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Verses of Ghadir

A Search Regarding the Holy Prophet’s Sermons on the Farewell Hajj and an Exegesis of the Qur`anic Verses Indicating the Incident of Ghadir Khumm

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An exegesis of the Quranic verses that point to the even of Ghadir Khumm.

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Introduction

بِسْمِ اللّهِ الرّحْمَنِ الرّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

All Praise belongs to Allah alone, and honorable and perfect blessings be upon Muhammad and his infallible, immaculate Progeny.

Unfortunately, scholars have not regarded adequately three questions concerning the Prophets' missions. The first question is the conveyance of the Lord's message being the original mission of the Prophets. This point is in fact the pivot on which the Prophets' missions and actions are grounded, and is purposed for substantiating the Lord's claim on His servants. A Prophet is then a conveyor of an epistle; he fears the Lord and works for evading His ire and torment in case he violates the instructions. For this reason, the Prophets were wont to call people to witness on the perfection of their conveyance. In addition, they are not asked to enforce people to admit and accept their promulgations and, similarly, not admitted to submit people to their missions.

As a second rule, coercion in matters of the divine religion is rejected. It is obligatory to preserve people's freedom of believing or refutation. They are, likewise, free to commit themselves to the religion or to deviate. This is the very meaning of opening the school of life in this world and testing people in guidance or deviation by giving them the ability to do good and evil, and the result will be declared on another stage and in another world. Drawing people to the religion by force is contrary to the principles of this divine test as well as to the freedom of choice.

The second question is the Prophets' goals being to minister to the grand issues of people and societies. A messenger of Allah is compared to an engineer specialized in the construction of cultures, societies and history. The Prophets' missions should thus be looked upon from these angles. A scholar must ask himself how people's cultures and history should have been if a certain Prophet (S) had not been given the Divine Mission, and what changes had been made when that Prophet (S) conveyed the Lord's Message.

In other words, we should wonder how paganism would have looked like nowadays if Prophet Abraham had not been chosen for conveying the Divine Mission or if he had not established the principles of monotheism. We should also wonder what the situation in the Arab lands in particular and the whole world in general would have been if Prophet Muhammad (S)[1] had not been chosen for the Divine Mission and what would have occurred had he not perfected the belief of monotheism giving it its current form.

The Holy Prophet (S)'s mission was to establish a nation and to lead it to occupy an advanced, if not pioneer, position amongst other nations, and this formation has been proved the best in content and structure. It is undeniable that the Holy Prophet (S) was keen on giving the leadership of the *Ummah*[2] to his Ahl al-Bayt[3] (a.s.)[4] as they have been the choice of Allah Who purified them thoroughly[5] and gave them His Book in heritage exclusively.[6] If people reject the Ahl al-Bayt's divinely commissioned Imamate,[7] it will then make no difference for anyone to hold it, in order that Allah might bring about a matter that was to be done, which is the advent of the Concealed Imam (al-Mahdi the Expected).

The third question is that the Holy Prophet (S)'s personality is indisputably present and effective, yet limited and minute, in the process of the conveyance. None can deny the fact that the Holy Prophet (S) was intelligent, genius, worthy of leadership and free to act as well as divinely selected, though his own identity is restricted during the promulgation of the Mission. What is meant by identity is not the opposite of mechanism, since the Holy Prophet (S)'s obedience to what was revealed to him was the result of perfect satisfaction,

faith and observance.

The area in which the Holy Prophet (S) was allowed to practice his personal inference formed a narrow point in proportion to the large area of his practices.

Hence, he was just like an engineer whose manager binds him with giving effects to a large project. This engineer is satisfied that he should contact his manager frequently so as to evade any mistake and, meanwhile, he works, thinks and carries on working; still he contacts the center so that he receives the strategies and consults saving from problems. This example is, however, a highly microscopic view of the Holy Prophet (S)'s mission.

Regarding the Center of the Holy Prophet (S), Almighty Allah is unparalleled in entity and deeds. Depending upon the previous, any study of the Holy Prophet (S)'s life account should regard three matters;

(1) the Holy Prophet (S)'s mission was to carry what was revealed to him,

(2) his task was to build a nation and help it find its way in history and,

(3) he ought to follow the Lord's instructions in each and every action.

A deep look at the Holy Prophet (S)'s life proves the three aforementioned points. Almighty Allah has obviously managed the Holy Prophet (S)'s affairs from start to finish, and the Holy Prophet (S) obeyed his Lord's instructions submissively. Therefore, the results of his deeds achieved an extraordinary attainment that exceeded all the intellectualities and senses of sociologists.

The Holy Prophet (S) created an international, civilized and ideological extension in a relative period with the least material and humane casualties. Despite the truculence of the Holy Prophet (S)'s foes that waged fierce wars against him, the casualties of both sides did not attain two thousand victims, since it was the Lord who supervised the Holy Prophet (S)'s management.

The Holy Qur'an was uninterruptedly revealed to the Holy Prophetsince the first day of his Mission up to a few days before his decease. Archangel Gabriel visited him frequently with Qur'anic Verses, revelation, instructions, directives, answers and like things. There are innumerable examples on the Divine presence and intervention to save a situation in the life of the Holy Prophet (S) proving that he would not have behaved personally except when he applied the general lines and carried on the detailed commandments drawn by the Divine Revelation. On many occasions, the Holy Prophet (S), having waited for the Revelation, would not act personally. He is reported to have said, 'I have been given the Book and its like.'

'Its like' stands for the instructions carried by Archangel Gabriel that later on took the form of Hadith.[8] This means that his traditions were also revealed to him, just like the Holy Qur'an.[9] Besides, these instructions included his personal affairs such as marriage, divorce, dress, eating, sleeping, ablution and even brushing the teeth. The Holy Prophet (S)'s endowment, detriment, cherishing, malice, residence, touring, satisfaction and rage; all were determined by revealed instructions.

Imam al-Sadiq (a.s.) told the story of an atheist who disputed, belied, harmed and threatened the Holy Prophet (S) face to face. The Holy Prophet (S) became so angry that the vein of ire was clearly seen between his eyes. As he nodded his head down, Archangel

Gabriel came to him and revealed, ‘Your Lord asked me to carry His compliments to you and to inform you that the man in front of you is generous and he used to serve food to people.’ At once, the Holy Prophet (S)’s anger vanished; he spoke to the man, ‘I would have banished you and made you an example had not Archangel Gabriel came to me and told, on behalf of my Lord, that you have been generous as you used to serve people with food.’ ‘Does your Lord favor generosity?’ asked the man. ‘Yes, He does,’ answered the Holy Prophet (S). ‘I now declare that there is no god but Allah and that you are 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.[10]

One day, a man asked Imam al-Baqir (a.s.) whether the Holy Prophet (S)’s nomination of Imam `Ali as his successor and the Muslims’ next leader had been a personal conduct or a divine directive. ‘Woe is you!’ Imam al-Baqir said angrily, ‘The Holy Prophet (S) was too reverent to say what Allah did not order him to say. Like the prayers, zakat,[11] fasting and Hajj,[12] the Holy Prophet (S)’s nominating Imam `Ali for his vicegerencey was a divine order.’[13]

The Holy Prophet (S)’s Succession Being a Simple Theme

The question of holding the Holy Prophet (S)’s position after his decease is simple, not complicated. The Ahl al-Bayt and their Shi`ah –followers- claim the Holy Prophet (S)’s nominating Imam `Ali (a.s.) as Muslims’ next leader and it is thus unacceptable for people of Quraysh,[14] or any others, to choose anyone else since the Holy Prophet (S)’s nomination was only the conveyance of the Lord’s instruction. People of Quraysh, unfortunately, denied this nomination a few hours after the Holy Prophet (S)’s demise[15] claiming that the Holy Prophet (S)’s ‘authority’ should be distributed among the twenty-three clans of Quraysh. Therefore, they selected Abu-Bakr who belonged to the Qurayshite clan of Taym ibn Murrah for the leadership. This man nominated `Umar ibn al-Khattab who belonged to the Qurayshite clan of `Adi as his successor. By the so-called Shura (the Advisory Council), `Umar nominated another Qurayshite man who belonged to the clan of Umayyah ibn `Abd-Shams, namely `Uthman ibn `Affan, as his successor.

They neither elected any of Ansar,[16] because they were not from Quraysh and thus had no right in the authority of the Qurayshite Prophet (S), nor any of the Hashimites[17] though they were the worthiest of this position, because they were, in the view of the conspirators against the leadership of Islam, just like the other Qurayshite clans most of whom did not want for the Hashimites to win the position of leadership after they had won the ‘position of Prophethood’!

Thus, the matter is very simple; did the Holy Prophet (S) nominate a successor or not? Nevertheless, it is very complicated that people of Quraysh and their fans do not want to discuss because it demolishes their structure and legality. Furthermore, they have warned all people not to discuss this matter claiming its being arduous, complicated and even haram[18] to be discussed!

The Verses of Ghadir[19] are only a part of the Qur’anic texts that declared Imam `Ali and the Ahl al-Bayt as the divinely commissioned leaders of the *Ummah*. Late and current Sunni and Shiite authors and exegetes have been authoring books discussing the Verses and Hadiths about the Ahl al-Bayt and their roles in the *Ummah*. In this regard, let us refer to two well-known and available references:

(1) Al-Hafiz Abu-Na`im al-Isfahani: Ma Nazala fi `Ali Min al-Qur'an (Qur'anic Verses respecting `Ali)

(2) Al-Nassa`i: Khasa`is Amir al-Mu`minin `Ali (Peculiarities of `Ali Amir al-Mu`minin).20

The Three Verses of Ghadir

"O Messenger! Deliver what bas 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." [Surah al-Ma`idah 5:67]

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." [Surah al-Ma`idah 5:3]
"One demanding, demanded the chastisement which must befall." [Surah al-Maarij 70:1]

Throughout our discussions of these three Verses of Ghadir, we will attract attentions to their firm relation to the Holy Prophet (S)'s sermons during the Farewell Hajj.21 It hence seems necessary to discuss these six sermons as well, since they contain the Holy Prophet (S)'s instructing his people to follow the two weighty (precious) things—the Qur'an and the Ahl al-Bayt (a.s.).22 He also carried the good tidings to his people, in the Sermon of `Arafat, that Almighty Allah has solved the question of the vicegerencey and has thus chosen the twelve divinely commissioned Imams. Moreover, it seems essential to discuss the relationship between the Holy Prophet (S) and the Qurayshite chiefs pertaining to the leadership of the Ahl al-Bayt (a.s.).

We hope these would be useful discussions by which Almighty Allah may reward us in the Hereafter and include us with the intercession (Shafa`ah) of Muhammad and his immaculate progeny, peace be upon them all.

Al-Mustafa Center for Islamic Researches
13 / Rajab / 1419 A.H

1. (S) abbreviation of "Ŝalla'l-Lāhu °alayhi wa ãlihi wa sallam": "peace and Allah's bessings be upon him and his holy progeny"
2. Ummah is the Islamic Nation—the Muslim's community founded by Prophet (S) Muhammad, comprising individuals bound to one another predominantly by religious ties.
3. The Ahl al-Bayt (People of the House) is a term dedicated to the family of the Holy Prophet (S). More precisely, it is dedicated to definite individuals; namely, Imam `Ali ibn Abi-Talib, Fatimah al-Zahra` (the Holy Prophet (S)'s daughter and Imam `Ali's wife), al-Hasan ibn `Ali, and al-Husayn ibn `Ali. The nine Immaculate Imams (namely, `Ali ibn al-Husayn al-Sajjad, Muhammad ibn `Ali al-Baqir, Ja`far ibn Muhammad al-Sadiq, Musa ibn Ja`far al-Kazim, `Ali ibn Musa al-Rida, Muhammad ibn `Ali al-Jawad, `Ali ibn Muhammad al-Hadi, al-Hasan ibn `Ali al-`Askari, and al-Mahdi the Awaited) are also within the Ahl al-Bayt.
4. (a.s.) abbreviation of "°Alayhi-ha-hum assalām", "peace be upon him, her or them", that has been used besides the names of the prophets, anglels, the members of Ah al-Bayt and the Women of Paradise (Khadīja, Fātima, Maria, Asyiah).
5. This is an indication to Allah's saying in the Holy Qur`an (Surah of al-Ahzab 33:33): "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."
6. This is an indication to Allah's saying in the Holy Qur`an (Surah of Fatir 35:32): "Then We gave the Book for an inheritance to those whom We chose from among Our servants."
7. Imamate is the succession of the Holy Prophet (S).
8. Hadith is the body of traditions concerning the sayings and doings of the Holy Prophet (S), considered to be second in authority to the Holy Qur`an.
9. Sunan al-Darimi; 1/145
10. Al-Kulayni: al-Kafi 4/29.

11. Zakat is the obligatory payment made annually under Islamic law on certain kinds of property and used for charitable and religious objects.
12. Hajj is the pilgrimage to the Sacred Mosque at Makkah undertaken in the twelfth month of the Muslim year and constituting one of the religious duties of Islam.
13. Al-Kulayni: al-Kafi 1/298.
14. Quraysh is the name of the tribe that inhabited Makkah in the time of the Holy Prophet (S) and to which he belonged. Quraysh, yet, was the name of one of the Holy Prophet (S)'s forefathers.
15. In fact, people of Quraysh denied the whole matter and claimed that the Holy Prophet (S) had never nominated or elected anyone for vicegerencey.
16. Ansar is a title said to the people of Yathrib, later on al-Madinah (al-Munawwarah), who supported and received the Holy Prophet (S) and his followers after they had immigrated from Makkah.
17. Hashimites are the sons and descendants of Hashim ibn `Abd-Manaf, the second grandfather of the Holy Prophet (S) and the Hashimites are thus the uncles, cousins, and descendants of the Holy Prophet (S).
18. Illegal according to the Islamic doctrine.
19. Ghadir -or Ghadir Khumm- is a place between Makkah and Medina where the Holy Prophet (S) declared Imam `Ali as the next leader of the Ummah and made it incumbent on Muslims of all generations to obey this leadership and consider it as a divine directive. See Muhammad Baqir Ansari: What Happened in Ghadir, translated by Badr Shahin, Mowlood Kaaba Publications, Qum – Iran, 2000.
20. Al-Tabari has also compiled a book, in two volumes, in this regard entitled al-Wilayah (The Vicegerencey). Unfortunately, this book has not been printed yet.
21. The Farewell Hajj is the final ritual collective pilgrimage led by the Holy Prophet (S).
22. This is an indication to the Holy Prophet (S)'s famous statement: "I am leaving among you that which will save you from deviation forever if you only adhere to: the Book of Allah and my progeny—my household. Have I conveyed (to you this matter)?" Al-Ya`qubi: al-Tarikh (Book of History) 2/92.

The Three Verses Of Ghadir

Almighty Allah has instructed the Holy Prophet (S) to guide his people to the rites of the ritual Hajj after he had guided them to the ritual prayer, fasting and zakat. That was just before starting the Farewell Hajj. He, the Exalted, also instructed his Prophet (S) to show them publicly the next leader. Throughout the history of humankind, the Almighty did the same thing with all of His Prophets who had departed this world only after they had perfected the religion and delivered the divine Mission to their nominated heirs whom they must have designated publicly.

The Holy Prophet (S) carried the Lord's instruction when he summoned people to participate in that final Hajj so that he would teach them the rites and would nominate Imam `Ali as his vicegerent and people's leader. Nevertheless, he anticipated that people of Quraysh would object to such a nomination for they had already born envy and malice to the Hashimites. He also expected that they would criticize his divine Prophethood and accuse him of establishing a monarchy for his household similar to these of Khosrow (king of Persia) or Caesar (king of the Romans). If that happened, it would create a movement of apostasy among Muslims. At any rate, the Holy Prophet (S) performed the Farewell Hajj and addressed five sermons in Makkah, `Arafat and Mina in which he guided people to the rites and regulations of the religion, foretold about the coming Twelve Imams out of his progeny and emphasized that people would not be saved against deviation unless they would hold fast to the two weighty things; the Qur'an and the Ahl al-Bayt. He also warned against the devious leaders and against [some of] his companions who would avert and, as a result, the Lord should deprive them of joining the Holy Prophet (S) at the Divine Pool on the Resurrection Day.

Because of people of Quraysh's irritable situation, the Holy Prophet (S) did not emphasize on the coming leadership of his progeny officially. He tried to pass up ordering them to pay

homage to `Ali during the ceremonies of the Farewell Hajj.
During the journey back to al-Madinah, Archangel Gabriel carried to the Holy Prophet (S) Almighty Allah's saying,

"O Messenger! Deliver what bas 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." [Surah al-Ma`idah 5:67]

Immediately, the Holy Prophet (S) ordered the caravans to halt at Ghadir Khumm and delivered the Lord's message. He raised `Ali to the minbarlike height made of saddles, took him up from the arm and declared him as the next leader. He also ordered to establish a tent in which `Ali would sit and Muslims would congratulate him on this leading position. The attendant Muslims offered congratulations and paid him homage. On that occasion, Almighty Allah revealed,

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." [Surah al-Ma`idah 5:3]

That was on the eighteenth of Dhu'l-Hijjah.

Before and after his arrival at al-Madinah, people of Quraysh and the hypocrites started their activities against the Holy Prophet (S). All of their plots were foiled by the Lord Who protected His Messenger 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 him. Jabir ibn al-Nadr ibn al-Harith al-`Abdari whose father was the chief of the [tribe of] `Abd al-Dar and the commander of the polytheists' army against Muslims during the Battle of Badr was one of those objectors: Abu-`Ubayd al-Harawi, in Gharib al-Qur'an, records the following:
After the Holy Prophet (S)'s conveyance of the Lord's commission in Ghadir Khumm had been widely known, al-Harith ibn al-Nu`man al-Fihri (or Jabir ibn al-Nadr ibn al-Harith ibn Kildah al-`Abdari, according to Abu-`Ubayd's report) came to the Holy Prophet (S) and said, "O Muhammad! You have ordered us, on behalf of Allah, to declare that there is no god but Allah and that Muhammad being the Messenger of Allah, perform the prayers, observe fasting in the month of Ramadan, undertake the [obligatory] Hajj and defray the zakat; and we have admitted. Nevertheless, all these have not sufficed you until you raised your cousin from the arm and preceded him to us saying, '`Ali will now be the master of him whosever master was me.' Is this your own directive or is it due to Allah's?" The Holy Prophet (S) answered, "By Allah there is no god but Whom I take the oath, it is surely Almighty Allah's directive." Jabir turned his face towards his riding animal saying, "O Allah! If Muhammad's words are true, then rain us with a heavenly stone or inflict a painful chastisement upon us." Before Jabir could reach his animal, the Lord rained him with a stone that fell on the head and went out from the anus. Hence, he was killed and, consequently, Allah revealed,
"One demanding, demanded the chastisement which must befall." [Surah al-Maarij 70:1]

Despite the fact that a good number of Sunni reference books of Tafsir and Hadith have adopted the same exegeses of the three Verses revealed for the event of Ghadir Khumm, others have adopted other opinions most of which are contradictory.

The following discussions are introduced as preliminary introductions to the exegesis of the

three Verses of Ghadir.

(1) The Holy Prophet (S)’s Succession Was Raised During His Lifetime

Clear evidences and logic prove that the Holy Prophet (S) raised the question of his succession since the first stages of his Divine Mission until the last sparks of his life. This point was also acceptable and normal, yet it stands out against Sunni reference books claiming that he did not nominate any for his succession and that Muslims never discussed or put forth such an idea before him. Anyhow, numerous Hadiths have shown that the Holy Prophet (S) referred to the Imamate of the Ahl al-Bayt. Let us refer to some of these evidences.

First Evidence

Many texts bear out that the Holy Prophet (S) invited the tribes to the new religion at the beginning of his Divine Mission and asked them to protect him during the promulgation of his Lord’s epistle. Some of these tribes accepted this invitation provided that they would have the leadership after him. The Holy Prophet (S)’s answer was that he was no more than a messenger who had no choice in the affair for which they were asking. It was Almighty Allah only Who may nominate anyone He desires. The most evident points in this regard are the story of the tribe of `Amir ibn Sa`sa`ah and that of the tribe of Kindah both of which had occurred on the first days of the Holy Prophet (S)’s promulgation, while the story of `Amir ibn al-Tufayl occurred on the last days of the Holy Prophet (S)’s lifetime.

Story of the Tribe of `Amir Ibn Sa`sa`ah

The following is quoted from Ibn Husham, al-Sirah 2/289:
The Holy Prophet (S) came to the [tribe of] `Amir ibn Sa`sa`ah and invited them to the “new” religion. A man called Baiharah ibn Firas addressed to him, ‘By Allah I swear, I will overcome the Arabs if I only assent to this Qurayshite young man. If we will support you in this matter and Allah will give you victory over your opponents, will you hold us your position thereafter?’ ‘This matter is decided by Allah only,’ answered the Holy Prophet (S), ‘He holds it to whomever He desires.’ Hence, they rejected saying, ‘We will make our necks the target of whatsoever is thrown at you and when Allah gives you triumph it goes to others? Nay, we are not in need for you.’ After they had returned from that season of Hajj, they told a man who was too old to accompany them and to whom they used to refer all their affairs about the story of the Holy Prophet (S) and their rejection to his call. The old man struck his head with both hands and shouted, ‘Oh for the `Amir! Can you catch him and change your situation? I swear by Him Who prevails on my soul, no single son of [Prophet (S)] Ishmael can lie in this affair. It is the very truth. Where were your minds when you rejected his offer?”[1]

Story of the Tribe of Kindah

This is the story as quoted from Ibn Kathir, al-Sirah 2/159:
`Abdullah ibn al-Ajlah said that his father, relating the story of the tribe of Kindah to his

chiefs, said: As the Holy Prophetsought the tribe of Kindah's support in the promulgation of his Mission, they stipulated that he should hold them the position of authority after his death. 'Authority is Allah's,' he answered, 'He hands it over to whomever He desires.' Therefore, they rejected his request.

Story of the Tribe of `Amir Ibn al-Tufayl

Ibn Kathir, in al-Sirah 4/114, records the following:
[`Abdullah] Ibn `Abbas reported that Arbad ibn Qays ibn Juz` ibn Khalid ibn Ja`far ibn Kalab and `Amir ibn al-Tufayl ibn Malik came to al-Madinah and sat before the Holy Prophet (S) asking, 'O Muhammad! What will you give me if we accept Islam?' 'You will be given what Muslims are given and forbidden from what Muslims are forbidden,' answered the Holy Prophet (S). 'Will you hold me your position after you?' asked `Amir. 'This position is neither yours nor your people's. I may give you the commandments of the army,' said the Holy Prophet (S). 'I am now the commander of the armies of Najd. You may give me the leadership of the Bedouins exclusively,' `Amir said, but the Holy Prophet (S) rejected. 'I will fill in your area with horses and fighters,' `Amir threatened as he went out. 'Allah will protect against you,' commented the Holy Prophet (S).

Second Evidence

The second evidence is that Ansar paid homage to the Holy Prophet (S) on three terms,
(1) to protect him against anything they protect themselves against,
(2) to protect his people and progeny as same as they protect their peoples and progenies and
(3) not to contend on matters of leadership with the worthy, because Muslims are not given the right to choose personally for this position. In other words, they must comply with the one selected by the Lord for this position.

The third term shows obviously that the principle of the divine selection of the Imams following the Holy Prophet (S) was admissibly settled since the first stages of the Mission. Ansar however fulfilled the first term completely but unfortunately they breached the two others very badly. These three terms have been mentioned in the most reliable reference books of Hadith. Let us refer to some of such narrations hereinafter:

Al-Bukhari, in al-Sahih 8/122, records the following:
It has been narrated that `Abadah ibn al-Samit said: We paid homage to the Messenger of Allah to listen to and obey him in good and bad conditions, not to contended with the worthy of leadership, to practice and say the truth wherever we are and to scorn any blame for sake of Allah.[2]
Al-Bukhari, in 8/88, records:
…The Holy Prophet (S) asked us to pay homage, and we did. We submitted to his stipulations that we should listen and comply with him in auspicious and misfortunate situations, should prefer him to ourselves and should not contend for the leadership unless we see a notorious evidential atheism.[3]
Ahmad (ibn Hanbal), in al-Musnad 5/321, records the following:
`Abadah ibn Al-Samit narrated that the Holy Prophetstated, "You should listen and obey in auspicious and misfortunate situations, prefer me to yourself and avoid contending against the people of leadership even if you conceive it as your right."

These two additions are suspicious since homage occurred before the Holy Prophet (S)'s

immigration when there was no single exception from obedience. The question of the priority of people of Quraysh came to existence only after the compulsory declaration of loyalty to Abu-Bakr and the objection of Sa`d ibn `Abadah. This demonstrates that the two additions were the result of the new relationship between Ansar and the Qurayshite leadership after the Holy Prophet (S)'s decease. Moreover, no single narration refers to the Holy Prophet (S)'s stipulating the term of avoiding contending against the people of leadership.
In Majma` al-Zawa`id 6/49, the following is recorded:
`Abadah ibn al-Samit narrated that As`ad ibn Zurarah shouted, "O people! Do you realize what you are giving Muhammad? You are swearing that you will wage wars against the Arabs and the foreigners and the jinn and mankind." However, Ansar declared, "We are rivals of his foes and friends of his adherents." Then they asked the Holy Prophet (S) to speak out his stipulations. He spoke, "You should declare that there is no god but Allah and that I be His messenger, and you should perform prayers, defray the zakat, listen and obey, avoid contending against the people of leadership and protect me as same as you protect your souls and people."
Husayn ibn `Ali narrated that in al-`Aqabah, Ansar came to pay homage to the Messenger of Allah. `Ali was ordered to acknowledge their homage: "What should they swear for, Allah's messenger?" asked `Ali. The Holy Prophet (S) instructed, "You should stipulate obedience to the Lord and protection of the Holy Prophet (S) and his household and progeny as same as they protect their souls and progenies."

The pro-Qurayshite books of Hadith have concentrated on the point of avoiding contending against the people of leadership so as to use it as a proof on depriving Ansar of positions of leadership. On the other hand, they have avoided recording the term of protecting the Holy Prophet (S), his household and progeny as same as they protect their souls, households and progenies since this stipulation disagrees with the benefits of the Qurayshite leaders who attacked and set fire on the house of Fatimah and `Ali because they had objected against the illegal leadership of Abu-Bakr.

Third Evidence

The third evidence is the famous narration of 'al-Dar.' Reference books of Tafsir and history refer to this narration as they pass through Allah's saying,

'And warn your nearest relations.(26:214)'

This holy verse indicates that the Lord ordered the Holy Prophet (S) to invite the Hashimites exclusively to the religion at the first stages of the Mission. So, what procedures did the Holy Prophet (S) take in this stage?[4] How long did this private invitation last? Was it a number of months or years, until a divine commandment of expanding the Mission was revealed? What was the purport of the divine commandment of dedicating Muhammad's Prophethood to the Hashimites before it was extended to include people of Quraysh, the Arabs and all humankind? What was the purport of the Qurayshite's decision of laying siege to the Hashimites who, after the enforcement of this decision, surrounded the Holy Prophet (S) and tolerated that six-year siege? The Hashimites, despite their various classes of faithfulness, showed no weakness at all. What was the purport of the fact that except the Hashimites, none could endure the misfortunes that Muslims had suffered?

During the Battle of Uhud, all Muslims absconded, but the Hashimite struggled alone. During the Battle of al-Khandaq, no single Muslim had the courage to face the champion

who had challenged them, except the Hashimite hero—Imam `Ali (a.s.).
During the Battle of Hunayn, ten thousand Muslims absconded while the Hashimites alone stood firm.
These facts and events suggest a satisfactory explanation for the Hadiths related in Shiite reference books quoting the Holy Prophet (S)'s saying, 'I have been sent to my household in private and to people in general.'
The aforementioned holy Verse points out that warning the Hashimites was a matter outlined by the Lord. It also refers to the fact that the Holy Prophet (S)'s nominating his successor from among them was a step within that divine plan.
Al-Suyuti, in al-Durr al-Manthur 5/97, records the following:
… `Ali narrated that when the Verse, 'And warn your nearest relations,' was revealed, the Holy Prophetsummoned me and said, '`Ali: Almighty Allah ordered me to warn my nearest relations, but I was depressed since I had realized that they would answer me disgracefully whenever I would call them to this matter. Hence, I tried to evade it until Archangel Gabriel came and threatened my Lord's chastisement if I would not carry out. Now, I ask you to prepare some food on which you should cook a leg of a sheep and make us a skin of milk. Then, you should invite sons of `Abd al-Muttalib so that I will speak to them and convey this mission.' I carried out the Holy Prophet (S)'s orders completely and invited sons of `Abd al-Muttalib who were about forty men. Abu-Talib, Hamzah, al-`Abbas and Abu-Lahab were also invited. As they all were present, the Holy Prophet (S) asked me to serve them the food I had prepared. With his teeth, he incised that piece of meat, threw its parts on the edges of that trencher and said, 'Here you are, by the Name of Allah.' They all ate to excess. By Allah I swear, each one ate as much as I had cooked for them all. Then, the Holy Prophet (S) asked me to serve them with that milk. They all drank from that skin. I swear by Allah, each one drank full skin of milk. As soon as the Holy Prophet (S) tried to speak, Abu-Lahab interrupted and said, 'See how your man cast witchcraft on you.' Therefore, they left before he could speak to them.
The next day, the Holy Prophet said to me, 'You saw how that man interrupted me. Today, you should prepare food as same as you did yesterday and invite them again.' I did the same and invited them, and they came, ate and drank. The Holy Prophet (S) then spoke, 'O sons of `Abd al-Muttalib! By Allah, 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 as well as the Hereafter. Almighty Allah has ordered me to invite you to this matter. Who will support me in this affair?' I was the youngest among them when I shouted, 'I will,' but they began to laugh at me and left the place.
Relating the same report to another series of narrators, al-Suyuti says:
…Al-Barra` ibn `Azib narrated that when the Verse, 'And warn your nearest relations' was revealed, the Holy Prophet (S) invited sons of `Abd al-Muttalib who were about forty men…etc.

Hence, al-Suyuti interrupts the report at this point so that he would not mention the rest of the Holy Prophet (S)'s words. This style is commonly followed by the pro-Qurayshite reporters as they refer to the Narration of al-Dar, which shows that the Lord and the Holy Prophetselected the successor from among the nearest clan since that day.
Al-Amini, in al-Ghadir 1/207 records the following:
The following is a literal quotation of al-Tabari's narration that distinguishes the right from the wrong. In Tarikh 2/217 (first edition), he records: … 'Who will support me in this regard and he will be my brother, successor and inheritor amongst you?' said the Holy Prophet (S). They all stopped talking when I, the youngest among them, said, 'I will, Prophet (S) of Allah! I will be your backer in this affair.' Hence, the Holy Prophet (S) took me from the neck and stated, 'This is my brother, successor and inheritor. You should listen to and obey him.'

They all went out laughing and saying to Abu-Talib, ‘Well, he orders you to listen to and obey your son.’ [Al-Amini, al-Ghadir; 2/279]

In this very form, Abu-Ja`far al-Iskafi, a Mu`tazilite[5] theologist who died in 240, records the same report in Naqd al-`Uthmaniyyah confirming its authenticity: It is also recorded in Burhan al-Din’s Anba` Nujaba` al-Abna` 46-8, Ibn al-Athir’s al-Kamil fi’l-Tarikh 2/24, Abu’l-Fida `Imad al-Din al-Dimashqi’s Tarikh 1/116, Shihab al-Din al-Khafaji’s Sharh al-Shifa 3/37 (though he interrupts the last sentences of the narration and says: It is recorded in al-Bayhaqi’s Dala`il al-Nubuwwah and other reference books in authentic documentation), and Ala` al-Din al-Baghdadi’s Tafsir al-Khazin 390, and al-Suyuti’s Jam` al-Jawami` 6/392. On page 397, he also relates the narration to the six famous Hadithists—Ibn Ishaq, Ibn Jarir, Ibn Abu-Hatam, Ibn Mardawayh, Abu-Na`im and Al-Bayhaqi. Ibn Abi’l-Hadid, in Sharh Nahj al-Balaghah 3/254, records the same report.

Al-Amini then protests against those who have distorted this narration for sake of seeking the satisfaction of people of Quraysh. Though he records the narration in his Tafsir, al-Tabari, in Tarikh, confuses the last words of the Holy Prophet (S) regarding `Ali (a.s.): “… he then said, ‘This is my brother…’ and so on.” Imitating al-Tabari, Ibn Kathir mentions the narration in the same form.[6]
From the margin of Bihar al-Anwar 32/272, the following is quoted:
The bond of fraternity between `Ali and the Holy Prophet (S)—that was concluded according to a divine commandment in the beginning of Islam when Almighty Allah revealed the Verse ‘And warn your nearest relations’[7]—was fallen in a form of a covenant. The Holy Prophet (S) would not betake a brother, representative, associate and successor other than `Ali. Likewise, `Ali would not show any blemish in supporting, backing and advising for the Holy Prophet (S) and the religion. It is as same as Prophet (S) Aaron’s support to Prophet (S) Moses mentioned in the Holy Qur’an. When the Holy Prophet (S) held bonds of fraternity between each couple of his companions, he took in consideration the relationship linking each two.

He fraternized `Umar and Abu-Bakr, `Uthman and `Abd al-Rahman ibn `Awf, al-Zubayr and `Abdullah ibn Mas`ud, `Ubaydah ibn al-Harith and Bilal, Mus`ab ibn `Umayr and Sa`d ibn Abu-Waqqas, Abu-`Ubaydah ibn al-Jarrah and Salim the slave of Abu-Hudhayfah and Hamzah ibn `Abd al-Muttalib and Zayd ibn Harithah al-Kalbi.[8] At these moments, he said to `Ali, “I swear by Him Who has sent me with the truth that I delayed you so that you will be dedicated to me. For me, your standing is as same as Aaron’s to Moses is. Yet, no Prophet (S) will come after me. You are my brother and successor. You will be with me in my palace in Paradise. If any disputes you, say: I am the servant of Allah and the brother of His Messenger. Except fabricators and liars, none should claim it after you.”[9]
Likewise, when the Holy Prophet (S) invited the tribes to accept his Mission, none admitted him except the tribe of `Amir ibn Sa`sa`ah. Their spokesman, Bayhara, stated, ‘By Allah I swear, I will overcome the Arabs if I assent to this Qurayshite young man. Providing we will pay homage to you in this matter and Allah will give you victory over your opponents, will you hold us your position thereafter?’ The Holy Prophet (S) answered, ‘This is Allah’s affair. He holds it to whomever He desires.’ ‘We will make our necks the target of whatever is thrown at you and when Allah gives you triumph it goes to others? Nay, we are not in need for your promulgation,’ they answered.[10]
As a result, supposing the Holy Prophet (S) had not concluded that bond of fraternity and inheritance with `Ali according to a divine commandment, he would not have wasted this opportunity and refuted them in such despairing words while he was in urgent need for the support of such tribes.

Al-Nu`man al-Maghribi, in Daa`im al-Islam 1/15, writes down the following:
We have already recorded the following narration of `Ali: When Almighty Allah revealed the Verse (And warn your nearest relations), the Holy Prophet (S) invited sons of `Abd al-Muttalib 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 drink. They ate and drank to excess. After that, the Holy Prophetspoke, 'O sons of `Abd al-Muttalib! Comply with me and you will be kings and rulers of the lands. The Lord selected a successor, vicegerent, inheritor, brother and supporter for each Prophet (S) that He sent. Which one of you should be my successor, vicegerent, inheritor, brother and supporter?' They all stopped talking. He passed by them individually, but they all rejected. I was the youngest among them when I answered him, 'It is I, Allah's messenger!' 'Yes, it is you, `Ali!' answered the Holy Prophet (S). When they left, Abu-Lahab said to 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 saying, 'See how he preferred your son to you.'

Without doubt, the news of the Holy Prophet (S)'s invitation was spread among people of Quraysh as well as the Arabs. They for sure told each other that the 'new' Prophet (S) had gathered his relatives and warned them as he invited them to the new religion. He also asked for a supporter and successor, but none accepted except his young cousin; therefore, he betook him as supporter and successor.

The previous three evidences assert that the Holy Prophet (S)'s succession was a matter widely common for people since the earliest stages of his Divine Mission up to the last moments of his life. Furthermore, everybody recognized that Muhammad's Prophethood was a practical contrivance of a formation of a state governed by him and need for a successor. Hence, all tribes, from a material viewpoint, conceived his mission as a desirable plan that they should take a part in by gaining his promise of handing his leadership over to them.

This leads to the supposition that within the foremost Muslims there were hypocrites attracted by that contrivance, 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 of Allah's saying revealed in Makkah:
"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. 74/31"

From the above, it is hard to believe the chieftains of Quraysh who claimed that Muslims had not discussed the question of the Holy Prophet (S)'s succession during his lifetime, even in a form of lawful or unlawful. Correspondingly, it is unacceptable to conclude that Muslims, who asked the Holy Prophet (S) frequently about their future and narrated several reports in this regard, did not ask him about their next leader.

1. Al-Tabari, Tarikh 2/84 and Ibn Kathir, al-Sirah 2/158. In al-Ghadir 7/134, the story is related to Ibn Husham, al-Sirah 2/32, al-Rawd al-Anif 1/264, Imad al-Din al-`Amiri, Bahjat al- Mahafil 1/128, al-Sirah al-Halabiyyah 2/3, Zayni Dahlan: al-Sirah 1/302 and Muhammad Hasanayn Haykal, Hayatu Muhammad.
2. Also, Muslim: al-Sahih 6/16, al-Nassa`i's al-Sunan 7/137, Ibn Majah: al-Sunan 2/957, Ahmad: al-Musnad 5/316, Al-Bayhaqi: al-Sunan 8/145.

3. Also, al-Bayhaqi: al-Sunan 8/145.
4. An important topic is to be mentioned in this regard; historians and biographers have attempted to obscure the stage of inviting the Hashimites exclusively and, instead, they have invented the stages of pre-Arqam's house and post-Arqam's house, using doubtful and authentic, and irrational and reasonable reports.
5. Mu`tazilah (Arabic: Those Who Withdraw, or Stand Apart) is an Islamic school of speculative theology that flourished in Basrah and Baghdad (8th-10th centuries AD).
6. Ibn Kathir al-Bidayah wa'l-Nihayah 3/40 and Tafsir 3/351.
7. See, for more details, al-Tabari's Tarikh 2/321, Ibn al-Athir's al-Kamil fi al-Tarikh 2/24, Abu'l-Fida's Tarikh 1/116, Ibn Abu al-Hadid Sharh Nahj al-Balaghah 3/254, Ahmad's al-Musnad 1/159, Jami` al-Jawami` 6/408, and Kanz al-`Ummal 6/401.
8. Ibn Husham's al-Sirah 1/504, al-Muhabbar 70-1 and Al-Baladhiri's al-Sunan 1/270.
9. Al-Riyad al-Nadirah 2/168 and Kanz al-`Ummal 5/45-6.
10. Ibn Husham's al-Sirah 1/424, al-Rawd al-Anif 1/264, Bahjat al- Mahafil 1/128, Zayni Dahlan's 1/302 and al-Sirah al-Halabiyyah; 2/3.

(2) The Prophet (S) Foretells About The Twelve Imams (a.s.)

We believe that the next leadership of the *Ummah* was an unquestionable matter in the view of the Holy Prophet (S), since the Lord has given him the orders to convey the leadership of his progeny to people. This is the Lord's tradition with all the Prophets whose progenies inherited the Divine Books, judgments and Prophethood. Muhammad, our Prophet (S), is indisputably the best and the seal of the Prophets. After him, no Prophet should come. Hence, the Imamate and the inheritance of the Divine Book should follow. In like manner, his household and progeny are the best of the Prophets' progenies. The Lord has purified them thoroughly and has given them the judgment and the Divine Book exclusively. This is clear in His sayings:
"Surely, Allah chose Adam and Nuh (Noah) and the descendants of Ibrahim (Abraham) and the descendants of `Imran above the nations. Offspring one of the other; and Allah is Hearing, Knowing. 3:34"
"Then We gave the Book for an inheritance to those whom We chose from among Our servants. 35:32"

As he realized that people of Quraysh had envied the Hashimites and planned for taking them away from the position of leadership after him, the Holy Prophet (S) used styles of wisdom and graduality in his frequent announcements of the Progeny's leadership. When they used rude practices and sayings against the Hashimites, he used a style of a Prophetic ire against them. The Farewell Hajj was an excellent opportunity for him to carry the divine commandment regarding his Household's next leadership to his *Ummah* in a massive scope.

After the conveyance of the precepts and rulings, the expansion of the Islamic state, the reduction of dangers and the declaration of the Holy Prophet (S)'s imminent departure, nothing remained save the declaration of the next leadership. In addition to authentic texts, logic proves that the Holy Prophet (S) paid the greatest attention to this question during the Farewell Hajj. People of Quraysh recognized the Holy Prophet (S)'s intention; therefore, they augmented all their activities and spared no efforts to stop such a declaration. Although there is a good deal of proofs on each point previously mentioned, this discussion is too narrow to cover them all.

We should stop sufficiently at the Holy Prophet (S)'s sermons in the Farewell Hajj. Abreast of the Sermon of Ghadir, reference books have proven that the Holy Prophet (S) delivered speeches on five occasions in that period. Historians should have reported these Prophetic sermons so completely since thousands of Muslims listened to them but, unfortunately, a few parts of them have been excerpted, especially in the reference books authorized by the Qurayshite caliphate.
The following is quoted from al-Sirah al-Halabiyyah 3/333:
During the Hajj, the Holy Prophet (S) addressed five sermons; the first was in Makkah on the seventh of Dhu'l-Hijjah, the second on Day of `Arafat, the third on Day of Slaughtering in Mina, the fourth on Day of the Settlement in Mina and the five on Day of the First Return in Mina.

By reviewing at the texts of these sermons as recorded in more than one hundred reference books of Hadith, one can evidently notice that people of Quraysh put their hands in these texts producing clear contrasts. That was because these sermons narrated the Holy Prophet (S)'s instructing Muslims to comply with his progeny after him and warning them against being engaged in discrepancies out of envy after they had received the knowledge. Finally, the Holy Prophetsubmitted them to an impeccable and thorough proof. Despite the Qurayshite blackout, we could receive some of these texts from reference books authorized by the ruling authorities themselves. However, these texts are adequate for recognizing the Holy Prophet (S)'s instructions and affirmation on the commitment to the leadership of his immaculate progeny after him.

Hadith of the Twelve Imams

All Muslims have unanimously agreed upon the fact that the Holy Prophet (S) had predicted the coming of the Twelve Imams during the Farewell Hajj.[1] They comprise the Hadith of the Two Weighty Things—the Qur'an and the Ahl al-Bayt, Hadith of the Holy Prophet (S)'s Paradisiacal Pool and the Sahabah[2] whom will be sent to Hellfire and will be deprived of the water of that Pool.
Al-Bukhari, in al-Sahih 8/127, records the following:
Jabir ibn Samarah narrated: I heard the Holy Prophetsaying, "There will be twelve princes…" Then, he said a word that I could not perceive. So, I asked my father about it. "All will be from Quraysh," asserted my father.
Muslim, in al-Sahih 6/3 records:
Jabir ibn Samarah narrated: I heard the Holy Prophetsaying, "Islam will be fortified for a period of twelve successors…" Then, he said a word that I could not perceive. I asked my father about it. "All will be from Quraysh," asserted my father.

Muslim records a similar narration in which he states "Then, he said something that I could not conceive," instead of "Then, he said a word that I could not perceive."
According to a third narration recorded by Muslim, the following form is mentioned:
"This religion will be kept in efficacy and power for a period of twelve successors…" Then, he said a word that I could not hear due to the noise of people. I asked my father about it. "All will be from Quraysh," asserted my father.

Imitated by the majority of reference books of Hadith, al-Bukhari has not referred to even one point indicating that the incident had happened during the sermon of the Farewell Hajj on Mount `Arafat. A number of books, however, have referred to this point. The following is written down in Ahmad ibn Hanbal's al-Musnad 5/93, 36 and 99: "Jabir ibn Samarah narrated the following: On Mount `Arafat, the Holy Prophetsermonized…" On page 87, "The

Holy Prophet said during the Farewell Hajj…" and on page 99, "al-Muqaddami narrated: During his sermon in Mina, I heard the Holy Prophet (S) …"

Later on, we will prove that this remarkable matter had been repeatedly affirmed on Mount `Arafat, Mina and al-Khayf Masjid before it was declared in a formal, obligatory and decisive form in Ghadir Khumm.

What is the story of those Twelve Imams? What for did the Holy Prophet (S) provide their question before the greatest mass of Muslims who listened to their Prophet (S) while he was bidding farewell?
Al-Bukhari answers: Those are not Imams to follow the Holy Prophet (S) in leadership obligatorily; rather they are only virtuous princes who will be in this nation at a certain period of time. The Holy Prophet (S) only conveyed his Lord's future news to his nation. Indeed, they will be from Quraysh, not only Hashim. They will be from the twenty tribes of Quraysh. None of Ansar, the Arab tribes or the non-Arab people will be among them. This is the whole matter.

What for did the Holy Prophet (S) convey this matter to his people during the Farewell Hajj on Mount `Arafat? What was the practical affair ensued from that?

Al-Bukhari answers: It is a matter of a prediction only. The Holy Prophet (S) wanted to foretell his people so that they would be cheerful. It is only "journalistic" news empty of any practical element.
Concisely, saving that sole narration, which cannot be perceived, al-Bukhari has not referred to this topic at all. On the other hand, he has recorded numerous clear-cut narrations respecting the menstruation of `A`ishah during the Farewell Hajj! He gives in details how the Holy Prophet (S) revered her and sent a nurse for helping her perform the rites of `Umrah.

Muslim –the Hadithist- is a little bit fairer that al-Bukhari in this regard. He has opted for a narration leading to the fact that those twelve successors will be ruling after the Holy Prophet (S). This narration should recuperate Muslims since it settles the problem of the Holy Prophet (S)'s succession. Those are Imams nominated by the Exalted Lord and the Holy Prophet (S). Their legality is derived from this divine nomination. Hence, the matter will not require a secret meeting or discrepancies resulting in a bloody combat on power from the first days of Islam until now causing millions of victims as well as dissensions that led to the accumulation of the *Ummah*'s weakness until it was completely collapsed on the hands of the Ottomans.

Muslim, however, adds, 'No, this problem was not solved. The Holy Prophet (S) had just referred to those successors generally. He did not identify their names and personalities. Any of the ten thousands before whom this serious matter was addressed did not ask for an explanation and none of them asked the Holy Prophet (S) whom they would be. Had the Holy Prophet (S) referred to their names, or only the name of the first one of them, all the clans of Quraysh would have accepted and submitted, since they were too pious to disobey the Lord and His Messenger!'
Muslim thus repeats the same words of al-Bukhari, 'No! They are only godly people by whom Islam will be fortified. They are from Quraysh—Quraysh only!'

Thus and so, al-Bukhari and Muslim would never lead to an acceptable effect in the question of those Twelve Imams. They lock all doors and repeat the same words of people of Quraysh, 'Your Prophet (S) only referred to the smell of those twelve ones during the

Farewell Hajj. You should only smell and keep peace!'
At any rate, other reference books of Hadith have paid an attention, less than that of Muslim and al-Bukhari, to policy and politicians during reporting the Holy Prophet (S)'s news. These books have referred to working matters in the question involved. They have thus related the phrase 'after me' in a form referring to the fact that those predicted Imams should be ruling directly after the Holy Prophet (S).
In al-Musnad 5/92, Ahmad relates the same narration to Jabir al-Siwa`i in the following form:
I heard the Holy Prophetsaying, "After me, there will be…"
On the same page, he refers to another form:
Jabir ibn Samarah narrated that the Holy Prophet said, "After me, there will be twelve successors. All will be from Quraysh." When the Holy Prophet (S) returned home, people of Quraysh came and asked about the age following those successors. "Then, commotion will be befalling," asserted the Holy Prophet (S).

The phrase, 'After me', which refers to the direct stage after the Holy Prophet (S), is mentioned in both narrations. The second, likewise, reveals people of Quraysh's care for the question regarding those twelve godly Imams. It also avers that the story happened in al-Madinah, not during the Farewell Hajj.

The phrase was repeated in various narrations mentioned in other reference books:
Jabir ibn Samarah narrated that the Prophet said, "After me, there will be twelve princes…" As I could not perceive the next sentence, I asked some people… (Ahmad: al-Musnad 5/94.)
Jabir al-Siwa`i narrated that the Holy Prophet said, "After me there will be twelve princes…" As I could not hear the next sentence, I asked the man next to me. "All will be from Quraysh," clarified he. (Ahmad: al-Musnad 5/99, 108)
The Holy Prophet said, "Following me, there will be twelve princes." As I could not understand the next sentence, I asked the one next to me. "All will be from Quraysh," said he. (Al-Tirmidhi: al-Sunan; 3/340)
Jabir ibn Samarah narrated: I heard the Holy Prophetsaying, "After me, there will be twelve successors… (al-Bukhari: Tarikh 1/446 No. 1426)
Abu'l-Qasim al-Baghawi narrated that `Abdullah ibn `Umar said: I heard the Holy Prophetsaying, "After me, there will be twelve successors." (Ibn Hajar: al-Sawa`iq al-Muhriqah 20)

All the previous reports prove that the Holy Prophet (S) discussed the question of the next leadership during the Farewell Hajj and conveyed the Lord's commandment of those twelve ones being the legal leaders of the *Ummah*. This fact cites a number of questions to be answered by the people of Quraysh and their reporters:

First: Why are the narrations of this question almost restricted to a single narrator -Jabir ibn Samarah al-Siwa`i- who was a ten year old boy, maybe, during the Farewell Hajj? Is it reasonable that any other individual could not hear these narrations 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 Qurayshite 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 conveyed this occurrence, but in a way inappropriate to be publicized!

Second: Muslims were wont to ask the Holy Prophet (S) about the most diminutive features of each matter. They even interrupted his speeches for addressing indicative questions. The

narrations involved have related the Holy Prophet (S)'s discussing a matter of a high importance—a foretelling about a doctrinal, practical, momentous and futuristic matter. These narrations have claimed the Holy Prophet (S)'s obscuring this most important point of the issue. Finally, they have claimed that none of Muslims asked or wondered about those Imams or people's obligation towards them!

How can one believe that people of Quraysh, who knocked the door of the Holy Prophet (S)'s house in al-Madinah, 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 'Quraysh' stand for Abu-Bakr and `Umar exclusively, in al-Madinah? Likewise, how can one believe that Muslims who attended the Farewell Hajj did not ask the Holy Prophet (S) about those Imams, their ages and people's role towards them?

Third: why could the narrator not perceive the very important word that defined the identity of those twelve ones; he therefore he asked the man next to him? The same word could not be perceived by the narrator who reported the Holy Prophet (S)'s addressing the same sermon in al-Madinah. Why do reference books of Hadith authorized by the Qurayshite caliphate restrict Samarah and `Umar ibn al-Khattab as the only persons who carried the missed word of the Holy Prophet (S)?

Moreover, various questions insist on revealing the hiddens of this narration and urge scholars to check in books of Hadith and history. Hereinafter, we aim at focusing lights on the missed word by providing a number of notes and questions.

(A) The Origin of the Word

Is 'All will be from my household,' the origin of 'All will be from Quraysh?' What is the reason beyond the absence of the most important statement? Who was that man whom the narrator asked about that word?

Ahmad, in al-Musnad 5/100 and 107, records 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 will be from Quraysh," asserted my father.
… He then said a word that I could not perceive. My father was nearer to the Holy Prophet (S) than I was. I asked him about that word. He answered, "He said: All will be from Quraysh." (Al-Hakim's al-Mustadrak; 3/617)

Ahmad, in al-Musnad 5/90 and 98, records that the Holy Prophet (S) 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 will be from Quraysh," 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 will be from Quraysh," answered my uncle. (al-Hakim, al-Mustadrak 3/618)
Jabir ibn Samarah narrated that the Prophet said, "For this nation, there will be twelve custodians who will never be influenced by those who frustrate them." Then he said a word with a silent voice that I could not perceive. "What was that word that the Holy Prophet (S) had spoken quietly?" I asked my father. "It was: All will be from Quraysh," asserted my father. (Al-Tabarani: al-Mu`jam al-Kabir 2/213-4 No. 1794)

According to other narrations, it was people, not the narrator or the Holy Prophet (S), 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 (S)'s life 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 Holy Prophet (S) 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 Holy Prophet (S) was addressing his sermon:
… People began to shout 'Allahu Akbar' and make noise. Meanwhile, the Holy Prophet (S) pronounced a word I could not catch. "What did he say, father?" I asked. "He said: All will be from Quraysh," answered my father. (Abu-Dawud's al-Sunan 2/309 and Ahmad's al-Musnad 5/98)
…Then, he pronounced a word that I could not hear because of people's noise. "What did he say, father?" I asked. "He said: All will be from Quraysh," answered my father. (Ahmad's al-Musnad 5/98)
…People began to shout… (Ahmad's al-Musnad 5/93)
…People then began to make noise and speak aloud. I could not understand the word after "All…" (Ahmad's al-Musnad 5/99)
…"This religion will be kept in efficacy and power for a period of twelve successors who will be given victory over their opponents…" Then people began to stand and sit… (Ahmad's al-Musnad 5/99)

Regarding those whom Jabir asked about the missed word, most of narrations affirm that he asked his father Samarah. Hence, the testimony of including all the clans of Quraysh with the Hashimites in the question of the next Twelve Imams depends upon the authenticity of Samarah. Samarah's being Muslim could not be proved; numerous narrations authenticated by Muslim, al-Bukhari and others refer to this fact. However, other forms of the narration prove other things:
… As I asked all people, they answered, "He said: All will be from Quraysh." (Ahmad's al-Musnad 5/92, 90)
… I asked people, or the man next to me, "What…" (Ahmad's al-Musnad 5/108)
… As I could not perceive that word, I asked the one next to me… (Ahmad's al-Musnad 5/99, 108)

Al-Tabarani, however, emphasizes that Jabir confirmed that people said that the Holy Prophet said, 'All will be from Quraysh.'
… I could not understand what he said next; therefore, I asked people. They claimed that he said, "All will be from Quraysh." (al-Tabarani's al-Mu`jam al-Kabir; 2/249, Hadith 2044)

Is it credible that the most important word identifying the Twelve Imams whom the Holy Prophet (S) foretold could be vanished in that quite silent circumstance on `Arafat and none would ask the Holy Prophet (S) about?
A scholar may approach the fact when he looks at the other narrations related by Jabir ibn Samarah himself, regarding the Holy Prophet (S)'s having been riding on his animal and declaring these words. This supports the fact that the Holy Prophet (S) tried to make all the attendants hear and listen:
… Then, the Holy Prophet (S)'s voice vanished. I asked my father who was nearer to the Holy Prophet (S)'s animal… (Ahmad's al-Musnad 5/87)

They have also related that the Holy Prophet (S) ordered a man of sonorous voice to repeat his words as aloud as possible so that people would hear:
…Rabi`ah ibn Khalaf al-Jamhi was of sonorous voice; the Holy Prophet (S) ordered him to

repeat his words aloud on Day of `Arafat. He was standing before the Holy Prophet (S)'s she-camel. "O people! Do you realize this month?" said the Holy Prophet (S) and ordered Rabi`ah to declare aloud, and Rabi`ah did. "Yes, it is the sacred month," people answered affirmatively. "Allah has surely deemed your blood and assets amongst you as sacred as this month until the day on which you will meet Him," said the Holy Prophet (S) and ordered Rabi`ah to declare aloud…
Ibn `Abbas said: …When he halted on `Arafat, the Holy Prophet (S) ordered Rabi`ah ibn Umayyah ibn Khalaf, a man with a sonorous voice, to stand just before his she-camel and repeat his words aloud…
Al-Tabarani relates this report to authentic narrators.[3]

Although they relate the same narration to the same reporter in various forms, the missed word, in all forms, is invariably the same. This supports the claim that the statement was 'All will be from my progeny' or 'All will be from my household', not 'All will be from Quraysh.'
They also narrate that the narrator asserted that the Holy Prophet (S)'s sermon was in al-Madinah, not `Arafat, yet, the missed word was the same—the identity of those Twelve Imams:
Jabir ibn Samarah narrated: My father and I came to the Holy Prophet (S) who was saying, "This affair will be kept in excellence until there will be twelve princes…" Then, he said a word I could not perceive. "What did he say?" I asked my father. "He said: All will be from Quraysh," said my father. (Ahmad's al-Musnad 5/97, 107)

The same narration is moved to the small mosque of al-Madinah and, nevertheless, the missed word is invariably the same. Jabir ibn Samarah could not understand it until he asked `Umar ibn al-Khattab, the Qurayshite caliph, and `Umar answered!
The Holy Prophet (S) was on the minbar[4] when he addressed, "There will be twelve custodians from people of Quraysh. They will not be influenced by their opponents." `Umar ibn al-Khattab, may Allah please him, and my father were among people. They all asserted the saying as same as I could perceive. (al-Tabarani's al-Mu`jam al-Kabir 2/256, No 2073).

Al-Bazzar relates this narration to Jabir ibn Samarah alone. He adds:
When the Holy Prophet (S) returned home, I followed him to ask about the stage following those twelve ones. "Commotion will be coming next," said the Holy Prophet (S).[5]

The text became: 'Twelve custodians opposed by people.' A group among whom was `Umar ibn al-Khattab and the narrator's father became the supporters of the text. Hence, place, time and persons of the occurrence were changed. Yet; the missed word is invariably the same.
A more unfamiliar matter is that while they relate the narration to Abu-Juhayfah, the missed word is still invariably the same! Yet, the narrator, here, asks his uncle, not father:
`Awn ibn Abu-Juhayfah narrated the following on the authority of his father: I was accompanying my uncle to the Holy Prophet (S) when he spoke, "The affairs of this nation will be kept in rectitude until twelve successors go on…" He then pronounced a word I could not perceive. "What did he say, uncle? I asked. "He said: All will be from Quraysh," asserted my uncle. (Al-Hakim's al-Mustadrak 3/618)[6]

Eventually, we find ourselves facing an unprecedented phenomenon in all traditions. It refers to a highly exceptional matter that is hidden beyond the statement, 'All will be from Quraysh.'
It is also supposable that the original narrator is `Umar himself; it was he who affirmed and corrected to the boy Jabir ibn Samarah. Al-Khazzaz al-Qummi, in Kifayat al-Athar 90, relates

the same report to `Umar only, without referring to Samarah, or his son, or Abu-Juhayfah, or his uncle:
…`Umar ibn al-Khattab narrated the following: I heard the Holy Prophetsaying, “After me, the Imams will be twelve…” He then pronounced a word so silently that I could hardly perceive. I heard him saying, “All will be from Quraysh.”

Depending on this narration, which is the most authentic in our view, the generalization of the identity of those Twelve Imams to include all the clans of Quraysh, not the Hashimites in particular, was invented by `Umar. In addition, it coincides his saying, “People of Quraysh reject that the Hashimites join leadership to Prophethood,” which he frequently addressed to the Hashimites during and after the Holy Prophet (S)’s lifetime.

(B) The Divine Promise of Unknown Leadership is Impracticable

The promise of the advent of Twelve Imams is a divine word of the All-wise Lord. It is a traditional promise of Imams to follow a Prophet (S). It was given to the previous nations, as well. Besides, it represents a mercy to this nation by which people can settle the problems that they will certainly face after their Prophet (S). How is it, then, practicable for the Lord to promise His Messenger of unknown leaders?

The Exalted Lord promised the previous nations of the advent of a messenger named ‘Ahmad’ after five centuries. This was conveyed by Jesus revealing 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 have disagreed with each other on the most trivial worldly affairs. To give credence to such a lie is to impute imprudence to the Glorified Lord and His Messenger, and such a claim is impossibly stated by any Muslim or even any fair Orientalist!

It happened sometimes that the Holy Prophet (S) addressed a general idea or foretelling to people, expecting their inquiry, so that his answer would be more effective. But, in our question, Muslims’ inquiries, as well as the Holy Prophet (S)’s answer, are nonexistent. They are found in Shiite reference books of Hadith only.

(C) The Imams are from Quraysh, but from the Ahl al-Bayt

Supposing the problematic points of the narration involved are disregarded and the Holy Prophet (S)’s nominating those twelve godly Qurayshite custodians is acceptable, a question will be aroused: Which tribe of Quraysh is intended? The clans of Quraysh are more than twenty. According to authentic narrations recorded in the major reference books of Hadith, Almighty Allah has preferred people of Quraysh to the Arabs and has preferred the Hashimites to Quraysh. Is it then acceptable that He chooses those Twelve Imams succeeding the Holy Prophet (S) from a clan other than the Hashimites?
The following narration is recorded by Muslim: al-Sahih 7/58:
Wathilah ibn al-Asqa` narrated: I heard the Holy Prophetsaying, “Allah has chosen the tribe of Kinanah amongst sons of Ishmael and chosen the tribe of Quraysh amongst the Kinanah and chosen the Hashimites amongst the Quraysh and chosen me among the Hashimites.

As he relates the same narration, al-Tirmidhi, in al-Sunan 5/245, decides it as one-way qualified narration. On page 243, he decides it as authentically qualified. Following this, he records a number of narrations of the same supposition:
Al-`Abbas ibn `Abd al-Muttalib narrated: I told the Holy Prophet (S) that people of Quraysh discussed their lineages and when they mentioned him, they likened him to a date palm tree planting in a junkyard. The Holy Prophet (S) commented, "When Almighty Allah 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 narration.)

Following this, al-Tirmidhi writes a similar narration with another series of narrators deciding it as one-way authentic narration:
Ibn `Abbas narrated: The descendants of `Imran, mentioned in Allah'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 Muhammad. (Al-Bukhari, al-Sahih 4/138)

Qur'anic texts and Hadiths respecting selecting, preferring, favoring and preceding the Hashimites to the *Ummah* are too many to be covered in this discussion. This preference is by the reason that the Ahl al-Bayt being part of him, as well as being the diamond of the Hashimites 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, those twelve men being the progeny of Prophet (S) Muhammad. In the earliest narration, it is proved that the Twelve Imams are chosen amongst people of Quraysh. In the latter, it is proved that Muhammad's progeny, like Abraham's, are chosen. Hence, the twelve expected Imams should be Muhammad's progeny whom are selected by the Lord. At a least criterion, those twelve men should be from Muhammad's progeny. This is also advocated by al-Bukhari's narration that tells `Ali's being the first complainant on the Resurrection Day. This means that Imam `Ali will bear an important issue preferred to all other issues of this nation. This issue, however, can be understood from Imam `Ali's following saying recorded in Nahj al-Balaghah 1/82:
"By Allah I swear, people of Quraysh bear malice against us for one and only reason—the Lord prefers 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."[7]
Qays ibn `Abadah narrated: `Ali ibn Abi-Talib, may Allah please him, said, "I will be the first to kneel before the Beneficent Lord for litigation on the Resurrection Day."

(D) Hadiths Explaining the Narration of the Twelve Imams

It is unanimously agreeable that the Holy Prophet (S)'s texts, like the Qur'an, explicate each other. This is a perceptual principle. Naturally, any nation should scrutinize the other practical and articulate texts of their Prophet (S) for recognizing the Twelve Imams of whom he had foretold. A deep look at our Prophet (S)'s words about his progeny (Namely `Ali, Fatimah, al-Hasan and al-Husayn) removes any doubt that those persons, whom were frequently praised and acclaimed by the Holy Prophet (S) who never speaks out of desire, are the very intendeds in the text involved. As a matter of fact, Muslims agree that those persons were frequently praised by the Holy Prophet (S) on various occasions; he declared

that they were purified thoroughly by the Lord. This fact is recorded in an evident Qur'anic text. He also ordered Muslims to cherish and bless 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 (khums) imposed upon Muslims. Finally, the Holy Prophet (S)'s will was to adhere to them besides the Qur'an. He named them as the minor weighty thing after the Qur'an—the major one as proven by authentic reports mentioned in the major reference books of Hadith. The Holy Prophet (S)'s words of praising his progeny and warning against wronging and opposing them are too many to be covered in this discussion. At any rate, these words have been good examples for the mindful and fact-finders.

(E) Twelve Imams and Twelve Months

Narrations appertained to the Holy Prophet (S)'s sermons during the Farewell Hajj have asserted that he referred to the rotation of time to its first creation when he mentioned the Twelve Imams. Thereafter, he recited Almighty Allah'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. 9:36"

Al-Bukhari, al-Sahih 5/126, 204 and 6/235, records the following:
Abu-Bakrah narrated that the Holy Prophetstated, "Time has rotated to the first creation of the heavens and earth. A year is twelve months among which there are four sacred ones—Dhu'l-Qa`dah, Dhu'l-Hijjah, Muharram and Rajab. The first three are successive.[8]
In Majma` al-Zawa`id 3/265, the same narration is related in a style more accordant to the Holy Prophet (S)'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 from your religion after me killing each other…

Sunni scholars have cited the custom of postponing the sacred months as the meaning suggested by the Holy Prophet (S) 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 the custom of postponing the sacred month leaves no effect on time or on the universe that its cancellation leads to creating a new beginning to time. Secondly, there is no single indication to any relationship between the rotation of time and the custom of postponing the sacred months. Each is an independent topic.

Hence, scholars are mistaken when they establish such a relationship. As the Holy Prophet (S) was in a situation of bidding his people farewell and providing the next stage of guidance, aberrance, rulings, beliefs and paths to Paradise and Hellfire, it is most likely that he intended to say that a new stage of the divine guidance and aberrance would be beginning on 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 the consent to the Twelve Imams. Material and mental existence of those Imams coincides with the system of the twelve months, which is effective in the movement of this universe. This view is supported by the sacredness and consecration of number twelve in the Holy Qur'an.

The Lord identifies twelve chieftains for the Israelites and twelve apostles for Jesus Christ. Similarly, the Holy Prophet (S) asked Ansar to elect twelve chieftains in the earlier stage of

their homage. He also foretold his people about the advent of Twelve Imams. Moreover, holy texts have asserted that the deviation of this nation is originated by twelve misleading men from the Sahabah. Consequently, in the face of each Imam, there should be a misleading man and in the face of each Prophet (S), there should be a nefarious enemy purposing for inveigling people. Almighty Allah says, 'And the day when the unjust one will bite his hands, saying: O! Would that I had taken a way with the Apostle. Woe is I! 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 Qur'an as a forsaken thing. And thus have We made for every Prophet (S) an enemy from among the sinners, and sufficient is your Lord as a Guide and a Helper. 25:27-28"

Muslim, in al-Sahih 8/122-3, writes down:
The Prophetstated: "There are twelve hypocrites among my companions. Eight of them will never see Paradise until a camel passes through the eye of a needle. Eight of them will be killed by an epidemic. And four will…" I could not memorize the rest.
The Prophetstated: "There are twelve hypocrites among my companions. They will never see or smell Paradise until a camel passes through the eye of a needle. Eight of them will be perished by an epidemic. A flaming lamp will be emerging between their shoulders and flowing out of their chests."
Abu al-Tufayl narrated: A sort of inconsistency arouse between Hudhayfah and one of the people of al-`Aqabah Plot. "I adjure you by Allah to answer me about the number of the people of al-`Aqabah Plot," the man asked Hudhayfah. "You should answer him," people urged. Hudhayfah spoke, "Well, we were told that they had been fourteen men. They should be fifteen if you were one of them. By Allah I swear, twelve of them are the foes of the Lord and His Messenger in this world and on that day when witnesses will be arising."[9]

It is thus not unacceptable to say that the Holy Prophet (S)'s intention was to tell people that the Exalted Lord has established humankind on laws of guidance and aberrance since the first day He created the heavens and the earth. These laws are executed by elements of providing evidences and relieving people to choose either guidance or aberrance. Like positive and negative, the elements of guidance and aberrance should befall together. The Lord then has inspired human souls to distinguish the right from the wrong.

As He caused Adam to descend to this earth, the Lord caused Satan to descend with him. With each Prophet (S), 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 as it began with Adam and Satan. This is the meaning of the new beginning of time that leads to the extinction of an age and the beginning of another. This idea is supported by the exegesis of the Qur'anic 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," that the Ahl al-Bayt adopts.

(F) Jabir al-Siwa`i; the Reporter of the Narration

As Sunni major reference books of Hadith have related the narration of the Twelve Imams to `Abdullah ibn Mas`ud, Abu-Juhayfah and Jabir ibn Samarah al-Siwa`i, they have depended mainly upon Jabir ibn Samarah ibn Janadah. It has been said that he was son of `Amr ibn Jundab ibn Hujayr ibn Riab ibn Habib ibn Saw`ah ibn `Amir ibn Sa`sa`ah al-Siwa`i.

Others have said that he belonged to the tribe of `Amir ibn Sa`sa`ah.10 Jabir and his father were confederates of the tribe of Zuhrah.11 This strengthens the doubt that Jabir did not belong to Quraysh. If he had belonged to the tribe of `Amir ibn Sa`sa`ah, he would not have confederated the tribe of Zuhrah. I myself read al-Dhahbi's saying that Jabir died during the reign of `Abd al-Malik (ibn Marwan the fifth Umayyad caliph) and that ibn Sa`d alleged that Samarah, the father, had become Muslim only on the Day of the Conquest of Makkah and none else has mentioned anything about his death.12 This takes us to the fact that Samarah was one of the Tulaqa` 'Released Ones'13 and that al-Dhahbi suspects whether Samarah embraced Islam or not.

Therefore, he says, "Ibn Sa`d alleges that..." Al-Bukhari, in al-Tarikh al-Kabir 4/177, has claimed Samarah's being one of the Sahabah. Jabir is the child of a 'released one.' He was an infant during the conquest of Makkah. He died in AH 76. He narrated that after the Day of Conquest of Makkah, the Holy Prophet (S) passed his hand over the faces of the small boys who were performing prayer in al-Madinah. He was one of those small boys.14 Jabir might have lived in the custody of Sa`d ibn Abu-Waqqas; his maternal uncle, in al-Madinah. It has been related that he had participated in the conquest of al-Mada`in before he moved in Kufah where he built a house for himself.

All the above proves that Jabir was a teenage during the Farewell Hajj. Hence, the only reliable narrator of this narration is a teenage son of a 'released one' who was a confederate of Quraysh. How strange the chiefs of this nation and the chiefs of the Sahabah were! They had not possessed even the intellectuality of that teenage 'released' boy who cared for the future of his nation and the coming godly Imams! In more accurate words, how firm the Qurayshite ruling authorities who had full control on Hadiths were! They disallowed Sunnis to record and publicize the narrations appertained to the coming Twelve Imams whom the Holy Prophet (S) had foretold, except the narration of this teenage!

(G) Marks of Authenticity Given to the Three Narrations

Three forms and three narrators of the report of the Twelve Imams are found in Sunni reference books of Hadith. They have agreed upon authenticating Jabir ibn Samarah's narration; some of them have decided the authenticity of Abu-Juhayfah's narration while the majority decided it as a qualified with a rather doubtful narrator. Regarding Ibn Mas`ud, they give opposite marks to his narration since, as they claim, Mujalid ibn Sa`id, whom is decided as trustful by al-Nassa`i and a few specialist scholars while others had judged him as doubtful, is within the series of narrators. Samarah; Jabir's father, and `Umar ibn al-Khattab should be added to the three previous narrators. The majority of narrations affirm that those two men informed Jabir about the missed word. Moreover, `Umar ibn al-Khattab should be regarded as a main narrator according to the foresaid narration recorded in Kifayat al-Athar.
The following is a number of scholars' opinions about Ibn Mas`ud's narration:
Majma` al-Zawa`id 5/190:
The Twelve Successors: Masruq narrated that Ibn Mas`ud was teaching us Holy Qur'an when a man asked whether they had asked the Holy Prophet (S) about the number of the successors who would be ruling this *Ummah*. 'I have never been asked such a question since I was in Iraq,' asserted Ibn Mas`ud, 'It is yes. We have asked the Holy Prophet (S) this question and he answered that they would be twelve, like the number of the Israelites' chieftains.'

[Comment on the narration] This narration is reported by Ahmad, Abu-Ya`li and al-Bazzar. One of its narrators is Mujalid ibn Sa`id. Except al-Nassa`i, majority of Hadithists decides him as unreliable. The other narrators are trustworthy.

The same is recorded in al-Hakim's al-Mustadrak 4/501 who adds, 'I am too short to give my opinion about the narrations of Mujalid and his likes.'
Ibn Hajar, in al-Sawa`iq al-Muhriqah 20, decides the eligibility of the narration. He records, 'Ibn Mas`ud relates, in a qualified documentation... etc
Al-Suyuti, in Tarikh al-Khulafa` 13, decides the eligibility of the narration, too. He records, 'Ahmad and al-Bazzar records the qualified narration of ibn Mas`ud... etc
Al-Busiri, as quoted from Kanz al-`Ummal 6/89, decides the narrations as eligible. He says: Musaddad, Ibn Rahawayh, Ibn Abu-Shaybah, Abu-Ya`li and Ahmad relate this qualified narration... etc.[15]

If the reason of distrusting Ibn Mas`ud's narration is the existence of Mujalid within the series of the narrators, the same narration has been related, in a number of Shiite reference books of Hadith, to a series of other narrators.[16] Nevertheless, this matter makes no change for the judgment issued by Sunni scholars. The narration is given the degree of 'Hasan—qualified with a rather doubtful narrator' whatever is proved! Further, this degree seems to be obscure for Sunni scholars since the original problem of Ibn Mas`ud's narration is to avoid adding 'All will be from Quraysh.' The erasure of this statement makes the readers understand that those coming godly Imams would obligatorily be rulers succeeding the Holy Prophet (S). This fact draws a big red circle on the procedures of al-Saqifah from which the Hashimites were absent and busy in preparing the funeral of the Holy Prophet (S)!

(H) Contradiction of the Contents of The Three Narrations

Sunni reference books of Hadith record Jabir ibn Samarah's narration in two different forms one of which is accordant to Abu-Juhayfah's. Ibn Mas`ud had his own form. On that account, the narration has been in three different forms. The first foreordains that those promised men will be coming after the Holy Prophet (S) and all will belong to Quraysh. This text occurs in the majority of Jabir's narrations. Sunni scholars have decided the authenticity of this form. Al-Albani, likewise, has decided the authenticity of this form and recorded it under No. 1075 of his series of the authentic Hadiths.
The second form foretells that those twelve men will be ruling after the Holy Prophet (S) and all will be from Quraysh. It also tells that Islam will be kept in power and protection as long as those men rule. 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-Juhayfah's. Most of Sunni scholars have decided its authenticity. Al-Albani has affixed the form narrated by Jabir ibn Samarah under number 376 of his series of authentic Hadiths. Abu-Juhayfah's narration has been decided as qualified. Ibn Mas`ud's narration has been cited as witness on the authenticity of the previous. Finally, al-Albani has refuted Abu-Dawud's additional wording in which he, as well as other scholars, affirms that all people of this nation will be loyal to those coming Imams, and regards it as deniable.

The third form establishes that those Imams will come after the Holy Prophet (S) in a way similar to the situation of the disciples of Prophets Moses and Jesus. This form is however empty of 'All will be from Quraysh.' Most of Ibn Mas`ud's narrations depend upon this form. 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 the reports of the same narrator. Distortion in such reports, even said by an ordinary chief of a group, is decisively considered; therefore, we should never accept such reports that assert the Holy Prophet (S)'s foretelling the coming of unknown men, especially if we take in consideration the stage and place of addressing that prediction.

The main accusation is the distortion of the identity of those Twelve Imams. The accused is none other than those who may gain advantage from hiding the names and descriptions of the promised ones. It is the ruling authorities who came to power just after the Holy Prophet (S) and banished his progeny from the field of competition by holding a secret meeting while the Holy Prophet (S)'s family were engaged in his funeral. A fair searcher may approach the fact by conceiving that divergence and contrast in the forms of these narrations are focused on a definite point, which is the descriptions, identity, divine standing, lineage, age and period of those promised Imams. This matter incites doubtfulness of all the forms of the narrations depended by Sunni reference books of Hadith. On the other hand, it involves the authentication of the concordant unanimous forms of the narration accredited by Shiite reference books of Hadith. All these forms have asserted the same matter; those Twelve Imams will be his progeny, and more definitely, they are `Ali, al-Hasan, al-Husayn and nine men from al-Husayn's offspring.

(I) The Twelve Imams are not Nominated According to Means of Election and Homage

This fact is indisputable; since the Lord has chosen them for leadership, people's obligation should be only to comply with them. Allah 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 Messenger have decided a matter." Those Imams acquire their legality from the Lord—the All-wise and the All-aware of His servants' good. Positively, the Lord's choice is more prosperous and obligatory than His servants' are. Like the selection of Prophets that has not necessitated election or homage, the Twelve Imams are selected by the Lord and, accordingly, to obey them is a divine duty. Similarly, even if people ignore, injure or kill a Prophet (S), this should never harm his being divinely chosen and obligatorily conformed. People's general compliance with a Prophet (S) is no more than an acknowledgment of the obligatory obedience to him, which is divinely commissioned, and is a declaration of corresponding to the Lord's instructions.

On that account, people's homage to the Prophets and their successors is a process of submission and obligation to those persons' right of adherence. People should confirm that right only. They never constitute it. This is the main reason beyond the Holy Prophet (S)'s ordering Muslims to pay homage to him in the most important curve in his nation's history so that he would confirm their obligatory obedience to him in good and bad, war and peace, and favorable and detrimental circumstances.

For the same reason, the Holy Prophet (S), having conveyed the divine commandment of `Ali's coming leadership in Ghadir Khumm, ordered to establish a tent under which `Ali would receive all Muslims who should offer him congratulations on this divine leadership, before they pay homage to him. The divine choice has fallen and it does not require a public consultancy or homage. It only requires admission and congratulations. However, such homage would be obligatory upon people if the Holy Prophet (S) or `Ali asked them to do. For this cause, it is pointless to say that the Holy Prophet (S) asked Muslims only to offer

congratulations, not homage, since the issue of the divine commandment of nominating `Ali for the next leadership evacuated the public homage from its effective power and, in the same time, restricted its value to admitting and committing to that divine commandment whenever the Holy Prophet (S) 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 the boundaries of the Islamic legislation- only in case there is no previous divine commandment appertained to this point. In case the Lord has elected a leader, then the whole matter is settled and none has the authority to change or alter. In other words, the choice of the publics is meaningless unless they intend to philosophize before their Glorified Lord or oppose His instructions.

(J) The Narration's Dedication to Quraysh has been Thrown Away by `Umar

There is an important notice in this regard; `Umar ibn al-Khattab was the bearer of the slogan that the Holy Prophet (S)'s succession should be dedicated to Quraysh exclusively. In Saqifah, `Umar disputed Ansar that people of Quraysh, the Holy Prophet (S)'s tribe, were the worthiest of holding his position and authority. He aimed at intercepting Ansar, in whose land and hospitality Muslim Qurayshites lived, from claiming their being the worthiest of holding the Holy Prophet (S)'s position and power since they were his supporters. By such a tribal disputation, `Umar took the round of Saqifah, due to Ansar's discord despite the heavy protestation of Sa`d ibn `Abadah, their chief.

It was `Umar himself who abandoned and threw away the very principle through which he could obtain the leadership of Muslims. In his final hours, `Umar asserted that he would have delivered the leadership to Salim; the Persian slave of Abu-Hudhayfah, had this man been alive!
The following is quoted from Tarikh al-Madinah 3/140:
`Abdullah ibn Buraydah reported that people advised `Umar, while he was in his final hours, to nominate his successor. He said, 'Had one of those two men been alive, I would have certainly delivered him this position with quite tranquility and satisfaction—Abu-`Ubaydah ibn al-Jarrah or Salim the slave of Abu-Hudhayfah!'[17]

`Umar thus opened the door to Abu-Hanifah and others to cancel the term that a leader of the Islamic State should belong to the tribe of Quraysh. Saljukians and Mamluks used such verdicts to come to power. For the very reason, the Ottomans adopted and publicized Abu-Hanifah's school of jurisprudence and, as a result, named themselves as 'caliphs' -successors of the Holy Prophet (S)-.

Wahhabism and the Condition of Belonging to Quraysh

We—the Shi`ah Imamiyyah[18] specify being one the Ahl al-Bayt as a term of holding the leadership of the Islamic State. Many authenticated Hadiths about the names, as well as number, of those leaders have proven this term. For us, the leadership should be proved by a Divine text only. Hence, the Twelve Imams are testified by the Holy Qur'an and Sunnah. Since the seal of the Imams, al-Mahdi the Expected, is now absent, yet by appearance only, the leadership of Muslims in this stage should be determined by his commitment. The Imam's representative should enjoy a number of qualifications, such as knowledge, justice and others.

However, it is not a condition that the representative being a descendant of Quraysh. In this point only, we agree practically, not hypothetically, with those who cancel the condition that a leader of the *Ummah* should belong to Quraysh. Shi`ah Zaydiyyah[19] do not dedicate Imamate to those Twelve Imams. they extend it to include any scholar belonging, in lineage, to Imam `Ali and Lady Fatimah al-Zahra`. They hence specify being a Qurayshite and Alawid as a term of holding the position of leadership of the *Ummah*.

Among Sunni Muslims, some scholars have agreed with us on this point depending upon verdicts of `Umar and Abu-Hanifah. Other non-Arab Sunnis are more fanatic to Quraysh than `Umar himself. They are the masters of Wahhabism, such as al-Albani who decides the authenticity of the narration reporting the condition that a leader of the *Ummah* must belong to Quraysh. He numbers this narration as 1552 and comments on it in 5/70:
If Muslims are honest enough to work for reviving the glories of the Islamic State, they should repent to their Lord and keep hold on their religion and follow the rulings of the Shari`ah. Among these rulings is the condition that a leader of the *Ummah* must belong to Quraysh. This condition is familiarly unanimous in books of Hadith and fiqh –Islamic jurisprudence-.

In 3/7, he decides the authenticity of a report telling that it is obligatory for a leader of the *Ummah* to belong to Quraysh. He numbers this report as 1006 and then comments:
These authentic narrations refute, clearly, the claims of the old deviate parties, as well as the present authors and Islamic politicians, who invalidate the term that a leader of the *Ummah* must belong to Quraysh and the Arabs.

Moreover, a radical scholar, in a thesis entitled ‘The Islamic State’ begins with specifying the terms of a caliph. He ignores totally the term that a leader must belong to Quraysh and the Arabs and thus takes no notice of all Hadiths and verdicts that authentically emphasize on this term. When I reminded him of this flaw, he just smiled and escaped any discussion. I wonder if he is one of those previously cited or 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. A writer also should disregard the accordance with the publics.

Under number 1851, al-Albani decides the authenticity of another report telling that, ‘Caliphate must exclusively be to people of Quraysh, judiciary must be to Ansar and propagation must be to the Abyssinians.’ According to this verdict, the leaders of the Muslim governments should belong to any clan of Quraysh, and their ministers should be the descendants of Ansar and the ministers of religious affairs and information should be from Africa or, more specifically, from Ethiopia! The ‘musts’ mentioned in the previous narration, due to which al-Albani issues the verdict that rulers must belong to Quraysh, treat the positions of leadership, ministration and propagations equally. Al-Albani, however, misses the fact that jurisprudence of a narration is more important than the contents. The Holy Prophet (S) is too elevated to issue such illogic laws. This narration and its likes, if authenticated, reveals a definite previous stage of Islam. It is not a perpetual law at all.

(K) Exegetes Blunder in the interpretation of the Twelve Imams

To be honest to the Hadith, it is necessary to say that these Twelve Imams should come directly after the Holy Prophet (S)’s decease. This necessitation comes from the Holy Prophet (S)’s phrase ‘after me.’ However, the Hadith does not include any indication that

those Twelve would rule after the Holy Prophet (S) directly; it only foretells about their coming, whether leaders or not. Furthermore, the aforementioned forms of Jabir and Ibn Mas`ud's narrations claim that those Imams would be disappointed and opposed by people as they would be taken away from their positions. This matter, as texts divulge, would not injure them.

In al-Tabarani's al-Mu`jam al-Kabir, the following forms are cited:
'For this nation, there will be Twelve Custodians who will never be influenced by those who will frustrate them.'
'From Quraysh, there will be Twelve Custodians who will never be injured by the enmity of their opposites.'

This involves that nothing stops against applying these forms to the Twelve Imams of the Ahl al-Bayt, even if they could not come to power. However, Imam `Ali and Imam al-Hasan could come to power. Eventually, Imam al-Mahdi; the Expected, will be ruling, as predicted by the Holy Prophet (S)—al-Mahdi's forefather. Furthermore, many narrations have predicted the events to take place after the ages of those Imams indicating that they would last for long ages. Some narrations have mentioned that confusion, bafflement and hypocrisy, which would lead to general collapse of the *Ummah*, would take place after their ages. Others have confirmed that their age should last as long as this earth exists and that with their termination, the earth would founder with its creatures. Hypotheses of the extension of the Imams' age to the termination of this earth confirm the previous predictions, according to a number of Shiite narrations.
Abu-Salah al-Halabi, in Taqrib al-Maarif/173, relates the following:
… Anas ibn Malik narrated that the Holy Prophetstated, 'This religion will prevail as long as there will be Twelve Men from Quraysh. If they pass away, the earth will perish with its inhabitants.'[20]
This is also accordant to the narrations recorded in our reference books of Hadith regarding the special importance of the existence of the Lord's Representatives on this earth in all ages. Listen to the following reports:
Al-Kafi; 1/179 and 534:
Abu-Hamzah narrated the following: I asked Abu-`Abdullah [Imam Ja`far al-Sadiq] if the earth might proceed to exist without the existence of one of the Imams. 'If the earth may stand without the existence of one of the Imams, it will certainly perish,' answered Abu-`Abdullah.

Correspondingly, the Holy Prophet (S)'s aim beyond providing the question of the next Twelve Imams in the most remarkable congruity of Muslims attending the Farewell Hajj was to attract 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 Ahl al-Bayt as the only ones intended by the Holy Prophet (S)'s prediction. Any other reference is unacceptable for many refuting questions.
Al-Kinji, in Yanabi` al-Mawaddah/ 446, records the following:
A number of scholars have said that the Holy Prophet (S)'s prediction of the Twelve Successors is proved by numerous ways of relation. By identifying the ages and investigating the place, the Holy Prophet (S)'s prediction refers to the Twelve Imams of his household. It is impracticable to refer to the rulers who came to power as being intended in the prediction, since their number is less than twelve. In addition, it is impossible to refer to the Umayyad rulers because they were more than twelve and they were excessive unjust and tyrants saving `Umar ibn `Abd al-Aziz. Besides, they were not Hashimites. According to `Abd al-Malik's narration, which is related to Jabir, the Holy Prophet (S) foretold that those

Imams would belong to Hashim.

The Holy Prophet (S)'s lowering his voice gives greater weight to this narration since the Umayyad rulers were too short to resemble the Hashimites in leadership. At length, it is impracticable to identify the `Abbasid kings as the rulers intended. Their number exceeds twelve. Secondly, they did not revere Almighty Allah's saying, 'Say: I do not ask of you any reward for it but love for my near relatives,' and the Holy Prophet (S)'s Hadith of Kisa` -the cloak-. Likewise, to refer to the Twelve Imams of the Ahl al-Bayt as the intended in that Prophetic prediction is the most suitable since they have been the most knowledgeable, the most religious, the godliest and the most pious. Moreover, they have been of the best lineage and the best family. They are the most favorable to the Lord…

The Hadith of the Two Weighty Things as well as the innumerable Hadiths regarding their merits support this meaning. In Nahj al-Balaghah, `Ali, Allah may honor his face, says, 'Where are those who claimed being exclusively rooted in knowledge? It is we who are firmly rooted in knowledge. 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 will come to you an age during which nothing will be more hidden than the right and nothing will be more evident than the wrong and nothing greater than forging lies against Allah and His Messenger. For people of that age, there will be nothing more slumping than the Divine Book when written in the most appropriate form, and there will be nothing more profitable than distorting it. In the lands, there will be nothing more forbidden than the good and nothing more acceptable than evil.

Be it known to you that you will not realize the right 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 scorners. Therefore, look for that with its real people. They are the life of knowledge and the death of ignorance. It is they whose wisdom tells of their knowledge, whose silence tells of their eloquence and whose appearance tells of their hidden. They never transgress the religion nor do they engage themselves in discrepancies about it. Among them, the religion is an incessant, honest witness and silent and speaking.'

Unfortunately, majority of Sunni scholars have rejected this explanation and warned their followers against being convinced by Shi`ah's claiming that the intended men in the Holy Prophet (S)'s prediction are the Twelve Imams of his progeny. They confess before their partisans that the prediction is wholly authentic, but you should never accept Shi`ah's explanation since we, Allah willing, will find an authentic one day! Up to now, Sunnis could not provide any persuasive explanation to the Holy Prophet (S)'s prediction. They attempted to apply the Twelve Imams to the caliphs who ruled after the Holy Prophet (S). They referred to the four Rashidite caliphs (namely, Abu-Bakr, `Umar, `Uthman, and `Ali), `Abdullah ibn al-Zubayr, and series of kings of the descendants of Abu-Sufyan, Marwan and the `Abbasids… etc. They may refer to the Umayyad rulers who ruled Andalusia, Saljukians, Mamluks and 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 Umayyad and `Abbasid caliphs for giving them the characteristics of the Holy Imams. They decide some names and reject others in such a personal way purposed only for befitting 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, and to adopt them is impossible because it is trivial to have the competency of choosing twelve leaders among tens and to claim their being godly leaders selected by the Exalted Lord and predicted by the Holy Prophet (S).
For the following reasons, Sunni scholars should have not born such an unattainable task:

First, in view of the fact that those promised Holy Imams are selected by the Lord, they should be having the same path and goal. They should lead to the same path supported by the guidance of the Lord and His Messenger. The leaders chosen by Sunni scholars were so discordant that they fought each other. It is completely impossible for Prophets or divinely selected leaders to fight each other or to assail, rule of aberrance or atheism, slay or cut the limbs of each other. A view at the history of the struggle for power between the Umayyad and the `Abbasid rulers refutes the Sunni presuppositions.

Second, Sunni scholars have to ascribe some qualities to the rulers, while those rulers did not ascribe such qualities to themselves. In other words, none of the rulers whom Sunni scholars listed under the title of being intended by the Holy Prophet (S)'s prediction have ever claimed being holy or divinely selected for leadership. Had any of them been a holy Imam and selected by the Lord as a representative or ruler, they themselves would have referred to this elevated standing for, at least, having pride in it. It is impossible for anyone to be holy and selected while he does not know! None of those caliphs claimed being selected by the Lord, while the Imams of the Ahl al-Bayt have always confirmed that they are holy and divinely selected.

Third, we have already referred to the point that the Holy Prophet (S) did not mention that those Imams should rule or come to power after him. Therefore, it is unnecessary for Sunni scholars to commit themselves to opting for the Twelve Promised Imams from among the rulers only. Being bound by an unnecessary question will lead to engagement in an unanswerable matter.

Fourth, most of those recorded in the list of the divinely selected –and predicted- Imams are actually accursed by the Holy Prophet (S). How is it then admissible for the Lord to be represented by individuals that His Messenger accursed on many occasions? Similarly, how is it acceptable for the Exalted Lord to curse individuals and dismiss them from His mercy, for their wickedness, and then He selects them or their sons as holy Imams whose mission is to guide His servants and rule His lands?

In Sunni reference books of Hadith, it is authentically narrated that the Holy Prophet (S) cursed al-Hakam and his son, Marwan, and banished them out of al-Madinah until the reign of `Uthman who violated the Holy Prophet (S)'s decision. It is also recorded that the Holy Prophet (S) cursed Abu-Sufyan and his two sons when he saw them driving a camel.21 In fact, this is a long material full of witnesses and evidences. Yet, the partisans of the Umayyad State cannot stand it and, therefore, we would better leave it. For the previous reasons, Sunni scholars had more than thirty contrary sayings about the identification of the Twelve Holy Imams predicted by the Holy Prophet (S). It seems that the foremost saying in this regard is that of Abu-Hatam ibn Habban, which is recorded in `Awn al-Ma`bud fi Sharh Sunan Abi Dawud 11/361. This Umayyad scholar is repealed by the scholars who have worshipped the `Abbasid State.

They have added some of the `Abbasid caliphs to the Promised Imams and deleted some, if not all, of the Umayyad rulers. This saying noticeably erases the name of al-Mahdi from the list while he is promised by many Hadiths authenticated by Sunni scholars themselves.

Besides, al-Mahdi is included in the Holy Prophet (S)'s famous saying, 'After me, there will come Twelve Imams.' They have also erased the name of Imam al-Hasan who ruled for six months and all Muslims, except the Syrian people, paid homage to him. The later scholars, however, have added his name to the list of the Twelve Imams.

Since the Holy Prophet said that al-Hasan and al-Husayn have been Imams whether they declare jihad or choose peace, those scholars should have added their names to the list. On the other hand, ibn Habban's supposition adds the name of Yazid ibn Muawiyah in the list and considers him as holy Imam about whom the Holy Prophet (S) foretold! This standing is not expected by Yazid himself or even his sane adorers who, incessantly, have spared no effort to prove his being Muslim and not apostate, though he himself confessed of apostasy on many occasions. They have also exerted all efforts to convince people that Yazid was not deviant, since he had committed those awful crimes at Karbala`, abused al-Madinah and its people and gave orders to demolish the Ka`bah—the Sacred House of Allah. They have also included the name of Muawiyah ibn Yazid (Muawiyah II) whom was given the leadership after his father.

This man addressed only a unique sermon in which he acquitted himself from the evildoings of his father and grandfather and declared that leadership had been a legal right of Imam `Ali, and that Muawiyah had wronged him and usurped his right. Finally, he declared abdication and, as a result, the Umayyad individuals assassinated him. Had this man realized his being one of the Twelve Promised Imams, he would not have abdicated power and exposed himself to be assassinated by his the tyrant royal family. Likewise, this supposition is contrary to Safinah's narration about restricting the Holy Prophet (S)'s succession (i.e. caliphate) to thirty years that would be followed by despot kingships. Scholars have authenticated this narration. To follow up the scholars' words about this Hadith takes very much time; yet, the similarity of their words makes it easier. All of their words, in fact, have been going round the pivot of the pro-Umayyad interpretation. The following are models of their words and answers:
Al-Suyuti's Tarikh al-Khulafa`/10:
`Ayyad the judge says: Probably, the Twelve Men mentioned in Hadiths are only those during whose reigns authority has been well preserved, Islam well protected and congruity well kept. Hence, these affairs were achieved until the disorder and sedition that took place in the reign of al-Walid ibn Yazid that continued to the revolution of the `Abbasids who killed the Umayyads.
Ibn Hajar comments: The words of `Ayyad are the best and the most preferable in this regard. They are supported by the Holy Prophet (S)'s saying, 'All –of those Twelve Men- will be unanimously admitted by people.' This narration is related to some authentic series of narrators.
(Al-Suyuti comments) Accordingly, the Twelve Successors are identified—the four Rashidite caliphs, al-Hasan, Muawiyah, `Abdullah ibn al-Zubayr, and `Umar ibn `Abd al-Aziz. These are eight. Probably, al-Muhtadi, the just `Abbasid caliph, is included since he was as same as `Umar ibn `Abd al-`Aziz. The two Expected men remain. One of them is al-Mahdi, the offspring of Muhammad.

Al-Suyuti and ibn Hajar have depended upon the statement, 'All will be unanimously admitted by people,' though it is additional and unproven remark. Al-Albani the Wahhabist and many others have decided the statement as doubtful. Besides, they have violated Safinah's narration, which is completely authentic in their view. In this narration, the Holy Prophet (S) defines 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

Umayyad and the `Abbasid rulers will be void. Furthermore, al-Suyuti's reference to the words of Ibn `Ayyad and Ibn Hajar have been not accurate. Ibn Hajar's words in which he named the first twelve Umayyad rulers as the holy Imams have been neglected. 'The Twelfth one is al-Walid ibn Yazid ibn `Abd al-Malik,' ibn Hajar decides. Meanwhile, al-Suyuti stops at eight Umayyad rulers only and adds two `Abbasid ones. The errors committed by al-Suyuti in the field of his dishonest excerpt of ibn Hajar's words are evidently shown in the following sections quoted from Fath al-Bari:

Ibn Battal, on the authority of ibn al-Muhallab, says:

No single scholar could ever give a definite opinion in this regard. Some scholars however have claimed that the Twelve Promised Successors would come in succession while others have claimed that they would be in the same time, each proclaiming leadership. The most accepted saying in this regard is that the Holy Prophet (S) only wanted to refer to the coming vicissitudes when people would follow twelve men, each claiming leadership, in the same time. Supporting this supposition is that the Holy Prophet (S) did not mention any of these twelve leaders' actions.

[Ibn Hajar commenting] The previous words show that the writer has ignored the various ways of narration and stopped on the briefed form recorded in al-Bukhari's (al-Sahih). We have formerly referred to the different forms of the narration as recorded by Muslim and others, in which it is said that Islam would be fortified and mighty. In other forms, it is said that people, unanimously, would obey those successors.

Abu-Dawud records the following on authority of Jabir ibn Samarah: (The Holy Prophet said) 'This religion will be perpetually kept until the end of the ruling of Twelve Leaders whom will be followed by people unanimously.'

[Ibn Hajar commenting] al-Tabarani records this form, too, and relates it to al-Aswad ibn Sa`id on the authority of Jabir ibn Samarah, with the following addition: 'They will not be injured by the malicious ones.' `Ayyad summarizes this perplexity. Two questions are arisen from the number defined in the Holy Prophet (S)'s saying:

First, the saying is contradicted by the extrinsic meaning of Safinah's narration admitted and authenticated by grand Hadithists, such as Ibn Habban and others. The narration says, 'For thirty years after me, there will be my succession. It will be followed by monarchy.' These thirty years were ruled by the four Rashidite caliphs and al-Hasan ibn `Ali.

Second, more than twelve rulers came to power after the Holy Prophet (S).

As an answer to the first question, it may be said that the succession intended in Safinah's narration is the Holy Prophet (S)'s, while in Jabir ibn Samarah's narration, this is not proposed. About the second, the Holy Prophet (S)'s form does not stand out against the fact that more than twelve men would be ruling, since the number mentioned leads to peculiarity of persons, lest the intended ones are the just rulers who are the worthiest of this position. Four of them have passed away. The others will indisputably come before the Judgment Day. Other forms say that those Twelve will come and each will be followed by a group of people. This thing took place in Andalusia in the fifth century (after Hijra) when six men, each claimed leadership, rose in the same time and, meanwhile, the ruler of Egypt, the `Abbasid ruler in Baghdad, the other `Alawid and Kharijite leaders—all were claiming leadership of the *Ummah*. This explanation is also supported by Muslim's narration, 'There will be numerous leaders.'

At any rate, it is probable that the Twelve Ones intended would rule in the golden period of Islam. This meaning is supported by some forms of the Hadith, such as, 'All will be unanimously followed by people.' Up to al-Walid ibn Yazid's reign when people were engaged in seditious matters, people followed the caliphs unanimously. The disorder however lasted until the `Abbasids came to power and massacred the Umayyads and, correspondingly, the number was attained. After all, there are other probabilities.

[Ibn Hajar] Al-Muhallab opts for the second probability—the Twelve Rulers would come at

the same time. Previously, we have answered this question. Their coming in the same time is sufficiently enough to prove their animosity; therefore, their unanimity would not be active. The following narration opposes Abu-Dawud's inaccuracy:
Ahmad and al-Bazzar relate the following on the authority of ibn Mas`ud: We asked the Holy Prophet (S) about the number of his successors, and he answered, 'They will be twelve, just like the Israelite leaders.' [This is a qualified Hadith with a rather doubtful narrator.]
In Kashf al-Mushkil, Ibn al-Jawzi says: 'I spared no efforts to scrutinize this various-formed Hadith, but, unfortunately, I could not attain a convincing answer. Undoubtedly, the narrators have caused this confusion. Later on, I noticed al-Khattabi refer to an opinion that I have recently decided. Besides, Abu al-Hasan ibn al-Munadi and others had their own opinions.'
This refers to the incidents that took place after the reign of the Holy Prophet (S) and his companions, since both are interrelated. This is a signal to the number of the Umayyad caliphs. This is the meaning of his saying, 'This religion will be kept fortified until the end of the ruling of Twelve Successors.' Then, he moves to a more rigorous characteristic.
The Umayyads begin with Yazid ibn Muawiyah and end with Marwan al-Himar (the donkey). They are thirteen. `Uthman, Muawiyah and Ibn al-Zubayr are omitted since they were Sahabah. Marwan ibn al-Hakam is also omitted since it is doubtful whether he was Sahabah or not, or since he overcame after people had been unanimously following `Abdullah ibn al-Zubayr. On that account, the number is concordant. As the Umayyads lost their control over power, seditious matters and massacres took place until 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 Mas`ud: 'The hand-mills of Islam will come 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.'[22] This opinion is repudiated by the fact that the stability of the Umayyad reign lasted for more than ninety years, since it began in AH 41 when Muawiyah came to power unanimously until the beginnings of AH 132 when Marwan ibn Muhammad was assassinated.
In the volume (of his book) in which he compiles reports regarding al-Mahdi, Abu al-Husayn ibn al-Munadi supposes that the Twelve Imams would come after the ruling of al-Mahdi. He adds, 'In the book of Prophet (S) Daniel, I could find the following: When al-Mahdi will be deceased, five men from the offspring of the elder grandson will rule after him. They will be succeeded by five men from the offspring of the younger grandson. Their last will nominate a man from the offspring of the elder grandson as his successor. His son will come to power after him. They will be twelve kings, each al-Mahdi.' Abu-Salih relates the following narration to ibn `Abbas:
'Al-Mahdi's name is Muhammad ibn `Abdullah. He will be a giant reddish man. By him, Allah will relieve every misfortune from this *Ummah*. His justice will dismiss every wrong. After him, twelve men will rule; six from al-Hasan's offspring and five from al-Husayn's. The last will be from another lineage. When he is deceased, matters will be corrupted.'
Ka`b al-Ahbar says, "There will be Twelve Mahdis. Afterwards, the Spirit of Allah (i.e. Prophet (S) Jesus) will descend to kill the Anti-Mahdi."[23]
Another probability is that the intended ones 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 Abu'l-Jald's narration related by Abu-Bahr and recorded in Musaddad's al-Musnad al-Kabir:
"This Ummah will not be perished before the ruling of Twelve Successors who will act by the Divine guidance and the right belief. Two of them will be from Muhammad's household, one will live for forty years while the other for thirty."
Likewise, the disorder intended to prevail thereafter is the incidents to precede the Judgment Day, such as the coming of the Anti-Mahdi and Gog and Magog until the end of

this world. These have been the words of Ibn al-Jawzi in brief.
(Ibn Hajar states) The first and last opinions have been previously discussed by `Ayyad, though it seems that Ibn al-Jawzi has not reviewed them.
From the previous discussion, a number of opinions can be noticed. The third, however, is the most acceptable since it is supported by the authentic forms of the narration containing the phrase, 'All will be unanimously followed by people.' Unanimity, in the previous phrase, means that everybody would submit to the leadership of those Twelve Imams. People, in fact, obeyed the leadership of Abu-Bakr, `Umar, `Uthman and `Ali respectively, until the incident of the two arbiters in Siffin. As a result, Muawiyah was nominated as the caliph. After the armistice of al-Hasan, people followed Muawiyah. They followed Yazid afterwards. Al-Husayn could not attain leadership since he was killed before that. After Yazid, disorder emerged and lasted until the assassination of Ibn al-Zubayr and the ruling of `Abd al-Malik ibn Marwan. His four sons (namely, al-Walid, Sulayman, Yazid and Husham) were followed by people unanimously. `Umar ibn `Abd al-Aziz could come to power after Sulayman and before Yazid. Those are seven rulers after the four Rashidite Caliphs. The twelfth is al-Walid ibn Yazid ibn `Abd al-Malik who was unanimously followed by people 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 that. Yazid ibn al-Walid who rebelled against al-Walid ibn Yazid could not control leadership for a considerable time. Marwan ibn Muhammad ibn Marwan revolted against Yazid. Ibrahim, who came to power after Yazid, was defeated by Marwan. finally, the `Abbasids revolted and could kill Marwan.
In addition to the great number of the groups who mutinied against Abu'l-`Abbas al-Saffah 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 as it was controlled by the offspring of Marwan in Andalusia. They controlled these territories until they were formally nominated as caliphs. This was followed by a disorder all over the kingdom when the caliph became no more than a name in some territories. This is quite opposite to the reign of `Abd al-Malik ibn Marwan when he controlled all the lands conquered by Muslims. A look at their history proves these facts.
In due course, the disorder intended in the Hadith stands for the massacres committed due to these seditious incidents and, unfortunately, were increasing.
Al-Husayn ibn al-Munadi's opinion is, indeed, not that clear since it is opposite to al-Tabarani's following narration related to Qays ibn Jabir al-Sudafi on the authority of his father:
"After me, there will be successors followed by rulers. Those rulers will be followed by kings whom will be followed by tyrants. Thereafter, a man from my household will approach. He will fill in the lands with justice as they were filled in with inequity. Then, son of Qahtan will be given the orders. I swear by Him Who sent me with the right that he will not be less than him."
This narration refutes Ibn al-Munadi's narration quoted from the Book of Prophet (S) Daniel. Likewise, Abu-Salih and Ka`b's opinions are extremely untrue.
The most appropriate matter in this regard is to consider the actual meaning of 'after' mentioned in the Holy Prophet (S)'s saying: "After me, there will be Twelve Successors." Thus, all the rulers who succeeded the Holy Prophet (S) were fourteen, beginning with al-Siddiq (i.e. Abu-Bakr) and ending with `Umar ibn `Abd al-Aziz. Two of them were of illegal leadership and short reign. They were Muawiyah ibn Yazid and Marwan ibn al-Hakam. The others were twelve, as the Holy Prophet (S) had predicted. `Umar ibn `Abd al-`Aziz died in AH 101. After him, the affairs of the *Ummah* were confused. Hence, the first century, which was the best, came to its end.
The Holy Prophet (S)'s saying, 'They will be unanimously followed by people,' does not

controvert this opinion, since it fits the majority. Excluding al-Hasan ibn `Ali and `Abdullah ibn al-Zubayr, all the caliphs met these qualifications. The leadership of these two men was legal. The worthiness (of leadership) of those who dissented them was still invalid until al-Hasan delivered it and `Abdullah ibn al-Zubayr was assassinated. Allah, however, is the most knowledgeable.
Almost, the affairs of the State were normal during the 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 Habban, discussing the meaning of the narration that 'The handmills of Islam will come around…,' states: "The narration refers to the Umayyads' leadership. The first point at which the Umayyads grasped the leadership of Muslims was during Muawiyah's mutiny against `Ali in Siffin and the arrangements of the arbitration. Since then, the Umayyads came to power for seventy years. In AH 106, the first waves of the `Abbasids appeared in Khurasan… Ibn Habban discusses this point in such further details that he committed many errors. First, he claims the occurrence of the arbitration in the last days of AH 36. This is unlike what historians have agreed upon. In fact, the arbitration occurred a few months after the Battle of Siffin. That was in AH 37… etc.

From the above, we can obviously notice that Ibn Hajar opts for an opinion different from that al-Suyuti ascribed to him. Therewith, we should understand that al-Suyuti had not read all the words of Ibn Hajar; or we should decide that al-Suyuti had forged lies. We have also noticed the perplexity and great number of contrary probabilities they have shown during discussing the Holy Prophet (S)'s words about the Twelve coming Successors. Most of them have betaken the addition, 'they will be unanimously followed by people,' as an axis for their discussions. This addition, however, is not authentic. A good deal of scholars denied it. `Ayyad decides nothing. He uses the idioms 'it is said' and 'it is probable' in referring to the different probabilities of interpreting the Hadith. Ibn Hajar opts for the third probability. He says, 'The third probability discussed by `Ayyad is the most acceptable…'

In abstract, scholars have led the readers to nowhere while they have done their bests to explain the Prophet (S)'s prediction, which is, for them, authentic and carrying the good tidings of the advent of twelve holy Imams, guides and custodians in this nation. They have also insisted on suiting the saying to the Umayyad rulers, mixing it to an additional inauthentic and doubtful statement. Besides, the addition is meaningless and far away from the Holy Prophet (S)'s rhetoric.

For more examples on their misguidance in finding an acceptable exegesis for the Holy Prophet (S)'s prediction, readers can kindly notice the book entitled `Awn al-Ma`bud 11/362-4.
Some scholars have stated that four of the Twelve Successors passed away. Before the Judgment Day, the number will be perfected. Others have claimed that those Twelve Imams would come in the same time and that each would be followed by a group of people. Al-Turbashti states that the only way to interpret this prediction and its likes is to consider the just leaders only, since those are the only persons who deserve to be named as caliphs. It is not necessary for them to be successive, lest the metaphorical meaning should be taken in consideration. The previous words are quoted from al-Mirqat.
In Qurrat al-`Aynayn fi Tafdil al-Shaykhayn, Waliyullah, a master scholar, records:
A perplexity occurred during explaining the Holy Prophet (S)'s saying, 'This religion will be kept triumphed until Almighty Allah conveys Twelve Successors from Quraysh.' The problem is that the saying is concordant to the Twelvers[24] who decide Twelve Imams as their leaders.

Indisputably, the Holy Prophet (S)'s words are similar to the Qur'anic texts that interpret each other. Ibn Mas`ud, authentically, narrates, 'The handmills of Islam will 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.'
Many mistakes have been committed during explaining this Prophetic saying. The following is our inferential conclusion:
This period begins with the second year of Hijra, which is the year of jihad. Accordingly, his prediction came true. In the thirty-fifth years of jihad, `Uthman's assassination befell and Muslims were engaged in discrepancies. Allah the Exalted arranged Muslims' affairs afterwards and jihad continued until the coming of the `Abbasid State and the eradication of the Umayyads…
Once, the Holy Prophet (S) foretells about the succession of the prophecy, he dedicates thirty years. The next years are named 'despotic monarchy.' Once more, he foretells about his succession and names it 'the Twelve Successors'…
For attaining the result in this question, it is advisable to consider Muawiyah, `Abd al-Malik, his four sons, `Umar ibn `Abd al-Aziz and al-Walid ibn Yazid ibn `Abd al-Malik after the four Rashidite caliph.
It is said that Malik; the master scholar, considers `Abdullah ibn al-Zubayr as worthier of leadership than others. We have our own opinion in this concern. `Umar ibn al-Khattab and `Uthman ibn Affan (Allah please them) mentioned that `Abdullah ibn al-Zubayr's revolution and violation against the Holy Precinct should be one of the catastrophes in the *Ummah*.
Ahmad reports this saying from Qays ibn Abi-Hazim:
As `Abdullah ibn al-Zubayr asked `Umar ibn al-Khattab's permitting him to participate in the battle, the latter said, "Sit in your house! You have participated in the Holy Prophet (S)'s campaigns." But `Abdullah insisted until `Umar said, "You should keep yourself in your house! By Allah I swear, I see coming that your companions and you revolt in the boarders of al-Madinah and you will injure Muhammad's companions." This narration is recorded by al-Hakim.
We can conceive that the Battle of the Camel is not intended in `Umar's saying since he signified 'in the boarders of al-Madinah.'
This very meaning was clarified in `Ali's words addressed in the story of the answer of al-Hasan. Hence, he could not manage the affairs of the state.
For the unsettlement of his reign and his ill manners, Yazid ibn Muawiyah cannot be added to the Twelve Successors.

Despite the fact that the author of Qurrat al-`Aynayn confesses that the Umayyad reign was despotic monarchy and their state was not the Holy Prophet (S)'s succession, he gives them a role in his interpretation of the saying. He applies the prediction of the Twelve Holy Imams who are divine custodians on the *Ummah* to the Umayyad tyrants. Secondly, he erases the names of al-Hasan ibn `Ali and al-Mahdi from the list. He also erases the name of `Abdullah ibn al-Zubayr while Malik, the master scholar, and others have registered him.

At any rate, the man criticizes those who committed mistakes in interpreting the Hadith. As he promises people to solve the problem, he makes it worse!
Hereinafter, we quote ibn Kathir's words as recorded in al-Bidayah wa'l-Nihayah 3/248:
The Twelve expected Successors who will be from Quraysh are not those claimed by Rafidites.[25] Except for `Ali ibn Abi-Talib and al-Hasan, none of those rulers could attain Muslims' homage. The last of them is, as they claim, al-Mahdi the Expected who is hiding in a vault in Samarra`. He has neither existence nor trace nor pace.
In fact, the Twelve predicted Successors are the four Imams; Abu-Bakr, `Umar, `Uthman and `Ali and `Umar ibn `Abd al-Aziz on whom the two parties of scholars agree.

Probably, Ibn Kathir aims at the two opinions about the consecutive ruling of those successors. However, each party has many opinions and he has referred to some of them. Thereafter, he refers to the probabilities and focuses lights on al-Bayhaqi's discussions in this regard.
Al-Bayhaqi, supported by a group of scholars, adopts the opinion that the Twelve Successors are those who successively came to power after the Holy Prophet (S). Their seal is al-Walid ibn Yazid ibn `Abd al-Malik the villainous whose bad manners have been already discussed. This is problematic. To discuss it, we should say that the ruling of the first four caliphs; Abu-Bakr, `Umar, `Uthman and `Ali are undiscussible on account of Safinah's narration, "My succession will last for thirty years." After them comes al-Hasan ibn `Ali who nominated him as his successor. People of Iraq declared their loyalty to him and accompanied him in the fighting against people of Syria until he signed the truce with Muawiyah. These incidents are proven by the narration of Abu-Bakrah in al-Bukhari's al-Sahih. Muawiyah comes next. Yazid ibn Muawiyah, Muawiyah ibn Yazid, Marwan ibn al-Hakam, `Abd al-Malik ibn Marwan and al-Walid ibn `Abd al-Malik come next successively. These are fifteen persons. Finally comes al-Walid ibn Yazid ibn `Abd al-Malik. Supposing `Abdullah ibn al-Zubayr's period of ruling before `Abd al-Malik is considered, they will be sixteen persons. Anyhow, before `Umar ibn `Abd al-Aziz, they are twelve. Accordingly, Yazid ibn Muawiyah is added and `Umar is taken out. All Muslims, including Rafidites, agree on the fact that `Umar ibn `Abd al-Aziz's reign was the best in justice. They praised him eminently and added him to the Rashidite caliphs.
Providing the leaders followed by people unanimously are considered, `Ali ibn Abi-Talib and his son should be taken out. The Syrian refused to pay homage to these two men. Similarly, Muawiyah, Yazid ibn Muawiyah, Muawiyah ibn Yazid, Marwan and `Abdullah ibn al-Zubayr should not be considered for the same reason. On that account, Abu-Bakr, `Umar, `Uthman, Muawiyah, Yazid ibn Muawiyah, `Abd al-Malik, al-Walid ibn Sulayman, `Umar ibn `Abd al-Aziz, Yazid and Husham should be added. These are ten. They are followed by al-Walid ibn Yazid ibn `Abd al-Malik the villainous. This is however unacceptable since it leads to taking `Ali and al-Hasan, his son, out of those twelve predicted successors since it is contrary to Sunni as well as Shiite texts. Furthermore, it is contrary to Safinah's narration, "For thirty years after me, there will be my succession. It will be followed by monarchy." Safinah, besides, mentions in detail these thirty years. He defines the reigns of the four Rashidite caliphs. The six-month period of al-Hasan's reign is considered, too. After that, Muawiyah began the monarchy when al-Hasan ibn `Ali delivered the leadership to him. This narration confirms the fact that Muawiyah should not be described as caliph and that caliphate was sealed after the thirty year period. This does not deny the existence of the Rashidite caliphs thereafter. Jabir ibn Samarah's narration testifies this fact.
…Hudhayfah ibn al-Yaman stated, "After `Uthman, there will be twelve kings from the sons of Umayyah." "They are caliphs, are they not?" they asked. "No, they are kings," answered Hudhayfah.
… Abu'l-Jald states, "This *Ummah* will not be perished before the ruling of Twelve Successors who will act by the divine guidance and the right belief. Two of them will be from the household of Muhammad, one living for forty years while the other for thirty."
Al-Bayhaqi then refutes Abu'l-Jald's words in unacceptable way and words. This is strange from al-Bayhaqi. A good deal of scholars agrees with Abu'l-Jald. His saying seems to be the most preferable among our opinions. The man was wont to read the ancient books. The meaning has been recorded in the Torah: "Allah the Exalted foretold Abraham about the birth of Ishmael. He foretold that He would grow and increase his progeny and would choose twelve great persons from his offspring."[26]
Ibn Kathir refers to what is inscribed in the real Torah:
17:18 And Abraham said to Almighty Allah, Oh that Ishmael might live before thee!

17:19 And Almighty Allah said, Sarah thy wife will indeed bear thee a son; and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant for his seed after him.
17:20 And for Ishmael I have heard thee: behold, I will bless him, and will make him fruitful, and will very greatly multiply him; twelve princes will he beget, and I will make him a great nation.
17:21 But my covenant will I establish with Isaac, whom Sarah will bear to thee at this appointed time in the next year.

Instead of 'chief,' Ka`b al-Ahbar translated the word into 'custodian.' Others translated it into 'Imams.'
Hence, the text is in the Torah, Sunni's books and Shi`ah's books. It supports the good tidings of our Prophet (S). At any rate, it does not settle the problem of Sunni exegetes. On the contrary, it makes it more complicated.
Ibn al-`Arabi, the Malikite, died in AH 543, is regarded as the smartest and fairest among Sunni exegetes. In `Aridat al-Ahwadhi fi Sharh Sahih al-Tirmidhi, he admits that any application of the Holy Prophet (S)'s 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 ibn Samarah narrated that the Holy Prophet said, "After me, there will come twelve princes; all will be from Quraysh." This is an authentic Hadith. As we consider the leaders who ruled after the Holy Prophet (S), we find the following: Abu-Bakr, `Umar, `Uthman, `Ali, al-Hasan, Muawiyah, Yazid, Muawiyah ibn Yazid, Marwan, `Abd al-Malik, Marwan ibn Muhammad ibn Marwan, al-Saffah, al-Mansur, al-Mahdi, al-Hadi, al-Rashid, al-Amin, al-Ma`mun, al-Mu`tasim, al-Wathiq, al-Mutawakkil, al-Muntasir, al-Musta`in, al-Mu`tazz, al-Muhtadi, al-Mu`tadid, al-Muktafi, al-Muqtadir, al-Qahir, al-Radi, al-Muttaqi, al-Mustakfi, al-Muti`, al-Ta`i`, al-Qadir, al-Qa`im and al-Muqtadi whom I caught in the year 484. He nominated al-Mustadhir as his heir apparent. He died in Muharram, 486. al-Mustadhir, however, nominated his son, Abu-Mansur al-Fadl as his heir apparent. That was in AH 495. Supposing twelve of them are intended, the number will stop at Sulayman ibn `Abd al-Malik. Regarding the meaning, we have only five persons; the four Rashidite caliphs and `Umar ibn `Abd al-`Aziz. Hence, I cannot perceive a definite meaning for the Hadith. Probably, it is a part of a Hadith.

From the above, we can conclude that Sunni scholars have spared no efforts for sake of applying the twelve men whom are promised in the Torah by Prophet Abraham and predicted by our Prophet (S) to the Umayyad rulers. As a matter of fact, they faced three principle unsolved problems:

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

Second, they feel that the divine apparel never fits their acquaintances and that their attempts to defend the acres of those rulers who are not real successors of the Holy Prophet (S) 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 holy leaders and great custodians on this *Ummah* that Almighty Allah has foretold about their advent 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 Prophethood while that

somebody denies it.

Lastly, Sunni scholars warn their followers not to regard the Shiite scholars. They promise them to find, sooner or later, an exegesis more suitable than the Shi`ah's. Previously, we have seen how Sunni scholars could not forward a single step for finding a convincing exegesis for the Holy Prophet (S)'s prediction of the Twelve Imams.

Sunnis have the right to ask their scholars for a persuasive interpretation for the Holy Prophet (S)'s authentic prediction of the coming of twelve holy 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 also rightful to depend on our own interpretation, which defines the Immaculate Imams of the Ahl al-Bayt as the persons intended in the Holy Prophet (S)'s prediction. Those Imams begin with `Ali and end with al-Mahdi the Awaited. The Holy Prophet said, "With us the Lord begins and with us He seals." Most truthful are the words of Allah and His Messenger.

Scholars' Involvement in Safinah's Narration

Safinah is the servant of Umm-Salamah, the Holy Prophet (S)'s wife. Scholars have decided him as trustworthy in communicating the Holy Prophet (S)'s sayings. Like al-Bukhari, a many Hadithists depend on his narrations especially those related to the topic involved. The following is recorded by al-Tirmidhi in al-Sunan 3/341:
Sa`id narrated on the authority of Safinah that the Holy Prophet said, "In my nation, the succession will last for thirty years and will be followed by despotic monarchy."
Safinah commented, "If you account the reign of Abu-Bakr, `Umar, `Uthman and `Ali, they are thirty years."
Sa`id commented, "The Umayyad rulers claim that they are the successors of the Holy Prophet (S)."
Safinah answered, "Liars are the sons of that Zarqa` -blue lady-. They are kings, the most evil kings."

Under the same title, al-Tirmidhi records the following:
`Umar and `Ali said, "The Holy Prophet (S) did not will anything about his succession (next leadership.)"
This narration is qualified but with a rather doubtful narrator. It is related by other than Sa`id ibn Jamhan, but we recognize it from this way only.

Ahmad, in al-Musnad 5/220-1, records this narration although he cuts off the last two sentences regarding the Umayyads' reigns. Al-Hakim, in al-Mustadrak 3/71, decides its authentic documentation.
As he relates it in al-Bidayah wa'l-Nihayah 3/198, Ibn Kathir records the following narration after it:
`Abd al-Rahman ibn Abi-Bakrah narrated that he heard the Holy Prophetsaying, "For thirty years, there will be the succession of Prophethood. After it, Almighty Allah will give his monarchy to whomever He desires."
Muawiyah commented, "We yield to the monarchy."

Supposing Safinah's narration is authentic, the Holy Prophet (S)'s prediction should be regarded as foretelling about this nation's deviation and illegality after thirty years. As long as the 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, Safinah's narration decides evidently the inaccuracy of considering the rulers as the twelve expected custodians. Unfortunately, majority of exegetes have been sick of cherishing the Umayyad rulers; therefore, they commit every contrasting act for sake of changing the Umayyad despotic monarchy into holy custody. Likewise, they have attempted to make the Umayyad tyrant and criminal rulers as divine Imams predicted by the Holy Prophet (S).

As a support for our opinion, we say that Sunnis admit Safinah's narration of defining the Holy Prophet (S)'s succession to thirty years. Safinah himself explains the narration. He denies the Umayyads' being the Holy Prophet (S)'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`; the blue lady).

Despite, exegetes have decided the Umayyad rulers as holy leaders chosen by the Exalted Lord for leading this nation.
Some scholars, such as al-Albani, aims at denying Safinah's explanation of the narration. They decide it as an inauthentic redundancy. In the same manner, all the Umayyad rulers' savage deeds that filled the pages of history are not authentic in the view of such scholars.
In `Umdat al-Qari 16/74, al-`Ayni records the following:
Providing some may claims that Safinah's Hadith opposes Jabir ibn Samarah's (The Prophet said, "This religion will be kept in efficacy and power to twelve successors from Quraysh…") that is recorded by Muslim, we say that this refers to the succession of prophesy. It does not mean that there are no others.
Others say that this prediction of the coming of twelve just Qurayshite rulers does not guarantee consecution. In thirty years after the Holy Prophet (S), this just leadership fell. Many ages later, just caliphs, such as `Umar ibn `Abd al-`Aziz and al-Muhtadi, could take leadership. Al-Mahdi the Expected is within those promised successors.

For nothing more than defending the Umayyads, scholars have done their best in playing on words. They divide the legal succession into two types. The first is the succession of Prophethood, which lasted for thirty years. The second is not a succession of Prophethood, though legal. This non-Prophetic succession was promised by the Holy Prophet (S) when he predicted the coming of twelve successors or Imams!
The pro-Umayyad exegetes find their lost in this fabrication; therefore, they adhere to it since it enables them to play on the words of the Hadith and make it applicable to their rulers!
Ibn Kathir, in al-Bidayah wa'l-Nihayah 3/198, says:
As an answer for the question about the way of admitting Safinah's narration and that of Jabir ibn Samarah in the same time, we say: Some people claim that this religion is kept in efficacy and power until Twelve Successors who will hold the leadership. After that, confusion took place during the Umayyads' reigns. Others contradict the previous saying and allege that the Hadith was a prediction of the coming of twelve just Qurayshite rulers, no matter they are successive or not. In a period of thirty years only, the consecutive succession of the Holy Prophet (S) took place. After that, fair caliphs, such as `Umar ibn `Abd al-`Aziz, could come to power. A number of master scholars decide the decency of this man to the degree that they reckon him with the Rashidite caliphs. Ahmad ibn Hanbal says, "Except for `Umar ibn `Abd al-`Aziz, the opinion of none of Sahabah's followers is admitted." Al-Mahdi, the `Abbasid ruler, is one of those predicted successors. Al-Mahdi the Expected is also one of them, since he will be from the Ahl al-Bayt. He is named Muhammad ibn `Abdullah. 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 Kathir lacks any logical answer for the problem of Safinah's narration. He ascribes the opinions to 'some' or 'others.' Had he only recorded Safinah's narration completely as it is found in their reference books of Hadith!
His praise for `Umar ibn `Abd al-`Aziz and a-Mahdi, the `Abbasid ruler, cannot be taken as evidence on their being within the expected holy successors, lest each praised man can be regarded. To regard a person with the predicted and promised men necessitates evident credentials proving his being one of those divine persons chosen by the Lord and given exclusively a standing unattainable by ordinary people.

The repetition of the Shi`ah's waiting for al-Mahdi, the Expected, in a vault in Samarra` is a forged lie. Like him, we the Shi`ah expect al-Mahdi to come forth in Makkah. The vault of Samarra` is no more than his grandfathers, fathers and his house, which is a blessed place where we pray to Allah and seek blessings. Ibn Kathir, however, is blabbermouth!
The following text is quoted from the footnote of `Awn al-Ma`bud 11/361:
Shaykh Ibn al-Qayyim says: As an answer for the question about the way of admitting Safinah's narration, 'After me, the succession will last for thirty years,' and the prediction of the coming of Twelve Imams, we say that the two narrations are not opposite since the thirty years of succession is the succession of Prophethood. This is supported by Abu-Bakrah's narration.

Neither Ibn al-Qayyim nor could anyone else define the succession other than that of Prophethood. Then, what a sort of succession was that? How should such a ruling carry a holy Islamic characteristic after the Holy Prophet (S) had described it as a despotic monarchy? The author of Qurrat al-`Aynayn and others have admitted this; their admitting the fact that the Umayyad 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 then applicable for any sane to perceive that the Exalted Lord and His Messenger (a.s.) carry the good tidings of the coming of non-Islamic rulers who will injure the *Ummah* by their despotic actions?

Had ibn Habban, ibn Hajar, Ibn al-Qayyim and their likes stopped their fanaticism for the Umayyad rulers, the matter would have been easier. Unfortunately, they insisted on using the Prophetic sayings for their support and aimed at applying the Holy Prophet (S)'s good tidings to their despotic kings.

Al-Albani decides the authenticity of a good deal of Hadiths respecting the deviation of rulers coming to power after the Holy Prophet (S). Under number 2982, he decides the authenticity of the Hadith that 'Some of my companions (Sahabah) will never see me again after my departure.'

Under number 2864, al-Albani decides the authenticity of the Hadith that 'After me, your affairs will be in the hands of men who will extinguish my traditions and inject heresies.'
The Hadith, 'I am holding you from the necks so that you will not fall in Hellfire you are pushing yourselves in like butterflies and locust. I am about to fling your necks,' is given number 2865.
The Hadith, 'A man from sons of Umayyah will be taking initiative in changing my traditions,' is authenticated by al-Albani who lists it under number 1749 of title, 'The Holy Prophet (S)'s Prediction.' Al-Albani commentates:
This Hadith stands for the change that occurred to the Islamic system from elections into monarchy. Allah, however, is the most knowledgeable.

Under number 744, al-Albani decides the authenticity of the Hadith that "As soon as sons of

al-As attain thirty, they will betake the Lord’s religion as an instrument and the Lord’s servants as slaves and the Lord’s fortunes as personal treasures.”
As he decides the authenticity of Safinah’s narration, al-Albani numbers it 459 under the title, “The Succession of Prophesy.”
Nevertheless, he defends the Umayyads, saying:
This does not oppose the coming of other caliphs since they are not the Holy Prophet (S)’s successors. Evidently, those only are intended by the Hadith involved. This is supported by the following words of Shaykh al-Islam, ‘It is acceptable to call those who came -to power- after the Rashidite caliphs as caliphs, though they were kings.’

Pursuing Ibn Taymiyah, al-Albani rules that the Twelve holy Custodians about whom the Holy Prophet (S) foretold are Muawiyah, Yazid and sons of al-Hakam ibn Abu al-As at whom tens of frank, decisive and authentic sayings of censure were addressed!
See how fanaticism in cherishing the Umayyads incites this man to put himself in a position deserving the Exalted Lord’s censure and His Messenger’s curse.

Such a person will not find an answer if an Orientalist addresses him that Muslims confess that their Lord and His Messenger 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 Orientalists, Salman Rushdi, and his likes found themselves a hole for reviling at Islam through such false narrations respecting fanaticism to Quraysh, the Umayyads and Ka`b al-Ahbar.

(L) Models of our narrations About the Twelve Imams

In al-Khisal, Shaykh al-Saduq records the following on pages 466-7:
Ibn Mas`ud’s narration is related in different ways of narration, all related to Mujalid ibn Sa`id. At any rate, in some ways, Mujalid ibn Sa`id is not mentioned.
…Qays ibn `Abd narrated: We were sitting around `Abdullah ibn Mas`ud when a Bedouin came and asked about him. “I am `Abdullah,” answered he. “Did your Prophet (S) 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.

In the same documentation, the narrations are recorded in Kamal al-Din wa Itmam al-Ni`mah, 271.
Among the comparative objective writings, I can recognize the precious book of Kifayat al-Athar Ala al-A`immah al-Ithny`Ashar, compiled by the mast scholar `Ali ibn Muhammad ibn `Ali al-Khazzaz al-Qummi al-Razi; one of the scholars of the fourth century. This work is considered as the most remarkable in the field of Hadiths.

In the introductory of the book, the compiler defines his course. On page 7, he records:
The main reason that urged me to compile the narrators of the Sahabah and the Holy Prophet (S)’s truthful progeny about the texts dealing with the Immaculate Imams is that I found some ordinary people of the Shi`ah perplexed in this regard. They doubted due to the firmness of the anthropomorphists and the Mu`tazilite who aimed at confusing their credits. The matter attained its climax when those people denied the divine texts regarding Imamate. Some exceeded denying all the traditions of the Sahabah in this regard… Therefore, I committed myself to searching and presenting whatever evidences I can obtain. I intended to repeal the antagonists’ heresies. Finally, I seek the Lord’s rewarding

and the satisfaction of the Holy Prophet (S) and the Imams.
First, let me mention the narrations dealing with this topic that are related to the famous Sahabah, such as `Abdullah ibn `Abbas, `Abdullah ibn Mas`ud, Abu-Sa`id al-Khidri, Abu-Dharr al-Ghifari, Salman al-Farisi, Jabir ibn Samarah, Jabir ibn `Abdullah, Anas ibn Malik, Abu-Hurayrah, `Umar ibn al-Khattab, Zayd ibn Thabit, Zayd ibn Arqam, Abu-Umamah, Wathilah ibn Al-Asqa, Abu-Ayyub al-Ansari, `Ammar ibn Yasir, Hudhayfah ibn Asyad, `Imran ibn al-Husayn, Sa`d ibn Malik, Hudhayfah ibn al-Yaman, Abu-Qatadah al-Ansari, `Ali ibn Abu-Talib and his two sons; al-Hasan and al-Husayn (a.s.).
Among women, I compiled the texts related by Umm- Salamah, `A`ishah and Fatimah daughter of the Holy Prophet (S).
Thereafter, I record the Imams' reports concordant to the reports of the Sahabah. I will mention each Imam's nominating his successor. This work is purposed for making people realize the truth and take it as their religion, evading being like those described in Almighty Allah's saying, "And those did not show opposition but after knowledge had come to them, out of envy among them."
Such narrations remove doubt and hesitancy and repeal every excuse. In fact, the matter is more genuine than what they thought.

The compiler collates the narration of each companion he has already mentioned under a definite title. He also records the narration and its documentation and series of narrators up to the Holy Prophet (S). This work saved a great deal of narrations that have been, totally or partially, lost in the reference books of our Sunni brothers. The following are models from the book:

On page 23, Title: Narrations of `Abdullah ibn Mas`ud, the writer records:
… `Abdullah ibn Mas`ud narrated that he had heard the Holy Prophetsaying: The Imams after me will be twelve. Nine of them will be from al-Husayn's offspring. Their ninth is their Mahdi.

On page 37, Title: Narrations of Anas ibn Malik, the writer records:
… Anas ibn Malik narrated the following: After leading a collective prayer, the Holy Prophet said, "O my companions! Whoever loves my household will be grouped with us. Whoever adheres to my coming successors will have adhered to the Firmest Handle." Abu-Dharr stood and asked, "O Allah's Messenger! How many will the Imams be after you?" "Their number is the like of the Israelite leaders'," answered the Holy Prophet (S). "All will be from your household?" asked Abu-Dharr. "All will be from my household. Nine will be from al-Husayn's offspring. Al-Mahdi is one of them," answered the Holy Prophet (S).

On page 133, Title: Narrations of Abu-Ayyub al-Ansari Khalid ibn Zayd, the writer records:
… Abu-Ayyub al-Ansari said that he had heard the Holy Prophetsaying, "I am the master of the Prophets. `Ali is the master of the Prophets' successors. My grandsons are the best grandsons. The Immaculate Imams belong to us. They are from al-Husayn's offspring. Al-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 Holy Prophet (S).

On page 120, Title: Narrations of `Ammar ibn Yasir, the writer records:
… `Ammar narrated the following: I was with the Holy Prophet (S) during a campaign when `Ali (a.s.) could kill the standard-bearers; `Amr ibn `Abdullah al-Jumjumi and Shaybah ibn Nafi`. I came to the Holy Prophet (S) and expressed that `Ali had fought for sake of Allah in the very proper way. "This is because he is a part of me and I am a part of him," answered the Holy Prophet (S), "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. To confront him is to confront me, and to confront me is to confront Almighty Allah. To consent to him is to consent to me, and to consent to me is to consent to Almighty Allah. He is the father of my two grandsons. The Imams are from his offspring. From him, Allah the Exalted will bring the Prudent Imams. Al-Mahdi of this nation will be one of them." I wondered, "May my father and mother be sacrificed for you, Allah's Messenger! Who is al-Mahdi?" The Holy Prophet (S) answered, "O `Ammar! Allah the Blessed and Elevated has given me a covenant that He will create nine persons from al-Husayn's offspring. Their ninth will be invisible for them. This is Allah's saying, 'Say: Have you considered if your water should go down, who is it then that will bring you flowing water?' His occultation will take a long time that some people will apostatize while others will be firm. In the last age (of the earth), he will come forth to fill in this world with justice and equity. He will fight for sake of the interpretation (of the Holy Qur'an) in the same way as I fought for sake of the revelation (of it). He will have my name. He will be the most similar to me. O `Ammar! After me, there will come a heresy. When that occurs, you should follow `Ali and his party. He is with the right and the right is with him. O `Ammar! After me, you will be fighting with `Ali two categories of people—the breachers and the deviants. Then, the despotic party will kill you."
I asked, "O Allah's Messenger! Will that satisfy Allah and you?"
The Prophet (S) answered, "Yes, that will satisfy Allah and me. The last meal you will have in this world will be a drink of milk."… etc.

On page 180, Title: Narrations of Ummu-Salamah, the writer records:
… Saddad ibn Aws narrated: On the Battle of the Camel, 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 until the end of the battle. When I was back in al-Madinah, I visited Umm-Salamah. "From where have you come?" asked she. "From Basrah," I answered. "Which party did you join?" she asked. "O Umm al-Mu`minin!" 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 Holy Prophetstating: To fight against `Ali is to fight against me, and to fight against me is to fight against the Lord." "You see that `Ali is the right, do you not?"

I asked. "Yes, by Allah," she affirmed, "`Ali is with the right and the right is with him. By Allah I swear, Muhammad's people violated their Prophet (S) when they chose those whom are disregarded by the Lord and His Messenger and disregarded those whom are chosen by the Lord and His Messenger. They kept their women in their houses and took out the Holy Prophet (S)'s lady to the deserts. By Allah I swear that I heard the Holy Prophetsaying: My *Ummah* will 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 should 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."
I asked, "Who are his household?" Umm-Salamah answered, "It is they to whom we are commissioned to adhere. They are the Imams after him. Their number is as same as the Israelite leaders' number. They are `Ali and his two sons and nine persons from al-Husayn's offspring. They are the immaculate and the sinless Imams." I said, "What a pity! People are perishing, then!" She commented, "Every sect rejoicing what they had with them."

1. Later on, the texts of the sacred sermons of the Farewell Hajj will be cited.
2. Sahabah are generally the companions of the Holy Prophet (S) and, terminologically, every one, disregarding the age, who saw, heard or witnessed the Holy Prophet (S). Yet, various opinions have been given in this regard.

For more information, see Ahmad Husayn Ya`qub: The Conception of the Sahabah's Ultimate Decency; translated by Badr Shahin, Ansariyan Publications – Qum, 1999.
3. Majma` al-Zawa`id 3/270.
4. Minbar is a small set of steps in a mosque from which the sermons are delivered.
5. This narration is authenticated. see Majma` al-Zawa`id 5/191.
6. Al-Tabarani: al-Mu'jam al-Kabir and al-Mu'jam al-Awsat and al-Haythami: Majma` al-Zawa`id 5/190.
7. Al-Bukhari, al-Sahih 5/6
8. Also, Abu-Dawud: al-Sunan 1/435 and Ahmad al-Musnad 5/37.
9. Also, Ahmad: al-Musnad 4/320.
10. Ibn Hajar: Tahdhib al-Tahdhib 2/35.
11. Al-Dhahbi: Siyar A`lam al-Nubala` 3/187.
12. Ibn Hajar, Tahdhib al-Tahdhib 4/206
13. When the Holy Prophet (S) conquered Makkah, he summoned its people who had mistreated him so badly to the degree that they had waged many campaigns against him. Yet, he pardoned them and they were named the 'Released Ones'.
14. Siyar A'lam al-Nubala' 3/187.
15. Also, Ahmad: al-Musnad 1/398 and 406 and al-Muttaqi al-Hindi: Kanz al-`Ummal 6/89 and 12/32 as quoted from Ibn Sa`d: al-Tabaqat and Ibn `Asakir: Tarikh.
16. Shaykh al-Saduq: al-Ikhtisas 233, al-Khazzaz: Kifayat al-Athar 73 and al-Nu'mani: al-Ghaybah 106.
17. Also, Majma` al-Zawa`id 4/220.
18. The Shi'ah Imamiyyah are those who believe in the Twelve Imams as the divinely commissioned leaders of the Ummah to be followed.
19. Shi'ah Zaydiyyah are those who believe Zayd ibn `Ali ibn al-Husayn as the Imam to be followed after his father, Imam Zayn al-`Abidin.
20. Also, A'lam al-Wara 364.
21. Majma' al-Zawa'id 1/113.
22. Al-Albani, and none else, has decided the authenticity of this narration.
23. The Anti-Mahdi is as same as the Antichrist who is a great personal opponent of Christ, expected to appear before the end of the world.
24. Twelvers are the (Ithna'ashariyyah) Shi'ah who believe in the Twelve divinely commissioned Imams.
25. According to Sunni definition, the Rafidites (Rejecters) are those who rejected the leadership of Abu-Bakr and 'Umar after the Prophet (S)'s decease. However, the name is said to the Shi'ah in general and the Twelvers in particular. For the Shi'ah, this title is object of pride because, according to an authenticated narration reported from Imam Ja`far al-Sadiq (a.s.), this title was first said to the believers of Egypt who followed Prophet (S) Moses.
26. This is an indication to Genesis, 17:20: "And for Ishmael I have heard thee: behold, I will bless him, and will make him fruitful, and will very greatly multiply him; twelve princes will he beget, and I will make him a great nation." Derby's Version of the Bible.

(3) The Islamic Principles in the Sermons of the Farewell Hajj

We have previously proved that the Holy Prophet (S)'s Sermon of `Arafat, in the Farewell Hajj, included his prediction of the coming of the Twelve Imams as well as his recommendations in this regard. Let us now discuss the contents of the other five sermons; Sermon of Makkah on the Day of Tarwiyah, Sermon of the Second Day, Sermon of al-Khayf Masjid on the Day of Nahr and Sermon of Ghadir.

Although narrations have communicated, confusedly, a few reports about the contents of these sermons, it is possible to infer that the Holy Prophet (S), through these sermons, provided all the affairs needed by his people after him. These sermons included statements dealing with the following five bases:

1. The basis of the humanitarian equity:

- The principle of the humanitarian unity among humankind and the eradication of the racial discrimination.
- The principle of good treatment of women and the avoidance of wronging them.

2. The basis of the unity of the *Ummah*:

- The principle of eradicating the traces, practices and regulations of the pre-Islamic era that are in violation of the Islamic laws.
- The principle of Muslims' fraternity and equity.
- The principle of the respect for private ownership and the illegality of violating Muslims' properties.
- The principle of regarding Muslims' souls and the illegality of shedding their blood.
- The principle of respecting Muslims' honors and dignity and the illegality of abusing each other.
- The principle of maintaining properties and souls of those who speak out the creed of Islam (shahadah).
- The principle of sealing Prophethood with the Holy Prophet (S) and sealing the nations with his *Ummah*.
- The principle of the Holy Prophet (S)'s being the witness on his people in the Hereafter and their joining him on the Divine Pool.
- The principle of the necessity of the accuracy in acting and the admonishing against committing the insignificant actions that lead to deviation.
- The principle of warning against forging lies against the Holy Prophet (S) and the insistence on investigating whatever is ascribed to him.

3. The basis of the unity of the Islamic law -Shari`ah- and the Muslims' culture.

- The principle of fulfilling the trusts.
- The laws of the heritage.
- The laws of the blood money and retaliation.
- The laws of the rites of the Hajj; "From me, you should learn the rites."

4. The basis of the political affairs and the leadership after the Holy Prophet (S):

- The principle of the prediction of the advent of Twelve Imams from the Ahl al-Bayt.
- The principle of the importunate adherence to the Qur'an and the Ahl al-Bayt—the two weighty things.
- The principle of nominating Imam `Ali (a.s.) as the next leader of the *Ummah* and the first of the Twelve Imams.
- The principle of keeping on performing the obligatory rites and the compliance with the leaders.
- The principle of immortalizing the plot of Quraysh and Kinanah on the blockade of the Hashimites.
- The principle of warning people of Quraysh against playing the tyrant after the departure of the Holy Prophet (S).
- The principle of warning the Sahabah against breaking faith and struggling on power.

5. The basis of punishment of the dissenters against the Holy Prophet (S)'s course:

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

To present detailed discussions about these bases and principles is impossible; therefore, let us refer to some models of these holy sermons before we refer to the topics and examples related.
It is quite clear that the Holy Prophet (S) referred to each of these bases and principles on many occasions before the Farewell Hajj. As a matter of fact, they, together with the six sermons, form an inseparably coalescing topic. The Holy Prophet (S)'s wording is a revelation that completes and explains each other. In every topic, that wording formulates a perfect doctrinal and legislative unity that contributes in the constructing of the divine comprehensive edifice of Islam.

The Humanitarian Equity

This basis is too evident to require any further discussion. Previously, we have referred to a number of related texts of the Holy Prophet (S)'s sermons.

Models of the Holy Prophet (S)'s Sermons in the Farewell Hajj

Ibn Shu`bah al-Harrani -died in AH 350- records the following on page 30 of Tuhaf al-`Uqul:

The Holy Prophet (S)'s Sermon in the Farewell Hajj

In the Farewell Hajj, The Prophet said:
All praise is due to Allah. We praise Him, seek His aid and forgiveness, and repent to Him. We seek His guard against the evils of our wrongdoings and ourselves. No one will be able to lead astray those whom Allah guides and no one will be able to guide those whom Allah causes to deviate. I declare that there is no god but Allah exclusively without any associate, and declare that Muhammad is His servant and messenger.
O slaves of Allah, I command you to adhere to piety and urge you to obey Him. I begin with Allah Who is the source of everything good.
O people, listen to what I will say to you. I do not know whether I will meet you the next year in this situation or not.
O people, your souls and honors are as holy as this day in this country among you up to the day on which you will meet your Lord. Have I conveyed? O Allah, be the witness.
He whom is trusted with a deposit should fulfill his trust. The usury of Jahiliyah (pre-Islamic era) is revoked. The first usury that I will revoke is that of al-`Abbas ibn `Abd al-Muttalib.
The revenge of the Jahiliyah is revoked. The first revenge that I will revoke is that of `Amir ibn Rabi`ah ibn al-Harith ibn `Abd al-Muttalib.
The whole traditions of the Jahiliyah are canceled except the custody –of the Holy House of Allah- and the watering (of the pilgrims).
Retaliation is the judge of the premeditated murder. The ruling of quasi-murder, such as those whom are killed by a stick or a stone unintentionally, is one hundred camels –to be paid as blood money-. Any additional number is a part of Jahiliyah.
O people, Satan despaired of being obeyed on this land, but he accepted to be obeyed through your insignificant evildoings.
O people, "Postponing (of the sacred month) 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. 9/37" The time has rotated as same as the day on which Allah 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; 9/36” three are consecutive and one is odd. They are Dhu’l-Qa`dah, Dhu’l-Hijjah, Muharram and Rajab, which falls between Jumada and Sha`ban. Have I conveyed? O Allah, be the witness.
O people, your women enjoy obligations that are imposed upon you, and you enjoy obligations that are imposed upon them. The obligations that are imposed upon them are that they should never take anybody to your beds, should never let anybody that you hate enter your houses before they take your permission and should never commit any evildoing. If they do so, Allah has permitted you to prevent them, leave them alone in the sleeping-places and beat them, but not so harmfully. If they desist and obey you, you should assume their livelihood and clothing adequately. You have taken them by the trust of Allah and they have been lawful to you by the Book of Allah. Therefore, fear Allah in the questions regarding women and advise each other for their good.
O people, “the believers are each others’ brothers. 49/10” It is illicit for anyone to behave in (someone’s) money before he obtains the owner’s permission. Have I conveyed? O Allah, be the witness.
After me, do not return to atheism by killing each other. I have left among you what will protect you against deviation if you only adhere to. It is the Book of Allah and my family—my household. 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 from dust. “The best of you to Allah is the most Almighty Allah–fearing. 49/13” Except by means of piety, no Arab person is preferred to a non-Arab. Have I conveyed? The attendant must convey this to the absent.
O people, Allah has constituted the share of every heir. It is illicit for any testator to will more than one third of the estate. The baby is for the owner of the bed, and the share of the prostitute is the stone. The curse of Allah, the angels and all of people be upon those who claim of being the sons of other than their fathers and those who claim of being the subjects of other than their masters.[1] Allah will not accept from such individuals any excuse or compensation.
Peace and Allah’s mercy and blessings be upon you.

The following is quoted from al-Kafi 1/403:
… A man from Quraysh related the following: With Sufyan al-Thawri, I went to Ja`far ibn Muhammad and found him on his pack animal. Sufyan addressed to him, “O Abu-`Abdullah! Would you please relate to us the Holy Prophet (S)’s Sermon in al-Khayf Masjid?” The Imam apologized since he had already ridden, and promised he would answer Sufyan’s question as soon as he would be back. “I adjure you by your kinship to the Messenger of Allah (a.s.) to relate it to me,” insisted Sufyan. The Imam rode off. Sufyan 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 Holy Prophet (S) addressed in al-Khayf Masjid:
Allah 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 knowledge may happen to be illiterate and a bearer of knowledge may happen to carry it to the more knowledgeable.
Hearts of Muslims should never act unfaithfully in three matters; sincere performance of Allah’s duties, giving advice to 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, Sufyan recited them before the Imam. Hence, Abu-`Abdullah rode the animal and went.

Halfway, I told Sufyan that Abu-`Abdullah had bound him with an everlasting duty. “What is that?” asked Sufyan. “It is the three things in which a Muslim should never act unfaithfully,” I said, “Sincere performance of Allah’s duties is a clear matter. Regarding giving advice to Muslims` Imams, who are those Imams? Are they Muawiyah ibn Abi-Sufyan, Yazid ibn Muawiyah, Marwan ibn al-Hakam and the other rulers while even the collective prayers led by them 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 on a single day and did not perform the obligatory bathing and demolished the Ka`bah and married their mothers are bearing the same degree of faith born by Archangel Gabriel and Archangel Michael? Or are they the fatalists who believe that Satan’s desire can be active while Allah’s will cannot be? Or are they the Harurites who deny `Ali ibn Abi-Talib and decide his atheism? Or are they the Jahmites who claim that faith is to know Allah only?”
As he became perplexed, Sufyan asked me an explanation of the Holy Prophet (S)’s saying reported by Abu-`Abdullah (a.s.). “`Ali ibn Abi-Talib, by Allah, is the only Imam before whom we are commissioned to give advice. And the congruity stands for his household,” I answered.
Sufyan tore the paper and asked me to keep it secret.

`Ali ibn Ibrahim, in Tafsir 1/171, writes down the following:
The Holy Prophet (S) performed the Farewell Hajj, which was the tenth since he immigrated to al-Madinah. In Mina, he delivered the following speech:
“All praise and thanks be to Allah. O people! Listen and understand my words. I cannot guarantee whether I will meet you the next year. Do you know which day is the holiest?” “It is this day,” answered people. “Do you know which month is the holiest?” asked he. “It is this month,” answered they. “Do you know which land is the holiest?” asked he. “It is this land,” answered they. “Your souls, estate and honors are as holy among you as this day in this month on this land until you 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 Holy Prophet (S). After a while, he added, “Every regulation, heresy, revenge and debt that was founded in Jahiliyah is under my feet. None is preferable to another except by criteria of piety. Have I conveyed?”

“Yes, you have,” declared they. “O Allah! Be the witness,” said the Holy Prophet (S) and then added, “Every usury that was concluded in the Jahiliyah is now revoked. The first usury I am to revoke is al-`Abbas ibn `Abd al-Muttalib’s. Every item of revenge that was in the Jahiliyah is now revoked. The first revenge I am to revoke is Rabi`ah’s. Have I conveyed?” “Yes, you have,” shouted they. “O Allah! Be the witness,” said the Holy Prophet (S) and then added, “Satan despaired of being obeyed on this land, but he has been pleased to be obeyed through your insignificant acts.

If Satan is obeyed, he is then worshipped. O people! Muslims are brothers of each other. It is illicit for a Muslim neither to shed the blood of another Muslim nor to have from his estate unless satisfaction is obtained. I am ordered to fight people until 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 will be their judge. O people! Have I conveyed?” “Yes, you have,” shouted they. “O Allah! Be the witness,” said the Holy Prophet (S) 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 sake of worldly affairs.

If you do so, and you will do it, you will find me in a phalanx between Archangels Gabriel and Michael striking your faces with the sword (For a while, the Holy Prophet (S) paused, turning to the right. Then, he continued,) or `Ali ibn Abi-Talib, Allah 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 will never separate until they join me on the Divine Pool. Whoever accedes to them will be saved and whoever opposes them will perish. Have I conveyed?" "Yes, you have," shouted they. "O Allah! Be the witness," said the Holy Prophet (S) and added, "Some men among you will be precluded from joining me on the Divine Pool. I will then say that they are my companions. I will be answered, 'You do not know what they committed after you.' I will comment: Far away! Far away!"
On the last day of Tashriq, Allah revealed the Surah of al-Nasr (No. 110). The Holy Prophet (S) understood that he would leave this life in a short time. He declared that people should gather in al-Khayf Masjid for the prayer. When people came there, he addressed, "All praise and thanks be to Allah. Allah may bloom a servant who will listen to and understand my words and convey them to the absent.

It happens that a bearer of knowledge be illiterate and a bearer of knowledge may carry it to a more knowledgeable one. Muslim's hearts should never act unfaithfully in three matters; sincere performance of Allah's duties, giving advice to 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, Allah's messenger?" wondered people. The Holy Prophet (S) explained, "They are the Book of Allah and my people—my household. The Knower of subtleties—the All-aware has informed me that these two will never separate until they join me on the Divine Pool. Their joining will be like the joining of the forefingers of my two hands, not the joining of the forefinger and the next one since a little space may be left."
Some of the Sahabah spoke to each other that Muhammad intended to dedicate the leadership to his household. Four of them traveled to Makkah and entered the Ka`bah where they concluded an agreement on preventing the Ahl al-Bayt from holding any position of leadership as soon as Muhammad would be dead or assassinated. Hence, Allah revealed to His Prophet (S), "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. 43/79-80"

Al-Bukhari in al-Sahih 5/126 records the following:
Abu-Bakrah narrated that the Holy Prophet said, "Time has rotated as same as the first day on which the Lord created the heavens and the earth. A year is of twelve months four of which are holy—three are successive; Dhu'l-Qa`dah, Dhu'l-Hijjah and Muharram, and the fourth is Rajab, which falls between Jumada and Sha`ban. Which month is this?" "Allah and His Messenger are the most knowledgeable," we answered. The Holy Prophet (S) paused for a considerable while that we thought he would call another name to that month. "Is it not Dhu'l-Hijjah?" asked he. "Yes, it is," we replied. "Which land is this?" asked he. "Allah and His Messenger are the most knowledgeable," we answered. The Prophet (S) paused for a considerable while that we thought he would call another name to it. "Is it not al-Baldah?" asked the Holy Prophet (S). "Yes, it is," we replied. "What kind of day is today?" asked the Holy Prophet (S). "Allah and His Messenger are the most knowledgeable," we answered. The Prophetstopped talking for a considerable while that we thought he would call another

name to it. “Is it not the Nahr – immolation- Day?” asked the Holy Prophet (S). “Yes, it is,” we answered. The Prophetspoke, “Your souls and estate (Muhammad added that the Holy Prophet (S) might said, ‘and your honor…’) are as holy among you as this day in this month on this land. You will meet your Lord and He will 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 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.
The following is quoted from al-Bukhari, al-Sahih 1/24:
… The Holy Prophetsat on the back of his camel while a man was catching to its bridle. “What kind of day is today?” asked he. We stopped talking for a considerable while that we thought that he would call another name to that day. “Is it not the Nahr Day?” asked he. “Yes, it is,” we replied. “Which month are we in?” asked he. We stopped talking for a considerable while that we thought he would call another name to that month. “Is it not Dhu’l-Hijjah?” asked he. “Yes, it is,” we replied. The Holy Prophet (S) added, “Your souls, estate and honor are as holy among you as this day in this month on this land. The witness should inform the absent. A witness may convey to a more committed one.”

The following is quoted from Muslim, al-Sahih 4/41:
…The Holy Prophet (S) descended the mountain and addressed, “Your souls and estate are as holy among you as this day in this month on this land. Every affair of the Jahiliyah is being under my feet. Revenge of the Jahiliyah is revoked. The first revenge that I will revoke is Rabi`ah ibn al-Harith’s revenge that is ours. He was suckling in the quarter of Banu-Sa`d and the tribe of Hudhayl killed him. Usury of Jahiliyah is revoked. The first usury I want to revoke is ours, which is al-`Abbas ibn `Abd al-Muttalib’s. Watch your Lord during treating your women. You have taken them by the trust of Allah. And you have consummated their privates by the word of Allah. Your rights imposed upon them are that they should not permit anyone you dislike to sit on your furniture (i.e. enter your houses). If they do so, you are permitted to beat them not heavily. Their rights imposed upon you are that you 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 will be asked about me. What will you answer?” “We confess that you have conveyed, accomplished and advised,” shouted people. As he raised his forefinger to the heavens and shook it towards people, the Holy Prophet said three times, “O Allah! Be the witness.”

Ibn Majah records the same previous narration with an addition. The following is recorded by al-Hakim in al-Mustadrak 1/77:
The Holy Prophet (S) delivered a speech saying, “O People! I will precede you to the Divine Pool. It is a pool of a distance as same as that between Kufah and the Black Stone -of the Ka`bah-. His vessels are as many 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 will be occluded, too. None will escape but a few group that are like scattered animals in a cattle.” “Will I be one of them, Allah’s Prophet (S)?” asked Abu-Bakr. “No, you will not,” answered the Holy Prophet (S), “They will be people from the coming generations who will move backward.”
[Al-Hakim comments:] According to the criteria of the two Shaykhs -Muslim and al-Bukhari-, this is an authentic narration. Yet, they did not record it. Al-Hajjaj ibn Muhammad has reported it from al-Layth.

Ibn Majah, in al-Sunan 2/1016, records the following:
… `Abdullah ibn Mas`ud narrated that while the Holy Prophet (S) was on the back of his she-camel in `Arafat, he said, “Do you realize which day, month and land are these?” “These are holy day, month and land,” answered they. “Your estate and souls are as holy among you as this month, land and day,” said the Holy Prophet (S) and then 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.’ But I will be answered: You do not know what they did after you.” According to Majma` al-Zawa`id, this is an authentic report.

Ibn Majah, too, records the following in al-Sunan 2/1300:
Title: After Me, Return Not To Atheism By Beheading Each Other:
Jarir ibn `Abdullah narrated that during the Farewell Hajj, the Holy Prophet (S) asked people to keep silent. He then said, “After me, return not to atheism by beheading each other.”
Ibn `Umar narrated that the Holy Prophetstated, “Woe is you! After me, return not to atheism by beheading each other.”
Al-Sannaj al-Ahmasi narrated that the Holy Prophetstated, “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.”
According to Majma` al-Zawa`id, this is an authentic report with trustful narrators.

The following is recorded by al-Tirmidhi in al-Sunan 2/62:
…Abu-Umamah narrated that during the Farewell Hajj, I heard the Holy Prophetsaying, “Beware of your duty to Allah and perform the five –obligatory- prayers and fast in that month –of Ramadan- and defray the Zakat and comply with your leaders and you will be taken to the Paradise of your Lord.”
Abu-Umamah declared that he had heard this saying from the Holy Prophet (S) when he was thirty years old.
Abu-`Isa decides this narration as qualified with a rather doubtful narrator. Others, however, have decided it as authentic.

In al-Musnad by Ahmad ibn Hanbal 5/412, the following is recorded:
… A man from the Sahabah narrated that the Holy Prophet (S) was on the back of his red she-camel when he asked, ‘Do you realize what kind of day is today?’ ‘It is the Nahr Day,’ answered we. ‘You are true,’ replied the Holy Prophet (S), ‘It is the Grand Hajj Day. Which month is it?’ ‘It is Dhu’l-Hijjah,’ answered we. ‘You are true,’ commented the Holy Prophet (S), ‘It is the palatial month of Allah. Do you know which land is this?’ ‘It is the Holy Precinct,’ answered we. ‘You are true,’ stated the Holy Prophet (S), ‘Your souls and estate are as holy among you as 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 taking pride among the other nations. Blacken not my face. You have seen and listened to me. You will be asked about me. He who deliberately forges lies against me will have sought himself a place in Hellfire. I will save some people and others will be taken away from me. I will say: O Lord! They are my companions. But I will be answered: You do not know what they did after you.

The following is quoted from Majma` al-Zawa`id 3/265:
Title: Sermons of the Hajj:
Abu-Harrah al-Raqqashi narrated the following on the authority of his uncle: In the middle of the Tashriq days, I was catching the riddle of the Holy Prophet (S)’s she-camel. He then said, “O people! Do you realize which day, month and land are these?” “They are holy day, holy month and holy land,” answered people. “Your souls, estate and honors are as holy

among you as this day in this month on this land until the day on which you will 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 one of you to have from a Muslim's property unless satisfaction is obtained. Every blood and estate of Jahiliyah should be under my feet until the Resurrection Day. The first revenge I want to revoke is Rabi`ah ibn Al-Harith ibn `Abd al-Muttalib who belonged to us. He was a baby at the tribe of Layth when the tribe of Hudhayl killed him. Every usury that was in Jahiliyah is revoked. The Exalted Lord has ordered that the first usury to be revoked is that of al-`Abbas ibn `Abd al-Muttalib who belongs to us. 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. Satan has despaired of being obeyed by the performers of prayers; but he is working on creating antagonism among you. Fear Allah as you treat 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 one to take your places in your beds and they are not allowed to permit any one you dislike to enter your houses. If you expect desertion of a woman, you should admonish, desert in the bed and then beat ineffectively. Their rights are that you should save their alimony and clothing. You have taken them by the trust of Allah and you have consummated their privates by the word of Allah. He who had a trust should deliver it to the depositor."
The Holy Prophet (S) then opened his hand and said, "Have I conveyed? Have I conveyed? The witness should inform the absent. An indirect receiver may be more receptive than a direct hearer."

Relating this narration, Abu-Dawud mentions the statements of beating women only while Ahmad (ibn Hanbal) and Abu-Harrah al-Raqqashi record it completely. Abu-Dawud, however, decides its authenticity and Ibn Mu`in considers it as doubtful. One of the narrators is `Ali ibn Zayd about whom experts have noted many points of weakness.
Abu-Nadrah narrated the following on the authority of a man who heard the Holy Prophet (S)'s sermon addressed in the middle of the Tashriq days:
The Holy Prophetstated, "O people! Your Lord is One and your father is one, too. An Arab individual should not be preferred to a non-Arab and a black should not be preferred to a white except by criteria of piety. Have I conveyed?" "Yes! The Messenger of Allah has conveyed," people shouted. "What kind of day is today?" asked the Holy Prophet (S). "It is a holy day," people answered. "Which land is this?" asked the Holy Prophet (S). "It is a holy land," people shouted. "Allah the Exalted has made your souls and estate --the Holy Prophet (S) might have added 'and honors' to his statement-- as holy as this day in this month on this land. Have I conveyed?" said the Holy Prophet (S). "Yes! The messenger of Allah has conveyed," people admitted. "The witness should inform the absent," ordered the Holy Prophet (S).

To a series of authentic narrators, Ahmad relates the previous report in al-Musnad 5/72.
Ibn `Umar narrated that when this Surah was revealed to the Holy Prophet (S) in Mina in the middle of the Tashriq days, he recognized the imminence of his death. He rode his animal, al-Qaswa`, and stood among people in al-`Aqabah. A great number of Muslims encompassed him. He then said, "All praise and thanks be to Allah. O people! Any revenge that was in Jahiliyah is annulled. The first revenge to be annulled is the blood of Rabi`ah ibn al-Harith who belonged to us. The tribe of Hudhayl killed him when he was a baby at the tribe of Layth. Likewise, any usury that was concluded in the Jahiliyah is revoked. The first

usury to be revoked is that of al-`Abbas ibn `Abd al-Muttalib who belongs to us. O people! Time has rotated as same as it was when the Lord created the heavens and the earth. The number of months with Allah is twelve, four of which are holy. They are Rajab, which falls between Jumada and Sha`ban, then come Dhu'l-Qa`dah, Dhu'l-Hijjah 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 who had a trust should deliver it to the depositor. O people! Satan despaired of being obeyed on this land in the last of time but he has been 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 Allah and consummated their privates by the word of Allah. You have rights imposed upon them and they have rights imposed upon you. Within your rights is that they should not let any one 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 of you 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! What kind of day is today?" "It is a sacred day," answered they. "Which land is this?" asked the Holy Prophet (S). "It is a sacred land," answered they. "Which month is this?" asked the Holy Prophet (S). "It is a sacred month," answered they. "Almighty Allah has made your souls, estate and honors as sacred as this day in this month on this land. The witness should inform the absent. There will be no Prophet (S) after me and there will be no nation after you."
The Prophet (S) then raised his hands to the heavens and said, "O Allah! Be the witness."
In the major reference books of Hadith, a part of this report is recorded. Al-Bazzar also records this narration. However, Musa ibn `Ubaydah, the doubtful, is within the series of the narrators.

The following is recorded in Majma` al-Zawa`id 3/272:
…Al-`Adda` ibn Khalid ibn `Amr ibn `Amir narrated that in the Farewell Hajj, he was sitting under the minbar from which the Holy Prophet said, "All praise and thanks be to Allah. Allah 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, a non-Arab should not be preferred to an Arab, a black should not be preferred to a white and a white should not be preferred to a black except on criteria of piety. O people of Quraysh! Do not shoulder the worldly affairs while people shoulder the Hereafter. I will not avail you in the least before Allah."
In al-Mu`jam al-Kabir, a-Tabarani relates this narration to doubtful narrators. Previously, we have referred to an authentic documentation of this report.
Abu-Qabilah narrated that in the Farewell Hajj, the Holy Prophet (S) delivered a sermon saying, "There will be no Prophet (S) after me and there will be no nation after you. Revere your Lord, perform the five –obligatory- prayers, fast in the month –of Ramadan- and comply with the leaders and you will enter the Paradise of your Lord."

The following is quoted from al-Darimi's al-Sunan 2/47:
…The Holy Prophetstated, "Your blood and estate are as holy as this day in this month on this land. Every matter that was regulated in Jahiliyah is under my feet. The revenge of

Jahiliyah is revoked. The first revenge I will revoke is the Rabi`ah ibn Al-Harith's. The tribe of Hudhayl killed him when he was a baby at the quarter of Banu-Sa`d. Usury of Jahiliyah is revoked. The first usury I will revoke is al-`Abbas ibn `Abd al-Muttalib's. Watch the Lord during treating your women. You have taken them by the trust of Allah and consummated their privates by His word. Your rights imposed upon them are that they should not let anyone take your places in your beds. If they do, you should beat them, yet ineffectively. Their rights imposed upon you are that you should save their alimony and clothing in an acceptable way. You will be asked about me, what will you answer?" "We acknowledge you have conveyed, accomplished and advised," shouted people. The Prophet (S) raised his forefinger to the heavens and shook it at people saying thrice, "O Allah! Be the witness." … etc.

In al-Sunan 2/67, the following is recorded:
`Abd al-Rahman ibn Abi-Bakrah narrated on the authority of his father that on that day, the Holy Prophetsat on a camel, or she-camel perhaps, whose bridle was held by a man and asked, "What kind of day is today?" We kept silent for a considerable time that we thought he would call another name to it. "Is it not the Nahr Day?" asserted the Holy Prophet (S). "Yes, it is," answered we. "Which month is this?" asked he …etc.

First Basis

The Holy Prophet (S)'s indications to this basis are too clear to require explanations. Moreover, many texts regarding the topic have been already demonstrated.

Second Basis

A preliminary sight at the texts relating the Holy Prophet (S)'s last sermons gives the impression that the first five principles of this basis, namely the unity of the *Ummah*, have been the most important, if not the only, topic of the sermons. Muslims repeated paragraphs of the Holy Prophet (S)'s sermons dealing with this topic so over again. This is by the reason that the society in which the Holy Prophet (S) 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 even 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 laws and declared equity of people before the law. All sorts of abusing the private rights were prohibited and 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 topics and words. They were highly admired by these ethics and principles. For faithful Muslims, these principles 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 the regulations of respecting personal character, estate and opinion after the Holy Prophet (S)'s decease. Without these instructions, Muslim society would have been engaged in a situation extremely worse than what had actually occurred. In the same manner, the Jahiliyah regulations, regarding association with humanity, would have floated to the surface anew.

It is noticeable that the Holy Prophet (S)'s immaculate household have preceded people in the field of regarding the humankind and their legal freedom. Imam `Ali (a.s.) was the only

ruler, after the Holy Prophet (S), who did not use martial laws or any exceptional law, even with his rivals and those who mutinied against him. Moreover, although he 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 `Umar reverted to means of power and surmounting against Ansar in Saqifah of Banu-Sa`idah. They were about to kill Sa`d ibn `Abadah. Later on, they attacked the group who refrained from paying homage to them. The group were gathering in the Holy Prophet (S)'s house for providing their consolation to his family and, meanwhile, the Holy Prophet (S)'s body had not been put in the grave yet when the band threatened them setting the house on fire if they would insist on confining themselves there and evade swearing loyalty to the new leader. 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… etc.

The sixth principle of this basis; the principle of maintaining properties and souls of those who speak out the creed of Islam (shahadah; There is no god but Allah), was related in this form:
I have been ordered to fight people until they 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. Allah then will be the Judge."[2]
As a matter of fact, this principle is of three dimensions:

First, anyone who speaks out the creeds of Islam, apart from religion or nationality, is considered as Muslim whose soul, estate and honor must be kept in sacredness. Under definite circumstances defined by the Islamic law, such as falling under the title of 'the despotic party', doing an evil in the land, committing a murder, apostatizing from Islam, perpetrating adultery or the like offenses, the soul will be lawfully violated.

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

Third, the Holy Prophet (S) 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 to complete the revelation of the Holy Qur'an and to activate the declaration of the two creeds of Islam. In other words, his calling was to form the general appearance of this nation. He was not given the orders of fighting the deviate or those who mislead Muslims, since this sort of fighting is reckoned with the jihad for the interpretation of the Holy Qur'an. This sort of jihad came after the Holy Prophet (S)'s departure.

The seventh principle is sealing Prophethood with the Holy Prophet (S) and sealing the nations with his nation. It is the principle of the prevalence of Muhammad's doctrine over the doctrines of the previous Prophets. It also refutes the misclaims of Prophethood a part of which emerged during his reign while others came forth thereafter. Furthermore, this principle grants the *Ummah* the honor of sealing the Prophets' nations. It confines it with the responsibility of guiding the other nations. The Holy Prophet (S) 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 Holy Prophet (S)'s reference to others, such as the Zakat and the ritual Hajj.

The most distinguishable point in this principle is that the Holy Prophet (S) refers to the

compliance with the rulers. When Almighty Allah commands us to comply with a person unconditionally, this will definitely mean that the person be sinless; in other words, he neither wrongs any nor says but the truth. Since this instruction is empty of any conditions or qualifications, it is most surely that he refers to the Twelve Imams whom are divinely nominated and predicted.

The eighth principle—the Holy Prophet (S) being the witness on his people in the Hereafter and they will join him on the Divine Pool—is mentioned in various narrations. Some reporters have mentioned it in 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 style persisting that people will join their Prophet (S) before their Lord and each will be in need for a drink from the Kawthar Pool. That drink will save against any further thirst and make the body fit enough to enter Paradise.

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

The ninth principle—the necessity of accuracy in acting and the admonishing against committing the insignificant actions that lead to deviation—attracts attentions to a remarkable rule in the 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 will lead to others, until they lead to the abyss of the worldly or the supernal devastation. This fact is practicable in both individual and collective situations.
A Muslim may permit himself to gaze at a foreign lady that he likes 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 advice of his associates until he will be led to sink in the ocean of wronging people, deviation and corruption.
A nation may overlook assails of their enemies in states of political, economic or cultural power. This concern will lead the enemies to predominate and prevail on 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 unimportant situations and behaviors forming the invisible seeds of the giant trees of evil on individual and social levels. Consequently, reference books of both sects of Muslims have referred to the Holy Prophet (S)’s many examples on this point:
In al-Kafi 2/288, we read the following:
Imam Ja`far al-Sadiq (a.s.) said: The Holy Prophet (S) resided in a wasteland and asked his companions to fetch firewood. They apologized that the land had been barren. “Try to find as much as possible,” ordered the Holy Prophet (S). They fetched a good quantity and provided the sum before him. As he saw the view, the Holy Prophet (S) 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.”[3]

The previous saying deals 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 sayings deal with the qualitative accumulation of the insignificant sins in the core and personality of the individuals and societies:
Al-Kulayni, in al-Kafi 2/287, records the following:
Imam Ja`far al-Sadiq (a.s.) stated, “Beware of the insignificant sins. They are unforgivable.” “What are the insignificant sins?” asked the narrator. The Imam explained, “A man commits a sin and wishes if he had not committed others.”[4]

One of the remarkable bases inferred form this instruction is that 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 meaning of the Holy Prophet (S)’s saying, “Satan despaired of being obeyed on this land, but he will be obeyed in some sins that you deem insignificant. He will be pleased by them.”[5]

Satan despaired of demolishing the fortified castle and the handsome structure of Islam erected by the Holy Prophet (S); therefore, he went towards prevailing on the individuals to drag a single brick of that building incessantly. This process resulted in dragging all the constituents of that great structure.

Another outstanding matter, deduced from `Ali ibn Ibrahim’s narration, is that the obedience to Satan in the insignificant sins is adoration to him. This means that those who create deviance in a society are serving Satan, not the Lord. As a result, they raise the slogan to changing from serving the Lord into serving Satan. This is the Holy Prophet (S)’s saying, “But he is pleased to be obeyed through your insignificant deeds. If Satan is obeyed, he is then served.”

The Holy Prophet (S)’s declaration that Satan is pleased to be obeyed through the insignificant sins is an information telling Satan’s satisfaction for the success progressed in his project of deviating people. This fact is in conformity with the exegesis of Almighty Allah’s saying,

“And certainly Satan found true his conjecture concerning them, so they follow him, except a party of the believers. 34:20”

The Ahl al-Bayt regarded people’s struggle on power after the Holy Prophet (S)’s departure as the most menacing insignificant sin. In Bihar al-Anwar 28/217, we read the following: Imam al-Baqir (a.s.), through explaining Almighty Allah’s saying, “Corruption has appeared in the land and the sea on account of what the hands of men have wrought, 30/41” said: By Allah I swear, that corruption started when Ansar suggested to elect a leader from them and the people of Quraysh elect another from them.

The tenth principle—warning against forging lies against the Holy Prophet (S) and the insistence on investigating whatever is attributed to him—has been mentioned through the narration of Ahmad ibn Hanbal. In Sunni and Shiite reference books of Hadith, this question is mentioned importunately meaning that the problem of forging lies against the Holy Prophet (S) existed during his lifetime. He therefore insisted that this problem would certainly find a larger scope after his departure and the number of the fabricators would 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 Holy Prophet (S) 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 Holy Prophet (S)'s recognition of the problem's existence and prediction of its continuity and increase after him are proofs on the fact that he constituted 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 that he left in his nation—the Book of Allah and his household. Any text that contradicts the Book of Allah must be decided as worthless since the Holy Prophet (S) does never belie the Holy Qur'an. Correspondingly, every text that contradicts whatever is asserted by his progeny who are being incessantly with the Holy Qur'an is worthless, too. The Ahl al-Bayt are perpetually with the Holy Qur'an since they are the heirs of the Holy Prophet (S) and the explicators of his knowledge.

Third Basis

Through various paragraphs of the Holy Prophet (S)'s sermons of the Farewell Hajj, the principles of this base are mentioned. Previously, we have referred to the fulfillment of trusts and the laws of heritage, blood money and the Hajj. At any rate, there were other laws mentioned in the sermons.
In spite of the opposite factors, the main element in the materialization of the cultural unity of the *Ummah*, 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 all states and civilizations.

Fourth Basis

- The principle of the prediction of Twelve Imams from the Ahl al-Bayt.
- The principle of the importunate adherence to the Qur'an and the Ahl al-Bayt; the two weighty things.
- The principle of nominating `Ali as the next leader of this nation and the first of the Twelve Imams.
- The principle of keeping on performing the obligatory rites and the compliance with the leaders.
- The principle of immortalizing the treaty of Quraysh and Kinanah on blockading the Hashimites.
- The principle of warning people of Quraysh against playing the tyrant after the Holy Prophet (S)'s departure.
- The principle of warning the Sahabah against breaking faith and struggling on power.

Formerly, we have referred to this discussion through the rendition of the Hadiths regarding the Twelve Imams. During the Farewell Hajj sermons, the Holy Prophet (S) referred to this point assuredly.
It is inadmissible for the sane to accept that the Holy Prophet (S) had concealed the identity of those divinely nominated Imams, or that he provided this matter for predicting their

coming. These claims have been originated by people of Quraysh and their hireling narrators.

Shiite reference books of Hadith have attested that the second principle of the Holy Prophet (S)'s persisting on the adherence to the two weighty things—the Qur'an and his progeny—relates that he referred to this matter through the Sermon of Ghadir, the al-Khayf Masjid Sermon and, presumably, the others. `Ali ibn Ibrahim's narration assures this fact. Comprehensively, Sunni reference books of Hadith have recorded the Holy Prophet (S)'s assertion on the adherence to the two weighty things during the Sermon of Ghadir only. They have decided the authenticity of the reports relating this topic. Al-Tabari compiled a two-volume 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 Hajj, al-Tirmidhi, in al-Sunan 5/328, records:
Jabir ibn `Abdullah has narrated that he saw the Holy Prophet (S) on his she-camel; al-Qaswa`, on the Day of `Arafat, addressing, "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."[6]

It is also noticeable that a number of Sunni reference books have recorded the Holy Prophet (S)'s persistence on the adherence to the Qur'an only, disregarding his household.
In Muslim's al-Sahih 4/41, we read the following:
The Holy Prophet said: "…I am leaving among you what will protect you against deviation as long as you commit yourselves to. It is the Book of Allah."[7]

The following form has been recorded in Majma` al-Zawa`id 3/265:
The Holy Prophet said, "…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 yourselves to its instructions."

Through a scrutinizing look at the narrations involved, it is easily understood that the mention of the Ahl al-Bayt has been deleted in such reports due to the narrators' oblivion or the firm supervision that the people of Quraysh imposed upon Hadiths. This is evidenced by the fact that the same reference books have related the same text completely in other positions. As a rule, the imperfect should be compared to the perfect.
Muslim, al-Bayhaqi, Ibn Majah and al-Haythami have recorded various narrations regarding the Holy Prophet (S)'s repetitive importunate recommendation of the adhering to the Holy Qur'an and his progeny together.
In Muslim's al-Sahih 7/122, the following is recorded:
Zayd ibn Arqam has narrated that in a place called 'Khumm' and situated between Makkah and al-Madinah, the Holy Prophet (S) addressed to us, "All praise and thanks be to Allah… O people! I am no more than a mortal. The apostle of my Lord (the angel of death) 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." He repeated it thrice.
Husayn asked, "O Zayd! Who are his household? Are his women included?" "Yes, his women are included with his household," answered Zayd, "But his household are exclusively those whom are prohibited from receiving alms." "Who are they?" wondered Husayn. "They are the sons of `Ali, `Aqil, Ja`far and `Abbas," identified Zayd. "All those are prohibited from receiving alms?" asked Husayn. "Yes, they all are," replied Zayd.[8]

In Majma` al-Zawa`id 1/170, the following is recorded:

Zayd ibn Thabit has narrated that the Holy Prophetstated, “I am leaving among you two successors; the Book of Allah and my household. They will never leave each other until they join me on the Divine Pool.”[9]

He has also recorded it on page 162 of part 9 and commentated that Ahmad recorded it in an acceptable documentation.
Abu-Dawud has not referred to a clear narration respecting the two weighty things; rather, he has written an independent title—‘al-Mahdi’ in al-Sunan 2/309, in which he has recorded the Hadith of the Twelve Imams and the Holy Prophet (S)’s prediction of the coming of Imam al-Mahdi who would belong to the offspring of `Ali and Fatimah (a.s.). He has also related the Holy Prophet (S)’s saying, “Even if there will be only a single day from the age of this earth, Allah will send a man from my household who will fill in it with justice in the same way as it would be filled in with wrong.”

The following point is provided as evidence on our claim that the Holy Prophet (S) ordered people, during the Farewell Hajj sermons, to adhere to his household in addition to the Holy Qur’an. His statements are the most eloquent since they enjoy unique specifications one of which is that there are definite expressions dedicated to definite occasions. This point is common between the Holy Qur’an and the Hadiths. The Holy Prophet (S)’s expression, ‘…protect you against deviation if only you adhere to…’ is individually dedicated to the instruction of the adherence to the Holy Qur’an and his household. He had never used this expression on any occasion except the recently concerned one. In the same manner, the expression, ‘I am leaving among you the two weighty things,’ had never been used in any situation save this.

When the Holy Prophet (S) gave his orders to fetch a pen and a paper so that he would record a document ‘protecting perpetually against deviation,’ during his final ailment, people of Quraysh perceived that he had intended to commit Muslims to the compliance with the Holy Imams of his progeny in a written form. So, they rejected this order very frankly and insolently.

In six positions of al-Sahih, al-Bukhari has referred to this incident. The other reference books of Hadith have reported `Umar’s taking pride in playing the greatest role in the process of depriving the Holy Prophet (S) of recording his will.
At any rate, we aim only at attracting the attentions to the point that the isolating of the Ahl al-Bayt from the Book of Allah, during reporting some narrations respecting the sermons of the Farewell Hajj, violates the Prophet (S)’s style and his unequaled expression during his reference to the adherence to the Book of Allah and his household together. Al-Tirmidhi, moreover, has related the two together.

In abstract, none can deny the authentic truth that the Holy Prophet (S) predicted the coming of the Twelve Imams and instructed people to adhere to the two weighty things and considered his immaculate household—`Ali, Fatimah, al-Hasan and al-Husayn—as the equals of the Holy Qur’an in the field of the compliance with them. All these matters were confirmed in the sermons of the Farewell Hajj. They however may be denied only by those who intend to be fanatic to the people of Quraysh in the face of the Exalted Lord and His Prophet (S).

The third principle of this base, which is the declaration of `Ali’s religious and political succession, is evident through the 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 al-Tabari’s al-Wilayah and ending with `Allamah al-

Amini’s al-Ghadir Encyclopedia, have discussed this topic thoroughly.

The fourth principle, which is the keeping on the performance of the obligatory rites and the compliance with the leaders, has been discussed during mentioning paragraphs about the second basis. Al-Fakhr al-Razi, as well as many others, have admitted that Almighty Allah will never instruct us to comply with other than sinless people without specifying conditions; otherwise this will be an instruction of disobedience. This admission comes through discussing Almighty Allah’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 and, similarly, those intended in the Holy Prophet (S)’s sermons of the Farewell Hajj, as well as other occasions, must be sinless.

The fifth principle aims at immortalizing the treaty of Quraysh and Kinanah on blockading the Hashimites. This has been recorded in al-Bukhari’s al-Sahih 5/92:
Abu-Hurayrah has narrated that the Holy Prophet said, “Allah willing, we will reside in al-Khayf, the place where they concluded the treaty of atheism and swore on it.”

On pages 246 and 194 of parts 4 and 8, al-Bukhari records narrations concerning the same topic. On page 158 of part 2, he records a narration with a more evident point:
Abu-Hurayrah has narrated that on the Nahr Day, the Holy Prophet (S) was in Mina when he stated, “Tomorrow, we will reside in al-Khayf of Banu-Kinanah, where they concluded the treaty of atheism and swore on it.” He meant al-Muhassab. People of Quraysh and Kinanah had concluded a treaty against the Hashimites, sons of `Abd al-Muttalib and sons of al-Muttalib. 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 Holy Prophet (S).

The same narration has been recorded in Muslim’s al-Sahih 4/86 and Ahmad’s al-Musnad 2/322, 237, 263, 353 and 540. It has been also recorded in al-Bayhaqi’s al-Sunan 5/160, yet in another form, in which he comments, “This report is recorded in al-Bukhari’s al-Sahih and Muslim’s where it is related to al-Awza`i.”
Muslim has actually related it to al-Awza`i, while al-Bukhari to Abu-Hurayrah. It seems that al-Bayhaqi has erred in this point or the report has not been found in the copy of al-Bukhari’s al-Sahih upon which we depend. In any event, the following addition exists in Muslim’s report related to al-Awza`i:
“…They should not give in marriage or marry any individual of these houses and no deal should be concluded between the two parties until they give up the Holy Prophet (S).”

Furthermore, in the two forms of the report, there is a difference in the place of the Holy Prophet (S)’s residence. Al-Bukhari mentions that the Holy Prophet (S) declared that statement while he was in Mina, after performing the rites of `Arafat, while al-Tabarani mentions that it occurred in Makkah, before the commencement of the Hajj rites. The latter is however more acceptable since it accounts for the Holy Prophet (S)’s concern in the subject and his caring for concentrating on it in Muslims’ mentalities. Moreover, he had resided in that place and passed the night before performing the rites of `Arafat there when he was in his way to that mountain.

This matter has been previously mentioned during discussing al-Darimi’s narration. All the Tashriq days, the Holy Prophet (S) resided in that place.

In Majma` al-Zawa`id 3/250, the following is recorded:
Ibn `Abbas has narrated that one day before the Tarwiyah Day, the Holy Prophetstated,

“Allah willing, we will reside in al-Khayf, the place where the atheists concluded their treaty and swore on it.”10

The most remarkable point in this discussion is the Holy Prophet (S)’s purpose beyond reminding people of Quraysh, and Muslims generally, of a great incident that took place in that place fourteen years ago. People of Quraysh aimed at burying that incident and making people forget it. Allah the Exalted and His Messenger have intended to eternalize it in Muslims’ mentalities and history. The incident as a whole brings humiliation to people of Quraysh and elevates proudly the Holy Prophet (S) and the Hashimites. It is a sketch showing the ceaseless efforts of the despotic Qurayshite chiefs who could achieve unanimity of the clans and convince the tribes of Kinanah who lodged near the Holy Precinct to put the Hashimites under a complete blockade—a blockade that lasted for long years. They practiced a comprehensive economic and social blockade against the Hashimites for coercing them to give Muhammad, the Holy Prophet (S), up so that they would be able to kill him or make him retreat from his Divine Mission.

Those despotic chiefs felt in sublime cheer for achieving a great success in congregating the clans of Quraysh and Kinanah for that satanic purpose. Their conference was held in al-Muhassab in al-Khayf of Banu-Kinanah where they swore, by Lat and `Uzza,11 on the perseverance on their goals. 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 a few days before the Holy Prophet (S)’s immigration to al-Madinah.

The Hashimites, including the unbelieving ones, combined with the Holy Prophet (S) and tolerated many years of blockade, poverty, harm and insult in the Col of Abu-Talib. Until Almighty Allah relieved their suffering by a miracle, none of Muslims participated with them.

The Holy Prophet (S) aimed at opening the new Muslims’ minds on the history of their religion and the costs 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 discriminate. Another purpose was that he aimed at sending a practical message to the rest of the despotic chiefs of Quraysh 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 until the Holy Prophet (S) gathered them under the swords of the Hashimites and Ansar on the day of the conquest of Makkah. Only then, they saved themselves from killing by the declaration of being Muslims. Thereafter, they planned for prevailing on the heritage of the Islamic State that had been constructed by Almighty Allah and His Messenger, against their desires.

Death and the sword of `Ali ibn Abi-Talib were the Lord’s means of killing a few numbers of the chiefs of that satanic treaty of al-Khayf conference. A considerable number of them; such as Suhayl ibn `Amr, Abu-Sufyan, `Ikrimah ibn Abi-Jahl, Safwan ibn Umayyah ibn Khalaf, Hakim ibn Hizam, Suhayb ibn Sinan, Abu’l-A`war al-Salami and many others were still alive. They accompanied the Holy Prophet (S) in the Farewell Hajj; and listened to his statements and could remember their near past; and were admired by the amnesty that he issued after he had stopped at submitting them to full evidence. Their extrinsic and hidden behavior, the induction, the Ahl al-Bayt’s testimony, the course of history—all these things have proven their delight for the Holy Prophet (S)’s declaration of his imminent departure. They were preparing for a new method of blockading the Hashimites in the next stage. Hence, the Holy Prophet (S) wanted to remind them of their old plan and how the Lord

foiled it and He would for sure foil the coming ones.

The seventh principle of this basis, which is warning people of Quraysh against playing the tyrant after the departure of the Holy Prophet (S), is recorded in our reference books of Hadith. It is asserted by the narration recorded in Majma` al-Zawa`id as related to Fahad ibn al-Bahiri who had listened to the sermon of the `Arafat Day and reported from the Holy Prophet (S) his saying:
“O people of Quraysh! Do not shoulder the worldly affairs while people shoulder the Hereafter. I will not avail you in the least before Allah.”

Thanks to Allah, Fahad was a Bedouin; had he belonged to Quraysh or Kinanah, he would have substituted the Hashimites for people of Quraysh!
The Qurayshite narrators were wont to remove every statement that might injure or censure people of Quraysh. Therefore, Sunni reference books of Hadith have been full of such ‘authentic’ reports regarding the Holy Prophet (S)’s blaming and censuring the Hashimites and sons of `Abd al-Muttalib. In like manner, we could see tens of narrations dealing with the Holy Prophet (S)’s praising people of Quraysh and ordering to choose leaders from them. All the Holy Prophet (S)’s statements of blame and censure against people of Quraysh have been changed into statements of blame and censure against the Hashimites, or have been repealed by inventing another saying or have been turned into praise for people of Quraysh!

Fahad ibn al-Bahiri’s narration of the Holy Prophet (S)’s forewarning people of Quraysh during the sermon of the Farewell Hajj has come in its proper time and place. People of Quraysh occupied a distinctive location among the Arabs; they were the leaders of the Arab Peninsula’s inhabitants during and after the Holy Prophet (S)’s lifetime. Consequently, any danger that might face the Ahl al-Bayt would certainly be originated by them. As well, any movement of averting Islam and any wrongdoing that Muslims may suffer would certainly be originated by them. Other people would always follow them.

The Holy Prophet (S) is no more than a bearer of the Lord’s Message and a conveyor of His claim against people. His mission is to warn and admonish so that he who would perish might perish by clear proof and he who would live might live by clear proof.
The eighth principle of this basis—warning the Sahabah against breaking faith and struggling on power—has been recorded in all reference books of Hadith directly and indirectly.

The indirect way of relating this principle is the Holy Prophet (S)’s saying, “After me, return not to deviation by beheading each other.”
In al-Sunan 2/1300, Ibn Majah has dedicated an independent chapter to the Prophet (S)’s sayings regarding this topic. He has entitled it ‘After Me, Return Not To Deviation By Beheading Each Other.’ He has also recorded the Holy Prophet (S)’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 statements. This foreordains that the matter would fall after the Holy Prophet (S)’s departure. As a matter of fact, he frankly foretold them about their struggle on power after him. He used the maximum degree of eloquence, as well as sympathy, and exercised all styles of forewarning and admonition so as to convey the Lord’s argument against them so that they will not provide their unfamiliarity of the topic when they will be submitted before the Lord.
Those admonished people were none but his companions. They were not the Jews nor the other Arab tribes nor the chiefs of Quraysh exclusively.

The Islamic State by now prevailed on all over the Arab Peninsula and the Holy Prophet (S)'s anticipation of the struggle for power was not addressed to the tribes, such as Hawazin and Ghatafan, who willingly or unwillingly were submitted to Islam, since these tribes had nothing to do with the leadership of the Islamic State. Supposing they did, they would not obtain any position unless the Sahabah would permit.
Regarding the Jews, they were defeated and a part of them was banished out of the Arab Peninsula; they therefore had no considerable military power at that period. Despite the firmness of their trickeries, they would not thrive unless they would pass by the Sahabah.

The chiefs of Quraysh lacked the dare to demand with a position of leadership although they had the predominance upon the majority of the Qurayshite tribes as well as two thousand warriors. That was because of their having been the Holy Prophet (S)'s 'released' individuals whose souls had already been in the hand of him. This meant that the Holy Prophet (S) had had the right to kill or enslave them; yet, he chose the second option and released them afterward. They would have no hope to hold a position of leadership unless that small number of the Qurayshite Muhajirun would permit.
As a result, the Holy Prophet (S)'s forewarning against the struggle for power after him is restricted to his companions, Muhajirun and Ansar exclusively.
Here comes the role of the direct forewarning, which lacks personal names only. It came from the unseen world and, more precisely, from the Lord, providing the end result of those deviating and deviated companions.

Almighty Allah commissioned Archangel Gabriel to carry the mission to the Holy Prophet (S). It showed the coming day on which the Lord will choose Muhammad (S) for the chiefship of the grand assemblage. Archangel Gabriel will hand him the pennon of al-Hamd and the Holy Prophet (S) will deliver it to `Ali ibn Abi-Talib; the bearer of the Holy Prophet (S)'s pennon in this world and the Hereafter. The assemblage will be under the leadership of Muhammad in whom Adam will take pride. He will thus be called 'Abu-Muhammad (the father of Muhammad)' The Lord will give Muhammad exclusively the right of intercession (Shafa`ah) and the Divine Pool of Kawthar. Then, delegations of all the nations will approach him for seeking intercession. He will intercede and grant the card of drinking from that Divine Pool whose water will change their physiological structure so that they will be fit to abide in Paradise forever. When it will be his companions' turn, a surprise will occur. The Lord will disallow the Holy Prophet (S) to intercede for those individuals whom, subsequently will be deprived of drinking from that Pool. Then, the angels of anguish will be ordered to take them to Hellfire. This is the morrow of those companions, communicated by the ever most true-tongued individual on this earth.

It is indeed a terrible scene. Archangel Gabriel, the honest, carried it to the Holy Prophetso that he would inform his people, during the Farewell Hajj, about such a predestined occurrence. It is the gravest catastrophe for the Sahabah. The reason is that they would cause the *Ummah* to fall in the greatest catastrophe.

Except the like of scattered animals of cattle, none of them will escape. This picture has been recorded in the most authentic narrations reported by the pro-Sahabah. It is an extraordinary expression. Those scattered animals would be those escaping the cattle. This means that the entire group of the Sahabah will be in Hellfire and only a few of them will escape it. Moreover, the Holy Prophet (S) explained that the Sahabah who should be in Hellfire are of two groups, indicating that there are two lines taken by two parties of them. This fact has been proven through the forecited report of al-Hakim who has decided it as authentic on the criterion of Muslim and al-Bukhari. In this report, he records:

“Another group will be occluded, too. None will 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 Muslims who have been brought up on the cherishing for all the Sahabah whom have been described as ‘the best century’ and ‘the unique generation’ and “My companions are like the stars; if you follow any of them, you will be guided to the right.”
It will be a great shock for such Muslims if they are faced by that horrible satanic picture of those Sahabah.

Had it been any person other than the Holy Prophet (S) who uttered these words, they would have regarded him as one of the enemies of Islam aiming at ruining this religion by means of maligning against the Sahabah. Yet, the Holy Prophet (S) himself uttered these words and, as an undeniable reality, he does not speak out of desire. Nevertheless, people of Quraysh claim that the Holy Prophet (S) might speak in satisfaction and anger; and his words in anger must not be taken as evidence. If truth be told, the Holy Prophet (S)’s words are always true because they are produced by the Divine Revelation of the Lord of the world! Truth is grievous; and it is not necessary that truths are always delightful. Similarly, the word of right is not always fitting our desires.

We can do nothing for the too many narrations demonstrating that the Sahabah will be degraded, rejected and precluded from approaching the Divine Pool on the Resurrection Day. These narrations occupy a great area in the major Sunni reference books of Hadith! Furthermore, they occupy a greater area in the other reference books of Hadith all of which confirm that none of those companions will escape from Hellfire except a few like the scattered animals of a cattle.
According to the Arabic-Arabic dictionary of al-Jawhari, the Holy Prophet (S)’s statement refers to the animals of a cattle that lost their supervisor.
The most remarkable point in this discussion is the realization of the reason beyond the Holy Prophet (S)’s reference to this topic during the Farewell Hajj.

Primarily, the reason is that Almighty Allah ordered him to propose this topic in that time. The Holy Prophet (S) has never spoken out of desire; and unless Almighty Allah had told him about the future conducts of his companions, he would not have known anything.

Let us now put the following questions:
What would those Sahabah do after the Holy Prophet (S)’s departure? Would they return to atheism? Would they apostatize from Islam, as the Prophet (S) describes? Would they misrepresent this religion? Would they kill each other for power?
The answer of our Sunni brethren for all these questions and their likes is very simple: You must accept what your Prophet (S) had said and then shut your mouth so as to avoid being Rafidite—rejecter and protester.
Other questions can also be cited: What for did the Lord choose this sort of warning? What for did He not kill those individuals who would deviate thereafter or direct His Prophet (S) to kill them or expose them before Muslims so that they would be avoided?
The answer is that the Lord has always made His servants subservient to His argument and left them to act freely so that ‘he who would perish might perish by clear proof and he who would live might live by clear proof.’ Allah, at length,

‘cannot be questioned concerning what He does and they will be questioned. 21:23’

He is the Possessor of His servants and has the right to interrogate them; He does not make errors; therefore, He is not submitted to inquiry; He is the most Knowledgeable, and the most knowledgeable must not be accused by those of lower levels.
Another question may be also cited here: What were the results of the Holy Prophet (S)'s warning? Did Muslims, including the Sahabah, hurry up towards the Holy Prophet (S) asking for the straight path? Did they ask him to nominate a man they would follow thereafter so that those dangerous Sahabah would not lead them astray?
The answer is that the Holy Prophet (S) did nominate the two weighty things for people to follow. He named the Book of Allah and his household. He also foretold about twelve godly Imams to come after him.

Before and after the Farewell Hajj, the Holy Prophet (S) defined his household several times. He mentioned them by names; `Ali, Fatimah, al-Hasan and al-Husayn (a.s.). Many reports recorded in the reference books of Hadith have declared that the Holy Prophet (S) had identified them personally when he covered them with a Yemeni cloak and declared, "Those are my people; my household." Sufficed not by these procedures and declaration, the Holy Prophet (S) caused Muslims to stop under the hot weather in al-Juhafah in Ghadir Khumm and took `Ali from the arm to announce his religious and political succession and leadership. He then fixed a tent for him so that Muslims would greet him confessing of his leadership and congratulating on this divinely commissioned position. The Holy Prophet (S) then ordered his women to congratulate `Ali, too. They approached the tent and offered congratulations admitting loyalty to Imam `Ali.

In his final ailment, the Holy Prophet (S) wanted to present the succession of Imam `Ali in a written form; he asked the attendants to bring him a pen and a paper so that he would record a document protecting them from deviation forever. Unfortunately, they rejected unrelentingly and said, "Well! Thanks, Messenger! We decided to go astray after you! This decision has been taken with full awareness, intention and option. We do not want you to record a document obliging us to obey `Ali, al-Hasan, al-Husayn and nine individuals from al-Husayn's offspring." Hence, they said shamelessly, "Do not bring him any pen or paper!" What could the Holy Prophet (S) make more?

Fifth Basis

This basis stands for the punishment that those who would reject the instruction of the obligatory adherence to the Holy Imams will encounter. It will befall in the Hereafter and fit the Holy Prophet (S)'s responsibility for conveying and witnessing the acts of his nation. The expression of this punishment is firm and unbending; it came in the form of a divine decision of cursing and condemning the rejecters of the Holy Prophet (S)'s instructions regarding his household and indicated that the repentance of such individuals would never be accepted and that they would deserve the eternal torment in Hellfire. Its coming in the last of the Holy Prophet (S)'s sermon might give the impression indicating its firmness and decisiveness.

The paragraph is cited in the report recorded in Tuhaf al-Uqul, a Shiite reference book, as well as a good deal of Sunni reference books asserting that it was mentioned during the Holy Prophet (S)'s sermon in the Farewell Hajj.

Let us read the following as quoted from Ibn Majah's al-Sunan 2/905:
`Amr ibn Kharijah narrated that the Holy Prophet (S) was on the back of his riding animal, while it was breathing heavily due to the hot weather, when he said:

“… Curse of the Lord, the angels and all people be on those who ascribe themselves to other than their fathers or masters. Allah will not accept their excuse or compensation.”

Al-Tirmidhi, in al-Sunan 3/293, records the following:
Abu-Umamah al-Bahili narrated: I hear the Holy Prophetsaying in the sermon of the Farewell Hajj:
“Ceaseless curse of the Lord be on those who ascribe themselves to other than their fathers or masters.”

The following is quoted from Ahmad’s al-Musnad 4/239:
Amr ibn Kharijah narrated that the Holy Prophet (S) was in Mina riding his animal, which was breathing heavily due to the hot weather, when he said:
“Curse of the Lord, the angels and all people be on them who ascribe themselves to other than their fathers or masters as a desire to neglect them.”

In Ahmad’s al-Musnad 4/187, we read the following:
“… Curse of the Lord, the angels and all people be on those who ascribe themselves to other than their fathers or masters. May Allah not accept their excuses or compensations.”

Ahmad has related different reports of the same meaning and recorded them in the same previous pages and the preceding ones. He has also recorded it on pages 238 and 186. Al-Darimi has recorded it in al-Sunan 2/244 and 344. In Majma` al-Zawa`id 5/14, the narration is reported from Abu-Mas`ud. Al-Bukhari has recorded the reports in al-Sahih 2/221 and 4/67.
The reader may wonder the relationship between the statements involved and the Holy Prophet (S)’s instruction of the adherence to his household. The above-mentioned paragraphs emphasize that the Holy Prophet (S) cursed those who ascribe themselves to other than their fathers and the slaves who disavow their masters and claim other masters.

To answer it, we have to cite the following Islamic ruling: A son who disavows his father and claims another man’s filiation but then regrets and returns to his real father, his repentance is admissible. In like manner, a slave who leaves his master and claims slavery of another man but then repents and returns to his master after a while, his repentance is legally acceptable.

These rulings oppose the Holy Prophet (S)’s declaration 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 accepted only in cases of serious excess, such as apostasy. It is unfit to issue such a judgment against an ignorant son or slave who disavows his father or master.

Moreover, some reports have assured that the Holy Prophet (S) confirmed the atheism and apostasy of such individuals, such as those recorded in al-Bayhaqi’s al-Sunan 8/26, Majma` al-Zawa`id 1/97, Kanz al-`Ummal 5/872 and many others. As an example, the following report is recorded in Kanz al-`Ummal 10/324, 326, 327 and 16/255 respectively:
“He that disavows his masters is ripping the bind of Islam out of his neck.”
“He that disavows his masters should find himself a place in Hellfire.”
“He that disavows his masters is an atheist.”
“He that disavows his masters is as same as he who disbelieves in what the Lord has revealed to his Messenger.”

These authentic sayings support the fact that such decisive rulings have nothing to do with those who disavow their fathers or masters unless ‘fathers’ and ‘masters’ indicate something else. It is also supported by the aforesaid reports and many others in which the Holy Prophet (S) does not refer to fathers and sons at all; rather 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 carry a punishment that is more serious. In addition, it is supported by the fact that this ruling, in a good number of reports communicating the Holy Prophet (S)’s sermons of the Farewell Hajj, is mentioned directly after the reference to the exclusive peculiarity given to the Ahl al-Bayt; namely, the Khums (one-fifth rate). The Ahl al-Bayt are prohibited from receiving the alms.
In Ahmad’s al-Musnad 4/186, we read the following:
The Holy Prophet (S) was riding his animal when he said, “Alms are not allowed for my household and me; any sum of alms even if it was as much as this.” Meanwhile, he took a single hair from the back of his animal and went on, “Allah curse him whoever ascribes himself to other than his father or master.”

The same report is recorded on page 293 of part 5 of Kanz al-`Ummal. On page 235 of part 10 of the same book, the following form is recorded:
“…He whoever ascribes himself to other than his master should find him a place in Hellfire.”

In Shiite reference books of Hadith; the Ahl al-Bayt’s reports, this statement has been frequently and authentically recorded in the Holy Prophet (S)’s sermons of the Farewell Hajj. Besides, it is a part of the Ghadir sermon.
In Bihar al-Anwar 37/123, we read the following:
Shaykh al-Mufid, in al-Amali, has recorded on the authority of Zayd ibn Arqam that he said: I heard the Holy Prophetsaying in Ghadir Khumm, “Alms are not allowed for my household and me. Allah may curse those who ascribe themselves to other than their fathers or masters. The baby is to the bed owner while the prostitute’s share is the stones. An heir is not allowed to make a will. You have heard and seen me. He whoever forges lies against me must find himself a place in Hellfire. 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 Hellfire and others will be taken from my hands and sent therein. Allah is my Master and I am the master of each male and female believer. `Ali will be the master of anyone who has regarded me as his master.”[12]

In al-`Umdah 344, Ibn al-Bitriq, a Shiite scholar, comments:
The narrations recorded in the major reference books of Hadith and reporting the Holy Prophet (S)’s saying, “Allah may curse those who ascribe themselves to other than their fathers or masters,” indicate the insistence on the obligatory adherence to Amir al-Mu`minin (Commander of the faithful believers) `Ali. Supporting this claim clearly is the most authenticated saying of the Holy Prophet (S), “`Ali will be the master of anyone who has regarded me as his master.” The Holy Prophet (S) then adds, “O Allah! Accede to him who accedes to `Ali, be the enemy of him who antagonizes `Ali, support him who supports `Ali and disappoint him who disappoints him.”
Hence, `Ali is being the master of those whose master was the Holy Prophet (S), that is all the believers. Also `Umar ibn al-Khattab said to `Ali (a.s.) directly after that declaration, “Congratulations! You have become the master of every male and female believer.” Or, according to other ways of narration, “You have become my master and the master of every male and female believer.”
Almighty Allah only has the right to select for this position; He, the Exalted, gave it to His Messenger Muhammad (S) and ordered him to give it to `Ali Amir al-Mu`minin after him.

This meaning is supported by Almighty Allah's saying, "Only Allah is your Master and His Messenger and those who believe; those who keep up prayers and pay the Zakat while they bow. 6/55"[13]
On that account, the Holy Prophet (S)'s saying, "…those who ascribe themselves to other than their fathers," stands for those who disavow loyalty to Imam `Ali. We can refer this discussion to the Holy Prophet (S)'s saying, "O `Ali! You and I are the fathers of this nation." Curse of the Lord be on those who disobey their fathers.

Sunni and Shiite reference books of Hadith have also recorded that the aforementioned saying was a part of the script, which was hanged to the Holy Prophet (S)'s sword and given to `Ali in heritage. In al-Sahih 4/67, al-Bukhari records this narration. Similarly, Muslim, in al-Sahih 4/115 and 216, records it in various ways of narration. Like many others, al-Tirmidhi also records it in al-Sunan 3/297. As a matter of fact, they insist on these narrations since they contained, as they claim, `Ali's confession that the Holy Prophet (S) had not inherited his household any knowledge except a copy of the Holy Qur'an and that paper, which had been hanged to his sword. Narrations, however, assure that the Holy Prophet (S) cursed those who disavow their masters.

In Shiite reference books of Hadith, there is a fourth occasion on which the Holy Prophet (S) uttered the wording of curse; the Qurayshite 'released' individuals moved to al-Madinah and partook the hypocrites in their efforts against the Ahl al-Bayt. Once, they said, "Regarding his existence among the Hashimites, Muhammad is just like a date-palm tree planted in a junkyard." When he was informed about this saying, the Holy Prophet (S) ordered `Ali to ascend the minbar and answer them.
In Bihar al-Anwar 38/204, we read the following:
Al-Asbagh ibn Nubatah narrated the following on the authority of `Ali ibn Abi-Talib (a.s.):
Once, the Holy Prophetsummoned me and ordered to ascend his minbar and declare. "Curse of Allah and curse of His archangels and messaged Prophets and my curse be on him whoever disavows his father or master as well as him whoever wrongs his wageworker." As I did, no one commented except `Umar ibn al-Khattab. "O Abu'l-Hasan," said he, "You have conveyed. But they were ambiguous words." I was back to the Holy Prophet (S) to inform about `Umar's saying. The Holy Prophet (S) asked me to convey, "O people! We should never communicate words to you unless we have their interpretation. I am your father. I am your master. I am your wageworker.

A narration that is recorded in Furat ibn Ibrahim al-Kufi's Tafsir 392 proves that the Holy Prophet (S) uttered the same statement on a fifth occasion:
… Fatimah bint (daughter of) al-Husayn narrated on the authority of al-Husayn ibn `Ali that he said:
When the Holy Prophet (S) was in al-Madinah, some of the Muhajirun offered him a part of their properties to help in managing any unexpected matters he might counter. For a while, he nodded his head down and, finally, refused their offer saying, "I am not ordered to take anything from your properties." Soon after that, Archangel Gabriel descended from the Heavens carrying Almighty Allah's saying, "Say: I do not ask for you any reward for it but love my near relatives." As the Holy Prophet (S) conveyed this Verse to them, Muhajirun went out grumbling at this commandment, saying to each other that he had intended only to submit them to the sons of `Abd al-Muttalib forever. The Holy Prophet (S) then summoned `Ali ibn Abi-Talib and ordered him to ascend his minbar and address to people, "He that wrongs a wageworker regarding his wage should seek himself a place in Hellfire. He that disavows his master should seek himself a place in Hellfire. He that denies his parents should seek himself a place in Hellfire."

A man stood up and asked for an interpretation for these words. `Ali went back to the Holy Prophet (S) and conveyed that man's request. "Woe to the people of Quraysh because of the interpretation of these words," the Holy Prophet (S) repeated thrice and then said, "`Ali: Go and tell them that I am the wageworker the obedience to whom is an order issued in the Heavens. You and I are the masters of the believers. You and I are the fathers of the believers."

The Prophets' Need For People's Protection During Conveying The Missions

During the interpretation of the Verse of `Ismah,14 the pro-Qurayshite exegetes have committed two fatal mistakes:

First, they have misrepresented the actual conception of the missions of the Prophets including Muhammad (S).

Second, they have attempted to conceal the reality of people of Quraysh after the conquest of Makkah. They have intended to draw the Verse away from these incidents and tried to persuade Muslims that people of Quraysh—the polytheists and the center of the devils—all of a sudden, changed into those pious people who received piety in a period of a single night and day and went on leading people to Islam and its right path.

Qur'anic Sense of Conveyance

The Holy Qur'an carries a simple meaning of conveyance; the messengers' explicating the Divine Mission and leaving the option for people, and the Lord, not the Prophets, will be the judge. Hence, a number of principles can be concluded from this deep basis:

First, a Prophet (S) is in urgent need to guarantee the right of free opinions so that he will be able to transmit and convey his Lord's mission adequately. This was the Prophets' preliminary demand from their nations.

Second, their mission is no more than conveyance. Before Prophet Abraham (a.s.), jihad was not imposed upon the Prophets; yet Almighty Allah imposed it upon Abraham and the coming Prophets15 so as to remove the obstacles that impeded the process of conveyance or to face the atheists' assaults against the believers who chose the true religion and organized their lives accordingly.

Third, no one should be obliged to convert to the 'new' religion. It is quite free for everybody to choose any course. Hence, the law of guidance and deviation ought to be effective and the capability to do good and evil ought to be available.

Fourth, the purpose of the exercise of conveying the Divine Missions is to provide to the Lord clear, complete and perfect claims against people in order that they will not have any excuses when they will be resurrected for judgment. To provide claims in the divine religions is an original and perpetual pivot in the tasks of the Prophets. When a Prophet (S) conveys rulings to people and explicates clearly their beliefs and duties, he will activate the Lord's claim and, as a result, perfect the mission and release himself from any responsibility.

Everyone is individually responsible for his response to the Prophets, be positive or

negative, as well as his acts. A Prophet (S) is not responsible in this regard at all. Almighty Allah says,

"Say: Then Allah's is the conclusive argument; so if He pleased, He would certainly guide you all. 6:149"

Let us now cite some proofs, quoted from the Holy Qur'an, on this discussion:
Prophet (S) Noah 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. 7:62"

About Prophetshu`ayb, the Holy Qur'an says,

"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 will I then be sorry for an unbelieving people? 7:93"

About Prophet (S) Hud, the Holy Qur'an says,

"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. 11:57"

Referring to the common point in the Prophets' missions, Almighty Allah says,

"Is then aught incumbent upon the apostles except a plain delivery of the message? 16:35"

"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. 36:16-7"

In fact, the concepts of the divine conveyance are too many to be discussed here. As they are cited from Qur'anic texts and Hadiths, they form a perfect hypothesis. Almighty Allah describes His religion and Book as a conveyance;

"This is a conveyance for people and that they may be warned thereby, and that they may conceive that He is One Allah and that those possessed of understanding may mind. 14:52"

The Holy Qur'an has also been described as a conveyance for the coming generations who will receive Islam;

"Say: what is the weightiest in testimony? Say: Allah is witness between you and me; and this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches. 6/19"

The Lord praised His Prophets for their trust and courage in conveying His messages in spite of people's resistance and mockery; "

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. 33:39"

Almighty Allah considers the process of receiving and conveying the divine revelation as one of the most serious and critical actions that require distinctive personalities and precise divine guardianship;

"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. 72/26-7"

The conveyance of our Prophet (S)

The most interesting point in this regard in the conveyance of Prophet Muhammad (S) whose mission and responsibility is described by Almighty Allah as,

"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. 5:92"

"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. 24:54"

"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. 3/20"

"But if they turn aside, We have not sent you as a watcher over them. On you is only to deliver the message. 42:48"

Hence, the Lord sent our Prophet (S) on the bases of the divine message formulation and conveyance with which the Prophets were sent; namely, the rule of substantiating the Lord's argument upon people while avoiding coercing them to admit it. This is the very meaning of Almighty Allah's saying,

"On you is only to deliver the message. 24:54"

The Holy Prophet (S) also said, "I have been ordered to fight people until they say 'There is no god but Allah' and if they say it, they will guard their souls and properties against me."

This coercion stands for submitting the Christians and Jews to live peacefully with Muslims and submitting the paganists and polytheists to enter the general frame of Islam. When one obeys, another disobeys, a third one takes the right path and a fourth deviates, this is Allah's concern, since He is the one and only Judge. On that account, the conveyance of the divine message will naturally be in need for protection, otherwise people of Quraysh would assassinate him, defame his promulgation or preclude people from listening to him after they would have realized the real size of the danger that such a promulgation causes 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, the Lord's norm about His Messengers is to leave their protection for the natural factors, yet with a sum of divine attention.

As a matter of fact, there is no single proof on the claim that the Lord would always guarantee His Prophets' safety from injuries or assassination, as well as any sort of harm they mighty counter in their lifetimes.
We have previously referred to reports respecting the continuity of guarding the Holy Prophet (S) 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. Let us listen to this narration recorded by Ibn Husham, in al-Sirah 2/23:
Rabi`ah ibn `Abbad narrated the following: I was a young boy when I accompanied my father in Mina where the Holy Prophet (S) was used to attending in the quarters of the Arab clans addressing to them, "I am the messenger of Allah to you. I instruct you to worship Allah alone, avoid associating others with Him, give up the worship of anything except Him, believe in me, give me credence and protect me so that I will be able to carry my Lord's Message."[16]

Moreover, many reports have asserted that the Holy Prophet (S), during the homage of Ansar, asked them to protect his household and him as same as they protect their families and souls. In this regard, Ibn Husham, in al-Sirah 2/38, says:
After he had recited some Qur'anic Verses and urged them to embrace Islam, the Holy Prophet said to Ansar, "I conclude with you the covenant that you should protect me as same as you protect your sons and women." Al-Barra` ibn Mu`arwir took the Holy Prophet (S)'s hand and shouted, "Yes, by Him Who sent you with the right we swear that we will protect you as same as we protect our people. Confirm your covenant with us, Allah's messenger! We are, by Allah, men of wars and heroism. We have been inheriting so from our great fathers."[17]

Accordingly, our claim has been proven; the Holy Prophet (S), following the previous Prophets' norms, asked for protection so that he would be able to carry the divine message. Ansar contributed in this protection. The Lord gave victory to His Prophet (S) who defeated his enemies—the polytheists and the Jews and he could prevail on the Arab Peninsula, Yemen, Bahrain and the Gulf up to the boarders of Syria threatening the Romans. In AH 10, he was about to depart to the Exalted Associate. He received Surah of al-Ma`idah in which he was ordered to convey the message and that he would be protected against people. What changes occurred? What made the Divine Revelation order him to convey in the last stage of the conveyance? What made the Holy Prophet (S) need for protection against people after he had ruled such a great state?

For scholars, it is unsupposed that the Holy Prophet (S) needed a physical protection since the Exalted Lord had already willed it would endure naturally. Hence, the protection intended in this regard should be mental. Secondly, it is conclusive that the conveyance intended in the Verse should stand for a remarkable matter that it would be very much difficult for people to accept. It is also clear that 'people' intended in the Verse must have indicated the hypocrites, none else, who pretended being Muslims, because all the serious matters had been already conveyed and the mission had nothing else to convey. Besides, after the revelation of that Verse, the Holy Prophet (S) did not declare any expected matter.

Consequently, the Verse would be meaningless, Almighty Allah forbid, if it did not refer to the protection against suspecting the Holy Prophet (S); some people would doubt him when they would listen to him nominating his household as the coming political and religious leaders of this nation. This is the only meaning supporting the general concept of the Verse. As an interpretation, let us interpret the Verse as follows:

O Apostle! You are only a conveyor and messenger. You are not responsible for the coming

events or results since this is your Lord's affair. Deliver what had been revealed to you from your Lord via Archangel Gabriel in the matter concerning `Ali; the matter you have frequently intended to mention but the hypocrites prevented you. And if you do it not, then you have neither delivered His message nor substantiated your Lord's argument against people. The 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; people of Quraysh who may doubt you after you will convey this matter that is very difficult for them to admit. This process will be completed peacefully. Neither interruption nor will apostasy occur; hence, you will be seen as a perfect conveyor of your Lord's message and you will complete your Lord's argument on your nation as well. However, `Ali will require to fight these people for the interpreting the Qur'an in the same way as you fought them for 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 Allah's favor into atheism and drive this nation into combats and collapse.

People of Quraysh; The Reason Beyond The Additional Protection

From the Holy Verse as well as various narrations, we can conclude that the Holy Prophet (S)'s conveyance of his Lord's message regarding the leadership of his progeny might have caused a grave quake in the *Ummah* and a serious threat against his Prophethood. What are the reason and circumstances that might have caused such a sweeping catastrophe? Neither the Arab tribes nor the Jews nor could the Christians have any opinion or intruded themselves in the matter of the Holy Prophet (S)'s nominating his progeny as his successors. The only source of danger that might have precluded this affair was people of Quraysh.

It seemed that the Holy Prophet (S) despaired of carrying on the affair as he had anticipated that people would apostatize as soon as he would declare it frankly and formally because of the tribal structure of Quraysh.

Quraysh; The Root of Villains

Qurayshite chiefs are the evil face of Ishmael's offspring; yet, the Holy Prophet (S) and Abu-Talib, his uncle, doubted those chiefs' belonging to Prophet Ismayl (a.s.). They joined the intricate characters of the Jews—their cousins, to the tyranny of the violent chiefs of the Bedouin tribes. Except the Hashimites and a few others, people of Quraysh were the source of tyranny and Satanism. Almighty Allah has compared those chiefs to Pharaoh;

"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. 73:15-6"

As he was watching the victims of the battle of Badr, the Holy Prophet said, "Allah may punish you—the evil band badly. You belied me while I am true-tongued and mistrusted me while I am trustworthy." As his eyes fell on the dead body of Abu-Jahl ibn Husham, he said, "This man is more tyrant than Pharaoh. As Pharaoh despaired of his life, he submitted to Allah; but when this man despaired of his life, he called forth the idols—Lat and `Uzza."[18]

Ibn Husham, in al-Sirah 3/207, has recorded the following saying of Abu-Jahl:

Sons of `Abd-Manaf and we competed on honor; we served food when they had served it; we fought when they had fought; we gave when they had given; but when we both had the same scale and became like two racehorses, they claimed a Prophet (S) receiving revelation from the heavens among them. How can we ever have such a privilege? Nay, by Allah; we will never believe him nor will we give credence to him.19

The following is quoted from al-Qummi, Tafsir 1/276:
The Holy Prophet (S) addressed to people of Quraysh, "The Lord has sent me to destroy the kings of this whole world and drag their realms to you. Respond to what I am calling forth and you will be the kings of the Arabs, and the non-Arabs will submit to you and you will be kings in Paradise." Out of his envy, Abu-Jahl spoke, "O Allah! If Muhammad's words are the right of Thee, then rain skyey stones upon us or inflict painful agony upon us." He then added, "The Hashimites and we were like two racehorses; we fought when they had fought and speared when they had speared and cooked when they had cooked. When they and we were of the same scale, they claimed a Prophet (S) among them. Nay, we will never admit such a thing among the Hashimites nor sons of Makhzum."

In al-Mustatraf 1/58, al-Abshihi records the following:
Mocking at a man from Yemen, Muawiyah said, "How ill-minded people your are! You selected a woman as your leader!"20 The Yemeni answered, "But I know people who are more ill-minded; these are your people! When the Holy Prophet (S) called you to embrace Islam, you answered, 'O Allah! If this is the truth of Thee, then rain us with skyey stones or inflict painful agony upon us.' You should have said, 'O Allah! If this is the truth of Thee, then guide us to it."

In al-Sirat al-Mustaqim 3/49, al-Bayadi records the following:
Muawiyah once spoke, "Allah favored people of Quraysh in three things; He says, 'And warn your near clans,' 'Surely, it is a remembrance for you and your people,' and 'For the protection of the Quraysh." Answering him, a man from Ansar said, "Slow down, Muawiyah! Allah 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 Qur'an,' and you are one of his people. These are three for your three. We can add if you add." Thus, Muawiyah was ashamed.

When Almighty Allah inflicted years of agony upon Pharaoh and his people, they asked Prophet (S) Moses to implore to the Lord for alleviating the anguish they had suffered. Analogously, the Holy Prophet (S) cursed people of Quraysh and supplicated to Allah to inflict years of agony upon them and, as a result, the Lord responded; they became poor and suffered famine until they had to eat `Alhaz, a mixture of camel hair and blood. Nevertheless, they neither submitted to their Lord nor implored to Him. Al-Hakim, in al-Mustadrak 2/394, records the following:
Ibn `Abbas narrated that Abu-Sufyan came to the Holy Prophet (S) and said, "O Muhammad! I adjure you by the Lord and the kinship. We have had to eat `Alhaz." Hence, Almighty Allah revealed, 'And already We overtook them with chastisement but they were not submissive to the Lord, nor do they humble themselves. 23/76'

However, this narration has not appealed to the pro-Umayyad scholars who, consequently, did nothing to interpreting this Verse; rather, they have claimed the opposite—they claimed that people of Quraysh were actually submissive to their Lord as they humbled themselves to Him. Furthermore, they have claimed that the Holy Prophet (S) blessed them. The following narration, recorded in ibn Kathir's al-Sirah 6/101, can serve as an example:
When the Holy Prophet (S) execrated people of Quraysh, they suffered such a harsh year

that took everything from them. They had to have bones, dogs and `Alhaz. Abu-Sufyan came to the Holy Prophet (S) and pleased him to supplicate to Allah to relieve their crisis. The Prophet (S) did, and the crisis was relieved.

The problem is that Ibn Kathir was fond of Abu-Sufyan's smell. As a historian, he did realize that Abu-Sufyan's attendance at the Holy Prophet (S) occurred only after the Holy Prophet (S) had felt pity for people of Quraysh and sent them food stuff and some money. He expected them to submit to the Lord and believe in Him and His Messenger; but they exploited that mercy and selected Abu-Sufyan as their representative to the Holy Prophet (S) to offer a plan of reconciliation that was as same as the plans of reconciliation frequently suggested by the Israelis nowadays; however, their plan was rejected. As a second attempt, Abu-Sufyan sought Imam `Ali and Fatimah al-Zahra` to intercede for him; but they rejected, too; therefore, he suggested that a treaty of reconciliation would be recorded in the names of al-Hasan and al-Husayn so that they would take pride in it among the Arabs. `Ali and Fatimah also rejected and answered that they would never protect anyone against the Holy Prophet (S).

Clans of Quraysh

Quraysh was more than twenty clans, namely, sons of Hashim ibn `Abd-Manaf, sons of Umayyah ibn `Abd-Shams, Banu-`Abd al-Dar ibn Qusay, sons of Makhzum ibn Yaqazhah ibn Murrah, sons of Zuhrah ibn Kalab, sons of Asad ibn `Abd al-`Uzza, sons of al-Harith ibn Fihr ibn Malik, sons of `Amir ibn Lu`ay, sons of Sahm ibn `Amr, sons of Jamh ibn `Amr, sons of Anmar ibn Bughayd, sons of Taym ibn Murrah ibn Ka`b, sons of `Adi ibn Ka`b and others.

As a matter of fact, the management and leadership were in the hands of definite, yet a very few, clans while the rest were only followers. As he describes the meeting of Dar al-Nidwah (The House of Council), which was held for discussing the issue of the Holy Prophet (S), Ibn Husham, in al-Sirah 2/331, records the following:
The meeting was attended by the celebrities of Quraysh. `Utbah ibn Rabi`ah, Shaybah ibn Rabi`ah and Abu-Sufyan ibn Harb represented the sons of `Abd-Shams. Tuwaymah ibn `Adi, Jubayr ibn Mutim and al-Harith ibn `Amir ibn Nawfal represented the sons of Nawfal ibn `Abd-Manaf. Al-Nadr ibn al-Harith ibn Kildah represented the Banu-`Abd al-Dar ibn Qusay. Abu'l-Bukhtari ibn Husham, Z*Ummah* ibn al-Aswad ibn al-Muttalib and Hakim ibn Huzam represented the sons of Asad ibn `Abd al-`Uzza. Abu-Jahl ibn Husham represented the sons of Makhzum. Nabih ibn al-Hajjaj and Munabbih his brother represented the sons of Sahm. Umayyah ibn Khalaf represented the sons of Jamh. Besides, many others were attendant. Some spoke, "You have clearly seen the acts 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 readied to cover the expenses of the polytheists' army during the Battle of Badr, ibn Husham, in al-Sirah 2/488, records the following:
The Qurayshites who undertook the expenses of the polytheists' army were al-`Abbas ibn `Abd al-Muttalib ibn Hashim from the Hashimites and `Utbah ibn Rabi`ah ibn `Abd-Shams from the sons of `Abd-Shams ibn `Abd-Manaf and a-Harith ibn `Amir ibn Nawfal and Tuwaymah ibn `Adi ibn Nawfal from the sons of Nawfal ibn `Abd-Manaf and Abu'l-Bukhtari ibn Husham ibn Asad and Hakim ibn Huzam ibn Khuwaylid ibn Asad from the sons of Asad ibn `Abd al-`Uzza and al-Nadr ibn al-Harith ibn Kildah ibn `Alqamah ibn `Abd-Manaf from the sons of Abdul-Dar.

The following is the order of the Qurayshite clans depended by `Umar ibn al-Khattab in the records of his government during the distribution of the imports. Yet, it can help prove the fact that these clans' structure was intensely complicated and that the Hashimites were always on the top.
We read the following in al-Bayhaqi's al-Sunan 6/364:
When he registered the records of his government, `Umar decided to begin with the Hashimites, "I saw the Holy Prophet (S) precede them and sons of al-Muttalib." Hence, their names were recorded in the top of the list and he gave them equally. As he noticed the lineage of sons of `Abd-Shams and Nawfal, `Umar added, "Sons of `Abd-Shams are the Holy Prophet (S)'s full brothers while sons of Nawfal are half brothers. Hence, they should be preceded." Then, he looked upon sons of Abd al-`Uzza and `Abd al-Dar, "Sons of Asad ibn `Abd al-`Uzza are the Holy Prophet (S)'s maternal relatives. They were within the Mutayyibin." `Umar thus preceded them to Banu-`Abd al-Dar. Sons of Zuhrah followed Banu-`Abd al-Dar, as `Umar saw. Sons of Taym and Makhzum came next, "Sons of Taym were a party in the treaty of Fudul. Besides, they were within the Mutayyibin among whom was the Holy Prophet (S).
Finally, they enjoyed favors." Accordingly, sons of Taym were preceded to sons of Makhzum. Sons of Sahm, Jamh and `Adi ibn Ka`b came therewith. Some suggested that he should begin with sons of `Adi. "No, I should settle myself in its place. Sons of Sahm and we were of the same rank when Islam came forth. You should choose between sons of Jamh and Sahm in precedence," `Umar decided. Finally, sons of Jamh were preceded. Sons of Sahm and `Adi were recorded under the same name. When they were separated, `Umar shouted, "Allah is the greatest! Praised be Allah Who bestowed me my share from His Messenger." Then came sons of `Amir ibn Lu`ay. Abu-`Ubaydah ibn `Abdullah ibn al-Jarrah al-Fihri objected and blamed `Umar for preceding all those to him. "Well, Abu-`Ubaydah," said `Umar, "you may 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 will precede you to sons of `Adi—my people."
In the reign of Muawiyah, sons of al-Harith ibn Fihr were preceded and located between sons of `Abd Manaf and Asad ibn `Abd al-`Uzza. In the reign of a-Mahdi, the `Abbasid caliph, a quarrel occurred between sons of Sahm and `Adi. Therefore, they separated. For their standing, al-Mahdi preceded sons of `Adi.

It is generally admissible that the Hashimites were distinctive among the other Qurayshite clans due to their unique mentality, behavior, activities and values. It is also evident that the other tribes respected them exclusively. This was the reason beyond the other Qurayshite clans' having envied them. Since the days of Hashim and `Abd al-Muttalib, the Hashimites were antagonized. It was Hashim who constituted the Summer journey to Syria, Palestine and Egypt for people of Quraysh. He toured in deserts and countries and negotiated the chiefs and kings of tribes and countries by which their caravans had to pass. He concluded treaties of nonaggression for conserving safety of people of Quraysh's caravans who expressed their delight for this achievement and took initiative in taking advantage of it. Nevertheless, they envied Hashim and hoped had that been their own achievement so that they would have obtained that pride. Hashim however was deceased in Ghaza under obscure circumstances. Yet, his house was not extinguished. `Abd al-Muttalib, his son, could be the master of his people continuing his father's achievements. He constituted the Winter journey to Yemen as well as many treaties of nonaggression with the chiefs and kings of tribes and countries by which people of Quraysh's caravans passed. Like his father, `Abd al-Muttalib took pride in this act.

From the mental side, the clans of Quraysh noticed that the Hashimites generally, and `Abd

al-Muttalib particularly, were used to taking pride in their being Ishmael's sons and followers of Abraham's creed, as if they were the only offspring of Ishmael and Abraham and, in more concentrating vision, as if they suspected the others' lineage. Abu-Talib and the Holy Prophet (S) applied this idea in the most tangible view. The chasm between the Hashimites and the other Qurayshite clans increased largely when `Abd al-Muttalib claimed receiving divine inspiration via the true coming dreams. Once, he informed his people that the Lord had ordered him to dig the well of Zamzam, which was derelict long time ago. When he dug, water sprang anew by the permission of Allah the Exalted and he could find two golden statues on the form of gazelle there. `Abd al-Muttalib adorned the gate of the Holy Ka`bah with these two golden statues adding a new feature to him who exclusively took the task of serving the pilgrims with food. He was named 'the waterer of the pilgrims and the Holy Precinct' due to the scarcity of water at that time.

When the Abyssinian army were on their way towards the Holy Ka`bah, `Abd al-Muttalib told people that they would never touch it since Almighty Allah would defeat them. This prophesy came true when Almighty Allah 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 (S), or an introducer to a Prophet (S), `Abd al-Muttalib legislated a number of laws and regulations. He issued that the ritual Circumambulation of the Hajj should be seven times. As some of the Arabs were used to going around the Holy Ka`bah naked, because they presumed the profanity of their clothes, `Abd al-Muttalib prohibited this practice. He warned people against burying the she-babies alive. He issued the obligation of fulfilling the vows and respecting the holy months. He prohibited wines and fornication and constituted a definite punishment for the perpetrators of such a sin. He banished the notorious prostitutes out of Makkah, prohibited the marriage of the blood relations, issued the punishment of cutting the larceners' hands and finally constituted unmerciful regulations against the murderers. He identified one hundred camels to be paid as the blood money of bloodshed. All the previous regulations and laws are legislated in Islam.

`Abd al-Muttalib enjoyed the greatest honor among Quraysh as well as the other Arab tribes; he therefore was envied excessively by the Qurayshite chiefs who dragged him to be the other party in a contest for showing the most honorable by the governance of priests. As a new property, Almighty Allah caused `Abd al-Muttalib to overcome twice increasing his standing and good reputation among people.

The matter that most aroused the Qurayshite chiefs against `Abd al-Muttalib was the accident of providing one of his sons as a sacrifice for the Lord of the Holy Ka`bah, just like Prophet Abraham (a.s.)—his forefather. Hence, the Qurayshite chiefs could not enjoy a moment of relief.

As soon as `Abd al-Muttalib departed life, Abu-Talib, the son, taking the place of his father and grandfather, became the chief of his people as well as the other Arab tribes. He preserved his father's maxims. During the reign of Abu-Talib, the grandest dole on the Qurayshite chiefs took place; Muhammad, Abu-Talib's nephew, claimed Prophethood and demanded with believing and complying with him. This dole for the Qurayshite chiefs expanded when a number of the Hashimites and sons of al-Muttalib believed in him and Abu-Talib declared his responsibility of protecting him during the conveyance of his Lord's message. He also threatened people of Quraysh a sweeping war if they would touch a single hair of Muhammad (S). Sparing no efforts in supporting his nephew, Abu-Talib stood in the face of the cabals managed by the Qurayshite chiefs. He also composed poems through which he divulged the ill intentions of the Qurayshite chiefs and suspected their

belongingness to Prophet Ismayl (a.s.). His poems of glorifying Muhammad (S) and reproaching the Qurayshite chiefs were carried to the other Arab tribes. Abu-Talib named Abu'l-Hakam, the chief of Banu-Makhzum, as 'the tiny ignorant of Makhzum,' while the Holy Prophet (S) named him 'Abu-Jahl' -man of ignorance-.

In spite of their various attempts to incite and threaten Abu-Talib and his nephew, people of Quraysh failed to achieve any progress in defeating that divine Prophethood. They then decided to persecute any Muslim they would catch; therefore, most of Muslims fled to Abyssinia bringing a new disappointment for the Qurayshite chiefs.
Accompanied by sons of Kinanah, the Qurayshite chiefs decided to besiege the Hashimites. They arrested them in a col for three or four years. Yet, through a miracle, the Lord undid their blockade. When the Hashimites lost Abu-Talib, people of Quraysh decided to assassinate Muhammad (S) since he had lost the protector; but Almighty Allah disappointed their consensus and ordered His Messenger to move to Yathrib—the city that most of its people embraced and admitted Islam.

Besides the Jews, the Qurayshite chiefs used all means to instigate or threat people of al-Madinah to give up the Holy Prophet (S); yet, they failed because that city, which was situated on the main way of their economic exchange with Syria and the neighboring territories, complied with the Holy Prophet (S) from top to bottom.
In conclusion, they decided to declare war against that Hashimite individual; they therefore fought against him in Badr, Uhud and a-Khandaq; yet, they failed, as usual. They also failed when they used the Jews, the Romans and the Persians against him.

Unexpectedly, Prophet Muhammad (S) surprised them when he conquered their capital, Makkah, with great numbers of unbeatable soldiers in AH 8. So, people of Quraysh had to surrender and submit to him. They formed two lines to watch the parade of the Holy Prophet (S) and his army. The standard of conquest was raised by `Abdullah ibn Ruwahah, the young man from the Yemeni tribe of al-Khazraj. He was shouting with a poem:

O sons of atheists! Clear the way to him
Today, we will 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 in his mission.

Having felt jealous to hear that, `Umar shouted at the poet, "Son of Ruwahah! Is it before the Holy Prophet (S) and in Allah's Precinct you are poetizing?" But the Holy Prophet (S) intruded, "Leave him alone, `Umar! These verses are more piercing than spearheads."[21] `Umar intended to relieve the Qurayshite chiefs' defeat and to avoid challenging them in their capital. It is worth mentioning that `Umar was the son of that worthless clan of `Adi and was brought up on respect for the Qurayshite chiefs. For the Holy Prophet (S), those despotic chiefs understood nothing other than the prose of swords and that `Abdullah ibn Ruwahah's act had been quite correct and highly appreciated by Almighty Allah since it was more piercing upon His foes than spearheads.

Conquest of Makkah Bewilders the Jurisprudents

The Holy Prophet (S) had secured people of Quraysh before he gathered their chiefs in the Holy Mosque under the swords of Allah's soldiers. He reminded them of many things; their arrogance, tyranny, belying the miracles and portents of Allah, dissenting Allah and His

Messenger and persecuting the Hashimites and Muslims in addition to their conflicts and cabals against Islam and Muslims.

Read the following as quoted from al-Tabari's Tarikh 2/337:
It has been narrated on the authority of Qatadah al-Sadusi that the Holy Prophet (S), during the conquest of Makkah, stood on the gate of the Holy Ka`bah and said, "There is no god but Allah, alone with no associate. He fulfilled His promise, granted victory to His servant and, alone, defeated the parties (of the polytheists). Any claimed revenge or property must be under my feet except the custody of the House of Allah and the watering of the pilgrims. O people of Quraysh! Allah has saved you from the practices of Jahiliyah and taking pride in the forefathers. All people belong to 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 people of Quraysh and people of Makkah! What do you expect me to do with you?" "Good! You are but a generous brother and the son of a generous brother," answered they. "Go free! You are released," responded the Holy Prophet (S).

After they had been within the spoils of war that the Holy Prophet (S) had the right to possess, people of Quraysh were manumitted and released. Hence, they are called 'the released.'

This fact perplexed the pro-Qurayshite jurisprudents. A release occurs only after capture and enslavement. This proposes that those people were manumitted by the Holy Prophet (S) who had enslaved them. Accordingly, they should be the fellows and subjects of his family for good. Their being Muslims saved them from being sentenced to death penalty only. It did not cancel their being enslaved; yet, this ruling is dedicated to them. According to the rulings of jihad and Islamic conquest, such rulings are inactive. The following is a sketch of the Holy Prophet (S)'s practices:

Ten thousand Muslims under the Holy Prophet (S)'s leadership surrounded Makkah. People of Quraysh were too frightened to counter that army. As an Islamic rule, people of Makkah, if they were Jews or Christians, should choose one of three; become Muslims, fight against the Muslim army or defray the tribute (Jizyah) and keep their religion. As they were polytheists, they had only two choices; either to choose for Islam or to fight. They however chose for Islam under the menace of swords. They should have been treated as Muslims, but the Holy Prophetsubmitted them to the rulings of the prisoners of war and then released them. This sort of release is unfamiliar for Muslim jurisprudents; a prisoner of war should be killed, released or compensated. The ruling of the release without manumission or compensation is dedicated to the people of Quraysh during the conquest of Makkah. Another jurisprudential unsolved problem comes to the surface; the Holy Prophet (S)'s decision of excluding, from punishment, everyone who would stay home, throw his weapon or join Abu-Sufyan's house did not condition that such people should declare being Muslims.

The third question the rulings regarding the lands of Makkah about which there are many probabilities, such as that they are not possessed because they are within the holy House of Allah, they were conquered and thus all Muslims have rights in them forever, They had been possessed by people of Quraysh since they choose for Islam but people purchased some from their owners later on. In my conception, the lands of Makkah should be out of possession because they are under the custody of the Holy Prophet (S) and the Holy Imams, while the Holy Prophet (S)'s decision of saving the souls of those previously mentioned people was mere salvation from killing. His amnesty to people of Quraysh means that they will be always his enslaved individuals who enjoy definite rulings according

to the laws of Islam. He released them in the same way as 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 Islam or fighting; yet, they were compelled to a definite choice and they thus were overcome and captured.

The Holy Prophet (S) regarded them as Muslims when he ordered them to take part in the Battle of Hunayn and when he ordered their women to pay homage to him. On other occasions, they were regarded as polytheists when their sons and slaves who could find their way out to the Holy Prophet (S) after the conquest of Makkah were not given back to them:
The following is recorded in Nahj al-Balaghah 3/30:
Imam `Ali (a.s.) answered Muawiyah saying:
You think that so-and-so and so-and-so are the most distinguished persons in Islam. You have said such a thing which if it be true, you have nothing to do with it, but if it be not, then its defect will not affect you. And what are you to do with the question of who is better and who is worse, or who is the ruler and who is the ruled. What have the ‘released’ ones and their sons to do with distinguishing between the first Muhajirun and determining their position or defining their ranks. What a pity! The sound of an arrow is being produced by what is not a real arrow, and he against whom the judgement is to be passed is sitting in judgement. O man, why do you not see your own lameness and remain within bounds? And why do not you realize the shortness of your measure and stay back where destiny has placed you? You have no concern with the defeat of the defeated or the victory of the victor.

Al-Kulayni, in al-Kafi 3/512, records the following:
The lands of those who chose for Islam willingly should be kept in their hands. Whatever is seized by force should belong to the Imam and then the decision is his. Thus did the Holy Prophet (S) do to the lands of Khaybar. When the people of al-Ta`if became Muslims, they were imposed to pay the tithe and its half. Makkah was conquered by the Holy Prophet (S); therefore, its people are his prisoners. He manumitted them and said, “Go free! You are released.”

Sunni jurisprudents have decided people of Quraysh as Muslims; therefore, they applied them to the rulings of Muslims, but when they are asked about the ‘released’ and whether they and their lands are applied to the rulings of war or not, they claim that such a right is given exclusively to the Holy Prophet (S)!
Let us read the following as quoted from al-Shafi`i’s Kitab al-Umm 7/382:
Al-Awza`i says that the Holy Prophet (S) conquered Makkah by force and permitted Muhajirun to occupy their own houses and lands there; yet, he did not consider them as spoils.
Abu-Yusuf says that the Holy Prophet (S) pardoned people of Makkah when he declared that everyone who would keep himself in his house or join the Mosque or Abu-Sufyan’s house would be safe. He asked his army not to kill anybody except certain names or in case of defense. He gathered them in the Mosque and said, “What do you expect me to do with you?” “Good. You are the generous brother and the son of that generous brother,” replied they. “Go free! You are released,” said the Holy Prophet (S). He thus did not regard any part of their possessions as spoils. I have already said that the Holy Prophet (S) in this issue is not like others. His acts should be carefully understood because they have various meanings.

In other words, the Holy Prophet (S) disregarded the rulings of Islam when he did not add the lands of Makkah with the spoils of war and did not enslave its people. He pardoned them and accepted their being Muslims. This ruling is however valid for the Holy Prophet (S), none else, and consequently, it is prohibited for any conqueror to imitate the Holy Prophet (S) in this regard! Thus, they claim that he respected people of Quraysh when he treated them individually.

Nevertheless, to adopt this opinion, Sunni jurisprudents have to move this obstacle, which is yet immovable! What about the name of 'released' that the Holy Prophetstamped on the necks of people of Quraysh and their partisans? Actually, it befits the slaves only.

Some Nasibis22 have understood that the problem of Quraysh with the Ahl al-Bayt would enduringly remain unsettled as long as the name of 'released' is kept as a mark on their foreheads. This name means that they have become the slaves of the Holy Prophet (S) and his household and progeny and that he had only released, not manumitted them from slavery. Even if they were manumitted, they must be always loyal to the Holy Prophet (S) and his household. However, Sunni scholars have always attempted to erase the name of 'released' in order that they might release people of Quraysh from their slavery to the Holy Prophet (S) and his household. Shaykh Nasir al-Din al-Albani exposes his reluctant fanaticism to people of Quraysh when he regards the narration involved as doubtful!
In Salsalat al-Ahadith al-Da`ifah 3/307 al-Albani lists the narration under number 1163 and comments:
This doubtful narration has been recorded in ibn Ishaq's al-Sirah 4/31-2. Al-Tabari, in Tarikh 3/120, has recorded it, too. As he has recorded it in al-Bidayah wa'l-Nihayah 4/300-1, Ibn Kathir has not commented with anything. It is however doubtful and suspended since Ibn Ishaq has not named the man from whom he received it. In addition, the narrator is not one of the Sahabah; rather, he has received the report from the Sahabah's followers. Hence, the narration is incompletely transmitted or even unsound.

It seems that al-Albani has not seen the other reference books of Hadith in which this report has been recorded. Similarly, he could not perceive that scholars and jurisprudents have dealt with this report as undeniable fact. We wonder if it was such an extreme historical blemish or fanaticism to people of Quraysh that made him attempt to deny this fact. It might be an attempt to save them from that everlasting name of their slavery to the Holy Prophet (S) and his household.
The issue is however too certain and famous to all Muslim schools to be denied. The name 'released' is said exclusively to people of Quraysh and frequently used in the reference books of Hadith. Moreover, it has had certain rulings discussed by master jurisprudents.
The following is narrated by al-Bukhari, in al-Sahih 5/105-6:
Ten thousand warriors in addition to the released were with the Holy Prophet (S) during the battle of Hunayn; yet, they ran away… etc.

Muslim, in al-Sahih 3/106, has written down the following:
The released were with him; yet, they flew and he remained alone… etc.23

If truth be told, the Hashimites only stood firm and fought with the Holy Prophet (S) in the Battle of Hunayn.
In al-Musnad 4/363 by Ahmad, the following is recorded:
The Holy Prophet said: "Muhajirun and Ansar are the friends of each other. The Qurayshite released ones and the manumitted ones of Thaqif are the friends of each other until the Resurrection Day.

Al-Hakim, in al-Mustadrak 4/80 and al-Haythami, in Majma` al-Zawa`id 10/15 have decided the authenticity of the previous report, which has been also authenticated by Ibn Qudamah: al-Mughni 7/321, al-Sarkhasi: al-Mabsut 10/39, Ahmad: al-Musnad 3/279, al-Bayhaqi: al-Sunan 6/306, 8/266 and 9/118 and al-Muttaqi al-Hindi: Kanz al-`Ummal 12/86 and 5/735 where he records the following:
`Umar stated, “This affair should never be held by the released and sons of the released. If you will not keep it, do not think that `Abdullah ibn Rabi`ah will be inattentive.”

People of Quraysh After the Conquest of Makkah

The rest of the Qurayshite tyrants and the ‘released’ ones had to be Muslims. Nevertheless, the feelings of malice and arrogance were confined in the hiddens of most, if not all, of them. On the other side, they found a new exit! They claimed that the government of Muhammad should be theirs since he was that generous man and the son of that generous man. Similarly, they adhered to the statements that Muhammad’s nobility and pride were theirs since he was the son of Quraysh.

After all, the Holy Prophet (S) pardoned them and permitted their chiefs to enter his state; therefore, it is illogical for them to fight or stand against or leave that government in the hands of the strangers— the people of the tribes of Aws and Khazraj. Likewise, the question of Muhammad’s succession can be discussed since it was an internal affair!

It is quite understandable that people of Quraysh directed their efforts towards the coming stage—after Muhammad’s departure. The most significant aim they had to treat was precluding him from nominating the Hashimites for the next leadership. They expressed this trend in a few words; forbidding the Hashimites from joining the leadership to the Prophethood. They decided that the position of leadership should be the share of the Qurayshite clans other than the Hashimites who had already enjoyed the position of Prophethood restrictively.

Furthermore, many texts and confessions lead to the fact that people of Quraysh exerted all efforts, on both the external and internal fronts, so as to implement this plan. Yet, most of them despaired of the Holy Prophet (S)’s granting them any amount in the leadership because he had been working practically for preparing his household for this position. On that account, they plotted for assassinating him. They went on that as soon as they had an opportunity. The Battle of Hunayn was the excellent opportunity!

The Qurayshite tyrants have never believed in the Holy Prophet (S). After they had declared their being Muslims and volunteered to join the Holy Prophet (S) in his war against the tribes of Hawazin and Ghatafan in Hunayn, they flew at the initial throw of spears. They were two thousand warriors while the Holy Prophet (S)’s soldiers were ten thousand. The Qurayshite tyrants were the main reason beyond the defeat of Muslims during that battle. They urged the others to flee as exactly as what had happened during the Battle of Uhud. Predictably, the Hashimites were the only warriors who stood fast with the Holy Prophet (S). They fought so courageously that they could face the attack. Only then, a few numbers of the fleeing Muslims returned to the battlefield and Allah gave them victory.

At the same time as Muslims were fleeing, people of Quraysh plotted a number of processes aimed at assassinating the Holy Prophet (S), proving that they had already planned for many things with the enemies.
Ibn Kathir who is affectionately fond of people of Quraysh and the Umayyads, has recorded,

in al-Sirah 3/691, the following saying of his dear, al-Nudayr ibn al-Harith the chief of `Abd al-Dar.
…Al-Nudayr ibn al-Harith ibn Kildah was a famous foe of the Holy Prophet (S). During the battle of Hunayn, he joined his people who were still keeping their beliefs. He spoke, “We intended to attack Muhammad as soon as Hawazin would beat him. But, we could not do it. When we resided in al-Jarranah, the Prophet (S) called at me while I was still keeping my beliefs, ‘O al-Nudayr! May I guide you to a practice more beneficial for you than that you had intended during the Battle of Hunayn, but the Lord stopped you?’ I came to him so hurriedly. ‘Now, it is the proper time to understand the infirmity of your previous intention,’ said the Prophet (S). I confessed, ‘Yes, indeed. I know that had there been a god other than Allah, he would have influenced. I declare that there is no god but Allah, alone without associate.’ Then, the Prophetsupplicated to Allah saying, ‘O Allah, supply him with more steadfastness.’
Since that day, I feel my heart being as firm as a rock. The Prophet (S) then said, “Praise be to Allah Who guided him.”

It is clearly noticeable that the previous words of this Qurayshite chief involve his declaration and claim of believing in Allah the Exalted. A man’s declaration is sufficient evidence. It is also noticeable that he declared the first creed of Islam only and neglected the other, which is the declaration of Muhammad’s divine Prophethood. A claim is not provable unless others testify it.
This recognition proves that their pretense to be Muslims on the day of the conquest of Makkah had been false. Two thousand warriors were under the commandment of this chief during the Battle of Hunayn while he was planning for assassinating the Holy Prophet (S).

This indicates that all the warriors were parties in that plot. In addition, these words reveal that they had actually implemented processes of assassinating the Holy Prophet (S) but their activities were failed by the Lord and communicated to the Holy Prophet (S). Other narrations have attested that the Qurayshite chiefs, during the flight of Muslims in the Battle of Hunayn, could no longer keep the secret; therefore, they shouted of their rooted atheism and divulged their intentions. We read the following from Ibn Husham’s al-Sirah 4/46:
… When Muslims fled, some people of Quraysh could no longer hide malice that disturbed their hearts. Abu-Sufyan ibn Harb shouted, while pieces of pagans were kept in his bag, “Let them be thrown in the sea.”
Jibillah ibn al-Hanbal and Safwan ibn Umayyah, the polytheists, shouted, “Sorcery has certainly failed!”
Shaybah ibn `Uthman ibn Abi-Talhah, whose brother was killed in the Battle of Uhud, cried, “Today, I will retaliate upon Muhammad. Today, I will kill Muhammad.” He, later on, narrated, “I searched for the Prophet (S) as I intended to kill him. But something strange locked my heart; therefore, I realized that I would never have the ability to kill him.”

Moreover, Shaybah, a Muslim leader and son of Quraysh (the striving faithful and Muslim tribe!), confessed that he went around the Prophetseveral time to kill him.
A deep look in the identities, ways of thinking and interests of the Qurayshite chiefs clearly exposes their hypocrisy and that they had decided to belie the portents and miracles introduced by Muhammad (S) and gainsay all the humanitarian values and norms for which he called. 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 when they fought the Holy Prophet (S). Regardless, they had

to fail and, finally, were defeated. As a second stage, they continued plotting cabals and attempting to assassinate him, but they failed, too. Then, they came to him demanding with a position of leadership in his state, but they failed, as usual.
At length, they claimed that they had the right to be the rulers of his government since they were his people.
In point of fact, such sort of people who predominated on the Islamic State and precluded the Ahl al-Bayt from the leadership requires a discerning study.
In Manaqib Ali Abi-Talib 2/239, Ibn Shahrashub records:
In Tanzih al-Anbiya` 167, Sharif Al-Murtada comments:
As soon as the Holy Prophet (S) nominated `Ali ibn Abi-Talib for the next leadership, a group of Qurayshite people came and said, “People have no long span in Islam. They will not accept to see your cousin `Ali ibn Abi-Talib be their leader while you were the Prophet (S). You may issue another decision.” The Holy Prophet (S) replied, “That was not my decision so that I may cancel. It is the Lord’s decision. It is He Who ordered me to declare it.” They then suggested, “Well then. You may add a man from Quraysh to him so that people will be satisfied and your affairs will be affirmative.” Soon afterwards, Almighty Allah revealed, “Surely, if you associate, your work would certainly come to naught and you would certainly be of the losers. 39/65”
It has been narrated on the authority of `Abd al-`A¨im al-Hasani that Imam al-Sadiq said, “People of Quraysh were under the leadership of a man from the tribe of `Adi when they appeared before the Holy Prophet (S) and said, “We have abandoned our paganism and followed you. Let us have a part in the leadership you have given to `Ali.” Hence, Almighty Allah revealed, ***“Surely, if you associate, your work would certainly come to naught and you would certainly be of the losers. 39:65***”

People of Quraysh Gather Around Suhayl Ibn `Amr

Despite the unfaithful situations shown by people of Quraysh after the conquest of Makkah, the Holy Prophet (S) put forth efforts for acquiring their loyalty by dignifying and welcoming them. He donated them the greatest shares of the spoils and promised to donate more in the future provided that they would show fidelity and good manners.

Not for their appreciation, the Lord advised His Messenger to use the illumination of tranquility and benevolence to face the intricacy and narrow-mindedness of those tyrant people for sake of the coming generations. Meanwhile, the chiefship of Abu-Sufyan retracted, and he could keep nothing other than his false fame of combating Muhammad (S). Abu-Sufyan’s chiefship was fit in wars and trade, not in situations of peace and political activities. After he had been defeated in the conquest of Makkah, Abu-Sufyan resided in al-Madinah and asked the Holy Prophet (S) to appoint him as tax collector.

Suhayl ibn `Amr was selected as the very thinker and politician who might regain the ‘glories’ of Quraysh after the military downfall. Not too long, he became the only pivot around whom people of Quraysh rotated and the only heir of those chiefs whom were killed by Muhammad and his Lord. Although he was one of the sons of `Amir ibn Lu`ay who were a grade lower than sons of Ka`b ibn Lu`ay, as Ibn Husham asserts in al-Sirah 2/489, Suhayl ibn `Amr ibn `Abd-Shams ibn `Abd-Widd was a full-blooded Qurayshite. He had long stories with Muhammad and one of the chiefs who negotiated Abu-Talib in respect of Muhammad’s Prophethood. He was also a member in al-Nidwah Conference when they decided to impose a comprehensive siege upon the Hashimites. He was also a member of the plot of assassinating the Holy Prophet (S) during his journey to al-Ta`if and he participated in the decision of banishing Muhammad out of Makkah and killing him if he would return. Finally,

he rejected to protect the Holy Prophetso that he would be in Makkah for conveying his Lord's messages.24

Furthermore, Suhayl was one of the planners to kill Muhammad (S) after Abu-Talib's decease until his Lord saved him through the immigration to Yathrib and one of those who detained and tortured the earlier Muslims, including his son Abu-Jandal. He was also one of the commanders of the polytheists' army during the Battle of Badr and one of those who underwent the expenses of the army. He exerted all possible efforts in burning the Holy Prophet (S)'s heart through practicing misbehaviors; therefore, Almighty Allah cursed him and ordered His Prophet (S) to curse and mention him by name in disfavor during his prayers. In addition to the battles of Uhud and al-Khandaq, Suhayl spent his wealth on recruiting people against the Holy Prophet (S) during wars.
Al-Dhahbi, in Siyar A`lam al-Nubala` 1/194, records the following:
Suhayl ibn `Amr, nicknamed Abu-Yazid, was the best speaker of Quraysh and one of their celebrities. He could escape when he was captured in the Battle of Badr. In Makkah, he spoke urging people on partaking in the wars against the Holy Prophet (S). He said, "O sons of Ghalib! Are you going to let Muhammad and his traitorous followers seize your caravans? This wealth is for those who lack wealth and this power is for those who lack power." However, Suhayl was benevolent, generous and well-spoken. When the Prophet (S) departed life, Suhayl addressed a speech similar to that of Abu-Bakr al-Siddiq in al-Madinah. His words contributed in appeasing people and enhancing Islam.

People of Quraysh selected Suhayl ibn `Amr to represent them in the truce of Hudaybiyyah. He protested against writing down 'the Messenger of Allah' as the Holy Prophet (S)'s signature. He signed on it on behalf of all Qurayshites. Finally, he was one of the leaders of polytheism about whom Almighty Allah has said, 'Fight leaders of polytheism. 9/12' Thus, his false conversion to Islam should never change anything of the Holy Verses of Almighty Allah.
Al-Sanani, in Tafsir 1/242, has recorded the following:
It has been narrated on the authority of Qatadah that the Holy Verse, 'Fight leaders of polytheism. 9/12' intended Abu-Sufyan ibn Harb, Umayyah ibn Khalaf, `Utbah ibn Rabi`ah, Abu-Jahl and Suhayl ibn `Amr.

After the conquest of Makkah, Suhayl preferred to stay in Makkah and refused to move to al-Madinah like most of the released ones. Due to his arrogance and long history of struggle against the Holy Prophet (S), he did not dare to ask for a position in the Holy Prophet (S)'s State. While he rejected the Holy Prophet (S)'s philanthropic present during the years of desiccation and starvation suffered by people of Quraysh by virtue of the Holy Prophet (S)'s cursing them, Suhayl accepted the one hundred camels presented to him as spoils of the Battle of Hunayn.

For the Qurayshite people and their adorers, this long history was as bright as daylight sun, but for Allah and His Messenger, it was as black as gloomy night. The (Muslim) Qurayshites voted for Suhayl's leadership after the conquest of Makkah for the previous lineage, history and situations.
How miserable the historians are! And woe is the adorers of people of Quraysh in this regard!

Whereas the Holy Prophet (S) nominated `Attab ibn Usayd al-Umawi and a man from Ansar as the rulers of Makkah, people of Quraysh preferred and complied with Suhayl. This fact is evidenced by the story that as soon as the Holy Prophet (S) was deceased, people of Quraysh dissented and relinquished Islam. Although, he was a Qurayshite individual, `Attab

had to hide himself because he expected that he would be assassinated. A few days later, they received the tranquil news of the homage to Abu-Bakr, son of Taym. They calmed down because they realized that none of the Hashimites would be the leader. This is why Suhayl repeated the same words of Abu-Bakr who intended to say that whoever worshipped Muhammad must understand that Muhammad has died. We, the other party, do not worship Muhammad who was no more than a messenger who carried the message and passed away. Muhammad was the son of Quraysh and his authority should be held by his people— people of Quraysh who selected a leader, namely, Abu-Bakr. You all should thus listen and obey.

As a consequence, Suhayl relieved people of Quraysh by carrying to them the news that the leadership would be at their hands away from the Hashimites and Ansar who worshipped Muhammad! Thus, it would not be necessary for them to apostatize from Islam. Accordingly, people of Quraysh listened to him and that was the conclusion of the project of apostasy. Moreover, Suhayl secured `Attab and ordered him to rule Makkah in the name of the new Qurayshite, not Hashimite, leader Abu-Bakr ibn Abi-Qahafah the son of Taym ibn Murrah.25

Suhayl Works for Independence

After the conquest of Makkah, people of Quraysh directed their activities towards the orderly political and secret action aimed at keeping the Ahl al-Bayt away from the leadership and dedicating it to the other Qurayshites. They understood that any open activities against the Holy Prophet (S) would be unavailing. They had to face the problem of the Holy Prophet (S)'s progressive arrangements for bringing `Ali, followed by al-Hasan and al-Husayn, to power. Neither `Ali nor were any of the Hashimites welcomed by the Qurayshite people. Thereupon, they, headed by Suhayl ibn `Amr, planned for practicing a number of bold procedures with the Holy Prophet (S). They therefore sent him various messages demanding with repatriating their sons and slaves who had left Makkah and joined him for learning their religion.

In this regard, Suhayl said, "Today, we are your allies. We came to terms after we had been engaged in combats. I myself concluded a truce with you in Hudaybiyyah. Our sons and slaves fled their hometowns and work places to join you. They lied when they claimed that they aimed at learning their religion. Besides, we are responsible for teaching them their religion if they are honest. Accordingly, you should repatriate them."

The appeal of the new chief of Quraysh means that people of Quraysh, even if they had to give up arms and surrender under the shades of swords, did not recognize the ruler of Makkah assigned by the Holy Prophet (S); on the contrary, they wanted him to recognize them as an independent political entity opposing his state and religion.
Al-Tirmidhi, in al-Sunan 5/298, records the following:
It has been narrated on the authority of Rab`i ibn Harrash that `Ali ibn Abi-Talib told us that after the conclusion of the truce of Hudaybiyyah, some polytheist chiefs and individuals, including Suhayl ibn `Amr, said, "O Allah's Messenger! Some of our sons, brethren and slaves joined you. They had claimed falsely that they wanted to learn their religion. They only want to get rid of their jobs. Repatriate them and we will teach them their religion if they are honest." The Holy Prophet (S) answered, "O people of Quraysh! If you keep up such demands, Almighty Allah will send a man whose heart is filled up with faith to behead you with his sword for sake of this religion." They, as well as Abu-Bakr and `Umar, asked the Holy Prophet (S) to identify that man. "He is that repairer of the sandal," the Holy

Prophet (S) referred to `Ali between whose hands was the sandal of the Holy Prophet (S).

Abu-Dawud, in al-Sunan 1/611, records the following:
It has been narrated on the authority of Rab`i ibn Harrash that `Ali ibn Abi-Talib said that when some slaves joined the Holy Prophet (S) before the conclusion of truce of Hudaybiyyah, their masters messaged the Holy Prophet (S) demanding with repatriating them because their claims of learning the religion had been false; rather they escaped their slavery. A number of people around the Holy Prophet (S) attested that demand and advised him to respond. He angrily said, “O people of Quraysh! I see that you will never give up such demands unless the Lord will send a man who will behead you.” Hence, he rejected their demand and manumitted those slaves.

The reader must be aware that the reference to the truce of Hudaybiyyah in such reports was one of styles of distorting the facts usually followed by the pro-Qurayshite reporters. In fact, the incident befell after the conquest of Makkah. Had it occurred before that, Suhayl would have demanded the Holy Prophet (S) with respecting the term of repatriating the individuals who would join him, which was agreed upon during the truce of Hudaybiyyah.

Secondly, the Holy Prophet (S) would not have shown such an intense rage if this demand, which would have been so normal since it was specified as a term of the truce, had been provided before the conquest of Makkah. Only in situations of wrongdoing would the Holy Prophet (S) be angry. Thirdly, the released Qurayshites would not have suggested to the Holy Prophet (S) that they would teach those sons and slaves their religion if their demand had been issued before the conquest of Makkah and their conversion to Islam. The suggestion of teaching Islam cannot be said by other than Muslims or claimers of being Muslims. Finally, some narrations have confirmed that the incident occurred after the conquest of Makkah. Al-Hakim, in al-Mustadrak 2/138, records the following:
It has been narrated on the authority of Rab`i ibn Harrash that `Ali ibn Abi-Talib said that after the Holy Prophet (S) had conquered Makkah, some Qurayshites said, “O Muhammad! 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 `Umar agreed to that demand when their advice was sought, but the Holy Prophet said, “O people of Quraysh! Allah will send a man from among you; his heart will be filled up with faith; he will behead you for sake of the religion.” As Abu-Bakr and `Umar expected themselves to be the intended, the Holy Prophet said, “No, you are not. He will be the repairer of the sandals in the mosque.” The Prophet (S) had already given his sandals to `Ali to repair.[26]

Al-Hakim, in al-Mustadrak 4/298, has recorded a similar report and decided its authenticity:
After the conquest of Makkah, some people of Quraysh came to the Holy Prophet (S)… He said, “O people of Quraysh! If you will not keep up your prayers and defray the zakat, I will send a man who will behead you for sake of this religion. This man will be whether I or the repairer of the sandals.” Meanwhile, `Ali was repairing the Holy Prophet (S)’s sandals.[27]
Many consequential points can be inferred from this incident:

First, people of Quraysh attended in al-Madinah to see the Holy Prophet (S). They came to Muhammad’s capital and demanded with his recognition of their political independence. Such an awkward impudence occurred just after the conquest of Makkah when they were humiliated and had to accept Islam under the menace of swords after they had been released in addition to their shameful deeds in the battle of Hunayn. As al-Hakim and Abu-Dawud have authenticated the narration, people of Quraysh addressed to the Holy Prophet (S), ‘O Muhammad!’ Al-Tirmidhi, however, has distorted it into ‘O Allah’s messenger!’ In

Ahmad's al-Musnad 3/82, we read the following:
It has been narrated on the authority of Abu-Sa`id al-Khidri… that the Holy Prophet (S)'s sandal was once cut; he therefore gave it to `Ali ibn Abi-Talib to repair. We stood with the Holy Prophet (S) who then spoke, "One of you will fight for sake of the interpretation of the Qur'an in the same way as I have fought for its revelation." Each one, including Abu-Bakr and `Umar, expected himself to be the one intended. "No," asserted the Holy Prophet (S), "He will be the repairer of the sandal." We thus hurried to `Ali carrying this good tidings. As if he had already known it, `Ali paid no attention.

In Majma` al-Zawa`id 9/133, the author has decided the authenticity and truthfulness of the report and its narrators.
The narration maintains that the incident occurred in al-Madinah.

Second, people of Quraysh understood that the conquest of Makkah and their acceptance of Islam as a religion had not been considered as submission to the Holy Prophet (S) and the Islamic State; rather it was a form of alliance with him against the tribes that were not included to his State yet. The Romans and the Persian were the main foes of the Holy Prophet (S)'s State and people of Quraysh as well. Furthermore, they felt that they had practically joined that alliance when they fought in the Holy Prophet (S)'s line against his foes during the Battle of Hunayn. On that account, it is now his turn to recognize their independent entity. They began with demanding him to repatriate their sons and slaves.

Third, except the Hashimites, people of Quraysh who had immigrated with the Holy Prophet (S) agreed to that demand. For instance, Abu-Bakr ibn Qahafah and `Umar ibn al-Khattab supported it completely. Yet, narrations have varied in exposing the scope of Abu-Bakr and `Umar's supporting the Qurayshite demand; some narrations, such as al-Hakim's authentic previous one, explain that Abu-Bakr answered, 'They have said the truth, Allah's messenger! Repatriate them,' and `Umar repeated the same thing. Other narrations, such as that recorded in al-Tirmidhi's al-Sunan and al-Hakim's al-Mustadrak 3/122 and Majma` al-Zawa`id 9/134 and 5/186, have not referred to Abu-Bakr and `Umar's confirmation of the Qurayshite demand; yet they have mentioned their expectation to be the party whom will be selected by the Lord and His Messenger for disciplining people of Quraysh. Smartly, the word 'men' was substituted for the names of Abu-Bakr and `Umar. Such narrations are recorded in al-Hakim's Al-Mustadrak 2/125 and 10/473.
Mentioning the two men was totally eradicated in some narrations such as that recorded in Abu-Dawud's al-Sunan and the various narrations in 11/613.

Fourth, a question should be put forth here: What was the relationship between Suhayl ibn `Amr and the two men Abu-Bakr and `Umar, and why did they confirm the Qurayshite demand? Another question should also be put forth: why did the Holy Prophetseek the advice of Abu-Bakr and `Umar after he had understood the actual intent of people of Quraysh? He therefore became angry rejecting their demand and threatening another war and forewarning its imminent falling.
In any case, according to narrations, the chiefship of Quraysh was represented by those four men of the incident—the Holy Prophet (S), Suhayl ibn `Amr al-`Amiri the polytheists' chief, Abu-Bakr and `Umar the sons of the worthless clans of Quraysh. From the above, we understand that there was a sort of relationship and earlier arrangement between the delegation of Quraysh and the two men. Some narrations have divulged more things—Suhayl and his delegation resided at `Umar's house when they were in al-Madinah, and Abu-Bakr accompanied them to the Holy Prophet (S) as an intercessor.

Fifth, four elements can be assumed from the Holy Prophet (S)'s reaction in the incident

involved:
1. Although narrations have not referred to further details about the incident, the first element that can be concluded is the Holy Prophet (S)'s anger owing to the awkward impudence of the Qurayshite delegation as well as the way of their thinking.
2. The Holy Prophet (S) despaired of people of Quraysh's modifying their courses of tyranny and spreading on the instructions of Islam. He perceived that the sword would be the only device that may cause them to adhere to the right. A number of narrations, such as those recorded in al-Hakim's al-Mustadrak 2/125, Abu-Dawud's al-Sunan 1/611, al-Bayhaqi's al-Sunan 9/229 and Kanz al-`Ummal 10/473, have referred evidently to this point. (The Holy Prophet said, "O people of Quraysh! I see you will never cease unless the Lord will send a man who will behead you for the sake of Islam.") This statement confirms that people of Quraysh will never submit to Islam except by force.
3. The Holy Prophet (S) named `Ali ibn Abi-Talib (a.s.) in threatening people of Quraysh. They scared this man to death since they suffered the harshest days of their lifetime on his hands. He, alone, was the killer of half of the polytheist heroes while the other Muslims, in groups, killed the second half or even less! The Holy Prophet (S) mentioned `Ali indirectly when he referred to the man whom would be sent for beheading people of Quraysh for sake of the religion. Once, as recorded in Majma` al-Zawa`id 9/133, he expressed, "A man belongs to me or I…" When Abu-Bakr and `Umar asked him to name that man, the Holy Prophet said, "It is I or the repairer of the sandal."[28]
This saying was aimed at obstructing the Qurayshite uneven hopes since they would understand that this question might occur as early as possible. Moreover, they should anticipate a command of invading Makkah and terminating the tyrants there.

The Holy Prophet (S) proposes to evince `Ali's standing; he wanted to make people of Quraysh know that the man would be one of the Hashimites whom they still envied and detested. Had the Holy Prophet (S) foretold that `Ali would fight people of Quraysh for sake of the interpretation of the Holy Qur'an twenty-five years later, they would have been sure that they would have a twenty year period to carry out their plans. In Majma` al-Zawa`id 9/134, an authenticated narration declares that since the Holy Prophet (S)'s reign, `Ali (a.s.) had been threatening people of Quraysh and everybody who would think of apostasy. He swore that he would fight them to the last moments. The Holy Prophet (S) was the director of this threat, which was aimed at precluding people of Quraysh from practicing any process of dissenting Islam:
It has been narrated on the authority of Ibn `Abbas that during the Holy Prophet (S)'s lifetime, `Ali (a.s.) was used to saying, "Allah the Powerful and Glorified says, 'Muhammad 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 Allah I swear, if Muhammad will die or be killed, I will definitely fight for the same sake that he has been fighting for until the last of my life. Nay, by Allah! It is I who is his brother, successor, cousin and heir. Who then is more meritorious than I am?"

Following the previous narration, the same compiler writes down another narration in which he exposes that immediately after the conquest of Makkah, the Holy Prophet (S) menaced people of Quraysh with `Ali (a.s.):
It has been narrated on the authority of `Abd al-Rahman ibn Awf that immediately after the conquest of Makkah, the Holy Prophet (S) went towards al-Ta`if… and said, "O people! I will be your leader. I urge you to be benevolent with my household. You will meet me on the Divine Pool. By the Prevailing of my soul I utter this oath; if you do not perform prayers and defray the zakat, I will send upon you a man who belongs to me. He will behead your

warriors and capture your sons." People thought that Abu-Bakr or `Umar had been the intended; the Holy Prophet (S) took `Ali from the hand and said, "He will be this man."

This threat proves evidently the actual intentions of those fresh Muslims.
4. The Holy Prophet (S) has decided those who provided that claim as atheists. The Holy Prophet (S)'s sayings, "I see you will not stop, O people of Quraysh…" and the threat with a man who will behead them for sake of the religion and his anger—all these are evidences on those people's atheism. In the first saying, the Holy Prophet (S) meant that they would not stop their atheism and antagonism against the Lord and His Messenger. In the latter, his words meant that they would never follow the religion and that they would not cease their activities against Islam unless they would be treated by swords.

In case these 'released' were Muslims whose properties must be respected, it should be illegal for the Holy Prophet (S) to violate such properties. He (a.s.) used to say, "It is illicit for anyone to have from others' properties unless their satisfaction is obtained. Your properties and souls are as holy as… etc."
Jurisprudents have confusedly tried to solve this problem; they said that it is exclusively given to the Holy Prophet (S). Yet, this is incorrect because it is illogical.

Consequence of the Incident

Apparently, the incident hindered the Qurayshite people's attempts to harvest the Holy Prophet (S)'s recognition of their political independence in a form of alliance or autonomy in the Islamic State. A view at the history written with the pens of the pro-Qurayshite authors will conclude that people of Quraysh, soon after the incident, repented and accepted Islam so piously and gave alms and manumitted their slaves and undertook on the ritual Hajj and fasted and offered the prayers… etc. In contrast, the Holy Prophet said, "I see you will never stop, O people of Quraysh!"

From the nature of the Qurayshite people in general and their chiefs in specific, it is understood that they must have kept up their activities on all possible fronts and could conclude many results. They understood that the Holy Prophet (S) had still been attentive of their movements and that it had been a great mistake to think of a political independence in his State. Thirdly, they recognized that Muhammad—the leading Hashimite knight—had been unmatched, especially when he was supported by his cousin—the killer of the Arabs—and people of Aws and Khazraj who dared, for the first time in their lives, to fight people of Quraysh and kill a number of their heroes.

The issue of political independence was retracted when a substitute came forth; people of Quraysh were confident that Muhammad's State covered the territories and Muslims were preparing themselves to fight the Romans and the Persians. Muhammad had promised his followers that they would defeat these two great powers and Muslims looked forward to achieving so. On that account, any demand of autonomy would be meaningless. Hence, it is necessary to move to a new general situation through industrious political activities and processes of systematic violence. By such activities could the Quraysh people only seize Muhammad's State.

Muhammad, at any rate, is the son of Quraysh and his people are thus more meritorious than others in receiving his heritage. Neither Ansar the Yemenis nor can any other tribe protest. Supposing that will be achieved, there will come one problem that requires treatment in any price—the Hashimites whom are called 'the progeny' or 'the near of kin,'

and about whom frequent Qur'anic texts have been revealed and many Hadiths have been said. Muhammad has endowed them exclusively the fifth of the public treasury.
Indeed, that was the conclusion attained by people of Quraysh whom were released from killing and slavery at the hands of the Holy Prophet (S). That was their reward for him during his lifetime. All such evil plots were practiced with the aid of some of the Sahabah.

`Umar Attests the Tergiversation of the Qurayshites

We read the following narration in al-Tabari's Tarikh 3/426:
It has been narrated on the authority of al-Hasan al-Basri that `Umar once was informed that the Qurayshite chiefs had complained about his decision of detaining them in al-Madinah unless a permission would be obtained yet for a limited period. He ascended the minbar and said, "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. People of Quraysh are aiming at having Allah's wealth entirely for themselves. This will never occur as long as son of al-Khattab is alive. I will keep standing on the entrance of the city for intercepting people of Quraysh from falling in the fire."29

This situation includes a number of points:

1. These have been the words of a Qurayshite chief whose tribal loyalty, for him, was beyond any dispute; he carried the pennon of Quraysh and called for their succeeding the Holy Prophet (S) in the face of Ansar and the Hashimites. He also spared no efforts in stripping the leadership from the Ahl al-Bayt and Ansar. He then served the Qurayshite chiefs with that pure leadership and they named him 'the Core of Quraysh.'

2. These words provide a testimony averring that the Qurayshite Muhajirun were so deviate that they should be detained in al-Madinah in order not to mislead Muslims. Having assumed the actuality of the Qurayshite Muhajirun, it became more evident to understand the hiddens of the Qurayshite 'released' people whom should never cease their trickeries against Islam unless `Ali's sword would play on their heads, as the Holy Prophet (S) predicted.

3. These words comprise a picture of `Umar's imagination about the short period of Islam and its imminent termination. `Umar likened Islam to any political circle that passed on the Arab Peninsula and other territories and would be vanquished soon. Through various texts, `Umar believed that Islam would not last for more ages and believed that other nations would soon invade Muslim territories, especially Makkah whose people would desert it and cause it to be ruined. Ka`b al-Ahbar might have been the source of such false prophesies.

1. Shaykh Al-Saduq, in his al-Faqih, relates the following narration:
Aban ibn `Uthman reported that Imam al-Sadiq (a.s.) asked Ibrahim al-Sayqal: 'Do you know to whom the Holy Prophet (S) referred in (masters) during the Sermon of the Farewell Hajj?' 'No,' answered Ibrahim, 'I do not know.' The Imam (a.s.) answered,'(Masters) stands from the Ahl al-Bayt.'
2. `Ali ibn Ibrahim al-Qummi has related this form.
3. Also, al-Bayhaqi: al-Sunan 10/188.
4. Also al-Darimi: al-Sunan 2/303, Ahmad: al-Musnad 6/70 and 151 and Ibn Majah: al-Sunan 2/1417.
5. Ibn Majah: al-Sunan 2/1015.
6. Also, Abu-Tharr, Abu-Sa`id, Zayd ibn Arqam and Hudhayfah ibn Usayd. The narration is decided as strange and qualified, but with a rather doubtful narrator. Sa`id ibn Sulayman and many other scholars, however, have related Zayd ibn al-Hasan's narrations.
7. Also, Abu-Dawud: al-Sunan 1/427 and al-Bayhaqi: Dala`il al-Nubuwwah 5/8. Ibn Majah has recorded a similar narration in al-Sunan 2/1025.

8. Also, al-Bayhaqi: al-Sunan 7/30 and 10/114.
9. In al-Mu`jam al-Kabir, al-Tabarani has recorded this whose reporters are trustful.
10. In al-Mu`jam al-Kabir and al-Mu`jam al-Awsat, al-Tabarani relates this narration to trustful narrators.
11. The major idols worshipped by the Arab atheists.
12. A similar report has been recorded on page 186 of the same book and quoted from Bisharat al-Islam.
13. This is a word-for-word translation of the Holy Verse. The following is its meaning:
Only are Allah and His Messenger and the believer who gave alms while he was in the ritual genuflection of a prayer your masters.
14. "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. 5/67"
15. Note that all the Prophets who came after Abraham were his descendants.
16. Also, Al-Tabari's Tarikh 2/83, al-Ya`qubi: al-Tarikh 2/36 and ibn Kathir's al-Sirah 2/155.
17. Also, al-Tabari's Tarikh 2/92, Usd al-Ghabah 1/174, `Uyun al-Athar 1/217, Ibn Kathir's al-Sirah 2/198 and Ahmad's al-Musnad 3461. As he records it in his Majma' al-Zawa'id 6/44, al-Haythami comments that Ahmad and al-Tabarani recorded it. Ahmad has related it to narrators that are admitted in the most authentic reference books of Hadith except Ibn Ishaq. In Kanz al-`Ummal, the same narration has been reported in 1/328 and 8/29.
18. Sayyid Hashim al-Bahrani: Hilyat al-Abrar 1/127, Shaykh al-Tusi: al-Amali 1/316 as quoted from al-Majlisi: Bihar al-Anwar 19/272 h. 11 and al-Haythami: Majma' al-Zawa'id 6/91.
19. Ibn Sayyid al-Nas:`Uyun al-Athar 1/146 and Ibn Kathir: al-Sirah 1/506.
20. This is an indication to Bilqis (Ethiopian: Makeda) the Queen of Sheba in Yemen.
21. Al-Bayhaqi: al-Sunan 10/228, al-Tirmidhi: al-Sunan 4/217 and al-Dhahbi: Siyar A`lam al-Nubala` 1/235.
22. Nasibis are those who openly declare the enmity to the Ahl al-Bayt and their adherents. Addressing to the Shi`ah, Imam al-Sadiq defines a Nasibi as the one who shows enmity to the followers of the Holy Imams.
23. Also, Muslim: al-Sahih 5/196 and Ahmad: al-Musnad 3/190 and 279.
24. Al-Tabari: Tarikh 2/82.
25. After recording this incident, Ibn Husham, in al-Sirah 4/1079, adds, "Only then did people calm down and `Attab Bin Usayd appeared.
26. According to the criterion of Muslim, this report is authentic; yet neither he nor has al-Bukhari recorded it.
27. Also, Kanz al-`Ummal 13/174.
28. Al-Muttaqi al-Hindi: Kanz al-`Ummal 7/326.
29. Al-Muttaqi al-Hindi: Kanz al-`Ummal 13/75 and Ibn Shabbah: Tarikh al-Madinah 2/779 and 2/401.

The Verse of Ismah

The 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 will be shackled and they will 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 until 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 until 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 will 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 Sabians and the Christians whoever believes in Allah and the last day and does good- they will have no fear not will 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.[5:62-70[

The Place of the Verse

If we accept that the Qur'anic order supports the exegesis of a Verse, two matters should be taken in consideration:

First, the Verse lies in Surah of al-Ma`idah—the seal of the revealed Surahs and,

Second, the Verse comes among others respecting the manners of the Jews and Christians. Correspondingly, it carries the following meaning to the Holy Prophet (S): Convey, and fear not the Jews or the Christians. We will protect you against them. They will be too short to injure you.

Neither Sunnis nor do the Shi`ah admit such interpretation. The Verse thus adds nothing new about the Jews and Christians since the danger caused by them had been removed before the revelation of the Verse. From this cause, it is important to understand whether the place of the Verse has been as original as it was revealed or one of the Sahabah intruded to put it in this very position. We, the Shi`ah, deny clearly any supposition claiming any form of distortion in the Holy Qur'an. Yet, reports have asserted that some of the Sahabah had pursued personal inferences in choosing the places of some Verses. Accordingly, the place of the Verse had been subjectively, if not unintentionally, chosen.

Sunni Scholars' Opinions

The following six opinions are the most common among the various theses related to the Verse and assumed by Sunni exegetes. Yet, a seventh Sunni opinion accords the Shi`ah's interpretation.

First Opinion

The Verse was revealed in the preliminary stage of the Holy Prophet (S)'s Divine Mission. When the Lord ordered him to convey the message, he hesitated; he abstained or showed drawback. Hence, the Lord loomed and relieved. Only then, the Holy Prophet (S) conveyed.

This proposes that the Verse was revealed twenty-three years before the revelation of Surah of al-Ma`idah.
As if he deterred it, al-Shafi`i (Kitab al-Umm 4/168) uses 'it is said' before the reference to this opinion:
…It is said that when Archangel Gabriel first conveyed to the Holy Prophet (S) the mission

of promulgating for the new religion, he hesitated and feared that people would belie him. Hence, Almighty Allah revealed, 'O Apostle! Deliver what has been revealed…'

Although many objections are aroused against this claim, we may content with the following; it is contrary to the order of the Verse. It is also inadmissible to accept such an accusation of abstinence or hesitation in carrying the Lord's Messages so as to avoid accusation of lying or injury or killing. Qur'anic texts have attested that the Holy Prophet (S) exerted all possible efforts for conveying his Lord's mission.

Al-Shafi`i's Indirect Reports

In al-Suyuti's al-Durr al-Manthur 2/298, we read the following:
It has been narrated on the authority of Abu'l-Shaykh on the authority of al-Hasan al-Basri that the Holy Prophet said: I felt annoyed when my Lord ordered me to convey His Message, because I knew that people would belie me, but He threatened if I decline, He would subdue. That is His saying: O Apostle! Deliver… etc."[1]
It has been also narrated on the authority of Ibn Jarir that Ibn Jurayj said that the Holy Prophet (S) feared people of Quraysh until 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."
It has been also narrated on the authority of `Abd ibn Humayd, Ibn Jarir, Ibn Abi-Hatam and Abu'l-Shaykh on the authority of Mujahid that when Almighty Allah revealed, '…Deliver what has been revealed to you from your Lord…,' the Holy Prophet said, 'O my Lord! I am alone. How should I behave when people unite against me?' Then, Almighty Allah revealed, 'And if you do it not, then you have not delivered His message.'[2]

In al-Nisapuri: al-Wasit 2/208, we read the following:
It has been narrated on the authority of al-Anbari that during his dwelling in Makkah, the Holy Prophet (S) used to declare only a part of the Qur'anic texts revealed to him because he anticipated that the polytheists would injure his companions and him…

The previous reports lack documentation. They are no more than sayings of al-Hasan al-Basri, Mujahid and their likes. Next, we will prove that al-Hasan al-Basri aimed at achieving something private through publicizing such wording and that he cited his saying from the Holy Prophet (S)'s sermon of Ghadir but he was too coward to report the truth.

Indirect Reports Turn into Reliable Opinions

Exegetes have realized that the Verse was revealed in the Holy Prophet (S)'s last days and realized that the attribution of an incident that took place on the first days of his mission to the exegesis of the Verse was no more than words of false scholars of the Umayyad reign or reports of doubtful documentation. Notwithstanding, they flagrantly took the Verse twenty-three years back. It is quite odd to see considerate names, such as al-Zamakhshari and al-Fakhr al-Razi, be among such exegetes. This is because they attempted to take the Verse away from the Ghadir declaration of loyalty. In truth, they have had to choose either connecting the incident to the Verse or adopting the false reports about the cancellation of the guarding of the Holy Prophet (S). This fable is however exposed by the sequence of the historical events as well as the text of the Verse. We read the following in al-Zamakhshari's al-Kashshaf 1/659:
The meaning of Allah's saying, 'And Allah will protect you from the people,' is that the Lord provides a promise of protecting the Holy Prophet (S)… against being killed only! It has been narrated that the Holy Prophet said, 'I became disturbed when Almighty Allah ordered

me to convey His message to people. He then threatened a punishment if I would abstain and guaranteed to protect me. Only then, I regained vigor.'[3]

Al-Razi, in Tafsir 6:12/48-50, records the following:
It has been narrated on the authority of al-Hasan that the Holy Prophet said, "I became disturbed when my Lord ordered me to convey His message to people since I realized that people, including the Jews and Christians, would belie me and that people of Quraysh would threaten me. When Almighty Allah revealed, 'O Apostle! Deliver… etc.,' all my apprehensions were removed.
Regarding Allah's saying, 'And Allah will protect you from the people,' one may ask how it is possible to regard this statement while the Holy Prophet (S)'s face was scratched during the Battle of Uhud. There are two answers for this question: First, the Verse stands for the protection against killing. Second, the Verse was revealed after the Battle of Uhud.

Al-Razi was not honest in recording al-Hasan's words. He added the statement, 'including the Jews and Christians' to the narration because he intended to take the Qurayshite people away from the Verse and dedicate it to the Jews and Christians. Yet, we should not blame him for his love for Quraysh generally and his grandfather Abu-Bakr ibn Abi-Qahafah in particular. We only demand with objective honesty. No single indication to the Jews or Christians has been shown in the reference books that comprised al-Hasan's previous narration. Excelling at al-Razi and the others, Ibn Kathir records the following in al-Bidayah wa'l-Nihayah 3/53:
It has been narrated in Ibn Abi-Hatam's book of Tafsir on the authority of his father on the authority of al-Hasan ibn `«sa ibn Maysarah al-Harithi on the authority of `Abdullah ibn `Abd al-Quddus on the authority of al-A`mash on the authority of al-Minhal ibn `Amr on the authority of `Abdullah ibn al-Harith that `Ali said, "When Almighty Allah revealed, 'And warn your nearest relations,' the Holy Prophet (S) asked me to cook a leg of a ewe with some food and a bowl of milk and then invite Banu-Hashim. I did and they were about forty men… The Prophet (S) then said, 'Which one of you will settle my debts and he will be my successor among my people?' As he anticipated financial loss, al-`Abbas, like the others, kept silent. I had to keep silent as I revered al-`Abbas's having been older than I was. In the second time, I spoke after I had seen al-`Abbas kept silent again. I said, 'I will be it, Allah's Messenger!' The Prophet said, 'Yes, it is you… etc.'
By saying, 'which one of you will settle my debts and he will be my successor among my people?' the Holy Prophet (S) wanted one of them to settle his debts after his death because he anticipated that he would be killed as soon as he would convey the Lord's message to the Arab polytheists. Therefore, he aimed at nominating his successor who would guard his family after his decease. Anyhow, Almighty Allah secured His Messenger when He revealed, 'O Apostle! Deliver… etc.'[4]

Ibn Kathir has slipped very much and served his fanaticism extremely; he cut off the text regarding Allah's saying, 'And warn your nearest relations,' and erased the Holy Prophet (S)'s having carried out Almighty Allah's commandment of nominating a successor. Instead, he distorted the narration saying that the Holy Prophet (S) asked the Hashimites for a successor to be the guardian of his family and settle his debts after he had anticipated that he would be killed by people of Quraysh. Hence, `Ali (a.s.) volunteered. But when the Verse was revealed, such a succession became invalid. Thus, Ibn Kathir, purposefully, disregards the fact that the Holy Prophet (S) was ordered to invite his near relatives exclusively to the religion. Neither people of Quraysh nor were the others included in this invitation. Thereupon, his anticipation of being killed or injured is mere fabrication. Furthermore, as much as I could conceive, no one supports Ibn Kathir in establishing a relationship between

the Verse of `Ismah and the Verse of warning the near relatives. Besides, he does not refer to the sources from which he adopted that opinion.

As a matter of fact, for Ibn Kathir, nothing is more important that misrepresenting and fading the Holy Prophet (S)'s words at his near relatives as well as nominating `Ali as his brother, vicegerent and successor. Meanwhile, he spares no efforts in taking the Verse of `Ismah away from Surah of al-Ma`idah and the Day of Ghadir. The following is the Holy Prophet (S)'s words, which were cut off by Ibn Kathir, as quoted from al-Amini's al-Ghadir 1/207:
In order to discriminate the accurate from the deviation, we hereinafter quote al-Tabari's words as recorded in his Tarikh 1/207:
(The Holy Prophet said) "I have brought forth the good of this world as well as the Hereafter. The Exalted Lord has ordered me to invite you all to this matter. Which one of you will support me and will be my brother, heir and successor?" (`Ali went on narrating) I was the youngest among the attendants who utterly refused. I spoke, "I will be that one, Allah's messenger! I will be your supporter in this matter." The Holy Prophet (S) 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 to my father, "Well, he has ordered you to listen to and comply with your son!"
(Al-Amini: al-Ghadir 2/279) Deciding it as authentic, Abu-Ja`far al-Iskafi of Baghdad, a Mu`tazilite theologist, (died in AH 240) has recorded the same narration in Naqd al-`Uthmaniyyah. It has been also recorded in the following reference books of Hadith: Burhan al-Din: Anba` Nujaba` al-Abna` 46-8, Ibn al-Athir: al-Kamil 2/24, Abu'l-Fida` `Imad al-Din al-Dimashqi: Tarikh 1/116, Shihab al-Din al-Khafaji: Sharh al-Shifa 3/37. Cutting off the last statement of the narration, he records, 'In al-Bayhaqi: Dala`il al-Nubuwwah as well as many other books, this narration is authentically documented, `Ala` al-Din al-Baghdadi al-Khazin: Tafsir 390, Al-Suyuti: Jami` al-Jawami` 6/392 as quoted from al-Tabari and 6/397 as quoted for the six most notable Hadithists—ibn Ishaq, ibn Jarir, ibn Abi-Hatam, ibn Mardawayh, Abu-Na`i and al-Bayhaqi and Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 3/254.

The compiler of al-Ghadir then criticizes those who misrepresented the narration seeking the Qurayshites' favor. Al-Tabari, for instance, intends to make the Holy Prophet (S)'s words about Imam `Ali obscure; he records, "The Prophet (S) then said: This is my brother... and so on." Ibn Kathir, in al-Bidayah wa'l-Nihayah 3/40 and Tafsir 3/351, follows al-Tabari.

Second Opinion

A second Sunni opinion indicates that the Verse was revealed some time before the immigration to al-Madinah. Since then, the Holy Prophet (S) dispensed with the guard of Abu-Talib or al-`Abbas.
In Sunni reference books of Hadith, this opinion is commonly accepted; yet, it is of two sorts of narrations. The earlier shows, whether openly or suggestively, the time and place of the revelation of the Verse, which was Makkah, while the latter relates it to the Holy Prophet (S)'s canceling the guard, 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 al-Tirmidhi's reporting from `A`ishah. Like many others, al-Tirmidhi perceived that `A`ishah had meant Makkah. As a model of the first sort of narration, let us quote the following from al-Suyuti's al-Durr al-Manthur 2/298-9:
It has been narrated on the authority of Ibn `Abbas that the Holy Prophet (S) answered those who asked him about the most intense Verse that was ever revealed to him, and he answered, "During the Hajj season, I was in Mina when Archangel Gabriel revealed to me

Allah's saying, 'O Apostle! Deliver… etc.' I stood at al-`Aqabah and shouted, 'O people! Whoever supports me in conveying my Lord's message will be granted Paradise. O people! If you declare that there is no god but Allah and I be His messenger, you will be saved and granted Paradise.' All people, including women and children, then began to throw me with dust and stones and spew in my face shouting, 'You are liar and apostate.' In 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 in the same way as Prophet (S) Noah cursed his people.' Instead, I said, 'O Allah! Guide my people for they do not know, and support me by making them respond to Your obedience.' Then, al-`Abbas, my uncle, came and saved me from them."
Al-A`mash commented that the descendants of al-`Abbas used to take pride in that situation.
It has been also narrated on the authority of Ibn Mardawayh on the authority of Jabir ibn `Abdullah that Abu-Talib used to appoint a guard for accompanying the Holy Prophet (S) whenever he would go out; but when Almighty Allah revealed, 'And Allah will protect you from the people,' the Holy Prophet said to his uncle, 'Allah has protected me. I do not need a guard.'
It has been narrated by al-Tabarani, Abu'l-Shaykh, Abu-Na`im, in al-Dala`il, Ibn Mardawayh and Ibn `Asakir on the authority of Ibn `Abbas that the Holy Prophet (S) was guarded; Abu-Talib used to send men from the Hashimites for guarding him. He then said to his uncle, 'I do no longer need those whom you are sending for guarding me."[5]

In Majma` al-Zawa`id 7/17, we read the following:
It has been narrated on the authority of Abu-Sa`id al-Khidri that al-`Abbas, the Holy Prophet (S)'s uncle, was one of those who guarded him, but when Allah revealed, 'And Allah will protect you from the people,' the guardians stopped.
[Al-Tabarani: al-Mu`jam al-Saghir and al-Mu`jam al-Awsat. Yet, its narrator, `Atiyyah al-`Awfi, is doubtful.]
It has been also narrated on the authority of Ibn `Abbas that the Holy Prophet (S) used to be guarded. Abu-Talib, his uncle, used to appoint men from the Hashimites for guarding him. When Allah revealed, 'And Allah will protect you from the people,' the Holy Prophet said to his uncle, 'Almighty Allah has protected me against jinn and people.'
[This report is recorded by al-Tabarani. Within its narrators is al-Nasr ibn `Abd al-Rahman who is doubtful.]

The second sort of narrations has been originated by the following report of al-Tirmidhi: al-Sunan 4/317:
It has been narrated on the authority of `A`ishah that guarding was practiced on the Holy Prophet (S) until the revelation of Allah's saying, 'And Allah will protect you from the people.' Hence, he took his head out of his tent and said, 'You may leave. The Lord has protected me.' [This is a one-way narration. Nevertheless, some narrators have reported the same from `Abdullah ibn Shaqiq without referring to `A`ishah.][6]

Seemingly, `A`ishah's report proposed that the Verse was revealed in Makkah. Al-Bayhaqi, in al-Sunan 9/8, supports this claim and adds the forecited saying of al-Shafi`i in which he claims that the Holy Prophet (S) was protected against being killed only. In Tafsir 2/4/160, al-Muraghi records al-Suyuti's earlier narration as related to Ibn `Abbas and al-Tabarani. He then comments: 'Al-Tirmidhi had narrated that the Holy Prophet (S) was guarded in Makkah before the revelation of the Verse." Notwithstanding, `A`ishah's report does not imply that the occurrence was in Makkah. It seems that the phrase 'in Makkah' was unintentionally erased from the original copy of al-Tirmidhi's narration.

About the report of `A`ishah, al-Suyuti, in al-Durr al-Manthur 2/291, records:
`Abd ibn Humayd, al-Tirmidhi, ibn Jarir, Ibn al-Mundhir, ibn Abi-Hatam, Abu'l-Shaykh, Abu-Na`im, al-Bayhaqi and ibn Mardawayh have narrated on the authority of `A`ishah that… etc.

Bearing the same indication of `A`ishah's report, al-Suyuti records a number of narrations some of which hint at the fact that the incident of the guard took place in al-Madinah.
In al-Durr al-Manthur 2/298-9, al-Suyuti records:
Al-Tabarani and Ibn Mardawayh have narrated on the authority of Abu-Sa`id al-Khidri that al-`Abbas, the Holy Prophet (S)'s uncle, was one of those who guarded the Holy Prophet (S), but when Almighty Allah revealed, 'And Allah will protect you from the people,' the guardians stopped.
In Dala`il al-Nubuwwah, Abu-Na`im has narrated on the authority of Abu-Dharr that they were always around the Holy Prophet (S) whenever he went to sleep because he anticipated assassination, but when the Verse, 'And Allah will protect you from the people' was revealed, we stopped.

Many exegetes and historians have adopted this opinion. As if they admit it, al-Zamakhshari, in al-Kashaf 1/659, and al-Razi, in Tafsir 6/12/50, record the opinion attesting that the Verse was revealed in Makkah. On that account, they have indicated that the reports of `A`ishah, al-Hasan al-Basri and the others talked about an occurrence that took place in the early stage of the Holy Prophet (S)'s Mission.[7]
The compiler of al-Sirah al-Halabiyyah has attempted to seize the relationship between the Verse of `Ismah and the Holy Prophet (S)'s guard so as to invent a virtue for Abu-Bakr. On page 327 of part 3, he records:
Before the revelation of Allah's saying, 'And Allah will protect you from the people,' the Holy Prophet (S) was guarded by a number of people. The night just before the Battle of Badr, he was guarded by Sa`d ibn Maadh. On the day of the Battle, he was guarded by Abu-Bakr alone. This man kept on unsheathing his sword while the Holy Prophet (S) was sleeping under the canopy.

Unfortunately, the compiler, by the previous words, has contradicted himself; if the cancellation of the guard took place before the immigration to al-Madinah, then the guard of Abu-Bakr and the others during the Battle of Badr would be ineffective! In addition, it is dubious to believe that Muslims used canopies during the Battle of Badr.

Finally, al-Hakim has recorded an authentically documented narration implying that one third of Muslims guarded the Holy Prophet (S) during the Battle of Badr. This is rational because they settled in the uncovered low area of the battlefield.
Al-Hakim: al-Mustadrak 2/326:
It has been narrated that as he was asked about Surah of al-Anfal, `Abadah ibn al-Samit said, 'The Surah regarded us during the Battle of Badr. We, Muslims, were three groups. The first group was fighting the foes; the second was gathering the spoils and capturing the prisoners; and the third was guarding the Holy Prophet (S) near the tent… etc.

The following points prove the invalidity of the opinion of inventing a relationship between the Verse of `Ismah and the guard practiced on the Holy Prophet (S):

(1) The forecited discussion of the first opinion,

(2) The same narrations of the third opinion that claimed that the cancellation of the guard had occurred in al-Madinah, not Makkah, and

(3) The major reports that support the opinion involved are `A`ishah's and the report of al-`Abbas's having guarded the Holy Prophet (S). The others are not authenticated. In fact, the purpose of most of such reports was to disregard Abu-Talib's role in upholding the Holy Prophet (S) and to prove that he dispensed with Abu-Talib's guard in Makkah.

The earliest report aims at giving al-`Abbas the role of Abu-Talib of guarding the Holy Prophet (S) in Makkah so as to make al-`Abbas the person through whom the Lord protected His Messenger against people.
If truth be told, al-`Abbas, before the immigration to al-Madinah, played an ordinary role. Like the other Hashimites, he sympathized with the Holy Prophet (S) and suffered the siege imposed upon them. In addition, it is unproved that he accepted Islam or immigrated to al-Madinah like `Ali and Hamzah. What is known for everybody is that he was captured during the Battle of Badr and accepted Islam only when he, as well as the other prisoners, was released. It is to add that al-Haythami and other scholars have decided the inauthenticity of the report, which seems to be clearly weak.

Third Opinion

The third opinion involves that the Verse was revealed in al-Madinah without a definite date. Al-Suyuti records a number of narrations showing no specific time for its revelation, though he connects them to the matter of canceling the guard practiced on the Holy Prophet (S). Thereabouts, from some of such narrations, it can be understood that the Verse was revealed in al-Madinah.
Al-Durr al-Manthur 298-9:
Al-Tabarani and Ibn Mardawayh have narrated the following on the authority of `Ismah ibn Malik al-Khatmi:
We used to guard the Holy Prophet (S) at nights until the revelation of Allah's saying, 'And Allah will protect you from the people.'
Ibn Jarir and Abu'l-Shaykh have narrated on the authority of Sa`id ibn Jubayr that when Almighty Allah revealed, 'And Allah will protect you from the people,' the Holy Prophet said, 'Do not guard me any longer. My Lord has protected me.'
Ibn Jarir and Ibn Mardawayh have narrated on the authority of `Abdullah ibn Shaqiq that some of the Sahabah used to guard the Holy Prophet (S) whenever he went out, but when Almighty Allah revealed, 'And Allah will protect you from the people,' he said, 'Go to your duties. Allah has protected me against people.'
`Abd ibn Hamid, Ibn Jarir and Abu'l-Shaykh have narrated on the authority of Muhammad ibn Ka`b al-Qara¨i that the Sahabah used to guard the Holy Prophet (S) until the revelation of Almighty Allah's saying, 'And Allah will protect you from the people.' The guard was thus canceled as the Lord informed His Messenger about protecting him against people.
`Abd ibn Hamid and Ibn Mardawayh have narrated on the authority of al-Rabi` ibn Anas that the Holy Prophet (S) was guarded by his companions until the revelation of Allah's saying, 'O Apostle! Deliver…etc.'[8]

Reports respecting the Holy Prophet (S)'s history prove that he sought the Arab tribes' protection so that he would convey his Lord's message. Ansar paid homage to him on the conditions of protecting his household and him as same as they protect they families and themselves. These reports and facts invalidate the claim of the Verse's revelation in Makkah. Had the Verse been revealed in Makkah, the Holy Prophet (S) would not have been in need for such protection and covenant. Reference books of Hadith, Tafsir and history are filled in with numerous narrations concerning the guard practiced on the Holy Prophet (S) in Makkah and al-Madinah, especially during battles. Such guard lasted until the final hours of

his lifetime. The elongated chapters about the guard practiced on the Holy Prophet (S) and the stories that took place there prove the invalidity of the opinion under discussion. What is strange is that the same persons who have recorded such reports and stories assert that the Holy Prophet (S) had canceled the guard in Makkah or after the immigration to al-Madinah when the Verse of `Ismah was revealed, for nothing more than taking the Verse away from the incident of Ghadir!

From the previous, we have to reject the reports of the total cancellation of the guard before the incident of Ghadir. We have cited al-Hakim's report relating that the Holy Prophet (S) was guarded by a third of Muslims during the Battle of Badr.
The following report is quoted from Ahmad's al-Musnad 2/222:
A number of the Holy Prophet (S)'s companions guarded him while he was offering prayers after the midnight just before the Battle of Tabuk.9

The Battle of Tabuk took place in the last year of the Holy Prophet (S)'s life.
Read the following in `Uyun al-Athar 2/402:
During the Battle of Badr, Sa`d ibn Maadh guarded the Holy Prophet (S) who slept in his canopy. Muhammad ibn Muslimah was his guard during the Battle of Uhud. During that of Khandaq, al-Zubayr ibn al-`Awwam was his guard. In Khaybar, the Holy Prophet (S) was guarded by Abu-Ayyub al-Ansari. It is said that he supplicated, 'O Allah! Protect Abu-Ayyub for he protected me.' Bilal, Sa`d ibn Abi-Waqqas and Dhakwan ibn `Abd-Qays guarded the Holy Prophet (S) in Wadi al-Qira. `Abbad ibn Bishr was the commander of the Holy Prophet (S)'s guards. When Allah revealed, 'And Allah will protect you from the people,' the guard was canceled.

As he had to find an answer for the reports telling that the Holy Prophet (S) was guarded during the Battle of Tabuk, the compiler interprets 'guarding' into 'waiting'! `Uyun al-Athar 1/119:
Regarding `Amr ibn Shu`ayb's report concerning guarding the Holy Prophet (S) while he was offering prayers at the night before the Battle of Tabuk, it seems that they were waiting for him. The guard of the Holy Prophet (S) was canceled since the revelation of Allah's saying, 'And Allah will protect you from the people,' which was before the Battle of Tabuk. Allah, however, is the most knowledgeable.

This interpretation is clearly contrary to the many reports of the guard practiced on the Holy Prophet (S). At any rate, such reports refute the claim that the Verse was revealed in Makkah.
To sum it up, the claim of the cancellation of the guard practiced on the Holy Prophet (S) lacks evidence since it contradicts the history of his life. Besides, the continuation of the guard has been proven through many facts; the Hashimites guarded the Holy Prophet (S) in Makkah and, altogether with the rest of his companions, in al-Madinah until the last days of his lifetime.

In my conception, it seems that the attempts of connecting the Verse of `Ismah to the cancellation of the guard denotes the accuracy of the Ahl al-Bayt's interpretation that the Verse stands for the protection against apostasy. From this cause, their dissidents have aimed importunately at citing the material protection and the cancellation of the guard as the interpretation of the Verse, which led them to be engaged in contrast. Nevertheless, they had to disregard the stories relating the Holy Prophet (S)'s having been guarded and had to overlook the Column of the Guards10 that is still facing them in the Holy Prophet (S)'s Masjid since AH 9.

Al-Albani, having admitted that the Verse was revealed in Makkah, refuted al-Hakim's authenticating `A`ishah's report that he himself had already authenticated. He then mentioned the report of assassinating the Holy Prophet (S) as evidence on the authenticity of the previous report.

Fourth Opinion

The fourth opinion is that the Verse was revealed in al-Madinah in the second year of the Holy Prophet (S)'s immigration after the Battle of Uhud.
Al-Suyuti, in al-Durr al-Manthur 2/291, records the following:
Ibn Abi-Shaybah and Ibn Jarir have narrated on the authority of `Atiyyah ibn Sa`d that `Abadah ibn al-Samit, once, came to the Holy Prophet (S) and said, 'Allah's Messenger: I have concluded a covenant of loyalty with many of the Jews, but I now declare that I disavow such covenants and declare my loyalty to Allah and His Messenger. `Abdullah ibn Ubay was present; he spoke, 'For me, I fear vicissitudes of time. I cannot break my covenant with them.' Hence, the Holy Prophet said to him, 'Abu-Habbab: You have appreciated the covenant broken by `Abadah; so, you can keep it for yourself alone.' `Abdullah then accepted. On that account, Almighty Allah revealed, 'O you who believe! Do not take the Jews and the Christians for friend… and Allah will protect you from the people.'

The previous discussion of the narrations of the guard is sufficient for proving the falsehood of this report. In addition, the report was the words of `Atiyyah ibn Sa`d, not the Holy Prophet (S). Finally, the Verses remarked in the report were 51 to 67 of Surah of al-Ma`idah which no single narrator has ever claimed that they were revealed because of the story of `Abdullah ibn Ubay's loyalty to the Jews. At length, `Abdullah was deceased before the revelation of Surah of al-Ma`idah.

Fifth Opinion

The fifth opinion is that the Verse was revealed immediately after an attempt of assassinating the Holy Prophet (S). Contradiction is the distinctive feature of the reports narrating that assassination; some narrators have told that the attempt took place during the Battle of That al-Riqa` when a person approached the Holy Prophet (S) and asked for his sword so that he would see carefully. The Holy Prophet (S) gave him his sword so negligently…etc. Other narrations have mentioned that the sword was hanged or that the Holy Prophet (S) was inadvertent or that he was dipping his legs in a well… etc.
Al-Suyuti, in al-Durr al-Manthur 2/298-9, records the following:
Ibn Abi-Hatam has narrated on the authority of Jabir ibn `Abdullah that after the Battle of That al-Riqa`, the Holy Prophet (S) rested on a well and dipped his legs therein. Meanwhile, Ghawrath ibn al-Harth decided to kill him but his companions asked, 'How will you kill him?' 'I will ask him to give me his sword and I will kill him then,' said Ghawrath. He then approached and said, 'Muhammad: Give me your sword.' The Holy Prophet (S) did. As soon as the man held the sword, his hands began to shiver. 'Allah has precluded you from what you had intended to do,' said the Holy Prophet (S). Hence, Almighty Allah revealed, 'O Apostle! Deliver what… etc.'
Ibn Jarir has narrated on the authority of Muhammad ibn Ka`b Al-Qara¨i that the Holy Prophet (S), once, rested under a tree when a Bedouin man unsheathed his sword and shouted, 'Who will protect you against me?' 'Allah will,' answered the Holy Prophet (S). Suddenly, the man's hands shivered and he could no longer hold the sword. [Others added] He rammed his head to a tree and his brain was scattered. Hence, Allah revealed, 'And Allah will protect you from the people.'

Ibn Habban and Ibn Mardawayh have reported on the authority of Abu-Hurayrah that the Holy Prophet (S), once, rested under a tree, which was the most extensive because we used to select the largest tree for him during journeys. He hanged his sword to that tree when a man came and drew the sword shouting, 'Muhammad! Who will protect you against me.' 'Allah will,' said the Holy Prophet (S), 'Put that sword away.' Hence, Allah revealed, 'And Allah will protect you from the people.'

Other narrators have reported that a person was arrested because he had tried to assassinate the Holy Prophet (S). In al-Durr al-Manthur 2/299, it has been narrated that the Holy Prophet said to the arrested man who was charged of trying to assassinate him, 'You should have regarded me! Even if you had had such an opportunity, Almighty Allah would have prevented you from doing it.'
The inaccuracy of this opinion can be proved through the following points:

(1) According to ibn Husham, in al-Sirah 3/225, the Battle of That al-Riqa` took place in AH 4. Many years after this date, Surah of al-Ma`idah was revealed. Some reports of the incident have not defined a date and others have been logically unacceptable.

(2) The major reference books recording the story of Ghawrath and the Battle of That al-Riqa` have not referred to the revelation of the Verse of `Ismah; rather most of them have referred to the legislation of the ritual Prayer of Anticipating Dangers (Salat al-Khawf) and the practice of more watchful guard on the Holy Prophet (S) even during prayers.

These two points are sufficient for refuting the claim of the revelation of the Verse on such occasions.
Ibn Husham has mentioned that Almighty Allah'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…,' was revealed on that occasion.[11] This is also inaccurate since the Verse is also in Surah of al-Ma`idah.
Al-Bukhari, as well as many others, has mentioned that the Verse was revealed for the Salat al-Khawf and the practice of more watchful guard on the Holy Prophet (S) due to that incident:
It has been narrated on the authority of Jabir ibn `Abdullah that the Holy Prophet (S), once, rested under a tree to which he hanged his sword in his journey back from a campaign in Najd. As each one searched for a tree to sleep under its shadow, they were waked up by the Holy Prophet (S)'s loud voice. When they approached, they saw a Bedouin man sitting before him. The Holy Prophet (S) then said, "While I was sleeping, this man unsheathed my sword; so I woke up and saw him raising it towards me saying 'Who will protect you against me?' 'Allah will,' I answered. The result then is what you see now." The Holy Prophet (S), however, did not punish him.
It has been narrated on the authority of Abu-Salamah that Jabir ibn `Abdullah reported that in That al-Riqa`, the Holy Prophet (S) rested under a large tree that we have left for him. A polytheist came and unsheathed the Holy Prophet (S)'s sword, which was hanged to the tree and said, 'Well, now you should fear me.' 'No, I should not,' answered the Holy Prophet (S). 'Who will protect you against me?' said the man. 'Allah will,' answered the Holy Prophet (S). We then came and threatened that man. Then it was time for a prayer; hence, the Holy Prophet (S) led a group of us in a two Rak`ah prayer then the other group came instead.
It has been narrated on the authority of Musaddad on the authority of Abu-`Uwanah on the authority of Abu-Bishr that the polytheist man's name was Ghawrath ibn al-Harth.[12]
The most acceptable form of Ghawrath's story can be seen in al-Kulayni: al-Kafi 8/127:
It has been narrated on the authority of Aban ibn Taghlib on the authority of Abu-Basir that

Imam Abu-`Abdullah al-Sadiq (a.s.), once, narrated that while the Holy Prophet (S) rested under a tree on the edge of a valley, a torrent came between his companions and him. Hence, the companions waited for that torrent to stop. Meanwhile, a polytheist man determined to kill the Holy Prophet (S); he attacked him with his sword shouting, 'Who will protect you against me?' 'Your and my Lord will,' answered the Holy Prophet (S). Immediately, Archangel Gabriel knocked that man down. The Holy Prophet (S) took the sword and sat on his chest saying, 'Now, who will protect you against me, Ghawrath?' 'Your benevolence and humanity will,' said the man. Forthwith, the Holy Prophet (S) left him. The man stood up shouting, 'By Allah I swear, you are better and more benevolent than I am.'

Major reference books of Hadith have not mentioned that the Verse was revealed during the Battle of That al-Riqa` or on the occasion of Ghawrath's attempt of assassination. Furthermore, it has been clear that after that incident, the Holy Prophet (S) ordered to guard him more watchfully even during the prayers.
The adopters of this opinion may have understood that the canceling of the guard meant that the Holy Prophetsuspected the divine protection!

The following opinions of ibn Hajar and al-Qurtubi is a part of their confusion in inventing a relationship between the Verse of `Ismah and Ghawrath's story. Al-Qurtubi says that the Holy Prophet (S)'s having being alone during the events of the story proves that he was not guarded and, as a sequence, the Verse of `Ismah was already revealed. Ibn Hajar answers, 'No, the Verse was revealed on that day; so, the guards' job was canceled. Before that, the Holy Prophet (S)'s conviction was sometimes increasing and in other times decreasing. He took guards whenever his confidence decreased and canceled it when his confidence increased. During the events of Ghawrath's story, the Holy Prophet (S)'s confidence was considerable; therefore, he was not guarded.'[13]

Ibn Hajar misses the fact that Surah of al-Ma`idah was revealed in AH 10 while the Battle of That al-Riqa` took place in AH 4 and that Abu-Hurayrah (the reporter of the incident) put his feet, for the first time, in al-Madinah in AH 7. He also misses that Salat al-Khawf and the watchful guard were legislated in That al-Riqa`. However, his one and only aim was to take the Verse of `Ismah away from the incidents on Ghadir Khumm.

The reports confirming that the Holy Prophet (S) was guarded during the Battle of Tabuk that took place six years after the Battle of That al-Riqa` have been already forecited. Through authentic reports, we have proved that the Holy Prophet (S) was guarded even during the conquest of Makkah that took place four years after the forecited incident. Read the following narration as quoted from al-Bukhari: al-Sahih 5/91:
It has been narrated on the authority of Husham on the authority of his father that when people of Quraysh were informed about the Holy Prophet (S)'s progress towards Makkah, Abu-Sufyan ibn Harb, Hakim ibn Hizam and Badil ibn Warqa`… The Holy Prophet (S)'s guards could capture them… etc.

Sixth Opinion

The sixth opinion claims that the Verse is generally referring to the Holy Prophet (S)'s having been ordered to convey the Lord's message, lest he should not be regarded as conveyor.
The following is quoted from al-Durr al-Manthur 2/299:
`Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi-Hatam and Abu'l-Shaykh have narrated on the authority of Qatadah that in this Verse, the Lord acquaints His Messenger that he will

protect him against people and orders him to convey the message… etc.

To great extent, this opinion is similar to the first one. The previous topics may be enough for refutation. Besides, the reports of this opinion are not documented and not enough for achieving the condition therein.

The Opinion Agreeing the Ahl al-Bayt's Interpretation

Let us first refer to the following narrations:
Al-Suyuti: al-Durr al-Manthur 2/298:
Ibn Abi-Hatam, Ibn Mardawayh and Ibn `Asakir have narrated on the authority of Abu-Sa`id al-Khidri that the Verse of `Ismah was revealed to the Holy Prophet (S) on the day of Ghadir regarding `Ali ibn Abi-Talib.
Ibn Mardawayh has narrated that Ibn Mas`ud said, 'Before the Holy Prophet (S), we used to recite the Verse in this form, 'O Apostle! Deliver what has been revealed to you from your Lord (i.e. about the matter that `Ali being the leader of the believers) and if you do it not, then you have not delivered His message.'

Abu-Ja`far al-Iskafi: al-Mi`yar wa'l-Muwazanah 213:
It has been narrated that Jabir ibn `Abdullah and `Abdullah ibn al-`Abbas said that the Holy Prophet (S) felt some fear when Almighty Allah ordered him to nominate `Ali as the next leader and instruct people to pay homage to him. He anticipated that people would accuse him of favoring his cousin. Hence, Almighty Allah revealed, 'O Apostle! Deliver… etc.' On that day in Ghadir Khumm, the Holy Prophet (S) delivered the message to people.

As a footnote, he adds:
Al-Suyuti, in al-Durr al-Manthur, records that Ibn Mardawayh and Ibn `Asakir have narrated on the authority of Abu-Sa`id al-Khidri that after the Holy Prophet (S) had nominated `Ali as the next leader and asked people to pay him homage, Archangel Gabriel conveyed Almighty Allah's saying, 'This day have I completed your religion for you and perfected My favor on you… etc.'[14]

Al-Khatib, al-Hasakani, Ibn `Asakir, Ibn Kathir, al-Khawarzmi and Ibn al-Maghazili have narrated that Abu-Hurayrah said, "Whoever observes fasting on the eighteenth of Dhu'l-Hijjah will be granted the reward of a sixty-month fasting. It is the day of Ghadir when the Holy Prophet (S) took `Ali ibn Abi-Talib from the hand and said, 'I am the master of the believers, aren't I?' 'Yes, you are,' affirmed people. He then declared, 'Whoever has regarded me as his master must regard `Ali as his master.' `Umar ibn al-Khattab then said to `Ali, 'Congratulations son of Abu-Talib! You have become my master and the master of every Muslim.' Then, Almighty Allah revealed, 'This day have I completed your religion for you and perfected My favor on you… etc.'[15]

Sayyid al-Tabataba`i, in Tafsir al-Mizan 6/54, records the following:
Al-Tha`labi in Tafsir has recorded that Ja`far ibn Muhammad said, "Almighty Allah's saying, 'O Apostle! Deliver what has been revealed to you from your Lord,' refers to `Ali. Immediately after the revelation of the Verse, the Holy Prophet (S) took `Ali from the hand and declared, "Whoever has regarded me as his master must now regard `Ali as his master."
It has been also narrated on the authority of al-Kalbi on the authority of Abu-Salih on the authority of Ibn `Abbas that the Verse was revealed about `Ali ibn Abi-Talib. Allah ordered the Holy Prophet (S) to instruct people to pay homage to `Ali; so, he took him from the arm

and declared, ‘Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will antagonize `Ali.”

The following is quoted from `Allamah al-Amini: al-Ghadir 1/214:
The Verse was revealed on the eighteenth of Dhu’l-Hijjah, AH 10, the year of the Farewell Hajj. When the Holy Prophet (S) resided in Ghadir Khumm, Archangel Gabriel came to him and said, “Muhammad: Almighty Allah greets you and says: O Apostle! Deliver what has been revealed to you (i.e. regarding `Ali succession) 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 100,000 individuals were about to reach al-Juhafah. The Holy Prophet (S) ordered them to return and ordered the others to halt in that place. He then nominated `Ali as the leader of Muslims and told them about the divine revelation that Almighty Allah would protect him against people. For the Imamiyyah, this fact is indisputable. Yet, we should provide reports from Sunni reference books of Hadith as evidences.

Al-Amini, thereafter, refers to thirty Sunni reference books that have related reports respecting the revelation of the Verse about Imam `Ali’s succession. Let us now refer to some of them in brief:

1. Al-Tabari, Abu-Ja`far Muhammad ibn Jarir (died in AH 310): al-Wilayah. In this book, he has narrated on the authority of Zayd ibn Arqam that when the Holy Prophet (S) was back from the Farewell Hajj, he resided in Ghadir Khumm. It was the first hours of that extremely hot day when he ordered to sweep a height there and gather people. As soon as they were before him, he delivered an eloquent sermon saying, ‘The Lord has revealed to me… etc.

2. Al-Han¨ali, ibn Abi-Hatam Abu-Muhammad al-Razi (died in AH 327)

3. Al-Mahamili, Abu-`Abdullah (died in AH 330.) In al-Amali, he has related the report to Ibn `Abbas.

4. Al-Farisi, Abu-Bakr al-Shirazi (died in AH 407); he has related the report to ibn `Abbas.

5. Ibn Mardawayh (AH 323-416); he has related on the authority Abu-Sa`id al-Khidri that the Verse was revealed on that day in Ghadir Khumm for declaring the leadership of `Ali ibn Abi-Talib. He has also recorded that Ibn Mas`ud said, “In the presence of the Holy Prophet (S), we used to recite the Verse of `Ismah as, ‘O Apostle! Deliver what has been revealed to you from your Lord (i.e. regarding `Ali being the leader of the believers) and if you do it not, then you have not delivered His message.’”

6. Al-Tha`labi, Abu-Ishaq al-Nisapuri (died in AH 427); he has recorded the report in al-Kashf wa’l-Bayan.

7. Al-Isfahani, Abu-Na`im (died in AH 430); he has recorded the report in Ma Nazala Min al-Qur’an fi Haqq `Ali (The Qur’anic Verses About `Ali).

8. Al-Wahidi, Abu’l-Hasan al-Nisapuri, (died in AH 468); In Asbab al-Nuzul, he has related the report.

9. Al-Sajistani, Abu-Sa`id, (died in AH 477); he has narrated the report in al-Wilayah.

10. Al-Hasakani, al-Hakim Abu’l-Qasim; in Shawahid al-Tanzil li Qawa`id al-Tafdil Wa’l-

Ta`wil, he has recorded the report.

11. Ibn `Asakir, Abu'l-Qasim al-Shafi`i (died in AH 471); he has related the report to Abu-Sa`id al-Khidri.

12. Al-Natanzi, Abu'l-Fath; in al-Khasa`is al-`Alawiyyah, he has recorded the report.

13. Al-Razi, Fakhr al-Din al-Shafi`i (died in AH 606); in al-Tafsir al-Kabir 3/636, he has recorded that the Verse was revealed for `Ali. The Prophet (S) took him from the hand and declared, 'Whoever has regarded me as his master must now regard `Ali as his master.'

14. Al-Nasibi, Abu-Salim al-Shafi`i (died in AH 652); he has recorded the report in Matalib al-Sa`ul 16.

15. Al-Ras`ani, `Izz al-Din al-Mawsli al-Hanbali (born in AH 589)

16. Al-Hamawini, Abu-Ishaq, Shaykh al-Islam (died in AH 722); in Fara`id al-Simtayn, he has recorded the report on the authority of his three masters: Sayyid Burhan al-Din Ibrahim ibn `Umar al-Husayni al-Madani, Shaykh Majd al-Din `Abdullah ibn Mahmud al-Mawsli and Badr al-Din Muhammad ibn Muhammad ibn As`ad al-Bukhari on the authority of Abu-Hurayrah.

17. Al-Hamadani, `Ali (died in AH 786); in Mawaddat al-Qurba, he has recorded that al-Barra` ibn `Azib said, "I accompanied the Holy Prophet (S) in the journey back from the Farewell Hajj. As we reached Ghadir Khumm, he gathered people, sat to a tree and took `Ali from the hand and said, 'I am preferred to your souls, aren't I?' 'Yes, you are, Allah's messenger!' asserted people. 'Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of his who will oppose `Ali,' declared the Holy Prophet (S). `Umar, May Allah please him, met `Ali and said, 'Congratulations, `Ali ibn Abi-Talib! You have become my master and the master of every male and female believer.' That was the result of Allah's saying, 'O Apostle! Deliver… etc.'

18. Badr al-Din ibn al-`Ayni al-Hanafi (AH 762-855); in `Umdat al-Qari fi Sharh Sahih al-Bukhari 8/584, he has recorded the report respecting the Verse on the authority of al-Wahidi.

Wahhabis and the Hadith of Ghadir

It is strange to find the opinion of the Ahl al-Bayt regarding the interpretation of the Verse of `Ismah in Sunni reference books of Hadith, because it collapses the claims about Imamate and succession of the Holy Prophet (S) which people of Quraysh and their fans have spared no efforts in attempting to convince Muslims with. From this cause, Nasibis are extremely incensed for the existence of the Hadith of Ghadir on innumerable pages of Sunni reference books of Hadith. They have always wished had such reports been erased from such books. Consequently, they have showered insults and accusations at the Shi`ah and their scholars for they have always referred to the existence of such reports in such books. Instead, they should have studied such reports on the light of the Qur'an and the authentic Hadiths.
Al-Albani; in Salsalat al-AHadith al-Sahihah 5/644, has recorded the following:
The Holy Prophet (S) used to be guarded until the revelation Almighty Allah saying, 'And Allah will protect you from the people.' He then took his head out of the tent and ordered the guards to leave him since he would be protected by the Lord.

Al-Tirmidhi (2/175), Ibn Jarir (6-199) and al-Hakim (2/3) have narrated the report on the authority of al-Harith ibn `Ubayd on the authority of Sa`id al-Jariri on the authority of `Abd ibn Shaqiq on the authority of `A`ishah. Al-Tirmidhi, however, has regarded it as strange. Others have reported it on the authority of the same series except `A`ishah. This is in fact more accurate because al-Harith ibn `Ubayd who is the same as Abu-Qudamah al-Iyadi is rather doubtful in affairs regarding his memorization. About him, al-Hafi¨ says that although he is honest, he makes mistakes. Some of those to whom al-Tirmidhi had referred, such as Isma`il ibn `Ilyah the trustworthy, contradicted this opinion. Ibn Jarir has narrated the report on the authority of Isma`il on the authority of al-Jariri interruptedly. Hence, the report is actually interruptedly transmitted and al-Hakim's having decided its authenticity as related on the authority of `A`ishah is inaccurate although al-Dhahbi has regarded it as authentic, too. In conclusion, the report is authentic since it has been testified by the report of Abu-Hurayrah that the Prophet (S), once, rested under a tree, which was the most extensive because we used to select the largest tree for him during journeys. He hanged his sword to that tree when a man came and drew the sword shouting, 'Muhammad! Who will protect you against me.' 'Allah will,' said the Holy Prophet (S), 'Put that sword away.' Hence, Allah revealed, 'And Allah will protect you from the people.' According to Ibn Kathir, al-Bidayah wa'l-Nihayah 6/198, Ibn Habban, in al-Sahih, and Ibn Mardawayh have recorded the previous narration from two ways of documentation… etc.
It is worth mentioning that the Shi`ah, depending upon numerous narrations most of which are incomplete or interruptedly transmitted, have claimed that the Verse was revealed on that day in Ghadir Khumm for `Ali, May Allah please him,. This is however contrary to the forecited reports. They have cited Abu-Sa`id al-Khidri's report, which is forged. I have proven this fact during discussing the report numbered 4922. Without studying its documentation, `Abd al-Husayn[16] the Shiite has referred to of such narrations in al-Murajaat 38. Since his only purpose was to enlist any word that may serve his sect, he used to cite any narration as evidence without paying any attention to its documentation or discriminatory study. However, the Shi`ah have adopted the rule that the end justifies the means.

Beware of this man and his narrations! Moreover, he used to defraud, if not lie to, the readers; referring to the report that was falsely ascribed to Abu-Sa`id al-Khidri, for instance, the man has claimed that a many compilers of Sunni reference books of Hadith, such as al-Wahidi, have recorded that report. Even the beginners know that al-Wahidi is not one of the compilers of the four most remarkable Sunni reference books of Hadith. He is an interpreter of the Holy Qur'an who might have mentioned authentic and doubtful reports indistinctly. However, Abu-Sa`id al-Khidri's report was doubtful because it has been narrated on the authority of extremely doubtful and neglected narrators.
After they had adopted Taqiyyah (pious simulation), the Shi`ah have deemed lawful to forge lies against Sunnis in their books and sermons. This matter is clearly unveiled in al-Khomayni's book entitled Kashf al-`Asrar. It is quite evident that Taqiyyah is the spouse of fabrication. Accordingly, Shaykh al-Islam Ibn Taymiyah, who knew the Shi`ah more than anyone else did, said, 'The Shi`ah are the biggest fabricators of all Muslims.' I myself obviously noticed the fabrication of some of their scholars, especially `Abd al-Husayn who has deluded the readers into imagining that the authenticity of the report is beyond dispute for the Sunni scholar because of its numerous ways of narration.

Al-Khumayni has been bigger fabricator! On page 149 of the forecited book, he has claimed the revelation of Verse of `Ismah on the day of Ghadir in which the Prophet (S) was ordered to declare the Imamate of `Ali ibn Abi-Talib. He has ascribed this to Sunni scholars and decided the unanimity of the Shi`ah on that matter. Allah may reward that man as exactly

as what he deserves.

Answering al-Albani, we say, first, that the style of insults and reviling at people, as well as issuing inaccurate judgments, should be eluded, for it is not rightful for al-Albani to classify the Islamic groups as to their honesty and dishonesty. Among Sunnis and Shiites, there are various kinds of people. Yet, Nasibis are excluded for they are subjected to definite rules. Al-Albani should not forget that he defended Imam `Ali (a.s.) and refuted ibn Taymiyah who wronged him and denied that the Holy Prophet said about him in the famous incident of Ghadir Khumm, 'Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali.' In the same place, al-Albani, in Salsalat al-AHadith al-Sahihah 5/330, No. 1750, has decided the authenticity of the forecited Hadith. Ibn Taymiyah would never be expected to give the Shi`ah their due since he had wronged their Imam!
On page 344 of the same book, al-Albani adds:
As I saw Ibn Taymiyah considering the Hadith[17] as doubtful in its first half and untrue in its second, I have had to write down these pages and prove that the Hadith is authentic. In my conception, the reason beyond such exaggeration of Ibn Taymiyah was that he used to be hasty in deciding the inauthenticity of some Hadiths before studying them! Nevertheless, the Shi`ah have been completely inaccurate as they claimed that the Holy Prophet (S) nominated `Ali as his successor through such Hadiths. History has proven the falsity of this claim; if the Holy Prophet (S) had indeed said such a thing, it should have occurred because the source of his words is the Divine Revelation and Allah never breaks His promise.

While he criticizes ibn Taymiyah's hastiness, al-Albani himself jumped to inaccurate conclusions confusing the legislative instruction with the divine prediction. Had al-Albani's words been right, the Hadith that he already decided as authentic would have been invalid. In other words, the Holy Prophet (S)'s saying, 'Whoever has regarded me as his master must now regard `Ali as his master,' which al-Albani has decided as authentic must have been originated from the Divine Revelation, too. Hence, such a divine prediction, as al-Albani has decided, should befall and that `Ali should be the leader of Muslims who should precede him to themselves in the same way as they preceded the Holy Prophet (S). However, this matter did not take place; on the contrary, they attacked the house of `Ali and Fatimah two or three days after the Holy Prophet (S)'s departure and threatened flaming the house if the people there would not come out and pay homage to the new leader.

Finally, they forced `Ali to pay homage. All these events are as clear as the sun. On that account, the Holy Prophet (S)'s saying, '`Ali will be my successor' is as same as his saying, 'Whoever has regarded me as his master must now regard `Ali as his master.' If the earlier is divine prediction, as al-Albani claims, the latter should be, too! Both texts refer to a legislative instruction and a guide leading Muslims to their duties so that any contrary event would not take place.

Secondly, al-Albani has decided the report dedicating the Verse of `Ismah to the event of the congregational declaration of loyalty in Ghadir as inauthentic; has he studied the reports so as to have the right to say that most of these narrations have been incompletely transmitted or doubtful? Has he investigated the ways of narrating the Hadith that was reported by al-Tha`labi, Abu-Na`im, al-Wahidi, Abu-Sa`id al-Sajistani, al-Hasakani and many others? Has he scrutinized these ways of narration before he decided that most of them have been incompletely transmitted or doubtful? Has he found that any of the narrators are neglected by him? Finally, he committed the same error of Ibn Taymiyah whom he had

criticized!

In any event, al-Albani still has enough time to correct his errors. We hope that he would write down his notes respecting the discussion of the exegesis of the Verse of `Ismah and study, on his own criteria, the ways of narration and documentation that we have cited provided that he would not contradict his previous words and avoid deciding a narrator as doubtful for nothing other than having referred to Imam `Ali's merits while he admits on the other reports relating the merits of Imam `Ali's rivals!

Let us now refer to the ways of documentation quoted from one reference book, which is Shawahid al-Tanzil li-Qawa`id al-Tafdil[18] by al-Hakim al-Hasakani—`Abdullah ibn `Abdullah ibn Ahmad al-`Amiri al-Qurayshi the student of al-Hakim al-Nisapuri. On pages 250-7, he writes down:
244. Abu-`Abdullah Al-Daynuri has narrated to us on the authority of Ahmad ibn Muhammad ibn Ishaq ibn Ibrahim al-Sunni on the authority of `Abd al-Rahman ibn Hamdan on the authority of Muhammad ibn `Uthman al-`Absi on the authority of Ibrahim ibn Muhammad ibn Maymun on the authority of `Ali ibn `Abis al-A`mash on the authority of Abu'l-Jihaf Dawud ibn Abi-`Awf on the authority of `Attiyyah on the authority of Abu-Sa`id al-Khidri that the Verse of `Ismah was revealed about `Ali ibn Abi-Talib.

245. Al-Hakim Abu-`Abdullah al-Hafiz has narrated to us on the authority of `Ali ibn `Abd al-Rahman ibn `«sa al-Dahqan in al-Kufah on the authority of al-Husayn ibn al-Hakam al-Hibri on the authority of al-Kalbi on the authority of Abu-Salih on the authority of Ibn `Abbas that the Verse of `Ismah was revealed about `Ali. Immediately after the revelation, the Holy Prophet (S) carried out the divine order of conveying. He took `Ali from the hand and declared, 'Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose him.'

246. A group of people have narrated the same report on the authority of al-Hibri, and al-Subay`i in his book of Tafsir has also narrated on the authority of al-Hibri. Other people have narrated it on the authority of al-Kalbi. I have compiled a book in ten volumes and entitled Duat al-Hudat Ila Ada` Haqq al-Muwalat in which I have referred to the ways of the documentation of this report in details.

247. Abu-Bakr al-Sukkari has narrated to us on the authority of Abu-`Amr al-Muqri on the authority of al-Hasan ibn Sufyan on the authority of Ahmad ibn Azhar on the authority of `Abd al-Rahman ibn `Amr ibn Jibillah on the authority of `Umar ibn Na`im ibn `Umar ibn Qays al-Masir on the authority of his grandfather that `Abdullah ibn Abi-Awfa, on that day in Ghadir Khumm, heard the Holy Prophet (S) reciting the Verse of `Ismah. He then raised his hands so upwardly that his armpits were seen and said, 'Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali. O Allah! Be the witness.'

248. `Amr ibn Muhammad ibn Ahmad has narrated to us on the authority of Zahir ibn Ahmad on the authority of Abu-Bakr Muhammad ibn Yahya al-Sawli on the authority of al-Mughirah ibn Muhammad on the authority of `Ali ibn Muhammad ibn Sulayman al-Nawfali on the authority of his father that Ziyad ibn al-Mundhir said: I was present when Abu-Ja`far Muhammad ibn `Ali (Imam al-Baqir), while instructing people, was asked by a man named `Uthman al-A`sha who used to relate al-Hasan al-Basri's instructions, 'Son of Allah's Messenger: May Allah make my soul your ransom! Once, al-Hasan recited the Verse of `Ismah then commented that it was revealed about somebody whom he had not identified.'

The Imam said, “He would have told if he had wanted. Nevertheless, he feared misfortunes! Archangel Gabriel, once, descended to the Holy Prophet (S) and conveyed that the Lord ordered him to instruct people how to perform the ritual prayers; so, he carried out.

He then descended and conveyed that the Lord ordered the Holy Prophet (S) to instruct people how to fast; so, he carried out. He then descended and conveyed that the Lord ordered the Holy Prophet (S) to instruct people how to undertake the ritual Hajj; so, he carried out. He then descended and conveyed that the Lord ordered the Holy Prophet (S) to lead people to their leader so that the Lord would have His claim against them perfected. The Holy Prophet said, “My Lord: My people have still born the customs of Jahiliyah. They are filled in with rivalry and pride. The man whom I should introduce as their leader has beheaded a single man, at least, from each house of my people. I anticipate that they would apostatize from the religion if I declare that.’ Immediately, Almighty Allah 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.’ When the Holy Prophet (S) guaranteed the protection of Almighty Allah, he took `Ali ibn Abi-Talib from the hand and said, ‘People: Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali and give victory to him who will support `Ali and disappoint him who will disappoint `Ali and love him who will love `Ali and dislike him who will dislike `Ali.’ Commenting on the narration, `Uthman al-A`sha said, ‘The best thing that I ever gained during that journey was this narration.’

249. `Ali ibn Musa ibn Ishaq has narrated to me on the authority of Muhammad ibn Mas`ud ibn Muhammad on the authority of Sahl ibn Bahr on the authority of al-Fadl ibn Shadhan on the authority of Muhammad ibn Abi-`Umayr on the authority of `Umar ibn `Udhaynah on the authority of al-Kalbi on the authority of Abu-Salih that Ibn `Abbas and Jabir ibn `Abdullah said that the Holy Prophet (S) anticipated that people would criticize and revile at him when he would convey his Lord’s instructions of nominating `Ali as their next leader. He expected them to accuse him of favoring his cousin for personal goals. Hence, Almighty Allah revealed the Verse of `Ismah. Immediately, the Holy Prophet (S) declared that `Ali would be the next leader of Muslims. That was in Ghadir Khumm.

250. Muhammad ibn al-Qasim ibn Ahmad has narrated to me on the authority of Abu-Ja`far Muhammad ibn `Ali on the authority of his father on the authority of Sa`d ibn `Abdullah on the authority of Ahmad ibn `Abdullah al-Barqi on the authority of his father on the authority of Khalaf ibn `Ammar al-Asadi on the authority of Abu’l-Hasan al-`Abdi on the authority of al-A`mash on the authority of `Abayah ibn Rab`i that `Abdullah ibn `Abbas (narrating the story of the Holy Prophet (S)’s Night Ascension) said that Almighty Allah said, ‘I have assigned a vicegerent for each Prophet (S) and thus you are the Messenger of Allah and `Ali is your vicegerent.’

When the Holy Prophet (S) returned to the earth, he disliked telling people about that divine commission because they had just converted to Islam. Six days after the incident, Almighty Allah revealed His saying, ‘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 Holy Prophet (S) waited for more eighteen days. Then Almighty Allah revealed to him, ‘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, he ordered Bilal to declare that people must gather in

Ghadir Khumm the next day. Hence, he said, ‘People: My Lord has ordered me to convey His Message to you but I feared since I anticipated that you would belie me. Therefore, He blamed me and threatened a punishment frequently.’

He then took `Ali ibn Abi-Talib from the hand and raised it so upwardly that their armpits were seen and then declared, ‘People: Allah is my Master and I am your master. Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali and give victory to him who will support `Ali and disappoint him who will disappoint `Ali.’ soon after that, Almighty Allah revealed, ‘This day have I perfected your religion for you and completed My favor on you… etc.’

The Ahl al-Bayt’s Opinion

In al-`Ayyashi’s book of Tafsir 1/331, we read the following:
It has been narrated on the authority of Abu-Salih that Ibn `Abbas and Jabir ibn `Abdullah said that the Holy Prophet (S) 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. Hence, Almighty Allah revealed the Verse of `Ismah.

In al-Kulayni’s al-Kafi 1/290, we read the following:
It has been narrated on the authority of Muhammad ibn Yahya on the authority of Ahmad ibn Muhammad and Muhammad ibn al-Husayn on the authority of Muhammad ibn Isma`il ibn Buzay` on the authority of Mansur ibn Yunus on the authority of Abu’l-Jarud that Abu-Ja`far Imam al-Baqir (a.s.) said, “Almighty Allah has imposed five precepts upon people, but they carried out four and neglected one. As they were unaware of the time of offering the ritual prayers, Archangel Gabriel descended to the Holy Prophet (S) and conveyed the Lord’s orders of instructing people when to offer the prayers. For the precept of the zakat, the same thing took place. For the precept of the fasting, on the tenth of Muharram, the Holy Prophet (S) instructed the people of the neighboring villages to observe fasting. Later on, Ramadan, the month lying between Sha`ban and Shawwal, was identified for the fasting. Then the rites of the Hajj descended; Archangel Gabriel said to the Holy Prophet (S), ‘In the same way as you have taught them how to offer prayers, defray the zakat and observe the fasting, you should now instruct them how to undertake the Hajj.’
Finally, the commandment of the allegiance was revealed. The perfection of the religion was achieved through the loyalty to the leadership of `Ali ibn Abi-Talib. The Holy Prophet (S) then narrated, “When the commandment of the loyalty to `Ali’s leadership was revealed to me, I thought that my people, having been fresh Muslims, would accuse me of favoring my cousin. Forthwith, Almighty Allah threatened a punishment if I would neglect the conveyance of the matter. He therefore revealed the Verse of `Ismah: ‘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 Holy Prophet (S) took `Ali (a.s.) from the hand and declared, ‘People: Like the other Prophets, I have to respond to my Lord after He has given me this age. You, as well as I, will be interrogated. What will your answer be?’ ‘We admit that you have conveyed, advised and accomplished your mission. May Allah satisfy you with the best reward of the Messengers,’ acknowledged people. ‘O Allah! Be the witness,’ repeated the Holy Prophet (S) thrice, ‘Muslims: This man shall be your leader after me. The present must carry this command to the absent.’”

In Bihar al-Anwar 94/300, we read the following:
Muhammad ibn `Ali al-Tarazi has narrated in his book on the authority of `Abdullah ibn Ja`far al-Himyari on the authority of Harun ibn Muslim on the authority of al-Hasan al-Laythi that, once, Abu-`Abdullah Ja`far ibn Muhammad (S) said to the groups of the Shi`ah and the adherents of the Ahl al-Bayt who were present before him, 'Do you know the day on which the Lord has constructed Islam, revealed the illumination of the religion and made it –that day- a festivity for our adherents and us?' 'Allah, His Messenger and the son of the Messenger are the most knowledgeable. Is it the `Id al-Fitr?' asked they. 'No, it is not,' answered Abu-`Abdullah (a.s.). 'Is it then the `Id al-Adha?'[19] asked they. 'No,' answered the Holy Imam, 'However, these are two holy and noble days. The day of the illumination of the religion is holier and nobler.

It is the eighteenth of Dhu'l-Hijjah. On the noontime of that day when the Holy Prophet (S) arrived in Ghadir Khumm during his journey back from the Farewell Hajj, Archangel Gabriel descended carrying the Lord's instruction of declaring Amir al-Mu`minin's succession and leadership. 'On this very day, you must declare that `Ali would be the master of this *Ummah* so that he must be the next leader to whom people should show loyalty. He will represent you,' said Archangel Gabriel. 'Gabriel, my dear!' said the Holy Prophet (S), 'I fear that my companions will oppose since they have detested `Ali for he killed their people and will unveil their hiddens.' Archangel Gabriel carried the Holy Prophet (S)'s words and, immediately, came back with Almighty Allah'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; surely Allah will not guide the unbelieving people.' Having been apprehensive and distress, the Holy Prophet (S) ordered to sweep the place under these trees while his feet were sore for the heat of the sun. He then ordered Muslims to gather there; so, they, including Abu-Bakr, `Umar, `Uthman and the rest of Muhajirun and Ansar, approached together before him. He then declared that `Ali must be accepted as the coming leader since this was Almighty Allah's commission.

Al-Nu`man al-Maghribi, in Daa`im al-Islam 1/14, has recorded the following:
It has been narrated that a man, once, said to Abu-Ja`far Muhammad ibn `Ali (Imam al-Baqir) that al-Hasan al-Basri said that the Holy Prophet (S), once, said, 'I became distressed and disturbed when Almighty Allah ordered me to convey a message. I feared that people would belie me, but the Lord threatened a punishment if I would not do it.' Abu-Ja`far (a.s.) asked the man whether al-Hasan al-Basri had told them about that message. The man answered negatively. 'By Allah I swear,' said the Imam, 'al-Hasan al-Basri knew that message completely, but he concealed it deliberately.' 'Son of Allah's Messenger,' asked the man, 'May Allah make my soul your ransom. What was that message?'

Abu-Ja`far (a.s.) said, 'The believers did not know how to offer the prayers that were imposed upon them in Almighty Allah's Book; therefore, He directed His Messenger to explain it for them, and the Holy Prophet (S) did utterly. Similarly, He ordered to defray the zakat, but they did not know what is that; therefore, the Holy Prophet (S) explained it to them saying that gold, silver, camels, cows, sheep and the yields are the things applicable to the zakat. thus, he left nothing unexplored. As fasting was imposed upon them, people did not know anything about it; so, the Holy Prophet (S) explained it in details. When the Lord imposed the ritual Hajj, Almighty Allah directed the Holy Prophet (S) to teach them how to undertake it. Almighty Allah then ordered people to be loyal to the Ahl al-Bayt.

In this regard, the Almighty revealed, 'Only Allah is your master and His Messenger and those who believe, those who keep up prayers and pay the Zakat while they bow.' As He

imposed the loyalty to the leadership of the Ahl al-Bayt, people did not know the sort of that loyalty. Like the prayer, Zakat, fasting and Hajj, Almighty Allah ordered His Messenger to explain the meaning of the loyalty to the Ahl al-Bayt's leadership. This order disturbed the Holy Prophetsince he anticipated that people would apostatize from the religion and belie him. Hence, he sought the Lord's relief and, immediately, Almighty Allah 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, he, having been in Ghadir Khumm, declared the obligatory loyalty to the leadership of `Ali ibn Abi-Talib (a.s.) flawlessly and ordered the present to carry it to the absent. As the divine precepts were revealed gradually, the obligatory loyalty to the leadership of `Ali ibn Abi-Talib was the sealing. For this reason, Almighty Allah 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 reveal any more precept since He has completed them.
It has been narrated that the Holy Prophet said, 'I enjoin those who believed in Allah and believed and gave credence to me to adhere to the leadership of `Ali ibn Abi-Talib since the loyalty to him is as same as the loyalty to me. This is a binding instruction that I have received from my Lord Who directed me to carry it to you.'

The first narration has been also recorded in al-Nu`man al-Maghribi: Sharh al-Akhbar 1/101. A similar narration has been recorded in the same book 2/276 in the following form:
The Holy Prophet said, 'Gabriel: My people are fresh Muslims. They have just left Jahiliyah. I fear that they would return to it.' Immediately, Almighty Allah 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.' Hence, the Holy Prophet (S) gathered people in Ghadir Khumm and said, 'People: I became disturbed for the Lord has ordered me to convey a message to you. But He threatened a punishment if I would shun. You have known that Almighty Allah is my Master and that I am the master and the leader of Muslims and that I should be preceded to their souls, have you not?' 'Yes, we have,' admitted people. The Holy Prophet (S) thus took `Ali from the hand and raised him saying, 'Whoever has regarded me as his master must now regard `Ali as his master, and whoever has regarded me as his leader must now regard `Ali as his leader. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali and give victory to him who will support `Ali and disappoint him who will disappoint `Ali and make the right follow `Ali wherever he goes.' As a result, the loyalty to `Ali (a.s.) has been incumbent upon each male and female Muslim.20

More narrations will be cited in the coming discussion of the Verse of Ikmal al-Din (the perfection of the religion). Shiite reference books of Hadith are full of such authenticated narration.

General Remarks Regarding the Other Opinions

First Remark

Except al-Tirmidhi who has recorded the narration of the guard practiced on the Holy Prophet (S) and decided it as a one-way strange report, none of the Sunni Hadithists have referred to the exegesis of Verse of `Ismah. Yet, al-Bukhari has mentioned the Verse in two

independent titles—the first is in 5/88 where he has recorded `A`ishah's report about the necessity of conveying and not concealing the revelation and the second is in 8/9 where he has recorded al-Zuhri's report about the Holy Prophet (S)'s conveyance. In addition, he has recorded two other reports respecting the Verse of `Ismah—6/50 and 8/210. In 1/110, Muslim has recorded a report about the Verse.

As a matter of fact, such negligence does not prove or indicate the inauthenticity or the dubiety of the report. Numerous are the authentic reports that have not been recorded in the reference books of Hadith and more are the inauthentic reports that are found in such reliable books. The important point is that the compilers of these books of Hadith have exerted all possible efforts for refuting the Ahl al-Bayt while they have known for sure that the Verse of `Ismah represents a proof on the right of the Ahl al-Bayt. They would have repeatedly narrated and recorded any report that might refute the Ahl al-Bayt if only they had any.

It is thus obvious that they have had to avoid refuting the narrations of the Shi`ah and the agreeing Sunni ones. As a result, we cannot find such narrations in the six reliable Sunni reference books of Hadith.

Second Remark

Except the time of the Farewell Hajj when Surah of al-Ma`idah was revealed, the twenty-three years of the Holy Prophet (S)'s mission have been entirely mentioned in the various Sunni narrations about the Verse of `Ismah while, if truth be told, the Verse was revealed during the excluded period. This fact incites us to conclude that the purpose beyond the expansion of the narrations and the exclusion of that period has been to close the eyes before the very period in which the Verse was revealed.

Third Remark

For Shiite reference books of Hadith, all the reports that refer to the revelation of the Verse of `Ismah bring up assuredly the same reason and date. On the other hand, Sunni reference books of Hadith assume various reasons in contrary times that caused their scholars to be engaged in perplexity regarding the true reason and time. Moreover, some of such contrary narrations support the Ahl al-Bayt's narration that is not accepted by the Qurayshite caliphs and their fans. As a rule, when all Muslims, including the Ahl al-Bayt, identify a certain reason and time for the revelation of a Verse while others refer to miscellaneous reasons and times, it will be surely understandable that the reason unanimously admitted should be accepted.

Evaluation of The Opposing Opinions On The Light Of The Verse

(1) The Matter to be Delivered

The meaning of the Verse is still ambiguous unless the verb 'reveal' refers to a past incident because it is in the past tense. The past tense of the verb shows that the Holy Prophet (S) already received a difficult commandment that he should deliver but he was looking for a way to convey. Hence, the Verse was revealed to stop the Holy Prophet (S)'s anticipations and order him to deliver as soon as possible whether people would admit or not, and relieve him that they would not apostatize from the religion and that he would be

protected against them. This is the interpretation of the Ahl al-Bayt supported by many Sunni reports.

(2) Confirmation of The Case and Its Conditions

It is meaningless to say to somebody that he must convey the messages that you will give to him, lest he will not convey them! If there is a definite message to deliver, it will be quite true to say to that somebody that you will not regard him as conveyor of your previous messages that he had already carried if he will not carry this important message.
From Tafsir al-Mizan 6/49, the following is quoted:
Although the statement of the Verse reveals threat, it insinuates the importance of the command; if the message would be neglected and would not be carried to people, the other parts of the religion would be as if it had not been conveyed. The phrase, 'If you do it not, then you have not delivered his message,' is a conditional clause demonstrating the importance of the condition since the most important reward relies upon it completely. It is not an ordinary conditional clause that is usually used for specifying the result of an unknown matter. For Almighty Allah, this is inapplicable since He knows the results. The Holy Qur'an does not have probabilities whether the Holy Prophet (S) will convey or not.

(3) The Holy Prophet (S)'s Fear

The Holy Prophet (S) anticipated that the divine message would be in danger. He was too brave to fear assassination or injury because he was pious, courageous and sinless. Since the first days of the Mission, the Holy Prophet (S) knew the difficulty of his mission; therefore, he expected dangers and difficulties. Accordingly, it is illogic to say that he had hesitated or refrained from conveying the Mission before he was threatened. He feared that people might retract or object to the leadership of his household considering the decision as personal.

(4) The Interpretation of 'People'

Al-Fakhr al-Razi, in his book of Tafsir 6/12/50, records the following:
Because the Verse (of `Ismah) ends with 'surely Allah will not guide the unbelieving people' we understand that 'people' refers to the unbelieving ones exclusively.

This opinion is unacceptable; the word 'people' cannot be limited to definite ones because the Verse shows that the Lord will protect His Messenger against all people. Many indications can be inferred from the relationship between 'people' and 'the unbelieving ones.' The meaning might be that Allah will protect you against the whole people and will not guide those who intend to hurt you since they are unbelievers. It also might be that deliver the message and Allah will protect you against people, and the rejecters who are decided as unbelievers will not be guided by Allah.
The latter indication is more preferable since it is supported by a Hadith recorded in al-Bukhari's al-Sahih 8/139:
It has been narrated on the authority of Abu-Hurayrah that the Holy Prophet said, 'My people will be in Paradise saving the rejecters.' 'Who are the rejecters?' asked people. "Whoever obeys me will be in Paradise and whoever disobeys will be with the rejecters,' explained the Holy Prophet (S).

The comprehensive and logical meaning of 'people' fits the source of injury and danger, which was not dedicated to the unbelievers only. The Holy Prophet (S) was also antagonized by the hypocrites who lived among people. We have already shown that the

source of danger intended by the Verse of `Ismah was, to great extent, the hypocrites. Al-Razi, however, has aimed at taking the censure away from the Qurayshite hypocrites and taking the divine commandment away from the leadership of Imam `Ali.

(5) The Meaning of Protection Against People

The promised protection intended in the Verse of `Ismah should suit the amount of danger that the Holy Prophet (S) expected. It should agree with the protection against people's suspecting the Prophethood and accusing him of favoring and nominating his household for leadership. One of the most famed sayings that people of Quraysh used to utter was that Muhammad (S) intended to give both Prophethood and leadership to the Hashimites exclusively so as to take the other clans of Quraysh away as if Prophethood and leadership are under his control that he may give to whomever he wills.

This is the very meaning that suits the amount of danger expected by the Holy Prophet (S) who, constantly, was thinking of the anticipated actions that might occur when he would declare the leadership of Imam `Ali (a.s.). Unlike the other opinions, the protection intended in the Verse does not stand for protecting the Holy Prophet (S) against being assassinated, hurt or injured; rather it guarantees to save the Prophethood against people of Quraysh. This fact can be proven by the fact that the Holy Prophet (S)'s guard was not changed after that event. Likewise, the danger and harm were not changed, but increased!

In abstract, the protection mentioned in the Verse stands for saving the Holy Prophet (S)'s mission from his people who could rarely accept the matter and they thus decided to mutiny. Yet, Almighty Allah fulfilled His promise; on that day in Ghadir Khumm, the Holy Prophet (S) nominated Imam `Ali for the leadership and asked people to offer him congratulations and people did peacefully. Nevertheless, as soon as he departed this world, they took the Ahl al-Bayt away from the leadership, set his house on fire and forced him to pay homage to their man.

Two Questions Involving the Verse

(1) Using the Verse as Weapon Against Imam `Ali

Muslims have testified that the Holy Prophet (S) conveyed what he had received from his Lord perfectly and he suffered what no other Prophet (S) had ever suffered; yet, Sunnis accuse Shiites of claiming that he had concealed certain matters citing the Verse of `Ismah as example. We, the Shi`ah, denounce such an accusation thoroughly!
Al-Qurtubi, in his book of Tafsir 6/243, records the following:
Whoever claims that the Holy Prophet (S) had concealed any revealed issue has belied the Lord Who 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.' May Allah condemn the Rafidites for they claim that the Holy Prophet (S) concealed matters that people required.

Al-Qastalani, in Irshad al-Sari 7/106, says the following:
The Shi`ah claim that the Holy Prophet (S) concealed some of the revealed issues for he feared injury.

It seems that the source of this accusation is `A`ishah's famous saying, 'Whoever claims that the Holy Prophet (S) concealed anything of the Lord's Book has forged big lies against

Allah.' They have recorded this saying repeatedly so as to belie Imam `Ali (a.s.) who confirmed that he had been the Holy Prophet (S)'s successor and that he had with him the Holy Prophet (S)'s Hadith and heritage other than the Holy Qur'an. He possessed a comprehensive book that comprised everything that people would require including the amount of the compensation for a violated retaliation of a scratch! He also confirmed that the Holy Prophet (S) had foretold him about the future misfortunes that the Ahl al-Bayt would face including the attack on his house; so he instructed him what to do then.

We, the Shi`ah, believe in the previous claims. Sunni and our reference books of Hadith have included tens of reports carrying the unique standing of Imam `Ali and the special care that the Holy Prophet (S) used to give him exclusively so as to bring him up, according to a divine commission, to inherit his knowledge. We also believe that Imam `Ali is too pure, divinely purified and honest to say anything but the truth. Al-Suyuti, in al-Durr al-Manthur 6/260, has recorded the following:
Ibn Jarir, Ibn Abi-Hatam, al-Wahidi, Ibn Mardawayh, Ibn `Asakir, ibn al-Najjari have narrated on the authority of Ibn Buraydah that the Holy Prophet said to `Ali, 'Verily, Almighty Allah has ordered me to favor you and avoid keeping you away from me and to teach you so that you will perceive; and you will perceive.' For these words, the Verse, 'And a retaining ear will retain it,' was revealed.
Abu-Na`im, in Hilyat al-Awliya`, has recorded this narration in which the Holy Prophet said to `Ali, 'You are the retaining ear that perceives my knowledge.'

Hudhayfah ibn al-Yaman, one of Imam `Ali's followers, was the keeper of the Holy Prophet (S)'s secret about distinguishing the hypocrites from the believers, whereas Imam `Ali was the keeper of all the secrets and knowledge of the Holy Prophet (S). All narrators have recorded that the Holy Prophet (S) foretold Imam `Ali that he would fight against the breachers, the unjust and the apostates for sake of the interpretation of the Holy Qur'an.

It seems that some of the Holy Prophet (S)'s instructions to Imam `Ali were known for people; therefore they have the courage to attack his house and force him to accept the new leader. While Imam `Ali was so mighty and courageous that all people feared him, most of those who attacked his house were too coward to face his sword—Dhu'l-Faqar. Thus, they were sure that he would not unsheathe his sword and would follow the Holy Prophet (S)'s instruction even if Fatimah al-Zahra` would be beaten so harshly that she would abort her baby. In due course, the pro-Qurayshite mercenaries and their masters rejected Imam `Ali's claim of receiving the Holy Prophet (S)'s heritage and knowledge and denied that he had left anything for his family including knowledge, gifts or properties.

On that account, Abu-Bakr confiscated Fadak, a garden that the Holy Prophet (S) had endowed to Fatimah al-Zahra` (a.s.) when Almighty Allah revealed, 'And give the near of kin his due.' The ruling authorities, taking advantage of `A`ishah's forecited saying, exceeded the limits when they claimed that anyone who would claim that the Holy Prophet (S) had instructed him/her in private is surely disbeliever!
Read the following as quoted from al-Bukhari's al-Sahih 1/188:
It has been narrated that `A`ishah said, 'Whoever claims that the Holy Prophet (S) concealed anything of what was revealed to him has certainly lied. Allah says, 'O Apostle! Deliver what has been revealed to you…etc.'[21]

At any rate, such wicked plot has included two flaws regarding the expansion of the indication to the matter to be conveyed and the parties of the conveyance as well as a misrepresentation of Imam `Ali and his adherents' claims. First of all, It is untrue that the Holy Prophet (S) was ordered to convey anything that he would receive from the Lord. His

knowledge received through revelation, inspiration and personal views is too comprehensive to be carried to people since they, including the believing ones, are too incompetent to receive it. Secondly, some instructions were addressed to certain individuals; hence, the Holy Prophet (S) did not publicize them. In this regard, Almighty Allah says, ‘And speak to them privately effectual words.’

Neither Imam `Ali nor has any of his followers claimed that the Holy Prophet (S) had not conveyed the Message perfectly; rather they say that he (a.s.) took people’s mentalities and intellectual capacities in consideration during the conveyance of the Message. Imam `Ali was thus so receptive that the Holy Prophet (S) conferred him with additional knowledge. Unlike the opinions of al-Qurtubi and al-Qastalani, this concept proves that Imam `Ali, Fatimah al-Zahra`, al-Hasan and al-Husayn (a.s.) were more intelligent; therefore, they received more divine knowledge. Furthermore, Imam `Ali and his Shi`ah have confirmed that the Holy Prophet (S) had conveyed many things about the Ahl al-Bayt and other topics that the Qurayshite caliphs and their fans have concealed.

The pro-Qurayshite mercenaries used to wrong and forge lies against Imam `Ali. In the same time, they overlook `Umar’s claim that the Holy Prophet (S) had not interpreted many Qur’anic texts, such as those regarding Kalalah and usury.22 This is a clear accusation that the Holy Prophet (S) had not explained the Holy Qur’an adequately.

In abstract, the fact that the Holy Prophet (S) gave special knowledge to Imam `Ali does not oppose his carrying out the Lord’s instructions perfectly because it was Almighty Allah Who, through the Divine Revelation, ordered him to give Imam `Ali such knowledge exclusively. In like manner, it does not stand against Taqiyyah that the Holy Prophet (S) practiced against definite men of Quraysh and other tribes because he was ordered to use wisdom, Taqiyyah and indulgence in order to accomplish the goals of Islam.
The following narration is quoted from al-Kafi 2/117:
It has been narrated on the authority of Imam Ja`far al-Sadiq that the Holy Prophet said, ‘My Lord has ordered me to be indulgent with people in the same way as He has ordered me to perform the divine precepts.’

In Majma` al-Zawa`id 8/17, we read the following:
It has been narrated on the authority of Abu-Hurayrah that the Holy Prophet said, ‘Preceded by the belief in Almighty Allah, the acme of rationality is the willingness to please people.’
It has been narrated that Buraydah said, “While I was present before the Holy Prophet (S), a man from Quraysh came. The Holy Prophet (S) welcomed him warmly. When the man left, the Holy Prophet (S) asked, ‘Do you know this man?’ ‘Yes, I do,’ answered I, ‘He is the best of Quraysh in lineage and wealth. This is my opinion, what about your opinion?’ ‘He will be worthless on the Judgment Day,’ said the Holy Prophet (S).”

Al-Bukhari has given more than one title to the question of the willingness to please people. In 7/102, he records:
It has been narrated on the authority of Abu’l-Darda` that he said, ‘Although we smile in the faces of some people, our hearts curse them.’
It has been narrated on the authority of `Urwah ibn al-Zubayr on the authority of `A`ishah that the Holy Prophet (S), once, said about a man who had sought permission to visit him, ‘Let him in. He is indeed the worst of his people.’ He then received him with nice words and smiling face. When the man left, I asked the Holy Prophet (S) to explain it to me, and he said, ‘Listen, `A`ishah! Verily, the most evil people are those whom are received nicely so as to avoid their evil.’

(2) Using the Verse to Refute the Claim that the Holy Prophet (S) was Bewitched

Sunni and Shiite scholars have cited the Verse of `Ismah as evidence refuting the claim that the Holy Prophet (S) was bewitched. According to some narrations, a Jew could take the Holy Prophet (S)'s comb and some of his hairs and buried them in a well after he had spelled bewitchery on them. This bewitchery influenced the Holy Prophetso heavily that he imagined doing some acts until a man or an angel or Archangel Gabriel led him to that well. He destroyed it after he had been cured. This false accusation has been related to `A`ishah. Al-Bukhari, in al-Sahih 4/68, 7/28-9 and 164 and Muslim, in al-Sahih 7/14 as well as many other reference books of Hadith have recorded such reports.

All Shiite scholars, as well as a few Sunni ones, have had the courage to refute this accusation citing the Verse of `Ismah as one of their evidences.
Al-Tusi, in Tafsir al-Tibyan 1/384, has recorded the following:
The reports narrating the fable that the Holy Prophet (S) was bewitched are inconsiderate and baseless. He has been too elevated to be bewitched, which is a quality of imperfection making one distrust any instruction said by such a bewitched man. The Holy Prophet (S) is the Lord's argument against people and His choice among His servants and the selected out of Almighty Allah's wisdom. He has been saved from vulgarity and harshness as well as any ill behavior. Except those who discount the Holy Prophet (S)'s real qualities, none can dare to ascribe such tainted things to him. Almighty Allah says, 'And Allah will protect you against people.' He has also belied those who said, 'You are following but a bewitched man.'

Ibn Idris al-`Ujali, in al-Sara`ir 3/534, records the following:
Unanimously, we believe that the Holy Prophet (S) was never bewitched. Our proof is Almighty Allah's saying, 'And Allah will protect you against people.' Some of the opposite sects believe that he was bewitched. This is indeed contrary to the Glorified Revelation.

We read the following in al-Majlisi's Bihar al-Anwar 60/38:
Had it been true that the Prophets could be bewitched, the sorcerers would have injured all the Prophets. This is indeed contrary to Almighty Allah's saying, 'And Allah will protect you from the people,' 'And a magician will not be successful wheresoever he may come from.' At length, the atheists who are definitely liars used to accuse the Holy Prophet (S) of being bewitched.

Al-Nawawi is one of the Sunni scholars who refuted the accusation. In al-Majmu` 19/243, he writes down:
Reports narrating that the Holy Prophet (S) was bewitched should be refuted because they support the atheists' accusing him of bewitchment. It is also contrary to the Qur'anic texts that belied them.
Al-Razi has narrated that al-Qadi (the judge) said that such narrations are false and must not be accepted since Almighty Allah says, 'And Allah will protect you from the people,' 'And a magician will not be successful wheresoever he may come from.' To believe such narrations means to doubt the Prophethood. Had that been right, all the Prophets and pious people should have been influenced by bewitchery.

Al-Razi, in his book of Tafsir 16/32/187, records the following:
Majority of Muslims have claimed that the Holy Prophet (S) was bewitched by a Jew. Be it known to you that the Mu`tazilite have refuted this claim, which opposes Almighty Allah's

saying, ‘And Allah will protect you from the people.’

A few Sunni scholars have adopted such opinions while the majority admit such fabrications because they have not been accustomed to refute anything said by `A`ishah and al-Bukhari be it true or false. Likewise, they have never permitted anyone to criticize such reports; therefore, they have been engaged in tens of problems regarding monotheism, Prophethood, Shafa`ah (the intercession), the first revelation and Waraqah ibn Nawfal, the ‘Handsome Pagans’ that Sulayman Rushdi betook as a principle for his Satanic Verses, the bewitchment as well as many others.

The accusation is contrary to the Prophethood of the Holy Prophet (S) and, according to many Verses, it was originated by the atheists. However, to cite the Verse of `Ismah as the refutation of the accusation is baseless, since it can be claimed that the Verse was revealed in the last days of the Holy Prophet (S) while the occurrence took place a long time before that.

To sum it up, Shiite scholars have decided that the protection intended in the Verse of `Ismah indicates guarding the Holy Prophet (S) against the apostasy of the Qurayshite people and Muslims during his lifetime. Sunni scholars have talked too much about the Verse, yet not as accurate as possible, as they thought that it indicated protecting the Holy Prophet (S) against assassination, poisoning, injury or harm. In due course, they have thought that the Verse is contrary to the reports relating that his decease was because of a piece of a poisoned meat that a Jewess had served to him; yet Archangel Gabriel was too late in informing him about that. Hence, a drop of that poison was the reason beyond his decease the next year.
In al-Shifa 1/317, `Ayyad says:
If one asks how it is possible to accept the narration reporting that the Holy Prophet (S) was poisoned by a Jewess and Almighty Allah saying, ‘And Allah will protect you from the people,’ we answer that the Verse was revealed in the year of the Battle of Tabuk while the poisoning occurred in Khaybar before that date.

Likewise, Sunni scholars could not find an answer to the confusion that the Holy Prophet (S), according to many narrations, wished to die as martyr while he knew that Almighty Allah had protected him against killing.
In Ibn Hajar’s Fath al-Bari Fi Sharh Sahih al-Bukhari 8/2644, we read the following:
It has been narrated on the authority of Abu-Hurayrah that he heard the Holy Prophetsaying, ‘I swear by Him Who prevails on my soul that I wish I were killed for sake of Allah.’
Some scholars have doubted such Hadith because they deemed the Holy Prophet (S) far above wishing for martyrdom while he knew for sure that he was protected against being killed. Ibn al-Tin answered that the statement might have been said before the revelation of the Verse of protection (`Ismah) yet, this answer is inaccurate because the Verse was revealed during the Holy Prophet (S)’s early residence in al-Madinah while Abu-Hurayrah, the direct reporter of the statement, arrived there on the first days of the seventh year in al-Madinah. On the other hand, to wish for something does not necessarily require the probability of its occurrence. For instance, it has been narrated that the Holy Prophet (S), once, said, ‘I wish that (Prophet (S)) Moses had been patient… etc.’ The Holy Prophet (S) might have aimed for urging Muslims to practice jihad. This opinion, however, is the most acceptable. Our master scholar, Ibn al-Mulaqqin, has claimed that Abu-Hurayrah mighty added ‘I wish’ to the statement of the Holy Prophetic. This opinion seems to be unsatisfactory.[23]

Supporting the previous Hadith has been true, the Holy Prophet (S)'s wish can be real, because the Verse of `Ismah has guaranteed that people would not apostatize from the religion during his lifetime. Thus, it has nothing to do with assassination, injury or harm. On the contrary, Almighty Allah says, 'And Muhammad 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.' This Verse indicates that he would not die normally. The Lord identifies natural death and assassination as the two sorts that the Holy Prophet (S) would counter. The only interpretation of Almighty Allah's having confused the sort of His Messenger's death is that He has known that the Holy Prophet (S) would be killed or the like.

The Story Of Ghadir

The Qurayshites During the Farewell Hajj

We have noticed that the Holy Prophet (S), through his sermons, words and even behaviors in the Farewell Hajj, emphasized on the present and future roles of the Ahl al-Bayt foretelling the coming of Twelve Imams who would represent, along with the Holy Qur'an, the most precious thing for the *Ummah*. In other words, he confirmed the obligatory compliance with the Holy Imams in all aspects of life. For instance, the Holy Imams are forbidden from receiving alms and, in the meanwhile, they should have the Khums. However, people of Quraysh could not stand the Holy Prophet (S)'s sermons, words and activities that identified the preference of Imam `Ali, Fatimah al-Zahra`, al-Hasan and al-Husayn. They understood the situation as if it had been nominating the Hashimites as the leaders of the *Ummah* and depriving the other clans of such position since they must keep on acting as released slaves of the Hashimites.

As expected, Sunni reference books of Hadith have neglected the Qurayshite chiefs' reaction towards the Holy Prophet (S)'s sermons that disturbed people of Quraysh whose chiefs; such as Suhayl ibn `Amr, `Ikrimah ibn Abi-Jahl, Safwan ibn Umayyah ibn Khalaf, Hakim ibn Hizam, Suhayb ibn Sinan, Abu'l-A`war al-Salami and the others, were gloomy-faced while they saw the Holy Prophet (S) paving the way to the Hashimites' leadership. Immediately, they acted actively to contact Muhajirun, not the Hashimites, to find a suitable treatment for such impending catastrophe!

On the other hand, Shiite reference books of Hadith have mentioned that such activities began during the conquest of Makkah and expanded during the Farewell Hajj to attain climax in Mina on the days of Tashriq. The outcome of the activities was the conclusion of a treaty that the Shi`ah call the 'Accursed Document' in which they agreed upon depriving the Hashimites of joining the leadership to the Prophethood. A few members of that treaty arrived slyly in Makkah and hanged the second Accursed Document next to the first one inside the Holy Ka`bah. Unlike the first treaty due to which the Hashimites were besieged in the col and was signed in the names of Lat and `Uzza—the pagans, the new document proposed a political plan to deprive them of the leadership after the Holy Prophet (S), but this time, it was signed in the name of Islam. However, Almighty Allah informed His Messenger about the details of that document and when he exposed them before the parties of that wicked treaty, they could hardly control themselves before him. Like the other Prophets, the Holy Prophet (S)'s mission was no more than constituting Almighty Allah's arguments against people and then they are free to do anything they like.

If we believe what Sunni reference book of Hadith have mentioned about the noise that was arisen, yet intentionally, whenever the Holy Prophet (S), during the sermon of `Arafat, tried

to mention the identity of the Twelve Imams (a.s.), it must have been one of the programmed activities against the Hashimites and that the Holy Prophet (S) must have reproached and informed them that he had known the purpose behind such activities.

Results of the Farewell Hajj

For people of Quraysh, the Farewell Hajj passed peacefully since the Holy Prophet (S) did not take any practical step in the course of nominating the new leader although he spoke very much about the Hashimites, his progeny, his offspring, Fatimah, the Twelve Imams and many issues concerning the Ahl al-Bayt. Furthermore, he did not demand with paying homage to `Ali— the first Imam of his household.

For the Holy Prophet (S), he believed that he had conveyed his Lord's message to the utmost degree. Meanwhile, people of Quraysh could no longer tolerate the situation or stand any further instructions. If he demanded with paying homage to `Ali, they would distrust and accuse him of establishing a monarchy similar to that of the Romans or the Persians. Had this occurred, people of Quraysh might have lead a mutiny in which all the Arabs would participate so as to preclude the kingdom of the Hashimites beginning with `Ali and never ending!
Reference books of Hadith have actually recorded such statements that were said by Qurayshite chiefs who, as if they had never accepted Islam, understood the question as an endless kingship of Muhammad and his family.

The Holy Prophet (S) Under Pressure

During the Farewell Hajj and its momentous circumstances, Archangel Gabriel was carrying the Lord's commands to the Holy Prophet (S). Probably, he accompanied him throughout the Hajj season and revealed to him many instructions including the words of the sermons. In al-Madinah, the angel said to the Holy Prophet (S), '*Muhammad: Almighty Allah greets you and informs that your departure will be imminent and very soon, you will come to Him. He therefore orders you to explain the rulings of the ritual Hajj in the same way as you have explained the rulings of the prayer, zakat and fasting*.'
Carrying out the commandment, the Holy Prophet (S) explained the rulings and acts of the Hajj emphasizing on the principles of Islam and the unique standings of the Ahl al-Bayt.

On the final days of the Hajj, Archangel Gabriel descended to say, '*Almighty Allah orders you to lead your nation to their leader. Declare your will, convey to him your knowledge and the Prophets' heritage and nominate him before all people, for I should not grasp the soul of any of My Prophets before he perfects the religion and should not leave My lands without constituting a claim against the creatures*.'

Because of the tense situation of people of Quraysh, the Holy Prophet (S) began to think of an appropriate way of declaration saying to himself, 'My people have just left the customs and tradition of Jahiliyah. If I now declare that my cousin must be my successor, they will misthink the matter.' Hence, he decided to carry out that divine commandment as soon as he would be back in al-Madinah where he would prepare for it and seek Ansar's support.

The Divine Revelation Stops the Caravan

Having the intention to carry out the divine commandment, the Holy Prophet (S) left Makkah. On the third day of the journey and five hours after sunrise, he reached Kura` al-Ghamim, a place situated between Makkah and al-Madinah and eight miles away from

`Asfan, where Archangel Gabriel conveyed to him saying, ‘Muhammad: Almighty Allah 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 Holy Prophetsubmitted to the Lord, stood as if pinned to the ground and ordered Muslims whose first rows were about to arrive in al-Juhafah, a village about two miles away from Kura` al-Ghamim, to stop. He wanted to carry out that serious divine commandment in the very place where it had been revealed to him. ‘Release my camel,’ he ordered, ‘By Allah I swear that I will not leave this place before I convey my Lord’s message.’ He also ordered Muslims to be there. He then rode off. Archangel Gabriel, having been next to him, watched contentedly the Holy Prophet (S)’s trembling limbs out of fearing of Allah and teary eyes saying, ‘Has it reached to threat? I will surely carry out Allah’s order. If they accuse and belie me, this will be less arduous than countering the distressing punishment in this world and the Hereafter.’

Before he left him, the angel had pointed to a small area of trees to the right. The Holy Prophet (S) left the angel and directed towards Ghadir Khumm. Some of those who witnessed the incident narrated, ‘We heard the Holy Prophet (S) calling us and we, owing to the extremely hot weather, hastened. We saw him putting a part of his cloak on the head.’

A collective prayer was declared in other than its due time. It was in fact the time to carry on another obligatory precept, which is paying homage to the Holy Prophet (S)’s Immaculate Progeny (a.s.). Whatever the reaction would be, this precept must be conveyed to Muslims. The Lord has emphasized on the conveyance declaring that was not a personal question that the Conveyor has the choice to do or not and that the Lord would protect against any mischievous response. Hence, the Holy Prophet should carry out the orders.

On that extremely hot day, the Holy Prophet (S) ordered to sweep the place under these trees where the sermon of the divine leadership would be delivered. He also ordered to establish an elevated place so that his eyes would cover all Muslims. Carrying out the orders, they placed saddles of camels on each other so as to make a minbarlike thing. Muslims approached the spring -Ghadir-, drank from its water, served their animals and performed the ritual ablution. Before offering the prayer, they had surrounded the Holy Prophet (S) to listen to what he would say. Because the place was too narrow to cover them all, many of them had to sit in the sun or in the shadow of their animals. Everybody realized that something that would be declared in the sermon had happened; something had been revealed so urgently that the Holy Prophet (S) could not wait two more miles!

According to the reports, the total number of Muslims who participated in the Farewell Hajj with the Holy Prophet (S) was about 120,000. After the Hajj, many of them must have left. Nevertheless, thousands of them took the same way that the Holy Prophet (S) took since they lived in al-Madinah and the neighboring villages. Approximately, they were 10,000. Documenting people of Quraysh’s efforts to cover up the incident of Ghadir Khumm, Imam al-Sadiq says, ‘How strange misfortunes `Ali ibn Abi-Talib had to face! He had ten thousand witnesses; yet he could not save his right! People usually save their rights by two witnesses only.’[24]

Muslims did not have to wait too long; they saw the Holy Prophet (S) ascending the minbarlike stone and beginning with the Name of Allah. He modulated an honorable poesy about the glorification and praising of Almighty Allah. Subsequently, he apologized to the attendants for driving them to halt in such a poor place and for asking them to listen to him

in such an intolerable weather. He notified that Archangel Gabriel had come to him in al-Khayf Masjid to carry the Lord's commandment of nominating `Ali as their new divinely commissioned leader.

He said, "When the commandment of the loyalty to `Ali's leadership was revealed to me, I thought that my people, having been fresh Muslims, would accuse me of favoring my cousin. Forthwith, Almighty Allah threatened a punishment if I would neglect the conveyance of the matter. He therefore 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.' There is no god but He Whose timing is unexpected and injustice is unavailing. I acknowledge my slavery to Him, testify His godhead and convey what He has revealed to me, lest an unavoidable catastrophe will strike me and none will save me. People: I am close on responding the invitation of my Lord. What will you say?"
"We all acknowledge that you have perfectly conveyed and advised," said people.
"Do you acknowledge that there is no god but Allah, Muhammad being His Messenger, Paradise is true, Hellfire is true and the Resurrection is true?" asked the Holy Prophet (S).
"Yes, we do," confessed they.
Pointing to his chest, he said, "So do I." He then added, "I will precede you and you will join me on the Divine Pool the width of which is as expansive as the distance from Sana` (Yemen) to Busra (Syria) and its cups are as many as stars and its water is whiter than silver. Think how you will regard me in the two weighty things."
"What are the two weighty things?" asked a man.

He answered, "The major weighty thing is Allah's Book one of whose edges is in the Lord's hand while the other is in yours. If you keep it, you will neither slip nor go astray. The minor weighty thing 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. These weighty things will never separate each other until they join me on the Divine Pool. I have implored to my Lord to keep this bond. Precede them not, lest you will be perished. Shun them not, lest you will go astray. Teach them not for they are always more knowledgeable than you are. People: Do you know that Almighty Allah is my Master and I am the master of the believers and I am preceded to yourselves?"
"Yes, we do," declared people.

The Holy Prophet (S) then asked `Ali to stand up to his right. He then raised his hand so highly that the armpits of both were seen. He declared, "Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali and give victory to him who will supports `Ali and disappoint him who will disappoint `Ali and turn the right to `Ali whenever he turns. People: Be it known to you that Almighty Allah has nominated `Ali as your leader making the obedience to him obligatory upon Muhajirun, Ansar, their followers, Bedouins, urban, non-Arabs, Arabs, masters and slaves—young and old."
"What is the like of the loyalty to `Ali?" asked a man.
"To be loyal to him is to be loyal to me," said the Holy Prophet (S), "`Ali must be preceded to the souls of those whom I was preceded to their souls."

Elaborately, the Holy Prophet (S) went on interpreting the ranks of his infallible progeny and the Twelve Imams saying, "`Ali, al-Hasan, al-Husayn and nine individuals from his progeny shall be, respectively, with the Qur'an and the Qur'an will be with them. They will never leave the Qur'an and the Qur'an will never leave them until they will join me on the Divine

Pool.”
More than once, he called Muslims to witness that he had conveyed the Lord’s messages, and they did, and he demanded them to carry the message to those who could not attend that assembly, and they promised to do it. He then answered the questions of everybody.

As soon as he finished, Archangel Gabriel descended carrying Almighty Allah’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 Holy Prophet (S) thus thanked and praised Almighty Allah for the perfection of the religion and the completion of the grace and His satisfaction for the conveyance of the next leadership of `Ali. Only then, he left the minbar and ordered to establish a tent in which `Ali would sit to receive all Muslims whom would obligatorily congratulate him for the divinely commissioned leadership. Even the Holy Prophet (S)’s women were ordered to congratulate.
`Umar ibn al-Khattab was the first to congratulate, ‘Congratulations, son of Abu-Talib! You have become my master and the master of every male and female believer.’
Seizing the opportunity, Hasan ibn Thabit, the poet, asked the Holy Prophet (S) to permit him to compose some verses on the occasion. Blessed be you! Say your verses,’ said the Holy Prophet (S). Hence, Hasan poetized:

On the day of Ghadir, their Prophet called them
In Khumm; How great the Prophet’s call was!
Saying, Who is you master and leader?
They answered and showed no negligence
Your Lord is our Master and you are our Leader
And none will disobey you in this regard
He said: Stand up `Ali, for I will appoint you
The Imam and the guide after me
This is the leader of him whose master was I
Hence, be faithful and sincere followers of him
And then he prayed: O Allah! Support his supporter
And be the enemy of him who will oppose `Ali[25]

The story of Ghadir reported in Sunni reference books of Hadith is, to great extent, similar to what Shiite books have reported.[26] For instance, read the following report as quoted from Muslim’s al-Sahih 7/122:
Yazid ibn Hayyan al-Taymi has narrated that Husayn ibn Sabarah, Muslim ibn Zayd and I went to Zayd ibn Arqam. After we had sat before him, Husayn asked, “Zayd, you have really attained great benefaction because you saw the Holy Prophet (S), listened to his words, participated in his campaigns and followed him in prayers. Now, Zayd, please narrate to us what you have heard from the Messenger of Allah.”
Zayd spoke, “Son of my brother, I swear by Allah that I have become old-aged, my days have become very old and have forgotten some of these narrations that I used to memorize directly from the Messenger of Allah. You therefore should accept what I will tell you and should not ask me things over my ability.” He then added, “One day, in a place between Makkah and al-Madinah called Khumm, the Messenger of Allah delivered a speech to us. After statements of praising and thanking Almighty Allah as well as statements of preach and reminding of Him, the Holy Prophet said, ‘O people, I am no more than an ordinary person and the messenger of my Lord (i.e. the angel of death) will shortly come to me and then I will respond. Among you, I have left two weighty things: first, the Book of Allah that includes right guidance and illumination. Preserve in the Book of Allah and hold fast on it. Second, my household; remember Allah concerning my household, remember Allah

concerning my household, remember Allah concerning my household.'
Husayn asked again, "Zayd, who are the Holy Prophet (S)'s Household? Are his wives included with his household?"
Zayd answered, "His wives are included with his household, but his Household are those whom are forbidden to receive alms after him."
Husayn asked, "Who are they?"
Zayd answered, "They are the family of ´Ali, the family of ´Aqil, the family of Ja`far, and the family of `Abbas."27

Al-Hakim, in al-Mustadrak 3/148, records the following:
It has been narrated on the authority of Zayd ibn Arqam that the Holy Prophet said, "I am leaving among you the two weighty things—Allah's Book and my household. They will not leave each other until they join me on the Divine Pool."
Although this report is authentic according to the criteria of Muslim and al-Bukhari, they have not recorded it in their books.

Although, Muslim and al-Hakim have recorded the same report, al-Hakim used words carrying that Imamate will persist to the Resurrection Day.
Ibn Kathir, in al-Bidayah wa'l-Nihayah 5/408, has had a different opinion:
In his way back to al-Madinah after having clarified the rituals of the Hajj, the Holy Prophet (S) addressed a remarkable sermon under a tree in Ghadir Khumm on the eighteenth of Dhu'l-Hijjah. In this sermon, he demonstrated many things. He also referred to `Ali ibn Abi-Talib's merits—his honesty, decency and close standing to him. By this, the Holy Prophet (S) removed what many people had born in their hearts against `Ali. Abu-Ja`far al-Tabari was so interested in this sermon that he compiled a two-volume book in which he mentioned its ways of narration and different forms. Likewise, Abu'l-Qasim ibn `Asakir, the grand scholar, has recorded many narrations appertained to the sermon.

For Ibn Kathir, the matter is no more than an attempt to remove the malice that some Muslims had against `Ali ibn Abi-Talib; therefore, he ordered them to halt in Ghadir Khumm in order to prove `Ali's honesty and innocence. The Holy Prophet (S) mentioned `Ali's merits so as to 'remove what many people had born in their hearts against `Ali.' In this sermon, 'He demonstrated many things." That is it.
Such a style is expected from an author belonging to the tribe of `Abd al-Dar that Imam `Ali had killed their best knights during the battles of Islam, but not an author respecting Islam and having any amount of love for `Ali ibn Abi-Talib! For this reason, Wahhabis adore Ibn Kathir and publish his books.

Al-Juhafah and Ghadir Khumm

Why was the divine commandment revealed on the way to al-Madinah, in the heart of the desert and in the hottest hours of that day?
Almighty Allah wanted to say to His Prophet (S), 'There is no difference between Makkah and al-Madinah. Wherever you declare the leadership of your progeny, people of Quraysh may object and mutiny. They have always hated your household. Because your mission is to convey, the place and time are now quite suitable for conveyance. Convey and I will protect you against people of Quraysh so that you will be able to fulfill the mission of conveyance. I will withhold their hearts and mentalities, shut the mouths of their devils and preserve your Prophethood. Then, I will respite them as they will persecute your progeny so that My will regarding your *Ummah* and progeny will come to pass. At that time, I will send al-Mahdi who will fill in the earth with justice after it was filled in with injustice for I cannot

be questioned concerning what I do and they shall be questioned.

From this cause, another question may be cited: How did the Lord protect His Prophet (S) against people of Quraysh that none of them attempted to object? Most of the Qurayshite chiefs were in Makkah; yet, some of them were in the caravan, which also included some Muhajirun who were loyal to their clans' chiefs, not their Prophet (S). How could they say nothing and control their nerves? How did they testify the Holy Prophet (S)'s conveyance? How did they promise him to tell the absent about what occurred there? How did they respond to him and congratulate `Ali for that leadership?

To answer, Almighty Allah wanted to preserve the message and constitute His claim against people. Out of His omnipotence, He caused people of Quraysh to keep silent in Ghadir Khumm. They took the question as one of the declarations of the Farewell Hajj said repeatedly by the Holy Prophet (S) who was still alive; so, when he would die, they would have another manner. When they tried to speak out and object, the Lord sent down a backed clay on al-Nadr ibn al-Harith—their spokesman and sent him to death, and sent down fire on another and, too, sent him to death. These two sorts of heavenly punishment were enough to make people of Quraysh stop cutting the road of the Ahl al-Bayt's leadership.

On the other side, the Holy Prophet (S) found rest for he had conveyed the Lord's message utterly and declared the divine commission of nominating `Ali for leadership. The matter deserved a celebration. This time, the process of conveyance was accomplished peacefully, people of Quraysh did not object, Jabir ibn Samarah was not infected with temporary deafness when the Holy Prophet said 'my progeny' or '`Ali' or 'Banu-Hashim' and no mutiny was shown, unlike the incident of al-Madinah that took place only four days before the Holy Prophet (S)'s final departure when they rejected to fetch him a pen and a paper so that he would record a document protecting them against deviation forever.

According to Shiite narrations, the Holy Prophet (S) ordered them to congratulate so as to confirm their commitment to the nomination.
Sunni reference books of Hadith have reported that Abu-Bakr, the Qurayshite caliph, felt extremely sorry for he had ordered to attack the house of `Ali and Fatimah (a.s.) two or three days after the Holy Prophet (S)'s departure. In Majma` al-Zawa`id 5/202, we read the following:
It has been narrated that `Abd al-Rahman ibn `Awf said, "I visited Abu-Bakr in his final ailment… He said, 'I am not contrite for anything except three deeds that I wish I had not done… I wish I had not attacked Fatimah's house even I would be engaged in a war…'

The story in brief is that when Abu-Bakr became the caliph, he summoned Imam `Ali to pay homage, he objected and accused them of betraying the Holy Prophet (S). Meanwhile, Abu-Bakr was informed that a number of Ansar and Muhajirun were holding a meeting in Fatimah's house. `Umar suggested that the house should be attacked and the group should be threatened a burning if they would insist. `Umar ibn al-Khattab led a group and attacked the house of Fatimah (a.s.). They surrounded and placed firewood around the house. Some of those who were in the house were supporting Imam `Ali's situation while the others were there for offering consolation on the Holy Prophet (S)'s decease. All of them, however, were threatened burning if they would refuse to come out. Practically, firewood were set on fire around the house. Because he had to carry out the Holy Prophet (S)'s instruction, Imam `Ali did not want to fight them. Fatimah al-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 baby was aborted… etc.

In due course, `Ali and Fatimah (a.s.) decided to seek Ansar's support demanding them to fulfill their pledge to protect the Ahl al-Bayt in the same way as they protect their families. Imam `Ali asked Lady Fatimah al-Zahra`, the ailing, to ride on an animal while al-Hasan, al-Husayn, Zaynab and Umm-Kulthum accompanied them passing by the celebrities of Ansar for two nights. Answering Lady Fatimah, they said, 'Daughter of the Holy Prophet (S): Had we heard your words before paying homage to Abu-Bakr, we would never have accepted anyone save `Ali.' Yet, she answered, 'My father did not leave any excuse for anyone on that day in Ghadir Khumm.'28

Lady Fatimah al-Zahra`'s speech was a copy of her father's. Indeed, she was a part of him and too immaculate to speak like ordinary people since she was godly in creation, thinking, feelings and manners. Correspondingly, her father said, 'Very, Allah is satisfied whenever Fatimah is satisfied and enraged whenever Fatimah is enraged.' She thus imitated her father when she refuted Ansar's excuse showing that their answer had been political while the divine claim is more elevated, prevalent and advanced than political games. As Almighty Allah named the leader of the *Ummah*, no one has the right to choose. All people are thus required to submit since the claim of their Lord has been constituted on them.

According to the conception of the divine conveyance, the declaration of Ghadir was a never-ending divine action while any opposite act can be effective in political conceptions only. As a matter of fact, the politically powerful acts are still futile and meaningless even if they persist for years, centuries, or until the advent of Imam al-Mahdi.

1. Al-Wahidi: Asbab al-Nuzul 1/438.
2. Al-Wahidi: Asbab al-Nuzul 1/139 and al-Tabari: Tafsir 6/198.
3. Al-Nisapuri: al-Wasit 2/208.
4. A similar narration is recorded in al-Sirah 1/460.
5. Al-Tabarani: al-Mu`jam al-Kabir 11/205.
6. Al-Hakim, in al-Mustadrak 2/313, has reported the same narration from `A`ishah regarding it as authentically documented; yet, Muslim and al-Bukhari did not record it.
7. Al-Suhayli: al-Rawd al-Anif 2/290, al-Qastalani: Irshad al-Sari 5/86, Ibn al-`Arabi: Sharh al-Tirmithi 6/11,174, Al-`Ayni: `Umdat al-Qari 7/14,95, Ibn Jazzi: al-Tashil 1/244, al-Nuwayri: Nihayat al-Irab 8/16,196 and 19/18,342, al-Nisapuri: al-Wasit 2/209 and al-Damiri: Hayat al-Hayawan al-Kubra 1/79.
8. In Tarikh al-Madinah al-Munawwarah 1/301, Ibn Shaybah has related the same report to `Abdullah ibn Shaqiq and Muhammad ibn Ka`b Al-Qarazi. Al-Tabari, in Tafsir 6/199, relates it to `Abdullah ibn Shaqiq. For ibn Sa`d, he also records the report in al-Tabaqat 1/1/113. Similarly, al-Bayhaqi records it in Dala`il al-Nubuwwah 2/180.
9. In Kanz al-`Ummal 12/430, the report is related to `Abdullah ibn `Amr ibn Al-`As. In Majma` al-Zawa`id 10/367, it is decided as authentic.
10. Ibn Husham: al-Sirah 4/21.
11. Ibn Husham: al-Sirah 3/227.
12. Al-Bukhari: al-Sahih 5/53. Also, al-Hakim's al-Mustadrak 3/29 referring to the legislation of Salat al-Khawf and the practice of guard that is more watchful on the Holy Prophet (S). He has also decided the authenticity of the report according to the criteria of Muslim and al-Bukhari who though did not record it. For Ahmad, he has referred to Ghawrath's story in al-Musnad 3/364, 390 with reference to the legislation of Salat al-Khawf disregarding the revelation of the Verse. Refer to 4/59 of the same reference book. Except the reference to the revelation of the Verse, many details of the story have been written down in al-Haythami's Majma` al-Zawa`id 9/8.
13. Ibn Hajar: Fath al-Bari 8/2752.
14. Al-Hasakani: Shawahid al-Tanzil 1/157 N. 211, Ibn `Asakir: Tarikh Dimashq 2/85 Chapter: `Ali ibn Abi-Talib's Lifetime, N. 585-6.
15. For more details, see the consecutive works that dealt with the Hadith of Ghadir, such as Ibn `Uqdah: al-Risalah, al-Tabari: Hadith al-Ghadir, al-Darqutni: Hadith al-Ghadir, Al-Dhahbi: Hadith al-Ghadir, `Ubaydullah al-Hasakani: Hadith al-Ghadir, Mas`ud al-Sajistani: Hadith al-Ghadir. For further information, see al-Amini: Kitab al-Ghadir and Hamid Husayn al-Lakahnuwi: `Abaqat al-Anwar as well many reference books of Hadith.
16. `Abd al-Husayn Sharaf al-Din al-`Amili; the compiler of the famous book of al-Muraja`at as well as many others.
17. 'Whoever has regarded me as his master must now regard `Ali as his master. O Allah! Be the supporter of him who will support `Ali and be the enemy of him who will oppose `Ali.'

18. Revised by Shaykh Muhammad Baqir al-Mahmudi.
19. `«d al-Fitr; the feast of breaking the fast is the festival marking the end of Ramadan and falling on the first day of Shawwal. `«d al-Adha; the feast of sacrifice is the festival marking the culmination of the ritual Hajj season and falling on the tenth of Dhu'l-Hijjah.
20. A similar narration has been recorded in al-Ayyashi's book of Tafsir 1/333.
21. The same report has been repeated in al-Bukhari's 6/50 and 8/210, Muslim's 1/10 and al-Tirmidhi's 4/328… etc.
22. Later on, more light will be focused on these topics.
23. A similar discussion has been recorded in Badr al-Din al-`Ayni: `Umdat al-Qari 14/95.
24. Al-Hurr al-`Amili: Wasa`il al-Shi`ah 18/174.
25. Shaykh al-Saduq: Kamal al-Din wa Tamam al-Ni`mah 276, al-Tabrasi: al-Ihtijaj 1/70, al-Nisapuri: Rawdat al-Wa`izin 98, Muhammad ibn Jarir al-Tabari: 117.
26. For details, see al-Amini: al-Ghadir.
27. Also, Ahmad ibn Hanbal: al-Musnad 2/366.
28. Shaykh al-Saduq: al-Khisal 1/173.

The Verse of Ikmal al-Din (The Final Verse)

It is not unacceptable to say that a thoughtful study of the events that caused the revelation of Qur'anic Verses establishes new indications, unveils new facts and repeals many things that people adopt as facts for ages. This is because the statistical aspect in the interpretation of the Holy Qur'an is more reliable than other aspects. In case there are five contrary narrations each mentioning a definite event, place and date for the revelation of a Qur'anic text, it is illogic to accept them all just because their narrators were Sahabah any of whom will surely guide to the right! In fact, one narration only will be true, while the others will be not.

Yet, this mission is difficult because of the confusion and contrast of the narrations. At any rate, exegetes of the Holy Qur'an are required to undertake the mission actively and tolerably in order to supply the *Ummah* with the results of their studies that must be new and useful in the field of the understanding of the Holy Qur'an and Sunnah as well as the other religious fields.

Muslims scholars' inconsistency in defining the earliest Qur'anic text is not unfamiliar;1 rather their inconsistency in defining the last revelation is very strange! In the beginning of the Divine Revelation, there were no Muslims, no writers and no interest in the march of the Divine Mission, while when the last revelation descended, Muslims were united nation surrounding the Holy Prophet (S) after he had predicted the imminence of his final departure and accompanied them during the ritual Hajj.

The reason was definitely political; for political purposes, the question of the last revelation of the Holy Qur'an was obscured.

Surah al-Ma`idah; the Final

Reference books of Hadith, Tafsir and jurisprudence have proven that Surah of al-Ma`idah was the final Qur'anic chapter, and the Verse of Ikmal al-Din (Perfection of the Religion), which was revealed after sealing all the precepts, was the final Qur'anic text. Nevertheless, some Sahabah attempted to change this fact.

The Ahl al-Bayt's Opinion

In al-`Ayyashi's book of Tafsir 1/288, we read the following:
It has been narrated on the authority of `«sa ibn `Abdullah on the authority of his father on the authority of his grandfather that Imam `Ali said, "Qur'anic texts used to be repealed by the newer ones; consequently, the Holy Prophet (S) used to take up the latest. Surah of al-Ma`idah repealed the other Surahs because it was the final. It was revealed while the Holy Prophet (S) was riding his brown-red mule. The revelation was so ponderous that the animal had to stop and its abdomen was about to touch the ground. The Holy Prophet (S) was fainted and had to catch Shaybah ibn Wahab al-Jamhi's braid. After a while, he raised his head and recited Surah of al-Ma`idah.

Imam `Ali (a.s.) wanted to say that rubbing the feet during the ritual ablution is obligatory since no other ruling has repealed it because it was revealed finally.2
In al-Kafi 1/289, we read the following:
It has been narrated on the authority of `Ali ibn Ibrahim on the authority of his father on the authority of Ibn Abi-`Umayr on the authority of `Umar ibn Udhaynah on the authority of Zurarah, al-Fudayl ibn Yasar, Bukayr ibn A`yun, Muhammad ibn Muslim, Burayd ibn Muawiyah and Abu'l-Jarud that Abu-Ja`far (Imam al-Baqir) said, "Almighty Allah has made the loyalty to `Ali obligatory. He revealed, 'Only Allah is your guardian and His Messenger and those who believe, those how keep prayers and pay the Zakat while they bow.' People did not know what the loyalty meant; therefore, He ordered the Holy Prophet (S) to explain it in the same way as he explained the obligatory prayer, Zakat, fasting and Hajj, but because he feared lest people would apostatize from the religion or belie him, he supplicated to the Lord about it and 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 Allah will protect you from the people.'
Immediately after that, he carried out the instruction. He called people to gather and conveyed the divinely commissioned leadership of `Ali and ordered the attendants to carry it to the absent. That took place in Ghadir Khumm. The precepts were revealed consecutively and the last of them was the loyalty to the Ahl al-Bayt; therefore, closely after the Holy Prophet (S)'s declaration of Ghadir, Almighty Allah 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 precepts since He had perfected them.

The following is quoted from Al-Ya`qubi's Tarikh 2/43:
It has been said that the Verse of Ikmal al-Din was the final. It is the most accurate opinion.

Sunni Narrations Agreeing to the Ahl Al-Bayt's Opinion

In al-Durr al-Manthur 2/252, we read the following:
It has been narrated on the authority of Sa`id ibn Mansur and Ibn al-Mundhir on the authority of Abu-Maysarah that the final revealed Surah was al-Ma`idah wherein seventeen precepts are mentioned.

In al-Muhalla 9/407, the following is recorded:
It has been narrated on the authority of `A`ishah that the Surah of al-Ma`idah was the final. You thus should deem lawful whatever you find lawful therein and deem unlawful whatever

you find prohibited therein. On that account, the Verses of this Surah have not been repealed; rather they are decisive.

In the same book, 7/389, we read the following:
It has been narrated on the authority of Ibn Wahab on the authority of Muawiyah ibn Salih on the authority of Jirri Ibn Kulayb on the authority of Jubayr ibn Nufayr that `A`ishah said, 'Surah of al-Ma`idah was the final. You should thus deem unlawful whatever is prohibited therein.'[3]

Read the following in Majma` al-Zawa`id 1/256:
It has been narrated on the authority of Ibn `Abbas that... Surah of al-Ma`idah has decided everything because it was the final.
Although the report has been also recorded fully in al-Tabarani's al-Mu`jam al-Awsat and, yet a part of it, Ibn Majah's al-Sunan, one of its reporters is `Ubayd ibn `Ubaydah al-Tammar who, according to Ibn Habban, was trustful but used to report strange narrations.

Al-Haythami wants to say that this man used to narrate reports opposing the regulations of the ruling authorities one of which is that the final Surah was not al-Ma`idah.
The following is quoted from al-Durr al-Manthur 2/252:
It has been narrated on the authority of Abu-`Ubayd Damarah ibn Habib and `Atiyyah ibn Qays that the Holy Prophet said, 'Surah of al-Ma`idah is one of the final. You should thus depend upon what is therein respecting the lawful and the prohibited.

This is the only narration that adds 'one of' to the text. It therefore must be understood that it was added so as to seek the satisfaction of the ruling authorities.
According to Tafsir al-Tibyan 3/413, `Abdullah ibn `Umar said, 'Surah of al-Ma`idah was the final.'
In al-Ghadir 1/228, we read the following:
Ibn Kathir has narrated on the authority of Ahmad, al-Hakim and al-Nassa`i that `A`ishah said, 'Surah of al-Ma`idah was the final.'

To sum it up, the Ahl al-Bayt, as well as many authentic narrations recorded in Sunni reference book of Hadith, have confirmed that Surah of al-Ma`idah was the final and the Verse of Ikmal al-Din was the final revelation because it shows that the religion has been perfected.

The Other Opinions

Although the question of the Verse of Ikmal al-Din's being the final is logically and practically indisputable, it was obscured because of the many conflicting, yet authentic according to their criteria, narrations each identifying a definite Verse as the final. The matter became worse when some Sahabah adopted certain opinions in this regard, and the Sahabah's personal opinions are always too faultless to be objected!

Unlike the four opinions about the first revelation, al-Suyuti, in al-Itqan 1/101, seemed to be too embarrassed to list the many conflicting opinions regarding the final revelation; he therefore outlined them at a fast pace. Yet, we, hereinafter, have to undertake this mission and list some of them, yet in abstract, so that we will refer to the reason beyond the origination of each opinion:

1. Verse 278 of Surah of al-Baqarah (The Verse of usury)
2. Verse 176 of Surah of al-Nisa` (The Verse of Kalalah)

3. Verse 281 of Surah of al-Baqarah
4. Verse 128 of Surah of al-Tawbah
5. Verse 25 of Surah of al-Anbiya`
6. Verse 110 of Surah of al-Kahf
7. Verse 93 of Surah of al-Nisa`
8. Surah of al-Tawbah
9. Surah of al-Nasr

The following story may focus some light on the origination of such contradiction and confusion:
As he could not cite the exegesis of the Verse of usury, `Umar excused that the Verse was the final and the Holy Prophet (S) was deceased before he had explained. Since then, this Verse found itself a place in the opinions regarding the final Qur'anic text to vie with Surah of al-Ma`idah. In any event, usury has been discussed in four Verses some of which were revealed in Makkah. Which one was intended to be the final?

As usual, the fans of `Umar volunteered to solve the problem introducing Verse 278 of Surah of al-Baqarah as the one intended. For this cause, they have believed that the final Verse lies in Surah of al-Baqarah, which was revealed in the earliest stage of the Holy Prophet (S)'s immigration and decided that the prohibition of usury was an additional legislation since it was revealed after the Verse of Ikmal al-Din. In their conceptions, such irony is acceptable so long as it aims at defending `Umar!
From Ahmad ibn Hanbal's al-Musnad 1/36, we quote the following:
It has been narrated on the authority of Sa`id ibn al-Musayyab that `Umar, May Allah please him, said, 'The Verse of usury was the final. The Prophet (S) was deceased before he had explained it. Therefore, you should leave usury and suspicion.'[4]

From al-Sarakhsi's al-Mabsut 2/51 and 12/114, we quote the following:
`Umar, may Allah please him, said, "The Verse of usury was the final. The Prophet (S) died before he had explained it.'

Al-Suyuti, in al-Itqan 1/101, records the following:
Al-Bukhari has narrated on the authority of Ibn `Abbas that the Verse of usury was the final. On the authority of `Umar, al-Bayhaqi has related a similar thing. Ahmad (ibn Hanbal) and Ibn Majah have narrated that `Umar said that the Verse of usury was one of the final revelations.

Here is another story: One day, or many days in fact, `Umar could not understand the meaning of Kalalah; consequently, he had to say that the Verse was the final and the Holy Prophet (S) died before he had explained it, or he had explained it insufficiently.
Al-Bukhari, in al-Sahih 5/115 has narrated on the authority of al-Barra` ibn `Azib that Surah of al-Tawbah was the final and the last Verse in Surah of al-Nisa` was the final.
Al-Suyuti, in al-Itqan 1/101 has narrated on the authority of Muslim and al-Bukhari that al-Barra` ibn `Azib said, 'The finally Verse is the last in Surah of al-Nisa` and the final Surah is al-Tawbah.'
Ahmad, in al-Musnad 4/298 has also narrated on the authority of al-Barra` ibn `Azib that the final Surah was al-Tawbah and the final Verse was the last in Surah of al-Nisa`.
Since then, the Verse of Kalalah pushed its way in the opinions regarding the final Verse to vie with Surah of al-Ma`idah and the Verse of usury.
It is worth mentioning that the question of Kalalah perplexed `Umar ibn al-Khattab so immensely that he regarded it as one of the major issues of the *Ummah*.[5]

However, the previous stories indicate that Sunni reference books of Hadith have been too contradictory to be accepted as a whole. It is therefore necessary to accept some and throw others. They also imply that `Umar, in the conceptions of our Sunni brethren, is so untouchable that his unreasonable claims must be turned into undiscussible facts even if they oppose the Holy Qur'an or accuse the Holy Prophet (S) of imperfect conveyance! If anyone rejects, he must be one of the Rafidah who are the enemies of Allah, His Prophet (S), His religion and the Sahabah!

Correspondingly, `Umar confirmed that the Verses of usury, Kalalah and perhaps many others were revealed after the Verse of Ikmal al-Din. In other words, Almighty Allah informed Muslims about the perfection of the religion while there were still many questions to be revealed! No Muslim should ever accept to accuse the Lord and His Messenger of imperfection and illogic so as to save an ordinary mortal from contradiction.

Let us now refer to the other opinions in brief:
Al-Bukhari, in al-Sahih 5/182, has recorded on the authority of Sa`id ibn Jubayr that Ibn `Abbas said, 'Verse 93 of Surah of al-Nisa` was not repealed by any other Verse because it was the final.'[6]
It is improper to accept such 'authenticated' narrations and to believe that the prohibition of murdering a believer was an additional law that was revealed after the Verse of Ikmal al-Din.
Al-Hakim, in al-Mustadrak 2/338, has narrated on the authority of Yusuf ibn Mahran on the authority of Ibn `Abbas that `Ubay ibn Ka`b said that the last two Verses of Surah of al-Tawbah were the final.[7]
Muslim, in al-Sahih 8/243, has narrated on the authority of Ibn `Abbas that the final Surah that was revealed wholly is Surah of al-Nasr.[8]
Al-Tabarani, in al-Mu`jam al-Kabir 12/19, has recorded on the authority of Ibn `Abbas that Verse 281 of Surah of al-Baqarah was the final.
Even Muawiyah ibn Abi-Sufyan had an opinion; from the minbar, he denied that the Verse of Ikmal al-Din was the final; rather it was the last Verse of Surah of al-Kahf where Allah reproached His Messenger![9]

Having noticed that the matter exceeded all limits, al-Suyuti has had to say something, yet slightly, about the opinions of `Umar and Muawiyah who went extremely far in forgery so as to take the Verse of Ikmal al-Din away from the Ahl al-Bayt and the incident and declaration of Ghadir Khumm. As usual, al-Suyuti had to pass by the matter so quickly that none would wonder. In al-Itqan 1/102, he records the following:
Undoubtedly, the Verse of Ikmal al-Din was revealed during the Farewell Hajj denoting that all the laws have been perfected. Many scholars, such as al-Saddi, have affirmed that all the religious laws were revealed before the Verse intended; yet, it has been narrated that the Verses of usury, debt and Kalalah were revealed later. Ibn Jarir, however, has not accepted this opinion. He says that the perfection of the religion stands for Muslims' prevalence on Makkah, no more.

Ibn Jarir, whose words might be admitted by al-Suyuti, wants to say that the only solution for such contrary narrations is to take the Verse of Ikmal al-Din[10] away from the perfection of the religion in order to save the opinions of `Umar and Muawiyah.
It is however not a new thing; Sunni scholars have always wonted to deem obligatory the words of the Sahabah, except the Ahl al-Bayt of course, even if they have to put a veto on the words of Allah and His Messenger!

The result of such fanaticism is that they have concluded that the Verse of Ikmal al-Din was

not the final, nor was Surah of al-Ma`idah the seal of the Qur'an. Moreover, it does not denote the perfection of the religious rulings; rather it refers to the perfection of the conquest of Makkah. Accordingly, 'this day' mentioned in the Verse refers to two years before!
Later on, the reader will realize that `Umar asserted that 'this day' refers to the very day on which the Verse was revealed or even, as al-Qurtubi[11] affirms, the very hour.

The Verse in the Holy Qur'an

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 Hajj, 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.[5:2-3[

The Forbidden Meat

In the first place, the unusual situation of the Verse jumps to the mind. According to reports and interpretation of the Holy Qur'an, the Verse was revealed during the Farewell Hajj as an independent Verse; yet, it is now a part of a Verse concerning the forbidden meat. If this part is removed, the meaning of the whole Verse will not change. Why has the Verse been situated in this place? Was it its original place according to the revelation or did one of the Sahabah choose this place for it out of personal view?

First of all, we, the Shi`ah, are too submissive to Almighty Allah to say that any sort of distortion has ever occurred to the Holy Qur'an. Yet, we have put such a question hoping for an answer. Perhaps, those who collected the Holy Qur'an missed out the correct position of the Verse and, instead of putting it in the end of Surah of al-Ma`idah, they put it in this position. If the Verse comes after the rulings of the meat, it may be acceptable; but to be in the middle of the rulings is rather unsatisfactory! Al-Haythami, in al-Durr al-Manthur 2/257-9, has narrated on the authority of Ibn Jarir that al-Saddi said that the Verse of Ikmal al-Din was revealed on the day of `Arafat and was the sealing of the rulings.

The Ahl al-Bayt and the Verse of Ikmal al-Din

The Ahl al-Bayt have confirmed that the Verse was revealed in al-Juhafah on Thursday, the

eighteenth of Dhu'l-Hijjah when the Holy Prophet (S) was in his way back from the Farewell Hajj. The following narration is quoted from al-Kulayni's al-Kafi 1/289:
It has been narrated on the authority of `Ali ibn Ibrahim on the authority of Salih ibn al-Sindi on the authority of Ja`far ibn Bashir on the authority of Harun ibn Kharijah on the authority of Abu-Basir that a man, once, asked Imam al-Baqir whether leadership of Imam `Ali was a personal opinion or was it divinely commissioned. The Imam answered, 'The Holy Prophet (S) has been too reverent to declare a thing without the command of Almighty Allah. Like the obligatory rituals of prayer, Zakat, fasting and Hajj, the leadership of Imam `Ali was an obligatory precept that Almighty Allah has issued.

In 1/198 of the same book, we read the following narration:
The following has been narrated on the authority of `Abd al-`Aziz ibn Muslim:
In the Masjid of Marw, people, discussing the Imamate, referred to the big variance of people's opinions in this regard. I therefore visited Imam al-Rida (a.s.) and informed him about the question. He smiled and said to me:
`Abd al-`Aziz: People are indeed ignorant about the religion. Almighty Allah would not cause His Prophet (S) to die unless He would perfect the religion. He revealed to him the Holy Qur'an in which there is the explanation of everything and the manifestation of what is lawful, unlawful, the doctrinal provisions, the rulings and everything that people may need. In this regard, He says, 'Nothing is left without a mention in the Book. 6/38'
During the Farewell Hajj, which took place in the last days of the Holy Prophet (S)'s lifetime, Almighty Allah revealed to him saying, ***'This day have I perfected your religion, completed My favors to you and have chosen Islam as a religion. 6:3'***
Imamate has been a part of the perfection of the religion. The Holy Prophet (S) did not depart this world before he had manifested to the *Ummah* the points of their religion, showed them the right courses that they should take, situated them on the right path and assigned Imam `Ali (a.s.) as leader and Imam for them. As a matter of fact, he did not leave anything without thorough manifestation. Anyone who claims that Allah has not perfected His religion is in fact denying the Holy Qur'an, and to deny the Holy Qur'an is a sort of atheism.
Do people acknowledge the true standing of Imamate and its position in the *Ummah* so that they may be rightful to choose for themselves?
Almighty Allah has given Prophet Abraham Imamate as a third rank after Prophethood and intimacy and as a virtue by which He conferred honor upon him and praised him. "When his Lord tested Abraham's faith, (by His words) and he satisfied the test, He said, 'I am appointing you as the Imam of mankind.' Abraham asked, 'Will this Imamate also continue through my descendants?' The Lord replied***, 'The unjust do not have the right to exercise My authority. 2:124"*** Prophet Abraham was highly delighted for this rank; therefore, he hoped it would be passed to his descendants.
This Verse, however, cancels the Imamate of any unjust individual up to the Day of Resurrection and dedicates it to the choice ones exclusively. Then Almighty Allah has honored Imamate when He has decided it to be for the offspring of the Immaculate ones. He says,

"We granted him (Abraham) Isaac and Jacob as a gift and helped both of them to become righteous people. We appointed them as Imams to guide the people through Our command and sent them revelation to strive for good deeds, worship their Lord and pay religious tax. Both of them were Our worshipping servants. 21:73-4"

The successive generations kept on receiving the Imamate in inheritance until it reached

Prophet Muhammad (S). In this regard, Almighty Allah says,

"The nearest people to Abraham, among mankind, are those who followed him, this Prophet (Muhammad) and the true believers. 3:68"

In this manner, the Imamate has become exclusive for them.
Then the Holy Prophet (S) gave it to Imam `Ali (a.s.) to be successive in his choice offspring upon whom Allah has conferred knowledge and faith. This is indicated in Almighty Allah's saying,

"Those who have received knowledge and have faith will say, 'By the decree of Allah, you have remained for the exact period which was mentioned in the Book of Almighty Allah about the Day of Resurrection. This is the Day of Resurrection, but you did not know. 30:56"

This Verse shows the decree of Almighty Allah regarding the question of Imamate that will persist in the Holy Prophet (S)'s progeny until the Day of Resurrection, since no Prophet should come after Muhammad (S).

After all, how can those ignorant people choose for Imamate out of their opinions?[12]

Sunni Opinion Agreeing to the Ahl al-Bayt's

In Sunni reference books of Hadith, one can find tens of narrations, some of which are 'first class' according to their criteria in classifying the Hadith, regarding the declaration of Ghadir. Al-Tabari has compiled the texts and ways of narrating the declaration of Ghadir in a two-volume book entitled 'al-Wilayah.' Ibn `Asakir and many others have also recorded similar reports all of which refer to the Holy Prophet (S)'s raising Imam `Ali's hand and conveying the Lord's commandment of the loyalty to his Imamate.

Nevertheless, a number of fanatic Sunnis have criticized al-Tabari for that work since they anticipated that Shi`ah would constitute it as evidence and would refer to it during argument. Most of such narrations have confirmed that the Verse of Ikmal al-Din was revealed on that day in Ghadir Khumm just after the Holy Prophet (S)'s declaration of the divinely commissioned leadership of Imam `Ali (a.s.). Unfortunately, most of Sunni scholars who admit the reports of Ghadir have rejected the Verse's having been revealed on that occasion and, instead, admitted the sayings of `Umar and Muawiyah claiming its revelation on the day of `Arafat.

On the other hand, many Shiite scholars have recorded the narrations respecting the incident of Ghadir, such as al-Naqawi al-Hindi: `Abaqat al-Anwar, Shaykh al-Amini: al-Ghadir, Sayyid al-Mar`ashi: Sharh Ihqaq al-Haq and Sayyid al-Milani: Nafahat al-Azhar. Shaykh al-Amini, al-Ghadir 1/230, has listed the Sunni reference books of Hadith who confirm that the Verse of Ikmal al-Din was revealed on that day in Ghadir after the Holy Prophet (S) had nominated Imam `Ali as the coming leader.

`Umar's Opinion

`Umar says that the Verse of Ikmal al-Din was revealed on the day of `Arafat, which was Friday, during the Farewell Hajj. Hence, most Sunnis have adopted this opinion[13] disregarding the scholars, such as Sufyan al-Thawri, al-Nassa`i and many others, who doubted whether the day of `Arafat during the Farewell Hajj was Friday and disregarding

the many narrations that agree with the Ahl al-Bayt's claims because it was `Umar who said it and, as an indisputable rule, `Umar's statement must be beyond any dispute and must be preceded to all things![14] Although major scholars have confirmed that the Verse of Ikmal al-Din was revealed in Ghadir Khumm on the occasion of the Holy Prophet (S)'s nominating Imam `Ali as the leader of the *Ummah*, others, such as al-Suyuti, insist that it was revealed before that occasion.

After presenting the scholars' opinions about the Verse, Ibn Kathir, one of the adorer of `Umar, in Tafsir 2/14, tries to unveil the scholars' suspecting the day of `Arafat having been Friday during the Farewell Hajj so that to save `Umar's opinion from anything including suspicion. He uses deceptive words to degrade the suspicion aroused by Sufyan al-Thawri. In the same time, he ignores totally the reports of al-Tabari that unveil the inaccuracy of `Umar's opinion.[15]

Factors Supporting the Ahl al-Bayt's Opinion

(1) Factor of Time

It is easy to search for the actual incident beyond the revelation of the Verse of Ikmal al-Din through the many narrations reporting the events of the Farewell Hajj, which was expansively distinctive for it was prepared due to an earlier divine commandment. It was attended by about 70000-120000 individuals most of whom narrated, somewhat in details, most of the events therein as well as the Holy Prophet (S)'s actions, words and the five sermons. They also had in mind the day on which the Holy Prophet (S) left al-Madinah, the places he passed by or stopped at, the day on which he arrived in Makkah and how he undertook the rituals of the Hajj. Moreover, they described his journey back to al-Madinah in details up to the final hour of his lifetime.

Accordingly, the element of time is the most important in the question of identifying the day on which the Verse of Ikmal al-Din was revealed. Yet, it gives preponderance to the Ahl al-Bayt's opinion.

(2) Factor of Contradiction

Unlike the imaginations of al-Tabari and his likes, the contradiction in this issue is not between two narrations one of which is more authenticated than the other; rather it is a contradiction between a Hadith and a saying of `Umar. The reports that they have regarded as doubtful are in fact documented Hadiths while the other reports of al-Bukhari and his likes are only sayings of `Umar who did not report them from the Holy Prophet (S). `Umar's saying is definitely not sufficient for refuting a Hadith. Sunni scholars should have studied such narrations; if they were proven as authentic, they should have thrown `Umar's saying away; and if not, they should have again studied the other Sahabah's opinions all of which were contradictory to `Umar's.

(3) Factor of the Holy Prophet (S)'s Eternal Instruction

Even if we shun the truth and regard the Hadiths of the Ahl al-Bayt and the Sunni scholars who agree with them in this point—even if we regard such Hadiths as no more than personal opinions and, thus, the contradiction becomes between one of the Sahabah and the Ahl al-Bayt, we should refer the issue to the immortal instruction of the Holy Prophet (S) that we must take the religion from the Ahl al-Bayt, not Sahabah. None can deny this fact

because it has been mentioned in the famous Hadith of the 'Two Weighty Things.'[16] Unmistakably, this authentic Hadith implies that the sources of this religion are restrictedly the Holy Qur'an and the Ahl al-Bayt.

(4) Factor of Inconsistency

`Umar's narration is basically too inconsistent to be believed. According to the narrations, `Umar identified the day of `Arafat as Thursday or Friday! Al-Nassa`i, in al-Sunan 5/251, has recorded that `Umar said that the Verse of Ikmal al-Din was revealed on Thursday night while in 8/114 of the same book, he has recorded another narration confirming that `Umar said that the Verse was revealed on Friday:
It has been narrated on the authority of Ishaq ibn Ibrahim on the authority of `Abdullah ibn Idris on the authority of his father on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab that a Jew said to `Umar, 'Had the Verse of Ikmal al-Din been revealed to us, we would have certainly taken the day of its revelation as eternal festivity.' `Umar answered, 'I know the night at which the Verse was revealed. It was on Thursday night while we were with the Messenger of Allah on `Arafat.'

(5) Factor of Other Scholars' Opposing Opinion

As mentioned earlier, Sufyan Al-Thawri, one of the master scholars of Sunnism, doubted that the day of `Arafat was Friday. Yet, he was not the only one who adopted this opinion. It seems that Sufyan was sure that the day of `Arafat was not Friday, but he had to say that he only doubt it so as to save himself from the fans of `Umar who rearranged the events of the Islamic history so as to show that the day of `Arafat was Friday.

(6) Factor of Historical Fact

Muslims celebrate the `Id al-Adha, not the day of `Arafat. No single Muslim has ever claimed that the day of `Arafat being formal `Id and, accordingly, no single Muslim agrees with `Umar's odd opinion. In the conception of Wahhabis, such an opinion must be decided as heresy whose final abode is Hellfire!

(7) Factor of `Umar's Contradictory Reports

According to al-Nassa`i's report, the Jew who claimed that they would take the day on which the religion was perfected as an occasion of festivity must have definitely understood that the Verse indicates the perfection of the religion and that `Umar admitted this understanding. As a consequence, `Umar must have agreed with the opinion of the Ahl al-Bayt, al-Saddi, Ibn `Abbas and many others who have confirmed that the Verse was the final.

Meanwhile, `Umar, according to other 'authenticated' narrations, claimed that many rulings and Verses, such as that of Kalalah, debt and heritage, were revealed after the Verse of Ikmal al-Din. As a rule, reports that oppose each other must be disregarded. From this cause, `Umar's sayings about the final Verses and the time of the revelation of the Verse of Ikmal al-Din must be totally rejected.

(8) Factor of `Umar's Poor Reply

`Umar's answer was unconvincing for both the Jews and Muslims. If he wanted to say that the day was not taken as festivity (`Id) because the Verse was revealed on a day of

festivity—the day of `Arafat, the Jew could wonder how the Lord of Muslims spoiled that festivity and caused it to fade away under another festivity; if `Umar wanted to say that the festivity of the perfection of the religion was merged with the festivity of `Arafat and thus became a part of it, the Jew could wonder why Muslims, except the Shi`ah, do not celebrate that half-festivity or even refer to it; If `Umar wanted to say that such a glorious festivity was mixed with two festivities—Friday and the day of `Arafat and thus it was consumed, the Jew could wonder why Almighty Allah caused that festivity to thaw under these two festivities and disappear, and the Jew could also wonder who had the right to dissolve that festivity and why the *Ummah* have not been aware about the clash of festivities while a Jew in the reign of `Umar discovered the issue and taught Muslims about it.

As a matter of fact, the question of the Jew is still unanswerable for `Umar and his fans. What `Umar did was that he only admitted the question and then began to shower personal opinions out of his own desire. He confessed that the day on which the Verse of Ikmal al-Din was revealed was noble, great, determinative and historian because on that day, Almighty Allah perfected the religion, completed His grace and chosen Islam for people as a religion and thus it must be celebrated just like the other `Ids. Finally, he admitted that had any other nation had such a day, they would have certainly taken it as festivity.

In view of `Umar's submission to the Jew's question, the day of the perfection of the religion must be, in the light of Sunni jurisprudence, taken as formal festivity, just like the `Id al-Fitr, `Id al-Adha and Friday.

A deep look in the question divulges that `Umar was engaged in two troubles regarding the Verse of Ikmal al-Din; he contradicted himself when he identified the final revealed Verse and opened the unclosable door of Muslims' having the right to demand him as well as his adorers with the `Id of the perfection of the religion, which is now celebrated by the Shi`ah alone.

As an Islamic rule, the `Ids are divinely determined and it is impermissible for anyone to invent others. The Shi`ah, celebrating `Id al-Ghadir, have depended upon the Ahl al-Bayt who confirmed that the Holy Prophet (S) had declared that day as doctrinal festivity for Muslims and declared that Archangel Gabriel had told him that past nations used to betake the day on which their Prophets nominated their successors as festivity.

What was then `Umar's evidence on supporting the Jew's claim and accepting that the day of the perfection of the religion must be taken as `Id? If his evidence was his own opinion, it should be then a sort of heresy; and if he depended upon a word or confirmation that he had received from the Holy Prophet (S), then why would he conceal it? Except the Shi`ah, no other Muslim have referred to the `Id al-Ghadir.

(9) Factor of Logic

al-Nassa`i and other reporters have recorded that the Holy Prophet (S) led the congregational Duhr (midday) and `Asr (afternoon) Prayers on the day of `Arafat; therefore, had `Umar's claim that the Verse of Ikmal al-Din was revealed on Friday been true, the Holy Prophet (S) would have certainly led the Friday, not the Duhr and `Asr, Prayer. In addition, no single narration communicates that the Holy Prophet (S) offered the Friday Prayer on that day. From this cause, we may conclude that al-Nassa`i, unlike the others, agrees with Sufyan al-Thawri and disagrees with `Umar; in al-Sunan 1/290, he gathers the narrations reporting that the Holy Prophet (S) offered the Duhr and `Asr Prayers together on the day of `Arafat. Abu-Dawud, in al-Sunan 1/429, records similar reports.

It may be cited that the Friday Prayer is canceled in journeys. Sunni jurisprudents have disagreeing opinions in this point. Provided that the day of `Arafat during the Farewell Hajj was Friday and that the Holy Prophet (S) canceled the Friday prayer, thousands of Muslims who were present in the Farewell Hajj must have definitely referred to this law.

Ibn Hazm, in al-Muhalla 7/272, has done his best to find a suitable answer, but he has had to fabricate that the Duhr Prayer is as same as the Friday Prayer! He has begged the question and rejected the other reports for they contradicted `Umar's saying.
With reference to the Holy Prophet (S)'s journey to Makkah that began on Thursday, 4th of Dhu'l-Hijjah, the narrations that Ibn Hazm has refuted because they oppose `Umar's saying are more acceptable. The month of Dhu'l-Hijjah began on Monday; therefore, the day of `Arafat must have been Tuesday and `Id al-Adha Wednesday. On that account, Friday must have been the twelfth of Dhu'l-Hijjah.

(10) Factor of Other Events

Many Sunni narrations have confirmed that the Holy Prophet (S) departed life eighty or eighty-one days after the revelation of the Verse of Ikmal al-Din.17 Such narrations oppose the claim that the day of `Arafat was Friday. They have also confirmed that the Holy Prophet (S) departed life on the twelfth of Rabi` al-Awwal and the day of `Arafat was the ninth of Dhu'l-Hijjah; therefore, this period is more than ninety days. Sunni scholars should now either agree upon our narrations that confirm that the Holy Prophet (S) departed life on the twenty-eighth of Safar or agree upon our narrations that confirm that the Verse of Ikmal al-Din was revealed on the eighteenth of Dhu'l-Hijjah—the day of Ghadir.

`Umar's claim is also contrary to the many Sunni narrations that confirm that the Verse of Ikmal al-Din was revealed on Monday.18
In any event, we, the Shi`ah, do not admit that the Holy Prophet (S) lived for eighty days after the revelation of the Verse of Ikmal al-Din. We believe, according to our authenticated reports, that the Verse was revealed on the eighteenth of Dhu'l-Hijjah and the Holy Prophet (S) departed life on 29th of Safar and the period is thus about seventy days only. We also believe that the Verse was revealed on Thursday or Friday and the Holy Prophet (S)'s Mission commenced on Monday and Imam `Ali prayed with him on Tuesday and he died on Monday too… etc.

Many reports have recorded the Holy Prophet (S)'s movement from al-Madinah and they all are contradictory to the reports identifying Friday as the day of `Arafat. According to Shiite authenticated narrations, the Holy Prophet (S) began his journey to Makkah on Thursday, Dhu'l-Qa`dah 26, which agrees to the fact that the Verse of Ikmal al-Din was revealed on the eighteenth of Dhu'l-Hijjah. On that account, Monday was the first of Dhu'l-Hijjah, the Holy Prophet (S) arrived in Makkah on Thursday,19 the day of `Arafat was Tuesday and the day of Ghadir was Thursday.20

Supporting the Ahl al-Bayt (a.s.) reports, many Sunni reports have indicated that the Holy Prophet (S) used to travel on Thursdays and seldom traveled on other days.21 Jabir has narrated that the Holy Prophet (S)'s journey began four days before the end of Dhu'l-Qa`dah.22 Al-Bukhari, as well as many other reference books of Hadith, has recorded many narrations confirming that the Holy Prophet (S)'s journey to Makkah began five days before the end of Dhu'l-Qa`dah.23

Besides, ordinary journeys from al-Madinah to Makkah take eight days in maximum; the Holy Prophet (S) took the shortest way, which was about 400 kilometers; his companions

and he were so speedy that some of them complained about fatigue and he instructed them to tie the ached feet; no single narration has ever mentioned that he stopped during that journey; rather many narrations have confirmed that he, during his journey back to al-Madinah, stopped at many places, such as Ghadir Khumm; according to narrations, he arrived in Makkah on the fourth of Dhu'l-Hijjah—all these facts support the Ahl al-Bayt's reports. In due course, the narrations reporting that he left al-Madinah on the twenty fifth of Dhu'l-Qa`dah[24] should be thus discredited because they made the journey take about ten days.

The previous points show the real value of the narrations that stood against the Ahl al-Bayt's opinion and their adopters have tried their best to make the incident take place on Saturday so that the first of Dhu'l-Hijjah would be Thursday and the day of `Arafat would be Friday for nothing but supporting `Umar's saying. Yet, they have gone beyond limits overlooking the other narrations reporting that `Umar himself identified Thursday as the day of `Arafat.[25] If these narrations were true, Dhu'l-Qa`dah must have been thirty days.[26]

Trying to defend this opinion, Ibn Kathir says in al-Sirah 4/217:

Ahmad has narrated on the authority of Anas that the Holy Prophet (S) led the Duhr Prayer in his Masjid in al-Madinah and the `Asr Prayer, in the shortened from, in Dhu'l-Halifah. In view of that, the Holy Prophet (S) began his journey on Friday and Ibn Hazm's claim that the journey began on Thursday is baseless. Indisputably, the first of Dhu'l-Hijjah was Thursday as has been proven through uninterrupted and unanimous narrations confirming that the day of `Arafat, which is the ninth of Dhu'l-Hijjah, was Friday. Had the Holy Prophet (S)'s journey been started on Thursday, the 24th, six nights of Dhu'l-Qa`dah would remain. Yet, Ibn `Abbas, `A`ishah and Jabir have asserted that the journey began five nights before the end of Dhu'l-Qa`dah, and this should never be Friday because Anas says that the journey started on Saturday. The narrator miscalculated when he thought that Dhu'l-Qa`dah would be thirty days; rather it was only twenty-nine days that year. So, Wednesday was not accounted with Dhu'l-Qa`dah. The night before Thursday was the first of Dhu'l-Hijjah… This prognosis should be considered since there is no other opinion.

It seems that Ibn Kathir has not been sure enough about his prognosis because he had to notice the uncertainty arisen by `Umar, Sufyan al-Thawri and al-Nassa`i. He also had to regard Ibn Hazm's emphasis that the Holy Prophet (S)'s journey started on Thursday. He also begged the question attempting to prove that the Holy Prophet (S)'s journey to Makkah started on Thursday. He, first of all, has confirmed that the Holy Prophet (S) halted on `Arafat on Friday while he should have proven his confirmation. He has also cited the narration of Anas that the Holy Prophet (S) led the Duhr and `Asr, not Friday, Prayers as his evidence while this very narration supports the Ahl al-Bayt's opinion that the Holy Prophet (S)'s journey started on Thursday.

At length, supporting the narration of Anas has been accurate, it does not oppose the fact that the journey started on Thursday; rather it confirms that the Holy Prophet (S) put the ihram (uniform of Hajj) on after he had led the `Asr Prayer in Dhu'l-Halifah and kept on his journey.

To sum it up, innumerable difficulties stand in the face of admitting the opinion that the Verse of Ikmal al-Din was revealed on the day of `Arafat, and these difficulties, which lie in the form, date and timing of the narrations, oblige the fair researchers not to adopt them. As a result, the Ahl al-Bayt's opinion disables any opposite for a powerless opposite is ineffective.

In conclusion, all Muslims have agreed that the day on which the Verse of Ikmal al-Din was revealed is a great divine festivity and in the conception of the Ahl al-Bayt, it is, as proved by logic and manifest evidences, the most remarkable Islamic festivity. The weekly Islamic festivity is involved in the Friday Prayer, the `Id al-Fitr is for the accomplishment of the fasting, the `Id al-Adha is for the accomplishment of the Hajj and the `Id al-Ghadir is for the completion of the divine grace and the perfection of the religion. In Sunni conception, such completion was achieved by the revelation and perfection of the religious rulings without nominating a leader; but in Shiite conception, it was achieved by the perfection of the religious rulings and the completion of the divine grace that settled the problem of the leadership and nominated the Imams of the Ahl al-Bayt as the leaders of the *Ummah* up to the Day of Resurrection.

So long as all Muslims have agreed on considering the day of the perfection of the religion as formal festivity, why have Muslim chiefs, scholars and intellects accepted to neglect such a great `Id?
Sunni scholars should respond to our invitation to study the legal and doctrinal faces of this 'wronged' `Id so as to revive it in Muslims' lives in a form corresponding to the beliefs and jurisprudence of each sect.

1. For more details, see al-Suyuti: al-Itqan 1/91.
2. Shaykh al-Huwayzi: Tafsir Nur al-Thaqalayn 1/582 and 5/447.
3. Ahmad: al-Musnad 6/188, al-Bayhaqi: al-Sunan 7/172 (in two reports), Abu-Ya`li: Tabaqat al-Hanbaliyyah 1/427, al-Hakim: al-Mustadrak 2/311. Commenting on the report, al-Hakim says, 'Although Muslim and al-Bukhari have not recorded, it is authentic according to their criteria.' Later on, the reader will understand that Muslim and al-Bukhari have not recorded the reports so as to cover up `Umar who cited other Surahs as the final.
4. Also, al-Muttaqi al-Hindi: Kanz al-`Ummal 4/186.
5. For details, see al-Bukhari: al-Sahih 6/242, Muslim: al-Sahih 2/81, 5/61 and 8/245, Ibn Majah: al-Sunan 2/910, Al-Suyuti, al-Durr al-Manthur 2/249, al-Hakim, al-Mustadrak 2/303 and al-Muttaqi al-Hindi: Kanz al-`Ummal 11/80.
6. Also, al-Bukhari: al-Sahih 6/15, al-Haythami: al-Durr al-Manthur 2/196 and al-Nawawi: al-Majmu` 18/345.
7. Also, al-Haythami: al-Durr al-Manthur 3/295 and Abu-Dawud: al-Sunan 1/182. However, such narrations have been thoroughly discussed in `Ali al-Kurani al-`Amili: Tadwun al-Qur`an.
8. Also, al-Tirmidhi: al-Sunan 4/326, Ibn Kathir: Tafsir 2/2 and al-Haythami: al-Durr al-Manthur 6/407.
9. Al-Tabarani: al-Mu`jam al-Kabir 19/392.
10. Although the meaning of Ikmal al-Din is the perfection of the religion, Sunni scholars have intended to distort it so as to keep the words of `Umar and Mu`awiyah as sanctified as possible.
11. Al-Qurtubi: Tafsir 1/143 and 2/61.
12. So long as the precious and holy statements of Imam al-Rida have been cited, it seems suitable to refer to them perfectly for they surely include remarkable points and demonstrate the actual position of the Holy Imams as quoted from Ibn Shu`nah al-Harrani: Tuhaf al-`Uqul:
Going on, Imam al-Rida (a.s.) says:
Imamate is the rank of the Prophets and the heritage of the Prophets' successors.
Imamate is the representation of Almighty Allah and His Messenger (S), the position of Amir al-Mu`minin (a.s.) and the inheritance of al-Hasan and al-Husayn (a.s.).
The Imam is the head of the religious affairs, the system of Muslims, the goodness of the world and the stronghold of the believers.
The Imam is the rising principal and the noble branch of Islam.
The accomplishment of the prayers, zakat, fasting, Hajj, jihad, the availability of spoils and alms, the execution of the doctrinal provisions and the rules and the protections of the fronts and the borders—all these are achieved through the Imam only.
The Imam legalizes whatever Allah deems legal, forbids whatever Almighty Allah deems illegal, executes the doctrinal provisions that Almighty Allah enacts, protects the religion of Almighty Allah and calls to the path of Almighty Allah through wisdom, good advice and strong evidence.
The Imam is as same as the shining sun whose light covers the whole world while it stands upright in the horizon and neither sights nor can hands catch it.
The Imam is the luminous full moon, the bright lamp, the rising light, the guiding star in the deep-black gloom, the guide to the right and the savior from perdition.
The Imam is the guiding fire on highlands, the heat to the seekers of warmth and the rescuer from dangers.

Whoever departs the Imam will surely perish.
The Imam is the raining clouds, the torrential downpour, the shady sky, the plain land, the abundant spring, the brook and the garden.
The Imam is the lenient custodian, the humane father, the full brother, the like of the sympathetic mother to her baby and the shelter of the servants.
The Imam is the trustee of Almighty Allah on His land and creatures, the argument of Almighty Allah against the servants, the successor of Almighty Allah in His countries, the caller to Almighty Allah, and the protector of the sanctities of Almighty Allah.
The Imam is purified from sins, freed from defects, given knowledge exclusively, characterized with forbearance, the system of the religion, the stronghold of the believers, the punishment of the hypocrites and the perdition of the disbelievers.
The Imam is the unique in his time. No one can catch up with him and no scholar can amount to him. There is no substitute for him and there are no like or match to him. The whole virtue is dedicated to him without seeking or acquisition. It is only the choice of the Favorer and Endower—Almighty Allah.
How is it then possible for anybody to understand the reality and the quality of the Imam? How impossible this is! Minds are too astray, intellects are too lost, wits are too perplexed, speakers are too mute, poets are too unversed, authors are too impotent, eloquent ones are too wordless and scholars are too weak to describe a single feature or a single virtue of the Imam’s features and virtues. As a consequence, they all have confessed of their inadequacy to do so. How is it then possible to describe him as a whole or portray his manners? How it is possible to find anyone who can do his role or represent him? How is this possible while the Imam is as far as stars from the reach of the debaters and the describers? Do they think that they can find Imamate in anybody other than the Holy Prophet (S)’s family?
They are deceived by their opinions and they are indulging in the false hopes. They are surely climbing a rugged ascent and a slippery mount that will surely cause them to stumble to the rock bottom because they have intended to nominate an Imam out of their desires. How can they nominate an Imam while the true Imam is permanently knowledgeable that ignorance never reaches him and a custodian that never betrays? He is the core of the Prophethood whose lineage is too honorable to be criticized and no highborn individual can ever dare him. The Imam’s tribe is Quraysh, his clan is Hashim, his root is the Messenger of Almighty Allah and the master of the celebrities and the offspring of `Abd Manaf.
The Imam is he whose knowledge is increasing and whose forbearance is perfect. He is cognizant of policy and worthy of leadership. The obedience to him is obligatory. He is the executor of Almighty Allah’s commandments and the adviser of Almighty Allah’s servants.
Almighty Allah has lead the Prophets and their successors (a.s.) to success and the right path and given them (a part of His stored) knowledge and wisdom exclusively so that they become the most knowledgeable of people.
Almighty Allah, the Majestic, says, “Is the one who guides to the Truth a proper guide or one who himself cannot find guidance unless he is guided (by others)? What is wrong with you that you judge (so unjustly)? 10/35”
Relating the story of Saul, He says, “Allah has chosen him as your ruler and has given him physical power and knowledge. Allah grants His authority to anyone whom He wants. 2/247”
About Prophet (S) David, He says, “David slew Goliath and Allah granted David the kingdom and wisdom and also taught him whatever He wanted. 2/251”
Addressing to the Holy Prophet (S), He says, “Allah has revealed the Book to you, has given you wisdom and has taught you what you did not know. Certainly, Allah's favor to you has been great. 4/113”
About the Imams of the Ahl al-Bayt, He says, “Are they jealous of the favors that Allah has done to some people (the Imams)? We have given to the family of Abraham the Book, Wisdom and a great Kingdom. Some have believed, others have disbelieved and tried to prevent people from believing. For these people, only the intense fire of Hell is a sufficient punishment. 4/54-5”
When Almighty Allah selects someone (the Imam) for managing the affairs of His servants, He grants him the inclination to do so, fills in his heart with springs of wisdom and bestows upon him with fluency. Hence, he will have the ability to answer any question and will say nothing but the truth. The Imam is therefore granted successfulness, right guidance and advocacy and will be saved from error and flaw.
He is given such characteristics so that he will be an argument against the creatures and a witness on the servants (of Almighty Allah). Can they then ensure such characters for the one they choose as Imam out of their opinions?
13. Al-Bukhari: al-Sahih 1/16, 5/127 and 8/137.
14. See for instance al-Suyuti: al-Itqan 1/75 and al-Durr al-Manthur 2/259.
15. Al-Tabari, in Tafsir 4/111, records many reports on the authority of major Sahabah, such as Ibn `Abbas, that the Verse of Ikmal al-Din was revealed on Monday.
16. Ahmad: al-Musnad 3/14, 3/17-26, 59 and 4/366, 371, al-Darimi: al-Sunan 2/431, Muslim: al-Sahih 7/122, al-Hakim: al-Mustadrak 3/109, 148 and al-Bayhaqi: al-Sunan 2/148.
17. Al-Suyuti: al-Durr al-Manthur 2/257-9 [as quoted from al-Bayhaqi: Shu`ab al-«man], Ibn Hajar: Talkhis al-Hubayr 7/3 [as quoted from al-Tabarani: al-Mu`jam al-Kabir No. 12984 and al-Tabari: Tafsir 4/106], al-Qurtubi: Tafsir 20/223 and al-Razi: Tafsir 3/523. See also al-Amini: al-Ghadir 1/230.
18. Al-Bayhaqi: Dala`il al-Nubuwwah 7/233 and al-Haythami: Majma` al-Zawa`id 1/196.

19. Shaykh al-Kulayni: al-Kafi 4/245.
20. Al-Hurr al-`Amili: Wasa`il al-Shi`ah 9/318, al-Tabari: al-Mustarshid 119.
21. Al-Bukhari: al-Sahih 4/6, Abu-Dawud: al-Sunan 1/586 and Ibn Sayyid al-Nas: `Uyun al-Athar 2/341. See also al-Majlisi: Bihar al-Anwar 16/272.
22. Ibn Kathir: al-Sirah 4/217.
23. Al-Bukhari: al-Sahih 2/146, 184, 187 and 4/7, al-Nassa`i: al-Sunan 1/154, 208 and 5/121, Muslim: al-Sahih 4/32, Ibn Majah: al-Sunan 2/993 and al-Bayhaqi: al-Sunan 5/33.
24. Al-`Ayni: `Umdat al-Qari, al-Qastalani: Irshad al-Sari, Ibn Hazm: al-Muhalla and al-Halabi: al-Sirah al-Halabiyyah 3/257.
25. For instance, see Ibn Sa`d: al-Tabaqat 2/124, al-Waqidi: al-Maghazi 2/1089, al-Halabi: al-Sirah al-Halabiyyah (the margin of) 3/3, al-Tabari: 3/148, and al-Dhahbi: Tarikh 2/701.
26. The Hijri year is lunar and each month begins at the approximate new moon; therefore, months may be either thirty or twenty nine days.

The Verse of Sa`il

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. (70:1-3)

Events Stimulated by People of Quraysh

To cite the exegesis of the Verse of Sa`il (the demanding one), it is necessary to remark a deal of serious events that cropped up during the last days of the Holy Prophet (S)'s lifetime. Some of them have been proven to be provoked by people of Quraysh who seem to be the creators of the others according to many indications putting a finger of accusation at them.

First Event

We have already presented that many of the Qurayshite chiefs confessed that they tried to assassinate the Holy Prophet (S) during the Battle of Hunayn.

Second Event

They again attempted to assassinate the Holy Prophet (S) in al-`Aqabah when he was back from the Battle of Tabuk. This attempt, given effect by twenty hypocrites, was planned so properly. The executors knew that the Holy Prophet (S) 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 he would reach the narrowest point, they would throw rocks as many as possible so that they would hit him. Then, they would run away and hide among Muslims' groups. They aimed at seizing the Holy Prophet (S)'s authority while they would show their deepest grief for him. The Lord, however, respited them. When they were about to throw rocks, Archangel Gabriel lit that mountain that the Holy Prophet (S) could see and recognize them. He called them by names. Hudhayfah ibn al-Yaman and `Ammar ibn Yasir could also see and recognize them. The Holy Prophet (S) then made them the witnesses on that plot. The hypocrites had nothing to do other than descending the mountain as speedy as possible to hide among Muslims.

Why did the Holy Prophet (S) hide their names?

There is no reason for the Holy Prophet (S)'s having hidden their names except that they were Qurayshites and celebrities; and to declare their names would certainly lead to punishing them; and to punish them would cause danger of apostasy; and to apostatize from Islam would mean that they would convince some of the Arab tribes to mutiny claiming that Muhammad (S) had given everything to his relatives and deprived people of Quraysh and the Arabs; and to arouse such a claim would create an ill reputation of Islam since it would be said that the Holy Prophet (S) disputed his believing companions and fought them; and to invent such an ill reputation would lead to new wars the results of which would not be better than the earlier ones. Hence, the divine solution is to keep the matter hidden as long as those men admitted Islam.

Because the narrations that recorded the plot of al-`Aqabah named famous Qurayshite personalities, the pro-Quraysh Hadithists have had to suspect them although most of them have had to regarded Ibn Jumay` and the other narrators who mentioned the names of the planners and the executors of that plot as trustworthy. In addition, Sunni reference books of Hadith have recorded that Hudhayfah and `Ammar were frequently asked by Qurayshite chiefs whether they had seen them on that night with the executors of the plot or not and that such chiefs attempted to gain the acquittal of hypocrisy from Hudhayfah and `Ammar. The same reference books have also recorded many narrations asserting that people could identify the hypocrites, after their death, by noticing whether Hudhayfah would offer the ritual Funeral Prayer for them or not. Finally, they have narrated that Hudhayfah did not offer the Funeral Prayer on any of the Qurayshite chiefs!

Third Event

The story of Surah of Tahrim implies that one of the Holy Prophet (S)'s wives violated his instructions of concealing the news he had recounted to her exclusively and, backed by her well-wisher, worked for people of Quraysh against her husband. The Lord, again, informed His Prophet (S) about divulging the secret and the Holy Prophet (S) conveyed this divine information to her as well as her well-wisher who was also one his wives. Thenceforth, the Holy Qur'an revealed her secret and the intentions of those for whom she had worked and threatened a punishment and cited as examples for them the wives of Prophet (S) Noah and Prophet (S) Lot who were atheists because they had betrayed their husbands and thus would be in Hellfire.

As usual, the pro-Quraysh Hadithists have distorted the story making it a simple family affair respecting the wives' jealousy and some slight flaws with the Holy Prophet (S)!

They want Muslims to close their eyes before the clear-cut Verses of Surah of Tahrim that declare the occurrence of a striking danger on the Holy Prophet (S) and the Divine Mission and the enlisting of a great army for defying the situation. Almighty Allah says, "If you both turn to Allah for 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. 66/4."
Towards whom were their hearts inclined? For whom did they back each other against the Holy Prophet (S)? What sort of family affairs was that which incited such a great army that Almighty Allah uses only in cases of ultimate emergency?

Ibn `Abbas used to interpret 'inclined' into 'deviated.' On that account, two of the Holy Prophet (S)'s wives needed to renew their converting to Islam!

Fourth Event

For a whole month, the Holy Prophet (S) deserted his wives and confined himself in the house of Mariah the Coptic on the outskirts. Consequently, rumor has it that he would divorce all his wives.
The pro-Quraysh Hadithists have described the matter as a personal affair although it had preoccupied the Holy Prophet (S), the Divine Revelation and Muslims. The reason, according to their narrations, was the usual demands of wives away from the Islamic issues that occupied the political area to excess and engaged the Qurayshite chiefs in particular.

Fifth Event

People of Quraysh worked as hard as possible for offending against `Ali ibn Abi-Talib's personality making the Holy Prophet (S) very much angry. He defended `Ali and honored his personality in the same way as he had always done in war, peace, journey and residence. Yet, the matter increased in the last period of his lifetime when such campaigns against Imam `Ali increased causing the Holy Prophet (S) to deliver many sermons in many instances to declare the merits of Imam `Ali (a.s.) and regard anyone who would hurt him as misled and atheist.

The overwhelming story of Buraydah al-Aslami that has found itself a place in the best regardable pages of each and every Sunni reference book of Hadith unveils clearly the organized plans that people of Quraysh executed against Imam `Ali and due to which the Holy Prophet (S) reproached everyone who would criticize Imam `Ali and declaring that he would be the leader of this *Ummah* after him and anyone who detests or disobeys him would be indisputably hypocrite. This event shows how much malice and envy the Qurayshite chiefs bore against Imam `Ali (a.s.).

Sixth Event

The Qurayshite chiefs precluded people from recording the Holy Prophet (S)'s words and deeds during his lifetime. People used to record the Holy Qur'an as soon as it was revealed and the Holy Prophet (S) ordered to put the fresh Qur'anic texts between the minbar and the wall where papers and ink were available for anyone to record.
Imam `Ali (a.s.) used to write down all the Qur'anic texts and the Hadiths after the Holy Prophet (S) would order him to write. Others, such as `Abdullah ibn `Amr ibn al-`As the young Qurayshite, also used to write down the Hadiths; but some of the Qurayshite chiefs prevented them from recording the Hadith because they knew that they would face a horrible hazard if the Hadiths praising the Ahl al-Bayt and the Hashimites and cursing the Qurayshite chiefs would reach the hands of the coming generations. Yet, some of such chiefs used to record the Jewish culture and attend their classes every Saturday![1]

Sunni reference books of Hadith have confessed that `Abdullah ibn `Amr complained before the Holy Prophet (S) that people of Quraysh warned him against recording the Hadiths. Abu-Dawud, in al-Sunan 2/176, records the following:
It has been narrated that `Abdullah ibn `Amr said, "People of Quraysh told me not to record every single word said by the Holy Prophetsince he was an ordinary mortal who may be erring when enraged. I ceased the recording and told the Holy Prophet (S) about their words. He pointed at his mouth and said, "Record every thing. By the Prevailing of my soul I swear that nothing but truth comes out of my mouth."[2]

Seventh Event

An attempt to assassinate the Holy Prophet (S) was planned on his way back from the Farewell Hajj at Arsha. The details of this plot was similar to great extent to the plot that was executed after the battle of Tabuk and, again, the divine revelation unveiled it.

Eighth Event

People of Quraysh escalated their disapproval of the Holy Prophet (S)'s activities to direct the leadership of his family. Some of them objected openly and shamelessly and demanded with positions of leadership for the other clans of Quraysh. However, the Holy Prophet (S) rejected all such demands because he had nothing to do about this divine directive.[3]

Ninth Event

In his final ailment, the Holy Prophet (S) order to enlist an army to be joined by all the Qurayshite chiefs except the Hashimites and nominated Usamah ibn Zayd as the commander. He then ordered Usamah, the young African Muslim, to advance towards Mu`tah in Jordan to fight against the Romans. The Holy Prophet (S), however, wanted to strengthen the Islamic State and to revenge for the martyrs of the Battle of Mu`tah. Yet, these were the open aims, while the actual aims were to take the opposers of Imam `Ali's leadership away from al-Madinah.

Usamah and his army camped out of al-Madinah and the Qurayshite chiefs showed reluctance to join that army so that they would fail the Holy Prophet (S)'s plan. They also worked on detaining as great numbers of the army as possible. Finally, they criticized the Holy Prophet (S) for nominating Usamah for commandment. Hence, they wanted to interrupt the course of the army so that they would gain more time. As a reply, the Holy Prophet (S) delivered a speech emphasizing on expediting the march of Usamah's army and declaring that Almighty Allah and he would curse those who would fall behind.

Tenth Event

People of Quraysh decided to stop frankly in the face of the Holy Prophet (S) to preclude him from handing the leadership of the *Ummah* officially over to the Ahl al-Bayt. `Umar ibn al-Khattab, the new chief of Quraysh, volunteered to carry on the decision. In his last hour, the Holy Prophetsummoned the chiefs of Quraysh and Ansar and asked them to fetch him a paper and a pen to record for them an official document saving his nation against deviation forever. As he realized that this document would mean nominating `Ali and his household as the only leaders of the *Ummah*, `Umar stood in the face of the Holy Prophetshouting, 'No, we do not need your document and your security against deviation. We also do not want your traditions and people. Allah's Book is sufficient for us; and it is we, neither you nor your Ahl al-Bayt, who should interpret it.'

Unfortunately, the attendants, from people of Quraysh and the deceived Ansar, supported `Umar and shouted before their Prophet (S), 'We support `Umar's saying from top to bottom.' Hence, a discrepancy broke out while the ailed Prophet (S) was looking. A group supported the Holy Prophet (S)'s saying and the others supported `Umar's. Then the latter group shouted, 'Do not give him anything! Let him not record anything.'

It is most likely that Archangel Gabriel was attendant for he used to visit the Holy Prophet (S) recurrently these days. The Holy Prophet (S) might have sought his advice and the

Archangel instructed him that he had accomplished his mission completely and the best solution for such a discrepancy would be to dismiss all of them so as to impede the apostasy of Quraysh. Hence, the Holy Prophet said, ‘Leave me! It is inappropriate to issue disputation before a Prophet (S)! And the pains that I am suffering are easier than what you are dragging me to.’

This story is above dispute because al-Bukhari has recorded it in six positions of his al-Sahih. Ibn `Abbas called this incident ‘the calamity of Thursday.’

Eleventh Event

Owing to harsh fever, the Holy Prophet (S) fainted for minutes and then regained his consciousness. That was during his final ailment. He could understand that some of those around him intended to pour a drug in his mouth when he fainted. When he regained his consciousness, he ordered them not to give him any medicine when he would faint. On the contrary, as soon as he fainted, they poured a medicine in his mouth. As he tried to vomit it, they forced him to drink. When he regained consciousness, he reprimanded them and ordered all of them, except the Hashimites, to have from that medicine. According to narrations, all of them had to have some of that ‘medicine’.

Reference books of Hadith have called this incident ‘forcing the Holy Prophet (S) to have the medicine.’ It is important to study this incident carefully for it might have been an attempt to poison the Holy Prophet (S)!
The presentation of the previous events is the introduction to the interpretation of the Verse of Sa`il. As a matter of fact, each event is worthy of thorough study since the source of all of them was people of Quraysh taking in consideration their close relationship with the Jews.

New Preparations after the Day of Ghadir

The caravan of the Holy Prophet (S) and the Imam left Ghadir Khumm towards al-Madinah. While the Holy Prophet (S)’s heart was calmed, people of Quraysh were so disturbed out of their spite and wickedness for they would never relax unless they would exercise the painful agony.

During many events in the Farewell Hajj, in Makkah, on `Arafat, the three sermons in Mina and the sermon of al-Khayf Masjid, Almighty Allah protected his Prophet (S) as promised in the Verse of `Ismah. Finally, Almighty Allah ordered Muslims to stop in a place under burning midday so that the Holy Prophet (S) would raise `Ali ibn Abi-Talib’s hand as high as possible and declare, ‘This man will be your leader after me. After him, al-Hasan, al-Husayn and nine Imams from al-Husayn’s offspring will be your leaders.’ In this very situation, the divine promise of protection manifested strongly. Almighty Allah shut the mouths of people of Quraysh so that they would not oppose or object and opened their mouths with words of agreement only, ‘We admit that you have conveyed your Lord’s messages completely and have been excellent Messenger. We will surely obey.’

Afterwards, they hurried to Imam `Ali’s tent to congratulate him on the leadership and showed compliments when Almighty Allah 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 then lent their ears to Hasan ibn Thabit’s poem describing the Holy Prophet (S)’s conveyance of the Lord’s instruction of nominating Imam `Ali for the next leadership.

The ceremonies of offering congratulations to Imam `Ali lasted to night and only could darkness stop Muslims' gathering before his tent for offering congratulations; therefore, the Holy Prophet (S) had to pass that night in Ghadir Khumm—Ghadir of Imamate. After the Fajr -dawn- Prayer, he moved. Other narrations affirm that the Holy Prophet (S) had to settle for two days there.
This was the first divine method of protecting the Holy Prophet (S). The second method, however, was the divine punishment. Like the Jews during their Prophet (S)'s reigns, people of Quraysh had to counter the divine punishment.

Stones from Heaven upon the Spokesmen of Quraysh

Sunni and Shiite reference books of Hadith have named those who objected to the Holy Prophet (S)'s nominating Imam `Ali for leadership in Ghadir Khumm. Yet, some narrations have made clerical errors in some of the names because such divine punishment fell on more than one occasion. Those inflicted by heavenly stones or punishment were Jabir ibn al-Nadr ibn al-Harith ibn Kildah al-`Abdari, al-Harith ibn al-Nu`man al-Fihri, `Amr ibn `Utbah al-Makhzumi, al-Nadr ibn al-Harith al-Fihri, al-Harith ibn `Amr al-Fihri, al-Nu`man ibn al-Harith the Jew, al-Nu`man ibn al-Mundhir al-Fihri, `Amr ibn al-Harith al-Fihri, a man from the tribe of Taym, a Bedouin man and a Bedouin man from Najd who belonged to the tribe of Ja`far ibn Kilab ibn Rabi`ah.

Save the Bedouin and the Jew ones, all the others were from Quraysh for Ansar had never objected to any privilege that the Holy Prophet (S) gave to his progeny though they, later on, showed disloyalty to the Ahl al-Bayt.

The incident in abstract is that one, or more, of those persons protested against the Holy Prophet (S)'s nominating Imam `Ali for the coming leadership and accused him of passing his personal caprices in the form of divine commandments. Although the Holy Prophet (S) asserted that the decision had been issued by the Lord, that man was not convinced. He left the place angrily and asked the Lord to rain him with a heavenly stone if the matter was indeed His. The Lord inflicted him with a heavenly stone that killed him or inflicted him with a heavenly flame that burned him.

From this incident, we understand that the Lord used a threatening style with people of Quraysh for protecting His Messenger against their expected apostasy. Consequently, they understood that failure would be the decisive result of any political combat with the Holy Prophet (S) and that they should wait until he would die. This incident reveals a number of issues to be hereinafter presented:

(1) Sunni Reference Books of Hadith Record the Incident

Not only have Shiite reference books of Hadith recorded the incident of the stones from heaven, but also many Sunni reference books have documented it. Abu-`Ubayd al-Harawi have been the first to record the incident in his book entitled Gharib al- Qur'an.
Ibn Shahrashub, in Manaqib Ali Abi-Talib 2/240 has recorded the following:
It has been narrated on the authority of Abu-`Ubayd, al-Tha`labi, al-Naqqash, Sufyan ibn `Uyaynah, al-Razi, al-Qizwini, al-Nisapuri, al-Tabrasi and al-Tusi that when the news of the Holy Prophet (S)'s having conveyed his Lord's commandment in Ghadir Khumm spread out among people, al-Harith ibn al-Nu`man al-Fihri (or Jabir ibn al-Nadr ibn al-Harith ibn Kildah

al-`Abdari, according to Abu-`Ubayd's report) came to the Holy Prophet (S) and said, "Muhammad: You have ordered us to declare that there is no god but Allah and Muhammad being his Messenger, to offer the prayers, to fast, to undertake the Hajj and to pay the Zakat. All these that we have admitted were not sufficient for you until you raised your cousin from the arm and preceded him to us saying, '`Ali shall be the master of him who has regarded me as his master.' Is this your own desire or was it according to Allah's instruction?"
The Holy Prophet (S) answered, "I swear by Allah the only Lord that it was certainly Allah's instruction." Jabir then turned his face towards his animal saying, "O Allah! If Muhammad's words have been true, then rain us with a heavenly stone or inflict a painful chastisement upon us." Before he could reach his animal, the Lord rained him with a stone that fell on the head and went out from the anus and he thus was killed. Consequently, Almighty Allah revealed the Verse of Sa`il.

Some Shiite scholars[4] have listed more than thirty names of Sunni scholars who recorded this incident, such as al-Harawi, Abu-`Ubayd (died in AH 223), in Gharib al- Qur'an, al-Baghdadi, Abu-Bakr al-Naqqash al-Mawsili (died in AH 351), in his book of Tafsir, al-Tha`labi, Abu-Ishaq al-Nisapuri (died in AH 427), in al-Kashf wa'l-Bayan, al-Hasakani, al-Hakim Abu'l-Qasim, in Ada` Haqq al-Muwalat, al-Qurtubi, Abu-Bakr Yahya (died in AH 567), in his book of Tafsir, Abu'l Mu¨affar, Shams al-Din—the grandson of Ibn al-Jawzi (died in AH 645), in al-Tadhkirah, al-Hamawini, Shaykh al-Islam (died in AH 722), in Fara`id al-Simtayn, al-`Imadi, Abu'l-Sa`ud (died in AH 982), in his book of Tafsir 8/292, al-Shirbini, Shams al-Din of Cairo (died in AH 977), in al- Siraj al-Munir 4/364, al-Halabi, Burhan al-Din `Ali (died in AH 1044), in al-Sirah al-Halabiyyah 3/302, al-Hafni, Shams al-Din (died in AH 1181), in Sharh al-Jami` al-Saghir 2/387 and al-Zarqani, Abu-`Ali (died in AH 1122), in Sharh al-Mawahib al-Ludaniyyah.

(2) Surah of Maarij was Revealed in Makkah or al-Madinah

The general sense of the Verses of Surah of Maarij, up to Verse 36, seems to be revealed in al-Madinah for it comprises laws similar to those mentioned in Surah of al-Nur and Surah of al-Mu`minun, while the rest seem to be revealed in Makkah for they refer to questions of belief and the Hereafter. In due course, it is difficult to discern the place of its revelation. We should thus regard, yet presumably, the second part of the Surah as revealed in Makkah and the first in al-Madinah, but it was preceded thereafter. The text of the Surah is the decisive criterion.

In Sharh al-Akhbar 1/241, al-Nu`man has narrated on the authority of Imam al-Sadiq (a.s.) that it was revealed in Makkah to show the manners of those who dissented the leadership of Imam `Ali. According to a narration recorded in Shaykh al-Kulayni's al-Kafi 5/450, the Surah was revealed in Makkah. Be it revealed in Makkah or al-Madinah, the chastisement mentioned in the Verse of Sa`il refers to the stones of heaven that were inflicted upon the man who objected to the nomination of Imam `Ali as the leader of the *Ummah*. Moreover, the stones that inflicted al-`Abdari and al-Fihri and their likes was a part of the threatening chastisement most of which will be sent down in order to pave the way for the advent of Imam al-Mahdi.[5]

(3) Is the Chastisement Worldly or Immortal?

Apart from the various interpretations and narrations of the Surah, it seems that it refers to the chastisement of the world to come. It is also empty of any condemn against the demanding one who may be a suppliant who seeks the falling of such chastisement. For al-Qurtubi, the 'demanding one' in the Verse is Prophet (S) Noah or Prophet Muhammad (S)! Therefore, it may be asked how Sunni and Shiite scholars have concluded that the Verse refers to worldly chastisement and the 'demanding one' wanted to challenge and belie.

The answer is lexicological. The Arabic item 'sa`ala bi' refers to asking about a matter in a form of challenge and indicates that the 'demanding one' has already heard of such a worldly chastisement from the Holy Prophet (S) who used to threat and forewarn; therefore, he demanded with it and the Lord answered him through these Verses. Because the chastisement of the world to come is more important, the Lord has emphasized on it without neglecting the worldly one.

The Surah states, '*O you who are deriding the chastisement against which our Messenger forewarned you! Surely whatever he has menaced will befall, be in this world or the Hereafter. Nothing will guard the atheists against it. Hence, you are advised to believe in Allah so that you will avoid that chastisement, which will not inflict the believers.'*

The second Verse negates the possibility of averting that chastisement away from the unbelievers. In other words, it will inevitably inflict the unbelievers for they definitely deserve it and will also inflict those who pretended to be believers whose repentance may save them from it.
It is not unlikely that 'the unbelievers' mentioned in the Verse stands for those who disbelieve in Almighty Allah's marvels or graces.

Sunni scholars have fallen in contradiction because they argued that the chastisement mentioned in the Verse being the Hereafter that will inflict the unbelievers only and, meanwhile, they argued that it refers to the worldly chastisement that inflicted al-Nadr ibn al-Harith al-`Abdari who was killed during the Battle of Badr. At any rate, they have always endeavored to make any chastisement mentioned in the Holy Qur'an stand for the chastisement of the Hereafter and, sometimes, they dedicated it to the Jews and Christians so as to take it away from people of Quraysh and the hypocrites and prove that Almighty Allah did not respond to His Messenger's invocations against people of Quraysh. Moreover, they accused the Holy Prophet (S) that he was reproached by the Lord because he had called down evil upon people of Quraysh![6]

(4) Sunni Judgment on the Hadith of Stones from Heaven

Sunni scholars have had different opinions regarding the Hadith; some of them, like Abu-`Ubayd, al-Tha`labi and al-Hamawini, have accepted and preferred it to the other opinions while others have recorded it indirectly. A third group have recorded it but preferred the other opinions. At any rate, all of them have accepted it yet in different degrees. Hence, Sunni scholars have to accept it because master scholars, such as Abu-`Ubayd and Sufyan ibn `Uyaynah, have admitted it. Al-Albani, whom is regarded as the leading Hadithist in this age, has decided the authenticity of any narration that is accepted by two or three master scholars.

Al-Shawkani, in Fath al-Qadir 5/352, says that the demanding one intended in the Verse was al-Nadr ibn al-Harith who said, 'O Allah! If this is the truth sent from Thee, then rain us

with a heavenly stone or inflict painful chastisement upon us.' He was killed during the Battle of Badr. Other scholars have referred to Abu-Jahl or al-Harith ibn al-Nu`man al-Fihri. Shams al-Din al-Shirbini, in `Abaqat al-Anwar 7/398, says that various opinions have been cited about the demanding one; Ibn `Abbas says that he was al-Nadr ibn al-Harith and others say that he was al-Harith ibn al-Nu`man.

Abu-`Ubayd, in Nafahat al-Azhar 7/291, confirms that the Verse was revealed after the declaration of Ghadir and the demanding one was Jabir ibn al-Nadr ibn al-Harith ibn Kildah al-`Abdari
Al-Qurtubi, in Tafsir 18/278, presents the various opinions respecting the interpretation of the Verse of Sa`il among which is the narration involved. This is in fact sufficient evidence on the existence of the Holy Prophet (S)'s declaration of the leadership of Imam `Ali. Hence, we, the Shi`ah, have to appreciate this situation and thank them for it because they admit our claim.
It is thus unanimous that the demand in the Verse actually occurred and that al-Nadr challenged the Holy Prophet (S) regarding the divinely commissioned leadership of Imam `Ali. Yet, the Verse that indicates the descending of the heavenly stone was revealed together with the Verses discussing the rulings of spoils, which was revealed after the Battle of Badr.[7] On that account, it is irrational to accept that the Lord's replication to al-Nadr's demand was revealed in Makkah while the demand itself was revealed afterwards in al-Madinah after the demise of al-Nadr.

The saying of the demanding one –that is, '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 Shiite interpretation. As a general rule, the general sense of a Verse or a Hadith must be preserved as much as possible. Hence, the defeats of the disbelievers in the Battle of Badr and al-Khandaq as well as the other sorts of punishments, such as the draught, starvations and humility during the conquest of Makkah, were parts of the chastisement.
Correspondingly, it is unnecessary to restrain the scope of the chastisement to the case of al-Nadr or any other individual incident.

(5) Nasibis' Opinion About the Hadith

Except Ibn Taymiyah and his fans, Nasibis have not refuted the narration. Muhammad Rashid Rida, in Tafsir al-Manar, also imitates Ibn Taymiyah who attacked the narration coarsely and blundered blindly through it. Misusing the name of his master Shaykh Muhammad `Abduh, Rashid Rida has been highly influenced by the ideas of Ibn Taymiyah and Ibn al-Qayyim.

As he, in 6/464, records the narration, he decides it as untrue for Surah of al-Maarij was revealed in Makkah while the unbelievers who challenged a chastisement are mentioned in Surah of al-Anfal, which was revealed after the Battle of Badr and many years before the revelation of Surah of al-Ma`idah. It seems that Rashid Rida could find his intent through Ibn Taymiyah's criticism of the narration because its documentation has been too authentic to be refuted. The main point upon which Ibn Taymiyah and Rida depended in criticizing the narration is that the Holy Prophet (S) did not return to Makkah after the Farewell Hajj and that al-Abtuh, the place where the events of the narration took place, is situated in Makkah. Unintentionally or intentionally, they both neglected that there is in al-Madinah a famous place also called al-Abtuh.

The other point they have used is that the Verse that rendered the unbelievers' challenge was revealed in al-Madinah while Surah of Maarij was revealed in Makkah. They have also ignored that the general sense of the first thirty-six Verses and the narration involved suppose and indicate that it was revealed in al-Madinah. Even if it was revealed in Makkah, there is no flaw if we admit that it was revealed more than once for more explication. Scholars have confirmed that Surah of al-Kawthar was revealed more than once. Furthermore, it is reasonless to refute the whole narration even if it is proved that the Verse was not revealed on that occasion. Finally, Sayyid al-Tabataba`i, in Tafsir al-Mizan 6/54, has refuted all the points of criticism aroused by Rashid Rida. Al-Amini, in al-Ghadir 1/239, and al-Naqawi, in `Abaqat al-Anwar 7-8, have also refuted the points of criticism of Ibn Taymiyah through decisive proofs and overwhelming facts. Yet, it seems suitable to add the following three points to the topic:

First: The narrations is neither baseless nor invented by the official narrators of the Qurayshite caliphate for it proves the divine ground of the Imamate of Imam `Ali and invalidates the authority of Abu-Bakr. In due course, it is very dangerous to claim that the narration and its likes were intruded by the Shi`ah in Sunni reference books of Hadith for such a claim will devastate the entire structure of Sunni reference books of Hadith as well as the Qurayshite caliphate. Finally, it was narrated by the same reporters depended by Sunni reference books.

Second: Matters that are admitted by both Sunnis and Shi`ah are more acceptable than others for one can believe a Hadith narrated by both Sunni and Shiite books while it may be rather difficult to believe a Hadith about which Muslim scholars have had opposing opinions.

Third: When the other qualities of the authenticity of a narration are present, the discrepancy about the first name of its star becomes unimportant for many endeavors must have been made to conceal his name that brought dishonor to his family.

In any event, we prefer that the man was Jabir ibn al-Nadr ibn al-Harith ibn Kildah al-`Abdari, not al-Harith ibn al-Nu`man al-Fihri, for Abu-`Ubayd, whom is highly esteemed by Sunni scholars for his experience and knowledgeability, have recorded this name in his Tafsir. Jabir was a famous Qurayshite personality; his father was the chief of Banu-`Abd al-Dar.

(6) Ways of Narration and Documentation

A. Ways of narration and documentation of Sunni Reference Books

The first way is the narration of Abu-`Ubayd in Gharib al- Qur'an and the second way is the report of al-Tha`labi on the authority of Sufyan ibn `Uyaynah upon which (i.e. the report) many scholars have depended, such as Sayyid al-Mar`ashi, in Ihqaq al-Haq 6/358, al-Hamawini, in Fara`id al-Simtayn, al-Zarnadi, in Nu¨um Durar al-Simtayn 93, Ibn al-Sabbagh, in al-Fusul al-Muhimmah 24, `Abd al-Rahman al-Saffuri, in Nuzhat al-Majalis 2/209, al-Qurtubi, in Tafsir, Sayyid Jamal al-Din al-Shirazi, in al-Arba`un Hadith, `Abdullah al-Shafi`i, in Al-Manaqib 205, al-Qanduzi, in Yanabi` al-Mawaddah 247, al-Amrutsari, in Arjah al Matalib 568, `Abd al-Ra`uf al-Mannawi, in Fayd al-Qadir, Muhammad Al-Qadiri, Al-Sirat al-sawi, al-Halabi, in Insan al-`Uyun, Ahmad ibn al-Fadl Bakthir, in Wasilat al-Amal, Muhammad ibn Isma`il al-Amir, in al-Rawdah al-Nadiyyah and Muhammad ibn Yusuf al-Kanji, in Kifayat al-Talib.

B. Al-Hasakani's two ways from Sufyan ibn `Uyaynah

In Shawahid al-Tanzil 2/381, he records the following:
It has been narrated to the authority of Abu-`Abdullah al-Shirazi on the authority of Abu-Bakr al-Jarjara`i on the authority of Abu-Ahmad al-Basri on the authority of Muhammad ibn Sahl on the authority of Zayd ibn Isma`il on the authority of Muhammad ibn Ayyub on the authority of Sufyan ibn `Uyaynah on the authority of Ja`far ibn Muhammad on the authority of His father on the authority of `Ali… etc.
It has been narrated on the authority of Abu-Bakr al-Subay`i on the authority of Ahmad ibn Muhammad ibn Nasr Abu Ja`far al-Dab`i on the authority of Zayd ibn Isma`il ibn Sinan on the authority of Shurayh ibn al-Nu`man on the authority of Sufyan ibn `Uyaynah on the authority of Ja`far ibn Muhammad on the authority of His father on the authority of `Ali… etc.

C. Al-Hasakani's Report from Jabir al-Ju`fi

In Shawahid al-Tanzil 2/381, he records the following:
It has been narrated on the authority of Ibrahim ibn Muhammad al-Kufi on the authority of Nasr ibn Muzahim on the authority of `Amr ibn Shamr on the authority of Jabir al-Ju`fi on the authority of Muhammad ibn `Ali… etc. Similar narrations have been reported from Hudhayfah, Sa`d ibn Abi-Waqqas, Abu-Hurayrah and Ibn `Abbas.

D. Al-Hasakani's Report from Hudhayfah ibn al-Yaman

In Shawahid al-Tanzil 2/381, he records the following:
It has been narrated from Abu'l-Hasan al-Fasi on the authority of Abu'l-Hasan Muhammad ibn Isma`il al-Hasani on the authority of `Abd al-Rahman ibn al-Hasan al-Asadi on the authority of Ibrahim; and it has been narrated from Abu-Bakr Muhammad ibn Muhammad al-Baghdadi on the authority of Abu-Muhammad `Abdullah ibn Ahmad ibn Ja`far al-Shaybani on the authority of `Abd al-Rahman ibn al-Hasan al-Asadi on the authority of Ibrahim ibn al-Hasan al-Kisa`i on the authority of al-Fadl ibn Dikkin on the authority of Sufyan ibn Sa`id on the authority of Mansur on the authority of Rab`i on the authority of Hudhayfah ibn al-Yaman… etc.

E. Al-Hasakani's Report from Abu-Hurayrah

In Shawahid al-Tanzil 2/381, he records the following:
It has been narrated from `Uthman on the authority of Furat ibn Ibrahim al-Kufi on the authority of al-Husayn ibn Muhammad ibn Mus`ab al-Bujali on the authority of Abu-`Imarah Muhammad ibn Ahmad al-Mahdi on the authority of Muhammad ibn Abi-Mi`shar al-Madani on the authority of Sa`id ibn Abi-Sa`id al-Miqbari on the authority of Abu-Hurayrah… etc.

Shiite Reports from Sufyan ibn `Uyaynah

A. Furat's Reports

Furat ibn Ibrahim al-Kufi, in Tafsir 505, has recorded the following:
It has been narrated from Muhammad ibn Ahmad ibn Tabyan on the authority of al-Husayn ibn Muhammad al-Kharifi that he asked Sufyan ibn `Uyaynah… etc.

B. Muhammad ibn al-`Abbas's Reports

In Ta`wil al-Ayat 2/722, the following is recorded:

Muhammad ibn al-`Abbas has narrated on the authority of `Ali ibn Muhammad ibn Mukhallad on the authority of al-Hasan ibn al-Qasim on the authority of `Umar ibn al-Ahsan on the authority of Adam ibn Hammad on the authority of Husayn ibn Muhammad that he asked Sufyan ibn `Uyaynah… etc.

C. Sharif al-Murtada's Reports

The following is quoted from Madinat al-Maajiz 1/407:
Sharif al-Murtada, in `Uyun al-Mu`jizat, has recorded that Abu-`Abdullah Muhammad ibn Ahmad has narrated on the authority of his father on the authority of `Ali ibn Farrukh al-Samman on the authority of Yahya ibn Zakariyya al-Minqari on the authority of Sufyan ibn `Uyaynah on the authority of `Umar ibn Abi-Sulaym al-`Isa on the authority of Ja`far ibn Muhammad al-Sadiq on the authority of his father… etc.

D. Muntajab al-Din al-Razi's Reports

The following is quoted from al-Arba`un Hadith 82:
It has been narrated from Abu'l-`Ala` Zayd ibn `Ali ibn Mansur al-Adib and Sayyid Abu-Turab al-Murtada ibn al-Da`i ibn al-Qasim al-Hasani on the authority of `Abd al-Rahman ibn Ahmad on the authority of Muhammad ibn Zayd ibn `Ali al-Tabari Abu-Talib ibn Abi-Shuja` al-Buraydi on the authority of Abu'l-Husayn Zayd ibn Isma`il al-Hasani on the authority of Sayyid Abu'l-`Abbas Ahmad ibn Ibrahim al-Hasani on the authority of `Abd al-Rahman ibn al-Hasan al-Khaqani on the authority of `Abbas ibn `«sa on the authority of al-Hasan ibn `Abd al-Wahid al-Khazzaz on the authority of al-Hasan ibn `Ali al-Nakh`i on the authority of Rumi ibn Hammad al-Makhariqi that he asked Sufyan ibn `Uyaynah… etc.

E. Al-Tabrasi's Reports

The following is quoted from Tafsir al-Mizan 6/58:
It has been recorded in Majma` al-Bayan[8] that Sayyid Abu'l-Hamd has narrated on the authority of al-Hakim Abu'l-Qasim al-Hasakani on the authority of Abu-`Abdullah al-Shirazi on the authority of Abu-Bakr al-Jurjani on the authority of Abu-Ahmad al-Basri on the authority of Muhammad ibn Sahl on the authority of Zayd ibn Isma`il on the authority of Muhammad ibn Ayyub al-Wasiti on the authority of Sufyan ibn `Uyaynah… etc.

Shiite Reports from Other Narrators

A. Al-Kulayni's Reports

The following is quoted from al-Kafi 1/422:
It has been narrated on the authority of `Ali ibn Ibrahim on the authority of Ahmad ibn Muhammad on the authority of Muhammad ibn Khalid on the authority of Muhammad ibn Sulayman on the authority of his father on the authority of Abu-Basir on the authority of Imam al-Sadiq… etc.
The following is also quoted from al-Kafi 8/75:
It has been narrated from a number of our companions on the authority of Sahl ibn Ziyad on the authority of Muhammad ibn Sulayman on the authority of his father on the authority of Abu-Basir… etc.

B. Furat al-Kufi's Reports

The following is quoted from Furat's Tafsir 503:

Al-Husayn ibn Muhammad ibn Mus`ab al-Bujali on the authority of Abu-`Imarah Muhammad ibn Ahmad al-Muhtadi on the authority of Muhammad ibn Mi`shar al-Madani on the authority of Sa`id ibn Abi-Sa`id al-Miqbari on the authority of Abu-Hurayrah… etc.
Ja`far ibn Muhammad ibn Bishrawayh al-Qattan has narrated on the authority of al-Awza`i on the authority of Sa`sa`ah ibn Sawhan and al-Ahnaf ibn Qays on the authority of Ibn `Abbas… etc.
Abu-Ahmad Yahya ibn `Ubayd ibn al-Qasim al-Qizwini on the authority of Sa`d ibn Abi-Waqqas… etc.

C. Muhammad ibn al-`Abbas's report

The following is quoted from Ta`wil al-Ayat 2/722:
Ahmad ibn al-Qasim has narrated to us on the authority of Ahmad ibn Muhammad al-Sayyari on the authority of Muhammad ibn Khalid on the authority of Muhammad ibn Sulayman on the authority of his father on the authority of Abu-Basir on the authority of Imam al-Sadiq… etc.
Muhammad al-Barqi has narrated on the authority of Muhammad ibn Sulayman on the authority of his father on the authority of Abu-Basir that Imam al-Sadiq… etc.

D. Shaykh al-Saduq's Reports

The following is quoted from Bihar al-Anwar 33/165:
`Ali ibn `Abdullah al-Ziyadi has narrated on the authority of Ja`far ibn Muhammad al-Duristi on the authority of his father on the authority of Shaykh al-Saduq on the authority of his father on the authority of Sa`d on the authority of Muhammad ibn al-Husayn ibn Abu'l-Khattab on the authority of his father on the authority of Muhammad ibn Sinan on the authority of Zurarah on the authority of Imam al-Sadiq… etc.

E. Al-Bahrani's Reports

The following is quoted from Madinat al-Maajiz 2/267:
`Allamah al-Hilli, in al-Kashkul, has recorded on the authority of Muhammad ibn Ahmad ibn `Abd al-Rahman al-Bawardi… etc.

F. Ibn Sahrashub's Report

The following is quoted from Bihar al-Anwar 31/320:
It has been recorded in Ibn Shahrashub's al-Manaqib on the authority of Abu-Basir on the authority of Imam al-Sadiq… etc.

G. `Ali ibn Ibrahim Al-Qummi's Report

The following is quoted from `Ali ibn Ibrahim Al-Qummi's Tafsir 2/385:
It has been narrated from Ahmad ibn Idris on the authority of Muhammad ibn `Abdullah on the authority of Muhammad ibn `Ali on the authority of `Ali ibn Hasan on the authority of `Abd al-Rahman ibn Kathir that Imam al-Rida… etc.

The Narration is Authentic and the Divine Chastisement Was Repeated

Two results can be obtained from the numerous narrations that recorded the incidents of the stones from heaven inflicted upon those who objected against the leadership of Imam

`Ali (a.s.).

First, the narrations are qualified according to the criteria of the authenticity of Hadith. It is thus illogic to accept the claims of the narrow-minded and the suspicious who allow themselves to say that the Shi`ah had fabricated such narrations because the very narrations are found in the major Sunni reference books of Hadith. However, some Sunni extremists may claim that these narrations have been reported from the Holy Imams (a.s.). Our answer is that Sunni scholars have respected the Holy Imams and depended upon their reports and knowledge and they have only objected to the narrations that are reported by Shiite ways of narration. Furthermore, the series of reporting the narrations involved do not include only Shiite narrators; al-Hasakani, for instance, has report them to Hudhayfah and Abu-Hurayrah as well as many others.

Second, according to the various narrations reporting the incident, it is clear-cut that there were more than one incident because of the variety of names, sorts of punishment, places, times and events mentioned in the narrations.

(7) People of the Befalling Chastisement

The Old Envy and the 'Blood Lick'

Societies of the Arab Peninsula were tribal and thus struggles, combats and tribal alliances were common among them. The Alliance of 'Fudul' was the most famed in history. It was established by `Abd al-Muttalib, the Holy Prophet (S)'s grandfather, and was also called the Alliance of Mutayyibin (People of Odor) because the parties swore alliance by immersing their hands in a vessel of odor made by the daughter of `Abd al-Muttalib. The most important terms of that alliance was to protect the Holy Ka`bah, prohibit any sort of injustice and support the wronged until they recover their rights. The Holy Prophet (S) was twenty years old when he partook in that alliance. Moreover, narrations have stated that he passed the alliance after Islam. In this regard, he said, 'I was boy when I witnessed the Alliance of Mutayyibin with my uncles. I prefer it to having the best kinds of camels.'9

Th alliance was an answer for an opposite one established by Banu-`Abd al-Dar. Some Qurayshite tribes responded and partook in that alliance, which was called the 'blood lick' because its members swore alliance by licking the blood of a cow slaughtered on that occasion.

Different opinions have been stated about the reason and time of these alliances. Some narrators have mentioned that they were established during the building of the Holy Ka`bah when each tribe wanted to have the honor of putting the Black Stone in its place. The most acceptable narration in this regard is that recorded by al-Ya`qubi who said that because Banu-`Abd al-Dar envied `Abd al-Muttalib, they decided to conclude an alliance against him.10

Banu-`Abd al-Dar; the Standard-Bearers of the Polytheists

Historians have confirmed that Banu-`Abd al-Dar inherited Dar al-Nidwah and the Qurayshite standard of wars. Hence, they used to bear the standards during battles.11 Imam `Ali (a.s.) killed more than ten individuals from the knights of Banu-`Abd al-Dar who raised the standard of the polytheists' army against the Holy Prophet (S). Yet, other narrations have mentioned that some of them were killed by Hamzah ibn `Abd

al-Muttalib.12

Banu- `Abd al-Dar Give A Lesson in Self-Defense

Historians have recorded that 'the courageous knights' of Banu-`Abd al-Dar taught people of Quraysh a peculiar lesson in self-defense against the Hashimites taking advantage of their high morals. Ibn Kathir, in al-Sirah 3/39, quotes the following narration from Ibn Husham:
In the gravest moments of the Battle of Uhud, the Holy Prophetsat under Ansar's standard and ordered `Ali to march carrying the standard. `Ali marched challenging the foes. The bearer of people of Quraysh's standard, Talhah ibn Abi-Talhah, accepted the challenge. As the two warriors 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?' Muslims asked `Ali. 'He showed me his anus! I then realized that Almighty Allah has actually killed him,' `Ali answered. On the Battle of Siffin, Busr ibn Arta`ah did the same thing when `Ali was about to kill him; hence, `Ali left him out of his high morals. `Amr ibn al-`As also showed his anus during the Battle of Siffin when `Ali knocked him down and was about to kill him. `Ali also left him. A poet recorded this strange incident… etc.

Al-Nadr ibn al-Harith; the Chief of Banu-`Abd al-Dar

Ibn Husham, in al-Sirah 1/195, has recorded the following:
Al-Nadr ibn al-Harith was one of the Satanic enemies who used to harm the Holy Prophet (S). In al-Hirah (Iraq), he learnt the tales of the Persian kings. Whenever the Holy Prophetsat to remind people of their Lord and warn against His punishment that befell the past nations, al-Nadr came to the same place and recounted the tales of the Persian kings. He asked people to gather around him so that he would tell him stories better than the sayings of Muhammad! He challenged the Holy Qur'an and claimed that he would reveal the same thing that was revealed by Almighty Allah. Ibn Ishaq has narrated on the authority of Ibn `Abbas that eight Verses were revealed reproaching al-Nadr and unveiling his fake claims.13

Al-Nadr was the representative of his clan in the wicked conference that people of Quraysh held for conspiring with each other against the Holy Prophet (S).14 He was selected as their courier to the Jews seeking their advice in the issue of the Holy Prophet (S).15 He participated in recording the First Accursed Document against the Hashimites.16 He served food to the warriors who fought against the Holy Prophet (S) during the Battle of Badr.17 He finally was killed during that battle at the hands of Imam `Ali.18

Al-Nudayr; al-Nadr's Brother and Successor

Reference books of history have stated that other individuals from Banu-`Abd al-Dar bore the standard of people of Quraysh after al-Nadr. Yet, it has not been mentioned whether al-Nudayr succeeded his brother in bearing the standard and became the chief of Banu-`Abd al-Dar was warrior or not. The fans of Quraysh have described him as shrewd man whom the Holy Prophet (S) gave one hundred camels from the spoils of the Battle of Hunayn just like the other chiefs of Quraysh so as to make them accept Islam.19

Many narrations have confirmed that al-Nudayr was one of the Qurayshite chiefs who plotted for assassinating the Holy Prophet (S) during the Battle of Hunayn.
As usual, the Pro-Quraysh narrators have made al-Nudayr one of the Muslim celebrities who immigrated to al-Madinah and was martyred during the Battle of Yarmuk! Likewise, they

have changed all the Qurayshite people whom were plagued into martyrs in the Battle of Yarmuk.20
Shiite reference books of Hadith have reported a strange disputation made by al-Nadr ibn al-Harith al-Fihri with the Holy Prophet (S) in al-Madinah. It seems that it was al-Nudayr, not al-Nadr, who disputed the Holy Prophet (S) in al-Madinah after the Farewell Hajj.21

Ibn Husham22 has stated that al-Nudayr is called also al-Harith, and al-Ya`qubi23 has misnamed him al-Harith ibn al-Harith ibn Kildah. Accordingly, it is probable that they had a third brother named al-Harith. This might have been the very person whom was cast by a heavenly thunderbolt or stone because he objected to the Holy Prophet (S)'s declaration of the leadership of Imam `Ali. In due course, the befalling chastisement was inflicted upon three individuals from this family—the father, during the Battle of Badr, Jabir and al-Harith. Hence, they should be called the family of the befalling chastisement.

At any rate, the most ascertained matter is that a man objected to the Holy Prophet (S) and a stone from heaven was inflicted upon him; and that man, according to al-Tha`labi, in Tafsir, and many Shiite reference books of Hadith, was al-Harith ibn al-Nu`man al-Fihri. Al-Hasakani, Shaykh al-Kulayni and Ibn Shahrashub have also referred to this name.

This proves that al-Harith upon whom the heavenly stone was inflicted is different from the son of `Abd al-Dar and that another heavenly stone was inflicted upon Jabir ibn al-Nadr al-`Abdari.

The Two Most Licentious of Quraysh

Reference books of Hadith have confirmed that the most evil Qurayshite tribes that harmed the Holy Prophet (S) were Banu-Umayyah and Banu'l-Mughirah to whom Abu-Jahl ibn Makhzum belonged. They are described as the two most licentious. We should add Banu-`Abd al-Dar to them.
Al-Suyuti, in al-Durr al-Manthur 4/85, has recorded on the authority of al-Bukhari, in Tarikh, on the authority of Ibn Jarir, Ibn al-Mundhir, ibn Mardawayh that `Umar ibn al-Al-Khattab said, "Regarding Almighty Allah's saying, 'Have you not seen those who have changed Allah's favor for ungratefulness,' these are the two most licentious houses of Quraysh—sons of Umayyah and sons of al-Mughirah. Concerning the latter, you have completed with them on the Battle of Badr and as to sons of Umayyah, they are respited for a term."

This statement seems to be said by the Holy Prophet (S) and repeated by `Umar who must thus be asked why he appointed Muawiyah as the governor of Syria and allowed him to behave as he liked and why he arranged the matter of caliphate in a way enabling `Uthman to be the caliph and, consequently, the Islamic State was completely prevailed by the most licentious house of Quraysh!

1. An expansive documentation of this fact has been presented in `Ali al-Kurani: Tadwin al-Qur`an.
2. Ahmad: al-Musnad 2/192, 215 and al-Hakim: al-Mustadrak 1/105 and 3/528.
3. Sharif Al-Murtada: Tanzih al-Anbiya` 167.
4. Sayyid Hamid Husayn al-Lakahnuwi: `Abaqat al-Anwar, Shaykh al-Amini: al-Ghadir, al-Mar`ashi: Ihqaq al-Haq and al-Milani: Nafahat al-Azhar.
5. `Ali al-Kurani: Mu`jam Ahadith al-Imam al-Mahdi 5/458 as quoted from `Ali ibn Ibrahim al-Qummi: Tafsir 2/385 and Abu-Zaynab al-Nu`mani: al-Ghaybah 272.
6. Al-Bukhari: al-Sahih 5/199, Muslim: al-Sahih 8/129 and al-Fakhr al-Razi: Tafsir 3/122.
7. Holy Qur`an: Surah of al-Anfal Verse 32.
8. By Shaykh al-Tabrasi.
9. Ahmad: al-Musnad 1/190 and al-Hakim: al-Mustadrak 2/220.
10. Al-Ya`qubi: Tarikh 1/248 and 2/17 and Ibn Husham: al-Sirah 1/85.

11. Al-Balathiri: Fath al-Buldan 60.
12. Ibn Husham: al-Sirah 3/587.
13. Also, al-Sirah 1/239, al-Suyuti: al-Durr al-Manthur 3/181, 5/297 and 6/263 and al-Suyuti: Tafsir al-Jalalayn 540.
14. Ibn Husham: al-Sirah 1/191 and 2/331 and Al-Tabari: Tarikh 2/98.
15. Ibn Husham: al-Sirah 1/195 and Ibn Sayyid al-Nas: `Uyun al-Athar 1/142.
16. Ibn Husham: al-Sirah 1/234 al-Ya`qubi: Tarikh 2/31.
17. Ibn Husham: al-Sirah 2/488 and al-Tabari: Tarikh 2/142.
18. Ibn Husham: al-Sirah 2/206-7, al-Tabari's Tarikh 2/157 and 286 and Yaqut al-Hamawi: Mu`jam al-Buldan 1/94.
19. Al-Tabari: Tarikh 2/358, Ibn Husham: al-Sirah 4/ 929, Ibn Kathir: 3/682 and al-Ya`qubi: Tarikh.
20. Al-Sam`ani: al-Ansab 3/110 and Ikmal al-Kamal 1/327.
21. Al-Bahrani: Madinat aul Maajiz; 2/267
22. Ibn Husham: al-Sirah 2/488.
23. Al-Ya`qubi: Tarikh 2/63.

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