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# Discourse 8: To Acknowledge The Legitimacy Of Caliphs' Government

## Introduction

Ultimately, an outlook comes into being which is much pitiable. Abu Bakr's Caliphate is freed from the circle of usurpation of Ali that has surrounded it for so long. Further, we give to it a total legitimacy. Therefore, we draw in red the mark of cancellation over differences sprung from argument of Imamate and Caliphate and dispatched wholesomely to be forgotten! Why all this? Because we do not care nor do we see ourselves bound to maintain standard of originality and sincerity of the idea for sake of Islamic unity.

They say:

"The issue of being a Caliph has two stages and priorities:

First priority: Adherence to holy text that embraces Caliphate and Imamate of Ali and his family...

Second Priority: In exceptional cases or conditions such as absence of social ground to get first priority or insurgency of masses or majority of the people due to any reason. This gains legitimacy and comes into effect."!1

In other words, this wrong thinking acknowledges that:

They discarded and sidelined Caliphate, which was based on foundation of holy texts and appointment from the side of God. Leaving this authentic Caliphate, they go after a fake one and immediately a Caliph is chosen by people and consultants of Emigrants and Helpers.

(It is surprising the men in charge of Nahjul Balagha have given room to perverted outlook of Muhammad Waizzaada Khorasani in their Issues No 4 & 5 of Nahjul Balagha Magazine. We read in the

beginning of essay on Pg. 7:

"We shall dwell on the outlook of Nahjul Balagha about rulership and leadership. We shall avoid indulging in verbal arguments and only depend on analysis, personal conclusions and real picture."

Therefore appointment of Caliph by Ummah takes legitimacy to itself and becomes Islamic and gains religious dimension. As such, the elected Caliphate becomes legitimate.

It is said:

"Certainly, this very priority became effective after passing away of Prophet..."!2

This perverted outlook tries to create Islamic unity under its attractive heading: The Second Priority and it takes to defend Abu Bakr's Caliphate. They say:

"In this long argument, acceptance of two priorities in the issue of Caliphate brings forth two outlooks. The first outlook suffices on first priority and repudiates the second. This enfolds and enwraps repudiation of legitimacy of Caliphate of Abu Bakr, Umar and Uthman. We must admit here that Shia mentality too is the same.

But the second outlook obliges to acknowledge legitimacy of Caliphate of Caliphs. I insist that we in our time itself must scrutinize the matter from this outlook."!3

Designers of this perverted outlook are followers of the route of Islamic unity. They invite to follow this outlook. It means acceptance of getting effective Caliphate of consultation and its legitimacy immediately after passing away of Prophet. They invite to this thought and say:

"Those who are supporters of Islamic unity, closeness of sects and inviters of nearness should know that in these days it is a necessity. In such a circumstance as this we should follow the width and length of this very same outlook...

If this group wants to reach by means of persistence over the first outlook to unity, it appears impossible..."!4

# **Scrutiny And Criticism**

Such an attitude tries to give to the plot of hypocrite emigrants<sup>5</sup> in Saqifah Bani

Saada a reactionary feature committed in relation to second priority about Islamic Caliphate. By so doing they could provide and furnish to Abu Bakr a religious ground to the rulership he captured.

It was on the basis of this theory all these things took place after disobedience of society from Caliphate of Ali, in addition to absence of social grounds for establishment of Alawi government. In other words, it

took place after effectiveness and getting legitimacy of the second.

To justify this perverted idea we must first acknowledge the gathering of Ansaar in Saqifah as a most distinguished factor that wipes out and eliminates conditions necessary to establishment of Alawi government.

They say thus:

"The initiators in this matter are Ansaar. They (Helpers) without pre-knowledge or any consultation gathered in Saqifah Saad Bani Saada. In that gathering no one mentioned the name of Ali or Bani Hashim."!7

"In the meeting name of Ali or Bani Hashim was not mentioned. The matter of Quranic verse or text that confirms Caliphate of Ali was overlooked and ignored which was first priority and even ground for second priority was prepared."!8

Then to pretend that Emigrants present in Saqifah did not have any plan to lay hand upon Caliphate. They witnessed the ground that was made to usurp the right of Ali – that is Caliphate. They witnessed that Helpers and Emigrants extended validity and legality to election of Caliph. Here the second priority got accomplished. They took step for a legitimate endeavor to push Abu Bakr to the seat of Caliphate.

They say thus:

"Paying allegiance to Abu Bakr was not a pre-prepared plot as they say or claim."!9

Yes, in this oblique thinking the Caliph and his supporters were introduced as believers and committed to religious rulings and regulations and to Islamic teachings. They were obedient to first priority – that is they were believers in Holy Text and divine decree about appointment of Caliph prior to the meeting.

They got the news of meeting in Saqifah Bani Saada. There the gathering became opposed to Caliphate of Ali. Besides, there was no pre-prepared ground necessary to get hold of Caliphate of category of the first priority.

He participated because of his corruption to religion and his obligation to faith. It was a gathering of mischief and corruption. He acted upon God's rulings and Islamic teachings and on the second priority. As such, Abu Bakr was chosen to Caliphate.

They say:

"Abu Bakr with his past had a position among companions of Prophet that people went to him when they turned away from Ali."! 10

Therefore the designer of this wrong thinking believes:

"Ali was deprived of grounds available to Abu Bakr."! 11

On this perverted outlook, it must be said:

Proceedings of Abu Bakr and his supporters were not a tyranny to Ali. Abu Bakr's Caliphate too was not illegitimate nor was it usurpation. It took place after second priority become effective!

Thus it is said:

"Inspite of the conditions Ali has accepted its validity." 12

"Certainly this priority was in effect after passing away of Prophet. All finally agreed and paid allegiance to Caliphs. He sincerely co-operated with them."! 13

"Ali paid allegiance to Abu Bakr by his will. There was no compulsion upon him. He co-operated with him in all events. Later he continued the same with Umar. He had also praised the two."! 14

### **Unanswered Questions**

Designers of this theory (believers of second priority in Caliphate) invite all unity-seekers to:

"Follow the same broad outlook; and for its evidences search in Quran or tradition, or within lines of history."!15

Therefore at the end of this analysis all scholars and researchers are invited to find out scientific and committed answers to the queries as hereunder. The answers are applied to outcome of above theory.

In fact, if the second priority in Caliphate be a religious factor or that of faith or Islamic one; and Caliphate takes shape in event of that getting activated, Caliphate becomes legitimate. From the other side, we believe that both Ali and Zahra were infallible and sincerely obedient to God. So:

**Question 1:** What was the reason in attacking Zahra's house by the gang of Abu Bakr? Why the sanctity of Zahra's privacy was trespassed and transgressed?

**Question 2:** What was the reason in the attack on the person of Zahra and hitting and beating her physically which resulted in her miscarriage ending in the martyrdom of Mohsin?

**Question 3:** What was the reason in tying rope around the neck of Ali and dragging him by force to the mosque?

Question 4: What was the reason in Ali's firm and strong refusal to pay allegiance to Abu Bakr?

**Question 5:** What was the reason in Ali's invitation to Muhajireen and Ansaar for an armed uprising against Abu Bakr?

**Question 6:** What was the reason of bloody defense of Zahra in the matter of extracting Ali's allegiance for Abu Bakr?

**Question 7:** What was the reason for such heavy wrath and anguish of Zahra against the Caliph and his associates?

**Question 8:** What was the reason in the early and untimely death of Zahra in the early days of Abu Bakr's Caliphate?

**Question 9:** What was the reason in Zahra being buried at night? What was the reason for Caliph and his colleagues not participating in burial ceremonies?

We leave the judgment to you; and find the conclusions yourself with the help of impartiality, sagacity and true information and justice.

We want all interested readers to answer these questions based on historical documents from Shia and Sunni sources. We invite them to refer to the following sources:

- Calamities of Zahra (Vol. 2) by Allamah Ja'far Murtadha Amili.
- The Agonies of Zahra translation of the above book by Muhammad Sepehri
- Attack on Fatima's house by Shaykh Abdul Zahra Mahdi
- The Manifest proof of Zahra's martyrdom by Ustad Ja'far Subhani
- Disappointment in Fire translation of the above book by Sayyid Abdul Hasan Imrani
- Darkness of Fatima Zahra by Shaykh Abdul Kareem Aqeeli
- Mohsin bin Fatima Zahra by Shaykh Abdul Mohsin Qataifi
- Where is Justice? Mohsin son of the Chief of Believers by Wafiq Saad Amali
- Pains of Fatima by Shaykh Abdullah Nasir
- Burning of Fatima's house by Shaykh Husayn Ghaib Gholami
- Fire on the House of Revelation by Sayyid Muhammad Husayn Sajjad
- House on fire by Masoodpur Aghayee
- What happened to Fatima's house? by Sayyid Abdul Hasan Husayni
- Martyrdom of my Mother Zahra by Ghulam Reza Ali Khan

- 1. Muhammad Waizzaada Khorasani: Interview with Nahjul Balagha Magazine, Issue No. 4-5 Pg. 176.
- 2. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 178.
- 3. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 181.
- 4. Ibid. Interview with Nahjul Balagha Magazine, Issues 4–5, Pg. 181.
- 5. Refer: Sayyid Hasan Fatemi: Danish Nama Imam Ali (Scholarship of Imam Ali), Vol. 8, Article: Saqifah, Mustafa Dilshaad Tehrani. Miraas Raboodah, Sayyid Murtadha Al-Askari: Saqifah, Yusuf Gholami: Pas az Ghuroob.
- <u>6.</u> By the same argument can be rejected the analysis of gathering of Ansaar in Saqifah that: "Ansaar were supporters of Ali ('a) and their aim in conglomerating in Saqifah was to take Caliphate from Muhajireen through Saad bin Ubadah and then transfer it to Ali ('a). This is not at all acceptable"!
- 7. Ibid. Interview with Nahjul Balagha Magazine, Issues 4–5, Pg. 183.
- 8. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 183.
- 9. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 183.
- 10. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 187.
- 11. Ibid. Interview with Nahjul Balagha Magazine, Issues 4–5, Pg. 183.
- 12. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 176.
- 13. Ibid. Interview with Nahjul Balagha Magazine, Issues 4–5, Pg. 178.
- 14. Ibid. Interview with Nahjul Balagha Magazine, Issues 4–5, Pg. 181.
- 15. Ibid. Interview with Nahjul Balagha Magazine, Issues 4-5, Pg. 181.

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