

Creating Arguments and Justifications in the Concept of the Ruling Authorities and their Impact on Targeting the Companions until 132 AH

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Abstract:

The pursuit of the ruling authorities and their desire to practice their targeting project against the violators in their course of the Companions, prompted them to create a method that contributes to the achievement of that project, as is the case in the method of fabricating arguments and justifications. This method is one of the most dangerous methods that were employed to target the Companions as it gave the authorities absolute authority to practice the targeting process. The general position of the presence of personalities of the Companions who can be expressed as the owners of a project contrary to the project of the authorities can be real obstruction of the authoritarian political work because they are completely different from the vision and work of the authority. This matter has called on the ruling authorities to search for such a method that enables them to achieve their purposes and requirements in governing the Islamic State.

Keywords: (methodology, authority, companions, targeting, style)

Introduction:

The adoption of the ruling authorities to the method of creating arguments and justifications wanted to find through it a loophole and an outlet through which to hit these figures of the Companions. In other words, the ruling authorities worked to find arguments and pretexts to condemn these companions and show them in front of society that they have violated the policy and public order in the state and that they confuse the security situation. It also shows them as if they are trying to confuse societal stability. Hence, this matter gave it legitimacy (from the point of view of the authorities) in the implementation of its targeting program and it is obligated to maintain this system and societal and security stability. Thus, it will appear in front of society as its lawyer and defender. In order to understand this method, we must know the images in which it appeared, according to the following division.

First: Threatening the Authority and Declaring the Opposition:

The ruling authorities' adoption of the method of creating arguments and justifications has given them a wide space in the practice of the targeting process. The nature of the direct acts and produced by some of the Companions against the rule has given the ruling authorities an opportunity to fabricate pretexts targeting the Companions and then be an argument against them. It was the direct act shown by the companion Malik bin Nuwayra and his public opposition to the authority of the tribal current and his objection to the mechanism of their assumption of power has given them the justification to exercise against him the targeting process. The argument and justification is to accuse him of being an apostate from Islam, taking advantage of the situation that was rampant in the cities. So she marketed this pretext (apostasy) and accused her companion Malik bin Nuwayra in order to implement its targeting program, after he had a preacher who said "Teim's brother said yes, he said, so what did the guardian of the Messenger of Allah who ordered me to follow him, they said, O Arabs, the matter happens after that, he said by Allah, nothing happened, and that you have betrayed Allah and His Messenger. Then he came to Abu Bakr and said, "Who raised you this pulpit and the guardian of the Messenger of Allah is sitting, and Abu Bakr said, 'Take out the Arabist who urinates on his heels from the mosque of the Messenger of Allah. So, bin 'Umair and Khalid bin al-Walid stood up to him, and they still poked his neck until they took him out.'" (1)

In front of this position and other positions (2) threatening and destabilizing the political system of the authority of the tribal current had to take measures to enable it to eliminate Malik bin Nuwayra. It was necessary to work to create arguments and justifications through which it can move in the implementation of its targeting Method. Khalid bin Walid was the one who was commissioned to carry out the targeting process as indicated by the Story. Then, Khalid Malik ibn Nuwayrah came to strike his neck, and Malik said: "Will you kill me while I am a Muslim praying to the qiblah?" Khalid said to him, "If you were a Muslim, you would not have forbidden zakaah or ordered your people to forbid it, by Allah!" I did not get what is in your constant until I kill you. He said: Then Maalik ibn Nuwayrah turned to his wife and looked at her and said: O Khalid! With this you killed me? Khalid said: Rather, Allah killed you by turning away from the religion of Islam and ignoring the camels of charity and ordering your people to imprison what they must from zakaah on their money. Then, Khalid introduced him and killed him (3)

It appears from this that the authority of the tribal current was fully prepared in the accusations and fabrication of false arguments against the Companions in order to maintain the political gain it obtained. Therefore, it did not hesitate to accuse Malik bin Nuwayra of being an apostate from religion in order to show him in front of society as a violator and obstruction of the political process and that his concern is not the interest of Islam. Through these attitudes shown by Malik bin Nuwayra, it appears to us that his main concern is to restore the right to his legitimate companions and that he is committed to the controls and standards of faith that he ordered as one of the constant companions and believers in the Prophet Muhammad (peace be upon him) and his family (peace be upon them). This has continued the ruling authorities in fabricating arguments and justifications in order to pass their targeting method. the violation of the Sunnah of the two sheikhs is one of the most prominent arguments and justifications taken by the rulers of the tribal current in targeting the "Commander of the Faithful" (peace be upon him) and his divine project that he carries and make the tribal project be at the forefront of the general scene in society, and then they can control the rule and stay in it as long as possible. The fabrication of the ruling authority is represented by Abdul Rahman bin Auf at the time for the Sunnah of the two sheikhs and making it a binding condition for those who rule the Muslims was to restrict and delimit Imam Ali (peace be upon him) because he is aware of the result, which is the rejection of this condition. Therefore he made this condition in order to be an argument and justification through which the targeting process is achieved and then the permanence of governance in their hands. The Commander of the Faithful (peace be upon him) accepted this condition and committed himself in front the society to work in the Sunnah of the two sheikhs and if he did not agree to that, he will appear to the community that he has violated the provision clause.

Through these data, the tribal current has succeeded in putting Aqaba (Sunnah of the two sheikhs) in front of the Commander of the Faithful (peace be upon him) and brought another person in accordance with this condition consistent with his visions and ideas with the authority, which is Othman bin Affan (23 AH - 35 AH). This appears through the words of Abdul Rahman bin Auf with the Commander of the Faithful (peace be upon him) when he said: "You have the covenant of Allah and His covenant to work with the Book of Allah and the Sunnah of His Messenger and the biography of the two caliphs after him. He said, I hope to do and work with the amount of my knowledge and my energy and he called Uthman and said to him just like what he said to Ali. He said yes and pledged allegiance to him and he said to me I valued him extremely for a long time. This is not the first day that you demonstrated against us, so patience is beautiful and God is the helper of what you describe ..." (4).

So the rejection of the Commander of the Faithful (peace be upon him) for this condition has given the authority justification in the practice of the targeting process, which is exactly what it was looking for. the ruling authority has deliberately confined Imam Ali (peace be upon him) in a certain corner and made him in front of one option only. Therefore, he did not have multiple options only this option so that either to walk with this option that the authority wants or he is exposed to targeting. The justification for the removal of the Commander of the Faithful (peace be upon him) from power was for violating this political project, which has nothing to do with Islam.

Hence, the public interest and the legal and moral duty necessitated Imam Ali bin Abi Talib (peace be upon him) to reject the Sunnah of the two sheikhs. This was expressed by one of the contemporary researchers by saying "What was important to him was that Islam in its origins. Limits remain preserved unharmed, even if it was not actually applied. They required that it follows the Sunnah and the biography of Abu Bakr and Umar, in an attempt to extract recognition that it is part of Islam. This is a distortion of Islam and a harm that Ali cannot accept, but it is in the interest of Islam to record history that Ali, peace be upon him, refused to give legitimacy to their biography, and declared that it is not part of Islam. " (5), The refusal of Imam Ali (peace be upon him) to work in the Sunnah of the two sheikhs is evidence that this year represents the reasoning of the ruling authority system and does not represent the Qur'anic method and the Sunnah of the Prophet, if it were according to the Qur'anic method and the Sunnah of his Prophet for the work of Imam Ali (peace be upon him) by it.

We can say that the ruling authority if it worked to follow other things in the assumption of power, such as the ability to lead the state in terms of administrative, political and social without putting such obstacles, we are sure that society will not choose other than the Commander of the Faithful (peace be upon him) being undoubtedly able to move society to safety. the evidence of this is what happened after the killing of Othman bin Affan and how the community when given the chance to choose freely, they did not choose but the Commander of the Faithful Ali (peace be upon him). when People rushed to him asking for his hand to pledge allegiance, they said "This man has been killed, and people must have an imam, and we do not find this matter more worthy than you, nor do I give a precedent or the closest to the Messenger of Allah (peace and blessings of Allah be upon him) with mercy from you. My pledge of allegiance is not in solitude except in the mosque in plain sight." (6)

It appears that this matter, which was settled by the community, is a pivotal case and not emotional or reaction to the current situation, but it was absent by the ruling authorities when they prevented society to be the decision-maker. that has been previously recognized by the second ruler Omar Ibn Al-Khattab when he said: "if he became the guardian he could get them on the white argument and get them on the straight path" (7), He also said: "I seek refuge in Allah from a dilemma that Abu al-Hasan does not have." (8)

The third ruler, Othman bin Affan, followed the same method in creating arguments and justifications in order to eliminate any opponent of his authority. This is represented by the direct action and opposition shown by some companions such as the companion Malik Al-Ashtar and the companion Abu Dhar Al-Ghafari and what they showed of violations of the method that the authority followed and their adoption of the policy of appeal and the statement of its negatives to society. Through public and secret gatherings and through the point of view of the authority represents an explicit departure from them and a clear violation of the ruler. This gave it the pretext and justification to target them. They were looking for these justifications and arguments in order to implement the targeting process. Its perception that the positions carried out by these companions will provoke and corrupt society (people) and it had to put an end to such movements. In this regard, the governor of Kufa, Saeed bin Al-Aas, sent a letter to Othman bin Affan, warning him of such gatherings and told him that the owner of Al-Ashtar and those with him had violated the general order of the state and

became provoking unrest in society and that their numbers began to abound, as he said: "Group of the people of Kufa ... They gather and gathering on your fault and mine and impugn our religion, and I feared that it would be proven that they would multiply..." (9) Earlier, the ruler Othman bin Affan sent a strongly worded message to Malik and his companions: "From Abdullah Othman bin Affan, Commander of the Faithful, to Malik bin Harith and his companions who are with him, but after that, know that objecting to the Caliph and challenging him is a great sin, and committing sin has a severe consequence, and he has no reward except torment and reproach..."(10). Uthman by saying (Know that objecting to the Caliph and challenging him is a great sin, and committing sin has a severe consequence) he wanted to gain immunity that prevents the parish from objecting to his wrong actions, and then explaining the sanctity of the violation and objecting to it as he wanted to convey the idea that this violation represents an insult to its sanctity and then its impermissibility. It rather makes this matter one of the evils and sins committed by the slave. He wanted to spread in the minds that he is a caliph appointed by God Almighty, so in order to preserve the general situation from his point of view, it was necessary for him to eliminate these companions.

The ruling authority also worked to create justifications and arguments to target the companion Abu Zar Al-Ghafari, when his positions opposing the authority were characterized by open and public confrontation. He was a critic of many of its practices and works, including reminding society of the right of the Commander of the Faithful (peace be upon him) to judge others who usurped that right, as he said: "Ali bin Abi Talib is the guardian of Muhammad and the heir of his knowledge, O nation that is confused after its Prophet, but if you came from the side of Allah and delayed from the close of Allah, and you decided the guardianship and inheritance in the household of your Prophet, you would have eaten from above your heads and from under your feet..."(11). As a kind of objection to authority and what indicates that Abu Dhar often educated people and met with them is the book of Muawiyah bin Abi Sufyan to the ruler Othman bin Affan, in which he said: "Abu Dhar gathers the crowds to him, and it is not safe that he will corrupt them against you." (12) Through this, it is clear to us that these positions and speeches issued by them can be expressed as positions and speeches that can shake the entity and pillars of the state, because of the position they enjoy in the hearts of society. they are fixed companions and believers in the reality of the divine project, which made the authority fear them and then gave these positions the justification for the authority to target them. In view of that, it tried to find outlets and loopholes in order to target them and reduce their danger. it deliberately created these justifications and arguments in order to implement its targeting program against these companions and legitimize these justifications as they represent the top of the pyramid in the state and it is the holy authority that cannot be departed from.

Second: Violation of State Orders:

One of the arguments and justifications employed by the ruling authority in targeting the Companions is the violation of the orders of the state and the decisions issued by the government as it represents the center of governance and the first site and the source of the decision in the state. Everything issued by it must be adhered to and taken, but some of these orders and decisions are not related to the essence of Islam with anything. most of them came

according to personal hostility with the line that represents the divine project and contradicts with the project of the authorities. Therefore, some of the Companions, based on the legal and moral duty, did not abide by these orders, for example, Muawiyah bin Abi Sufyan (41 AH - 60 AH). because of the centrality he represents in the rule of the Islamic State as the ruler he issued a decree forbidding mentioning the virtues and merits of the Commander of the Faithful (peace be upon him) in which he said: "*I acquitted of those who narrated something of the virtue of Abu Turab and his family* the preachers in every country and on every pulpit cursed Ali and disowned him and fell into it and his family. The most afflicted people at that time were the people of Kufa because of the large number of Shiites of Ali (peace be upon him)." (13)

But some of the Companions did not abide by such a decree, so they spoke of the virtues of Imam Ali (peace be upon him), which gave the authority the justification to target them because they violated the orders and prohibitions of the authority and violated the general framework called for by the state. When he asked the companion Sa'sa bin Sawhan to curse the Commander of the Faithful (peace be upon him) he refused to do so and reminded them of the status of Imam Ali (peace be upon him) said: "... O people, they are the parents of Ali, but to insult Ali and he has said: "The Messenger of Allah [peace and blessings of Allah be upon him] said whoever curse Ali, he has cursed me and whoever insulted me has cursed Allah, and I was not the one who insulted Allah and His Messenger. Ziyad wrote his news to Muawiyah and ordered him to cut off his giving and demolish his house, so he did " (14). Violation of the companion Sasa'a bin Sohan to the orders of the ruling authority is in its view that the justification and pretext to target him.

The companion Maytham al-Tammar was targeted for the same pretext as well as being one of those who was publicly declaring and speaking of the virtues of Imam Ali (peace be upon him) contrary to the directives of the authority, which prompted the governor Obaid Allah bin Ziyad to target him by cutting off his tongue and then killing him (15). It can be said that the ruling authority was fully aware that these companions will violate those orders and prohibitions. In order not to appear in front of society that they raise problems and developed laws that serve their orientations. Whoever violates these laws the argument will be against him and then be justified legally in its view and then has imposed on these companions falling into the trap of targeting.

Third: Breaking with the Legitimate Ruler:

One of the most prominent arguments and justifications that had a great presence in the method of the ruling authorities, which gave them a wide space to move to target their opponents of the Companions and cling to them, including the opposing the legitimate ruler and disobedience, and the paradox of the group. This is due to that culture that these rulers gain. It is called the culture of sanctification of the ruler. This is the case seen in the letter of the ruler Othman bin Affan to Malik Al Ashtar, in which he said: "From 'Abdullah 'Uthman ibn 'Affan, Commander of the Faithful, to Malik ibn Harith and his companions who are with him, but after that, know that objecting to the Caliph and challenging him is a great sin, and committing sin has a severe consequence, and he has no reward except torment and reproach..." (16). Here he gave himself the status of sanctity and should not be departed

from. He then employed this sanctity and made it a reason and a justification for the implementation of the targeting process.

Similarly, the companion Hajar bin Uday participation in those arguments and justifications has baptized the authorities in the time of Governor Ziyad bin Abih (45 AH-53 AH) to force a set of charges and arguments to enforce the targeting process as stated in the narrative: " Hajar bin Uday took off obedience and the difference of the group and cursed the Caliph and called for war and sedition and gathered to him the crowds calling them to break the pledge of allegiance and depose the Commander of the Faithful Muawiyah and disbelieve in God Almighty. Ziad said on such testimony 'so bear witness by Allah to spur to cut the thread of the foolish traitor's neck.'" (17)

In addition, the authorities have taken the incident of the killing of the third ruler as a justification for targeting, which represents, from their point of view, a departure from the legitimate ruler. The governor Al-Hajjaj bin Yusuf Al-Thaqafi has applied that (75 AH-95 AH) targeting the companion Camille bin Ziyad as " he called Camille bin Ziyad Al-Nakh'i and said to him you are the retribution of Othman, Commander of the Faithful, I would have loved to find you a way He said, O man of Thaqif, do not spend on your fangs, do not demolish me, destroy the dune, and do not grimace as the wolf's grimace. By Allah, the rest of my life is just the thirst of the donkey, for he drinks tomorrow and dies on the eve, and drinks on the eve, and dies tomorrow, judge whatever you like, the promise is Allah, and after the killing is the judgment day. Al Hajaj said, the argument is against you, said that if the judiciary is against you, he said, yes, you were among those who killed Uthman and deposed the Commander of the Faithful, kill him, and he came and was killed."(18) The formulation of this justification by Al Hajaj is targeting doctrinal covered with a social motive because the companion Camille bin Ziyad of the followers of the Commander of the Faithful (peace be upon him), and violators of the Umayyad method, did not hesitate Al Hajaj to attach charges to him.

Endnotes:

- 1) Ibn Shazan: Al Fadhael / 76.
- 2) For more information, see: Al-Wahid Behbehani: Commentary on the method of the article / 290.
- 3) Ibn 'Atham al-Kufi: al-Futuh 1/20.
- 4) Ibn al-Numairi: Tareekh al-Madinah 3/930; Ibn al-Atheer: al-Kamil fi al-Tareekh 3/71.
- 5) Al-Kourani, 'Ali: al-Intisar 6/385.
- 6) Al-Muttaqi al-Hindi: Kanz al-'Amal 5/750.
- 7) Ibn Abi al-Hadid: Sharh Nahj al-Balaghah 12/277
- 8) Ibn al-Jawzi: al-Mu'ta'idi fi tarikh al-ummah wa'l-muluk, 5/68.
- 9) al-Tabari: History of the Messengers and Kings, 3/365.
- 10) Ibn 'Atham al-Kufi: al-Futuh 2/399.
- 11) Ya'qubi: History of al-Ya'qubi 2/171.
- 12) Al-Masoudi: Meadows of Gold and Minerals of Essence 2/340.
- 13) Ibn Abi al-Hadid: Sharh Nahj al-Balaghah 11/44.

- 14) Al-Qadi al-Nu'man: Sharh al-Akhbar fi Fada'il al-Imams al-Tahar 1/171.
- 15) See: Al-Khusaibi: Al-Hidayat Al-Kubra / p. 133.
- 16) Ibn 'Atham al-Kufi: al-Futuh 2/399.
- 17) Al-Tabari: History of the Messengers and Kings, 4/200.
- 18) al-Tabari: History of the Messengers and Kings: 5/170.

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