

Assigning no vicegerent, not against the Book

Those who say: Prophet (Pbuh) departed without a will, are they aware that they are attributing an act against Quran and Sunnat to his highness? Nesa'ee mentions in Sunan:

عن عائشة قالت : ما ترك رسول الله صلى الله عليه وسلم درهماً ولا ديناراً ولا شاة ولا بعيراً وما أوصى . سنن النسائي : 6 / 240 ، فتح الباري : 5 / 267 .

Because Quran orders all Muslim not to depart without a will:

(كتب عليكم إذا حضر أحدكم الموت إن ترك خيراً الوصية) المائدة : 3 .

The sentence (كتب عليكم) about writing a will denotes strong emphasis like the sentence (كتب عليكم الصيام) about Rouza (fast).

On the other hand Prophet (PBUH) has said: it's the duty of any Muslim to have a will and no Muslim should pass three nights unless he has a written will by himself:

« ما حقّ امرئ مسلم له شيء يوصي به ، يبيت ثلاث ليلال إلا ووصيته عنده مكتوبة » .

Abdullah ibn Omar says: when I heard this narration from Prophet, I spent no more nights without a will.

« قال عبد الله بن عمر : ما مرّت عليّ ليلة منذ سمعت رسول الله - صلى الله عليه وسلم - قال ذلك ، إلا وعندي وصيتي » صحيح مسلم ، ج 5 ص 70 ، أول كتاب الوصية . .

Is it plausible to say Omar was more committed to prophet's words than prophet himself?

Is it plausible to say our Great Prophet did say something which he didn't do it himself?

God says: why you would say something which you don't do it yourself? This duplicity in your words and your acts will raise the God's wrath:

(يا أيها الذين آمنوا لم تقولون ما لا تفعلون كبر مقتاً عند الله أن تقولوا ما لا تفعلون) الصف : 2 و 3 . .

Their duplicity was so obvious that raise the objection of some narrators like Talha ben Masraf who told Abdullah ibn Oufi: how it's possible that Prophet orders people to write a will and he himself doesn't do such?

« عن طلحة بن مصرف ، قال : سألت عبدالله بن أبي أوفى: هل كان النبي (ص) أوصى؟ قال: لا. فقلت: كيف كتب على الناس الوصية، ثم تركها - قال: أوصى بكتاب الله « الصف : 2 و 3 . صحيح البخاري ، ج 3 ص 186 كتاب الجهاد ، ج 5 ص 144 ، كتاب المغازي ، باب مرض النبي (ص) ، و ج 6 ص 107 ، باب الوصية بكتاب الله .

وفى رواية أحمد : « فكيف أمر المؤمنين بالوصية ولم يوص؟ قال : أوصى بكتاب الله « مسند احمد بن حنبل ، ج 4 ص 354 ؛ فتح الباري ، ج 5 ص 268 ؛ تحفة الأحوذى ، ج 6 ص 257 . .

The narration and the verse related to will, denote --if not the obligation of will --at least the status of will as a virtuous deed and it's not proper for our Great Prophet to leave it behind himself, because Quran says: do you invite people to virtues and right deeds while you forget yourself?

(أتأمرون الناس بالبرّ وتنسون أنفسكم) البقره : 44 . .

8- those who say: Prophet Muhammad (pbuh) passed away without introducing his vicegerent and left this responsibility on the shoulders of his nation, did he set qualifications and conditions for the person who take the lead of society or those who can be candidate for the election of the leader of society, or not?

If he set the conditions, where are they? In which narration and quotation?

If these conditions were set by Prophet (Pbuh) why no one referred to them in Saghife Bani Sa'ede?

Moreover, if the election of Abu-Bakr was according to the conditions introduced by Prophet (Pbuh), why did Abu-bakr say: allegiance to me and electing me was a sudden improvident accidental act and God helped us to be safe.

قال أبو بكر في أوائل خلافته : إنّ بيعتي كانت فلتنة وقي الله شرّها وخشيت الفتنة . شرح نهج البلاغة لابن أبي الحديد ، ج 6 ص 47 بتحقيق محمد ابوالفضل ؛ أنساب الأشراف للبلاذري ، ج 1 ص 590

in that:

Ibn Asir says: such an allegiance is definitely **devilish**.

قال ابن الأثير : أراد بالفلتنة الفجأة ، ومثل هذه البيعة جديرة بأن تكون مهيجة للشرّ . النهاية في غريب الحديث ، ج 3 ،

ص 467 . .

And also Omar uttered this phrase at the end of his life, when he was lecturing in the mosque. If anybody acts this, he will be sentenced to death.

شرح نهج البلاغة لابن أبي الحديد ، ج 2 ص 26 ، و ر . ك : صحيح البخارى ، ج 8 ، ص 26 ، كتاب المحاربين ، باب رجم الحبلى من الزنا ؛ مسند احمد ، ج 1 ، ص 55 . .

ibn Asir says: a futile job is called “falta” and they swore allegiance to Abu-Bakr because they feared the tradition of caliphate to prevail:

« والفتنة كل شيء من غير روية وإنما بوجد بها خوف انتشار الأمر » النهاية في غريب الحديث ، ج 3 ص 467 .

Somebody should have asked Ibn Asir, which caliphate they feared from to prevail? Feared from the caliphate designated by Prophet Muhammad (Pbuh)?

Or it was the fear of candidacy of others similar to Abu-Bakr?

The prevalence of the caliphate which was designated by prophet was not fearful, but it was the insurance of nations’ welfare, it was an obligation for everyone to obey prophet’s order and surrender to his will.

(ما كان لمؤمن و لا مؤمنة إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم) الأحزاب : 36 . .

However, the candidacy of others would not be so fearful either; because people would explore and investigate about all of them, if he wasn’t equal to Abu-Bakr they wouldn’t swear allegiance to him and if he was, what was the difference, in allegiance to him or to Abu-Bakr?

And if that candidate was more qualified than Abu-Bakr to modify the society, assigning Abu-Bakr was against the benefits of society, wasn’t it?

9- And above all, if Abu-Bakr caliphate was according to his qualification and prophet’s tradition, why Omar said:

« فمن عاد إلى مثلها فاقتلوه » شرح نهج البلاغة لابن أبي الحديد ، ج 2 ص 26 ، و رجوع شوده به : صحيح البخارى ، ج 8 ، ص 26 ، كتاب المحاربين ، باب رجم الحبلى من الزنا ؛ مسند احمد ، ج 1 ، ص 55 .