

The Quotes and Narrations Regarding Absolving Sunni Caliphs in Shiite Documents and their Validation

اعتبارسنجی روایات دال بر برائت از خلفا در منابع روایی شیعه

Received: 08/04/2019

Accepted: 03/02/2020

Elham Zarrinkolah¹

الهام زرین کلاه^۱

Abstract

چکیده

Absolving is one of the most important issues in Shiite texts and documents. There are some quotes in Shiite documents that clarify absolving Sunni Caliphs, especially first and second Caliphs. That is an important issue in the relations between Muslim branches. This paper tries to evaluate different quotes about absolving Caliphs in Shiite documents. It is done by analyzing library data. The results show that such quotes contradict the verse of Quran invites to unity, especial quotes about absolving, Ahl_al_beyt's manner, the principle of piety and secrecy, etc., and are not validatable. Some of the reasons for the weakness of such quotes are hierarchy, the unreliability of some narrators, etc., which results through document analysis. Another result of analyzing quotes' origins is the invalidity of some primary sources. However, proving such an issue doesn't mean denying the Caliphs absolving in Shiite beliefs. Avoiding to declare Caliphs absolving is very important, also swearing and slander.

برائت، از جمله موضوعات مهم در متون روایی بویژه روایات شیعه است. در میان روایات شیعه، مواردی هم در برائت تصریحی از خلفا بویژه شیخین آمده است. با توجه به حساسیت این مسأله در روابط فریقین، این مقاله با به‌کارگیری روش کتابخانه‌ای، تجزیه و تحلیل داده‌ها در صدد ارزیابی این‌گونه روایات در منابع شیعه بوده و به این نتیجه دست یافته است که بر مبنای تحلیل متن چنین روایاتی با آیات دعوت‌کننده به وحدت، روایات مخصوص برائت، سیره اهل بیت(ع)، اصل تقیه و رازداری و... منافات دارد. همچنین ارسال و تعلیق، عدم وثاقت برخی روایان و... از دلایل ضعف سندی چنین روایاتی است که از تحلیل سند متج می‌شود. عدم اعتبار برخی از مصادر اولیه، نیز از دست‌آوردهای تحلیل خاستگاه این‌گونه روایات است. در عین حال اثبات این مطلب به معنای انکار تبری نبوده، بلکه ضرورت دارد ضمن پرهیز از برائت تصریحی، دشنام و افتراء، به این اصل مهم نیز پایبند بود.

Keywords: Absolving Caliphs, Shiite quotes, Declare Caliphs absolving, Ahl_al_Bayt (AS).

کلمات کلیدی: برائت، روایات شیعه، برائت تصریحی، شیخین، اهل بیت(ع).

1. Assistant Professor of Quran and Hadith,
Eghlid Higher Education Center, Fars, Iran.

۱. استادیار علوم قرآن و حدیث، مرکز آموزش عالی اقلید،
Fars, Iran. ezarinkolah@eghlid.ac.ir

Introduction

Absolving, especially absolving polytheists is very important in Islam. In a brief look at the basic principles of Monotheistic religions, it is an integral part of monotheism. The most important and fundamental principle of monotheistic religions which prophets bring to the people is Tawhid consists tow part: Denying other than God and proving God! Quran states it like that: "For We assuredly sent amongst every People a messenger, (with the Command)" ,Serve Allah, and eschew Evil "(16:36). Absolving in Quran includes polytheism (11:54), God's enemies (9:114), polytheists and their idols (60:4), Polytheists' behavior (6:19), (10:41) and etc.

In addition to Quran, that issue has been mentioned in quotes. Among those, Shiite quotes are important as some of them have refused and absolved Caliphs. It could have resulted that such quotes have led to one of the biggest and most sensitive differences between Shiites and Sunnis. And it is one of the most important issues that affect Islamic world unity that is always emphasized by the Quran and Hadith! The importance of that issue is because of Imamat. Imamat is the most fundamental difference between Shiites and Sunnis. Therefore, it is necessary to study such quotes and evaluate their authenticity. The paper results could unify Muslims more than past! So in the current paper, it is attempted to study and analyze quotes narrated by Ahl_al_Bayt about absolving Caliphs and evaluate their accuracy. Firstly, it has to mention the background of the study:

1. Research Background

Absolving is one of the topics that has been considered for a long time by

Shiite scholars. Some scholars have dealt with that research such as narrative texts and interpretations, and others have published independent texts and books about it.

One of the chapters of AL_Kafi (written by Koleini) is "Love in God and Hatred in God" that had mentioned some quotes about absolving. Such quotes also had been mentioned in the chapter "Their mandate and their love and hate, God blessing!" in "Bihar_Al_Anvar". There are some books which are independently about absolving like: "The puffs of theology in the cursing of the tribes and the idol" by "Mohaghegh Karaki", "The speaking tongue insults usurper" by "Shaikh AbdolHaidar"; Both of them had gathered quotes and narrations to prove to absolve. "Unholy curses" by M. Masaeli, is another source that is about absolving. Some papers like "Tavvala and Tabbara "by J. Sobhani, "Tavvala and Tabbara Manifest in Ashoura Pilgrimage prayer" by M.R. Mostafapour", "Tavvala and Tabbara in Islam and its abandonment by Muslims" by "M. EbrahimNezhad", "The issue of absolving in the era of Imam Sajjad: from thought to flow" and "The concept of absolving and its situation in Quran and Prophet Muhammad manner" by A. Eetesami, all have expressed the meaning and the concept of absolving. However, none of the mentioned works and similar have not specially extracted the narrations and quotes indicating absolving caliphs carefully. Therefore, the current study is looking for that.

2. The absolving semantics

Absolving (=Baraat) in Arabic is an infinitive means giving up, withdrawal, and hating anything that everyone hates being around. Hence it is said that: I was

acquitted of illness (Ragheb, nd:1/121). That's why some have expressed the meaning of cutting for it (Tabarsi, 1372: 5/5). That's the meaning of clear (acquit) in the verse of "And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper "(3:49) also means getting rid of diseases. Another meaning of that word in Arabic is creator, as mentioned in Quran: "He is Allah, the Creator" (59:24). It is used to describe God, and it is semantically different from other words related to the absolving. That word and its derivatives have been used 31 times in Holy Quran, but it is seen only two times as the meaning of absolving and immunity. First in "Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?" (54:43), It means immunity and protection of torment (Tabatabai, 1417: 19/83), and another one is at the beginning of Soura Altoba: "(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement." (9:1) which means the God and his messenger are barren polytheists and will no longer have any obligation to them (same: 9/146).

3. Types of absolving in Shiites narrations and quotes

Browsing Shiite quotes about absolving shows there are four types of such quotes: The first is about refusing and immunity of Islam enemies. The second is about absolving and immunity of doubt and heresy people. The third is about absolving and immunity of opponents of Imams. And the fourth is

about refusing caliphs especially first and second caliphs.

3-1. Refusing and immunity of Islam enemies

There are some quotes of Shiite Imams that express the refusal and acquittal of all Islam enemies. Contrary to what some people think, religion is not limited to love, friendship and peace, but love and anger are both included in it. That's very important. When the Prophet Muhammad, asked his companions about the strongest hold faith. Everyone made answers about pray, fast, donation, and something like that; But the prophet said:" All you mentioned are important but the right answer is Love in God and hatred in God and loyalty to God Saints." (Majlisi, 1403: 66/243).

It also could be seen in all the Imams statements. For example, Imam Reza told Mamoon that: "Loving the saints of God is a duty, and likewise hating the enemies of God and absolving them and their Imams (same: 10/346). So absolving enemies in the pursuit of prayer as well as before getting sleep and reciting some Quranic Soura is virtuous.

3-2. Absolving and immunity of doubt and heresy people

Some quotes are about absolving and immunity of doubt and heresy people. For example, there is a quote from prophet quoted by Imam Sadiq: "if you see people of uncertainty and heresy after me, show them your absolving and increase their insults, and words in them, and blasphemy and dazzle them to that they don't aspire to corruption in Islam." (Koleini, 1365: 2/375).

While reviling his absolving about those people, he invites others to silence

them through argument; So they could not create suspicion in the hearts. There is another narration that Imam declares his absolving those who think that Imam is Lord or prophet and said: "I absolve those who claim I'm Lord. I said God blessed, so he said I'm absolved from who claims that I'm a prophet.

3-3. Absolving and immunity of Ahl_al_Bayt opponents

Absolving opponents by Ahl_al_Bayt is mentioned in Shiite sources and it's remarkable. There are various examples of absolving in such sources. One of them is the oppressors to the Ahl_al_Bayt. For example, Jabir ibn Abdullah has mentioned a quote from prophet about the verse of "One day We shall call together all human beings with their (respective) Imams" (17:71), that people asked him: Are you all peoples Imam? He answered: I'm the God's messenger to all people, but it will be after me, the Imams of people from those people who are from mu households .They are in people, and people refuse them and oppress the Imams of disbelief and delusion, and their adherents, it is not the most important and their followers and sincerity, he is me and with me. And he will meet me and whoever wronged them and helped me for their injustice and their lies, for it is not from me or with me and I am absolving them (Safaar, 1403: 53).

Another example is about Ahl_al_Bayt enemies. It's quoted by Abouhmzeh Somaali from Imam Baqer who told him: God worshippers are those who know him, and those who don't like that are in delusion. I said I made your redemption in the knowledge of God; He said the trustworthiness of Prophet Muhammad, loyalty to Ali,

loyalty to him, the blessing of guidance and innocence to God the exalted from their enemy, thus God the exalted knows. (Koleini, 1411: 1/180). It has to mention that such kind of absolving includes not only the enemies of Ahl_al_Bayt but also the people who love their enemies (Majlesi, 1403: 27/59).

Of course, those kinds of narrations mean everyone Shiite Muslims have to be absolved. According to the narrations, only those who raise the banner of enmity towards the lineage of the prophet knowing their legitimacy are subjected to such rule. Also, those groups believe the Imams as the Lord .

The other group is those absolving Ahl_al_Bayt. There is a quote from Imam Baqer by Seirafi says :May God absolve who absolve us, May God curse those who curse us. May Allah destroy them. Oh God, you know that I'm the reason for guidance to them; They are only hostile to you, for you are the one who is alone in their torment (Majlesi, 1403: 222).

Another group is those who have exaggerated about Imams and have exceeded normal situation. Imam Ali says: Do not exaggerate us, and we are Lord. Talk about us what we are and do not exaggerate; And you and the exaggeration in like the exaggeration of Christians, I'm absolved of exaggerators." (Majlesi, 1403: 25/274). Another example of such absolve are liars towards the Ahl_al_Bayt. Such issue has been so condemned by the Imams that in declaring their hatred of those people they have mentioned them by name. For example, Bataeni has quoted a narration of Imam Reza says: "May God cursed Muhammad-Bin-Bashir, and may God give him the taste of heated Iron. He is lying to me. God is

immune to him and I've been immunized by God from him. O, God! I absolve of what ibn_Bahir claims, Oh God! Comfort me from him. (Same: 313).

3-4. Absolving of First and Second Caliphs

Another group of absolving quotes and narrations in the word of Ahl_al_Bayt (AS) are such indicates the obvious absolving about first and second Caliphs. Those contain a small number of narrations. Due to the importance of the mentioned issue which was told in the introduction, the current paper examines that category of quotes and narrations. Hence, here just those narrations have been examined . Therefore, first, it is mentioned such quotes. Then it has been tried to check their documents and origin.

1. Ali (AS) told Ammar: Do you know that you have to follow the prophet's loyalty and be absolved of his enemies? Ammar said yes .Then Ali (AS) continued, and do you know that you have to follow my loyalty and be absolved of my enemies? Ammar said yes; Ali (AS) answered: Oh Ammar, you have been absolved of them and their curse, even if you didn't know them by the name! Ammar said: Oh Commander of the believers! for calling them to your companions so they absolved them of them. Then Ali (AS) said: May God have mercy on Salman, Abazar, and Miqdad; I didn't know them, and I opposed them absolve of them and cursing them (Salim, nd: 440).

2. Quoted by Ishagh-Bin-Ammar from Imam Sadiq; "When Imam Mahdi comebacks... He curses them, disavows them, and crucifies them, then brings them down, burns them, and the wind

blows them away (Majlesi, 1403: 52/386).

3. It is quoted by Muhammad-Bin-Hussein trough Safvan_bin_yahya trough unknown people from Imam Sadiq from his father from Imam Sajjad from Imam Ali (AS) that said“ .God has a town behind west named Jabolqa; There are seventh thousand nations ; There is no nation among them that they are same as you; They haven't disobeyed God, they don't do anything and say no word except first pray and they declare absolving them and confess the Ahl_al_Bayt Loyalty and guardianship (Safaar, 1404: 515).

4. It is a narration by Imam Sadiq, quoted from Yaqoub_bin_Eshaq_bin_Ebrahim quoted from Abi_Omran quoted from Bin_Jaroud: "Behind your land, there is a white land with light; And there are people who worship God, and they aren't polytheist ,they absolving So and So"...

5. Ahmad_bin_Muhammda_bin_Isa has quoted from AbiYahya alVaseti a narration by Abi_saleh says: "A man came to Imam Sadiq and said: Mat God scarify me for you, Is that Adam's dome? He answered yes, and it has many other domes. Behind your west, there are thirty-nine wests; They are white and full of creators and shine with its light. They never disobeyed God, even for a second! They don't know whether God has created Adam or not, but they absolved from So and so which God curse them" (Majlesi, 1403: 14/198).

6. Muhammad_bin_Harun quoted from Sahl_ibn_Ziad from Abi_Salih, a narration by Imam Sadiq who said "A man came to Imam Sadiq and said: Mat God scarify me for you, Is that Adam's dome? He answered yes, and it has many other domes. Behind your west,

there is thirty-nine wests; They are white and full of creators and shine with its light. They never disobeyed God, even for a second! They don't know whether God has created Adam or not, but they absolved from So and So... One asked: How they could absolve from So and So, and whether they don't know if God had created Adam or not? He answered: Do you know Satan? The man said: I don't, Just I have heard in the news and books. Imam said: so, I ordered the curse and absolving him? He said: yes, Imam replied: It has the same process for those (Majlesi, 1403: 199).

7. Abu_Hamze_Somaali ask Imam Baqer a question about knowing God. Imam expressed that knowledge as following Imam Ali and other Imams and also absolving his enemies.... Then Abu_Hamze, asked about enemies, Imam replied: "four idols" then he asked who those are? Imam said: first, second and third Caliphs and also Moavia and those who follow them, so, those people who get them as enemies are against the God's enemies.

8. Nasr_ibn_Sabah has quoted from Ishaq_bin_Muhammad from Mousa_in_Bashar from Davood_bin_Noeman said: "I entered to the sleeve, so he sang it, and he said: Do I ask you about those to Caliphs? Then Imam Sadiq said: We are the cohabitants of Bani_hashim ;We ordered our elders and children to insult them and absolve them" (Majlesi, 1403: 47/323).

9. Haris_alAavar has quoted a narration by Imam Ali: I entered to Imam Ali in a night, He told me: what came to you at such hour? I said: Your love! He asked: Allah? I said: Allah. He told: Should I not talk to you with the most enmity of people to us? And most of them enmity with those who love us? I said: Yes, as for God I thought. He said: Give your opinion. I answered:

Abu Bakr and Umar. He said: Come near to me O one-eyed, So I got close to him, He said: I absolve them! (There is a narration by Majlisi that has "and God absolve them" at the end).

10. There is another narration which has this at the end: "I'm delusional, so I have to throw those, Abu Bakr and Umar? He said: That is, He who split the pill and its advancement makes me rich.

11. There is another quote by Ward_ibn_Zeid: We asked Imam Baqer about Abu-Bakr and Umar ?He said: How who know that God is a just judge, absolves them, and there is no shrinking of blood that is shed except while it is in their neck!" (Majlesi, 1403: 30/383).

12. And they narrated on the authority of Bashir_bin_Arakeh who said: I asked Imam Baqer about Abu-Bakr and Umar; He said: Like a rebellious body, what you want from the idols of Arbs? You kill for the blood of Othman, how if I show out for a second? (Majlesi, same: 382).

13. Abid_bin_Soleiman quoted from Muhammad_bin_Hosein quoted from his father he said: I told Imam Sadiq, oh my dear, I fear for you, to miss you, but I didn't understand the story of those two men, He answered: I absolve them and did God and his prophet too (Majlesi ,same: 384).

14. Imam Baqer said: the grandeur of sins is that to say I'm absolved of those who absolving Abu Bakr and Umar (Mohaddis Nouri, 1408: 11/358).

On the other hand, there are quotes not related to absolving, but some believe they are related to absolve Caliphs. For example, there is a quote from Mofazal as mentioned in his devise to some Shiites from Imam Sadiq: "By God, no two men of our Shiites separate from these desertions unless absolving one of them and curse them. But most

do not do that!” (Harrani, 1404: 514). It seems that such a quote is about two Shiites, not Caliphs.

4. Analyze and review quotes and narrations

From four categories of narrations about absolving; two of them haven't mentioned the specific name of a person or group. In some cases of the third category such as liars against Ahl_al_Bayt, for reasons like the importance of the credibility of the narrators of hadith, the name of the person is mentioned. Because lying is very reprehensible, Imam must show his disgust to condemn the narrator and inform people. The fourth category has mentioned the name of Caliphs and absolving them clearly. So it is needed to make a detailed analysis about the content, documentation, and origin.

4-1. Content analysis

There are 14 narrations related to Caliphs absolving. In 9 cases, the name of those are not mentioned, and mostly are in the form of “they” (or something like that) or so and so. So it can't conclude that they are the target of conservation. Hence the appearance of the Imam's word is authoritative it couldn't make such conclusion. And if there are some cases that the intense is determined, it is done by the people other than Imam. For example, in the Ayyashi's quote from Abu_Hamze from Imam Sadiq, he said that the meaning of four idols are: Abolfasil, Ramaa, Naesal, Moavia and who follow them. But Majlesi describe them as: Abu Bakr, Umar and Othman. On the other hand, Sheikh Sadoq describe them as: Yaghos, Yaough, Nasr and Hobal. However, it is not mentioned in the Beirut edition of his book. So finally, we have here only

5 narrations that has mentioned Caliphs names and their absolving. They are questionable, for the following reasons:

4-1-1. Conflict with Quranic verses

One of the most important reasons for doubt about such narrations in clear absolving is the opposition with verses that emphasize unity and prevent division“ Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty”, (3:105)“ Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous”(6: 153). Both calling for following the straight path as the axis of unity and forbid division. It is very important as it is mentioned in 8:46“ : And obey Allah and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient ;indeed, Allah is with the patient. ”And must be considered after God and his prophet obey. Also there are some verse which contains solutions about dispute“ O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination”(4:59).

4-1-2. Conflict with restricted narrations for absolving

What is remarkable along with the narrations of absolving the caliphs are the narrations that determine the limit of absolving. Such narrations contradict the narrations of explicit absolving of

the caliphs. In other words, in the discussion of absolving there are some limits and rules for that. Failure to pay attention those, causes the believers to leave the important religious duty of "Tabari" on the one hand. On the other hand, the unity of the Islamic society should be harmed and the ground should be prepared for the intervention of the enemies and even endangering the lives of the believers.

Considering these narrations, it becomes clear that in absolving, there is no absolute freedom and it must be bound by the limits and laws specified in other narrations. One of the most important of these limits is the principle of secrecy.

Concealment (Taqiya) is in fact a defensive shield to protect the lives of Shiites. In such regard Imam Sadegh (AS) says "Concealment is the shield of the believer, and the guardian of the him " (Hor_Alameli, 1403: 16/205). In another narration, he says to Abu Omar Ajami: O Abu Omar, nine-tenths of religion is in piousness, and piety is in everything except in wine and wiping over the sandals" (Koleini, 1411: 6/415).

Accordingly, it is unlikely that the Imams, whose most important goal has always been to save the lives of the Shiites, have explicitly declared their absolving the caliphs. Even if that matter has been stated by the Imams (AS) in the presence of their special companions and in secret, it is unlikely that these people, without considering this important principle, would make the Imam's statement public and endanger the lives of other Shiites. Because the Imam, according to his knowledge of his special companions, had stated this to them.

4-1-3. Conflict with the narrations deny absolving

Although the narrations that indicate explicit absolving of the caliphs may not be assigned to the above narrations , they will be invalidated by considering their conflict with other narrations that forbid absolving. An example is a quote by Imam Ali said in Seffin battle :

"I hated for you to be cursed, insulted and excused. But if you described the faults of their deeds, you would have said of their history such-and-such and such-and-such of their deeds" (Ibn Muzahim, 1382: 103). With such statements ,he forbade his companions from declaring their absolving and insulting the opposite corps. But at the same time, it has made them aware of the enemy's wrongdoing. Another example is a narration of Imam Sadegh (AS), quoted by Abdul Jaber Hamedani, who said:" He came to them while they wanted to leave the city ,so he said that you are, God willing, from the best of the people of your country, so inform them about me. Those who claim that I am in front of supposed obedience, I am righteous from him, and whoever claims that I am innocent from Abi Bakr and Umar, for I am righteous from him" (Tastari, 1367: 253).

4-1-4. Conflict with the Ahl al-Bayt ideas and manner

Another reason for rejecting the narrations related to the explicit innocence of the caliphs is their conflict with the manners of the Imams. Their manner has been always based on the creation of unity and compromise in Islamic society. One of the examples that can be given in this regard, after the story of Saqifa and depriving Imam Ali of his inalienable right. To protect the

interests of the Islamic society, the most important of which is unity, he relinquished his right and, in the face of the current situation, preferred silence to the uprising. In such a way that they considered patience in the face of their usurped right as better than shedding blood and creating division (see Ibn Abi Al-Hadid, 1378: 1/308). In a letter, he wrote to the Egyptian people (see Nahj al-Balaghah: 62), and other similar cases (Nahj al-Balaghah, Sermon 157; Ibn Abi al-Hadid, 1378: 1/191 & 11/113) he explained the reason for his silence. He has stated the same thing. What is evident in all these words is the lack of expression of even one sentence in the explicit disgust of the caliphs. Because at that critical time, and despite the dangers that threatened the fledgling Islamic society, the important principle from his point of view was the preservation of unity. At the same time, he never relinquished his right .

Throughout the rule of the caliphs and after that, he acted away from the use of vulgar words, insult and explicit innocence, and so on. Examples that can be provided in this regard include:

refusing voluntary allegiance (Ibn Abi Al-Hadid, 1378, 12/265), criticizing the performance of the caliphs, for example, criticizing the misappropriation of the treasury by Uthman (Ibid: 3/35), refusal to implement the divine limits (Ibid: 9/15), the tendency to kinship and the selection of Marwan Ibn Hakam for consultation and consultation (Yaqubi, 1419: 2/164), support for political critics of the government such as Abuzar Ghaffari (See Masoudi, 1365: 2/351) and ignoring the order of the caliphs are like the story of the exile of Abuzar (same: 2/351).

In addition to the method of Imam Ali (AS), by examining the method of other Imams (AS), the invalidity of the narrations of the explicit innocence of the caliphs is confirmed. Because the Imams (AS) had a good manner in dealing with the followers of different religions .

According to the Imams, good morals bring honor to the Shiites. Also, insults weaken them. They also instructed their followers to be kind by mentioning phrases such as " Treat people well in good moral ."Another example is related

to Imam Sadegh (AS). After Abu Hanifa complained about the slander and hatred of a group of people in Kufa towards the caliphs, Imam Sadegh, in a letter to the Shiites of Kufa, stopped them from doing so and advised them to speak kindly to the people. Imam Sadegh advised the Shiites to read that letter and adhere to its content. To the extent that the Shiites read it after each prayer (see Koleini 1411: 7/14-2). Imam Baqir (AS) while forbidding insults to Sunnis, considered swearing as a cause of humiliation for those who swear (see Saduq, 1394: 1/383). Such statements by the Imams (as) are not dedicated to specific times or individuals. Rather, as a permanent principle, it includes all Shiites at all times and places. Therefore, if such narrations existed in the words and deeds of the Imams (as), people like "Yahya ibn Umme Tawil", who declared their absolving the opposition, would have referred to them in declaring their innocence. Yahya introduced the basis of the idea of absolving as its divinity. He stood in Kufa Square and shouted without hesitation" .O friends of God!

We are innocent of everything you hear! May God curse those who call Imam Ali (PBUH) a slanderer. We hate the Marwan family and everything that is not divine" (Koleini, 1411: 2/379 and 380).

4-2. Documents analysis

In examining the documents of these narrations, some cases are effective in their non-acceptance and validity.

Regarding the first narration, Salim himself is trustworthy, but in the eyes of most Shiite and Sunni scholars, his narrator, Aban ibn Abi Ayash, is a weak one. In such a way that some Shiite hadith scholars have considered him the author of the Book of Salim (ibn Al-Ghazairi, 1422: 62 and 63; Hali, 1417: 2/356), and others have considered his document weak and insignificant (Ardabili, 1425: 1/9; Ibn Dawood Al-Hali, 1392: 414). Some Sunni hadith scholars (cf. Ibn Hajar, 1404: 1/101-97; Aghili, 1418: 1/41038).

Have used expressions such as denied narrated, weak, and abandoned hadith in his wound. Therefore, he is not trusted and reliable. Regarding the second, seventh, ninth, and tenth narrations, it should be said that the document of such narrations has been removed. This issue weakens the hadith in the knowledge of Shiite scholars. In their document, only the name of one person is mentioned and the chain of the document is not stated until the owner of the original book. Therefore, even if the narrator of the hadith from Imam (AS) is a reliable person, because the names of the other narrators of the chain of transmission are not mentioned so they can't be examined, it will not be reliable. This is also true of the eleventh, twelfth, and fourteenth narrations.

In the case of the third, fourth, and fifth hadiths, since the names of some narrators of the hadith have been removed and replaced by the words such as "from some of his men", "from someone who has narrated" and "men", the hadith will be weak.

In the sixth narration, some narrators such as Muhammad ibn Harun are weak (Hali, 1417: 399; Ibn Dawood Al-Hali, 1392: 299). It has also been saying about his narrator, Abu Yahya al-Wasiti, that he is not a "strong in the hadith" (Najashi, 1416: 192).

Regarding the document of the eighth narration which is mentioned in the book of Rijal Kashi, studies have shown that although the name of Musa ibn Bashir is mentioned in some Rijal books, there is not any information available about him (see Khoei, 1411: 20/25). Therefore, it can be said that he is unknown or negligent. On the other hand, his narrator, Muhammad ibn Jumhur al-Ami, has been mentioned by the words such as "weak in hadith", "corrupt in religion" (Najashi, 1416: 337; Ibn al-Ghazairi, 1422: 92), "exaggerator" (Tusi, 1415: 364), and "others have not written his hadith" (Ibn al-Ghazairi, 1422: ibid). (Also in the case of "Ishaq ibn Muhammad" who quotes from Ibn Jumhur, it is stated that "Kashi" makes him an exaggerator but also one of the pillars of the exaggerators (Ibid: 2/613) and also the accused him (Ibid: 1/71). In addition to Kashi, others have accused him of exaggeration (Tusi, 1415: 384; Hali, 1417: 318). Some (Ibn al-Ghazairi, 1422: 117), consider him a transgressor in religion. Regarding the first narrator, namely Nasr ibn al-Sabah, words like "exaggerator" (Tusi, 1404: 2/613; Ibn al-Ghazairi, 1422: 120), weak (Hali, 1417: 206), and "in his words, credit It is not" (Ibid: 213).

Regarding the thirteenth narration, considering that the narrator is deleted at the beginning of the hadith and the phrase "narrated" is used instead, it can be said

that the hadith is suspended and one of the weak hadiths. Concerning Obaid ibn Sulayman al-Nakha'i, there is no explanation for him in the books, so it can be said that he is unknown (see Javaheri, 1424: 361). Accordingly, such narrations are not trustworthy in terms of authenticity.

4-3. The origins and sources analyzing

An examination of the sources containing the narrations of absolving the caliphs shows that the original origin of such narrations is different. In this way, the first source is related to the first century. This is clear from the first narration, which is mentioned in the book of Salim ibn Qays (first century). The second narration, narrated by Majlisi quoting Fadl ibn Shazan (d. 260 AH), takes us to the third century. The third to sixth narrations also show that the issue of innocence was one of the topics discussed in the third century. In a way that Saffar (d. 290 AH) has dedicated an independent part of his book to it. The seventh narration, which is mentioned in the commentary of Ayashi (died in 320 AH), leads us to the beginning of the fourth century.

The eighth narration, which is quoted by "Rijal Kashi" (died in 340 AH), reinforces the existence of such narrations in the middle of the fourth century. After that, from the ninth to the thirteenth narration, we are faced with the approximation of "Attaghribol Maaref" Halabi (d. 447 AH), which brings the source of these narrations to the fifth century. The next source, Mustadrak al-Wasa'il al-Shi'a, is the writing of Muhaddith al-Nuri (d. 1320), which traces the origins of the

fourteenth narration to the fourteenth century. Of course, most of these narrations have been mentioned in later sources, especially Bihar al-Anwar, with changes or additions to some of the words of the original narrations.

Another point that can be obtained by evaluating the sources of narrations is that usually in earlier narration sources, the pronoun "those two" has been used in the hadiths of absolving. But from the third century onwards, the ironic word "so and so" is also seen in the narrations. After that, from the fifth century onwards, there are narrations in the sources mentioning the names of the caliphs. Accordingly, it may be said that in earlier centuries, there was more caution in this regard. Of course, this does not mean that there is no pronoun or ironic phrase in the narrations of later sources. Out of a total of 14 narrations, in 5 narrations the names of Abu Bakr and Umar are explicitly mentioned. Therefore, it can be said that the origin of the sources of the first category of narrations that express explicit innocence dates back to the fifth century.

However, the review and validation of some of the mentioned sources led to the following results:

Regarding the book of Salim bin Qais Hilali and its validity, by searching in Rijal and hadith sources, one does not get a single and comprehensive opinion that can be concluded based on it. In this regard, three theories are mentioned: Some have considered it as a valid and documented principle that is referred to by the Shiites (see: Nomani, 1422 :37).

On the other hand, some believe that the book is fundamentally fake and its citation to Salim is distorted. Ibn al-Ghazairi was the first to make this statement (cf. Heli, 1417: 162) and

others have confirmed it (Ibn Dawood al-Hali, 1392: 106; Tafreshi, 1418: 1/39).

Others, in short, consider the document of this book to be correct but believe that it is not free from distortion and falsification. Sheikh Mofid (1414: 149) is one of these people. He makes it clear that he does not trust this book and that it is proper for religious people to refrain from doing what is in it. Regarding the narration narrated by Allama Majlisi from Fadl ibn Shazan, it should be said that the exact identity of the text of Fadl's book, which was entitled *Al-Qaim*, is not known. It should be noted that at the end of the eighth century, a person named Bahaeddin Ali ibn 'Abd al-Karim ibn' Abd al-Hamid al-Nili accessed this book. It seems that with the discovery of the text of Ibn Shazan's book, he intended to write an independent book based on Fadl's book about the Absent Imam. But later, parts of this article were given to Imami writers before it became a book. Recently, a part of this book entitled "Joy of Believers" has been published. This part of Al-Nili's book, later entitled *Al-Ghaybah*, was in the possession of Allama Majlisi. Allameh Majlisi has quoted hadiths from this book in *Bihar al-Anwar* (for further explanation, see Ansari, 1390). Regarding the book *Basair al-Darjat*, written by Saffar, it should be said that the author is one of the authors of the principles trusted by the Shiites and has been authenticated. But in the case of this book, some issues can affect the attribution of this book to him and the validity of his narrations. For example, the main narrator of Saffar, namely Ibn Walid (d. 343), has narrated all his works except the book *Basair al-Darjat* (cf. Najashi, 1416: 262). Failure to quote

this book has led to negative speculations about it. Allameh Majlisi says in this regard "Ibn Walid did not quote from *Basair al-Darjat* because he thought that the content of this book was close to exaggeration" (Mamaqami, 1352: 3/103).

For this reason, despite the importance of Saffar's book in quoting Imamate studies, he has not been considered by the scholars like Koleini in his book: *Al-Hijjah* (Ansari, 1388: 65 and 66). Ansari also believes that Saffar did not have such a book and the current book published in his name is based on the book of *Basair Al-Darjat* written by Saad bin Abdullah and some items have been added to it (Ibid: 64).

Of course, examining the veracity of these arguments requires independent research, but to some extent, indicates a definite lack of trust in the narrations narrated in his book. Regarding another source, namely, "Rijal Kashi", it should be said that although this work is trusted by hadith scholars, since the main use of that, is to know the narrators of hadith, therefore, it is not possible to suffice with the narrations that are only in this book. Therefore, its narrations must be mentioned in the narrations of the first category. While the next source who mentions this narration, namely *Bihar Al-Anwar*, is not the first.

Regarding the "Attaghribol Maaref", it should be said that this book is theological. More than half of its discussions are on the shortcomings and disadvantages of the caliphs. It is said that apparently, this book became scarce after a short time of being written by the author and was not available to the public until the time of Allama Majlisi. The reason is that no trace of this book can be found in the works left before the

mentioned period. Even the name of this book does not appear in any of the permissions or sources of other books (for example, see Muntajbuddin, 1987, Ibn Shahr Ashob, Undated: 65; Ibn Idris, Al-Sarair, 1410: 2/282). However, after Allameh Majlisi (1403: 1/38) obtained a copy of it, this book was included to some extent among Shiite books and sources. Probably, the high volume of the issue of defects in it has affected the marginalization of the book and lack of attention to it (see Haeri, 1391: 259–257).

Moreover, sometimes Halabi's lack of correct understanding of the narrations has led to his misunderstanding of them. For example, in the case of the twelfth narration, Imam (as) forbade absolving of the sheikhs by mentioning the phrase "How if you showed their innocence, if they did not look at you with the blink of an eye." Because the Imam says: If you acquit them, you will be killed! It is surprising that both Halabi and his successor, Allama Majlisi, despite the Imam (AS) are warning against absolving, considered this narration in the section of narrations narrated by the Imams (AS), in confirming the faults of the caliphs and as a kind of permission for absolving.

Therefore, according to what has been said, it is not possible to be sure of the authenticity of the sources of the mentioned narrations.

5. The possibility of absolving, at the same time as unity

Based on what was stated in the analysis of the text, document, and origin, it was found that such narrations are unreliable and invalid. The reason is

related to the contradiction between the text of the narrations and documented and definite sources such as the Qur'an and narrations, the weakness of the document, and doubts about the validity of some of their sources. Of course, the invalidity of such narrations does not mean ignoring the absolving of the opponents of the Ahl al-Bayt (AS). Rather, what is in question is how one can be both innocent of the enemies (because hatred of the enemies of the Ahl al-Bayt (AS) has been emphasized in many narrations and even considered obligatory) and not harm the unity of the Islamic society. And it did not cause division and discord.

The answer is that hating the enemies of the Ahl al-Bayt is one of the branches of Shiite beliefs. This practice is not one of the weaknesses of Shiites, but it is effective in the survival of it. First of all, this action should not be in a public and explicit manner that leads to a dispute. Secondly, it must be done by observing the boundaries, that is, avoiding insults and slander. It can be said that the "Tabari" that is expressed in the narrations of the Imams (AS) is the same as innocence means disgust and hatred of the heart, not a public "Tabari", especially from the Sunni caliphs in speech and action. Given the current situation of the Islamic society, which is under attack by Takfirists and deviant sects and groups, the public disgust with the caliphs is not only inconsistent with Islamic unity; Rather, it leads to discord and enmity. The philosophy of absolving in Islam and consequently the philosophy of this matter in Shia is to prevent the deep friendship of infidels and hypocrites with Muslims and finally the domination of infidels and hypocrites over Muslims. Public and explicit

absolving ,especially towards the elders and caliphs of both religions, does not fulfill such a demand. Rather, in the most optimistic case, it provides the ground for creating resentment and hatred between Muslims towards each other and thus creating an opportunity for infidels and hypocrites to get closer to Muslims. It may have caused war and bloodshed among Muslims and weakened them politically, socially ,and militarily, and provided the ground for the domination of the enemies of Islam over them.

Conclusion

1. Examining the narrations of absolving in Shiite texts, showed that these narrations are of four categories: absolving the enemies of Islam, absolving the people of doubt and heresy, absolving the opponents of the Imams (AS), and innocence from the sheikhs. The latter case, due to the connection with the issue of Imamat and succession of the prophet, can cause differences between Shiites and Sunnis.

2. Regarding the fourth category of narrations of absolving, we have at least 14 narrations. 9 of which deal with absolving metaphorically or conscientiously and have no explanation. Therefore, it cannot be said with certainty that they necessarily mean the caliphs. But concerning the remaining 5 narrations, since the names of the caliphs are explicitly stated, a closer look is needed.

3. Analysis of the text of explicit narrations on the absolving the caliphs showed that such narrations cannot be cited due to their contradiction with the verses of the Qur'an, narrations inviting "Taqiya", narrations denying innocence, as well as the manner of the Imams (as)

in dealing with the caliphs. The results of the analysis of the document of such narrations also confirmed this statement. The most important of which is the weakness of the document for reasons such as the unreliability of the narrators. Moreover, the analysis of the original origin showed that the sources of many of these narrations are questionable in terms of authenticity and attribution to its author. Therefore, the definite issuance of such narrations by the Ahl al-Bayt (AS) cannot be true.

4. The invalidity of explicit narrations in absolving ,does not mean denying hatred of enemies and opponents. Because hating them is one of the Shiite pillars. But this never means making it public, citing Sunni examples and sanctities. Rather, it is necessary to observe the limits, that is, to avoid explicit insults and absolving, and in the form of heart and inner hatred and disgust.

References

The Holy Quran.

Nahj al-Balaghah (Words attributed to Imam Ali (AS)). Compiled by Sayed Radi.

Ibn Idris al-Hali, Muhammad ibn Mansour(1410). *Al-Sarair*. Qom: Islamic Publishing House Press. third edition.

Ibn Abi Al-Hadid, Abdul Hamid ibn Hiba Allah(1378). *Sharh Nahj al-Balaghah*. research: Muhammad Abu al-Fadl Ibrahim. Beirut: Dar al-Kitab al-Arabiya. first edition.

Ibn Babawiyah Razi, Muntajbuddin Ali(1366). *List of Muntajbuddin*. Research: Jalal al-Din Muhaddith al-Armawi. Qom: Ayatollah Marashi School.

Ibn Hajar(1404). *Tahdhib al-Tahdhib*. Beirut: Dar al-Fikr. first edition.

Ibn Dawood Al-Hali(1392). *Rijal Ibn Dawood*. research: Mohammad Sadegh Al-Bahr Al-Ulum. Najaf: Al-Haydariyeh Press.

Ibn Shuba Harrani(1404). *Tohafol-Oqool*. edited by Ali Akbar Ghaffari. Qom: Islamic Publishing Foundation.

Ibn Shahr Ashob(BiTa). *Ma'alim al-Ulama*. no place of publication: no publisher.

Ibn Asaker(1415). *History of the City of Damascus*. Research: Ali Shiri. Beirut: Dar al-Fikr.

Ibn al-Ghazairi, Ahmad ibn Husayn(1422). *Rijal Ibn al-Ghazairi*. research: Mohammad Reza Jalali. Qom: Dar al-Hadith. first edition.

Ibn Qais, Salim(1422). *Salim ibn Qays' book*. research: Mohammad Baqir Al-Ansari. no place of publication: no publisher.

Ibn Muzahim Al-Manqari, Nasr(1382). *Waqqa Al-Safin*. research: Abdul Salam Mohammad Haroon. Cairo: Arab Al-Hadith Foundation. second edition.

Ardabili, Mohammad Ali(1425). *Jame al-Rawa'*. Bija: Al-Muhammadi Library.

Ansari, Hassan(1388): *Genealogy of Basair al-Darjat and its author*". Book of the Month of Religion. No 23.

Ansari, Hassan(1390). *Historical Studies in the Field of Islam and Shiism*. Tehran: Museum and Documentation Center of the Islamic Consultative Assembly .

Blazeri, Ahmad Ibn Yahya(1417). *Ansab al-Ashraf*. Beirut: Dar al-Fikr.

Tastari, Noorullah(1988). *Al-Sawaram Al-Muharraqa*. Research: Jalaluddin Al-Muhaddith. no place of publication: no publisher.

Tafreshi(1418). *Criticism of Men*. Qom: Al-Bayt Foundation for the Revival of Heritage. first edition.

Jawaheri, Mohammad(1424). *Al-Mufid from the Dictionary of Hadith Men*. Qom: Maktaba al-Mahalati. second edition.

Haeri, Hossein(1391). "Introduction to the book of approximation of

encyclopedias". *Imamate Research*. summer 2012. second year. No. 6.

Al-Hurr al-Ameli, Muhammad ibn al-Hassan(1403). *Wasa'il al-Shi'ah to study the issues of Shari'a*. Beirut: Dar al-Ahya al-Tarath al-Arabi. fifth edition.

Halabi, Abu al-Salah(1417). *Attaghribol Maaref*. research: Fars Tabrizian. Without place of publication: Al-Haqiq.

Heli(1417). *Summary of Sayings*. Research: Jawad Al-Qayyumi. Islamic Publishing Institute. First Edition.

Khoei, Abu al-Qasim(Undated). *Mesbah al-Fiqha*. Qom: Ansarian.

Zahabi(1407). *Tarikh al-Islam*. research: Omar Abdul Salam Tadmari. Beirut: Dar al-Kitab al-Arabi. first edition.

Ragheb Isfahani, Hussein Ibn Muhammad(Undated). *Al-Mufradat Fi Al-Gharib Al-Quran*. Damascus: Dar Al-Alam Al-Dar.

Shahrestani, Abu al-Futuh(Undated). *Al-Mullah wa Al-Nahl*. Egypt: Al-Anku Press.

Saduq, Muhammad ibn Ali(1414). *Beliefs in the religion of the Imams*. research: Issam Abd al-Sayyid. Dar al-Mufid. second edition.

Saduq, Muhammad ibn Ali(1394). *from the presence of the jurisprudent*. Tehran: Al-Sadiq Library.

Saduq, Muhammad ibn Ali(1384). *Beliefs in the Religion of the Imams*. Qom.

Saffar, Mohammad Ibn Hassan(1404). *Basair Al-Darjat Al-Kubra in the Virtues of Muhammad (AS)*. Tehran: Scientific Publications.

Tabarsi, Fadl Ibn Hassan(1372). *Al-Bayyan Complex in the Interpretation of the Qur'an*. Tehran: Nasser Khosrow Publications.

Tusi, Muhammad ibn Hassan(1415). *Rijal al-Tusi*. Qom: published by Javad Qayyumi Isfahani.

Tusi, Muhammad ibn Hassan(1404). *The Authority of Knowing the Men*. Research:

Mahdi Al-Raja'i. Qom: Al-Bayt (AS) Foundation for the Revival of Heritage.

Aqili(1418). *Zoafa-Al-Aqili*. research: Abdul Moati Amin Qalaji. Beirut: Dar al-Kitab. second edition.

Ayashi, Mohammad Ibn Massoud(2001). *Book of Interpretation*. Tehran: Theological Press.

Koleini, Mohammad Bani Yaqub(1411). *Usule Kafi*. Dar Sa'b. fourth edition.

Mamaqami, Abdullah(1352). *Tanqih al-Maqal fi Ahwal al-Rijal*. Najaf: Mortazaviyah Press.

Masaeli, Mehdi(1393). *Unholy Curses (Explanation of the Laws and Restrictions of Tabari)*. Arma.

Muhaddith Nouri(1408). *Mustadrak al-Wasa'il*. Beirut: Al-Bayt Foundation for the Revival of Heritage. second edition

Majlisi, Mohammad Baqir(1403). *Bihar Al-Anwar*. Beirut: Dar Al-Ahya Al-Tarath Al-Arabi. second edition.

Masoudi, Ali Ibn Hussein(1986). *Moroj-alzahav Va maaden_al_jouhar*. Translator: Abolghasem Payende. Tehran: book publishing.

Mofid(1403). *Amali*. Research: Ali Akbar Ghaffari. Qom: Seminary Teachers Association.

Mofid(1414). *Correction of Imamate Beliefs*. Research: Hussein Dargahi. Beirut: Dar al-Mufid. Second Edition.

Najashi(1416). *Rijal al-Najashi*. Qom: Islamic Publishing Institute. fifth edition.

Nomani Muhammad ibn Ibrahim(1422). *Kitab al-Ghaybah*. Qom: Anwar al-Mahdi. first edition.