

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Has the verse 55 of the chapter Nur (The Light) (Allah has promised to those of you who believe) been revealed pertaining to Abu-Bakr and Omar

THE BOARD OF THE SUNNITES

A QUESTION BY;YAZDAN

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange, they shall serve Me, not associating aught with Me, and whoever is ungrateful after this, these it is who are the transgressors” (The chapter Nur, verse 55)

RESPONSE

At first; if what the Sunnites claim is right then, why did not Abu Bakr himself refer to this verse while he has resorted to anything in Saqifah?

Secondly; Ayeshah the daughter of Abu Bakr explicitly says that no verse of the holy Qur’an has been revealed pertaining to my household

ما انزل الله فينا شيئا من القرآن .

-Sahih Al-Bokhari, Al-Bokhari, v 6 p 42

No verse has been revealed pertaining to my household

Thirdly; the Sunnite scholars themselves have responded pertaining to this verse that such as Shokani one of the Sunnite famous scholars who says pertaining to this case that

(وعد الله الذين آمنوا منكم وعملوا الصالحات) هذه الجملة مقررة لما قبلها

من أن طاعتهم لرسول الله صلى الله عليه وآله وسلم سبب لهدايتهم ، وهذا وعد

من الله سبحانه لمن آمن بالله وعمل الأعمال الصالحات بالاستخلاف لهم في الأرض
لما استخلف الذين من قبلهم من الأمم ، وهو وعد يعم جميع الأمة . وقيل هو خاص
بالصحابية ، ولا وجه لذلك ، فإن الإيمان وعمل الصالحات لا يختص بهم ، بل يمكن
وقوع ذلك من كل واحد من هذه الأمة ، ومن عمل بكتاب الله وسنة رسوله فقد أطاع
الله ورسوله .

This sentence in fact, is the interpretation and admission of the past that if they obey and follow the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then they will be guided and survived and this is a promise from Allah the Almighty to those who believe in GOD and have done good acts in order to grant to them what they need to become the rulers of the earth as it has happened in the previous nations and this is a common promise which included all of the Moslem people while some have said that; this promise is only exclusive to the companions but this comment is worthless since the faith and good deed do not unique to the companions rather than every single individual of the Moslem community can be included if they obtain these prerequisites as well as whoever obey the divine orders which have been mentioned in the holy Qur'an and the tradition of the holy prophet of GOD, in fact he has to obey the orders of Allah the Almighty

And then he says that

ومعنى ليستخلفنهم في الأرض : ليجعلنهم فيها خلفاء يتصرفون فيها تصرف الملوك في مملوكاتهم ، وقد
أبعد من قال إنها مختصة بالخلفاء الأربعة ، أو بالمهاجرين ، أو بأن المراد بالأرض أرض مكة ، وقد
عرفت أن الاعتبار بعموم اللفظ لا بخصوص السبب ، وظاهر قوله (كما استخلف الذين من قبلهم) كل من
استخلفه الله في أرضه فلا يخص ذلك ببني إسرائيل ولا أمة من الأمم دون غيرها

-Fatah Al-Ghadir, Al-Shokani, v 4 p 47

The meaning of the rulership in the earth is that; We are going to make them rulers in the earth in order to rule over everything that the kings and rulers have ruled over them and those who have excluded the 4 Qaliphs and the migrants and the real intent of the earth which has been considered by them was the city of Mecca then they have said something beyond the truth since the word rulership is a common concept and it

includes all of the believers and it is not an specific concept and to say that in the previous nations some special groups such as Bani Israel (the Israelite) or the specific nation were intended

Nasafi says in his own interpretation that

(ليستخلفنهم في الأرض) * أي أرض الكفار وقيل أرض الكفار وقيل أرض
المدينة والصحيح أنه عام لقوله عليه الصلاة والسلام لدخلن هذا الدين على ما
دخل عليه الليل .

-Tafsir Al-Nasafi, Al-Nasafi, v 3 p 154

Some have said pertaining to this part of the holy verse that; the purpose is the land of Mecca and some have said that the real intent is the lands of unbelievers and the city of Medina has been said as well but the exact and subtle interpretation is to say that meaning includes a common concept as the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; whatever the night covers then the religion will be arrived at and will cover that

And Qartabi one of the Sunnite great commentators says that

قوله تعالى : (ليستخلفنهم في الأرض) فيه قولان : أحدهما ، يعنى أرض
مكة ، لان المهاجرين سألوا الله تعالى ذلك فوعدوا كما وعدت بنو إسرائيل ، قال
معناه النقاش . الثاني ، بلاد العرب والعجم . قال ابن العربي : وهو الصحيح ، لان
أرض مكة محرمة على المهاجرين ، قال النبي صلى الله عليه وسلم : (لكن البائس
سعد بن خولة) . يرثى له رسول الله صلى الله عليه وسلم أن مات بمكة . وقال في
الصحيح أيضا : (يمكث المهاجر بمكة بعد قضاء نسكه ثلاثا) .

-Tafsir Al-Ghartabi, v 12 p 299, 300

There are two ideas and remarks pertaining to the meaning of this statement of Allah the Almighty that ;He will make them rulers in the earth” one of them refers to the land of Mecca since the migrants have requested Allah the Almighty to grant them peace and security and GOD has promised them to do that as He promised to the Israelites and this comments is from a man named as Naqash and the second statement is

that the real intent is the lands of non-Arabs and Arabs lands which is accurate as well and it has been quoted from Ibn Arabi that; since the land of Mecca was prohibited to the migrants and it has been quoted in the sound narration that the migrants can remain in Mecca for 3 days after performing the ceremony of Haj but the poor Sad Ibn Kholah that the holy prophet of GOD stated pertaining to him that; he was remained there until he died

Fourthly; Allah the Almighty has promised in this verse that He will make rulers the whole believers in the whole world and the world earth does not necessarily refers to a specific place rather than it includes all of the countries since the majority of the Sunnite scholars have emphasized upon this point in their own interpretation that the real intent of the earth is all of the counties in the earth

Thalabi writes in his own interpretation that;

والله ليستخلفنهم في الأرض أي ليورثنهم أرض الكفار من العرب والعجم ،
فيجعلهم ملوكها وسائسها وسكانها .

-Tafsir Al-Thalabi, Al-Thalabi, v 7 p 114

Allah the Almighty will make them the rulers of in the earth it means that they will dominate over the unbeliever lands from Arabs to Non-Arabs lands and they will be the rulers, governors and the residents in the earth

Vahedi says as well that

وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض * (ليورثنهم أرض الكفار من العرب والعجم .

-Tafsir Al-Vahedi, Al-Vahedi, v 2 p 768

the real intent of this verse is that Allah the Almighty will make the pious the rulers and inheritors of the unbeliever lands from Arabs to non-Arabs lands in the earth

and Ibn Jozi says that

قوله تعالى : * (ليستخلفنهم) * أي : ليجعلنهم يخلفون من قبلهم ،
والمعنى : ليورثنهم أرض الكفار من العرب والعجم ، فيجعلهم ملوكها وساستها
وسكانها .

-Zad Al-Masir, Ibn Al-Jozi, v 5 p 372

The real purpose of this statement of Allah the Almighty is that He will make them (the pious) the rulers in the earth after the other people and in fact they will become the inheritors, the rulers and the residents of the unbeliever lands from Arabs to non-Arabs lands

And Al-Qarnati Al-Kalbi says in his own interpretation that

(ليستخلفنهم في الأرض) * وعد ظهر صدقه بفتح مشارق الأرض ومغاريها
لهذه الأمة .

-Al-Tashil le Olum Al-Tanzil, Al-Gharanati Al-Kalabi, v 3 p 71

This section of the holy verse is a promise that will be realized when the east and the west of the world were dominated by the Moslem community

And now we can see that in the age of the Calphate of Abu Bakr even the whole Arab peninsula was not dominated by the Moslems still less for that the whole world

Thus this verse does not definitely include none of the 3 Qaliphs

Then we can find out from this point that this verse refers to the age of the reappearance of His Holiness Mahdi (Imam of the age) peace be upon him that the whole Moslems agree that when His Holiness reappears then he will rule over the whole world and will disappear the infidelity and apostasy throughout the world

Fifthly; another point which has to be considered is that in the below of the verse Allah the Almighty has stated that

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ .

He will most certainly, establish for them the religion which He has chosen for them

The majority of the Sunnite commentators have said that the real intent of this verse is that; Allah the Almighty will dominated the religion of Islam over the whole other religions and the religion of Islam will be the only religion to be obeyed in the whole world and the other religions will be disappeared

Abi Abd Allah Mohamad Ibn Abd Allah Ibn Abi Zamnin says in his own interpretation that

(وليمكن لهم دينهم الذي ارتضى لهم) * أي : سينصرهم بالإسلام ؛ حتى يظهرهم على الدين كله ؛ فيكونوا الحكام على أهل الأديان .

Soon they will be rule over the whole religions as well as the ruler over the followers of the other religions and faiths via Islam

And this Sunnite great commentator has quoted this narration as a clear sign to prove this theory that

يحيى : عن عبد الرحمن بن يزيد ، عن [سليم] بن عامر الكلاعي قال : سمعت المقداد بن الأسود يقول : سمعت رسول الله يقول : لا يبقى على ظهر الأرض بيت مدر ولا وبر ، إلا أدخله الله كلمة الإسلام بعز عزيز أو ذل ذليل ؛ إما يعزهم الله فيجعلهم من أهلها ، وإما يذلهم فيدينون لها .

-Tafsir Ibn Zamanein, Abi Abdullah Muhammad Ben Abdullah Ben Zamanein, v 3 p 242- 244

Salim Ibn Amer Kalaei says that; I heard from Meqdad Ibn Asvad that he said; I heard from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that stated that; there will be no room in the whole earth unless Islam will be arrived at and they accept that whether willingly or unwillingly

And Samani one of the Sunnite famous commentators says pertaining to this case that

وقوله : * (وليمكنن لهم دينهم الذي ارتضى لهم) أي : ليظهرن دينهم على جميع الأديان .

-Tafsir Al-Samaani, Al-Samaani, v 3 p 544, 545

The real meaning of this words “ He will most certainly, establish for them the religion which He has chosen for them” is that He will make your religion and faiths as the dominant religion and faiths in the whole earth

And Ibn Jozi says that

قوله تعالى : * (وليمكنن لهم دينهم) * وهو الإسلام ، وتمكينه : إظهاره على كل دين .

-Zad Al-Masir, Ibn Al-Jozi, v 5 p 372

The real intent of this statement “ He will most certainly, establish for them the religion which He has chosen for them” of Allah the Almighty is that the religion Islam will dominate over the whole religions and faiths in the earth

And Qartabio writes in his own interpretation that

(وليمكنن لهم دينهم الذي ارتضى لهم) وهو الاسلام ، كما قال تعالى : " ورضيت لكم الاسلام دينا " [المائدة : 3] .

The real purpose of the religion in this verse “ He will most certainly, establish for them the religion which He has chosen for them” is Islam due to this statement of Allah the Almighty who stated that I have chosen Islam as your religion

And in the next part of the narration he quotes that

وروي سليم بن عامر عن المقداد ابن الأسود قال : سمعت رسول الله صلى الله عليه وسلم يقول : (ما على ظهر الأرض بيت حجر ولا مدر إلا أدخله الله كلمة الاسلام بعز عزيز أو ذل ذليل أما بعزهم فيجعلهم من أهلها وأما بذلهم فيدينون بها)

-Tafsir Al-Ghartabi, Al-Ghartabi, v 12 p 299- 300

Salim Ibn Amer Kalaei says that; I heard from Meqdad Ibn Asvad that he said; I heard from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that stated that; there will be no room in the whole earth unless Islam will be arrived at and they accept that whether willingly or unwillingly

While in the age of the 3 Qaliphs the whole people of Medina ware not Moslem even, and there were non-Moslem people in Medina as well and the Sunnites agree that the murderer of Omar Ibn Khatab was a non-Arab man who killed him in the mosque then it can be evident that this verse has no relation with the legitimacy of the Caliphate of the 3 Qaliphs

Sixth; most of the Sunnite scholars have said pertaining to the interpretation of this section of the verse that Allah the Almighty states that

وَلْيَبَدِّلْهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا .

And that He will most certainly, after their fear, give them security in exchange

The real intent of the security in this verse is that the whole people do not fear anyone except Allah the Almighty in such a manner that the Moslem ruler can move among the great crowded people with no weapon and no one hurts him and also they have said that; is someone move from Sana to Hazramout no one threatens him

Qartabi says in his own interpretation that

وجاء في معنى تبديل خوفهم بالأمن أن رسول الله صلى الله عليه وسلم لما قال أصحابه : أما يأتي علينا يوم نأمن فيه ونضع السلاح ؟ فقال عليه السلام : (لا تلبثون إلا قليلا حتى يجلس الرجل منكم في الملا العظيم محتبيا ليس عليه حديدة) . وقال صلى الله عليه وسلم : (والله ليتمن الله هذا الامر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غنمه ولكنكم تستعجلون) .

-Tafsir Al-Ghartabi, v 12 p 299

It has been quoted pertaining to the exchange of fear to security and peace that the holy prophet of GOD (peace and bless of GOD be upon him and

his progeny) stated to his companions that will not the day in which you live in peace and security and put the weapons away? Then stated that; it is not too long that one of you will be among a very crowded people with no arm and stated that; I swear to GOD that this peace will not come unless a rider does not fear of anyone from Sana to Haramout unless his own GOD and from wolves pertaining to his own sheep but do not hurry

This narration which Qartabi referred to has been mentioned in most of the Sunnite books such as the blow books

-Sahih Al-Bokhari, Al-Bokhari, v 8 p 56, Mosnad Ahmad, Al-Emam Ahmad Ben Hanbal, v 5 p 111, v 6 p 395, Omdat Al-Ghari, Al-Eini, v 16 p 144, v 16 p 146, v 24 p 99, Al-Sonan Al-Kobra , Al-Nesai, v 3 p 450, Sahih Ibn Haban, Ibn Haban, v 7 p 157, v 15 p 91, Al-Mojam Al-Kabir, Al-Tabarani, v 4 p 63,

While all of the people know that such a security and peace were not in the age of each of the 3 Qaliphs and the best sign which implies in this case is the issue of the murdering of the second Qaliph Omar Ibn Khatab in the center of the Islamic government and not in Sana nor in Hazramout and in the mosque of the holy prophet of GOD as well as the murder of Othman Ibn Afan by the companions of the holy prophet of GOD

Such security and peace under no circumstances establish unless in the age of the reappearance of His Holiness Mahdi (may GOD precipitate his blessing reappearance) and no other man is able to establish such a security and peace which have been mentioned in this narration except His Holiness

Thus this verse does not imply in the legitimacy of the Caliphate of the three Qaliphs at all

GOOD LUCK

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