

## Why did Hadrat "Ali" [AS] not arise?

Sunnis have said many things about Hadrat "Fatimah" [AS]. It's even written in their books that {prophet said}:

"فاطمة بضعة مني، من أعضها فقد أعضني"

Fatima [AS]'s anger and satisfaction are my anger and satisfaction.

Sahih Bukhari, v 4, p 210

It's written in "Sahih Bukhary", v 4, p 183 and 209:

"فاطمة سيدة نساء أهل الجنة"

and many other issues that we've already talked about them.

Even Mr. "Manawi" restates that there is consensus amongst nation that "Hadrat "Fatimah" [AS] has been better than four caliphs.

"إن فاطمة و أخاها إ

براهيم أفضل من الخلفاء الأربعة باتفاق"

"Al-Manawi"- Feiz al-Ghadir- v 4, p 555

But despite all the virtues we consider for Hadrat "Fatimah" [AS], we keep the position of Hadrat "Ali" [AS] and don't pass the limit.

One of the most fundamental virtues that we said for Hadrat "Fatimah", which is probably on top of her virtues- was the virtue written in a narrative in the book "Al-Kafi", v 1, p 241 in which "Gabriel" goes to Hadrat "Fatimah" [AS] after prophet [PBUH]'s demise:

"و كان جبرئيل عليه السلام يأتيها فيحسن عزاءها علي أبيها و يطيب نفسها و يخبرها عن أبيها و مكانه و يخبرها بما يكون بعدها في ذريتها و كان علي (عليه السلام) يكتب ذلك فهذا مصحف فاطمة عليها السلام"

"Gabriel" would come and condole prophet's heart-rending demise and notify about prophet Muhammad's position with god and in the paradise and would tell us about what

will happen to prophet in the future. "Ali" [AS] would write them down and it's the same {book} called "the Mushaf of "Fatimah" [AS].

And it's written in some books that Hadrat "Fatimah" [AS] said to "Ali" [AS] in the last moments of her life:

**"أذن لأحدثك بما كان و بما هو كائن و بما لم يكن إلي يوم القيامة"**

Dear "Ali"! come here to tell you about past and future and what hasn't happened till day of resurrection.

"Al-Majlesi"- Bihar al-Anwar- v 43, p 8 /// "Shaikh Ali Namazi"- Mustadrak Safinah al-Bahar- v 8, p 63 and 243

Elders and religious resources have talked about Hadrat "Fatimah" either. Two or three week ago I quoted from Grand Ayatollah "Fazel lankarani" who said:

Hadrat "Fatimah" [AS]'s great position is beyond the horizon of our limited and insufficient thoughts and the hand of our thought is short to find out about it.

He said in continue:

Unfortunately, we should admit that after 1400 years, we've known this unique emerald, and worse than that ignorance and perhaps passion and being deceived by so-called new thoughts have caused that some narrow minded people have doubt about her positions.

**Mr. "Hedayati":**

Why did commander of faithful [AS] not arise to get his due after prophet [PBUH]'s demise?

**Ayatollah "Qazvini":**

As for this matter, I'll explain briefly. It's written in different pages of the book "Nahj al-Balaghah" and Sunni books that after prophet [PBUH]'s demise when others usurped caliphate, "Ali" [AS] said:

**"لنحن أحق الناس به، لأننا أهل البيت و نحن أحق بهذا الأمر منكم"**

"Ibn Qutaybah Dinwari " imamate and policy- searched by: "al-Zeini"- v1, p 19

He writes in the **page 18**:

“أنا أحق بهذا الأمر منكم، لا أبايعكم و أنتم أولي بالبيعة لي”

“Ali” [AS] says in “Nahg al-Balagha”, **sermon 2**:

“لا يقاس بآل محمد صلي الله عليه و آله من هذه الأمة أحد و لا يسوي بهم من جرت نعمتهم عليه أبدا، هم أساس الدين و عماد اليقين، إليهم يفئ الغالي و بهم يلحق التالي و لهم خصائص حق الولاية و فيهم الوصية و الوراثية”

Qualities of ruling, guardianship, Imamate are in “Ahl al-Bayt” [AS].

The most interesting sentence that I said from “Ali” [AS] is that he said after Uthman’s assassination and taking caliphate:

“الآن إذ رجع الحق إلي أهله و نقل إلي منتقله”

At this time that I’ve accepted caliphate, truth returned to its main place and right reached to entitled.

“Nahg al-Balagha”- **second sermon**

Commander of faithful used any opportunity saying that he was entitled, whether at the time of triple caliphs {Abu-Bakr- Umar and Uthman} or after becoming caliph.

But as for this matter that why commander of faithful [AS] didn’t arise getting his due? Many elders have talked in this regard; “Ibn Abi al-Hadid Mutazili” discusses this question in the book “description of Nahj al-Balagha” **v 10, p 254**, that if “Ali” [AS] underacted getting his due or not? Why didn’t he arise despite this fact that he was the bravest person?

“Ali” [AS] has said in many sermons of the book “Nahj al-Balagha” that he didn’t arise because he didn’t have enough force. “Ali” [AS] says in the **third sermon**:

“و طففت أرتأي بين أن أصول بيد جذاء أو أصبر علي طخية عمياء بهرم فيها الكبير و يشيب فيها الصغير و يكدح فيها مؤمن حتي يلقي ربه فرأيت أن الصبر علي هاتا أحجي فصبرت و في العين قذي و في الحلق شجا أري تراثي نهبا”

I wanted to arise getting my due empty-handed, or wait against this dark and gloomy environment that they made. I found out that tolerance is better than uprising empty-handed, so I waited while having bone in my throat and thistle in my eye.

He says in **sermon 26**:

“فنظرت فإذا ليس لي معين إلا أهل بيتي فضننت بهم عن الموت و أغضيت علي القذي و شربت علي الشجي و صبرت علي أخذ الكظم و علي أمر من طعم العلقم”

And **sermon 217**:

“فنظرت فإذا ليس لي رافد و لا ذاب و لا مساعد إلا أهل بيتي، فضننت بهم عن المنية فأغضيت علي القذي و جرعت ريفي علي الشجي و صبرت من كظم الغيظ علي أمر من العلقم و ألم للقلب من حز الشغار”

I asked help for uprising getting my due but no one announced loyalty other than my “Ahl al-Bayt” {people of the house}. And I found out that it’s not in our interest to put my “Ahl al-Bayt” before sword.

It’s written in some books such as “Ghamous al-Bahrain” from “Muhammad Abu al-Fadl”- Sunni scholar lived in 8 century-:

One of elders asked me: It’s said that commander of faithful [AS] had about 700 forces, so why didn’t he arise? I said: that’s true that he had 700 forces but his opponents had about 30000 forces, there wasn’t any balance between them.

“Ghamous al-Bahrain”- p 333, /// the book of assaulting “Fatimah” [AS]’s house- p 90

It’s said that once commander of faithful [AS] pointed out to 30 sheep ranching and said:

Swear by god! If I had as many forces as this herd of sheep, I’d arise.

“أن أمير المؤمنين (عليه السلام) خطب الناس بالمدينة، فقال: الحمد لله الذي لا إله إلا هو ... و الذي فلق الحبة و برأ النسمة! لقد علمتم أنني صاحبكم و الذي به أمرتم و أنني عالمكم و الذي بعلمه نجاتكم و وصي نبيكم و خيرة ربكم ... أما والله! لو كان لي عدة أصحاب طالوت أو عدة أهل بدر و هم أعداؤكم لضربتكم بالسيف، حتي تؤولوا إلي الحق و تنيبوا للصدق ... قال: ثم خرج من المسجد، فمر بصيرة فيها نحو من ثلاثين شاة، فقال: والله! لو أن لي رجالا ينصحون لله عز وجل و لرسوله بعدد هذه الشياه، لا زلت ابن أكلة الذبان عن ملكه

قال: فلما أمسى بايعه ثلاثمائة و ستون رجلا علي الموت، فقال لهم أمير المؤمنين (عليه السلام): اغدوا بنا إلي أحجار الزيت محلقين و حلق أمير المؤمنين (عليه السلام)، فما وافي من القوم محلقا إلا أبو ذر و المقداد و حذيفة بن اليمان و عمار بن ياسر و جاء سلمان

في آخر القوم، فرفع يده إلي السماء فقال: أَللهم إن القوم استضعفوني، كما إستضعفت بنو إسرائيل هارون ... .

When 360 people swore allegiance with "Ali" [AS], Hadrat "Ali" [AS] told them: come to that place tomorrow with shaved head. No one came other than five persons- "Abuzar"- "Miqdad"- "Ammar" and "Salman" who appeared with delay.

"Kulayni"- Al-Kafi- v 8, p 31

And it's written in many Shia and Sunni resources that Imam "Ali" [AS] said:

“و الذي بعث محمدا بالحق! لو وجدت يوم بويح أخو تيم أربعين رهطا، لجاهدتهم في الله إلي أن أبلي عذري”

"Al-Majlesi"- Bihar al-Anvar- v 29- p 420

“و اجتمع جماعة إلي علي بن أبي طالب يدعونه إلي البيعة له، فقال لهم: اغدوا علي هذا محلقين الرؤوس. فلم يغد عليه إلا ثلاثة نفر”

Some people went to "Ali bin Abi Talib" to swear allegiance with him helping him to arise. "Ali" [AS] said: come to that place tomorrow with shaved head, but no one came unless three of them.

"Tarikh Ya'qubi"- v 2, p 126

It's written in some narratives that "Ali" [AS] said:

I'd definitely arise if I had as many troops as "Badr" or "Saul" companions.

Some may face this doubt that why commander of faithful who was the conqueror of battles of "Badr", "Uhud", "Khaybar", "hunayn" and "Trench" and ... didn't arise alone? Wasn't he able to fail them alone with all that courage and power?

We'll say in response: commander of faithful [AS] isn't suppose to act against the method of prophet Muhammad [PBUH] and other prophets [PBUTH]. "Ibn abi al-Hadid" quotes a narrative:

Prophet [PBUH] tolerated against the crimes of "Quraysh" {tribe} due to lack of having enough force during his life in "Mecca" to be example for his successors not to arise alone if they don't have force, because works of Islam aren't suppose to be done via miracle or

what happened to Hadrat "Noah" and "Lout" [AS] and they tolerated, "Ali" [AS] examples them who clinched their teeth and waited due to lack of having force.@@@

It's written in some narratives that "Ali" [AS] has said that prophet [PBUH] told me:

"إن وجدت أعوانا فانبذ إليهم وجاهدكم و إن لم تجد أعوانا فكف يدك و احقن دمك، حتي تجد علي إقامة الدين و كتاب الله و سنتي أعوانا"

"Mirza Nouri"- Mustadrak al-Wasael, v11, p75 // "Mir Jahani"- Misbah al-Balaghah, v3, p 6  
/// Shaykh Tusi"- al-Gheibat- p 193 /// Shaikh Tabarsi, v 1, p 280

"و أيم الله! لو لا مخافة الفرقة بين المسلمين و أن يعود الكفر و يبور الدين، لكنا علي غير ما كنا لهم عليه"

Swear by god! My dealing towards opponents would be different than know, if I weren't afraid of division between Muslims and that infidelity returns again and Islam religion swerves towards precipice

"Ibn abi al-Hadid"- description of "Nahj al-Balaghah" – v1, p 307

"Ibn 'Abd al-Barr"- Sunni prominent figure- says in the book "Al- isti'ab" that commander of faithful [AS] said:

"فقال علي العجب لطلحة و الزبير إن الله عز وجل لما قبض رسوله صلي الله عليه و سلم قلنا: نحن أهله و أولياؤه، لا ينازعنا سلطانه أحد، فأبي علينا قومنا، فولوا غيرنا و أيم الله! لولا مخافة الفرقة و أن يعود الكفر و يبوء الدين لغيرنا"

After prophet [PBUH]'s demise we said that we're prophet [PBUH]'s "Ahl al-Bayt" and no one will argue with us over caliphate but our nation selected others for caliphate. If I weren't afraid of division and that opponents would misuse civil conflicts and Islam promised enemies would misuse and take act to destroy Islam, my dealing would definitely be different.

"Ibn Abd al-Barr"- Al-Isti'ab- v 2, p 497

**Mr. "Hedayati":**

Why did they not let commander of faithful [AS] to get his inalienable right? What was their motive and reason?

## Master "Qazvini":

As for their reason of depriving commander of faithful [AS] of his right and selecting others as caliph, someone from "Bani Asad" asked "Ali" [AS] such question:

كيف دفعكم قومكم عن هذا المقام و أنتم أحق به؟

How is it that {people}"Quraysh" tribe who knew that you deserve the position of caliphate, ignored you and went to another guy?

Imam "Ali" [AS] said:

يا أخا بني أسد! إنك لقلق الوضين ترسل في غير سدد و لك بعد ذمامة الصهر و حق المسألة و قد استعلمت فاعلم! أما الإستبداد علينا بهذا المقام و نحن الأعلون نسبا و الأشدون برسول الله صلي الله عليه و آله نوطا، فإنها كانت أثرة شحت عليها نفوس قوم و سخت عنها نفوس آخرين و الحكم الله و المعود إليه القيامة"

O my "Asadi" {a man from Bani Asad tribe} brother! You're an anxious and concerned man who asks improper. But you've right to ask and undoubtedly you seek understanding. Know! oppression and despotism that we were imposed about caliphate- while we were better parentage and our relationship with prophet [PBUH] was more stable- were nothing other than selfishness and a group of people stick to caliphate in miserly way and a group gave it up magnanimously. God is the judge and all of us will return to him.

After Hadrat "Fatimah" [AS]'s martyrdom, "Ali" [AS] said to "Abu-Bakr":

لكنك إستبددت علينا بالأمر"

You oppressed us.

"Sahih Bukhari", v 5, p 83 // "Sahih Muslim" v 5, p 154

" و أما الإستبداد علينا بهذا المقام"

This is what's written in "Nahj al-Balaghah" and there's no doubt about it.

Another point is that "Ali" [AS] says:

"Quraysh" took their grudge towards prophet [PBUH] out on me.

They were mad at prophet [PBUH] and could react and took their revenge of "Ali" [AS].

**“كل حقد حقدته قريش علي رسول الله (صلي الله عليه و آله) أظهرته في و ستظهره في ولدي من بعدي”**

All the grudges that they held against prophet and couldn't express them, they applied them against me and after me they'll do so to my children.

**“Ibn Abi al-Hadid”- description of “Nahj al-Balaghah” v 20, p 328**

Imam “Ali” [AS] says:

**“اللهم إني أستعديك علي قريش، فإنهم أضمروا لرسولك (صلي الله عليه و آله) ضروبا من الشر و الغدر، فعجزوا عنها و حلت بينهم و بينها، فكانت الوجبة بي و الدائرة علي، اللهم احفظ حسنا و حسينا”**

God! Help me against “Quraysh” plots. Because “Quraysh” had evil intentions and decided to betray prophet [PBUH], you didn't let them to carry out their evil intentions. But after prophet, they treasured opportunity and applied all their evil intentions towards prophet on me, and took their revenge of me. God! Protect my “Hassan” and “Hussein” from “Quraysh”.

**“Ibn abi al-Hadid”- description of “Nahj al-Balagha”- v 20, p 298**

**“ما لي و لقريش؟! إنما وترتهم بأمر الله و رسوله، أ فهذا جزاء من أطاع الله و رسوله إن كانوا مسلمين؟”**

What does “Qurayh” {tribe} have to do with me? If I killed their elders in Islam battles, it was what god and prophet ordered me. Is the reward of the person who obeyed god and his messenger to make him staying at home {by getting caliphate from him} and beating his spouse up and oppress him?

**“Ibn abi al-Hadid”- description of “Nahj al-Balagha”- v 20, p 328**

Of course, Hadrat “Fatimah” [AS] herself said as well:

**“و ما الذي نقموا من أبي حسن! نقموا و الله نكير سيفه!! و شدة وطأته و نكال وقعته”**

To get revenge from Ali's sword they keep opposing and oppressing him.

**“Ibn Tayfour”- Balghat al-Nisa'- p20 /// “Ibn abi al-Hadid”- description of Nahj al-Balaghah, v 16, p 233 /// Sheikh “Tusi”- al-Amali- p 375**

It's written in some Sunni famous books such as: "knowing Sahabah" from "Abu Nu'aym", that "Uthman" third caliph said to "Ali" [AS]:

**"ما أصنع إن كانت قريش لا تحبكم و قد قتلتم منهم يوم بدر سبعين كأنّ وجوههم شنوف الذهب تصرع أنفهم قبل شفاهم!"**

It's not my fault that {people of} "Quraysh" don't like you. Just in the battle of "Badr" you killed seventy of their figures.

"Abu Nu'aym"- knowing Sahabah, p 22, "Ibn Abi al-Hadid"- description of Nahg al-Balaghah- v 9, p 23

"Abu Nu'aym" and "Shaikh Mufid" quote:

**"فما ذنبي؟! و الله! ما تحبكم قريش أبدا بعد سبعين رجلاً قتلتم منهم يوم بدر"**

What is my fault? Swear by god! "Quraysh" will never like you since you killed seventy of their prominent figures in the battle of "Badr".

And there's a valid-document narrative written in Sunni books that prophet [PBUH] said to "Ali" [AS]:

**"ضغائن في صدور اقوام لا يدونها لك إلا من بعدي"**

I see grudges towards you in the hearts of some people that they will show them after me.

"Al-Tabarani"- Mu'jam al-Kabir- v11, p 60 /// "Khatib Baghdadi"- history of Baghdad- v12- p 349 /// "Ibn Asakir"- history Damascene- v 42, p 322 // "Ahmad bin Hanbal", Sahaba virtues- v 2, p 651/// "Kharazmi"- virtues, p 65

After quoting this narrative "Haythami" says that its narrators are reliable.

"Haythami"-Majma al-Zawa'id- v9, p 118

More interesting than that is the narrative that "Hakim Neishapuri" has quoted in book "Mustadrak alaa al-Sahihayn" and says that it's valid and has all the conditions of "Sahih Bukhari" and "Sahih Muslim". "Ali" [AS] has quoted from prophet [PBUH]:

**"إنّ ممّا عهد إليّ النبيّ صلي الله عليه وآله أنّ الأمة ستغدر بي بعده"**

In his will, prophet [PBUH] told me: dear "Ali"! after me, my nation will breach their promise towards you.

"Hakim Neishapuri"- Mustadrak alaa Al-Sahihayn- v3, p 140 /// "Khatib Baghdadi"- history of Baghdad, v11, p216 /// "Ibn Asakir"- Medina history- v 42, p 447 /// "Zahabi"- Mizan al-i'tidal- v1, p371

"Hakim Neishapuri" and "Zahabi" say that this narrative is valid:

"هذا حديث صحيح الإسناد و لم يخرجاه"

**Mr. "Hedayati":**

Did "Ali" [AS] swear allegiance with caliphs? If he did so, was he forced or not?

**Master "Husseini Qazvini":**

At first we should know the meaning of allegiance, it's a treaty between citizen and ruler. For instance several years ago, when I was in "Saudi Arabia", "Malik Fahad" died and "Malik Abd Allah" took the caliphate and kingdom, all people would go to him during about one week and kiss his hand or shoulder or cloak voluntarily and their T.V broadcasted it.

In referendums people vote as well, in fact it's a promise between voters and the one who's voted. So, allegiance means: a promise between citizen and ruler.

Was there such allegiance between commander of faithful [AS] and caliphs or not?

This narrative is written in Sunni resources such as "Sahih Bukhari" and "Sahih Muslim" expressively and is unjustifiable. If someone wants to justify has in fact questioned "Sahih Bukhari" and "Sahih Muslim":

"و عاشت بعد النبي صلى الله عليه و سلم، ستة أشهر فلما توفيت دفنها زوجها علي ليلا  
و لم يؤذن بها أبا بكر و صلى عليها"

After prophet [PBUH]'s demise, "Fatimah" [AS] was alive for 6 months, when she died, her husband buried her nightly and didn't notify "Abu-Bakr"- who was Islamic ruler and prayer for dead is usually said by Islamic ruler- and he himself established prayer for his spouse.  
{requiem }

"Sahih Bukhari"- v5, p 82, "Sahih Muslim" v5, p 154

**”و لم يكن يبايع تلك الأشهر”**

During these six months, he didn't swear allegiance with "Abu-Bakr".

This matter is a certain thing in Sunni books that commander of faithful [AS] didn't swear allegiance with "Abu-Bakr" in the first six months of his caliphate.

It's written in Sunni resources that after "Fatimah" [AS]'s martyrdom, "Ali" [AS] saw that people are turning their backs on him:

**و كان لعلي من الناس وجه حياة فاطمة، فلما توفيت، استنكر علي وجوه الناس، فالتمس مصالحة أبي بكر و مبايعته.**

**"Shih Bukhari", v 5, p 82, "Sahih Muslim", v 5, p 154**

After usurping caliphate by "Abu-Bakr", they assaulted the house of Hadrat "Fatimah" [AS] and Imam "Ali" [AS]. We quoted its narrative from the books "Tabary History" and "Ansab al-Ashraf" and other books with valid document and looked into its document as well. They dragged "Ali" [AS] out of home. It's written in the book "Nahj al-Balaghah", **letter 28**, commander of faithful [AS] writes for "Muawiyah":

**”إني كنت أقاد كما يقاد الجمل المخشوش حتي أبايع و لعمر الله لقد أردت أن تدمّ فمدحت و أن تفضح فافتضحت و ما علي المسلم من غضاضة في أن يكون مظلوما ما لم يكن شاكًا في دينه و لا مرتابا بيقينه و هذه حجتني إلي غيرك قصدها”**

They dragged me out my home to the mosque, as camel is controlled and isn't let to escape.

**"Nahj al-Balaghah", v3, p 33 /// description of Nahj al-Balagha, ibn abi al-Hadid, v 15, p 183 /// "Baladhuri"- Ansab al-Ashraf- v1, p 278 /// "Kharazmi"- virtues, p 251**

"Baladhuri" says:

**”بعث أبو بكر عمر بن الخطاب إلي علي رضي الله عنهم حين قعد عن بيعته و قال: ائتني به بأعنف العنف، فلما أتاه جري بينهما كلام، فقال: إحب حلبا لك شطره، و الله! ما حرصك علي إمارته اليوم إلا ليوءثرك غدا”**

"Abu-Bakr" ordered "Umar": go and bring "Ali" to the mosque with the fiercest dealing, they dragged him out home to the mosque by force while his clock had been tied around his neck.

"Ansab al-Ashraf", v1, p587

”ثم أخرجهم بتلابيبهم يساقون سوقا عنيفا حتي بايعوا أبا بكر“

"Ibn abi al-Hadid"- description of Nahj al-Balagha- v6, p48

”و ساقهما عمر و من معه سوقا عنيفا و اجتمع الناس ينظرون و امتلأت شوارع المدينة بالرجال“

"Ibn abi al-Hadid"- description of Nahj al-Balagha- v6, p49 /// al-Majlisi- "Bihar al-Anvar" v 28, p 322

And when Imam "Ali" entered the mosque, they told him:

”فقالوا له: بايع. فقال: إن أنا لم أفعل فمه؟! قالوا: إذا والله الذي لا إله إلا هو! نضرب عنقك! قال: إذا تقتلون عبد الله و أبا رسوله و أبو بكر ساكت لا يتكلم“

Swear allegiance with "Abu-Bakr", "Ali" [AS] said: what if I don't? they said: swear by god we'll cut your head out. "Ali" [AS] said: if you kill me you've killed god's creature and prophet [PBUH]'s brother. "Abu-Bakr" didn't say anything.

"Ibn Qutaybah al-Dinwari" Al-Imamate and policy- searched by al-Shiry- v 1, p 31

And "Umar Kahala"- Sunni contemporary scholar- says in the book "A'lam al-Nisa":

”فلحق علي بقبر رسول الله صلي الله عليه و سلم يصيح و يبكي و ينادي: يا ابن أم! إن القوم استضعفوني و كادوا يقتلونني“

After seeing such fierce behavior from people, "Ali" [AS] turned towards prophet [PBUH]'s grave while crying and shouting, and said to prophet [PBUH] what "Aaron" said to his brother "Moses": O the child of mother! This nation humiliated me and wants to kill me.

A'lam al-Nisa'- v 4, p 114 /// "ibn Qutaybah Dinwary"- Imamate and policy, p 31

No one had seen his crying till that day. People knew "Ali" [AS] as the conqueror of "Kheibar" and "Hunayn" and all battles. a brave man and a hero who would never shed tear.

”فروي عن عدي بن حاتم أنه قال: والله! ما رحمت أحدا قط رحمتي علي بن أبي طالب عليه السلام حين أتني به ملببا بثوبه يقودونه إلي أبي بكر و قالوا: بايع، قال: فإن لم أفعل؟ قالوا: نضرب الذي فيه عينك، قال: فرفع رأسه إلي السماء و قال: اللهم إني

أشهدك أنهم أتوا أن يقتلونني فإني عبد الله و أخو رسول الله، فقالوا له: مد يدك فبايع، فأبى عليهم، فمدوا يده كرها، فقبض علي أنامله، فراموا بأجمعهم فتحها فلم يقدرها، فمسح عليها أبو بكر و هي مضمومة”

They dragged “Ali” to “Abu-Bakr” and said: you should swear allegiance. He clenched his fist, they all tried to open it to putting it on Abu-Bakr’s hand but they couldn’t. “Abu-Bakr” himself put his hand on Ali’s hand as allegiance.

“Mas’udi”- Ithbat al-Wasiyyah- p146

If we call it allegiance, yes, allegiance has done. While it’s not customary in no place in the world that ruler puts his hand on a citizen’s hand as allegiance then they call it allegiance.

Of course it’s written in some books that commander of faithful [AS] has called this allegiance “forced allegiance”. It’s written in the book “Imamate and policy” from “ibn Qutaybah Dinwari”:

“فبايعت مستكرها”

I tried to collect force getting my due. But I couldn’t, so I swore allegiance while I was forced.

“Ibn Qutaybah Dinwari”- imamate and policy- searched by Shiry, v1, p176

It’s written in some Shia resources such as “al-Kashf al-Muhajja” from late “Sayed bin Tawus”, p 180 and the book “Nahj al-Sa’adat” from “Mahmudi”- who has collected “Ali” [AS]’s unwritten sayings in “Nahj al-Balagha”- v5, p219, that Imam “Ali” [AS]:

“و لو كان لي بعد رسول الله (صلي الله عليه و آله) عمي حمزة و أخي جعفر لم أبايع كرها و لكني بليت برجلين حديثي عهد بالإسلام، العباس و عقيل”

If my uncle “Hamza” and my brother “Ja’far” were alive, I wouldn’t accept forced allegiance.

“Al-Majlesi”- Bihar al-Anwar- v30, p15

Late Sheikh “Al-Mufid” has an opinion that indicates Shia’s opinion. If any Shia scholar says anything other than it, his opinion is wrong. Sheikh “Mufid” says in the book “Al-Mukhtarah, p 56:

“قد أجمعت الأمة علي أن أمير المؤمنين عليه السلام تأخر عن بيعة أبي بكر . . . و المحققون من أهل الإمامة يقولون: لم يبايع ساعة قط”

This is nation’s consensus that commander of faithful [AS] hasn’t sworn allegiance in those six months and Shia researchers believe that “Ali” [AS] hasn’t sworn allegiance with caliphs even one hour.

**Mr. “Hedayati”:**

Did triple caliphs especially “Abu-Bakr” and “Umar” say anything expressively about rightfulness of commander of faithful [AS] and that they were not entitled?

**Master “Qazvini”:**

Hadrat “Ali” [AS] deserved caliphate and it was his due. To complete the matter of “Ali” [AS]’s allegiance and that he didn’t arise, I ask people to read **sermon 74** of the book “Nahj al-Balagha” carefully, in this sermon “Ali” [AS] has done justice to the matter, after reading this sermon carefully if you say something opposite of it, it’ll be nonsense, “Ali” [AS] says:

“لقد علمتم أنني أحق الناس بها من غيري و والله! لأسلمن ما سلمت أمور المسلمين و لم يكن فيها جور إلا علي خاصة التماسا لأجر ذلك و فضله و زهدا فيما تنافستموه من زخرفه و زبرجه”

You knew that caliphate is my due and were sure that I’m the right caliph and usurped my right. Swear by god I’ll accept what you’ve done as long as Muslims’ status is alright and no one other than me is oppressed. If I’m the only one who is going to be oppressed, I’ll accept this oppression.

But about your question, there is a narrative in the book “Al-Mustadrak alaa al-Sahihayn” from “Hakim Nishapuri” quoted from second caliph {Umar}:

“لقد أعطي علي بن أبي طالب ثلاث خصال، لأن تكون لي خصلة منها أحب إلي من أن أعطي حمر النعم: تزوجه فاطمة بنت رسول الله صلي الله عليه و آله و سكناه المسجد مع رسول الله صلي الله عليه و آله يحل له فيه ما يحل له و الراية يوم خيبر”

God has given three virtues to “Ali” [AS] that if I had one of them, it’d be better for me than whole the world: 1: “Fatimah” is his wife, 2: that prophet closed the doors of mosque and opened the door of Ali’s house towards mosque { just the door of his house was open

to the mosque not others} 3: that prophet said on the day of "Kheibar" that tomorrow I'll give the flag to someone who is liked by god and prophet and he likes them as well and next day "Ali" held the flag.

"Hakim Nishapuri", Al-Mustadrak alaa al-Sahihain"- v3, p125 /// "Suyuty"- caliphs' history, p 172 /// "Damascene history" Ibn Asakir- v 42, p 120 /// "Kharazmi", virtues, p 332 and many other books.

After quoting narrative, "Hakim Nishapury" says that it's valid.

It's been quoted from second caliph in the book "Tarikh Ya'qubi" who says to "Ibn Abbas":

**"إِنَّ عَلِيًّا لَأَحَقُّ النَّاسِ بِهَا وَ لَكِنْ قُرَيْشًا لَا تَحْتَمِلُهُ"**

More than anyone "Ali" deserves to be caliph but "Quraysh" can't endure him.

"Tarikh al-Ya'qubi"- v2, p 159

And in another narrative Mr. "Abd al-Razzagh" – master of Bukhari"- quotes from second caliph:

**"فَوَاللَّهِ إِنَّهُ لَأَحْرَاهُمْ إِنْ كَانَ عَلَيْهِمْ، أَنْ يَقِيمَهُمْ عَلِيٌّ طَرِيقَةَ مِنَ الْحَقِّ"**

Swear by god! "Ali" is the most competent guy who can make people following the right, if he takes caliphate.

"Bukhari"- al-Adab al-Mufrad- v 128 /// "Abd ar-Razzaq as-San'ani"- al-Musannif- v 5, p 446  
///

**"لَنْ وَلَوْهَا الْأَجْلِح [مصغر الأجلح و هو من انحسر شعره من جانبي رأسه] ليركبن بهم الطريق، يريد علياً"**

If "Ali" takes the caliphate, he will make all people to follow direct path.

"Abd ar-Razzaq as-San'ani"- al-Musannif- v 5, p 446

In another narrative "Ibn Abd al- Birr"- amongst Sunni scientific pillars- says that "Umar" said to "Ibn Abbas":

**يا بن عباس! إن عليًّا ابن عمك لأحق الناس بها! و لكن قريشا لا تحتمله و لئن وليهم ليأخذنهم بمر الحق لا يجدون عنده رخصة و لئن فعل لينكثن بيعته ثم ليتحاربن!**

Swear by god! You cousin "Ali" is the most competent person for caliphate. If "Ali" takes the caliphate, even if it's bitter, he'll make people to follow the right.

"Tarikh Ya'qubi"- v 2, p 159

It's written in the book "Imamate and policy" that "Umar" said:

”روي ابن قتيبة عن عمر بن الخطاب - في قضية الشوري:

... و ما يمنعي منك يا علي إلا حرصك عليها! و إنك أحرى القوم، إن وليتها، أن تقيم علي  
الحق المبين و الصراط المستقيم”

If "Ali" takes the caliphate, he will make people to direct path and right.

"Ibn Qutaybah Dinwari"- Imamate and policy- searched by "Shiry"- v 1, p 43 ///  
"Baladhuri"- genealogies of the Nobles- v 5, p 17///ibn abi al-Hadid", description of "Nahj  
al-Balaghah"- v1, p 185

### Viewers' questions:

1: in the last program I said that the word "بقية الله" written in Sura 11, verse 86, is the profit that a person gets from his business. And is not related to Imam "Mahdi" [AS] and god says that low and Halal profit is better than stealing and shortchanging, in response Mr."Qazvini" said that there is no verse in "Quran" unless it has both appearance and hidden meanings, this talk of Master "Qazvini" is against "Quran":

”و لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ”

We have made the Koran easy to remember, is there any that will remember!

Sura AL-QALAM, verse 17

”فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ”

Sura AD-DUKHAN- verse/ 58

So what Mr."Qazvini" said is against these verses. These verses prove that god has sent Quran down so simple so that all can understand it. But Mr."Qazvini" says that it has appearance and inside. If someone says that understanding Quran is difficult that guy has denied Quran verses. If someone says that Quran has appearance and inside meanings, he's made it invalid. God says in "Quran":

“حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ”

“You are forbidden (to consume) the dead”

Sura AL-MAEDA/ verse 3

If someone says it has appearance and inside meanings, this verse inside meaning contains cat meat and is forbidden not pork, so we can eat pork. If you say that Quran verses have appearance and inside meanings, they’ll become invalid.

**Response:**

Mr. “Mahmudi Madvi” relied on some Quran verses such as:

“وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ”

“فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ”

He recites some verses and either ignores other verses or it’s not in his interest to read them.

God says in Sura AN-NAHL verse, 44

“وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ”

(We sent them) with clear signs and the Psalms. And we sent down to you the Remembrance so that you can make clear to people what has been sent down to them, in order that they reflect.

If all verses were really understandable for all people they wouldn’t need explainer, it wouldn’t necessary that prophet Muhammad [PBUH] explains them to people. And more interesting than that is this verse:

“فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ”

We never sent but men before you to whom we revealed, ask the people of the Remembrance, if you do not know.

Sura AN-NAHL- verse, 43

It’s written in Sunni resources that “Jabir bin Abd Allah Ansari” quotes that when this verse was sent down, commander of faithful [AS] said:

We Shia Imams are the people of remembrance.

”Tabari”, Jami’ al-Bayan- v 14, p 145 /// Tafsir Tha’labi“- v 6, p 270/// Tafsir Ibn Kathir- v2, p 591

”Kuleini” al-Kafi” v 1, p 210 /// Sheikh Mufid- al-irshad, v2, p 162

So it’s not like that all Quran verses are understandable for everyone. If it were understandable there wouldn’t be all this dissention. All this dissention was because everyone got something from Quran and according to what they got they would impose their ideas on people.

As for this matter that if Quran is god’s talk or if it’s been created or not, many disasters occurred during the history, massacre and killing occurred because of this matter at the time of ”Ahmad bin Hanbal” and ”Abu-Hanifah”.

Or about ”Muta” {short term marriage}, there is Quran verse about it but there have been many dissentions about it.

### Question 2:

I want to read some narratives about Hadrat ”Ali” [AS] and ask Mr.”Qazvini” to correct them.

1: it’s said that when prophet [PBUH] was dying, Imam ”Ali” [AS] was sitting next to him and ”Asma” or ”Umm Salamah” was there as well. Prophet [PBUH] explains to Ali [AS] that they will usurp your due. ”Ayesha” was eavesdropping. Then ”Ayesha” went to ”Abu-Bakr” and said: prophet [PBUH] said to ”Ali” [AS], be patient and do nothing.

2: when Hadrat ”Ali” [AS] entered home, he saw Hadrat ”Fatimah” [AS] crying while embracing ”Hassan” [AS], ”Hussein” [AS], and Hadrat ”Zeynab” [AS], Imam ”Ali” [AS] went to the room and got his sword ”Dhu al-Faqar” and wanted go out. Then he heard the call of the ”Azan”, ”Ali” [AS] said to Hadrat ”Fatimah” [AS]: if you want this sound to remain, you should accept me to wait...

### Response:

As for the verse relating the exoneration of "Ayesha" which is about the matter of "slander":

**"إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ"**

those who came with the slander were a number of you. Do not regard it evil for you, rather it is good for you. Every person of them shall have the sin that he has earned charged to him. As for he who took upon himself the greater part there is a mightier punishment

**Sura AL-NOOR, verse 11**

Mr."Bukhari" has talked about it in the book "Sahih Bukhari" that they slandered "Ayesha" and this matter was so controversial and Prophet [PBUH] got upset. It's written in narrative that "Ayesha" claimed that theses several verses of Sura AL-NOOR are about me. It means they were sent down about exonerating me. These verses begin from **verse 11** to **verse 16**.

Shia scholars believe that wives of all prophets [PBUTH] from Hadrat "Adam" [AS] to Prophet Muhammad [PBUH] have been away of any debauchery. If someone ascribes debauchery to them, not only we don't know him Shia but he isn't Muslim, because it's against Quran verse. Even the word **"فَخَاتَتَاهُمَا"** in this verse:

**"صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَ امْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ  
فَخَاتَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ"**

**Sura AT-TAHRIM, verse 10**

Which is about the wives of Hadrat "Noah" and "Lout" [AS], their treason hasn't been debauchery but they betrayed in the matter of prophecy.

Some companions of prophet [PBUH] slandered "Ayesha", it's written in "Sahih Bukhary" and "Sahih Muslim" about what they said that we can't cite them.

2: "Allamah "Mjlesi" has written in the book "Jala' al-Uyoun" that they assaulted "Ali" [AS]'s house to drag him to the mosque, Hadrat "Fatimah" [AS] said: why don't you defend? Why don't you show your courage? They beat your spouse up- Of course this is what "Allamah Maslesi" writes- and then commander of faithful [AS] grabbed the belt of one of assailants

and hit him on the ground and sat on his chest then he heard call of the "Azan", "Mueezin" {the one who says Azan} was saying:

"أشهد أن محمدا رسول الله"

Commander of faithful [AS] said to Hadrat "Fatimah" [AS]:

It's very easy to fight them, but you will no longer hear the name of you father from where that "Azan" is said. {allusion to this that you don't hear the call of the Azan}

Hadrat "Fatimah" [AS] said:

Dear "Ali"! I accept any oppression but I'm not pleased of it to happen

### **Question:**

Why do some say prayer with closed hands and some don't do so?

**{Note: closed hands in here means putting hands on each other on the belly}**

### **Response:**

I just say Shia's opinion. All our scholars say that saying prayer with closed hands isn't acceptable. Saying prayer like this was brought to Islam by "Zoroastrians". There are many narratives in this regard. It's written in our valid books such as: "Tahzib al-Ahkam" from Sheikh "Tusi", v 2, p 84, Hadith No. 309 and late "Kuleini" says in the book "al-Kafi" v 3, p 336, Hadith No. 9 that Imam "Baqir" [AS] says to "Zurara bin Ayun":

"لا تكفر، وإنما يصنع ذلك المجوس"

Don't say prayer with closed hands, this is what "Zoroastrians" do.

As for Sunni, we have already said that not of Islamic denominations believe that saying prayer with closed hands is obligatory, even "Malikis" {one of Sunni branches- followers of "Malik bin Anas"} believe that it's "Makrouh" {we'd better avoid doing so} as the "Malik bin Anas" has issued "Fatwa" about this that saying prayer with closed hands is "Makrouh".

**Good luck**