

## Why do not relinquish like Ali (Peace be upon him)?

If it was Ali's right, why he himself relinquished from his absolute right? Why don't you give up like Ali (Peace be upon Him)?

Criticism and Evaluation:

This problem and question can be evaluated from two aspects:

1. Ali's (A.S) relinquish from his absolute right,
2. Ali's (A.S) followers and Ahlul-Bayt's defendants (Shiites) should be silent as well and must not defend from their belief either.

Ali (A.S) and Caliphate of Caliph's:

Amir Al-Muminin Ali's position before caliphs is one of the clear and obvious matters in history; although some intended to manipulate the facts, disturb the thoughts and distort the historical facts, because narrative and historical references have witnessed Ali's (A.S) protests and objections against the Saqifah-elect and afterwards. The following text is the best witness and instance for this claim:

Ali (A.S) and Abbas had a discussion around the some issues regarding the Abu-Bakr that one of the most important was about the Prophet's (S.A) heritage. The narrator of this discussion is Umar Ibn Khattab who says:

Abu-Bakr said: "I am the successor of Allah's Messenger"; then you two (Ali and Abbas) came to him (Abu-Bakr) to take the heritage, O' Abbas you requested your cousin's heritage and He (Ali) requested his wife's heritage of her father. "Allah's Messenger said: we do not leave any heritage, what we leave is alms" Abu-Bakr said. Then you two called him Liar, sinner, imposter and disloyal but Allah know that he was honest both in right path and follow the truth; then he passed away and I became the Prophet's successor and Abu-Bakr's successor; again you both called me Liar, sinner, imposter and disloyal but Allah know that I was honest both in right path and followed the truth ...

Reference: AL-NEYSHABURI, MUSLIM IBN AL-HAJJAJ ABUL-HUSSAIN AL-QASHIRI (PASSED AWAY AT ٦٨١ HIJRI), SAHIH MUSLIM, VOL.٢, P. ١٢٧٨, NARRATION ١٧٥٧, And PUBLICATION: DARUL IHYA AT-TURATH AL-ARABI-BEYRUT

In this narration Omar himself confess that Ali (A.S) would call first and second caliph liars, usurper of caliphate and disloyal persons.

Regarding this matter, can we claim Ali (A.S) relinquished his rights and did not have protest and objection?

Can you find any more obvious objection and protest than this which ignore all terms of caliphate transmission that was method of Sheikhein (Abu-Bakr & Omar) with courage and bravely and considers their method null and void and false?

Taftazani in description of Maqasid says: The authority was put on Abdur-rahman Ibn Uf; he took Ali's hand and said: Are you ready to make allegiance in terms of acting according to Allah's book (Quran) and prophet's method and Sheikhein's style? Ali replied: I accept it according to Allah's book, Prophet's method and my own idea and jurisdictions. Then he said the same term to Othman and he accepted; he repeated this

matter three times and received the same response; as a result he made allegiance with Othman so people made allegiance with him and accepted his successor.

Reference: AL-TAFTAZANI, SAAD AD-DIN MASOUD IBN OMAR IBN ABDULLAH (PASSED AWAY ٧٩١ HIJRI), SHARH AL-MAQASID FI ELM KALAM, VOL. ٢, P. ٢٩٦, PUBLISHED BY DAR AL-MAARIF AN-NUMANIYAH, PAKISTAN, AT-TABATUL ULA, ١٤٠١ HIJRI, ١٩٨١ Chirstian.

Also Tabari in his history says:

“When Khavaridj rebelled in Kufa, Ali came to his followers and companions; they made allegiance with him and said: whoever you make your friend, he will be our friends and whoever you fight, he will be our enemy. Ali preconditioned to act according to Allah’s messenger method. Rabieh Ibn Abu Shadad –who attended in Jamal and Seffin battle-came to Ali while carrying the Khathaam tribe falg, Amir Al-muminin told him: make allegiance according to Allah’s book and Prophet’s method, he replied: (I make allegiance) according to Abu-Bakr and Omar’s method; Ali said to him: Alas to you! If Abu-bakr and Omar did not act according to Prophet’s method, they had not had the right; he made allegiance with Ali. Ali glanced at him and said: I swear to Allah it is evident, you are bound to battle complying with Khavarij and will be killed; I see you will squeezed under hoof of horses. At last he was killed on Nahravan day with Khavarij in Basra.”

Reference: AL-TABARI, ABI JAFAR MUHAMMAD IBN JARIR (PASSED AWAY ٣١٠ HIJRI), TARIKH AL-TABARI, VOL ٣, P. ١١٦, PUBLISHED BY DARUL KOTUB AL-ILMIYAH- BEYRUT. ALJAZARI, EZED-DIN IBN AL-ATHIR ABIL HASSAN ALI IBN MOHAMMAD (PASSED AWAY ٦٣٠ HIJRI), AL-KAMIL FIT-TARIKH, VOL. ٣, P. ٢١٥, TAHQIQ ABDULLAH AL-QAZI, PUBLISHED BY: DARUL KITAB AL-ELMIYAH-BEYRUT-AT-TABATUL THANIYAH, ١٤١٥ HIJRI. When Amir Al-Muminin does not accept Abu-Bakr and Omar’s method, how you claim he made allegiance with his own interest and considered them Allah’s messenger’s caliph/successor?

And the second part of this question about Shiite’s relinquish defending from their belief and religious goals need not detailed answer; just we say: Did Shiite’s opponents relinquish and leave boldness, threatening, massacres, distortions and destructions? So that to expect reciprocally silence and peace?

The Conclusion:

Neither Amir Al-Muminin (A.S) relinquished demanding his absolute right, nor his enemies left invasion against Shiite, as a result, it is groundless to expect Shiite to keep silent.

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