

An analysis of the reasons of the Sunnite regarding Abu-Bakr's caliphate

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Our previous discussion were about the accusation made towards the Shiites since they believe that the leader of the faithful (Imam Ali (peace be upon him) was assigned as the caliph of the Muslims. The doubts that Wahhabism mentions are not new matters nowadays. If you take a look at the books that have been written against the Shiite a long time ago, such as the book "al-Ethmanieh" by Jahez (died in 255AH), you will find such doubts there. Most of these doubts are observed in the book "al-Maghni Fel Emam" by Abdol JAbar Motazeli. Afterwards, Ibn Timieh has used Abdol JAbar Motazeli's words, has modified them, has added some abuses and insults to them and has collected the book "Menhajo al-Santa". One of the great scientists in the Urdu Tradition, Mr. Saghaf, says "it is more beautiful to name this book "Menhajo al- Badate".

We have discussed a lot about answering this doubt and if God wills, we will say the reasons of the Shiite about the leader of the Faithfull's caliphate (Imam Ali (peace be upon him) and the Imams' Imamate (peace be upon them) intensively in the future.

However, the topics that the friends requested us cannot be discussed in our areas nowadays and these topics include: now the Sunnite accuses the Shiites who believe in the leader of the Faithfull's caliphate (Imam Ali (peace be upon him) and the fact that the prophet assigned Imam Ali (peace be upon him) as the caliph of the Muslims. This is heresy and is the reason of the falsehood of your religion, what are the Sunnite's reasons for the caliphate of Abu-Bakr, Omar and Osman? Do they refer to the holy book, the tradition, the narrations and the unanimity(Ijma) or not?

Their reasons should be surveyed scientifically and their scientific value should be evaluated completely. Hence, if God wills, this discussion may happen in two or three weeks and all dears are requested to pay attention to our talks more.

One of the reasons The Sunnite scholars regarding Abu-Bakr's caliphate is referred in the Quran Book. It may be interesting to know that the Sunni scholars refer to the verses of the Quran to prove Abu-Bakr's caliphate. If you refer to the Kalaam books of the Sunnite, especially about the al-Layl Surah, the verses :

وَسَيَجْنِبُهَا النَّاقِي * الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى¹

It is said that this Surah has been descended about Abu-Bakr and it is the reason of Abu-Bakr's goodness and qualification for caliphate.

I recite the same phrase that Mr. Iji, the founder of the Sunni narration , has said in the book "al-Mavaghef" and Mr. Seyed JarJaei in the book "in the explanation of Mavagheb" in order to understand what its position is scientifically ?He says "

قال أكثر المفسرين و قد بكر فهو أتقى و من هو أتقى فهو أكرم عند الله لقوله تعالى * "إن أكرمكم عند الله أتقاكم" و هو أي الأكرم عند الله هو الأفضل فأبو بكر أفضل ممن عداه من الأمة

The verses that have been descended about Abu-Bakr demonstrate that he is one of the most faithful Muslims and one of the most beloved Muslims for God".

"و ما لأحد عنده من نعمة تجزى" يصرفه عن الحمل على علي إذ عنده نعمة التربية فإن النبي ربي عليا و هي نعمة تجزى و إذا لم يحمل عليه تعين أبو بكر².

This verse cannot be about Imam Ali (peace be upon him) because Imam Ali (peace be upon him) owes the blessing of the prophet's education and this blessing should be awarded. Whereas this verse does not represent Imam Ali (peace be upon him), it can be only about Abu-Bakr.

He emphasizes in this verse that Imam Ali (peace be upon him) was educated by the prophet. If it is supposed to seek virtue, no virtue can be as valuable as a person that had been with the prophet and had been educated by him from the childhood until the last moments of his life. The Sunni scholars objected that we acted

¹- al-Layl Surah/ verses 17-18

²-al-Maveghef Lelaiji /volume 3; page 603

impertinently toward the companions and said that all of them became apostate except four or five persons. In fact, this is impudence to the prophet that was not able to educate human during twenty three years except these persons. We have answered this several times which the prophet did not make human become believers. In other words, this is left to human to accept the prophet's guidance or not.

فَأَيُّمَا عَلَيْكَ الْبَلَاغُ¹

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ²

Sahih Moslem and Sahih Bokhari say

لَتَتَّبِعَنَّ سُنَنَ مَنْ قَبْلَكُمْ شَبْرًا بِشَبْرٍ³

“The Muslim nation will follow the way of the previous nations step by step”.

If it is right, Noah (peace be upon him) invited people to God for nine hundred and fifty years.

وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ⁴

Is this Noah's mistake (peace be upon him)? Not at all! Although Musa (peace be upon him) faced a lot of difficulties and came up with a lot miracles for Bani-Israeli, when they crossed the Nil River and the Freon Troop drowned under their very eyes and as soon as they arrived to the land and saw idolaters worship the tree they requested Musa (peace be upon him) something else.

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ⁵

If it be like this, there will not be impudence. In addition, you say that Imam Ali (peace be upon him) was educated by the prophet and a person that was educated

¹- Ale Emran Surah / verse 20

²-Gheses Surah / verse 56

³- Sahih al-Bokhari /volume 4; page 144- Sahih Mosalam /volume 8; page 57

⁴-Hood Surah/ verse 40

⁵-Araf Surah / verse 138

by the prophet cannot be appointed to be a caliph. In contrast, a person who had been idolater for a part of his life and then became Muslim because you believe that he granted some of his properties to the prophet (peace be upon him), he is the most faithful, the greatest and the most virtuous person, but the person that was educated by the prophet is not the most faithful, the greatest and the most virtuous person. However, we believe that he did not grant some of his properties to the prophet (peace be upon him) and this has no history background. Moreover, Alame Amini (may God's mercy be upon him) has abolished this claim in the book "al-Ghadir" and if it be necessary, we will discuss this case.

Mr..TABari has said several narrations in his interpretation (volume 30/ page 287) and this verse has been descended about Abu-Bakr's dignity. There are several points that my dear friends should pay attention more:

The first answer: If you look for the most virtuous person, why do you want to stick to a verse with a lot of paste and prove Mr.. Abu Bakr's superiority? Although you have narrated a lot of narrations in the most valid books which demonstrate that Imam Ali (peace be upon him) was the most virtuous person among nations. If you look for the most virtuous person, suppose that this verse refers to Abu-Bakr's superiority , but this is in contrast with the various narrations that you have narrated with the valid documents for Imam Ali's superiority (peace be upon him) among all of the nation.

The first Hadith:

Ahmad bin Hanbal, as a skillful Hadith writer that is accepted by the Sunnite, says "the virtues that are related to Imam Ali (peace be upon him) with the valid documents cannot be compared to any of the companions".

ما لأحد من الصحابة من الفضائل بالأسانيد الصحاح مثل ما لعلي رضي الله عنه¹

If you look for any virtue, why do you not consider Ahmad bin Hanbel's Hadith as a virtue? But you want to present the verses and several false and weak narrations in order to prove Abu Bakr's superiority. Of course, we will prove that all of the narrations are weak and there is no point in referring to them. Suppose that they

¹ - Motagheb Ahmad / page 162

are worth of being referred, they will be in contrast with these narrations. Mr. Ibn Abdolber, as one the Sunni supporters, says :

لم يرو في فضائل أحد من الصحابة بالأسانيد الحسان ما روى في فضائل علي بن أبي طالب¹

“the narrations that have been said about Imam Ali’s superiority (peace be upon him) have been said about none of the companions’ superiority”.

The second Hadith:

Dears keep these narrations in your minds from us. The Sunni scholars accuse us of exaggerating about Imam Ali (peace be upon him). Observe the narration and then see whether the thousand narrations that we have said about Imam Ali’s virtues (peace be upon him) are as valid as this narration or not? You narrate the narration about Imam Ali’s superiority (peace be upon him) for a week and then a person narrates this narration. The prophet mentioned to Imam Ali (peace be upon him)

و الذي نفسي بيده! لولا أن يقول فيك طوائف من أمتي ما قالت النصرارى في عيسى بن مريم، لقلت فيك اليوم مقالا لا تمرّ بأحد من المسلمين إلا أخذ التراب من أثر قدميك يطلبون به البركة²

“Swear to God that my soul and body are under his power, If I were not worried that people exaggerated about you as they did about Isa (peace be upon him), I would say words about you which no Muslim would pass by you unless they took the dirt under your feet and took benediction from it. What a beautiful narration! If you put five hundred narrations about Imam Ali’s virtues, science, piety and dignity (peace be upon him) in one of pans of scales and this narration in the other pan of scales, this narration will be heavier. If there is a person at home, his/her remarks will be enough. If you look for virtue, why have you lost the hole of bless? Put thousand narrations about Mr.. Abu Bakr’s superiority, Umar IBin Khattab , Othman and other companions in one of pans of scales and this narration in the other pan of scales. Is this narration more superior?

¹ al-Estiab Labn Abd Alir/ volume three; page 1115-Tahzib al-Tahzib Labn Hajar Asghalani / volume 7; page 298- al-Esabe Labn Hajar al-Asghalani/volume4; page 464

²- al-Majam al-Kabir Leltebrani/ volume one; page 320; Hadith 951- Majma al-Zavaed Lelhisemi/ volume 9; page131-Elal al-Hadith Labn Abi Hatam/ volume 1; page 313- al-Monagheb Lelkhavarezmi/page 311

The third Hadith:

It is narrated in the book ‘‘Sahih Moslem’’ about the Kheibar War that has a long story: the prophet gave the flag to Abu Bakr, but he came back with failure. Again, the prophet gave the flag to Omar, but he came back with failure because there was disagreement among the army soldiers, Abu Bakr and Omar and the troops scared Omar and Abu Bakr or Omar and Abu Bakr scared the troops. And consequently, they were not able to invade’’. The prophet (peace be upon him) mentioned

لأعطين الراية رجلا يحب الله ورسوله و يحبه الله ورسوله¹

‘‘I will give the flag to a person that loves God and the prophet (peace be upon him) and they love him as well’’.

If you look for the virtuous person, who is the most virtuous person that the one God and the prophet (peace be upon him) love him? Do you look for a superior person? Even it is said in different narrations that the second caliph said ‘‘I wish God gave me one of virtues that he had given to Imam Ali (peace be upon him) and this was better than all wealth on the earth’’.

For example, the flag story is about a day that all of the companions stretched out their necks to take advantage of this virtue, but the next day, the prophet (peace be upon him) gave the flag to Imam Ali (peace be upon him) and then he participated in the war and provided the victory for Muslims.

The first answer resulting from this reason is that you consider this virtue for Mr.. Abu Bakr for the caliphate and use the above verse to prove his virtuousness, superiority and greatness is in contrast with the narrations that you have narrated about Imam Ali’s virtues (peace be upon him). It is referred to the Rezvan Allegiance, but he says in this verse ‘‘

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ².’’

We will be satisfied provided that they do not break their allegiance, but he says firmly there ‘‘**يحب الله ورسوله**’’. Affection is not the same meaning as satisfaction.

¹ -Sahih Mosalam/volume5; page 195 and volume 7;page 120

² -Fath Surah/ verse 10

A person may be satisfied with his/her children, but his/her affection is more for one of his/her children. Affection is in a higher rank than satisfaction. Maybe, satisfaction is the first step of ten steps of affection.

The second answer:

One of cases that the Sunni scholars reasoned against us was that they had narrated fifty or sixty narrations about Abu Bakr and Omar's virtues in Sahih Bokhari, Sahih Moslem and Mosnad Ahmad. Therefore, the prophet (peace be upon him) narrated **لو كنت متخذًا خليلًا من أمتي لاتخذت أبا بكر خليلًا¹**

“if I had been supposed to choose a friend for myself, I would have chosen Abu Bakr.

لو لم أبعث لبعث عمر بن الخطاب²

If I had been supposed not to be chosen as a prophet, Omar Bin Khattab would have been chosen as a prophet”.

لو كان في أمتي محدثًا لكان عمر بن الخطاب

“If a person is deserved to speak with angels in my nation, that person will be Omar Bin Khattab”.

Hundreds of false narrations have been narrated about Abu Bakr, Omar and Othman. In Saghife Bani Saede, there was a hard struggle between the Ansar and the Muhajerin in relation to caliphate. Even they crushed Sad Bin Ementioned under their feet and broke Hobab Bin Monzar's nose and said **“ و منكم أمير و ”**. The Ansar said **“ we are the most virtuous because Islam was spread with our support ”** and the Muhajerin said **“ we are the first Muslims”** until Abu Bakr recited one of narrations of the prophet (peace be upon him) which made all of them not say any more and said **“ the prophet (peace be upon him) mentioned**

الأئمة من قریش

¹-Sahih al-Bokhari / volume 1; page 120-Sahih Moslem/ volume 2;page 68

² -Kenz al-Emal Lelmotaghi al-Hendi/ volume 11;page 581- al-Kamel Labn Edi/ volume 3;page 155-Mizan al-Etedal Lelzehbi/ volume 2; page 50

“Imams are from Ghoraysh tribe”. After this narration, the Ansar and the Muhajerin did not say anything anymore.

If you believe that all of these narrations had been about Abu Bakr and Omar’s superiority and the prophet (peace be upon him) had mentioned all of these narrations, these would have been definitely heard by Abu Bakr, Umar IBin Khattab , Abu Obeide Jarah and etc. The best and the most important time that these narrations were needed was in Saghife Bani Saede. If they had narrated these narrations, they would not have been able to open their mouth to talk, but they narrated none of them. In addition, during three years of Abu Bakr’s caliphate, he did not narrate any of these narrations. During twelve years of Omar’s caliphate, he did not narrate one of these narrations. All of these are related to Bani Omiya’s period. Also, if there had been narrations, they would have said one of these in Saghife Bani Saede. The only thing that they said there was “ الأئمة من قريش ”.

Imam Ali (peace be upon him) also objected and mentioned “ they referred to the tree and spoilt the fruit of the tree”. If Imams were supposed to be from Ghoraysh, Bani Hashim is the most qualified in Ghoraysh. If one of these narrations had been true and the prophet (peace be upon him) had told, they should have been said in Saghifeye Bani Saede. In the period related to Abu Bakr’s caliphate and Omar, they should have been told. In that period, different tribes had rebelled against Abu-Bakr. In “ the Radde War”, one of these narrations was narrated for the Muslims and they stopped battling. It is not observed that Abu- Bakr, Omar or others had referred to one of these narrations in their caliphate. Please say whether Imam Ali (peace be upon him) had referred to these narrations or not? Yes. After Abu-Bakr was assigned as a caliph, Fatima (peace be upon her) came to the mosque and shouted at the Muhajerin and the Ansar :

أنسيتم قول رسول الله في غدير خم قال : من كنت مولاه فعلي مولاه . هل ترك أبي يوم غدير خم لآحد
عذرا..”

Abazar told different narrations about Imam Ali’s caliphate (peace be upon him) in the second or the third day, but they beat him, broke his arm and leg and made him leave there. Salman came and referred, but they also beat him and made him leave there. His wife, Am Ayman, came and reasoned in the mosque that the deserved caliphate is Imam Ali (peace be upon him) and Omar began to say

“ it is not women’s business to interfere with these kinds of affairs”.

Imam Ali (peace be upon him) spoke regularly about affairs related to the caliphate during twenty three years. The best time that he spoke about his virtues completely he said : **فيا لله و الشورى**

“ seek God for the sake of Omar’s council”. He also said “I was insulted as much as I was a candidate along with Othman, Talhe, Zobayr, Abdolrahman Bin Uf and Sad Bin Vaghas”. When they began to vote who is deserved to be a caliph among six candidates, Imam Ali (peace be upon him) said to them over sixty or seventy of his virtues or even you can find that the Sunnite narrated over fifty narrations about “ Ghadire Khom Hadith” which compares Imam Ali (peace be upon him) with the companions. Imam Ali (peace be upon him) made the companions swear and said “ I swear you to God every one heard that the Prophet (peace be upon him) said about “ **من كنت مولاه فعلي مولاه** ” stands up and attests”. Thirty five persons that had taken part in the Badr War stood up and attested that they heard this from the Prophet (peace be upon him). Some of them did not stand up and Imam Ali (peace be upon him) said “ Anas, why did you not stand up?”. He said “ I have got old and I cannot remember anything “. Imam Ali (peace be upon him) said “ you are telling a lie. God will make your eyes blind”. Everybody wrote that Imam Ali’s curse (peace be upon him) made Ans Bin Malek go blind. Since Imam Ali (peace be upon him) that was the representative of blessing cursed them, ten or twelve persons that denied the Ghadire Khom Hadith ran into trouble. If we say that we have words for Imam Ali’s caliphate, we will claim that Imam Ali (peace be upon him) reasoned to the reality related to his caliphate in relation with the Prophet’s remarks (peace be upon him) during twenty five years and also five years, but you do not have even one case.

The third answer:

You say that this verse has been descended about Abu-Bakr whereas your own reliable analysts say that this verse is not related to Abu-Bakr. I say Mr.. Bin Abildhdah’s story, one of the prophet’s companions (peace be upon him), briefly everyone knows this story: one of companions’ the branches of the date fell in the other companion’s house. When the dates became ripe, sometimes, the children ate

these dates. The owner of the date came and got them from the children's hands. From time to time, he got them out from the children's mouth. The man came to the prophet (peace be upon him) and complained " the branches of this tree have fallen into my house and the owner of the tree behaves like this". The prophet summoned the companion and said " if you grant this date tree to me, I guarantee that you will be given a good one in the heaven". He said " this is the best tree of date that I have and I do not want to lose it at all cost". One of other companions, Ibn Abildhdah, came to the prophet (peace be upon him) and said " if I buy this tree and grant it to you, will you guarantee the tree in the heaven for me?". The prophet said " yes". The man decided to buy the tree and said " I pay however much you say" and the owner of the tree said " I do not sell this tree. If you grant me forty trees of date, I will give this tree to you. He said" I agree. I will give you forty trees. He went and endorsed the document of forty trees in the name of the owner of the tree and got that tree from him. Afterwards, he came over the Prophet and said " I bought this tree and it belongs you". The prophet summoned the poor companion and said " from now on, this tree belongs you and that person has no right over it".

After this event happened, this Surah was descended. You observe Mr. Ghartebi's phrase, he is one of the skillful analysts of the Sunnite, and it is well-known that Mr. Ghartebi's interpretation is the abstract of the interpretation of the Sunnite and it is completely true:

و روى عن ابن عباس: إن السورة نزلت في أبي الدحداح في النخلة التي اشتراها بحائط له. كان لرجل من الأنصار نخلة، يسقط من بلحها في دار جار له، فيتناول صبياته، فشكا ذلك إلى النبي صلى الله عليه وسلم... فنزلت "و الليل إذا يغشى" إلى آخر السورة في بستان أبي الدحداح و صاحب النخلة . "فأما من أعطى و اتقى" يعني أبا الدحداح، "و صدق بالحسنى" أي بالثواب، "فسنيسره لليسرى" يعني الجنة، "و أما من بخل و استغنى" يعني الأنصاري، "و كذب بالحسنى" أي بالثواب، "فسنيسره للعسرى" يعني جهنم، "و ما يغني عنه ماله إذا تردى" أي مات¹.

This is the phrase that the Sunni scholars have narrated and it is not related to Abu-Bakr. Mr. Bin Abi Hatem, one of the well-known analysts, and even Mr. Bin Timieh, the Wahhabi Theorist, say that one of reliable interpretations is Ibn Abi Hatem's interpretation. Ibn Abi Hatem's interpretation is full of the narrations about Imam Ali's virtues. The Hadiths that have been narrated about Imam Ali's

1. Tafsir al-Ghertebi/ volume 20;page 90

caliphate or his virtues versus others are in Ibn Abi Hatem's interpretation. Ibn Timieh says:

“ كتفسير ابن جريج و ابن أبي حاتم و غيرهم من العلماء الأكابر الذين لهم في الإسلام لسان صدق و تفاسيرهم متضمنة للمنقولات التي يعتمد عليها بالتفسير¹

These analysts have honest tongue in Islam and their interpretations are involved in the narrations that human can trust them in the interpretation of the Quran. Mr. Ibn Abi Hatem has narrated this narration in his interpretation in the volume five and from pages thirty four to thirty nine. Hakem Neishabori in the book “Mostadrak” has narrated these narrations and says “صحيح علي شرط مسلم²”. Therefore, if the Sunni scholars refer to this verse about Abu Bakr's superiority, it is not reason that he is deserved to be a caliph. Generally, this verse is not related to Abu Bakr.

The fourth answer:

This narration is weak and has no worth to be referred. Moreover, the great analysts of the Sunni have said that this narration is weak. Mr. Hashemi has said in Majmal Zavaed that this verse has been descended about Abu Bakr and says :

في سنده مصعب بن ثابت و فيه ضعف³

“Mosab Bin Sabet is in the document of this narration and this narration is weak”. Mr.. Aghili, one of well –known persons in the Sunnite, says firmly that

Mosab Bin Sabet has narrated this narration in the book “ al-Zoafa” that is an expanded book with unskilled narrators. Ahmad Bin Hanbel has said “

”⁴ ضعيف الحديث”. Mr. Ibn HAban, one of main supporters in the Sunnite, says

منكر الحديث، ممن ينفرد بالمناكير عن المشاهير⁵

“ Mr. Mosab is a person that narrates the formentionedden Hadiths from the well-known and unknown persons”. Mr. Ibn Hajar also narrates from Mr. Mayan, the

¹ Menhaj al-Sente/ volume 7; page 178

² -Mostedrek al-Sahihin Lelhakem al-Neishapuri / volume 2; page 20

³ - Majma al-Zavaed Lelhisemi/ volume 9; page50

⁴ -al-Zoafa Lelaghili/ volume 4; page 196

⁵ Al-Majruhin Labn Hayan/ volume 3; page 29

أنه ضعيف. عن النسائي أنه ليس بالقوي في¹ الحديث

The fifth answer:

You say that these verses have been descended about Abu Bakr, but Ayesha, mother of faithful, says in Sahih Bokhari and Sahih Moslem “ no verse has been descended in the favor of Abu Bakr’s ancestry except the story of my being accused of the incest in the Efek Story. Do you want to relate this verse to Abu Bakr by force? Do you tell the truth or Ayesha? One day, Mr. Marvan was giving a sermon in Medina. He was speaking about Mr. Moaviyeh and Yazid’s virtues and they wanted to swear allegiance for Yazid. Abdol Rahman, Abu Bakr’s son, objected and said “ Yazid is not deserved to be a caliph and you make Islam transfer from a generation to another generation. Marvan became angry and said “
وَالَّذِي قَالَ² لَوَالِدَيْهِ أَفٍّ لَكُمَا

And you should be quiet”.

فقالت عائشة من وراء الحجاب: ما أنزل الله فينا شيئاً من القرآن إلا أن الله أنزل عذري³

Ayesha said behind the curtain” God has not descended any verses in the favor of Abu Bakr’s ancestry, but in the Efek Story some of the companions accused of the incest and this verse was descended”. If the verses of the al-Layl Surah had been about Abu Bakr, Ayeshe should have said that the verse had been descended about us. If a person wants to deny the fact, the Cave verse will be in question even although some of the researchers narrated that the Cave verse is not related to the first caliph, Abu Bakr and another person in the name of Abu Bakr. We believe that the Cave verse is not praise for the first caliph, but it is contempt for him. In addition, it is virtue for Imam Ali:

¹ Tahzib al-Tahzib Labn Hajar Asghalani / volume 10; page 144- Tahzib al-Kemal Lelmzi/ volume 28; page 20

² -Ahghaf Surah/ verse 17

³ - Sahih Bokhari / volume 6; page 42; Hadith 4828

‘‘¹إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۗ

This verse was descended in the story that Imam Ali fell asleep in the prophet’s bed. This is a virtue not what the Cave verse says

‘‘ إِنْ تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا. ۗ

The Tube Surah (verse forty):

The verse ‘‘ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ ۗ ’’ has been told in three Surahs of the holy Quran: The Tobe Surah, verse twenty six; the Fath Surah and The Tobe Surah(verse forty). Wherever tranquility has been descended, it has been descended to the Prophet and the believers. Only verse that tranquility has been descended to the Prophet not the believers is the Cave Verse. At the beginning of the verse, all of the pronouns are تثنيه. The pronoun of the word ‘‘عليه’’ should refer to Abu Bakr or it should be said that the Prophet (peace be upon him) did not need tranquility, but it is said in other two Surahs that the Prophet needed this tranquility. It is said the purpose of the word ‘‘عليه’’ is the Prophet, but no one has seen that God says ‘‘ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ ۗ ’’ . Moreover, in ‘‘وَأَيَّدَهُ بِجُنُودٍ ۗ’’ definitely the purpose is the Prophet. Of course, this is the interpretation that Sheikh Movid (may God’s mercy be upon him), Sheikh Morteza(may God ‘s mercy be upon him), Hali Scientist(may God ‘s mercy be upon him)and other great analysts have about the Cave Verse. We say five reasons that demonstrate that the Sunni men’s the reasons and the references are false for proving Abu Bakr’s caliphate according to the Sunni’s ideas. The Sunni men have narrated several narrations that the Prophet assigned Abu Bakr as a caliph whether it was a false or hidden assignment and whether it was an explicit narration or an implied narration. We will say these narrations in detail with the existence of God’s mercy and power. For example, one of these narrations is

إِقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي أَبَا بَكْرٍ وَ عُمَرَ²

‘‘ obey Abu-Bakr and Omar after me’’.

We do not care about what they have said about this narration’s falseness. In Sahih Bokhari and Sahih Moslem, the first caliph narrated that the Prophet (peace

¹ Tube Surah/ verse 111

² - Sonan al-Temezi / volume 5; page 271-Mostadrek al-Sahihn Lelhakem / volume 3; page75-Majma al-Zavaed Lelhitheimi/ volume 9; page 53

be upon him) assigned no one for the caliphate (neither Abu Bakr nor Imam Ali). In these kinds of stories, according to the obligation theory, we refer to “ما يلزمون ” به أنفسهم”. It means that if I am judged with a man and I say “ his Aba is mine and he has stolen it ”and he says“ this is my Aba and someone has stolen it” what will the judge do? He will ask me “ who is the owner of the Aba that you have worn? ” And I will say “ it is his”. Therefore, he will say“ take off your Aba and give it to him”. I will say “ the Aba that is on his shoulders is mine. He will say “ you confessed that this Aba is his and we get the Aba from you and will give it to him. But if you say “ the Aba that he has worn is yours”, you should bring reason. If you do not have reasons, this Aba cannot be yours”. Hence, Omar says “ the Prophet did not assign neither Abu Bakr nor Ali for caliphate”. We accept that he says that he did not assign Abu Bakr. But if he says that he did not assign Imam Ali (peace be upon him), what is your reason? We have reasons for our claim that the Prophet assigned Imam Ali for caliphate. What the second caliph says “ the Prophet did not assign Abu Bakr for caliphate” cuts the root of all narrations that they reason about Abu Bak’s reality and it turns out that all of these narrations are false. Bokhari says “ when the second caliph was wounded by Abololo and was sick in the bed they came and said to him

ألا تستخلف؟ قال: إن إستخلف، فقد إستخلف من هو خير مني أبو بكر و إن أترك فقد ترك من هو خير مني رسول الله صلى الله عليه و سلم¹

“Do you not introduce the caliph and successor after yourself?” He said “if I introduce the caliph and successor, I will obey Abu Bakr that has determined caliph and if I do not determine anyone for caliphate, I will obey a person that was better than me and he was the Prophet. Of course, we say indirectly in the parenthesis once more which the Quran has introduced the Prophet an exemplary person. The Prophet is “²لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ” and has not said “ و لقد كان ” لكم في أبي بكر أسوة حسنة”. The narration of the second caliph is in his favor not in his harm. Hence, the second caliph says firmly“ the Prophet has assigned Abu Bakr as a caliph”. It means that Abu Bakr’s caliphate is not referred to the Prophet’s

¹ Sahih Bokhari/ volume 4; page 2256 and volume 8; page 126- Sahih Mosalam volume 3; page 1454 and volume 6; page 4

² Ahzab Surah/ verse 21

remarks. There are about twelve persons of Sunni's the skilful scientists and the Sunni's scientific, interpretative and religious supporters which have said firmly "the Prophet did not assign the prophet as a caliph". God willing, we will say these in detail in the next sessions. In addition, the Sunni Men have said this Hadith "إقتدوا بالذين من بعدي أبا بكر و عمر¹". It is a false and faked Hadith and this Hadith "عليكم بسنتي و سنة الخلفاء الراشدين²" is also false and even Ibn Timieh says "this Hadith is also faked" because the expression "well-directed caliph" was said in Imam Ali's period (peace be upon him) and it was not said in the Prophet's period.

و السلام عليكم و رحمة الله و بركاته, Dr. Seyed Mohammad Husseini Ghazvini.

First name and last name: Majid

Last name: M. Ali

Date:88/6/7 (Persian calendar)

Dear brother, Mahdi Z: Hi. Your answer has made me happy and I hope God makes you happy forever. However, I request you to ask questions so that our respectable brother, Mr. Musa, can answer according to the verse "قل هاتوا برهانكم" "ان كنتم صادقين". It is possible to request from both of you , if possible, more than two matters not be presented so that we can take advantage of them as much as possible. Their reasons with their translations will be useful.

First name and family name: Musa

Date: 88/6/9(Persian calendar)

Hi. Dear friend, Mahdi, Z.: at first, I should say that I enjoy discussing with you and I appreciate you. But I am a peasant and I do not have enough time to sit in the front of the computer table and answer your difficult matters. Therefore, if you let me, I will answer your questions in few sessions. 1) You accused me of not being aware about the debates. I should say that my purpose is not debate, but it is a scientific and intellectual discussion because the purpose is to defeat the opposite side in the debate whether it is done appropriately, with sophistry and fallacy or

¹ - Sonan al-Temezi / volume 5; page 271-Mostadrek al-Sahihn Lelhakem / volume 3; page75-Majma al-Zavaed Lelhithemi/ volume 9; page 53

² -Mosnad Ahmad/ volume 4;page 271; Mostadrek al-Sahihn Lelhakem / volume 1; page96

with twisting speech, etc. But my purpose from the scientific discussion is to have the scientific ideas in this section of the Site so that the respectable readers can judge themselves not I want to guide you because I believe in God (من يهد الله فهو المهتد).2) I believe in Heidar Krar's guardianship and caliphate and there is no need to prove it from you. As we continue to answer to the questions, we will prove about our claim that Rafaz's habitants reject the prophetic Hadiths. If you would like to narrate the sentences completely, please say the same sentence (فرايتماني كاذبا) that you mentioned at the beginning of your remarks completely and with their documents. 4) God willing, we will have detailed discussion about your criticisms about the believers' mother's blessed nature, Aishe Sedighe and others, but since our discussion is about Sedigh Akbar's guardianship and caliphate, we had better not be away from the issue. 5) You said the interpretation from the Araf Surah (verse six) and rejected my reasons with referring to your interpretation. Do you not think that this interpretation is open to question with chastity that you consider for the prophet's household of Islam? Dear friend, asking from the prophets (peace be upon them) is not in the meaning of asking about their sins and wrongs. In contrast, it is related to asking about their notification since the prophet's nature ((علي نبينا وعليهم الصلاة والسلام)) is impeccable from any kinds of wrongs and sins. Similarly, the Imams that are the Prophets' successors are impeccable from any kinds of wrongs and sins. The reason of this claim is the Tobe Surah(verse hundred) which says "when God remembers the caliphs and the companions with virtue (الله عنهم ورضوا عنه رضي), we should know that in fact, this virtue expresses something". We interpret God's verses with the God's verses. God addresses the prophet (peace be upon him) in the Fajr blessed Surah (verses twenty seven and twenty eight) and says "ياايته النفس المطمئنه ارجعي علي ربك راضية مرضية". If you know the Arabic language somewhat, you will understand that "راضية مرضية" is the same definition as "رضوا عنه رضي الله عنهم و". In other words, God addresses the caliphs and the companions as he addresses the prophet with the highest rank of human perfection. Well, what does it mean? You should know that all of human's sins, rebellion and oblivion are from his concupiscence (اعدى عدوك). But when human had good luck from God and then their concupiscence be changed to tranquil soul, they will not do any sins or wrongs. The prophets and the Imams do not any sins or wrongs. Hence, by referring to God's old messages, any claims related to the caliphs and the companions' sins or wrongs are abolished. You mentioned Salabeye Bin Hateb as

an example. If you study the prophets' the books of the way of life, you will see that not only was Salabeye Bin Hateb degraded from the degree of speaking but also he was degraded from the degree of Islam and he has been announced as hypocrites. In this verse, our discussion is about Sedigh (may God be well pleased with him) that all of the companions of (Mohammad) and the prophet's entire nation are his freeloaders. The prophet said رسول الله (ص) وزنت انا و ابوبكر فرجحت و ما فضلکم ابوبکر فرجحه) اخرج الترمذي و احمد و ابي داود بعدة الروايات وزن ابوبکر بالامة) وزنت انا الامام غزالي في الاحياء و والحكيم بكثرة صوم و لا صلاة و لكن فضلکم بسر وقر في صدره (اخرجہ الترمذي و ابي يعلي و احمد).of course, I sent the Sabeghun Verse with its explanation about a month ago. But unfortunately, the staff of the Site refused to reflect it with any reasons. I thank you and will answer your questions in the next time that I will send you because I do not have enough time and I am not skillful enough to type please wait for me.

Answer:

Hi. Dear Musa:

- 1) You had better answer all of the criticisms that have been attributed to you instead of throwing the ball in the rival's ground (the common expression of nowadays).
- 2) It does not matter what is the beginning and the end of the narration "فرايتماني" (if it were able to bring our reasons into question, you would definitely mention the beginning and the end of the narration, but you have wanted us to narrate the narration completely in order to evade the issue). This number of the words of the narration expresses that Imam Ali (peace be upon him) recognized Abu Bakr and Omar liar, evildoer, cheater and betrayer.
- 3) if you consider the address of the prophet "راضية مرضية" along with other people that have been addressed in this way in equal level "رضي الله عنهم ورضوا عنه", You should prove that it was true about all of the companions of (Mohammad) not about the people were already believers (as the scientists of the Sunnite have said "of course, whenever you want to reason, you suppose that the reason is related to your claim, but the basis of the discussion is scientific which you prove the unity of the topic and then bring some reasons. 4) Your idea about Salbeye Bin Hatem

became clear. In other words, the prophet made friendship between a companion and a hypocrite (not a companion of (Mohammad)).

Therefore, friendship is not important (even if this friendship be with the prophet because in your opinion, the companions are رضي الله عنهم ورضوا عنه and the prophet is نبي راضية مرضية; therefore, they are not different in this aspect). Hence, your reason about the narration, the friendship of Abu Bakr (and etc...) with the prophet, is meaningless.

5) The narration that you have narrated from Termezdi, Ahmad and other people has been narrated in Termezdi and Ai Davood's traditions in such a way " a person (that is not clear whether he is from the companions of (Mohammad) or the hypocrites. Of course, he is from the companions of (Mohammad) according to your interpretation and not the interpretation of the Sunnite) came to the prophet and said "I have dreamt that a scale weighed you and you were heavier and ... it is related to the prophet and it is interesting that he says (after narrating the dream)" I saw that the prophet became sad .Only God knows why it happened (because the person told a lie).

عن أبي بكر أن النبي صلى الله عليه وسلم قال ذات يوم من رأى منكم رؤيا فقال رجل أنا رأيت كأن ميزانا نزل من السماء فوزنت أنت وأبو بكر فرجحت أنت بأبي بكر ووزن عمر وأبو بكر فرجح أبو بكر ووزن عمر وعثمان فرجح عمر ثم رفع الميزان فرأينا الكراهية في وجه رسول الله صلى الله عليه وسلم

Do you think that we distort the verses or you distort even the narration that you say from your own books for proving the caliphate and the superiority?

6) What is the source of the narration "بسر وقر في صدره"? Is it from the prophet of God? When Ayesha was asked whether the prophet had the secrets with Ali, she answered "the prophet did not say the secrets with any companions". Was it descended to him from the revelation? If you say this, the Sunni will consider you a hypocrite, jinn and devils. If so, how can Imam Ali be superior to all people because of such "بسر"? It is interesting that al-Bani (contemporary Bokhari of the Sunni) says about this narration in "al-Selsele Alzaifa" in number nine hundred sixty two "لا اصل له". How can you reason the narration that has no basis according to your opinion? Do you expect that the Shiite accept your remarks?

The group answering to doubts.

First name and family name: Mahab

Date: 88/6/9

Hi. Mousa, I am happy that you are seeking for reality and I thank Mr. Mahdi Z who tries to reveal reality for you, but poor Mahdi does not know that you cannot understand his language (I mean he does not know our language (Persian) enough) or he never wants to reveal reality. If God wills, God will give sense to you and give to Mahdi Z patience and give us money to pay for our bill. The operator is requested to answer.

First name and family name: Musa

Date: 88/6/9

Hi. Dear friend, Mahdi Z: I thank your attention and will continue to answer your questions. The article six was left. You say that my narrated hadith is in contrast with the Quran. With which verse of the Quran is this hadith in contrast? And you also say why these virtues are devoted to Sedigh in spite of Imam Ali (peace be upon him)? First, which reasons are scientific? Second, we believe that the prophets (عليهم الصلاة والسلام) and the successors of the prophets are (قدس الله تعالي اسرارهم) As God says ” (لا نفرق بين احد من رسله ” , we also do not differentiate among the prophets according to God’s order and see all of them at the same nature. In other words, when a virtue is attributed to Sedigh Akbar (satisfied by God), we consider it in the rank of all of the prophets that have the same nature as Sedigh Akbar. I ask you “ when God says about the virtues of Ehsahgh (علي نبينا و عليه) (in the great Quran in the Anam blessed surah (verse eighty) can it be claimed that these virtues are attributed to Ismail (علي نبينا و عليه الصلاة و السلام) not Esahgh (peace be upon him)? Therefore, brother, every virtue that is mentioned for one of the prophets is attributed to all of the prophets. Or you can claim that all of the virtues that are narrated in the rank of Hosnin (May God be well pleased with him) (from the prophets’ nature) should be attributed to Ali not Hosnin although Ali is a perfect guardian. Can it be said that being in the heaven as a young Seyed person is deserved for Ali’s rank not Hosnin? Am I right or not, brother? Each of the prophets has their own ranks and virtues and the Sunni considers a nature for all of the prophets. Moreover, we believe in all of the prophets as we believe in all of the Imams and (لا نفرق بين احد من رسله). Dear friend, you accuse me of not having information about the scientific discussion because you rejected the prophetic valid Hadith with referring to an incomplete reason. As I already said, I will prove the claim related to the prophetic Hadiths that are rejected

by the Refez people. The above matter is the best reason for my claim. How can you reject the valid prophetic Hadith with an illogical and non-scientific reason? I thank you and please wait in order to continue to answer the questions.

Answer:

Hi, I thank Mr.. Mahdi that answered Mr. Musa's questions.

dear Musa:

You had better reflect upon your remarks:

A) We consider the virtue that is attributed to Sedigh Akbar for the rank of all of the prophets that nature the same as Sedigh.

B) As God says “ (لا نفرق بين احد من رسله) ” , we also should not differentiate among the prophets and consider a nature for all of them according to God's order. If we should not differentiate among the prophets, we can consider Abu Bakr the same as other prophets' nature because all of the virtues are for all of the prophets and we should not differentiate among the prophets; moreover, Abu Bark's greatness will be in question.

2) When Shiite says that all of people have been created for the sake of the prophet's family (although this matter has different narrations in the Sunni's books), they will be considered as unbelievers. But if it is claimed that all of the prophets that have the same nature as Sedigh, this is matter that has been said in the tradition.

3) Your words about لا نفرق are true when you understand the correct meaning of the verse which has not been such thing.

4) Apparently, you have not seen Ahman Bin Hanbal's remarks (ما روي في حق (من الصحابة بالاسانيد الجياد مثل ما ورد في علي احد «ولقد عاتب الله اصحاب محمد في القرآن وما (ذكر عليا الا بخير) about the virtues of Ahmad's companions. On the face of it, God himself has considered difference among the companions.

5) We are waiting still which you come back to your scientific discussion about the verse of the apostates and complete your discussion about it. Of course, if you do not say again “ the person who reason have woody foot. The woody foot was not obedient”’.

The persons in charge of answering doubts.

First name and family name: Mahab

date: 88/6/ 10

Hi. I (Mehran) have mentioned matters which we should not be doubtful about his eye or his sense. Of course, since no one is deserved to the mercies that God has granted, we could not complain about them to God. You should know that every matter that I have mentioned in the poll list of the Sunnite News would not have been surveyed if it had been just from Shiite people’s point of view. Dear Mehran, be careful not use swear words that make Mr.. Doctor’s site censor them or be careful about the Site that you comment and you do not expect to write your words in this Site. You talked about your poverty and I wanted to say that first, poverty is not the reason of contempt, but if you are sad, you can refer to some scholars (Rigi, Moradezhi and Molazade) and they help you instead of spending money killing the Shiites (which demonstrates their logic in the debate) so that you can write your ideas instead of moaning. In addition, if you cannot believe Quran, do not bother our friends so much because this discussion is related to the beginning of Islam. Hence, you are not deserved to take part in this discussion (Maede Surah, *ويوتون الزكاه وهم راعون الصلاه انما وليكم الله والرسول والذين امنوا الذين يقيمون* (verse fifty five). I cannot believe your passionate story and I do not know from what book you have said it because if this verse had been descended around noon, the prophet must have been in the mosque since the noon is the time of praying not sitting at home. In your opinion, the prophet must have been or must have dealt with his personal affairs about the time of izan. And you never accept that the prophet did not come to the mosque because he may have helped the believer that had got problem. You definitely consider him unbeliever as the caliphs called him a mad person. I thank God because I cannot see Mehran’s beautiful ideas as I pull down the mouse. God willing, he understands that he should not disgrace the Sunnite any longer more.

First name and family name: Musa

date: 88/6/10

Hi. I thank all the respectable members of the respondent committee for your favors. I also mention that you decide whether I continue the discussion with you or with Mahdi Z (a person with how many persons?). However, I accept that I continue this discussion with all of you, but you should let me continue this discussion slowly because I do not have extra time to sit in the front of the computer table and answer your problems. In addition, I am not skillful enough to type and I have to spend a lot of time on typing. Mahdi Z, we were in the article seven Maede Surah about your case. About articles seven, eight, nine and ten, I prefer to believe in Amir's remarks rather than your reasons. Since I have his ideas in my heart, I cannot reject his narrated talks with the valid documents referring to my incomplete reasons. Are these the rules of being Shiite? I should tell you "O' your son without signs from Ali". But about articles twelve and thirteen, you have rejected the prophetic Hadiths for some reasons:

First, you have said why the names of the next two caliphs are not mentioned? Your answer is "the name Ahmad is the sentence of all of the prophets...". Since there is the number hundred, the number ninety is with us as well. When it is referred to Sheykhin (may God be well pleased with him), in fact, Sahrin (may God be well pleased with him) (who is after him) is intended. In addition, following Sedigh's guardianship (may God be well pleased with him) and obeying Farough's allegiance (may God be well pleased with him) who is the first person that swore allegiance with Sedigh (may God be well pleased with him) are intended. If it were possible to reject the prophetic valid Hadiths with these kinds of reasons easily, there would not be the Hadiths that can be referred to nowadays. Please present scientific reasons. Your second reason is that the document of those Hadiths is not reliable. Please speak with document. There is not wrong with the evidence of those Hadiths. Your third reason is that s Ali and Fateme (may God be well pleased with him) have acted to these Hadiths and these Hadiths are abolished. Your answer is that problem occurred among s Ali, Fateme and Ravafez have raised it and maneuver on it (which is not related to the acceptance of Sedigh's guardianship (may God be well pleased with him)). However, Ali (peace be upon him) swore allegiance with Sedighin the second day. We mention two matters from the Shiite scientists for bringing reasons for these reasons. Ibn Abi Alhadid Motazeli Alshii about the explanation of Nahjol Balaghe (volume one/

page one hundred forty four) says” غضبنا الا في المشورة قال علي و الزبير رضي الله عنهما ما لنعرف له سنه و امر رسول الله (ص) بالصلاة و هو انا نري ابابكر احق الناس بها انه صاحب الغار و انا حي” which has been narrated in Albedaye and Alnahaye (volume five / page two hundred forty nine) as well. Moreover, Professor Seyyed Amir Ali, well-known writer and historian in Shiite, writes in the book “the spirit of Islam”(page two hundred seventy) Amir swore allegiance with Sedigh immediately “. Ibn Kasir also from Dar Ghatani, Saeid Ibn Mosib and Ibn Omar (may God be well pleased with him) narrates” when Sedigh (may God be well pleased with him) got ready to move toward Zi Alghese and sat on his horse” but Amir (may God be well pleased with him)got the rein of his horse and said “ O’ the prophet’s caliph, where are you going? I say to you the same thing that the prophet said in Ohod Day “ شمشيرت را در نيام كن do not make me suffer from separation because for God’s sake, if you hurt, the Islam system will be disintegrated. Hence, come back Medina and then he came back”. O’ brother! The problem that occurred between Zahra (may God be well pleased with him) and Sedigh (may God be well pleased with him) was the petition of inheritance not rejection of Sedigh’s guardianship (may God be well pleased with him). After the reasons related to the fact that the prophets do not have inheritors were introduced, the problem was solved by Sedigh (may God be well pleased with him). In addition, you raise the problem of Zahra’s anger (may God be well pleased with him), but Sedigh (may God be well pleased with him)(never wanted to bother or make him angry and just judged with referring to the prophetic Hadiths. In fact, Zahra’s anger (may God be well pleased with him) was from her human nature not other things, such as Musa’s anger to Harun علي نبينا و عليهما الصلاة والسلام, and she never wanted to make the prophet angry, but Musa (peace be upon him) got angry for the sake of his human nature and even pulled Harun’s beard (peace be upon him) and shattered the tablets over his head. Can it be claimed that Harun (peace be upon him) should be excluded from the circle of the prophets and the guardians because he has made Musa (peace be upon him) angry? No, معاذ الله. The narrations of Sahih al-Sanad are available which demonstrates that afterwards, Sedigh (may God be well pleased with him)(came over to Zahra’s house to appease her. It is narrated with valid evidence in the prophets’ ranks and in the books “ al-Vafa”and “Beyhaghi” that after the problem of Fadak was solved, Sedigh (may God be well pleased with him)went toward s Amir’s house and considered him as an intermediate so that Zahra would be satisfied with him. Sheikh Abdol Hagh (God bless him) says with

the valid document “ Sedigh (may God be well pleased with him) went to Zahra’s house and stayed around her house in severe heat so that she became satisfied with him. This narration in Riaz Alnazre and Fasle al-Khetab has been narrated to Beyhaghi and Shoabi and Ibn Seman has narrated from Avzaei which Sedigh(may God be well pleased with him) went to Zahra’s house in severe heat of noon and mentioned “I do not leave until Zahra) may God be well pleased with him) be satisfied with me, so Amir(may God be well pleased with him) came to Zahra (may God be well pleased with him) and swore her to God so that she became satisfied. Above all, Saheb Mahjaj al- Salekin who is a great Shiite scientist narrates in his book “ هجرته ان ابا بكر رضي الله عنه لما راي ان فاطمة انقبضت عنه و فقال لها صدقت يا بنت رسول الله و لم تتكلم بعد ذلك في امر فدك كبر ذلك عنده فاراد استرضاءها فاتاها يقسمها فيعطي الفقراء و المساكين و ابن السبيل بعد ان ((ص) فيما ادعيت و لكني رايت رسول الله (ص) ذلك الله علي الصنعين بها فقالت افعل فيها كما كان ابي رسول الله (ص) يفعل فيها فقال يؤتي منها قوتكم و لافعلن ذلك فقالت اللهم اشهد فرضيت بذلك و ان افعل فيها كان يفعل ابوك فقالت و الله لتفعلن فقال و الله رضي الله عنه يعطيهم منها قوتهم و يقسم الباقي فيعطي الفقراء و المساكين و اخذت العهد اليه و كان ابو بكر ”ابن السبيل. O’ brother, your claim related to rejecting Sedighi’s guardianship was abolished from s Ali and Zahraye Marzieh. If you consider yourself as Ali and Zahraye Marzieh’s Shiite, you should obey their actions. They have accepted Sedigh’s caliphate and guardianship (may God be well pleased with him) with regard to God’s explicit messages and prophetic valid Hadith. Otherwise, you should not claim that you are their Shiite because you are Shiite of your concupiscence and have used their affection to reach to your aims. Wait for me to continue to answer the questions in the future. Dear friend, Mahdi Z, I thank you a lot, but responsible and respectable committee, at first I thought I was discussing with the scientists with the first degree. However, when I see your answers in my opposite, I will have other ideas about you. I had better say that Mahdi Z, acts better than you. You had better stop discussing and let Mahdi Z continue or invite your professor, Mr.Ghazvini, that I am waiting for his coming impatiently , to continue this discussion with me.

Answer:

Hi. Musa:

1) The group answering to the doubts has discussed with Shiite hundred persons collaboratively and they have not raised their eyebrow. You have referred to this

site for discussion. Because questions were not answered in the days of Zahra's martyrdom (peace be upon him), our dear friend, Mr.. Mahdi, answered your questions. Of course, we need to thank him since he answered them well and revealed the fact for all of people that answering to Sunni's questions is not done by a person or a group and all of people should take part in this matter.

2. The phrase " I accept to continue the discussion with all of you "that you have said at the beginning after a phrase in debates means that I have made an escape and then I will discuss. When you want to have debate, you should avoid saying this.

3. When it was referred to s Sheykhin (may God be well pleased with him), in fact, Sahrin (that is after him) is intended. It is intersecting that when Shiite says that the prophet is innocent, one of five persons that the chastity verse has been descended to has said about the chastity of other Imams (do you no believe this?). But when we say "where are the names of Ali (peace be upon him) and Othman?", you say " since there is number hundred, the number ninety is with us". In other words, the number hundred includes whatever the number ninety has. Therefore, our reason is in reverse here (the Sunnite considers Othman and Imam Ali in a lower rank than Abu Bakr and Omar). In such a situation, the order to obeying Abu Bakr and Omar cannot be the same as order to obeying Othman and Imam Ali or praise them in a lower level than them provided that you believe that you consider Imam Ali (peace be upon him) better than Abu Bakr and Othman.

4) If it were possible to reject the prophetic valid Hadiths with these kinds of reasons, there would not be the Hadiths that can be referred to nowadays. In contrast, the Sunni think that Imam Ali's virtues should be rejected in this way. About the companions' mistakes, they also think that the narrations that have said such matters should be eradicated or should be abolished. But when the caliphs' virtues are said, even if there is the smallest probability, they will correct the narration.

5) According to the Sunni people's idea, the prophet did not have precognition and how he could understand whether Abu Bakr and Omar would be alive or not?

6) Eb Abi al-Hadid Motazeli al-Shiei about the explanation of Nahjolbalaghe (volume one; page one hundred fifty four) says " (قال علي و الزبير رضي الله عنهما ما "

الله نري ابا بكر احق الناس بها انه صاحب الغار و انا لنعرف له سنه و امر رسول غضبنا الا في المشورة انا
” (ص) بالصلاة و هو حي”. Neither the Sunnite nor the Shiite does not believe in this
narration because the Sunnite says “ Imam Ali (peace be upon him) did not swear
allegiance with Omar and Abu Bakr until after Zahra’s martyrdom and Shiite says
“ Imam Ali (peace be upon him) did not swear allegiance with Omar and Abu
Bakr until Zahra’s martyrdom. If Imam Ali (peace be upon him) had seen Abu
Baker’s احقيت and had known that the prophet’s order for the caliphate is pray and
...why did he quit swearing allegiance until the time of Zahra’s martyrdom? And
if he had died this time, he would have died as an idiot.

7) This narration has been said in al-Bedaye and Alnahaye (volume five/ page two
hundred forty nine). Also, professor Seyed Amir Ali, a Shiite famous historian and
writer) writes in the book “ the spirit of Islam” Amir swore allegiance with
Sedigh right away”. Professor Seyed Amir Ali is Shiite. You had better take a
look at the site of Islam in order to know that he is one of the Sunnite thinkers in
India and he is the first person that translated the book “ the history of modern
Islam” in English. Moreover, he is one of defenders of Ottomani Government and
set up the institution endowed for Islam about Sunni endowments and it was
caught by English Government after few years. Of course, it is interesting that
because you do not have valid evidence from Shiite, you reason to the book whose
writer does not have enough familiarity with Islam and his specialty is something
else and he is Sunni.

8) Also, Ibne Kasir from Dare Ghatani and Dare Ghatani from Saeid Bin Ibn
Mosib and Saeid Bin Ibn Mosib from Omar (may God be well pleased with him)
narrates “ when Sedigh (may God be well pleased with him) got ready to move
toward Zi Alghese and sat on his horse” but Amir (may God be well pleased with
him) got the rein of his horse and said “ O’ the prophet’s caliph, where are you
going? I say to you the same thing that the prophet said in Ohod Day : put your
sword aside do not make me suffer from the separation for God’s sake, if you hurt,
Islam system will be disintegrated. Hence, come back Medina and then he came
back”. What a firm reason they said! At first, we should solve struggle among
Imam Ali, Abu Bakr and Omar which has been said in Sehah and then we will
refer to Dare Ghatani and Ibne Kasir’s weak narrations. Shiite reasons only the
Sunni’s books (valid narrations) against you.

9) The problem that occurred between Zahra (may God be well pleased with him) and Sedigh(may God be well pleased with him) was the petition of inheritance not rejection of Sedigh's guardianship((may God be well pleased with him). After the reasons related to the fact that the prophets do not have inheritors were introduced, the problem was solved by Sedigh (may God be well pleased with him). In addition, you raise the problem of Zahra's anger(may God be well pleased with him), but Sedigh(may God be well pleased with him) never wanted to bother or make him angry and just judged with referring to the prophetic hadiths. In fact, Zahra's anger(may God be well pleased with him) was from her human nature not other things. Degrading Fateme Zahra's rank, you try to promote Abu Bakr's rank. Because of world matters, Fateme Zahra broke off his relationship with Abu Bakr and was not on speaking terms with him until the end of her life. Fateme Zahra willed that she was buried at night so that Abu Bake and Omar could not take part in her funeral ceremony.

A) We apologize God since we use such words about Fateme Zahra (peace be upon her). However, you try to beautify spiteful Abu Bakr's face about the world matters to prove it about Fateme Zahra.

B) What do you think about God's anger? Does God become angry for the world matters? Does God become angry for the world matters? According to valid narrations of Sunni, whatever makes messenger of God angry makes God angry. According to valid narrations of Sunni, whatever makes Fateme Zahra angry makes messenger of God? In fact, to beautify spiteful Abu Bakr's face, you put messenger of God's narrations and his remarks into question. In other words, the prophet is told a lie'' whatever makes Fateme Zahra angry makes me angry''. حدثنا بن مَحْرَمَةَ رضي الله عنهما أَنَّ عُبَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ بِنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ أَبُو الْوَلِيدِ حَدَّثَنَا بِنِ فَاطِمَةَ بَضْعَةَ مَيْمِي فَمَنْ أَعْضَبَهَا أَعْضَبَنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sahih al-Bokhari (volume three/ page one thousand three hundred seventy four); author: Mohhamad Bin Esmaeil Abu Abdollah al-Bokhari al-Jafi al-Favah, two hundred fifty six; publication centre: Dare Ibn Kasir, al-Ghiyame Beirut (1407-1987); al-Tabe: al-Salese; researcher: Mostafa Dib al-Baghi.

10) Can it be claimed that Harun (peace be upon him) should be excluded from the circle of the prophets and the guardians because he has made Mousa (peace be upon him) angry? No, معاذ الله.

Can it be claimed that Harun (peace be upon him) made Mousa (peace be upon him) angry?

11) The narrations of Sahih Alsanad are available which demonstrates that afterwards, Sedigh (may God be well pleased with him) came over to Zahra's house to appease her. Mr.. Musa, the problem of the Sunni is such struggles. On one hand, it is said in Bokhari " Fateme passed away and she did not become satisfied with Abu Bakr. On the other hand, it is said in your books (with valid document according your claim) that Fateme did not become satisfied with Abu Bakr and Omar. Which one of the Sunnite's claims can we accept? Can two documents be valid? Or definitely, one of two narrators is liar? And if one of two narrators is liar, why will the Sunni consider him honest and his narration valid? About the lack of Fateme Zahra's satisfaction from Abu Bakr and Omar until the time of her martyrdom has been discussed in the following address in detail: <http://www.valiasr-aj.com/fa/page.php?bank=question&id=6047>.

12) Most importantly, the author of " Mahjaje al-Sakenin" as one of the great Shiite scientists narrates in his book " انقبضت عنه و هجرته و لم تتكلم بعد لما راي ان فاطمة استرضاءها فاتاها فقال لها صدقت يا بنت رسول الله (ص) فيما ادعيت ذلك في امر فدك كبر ذلك عنده فاراد يؤتي منها قوتكم و راي رسول الله (ص) يقسمها فيعطي الفقراء و المساكين و ابن السبيل بعد ان و لكني يفعل فيها فقال ذلك الله علي ان افعل فيها كان (الصنعين بها فقالت افعل فيها ك ما كان ابي رسول الله (ص) اليه و لتفعلن فقال و الله لافعلن ذلك فقالت اللهم اشهد فرضيت بذلك و اخذت العهد يفعل ابوك فقالت و الله "الفقراء و المساكين و ابن السبيل كان ابو بكر رضي الله عنه يعطيهم منها قوتهم و يقسم الباقي فيعطي

Who is the author of " Mahjaje al-Sakenin"? Please introduce him/her to the Shiite in order to know him/her and his/her book? It is interesting that his/her name was found in none of index books. Of course, this name " Mahjaje al-Sakenin"

is ridiculous. " Mahjaje al-Sakenin" has several meanings in etymology: 1) razor (not sword) 2) a person who goes to hajj a lot. 3) a person who argues a lot(literally, it does not have good meaning). Only God knows what " Mahjaje al-Sakenin" means?

13) Respectable respondent committee, at first, I thought that I discussed with the scientists in the first rank, but the group answering to the doubts is some young clergymen that answer to your doubts easily and you have not been able to answer to one of their questions.

14) When I see your answers, I will have other ideas about you. I should say that Mahdi Z acts better than you. We are happy to see that there are people answering to the questions about the Sunnite much better than us. I hope God increases these kinds of persons.

15) Invite my own professor ‘’ Ghazvini’’ that I am waiting for him impatiently to continue the discussion with him. As I told you before, as long as there is someone answering you (the group answering to doubts or Mr.. Mahdi), there is no need for Mr.. Ghazvini. Of course, it is interesting for us that inspite of the fact that you have received a lot of rejections and your reality has been revealed for all how you can claim to have debate with Dr Ghazvini? Good luck, the group answering to the doubts.

First name and family name: Mahdi Z date: 88/6/11

Say hello to Mohammad (peace of Allah be upon him and his descendants), the last prophet, and say hello to the Prophet’s Family (peace be upon them) that are impeccable from sin and curse and death to people that told a lie them, oppressed).And hello to dear friends in (فرايتماني كاذبا آتما غادرا خاننا) and tyrannized them research site of Vali Asr (peace be upon him). But dear friend, Musa, 1) you said (I should say that my purpose is not debate, but it is a scientific and logical discussion because the purpose of the debate is to fail the opposite side whether it is done appropriately, in sophistry, in fallacy , with twisting the remarks and something like this. Dear friend, in our opinion, the definition of the debate is not what you said because the Shiite does not refer to void and absurd things such as sophistry, fallacy as long as they have strong logic and the reasons with the valid Hadiths and the Quran therefore, the Shiite debates are all scientific and logic discussion). However, the sentence that you said (if those narrations that you say from them accept, so you should accept the narrated narrations from them about well-directed caliph’s rank (may God be well pleased with him) as well and if you consider them liars, you should put aside your narrated narrations) because they in contrast with the scientific and logic discussion. So, you have understood that I do not accuse you of (not knowing about the debate), but you yourself suffer from the lack of awareness. In addition, I am preparing for the examination of PhD, but since proving the truth is more important, I tried to answer your questions

line to line briefly. Hence, do not think that if a person deals with answering to your questions, she/he will be a loiterer.2) you mentioned (we believe in Heidar's guardianship and caliphate (may God be well pleased with him) and there is no need to be proved from you). Dear friend, it seems that you do not study my ideas. I have said the matters with regard to the rank of Imam Ali (peace be upon him) which has been for answering your doubts. Moreover, I have said that the virtues that you considered for the caliphs are deserved for the rank of Imam Ali (peace be upon him) (according to the Sunnite documents) and you cannot attribute the sacred verse to Abu Bakr by force.3) you mentioned (if you narrate the narrations) that you *فرايتماني كاذبا اثما غادرا خائنا* incompletely, please mention the same sentence (said at the beginning of your remarks completely and with documents. Dear friend, you claim that I have mentioned the narration incompletely in the favor of myself. Therefore, prove this matter to all people that read it so that you do not be one of persons of this verse (It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie Nahl Surah). If you had really read Sahih Moslem, you would have found out the incompleteness of mentioning the Hadith (of course, according to your claim). Why are you asking us the documents? If you have not read it, why are you telling another lie to cover your previous lie and insult? As my dear friends say “ if you had put our reason into question, you would have definitely mentioned the beginning and the end of it. But you have wanted to make the issue deviated asking us to say the narration completely.4) you mentioned (we will have detailed discussion about the doubts related to the blessed nature of al-Momenin Ayeshe Sedighe (may God be well pleased with him) and others later if God willing, but now since our discussion is about Sedigh Akbar (may God be well pleased with him)'s guardianship and caliphate, so we had better not get away from the issue). Dear friend, you claimed and I answered you. Because your questions were not left without answers, some answers were presented; otherwise, we had better not get away from the issue (as you said). 5) You mentioned (you presented the interpretation from the Arab Surah (verse six) and rejected my reasons in your interpretation). Dear friend, all of the Shiite and I believe that the prophets are impeccable from any sins. But I said that since God asks questions and summons the prophets, how God sends all of persons that are Sabeghun to the heaven without dealing with their deeds. You said (Imams as the successors of the prophets are impeccable from any kinds of sins and wrongs. The reason of this claim is the same verse one hundred (the Tobe blessed Surah) with this definition

‘ when God remembers the great caliphs and the Sabeghun companions with virtuous words (رضي الله عنهم ورضوا عنه) . This verse can have two interpretations: 1) Sabeghun enter into the heaven first; this theory is abolished with the presence of a person such as Salbe Ibn Hateb).2) some people that are considered as Sabeghun will enter into the heaven and God will be satisfied with them. In this case, you should prove that Abu Bakr and Omar are considered as the Sabeghun not you claim with your presupposition that (God remembers the well guided caliphs and the Sabeghun companions with virtuous words (رضي الله عنهم ورضوا عنه) . In contrast with these cases, Sahih Bokhari proves Zahra’s anger (peace be upon him) which God has become angry with them (this matter has been said with the mentioned sources by me for many times, but it has not been answered yet). You mentioned (all of the companions and also Mohammad’s entire nation are his children (of Allah be upon him and his descendants) (ص) وزنت انا ابوبكر فرجحت و وزن ابوبكر بالامة فرجح) اخرج الترمذي و احمد و ابي داود بعدة الروايات)). Dear friend, firstly refer to the answer that the respondent friends to the doubts have given so that the Sunnite cannot say’’ there is no place for sophistry, fallacy, distortion and trick in the scientific discussion. Secondly, this incomplete Hadith is in contrast with the Sunni’s a lot of valid Hadiths. The messenger of God mentioned about Imam Ali (peace be upon him) ‘ three matters were inspired divinely to me: 1) the head of the Muslims 2) the leader of the devout 3) the ruler of the people with the luminous face. Bavardi, Ibne Ghane, Abu Naim and Bazaz is the wealth of deeds. Neyshapuri Ruler 2628 have narrated this hadith and hadith that is the distinguished person of the Sunnite has considered this hadith valid in Mastadrek Alsahehin (page one hundred thirty eight (volume three). Of course, you know better than me that the Sunnite considers the prophet innocent only in receiving divine message and its announcement and this Hadith has been inspired divinely to the prophet. If Abu Bake is a Muslim, his head and his lord will be Imam Ali (peace be upon him). If Abu Bakr is pious, Imam Ali (peace be upon him) will be his leader and his follower. If Abu Bakr is a person with a luminous face, Imam Ali (peace be upon him) will be his ruler and his owner. Of course, this claim proves that the prophet’s breath (refer to the Mobalehe verse) is Abu Bakr’s freeloader. God forgives all of us. 7) You mentioned ‘ ابو بكر بكثرة صوم و لا صلاة و لكن فضلكم بسر وقر في صدره (اخرج الامام غزالي في الاحياء و والحكيم الترمذي و ابي يعلي و احمد) . To stop prolonging discussion, I recommend you to study the given answer in the site and answer the questions that are asked from you

.8) you mentioned “ the narrated Hadith is in كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (contrast with the Quran”. I ask you “with what verse of the Quran is this able Hadith (that has valid document) in contrast”? Dear friend, please study the matters before you express your opinions. I write my remarks once more” this Hadith is in contrast with Quran. Is not it true in the Quran that Ali (peace be upon him) has been introduced as the messenger of God’s breath? Now is God’s messenger’s breath (who is the most generous and the most righteous person) deserved to a specific friendship or a person orders to invade Ali’s house (peace be upon him)? (Msnef Ibn Abi Shibeh; 8/572; the book “ AL-Maghazi”).9) you) are the prophets’ الله قدس اسرارهم mentioned” we believe Imams (“, we لا نفرق بين احد من رسله As God mentioned” (عليهم الصلاة والسلام) successors also differentiate among the Imams with regard to the same order and consider for all of them a similar nature. In other words, when a virtue is attributed to Sedigh Akbas(may God be well pleased with him), it is attributed to all of the Imams that are Sedigh’s nature freeloader. Dear friend, if you consider some virtues about Abu Bakr’s rank and there are in other Imams why will not it be in Imam Ali’s nature (peace be upon him)? And you do not consider him the first caliph and insist on it because the Maede Suran (verse fifty four) is in line with Abu Bakr’s position (of course, such a reason has not been seen from you so far). Therefore, Abu Bakr is God’s messenger’s caliph. If you consider such as situation and the virtues for Imam Ali (peace be upon him) and consider them a similar nature; therefore, Imam Ali (peace be upon him) is the prophet’s caliph.10) you mentioned “you accuse me of not having information about the scientific discussion”. Dear friend, the sentence that you said (if you believe in the narrations (that you say from him), so you should accept the narrated narrations about well guided Caliphs’ rank (may If you consider them a lie, you should put aside .(God be well pleased with him) your narrated narrations) is the sign of your awareness about the elementary principles in a logic discussion? 11) You mentioned “ why do you not reject the prophetic valid Hadith with referring to a logic incomplete reason”. Dear friend, you had better reflect in the answer that is given to you and prove its senselessness to all of people.12) you mentioned “the mentioned matters are the best reason for my claim and how you let yourself reject the prophetic valid Hadith with an illogical and non-scientific reason”. Dear friend, I have answered you with your valid Hadiths, Quran and your interpretations from the Quran. Therefore, please mention its senselessness aspect so that all can know it. In your opinion, whether

Shiite brings reasons from your valid Hadiths will be senseless or you mention the Hadiths (that the Sunnite does not believe them) for justifying us? I am also waiting for your logic and scientific answers related to attributing the sacred verse to Abu Bakr. Dear friend, Excellency Mahdi Z, I should say that I enjoy discussing with you and appreciate you. I never enjoy answering all of your questions if you answer none of my questions. وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ : الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ : إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ : إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ >>>
 قل هاتوا برهانكم ان كنتم صادقين

First name and family name: Mahdi, Z

Date: 88/6/11

Hello to Mohammad (peace of Allah be upon him and his descendants), the last prophet, and s hello to the Prophet's Family (peace be upon them) that are impeccable from sin and curse and death to people that told a lie them, oppressed and tyrannized them (فرايتماني كاذبا اثما غادرا خائنا). And say hello to dear friends in research site of Vali Asr (peace be upon him). Dear friend, Musa, 1) you mentioned “ Mahdi. Z., the article seven was left about your case. Dear friend, in answering to articles one, two, three, four, five and six, we have not received the answer that is on the basis of valid Hadiths that are not in contrast with the Quran, the history and other valid Hadiths of the Sunnite. The answer has been given to your answer according to the Sunnite principles. Please do not try to consider the discussion ended. We are waiting for your answers still.

2) You mentioned“ about articles seven, eight, nine, ten and eleven I prefer to believe in Amir (may God be well pleased with him)‘s remarks to believe in your reasons. Dear friend, firstly, إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا. Secondly, do you believe in Amir’s remarks (peace be upon him)?

Amir’s idea about the caliph is “ فرايتماني كاذبا اثما غادرا خائنا ”. Zh S I should say” O’ your son, without having the address from Ali عيـن ويا ولام دانـي از علي 3) You mentioned” when it is referred to s Sheykhin (may God be well pleased with him), in fact, s Sahrin that is after him is intended. Secondly, following Sedigh’s guardianship (may God be well pleased with him) and obeying Farugh (may God

be well pleased with him)'s allegiance (that is the first person that has sworn allegiance with Sedigh) are intended. Dear friend, if it is such a thing, Abu Bakr's name can be intended as the next caliph. If obeying Farugh's allegiance (may God be well pleased with him) (that is the first person that has sworn allegiance with Sedigh) was intended, why did Zahraye Marzieh (peace be upon him)

not act according to this Hadith and not obey Omar? 4) You mentioned "if it were possible to reject prophetic valid Hadiths with these kinds of reasons, there would not be the Hadith that can be referred to. Please present the scientific reasons".

Dear friend,

Is rejecting prophetic valid Hadiths with these kinds of reasons more non-scientific or when Zehebi, that is one of the Sunnite greatest scientists and I do not think that there is a person in the Sunnite that does not believe his remarks, encounters with a Hadith about Imam Ali's virtues (peace be upon him) and finds nothing wrong in its document, he will say that my heart is witness that this Hadith is false. Dear friend, a person whose house is made of stone should not fill it with stones.5) you mentioned "your second reason is that the document of those Hadiths is unreliable. Please speak with documents. This Hadith is well-known as "imitation" and this narration has been narrated with the different documents which we make their mistakes clear with the document discussion: A) all of the narrations that have been narrated by Hazife Bin Yaman have been placed in his document "Abdol malek Bin Amir". Hazife Bin Yaman has been remembered in these kinds of interpretations in the Sunni's men books: he combined the valid Haiths with the weak Hadiths(the biography of Alame AlnAbala by Alzehebi (volume five/ page four hundred and forty)).B) Another narration has been narrated by Hazife Bin and Yaman Zehbi writes about him in Salem Bin Ala Moradi " Ibn Moein and Nesaei have weakened him (Mizan Aletedal by Alzehebi (volume two/ page one hundred and twelve)).C) But the narration that has been narrated by Ibn Masoud has been modified by Tarmezdi and he says " this Hadith is strange and has been narrated only by Yahya Bin Salame and he is weak in narrating Hadiths (Sahih Tarmezdi (volume five/ page six hundred and seventy two). D) Surveying the Hadith by Anas Bin Malek: however, in surveying the Hadith by Anas Bin Malek, there are some persons, such as Omarv Bin Heram, Omar Bin Nafe and Hemad Bin Dalil, in his documents. It has been said about Omar Bin Nafe " his Hadith is not remarkable and his Hadith is not required" (Alkamel (volume five/

page one thousand, seven hundred and three); Tahzib Altahzib (volume one / page four hundred and ninety nine)).E) surveying the Hadith by Abdola Bin Omar: Ibn Hajar says ‘‘ Abdola Bin Omar’s Hadith is completely abolished (Lesane Almizan (volume five / page two hundred and thirty seven)). F) Surveying the Hadith by Abdola Bin Abi Hazil: we consider only Hafez Ibn Hazam’s saying ‘‘ this Hadith is not valid because Gholam Robi has said that this Hadith is unknown (Alahkam (volume six/ page eight hundred and nine)).6) you mentioned ‘‘ the problem that occurred between Zahra (peace be upon her) and Sedigh Akbar(may God be well pleased with him) , Ravafez raised it and maneuvered on it, was separable from Sedighi’s guardianship. Dear friend, According to Sahih Bokhari and Moslem’s clear text, Zahra (peace be upon her) passed away without swearing allegiance with Abu Bakr and her anger with both of them (Abu Bakr and Omar). It is supposed that Zahra (peace be upon her) knew well ‘‘ مَنْ مات وليس في عنقه بيعة مات ’’ (Sahih Moslem, Moslem Alnisaburi (volume three/ page one thousand, four hundred and seventy eight; Alsenen Alkobra; Albeihaghi (volume eight/ page one hundred, fifty and six); Majma Alzavaed (volume five/page two hundred and eighteen); Meshkat Almesabih(volume two/ page one thousand and eighty eight); Selsele Alahadith Alsahe (volume two/ page seven hundred fifteen)). مَنْ مات بغير إمام مات ميتة جاهلية (Mosnad Ahmad, Ahmad Bin Hanbel (volume four / page ninety six); Majma Alzavaed, Alhishmi (volume five/ page two hundred eighteen); Masnad Altiaesi, Altiaesi (two hundred and ninety five) and Alehsan Betartib Sahih Ibn HAban (volume seven/ page forty nine) and Halieh Aloliah (volume three/ page twenty two)). Now do you say that this is separable from the problem related to Abu Bakr’s caliphate? Zahra (peace be upon her) has passed away without having any responsibility for allegiance. Therefore, if she had not sworn allegiance with Abu Bakr, with whom would she have sworn allegiance as ائمة? 7) You mentioned ‘‘ Amir swore allegiance with Sedigh in the second day’’. We say two matters from Shiite scientists for the reason of this claim. En Abi Alhadid Motazeli Alshii about the explanation of Nahjolbalaghe (volume one/ page one hundred fifty five) says (قال علي و الزبير رضي الله عنهما ما غضبنا له سنه و امر رسول الله (ص) بالصلاة و هو في المشورة انا نري الناس بها انه صاحب الغار و انا لنعرف ’’ and this is also has been said in Albedaye and Alnahaye (volume five/page two hundred forty nine). also, Professor Syyed Amir Ali, a historian and a famous writer in the Shiite, in the book ‘‘ the spirit of Islam’’ writes ‘‘ Amir (peace be

upon him) swore allegiance with Sedigh right away” (the spirit of Islam(page two hundred and seventy)).

Ibn Kasir also from Dar Ghatani, Saeid Ibn Mosib and Ibn Omar (may God be pleased with him) narrates” when Sedigh (may God be well pleased with him) got ready to move toward Zi Alghese and sat on his horse” but Amir (may God be well pleased with him) got the rein of his horse and said “ O’ the prophet’s caliph, where are you going? I say to you the same thing that the prophet said in Ohod Day “ do not make me suffer from separation because for God’s sake, if you hurt, the Islam system will be disintegrated. Dear friend, is it mentioned in Sahih Bokhari which Imam Ali (peace be upon him) swore allegiance after six months or not? If so, believe in it and do not violate your valid books. At least respect your books. Ibn Abi Alhadid says” I am the Sunnie and do you want to make him become the Shiite? The writer’ “Favat Alvafaiat” says like this “ عز الدين عبد الحميد بن هبة الله بن محمد بن محمد بن أبي :الدين ابن أبي الحديد عز” الشعار: ((خدم وقال فيه ابن في عدة أعمال سواداص وحضرة آخرها كتابة ديوان الزمام، تأدب واشتغل بفقہ الإمام الشافعي وقرأ الأصول ، وكان أبوه يتقلد قضاء أبي الخير مصدق ابن شبيب الواسطي، غويد: عز فوات الوفيات ج 2، ص 259، ذيل ترجمه عز الدين ابن أبي الحديد .ابن خلکان مي ((المدائن الحديد كاتب فاضل أديب ذو فضل غزير الدين ابن أبي الحديد : وقال (ابن الشعار) : عبد الحميد بن أبي أعمال سواداً وحضرة، آخرها كتابة ديوان الزمام. تأدب على الشيخ أبي وأدب وافر وذكاء باهر، خدم في عدة الشافعي وقرأ علم الأصول، البقاء العكبري ثم على أبي الخير مصدق ابن شبيب الواسطي، واشتغل بفقہ الإمام الحسان في علم الكلام والمنطق والطبيعي والأصول وكان أبوه يتقلد قضاء المدائن، وله كتاب العقبري ”صفحات متفرقة من الحوادث الجامعة والتاريخ والشعر؛ وراجع In Vafiat Alayan (volume seven/ page three hundred and forty two / number two hundred and eighty three) he defends the caliphs in relation to invading to the place that God message has been received and introduce his religion obviously. But the unpleasant affairs are about the fact that the Shiite sent Ghanfaz to Fateme’s house. None of these matters have an origin and a basis in our Companions and none of the Companions have established these matters. In addition, the Hadith Sayers have not narrated these matters and such matters are not known to them. Definitely, these are affairs that only the Shiite has narrated and not other persons (هو شئ تنفرد الشيعة بنقله وإنما). Ibn Abi Alhadid in the explanation of Nahjol balaghe (volume two/page sixty) believes that the Prophets of Allah and also the Prophet’s great father were

10) You mentioned “ more importantly, the writer of “Mahjaj Alsalekin” that is one of Shiite great scientists narrates in his book “ فاطمة انقبضت عنه و هجرته و لم تتكلم بعد ذلك في امر فدك كبر ذلك عنده فاراد استرضاءها فاتاها فقال لها صدقت يا بنت رسول الله (ص) فيما ادعيت و لكني رايت رسول الله (ص) يقسمها فيعطي الفقراء و المساكين و ابن السبيل بعد ان يؤتي منها قوتكم و الصنعين بها فقالت افعل فيها كما كان ابي رسول الله (ص) يفعل فيها فقال ذلك الله علي ان افعل فيها كان يفعل ابوك فقالت و الله لتفعلن فقال و الله لافعلن ذلك فقالت اللهم اشهد فرضيت بذلك و اخذت العهد اليه و كان ابو بكر رضي الله عنه يعطيهم منها قوتهم و يقسم الباقي فيعطي الفقراء و المساكين و ابن السبيل..”

Dear friend, your question has been answered, but you have not been able to prove that he is Shiite. We bring the reasons and you bring reasons from the books that are unknown. “ أولئك والهدى من بعد ما بيناه للناس في الكتاب إن الذين يكتمون ما أنزلنا من النيات ”. “يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ”.

11) You mentioned “ my brother! You see that your claim related to not accepting Sedighi’s guardianship (may God be well pleased with him) (from s Ali and Zahraye Marzieh (may God be well pleased with him)is abolished. If you consider yourself his Shiite, you should obey his orders. s Ali and Zahraye Marzieh have accepted Sedighi’s guardianship (may God be well pleased with him) because of God’s exact wording of message and the prophetic (peace be upon him and his descendants) valid Hadith. Otherwise, do not claim that you are s Ali and Zahraye Marzieh’s Shiite whereas you are your own Shiite (imperative soul) and you have misused their affection to achieve to your purposes”. Dear friend, whoever fights with sword from a direction will win. See our valid answers and reject the valid Hadiths if you can and then claim that our reasons are false. Have Sahih Moslem and Bokhari not written the Prophetic valid Hadith? I thank that you mentioned “follow Ali (peace be upon him) and Zahra (peace be onto her)”and I am saying “ yes”. By obeying Ali (peace be upon him) and Zahra (peace be onto her), what we consider in Abu Bakr and Omar’s right is “أثما غادرا خائنا كاذبا”. Do you obey Ali (peace be upon him) and Zahra (peace be onto her)? but in answer (do not claim that you are s Ali and Zahraye Marzieh’s Shiite whereas you are your own Shiite (imperative soul)) I should say “ when a person tells the truth and says enough reasons and argumentation, we should wait for seductive accuses and insults. Completely, I was waiting for this kind of talking from you and I will listen to the Quran in reacting to you “قَالُوا سَلَامًا : سَلَامًا هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ ”.

12) You mentioned ‘‘ the respondent respectable committee, at first, I thought I was discussing with scientists in high rank. But when I see your answers, I will have another idea about you and I should say that Mahdi Z. behaves better than you. You had better stop discussing and let Mahdi Z. continue or invite your professor, Ghazvini, I am waiting for him impatiently, to continue the discussion with me’’. Dear friend, do you really think that we need scientists in high rank to answer you? You did not know the elementary principles of scientific and logic discussion and the debate and you have learned them here. Of course, I am saying ‘‘ you learned them’’ because little by little you are trying to rely on only the Shiite Hadiths. But unfortunately, you have forgotten that some persons such as Professor Syyed Amir Ali that does not believe even himself as Shiite cannot be considered as reasoning. Speak about the scientists that are mentioned as Imam Shiite at least in one of our books. But the case that I do better than the group answering to the doubts is inappropriate and false because I have obtained a lot of information from these dears and the books that I have downloaded from the Meshkat Sunnite Site and whenever I have problem in these cases, I will get from them (of course, such cases are few). At first, you said ‘‘ I will continue this discussion with all of you’’ and at last you said ‘‘ you had better stop discussing’’. Dear friend, having unity in saying is a good blessing and do not claim or reveal the truth. I have referred to the Sunni Site for the debate over and over again and I put up against all of them. But unfortunately, wherever there was no way out, they ignored my ideas and ten persons gained victory in the debate as all of the readers have got familiar with the way of my answering questions. But when I referred to my ideas in their Site, I spent ten minutes surveying the ideas that were similar to mine since my ideas were distorted. It cannot be a reason that you have an incisive argumentation and a firm reason, but you cannot explain it over a person. Have you ever answered to one of my answers related to your valid Hadiths and the answer has not made your history, interpretation and the Two Sahih in question? Please do not behave artificially and do not hurt the nation’s feelings. The nation is not your puppet (I am a farmer, I am alone and I do not have time) and you ridicule their sense. 13) I am waiting for your answers to prove the blessed verse in the favor of Abu Bakr .

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا نَعْمَلُونَ :
يَعْلَمُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ الَّذِينَ أَنْبَأْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ :

الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ الْبَشَرُ وَالْهَدْيِ مِنَ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي إِنْ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ
اللَّاعِنُونَ

بُطُونِهِمْ إِلَّا النَّارَ وَلَا وَيَشْتَرُونَ بِهِ تَمَنَّا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي إِنْ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ :
الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ يُكَلِّمُهُمُ اللَّهُ يَوْمَ

” قل هاتوا برهانكم ان كنتم صادقي

First name and family name: Musa

date: 88/6/12

Hello. Dear friend, Mehdi Z., you are resorting to falsifying the Hadiths that I am saying about Sedigh's virtue (may God be well pleased with him) to this reason ,
”قَلَمْ تَزَلْ فَغَضِبْتَ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ فَهَجَرْتَ أَبَا بَكْرٍ، And you say “ your Hadiths are false according to this Hadith”. First, dear friend, I should say to you “what you call a Hadith is a narration”. In fact, Hadith is said to God's messenger's saying (peace be upon him and his descendants). Narrations that are common people's sayings (except God's messenger's saying (peace be upon him and his descendants)) are mentioned in Sahih Imam Bokharai (may God 'mercy be upon him) apart from the prophetic (peace of Allah be upon him and his descendants) Hadiths. Prophetic (peace be upon him and his descendants) valid Hadiths are as valid as God's message and following them is the same as God's message. How do you degrade Prophetic (peace be upon him and his descendants) valid Hadiths with resorting to the narration that should be analyzed according to other narrations? When you interpret divine verses with you idea and reject the prophetic Hadiths and even reject the Prophet's Family's saying (may God be well pleased upon him) that has been said about s Sheykhin's virtue (may God be well pleased upon him) with valid documents and with relying on a narration. how do you invite me to continue the scientific discussion? Dear friend, if you would like to continue the discussion, I am going to ask you some questions because I know that our books of Hadith, biography of Prophet and history are available to you. Please answer without any bigotry.1) is Sedigh Akbar (may God be well pleased upon him) (the first person that believed in Islam or not? 2) Did he migrate to Medina with God's messenger (peace be upon him and his descendants) or not? 3) Has he been present in all of the wars or not? 4) Do you (that consider yourself Shiite) believe in the Prophet's Family's saying (may God be well pleased upon him) and consider it in line with Prophetic (peace be upon him and his descendants) valid Hadiths or not?

Please answer the questions briefly and beneficially and avoid distorting words and verbosity and will continue the discussion in detail in the next session.

Peace and the mercy of God be upon you!

Answer:

Hi. Musa:

You mentioned ‘when you interpret God’s verses with your idea, did you not interpret the narration “فاطمه بضعة مني فمن اغضبها فقد اغضبني” 2) if you do not interpret this narration and say “ it is valid” how do you interpret the narration that you have presented in the text «فَعَضِبْتُ فَاطِمَةَ» بِنْتُ رَسُولِ اللَّهِ فَهَجَرَتْ أَبَا بَكْرٍ، فَلَمْ تَزَلْ «فَعَضِبْتُ فَاطِمَةَ» “مُهَاجِرَتُهُ حَتَّى تُؤَقِّبَتْ”?

3) Do the narration that you have narrated is in line with the previous idea related to the case that Abu Bakr was forgiven and Fatima (peace be upon her) was satisfied with both of them? 4) If we put the narrations related to the caliph’s virtue in question, we have passed the above phases and if you also take a look to the above phases, you will come to these results.5) Abu Bakr believed in Islam after fifty persons according to the Sunni narrations in Tabari History. Of course, in the last nations, the people became Muslim as the first ten persons, but they became unbeliever again. There are a lot of disagreements about Abu Bakr’s migration with the prophet (peace of Allah be upon him and his descendants). According to some narrations, when the prophet (peace of Allah be upon him and his descendants) came to Medina, Abu Bakr was in Medina and was praying behind Salem Mola Abi Hazife. About how Abu Bakr accompanied with prophet (peace of Allah be upon him and his descendants), The Sunnite narrated that he himself followed the prophet (peace be upon him and his descendants) and even some have said that the prophet had to take him with him because the prophet (peace of Allah be upon him and his descendants) was afraid that Abu Bakr would reveal his place.7) Abu Bakr was in many wars, but he ran away and according to some Sunnite men confession, he never shot or he never fought with a sword.8) we consider the Prophet’s Family saying as the Prophet’s saying (peace of Allah be

upon him and his descendants). 9) You were supposed to continue to answer our questions about the discussion of Abu Bakr's caliphate and the documents that you have presented, but unfortunately you have not done. And now you want to make the discussion deviated with presenting some questions instead of going on the discussion. Of course, we answered your questions and we are waiting to see whether you will answer our questions or not? It is interesting that you are saying to us " avoid distorting the discussion" (The group answering to doubts).

First name and family name: Majid M Ali date: 88/6/13

Hi. Musa, in answering to your questions correctly and quickly: 1) no 2) no 3) no 4) no. of course, I have more complete answers about all of my four answers and I can write them with mentioning the Sunnite scientists' complete and valid teachers if you like. If you want, I will write definitely and now you can say that it is a narration not a Hadith. I will say to you my questions once more. My purpose is that the Companions of the prophet have the same disagreements as the Shiite (Rafezi) and the Wahhabism's disagreements (of course, in your opinion). The Shiite and the Wahhabism have been highly involved in the three of my narrations in the book "Sahah Bokhari" and "Moslem".1) " فوجدت فاطمة على ابي بكر في ذلك " " يبايع تلك توفيت وعاشت بعد النبي (صلى الله عليه و سلم) ستة اشهر... ولم يكن فهجرته فلم تكلمه حتى الاشهر " (Sahih Bokhari(volume three/page two hundred and fifty three); Almaghazi Book; Khabir War(page one hundred and fifty five); Hadith two thousand, seven hundred and four;). فغضب فاطمة بنت رسول الله (ص) فهجرت.(Sahih Bokhari (volume two/page five hundred four); Alkams Book (eight hundred and thirty seven). « فوجدت فاطمة تكلمه حتى توفيت . ». (Almaghazi Book (volume three/ page two hundred and fifty two) ; Khabir War; Hadith seven hundred four; Sahih Moslem (volume four/page thirty);Aljahad and Alseir (page 15)). قال عمر لعلي وعباس : « فرأيتماه (ابابكر (Sahih Moslem (volume four/page twenty eight); Aljahad and Alseir;Alfi Rule (page fifteen); Hadith forty nine). With your reasons, Ali (peace be upon him), Fateme Zahra and Abbas (May God's mercy be upon him), (نعوذ بالله , were heretic and Abu Bakr(May God be well pleased with him)and Omar(May God be well pleased with him) were Wahabi. Please guide me. What does another question from this narration mean? Ayeshe, Abu Bakr's daughter says firmly" no verse has been descended in our

favor”. ما انزل الله فينا شيئا من القرآن (Sahih Albokhari; Albokhari (volume six/page forty two)).

First name and family name: Majid M Ali (Ahle Beit's friend) Date: 88/3/8

Hi. Of course, I answered “ no” to the question four and you have written for the first part of your question “ do you call yourself Shiite?” since I am the Prophet's Family's friend, I am far from Shiite. An exclusive Shiite Hadith: it has been narrated from Abu Jafar which Imam Bagher (peace be upon him) mentioned “ God's Messenger (peace of Allah be upon him and his descendant) mentioned “in the Doomsday, a tribe will appear and the tribe's people will wear luminous garb and their faces will be luminous. Also, they will be known with prostrating, they will come line in line to stand against the world's creator and the prophets, angels, martyrs and the pious will envy them. Then, God's Messenger (peace of Allah be upon him and his descendant) became quiet and repeated this saying three times. Omar Bon Khattab said” are they really martyrs?”. God's Messenger (peace of Allah be upon him and his descendant) mentioned “ they are martyrs, but they are not martyrs that you have in the mind”. God's Messenger (peace of Allah be upon him and his descendant) mentioned “ they are testators, but they are not testators that you have in the mind”. Omar said “ are they from the sky or the earth?”. God's Messenger (peace of Allah be upon him and his descendant) mentioned “ they are from the earth.”. Omar said “ inform me who they are”. Then God's Messenger (peace of Allah be upon him and his descendant) pointed to Imam Ali (peace be upon him) with his hand and mentioned “ they are Imam Ali (peace be upon him) and his Shiites and no enemy considers him from Ghoraysh (except a tyrant executioner), from the Sunnite (except Yahud), from Arab (except fornicator) and from other people (except Shaghi). Then God's Messenger (peace of Allah be upon him and his descendant) mentioned “ O' Omar! They are our Shiite and Imam Ali (peace be upon him) is their Imam. She/he will tell a lie, if a person claims that he/she loves me, but she/he has spite and rancor in inner toward Imam Ali (peace be upon him). It is beautiful, is not it? O' Sedigh Akbar! O' Farugh Ome! O' Ali!

First name and family name: Monadi

Date: 88/3/14

Peace be onto you. Basically, the following narrations are false and invalid.1) عليه و سلم بكر في ذلك فهجرته فلم تكلمه حتى توفيت وعاشت بعد النبي (صلى الله فوجدت فاطمة على ابى بنت رسول الله (ص) فهجرت ابابكر فلم تنزل مهاجرته (2. "تلك الاشهر. «) ستة اشهر... ولم يكن يبايع ابى بكر فى ذلك فهجرته فلم تكلمه (Sahih Bokhari (volume two/ page five hundred five); Alkhams Book(page eight hundred and thirty seven)). « فرأيتماه (ابابكر) كاذباً أثماً غادراً (قال عمر لعلى (3 « فوجدت فاطمة على حتى توفيت . « since these are all the narrator's thoughts, it is not possible to prove Fatima's saying or behavior that refers to the case that Fatima became angry or broke off her relationship with Abu Bakr Sedigh or another person. Fatima Zahra's premature decease and her delay in allegiance are not related to her استفتنا about Fadak Sory and Abu Bakr's valid fatwa. In fact, the narrator, deliberately or unintentionally, wanted to conclude from the last time that Fateme came to Abu Bakr was generally acceptable. The narration, a strange quotation from Omar Farugh, whose remarks and communication are closely related with Abu Bakr Sedigh is in contrast basically.

Answer:

Hi. Dear friend, what do you mean with the narrator's imaginations?" the narration « فرأيتماه كاذباً أثماً غادراً خانناً » is the exact narration of Omar Bin Khatab's saying that has been narrated by the Sunnite great scientists in the book " Sahih Moslem". Maybe, your purpose from the narrator's imaginations is Omar's imaginations. Abu Bakr is not reason about Omar's imaginations about Imam Ali's idea (peace be upon him) and Abbas's imaginations, God's messenger's uncle, about Imam Ali's idea (peace be upon him). Of course, this narration is strange for you because generally you usually do not look for narrating realities and seeing realities is strange for you in the most valid book of the Sunnite. It is interesting that you have made a presupposition that is about Abu Bakr's good relationship and Omar with the Prophet's Family and you weaken every narration that is against your idea with this mental presupposition. Of course, what does your phrase " the last narration, a strange quotation from Omar Farugh, whose remarks and communication that are closely related with Abu Bakr Sedigh are in contrast in root" mean? In contrast, Omar has tried to justify Abu Bakr's affairs and has fulfilled the right of his friendship with Abu Bakr. But about the narration about Fateme Zahra(peace be upon her), the narrator of this event is one of the companions and he says " Fateme Zahra became angry with Abu Bakr". This is

the matter that is related to the mind and he presents whatever is proved beyond the mind. Of course, if you want to put our narrations in question with these useless doubts, we can present this matter about Abu Baker's virtues and Omar's virtues in relation to all of the narrations. Maybe, this is from the narrator's imagination and he has narrated such a narration because he loves common people. Good luck. (The group answering to doubts).

First name and family name: Monadi

date: 88/3/14

O' God. Peace onto you. I want to answer Mr. Ghazvini with God's help. The first Hadith that they have referred to have written: Ahmad Bin Hanbel Imam Hanbale, as a skilful Hadith analyst, that is confirmed by all of the Sunni says " ما لأحد من رضي الله عنه الصحابة من الفضائل بالأسانيد الصحاح مثل ما لعلي رضي (with valid documents) that are attributed to Ali are attributed to none of the companions. Monagheb Ahmad (page one hundred and sixty two) about Ghazvini says "if you look for the best, why do you not consider Ahmad Bin Hanbel's saying the best? But you want to bring few weak and false narrations with those verses and prove Abu Bakr's superiority. Answer: Imam Ahmad Hanbale that is a Hadith analyst has expressed his own ideas. But what were his factors? Did he collect statistical data? Or the number of the Hadiths that can be confirmed by the Quran was more and also the number of the narrators that was narrated in the time of Islam was more or there were more various referable sources. All of these were hidden to all. It is not clear at all of what books Imam Ahmad Hanbale definitely studied and of what books he accepted and of what books he did not accept. Also, there are a lot of questions and ambiguities about his saying. Therefore, Imam Ahmad's saying is not acceptable and firm reason for accepting Ali's superiority to other companions. Then, Ghazvini refers to the Sunnite documents in relation to the verses: firstly, it is not possible to prove any virtues whether it is about Ali, Abu Bakr or other companions with their names because there is not any one's name. Secondly, since the Shiite attributes the verses to Ali and his family, how do they find doubts about the Sunnite? And generally why did they speak in a way as if they the Sunnite consider Arbae Imams' saying superior than the verses of the Quran? What kind of strategy is it? In the second Hadith, they have said " dears keep these verses as a memory from us. The Sunnite Men accuse of exaggerating about Ali (peace be upon him). See the narration and then compare other thousand narrations that we said about Ali's virtues (peace be upon him) are as valid as this narration

فبك و الذي نفسي بيده! لولا أن يقول” (peace be upon him) لا تمرّ بأحد من المسلمين إلا طوائف من أمّتي ما قالت النصارى في عيسى بن مريم، لقلت فيك اليوم مقالا swear to God that my soul is in his power and under his control. If I were not worried that people would exaggerate about you (as they exaggerated about Isa), I would say a valuable remark which no Muslim will cross by him provided that they take dirt from your feet and seek benediction from it. Then they have said “ what a beautiful narration!”. If you put five hundred narrations about Imam Ali’s virtues, science, piety and rank (peace be upon him) in one of the scale plates and this narration in the other plate of the scale, this narration will be heavier.

Answer: This Hadith from the prophet is not only heavy, but this Hadith is also the same as blasphemy and I consider the Prophet (peace of Allah be upon him and his descendants) impeccable from this Hadith. Reason: the prophet had been worried that he would say something about Ali which people would exaggerate about him after his decease and they, like the supporters, would exaggerate about Ali (it is mentioned again that exaggeration about Isa and all of the prophets and the Imams has been formentioned until the Doomsday) whereas the Hadith expresses that Ali is deserved to be exaggerated. In other words, the Hadith is exaggeration about Ali (what is formentioned by the Quran and it is equal with blasphemy). In this Hadith, the prophet has introduced Ali better than himself that is a prophet. In other words, the God’s messenger himself has exaggerated about Ali although he is better in being chosen by the world’s God and in the degree of being a prophet. Therefore, when the Prophet is against the exact wording of the Quran about a person that exaggerates, what was the reason of his worry and why did his worry not work? Also, his Hadith has been revealed. It is interesting that the Hadith says that dirt under Ali’s feet is the means of taking benediction and taking blessing (according to the Christianity’s saying). In this part, I remembered Sameri that took a fist from the Satan’s step trace and made a cow idol with it. I thank Ghazvini with this memory. I will answer the rest of the narrations and the verses referred by Ghazvini later if God wills.

Answering to this idea:

Hi. Dear friend, you have mentioned “ answer: Imam Ahmad Hanbal that is a Hadith Analyst has expressed his ideas. But what were his factors? Did he collect

statistical data? Or the number of the Hadiths that can be confirmed by the Quran was more and also the number of the narrators that was narrated in the time of Islam was more or there were more various referable sources .All of these were hidden to all. It is not clear at all of what books Imam Ahmad Hanbale definitely studied and of what books he accepted and of what books he did not accept. Also, there are a lot of questions and ambiguities about his saying. Therefore, Imam Ahmad's saying is not an acceptable and firm reason for accepting Ali's superiority to other companions". It is interesting when we reason to the verses that have been descended about Imam Ali. You are saying "mention the scientists' ideas about the interpretation of these verses". When you reason to the Sahihei Narrations that have been mentioned in your books about Imam Ali's virtues and his caliphate" we should see the scientists' ideas about justifying these narrations. Do you want to put the Sunnite the greatest scientist's idea and Hanabele leader's idea about the Sunnite narrations in relation to Imam Ali's virtues in question? At first, you had better know the Sunnite idea about Ahmad Bin Hanbel "لنا الشافعي قال ' اللغة إمام في القرآن إمام في الفقر إمام في أحمد إمام في ثمان خصال إمام في الحديث إمام في الفقه إمام في السنة الزهد إمام في الورع إمام في". In Alhanabele's degrees (volume one/page five), Shafi has said " Ahmad Bin Hanbel is Imam in eight features: in Hadith, religious jurisprudence, word, the Quran, asceticism and the tradition. You accuse a person that Imam in Shafei Tradition considers him Imam in Hadith, the tradition and Quran and he has said narrations about Imam Ali's virtues by mistake. Here, it is interesting that you are not the Sunnite Imam in none of the mentioned courses and comment about the Sunnite Imam in such a way.2) the prophet's the narration to Ali (peace be upon him) «والذي نفسي بيده! لولا أن يقول فيك طوائف من أمتي ما قالت النصارى من أثر قدميك يطلبون به بن مريم، لقلت فيك اليوم مقالا لا تمر بأحد من المسلمين إلا أخذ التراب في عيسى البركة»

You have mentioned" this Hadith from the prophet is not only heavy, but it is also the same as blasphemy and I consider God's messenger impeccable from this Hadith because the prophet had been worried that he would say something about Ali which people would exaggerate about him after his decease and they, like the supporters, would exaggerate about Ali (it is mentioned again that exaggeration about Isa and all of the prophets and the Imams has been formentioned until the Doomsday) whereas the Hadith expresses that Ali is deserved to be exaggerated. In other words, the Hadith is exaggeration about Ali (what is

formentionedden by the Quran and it is equal with blasphemy). In this Hadith, the prophet has introduced Ali better than himself that is a prophet. In other words, the God's messenger himself has exaggerated about Ali although he is better in being chosen by the world God and in the degree of being a prophet. Therefore, when the prophet is against the exact wording of the Quran about a person that exaggerates, what was the reason of his worry and why did his worry not work? Also, his Hadith has been revealed. I am going to get your attention to several points in this area:

A: The prophet has not mentioned“ if I express my own rank, the people will not behave in such a way”. It is interesting that it has been said in the Two Sahih that the people took the prophet's the water of ablution and his hair for benediction.

B: I give a simple example for you: is it true that it is said in the Two Sahih that the prophet mentioned “ لوَلاَ أَنِ اشْتَقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لِأَمْرَتِهِمْ بِالسُّوَاكِ مَعَ كُلِّ صَلَاةٍ ” (Sahih Albokhari(volume one/page three hundred five)). In your opinion, does brushing teeth have worth this behavior or not? If so, why would the prophet not have done that? If brushing teeth had not had worth this behavior, would God's messenger have told a lie? Has Bokhari attributed this narration to God's messenger by mistake? Definitely brushing teeth is important and also people are not able to do that. So, about the mentioned narration, Imam Ali has been deserved to these attributes (no exaggeration, because the prophet does not exaggerate) as well as people have not been able to tolerate these attributes.

3) You have mentioned“ It is interesting that the Hadith says that dirt under Ali's feet is the means of taking benediction and taking blessing (according to the Christianity's saying). Here, I remembered Sameri that took a fist from the Satan's step trace and made a cow idol with it”. On the face of it, you have not read the verse of the Quran that Sameri took some dirt of Gabriel's step trace and not Satan “قبضت من أثر الرسول فقبضت”. Maybe, you mean from” messenger” (God's mission) that has been mentioned in this verse is Satan. Of course, it is appropriate to present the Sunnite scientists' ideas about in this area as well:” تراب «أثر» حافر فرس :” (Tafsir Aljalalin (volume one /page four hundred and fifteen)). (Tafsir AltAbari (volume sixteen/ page two hundred and five)).

4) You have mentioned recently” thank Ghazvini for this memory”. We are saying to you, Monadi, “thank you for insulting to Gabriel and the great persons of the Sunnite and putting whatever Sunnite scientists consider valid in question”.

5) You have also mentioned in the end “ we will answer later the rest of the narrations and the verses that were referred by Mr.. Ghazvini”. Whenever you answer to other matters, we will answer you as well. Good luck. (The group answering to doubts).

First name and family name: Mehran

date: 88/3/14

Peace be onto you, Majid M. you were telling the truth that you said that you were not the disciple of the Prophet’s Family and do not believe their remarks. Therefore, please do not try to conceal your weak points. In fact, you are the disciple of some persons in the Rafezi World who have guided you to polytheism and thoughts changing. Mousa, you want to reject whatever Hadith has been narrated about the well- guided caliphs’ virtues and the prophet’s wives’ virtues with a narration (whose sample is in the book) in Sahih Bokhari. Only a bigoted person with a heart of stone can do such a thing. Your example is like saying that Rafafez’s scientists tend to distort the Quran. Among them, Qomi, Kalini, Majlesi have obviously commented and said that over eleven thousand verses of the Quran has been declined which is related to Ime and the well- guided caliphs have declined the verses of the Quran. But you are saying “ these are few persons with low self-confidence and their narrations are weak”. So, if so, why do you trust them in general and confirm them with Mahdi Mohum’s seal. In contrast, we read the Two Sahih line in line without grudge and we accept and support hundred valid Hadiths about the great caliphs and in the favor of them. But because of fear, you cannot put one of your books in the Site so that it can be criticized. Hence, if you do not fear, I invite you to come and analyze one of the sources of the Shiite together in order to prove the writer’s blasphemy and apostasy within a minute and reveal the inner and outer of your religion and show all whatever Kalini, Majlesi and Ghomi, etc have said and the crimes that they have committed. I know that the Sunnite, the Wahhabi and the disciples of Arbae religions will object together, if one of these books be criticized. Even if you narrate whatever from Ibn Abi Alhadid, Soleimane Balkhi, Ibn SAbagh, Ibn SAbagh, Rafezi and Motazeli, you will not be exonerated from accusing of polytheism. But the Hadith that you have

narrated from Baharolanvar is too ridiculous which if it were true, definitely Omar would be Ali's first Shiite because Farugh (May God be well pleased with him) were strongly loyal to the Prophet's tradition of Islam and sayings. However, without this Hadith, no one can deny Omar's close and spiritual relationship with Ali because they were two edges of Zolfaghar which made the unbelievers and the enemies of Islam hopeless in the period of Omar's caliphate period (May God be well pleased with him). So, O' Rafafez, come out of your houses and repent on account of the clergy men that are owners of the stores and destitute and wear wool clothes. Resort to Imams and God from your sins and insults. من عادني وليا فقد آذنته للحرب Everyone that hurts one of our friends has fought with me. Ghodsi Hadith

Answering:

Hi.

Mehran:

2) You have mentioned 'you said that you are not the disciple of the Prophet's Family and do not believe their remarks and you are the disciple of some persons in the Rafezi World that have guided you to polytheism and thoughts changing'.

3) You have mentioned 'Mousa, you want to reject whatever Hadith has been narrated about well-guided caliphates' virtues and the prophet's wives' virtues with a narration (whose sample is in the book) in Sahih Bokhari. Only a bigoted person with a heart of stone can do such a thing'. In fact, you have confessed that your religion is a contradiction one and it has been said about a person in contradiction in a book. In fact, your answer is the same as saying to Christianity People 'it has been said in your book which Isa tried to be subjugated'. Why do you not look at this part of our book? This contradiction is the main problem of your books.

3) You had better refer to Sahih Bokhari and Moslem for the distortion of the Quran and at first, omit the narrations with the distortion of the Quran from these books. About the narrations that have been said in the Shiite books, the Shiite scientists have said ''

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Of course, unfortunately, you have considered narrating a narration as accepting the narration and this is a great mistake.

4) You have mentioned “ In contrast, we read the Two Sahih line in line without grudge and we accept and support hundred valid Hadiths about the well-guided caliphs and in the favor of them”.

Maybe, you have read the narrations related to Imam Ali’s animosity with Abu Bakr and Omar ” کاذب آثم غادر و خائن ”, familiarity with both of them and Ayeshe’s abuses to Zeynab, the Prophet’s another wife (peace of Allah be upon him and his descendants), and the pool Hadiths and....that are said that many companions go to the hell and express in such a way.

5) You have mentioned“ But because of fear, even you cannot put one of your books in the Site so that it can be criticized”. If your purpose is our site, I should say that this site is related to answering As the sites of the Sunnite, such as: Othman Alkhamis and so forth are related to answering and none of them put the Sunnite narrations on the site because they are not related to the discussion at all. But if you’re your purpose is the internet, all of the Shiite famous books are available in the internet and other related sites. Of course, if you have any problems in any narrations, you can present the narration and take your answer. However, this discussion is not related to putting all of the books on the site. Of course, it is interesting to know that Iran’s Sunnite has not translated Sahih Bokhari and Moslem completely in Farsi although they claim a lot. If it is really supposed to getting information, why do you not translate it so that all of Iran Sunni Muslims can use from this God’s blessing (Sahih Bokhari and Moslem)?

6) You have mentioned “Even if you narrate whatever from Ibn Abi Alhadid, Soleimane Balkhi, Ibn SAbagh, Ibn SAbagh, Rafezi and Motazeli, you will not be exonerated from accusing of polytheism.

It is interesting that we have proved you that these scientists are Sunnite for many times from the books of the Sunnite. However, because it is too hard and difficult

for you to accept this matter, you repeat your previous claim. Of course, your remarks will be funny for the readers in this site because the main purpose of this site is to survey the narration from Sahih Bokhari and Moslem and other valid books of the Sunnite. This has caused that most of the Sunnite consider this site as the most important enemy.

7) You have mentioned“” However, without this Hadith, no one can deny Omar’s close and spiritual relationship with Ali because they were two edges of Zolfaghar which made the unbelievers and the enemies of Islam hopeless in the period of Omar’s caliphate(may God ”’.

As one of sword edges, between two edges of the sword, is always related to killing for personal uses and the other one is to kill enemies and these two edges never follow common purpose and only they are near each other, Imam Ali (peace be upon him) uses the sword to keep Islam and kill enemies, but Omar uses it in opposite way. Of course, your simile has a problem that Imam Ali (peace be upon him) was sad to accompany Omar and it has been said in Sahih Bokhari

كَرَاهِيَةَ لِمَحْضَرٍ وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ ... فَأُرْسِلَ إِلَى أَبِي بَكْرٍ أَنْ ائْتِنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ عُمَرَ (Sahih Albokhari (volume four/ page one thousand, five hundred and forty five)).

8) You have mentioned“” Resort to Imams and God from your sins and insults. للحرب..... من عادني وليا فقد آذنته . Everyone that hurts one of our friends has fought with me. Ghodsi Hadith”’.

Is insulting intended from these Two Sahih Narrations? Do you consider narrating these narrations insulting? In addition, if your purpose from Imams is Abu Bakr and Omar, you had better (as you have said yourself) read Bokhari and Moslem line in line carefully in order to know what kind of persons they were. Good luck (the group answering to doubts).

First name and family name: Mohab date: 88/3/14

Hi. Mr.. Musa, you were supposed to have scientific discussion, so please stop making decisions for our dear friend, Mahdi Z, because brevity of remarks only makes you hesitate more. So, dear friend, if you are looking for reality, you should spend time and I think that the least cost is the time that you spend time studying

friends' ideas. At least, I have never seen that they provide limitation of commenting for the opposite side in scientific discussion. Since you are not in the mood to study the ideas of the opposite side or do not have time to study them, how do you expect us to accept that you spend time and energy for preparing and studying in this discussion? Dear friend, patience is one of features related to a farmer; therefore, study patiently in order to have answers that are in the frame work of the topic.

First name and family name: Mahdi Z date: 88/3/16

Hello to Mohammad (peace of Allah be upon him and his descendants), the last prophet, and hello to the Prophet's Family (peace be upon them) that are impeccable from sin and curse and death to people that had told a lie and tyrannized against them (فرايتم اني كاذبا آتما غادرا خائنا). And hello to the friends in the research site (Valiasr (peace be upon him)). And but then...dear friend I, Mousa. Dear friend, if there are two narrations with contrast content and valid document and one of them be in Sahihin, the Hadith will be more valid in the point of view of the Sunnite. Please ask your scientists (by means of the internet or the books) whether the Two Sahih Hadiths and the narrations are reason to us or not? Please mention the answer with its sources and show us the reality of your religion. Definitely I will be waiting its answer in your next comment; do not forget. In addition, you have asked some questions beyond the discussion and this is very cunning action because if they be answered, you will get rid of this trouble and the discussion of relating the blessed verse to Abu Bakr and this is the same thing that you want. If they do be answered, you will say " my questions have not been answered". Dear friend, I will answer all of your questions, but at first, we are going to finish our own discussion and then we will start another discussion. Did you not say" to distort remark, you are going to get away from the main issue and digress" (Kament-thirty one). Taregh (verse fifteen): يَكِيدُونَ كَيْدًا إِنَّهُمْ. I have answered your questions with the books of the Sunni. If your valid Hadiths and narrations are not in the favor of you, you should not violate them and relate them to my personal interpretations. If you think that narrations and the Hadiths are interpretations, we should say that Ibn Maje , Bokhari , Moslem , Ibn Abi Shibe, Neishpuri King, Hithemi and ...have distorted them and they have subsumed their own interpretations in them. No Hadith and narration can tolerate against the Two Sahih Hadiths and narrations according to the point of view of the Sunnite. Of

course, this is the same thing that was violated by you in the date (Ordibehesht tenth of one thousand, three hundred and eighty eight in Kament two) and the law that the Sunnite has resorted for many centuries has been violated. Dear friend, if you do not believe the rules of the Sunnite, let us know as soon as possible so that we can know what kind of religion we are discussing. You were supposed to continue answering my questions about the discussion of Abu Bakr's caliphate and the documents that you have presented, but unfortunately, you have not done it. Now, you want to make the discussion deviated with presenting several questions instead of continuing the discussion. We are waiting whether you will answer our questions or not. Of course, you express your surety in the sentence (dear friend, I will ask you few question in the rest of the discussion if you would like of course). Then, you will search and if we do not answer your questions beyond the discussion, you will say "they would not like to continue the debate". Any way, we are waiting for reasons related to rejecting answers that have been given to you about the Two Sahihs and your books in the first degree. Please continue the discussion instead of provoking feelings and do not make you books go backward because the Sunnite does not like this at all. Ale EMr.an (verse fifty four) " وَمَكَرُوا " . We are waiting whether you will answer our questions or not.

اللَّهُ وَمَا اللَّهُ بِغَافِلٍ تَعْلَمُونَ : وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ الْحَقِّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ وَلَا : وَإِنَّ قَرِيبًا مِنْهُمْ لِيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ أَنْتِنَاهُمْ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ عَمَّا تَعْمَلُونَ : الَّذِينَ أُولَئِكَ عَلَيْهِمُ اللَّهُ وَبِأَعْيُنِهِمْ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ بِهِ تَمَنَّا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ اللَّاعِنُونَ : إِنَّ "كُنْتُمْ صَادِقِينَ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ يُزَكِّيهِمْ وَلَهُمْ عَذَابُ النَّارِ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا

First name and family name: Abdullah

Date: 88/3/31

علي أميرى و نعم الأمير * خسير عدوي و بسئ الخسير
أباهي بشاهي و يا رؤيتاه * و قد خانه بعد بخ الغدير

First name and family name: Abdullah

Date: 88/4/1

When the Satan was expelled, he made only one mistake. In fact, he did not become prostrated. The Satan is thousand times better than a person that swore allegiance, but he broke it.

First name and family name: Rasul

date: 88/10/22

It cannot be said that all of the Sunnite Hadiths are false, but all of the Shiite Hadiths are authentic. In my opinion, Islam teaches us to worship God not worship human. It does matter whether you are the Sunnite or the Shiite as God mentioned in the Quran “ people that make the religion in various groups and every one does his/her own worship are not real believers”.

Answer:

Hi. Dear friend, in contrast with the Sunnite, the Shiite does not believe in Sahih Bokhari and Moslem and all of our narrations or all of the narrations in another book are valid. However, we say “ all of the narrations should be surveyed with reasons and documents. The discussion related to worshipping God is true, but it is not in contrast with respecting Imams, resorting to them and being interceded by them. Good luck. The group that is responsible to answers doubts.

First name and family name: Ahvaz

date: 88/11/22

In the name of Allah, Most Gracious, Most Merciful.

..... عند الله لدين السلام..... Islam is the most complete religion in God (no the Shiite, Islam, Christian (but Isa has been disappeared from human's sight. Maybe, it is God 's wisdom).

First name and Family name: Majid M. Ali

date: 88/11/28

Hi. Ahvaz, you said “ Isa (peace be upon him)(but Isa has been disappeared from human's sight. Maybe, it is God 's wisdom)”. I am asking “ is there any wisdom in Imam Mahdi's absence (peace be upon him) ”” بقیه الله

First name and second name: Momen Abdullah

date: 88/11/29

First, learn the Quran appropriately. «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ» then, make decision for us. O' Ali.

First name and family name: Hedayat

date: 89/1/13

You have answered Musa's question irrelevantly in relation with murdering the renegades. It has been said in a verse” O' people have believed in God if each one

of you becomes apostate, God soon (if you know the syntactic rules, “ فسوف ” means the same time or soon) will bring a group” whose features have been mentioned in this verse and according to God’s promise, some people became apostate and some Shias fought with them and defeated them. Of course, according to your idea, some of the Shiite people became apostate. If the group had included Abu Bakr and Omar, introduce the group that fought with them. According to your idea, God’s promise will be false. Please answer me if you are right in this page.

First name and family name: Saeid Hoseini (Esmaeil Safavi King) date: 89/1/14

Hi. Rasul, the narration (in the Shiite or in the Sunnite) is a problem and following that religion is another matter. In fact, the accuracy of belief to the narrations will be specified along with the disciples of that religion. It does not matter whether Bokhari or Moslem’s narrations or other narrations of the Sunnite are true or false. In fact, we had better compare their deeds and behaviors with their idea and discover realities according to the narrations and the Quran. What do you think of killing seven Shias which is equal with going to the paradise or issuing a fatwa related to case that women breast feed great men will have legal relationship with each other. Or committing sodomy with a young boy during trip is permitted if it will be necessary and ...other thousands ridiculous fatwas. Is this God’s religion????!!!!!! Pay attention more and try to find out realities and definitely you will achieve to realities .O’ Ali.

First name and family name: Momen Abdullah date: 89/1/15

Hedayat: in which syntactic rules does «فسوف» mean “ the same time” and “ soon”? Syntactic rule which is related to Omar? Search the word «فسوف» in the Quran in order to know that it has been mostly used to predict the events after death and Doomsday.

First name and family name: Behnam date: 89/3/7

Momen Abdullah:

You should perform ablution and then bring Omar’s name (may God be well pleased with him) or four times the prophet’s name.

First name and family name: Majid M Ali date: 89/3/8

Behnam:

Firstly, It is impossible that only brave person in our site (dear bother, (Momen Abdullah) enters it without performing ablution ,not because of another person, as we should perform ablution to hold the Quran and read it and when we say’’
’’بالله من الشيطان الرجيم اعوذ sake of the Satan. But have you ever performed ablution yourself; in other words, have you ever performed ablution or have you ever played with water and considered it as performing ablution???

First name and family name: Momen Abdullah date: 89/3/8 18:44:03

Dear professor, Majid M Ali:

I am the prophetic household and the server and servant of the Shiite. The brave person of the religion is deserved to the valuable professor like you not a sinful person against God like me.

Behnam Khan:

If I apologize the Kord Nation on Mr. Mostafa ChaMr.an’s behalf, will you forgive him? The first element: Farah

Behnam Khan: please take a look to this page.

http://books.google.com.my/books?id=SJZ_xgqCOMQC&pg=PA103&dq=farah+communist+shah&hl=en&ei=FhQBTMOuMMjCrAfX_pE8&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCcQ6AEwAA#v=onepage&q=farah%20communist%20shah&f=false

Page one hundred is related to Hossein Ferdost’s memories. Pay attention to the line twelve from the bottom. When I was studying in France, Farah and her close friend and classmate, Leila Arjmand, were interested in the Communism. One day, one of university students said ‘’ they boycotted every university student that did not have the left thoughts’’. Her financial problems provided a good ground for such interests. Farah did not change her thoughts even when she got married the king and changed her office as a centre for the promotion of the Communism. Many supporters of the Communism started working in her office with her help.

Please read how Farah entered in the king's court by prostitute in Artesh Band Zahedi's the corrupted house and then read how Amir Arjmand started (Farah's brother's friend) working in the information newspaper and his left friends. Even Savak warned about the Communists' influence at the information newspaper. The second element: Shapur Bakhtiar. Bakhtiar is a damnable person and a Communist that graduated from the Sorbonne University in France.

Bakhtaran is a damnable person that released the Communists about the advent of the revolution so that they could create more problems for Iran. Bakhtiar: the left's friends in the world.

The third element: Teimur Bakhtiar

The second damnable Bakhtiari was the head and the founder of r Savak between 1958 and 1961. The damnable Teimur Bakhtiar formed a band formally and he was dismissed from his job because he had relationship with Marxist Candi and Lain.

The fourth element: John F. Candi

The fourth Marxist was Candi. He started a Marxist revolution as " the white revolution" in its real meaning in 1961 in Iran. The modifications that were done had only the unpleasant consequences.

The fifth element: Abdolrahmane Ghasemlu

Our fifth Marxist is Ghasemlu. He was graduated from the Communists' Chek and he was the leader of democratic Marxist Party of Kordestan in Iran. The party had cooperation with the Tude Party formally. Damnable Ghasemlu had cooperation even with Sadam. A plan: <http://www.rojhelat.se/files/data/upimages/kurdistan-map.jpg>

The second picture has been probably filtered in Iran.<http://www.kurdishnationalcongress.org/images/kurdistan-map-large.jpg>

Behnam Khan:

When the Communists dominated on all of the Iranian army branches and the Communists abducted Musa Sadr (may God have mercy on him), Chamran's leader, and when Saddam invaded Iran with the help of East Germany and Russia and the Marxists imposed their dreadful and disgusting theories on the people as the name of "the revolution" and then the Marxists committed terrible and shaking crimes even worse than Changiz, Omar and Atila's crimes, did you expect that Mostafa Chamran did not fight with the Kord Communists?

Behnam Khan:

Please answer my question: "who was God's vicegerent and God's messenger's caliph (God bless him and his descendant) in sixty two A.H.? O' Ali.

First name and family name: Maktab Heidari date: 89/4/27 16:18:26

Hello to all of the leader of the faithful's Shiites (Imam Ali (peace be upon him). I hope you say hello from me to Professor Hosseini. God willing, Imam Zaman (may God hasten his glad advent) be satisfied from all of the Prophet's Family's friends. It is necessary for all of the Shiites that have grown up from the innocent Imams' mercy say about Imam Ali's innocence as long as we breathe and defend the right that has been violated for one thousand and four hundred years. I am surprised how the Sunnite utters Ali's name and Ali's wife's murder (are n't they ashamed of that?). It has been narrated in the Shiite religion which the first action that Imam Zaman does after his advent is to take revenge of mother's broken side, the split crown of his father's head, Imam Hassan's broken heart and the great disaster of Karbala and his father's aids that were martyred one by one and at first, the murders of the prophet's children, Aba Bakr, Omar and Othman (cursed by God), will be taken revenged.

I hope that the master continues defending Imam Ali's innocence (peace be upon him) and Fateme Zahra (peace be onto her) consistently which no job is not as great as this job in the world.

At last, I have a complaint from the master, but do not say it to Ayeshe, the leader of the faithful' enemy (Imam Ali (peace be upon him). The mother of the faithful, this is against the school of Heidari's doctrine and Muhammadan Islam. Even the great scientists of the Shiite never addressed him in this way.

First name and family name: Mostafa date: 89/6/12 11:51:08

God willing, the owner of this site be associated with the leader of the faithful (Imam Ali (peace be upon him)). Thank you for your site. Your reward be with Mahdi.

First name and family name: Odris Mohammad date: 89/11/14 07:30:16

Hello to the Shiite brothers or briefly and simply the people that are sent to the hell or the Jew people in the mask of Muslim. I seek God to guide you that have gone astray. If you are not guided, may God destroy you, the malicious tribe that only gossips and curses the great companions? Once refer to the blessed Quran and see the people that have been annunciated to the paradise by God. Do you deny it? Do you, the corrupted tribe, deny that God has guaranteed the heart of four companions which never disobeys God's orders? How do you prove them? Khadir Khom is only a lie nothing else more. O' renegade tribe, stop disobeying God's orders.

First name and family name: Shirin date: 89/11/15 23:43:14

From the bottom of my heart, I am sorry for the illogical and superstitious Shiites. You could never answer Mr.. Musa with reason and you mentioned some stupid and illogical reasons. Since you behaved in this way, the number of the Shiites that becomes Sunni is increasing.

Answer:

Hi. Dear friend: you should have found some problems in our answers, but you talked in general because people think that you have had to talk in such away.

First name and family name: well-guided caliphs date: 89/11/20 11:33:02

I cannot have any ideas about the caliph's superiority, but I can and want to be the prophet's honest disciple and his loyal companions. My reason about the acceptance of the leaders of the faithful (Abu Bakr, Othma and Omar) is the same reason of the acceptance of Ali. Thus, I cannot let myself say that Ali has made a mistake to accept their caliphate.

