

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

What will be happened if Abu Bakr and Omar have not opposed the Caliphate of the commander of the faithful (peace be upon him)?

THE BOARD OF IMAM ALI (PEACE BE UOPN HIM)

A QUESTION BY; IJNLSDJNAL

RESPONSE

The response to this question has been clearly mentioned in the Sunnite books and with the least attention it will become evident that if the commander of the faithful (peace be upon him) became Qaliph then we are going to mention to some of these narrations now

1, The guidance of the people to the right path and to paradise

According to the acknowledgement of the Sunnites and their narrations if the commander of the of the faithful was selected as Qaliph then His Holiness has guided the whole people to the right path and to paradise

The narration of Mojam Al-Kabir of Tabarani

حدثنا محمد عبد الله الحضرمي ثنا علي بن الحسين بن أبي بردة البجلي
الذهبي ثنا يحيى بن يعلى الأسلمي عن حرب بن صبيح ثنا سعيد بن مسلم عن
أبي مرة الصنعاني عن أبي عبد الله الجدلي عن عبد الله بن مسعود ... قال وما أظن
أجلي إلا قد اقترب قلت يا رسول الله ألا تستخلف أبا بكر فأعرض عني فرأيت أنه لم
يوافقه قلت يا رسول الله ألا تستخلف عمر فأعرض عني فرأيت أنه لم يوافقه قلت يا

رسول الله ألا تستخلف عليا قال ذاك والذي لا إله غيره لو بايعتموه وأطعتموه أدخلكم الجنة أكتعين

حدثنا إسحاق بن إبراهيم الدبري ثنا عبد الرزاق عن أبيه عن ميناء عن عبد الله بن مسعود قال كنت مع النبي صلى الله عليه وسلم ليلة وفد الجن فتنفس فقلت مالك يا رسول الله قال نعت إلى نفسي يا بن مسعود قلت استخلف قال من قلت أبو بكر قال فسكت ثم مضى ساعة ثم تنفس فقلت ما شأنك بأبي أنت وأمي يا رسول الله قال نعت إلى نفسي يا بن مسعود قلت فاستخلف قال من قلت عمر فسكت ثم مضى ساعة ثم تنفس فقلت ما شأنك قال نعت إلى نفسي يا بن مسعود قلت فاستخلف قال من قلت علي بن أبي طالب قال أما والذي نفسي بيده لئن أطاعوه ليدخلن الجنة أجمعين أكتعين

-Al-Mojam Al-Kabir v 10 p 67; no 9969-9970

Ibn Masoud has quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that stated that; I think my demise is getting near and I said that; O the holy prophet of GOD do not you appoint Abu Bakr as your own successor? And then His Holiness turned away from me as if he did not agree with this issue and I asked; do not you appoint Omar as the successor? Once again His Holiness turned away from me as if His Holiness did not agree with this issue as well and then I said to His Holiness that O the holy prophet of GOD do not you appoint Ali as your own Successor? Then His Holiness responded; this is it I swear to GOD who is no god except Him if you swear allegiance to him and follow him then he will guild all of you to paradise

Abd Allah Ibn Masoud says that; I was along with the holy prophet of GOD at that night that Jinn came to the presence of His Holiness then the holy prophet of GOD took a deep breath and I said that; what has happened? His Holiness stated that; they gave me the news of my demise. I said that; O the holy prophet of GOD do not you appoint your successor? His Holiness stated that; who? I responded; Abu Bakr then His Holiness remained silent and after a while His Holiness once again took a deep breath and I said; O the holy prophet of GOD what was happened? His

Holiness again responded. O Ibn Masoud that they gave me the news of demise. And I said; appoint your own successor. His Holiness stated that; who? I said; Omar. And His Holiness again remained silent and took a deep breath as well and then I asked; what was happened? His Holiness responded that; they gave me the news of my demise. I said; O the holy prophet of GOD. please appoint your own successor. His Holiness stated that; who? I said, Ali Ibn Abi Taleb. His Holiness stated that; I swear to who that my life is in his hand if they obey him then he will guide all of them to paradise

THE NARRATION HELIAH AL-OLIA

حدثنا جعفر بن محمد بن عمر ثنا أبو حصين الوادعي ثنا يحيى بن عبد الحميد ثنا شريك عن أبي اليقظان عن أبي وائل عن حذيفة بن اليمان قال قالوا يا رسول الله ألا تستخلف عليا قال إن تولوا عليا تجدوه هاديا مهديا يسلك بكم الطريق المستقيم رواه النعمان بن أبي شيبه الجندي عن الثوري عن أبي اسحاق عن زيد بن شيبه عن حذيفة نحوه

-Haliat Al-Olia v 1 p 64

ly has been said to the holy prophet of GOD that; O the holy prophet of GOD, do not you appoint Ali as your own successor? His Holiness stated that; if you accept Ali as your own Imam then you will find him as a guided leader who guides you unto the right path

THE NARRATION OF MOSNAD HARETH

594 حدثنا يحيى بن أبي بكير ثنا إسرائيل عن أبي إسحاق عن عمرو بن ميمون قال شهدت عمر بن الخطاب غداة طعن... فقال ادعوا لي عليا وعثمان وطلحة والزبير وعبد الرحمن بن عوف وسعد قال فدعوا قال فلم يكلم أحدا من القوم الا عليا وعثمان فقال يا علي ان هؤلاء القوم لعلمهم أن يعرفوا لك قرابتك من رسول الله صلى الله عليه وسلم وما أعطاك الله من الفقه والعلم فان ولوك هذا الأمر فاتق الله فيه ثم قال يا عثمان ان هؤلاء القوم لعلمهم أن يعرفوا لك صهرك من رسول الله صلى الله

عليه وسلم وشرفك فان ولوك هذا الأمر فاتق الله ولا تحملن بني أبي معيط على رقاب الناس ... قال فلما خرجوا قال ان ولوها الأجلح سلك بهم الطريق قال فقال عبد الله بن عمر ما منعك قال أكره أن أحملها حيا وميتا قلت في الصحيح طرف منه

-Mosnad Al-Hares (Zavaed Al-Heisami) v 2 p 622

I was Omar in the morning he was injured by a knife... then I said that; call Ali, Othman, Talhah, Zobayr, Abd Al-Rahman Ibn Oef and Sad to me then they called all of them. Then no one talked except Ali and Othman. Then Omar said that; O Ali, indeed, they know about your close relationship to the holy prophet of GOD as well as your knowledge and Feqh (religious knowledge) have been granted you by Allah the Almighty. Then if they selected you as their own leader then be fearful of Allah the Almighty. Then he said to Othman that; maybe this people know that you are the son-in-law of the holy prophet of GOD and they know your dignity and if they selected you as their own leader then be fearful of Allah the Almighty and do not give the power to the children of Abu Moti to climb up from the shoulder of the people

And when they went out Omar said that; if they handed over the government to a man with little hair (Ali) then he will guide them to the right path, then Abd Allah Ibn Omar said that; what prevented you not to appoint him as your own successor? He responded that; I hate to appoint him for a job whether I be alive or after my death

THE NARRQATION OF THE INTERPRETATION OF NAHJ AL-BALAQAH OF IBN ABI HADID

Ibn Abi Hadid has quoted the remarks of Omar to Ibn Abbas in the interpretation of Nahj Al-Balaqah that he said;

أجرؤهم والله إن وليها أن يحملهم على كتاب ربهم وسنة نبيهم لصاحبك ! أما إن ولي أمرهم حملهم على المحجة البيضاء والصرط المستقيم .

-SharhNahj Al-Balaghe v 52 p 12

The most brave and courageous man to force the people to act according to the holy book of GOD and the tradition of the holy prophet of GOD is Ali

and beware that; if he will be selected as the leader then he will guide the people to the luminous and right path

2, The guidance of the people to the luminous path

After not being selected as the commander of the faithful by the people then there were numerous ideas pertaining to the right path and each group considered itself as the rightful group and the Sunnites presented an amazing narration pertaining to this issue that

THE NARRATION OF HELIAH AL-OLIA

This concept has been mentioned in the narration Heliah Al-Olia that;

يحملكم على المحجة البيضاء

-Haliat Al-Olia v 1 p 64

He will guide you to the luminous path

THE NARRATION OF AKHBAR AL-MADINAH

Omar Ibn Khatib also says that; if the people selected Ali as their own Qaliph then he would guide them to the luminous path

1490 - حدثنا أبو بكر العلمي قال حدثنا هشيم عن داود بن أبي هند عن الحسن قال خلا عمر رضي الله عنه يوما فجعل الناس يقولون ما الذي خلا له فقال المغيرة بن شعبة أنا آتيكم بعلم ذاك فأتاه فقال يا أمير المؤمنين إن الناس قد ظنوا بك في خلواتك ظنا قال وما ظنوا قال ظنوا أنك تنظر من يستخلف بعدك قال ويحك ومن ظنوا قال ومن عسى أن يظنوا إلا هؤلاء علي وعثمان وطلحة والزبير قال وكيف لي بعثمان فهو رجل كلف بأقاربه وكيف لي بطلحة وهو مؤمن الرضا كافر الغضب وكيف لي بالزبير وهو رجل ضبس وإن أخلقهم أن يحملهم على المحجة البيضاء الأصلع يعني عليا رضي الله عنه

-Akhbar Al-Median v 2 p 59

One day Omar was all alone then people said that; what has happened that Omar has remained all alone then Moqayrat Ibn Shobah said that I am going to inform you then he came to Omar and said that; O the commander of the faithful in fact the people are thinking about your loneliness and Omar said that; what are they thinking? They think that you are concerned with the man who will be appointed as the next Qaliph by you he said; woe to you. And what persons they are thinking about? And he said what persons they can think about except Ali, Othman, Talhah and Zobayr

Omar said that; how can I think about Othman while he is the man who will appoint his own relatives in the different positions and how can I think about Talhah while he is a faithful when he is happy and he is unbeliever when he becomes angry and how can I think about Zobayr while he is a bad-tempered man and indeed the most merit of them is the man with little hair (Asla) namely Ali who will guide them to the luminous path

THE NARRATION OF SHARH NAHJ AL-BALAQAH OF IBN ABI HADID

The narration of Ibn Abi Hadid to Ibn Abbas has been mentioned that Omar has said to him that

! أما إن ولي أمرهم حملهم على المحجة البيضاء والصراط المستقيم .

-SharhNahj Al-Balaghe v 52 p 12

Beware that if he selected as the Qaliph then he will guide people to the luminous and right path

3, the guidance of the society to the truth

This narration has been mentioned with different concepts in the book Tarikh Madinah Demashq, v 42, p 428 and in one of them it has been mentioned that

قال عمر لأصحاب الشورى لله درهم إن ولوها الأصلع كيف يحملهم على الحق وإن حملا على عنقه بالسيف قال فقلت أتعلم ذلك منه ولا توله ...

-Al-Kamil Fi Tarikh v 2 p 460 and History of Tabari v 2 p 580; and History of Islam Zahabi v 3 p 639; and Sharh Nahj Al-Balagh Ibn Abi Hadid v 13 p 260

Omar has said pertaining to the men of the assembly that; I swear to Allah that, if they hand over this responsibility to a man with little hair then he will guide them to the right path even if they put a sword on his neck and then I said to him you know this truth but you do not intend to appoint him as the Qaliph

The same concepts have been mentioned in the books Al-Kamel Fe Al-Tarikh, v 2, p 460, Tarikh Tabari, v 2, p 580, Tarikh Islam of Zahabi, v 3, p 639 and ... the book Sharh Nahj Al-Balaqah by Ibn Abi Hadid, v 13, p 260

4, the revival of the tradition of the holy prophet of GOD

One of the benefits of the selection of the commander of the faithful would be the revival of the whole traditions of the holy prophet of GOD and the commander of the faithful after being apparently Qaliph made efforts to remove the innovations of the previous Qaliphs whole this issue has been faced failure as a result of the opposition of the people and if from the beginning His Holiness was rightfully appointed then the commander of the faithful would revived the tradition of the holy prophet of GOD

THE NARRATION OF TARIKH MADINA DEMASHQ

Omar Ibn Abbas says that;

إِنَّ أَحْرَاهِمَ إِنْ وَلِيَهَا أَنْ يَحْمِلَهُمْ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِمْ صَاحِبِكُ، يَعْنِي عَلِيًّا.

-History of Medina v 3 p 883; researched by: Fahim Muhammad Shaltut; 1410 Hegira

The most merit man to guide people to follow the holy book of GOD and the tradition of the holy prophet of GOD is your lord, Ali

THE NARRATION OF SHARH NAHJ AL-BALAQAH BY IBN ABI HADID

The narration of Ibn Abi Hadid has been mentioned which was pertaining this case that Omar said that

The most courageous man to force people to follow the holy book of GOD and the tradition of the holy prophet of GOD is your lord Ali

-SharhNahj Al-Balaghe v 12 p 52

5, the cause of the unity of the Islamic community

The most significant reason of division among Moslems was their disagreement pertaining to the religion and for the same reason if someone was able to remove this disagreement then the whole Moslems would be united and all of them resorted to the strong string of Allah and they would survive from division

THE NARRATION OF MOSTADRAK BY HAKEM NAYSHABURI

عن أنس بن مالك رضى الله عنه أن النبي صلى الله عليه وآله وسلم قال لعلي: أنت تبين لأمتي ما اختلفوا فيه بعدي . هذا حديث صحيح على شرط الشيخين ولم يخرجاه.

-Al-Mostadrak v 3 p 122

It has been quoted from Anas Ibn Malemk that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated to the commander of the faithful that; you are the man who will define to my own people what they have been disagreed upon that

And the same narration has been quoted in the below sources as well

Tarikh Madina Dameshq, v 42, p 387, Kanz Al-Omal; v 11, p 615, Shavahed Al-Tanzil; v 1, p 383, Al-Manaqeb by Kharazmi p 329, Yanabi I-Mavadah, v 2, p 86

THE NARRATION BALAQAT AL-NESA (IBN TAYFUR)

Her Holiness Fatima Zahra (peace be upon her) in her own discourses which have been mentioned and quoted by both Shiites and Sunnites

Has referred to the blessing of the Imamate of the commander of the faithful (peace be upon him) and these discourses have been mentioned by Ibn Tayfur in the book Belaqaat Al-Nesa

ففرض الله الإيمان تطهيراً لكم من الشرك ... وإمامتنا أمانة من الفرقة وحبنا عزاً

للإسلام

Allah the Almighty has caused faith to purify from infidelity and our Imamate for preserving from division and our friendship for the dignity of Islam

If the people sworn allegiance to the commander of the faithful then has not any one opposed His Holiness?

The narrations which have been mentioned indicate that if they accepted the Imamate of the commander of the faithful (peace be upon him) then the whole Moslems would be unified together and no one would claim his own Caliphate and the real case is this remark of the Sunnites which have been quoted from Abu Bakr and Omar that

مرّ المغيرة بن شعبة بأبي بكر وعمر وهما جالسان على باب النبي حين قبض

فقال: ما يقعدكما؟ قال: ننتظر هذا الرجل يخرج فنبايعه - يعنيان علياً - فقال: أتريدون

أن تنظروا حبل الحبلية من أهل هذا البيت وسعوها في قريش تتسع.

-History of Medina Damascus; v 42 p 387; Kanz Al-Emal v 11 p 615; no 32983; Shavahed Al-Tanzil v 1 p 383; Al-Managheb Al-Kharazmi; p 329; Yanabi Al-Mavadat v 2 p 86

After the demise of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny), Moqayrah Ibn Shobah passed besides Abu Bakr and Omar while they were sitting by the house of Ali and he said to them? Why are you sitting here? We are waiting here that this person- their intent was Ali- comes out in order to swear allegiance to him then he said that; do you intend to accept the allegiance of this green date (refers to the to the young age of the commander of the faithful) from this household and to see how this person moves forward in Qoraysh?

It means that even Moqayrah Ibn Shoabh knew that at first if someone do not oppose the Caliphate of the commander of the faithful then His

Holiness' Caliphate will be spread out very quickly and even the whole Qoraysh would swear allegiance to him

And with little attention this point will be understood since if they swear allegiance to Ali then both Mohajer (the migrants) and Ansar (the people of Medina) has no excuse to oppose His Holiness therefore all of them would swear allegiance to him

Mohajerin (the migrants); since the majority of them sworn allegiance to Abu Bakr and if Abu Bakr swears allegiance to Ali then all of them had sworn allegiance to the commander of the faithful as this narration has referred to this point

Ansar (the people of Medina); since initially they have disagreed with the allegiance to Abu Bakr and then when they have been forced to swear allegiance to him then they were still thinking to swear allegiance to the commander of the faithful but Abu Bakr intimidated them

فلما كان آخر النهار افترقوا إلى منازلهم فاجتمع قوم من الانصار وقوم من المهاجرين فتعاتبوا فيما بينهم فقال عبد الرحمن بن عوف : يامعشر الانصار وان كنتم اولى فضل ونصر وسابقة ولكن ليس في كم مثل أبي بكر لا عمر ولا علي ولا أبي عبيدة.

فقال زيد بن أرقم: أنا لاننكر فضل من ذكرت ... وأنا لنعلم أن مَن سميت من قريش من لو طلب هذا الامر لم ينزعه أحد: علي بن أبي طالب .
و روى الزبير بن بكار قال : روى محمد بن اسحاق أن أبابكر لما بويع افتخرت تيم بن مرة، قال : وكان عامة المهاجرين لا يشكّون أن علياً هو صاحب الامر بعد رسول الله (صلى الله عليه وآله وسلم)

-SharhNahj Al-BalagheAbi Al-Hadid v 6 p 43

When the day finished then all of them went to their own houses then some men of Ansar and some men from Mohajerin gathered in a place and blamed themselves then Abd Al-Rahman Ibn Oef said that; O Ansar, in spite of your virtue and aid (the holy prophet of GOD) and being pioneered in religion but none of you is alike Abu Bakr, Omar, Ali and Abu Obaydah

(then never think about to be Qaliph) then Zayd Ibn Arqam said that; we do not deny the dignity of those who mentioned their names but we know one of those men from Qoraysh that you mentioned his name that if he wants to accept that then no one can be equal to him (in terms of dignity and virtues) and he is Ali Ibn Abi Taleb

And Zobayr Ibn Bekar has quoted that;... when they sworn allegiance to BU Bake then the people of Tem Ibn Mara felt proud and they said that; the majority of Ansar have no doubt that Ali was the only man who merits this status after the holy prophet of GOD

Thus, the primary allegiance to the commander of the faithful has been formed and no opposition voice has not been heard and then if such a government was emerged in Medina then no one courage to oppose to such a central powerful government and meanwhile, the commander of the faithful had sent the army of Osamah toward the borders of Rome to confront with them as the holy prophet of GOD has ordered (the same army which has been sent by Abu Bakr to fight against as they called-apostate) and this was the main reason of the quick expansion of Islam all around the world

6, the increase of the blessing of GOD to the people

THE NARRATION BELAQAT AL-NESA

وما الذي نقموا من أبي الحسن ، نقموا والله منه نكير سيفه ، وشدة وطئه ،
ونكال وقعته ، وتنمره في ذات الله عز وجل . والله لو تكافوا عن زمام نبذه رسول الله
(صلى الله عليه وآله) إليه لاعتلقه ، ولسار بهم سيرا سجحا ، لا يكلم خشاشه ،
ولا يتعتع راكبه ، ولأوردتهم منهلا نميرا فضف اضا تطفح ضفتاه ولأصدرهم بطانا ، قد
تخير بهم الري غير متحل منه بطائل إلا بغمر الماء وردعة شررة الساغب ، ولفتحت
عليهم بركات من السماء والأرض ، وسيأخذهم الله بما كانوا يكسبون .

-Balaghat Al-Nesa chapter Kalam Fatima, Prophet's daughter;

And for what issue they have blamed Abu Al-Hasan? I swear to GOD his frightening sword and his powerful steps and the disaster of his sword and his bravery in the divine path and swear to GOD if they took away their own hands when the holy prophet of GOD took his hand then he would take that with his hand and he would take you to a safe route that the riding animals as well as its rider face no suffer and he would guide them to a boiling water and caused them to be irritated and he has intended their irritation and he wanted nothing for himself unless a small bowl of water and some food only in order to stop hunger and the blessings of the heaven and the earth would be sent down on them but Allah the Almighty will punish them for their sins committed by them

In this discourse which has been quoted by the Sunnites Her Holiness Fatima Zahra (peace be upon her) has adequately defined the fate of the society if they selected the commander of the faithful as their own Qaliph

Allah the Almighty states that

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

-Surah Araf verse 96

And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they have earned (the chapter Araf (The Elevated Places) verse 96

And Fatima Zahra (peace be upon her) has set forth this verse as a clear instance of the impacts of the public acceptance of the Caliphate of the commander of the faithful, the same concept which has been referred to in the narration of the holy prophet of GOD and the remark of Omar since if they have selected Ali then His Holiness would guide them unto the right path but they did not so that

GOOD LUCK

THE BORAD OF THE ADDRESSING THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUTE OF VALIASR (HIS HOLINESS IMAM OF
THE AGE) MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE