Twitter Thread by ■ ■■■■■ ■



■ ■■■■■ ■
@MehdiAJF313

A Thread On Reasons Behind
■Silence Of Ali(AS)After Saqifa■

■Role of Holy Prophet(PBUH)
1) The Holy Prophet had told Imam Ali: "Your position is like that of Ka'bah. People (Muslims) go to Ka'bah but that august House never approaches anyone. Therefore after my death, if people come to you and swear the oath of allegiance you accept it,

and if they do not come to you and swear the oath of allegiance, then you do not go to them."

Usudul Ghabah fi Tamizis Sahaba, Allama Ali ibn Muhammad, vol. IV, p.31;

2) The Holy Prophet had advised Imam Ali(a) that,"After me you will have to face severe sufferings, but do not

get disheartened and do not lose patience; and when you find people craving for and trying their utmost to secure worldly gains, you mould your life for the Hereafter." [59]

Madarijun Nabuwwah, Abdul Haq Muhaddith Dehlavi, vol. II, p. 511.

■Lack Of Companions
1)When Holy Prophet(PBUH) Told Imam Ali(AS) That People Will Go Astray After Him Then Imam Ali(AS) Asked Holy Prophet(PBUH) What Should he Do

2)In Rijal Kashi, It Is Mentioned That Only 3 Sahaba Were Present Before Zohr Prayer's and After That Ammar(RA) came

4 Companions Were With Imam Ali(AS)
1)Salman
2)Ammar
3)Miqdad
4)AbuZar
(Mentioned In Rijal Kashi)

3)Sermon Of Imam Ali(AS) In Nahjul Balagha
Then, I looked and found that there is no supporter for me except my family {ahla bayti}, so I refrained from thrusting them

unto death.”

■Discord Among Muslims
people then had newly embraced Islam and the religion was like a goatskin full of milk which has frothed and the least sluggishness and negligence would spoil it and the trivial difference would turn it upside down

Sharh Nahj al-Balaghah, vol. 1, p. 308.

Syed Ali Khamenei in His Book 250 Years Old Man Also Mentioned the Same That Spread of Islam Was In its Initial Stage so It Was Better To Stay Behind Instead to Start A War.
MoreOver He Also Fought During Their Time In Incident Of "Radha"

■The Danger Posed by the Apostates {murtaddin}

After the demise of the Prophet (S), a large number of the Arab tribes that had accepted Islam during the last years of the Prophet’s (S) life turned back from the religion and became apostate, and this danger always seriously

threatened Medina. As such, in order not to weaken the government in Medina in front of them, ‘Ali (‘a) was forced to keep silent. ‘Ali (‘a) says:

I swear by Allah that at that juncture it could not even be imagined that the Arabs would snatch the seat of the caliphate from the

family and descendants of the Holy Prophet (S) and that they would be swearing the oath of allegiance for the caliphate to a different person. At every stage, I kept myself aloof from that struggle of supremacy and power-politics till I found the heretics had openly taken to

heresy and schism and were trying to undermine and ruin the religion preached by our Holy Prophet (S).
I felt afraid that, even after seeing and recognizing the evil, if I did not stand up to help Islam and the Muslims it would be a worse calamity to me than my losing authority

and power over you, which was only a transient and short-lived affair. Therefore, when I stood up amidst the sweeping surge of innovations and schism the dark clouds of heresy dispersed, falsehood and schism were crushed and the religion was saved.
3.Najh al-Balaghah, Letter 62

Imam al-Hasan (‘a) also writes in a letter to Mu‘awiyah: “Since we were afraid that the hypocrites and the other Arab parties could render a blow to Islam, we ignored our right.”

Ali ibn al-Husayn Abu’l-Faraj al-Isfahani, Maqatil at-Talibiyyin (Qum: Manshurat ash-Sharif ar-Radi)

In the event of Saqifah, these murtadin were also siding with the Quraysh. As narrated by Abu Mikhnaf, a number of Arabs, who had to the vicinity of Medina for transactions and were present in Medina during the demise of the Prophet (S), had physical role in urging the people to

pay allegiance to Abubakr

(Muhammad ibn Muhammad ibn an-Nu‘man Mufid, Al-Jamal, 2nd edition (Qum: Maktab al-A‘lam al-Islami (Central Publication), 1416 AH), pp. 118-119)

■ The Safety of the Progeny of the Prophet (S)

■■■■■■■■■■ ■■■■■■ ■■■■■■ ■■ ■■■■■■■ ■■■■■ ■■■■■ ■■■■■■ ■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■■■■■■■■.

“Then, I looked and found that there is no supporter for me except my family {ahla bayti}, so I refrained from thrusting them unto death

The original inheritors of the Prophet (S) and the upright adherents of the religion are the members of the Prophet’s (S) family. They were the partner of the Qur’an, the second previous legacy of the Prophet (S) and the interpreters of the religious laws, and they showed to the

people the pristine and genuine Islam after the Prophet’s (S) demise. Their extinction would be an irreparable loss

Najh al-Balaghah, Sermon 26.

■ The Concrete Political Formation of the Shi‘ah after the Event of Saqifah
Although ‘Ali (‘a) distanced himself from the political scene with the formation of Saqifah, the Shi‘ah in the form of a particular group with a particular political orientation was formed after the

event in Saqifah and were collectively or individually defending ‘Ali(‘a).
They first gathered in Fatimah’s(‘a) house and refused to pay allegiance as they faced the onslaught of the Saqifah architects

Ahmad ibn Abi Ya‘qub ibn Wadhih, Tarikh al-Ya‘qubi, 1st edition vol.2,p. 126.

But since ‘Ali (‘a) was not pleased to act violently against them for the sake of the preservation of Islam, he challenged them to a debate and argumentation. Bara’ ibn ‘Azib thus narrates:

I missed the cases regarding Saqifah. As I went to the Mosque of the Prophet (S), I saw

Miqdad, ‘Ubadah ibn Samit, Salman al-Farsi, Abu Dharr, Hudhayfah, and Abu’l-Haytham ibn Tayyiham were talking about the event that took place after the demise of the Prophet (S). He went together to the house of Ubayy ibn Ka‘b who said that his view is the same with whatever

Hudhayfah would say"

Ibn Abi’l-Hadid, Sharh Nahj al-Balaghah, vol. 2, p. 51.

Finally, on that Friday, the Shi‘ah of ‘Ali (‘a) went to the Prophet’s (S) Mosque to debate with and condemn Abubakr. In this

regard, Tabarsi thus narrates

Aban ibn Taghlib asks Imam as-Sadiq (‘a): “May I be your ransom! When Abubakr sat in the place of the Messenger of Allah (S), was there anyone who protested?” The Imam (‘a) said: “Yes; there were twelve persons from among the Muhajirun and the Ansar such as Khalid ibn Sa‘id;

Salman al-Farsi; Abu Dharr; Miqdad; ‘Ammar; Buraydah Aslami; Abu’l-Haytham ibn Tayyihan; Sahl ibn Hanif; ‘Uthman ibn Hanif; Khuzaymah ibn Thabit Dhu’sh-Shahadatayn; Ubayy ibn Ka‘b; and Abu Ayyub al-Ansari.

They gathered in a certain place and discussed together the event in

Saqifah and were thinking of a solution. Some said: “We shall go to the mosque and let Abubakr come down from the pulpit. Some others did not agree with this idea, considering it unadvisable. They then came to ‘Ali (‘a) and said: “We will go and pull Abubakr down from the pulpit"

The Imam (‘a)said:“They are many. Once you go ahead with this and act violently, they will come and say: “You pay allegiance otherwise we shall kill you.”Instead, you have to go to him and tell him what you have heard from the Messenger of Allah (S)and this is all of the proof.

They came to the mosque and the first person among them who spoke was Khalid ibn Sa‘id al-Umawi, saying: “O Abubakr! You are aware that after the Battle of Banu Nadhir, the Holy Prophet (S) said: ‘You have to know and keep my will. After me, ‘Ali shall be my caliph and successor

among you. My Lord has thus ordered me’.” After him, Salman stood up and made his famous statement in Persian language: “Kardid, nakardid

After their argumentation, Abubakr descended from the pulpit, went to his house and did not go out for three days until such time that Khalid

ibn Walid, Salim Mawla Abu Hudhayfah and Mu‘adh ibn Jabal along with many others went to Abubakr’s house and gave him will power. ‘Umar went along with this group to the mosque entrance and said:“O Shi‘ah and supporters of ‘Ali! Be aware that if you would utter these words again

I will behead you"

(Abi Mansur Ahmad ibn ‘Ali ibn Abi Talib Tabarsi, Al-Ihtijaj vol. 1, pp. 186-200)

In addressing ‘Ali (‘a), Khalid ibn Sa‘id said: “Come forward so that I could pay my allegiance to you as you are the most deserving person in the position of Muhammad (S).

(Ahmad ibn Abi Ya‘qub Ibn Wadhih, Tarikh al-Ya‘qubi, 1st edition vol. 2, p. 11)

Abd Allah ibn Mas‘ud used to say, “Based on the injunction of the Qur’an, there are four caliphs, viz. Adam (Adam), Dawud (David), Harun (Aaron), and ‘Ali.”

(Manaqib Al Abi Talib,vol. 3, pp. 77-78)

■P.S: While Reading And Making This Wholeeeeeeeeeeeeee Thread I Didnt Find Even A Single Sentence Which States

"THEY WERE LINKED TO OUR HOLY PROPHET(PBUH), Thats Y Imam Ali(AS) Was Silence" .
If SomeOne Got That Sentence as a Reference, Kindly Show It To Me Please.

Silent*