

IN THE NAME OF ALLAH, THE COMPASSIONATE  
THE MERCIFUL

**Has the verse 28 of the chapter Qafer (are you killing the man who says my Lord is Allah'' been revealed pertaining to Abu Bakr's dignity?**

THE BOARD OF THE SUNNITES

A QUESTION BY; YAZDAN

RESPONSE

The exact text of the verse of the holy Qur'an

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ  
قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ  
الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ . غافر / 28 .

Unfortunately the manipulation of the narration in the age of Bani Omayyah went to far as to vanish all of the virtues and precedence of the commander of the faithful (peace be upon him) unless they manipulated and quoted the same virtue for the three Qaliphs as well

And they even went too far and did not suffice to this extent rather than they have manipulated the other virtues which have been quoted for the other apostles of GOD and their trustful companions as well in behalf of the three Qaliphs

And for instance in the below of the foresaid verse they have quoted the same virtue for Abu Bakr which has been explicitly mentioned by the holy Qur'an for the carpenter Habib , the faithful man of the Pharaoh's descendent as Bokhari writes in his own Sahih that

حَدَّثَنِي **عُرْوَةُ بْنُ الزُّبَيْرِ** قَالَ سَأَلْتُ ابْنَ عَمْرٍو بْنَ الْعَاصِ أَخِيرَنِي بِأَشَدِّ شَيْءٍ  
صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَوَضَعَ ثَوْبَهُ فِي عُنُقِهِ  
فَخَنَقَهُ خَنْقًا شَدِيدًا فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ يَمْنَكِيهِ وَدَفَعَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ « أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ » الْآيَةَ .  
تَابَعَهُ ابْنُ إِسْحَاقَ حَدَّثَنِي يَحْيَى بْنُ عُرْوَةَ عَنْ عُرْوَةَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو  
وَقَالَ عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ قِيلَ **لِعَمْرٍو بْنِ الْعَاصِ** وَقَالَ مُحَمَّدٌ بْنُ عَمْرٍو عَنْ أَبِي  
سَلَمَةَ حَدَّثَنِي **عَمْرٍو بْنُ الْعَاصِ** .

-Sahih Al-Bokhari, Al-Bokhari, v 4, p 239,240

Orvat Ibn Zobayr says that; I asked the son of Amr Ibn Aas that what was the worst thing that the unbelievers did to the holy prophet of GOD? He said; one day the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was praying inside the Hajar Esmaeil then Oqbat iBn Moeid came into Masjed Al-Haram and he saw that the holy prophet of GOD was praying and he put a cover around His Holiness' neck and hold that so tight and when Abu Bakr saw that scene kept him away from the holy prophet of GOD by his arms and said that; are you going to kill man who says that my Lord and creator is Allah?

Orvat Ibn Zobayr and Amr Ibn Aas were among the group of manipulation of the narration as well as the enemy of the commander of the faithful (peace be upon him)

In the poof of this document there are two men that both of them are the enemy of the commander of the faithful (peace be upon him) one is Amr Aas and the other one is Orzat Ibn Zobayr

Orvat Ibn Zobayr and Amr Ibn Aas were the narration manipulators and were among the group of the manipulation of the narration of Moaviah, for this reason the narration of such individuals are not trustful as Ibn Abi

Hadid Shafei in the description of Nahj Al-Balaqah , v 4, p 63, writes from the quotation of his master Abu Jafar Eskafi that

أن معاوية وضع قوما من الصحابة وقوما من التابعين على رواية أخبار قبيحة في علي عليه السلام ، تقتضي الطعن فيه والبراءة منه ، وجعل لهم على ذلك جعلا يرغب في مثله ، فاختلفوا ما أراضاه ، منهم أبو هريرة وعمر بن الخطاب والمغيرة بن شعبة ، ومن التابعين عروة بن الزبير .

Moavaih appointed a group of the companions and the followers to manipulate the false and forge narrations and sayings which defined the hatred an grudge toward Ali (peace be upon him) and also gave them some specific wages and Abu Horayrah, Amr Ibn Aas, Moqayrat Ibn Shobah were of the companions and Orvat Ibn Zobayr was one of the followers

And after that he quotes two cases of the manipulation of the narration which Orvat Ibn Zobayr has done

روى الزهري أن عروة بن الزبير حدثه ، قال : حدثتني عائشة قالت : كنت عند رسول الله إذ أقبل العباس وعلي ، فقال : يا عائشة ، إن هذين يموتان على غير ملتي أو قال ديني .

Zohri has quoted that Orvat Ibn Zobary has quoted to him that Ayeshah said to me; I was in the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and at that moment Abbass and Ali (peace be upon him) arrived. The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; these two men will pass away while they are out of my nation and religion

وروى عبد الرزاق عن معمر ، قال : كان عند الزهري حديثان عن عروة عن عائشة في علي عليه السلام ، فسألته عنهما يوما ، فقال : ما تصنع بهما وبحديثهما ! الله أعلم بهما ، إنني لأتھمهما في بني هاشم . قال : فأما الحديث الأول ، فقد ذكرناه ، وأما الحديث الثاني فهو أن عروة زعم أن عائشة حدثته ، قالت : كنت عند النبي صلى الله عليه وسلم إذ أقبل العباس وعلي ، فقال : ( يا عائشة ،

إن سرك أن تنظري إلى رجلين من أهل النار فانظري إلى هذين قد طلعا ) ، فنظرت ، فإذا العباس وعلي بن أبي طالب .

Abd Al-Razaq has quoted from Moamar that he said; there were two narrations before Zohri which have been quoted from Ayesah pertaining to Ali (peace be upon him) and thus I asked him about that two narrations and he said that; what can I do with these two narrations and their narrators? And Allah the Almighty is more informed of these two and I am aware of the hostile relationship of these two men with Bani Hashem

And we talked about the first narration (the previous narration) but the second narration is this; Orvat says that I heard from Ayeshah that said; I was in the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and His Holiness stated that; O Ayeshah. If you like to see two men who will be in hell then look at these two men and I looked and I saw that Abbass and Ali came in

Now with this respect how can we trust in the narrations of such a man while we know that one of the sign of hypocrite that Shiites as well as Sunnite are agree upon that is the enmity toward the commander of the faithful (peace be upon him). Moslem Nayshaburi writes in his own Sahih that

عَنْ زُرِّ قَالَ قَالَ عَلِيٌّ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ .

-Sahih Moslem, v 1, p 61,60,...

I swear to GOD who splits the seed and created the mankind the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated to me that no one loves me except the faithful man and no one is my enemy except the hypocrites

From the other side, there are various narrations which have been successively quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that His Holiness stated that

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ .

-Sahih Bokhari, v 1, p 14, Kitab Al-Iman, Chapter Alamat Al-Monafeghin Sahih Moslem, v 1, p 56, Kitab Al-Iman, Chapter Khesal Al-Monafegh

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; the hypocrite has three signs; he lies when he speaks, he breaks his promise when he makes promise and he betrays when he holds something in trust

And the status of Amr Ibn Aas does not need to be probed and no one is in doubt about his hostility toward the commander of the faithful (peace be upon him) and according to the above reasons of the narration he will be rejected as well

### The paradox to the other narration of Ayeshah

This narration is in contrast to the other narration which has been quoted from Ayeshah the daughter of Abu Bakr by Orvat Ibn Zobayr and Bokhari writes in his own Sahih that

حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدَّثَتْهُ أَنَّهَا قَالَتْ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أَحَدٍ قَالَ « لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ ، فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِ ، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا يَقْرُنُ الثَّعَالِبِ ، فَرَفَعْتُ رَأْسِي ، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي ...

-Sahih Al-Bokhari, v 4, p 83

Orvat has quoted from Ayeshah the wife of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that she said; I asked the holy prophet of GOD that; have you ever seen a worse day than the day of Ohod? His Holiness stated that; your family members have annoyed me too much and the worst of them was in the event of Jamarh

Oqbah at that time when Ali Ibn Abd Yalil complained that ( to say to your tribe to stop bothering) but they responded me except unkindness and hostility and I moved while I was so unhappy until I arrived at Qarn Al-Thaleb (a place near Mecca which is the Miqat of the people of Najd) and I looked at the sky and I saw a cloud which was over my head

According to the previous narration the most difficult day for the holy prophet of Islam was the day as some of the Sunnite commentators say, Oqbat Ibn Moid intended to put a cover around His Holiness' neck and to martyr His Holiness and Abu Bakr hurried to help His Holiness and saved the holy prophet of GOD but according to this narration the most tough day for the holy prophet of GOD was the day of Aqabahin which the people of Ayeshah's tribe bothered and annoyed His Holiness

And from the other side we know that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) does not states any remark which will be in contrast to His Holiness previous comment then whether the most difficult day was the day in which Abu Bakr has hurried to help His Holiness or the day in which the people of the tribe of Ayeshah have annoyed him

As a result these two narrations are in contrast to one another and this contrast results in the lack of authenticity and accuracy

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(MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE)