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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 Prophets[15] 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, *ZUmmah* 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 Nasibis[22] 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.

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