the licit and the illicit.

This narration was unique in adding 'one of' to the prophetic saying. This additional word seems doubtful since it is perceived that it is added for reconciling actuality and regulations adopted by the ruling authorities.

Tafsirul Bayan; 3/413:

Abdullah Bin Omar: Sura of Maida was the final.

Al-Ghadir; 1/228:

Ibn Kutheir, Ahmed, Al-Hakim and An-Nisai record Aisha's saying: "Sura of Maida was the final."

It is conclusive that the Prophet's progeny attest that Sura of Maida was the final. This fact is supported by numerous authentic narratives entered in the reference books depended by the Sunnis; our brothers. Moreover, it is not unacceptable to maintain that Verse of Ikmaluddin stands idiosyncratically as an evidence on our claim. This Verse implies that the entire precepts have been consummated, and no more would be revealed. In addition, like the forecited report ascribed to imam Al-Baqir, there are many texts providing for this meaning. The coming narratives of At-Tabari, Al-Beihaqi and As-Seddi support so.

Subject to the previous, any saying claiming revelation of any precept after the Verse should be refuted. Similarly, every Quranic text claimed to be revealed after it should be bare of precepts and rulings.

THE CONTRADICTIONARY OPINIONS

This clear-cut identified matter became so ambiguous that many narratives discussed it so contradictorily and oppositely. It became worse when such contradictory narratives were decided as authentic since they were opinions of the grand Sahaba - the Prophet's companions- that none can criticize.

Due to his embarrassment, As-Suyouti has to abbreviate the copious opinions respecting the final revelation. Unlike the four opinions regarding the earliest revealed text, As-Suyouti, in ***Al-Itqan***; 1/101, can not even list those respecting the final. Hence, we are to list them so that the reader will notice the origination of such opinions.

1. The final is Verse of Riba -usury-; sura of Baqara, Verse 278.
2. The final is Verse of Kelala; sura of Nisa; Verse 176.
3. The final is Verse 281 of sura of Baqara.
4. The final is Verse 128 of sura of Tawba.
5. The final is Verse 25 of sura of Anbiya.

6. The final is Verse 110 of sura of Kahf.
7. The final is Verse 93 of sura of Nisa.
8. The final is sura of Tawba.
9. The final is sura of Nasr.

At any rate, the actual contradictory opinions regarding identifying the final revealed text, amount twice as much this number.

ORIGINATION OF THIS CONTRADICTORY OPINIONS

The following story may focus light on the origination of such a contradiction and confusion:

As he could not cite the exegesis of Verse of usury, Omar excused that the Verse was the final, and the Prophet was deceased before he had explained.

Since then, this Verse found itself a place in the opinions regarding the final Quranic text, and vied with sura of Maida.

In any event, usury is discussed in four Quranic Verses some of which were revealed in Mecca. Which one was intended to be the final?

As usual, the justifiers of Omar contributed in absolving the problem. They introduced the Verse 278 of sura of Baqara as the very one intended by the caliph. For this cause, they believed that the final Quranic Verse was arranged in sura of Baqara which was revealed in the earliest stage of the Prophet's immigration. They also instructed that prohibition of usury was an additional legislation, since it was revealed after Verse of Ikmaluddin.

Seemingly, they conceive that such an irony is acceptable, since it restrictively aims at defending the caliph!

Ahmed's *Al-Musnad*; 1/36:

...Omar (God be pleased to him) said: "Verse of usury was the final. The Prophet was deceased before he had explained it. Therefore, you should leave usury and suspect."

The same is recorded in *Kenzul Ummal*; 4/186.

As-Serakhsi's *Al-Mabsut*; 2/51 and 12/114:

Omar (God be pleased to him) said: "Verse of usury was the final. The Prophet was deceased before he had elucidated it."

As-Suyouti's *Al-Itqan*; 1/101:

Ibn Abbas: "Verse of usury was the final."

Al-Beihaqi relates that Omar said the same statement.

Ahmed and Ibn Madga record that Omar said that Verse of usury was one of the final revealed texts.

Like that of sura of Maida, this (one of) cannot settle the problem, since the other narratives identify Verse of usury as the final.

Another story: One day -many days in fact-, Omar; the caliph, could not perceive the meaning of Kelala. He was perplexed because he could not understand it till death!! Consequently, he had to stated that the Verse was the final, and the Prophet was deceased before he had explained it, or he explained it insufficiently.

Al-Bukhari's *Sahih*; 5/115:

Al-Bera Bin Azib: "Sura of Tawba was the final. The final Verse in sura of Nisa was the final revealed Verse."

Al-Bukhari records similar narrative on page 185 of part 5.

As-Suyouti's *Al-Itqan*; 1/101:

Al-Bera Bin Azib: "The final Verse in sura of Nisa was the final revealed Verse. The final revealed sura was that of Tawba."

Ahmed's *Al-Musned*; 4/298:

Al-Bera: "Sura of Tawba was the final. The final Verse in sura of Nisa was the final revealed Verse."

Since then, Verse of Kelala pushed its way in the opinions regarding the final Quranic text, and vied with sura of Maida. The final Quranic text became either Verses of usury and Kelala or sura of Maida that comprises Verse of Isma and Ikmaluddin.

During observing the Sunni reference books of hadith concerning the question of usury and Kelala, I was shocked by Omar's problem with these two matters generally and the latter specifically. The caliph reckoned it with the most remarkable questions of the Islamic nation. He used to provide it from the Prophet's pulpit. He kept on providing it as a grand problem till his final hours when he willed Muslims to find it a solution. This inexplicable matter unveils Omar's deep feeling of embarrassment before Muslims, because he could not perceive the question.

Al-Bukhari's *Sahih*; 6/242:

Ibn Omar: From the Prophet's pulpit, Omar orated:

"Prohibition of intoxicants was revealed. Sources of intoxicants are restrictedly five materials; grapes, dates, wheat, barley and honey. Intoxicants are only what stuns the mind. Three questions if only had the Prophet (peace be upon him) established a rule to which we would refer in understanding them. They are -the inherited shares of - the forefather, the Kelala and molds of usury."

The same is recorded in Muslim's *Sahih*; 2/81 more detailedly. Like narratives are recorded in the same book; 5/61 and 8/245. Ibn Madga also records it in *As-Sunan*; 2/910. As-Suyouti, in *Ad-Durrul Manthour*; 2/2249, avers that Abdurrezaq, Al-Bukhari, Muslim, Ibn Jarir and Ibnul-Munthir relate the narrative to Omar.

This authentic narrative proves that Omar did not seek the Prophet's explanation of the Kelala. This meaning is obviously asserted by the following narrative recorded in Al-Hakim's *Al-Mustedrak*; 2/303:

... Omar stated: "I would prefer my seeking the Prophet's naming his successor, and judging of those who admit the poor rate but refrain from defraying it, and explaining the Kelala, to having the best kind of camels."

Unlike the previous, Muslim reports that Omar did seek the Prophet's explaining the Kelala.

Muslim's *Sahih*; 5/61:

Madan Bin Abi Talha: One Friday, Omar Bin Al-Khattab addressed an oration, in which he praised the Prophet and Abu Bakr, and said:

I shall leave nothing more significant than Kelala. I have never consulted the Prophet (peace be upon him) in a matter more importunately than this. He was never been cruel to me for any matter like that of Kelala. It reached the degree

that he fixed his finger in my chest and said: “O Omar! Is Verse of Summer -the final of sura of Nisa- not sufficing you?”

I should enucleate it so evidently that every one, whether a reciter of the Quran or not, will take in, provided that I shall be alive.

This indicates that Omar did ask the Prophet (peace be upon him and his family) an explanation so repeatedly that the Prophet was enraged for Omar’s lack of cognition. Furthermore, the coming authentic narratives point that the Prophet did foretell of Omar’s lack of cognition, or did supplicate the Lord for disabling Omar to understand it.

Ad-Durrul Manthour; 2/250:

Hutheifeh: During a journey, Verse of Kelala was revealed to the Prophet. He stopped and recited it to me that I memorized. I recited it to Omar.

In his caliphate, Omar summoned me to explain Kelala. “I tutored you exactly as the same as the Prophet (peace be upon him) had tutored me. I am not to add anything to that explanation,” I said.

Kenzul Ummal; 11/80:

30688 ~ Sa’eed Bin Al-Museyyeb: Omar asked the Prophet (peace be upon him) how those who have neither parents nor offspring would be inherited. The Prophet denoted to the Verse: (And if a man or a woman leaves property to be inherited..)

As if he could not grasp the meaning, Omar requested his daughter to ask the Prophet, as soon as she notices his being comfortable, about the question. “Was it your father who incited you asking this question? I see he shall not conceive it at all,” stated the Prophet.

Omar used to point to this prophetic statement and admit that he should not understand it at all.

As-Suyouti, in ***Ad-Durrul Manthour***; 2/249, avers that the Prophet wrote down the explanation of Verse of Kelala on a paper:

Tawus: Omar requested Hafsa to ask the Prophet (peace be upon him) about question of Kelala. Having recorded it on a parchment, the Prophet said to her: “Who asked you so? Is it Omar? I see he shall not understand it. Is he not sufficed by Verse of Summer?”

Ostensibly, these authentic reports are so contradictory. Al-Bukhari discerns that Kelala was one of three questions the Prophet had neither explicated nor had Omar asked him about. Meanwhile, their authentic narratives contend that the Prophet did write the explanation of the question on a parchment.

This is a charge of the Prophet’s showing blemish in explicating the Quran the interpretation of which is a divine mandate addressed at him. This charge has been proved as inaccurate by the claimants themselves. We have previously discussed the Sunnis’ accusing Shias of claiming the Prophet’s concealing the explication of some Quranic Verses.

The second question is the Prophet’s succession. Al-Bukhari himself records that Omar rejected importunately the Prophet’s demand with a pen and a paper so that he would record a document protecting the Muslims against deviation forever. That was during the Prophet’s final disease.

The third question is Al-Bukhari's claiming the Prophet's showing blemish in explicating some parts of usury. The Prophet did explicate this question and Omar might have recorded in on a parchment or the like.

INDICATION OF THE TWO STORIES

The previous stories indicate that reference books of the Sunnis; our brothers, are too contradictory to be accepted totally. It is essential to admit only some of them. It is utterly inadmissible to conceive that Omar did not seek the Prophet's explication of the Verse just because it was the final, or that he did seek so repeatedly that the Prophet fixed his finger in his chest, and pushed away, and was enraged... etc. It is also impracticable to perceive that Verses of Kelala or usury were the final. In fact, Sunni reference books of hadith are filled in with such contradictory matters.

In due course, the stories imply that Omar had prevalence on Sunnis to the degree that he could turn his unreasonable claims into undiscussible facts!

For Sunnis, the most important matter is adapting exegesis of the holy Quran and events incited revelation to Omar's statements, even though such statements are contradictory, or even this may lead to accusing the Prophet of showing blemish in the mission of conveyance, or this may invent an incompatible confusion in God's religion or deeds.

Those who reject such matters should be, in Sunni's logic, decided as Rafidites who are foes of Islam, the Prophet and the companions!

Correspondingly, the stories, according to Omar's opinion, denote that Verses of usury and Kelala, and perhaps many other subjects, were revealed after Verse of Ikmaluddin. This means that Allah; the Elevated, informed the Muslims of perfection of the religion while there were still many questions to be revealed later on. This is unacceptable.

The respectful should never accept to accuse the Lord and His Apostle for nothing more than acquitting an ordinary man.

OTHER OPINIONS

We are to mention the other opinions regarding the final revealed Quranic text in brief.

Al-Bukhari's *Sahih*; 5/182:

Sa'eed Bin Jubeir: ... Ibn Abbas stated: "God's saying: (And whoever kills a believer intentionally....) was not repealed by any other Quranic text since it was the final."

Al-Bukhari's *Sahih*; 6/15, and *Ad-Durrul Manthour*; 2/196:

Sa'eed Bin Jubeir: People of Kufa were engaged in discrepancy respecting the Verse discussed murderers of the believers. I asked Ibn Abbas about it. "This Verse was not repealed by any other Quranic text since it was the final," asserted Ibn Abbas.

An-Nawawi's *Al-Majmu*; 18/345:

In Al-Bukhari's *Sahih*, it is recorded that the Verse: (And whoever kills a believer intentionally....) was not repealed by any other Quranic text since it was the final. The same is recorded in Muslim's *Sahih* and An-Nisai's *As-Sunan*. It is also recorded in Abu Dawud's *As-Sunan*.

It is inappropriate for Muslims to accept such (authentic) narratives recorded by Al-Bukhari and others, and related to Ibn Abbas and others, and it is unsuitable to admit that prohibition of killing believers was an additional legislation since it was revealed after Verse of Ikmaluddin.

Al-Hakim's *Al-Mustedrak*; 2/338:

Ubey Bin Ka'b: God's saying: (Certainly an Apostle has come to you...) was the last revealed Quranic text.

This (authentic) narrative indicates that the last two Verses of sura of Tawba were the final.

Ad-Durrul Manthour; 3/295:

...Ubey Bin Ka'b: God's saying: (Certainly an Apostle has come to you...) was the last revealed Quranic text.

...Ubey Bin Ka'b: The nearest Verses to God are His saying: (Certainly an Apostle has come to you...)

...Ubey Bin Ka'b: The Prophet recited the Verses: (Certainly an Apostle has come to you...) These were the final.

...Ubey Bin Ka'b stated that he had received these two Verses from the Prophet. Othman attested. Ubey suggested to place them at the end of the last revealed sura. Sura of Tawba was the last revealed sura.*

Similar narratives are recorded in Abu Dawud's *As-Sunan*; 1/182.

Muslim's *Sahih*; 8/243:

Ibn Abbas: Do you know what was the last revealed sura?

Ubeidullah: Yes, I know. It is sura of Nasr.

Ibn Abbas: Yes, that is it.

At-Tirmithi's *As-Sunan*; 4/326:

Ibn Abbas: Sura of Nasr was the final.

Al-Ghadir; 1/228:

Abdullah Bin Omar: Suras of Maida and Fath (Nasr) were the final.

This narration is recorded in Ibn Kutheir's *Tafsir*; 2/2.

Ad-Durrul Manthour; 6/407:

Abu Hureira: God's saying: (When there comes the help of Allah and the victory...) was the Lord's knowledge and appointment given to the Apostle. It indicated that the Prophet would not spend a long age after conquest of Mecca.

Ibn Abbas: Sura of Nasr was the final.

At-Tabarani's *Al-Mujamul Kabir*; 12/19:

Ibn Abbas: The final revealed Verse was God's saying: (And guard yourselves against a day in which you shall be returned to Allah...)

*These narratives are discussed thoroughly in our *Tadwinul Qur'an*.

At length, let us refer to the last claim regarding identifying the final revealed Verse. Muawiya Bin Abi Sufian found himself suitable enough to provide his opinion in this regard. On the pulpit, he denied that Verse of Ikmaluddin had been the final. He issued that the last verse of sura of Kahf was the final. He added that it was revealed as a discipline directed to the Prophet.

At-Tabarani's *Al-Mujamul Kabir*; 19/392:

Amr Bin Qeis: Muawiya was on the pulpit when he recited God's saying: (This day have I perfected for you your religion...) He commented that the Verse was revealed on day of Arafa, which was Friday. Afterwards, he recited the last Verse of sura of Kahf and commented that it was the final revealed Quranic text. He added that it was revealed as a discipline directed to the Prophet.

As he noticed the excessive contradiction intentionally stated for moving Verse of Ikmaluddin away from sealing of the Quran and the Farewell Pilgrimage and Ghadir Khum, As-Suyouti decided the sayings of Omar and Muawiya as problematic. Without avoiding the custom of covering up contradiction of their dearest ones, As-Suyouti passed by the matter so quickly in order that none would wonder.

As-Suyouti's *Al-Itqan*; 1/102:

Despite the fact that many narratives asserted the revelation of Verses of usury, debt and Kelala after that of Ikmaluddin, many scholars, such as As-Seddi, proved that no licit or illicit matters were revealed after Verse of Ikmaluddin which was revealed on day of Arafa during the Farewell Pilgrimage. Therefore, it is problematic to regard such claims.

Ibn Jarir says: It is preferable to state that Verse of Ikmaluddin dedicated rites of the pilgrimage and banishment of the non Muslims to perfection of the religion.

Ibn Jarir, whose words might be admitted by As-Suyouti, wants to say that the only solution for the Prophet's companions' contradictory opinions respecting the final revealed Verse should be restricting perfection of the religion and completion of the divine grace to the liberation of Mecca, in order that Omar's sayings about Verses of Kelala and usury, and Muawiya's sayings about the final disciplinary Verse would be saved.

Such sorts of verdicts are repeatedly issued for the sake of admitting the Prophet's companions' words even if this would lead to disregarding the denotations of the Lord's Verses and the Prophet's words. Conditionally, the Prophet's household are excluded.

In due course, the Prophet's companions are granted the degree of sinlessness, and the veto against the words of God and His Apostle. In other words, the Prophet's companions' words are the final judgment with the existence of rulings of God and His Apostle.

After all, the followers are imposed to admit such judgment, and close the eyes before the facts, and keep the ears off limits so that screams of evident and authentic divine and prophetic words shall not be heard.

The result of such a course is that they concluded that Verse of Ikmaluddin was not the final, nor was sura of Maida the seal of the Quran. The Verse does not mean perfection of the religious rulings. It means perfection of conquest of Mecca. This means that (This day) mentioned in the Verse stands for two years ago.

Later on, the reader will receive that Omar asserted that (This day) refers to the day on which the Verse was revealed. Moreover, Al-Qurtubi recognizes that it refers to the very hour in which the Verse was revealed.

VERSE OF IKMALUDDIN

In the Name of Allah, the Beneficent, the Merciful

O you who believe! Do not violate the signs appointed by Allah nor the sacred month, nor interfere with the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and that you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people because they hindered you from the Sacred Masjid incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of your duty to Allah; surely Allah is severe in requiting evil.

Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled animal and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up for idols and that you divide by the arrows; that is a transgression. This day have those who disbelieve despair of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

VERSE OF IKMALUDDIN AND THE FORBIDDEN MEAT

In the first place comes the unusual situation of the Verse. Hadithists and exegesists record that it was revealed during the Farewell Pilgrimage as an independent Verse, while the reader notice its being a part of a Verse concerning the forbidden meat. It seems the Verse was unsuitably interpolated in this place that if it is removed, meaning of the whole Verse would be full and uninterrupted.

What is the purpose beyond such a text?

Was this situation the original place of the Verse, or was it some of the Prophet's companions who intended to place it here?

In any form, we do renounce any statement claiming occurrence of any distortion in the Lord's Book. We only put this question hoping that some will provide an answer for the relationship between perfection of the religion and the forbidden meat.

It is likely that the position of the Verse was in the end of sura of Maida, but compilers of the Quranic Verses could not show deference to this matter; therefore, they fixed it in this position.

Furthermore, it is rather acceptable to settle the Verse after those concerning the forbidden meat, but it is definitely unsatisfactory to accept that the Wisest Lord might reveal this sealing Verse in the middle of others concerning the forbidden meat. the Lord says that the religion has been perfected to people, how is it acceptable to follow this statement with numerous canons and rulings?

Ad-Durrul Manthour; 2/259:

As-Seddi: God's saying: (This day have I perfected for you your religion....) was revealed on day of Arafa. No licit or illicit matter was revealed afterwards.

Ad-Durrul Manthour; 2/257:

Ibn Abbas: ...The Prophet stopped at Mountain Arafat when God revealed: (This day have I perfected for you your religion...) No licit or illicit matter was revealed afterwards.

So copious are sayings and reports supporting the fact that no rulings or regulations were revealed after Verse of Ikmaluddin. Besides, this meanings is understood from the Verse itself. Lexicologists go through this meaning when they discuss the purports of perfection and completion.

MEANINGS OF PERFECTION AND COMPLETION THROUGH THE QURAN AND NAHJUL BALAGHA

There are three opinions pertaining to meanings and events incited the revelation of the Verse.

First: The Prophet's progeny's opinion:

The Prophet's progeny consign Thursday, the eighteenth of Dhu'l-Hijja as the date of the revelation. That was in Al-Juhafa while the Prophet was in his way back from the Farewell Pilgrimage. The Lord revealed the mandate of causing the Muslims to halt in Ghadir Khum, just before the cross road, and conveying the obligatory fealty to Ali's leadership after him. The Prophet did.

The following are models of the Prophet's progeny's reports:

Al-Kuleini's ***Al-Kafi***; 1/289:

...Abu Jafar spoke: "The precepts were revealed consecutively. The mandate of fealty to Ali's leadership was revealed. Hence, God revealed: (This day have I perfected for you your religion...)"

...A man asked Imam Al-Baqir whether the Prophet's nominating Ali was a personal act or according to a divine mandate. "Woe is you!" Imam Al-Baqir said angrily, "The Prophet (peace be upon him and his family) was too reverent to say what God did not order of. Like precepts of prayer, poor rate, fasting and pilgrimage, Ali's nomination for leadership was a precept of Allah.

Al-Kuleini's ***Al-Kafi***; 1/198:

...Imam Ar-Rida stated: "People ignore the fact, and their notions are deceptive. The Lord had completed the religion before he took His Apostle (peace be upon him and his family) to Him. The Lord revealed the Quran that comprised the elucidation of everything; the licit, the illicit, the doctrinal provisions, the rulings and whatever people need. This is God's saying: (We have not neglected anything in the Book.) During the Farewell Pilgrimage, which was in the final days of the Prophet's lifetime, God revealed: (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.)

The affair of imamate is a part of completion of the religion. The Prophet had proclaimed the signs of the religion before he left people. He showed them the straight way and left them on the path of right. Finally, he nominated Ali as their leader and imam. The Prophet had not left any needed matter without explication. He is refuting Allah's book that whoever claims that the Lord had not perfected His religion. Accordingly, he is an atheist that whoever refutes Allah's book.

How dare they opt for their own opinions while they do not recognize the substance of imamate and its role in the nation?

Imamate is too noble, eminent, elevated, fortified and deep to be attained by people's minds or notions. People are too short to select their imams.

Allah; the Powerful the Elevated, gave imamate exclusively to Abraham the confidant (peace be upon him), as a third competency and honorable virtue added to prophesy and confidence. The Lord praised this competency as He said: (He said: Surely I will make you an imam of men. Abraham said: And of my offspring? My covenant does not include the unjust, said He.)

Abraham the confidant was delighted for this competency, and asked it for his offspring. This Verse invalidates imamate of every unjust till the Resurrection Day. It was given to the choice exclusively. Abraham was newly dignified by the Lord Who granted his choice and immaculate offspring this imamate. He said: (And We gave him Isaaq and Jacob, a son's son, and We made them all good. And We made them imams who guided people by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us alone did they serve.)

This imamate has been kept in Abraham's offspring successively. The Lord gave it to the Prophet in heritage. He said: (Most surely the nearest of people to Abraham are those who followed him and this Prophet and those who believe, and Allah is the guardian of the believers.)

Imamate were peculiarly enjoyed by the Prophet who gave it to Ali (peace be upon him) according to the mandate of Allah; the Exalted, in a form designated by Him. It moved to Ali's choice offspring whom were given knowledge and faith by Allah. This is God's saying: (And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection.)

This imamate will be kept in Ali's progeny exclusively till the Resurrection Day, since there shall be no prophet after Mohammed (peace be upon him and his family).

Then, how is it possible for those ignorant to select?"

Second: Sunnis' Opinion concordant to the Prophet's progeny's:

Sunnis relate tens of narratives regarding the declaration of fealty in Ghadir. Some of these are first class reports, according to their criteria. At-Tabari compiled the texts and ways of narrating that declaration of fealty in a two-volumed book. This book was titled '*Al-Wilayai*'. Ibn Asakir and many others recorded like reports. These reports entirely refer to the Prophet's raising Ali's hand as elevated as possible, and conveying the Lord's mandate of declaring fealty to his next leadership and imamate. A number of the fanatic Sunnis criticized At-Tabari, whom is highly honored, for that work, since they anticipated that Shias would constitute it as an evidence, and would refer to it during argument.

A great deal of these narratives assert that Verse of Ikmaluddin was revealed on that day in Ghadir just after the Prophet's conveying the Lord's mandate of declaring fealty to the coming leadership of Ali (peace be upon him).

Unfortunately, most of Sunni scholars who admit reports of Ghadir, reject that Verse of Ikmaluddin was revealed on that occasion. Instead, they admit sayings of Omar and Muawiya who claimed its revelation on day of Arafa.

A good number of Shiite former and recent scholars compile the narratives respecting the Ghadir declaration of fealty. The following compilers and books are among the most famed recent ones:

An-Naqawi Al-Hindi in *Abaqatul Anwar*.

Sheik Al-Amini in *Al-Ghadir*.

Sayyid Al-Marashi in *Sharhu Ihqaqil Haq*.

Sayyid Al-Milani in *Nafahatul Azhar*.

A good deal of narratives recorded in the Sunni reference books of hadith; all attested that Verse of Ikmaluddin was revealed on that day in Ghadir after the Prophet's nominating Ali as the coming leader and imam, are compiled in Al-Amini's *Al-Ghadir*.

The following is a brief quotation from *Al-Ghadir*; 1/230:

God's saying: (This day have I perfected...) was one of the Verses revealed for Amirul Muminin (peace be upon him) on that day in Ghadir.

The following are some of Sunni scholars who attest this concern:

1. At-Tabari, Abu Jafar Mohammed Bin Jarir. ...-310. In *Al-Wilaya*, he relates the narration that the Verse was revealed for Amirul Muminin Ali (peace be upon him) on that day in Ghadir, to Zeid Bin Arqam.

2. Alisfahani, Ibn Merdawayih. ...-410. He relates the narration to Abu Sa'eed Al-Khidri, and relates another to Abu Hureira.

3. Alisbahani, Abu Nueim. ...-430. In *Ma nazala Minel Qur'ani Fi Ali*, he relates the following to Abu Sa'eed Al-Khidri:

The Prophet summoned people to declare fealty to Ali in Ghadir Khum. He gave the orders of sweeping thorns under a tree, and raised Ali from the arms as elevated as possible... Before people's scattering, God revealed: (This day have I...

4. Al-Baghdadi, Abu Bakr Al-Khatib. ...-463. In his *Tarikh*; 8/290, he records:

Abu Hureira: When the Prophet (peace be upon him) said: "He whosever master was I, Ali shall be his master," Omar addressed at Ali: "Congratulations, son of Abu Talib! You have become my master, and the master of every Muslim." Thence, God revealed: (This day have I...

5. As-Sejistani, Abu Sa'eed. ...-477. In *Al-Wilaya*, he relates the narrative to... Abu Sa'eed Al-Khidri.

6. Ashafii, Abul-Hassan Ibnul-Meghazili. ...-483. In *Al-Menaqib*, he relates it to... Abu Hureira.

7. Al-Hasakani, Abul-Qasim Al-Hakim. He relates the following to Abu Sa'eed Al-Khidri:

With the revelation of Verse of Ikmaluddin, the Prophet shouted: "Allah be the Greatest for perfection of the religion, and completion of the grace, and the Lord's satisfaction with my conveyance and leadership of Ali Bin Abi Talib after me."

8. Ad-Dimeshqi, Abul-Qasim Bin Asakir Ashafi. ...-571. He relates a narrative to Abu Sa'eed and Abu Hureira, as it is mentioned in *Ad-Durrul Manthour*; 2/259.

9. Al-Khawarzmi. ...-568. In *Al-Menaqib*; 80, he records:

Abu Sa'eed Al-Khidri: The Prophet summoned people to declare fealty to Ali in Ghadir Khum. He gave the orders of sweeping thorns under a tree, and raised Ali from the arms as elevated as possible... Before people's scattering, God revealed: (This day have I...

On page 94 of the same book, Al-Khawarzmi records:

...Abu Hureira: When the Prophet (peace be upon him) said: "He whosever master was I, Ali shall be his master," Omar addressed at Ali: "Congratulations, son of Abu Talib! You have become my master, and the master of every Muslim." Thence, God revealed: (This day have I...

10. An-Natnazi, Abul-Fetih. In *Al-Khassaisul Alawiya*, he relates a narrative to Abu Sa'eed Al-Khidri, and relates another to Abu Sa'eed and Jabir Al-Ansari.

11. As-Salihani, Abu Hamid Sa'duddin. In *Tawdihud Delail Ela Tarjihil Mesail*, Shihabuddin Ahmed relates the following to As-Salihani:

Mujahid: With the revelation of Verse of Ikmaluddin, the Prophet shouted: "Allah be the Greatest for perfection of the religion, and completion of the grace, and the Lord's satisfaction with my conveyance and leadership of Ali."

12. Al-Hamawini, Sheikul Islam Al-Hanafi. ...-722. In *Feraidus Simtein*; Section Twelve, he relates the narration...etc.

Third: Omar's Opinion.

Omar; the caliph, stated that the Verse was revealed on day of Arafa, which was Friday, during the Farewell Pilgrimage. This is the Sunnis' most notable opinion.

Al-Bukhari's *Sahih*; 1/16:

Tariq Bin Shihab: A Jew said to Omar Bin Al-Khattaab: "Had the verse: (This day have I..) been revealed to us, we would have celebrated on the day of revelation for good." Omar answered: "We do recognize the day and the hour of revelation. The Prophet (peace be upon him) was halting at Arafa when this Verse was revealed."

Al-Bukhari's *Sahih*; 5/127:

Tariq Bin Shihab: Jews said: "Had the verse: (This day have I..) been revealed to us, we would have celebrated on the day of revelation for good." Omar answered: "I do recognize where it was revealed. The Prophet was halting in Arafa when this Verse was revealed."

Similar reports are recorded on page 137 of part 8 of the same book.

Almost, the entire Sunni reference books of hadith copy this narrative and its likes in different ways of narration. Most of the scholars adopt it disregarding rings of suspect Sufian Athawri, An-Nisai and many others arouse around it. They distrusted that day of Arafa during the Farewell Pilgrimage had fallen on Friday.

Similarly, the other Sunni narratives that support the Prophet's progeny's opinion are totally disregarded. That was for one reason only; Omar stated that the Verse was revealed nine days before day of Ghadir. As a rule, Omar's statement should be beyond any dispute, and preceded to every everything.

As he refers to the Quranic Verses revealed during the Prophet's journeys, As-Suyouti, in *Al-Itqan*; 1/75, mentions Verse of Ikmaluddin. He comments:

Authentic narratives report that Omar specified Friday which fell on day of Arafa during the Farewell Pilgrimage as the hours in which the Verse was revealed. This report has many ways of narrations. On the other side, Ibn Merdawayih records that Abu Sa'eed Al-Khidri narrated that the Verse was revealed on that day in Ghadir Khum. Abu Hureira stated that it was the eighteenth of Dhu'l-Hijja when the Verse was revealed to the Prophet who was on his way back from the Farewell Pilgrimage. Both are inaccurate.

In *Ad-Durrul Manthour*; 2/259, As-Suyouti records:

Doubtfully, Ibn Merdawayih and Ibn Asakir, relate the following to Abu Sa'eed Al-Khidri:

When the Prophet (peace be upon him) nominated Ali as the coming leader on that day in Ghadir Khum, Gabriel descended with God's saying: (This day have I...

Doubtfully, Ibn Merdawayih and Al-Khatib and Ibn Asakir relate the following to Abu Hureira:

In Ghadir Khum on the eighteenth of Dhu'l-Hijja, the Prophet (peace be upon him) declared: "He whosever master was I, Ali shall be his master." Hence, God revealed: (This day have I...

As-Suyouti adopts the general situation adopted by most of Sunni scholars. This does not mean that the other scholars decide dubiety of the narrative of Ghadir. On the contrary, they decide authenticity of such reports. Meanwhile, they insist that Verse of Ikmaluddin was revealed before that day. This situation is taken up for their adherence to Omar's statement recorded in their reference books of hadith, even if this statement is opposed by the other authentic narratives, and opposed by calculation and date.

Ibn Kutheir is one of those who adhere fanatically to Omar's opinion. The following is a brief quotation from his *Tafsir*; 2/14:

As-Seddi: The Verse was revealed on day of Arafa. No licit or illicit matter was revealed afterwards.

Ibn Jarir and many others: The Prophet was deceased eighty one days after day of Arafa.

As he refers to the forecited narrative of Ahmed, At-Tirmithi and An-Nisai, Ibn Kutheir comments:

Sufian's suspect should be seen as sort of piety if he intends the way of narration. In other words, if Sufian suspects whether his master informed him of this point or not, this should be regarded as piety. If he suspects whether day of Arafa, during the Farewell Pilgrimage, was Friday or not, this is undiscussible since no single historian or jurisprudent suspects it. Sufian, however, is too noble to suspect so. Many decisive narratives respecting this matter are recorded. This narrative was related to Omar in another form.

... "I do recognize the place and time of the revelation of this Verse. It was Friday and day of Arafa. Both are festivities for us," affirmed Omar.*

... Amr Bin Qeis: From the pulpit, I heard Muawiya Bin Abi Sufian recite God's saying: As-Suyouti, in *Al-Itqan*; 1/75, mentions Verse of Ikmaluddin. He comments: (This day have I...) He then commented: "This Verse was revealed on Friday, on day of Arafa."

Ibn Jarir: It is said that that day is not identified for people.

... Ibn Abbas: Day of the revelation of God's saying: (This day have I...) is not identified by people.

Some mention that the Verse was revealed during the Prophet's journey to Mecca for performing the Farewell Pilgrimage.

(Ibn Kutheir) Ibn Merdawayih records that Abu Harun Al-Abdi relates the following to Abu Sa'eed Al-Khidri:

* Ibn Kutheir records this narrative in *Mukhtasaru Tarikhi Dimeshq*; 2/4/309.

God's saying: (This day have I...,) was revealed to the Prophet (peace be upon him) on that day in Ghadir Khum, when he said: "He whosever master was I, Ali shall be his master."

Abu Hureira recounts that the Verse was revealed on the eighteenth of Dhu'l-Hijja while the Prophet was back from the Farewell Pilgrimage.

These two are inaccurate. The most accurate and indisputable thing is that the Verse was revealed on day of Arafa which fell on Friday. This is asserted by Omar Bin Al-Khattab; emir of the believers, and Ali Bin Abi Talib, and Muawiya Bin Abi Sufian; the first king of Islam, and Abdullah Bin Abbas; translator of the Quran, and Samara Bin Jundub (God be pleased to him)...

It is patent that Ibn Kutheir tries to avoid referring to the suspect arisen in the area of identifying Friday as day of Arafa. This is by reason that this suspect may oppose Omar's claim. As he could not stand Sufian Athawri's clear-cut suspect, Ibn Kutheir attempts to degrade that suspect by using deceptive words.

Ibn Kutheir avoids referring to the reports recorded by At-Tabari since such reports emanate the suspect of day of Arafa's being Friday.

At-Tabari's *Tafsir*; 4/111:

... Amir attested that God's saying: (This day have I...,) was revealed on day of Arafa which fell on Friday.

Others declared that the day at which the Verse was revealed was Monday. Others stated that sura of Maida was revealed in Al-Madina.

... Ibn Abbas: Your Prophet was born on Monday. He left Mecca on Monday, and arrived in Al-Madina on Monday. Sura of Maida and God's saying: (This day have I...,) was revealed on Monday. The Remembrance -the Quran- was ceased on Monday.

(At-Tabari) The earliest opinion, which is Omar Bin Al-Khattab's, is the most preferable for authenticity of its documentation while the others' documentations are fictitious.

THE OBJECTIVE PERSPECTIVE

It is tractable to search for the actual event incited the revelation of Verse of Ikmaluddin through the copious narratives of the Farewell Pilgrimage. Previous divine declaration and enormous prophetic arrangements were prepared for this distinguished farewell. It was attended by about 70000-120000 individuals most of whom narrated, somewhat detailedly, most of the events, the prophetic deeds and words and the five sermons addressed there. They also recorded the day on which the Prophet left Al-Madina, and the place he passed by or halt at, and the date of arrival in Mecca and the date and ways of performing the rituals of pilgrimage. Moreover, they described his journey back to Al-Madina and whatever he met till he entered it. He lived there only two months when he responded his Lord's summons.

Accordingly, elements of timing and date are decisive arbiters in the question of identifying the day in which Verse of Ikmaluddin was revealed.

In addition to other objective factors which will be soon provided, element of timing prefers the Prophet's progeny's opinion and the concordant Sunni narratives.

First: Unlike imagination of At-Tabari and his likes, the contradiction in this subject is not cited between two narratives one of which is of more authentic documentation

or many ways of narration. The matter here is a contradiction between the Prophet's saying and Omar's.

The reports, they had ruled as doubtful, are documented prophetic sayings, while the other reports recorded by Al-Bukhari and his likes are only Omar's saying. They are not related to the Prophet (peace be upon him and his family).

Omar's saying is not adequate enough for refuting a hadith indicating the event incited revelation of a Verse. It is essential for Sunni scholars to scrutinize the text and documentation of such a hadith. If it is authentic, they should throw Omar's saying away and adhere to that prophetic tradition. If it is not, they should see the other companions' contradictory opinions and accord them, otherwise he should prefer some to others. Unfortunately, Sunnis did not practice so.

Second: Supposing we concede and regard the Prophet's progeny's opinion and Sunnis' concordant ones are no more than opinions of a party opposing the other, and that the contradiction is no more than a contrary opinions of two of the Prophet's companions, or a companion and an imam from that Prophet's progeny; supposing this, we should affirm that the Prophet instructed his nation to take the religion from his household, not companions.

This meaning is so undeniable since it is warranted by the famous prophetic saying of the two weighty things, that is commonly recounted by the entire Muslims.

Ahmed's *Al-Musnad*; 3/14:

Abu Sa'eed: The Prophet (peace be upon him) stated: "I am leaving among you the two weighty things. One of them is greater than the other. They are the Book of Allah. It is a rope extended from the heavens to the earth. The other is my progeny; my household. They shall not be separated till they meet me on the Divine Pool.*

Unmistakably, this authentic prophetic saying implies that source of this religion is restricted to the Prophet's household after him, or, in less extent, indicates that the Prophet's household's opinion should be preferred when contradicted with others'.

Third: Omar's narration is basically contradictory in such a way that it is obligatory to neglect. Some related Omar's mentioning Thursday as day of Arafa, while others related his assigning Friday.

An-Nisai's *As-Sunan*; 5/251:

...Tariq Bin Shihab: A Jew said to Omar: "Had the verse (This day have I...) been revealed to us, we would have celebrated on the day of its revelation for good." Omar answered: "We do recognize the day and night of its revelation. We were with the Prophet in Arafat on that night before Friday when this Verse was revealed."

An-Nisai, on page 114 of part 8 of the same book, asserts that the Verse was revealed on Friday.

*This report is also recorded in the same reference book; 3/17-26 and 59, and 4/366 and 371. It is also recorded in Ad-Darimi's *As-Sunan*; 2/431, and Muslim's *Sahih*; 7/122, and Al-Hakim's *Al-Mustedrak*; 3/109 and 148 and Al-Beihaqi's *As-Sunan*; 2/148 and many other reference books of hadith.

Fourth: Sufian Athawri doubted whether day of Arafa was Friday or not. Sufian is one of Sunni master scholars and hadithists. There is a good deal of reports supporting Sufian's suspect. Furthermore, it seems that he was sure that day of Arafa was not Friday, but he used 'suspect' for wheedling Omar's devotees who resorted the entire narratives of the Farewell Pilgrimage and, in further extent, the Islamic history so that day of Arafa would be Friday.

Fifth: The Muslims' festivity is being on day of sacrifice, not that of Arafa. I could not find a single narrative supports that day of Arafa is an authorized festival. Hence, no single Muslim agrees with Omar on that odd saying. For the Muslim radicalists, this is a heresy.

An-Nisai reports that the Verse was revealed on the night just before day of Arafa which fell on Thursday. In case this narrative is regarded, there will be no festivity opposed by that revealed from the heavens. Hence, the matter does not require a law of merging the opposed divine festivals, as the caliph claimed.

There will be only one interpretation for the caliph's words:

The day on which the Verse was revealed is worthy enough to be taken as festivity. Because it was revealed two days before the festivity, we could not celebrate it.

This is meaningless wording.

Sixth: Omar's wording opposes wording authentically ascribed to him. That Jew, who asked Omar, understood that the Lord perfected Islam and sealed it on that day when the Verse was revealed. Omar admitted this understanding. Therewith, the Verse must have been revealed after the revelation of the entire precepts. Considering the previous, the opinion adopted by the Prophet's progeny, As-Seddi, Ibn Abbas et al, should be the most accurate. Meanwhile, Omar claimed the revelation of Verses of Kelala, heritage and others after that of Ikmaluddin. On that account, Omar should have told that Jew that the Verse did not mean consummation of the Islamic ordinance since there was a number of laws revealed thereafter. Hence, the day on which the other laws was revealed, must have been taken as the festival.

As a rule, in case reports oppose each other, they all should be invalidated and disregarded. From this cause, Omar's wording respecting the seal of the Quranic Verses and those respecting the revelation of Verse of Ikmaluddin should be totally neglected and suspended.

Furthermore, the caliph admits, through the reports involved, that (This day) mentioned in the Verse stands for the identified day on which the Verse was revealed. He denies its being implying a general time, or a day fell two years ago, or a day to come several months later. This admission negates At-Tabari's opinion, which was invented mainly for befitting Omar's wording. It also negates the entire narratives aiming at generalizing (This day) mentioned in the Verse or dedicating it to conquest of Mecca.

Al-Qurtubi's *Tafsir*; 1/143:

'Day' may be expressing a definite hour. This is clear through God's saying:
(Today have I perfected...)

Al-Qurtubi's *Tafsir*; 2/61:

A part of a day may be expressed as the whole day...

Seventh: Omar's answer is unconvincing for the Jews as well as Muslims. If Omar intended that that day had not been taken as a festival because it occurred on a day of festivity, the Jew could have asked the reason beyond the Lord's ruining that festivity when He revealed the Verse during a day of previous festivity.

If he intended that festivity of the religion perfection had been merged with that of Arafa, then the following question would be cited: This means that you considered the day on which the Verse was revealed as a half festivity when you merged it with that of Arafa; then can you lead us to a single trace of that festivity which is annually celebrated by Shias?

If Omar intended that that noble day and glorious festival had been merged or fused by Friday and day of Arafa on which it occurred, then was it a matter of God's intentional plan to melt that day, but Muslims could save the situation when they opted for the decision of merging or halving?

Furthermore, who adopted that decision of merging? Who had the right of merging, or feeding a divine festivity to another? How come were Muslims unaware of the event of such a concurrence of the divine festivities till a Jew provided the question in Omar's reign? Omar, at any rate, agreed to the Jews' question, and answered that the ruling appertained to such a concurrence should be either merging the latter to the previous or feeding one to the other.

Was such a ruling revealed from the heavens, or was it a personal postulate favored by Omar; the caliph?

As a matter of fact, this question, cited by that Jew, is still unanswerable for Omar and his devotees.

The caliph provided nothing more than his admission and recognition or its being a serious question. He then issued inapplicable rulings he had not received from the Prophet (peace be upon him and his family).

He confessed that the day on which the Verse was revealed had been a noble and great day for Muslims, and it had been determinative and historian day on which the Lord had perfected revelation of Islam, and completed His grace and chosen Islam for people as a religion they should follow and solicit. In addition, the caliph confessed that that great day had been suitable enough to be celebrated and commemorated as same as the three festivities of Muslims; the Fitr day -festivity of consummating the ritual fasting-, the Adha day -festivity of consummating the ritual pilgrimage- and Friday. He also recognized that if any other nation had such a day, they would have certainly taken as a divine festival.

In view of the caliph's subjection to the Jew's question, the day of the religion perfection should be, in the light of the Sunnis' jurisprudence, an annual legal festivity, just like the Fitr day, the Adha day and Friday.

A deep look at the question divulges that Omar is engaged in two matters regarding the Verse of Ali Bin Abi Talib. He contradicted himself when he identified the final revealed Verse. He also engaged himself in burdening Muslims' demanding with festivity of the Verse till the Resurrection Day.

Muslims, now, had the right of demanding Omar's devotees with that festivity which is not existed in their reference books of history, hadith and jurisprudence, but at Shias'.

Islamic festivities are fixed that none is permissible to invent another. Shias' evidence in taking the Ghadir day as a festivity, is their adherence to the sayings of their imams who recounted that the Prophet (peace be upon him and his family) had

assigned that day as a doctrinal festivity, and Gabriel had informed that the previous nations used to take the day on which the prophet's successors are named, as a festivity.

What was then the caliph's claim after he had supported the Jews' wording and agreed upon the liability of taking the day on which Verse of Ikmaluddin was revealed as a legal festivity for the Islamic nation? The caliph excused that because of its occurrence on two festivities; Friday and day of Arafa, that day was not taken as an independent festival.

Granting the caliph had issued that decision personally, this would have been seen as heretic legislation. If he had received it from the Prophet, what for would he have not referred to? In the same way, no single Muslim referred to that festivity except Shias.

Eighth: An-Nisai and others record that the Prophet performed the Dhuhr and Asr prayers on that day of Arafa. If Omar's claim of the concurrence of that day and Friday had been accurate, the Prophet (peace be upon him and his family) would have led the Friday, not the Dhuhr and Asr, prayer. In addition, no single narrative communicates that the Prophet performed the Friday prayer on that day.

It is conclusive that An-Nisai corresponds Sufian Athawri and disagrees with Omar in this regard.

An-Nisai's *As-Sunan*; 1/290:

Title: Joining the Dhuhr to the Asr on day of Arafa.

Jabir Bin Abdillah: ... In Arafa, the Prophet performed the Asr prayer as soon as he accomplished the Dhuhr.

Abu Dawud's *As-Sunan*; 1/429:

Ibn Omar: ...The Prophet joined the Asr prayer to the Dhuhr. Afterwards, he sermonized and performed the rite of halting on Arafa.

It may be answered that the Friday prayer is lapsed during traveling. Sunni jurisprudents have disagreeing opinions in this point. Granting it was true that day of Arafa had fallen in Friday, and the Prophet had left the Friday prayer, thousands of Muslims who were attending the Farewell Pilgrimage would have certainly referred to this ruling.

Ibn Hazm, in *Al-Muhella*; 7/272, does his best to find a suitable answer:

The imam is to recite the prayer audibly when day of Arafa occurs on Friday. This is the Friday prayer. It is permissible to perform the Friday prayer in Mina and Mecca, too...

Al-Hassan Bin Muslim: Day of Tarwiya occurred on Friday during the Prophet's pilgrimage. Therefore, he allowed people to perform the Dhuhr prayer in Mina.

(Ibn Hazm) This report is filled in to excess with lies... Day of Tarwiya occurred on Thursday, and that of Arafa occurred on Friday, as Al-Bukhari records...

It is arisen that the entire reports mention that the Prophet joined the Asr prayer to the Dhuhr on day of Arafa. As an answer we should cite that the Prophet did so, since the Dhuhr prayer is as same as the Friday. Besides, no single narrative mentions that he (peace be upon him) did not recite audibly...

Ibn Hazm used the *petitio principii*. He refuted that narrative because it opposed Omar's saying that day of Arafa fell on Friday. What for did he not refute Omar's saying for its opposing his other saying that day of Arafa occurred on Thursday?

What for did he not refute sayings of An-Nisai, Athawri and the others mentioned by At-Tabari et al?

Granting the Prophet had recited that Dhuhr prayer audibly, Muslims would have referred to this ruling. As a rule, it is illicit to recite the Dhuhr prayer audibly while it is permissible to recite that of Friday audibly.

In respect to the Prophet's journey to Mecca which commenced on Thursday; the fourth of Dhu'l-Hijja, the narration refuted by Ibn Hazm because of its opposing Omar's saying, is being more acceptable and due. Dhu'l-Hijja began on Monday; therefore, day of Arafat must have occurred on Tuesday, and the Adha festivity on Wednesday. On that account, Friday must have been the twelfth of Dhu'l-Hijja.

The narrator's claiming the Prophet's having been in Mina on Friday should be accurate. Nevertheless, he confused when he made it before the rite of halting on Arafat.

Ninth: Narrations of the Prophet's having lived only eighty one nights after day of Arafat oppose the others that made day of Arafat occur on Friday.

More than ninety days fall between the ninth of Dhu'l-Hijja and the twelfth of Rabi I. Therefore, Sunnis should either agree upon our narratives that identified the twenty eighth of Safar as the date on which the Prophet was deceased, or agree upon our narratives that identified the eighteenth of Dhu'l-Hijja; day of Ghadir, as the date on which Verse of Ikmaluddin was revealed.

As-Suyouti's *Ad-Durrul Manthour*; 2/259:

... Ibn Jureij: The Prophet spent eighty one nights only after the revelation of God's saying: (This day have I...

An alike narrative is repeated on page 257 of part 2. It is quoted from Al-Beihaqi's *Shiebul Iman*.

Ibn Hajar's *Talkhissul Hubeir*; 7/3:

... Ibn Jureij: The Prophet spent eighty one nights only after the revelation of God's saying: (This day have I...

The same is recorded in At-Tabarani's *Al-Mujamul Kabir*; 12984, and At-Tabari's *Tafsir*; 4/106.

Al-Qurtubi's *Tafsir*; 20/223:

Ibn Omar: Sura of Nasr was revealed in Mina during the Farewell Pilgrimage. Then, the Verse: (Today have I...) was revealed. After this Verse, the Prophet (peace be upon him) lived for eighty days. He lived fifty days after the revelation of Verse of Kelala, and thirty five after the revelation of God's saying: (There comes to you an Apostle...)

After eleven days from the revelation of God's saying: (And beware of that day on which...,) the Prophet was deceased.

Ibn Omar's narrative supports his father's claiming the revelation of Verse of Kelala after that of Ikmaluddin. It seems he disremembered Verse of usury his father considered as the final. He also violated his father when he stated that Verse of Ikmaluddin was revealed after sura of Nasr which was revealed in Mina. This indicates that Verse of Ikmaluddin must have been revealed after consummation of the Farewell Pilgrimage and during the Prophet's journey back to Al-Madina. While

the father identified day of Arafa as the date on which the Verse was revealed, his son was about to say that it was revealed in Ghadir.

Ibn Omar mended one side and spoiled many others.

Al-Amini's *Al-Ghadir*; 1/230:

This matter is supported by logic and authentic narrations. Ar-Razi, in *Tafsir*; 3/529, relates the following to the most remarkable hadithists: The Prophet (peace be upon him) spent eighty one or two days after the revelation of God's saying: (This day have I...)

This is emphasized by Abus-Saud in the margin of Ar-Razi's *Tafsir*; 3/523. Historians identify the twelfth of Rabi I as the date of the Prophet's decease. Accordingly, there is only one day added to the eighty two day period if day of Ghadir and that of decease are excluded.

Because of the disorder of the number of days, this opinion, at any rate, is nearer to the actuality than that stating its revelation on day of Arafa, and recorded in books of Al-Bukhari, Muslim and others.

Furthermore, their narratives identifying Monday as the day on which the Verse was revealed, contradict Omar's saying.

Al-Beihaqi's *Delailun Nubuwa*; 7/233:

Ibn Abbas: Your Prophet was born on Monday. He was prophesied on Monday, and left Mecca on Monday, and conquered Mecca on Monday. Sura of Maida was revealed on Monday. He was deceased on Monday.

Al-Heithami, in *Majmauzzawaid*; 1/196, comments that Ahmed and At-Tabarani record the same narrative that one of its narrators is Ibn Luheia; the doubtful.

As a matter of fact, the problem is not Ibn Luheia's doubtfulness. It is the contradiction to Omar's saying. This fact is stated frankly by As-Suyouti and Ibn Kutheir who added, on page 198 of part 1 of his book:

This is totally forlorn since the battle of Badr and the revelation of the Verse occurred on Friday.

Ibn Asakir, however, is more impartial as he disregards doubtfulness and forlornness of the narrative and describes it as opposite to the common opinion, which is Omar's saying.

It is imperative to allude that citing their narratives identifying Monday as the day on which the Verse was revealed, is reckoned with the rule of constraining them to what they committed themselves to. In truth, we do not admit that the Prophet spent only eighty days after the revelation of the Verse. We believe, according to our authenticated reports, that the Verse was revealed on the eighteenth of Dhu'l-Hijja and the Prophet was deceased on the twenty eighth of Safar. The period, hence, is about seventy days only.

We also believe that the Verse was revealed on Thursday or Friday, and the Prophet's mission commenced on Monday, and Ali prayed with him on Tuesday, and his decease was on Monday, too. Hence, it is possible that most of sura of Maida was revealed on Monday, while the rest, including Verses of Isma and Ikmaluddin, were revealed afterwards.

Tenth: Reports regarding the Prophet's movement from Al-Madina are contradictory to those identifying Friday as the day on which day of Arafa occurred. Thursday, the twenty seventh of Dhu'l-Qada is the date identified for the Prophet's journey to Mecca. This date is recorded in Shias' common narratives. It accords date of revelation, which is the eighteenth of Dhu'l-Hijja. On that account, Monday was the first of Dhu'l-Hijja, and Thursday was the day of the Prophet's arrival in Mecca. This date is mentioned in a narrative recorded in *Al-Kafi*; 4/245. Tuesday then was day of Arafa, and Thursday was day of Ghadir.

The following are models of the Prophet's progeny's narratives in this regard:

Wesailu Shia; 9/318:

... On the twenty seventh of Dhu'l-Qada, the Prophet left Al-Madina. He arrived in Mecca on the fourth of Dhu'l-Hijja.

Al-Kafi; 4/245:

Abu Abdillah (peace be upon him): ...On the twenty seventh of Dhu'l-Qada, the Prophet left Al-Madina... He arrived in Mecca on the fourth of Dhu'l-Hijja...

Al-Mustershid; 119:

Abu Sa'eed: The Prophet summoned people to declare fealty to Ali in Ghadir Khum. That was on Thursday. He gave the orders of sweeping thorns under a tree, and raised Ali from the arms as elevated as possible... Before people's scattering, God revealed: (This day have I...

The Prophet's progeny's opinion is asserted by reports recorded in the reference books of hadith of both Sunnis and Shias. These reports affirm that the Prophet used to travel on Thursdays, or was seldom traveling on other than Thursdays. Such reports are recorded in Al-Bukhari's *Sahih*; 4/6, and Abu Dawud's *As-Sunan*; 1/586. The report of Seyidunnans recorded in *Uyounul-Athar*; 2/341 approves that the Prophet's journey started on Thursday.

In *Biharul Anwar*; 16/272, it is recorded that Abu Abdillah (peace be upon him) said: "During Summer, the Prophet used to travel on Thursdays, while in Winter he used to opt for Fridays."

The Prophet's progeny's opinion is also ratified by Jabir's narrating that the Prophet's journey commenced four days before the end of Dhu'l-Qada. This narrative is recorded by Ibn Kutheir.

Moreover, Al-Bukhari, as well as most of the most remarkable reference books of hadith, refers to many narratives in which the day on which the Prophet's journey to Mecca commenced is not identified. They only mention that it began five days before the end of Dhu'l-Qada. Such narratives are recorded in Al-Bukhari's; 2/146-8 and 187. A narrative stating that the Prophet's arrival in Mecca was after the lapse of four nights from Dhu'l-Hijja, is recorded on page 7 of part 4 of the same book. Such narratives are also recorded in the following books:

An-Nisai's *As-Sunan*; 1/154, 208 and 5/121.

Muslim's *Sahih*; 4/32.

Ibn Madga's *As-Sunan*; 2/993.

Al-Baihaqi's *As-Sunan*; 5/33.

The following points regarding the Prophet's journey to Mecca prove accuracy of the Prophet's progeny's opinion:

- Ordinary journeys from Al-Madina to Mecca take eight days in maximum.

- The Prophet took the shortest way, which was about four hundred kilometers.
- The Prophet and the companies were so speedy that some complained the fatigue they were suffering, and the Prophet instructed that they would be healed from such a foot ache if they tied them.
- No single narrative refers to any sort of stopping during the Prophet's journey.
- Narrations that recount the Prophet's journey back to Al-Madina and his relative cessation in Ghadir support that the journey took eight days only.
- Many narratives affirm that the Prophet arrived in Mecca on the fourth of Dhu'l-Hijja.

In due course, the narrative identifies the twenty fifth of Dhu'l-Qada as the day on which the Prophet began his journey to Mecca should be discredited since it made the journey take about ten days. This narrative, however, is recorded in *Umdetul Qari, Irshadus Sari*. It is also recorded by Ibn Hazm and in the margin of *As-Siretul Halabiya*; 3/257.

The previous points show the real value of the narratives opposite to the Prophet's progeny's opinion. Adopters of such ineffective narratives, that identified the twenty fourth of Dhu'l-Qada as the date on which the Prophet began his journey to Mecca, tried to apply it to Saturday so that the first of Dhu'l-Hijja would be Thursday, and day of Arafa Friday for nothing rather than supporting Omar's saying. They exceeded in this regard as they overlooked the other narratives that related Omar's identifying Thursday.

The following reference books adopted the narrative that identified Saturday as the day on which the Prophet started his journey:

Ibn Sa'd's *At-Tabaqat*; 2/124.

Al-Waqidi's *Al-Meghazi*; 2/1089.

(Margin of) *As-Siretul Halabiya*; 3/3.

At-Tabari's; 3/148.

At-Thehbi's *Tarikh*; 2/701... etc.

Taking these narratives in consideration leads to believe that Thursday was the first of Dhu'l-Hijja, and Friday was day of Arafa, and the Prophet's journey took nine days provided that the narrator considered, mistrustfully, that Dhu'l-Qada as thirty days.*

Ibn Kutheir attempts to defend this opinion. He records, in *As-Sira*; 4/217:

... Anas related that the Prophet led the Dhuhr prayer in his mosque in Al-Madina, and the Asr, in the shortened form, in Dhilhalifa.

This narrative denies the claim that the Prophet began his journey on Friday. Similarly, it invalidates Ibn Hazm's assertion that the journey began on Thursday. Indisputably, first of Dhu'l-Hijja occurred on Thursday. This fact is proved through incessant and unanimous narratives that affirmed the occurrence of day of Arafa, which is the ninth of Dhu'l-Hijja, on Friday. Six nights of Dhu'l-Qada would certainly remain if the Prophet's journey was started on Thursday; the twenty fourth.

Ibn Abbas, Aisha and Jabir assigned commencement of the Prophet's journey to five nights before the end of Dhu'l-Qada, and this should never be Friday, for Anas's saying; hence, the Prophet's journey was started on Saturday. The narrator miscalculated when he identified thirty days for Dhu'l-Qada which was only

*The Hijri year is lunar and each month begins at the approximate new moon; therefore, months may be either thirty or twenty nine days.

twenty nine that year. So, Wednesday was not accounted with Dhu'l-Qada. The night before Thursday became first of Dhu'l-Hijja... This prognosis should be considered, since there is no other opinion.

It seems that Ibn Kutheir is not sure of such prognosis, because he had to notice the uncertainty arisen by Omar himself, Sufian At-Thawir and An-Nisai. He also had to regard Ibn Hazm's emphasis that the Prophet's journey was started on Thursday.

It is also noticeable that Ibn Kutheir used the *petitio principii* as he attempts to prove that the Prophet's journey to Mecca was started on Thursday. He was in the first lines of his thesis when he referred to incessancy and unanimity of the Prophet's halting in Arafa on Friday. He should have explicated sort of that incessancy and unanimity.

He cited Anas's narration stating that the Prophet performed the Dhuhur and Asr, not Friday, prayers, as another evidence on his claim. As a matter of fact, this narrative supports the Prophet's progeny's opinion that fix Thursday as the day on which the Prophet's journey was started.

Previously, we have referred to the narration dealing with the Prophet's performing the Dhuhur and Asr prayers in Dhilhalifa.

At length, Anas's narrative, if accurate, does not oppose identifying Thursday as the day on which the Prophet journeyed to Mecca. It may hint at the fact that the Prophet attired the pilgrims garb after the Asr prayer in Dhilhalifa, and kept on his journey.

The abstract is that there are numerous cruxes standing in the face of admitting the opinion that Verse of Ikmaluddin was revealed on day of Arafa. These cruxes are proceeded in the style, date and timing of that opinion. Accordingly, accurate researchers are logically deprived of adopting such a poor opinion.

There remains the Prophet's progeny's opinion. The existence of disabled opposite is as same as its nothingness. Similarly, helpless texts cannot be backed by authentic documentation.

The entire Muslims agree that the day on which Verse of Ikmaluddin was revealed is being a great divine festivity. It is festivity of perfection of the religion and completion of the divine grace. For the Prophet's progeny, this day is being the most remarkable Islamic festivity. This can be proved manifestly and easily. The weekly Islamic festivity is involved in the Friday prayer. The Fitr day is engaged in the rite of fasting. The Adha day is engaged in the ritual pilgrimage. In a like manner, the Ghadir festivity is engaged in the Lord's completing His grace on the nation.

For Sunnis, this completion was achieved by the consummatory revelation of the religious rulings without identifying any process for assigning the coming leadership. For Shias, this was achieved by perfection of the religious rulings, and completion of the divine grace that settled the problem of the leadership and dedicating the Prophet's progeny to the imamate till the Resurrection Day.

As a bonus, the entire Muslims agree on considering that day as a legal festivity. What for then are the chiefs, scholars and intellects of the Muslims accepting this nation's losing such a great day? What for do they accept that no festival or ceremonies that must become legality and sacredness of such a day, are made?

Sunni scholars should respond to our bidding of studying the legal and doctrinal faces of this 'wronged' festivity, and reviving it in the Muslims' lives in a form accordant to the beliefs and jurisprudence of each sect.

CHAPTER FIVE

VERSE OF MAARIJ

**In the Name of Allah, the Beneficent, the Merciful
One demanding, demanded the chastisement which must befall.
The unbelievers there is none to avert it.
From Allah, the Lord of the ways of Ascent.**

EVENTS STIMULATED BY THE QURAIISHIS

For citing the exegesis of Verse of Maarij, it is necessary to remark a deal of serious events that cropped up during the last days of the Prophet's lifetime. Some were proved to be provoked by the Quraishis, while there are many indications directing fingers of accusation to the Quraishis as their originators.

First event: The attempt to assassinate the Prophet during the battle of Hunein. In the previous fifth discussion, we have discussed this event.

Second event: The attempt to assassinate the Prophet in Aqaba when he was back from the battle of Tabuk. This attempt, given effect by twenty hypocrites, was planned so properly. This group knew that the Prophet would take the mountainside alone that night, while the army would take the other. They planned to waylay aloft that mountain and as soon as the Prophet would reach the narrowest point, they would throw rocks as much as possible, so that they would hit him. Then, they would

run away and hide among the Muslims' groups. They aimed at seizing the Prophet's authority as they would show their deepest grief for him.

The Lord respited them. When they were about to throw rocks, Gabriel came and lit that mountain. The Prophet could see and recognize them. He called them by names. Hutheifa Bin Al-Yeman and Ammar Bin Yasir; the Prophet's companions, could see and recognize them. The Prophet made them the witnesses on that cabal.

The hypocrites had nothing to do other than descending the mountain as speedy as possible to hide among the Muslims' group.

There is no reason for the Prophet's masking their names other than their being Quraishis and celebrities, and declaring their names would certainly lead to punishing them. Punishing would mean danger of their apostasy. This would mean that they would convince some of the Arab tribes of apostasy. They would evidence that Mohammed had given everything to the Hashemites and deprived the Quraishis and the Arabs. This would create an ill reputation of Islam, since it would be said that the Prophet disputed his companions who believed him, and fought them. This would lead to the arising of new battles the results of which would not be better than the earlier.

Hence, the divine solution is keeping the matter locked as long as those men admitted Islam and Mohammed's prophesy, and gainsaid the matter.

It is apparent that narrations that referred to the cabal of Aqaba named famous Quraishi personalities that the Quraishi hadithists had to decide their doubtfulness. The majority, however, decide trustfulness of Ibn Jumei and the other narrators who mentioned the names of directors and the executors of that cabal.

Narrations related to Hutheifa and Ammar whom were asked, by the Quraishi celebrities, whether they had seen them on that night or not, are recorded in the Sunni reference books of hadith. Besides, such celebrities attempted to gain the acquittal of hypocrisy from Hutheifa and Ammar.

The reference books of hadith are also filled in with narratives asserted that people could discriminate the faithful from the hypocrites, after their death, when they were noticing whether Hutheifa offered them the ritual funeral prayer or not. Finally, they narrated that Hutheifa did not offer the ritual funeral prayer to any of the Quraishi chiefs at all.

Third event: Story of sura of Tahrir. This story imparts that one of the Prophet's wives violated his instructions of concealing the news he had recounted to her exclusively. Moreover, she, backed by her well-wisher, worked for the Quraishis against her husband. The Lord informed His Prophet of her divulging the secret, and the Prophet conveyed this divine information to her friend, who was also one of his wives, and her. Thence, the Quran revealed her secret and the intendments of those she backed, and threatened a punishment, and cited the wives of Noah and Lot, who were atheists since they betrayed their husbands and were immortalized in the hell-fire, as example.

The pro-Quraish hadithists made the matter a mere family affairs respecting the many wives exchangeable jealousy, and some ineffective flaws with the Prophet (peace be upon him and his family).

They intend to make us close our eyes before the evident Verses of sura of Tahrir that divulge a striking danger countered by the Prophet and the divine mission, and enlists a great army for defying that situation. God says: (If you both turn to Allah, then indeed your hearts are already inclined; and if you back each other against him,

then surely Allah it is Who is his Guardian, and Gabriel and the believers that do good, and the angels after that are the aiders.)

Towards whom their hearts were inclined? For whom did they back each other against the Prophet (peace be upon him and his family)? What sort of family affairs is that incited that great army of God used only in cases of ultimate emergency?

Ibn Abbas, whom is named 'preacher of the nation' used to interpret 'inclined' into 'deviated'. On that account, two of the Ummul Muminin's needed to renew their converting to Islam.

Fourth event: For a whole month, the Prophet abandoned his wives and settled in house of Maria the Coptic, which was on the outskirts.

The pro-Quraish hadithists described the matter, in which the Prophet, the revelation and Muslims were engaged, as a personal affair. They cited the frequent demands of the Prophet's wives as the reason that made him abandon and confine himself in Maria's house for a whole month. They asserted that the Islamic issues that occupied the political area to excess and that engaged the Quraishi chiefs in particular, had nothing to do with the incident.

Fifth event: The Quraishis worked so hard for offending against Ali Bin Abi Talib's identity. The Prophet was very much irate. He defended Ali and honored his identity. This matter can be obviously heeded all over the Prophet's hours of war, peace, journey and residence. It is also noticeable that it increased in the last period of the Prophet's lifetime who was often enraged because of it, and sermonized oftentimes for declaring the merits of Ali (peace be upon him) and the deviation and atheism of everybody who hurts him.

The story of Bureida Al-Aslemi is sufficiently adequate for evidencing the matter. This overwhelming story was recorded in the Sunni reference books of hadith in many different ways of narration and highly regarded documentations. It registers the Prophet's reproaching those who malign Ali, and his declaring that Ali shall be people's master after him, and deciding the hypocrisy of everyone who criticizes, detests or disobeys Ali.

This event shows the Quraishi chiefs' bearing malice and envy against Ali (peace be upon him).

Seventh event: The Quraishi chiefs precluded people from registering the Prophet's traditions and sayings during his lifetime. Majority of people used to record the Quranic texts as soon as they were revealed. The Prophet gave the orders of installing the Quranic texts, that are freshly revealed, between the pulpit and the wall. Secondly, papers and ink were available for recording these texts.

Ali was wont to record the entire Quranic texts and the prophetic that the Prophet ordered of recording. Others also wrote down the prophetic texts. Abdullah Bin Amr Bin Al-As; the young Quraishi, used to write down, too.

While some of the Quraishi chiefs used to record the Jewish culture and attend their classes on Saturdays,* they prevented people from recording the Prophet's traditions, because they recognized the falling of a great danger if the Prophet's words praising

*Refer to *Tadwinul Qur'an*.

his household, progeny and the Hashemites, and cursing a great number of the Quraishi celebrities, would settle in the hands of the coming generations.

The reference books of hadith did not overlook the incident when Abdullah Bin Amr complained before the Prophet that (people of Quraish) deprived him of recording the prophetic texts and traditions.

Abu Dawud's *As-Sunan*; 2/176:

..Abdullah Bin Amr: People of Quraish told me not to record every single word said by the Prophet (peace be upon him) since he was an ordinary human who may be erring when he is enraged. I ceased the recording and told the Prophet of their words. He pointed at his mouth with the finger and ordered: "Record every thing. By the Prevailing of my soul I take the oath, nothing but truth comes out of my mouth."**

Seventh event: An attempt to assassinate the Prophet was planned in his way back from the Farewell Pilgrimage at Arsha. This cabal was divulged by the divine revelation. It was greatly similar to that occurred after the battle of Tabuk.

Eighth event: The Quraishis escalated their criticism directed to the Prophet's procedures of focusing the position of his family and clan; the Hashemites, among people. Some objected candidly and shamelessly. They demanded with making the position of leadership include the entire clans of Quraish, or selecting other persons for sharing Ali's position. The Prophet rejected all these demands, since the matter was not his. It was God's concern. He was no more than a servant and an apostle whose mission is conveying the Lord's messages.

Previously, we have introduced the following quotation from **Asharif Al-Murteda's *Tanzihul Anbiya*; 167:**

As soon as the Prophet (peace be upon him and his family) nominated Ali Bin Abi Talib for the next leadership, a group of Quraishi people came and stated: "O God's messenger! People have no long span in Islam. They displease the matter that your cousin; Ali Bin Abi Talib, will hold leadership while you held prophesy. You'd better have another decision."

The Prophet (peace be upon him and his family) replied: "That was not my decision that I may alter. It was the Lord's. It is He Who ordered me of and imposed it upon me."

They suggested: "Well then. You may conjoin a man of Quraish to him, so that people will be satisfied, and your affairs will be affirmative."

Ninth event: While the Prophet (peace be upon him and his family) was diseased, he formed an army in which the entire Quraishi chiefs, excepting the Hashemites, were enlisted. The commandment of that army was given to Usama Bin Zeid. The Prophet gave that young African Muslim the orders of marching towards Muta in Jordan for battling the Romans. The Prophet's purpose beyond this process was enhancing the power of the Islamic state and revenging the martyrs of battle of Muta. He also aimed at taking the opposers of Ali's leadership away from Al-Madina just before his decease.

**The same is recorded in Ahmed's *Al-Musned*; 2/192 and 215, and Al-Hakim's *Al-Mustedrak*; 1/105 and 3/528.

Usama and his army camped out of Al-Madina. The Quraishi chiefs showed reluctance to join that army so that they would fail the Prophet's plan. They also worked on detaining as great numbers of the army as possible. Finally, they criticized the Prophet's orders of selecting Usama; the young, for commandment. Hence, they were procrastinating the operation of that army so that they would gain time.

As a reply on such behaviors, the Prophet ascended the pulpit and emphasized on expediting the march of Usama's army. He also declared that God; the Exalted, and he would curse those who would fall behind.

Tenth event: The Quraishis augmented their efforts aimed for opposing the Prophet directly whenever he would bring Ali and his household to position of leadership officially.

Omar Bin Al-Khattab; the new chief of Quraish, discharged the mission of opposing the Prophet openly. The Prophet summoned chiefs of Quraish and Ansar, during his final disease, and declared that he would record a document saving his nation against deviation forever. They realized that this document would mean nominating Ali and his household (peace be upon them) for the next leadership officially and documentarily. Therefore, Omar faced him candidly and said: "No, we do not lack your document and your security against deviation. We also do not want your traditions and people. We are sufficed by Allah's Book. Exegesis of this Book is our concern, not yours or your household's."

The attendees, from the Quraishis and the deceived Ansar, supported Omar and shouted before their Prophet: "We do support Omar's saying."

Those who came to see their Prophet in his last hours were engaged in discrepancy. They used impolite words on their Prophet's head. Some supported the Prophet's will and ordered of implementing it, and the majority went on shouting: "We do support Omar's saying. Fetch him nothing. Let him not record."

It is most likely that Gabriel attended these moments of dispute. He visited the Prophet recurrently these days. The Prophet might seek his advice. The Angel might informed the Prophet of the successful consummation of his mission and perfection of God's claim against people. He might also instructed that insistence on recording that suggested document might have achieved the Quraishis' apostasy, and the most acceptable solution in such a situation should be despising and dismissing them.

Hence, the Prophet said: "Leave me! It is inappropriate to issue disputation before a prophet," or: "Leave me! The pains I am suffering are easier than what you are dragging me to."

This story is so familiar that Al-Bukhari records it in six positions of his *Sahih*. Ibn Abbas called this incident 'calamity of Thursday'.

Eleventh event: Owing to the harsh fever, the Prophet was fainted for minutes and then regaining his consciousness. That was during his final disease. He could understand that some of those encompassing him intended to pour a drug in his mouth while he had been fainted. When he regained, he told them not to give him any medicine while he would be fainted. On the contrary, as soon as the Prophet was fainted, they poured a medicine in his mouth. He vomited it, but they used force to pour.

When he regained consciousness, the Prophet reprimanded them and ordered the all of consuming that medicine. The Hashemites were excluded.

Hence, narratives assert that the entire attendees consumed some of that (medicine). In the reference books of hadith, this incident is named 'coercing the Prophet on having the medication'. It is important to study this incident carefully. It might have been an attempt for poisoning the Prophet.

These were the events introduced as an overture for discussing Verse of Maarij. As a matter of fact, each of these events can be a thesis of a Ph.D. degree, if studied deliberately. The Quraishis should be listed on the top if it is necessary to identify the actual stars of these events and the brains planning. For more identification, it is advisable to focus more light on the relation between the Quraishis and the Jews.

This strange matter displays how the Lord protected His Apostle (peace be upon him and his family) against apostasy and atheism of the Quraishis during his lifetime.

At any rate, the Prophet was not protected against their harm and plots. That is the unchangeable course taken by the entire prophets (peace be upon them).

THE QURAISHIS' NEW PREPARATIONS AFTER THE GHADIR DAY

Caravan of prophesy and imamate left Ghadir Khum and went towards Al-Madina. The Prophet's heart was calmed and tranquil. Meanwhile, the Quraishis could not see calmness. They boiled due to their spite.

This is the wording of narratives and incidents. The Quraishis would never assuage unless they would see the painful agony. The truth-tongued the honest, who speaks only out of the divine revelation, said: "O people of Quraish! You shall not cease unless when you see the painful agony."

We are to repeat that Verse of Isma does not mean that God had paved the path of His Apostle or made the Quraishis behave as serene as a trained horse. It is true that nothing at all can stop in the face of God's competence. But the Lord wills that things abide according to reasons and criteria, and applies traditions of the previous nations to this nation, so He will test them in the matter of obeying and disobeying the Prophet. This requires their faculty to disobey, not apostatize before him. They were so able to face the Prophet with these words: "We do reject your will, tradition and household. We are sufficed with Allah's Book." This is the climax. A red line was drawn after this. This is God's will.

Through numerous events of the Farewell Pilgrimage, the Lord's protection was achieved. It was achieved in Mecca, Arafat and the three sermons in Mina, especially that of Kheif Mosque.

The Quraishis saw no relief before the Prophet's departure without demanding with swearing allegiance to Ali's coming leadership.

For the Exalted Lord that was not enough. The divine orders of stopping the Muslims were descended to the Prophet who had just reached the heart of desert where there were no fodder for their pack animals, and no food for them except a small garden of few trees and sparse water. In that burning midday, the preceding Muslims were about to put their feet on the land of Al-Juhafa; that inhabited city, after a three-day walking. But the Prophet ordered them of being back in Ghadir Khum.

In the midst of these intolerable circumstances, the Prophet ascended the pulpit in an hour other than that of the obligatory prayer, and raised his cousin; Ali Bin Abi Talib, from the hand and addressed at Muslims: "This shall be your master after me. Then comes Al-Hassan and Al-Hussein and nine individuals from Al-Hussein's offspring."

In this situation, the divine promise of protection twinkled apparently. The Lord shut the Quraishis' mouths so that they would not oppose or object. Their mouths were

open for acceding only. They all shouted: "We do witness that you have conveyed your Lord's messages. You have been the excellent Apostle. We have heard and do obey." Afterwards, they hurried to Ali's tent for offering congratulations on the position of leadership. They also showed compliments when God revealed: (This day have I perfected for you your religion and completed on you My favor and chosen for you Islam as a religion.) They lent their ears to Hassan Bin Thabit's poem in which he described the Prophet's call and conveying the Lord's mandate of nominating Ali for the next leadership.

Offering of congratulations lasted to night when darkness did not preclude Muslims from offering their congratulations to Ali; therefore, the Prophet had to pass the night in that Ghadir of imamate. After the Fajr -dawn- prayer, the Prophet moved.

Other narratives affirm that the Prophet had to settle for two days there.

It was God's concern and incomparable competence that knocked over the Quraishis' ability of spoiling ceremonies of Ghadir, and knotted their tongues which are notorious objectors and impolite to the prophets, and made them opt for letting that day, on which the Prophet granted the Hashemites and Ali whatever he willed, pass peacefully.

This was the Lord's style of protecting the Prophet against the Quraishis' apostasy. There must have been greater divine favors we could not receive.

There was another style. It was the divine punishment. Like the Jews in their prophets' reigns, the Quraishis did receive this style thoroughly.

HEAVENLY STONES FOR THE QURAIISHIS' SPOKESMEN

In the Muslims' reference books of hadith, there are narratives mentioning various names of those who objected against the Prophet's nominating Ali for the coming leadership in Ghadir Khum.

It is perceivable that some of these names referred to a definite person, but it was clerical error. Others were names of different persons, since that divine punishment was descended in different forms. This leads to repetition of the incident.

Names of those whom were inflicted by heavenly stones or punishment are Jabir Bin An-Nadr Bin Al-Harith Bin Kilda Al-Abdari, Al-Harith Bin An-Numan Al-Fihri, Al-Harith Bin An-Numan Al-Fihri, Amr Bin Utba Al-Makhzumi, An-Nadr Bin Al-Harith Al-Fihri, Al-Harith Bin Amr Al-Fihri, An-Numan Bin Al-Harith; the Jew, An-Numan Bin Al-Munthir Al-Fihri, Amr Bin Al-Harith Al-Fihri, a man from sons of Teim, a Bedouin, a Bedouin from Najd who belongs to sons of Jafar Bin Kelab Bin Rabia.

Saving the Bedouin and the Jew, all those are Quraishi men. Besides, there is no single individual from Ansar among them. It is unfamiliar for Ansar to protest against any privilege the Prophet gave to his progeny exclusively. Yet, they showed disloyalty to those household after the Prophet's decease.

The incident, in abstract, is that one, or more, of those persons protested against the Prophet's nominating Ali for the coming leadership, and accused the Prophet of passing his personal caprices in the form of divine mandate. Although the Prophet asserted that the decision had been the Lord's, the man was not convinced. He left the place very irate and asked the Lord to rain him with a heavenly stone if the matter was His mandate. The Lord did inflict him with a heavenly stone that killed him, or inflicted him with a heavenly flame that burned him.

From this incident, it is understandable that the Lord used a threatening style with the Quraishis for protecting His Apostle against their apostasy. Consequently, they could

perceive that failure would be the decisive result of any political combat with the Prophet, and that they should wait for his decease.

We are to refer to the most notable questions inferred from this incident.

FIRST QUESTION

THE SUNNI REFERENCE BOOKS OF HADITH RECORD THE INCIDENT

In addition to Shias, Sunnis record the incident. Abu Ubeid Al-Harawi was the first scholar who recorded the incident in *Gharibul Qur'an*.

Menaqibu Aali Abi Talib; 2/240:

Abu Ubeid, Athalabi, An-Neqqash, Sufian Bin Uyeina, Ar-Razi, Al-Qizwini, An-Nisapuri, At-Tebirsi and At-Tusi; all those recorded the following incident:

After the Prophet's conveying the Lord's mandate in Ghadir Khum had been prevailing among people, Al-Harith Bin An-Numan Al-Fihri -or Jabir Bin An-Nadr Bin Al-Harith Bin Kilda Al-Abdari, according to Abu Ubeid's report- came to the Prophet and said: "O Mohammed! You have conveyed us the Lord's mandates of declaring there is no god but Allah and Mohammed is being the Apostle of Allah, and performing the prayers, the fasting, the pilgrimage, and defraying the poor rate. All these, we have admitted, were not enough for you till you raised your cousin from the arm and preceded him to us and said: 'He whosever master was I, Ali should by his master.' Is this matter originated from your person or is it God's mandate?"

"By Allah there is no god but Whom I take the oath, this is surely God's mandate," asserted the Prophet (peace be upon him and his family).

Jabir turned his face towards his pack animal while saying: "O Allah! If Mohammed's words have been true, then rain us with a heavenly stone, or inflict a painful chastisement upon us." Before Jabir could reach his pack animal, the Lord rained him with a stone that fell on the head and went out from the anus. He was killed. Consequently, God revealed: (One demanding...

Some of Shiite scholars; such as the compilers of *Abaqatul Anwar*, *Al-Ghadir*, *Ihqaqul Haq*, *Nafahatul Azhar* et al, compute Sunni scholars who recorded this incident. Although they were more than thirty, we are to refer to twelve only:

1. Al-Harawi, Abu Ubeid. (...-223) He mentions the incident in his book of Tafsir: *Gharibul Qur'an*.

2. Al-Baghdadi, Abu Bakr An-Neqqash Al-Mosuli. (...-351) He mentions the incident in *Tafsir*.

3. Athalabi, Abu Isaaq An-Nisapuri. (...-427) He mentions the incident in *Al-Keshfu Wel Bayan*.

4. Al-Hasakani, Al-Hakim Abul-Qasim. He refers to the incident in *Eda'u Haqqil Muwalat*.

5. Al-Qurtubi, Abu Bakr Yahya. (...-567) He mentions the incident in *Tafsir*.

6. Abul Mozaffar, Shamsuddin; the grandson of Ibnul-Jawzi. (...-645) He mentions the incident in *At-Tadkira*.

7. Al-Hamawini, Sheikul Islam. (...-722) He mentions the incident in *Feraidus Simtein*; Chapter 13. He relates it to Al-Wahidi, Athalabi and Sufian Bin Uyeina.

8. Al-Imadi, Abus Saud. (...-982) In *Tafsir*; 8/292, he records:

It is said that Al-Harth Bin An-Numan Al-Fihri came, after he had received the Prophet's saying: 'he whosever master was I, Ali shall be his master'...

9. Ashirbini, Shamsuddin Al-Qahiri Ashafii. (...-977) In *As-Sirajul Munir*; 4/364, he records:

People provided different names for that who was hit by a heavenly stone. Ibn Abbas named him An-Nadr Bin Al-Harth, while others named him Al-Harth Bin An-Numan...

10. Al-Halabi, Burhanuddin Ali. (...-1044) In *As-Siretul Halabiya*; 3/302, he records:

After the Prophet's declaration had been common among people, Al-Harth Bin An-Numan Al-Fihri...

11. Al-Hafni, Shamsuddin Ashafii. (...-1181) In *Sharhul Jamiil Shaghir*; 2/387, he refers to the incident through discussing the Prophet's saying: "He whosever master was I, Ali shall be his master."

12. Azzarqani, Abu Ali Al-Maliki. (...-1122) In *Sharhul Mawahibul Ludeniya*...

SECOND QUESTION

WAS SURA OF MAARIJ REVEALED IN MECCA OR AL-MADINA

The general sense of Verses of sura of Maarij, till Verse 36, seems to be revealed in Al-Madina, since it comprises legislations similar to those of Nur and Muminin. While the rest seem to be revealed in Mecca for their referring to questions of the belief and the Hereafter. In due course, it is difficult to recognize the place of the revelation. At any rate, Quranists cite a number of restraints for distinguishing the Verses revealed in Mecca from those revealed in Al-Madina. Yet, these restraints are not that accurate and objective.

On that ground, we should regard the second part of the sura as revealed in Mecca, while the first in Al-Madina, but it was preceded thereafter.

This regard should not be more than a surmise. The text of the sura is the decisive criterion on which the place of the revelation is identified. The text is contradictory in Sunni, as well as Shiite, reference books of hadith and Tafsir. Sunnis, however, reckon the sura with those revealed in Mecca.

It is not unlikely that Shias prefer this opinion, too. In his *Sharhul Akhbar*; 1/241, An-Numan relates that Imam As-Sadiq (peace be upon him) said: "By God, the sura was revealed in Mecca to show manners of those who dissented the mastership of Ali (peace be upon him)."

The imam meant that although the sura was revealed in Mecca, it intends those who protested against the Prophet's declaring leadership of Ali in Al-Madina thereafter.

Al-Kuleini's *Al-Kafi*; 5/450:

Parties of the following dialogue were Abu Hanifa and Abu Jafar Mohammed Bin An-Numan:

Abu Hanifa: O Abu Jafar! What is your opinion about the temporary marriage? Do you see it be lawful?

Abu Jafar: Yes, I do.

Abu Hanifa: What then prevents you from applying it on your harem so that they will earn good fortune for you?

Abu Jafar: Not all professions are acceptable although lawful. People, in addition, enjoy different standings they should keep. But what is your opinion about wine? Do you see it be lawful?

Abu Hanifa: Yes, I do.

Abu Jafar: What then prevents you from urging your women on jobbing as waitresses in pubs so that they will earn good fortune for you?

Abu Hanifa: Well, one for one, and yours is more effective. O Abu Jafar! The Verse in sura of Maarij discloses unlawfulness of the temporary marriage, and the Prophet's saying repeals it.

Abu Jafar: Sura of Maarij was revealed in Mecca, and Verse of the temporary marriage in Al-Madina, and your recital has been ridiculous and random.

Abu Hanifa: Verse of the heritage discloses the repeal of that of the temporary marriage, too.

Abu Jafar: It happens that spouses do not inherit each other lawfully.

Abu Hanifa: How come?

Abu Jafar: If a Muslim husband is dead while his wife is Jewess or Christian? Is it lawful for her to receive his heritage?

Abu Hanifa: It is unlawful for her to receive his heritage?

Abu Jafar: In this way it happens that spouses do not inherit each other lawfully.

Abu Hanifa referred to God's saying: (And those who guard their private parts, except in the case of their wives or those whom their right hands possess,)* that is in sura of Maarij. Abu Jafar, whom is called Muminuttaq, answered that this Verse had been revealed in Mecca while God's saying: (Then as to those whom you profit by, give them their dowries as appointed,) was revealed in Al-Madina later on. It is then impracticable for the previous to repeal the recent.

The most accurate answer for Abu Hanifa's question is that temporary wives are reckoned with the legitimate wives referred to in God's saying: (Except in the case of their wives.) A good deal of Sunni scholars issued legality of marrying a woman when it is intended to divorce her the next day. This is the very temporary marriage they are criticizing us for.

Furthermore, Abu Hanifa himself issued that it is licit to copulate with the she-hireling whom is employed for house services even there is no permanent or temporary bond of marriage between them. He inferred this verdict from the ruling that marriage is included in terms of the lease contract.

This verdict is more inclusive than the temporary marriage that is authorized by Shiite jurisprudence, since Shias specify the marriage contract as a provision of legitimacy of that marriage, while Abu Hanifa makes it boundless.

Back to the topic, the sura's being revealed in Mecca does not act upon authenticity of the narrative involving that the befalling chastisement mentioned in the Verse is dedicated to that befell on those who protest against the Prophet's nominating Ali for the coming leadership. This incident is seen as an interpretation of the Verse and a foretelling carried by Gabriel; the angel.

The previous narrative of *Sharhul Akhbar* supports this meaning. Moreover, later on we are to refer to another narrative stating:

“...He was inflicted by the thunderbolt and burnt. Soon, Gabriel descended: “O Mohammed! Recite: (One demanding...

* Meaning of the Verse is that the true believers should use pudicity with women except their wives and handmaids.

This means that Gabriel carried the application or the interpretation of the Verse previously revealed.

The Shiite narratives divulge that the chastisement inflicted on that Al-Abdari or Al-Fihri was only a tiny part of the befalling chastisement promised by the Lord. Most of that chastisement shall be descended gradually, supporting or paving the way for the advent of Imam Al-Mahdi.*

Ali Bin Ibrahim Al-Qummi's *Tafsir*; 2/385:

Abu Jafar (peace be upon him) was asked about the meaning of God's saying: (One demanding...) The imam answered: "That shall be a fire coming forth from the west. An angel shall drive it from behind till it reaches the house of sons of Sa'd Bin Hemmam that is near their mosque. The fire shall never leave a single house for the Umayyids saved from burning. It shall also burn all the houses that partook in persecuting Mohammed's family. That shall be Al-Mahdi (peace be upon him).

An-Numani's *Al-Gheiba*; 272:

... Jafar Bin Mohammed (peace be upon him): The interpretation of God's saying: (One demanding...) indicates the coming divine chastisement that shall befall in Thawiya. It is a fire coming over Kenasa to Thaqif. It shall not leave a single house that persecuted Mohammed's family without burning. That shall be in the vicinity of the advent of Al-Mahdi (peace be upon him).

The places mentioned in the two narratives are some quarters of Kufa which shall be taken as the capital.

Imam As-Sadiq's saying, "indicates the coming divine chastisement," asserts that this befalling chastisement is an open menace some of which was befallen on polytheists and hypocrites in the past, and some shall inflict the rest. This is the most suitable exegesis that coincides the open threat of the Verse and the Lord's norm of triumphing His religion and adherents.

THIRD QUESTION

THE CHASTISEMENT IS MUNDANE OR HEREAFTER

Apart from exegeses of the sura, it is observable that the topic and pivot of the sura refers to the Hereafter chastisement totally. The Verses do not show any sort of condemn directed to that demander who might be an ordinary guiltless asker. It is also possible that that the demander might be a suppliant seeking that chastisement. Throughout providing the various opinions of the exegesists regarding the Verse, Al-Qurtubi refers to the opinion that the suppliant of that chastisement is being Noah; the prophet, or our Prophet (peace be upon him and his family).

A question may jump: What for then did Sunni and Shiite exegesists affirm that the Verse included the mundane chastisement, and that demander challenged and belied?

*In our *Mujamu Ahadithil Imamil Mahdi*; 5/458, we have referred to a number of sayings ascribed to Imam Al-Baqir and Imam As-Sadiq, providing an exegesis for the befalling chastisement which shall be befalling in periods just before the advent of Al-Mahdi (peace be upon him).

The answer is lexicological. The Arabic item (sa'ala bi) refers to asking about a matter challengingly and denyingly. The item indicates that the demander has already heard of such a mundane and Hereafter chastisement from the Prophet who used to threaten and forewarn; therefore, he demanded with it challengingly and denyingly. The Lord answered him through these Verses. Despite that the Lord emphasized on the Hereafter chastisement and its features, since it is the basic and the most important and incessant, He did not negate the mundane one.

The sura proclaims: "O you who are deriding the chastisement forewarned by Our Apostle! Surely whatever he has menaced shall befall, whether in this world or in the Hereafter. Nothing shall guard the atheists against it. Hence, you are advised to believe in God so that you shall avoid that chastisement since the Lord protects the believers against His chastisement."

God's saying, (The unbelievers there is none to avert it,) negates the possibility of averting that chastisement away from the unbelievers. In other words, this chastisement is inevitable for the unbelievers who deserve it. Besides, it is also unavoidable for those who spoke 'We believe' externally only. Yes, repentance and seeking the Lord's forgiveness avert that chastisement.

It is not unlikely that (the unbelievers) mentioned in the Verse stands for the linguistic meaning, and then those who disbelieve a part of God's marvels or graces are included even if they were Muslims.

The linguistic meaning of an item is the origin, while the terminological should be accepted when it is evidenced. Hence, the linguistic should be preceded to the terminological whenever the meaning is doubted.

Sunni exegesis are engaged in incoherence through providing their opinions about the sura. They allocate (the chastisement which must befall) to the Hereafter chastisement, and excluded Muslims, meanwhile, they dedicate that chastisement to An-Nadr Bin Al-Harith Al-Abdari who was killed during the battle of Badr. Thenceforth, it comprehended the earthly chastisement.

There is a manifest course adopted by Sunni exegesis. They always endeavor to refer to the Hereafter chastisement as the only purport of Verses of chastisement all over the holy Quran especially those pointing at people of Quraish. Sometimes, they hang that chastisement in the necks on the Jews and Christians so that they may take it away from Muslims, including the hypocrites.

This trend dragged them to state that the Lord did not respond to His Apostle's supplication against his people. Moreover, they accused him of being reprimanded by the Lord Who said: (You have no concern in the affair...)

On that account, the Quraishi authorities accentuated the claim of the Lord's fixing upon the Quraishis and disallowing censuring them, and reckoned them, falsely, with the prophetic texts, even if such a claim imputed inaccuracy and offense to the Prophet (peace be upon him and his family). Hence, such claims are found in the reference books of hadith and Tafsir.

In case they were having to confess that one of the Quraishi Pharaohs had been inflicted to a mundane chastisement, they made it a peculiar state, like that of An-Nadr Bin Al-Harith who was chastised during the battle of Badr.

In his *Tafsir*; 30/122, Al-Fakhr Ar-Razi opts for this claim when he asserts, during explaining the first Verse of sura of Maarij, that the chastisement which is not averted from the unbelievers shall be in the Hereafter. He adds:

An-Nadr was inflicted to this chastisement during the battle of Badr. This is the most accurate opinion.

Ar-Razi, as it is seen, pursues Sunni scholars who claimed the termination of that promised mundane chastisement. Yet, the sura does not indicate any sort of terminating.

As a matter of fact, the forecited course is less fanatic than that ensued by the official hadithists who disallow ascribing that befalling chastisement to any of the Quraishis including An-Nadr Bin Al-Harith and Abu Jahl. Moreover, it is they who originated accusing the Prophet of being inaccurate and reprimanded by the Lord for supplicating Him against his people.

Al-Bukhari's; 5/199:

Anas Bin Malik: When Abu Jahl expressed, "O Allah! If this is being the right sent from Thee, then rain us with a heavenly stone or inflict painful chastisement upon us," God revealed: (But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.)

The very narrative is repeated in other places of Al-Bukhari's. In addition, Muslim, on page 129 of part 8, records it.

Readers can hardly ever believe the Sunnis' exegeses of God's saying: (You have no concern in the affair.) It is delicate that the Verse denies the Prophet's enjoying any sort of godhead and association with the Lord, but they explained it as if it strips every prophetic matter enjoyed by him. According to their exegeses, the Verse withdraws Mohammed's unprecedented morality, wisdom and interest on guiding his people to the right path.

They describe him as a narrow-minded person who bears malice to the Quraishis and aims for assaulting and wronging them. Hence, God revealed His defending those sacred twenty three tribes, and refuted His Prophet's wronging and assaulting them!! This topic can be discussed more detailedly if there is enough space.

While both exegesists and hadithists show loyalty to the Quraishis, perplexity is originated when we read the exegesists' reckoning the killing of a Pharaonic Quraishi chief with the chastisement which must befall, and the hadithists' claiming the killing of that chief and Abu Jahl's being out of that chastisement. One of those hadithists, that is Al-Bukhari, considers the question of killing An-Nadr and Abu Jahl as an ordinary death, since the Lord had excluded the Quraishis from His chastisement and reprimanded His Apostle for he had cursed them.

The following incident recorded in Ibn Sa'd's *At-Tabaqat*, can be cited as an evidence on the accuracy of the exegesists' opinion:

When Talha and Az-Zubeir arrived in Basra, they sealed the public treasury. They competed on leading the collective prayer so stubbornly that its time was about to lapse. Finally, they agreed that Abdullah Bin Az-Zubeir and Mohammed Bin Talha should lead the prayers consecutively. Mohammed Bin Talha dragged Abdullah Bin Az-Zubeir, and Abdullah Bin Az-Zubeir dragged Mohammed Bin Talha. They used the ballot. It was Mohammed Bin Talha who won it. In the prayer, he recited: (One demanding...

Mohammed Bin Talha; son of Quraish and Teim, understood that the Verse had been a threat of mundane chastisement; therefore, he cited it as a menace directed at Abdullah Bin Az-Zubeir. Likewise, the incident indicates that the Prophet's

companions who coincided in time of the revelation of the Verse, understood, indisputably, that the mundane chastisement had been included in that chastisement.

FOURTH QUESTION THE SUNNIS' JUDGMENT ON THE NARRATIVES

The Sunnis' judgment on the narrative is not one. Some, such as Abu Ubeid and Athalabi and Al-Hamawini, accept and prefer it to the other opinions. Others record it indirectly. A third group prefer the other opinions. At any rate, none rejects it totally. In the least degree, the narrative is accepted and decided as authentically documented, while other opinions are favored.

Sunni scholars are obliged to regard this narrative. Furthermore, they can adopt it beyond any embarrassment, since the master scholars, such as Abu Ubeid and Sufian Bin Uyeina, who admitted the narrative are too trustful to adopt inauthentic traditions.

Al-Albani, whom is regarded as the leading hadithist in the current age, decides authenticity of a narrative as soon as he perceives that two or three master scholars; such as Ibn Teimiya and At-Thehbi and Ibnul-Qeyim, had authenticated.

Sunni hadithists refer to various ways of narrating that report, related to Hutheifa, Abu Hureira et al.

Detailed information about those who reported and authenticated that narrative are cited in the Sunni, and Shiite reference books such as *Abaqatul Anwar*, *Al-Ghadir*, *Nafahatul Azhar* and others.

MODELS OF THE SUNNIS' EXEGESES

Ashawkani's *Fetihul Qadir*; 5/352:

... That demander was An-Nadr Bin Al-Harith who said: "O Allah! If this is being the truth sent from Thee, then rain us with a heavenly stone or inflict painful chastisement upon us." An-Nadr was killed during the battle of Badr.

Others identified Abu Jahl or Al-Harith Bin An-Numan Al-Fihri. The earlier is the most suitable for the coming discussion.

On page 356 of the same book, Ashawkani mentions the narratives identified Mecca as the place where the Verse was revealed, and An-Nadr, none else, as the man upon whom the chastisement was inflicted. He disregards the narratives that identified Jabir or Al-Harith Al-Fihri. Similarly, he does not refer to narrators of the other narratives and the reason due to which he prefers.

It would be acceptable to some extent if Ashawkani showed no single signal to the other narratives.

Shamsuddin Ashirbini Al-Qahiri, whose death was in 977, was fairer. In *Tafsir*, he mentions the two reasons together.

***Abaqatul Anwar*; 7/398:**

Shamsuddin Ashirbinin records: Various opinions were cited for identifying that demander who demanded a chastisement which must befall. Ibn Abbas mentions An-Nadr Bin Al-Harith. Others mention Al-Harith Bin An-Numan.

When he received the Prophet's saying: "He whosever master was I, Ali shall be his master," the man rode his pack animal and came to the Prophet. "O Mohammed!" said he, "You have conveyed us the Lord's mandates of declaring there is no...

Abu Ubeid ascertains that the previous incident was the very reason beyond revelation of the Verse. This was the conclusion attained by him, exclusively as it seems.

Nafahatul Azhar; 7/291:

Abu Ubeid records: After the Prophet's conveying the Lord's mandate in Ghadir Khum had been prevailing among people, Jabir Bin An-Nadr Bin Al-Harith Bin Kilda Al-Abdari came to the Prophet and said: "O Mohammed! You have conveyed us the Lord's mandates of declaring there is no god but Allah and Mohammed is being the Apostle of Allah, and performing the prayers, the fasting, the pilgrimage, and defraying the poor rate. All these, we have admitted, were not enough for you till you raised your cousin from the arm and preceded him to us and said: 'He whosever master was I, Ali should be his master.' Is this matter originated from your person or is it God's mandate?"

"By Allah there is no god but Whom I take the oath, this is surely God's mandate," asserted the Prophet (peace be upon him and his family).

Jabir turned his face towards his pack animal while saying: "O Allah! If Mohammed's words have been true, then rain us with a heavenly stone, or inflict a painful chastisement upon us." Before Jabir could reach his pack animal, the Lord rained him with a stone that fell on the head and went out from the anus. He was killed. Consequently, God revealed: (One demanding...

Al-Qurtubi's Tafsir; 18/278:

...That demander was An-Nadr Bin Al-Harith who said: "O Allah! If this has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us." This man, together with Aqaba Bin Abi Mui, was killed during the battle of Badr. This is the sayings of Ibn Abbas and Mujahid.

Others said that the demander was Al-Harith Bin An-Numan Al-Fihri. Abu Ubeida relates that when this man received the Prophet's saying, "He whosever master was I, Ali shall be his master," he came to the Prophet... etc.

Ar-Rabi identifies Abu Jahl as that demander.

Others assert that it was the saying of a group of the Quraishi atheists.

Others identify Noah; the prophet, as the demander when he cursed his people.

Others identify the Prophet (peace be upon him), when he cursed his people and supplicated the Lord to inflict chastisement upon them. They shall never avert it.

...God's saying, (Then endure with a goodly patience,) means that the Prophet should be tolerant since this chastisement shall be imminent.

Although they prefer the opinion citing An-Nadr Bin Al-Harith and his being killed during the battle of Badr as the exegesis of the Verse, Sunni exegesists record the incident of the heavenly chastisement inflicted on that who protested against the Prophet's nominating Ali for the coming leadership in Ghadir Khum, as another exegesis.

Sunnis' listing this opinion in their reference books of Tafsir, proves the most remarkable point which is the actual existence of an official prophetic declaration regarding Ali's leadership, and the existence of protesters against that declaration. In due course, it is unimportant whether Sunnis prefer the other opinions or not.

A Muslim wants nothing more than Sunni exegesists' confession of that declaration, no matter whether that chastisement was befallen or not, or sura of Maarij was

revealed due to that incident or not. Hence, Shias are advised to show gratitude to those exegesists for their confession.

On the other hand, the first opinion those exegesists preferred should be submitted to a questionnaire.

The most remarkable crux is that their exegesis is not related to the Prophet (peace be upon him and his family), while the Shias' is. They relied upon sayings of Ibn Abbas and Mujahid. Moreover, Ikrima, to whom they relate their exegesis, is decided as distrustful by both Sunni and Shiite scholars.

It is rather unanimous that the demand provided in the Verse is actual not metaphoric. An-Nadr Bin Al-Harith, as Sunnis cite, did demand with that befalling chastisement challengingly. He said: "O Allah! If this is the truth sent from Thee, then rain us with a heavenly stone, or inflict a painful chastisement upon us." Hence, the man was chastised when he was killed in the battle of Badr.

At any rate, this citation is refuted by the fact that the Verse concerned the descending of that heavenly stone was revealed together with the Verses discuss rulings of spoils. They were revealed after the battle of Badr and An-Nadr's being chastised. On that account, it is irrational to point out that the Lord's replication to An-Nadr's demand was revealed in a Verse in Mecca, while the very demand was revealed in a Verse revealed afterwards in Al-Madina. Besides, it was revealed after the demise of that An-Nadr.

The demander's saying: "O Allah! If this is being the right sent from Thee, then rain us with a heavenly stone or inflict painful chastisement upon us," is more applicable to Shias' exegesis. For Sunnis, it means that God should rain the demander with a heavenly stone if the religion was being sent from Him. For Shias, it means that God should rain the demander with a heavenly stone if nominating Ali for the coming leadership was the Lord's mandate. The latter, seemingly, is more relevant since such a saying is said only when the sayer despairs of having the ability to coincide with a new political status that challenges his tribal situation rooted in his core.

Finally, there is no reasonable contradiction between the exegesis cited by Sunni and that cited by Shias, even if the earlier is acceptable. It is quite practicable that the chastisement which must befall was inflicted upon An-Nadr Bin Al-Harith during the battle of Badr, and upon Jabir Bin An-Nadr; the son, and will be inflicted upon many of those who deserve it.

It is important to refer to the remarkable rule of generalization advisably applied during citing exegesis for the Quranic and other texts.

The Lord answers that who demanded with the chastisement that must befall challengingly. He; the Exalted, asserts the befalling of that chastisement upon the demander and the entire atheists, as well as the believers according to definite extents. Hence, the chastisement is incessant.

It is not unacceptable that the defeats encountered by the disbelievers in battles of Badr and Al-Khandaq was a part of that befalling chastisement which also included the punishment of exsiccation and starvation they had suffered. It also included the punishment of submission and meekness imposed upon them after conquest of Mecca. In like manner, the chastisement inflicted upon those who objected the Prophet's declaring the next leadership and imamate of Ali and his progeny was included.

Correspondingly, it is unnecessary for Sunni exegesists to restrain the scope of that chastisement to the case of An-Nadr, or a personal question, or a definite age, since the chastisement is being lasting as long as this earth is abiding.

Tens of examples on Sunni exegetists' groundless limitation and dedication of the Lord's inclusive wording, especially in Verses regarding the divine mercy and chastisement, can be obviously cited.

FIFTH QUESTION

THE NASSIBITES' JUDGMENT ON THE NARRATIVE

Before Ibn Teimiya, none of Nassibites refuted and decided inauthenticity of the narrative involved.

Mohammed Rashid Rida, in his *Tafsirul Menar*, follows Ibn Teimiya who attacked the narrative coarsely and blundered blindly through it.

Misusing the name of his master; Sheik Mohammed Abduh, Rashid Rida was engaged in confusing his ideas with his master's. He was highly influenced by ideas of Ibn Teimiya and Ibnul-Qeyim. Moreover, he pursued them when he recorded their ideas in his book.

There is an explicit difference between the first two parts of that *Tafsirul Menar* and the rest. This is by reason that the two first parts were written down in the lifetime of Sheik Mohammed Abduh. Therefore, they are filled in with the influence of the master who was highly broad-minded and acceding to the Prophet's progeny general mastership. The other parts which were produced after the decease of Sheik Mohammed Abduh, or reprinted, are filled in with very much ill ideas that antagonize the Prophet's progeny (peace be upon them).

On page 464 of part 6 of *Tafsirul Menar*, the compiler records the narrative regarding Al-Harith Bin An-Numan Al-Firhri's objecting against the Prophet's nominating Ali for the next leadership. He relates the narrative to Athalabi and comments:

This narrative is untrue. Sura of Maarij was revealed in Mecca. In sura of Anfal, which was revealed just after the battle of Badr and many years before the revelation of sura of Maida, the Lord reminded the unbelievers of their previous challenge befalling the chastisement. It is understood, from the narrative, that Al-Harith Bin An-Numan dissented Islam. His name was not with the Prophet's companions. Al-Abtuh; the place where events of the story occurred, is in Mecca. The Prophet did not return to Mecca after that day in Ghadir. He resided in Ghadir during his journey back from the Farewell Pilgrimage. He went straightly to Al-Madina.

It seems that Rashid Rida could find his intent through Ibn Teimiya's criticizing the context of the narrative since the documentation was too authentic to be refuted. However, he did not ascribe that criticism to Ibn Teimiya.

The main point, upon which Ibn Teimiya and Rashid Rida depended in criticizing the narrative, is that Al-Abtuh; the place where events of the narrative occurred, was in while time of the events was after the Farewell Pilgrimage. The Prophet did not see Mecca ever again after the Farewell Pilgrimage.

Unintentionally or intentionally, the criticizers neglected that famous place in Al-Madina which is also called Al-Abtuh.

The other point they provided was that the Verse that rendered the unbelievers' challenging statement was revealed in Al-Madina while sura of Maarij was in Mecca.

They also ignored that the general sense of the first thirty six Verses and the narrative involved suppose and indicate that it was revealed in Al-Madina.

Even if it was revealed in Mecca, there is no flaw if we admit that it was revealed more than once for explication or application. The incident might have been as an application for the sura. As an example we cite that exegesists assert the repetitive revelation of sura of Kawthar for appeasing the Prophet's heart.

In due course, it is quite acceptable that the Verse was applied on that family. An-Nadr Bin Al-Harith was killed by the Prophet during the battle of Badr, and Jabir; his son, was killed by that heavenly stone in Al-Abtuh that lies in Al-Madina. It is also quite admissible that Gabriel; the angel, affirmed the application of the Verse on that occurrence.

Furthermore, it is reasonless to refute the whole narrative even if it is proved that the Verse was not revealed in that occasion. Hence, the revelation of the Verse alone should be refuted since the rest of the narrative was proved as authentic.

As he discusses the points of Rashid Rida, the compiler of *Tafsirul Mizan*; 6/54, records:

Rashid Rida's points are colored with his baseless obduracy. He relies upon some narratives, related to Ibn Abbas and Ibnuz-Zubeir, affirming that sura of Maarij was revealed in Mecca. Like the narrative involved, such narratives are one-way. Secondly, there is no evidence asserts that the entire Verses of Maarij were revealed in Mecca. It is thoroughly possible that the entire Verses were revealed in Mecca except for the first two.

Thirdly, while he, as well as many exegesists, attest that Verse of Isma was revealed in the earliest stage of the Prophet's divine mission, it is positioned in the middle of the last sura. In other words, they claim the Verse's being revealed in Mecca, while it is positioned in sura of Maida, which was revealed in Al-Madina.

Fourthly, it is true that sura of Anfal preceded that of Maida many years. But this does not violate that there are some following Verses positioned in preceding suras. Sunnis claim that Verses of usury and others were the final; meanwhile they are positioned in sura of Baqara; the first sura revealed after the Prophet's immigration to Al-Madina.

Fifthly, there is another baseless obduracy in Rashid Rida's considering God's saying: (And when they said: O Allah! If this has been the truth sent from Thee, then rain upon us a stone from the heavens or inflicted upon us a painful chastisement,) as the Lord's reminding the unbelievers of their previous challenge the befalling of chastisement.

Setting of the text indicates the opposite. Moreover, it is quite palpable for every one who has a certain acquaintance of rhetoric that the previous words must have been said by an individual who did believe in Allah and accept that the right matters and mandates are proposed by Him. But he stopped and suspected a matter ascribed to the Lord. Hence, he supplicated the Lord to curse him if it would be the truth.

Sixthly, another baseless obduracy is checked in his claiming Al-Harith Bin An-Numan's being apostate and non-Sahabi. It is impossible to count names of all those who saw and believed in the Prophet, and those who apostatized.

Seventhly, the man claimed that Al-Abtuh was a place in Mecca that the Prophet left before the incident of Ghadir Khum. As a matter of fact, Abtuh is a name called at every mound. Besides, there is no evidence proving that the narrative referred to that Abtuh of Mecca in specific. Besides, except Athalabi's, other narratives do not refer to Al-Abtuh in their reports.

At length, it is a one-way report. Its authenticity is not proved by decisive affidavit. As a rule, the one-way narratives are not counted except in secondary rulings. We only aimed for showing inaccuracy of the topics depended upon by Rashid Rida.

The Previous answers introduced by the compiler of *Al-Mizan* are indisputable evidences that refuted Rashid Rida's discussion. Anyhow, the compiler should have reviewed the reference books and narrators of the narrative, and the theses of Al-Amini, in the first volume of *Al-Ghadir*, and An-Naqawi Al-Hindi, in *Abaqatul Anwar*; 7-8, before he decided it as a one-way report.

The following is a precise proposition of Al-Amini's thesis introduced in his *Al-Ghadir*; 1/239:

Shias assured that God's saying, (One demanding...,) was revealed just after the Prophet's declaration in Ghadir. Besides, a great number of the most remarkable Sunni reference books of Tafsir and hadith assert this fact...

Al-Amini then refers to thirty master hadithists who recorded the narratives involved. Two of them preceded Athalabi. After that, he refutes detailedly the points mentioned by Ibn Teimiya in his *Minhajus Sunna*; 4/13. The following is a brief proposition of these points:

First point: Ibn Teimiya discusses that Al-Abtuh, in which the incident occurred, was a place in Mecca, while his declaration of nominating Ali for the coming leadership was in Ghadir Khum during his journey back to Al-Madina.

The answer is that Al-Halabi, in *As-Sira*, and Ibnul-Jawzi, in *At-Tethkira*, and Mohammed Sadrulalem, in *Maarijul-Ali*, affirm that the incident happened in mosque of Al-Madina. Moreover, Al-Halabi refers to Al-Madina directly. Nevertheless, Ibn Teimiya neglects all these reports and goes on refuting the narrative from the base. Had he reviewed the reference books of hadith, lexicon, geography and literature, he would have realized that Al-Abtuh is a name of any mound.

Al-Bukhari, in *Sahih*; 1/181, and Muslim, in; 1/382, relate to Abdullah Bin Omar that the Prophet settled in Al-Abtuh of Thilhalifa, which is a place in Al-Madina.

Second point: Scholars agree that sura of Maarij was revealed in Mecca ten years before that incident in Ghadir Khum.

The answer is that those scholars agree that the sura, generally, was revealed in Mecca. They do not affirm that the entire Verses were revealed there; therefore, it is possible that some Verses were revealed in Al-Madina. This is habitual in most of the suras.

It is also understandable that the order of Verses in a sura does not necessarily expose the same order in revelation, and that classifying the suras as Mekkiya -revealed in Mecca- and Madaniya -revealed in Al-Madina- does not mean that the entire Verses were revealed there. There are many examples in the holy Quran witnessing this fact...

Third point: Scholars agree unanimously that God's saying, (They said: O Allah! If this has been the truth sent from Thee, then rain upon us a stone from the

heavens or inflicted upon us a painful chastisement,) was revealed just after the battle of Badr. That was many years before the incident of Ghadir.

The answer is that it is inaccurate that Al-Harith's words were revealed as a Quranic text on that day. Any deep look at the reports that narrated the incident exposes the inexactitude of Ibn Teimiya's point. It is also graspable that the Quranic texts are not interdicted to be spoken by any. Apart from time of the revelation of that Verse, that atheist did speak these words on the occasion of Ghadir.

Ibn Teimiya, however, aims at adding to the points he cited against those authentic narratives.

Fourth point: The Verse was revealed because of the polytheists' sayings in Mecca. They were not chastised owing to the presence of the Prophet among them. This is aided by God's saying, (But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.)

The answer is that there is no interrelation between ceasing the chastisement directed at the polytheists in Mecca, and ceasing it on that man. The Lord's deeds vary according to the wisdom required by situations.

It is familiar that there were many individuals inflicted by heavenly chastisement while the Prophet was present...

If the Prophet's presence was a barrier against the entire sorts of the heavenly chastisement, such a menace and threat should be senseless, and, similarly, the Prophet's curse would not hit such individuals whom were inflicted by the heavenly chastisement...

Fifth point: Had such an incident been true, it would have been exposed in a Verse similar to those exposed the incident of the Abyssinian attack against the Kaba. Besides, we noticed that the most remarkable exegesists and hadithists neglected such reports that they are related only to such a rejected documentation. Thus, inaccuracy and fabrication of the narrative is proved.

The answer is that such an individual incident that does not create that demanding quake in the society, cannot be measured to the extraordinary incident of the Abyssinian attack. In addition, the incident suffered various sorts of screening and covering since it carried fatal facts about that incident in Ghadir Khum. By the way, the very incident of Ghadir Khum suffered such sorts of concealment and negligence.

Another inaccuracy is derived by Ibn Teimiya as he claims the hadithists' neglecting the narrative. We have already identified the most remarkable hadithists, scholars, exegesists and historians who affirmed the incident.

Thirdly, Ibn Taimiya does not expose that rejected documentation. The entire reports that narrated the incident are related to Hutheifa Bin Al-Yeman; the celebrated companion of the Prophet, and Sufian Bin Uyeina; one of the master scholars, hadithists and exegesists, and the trustful reporter.

Documentation of the reports are detailedly scrutinized by a great number of master hadithists, exegesists and scholars. They would not accept it unless they found it reliable and delicate. Hence, they refer to it during citing exegesis of Quranic texts.

This is the truth. But Ibn Teimiya rejects the documentation and criticizes the text because it did not befit the notoriety of his ill plot.

Sixth point; From the text, it is attained that Al-Harith was a Muslim, since he admitted five of the Islamic bases. It is necessarily knowable that any sort of the heavenly chastisement was not inflicted upon any Muslim during the prophetic reign.

The answer is that in the same way of proving islamization of Al-Harith, it is proved that he objected against the Prophet and suspected the matter conveyed from the Lord. Hence, he was not chastised while he was Muslim. Likewise, there is a number of Muslims chastised when they violated the sacredness of the Lord's Apostle, or when they were cursed by him (peace be upon him and his family). One of those is that man who refused carrying the Prophet's instructions of having food with the right hand, excusing that he lost the ability of using that hand. The Prophet cursed him; therefore, the man could not raise his hand forever. This narrative is mentioned in Muslim's *Sahih*.

Seventh point: Al-Harith Bin An-Numan is not known among Sahaba. Ibn Abdil-Berr; in *Alistiab*, Ibn Menda, Abu Nuweim Alisbahani and Abu Musa do not refer to him in their books that included names of Sahaba. Hence, the man is unknown and, could be, nonexistent.

The answer is that books allocated for counting Sahaba could not cover the all. Each compiler added to the the previous. The most preferable book in this regard in Ibn Hajar Al-Asqalani's *Al-Isabetu Fi Tamyizis Sahaba*. However, this compiler introduces his book by the following statement: "Despite our exhausting efforts, we could not count the names of tenth of the companions since there were more than one hundred thousand individuals who heard or saw the Prophet." As a result, this is the reality of such books. It is then unjust and inappropriate to deny the existence of a person just because his name was not mentioned in such books. Moreover, it is quite probable that compilers of such books do not add the name of that man to the list of Sahaba because of his apostasy.

We are to add the following points to Al-Amini's answers:

First: Such narratives that reported such an incident can never be baseless. It is irrational to believe that the official narrators of the Quraishi caliphate were the originators of such an incident that proved the divine base and mandate of Ali's leadership that preceded Abu Bakr's. The incident also proved that the objectors against that divine leadership were punished in the same way suffered by the Abissynian assailants and the atheists.

In due course, it is critical to affirm that such narratives found themselves places in the Sunni reference books through the Shiite. The entire structure of the Sunni reference books of hadith, and the Quraishi caliphate would be collapsed totally if such a concept was proved or asserted. Narratives respecting principals of the Quraishi caliphate, and those respecting such pro-Shiite matters are related to the same narrators. Therefore, Sunni scholars have to admit and authenticate such narratives even if they injure principals of their structures.

Second: Prevalently, matters unanimously admitted by Sunnis and Shias are more acceptable than the others. Naturally, hearts trust the prophetic texts that are

registered by the entire Islamic sects, while they suspect those admitted by a sect and rejected by the other. Moreover, the narrative the text of which is injurious to the narrator who tries his best for evading, is more acceptable than those according. In abstract, the narratives involved are classified under this category. They do injure followers of the Quraishi caliphate, and perplex Nassibites; adorers of Quraish. The adherents to the Prophet's progeny use such narrators as evidences on their being the right.

Third: When the other conditions of authenticity of the narrative are exquisite, the variance on the first name of the man, upon whom that heavenly stone was inflicted, becomes inoffensive. Besides, his people and relative "must have spared no efforts for hiding his name that imputed dishonor to them," As Al-Amini expresses. Finally, scholars should prefer that the name was Jabir Bin An-Nadr Bin Al-Harith Bin Kilda Al-Abdari, not Al-Harith Bin An-Numan Al-Fihri, since Abu Ubeid, whom is highly esteemed by the entire Sunni scholars for his experience in this field and precedence of his age, registers this name in his *Tafsir*. Jabir Bin An-Nadr is a famed Quraishi personality. His father was chief of sons of Abdud-Dar; the bearer of the Quraishis' pennon during the battle of Badr against Muslims. Thusly, neither Ibn Teimiya nor can Nassibites refute this narrative. The rest names, such as Al-Harith Al-Fihri, or their relatives to the least extent, are included in the books mentioned Sahaba.

SIXTH QUESTION

WAYS OF NARRATION AND DOCUMENTATION OF THE NARRATIVE

First: Ways of narration and documentation depended by the Sunni reference books of hadith

First way: Abu Ubeid's narrative recorded in his *Gharibul Qur'an*.

According to criteria of Sunni hadithists, this narrative is decided as admissible documentation.

Second way: Athalabi's relation to Sufian Bin Uyeina.

This way have a number of documentations. Most of those remarked by Al-Amini relate the narrative to Athalabi.

In his *Ihqaqul Haq; 6/358*, Sayyid Al-Marashi mentions a number of those who relate the narrative to Athalabi. He records:

Athalabi, in *Tafsir*: Sufian Bin Uyeina was asked about the exegesis of God's saying: (One demanding...) He answered:

You are the first man who asks about this question. My father relates that Jafar Bin Mohammed recounts the following to his fathers (God be pleased to them):

When the Prophet (peace be upon him) was in Ghadir Khum, he summoned people. As they gathered before him, he took Ali from the arm and raised him saying, 'He whosever master was I, Ali shall be his master.'

After this had been prevailing among people, Al-Harith (or Al-Harth) Bin An-Numan Al-Fihri heard it. He came towards the Prophet. When he reached there, he stopped his pack animal and rode off. He approached the Prophet and said: "O Mohammed! You have conveyed to us the Lord's mandates of declaring there is

no god but Allah and Mohammed is being the Apostle of Allah, and we admitted. Then you ordered us of performing the five prayers, and we admitted. And ordered us of defraying the poor rate, and we admitted. And ordered us of fasting, and we admitted. And ordered us of performing the pilgrimage, and we admitted. All these, we have admitted, were not enough for you till you raised your cousin from the arm and preceded him to us and said: 'He whosever master was I, Ali should by his master.' Is this matter originated from your person or is it God's mandate?"

"By Allah there is no god but Whom I take the oath, this is surely God's mandate," asserted the Prophet (peace be upon him).

Al-Harith Bin An-Numan turned his face towards his pack animal saying: "O Allah! If Mohammed's words have been true, then rain us with a heavenly stone, or inflict a painful chastisement upon us."

Before he could reach the animal, the Lord rained him with a stone that fell on the head and went out from the anus. He was killed. Consequently, God revealed: (One demanding...

The same narrative is recorded by Al-Hamawini in *Feraidus Simtein*.

Az-Zernadi records it in his *Nudhumu Duraris Simtein*; 93.

Ibnus-Sebbagh Al-Maliki records it in his *Al-Fussoulul Muhimma*; 24.

Abdurrahman As-Saffuri records it in *Nuzhatul Mejalis*; 2/209. He also quotes the same narrative from Al-Qurtubi's *Tafsir*.

In *Al-Arbauna Hadithen*, Sayyid Jamaluddin Ataullah Ashirazi records the same narrative with the addition...

Abdullah Ashafii, in *Al-Menaqib*; 205, relates the same narrative.

Al-Qanduzi, in *Yenabiul Mawadda*; 247, relates the same narrative.

Al-Amrutseri, in *Arjahul Metalib*; 568, relates it to Shihabuddin Ad-Dawletabadi...

Abdurrauf Al-Mennawi records the same narrative in *Feidul Qadir*.

Mohammed Al-Qadiri records it in *As-Siratus Sawi*.

Al-Halabi records it in *Insanul Uyun*.

Ahmed Bin Al-Fadl Bin Mohammed Bakthir records it in *Wasiletul Amal*.

Mohammed Bin Ismail Al-Amir records it in *Arrawdatul Nadiya*.

Mohammed Bin Yousuf Al-Kenji records it in *Kifayetut Talib*.

Al-Hasakani's two ways of relation to Sufian Bin Uyeina:

***Shawahidut Tanzil*; 2/381:**

1030. ... Sufian Bin Uyeina: Jafar Bin Mohammed: His father: Ali:

When the Prophet (peace be upon him), in Ghadir Khum, nominated Ali for the coming leadership and said, 'He whosever master was I, Ali shall be his master,' An-Numan Bin Al-Harth Al-Fihri came to the Prophet and said: "You have conveyed to us the Lord's mandates of declaring there is no god but Allah and Mohammed is being the Apostle of Allah, and you ordered us of jihad and pilgrimaging and praying and defraying the poor rate and fasting, and we admitted. All these, we have admitted, were not enough for you till you nominated this boy and said: 'He whosever master was I, Ali should by his master.' Is this matter originated from your person or is it God's mandate?"

"This is surely God's mandate," asserted the Prophet.

"I adjure you by the Lord there is no god but Whom, is it Allah's mandate?" asked the man.

“By the Lord there is no god but Whom I do take the oath, this is Allah’s mandate,” affirmed the Prophet.

An-Numan turned his face and said: “O Allah! If this has been the truth sent from Thee, then rain us with a heavenly stone, or inflict a painful chastisement upon us.”

The Lord threw at him a stone that fell on the head, and he was killed. Consequently, God revealed: One demanding...

1031. Abu Bakr As-Subei... (The same previous narrative.)

Third way: Al-Hasakani’s relation to Jabir Al-Jufi.

Shawahidut Tanzil; 2/382:

1032. Ibrahim... Jabir Al-Jufi... Al-Harith Bin Amr Al-Fihri came to the Prophet... As soon as he arrived that mound, a heavenly gravel cracked his head. Immediately, God revealed: (One demanding demanded the chastisement that must befall -to those who objected against the leadership of Ali-.)

Similar narratives are related to Hutheifa, Sa’d Bin Abi Waqas, Abu Hureira and Ibn Abbas.

Fourth way: Al-Hasakani’s relation to Hutheifa Bin Al-Yeman.

Shawahidut Tanzil; 2/383:

1033. Abul-Hassan... Hutheifa Bin Al-Yeman: When the Prophet said, ‘He whosever master was I, Ali shall be his master,’ An-Numan Bin Al-Munthir Al-Fihri stood erect and said...

Fifth way: Al-Hasakani’s relation to Abu Hureira.

Shawahidut Tanzil; 2/385:

1034. Othman... Abu Hureira: On that day in Ghadir Khum, the Prophet (peace be upon him) took Ali Bin Abi Talib from the arm and said, ‘He whosever master was I, Ali shall be his master.’ A Bedouin stood erect and said... A flame from the heavens burnt that man. Hence, God revealed: (One demanding...

Al-Hasakani refers to two more ways of narration, related to Sa’d Bin Abi Waqas and Ibn Abbas. He does not refer to their documentation. Probably, they are the same ways registered in Furat Al-Kufi’s *Tafsir*.

Second: Ways of narration and documentation depended by the Shiite reference books of hadith and related to Sufian Bin Uyeina.

Ways of narration and documentation depended by Furat Al-Kufi and related to Sufian Bin Uyeina.

Furat Al-Kufi’s Tafsir; 505:

... I asked Sufian Bin Uyeina about the event for which God’s saying, (One demanding...) was revealed. Sufian replied: O my brother’s son! You are the first one who asks this question. I have asked Jafar Bin Mohammed (peace be upon them) the same question. He answered: ... Ibn Abbas recounted: On that day in Ghadir Khum, the Prophet sermonized. He summoned Ali Bin Abi Talib (peace be upon him). He took him from the arm and raised as elevated as possible. He then declared, ‘Have I conveyed the message to you? Have I advised you?’ ‘Yes, you have indeed,’ affirmed people.

After that, he said, 'He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him, and give victory to whomever supports him, and disappoint whomever disappoints him.'

As this matter was prevalent among people, Al-Harith Bin An-Numan Al-Fihri rode on his pack animal and approached the Prophet who was in Mecca. The Prophet answered the greetings. Al-Harith spoke, 'O Mohammed! You have solicited us to say that there is no god but Allah, and we did. Then you solicited us to say that you are being the Apostle of Allah, and we did in spite of what we had in our hiddens. Then you asked us to perform the prayers, and we did. They you asked us to fast, and we deprived ourselves of water during daylight and drove our bodies to fatigue. Then you asked us to pilgrimage, and we did. Then you instructed that we should pay five dirhams from each two hundred ones annually, and we did. Now, you have introduced your cousin and nominated him as the coming leader and said: He whosever master was I, Ali shall be his master. O Allah! Accede to whomever accedes to him, and oppose whomever opposes him, and give victory to whomever supports him, and disappoint whomever disappoints him.

Is this yours or is it God's mandate?' 'It is surely God's mandate,' answered the Prophet. The same question was repeated twice, and the same answer was. The man was very irate as he stood up and said, 'O Allah! If Mohammed's words have been the truth, then rain us with a heavenly stone that shall be a castigation for the precedents and a marvel for the coming generations. And if his words have been untrue, then inflict Thy castigation upon him.'

As soon as he went away, the Lord threw him with a heavenly stone that hit the head and went out of the anus. The man died. Hence, God revealed: (One demanding...

Ways of narration and documentation depended by Mohammed Bin Al-Abbas and related to Sufian Bin Uyeina.

Tawilul Ayat; 2/722:

Mohammed Bin Al-Abbas...

Ways of narration and documentation depended by Asharif Al-Murteda and related to Sufian Bin Uyeina.

Madinatul Maajiz; 1/407:

Sayyid Al-Murteda's *Uyunul Mujizat*: Abu Abdillah...

Ways of narration and documentation depended by Muntajabuddin Ar-Razi and related to Sufian Bin Uyeina.

Al-Arbauna Hadithen; 82:

Abul-Ala...

Ways of narration and documentation depended by At-Tebirsi and related to Sufian Bin Uyeina.

Tafsirul Mizan; 6/58:

Majmaul Bayan: Abul Hamd...

Third: The other ways of narration and documentation depended by the Shiite reference books of hadith.

Ways of narration and documentation depended by Mohammed Bin Yaqub Al-Kuleini.

***Al-Kafi*; 1/422:**

Abu Abdillah recited: (One demanding, demanded the chastisement which must befall. The unbelievers -in Ali's leadership- there is none to avert it.)

He added: "By God, Gabriel revealed it to Mohammed (peace be upon him and his family) in this form."

Imam As-Sadiq means that Gabriel revealed the interpretation of the Verse, too. This is similar to Ibn Masud's saying, "In the reign of the Prophet, we used to recited: (O Apostle! Deliver what has been revealed to you -concerning Ali- from your Lord...)

It is also recorded that Ibn Abbas used to recite: (And Allah sufficed the believers in fighting -by Ali-.)

These additions are only the revealed interpretation or exegeses of the Verses. It is quite knowable that adding any single letter to the Quranic texts is illicit.

***Al-Kafi*; 1/422:**

...When Amirul Muminin approached, the Prophet (peace be upon him and his family) addressed at him: "There is a common point between Jesus and you. I anticipate that peoples of my nation will adopt the same statements the Christians ascribed to Jesus, lest I am to describe you so elevatedly that bless shall be sought from the soil on which your feet walk."

This saying enraged two Bedouins, Al-Mughira Bin Shuba and a number of Quraishis. They said: "He chose none other than Jesus to liken to his cousin."

In due course, God revealed: (And when a description of the son of Mariam is given, lo! Your people raise a clamor thereat. And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people. He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel. And if We please, We could make among you -sons of Hashim- angels to be successors in the land.)

Al-Harith Bin Amr Al-Fihri was so incensed when he said: "O Allah! If the Hashemites' holding this position successively like Caesars, has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us..."

"O Mohammed!" said Al-Harith, "You should give the Quraishis some of what you are having. The Hashemites seized the entire favors of the Arabs and the non-Arabs..."

Ways of narration and documentation depended by Furat Bin Ibrahim Al-Kufi.

Furat Al-Kufi's *Tafsir*; 503:

1. Al-Hussein... Abu Hureira: On that day in Ghadir Khum, the Prophet... A Bedouin stood erect and said... A flame from the heavens burnt that man. Hence, God revealed: (One demanding...

2. Jafar... Ibn Abbas: Amr Bin Al-Harith Al-Fihri came to the Prophet and addressed at him, "You have instructed us of performing the prayers and defraying the poor rate, were these precepts originated by your Lord or you?"

“The precepts are my Lord’s mandate, my mission is only conveyance,” said the Prophet (peace be upon him and his family). Then, Amr added, “You have instructed us to cherish Ali Bin Abi Talib. You maintained that his standing to you is as same as Aaron’s to Moses, and that his adherents -Shias- shall be riding branded white she-camels in the yard on the Resurrection Day, and that he shall approach Kawthar -the Divine Pool- to drink and serve his people. Is this a heavenly foretelling or is it your own contrivance?”

‘It is surely the Lord’s telling, that I conveyed. Allah created him and me as illumination below the Divine Throne,’ affirmed the Prophet.

“Now, it is certain for me that you are a liar!” said Amr, “You are the offspring of Adam, are you not?”

“Yes, we are,” explained the Prophet, “Twelve thousand years before the creation of Adam, the Lord created me as an illumination below the Divine Throne. When the Lord created Adam, He threw that illumination in his flank. It moved in men’s flanks till it divided into two parts in the flanks of Abdullah Bin Abdil-Muttelib and Abu Talib. Hence, my Lord created us from that illumination. But there shall be no prophet after me.”

Twelve men followed Amr who stood up enraged and said, “O Allah! If Mohammed has been saying the truth, then cast fire fragments on Amr and his company.”

Immediately, Amr and his company were thrown with fire fragments, and God revealed: (One demanding...

4. Abu Ahmed... Sa’d Bin Abi Waqas: One Friday, the Prophet turned his shining face to us and said after he praised and thanked the Lord:

“On the Resurrection day, I shall be coming out and Ali shall be raising the banner of Hamd before me. The flag shall be of two parts; one sarcenet, and one brocaded.”

A Najdi Bedouin from sons of Jafar Bin Kelab Bin Rabia stood up and addressed at the Prophet, “I have been sent for asking you a question. What do you say about Ali Bin Abi Talib. People have been engaged in discrepancies respecting him.”

The Prophet smiled and said, “O Bedouin! Why should people be engaged in discrepancy for Ali? Ali’s standing to me is as same as my head to my body, and the button to the shirt.”

The Bedouin was so irate when he said, “O Mohammed! I am stronger than Ali. How can he raise the banner of Hamd?”

The Prophet answered, “Slow down, Bedouin! On the Resurrection Day, Ali shall be given many characteristics. He shall be given Joseph’s beauty, and John’s temperance, and Job’s sufferance, and Adam’s altitude, and Gabriel’s power. The entire creatures shall be under that banner of Hamd he shall raise. The imams and the reciters of Quran and the declaratory call to prayers, whom are not decayed in their graves, shall be encircling him.”

Owing to his rage, the Bedouin said, “O Allah! If Mohammed’s words were the truth, then inflict a stone upon me.”

God revealed: (One demanding...

**Ways of narration and documentation depended by Mohammed Bin Al-Abbas.
*Tawilul Ayat; 2/722:***

... Abu Basir: Abu Abdillah (peace be upon him) recited: One demanding, demanded the chastisement which must befall. The unbelievers -in Ali's leadership- there is none to avert it.

Then he commented, "In Fatima's Mus'haf, it is written in this very way."

...Abu Basir: Abu Abdillah...

Then he commented, "Gabriel conveyed these very words to the Prophet (peace be upon him and his family)."

We have already alluded that the statement 'in Ali's leadership' is only an exegesis or an interpretation. Such statements were added to the Quranic Verses as explanations. For instance, It is recorded that Ibn Abbas used to recite and record: And Allah sufficed the believers in fighting -by Ali-

Ways of narration and documentation recorded in *Jamiul Akhbar*.

***Biharul Anwar*; 33/165:**

42. ... Zurara: I heard Imam As-Sadiq recount: When the Prophet (peace be upon him and his family) left Mecca after performing the Farewell Pilgrimage, - according to another narration: he was accompanied by twelve thousand Yemenis and five thousand from the inhabitants of Al Madina- Gabriel descended and told: "O God's messenger! Allah; the Exalted, greets you. O Prophet! Deliver what has been revealed to you from your Lord..."

"O Gabriel!" answered the Prophet, "People have just converted into Islam. I am afraid they will confuse and disobey..."

The Prophet said, "O Gabriel! I am afraid my companions will dissent me."

On the third day, the Prophet was in a place called Ghadir Khum when Gabriel descended carrying God's saying: 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.

As soon as the Prophet received this saying, he gave the orders of settling in that place, and declared that he would not leave it before he would convey the Lord's message.

People carried the Prophet's orders of establishing a pulpit on which he ascended and took Ali (peace be upon him) with him. He sermonized so eloquently. He said: "O people! I am preceded to your souls, aren't I?" "Yes..."

Three days later, the Prophet was sitting when a man from sons of Makhzum, named Omar Bin Utba, (or Harith Bin An-Numan Al-Fihri) came and said: "O Mohammed! I am to ask you three questions." "You are to ask as you like," answered the Prophet.

"Tell me about the creed that there is no god but Allah, and that Mohammed is being the messenger of Allah; is it your or is it your Lord's mandate?"

"It has been revealed to me from Allah, and the emissary has been Gabriel, and the declarant is I. I declare only after I receive my Lord's instruction," replied the Prophet.

"Tell me then about the prayer, the poor rate, the pilgrimage and the jihad; are they yours or your Lord's mandate?" reasked the man, and the Prophet repeated the same reply.

"Tell me about this man," said the man as he indicated to Ali Bin Abi Talib (peace be upon him), "and tell me about your saying, 'He whosever master was I, Ali shall be his master.' Is it yours or your Lord's mandate?"

The Prophet repeated the same reply.

The man turned his head upwards and said: "O Allah! If Mohammed has been telling the truth, then throw fire fragments upon me." (According to another narration, the man said: "O Allah! If this has been the truth sent from Thee, then rain us with a heavenly stone.")

The man walked few steps when a gloomy cloud covered him. He was instantaneously burnt by its thunderbolt.

Soon after that, Gabriel descended with God's saying: (One demanding...

"You have seen, have you not?" said the Prophet to his companions. "Yes, we have," answered they. "And you have heard, have you not?" said he. "Yes, we have," answered they.

He then commented: "Pleasure be the outcome of those who accede to him, and woe is those who oppose. On the Resurrection Day, Ali and his adherents -Shias- shall be wedded to the Paradise on camels from gardens of the Paradise. They shall be young, crowned and black-eyed. They shall feel no fear and shall not be grieved. They shall be supported by the great gratification of Allah. That is surely the principal triumph. They shall reside the yard of sacredness in the vicinity of the Lord of the worlds. Therein shall be what their souls yearn and their eyes delight, and they shall abide therein eternally. Angels shall say to them: peace be upon you for your endurance. Excellent is the reward of the abode."

Ways of narration and documentation recorded in Al-Bahrani's *Madinatul Maajiz*.

Allama Al-Hilli's *Al-Keshkul*: Mohammed Bin Ahmed Bin Abdirrahman Al-Bawardi: ...An-Nadr Bin Al-Harith greeted the Prophet and said: "O God's messenger! You are the master of Adam's offspring, and your brother is the master of the Arabs, and Fatima; your daughter, is the mistress of women of this world, and Al-Hassan and Al-Hussein; your sons, are the masters of the young in the Paradise, and your uncle is the master of the martyrs, and your cousin is the two-winged who shall use his wings in the Paradise, and your uncle is the protector between your eyes, and Sheiba has the custody of the Sacred House of God; what then has been kept for the Quraishis and the Arabs? In the beginning of Islam, you have informed that if we believe in your sayings, we shall enjoy the same rights you enjoy and we shall submit to the same obligations imposed upon you."

For a considerable while, the Prophet nodded his head down. He then raised the head and said: "It was not I who did this to them. It was surely Allah who did. What is my sin then?"

An-Nadr Bin Al-Harith went away saying: "O Allah! If this has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us."

Immediately, God revealed: (And they say: If this has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us."

The Prophet summoned An-Nadr and recited this Verse before him... The man sought the Prophet's permitting him to leave Al-Madina since he could no longer live there. The Prophet advised him and told that God would grant him well if he would become self-possessed and use clemency...

The Prophet permitted him. The man went out repeating his same statement. As soon as he left the city, a bird catching a stone came straightly above him and cast that stone. An-Nadr Bin Al-Harith and his pack animal were killed. Hence, God revealed: (One demanding...

Narration in Ibn Sahrashub's *Al-Menaqib*:

***Biharul Anwar*; 31/320:**

Abu Basir: Imad As-Sadiq (peace be upon him): The Prophet (peace be upon him and his family) addressed at Ali: "I anticipate peoples of my nation will adopt the same statements the Christians ascribed to Jesus, lest I am to describe you so elevatedly that bless shall be sought from the soil on which your feet walk."

This saying enraged Al-Harith Bin Amr Al-Fihri who said: "He chose none other than Jesus to liken to his cousin. He is about to name him as the next prophet. By God, the gods we worshipped were better than him."

In due course, God revealed: (And when a description of the sons of Mariam...children of Israel.)

The Prophet advised Al-Harith to cease his enmity to Ali Bin Abi Talib.

He addressed at the Prophet: "You are God's messenger, and Ali is your successor, and Fatima; your daughter is the mistress of women of this world, and Al-Hassan and Al-Hussein; your sons, are the masters of the young in the Paradise, and Hamza; your uncle is the master of the martyrs, and Jafar; your cousin is the two-winged who shall use his wings in the Paradise with the angels, and Al-Abbas; your uncle, is the waterer; what then has been kept for the Quraishis; your brothers?"

"Woe is you, Harith!" said the Prophet, "It was not I who did so to sons of Abdul-Muttelib. It was surely Allah who did."

Al-Harith said: "O Allah! If this has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us."

Hence, God revealed: (Allah was not to chastise them while you are among them.)

The Prophet summoned Al-Harith and asked him either to show repentance or to leave. He left. In his way, a bird cast a pebble on his head. He was killed. In due course, God revealed: (One demanding, demanded the chastisement which must befall. The unbelievers -In Ali's leadership- there is not to avert it.)

Narration of Ali Bin Ibrahim Al-Qummi.

***Al-Qummi's Tafsir*; 2/385:**

As he explained sura of Maarij, Imam Abul-Hassan (peace be upon him) says:

A man asked about the Prophet's Successors, and the estimation of Qadr night. The Prophet (peace be upon him and his family) answered: "You are asking about a befalling chastisement. It will be followed by disbelief. None shall cease that chastisement when it falls."

Further more, there are too many ways of narration and documentation to be wholly mentioned. For students, refer to An-Numan Al-Maghribi's *Sharhul Akhbar*, Al-Kerajeki's *Kenzul Haqaiq*, Shathan Bin Gibril's *Al-Fedail*, Al-Qummi's book of *Tafsir*... etc.

THE RESULT: THE NARRATIVE IS AUTHENTIC, AND THE DIVINE CHASTISEMENT WAS REPEATED

Two results are attained through looking deep in the narrative pertaining to the immediate divine chastisement inflicted upon those who objected against the leadership of Ali (peace be upon him).

First, origin of the narrative is quite authentic according to criteria of hadithists. It is impossible for the narrow-minded and the suspicious who allow themselves to say that Shias forged such narratives and intrigued them in their reference books; it is impossible to accuse Shias of intriguing such narratives in the numerous Sunni reference books of hadith that recorded them. Besides, many Sunni master scholars report and adopt such narratives.

A fanatical may object that those Sunni master scholars relate these narratives to the imams of the Prophet's progeny (peace be upon them).

We cite, first, that, for Sunnis, the Prophet's progeny enjoy the very standing enjoyed by the master scholars. For instance, a good number of Sunni master scholars, such as Abu Ubeid, Az-Zuhri, Malik, Ahmed et al, relate directly or indirectly to Imam Al-Baqir and Imam As-Sadiq (peace be upon them).

As a matter of fact, Sunnis' sensitivity against the Prophet's progeny's narratives are only shown when Shias are the reporters. While, the Prophet's progeny's narratives recorded by Sunni scholars are quite acceptable and recorded in their reference books of hadith.

Secondly, ways of narrating the reports involved are not restricted to the Prophet's progeny. We have already introduced ways of narration depended by Al-Hasakani who relates them to Hutheifa, Abu Huraira and many others.

The Second result is that it is impracticable to imply that the entire incidents recorded in the previous narratives were leading to the same. It is quite understandable that there must have been a number of similar incidents. There is a variety in names, sorts of chastisement, place, time and events.

As an explanation, it is cited that narratives of Abu Ubeid and Athalabi announce that the incident befell in or in the vicinity of Al-Madina, and the chastisement was a baked stone. Abu Huraira's narratives cites that the objection occurred in the very Ghadir Khum immediately after the Prophet's sermon, and the chastisement was a blaze sent from the heavens. Other narratives affirm that the chastisement was a thunderbolt.

Names are also variant. Some of these names only could be a clerical error.

SEVENTH QUESTION

CLAN OF THE BEFALLING CHASTISEMENT

There is only a number of questions and matters appertained to the topic involved. One of these questions is the number, names and identities of the objectors after the Ghadir incident, and the sort of chastisement inflicted upon them. Another question is the influence of the Prophet's declaring his progeny's leadership and imamate, on Muslims in general, and the Quraishis in particular. Many matters can be added to this question. It is the general ambiance that prevailed during the last two months of the Prophet's lifetime, including the Verses and incidents revealed and befallen during that period. Among the most remarkable incidents were Ansar's offering to allocate one third of their riches for covering disbursement of the Prophet and his family. On that occasion, God revealed: (Say: I do not ask of you any reward for it but love for my near relatives,) and the Quraishis' sensitivity attained its acme due to

so. Another incident was the Prophet's deciding to enlist the entire Quraishi celebrities in the army commanded by Usama Bin Zaid; the young African Muslim. By this step, the Prophet aimed at attracting people's attentions towards the external front, and empty Al-Madina from the objectors against his family's leadership, so that none would stay there at his decease except Ali and Ansar.

A third question is the two activities of assassinating the Prophet after the declaration in Ghadir, and the story of coercing the Prophet on having that (medicine) while he was fainted in his final disease.

A fourth question is the third accursed document. According to Shiite reference books of hadith, the objectors against Ali's leadership wrote down that document of contracting against the Prophet (peace be upon him and his family) in Al-Madina.

Merits of Ghadir day -the eighteenth of Dhu'l-Hijja- and narratives respecting the recommendation of fasting and praising God and showing delight on that day, is a topic useful to be introduced detailedly.

As a matter of fact, the whole questions are useful topics. Nevertheless, we'd better abridge and be content with the earliest which is Quraishi sons of Abdud-Dar. Both sects of Islam testify that God's saying: (One demanding...) was inflicted upon An-Nadr Bin Al-Harith; chief of sons of Abdud-Dar, and Jabir; the son.

We also hint at introducing a mature picture for the immense envy carried by the Quraishis against the Prophet and his immaculate progeny.

THE OLD ENVY AND THE 'BLOOD LICK'

Societies and provinces of the Arab Peninsula were ruled by tribes. They had no central government. Struggles, combats and tribal alliances were common. Tribes of Quraish were not excluded.

Alliance of 'Fudoul' was the most famed in history. It was established by Abdul-Muttelib; the Prophet's grandfather. It was also called alliance of 'Muteyyibin - odorizers-' because the parties swore their alliance by immersing their hands in a vessel of odor made by daughter of Abdul-Muttelib.

The most important terms of that alliance was protecting the Holy Kaba, and prohibiting sorts of injustice, and supporting the wronged till they recover their rights. The Prophet (peace be upon him and his family) was twenty years old when he partook in that alliance. Moreover, some narratives, such as that recorded in Ahmed's *Al-Musned*; 1/190, and decided as authentic by Al-Hakim, in *Al-Mustedrak*; 2/220, assert that he passed it after the divine mission.

The Prophet said: "I was boy when I witnessed the alliance of 'Muteyyibin' with my uncles. I prefer it to having the best kinds of camels."

As a matter of fact, this alliance was an answer for another alliance called forth by sons of Abdud-Dar. Some Quraishi tribes responded and partook in that alliance which was called the 'blood lick', since the parties swore their alliance by licking the blood of a cow slaughtered on that occasion.

Different opinions were said about reason and time of these alliances. Some identified the building of Kaba and the tribes' engagement in discrepancies for nominating the one whose individuals would win the honor of establishing the Black Stone in its place. Others recounted that it was due to the complaining of a seller whom was oppressed by a Quraishi person.

The most acceptable narration in this regard is that recorded by Al-Yaqubi who identified the envy carried by sons of Abdud-Dar against Abdul-Muttelib as the reason beyond conclusion of such alliances.

Al-Yaqubi's *Tarikh*; 1/248:

As the Quraishis noticed that Abdul-Muttelib had won the whole pride, they demanded with an alliance through which they would attain loftiness. Sons of Abdud-Dar were the precedent to this demand. They went to sons of Sahm and...

Sons of Abdu Menaf, Asad, Zuhra, Teim and Al-Harith Bin Fihr odorized; therefore, they were named 'Muteyibin -the odorizers-'.

When sons of Sahm received so, they slaughtered a cow and declared that parties would be only those who dip their hands and lick from blood of that cow...

Al-Yaqubi's *Tarikh*; 2/17:

The Prophet was about twenty years old when he attended the alliance of 'Fudoul'. After his divine mission, he said: "In house of Abdullah Bin Jadan I attended an alliance. I would surely prefer it to the best sorts of camels. I will answer if I am called forth to it."

The Quraishis concluded many alliances of protection and defense. Al-Muteyyibun -the odorizers- allied that they would never give up the Holy Kaba. Atika Bint Abdil-Muttelib made a bowl of odor in which they dipped their hands. They were sons of Abdu Menaf, Asad, Zuhra, Teim and Al-Harith Bin Fihr...

The Quraishi clans covenanted that a stranger or the like should never be wronged, and each should recover his right. They held the conference of alliance in house of Abdullah Bin Jadan At-Teimi. They were sons of Hashim, Asad, Zuhra, Teim and Al-Harith Bin Fihr...

Ibn Husham's *As-Sira*; 1/85:

Sons of Asad Bin Abdul-Uzza Bin Qusay, Zuhra Bin Kelab, Teim Bin Murra Bin Kab and Al-Harith Bin Fihr Bin Malik Bin An-Nadr were in the line of sons of Abdu Menaf. On the other line stood sons of Makhzum Bin Yaqada Bin Murra, Sahm Bin Amr Bin Husseis Bin Kab, Jamh Bin Amr Bin Husseis Bin Kab and Edi Bin Kab. They backed sons of Abdud-Dar.

As well as many others, these texts prove that owing to envying sons of Abdul-Muttelib, sons of Abdud-Dar concluded such alliance. As sons of Abdul-Muttelib and their allies went on concluding the alliance of Muteyyibin, sons of Abdud-Dar and their allies concluded the alliance of 'blood lick'.

Sons of Abdul-Muttelib and their allies agreed upon protecting the holy Kaba and supporting the wronged. On the other hand, sons of Abdud-Dar agreed upon confronting the Muteyyibin.

SONS OF ABDUD-DAR, CARRIERS OF THE QURAISHIS' PENNON

Historians assert that sons of Abdud-Dar had in heritage Darun-Nidwa, which was the center of the Quraishis' congress where they used to discuss the most important issued and conclude decisions. They also had in heritage the Quraishis' pennon. They were carriers of that pennon during battles.

Al-Belathiri's *Fetihul Buldan*; 60:

Darun-Nidwa was in the hands of sons of Abdud-Dar Bin Qusay till Ikrima Bin Amir Bin Hashim Bin Abd Menaf Bin Abdud-Dar Bin Qusay sold it to Muawiya Bin Abi Sufian who made it a governmental position.

Ali (peace be upon him) killed more than ten individuals from the knights of sons of Abdud-Dar who raised the Quraishis' pennon in the face of God's messenger. It is also related that some of those knights were killed by Hamza Bin Abdil-Muttelib. Describing the fervor Abu Sufian and his wife aroused in sons of Abdud-Dar just before the war of Uhud, Ibn Husham, in 3/587, records:

Driving carriers of the pennon to fighting, Abu Sufian addressed at them: "O sons of Abdud-Dar! You have carried our pennon during the battle of Badr, and we suffered what we had suffered. Regularly, people are attacked from the side of their pennons. If this side is defeated, then those people will certainly be beaten. You either give our pennon its due, otherwise leave it to us and we will give its due."

Sons of Abdud-Dar became so irate that they threatened Abu Sufian and were about to attack him. "What! Should we give our pennon up?" said they, "Tomorrow, when we meet, you shall see our activities."

As a matter of fact, Abu Sufian wanted nothing more than this.

When the two parties were about to meet, Hind Bint Utba; Abu Sufian's wife, led her crew who played the drums behind the warriors for driving them to fighting. Hind praised sons of Abdud-Dar.

Ibn Husham's *As-Sira*; 3/655:

... Al-Hejjaj Bin Elat As-Salami composed a number of poetic verses in which he applauded Abul-Hassan Amirul Muminin Ali Bin Abi Talib, for his killing Talha Bin Abi Talha Bin Abdud-Uzza Bin Othman Bin Abdud-Dar; carrier of the Quraishis' pennon during the battle of Uhud.

Nine individuals from sons of Abdud-Dar had to carry the Quraishis' pennon during that battle. Some mention a bigger number. They also aimed at assaulting the Prophet after he was left alone when Muslims retreated and ascended the mountain. The Prophet (peace be upon him and his family) and Ali (peace be upon him) stood in the face of the Quraishis' attacks that lasted till afternoon.

The Prophet fought from his position, while Ali attacked their first lines, and penetrated in the midst of their army that he reached carrier of the pennon to chop his head off. Only then, the attack was stopped to begin anew.

Another one from sons of Abdud-Dar took the pennon, and the army attacked the Prophet. Ali met them while he was on his feet and they were horsemen. This custom went on till Ali killed tens of their horsemen and about nine individuals from sons of Abdud-Dar; carriers of the Quraishis' pennon. When they had to withdraw, they shouted falsely: "Mohammed is killed."

In fact, the Prophet was hit by few injuries, and Ali had more than seventy injuries some of which were somewhat grave. It is related that these injuries were cured when the Prophet passed his saliva over them.

SONS OF ABDUD-DAR GIVE A LESSON IN DEFENSE

Historians record that those courageous sons of Abdud-Dar taught the Quraishis a peculiar lesson in self-defense against the Hashemites. They profited by the elevation and the noble ethics of the Hashemites.

Ibn Kutheir's *As-Sira*; 3/39:

Ibn Husham: In the gravest moments of the battle of Uhud, the Prophet sat under Ansar's pennon and commanded Ali of marching with the pennon. Ali marched while he was challenging the other party. The carrier of the Quraishis' pennon; Talha Bin Abi Talha challenged. As the two stopped between the two armies, Ali stroke him so heavily that he fell to the ground. Suddenly, Ali left him and came back. "Why did you not kill him?" some asked Ali. "He showed me his anus! I pitied him for the relation between us. I also realized that God would kill him," Ali answered.

On the battle of Siffine, Bisr Bin Artaa used the same practice when Ali (God be pleased to him) was about to kill him. Hence, Ali left him.

The anus of Amr Bin Al-As was also shown during the battle of Siffine when Ali knocked him down and was about to kill him. Ali left him. A poet recorded this practice in a number of poetic verses.

AN-NADR BIN AL-HARITH; CHIEF OF SONS OF ABDUD-DAR

Ibn Husham's; 1/195:

An-Nadr Bin Al-Harith was one of the Satanic enemies who used to harm the Prophet (peace be upon him). In Hira -in Iraq-, he received tales of the Persian kings. Whenever the Prophet (peace be upon him) led a session in which he reminded people of their Lord and warned against the divine punishment suffered by the foregoing nations, An-Nadr came to the same place and recounted tales of the Persian kings. He was summoning people to himself claiming having harangues better than those said by the Prophet.

(Ibn Husham) It was he who pronounced that he would reveal what God revealed.

(Ibn Isaaq) Ibn Abbas identified eight Verses revealed for the sayings of An-Nadr. Every Verse that referred to atheists' likening the Quran to the bygone myths, was a refutation of An-Nadr's false claims.

Ibn Husham, in *As-Sira*; 1/239, refers to An-Nadr's accusing the Prophet's sayings of being bygone myths.

As-Suyouti's *Ad-Durrul Manthour*; 3/181:

...God's saying, (And when they said: O Allah! If this has been the truth sent from Thee, then rain upon us a stone from the heavens or inflicted upon us a painful chastisement,) copied the words of An-Nadr Bin Al-Harith. Other Verses, that accounted more than ten as Atta asserted, were revealed for showing An-Nadr's words. One of them was God's saying, (One demanding...

The same thing is related to Abd Bin Humeid on page 297 of part 5 of the same reference book.

In *Tafsirul Jalalein*; 540, As-Suyouti records:

An-Nadr Bin Al-Harith received the Persian tales from the books he merchandised in Hira. He was telling them to people of Mecca for precluding them from listening to the Quran.

We have already asserted that the Shiite reference books of hadith, as well as a good many Sunni books, identify Jabir Bin An-Nadr Bin Al-Harith or Al-Harith Al-Fihri as the one demanded the chastisement which must befall. Depending upon the narratives related to Ibn Jubeir and Ibn Abbas, most of Sunni reference books identify An-Nadr Bin Al-Harith as the demander.

Al-Hakim, in *Al-Mustedrak*; 2/502, relates a narrative identifying An-Nadr Bin Al-Harith as the one demanded the chastisement, to Sa'eed Bin Jubeir. As-Suyouti, in *Ad-Durrul Manthour*; 6/263, relates it to Ibn Abbas.

Relying upon personal study, historians and hadithists mention Jabir; son of An-Nadr Bin Al-Harith, only in the story of his being killed by a heavenly stone for his atheism and scorning the Prophet's household (peace be upon them). It is also probable that the man's news were concealed by those who envied the Prophet's household. It is understandable through the reference books that the father was highly worse than the son, since he was one of the Pharaonic enemies whom confronted the Prophet (peace be upon him and his family). The son might have been exceeding the father in antagonizing the Prophet if he had lived.

AN-NADR; A MEMBER OF THE PHARAONIC CONFERENCE AGAINST THE PROPHET

Ibn Husham's; 1/191:

...As Islam extended among the Quraishi tribes in spite of the policy of detention and mistreatments, the Quraishi chiefs held a conference... An-Nadr Bin Al-Harith was a member in that conference.

They agreed upon summoning the Prophet for negotiations. When he attended, they said: "O Mohammed! We do not know a man drove dishonor to his people other than you. You have reviled at the forefathers, and slandered the gods, and criticized the beliefs, and disunited our harmony. You have not excluded any ill matter. If you mean to make a fortune through this solicitation, we will amass you from our fortunes and you will be the richest. If you mean to be the master, we will make you our chief. If you mean to gain kingship, we will select you as our king. If it was a matter of spooks influence, we may spend our fortunes for seeking physicians till you will be cured."

The Prophet answered: "Nothing of what you have mentioned is my interest. I did not convey this matter for your riches, mastery or kingship. It is only that Allah has sent me for you and revealed to me a book, and ordered me of being your foreteller and forewarner. I only conveyed my Lord's messages and advised you. If you admit, then it is your good in this world and the Hereafter. If you do not, I should only wait for Allah's deed. He shall be the judge..."

Ibn Husham's; 1/191:

Ibn Abbas: ...On that day, the Quraishi celebrities held a meeting. An-Nadr Bin Al-Harith was the representative of sons of Abdud-Dar.*

AN-NADR; THE MESSENGER TO THE JEWS

Ibn Husham's *As-Sira*; 1/195:

... An-Nadr Bin Kilda said: "O people of Quraish! You have been affected by a question you lack its answer. When Mohammed was young among you, he was the most true-tongued and the most honest. When you noticed the gray hair on his temple and introduced his affair, you accused him of bewitchment. Nay, by God. He is not sorcerer. We have seen the sorcerers, and their puffing and knots. You then accused him of soothsaying. Nay, by God. He is not soothsayer. We have

*The same is recorded in At-Tabari's *Tarikh*; 2/98.

seen the soothsayers and their augury and melodies. You then accused him of being a poet. Nay, by God. He is not poet. We have seen poets and received the entire sorts of poetry. You then accused him of insanity. Nay, by god. He is not insane. We have seen the insane. He does not have any of their confusion or delusion.

O people of Quraish! Find yourself a solution. You have been affected by an ominous matter.”

They decided to send Aqaba Bin Abi Muit with An-Nadr Bin Al-Harith to the rabins** ...

THE REGISTRAR OF THE FIRST ACCURSED DOCUMENT

Ibn Husham's *As-Sira*; 1/234:

The Quraishi chiefs agreed upon signing on a document in which they recorded their decisions of precluding to marry or take in marriage any of the Hashemites' individuals, and depriving them of merchandising. This document was written down in a form of covenant and pledge. It was hanged inside the holy Kaba as ascertainment. Its recorded was Mansur Bin Ikrima...

(Ibn Husham) It is said that the recorder was An-Nadr Bin Al-Harith...

Ibn Wadiah Al-Yaqubi's *Tarikh*; 2/31:

As Abu Talib was informed of the Quraishis' unanimous intendment to kill the Prophet, he declared his defending him through poetic verses. He said:

By God, they shall never reach you with their groups

Till I am to be buried under soil

You called me, and you claimed* advising

You are being true, as you've been the honest

You have offered a belief I do realize

It is being the best religion among people's.

When people of Quraish conceived that they would not have the ability of assassinating the Prophet, and Abu Talib would never give him up, they recorded that unjust document in which they decided not to merchandise or marry or deal with any of the Hashemites, till they give Mohammed in so that the Quraishis would kill him. Eighty seals were affixed on that document. Mansur Bin Ikrima's hand was paralyzed. He was the writer of that document.

People of Quraish detained the Prophet, the Hashemites and sons of Abdul-Muttelib in Col of Abu Talib. That was six years after the Prophet's Mission.

Three years passed, and the Prophet, Abu Talib and Khadija spent all their possessions. They had to suffer harsh poverty and destitution.

Gabriel descended to the Prophet and informed that termites had torn that document entirely except the pieces on which God's name was affixed.

The Prophet conveyed this news to Abu Talib who, immediately, led the whole group to the Kaba. He was sitting there when people of Quraish encircled him.

**The same is recorded in *Uyounul Athar*; 1/142.

*In other narratives, 'I realize' is written down instead of 'you claimed'. The previous is more suitable to the general sense of the poem, and to Abu Talib's faithfulness. In the Third Volume of our *Al-Aqaidul Islamiya*, we introduce the Quraishis' forgery ascribed falsely to Abu Talib (God be merciful to him).

“Well, Abu Talib,” said they, “Is it the proper time for you to recall the covenant and stop your obstinacy in defending your nephew?”

“O my people,” shouted Abu Talib, “Should you fetch your document so that we may find a solution or an element that reunite our relations.” They responded and brought it. “It is your very covenanted document, is it not?” asked Abu Talib. “Yes, it is,” affirmed they. “Have you proceeded any changes in it?” asked Abu Talib. “No, we did not,” asserted they.

“Well,” said Abu Talib, “Mohammed has conveyed to me that his Lord had sent a termite that tore the entire document except the place where God’s name was affixed. What should you promise if this is being true?” “We will stop it,” declared they. “I will give him up so that you may kill him if he has been lying,” suggested Abu Talib. “This is quite fair,” agreed them.

When the document was opened, it was found that termite had torn it totally except the place on which God’s name was affixed. “This is nothing but witchery,” shouted the Quraishis, “We have never been more serious in belying him than this current hour.”

On that day, a great number of people islamized, and the Hashemites and sons of Abdul-Muttelib went out of that place of detention forever.

AN-NADR; SERVED FOOD IN BADR

Previously in the Fifth Discussion, we have provided that An-Nadr was one of those who served food to the army of Quraish during the battle of Badr. The Prophet reckoned him with the most effective men of Mecca; the Quraishis’ capital.*

DEMISE OF THE FIRST PHARAONIC DEMANDER

Ibn Husham’s As-Sira; 2/206-7:

The polytheist prisoners were with the Prophet’s caravan in their way to Al-Madina. Ali Bin Abi Talib carried the Prophet’s orders of killing An-Nadr Bin Al-Harith. That was near As-Safra.**

Mujamul Buldan; 1/94:

Thu Utheil is a place near Al-Madina where An-Nadr Bin Al-Harith was killed by the Prophet just after the battle of Badr.

Quteila; daughter of An-Nadr, composed a poem in which she eulogized her father and applauded the Prophet.

As he listened to her poetry, the Prophet (peace be upon him) pitied her. He said: “Had I already heard her poetry, I would have pardoned her father for her.”

It is most abiding that the Prophet hated killing more than anyone else. He killed only in cases of inescapable necessity. It is enough to say that the entire victims of his battles and the doctrinal provisions were less than seven hundred individuals. Hence, the Prophet’s movement was the greatest in results and the less in casualties. An-Nadr, as well as his corollary Aqaba Bin Muiat Al-Umawi who possessed a pub and an adultery house in Mecca, was nothing but a germ of evil and corruption; therefore, he was killed by the Prophet.

*Refer to Ibn Husham’s *As-Sira*; 2/488, and At-Tabari’s *Tarikh*; 2/142.

**Refer to Ibn Husham’s *As-Sira*; 2/286 and 527, and At-Tabari’s *Tarikh*; 2/157 and 286.

Providing that the narration of An-Nadr's daughter is authentic, it means only that the Lord would permit the Prophet to pardon that man for his daughter since she composed a poetry full with principals and imploring.

AN-NUDEIR; AN-NADR'S BROTHER AND SUCCESSOR

Reference books of history assert that others from sons of Abdud-Dar received the Quraishis' pennon after An-Nadr had been killed. These books have no signal that An-Nudeir was warrior and horseman like his brother. Although he was not that courageous, it seems that An-Nudeir succeeded his brother in carrying the Quraishis' pennon and being chief of sons of Abdud-Dar. The pro-Quraish narrators, as well as the other historians, describe him as a politician who inclined to peace. They also reckon him with the Quraishi chiefs listed under the class of 'the inclined hears'. The Prophet endowed the individuals of that class one hundred camels each from the spoils of the battle of Hunein.

At-Tabari, in *Tarikh*; 2/358, narrate that the Prophet gave An-Nudeir Bin Al-Harith one hundred camels, when he distributed the spoils of the battle of Hunein. The other Quraishi chiefs, such as Abu Sufian and Muawiya, were given the same.*

In the fifth discussion, we have referred to An-Nudeir and mentioned that he had a hand with the Quraishi chiefs who plotted for assassinating the Prophet (peace be upon him and his family) during the battle of Hunein. Some scholars confused An-Nudeir with his brother.

Ar-Razi's Al-Jarhu Wet Tadid; 8/472:

An-Nadr Bin Al-Harith Bin Kilda is one of those who islamized after conquest of Mecca. He is also called An-Nudeir. This is more accurate. An-Nadr Bin Al-Harith was his atheist brother who was killed...

FOR THE PRO-QURAIISH NARRATORS; AN-NADR WAS MUSLIM, IMMIGRATOR AND MARTYR

As usual, the Pro-Quraish narrators made that Annudeir -or Alharith- that Islamic personality who immigrated and was martyred during the battle of Yarmuk. It seems that the entire Quraishi people whom were killed by the plague of Amwas; such as Suheil Bin Amr and sons of Abdud-Dar, were reckoned with the martyrs of the battle of Yarmuk.

As-Samani's Al-Ansab; 3/110:

...An-Nudeir Bin Al-Harith was one of the immigrants. He was one of the most remarkable self-possessed men of Quraish. He was martyred in the battle of Yarmuk. His brother is An-Nadr Bin Al-Harith whom was killed by Ali Bin Abi Talib just after the battle of Badr. He was the demander intended in God's saying: (One demanding...

Besides many other books, the same is recorded in *Ikmalul Kemal*; 1/327.

DID AN-NUDEIR FOLLOW HIS BROTHER AND NEPHEW IN OBJECTING AGAINST THE PROPHET?

*Refer to Ibn Husham's *As-Sira*; 4/ 929, and Ibn Kutheir's; 3/682, and Al-Yaqubi's *Tarikh* et al.

The Shiite reference books of hadith narrate a strange dispute with the Prophet (peace be upon him and his family) in Al-Madina. The other party was An-Nadr Bin Al-Harith Al-Fihri. It seems that clerical errors occurred for the words. Providing that the party was An-Nudeir, the incident must have occurred in Al-Madina after the Farewell Pilgrimage.

Al-Bahrani's *Madinetul Maajiz*; 2/267:

... An-Nadr Bin Al-Harith greeted the Prophet and said: "O God's messenger! You are the master of Adam's offspring, and your brother is the master of the Arabs, and Fatima; your daughter, is the mistress of women of this world, and Al-Hassan and Al-Hussein; your sons, are the masters of the young in the Paradise, and your uncle is the master of the martyrs, and your cousin is the two-winged who shall use his wings in the Paradise, and your uncle is the protector between your eyes, and Sheiba has the custody -of the Sacred House of God-; what then has been kept for the Quraishis and the Arabs? In the beginning of Islam, you have informed that if we believe in your sayings, we shall enjoy the same rights you enjoy, and we shall submit to the same obligations imposed upon you."

For a considerable while, the Prophet nodded his head down. He then raised the head and said: "It was not I who did this to them. It was surely Allah who did. What is my sin then?"

An-Nadr went away saying: "O Allah! If this has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us."

Immediately, God revealed: (And they say: If this has been the truth sent from Thee, then rain us with a heavenly stone or inflict a painful chastisement upon us.)

The Prophet summoned An-Nadr and recited this Verse before him... The man sought the Prophet's permitting him to leave Al-Madina since he could no longer live there. The Prophet advised him and told that God would grant him well if he would become self-possessed and use clemency...

The Prophet permitted him. The man went out repeating his same statement. As soon as he left the city, a bird catching a stone came straightly above him and cast that stone. An-Nadr and his pack animal were killed. Hence, God revealed: (One demanding...

On page 488 of part 2 of *As-Sira*, Ibn Husham avers that An-Nudeir is called Al-Harith, too. Al-Yaqubi, in *Tarikh*; 2/63, names him Al-Harith Bin Al-Harith Bin Kilda. This is a suspicious matter. The noble tribes revered the fathers' names; therefore they neither changed it nor did they add anything to it. Hence, it is strange to notice that a man had two names one of which was his father's.

This may lead to the probability that they had a third brother named Al-Harith. This might have been the very person whom were cast by a heavenly thunderbolt or stone because he objected against the Prophet's declaring the leadership of Ali and his sons.

In due course, the befalling chastisement was inflicted upon three individuals of this family; the father in the battle of Badr, and Jabir, as Abu Ubeid asserts, and Al-Harith. Hence, they should be called the family of the befalling chastisement.

It is also likely that An-Nudeir -or Al-Harith- who objected, was not killed by that befalling chastisement, since some historians mention Syria as the place of his death.

At any rate, the most ascertained matter is that there was a man who objected against the Prophet. Athalabi, together with some Shias, asserts that a heavenly stone was inflicted upon Al-Harith Bin An-Numan Al-Fihri.

In the narrations recorded in Al-Hasakani's, *Al-Kafi* and *Al-Menaqib*, the name of Al-Harith Bin Amr Al-Fihri is cited.

This is the name of another man. In *As-Sira*; 2/499, Ibn Kutheir refers to a man named Amir Bin Al-Harith Al-Fihri. Others name him Amr. The entire scholars could not provide any further information.

This proves that Al-Harith upon whom the heavenly stone was inflicted is different from that son of Abdud-Dar. It is also proved that another heavenly stone was inflicted upon Jabir Bin An-Nadr Al-Abdari, whom is mentioned in Abu Ubeid's narration.

THE TWO -OR MORE- MOST LICENTIOUS OF QURAIISH

Reference books of hadith verify that the most evil Quraishi tribes, that harmed the Prophet (peace be upon him and his family), were the Umayyids and sons of Al-Mughira. It is the clan of Abu Jahl Bin Makhzum. They are described as the two most licentious. We should add sons of Abdud-Dar to them. In fact, when the Hashemites and few others are excluded, it becomes arduous to distinguish the other Quraishis.

As-Suyouti's *Ad-Durrul Manthour*; 4/85:

As he recited God's saying, (Have you not seen those who have changed Allah's favor for ungratefulness,) Omar Bin Al-Khattaab stated: "They are the two most licentious houses of Quraish; sons of Umayya and sons of Al-Mughira. Concerning the latter, you have completed with them on the battle of Badr. As to sons of Umayya, they are respited for a term."

This seems to be a prophetic statement repeated by Omar. This obliges him to answer the following question: What for did he assign Muawiya; the Umayyid, as the governor of Syria, and allow him to behave completely freely? What for did he arrange the coming caliphate in a way enabled Othman's relative; the Umayyid, to have the veto? Owing to so, the Islamic state was completely served to the most licentious house of Quraish!!

THE MOST IMPORTANT REFERENCES

The Holy Quran.

Ad-Durrul Manthour. As-Suyouti; Jalaluddin. (...-911)

Al-Adabul Mufrad. Al-Bukhari.

Al-Amali. Sharif Al-Murteda. (...-436)

Al-Arbaune Hadithen. Muntajabuddin Bin Babawayih. (Sixth century.)

Al-Bidaya Wennihaya. Ad-Dimeshqi; Ibn Kutheir. (...-774)

Al-Ein. Al-Ferahidi; Al-Khalil. (...-175)

Al-Ghadir. Al-Amini; Sheik Abdul-Hussein. (...-1390)

Al-Gheiba. An-Numani; Mohammed Bin Ibrahim. (...-380)
Al-Hidaya. Sheik As-Saduq. (...-381)
Al-Idah. An-Nisapuri; Al-Fadl Bin Shathan Al-Azdi. (...-260)
Al-Imametu Wet Tabsira. Al-Qummi; Ibn Babawayih. (...-329)
Al-Iqdul Farid. Al-Andalusi; Ibn Abd Rebbih. (...-328)
Al-Itqan Fi Uloumil Qur'an. As-Suyouti (...-911)
Al-Jarhu Wet Tadil. Ar-Razi; Abdurrahman. (...-256)
Al-Jawahirul Hisan. Athaalibi. (...-875)
Al-Kafi. Al-Kuleini; Mohammed Bin Yaqub. (...-329)
Al-Kamilu Fit Tarikh. Ibnul Athir. (...-630)
Al-Khisal. Sheik As-Saduq. (...-381)
Al-Mabsut. As-Serekhsi; Shamsuddin. (...-483)
Al-Majmu. An-Nawawi; Muhyiddin Bin Sharaf. (...-676)
Al-Majruhin. At-Tamimi; Mohammed Bin Hebban. (...-354)
Al-Meghazi. Bin Waqid; Mohammed Bin Omar. (...-207)
Al-Mughni. Bin Qudama; Abdullah. (...-620)
Al-Muhabber. Al-Baghdadi; Mohammed Bin Habib. (...-245)
Al-Muhella. Al-Andalusi; Ibn Hazm. (...-456)
Al-Mujamul Kabir. At-Tabarani. (...-360)
Al-Muqanna. Sheik Al-Mufid. (...-413)
Al-Musannaf. As-Sanaani; Abdurrezaq. (...-211)
Al-Musannaf. Ibn Abi Sheiba. (...-235)
Al-Musnad. Imam Ahmed Bin Hanbal. (...-241)
Al-Musratrafu Fi Kulli Fennin Mustadhraf. Al-Abshihi; Abul Fetih. (...-850)
Al-Mustedrak. An-Nisapuri; Al-Hakim. (...-405)
Al-Mustershid. At-Tabari; Mohammed Bin Jarir. (...-400)
Al-Muwetta. Imam Malik Bin Anas. (...-179)
Al-Umm. Imam Ashafii. (...-204)
Alamuddin Fi Sifatil Muminin. Ad-Deilami; Al-Hasan. (Eighth century.)
Alihtijaj. At-Tebirsi (...-548)
Alintisar. Sharif Al-Murteda. (...-436)
Alitiqadat. Sheik As-Saduq.
An-Nihaya. Ibnul Athir.
Ar-Rawdul Enif. As-Suheili. (...-581)
Aridetul Ahwathi FI Sharhi Sahihit Tirmithi. Al-Maliki; Ibnul Arabi. (...-543)
As-Sawaiqul Muhriqa. Al-Heithami; Ibn Hajar.
As-Sihah. Al-Jawhari. (...-393)
As-Sira. Al-Himyari; Ibn Husham. (...-218)
As-Siratul Musteqim. Al-Beyadhi; Al-Amili An-Nibati. (...-877)
As-Siretul Halabiya. Al-Halabi; Ali Bin Burhanuddin Ashafii.
As-Siretun Nabawiya. Ad-Dimeshqi; Ibn Kutheir. (...-774)
As-Sunanul Kubra. Al-Beihaqi; Ahmed Bin Al-Husein. (...-458)
Asbabun Nuzoul. As-Suyouti. (...-911)
Ashafi. Sharif Al-Murteda. (...-436)
Ashifa Fi Tarifi Huqouqil Mustefa. Eyadh.
At-Tabaqat. Ibn Sa'd. (...-230)
At-Tafsirul Kabir. Ar-Razi; Al-Fakhr.
At-Tafsirul Waseet. An-Nisapuri; Ali Bin Ahmed Al-Waqidi. (...-468)
At-Tarhib Wet Tarhib. Al-Munthiri. (...-656)

At-Tarikh Al-Kabir. Al-Bukhari; Mohammed Bin Ismail. (...-256)
At-Tawhid. Sheik As-Saduq.
At-Tesihil Ila Uloumit Tanzil. Ibn Jezi. (...-741)
At-Tuhfetul Latifa. As-Sekhawi. (...-902)
Basairud Darajat. Al-Qummi; Al-Hasan As-Saffar.
Biharul Anwar. Allama Al-Majlisi. (...-1111)
Daailul Islam. Al-Maghribi; An-Numan. (...-363)
Delailul Imama . At-Tabari; Mohammed Bin Jarir Bin Rustum.
Delailun Nubuwa. Al-Beihaqi. (...-458)
Dictionary of the Holy Book.
Fetihul Bari Fi Sharhil Bukhari. Ibn Hajar. (...-852)
Fetihul Melikil Ali. Al-Maghribi; Ibnus Siddiq. (...-1380)
Fetihul Qadir. Ashawkani. (...-1250)
Firdawsul Akhbar. Ad-Deilami; Ibn Shirawayih. (...-509)
Futuhul Buldan. Al-Belathiri; Ahmed Bin Yahya. (...-375)
Ghawalil Laalil Aziziya Fil Ahadithid Diniya. Al-Ihsai; Ibn Abi Jumhur.
Ghayetul Meram. Al-Bahrani; Sayyid Hashim. (...-1107)
Hayatul Hayawanil Kubra. Ad-Demiri. (...-808)
Hilyetul Abrar. Al-Bahrani; Sayyid Hashim. (...-1107)
Ihaqaql Haqq. Al-Marashi; Sayyid Nurullah At-Tusturi.
Ikmalul Kemal. Ibn Makula. (...-475)
Ilamul Wara. Sheik At-Tebirsi.
Ilelush Sharaii. Sheik As-Saduq. (...-381)
Irshadus Sari Li Sharhi Sahihil Bukhari. Al-Qastalani; Shihabuddin Ahmed Bin Mohammed. (...-923)
Kemaluddin. Sheik As-Saduq. (...-381)
Kenzul Ummal. Al-Hindi; Al-Mutteqi. (...-975)
Keshful Ghumma. Al-Arbeli. (...-693)
Khulasetu Abaqatil Anwar. Al-Huseini; Sayyid Hamid. (...-1306)
Kifayetul Athar. Al-Qummi; Al-Khezzaz. (...-400)
Lisanul Mizan. Al-Asqalani; Ibn Hajar. (...-582)
Maalimul Fiten. Ayub; Sa'eed. (...1418)
Maalimut Tanzil. Al-Baghawi; Al-Ferra. (...-516)
Maanil Akhbar. Sheik As-Saduq. (...-381)
Maasatuz Zahra. Al-Amili; Sayyid Jafar Murteda.
Madinetul Maajiz. Al-Bahrani; Sayyid Hashim. (...-1107)
Majmaul Bahrain. Sheik At-Tureihi. (...-1085)
Majmauzzawaid. Al-heithami; Nuruddin. (...-807)
Masabihus Sunna. Al-Baghawi. (...-516)
Men La Yahduruhul Faqih. Sheik As-Saduq. (...-381)
Menaqibu Aali Abi Talib. Ibn Shahrashub. (...-588)
Menaqibu Amiril Muminin. Al-Kufi; Mohammed Bin Suleiman. (...-270)
Mizanilitidal. At-Thehbi; Shamsuddin. (...-748)
Muhaderatul Udeba. Alisfahani; Ar-Raghib. (...-425)
Mujamu Ahadithil Imamil Mahdi. Al-Kurani; Ali.
Mujamul Buldan. Al-Hamawi; Yaqt. (...-626)
Mukhtasarul Tarikhi Dimeshq. Ibn Mandur. (...-711)
Murujuj Theheb. Al-Masudi; Ali Bin Al-Husein. (...-346)
Mustedrakul Wassail. An-Nuri. (...-1320)

Nafahatul Azhar. Al-Milani; Sayyid Ali.
Nafhuttib At-Telemsani; Ahmed Bin Mohammed Al-Miqerri. (...-1041)
Nahjul Balagha. Imam Ali's words. Explained by: Sheik Mohammed Abduh.
Nahjul Haqq. Allama Al-Hilli. (...-726)
Nihayetul Areb. An-Nuweiri; Ahmed Bin Abdil-Wehhab. (...-733)
Nurul Absar Fi Menaqibi Aali Beitin Nebiyil Mukhtar. Ashebelneji; Mumin Bin Hasan.
Rawdetul Waidin. An-Nisapuri; Al-Fettal. (...-508)
Resailul Murteda. Sharif Al-Murteda. (...-436)
Sahih Al-Bukhari. Al-Bukhari; Mohammed Bin Islamil. (...-256)
Sahih Muslim. An-Nisapuri; Muslim Bin Al-Hejjaj. (...-261)
Salseletul Ahidithihis Sahiha. Al-Albani; Mohammed Nasiruddin.
Salseletul Ahidithis Sahiha. Al-Albani; Mohammed Nasiruddin.
Sharhu Muslim. An-Nawawi. (...-676)
Sharhu Nahjil Balagha. Ibn Abil Hadid. (Seventh century)
Sharhul Akhbar. Al-Maghribi. (...-273)
Shawahidut Tanzil. Al-Hasakani; Al-Hakim An-Nisapuri. (Fifth century)
Shiebul Iman. Al-Beihaqi. (...-458)
Siyeru Alamin Nubela. At-Thehbi; Shamsuddin. (...-748)
Sunanu Abi Dawud. As-Sejistani; Suleiman Bin Al-Ashath. (...-275)
Sunanu Ibn Madga. Al-Qizwini; Mohammed Bin Yazid. (...-275)
Sunanu Sa'eed Bin Mansur. Al-mekki; Sa'eed Bin Mansur Bin Shuba. (...-227)
Sunanud Darimi. Ad-Darimi; Abdullah Bin Bahram. (...-255)
Sunanun Nisai. An-Nisai; Ahmed Bin Shueib. (...-203)
Sunanut Tirmithi. At-Tirmithi; Mohammed Bin Isa. (...-279)
Tabaqatul Henabila. Abu Yali. (Fifth century)
Tabaqatush Shafiyetil Kubra. As-Sebki; Abdul-Wehhab. (...-771)
Tafsir Ibn Kutheir. Ad-Dimeshqi; Ibn Kutheir. (...-774)
Tafsiru Furat. Al-Kufi; Furat Bin Ibrahim. (...-300)
Tafsiru Nourut Thaqalein. Sheik Al-Huweizi. (...-1112)
Tafsirul Eyashi. As-Salami; Mohammed Bin Eyash. (...-310)
Tafsirul Jalalein. Al-Muhella and As-Suyouti.
Tafsirul Keshaf. Az-Zemekhshari; Jadullah. (...-528)
Tafsirul Menar. Sheik Mohammed Abduh and Sheik Rashid Rida. (...-1354)
Tafsirul Mizan. At-Tabatabai; Sayyid Mohammed Husein.
Tafsirul Muraghi. Al-Muraghi. (...-1370)
Tafsirul Qummi Al-Qummi; Ali Bin Ibrahim. (...-329)
Tafsirul Qurtubi. Al-Qurtubi. (...-671)
Tafsirus Sanani. As-Sanani; Abdurrezaq. (...-211)
Tafsirut Tabari. At-Tabari; Mohammed Bin Jarir. (...-310)
Tafsirut Tibian. Sheik At-Tusi. (...-460)
Tahdibul Ahkam. Sheik At-Tusi. (...-460)
Tahdibul Kemal. Al-Mezi; Yousuf. (...-742)
Tahdibut Tahdib. Al-Asqalani; Ibn Hajar. (...-582)
Tajilul Manfaa. Al-Asqalani; Ibn Hajar. (...-582)
Tajul Arous Fi Sharhil Qamus. Az-Zubeidi; Sayyid Mohammed. (...-1205)
Tanzihul Anbia. Sayyid Al-Murteda. (...-436)
Tarikh Al-Yaqubi. Al-Yaqubi; Ahmed Bin Wadih. (...-284)
Tarikh At-Tabari. At-Tabari; Mohammed Bin Jarir. (...-310)

Tarikh Baghdad. Al-Baghdadi; Al-Khatib. (...-463)
Tarikh Ibn Khuldoun. Ibn Khuldoun; Abdurrahman. (...-808)
Tarikh. Ad-Dimeshqi; Abul Fida. (...-732)
Tarikhul Khulefa. As-Suyouti; Jalaluddin. (...-911)
Tarikhul Madinetil Munawara. An-Numeir; Omar Bin Sheba. (...-262)
Tawilul Ayat. Al-Husseini; Sharafuddin. (Tenth century)
Tedkiretul Huffaz. At-Thehbi; Shamsuddin. (...-748)
Tedkiretul Khawass. Al-Hafani; Sibt Al-Jawzi. (...-654)
The New Testament.
The Old Testament.
Tuheful Uqoul. Al-Harrani; Ibn Shuba. (Fourth century)
Umdetul Qari Fi Sharhi Sahihil Bukhari. Al-Eini; Badruddin Mahmud Bin Ahmed. (...-855)
Urdul Ghaba. Ibnul-Athir. (...-630)
Uyounu Akhbarir Rida. Sheik As-Saduq. (...-381)
Uyounul Athar. Ibn Seyidin-Nas. (...-734)
Wesailu Shia. Al-Amili; Al-Hurr. (...-1114)

TABLE OF CONTENTS

| | |
|---|--|
| INTRODUCTION | |
| PRELIMINARY DISCUSSION FOR THE EXEGESIS OF THE VERSE OF 'ISMA'. | |
| SUMMARY OF THE THREE VERSES OF GHADIR | |
| FIRST DISCUSSION: THE PROPHET'S SUCCESSION IS A SUBJECT PROVIDED DURING HIS LIFETIME | |
| SECOND DISCUSSION: THE PROPHET FORETELLS OF THE TWELVE SUCCEEDING IMAMS | |

First: Is (All shall be from my household), the origin of the statement (All shall be from Quraish)?.....
Second: The divine promise of unknown leadership is an impracticable matter.....
Third: From Quraish, but from the Prophet’s progeny.....
Fourth: Prophetic texts explain the narrative of the twelve men.
Fifth: Twelve imams and twelve months.
Sixth: Jabir As-Siwai; reporter of the narration.
Seventh: Marks of authenticity given to the three narratives.
Eighth: Contradiction of contexts of the three narrations.
Ninth: The twelve imams are not nominated according to means of election and declaration of fealty.
Tenth: The narrative’s dedication to Quraish has been thrown away by Omar. ..
Eleventh: Exegesists’ blundering in explaining the twelve imams.
Twelfth: Models of our narratives respecting the twelve imams.

THIRD DISCUSSION: THE ISLAMIC PRINCIPALS IN THE SERMONS OF THE FAREWELL PILGRIMAGE

FIRST BASE: THE HUMANITARIAN EQUITY.....
MODELS OF THE PROPHET’S SERMONS IN THE FAREWELL PILGRIMAGE
SECOND BASE: UNITY OF THE ISLAMIC NATION
THE THIRD BASE: BASE OF THE UNITY OF THE ISLAMIC LAW - SHARIA- AND THE MUSLIMS’ CULTURE
THE FOURTH BASE: PRINCIPALS OF THE POLITICAL AFFAIRS, AND THE NEXT LEADERSHIP
THE FIFTH BASE: PUNITION OF THE DISSIDENTS OF THE PROPHET’S INSTRUCTION OF ADHERING TO HIS HOUSEHOLD

FOURTH DISCUSSION: THE PROPHETS’ NEED FOR PEOPLE’S PROTECTION DURING CONVEYING THEIR MISSIONS
QURANIC SENSE OF CONVEYANCE
MISSION OF OUR PROPHET IN CONVEYANCE

FIFTH DISCUSSION: THE QURAISHIS ARE THE REASON BEYOND THE PROPHET’S NEED FOR AN ADDITIONAL PROTECTION
QURAISH IS THE ROOT OF VILLAINS
CLANS OF QURAISH
CONCEPT OF MECCA CONQUEST BEWILDERS THE JURISPRUDENTS .
THE QURAISHIS AFTER THE CONQUEST OF MECCA
THE QURAISHIS EMBRACE THE LEADERSHIP OF SUHEIL BIN AMR ...
SUHEIL WORKS FOR INDEPENDENCE
CONSEQUENCE OF THE INCIDENT
OMAR ATTESTS THE QURAISHIS’ TERGIVERSATION

CHAPTER TWO: VERSE OF ISMA

ORDER OF THE VERSE
LOCATION OF THE VERSE

THE SUNNI SCHOLARS' OPINIONS

First opinion

ASHAFII'S INDIRECT REPORTS

THE INDIRECT REPORTS ARE ESTIMABLE OPINIONS

Second opinion

The third opinion

The fourth opinion

The fifth opinion

The sixth opinion

Concordant to the Prophet's progeny's

WAHABISTS AND HADITH OF GHADIR

THE PROPHET'S PROGENY'S OPINION

GENERAL REMARKS REGARDING THE OTHER OPINIONS

First Remark

Second Remark

Third Remark

EVALUATION OF THE OPPOSING OPINIONS

First Question: The Matter To Be Delivered

Second Question: Confirmation Of The Case And Its Conditions

Third Question: Sort Of The Prophet's Fear

Fourth Question: The Interpretation Of 'People'

Fifth Question: Meaning Of Protection Against People

QUESTIONS INVOLVING THE VERSE

First Question: Using The Verse As A Weapon Against Ali

Second Question: The Verse Refutes The Claim Of The Prophet's Bewitchment.

CHAPTER THREE: STORY OF GHADIR

THE QURAIISHIS IN THE FAREWELL PILGRIMAGE

RESULTS OF THE FAREWELL PILGRIMAGE

FROM THE HEAVENS AND THE EARTH, THE REVELATION AND THE QURAIISHIS PRESSURES THE PROPHET

THE PROPHET'S CARAVAN IS STOPPED BY THE REVELATION

WHAT FOR WAS IT AL-JUHAFI AND GHADIR KHUM?!

THE PROPHETIC WORDING ACHIEVES THE AIMS AND UNVEILS THE QURAIISHIS

CHAPTER FOUR: VERSE OF IKMALUDDIN

THE FINAL QURANIC VERSE

SURA OF MAIDA IS THE FINAL QURANIC CHAPTER

THE PROPHET'S PROGENY'S OPINION

SUNNI NARRATIVES CONCORDANT TO THE PROPHET'S PROGENY'S OPINION

THE CONTRADICTORY OPINIONS

ORIGINATION OF THIS CONTRADICTORY OPINIONS

INDICATION OF THE TWO STORIES

OTHER OPINIONS

VERSE OF IKMALUDDIN

VERSE OF IKMALUDDIN AND THE FORBIDDEN MEAT

MEANINGS OF PERFECTION AND COMPLETION THROUGH THE QURAN AND NAHJUL BALAGHA
First: The Prophet's progeny's opinion
Second: Sunnis' Opinion concordant to the Prophet's progeny's
Third: Omar's Opinion
THE OBJECTIVE PERSPECTIVE

CHAPTER FIVE: VERSE OF MAARIJ
EVENTS STIMULATED BY THE QURAIISHIS
THE QURAIISHIS' NEW PREPARATIONS AFTER THE GHADIR DAY
HEAVENLY STONES FOR THE QURAIISHIS' SPOKESMEN
FIRST QUESTION: THE SUNNI REFERENCE BOOKS OF HADITH RECORD THE INCIDENT
SECOND QUESTION: WAS SURA OF MAARIJ REVEALED IN MECCA OR AL-MADINA
THIRD QUESTION: THE CHASTISEMENT IS MUNDANE OR HEREAFTER
FOURTH QUESTION: THE SUNNIS' JUDGMENT ON THE NARRATIVES.....
MODELS OF THE SUNNIS' EXEGESES
FIFTH QUESTION: THE NASSIBITES' JUDGMENT ON THE NARRATIVE.....
SIXTH QUESTION: WAYS OF NARRATION AND DOCUMENTATION OF THE NARRATIVE.....
First: Ways of narration and documentation depended by the Sunni reference books of hadith.
First way: Abu Ubeid's narrative recorded in his *Gharibul Qur'an*.....
Second way: Athalabi's relation to Sufian Bin Uyeina.....
Al-Hasakani's two ways of relation to Sufian Bin Uyeina.....
Third way: Al-Hasakani's relation to Jabir Al-Jufi.....
Fourth way: Al-Hasakani's relation to Hutheifa Bin Al-Yeman.....
Fifth way: Al-Hasakani's relation to Abu Hureira.....
Second: Ways of narration and documentation depended by the Shiite reference books of hadith and related to Sufian Bin Uyeina.
Ways of narration and documentation depended by Furat Al-Kufi and related to Sufian Bin Uyeina.....
Ways of narration and documentation depended by Mohammed Bin Al-Abbas and related to Sufian Bin Uyeina.....
Ways of narration and documentation depended by Asharif Al-Murteda and related to Sufian Bin Uyeina.....
Ways of narration and documentation depended by Muntajabuddin Ar-Razi and related to Sufian Bin Uyeina.....
Ways of narration and documentation depended by At-Tebirsi and related to Sufian Bin Uyeina.....
Third: The other ways of narration and documentation depended by the Shiite reference books of hadith.

Ways of narration and documentation depended by Mohammed Bin Yaqub Al-Kuleini.....
Ways of narration and documentation depended by Furat Bin Ibrahim Al-Kufi.....
Ways of narration and documentation depended by Mohammed Bin Al-Abbas...
Ways of narration and documentation recorded in *Jamiul Akhbar*.....
Ways of narration and documentation recorded in Al-Bahrani's *Madinetul Maajiz*.....
Narration in Ibn Sahrashub's *Al-Menaqib*.....
Narration of Ali Bin Ibrahim Al-Qummi.....
THE RESULT: THE NARRATIVE IS AUTHENTIC, AND THE DIVINE CHASTISEMENT WAS REPEATED.....
SEVENTH QUESTION: CLAN OF THE BEFALLING CHASTISEMENT.....
THE OLD ENVY AND THE 'BLOOD LICK'.....
SONS OF ABDUD-DAR, CARRIERS OF THE QURAISHIS' PENNON...
SONS OF ABDUD-DAR GIVE A LESSON IN DEFENSE.....
AN-NADR; A MEMBER OF THE PHARAONIC CONFERENCE AGAINST THE PROPHET.....
AN-NADR; THE MESSENGER TO THE JEWS.....
THE REGISTRAR OF THE FIRST ACCURSED DOCUMENT.....
AN-NADR; SERVED FOOD IN BADR.....
DEMISE OF THE FIRST PHARAONIC DEMANDER.....
AN-NUDEIR; AN-NADR'S BROTHER AND SUCCESSOR.....
FOR THE PRO-QURAISHI NARRATORS; AN-NADR WAS MUSLIM, IMMIGRATOR AND MARTYR.....
DID AN-NUDEIR FOLLOWED HIS BROTHER AND NEPHEW IN OBJECTING AGAINST THE PROPHET?.....
THE TWO -OR MORE- MOST LICENTIOUS OF QURAISH.....