

The Deviation of the Islamic community after the prophet Mohammed (peace be upon him)

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Note: the following references are taken from Maktabete Ahlol-Beit software, except the books which are not in the software.

Mr. Naghavi

Please briefly review the contents of the previous meetings!

Professor Huseini Qazvini

In previous meetings, we pointed to the invasions against Shia in the present era. Shia enemies use all available capacities and facilities against Shia and they are producing many different programs and creating doubts in more than 40 thousand internet sites and 300 satellite channels.

The best approach to counter this invasion is to make maximum use of modern facilities and capacities to give them firm and strong answers and follow special Teachings of Ahle Beit and also respect Islamic politeness and in addition to answering questions of invasion and attack, pose some polite questions as well.

Contemporary Sunni have also suffered from Wahhabism and they have a great concern about them, and they try to fight them more than Shias.

Mr. Zeini Dahlan(died in Mecca, in 1306 AH) in Fetnat Alwahhabiat, p. 19, writes:

Wahhabism schism was a disaster that Islamic nation was afflicted with. They killed many Muslims and looted their properties. Today, their irreparable damages and bad traits have spread everywhere.

His speech is a big warning for Sunni communication to be aware of the wahhabis and their Islamic appearance do not deceive them and their aim of reading Quran verses is not serving Quran, but try to know if it is permissible to kill Muslims.

The Saudi Arabia itself is severely suffering from extremist Wahhabis. Today, our dear brother Dr. Raftati, Cultural Deputy of Velayat International channel, who had come back from Saudi Arabia, said:

Wahhabis violent behavior in Baghi cemetery affects every viewer. They use harsh, bitter, and rude words. If they saw somebody who was praying, talking to Imams in Baghi, or whispering Allah, they would protest at him immediately and hit him. If someone had a prayer book in his hand, they would take it from him and throw it away. This year's behaviors were harsher and more severe than previous years.

These are bad for Saudi Arabia. Muslims go on a pilgrimage to Allah's house and to visit the tomb of the prophet (peace be upon him and his family) from all over the world when they see Wahhabis' aggressive behavior they certainly become pessimist about Saudi Arabia government. And they think why the government cannot prevent extremist Wahhabis.

This was the summary of our previous sessions.

Mr. Naghavi

Has prophet (peace be upon him and his family) predicted the future of Islamic community after himself? If did, what were the predictions?

Professor Huseini Qazvini

The prophet (peace be upon him and his family) was a farsighted person and as he had seen the companions' behavior in his own era, especially in Hodaibiye and Hajatol Vedaa and Ghadir day and his unwritten testament stories, it was so natural that he would predict the future. Not only the prophet (peace be upon him and his family), but also anybody else could predict the future of Islamic community. Moreover, the prophet (peace be upon him and his family) had a science of being aware of the future and could see the future like reading the palm by Allah's teaching.

In Shia and Sunni narrations, the prophet (peace be upon him and his families) said:

As the Jewish and Christian nations were divided into 71 and 72 sects and parties, my Ummah will divide into 73 sects after me (Senan Altirmizi, vol. 4, p. 134, Hadith 2778 and Hassan Sahih Hadith- the evidence is in Sahihein Lelhakem Alneishaburi, vol.1, pp. 6 and 128, vol. 4, p.430 and based on certain conditions this is a true narration.)

In another narration the prophet (peace be upon him and his family) says:

تفترق أمتي علي ثلاث و سبعين ملة، كلهم في النار إلا ملة واحدة، قال : من هي يا رسول الله؟ قال : ما أنا عليه و أصحابي

My Ummah will divide into 73 sects and they all will be in hell but one sect. (Senan Altarmazi, vol. 4, p. 135, the evidence is in Alsahihein Lelhakem Alneishaburi, vol.1, p. 129.)

There are many narrations in this area and Sunni scholars and great men have also proved them. Mr. Albani in Sahih Senan Ibn Maje book, Vol. 2, P. 364 says that the narration is true. In Sahih Senan Abu Davood book, vol. 3, p. 869, Hadith 3843 says that the narration is true and in Sahih Aljame Alsaghir book, vol. 1, p. 245 says the narration is true. In Selselatol Ahadith Alsahihah book, vol. 1, p. 358, Hadith 204 and vol. 3, p. 480, Hadith 1492 says the narration is true. Mr. Ibn Hobban in Sahih book, vol. 15, p. 125 mentions that and Mr. Hesami has pointed to this narration in different parts of Majmaol Zavaed book, vol. 1, pp. 179,189, and vol. 6, pp. 226and 233, and vol. 7, p. 258, and narrates it as a true narration.

As a result, predicting the future of the Islamic community by the prophet (peace be upon him and his family) is something fixed and certain. The interesting point is that the prophet (peace be upon him and his family) knows most of these sects as annihilated groups who will enter the hell and only one sect will survive.

This is a sign, a big warning from our prophet (peace be upon him and his family) to all sects including Shia, Sunni, Ebazi, Hanafi, Maleki, Esmaili, etc. we have to think to see in which sect we fall, if we are really a member of the sect who will

save, we have to say thanks to Allah, but if we fall in one of annihilated groups, we should do something serious and important for ourselves and also for our future.

Mr. Naghavi

Has the prophet (peace be upon him and his family) had any explicit speech or narration about the deviation of Islamic community after himself?

Professor Huseini Qazvini

In a narration from Sahih Bokhari, Abu Saeed Khodri quotes that:

أن النبي قال: لتتبعن سنن من قبلكم شبرا بشبر و ذراعا بذراع، حتي لو سلخوا حجر صب لسلكتموه، قلنا : يا رسول الله! اليهود و النصارى؟ قال: فمن؟

The prophet (peace be upon him and his family) said: you Muslims will do what the other Ummahs did, you will act exactly like them, even if they had entered a whole, you will do the same. We said: O Allah's Prophet! Do you mean Jews and Christians' ways? He said: so who do I mean? (Sahih Bokhari, vol. 4, p. 144, Hadith 3456- Sahih Moslem, vol. 8, p.57.)

In this narration, the prophet (peace be upon him and his family) warns you seriously that you, Muslims, will do what Jews and Christians did.

Maybe the audience will be surprised when they hear this narration and they may say this is a kind of generalization. But I will narrate a narration from Senan Tarmazi which is very interesting, alarming, and dangerous. Abu Vaghe Leithi says:

أن رسول الله لما خرج إلي حنين، مرّ بشجرة للمشركين يقال لها ذات أنواط يعلقون عليها أسلحتهم، قالوا : يا رسول الله! لنا ذات أنواط كما لهم ذات أنواط، فقال النبي: سبحان الله! هذا لكما قال قوم موسى: «اجعل لنا إلهًا كما لهم إلهة» (سوره اعراف/آيه138) و الذي نفسي بيده ! لتركبن سنة من كان قبلكم . هذا حديث حسن صحيح. (Senan Altarmaze, vol. 3, p.321, research and correction: Abol Rahman Mohammad Othman, Althaniye Publication, Publication year: 1403 AH, 1983 AD. Publisher: Darol Fekr Leltaba'at val Nashr val Tozii- Beirut-Lobnan

Masnad Ahmad, vol. 5, p. 218- Masnad Abi Davood, p. 191, Masnad Abi Ya'ali, vol.3, p. 30- Almo'ojam Alkabir Leltabrani, vol. 3, p. 244- Jameo Albayan

Leltabari, vol. 9, p. 61- Tafsir Ibn Abi Hatam Alrazi, vol. 5, p. 1553 - Tafsir Ibn Kathir, vol. 2, p. 253- Tafsir alalusi, vol.9, p. 42- Albedaye Valnahaye Le Ibn Kathir, vol. 1, p. 321- Alsirah Alnabaviye Le Ibn Hesham Alhamiri, vol. 4, p. 893.)

When the Allah's prophet (peace be upon him and his family) went to Hanin, he passed out unfaithfulness' tree which they called it Zate Anvat and it was holy for them. The companions said: O prophet! As unfaithfulnesses have a tree, you determine us a tree to humble against it. The prophet (peace be upon him and his family) became sad and said: سبحان الله! your request is like Moses people request when they passed Nile River by the will of divine, they saw a group of heathens were worshipping an idol then they requested Moses that: “determine and idol for us to worship it”. Swear to the Allah that my soul is in his hands! You will exactly do what the other Ummahs did.

It is strange that Mohammad Ibn Abdol Vahhad, the political founder of Wahhabism, in book Kashf Alshobahat, vol. 1, p. 174, published in Riyaz, by the research of Naser Ibn Abdollah, says:

و قول أناس من الصحابة: اجعل لنا يا رسول الله ذات أنواط، فحلف أن هذا مثل قول بني إسرائيل أن «اجعل لنا إلها»

The request of a group of companions who said: “O Allah Prophet! Determine us a holy tree either, is like what Bani Israel asked Moses:” اجعل لنا إلها” (Majmuat Mo'olefat, vol. 6, p. 127)

I mentioned this speech from Mohammad Ibn Abol Vahhab in order to my dears and Sunni brothers, youngsters and university students, and even Wahhabi youth understand it well, and they should not count some believes saint that in the day of hereafter they see that those believes have fallen them in the group of people who:

وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

They imagined they were doing the right deeds, but their deeds were all wrong (Kahf Chapter/ verse 104)

Mr.Naghavi

Is there any true narration about the violation of prophet (peace be upon him and his family)'s tradition after his death?

Professor Huseini Qazvini

First let me explain your question more:

It means that if there is a narration in Sunni books that violated and ruined the tradition of the prophet (peace be upon him and his family), after his death, or otherwise the companions respected the prophet (peace be upon him and his family)'s tradition and valued them after his death?

I will read several narrations from Sahih Bokhari for dear audience and also I will read some phrases from Shafees chief and Malekis chief and I ask you to notice to my statements fairly and deal with them fairly too. Please set the bias aside and listen carefully. Allah is witness! I swear Allah that we are just trying to clarify some points for audience and our statements are a kind of ultimatum and I also would like to reveal some historical points that are hidden for dear audience. I swear Allah that we do not intend to insult Sunnis! We count the insult to Sunnis as an unforgivable sin. Even dear audience may have heard this from me many times:

Even if I myself said something that seemed like an insult to Sunni, I apologize them beforehand and I would like them to know that it had not been intentionally.

First narration:

Mr. Salem quotes from Darda'a's mother:

دخل علي أبو الدرداء و هو مغضب، فقلت : ما أغضبك؟ فقال : والله! ما أعرف من أمة محمد شيئا إلا أنهم يصلون جميعا

My husband entered home while he was enraged. I asked: why are you angry? He said: swear to Allah that there has nothing left from the Muhammad's tradition among his Ummah except they say prayer together. (Sahih Bokhari, vol. 1, p. 159, Hadith 650, Alazan book, chapter the necessity of congregational prayer)

It means that you cannot see something from the prophet (peace be upon him and his family) tradition in Islamic community.

Second narration:

Mr. Anas, the prophet (peace be upon him and his family) servant, says:

ما أعرف شيئاً مما كان علي عهد النبي (ص)، قيل: الصلاة؟ قال: أليس ضيعتم ما ضيعتم فيها؟

I do not see none of traditions that I saw at the time of the prophet (peace be upon him and his family). They ask him: is saying prayer the same? He said: you did not violate the prophet (peace be upon him and his family)'s tradition? (Sahih Bokhari, vol. 1, p. 134, Hadith 529, Mavaghit Alsalat book, chapter Tazee Alsalat An Vaghteha)

It means that except the prayer, all signs of Islamic Ummah have removed.

Third narration:

Another narration is from Mr. Zahri. He says:

دخلت علي أنس بن مالك بدمشق و هو يبكي، فقلت له : ما يبكيك؟ فقال : لا أعرف شيئاً مما أدركت إلا هذه الصلاة و هذه الصلاة قد ضيعت.

I went to Anas Ibn Malek in Damascus and I saw he was crying. I asked him the reason of his cry, he replied: what I knew from prophet (peace be upon him and his family)'s tradition, all have gone; except the prayer that it violated too. (Sahih Bokhari, vol. 1, p. 134, Hadith 530, Mavaghit Alsalat book, chapter Tazee Alsalat An Vaghteha).

Dear brothers! Are not these the signs that show what they did to prophet's tradition after his death? And how did they deal with his tradition?

Mr. Shafee's statement

Mr. Shafee quotes from Vahhab Ibn Kisan:

كل سنن رسول الله قد غيرت، حتي الصلاة.

All prophet (peace be upon him and his family)'s traditions have changed, even the prayer. (Alemam Lelemam Alshafee book, vol.1, p. 269)

Mr. Malek Ibn Anas' statement

Mr. Malek Ibn Anas in Almovata book quotes from his grandfather:

ما أعرف شيئاً مما أدركت عليه الناس إلا النداء بالصلاة.

Nothing has left from the prophet (peace be upon him and his family)'s tradition, except the call of prayer. (Almovata Lelemam Malek book, vol. 1, p. 72- Tanvir Alhavalek Lelsivati, p. 92- Alestezkar Le Ibn Abdol Bar, vol. 1, p. 399- Jameol Bayan Alelm Va Fazle Leibn Abol Bar, vol. 2, p. 199).

It means that the whole prophet (peace be upon him and his family)'s tradition has changed.

It is interesting that Mr. Hassan Basiri (one of famous Sunni Faghihs) says:

لو خرج عليكم أصحاب رسول الله(ص) ما عرفوا منكم إلا قبلتكم

If the prophet (peace be upon him and his family)'s companions come among you now, they will see nothing from the prophet (peace be upon him and his family)'s tradition except Qiblah (Jamee Bayan Alelm Va Fazle Leibn Abol Bar, vol. 2, p. 199).

It means that the only thing has left from the prophet (peace be upon him and his family)'s tradition is that they all stand in the same Qiblah direction to say prayers.

Dear brothers! Dear masters! Dear sisters! These are warnings for you. In next meetings, Allah willing, I will tell you the prophet (peace be upon him and his family) says:

إني تارك فيكم الثقلين: كتاب الله و عترتي (و أهل بيتي).

To recue Islamic community from misdirecting and to guarantee them against depravations, there is only one way which is resorting to Quran and Ahle Beit (peace be upon them), otherwise there is no other way.

Mr. Naghavi

One of Wahhabis' doubts against Shia is that they believe that Shia believes companions are pagans. Are there true narrations in Sunni books regarding to

companion's unfaithfulness after the prophet (peace be upon him and his family) death?

Professor Huseini Qazvini

Regarding to this subject, one of the basic discussing doubts that they suggest in their books, newspapers, internet sites, and Wahhabi satellite channels is:

Shias know Allah's prophet (peace be upon him and his family)'s companions as pagans.

And then they mention some weak narrations which their evidences are not credible to us. They say that Shias state that:

إرتد الناس بعد رسول الله إلا أربعة أو خمسة .

Everybody became pagan after the Allah's prophet (peace be upon him and his family), but 4 or 5 people.

First point:

The narrations that you resort to them are not credible to Shias. Shia believes that there were hundreds of people with Amir al-Momenin (peace be upon him) not 4 or 5 people. The whole Bani Hashem tribe was on the side of Amir al-Momenin (peace be upon him) who their number was about thousands of people and also tens and hundreds of companions were with him and supported Amir al-Momenin (peace be upon him) and Hazrat Fatima Zahra. This is not a true and real doubt to Shia any way.

Second point

Don't you have narrations in your own books that imply companions became pagan after the prophet death?

First narration

Abu Harire quotes in Shih Bokhari that:

When the prophet died and the Abu Bakr became Caliphate, a large number of Arabs became pagans (Sahih Bokhari, vol. 8, p. 50, Estetabe al-mortaddin Val

Moa'anedin Va Ghetalohom book... and p. 140, Hadith 6924, Ale'etesam Belketab Valsenat book- Sahih Moslem, vol. 1, p. 38, al-iman book, chapter the order to kill people even if they say there is no Allah but Allah and Muhammad is his prophet).

This is a war that Mr. Abu Bakr started and caused ten thousands of people to be killed including a companion like Malek Ibn Navire who was killed in front of his wife and children, they committed adultery with his wife, and tagged him as a pagan and said they were pagans. Were not they companions? Had not they believed in prophet? Did not Omar protest Abu Bakr in Sahih Bokhari and Sahih Moslem that:

Why did you ordered to kill them?

Although they said prayer and worshiped Allah, they say we do not pay Zakat and tag them as apostate and the orders were issued to kill them.

We will talk about excommunicated companions with dear audience in details later. We have talked about excommunicated companions in details before in our site.

Second narration:

Mr. Ibn Kathir Damasci quotes from Aisha:

لما قبض الله ارتدت العرب قاطبة و اشرايت النفاق.

When the Allah's prophet (peace be upon him and his family) died, the whole Arabs became apostate and the dissension was started among companions (al-bdayh and Alnhayh large Labn, vol 6, p 336 soldiers Labn Damascus-Medina History, vol. 30, p 314).

Third narration:

Mr. Mazzi and Zahabi and Ibn Hajar quotes from Amro Ibn Thabet that:

لما مات النبي كفر الناس إلا خمسة

ⁱWhen the prophet died, but 5 people, all were excommunicated. (Tazheed al-Kamal Lelmazi, vol. 21, p 557 Tazheen Althzyb Labn Hajar Alsqlyany, vol. 8, p 9 Llzhyb Islam History, vol. 11, p 280 and Alnhayh al-bdayh from Ibn Kathir, vol. 6, p 91)

Of course Aisha has not mentioned any exceptions and says the all Arabs excommunicated. But Omar Ibn Thabet says except 5 people all the other became unfaithful.

Aren't they clear and obvious?! What is the answer of those who accused Shia of believing the companions excommunication?

Fourth narration:

Those who accused Shia of believing the companions excommunication, what do they say about the Houz Hadith? Is not there in Sahih Bokhari more than 20 times that the prophet (peace be upon him and his family) said:

On the day of hereafter, my companions will come to use the Kowthar Houz water, but they will not be allowed to come by the Houz and they will be taken toward the hell. I say: O Allah! These are my companions! Where do you take them? He will be said:

إنك لا تدري ما أحدثوا بعدك

You do not know what innovations they made after you. (Sahih Bokhari, vol. 7, p.207, Hadith 5766)

We can see another narration that:

إنهم إرندوا بعدك علي أدبارهم القهقري

They excommunicated after you and returned to ignorance era. (Sahih Bokhari, vol. 7, p.208, Hadith 6585)

In another narration it is said that:

إن هؤلاء لم يزالوا مرتدين علي أعقابهم منذ فارقتهم

When you're separated from them, they went the way of apostasy. (Sahih Bokhari, vol. 5, p. 240, Hadith 4770)

It is interesting that we can see in Sahih Bokhari, vol. 7, p. 207, Hadith 6587, Alreghagh book, chapter Fi Houz, that when the prophet's companions are going to be taken to the fire of the hell, the prophet (peace be upon him and his family) said:

إلي أين؟ قال: إلي النار والله، قلت: ما شأنهم؟ قال: إنهم إرتدوا بعدك علي أدبارهم القهقري!

Where do you take them? He will be said: swear to Allah! They take them to the fire of the hell. He will say: what did they do?

He will be said: they became apostates after you and returned to the ignorance era.

Then the prophet (peace be upon him and his family) says:

فلا أراه يخلص منهم إلا مثل همل النعم.

No one of these companions will rescue from the fire of the hell, but a few of them.

Is this justifiable and explainable? Some of Sunni great men say:

I wish my Bokhari and Moslem did not bring Houze Hadith in Sahih Bokhari and Sahih Moslem.

Will the problem be solved by removing the problem? What do we do instead of applying logic and thinking of a solution?

Dear brother! Dear sister! Be careful not to go on a path that in the first moments of entering Hereafter we feel that our way has been wrong. There would not be any chance to be return and regret does not help.

Once they saw Mr. Fakhr Razi who was crying hard. They asked him the reason and he said:

I believed in something for almost 40 or 50 years and I was sure that it was true, but today I noticed it has been wrong and I returned from my belief. They said: there is nothing to be sad about, but you must be happy. He said: I know, but the

important and suffering point for me is that today I noticed my belief was wrong and I returned from it so how do I know my other believes are not wrong?

So we want all dear Sunnis and Shias to examine their believes by Quran and Ahle Beit (peace be upon them) and true tradition. Even if a Shia young man who believes Hazrat Ali (peace be upon him) is right just because his parents have said that Hazrat Ali (peace be upon him) is right, should not accept it, maybe he is not right. You should explore and see whether your parents' belief about Amir al-Momenin (peace be upon him) from Quran and true tradition point of view is true? If Hazrat Ali (peace be upon him) is right, then be proud of yourself and stay on your belief. But if it was proved that your belief in wrong, choose the right belief. And Sunni brother and sister! You explore and examine either. After hearing the speeches of Sunni and Shia great men try to choose the best believes. As Quran says:

فَبَشِّرْ عِبَادِ / الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ

So give them the good tidings/ those who listen to the Words and follow the best thereof, are the ones whom Allah has guided and those are men of understanding. (Zumar chapter, verse 17-18)

Search and explore Shia and Sunni books and listen to the speeches of Shia and Sunni scholars and search about them. If you come to the result that your religion is right, be proud of it and if you understand that Allah forbidden your belief is wrong, search and find the right and true belief and religion. This is our great prophet (peace be upon him and his family)'s logic and this is our advice to all dear Shias and Sunnis and Wahhabis all around the world.

Mr. Naghavi

Is there any narration in Shih Bokhari and Sahih Moslem based on companions' apostate confess?

Huseini Qazvini professor

First narration:

Regarding to this subject, Bokhari says:

عن العلاء بن المسيب عن أبيه قال : لقيت البراء بن عازب رضي الله عنهم ا فقلت : طوبى لك ! صحبت النبي ﷺ و بايعته تحت الشجرة، فقال: يا ابن أخي! إنك لا تدري ما أحدثنا بعده.

Ala'a Ibn Masib quotes from his father that: I had a meeting with Bara'a Ibn Azeb and he said: good for you! You were the prophet (peace be upon him and his family)'s companion homage with him under the Rezvan tree. Bara'a Ibn Azeb said: oh my nephew! You do not know that what innovations we made after the prophet (Sahih Bokhari, vol. 5, p. 65, Hadith 4170, al-Maghazi book, chapter Hodaibiye Ghazve).

Dear audience! Mr. Bara'a Ibn Azeb is one of companions' great men and he is one of former ancient (al-Sabeghun al-Avalun) and he is one the people who has made homage with the prophet (peace be upon him and his family) under the Rezvan tree. However, he says:

Oh my nephew! You do not know that what innovations we made after the prophet.

Consequently, when the companions themselves believe so, we have to be careful not to talk the opposite of companions' belief and not to be the Catholic more than Pop.

Second narration:

Mr. Abu Saeed Khodri was said that:

هنيئا لك برؤية رسول الله و صحبتته!

Good for you that you saw the prophet (peace be upon him and his family) and were one of his companion.

He said:

إنك لا تدري ما أحدثنا بعده

You don't know that what innovations we made after the prophet (al-Sabet fi Tameez al-Sahabt Hajar al-Asghalani, vol. 3, p. 67- al-Kamel Leabdellah Ibn Abdi, vol. 3, p. 63- the history of Madina Damascus Lebn Asaker, vol. 20, P. 391).

The third narration:

Mr. Hakem Neishaburi quotes a narration from Aisha, the mother of al-Momenin in al-Mostadrak alal Sahihein:

Would you like to bury you next to the prophet (peace be upon him and his family) after your death? He says:

حدثنا، أذفنوني مع أزواجه، فدفنت بالبقية) ص(إني أحدثت بعد رسول الله

I made some innovations after the prophet (peace be upon him and his family); bury me in Baghi by marrying the Allah's Prophet (peace be upon him and his family). And she was buried in Baaghi too.

هذا حديث صحيح علي شرط الشيخين و لم يخرجاه (al-Mostadrak ala al-Sahehein Lelhakem Neishaburi, vol. 4, P. 6- Seir A'alam al-Nabla Lelzahabi, vol. 2, p. 193).

Of course I have to explain about a point that when we say apostate, it does not mean that the companions excommunicated from Islam and became pagans; No, this is not our opinion. But we believe that the word apostate here is counted as leaving one of the most important religious obligations. When Mr. Ibn Kathir states the Houz Hadith in al-Nahayat fi Gharib al-Hadith, he says:

أي متخلفين عن بعض الواجبات و لم يرد ردة الكفر و لهذا قيده بأعقابهم، لأنه لم يرتد أحد من الصحابة بعده و إنما إرتد قوم من جفاة الأعراب

The companions violated some of the most important obligations. (al-Nahayat fi Gharib Lebne al-Hadith al-Athir, vol. 2, p. 214).

We believe that the companions did not act according the prophet (peace be upon him and his family)'s testament regarding to Amir al-Momenin (peace be upon him)'s caliphate, which was the most important obligation. The prophet (peace be upon him and his family)'s obligation that Quran mentions clearly is:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Proclaim what has been sent down to you from you Lord [Hazrat Ali's caliphate (peace be upon him)]. And if you do not, then you have not

conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve. (al-Maidah chapter, verse 67).

Imam Ali's leadership is such an important issue that if the prophet (peace be upon him and his family) failed to do it, his prophecy would not be complete. The companions who wasn't kind with Amir al-Momenin (peace be upon him) and did not made homage with him and followed someone else, certainly the meaning of apostasy here is that they violated one of the most important obligations and Islamic pillars. So the word apostasy has applied for them.

Of course, some of Sunni scholars like Mr. Mubarakfuri in Tohfah al-Ahuzi, vol. 9, p. 7, say:

إن المراد من الأحداث في قوله: «إنك لا تدري ما أحدثوا بعدك»، هو الإرتداد عن الإسلام.

The meaning of apostasy is the excommunicating from Islam.

Audience's questions

Question:

Allame Muhammad Bagher Majlesi in Helyatol Motaghin book narrates from the prophet (peace be upon him and his family) that:

A wife cannot leave the house without her husband's permission.

While today we can see that this is the opposite and there is a kind of innovation in this regard. Men cannot leave the house without his wife's permission.

Answer:

In this regard there is a proverb that says:

When the water goes into the ant nest, he says: the whole world is full of water.

If your home is like this, it is not the same for the whole world. Maybe in the other parts of the world, women respect this rule and do not leave the house without their husband's permission. Of course, I believe that they should agree with each other and have mutual respect. The woman must respect his husband and obey him and the man must respect his wife as well.

It is said that one of the great man whose daughter was going to marry, said her:

O my daughter! The other fathers prepare a nice dowry for their daughters, but I'm going to give you a sentence as dowry which assures your world and hereafter prosperity and happiness.

كوني له أمة، حتي يكون لك عبدا.

Be a bondwoman for your husband, and your husband will be a slave for you.

I believe that the major part of marital life happiness is in the hands of women. Each couple who has a happy life, this happiness has determined by wife. If Allah forbidden a life is bitter and unsuccessful, it will mostly be on behalf of women. It is the wife who can make the life an eternal heaven by her good behavior and respect, or change the life into the burning fire of hell by her bad temper, nagging, pulling her to occur with other men, envying, and reproaching her husband.

Me as a brother ask the whole world who hear me to have mutual respect and act according Quran.

One of our professors named Mustafa Zamani (Allah blesses his soul) has written a book titled as” methods to fight the problems of marriage contract” and in that book he says:

The secret of a successful couple is that they never use the word “why” in their life. Neither the man tells his wife nor does the woman tell her husband “why”.

Question:

Imagine a woman who constantly curses her husband and disagrees with her husband's saying prayer and fasting and she is bad tempered and is opposed with her husband's spiritualities and says bad words to her husband and her husband is always praying Allah and Imams (peace be upon them) to guide his wife. Does this woman encounter the worldly punishments? And does Hazrat Fatima Zahra (peace be upon her) guides her?

Answer:

I only read a narration from the prophet (peace be upon him and his family) in order to the issue becomes clear to the women who hear me. Hazrat said:

لو كنت أمرا أحدا أن يسجد لأحد، لأمرت النساء أن يسجدن لأزواجهن، لما جعل الله لهم عليهن من الحق.

If it was supposed to order people to prostrate in front of somebody, I would order the women to prostrate in front of their husbands; that is due to the responsibilities that Allah has put on women's shoulders to do for their husbands (al-Kafi Lelkoleini, vol. 5, p. 508- Mizan al-Hekmat Lemohammad al-Rishahri, vol. 2, p. 1184- Senan Abi Davood, vol. 1, p. 475- al-Mostadrak Ala al-Sahihein Llehakem al-Neishaburi, vol. 2, p. 187- al-Jame al-Saghir Lelsivati, vol. 2, p. 437- Kanz al-Omal Lelmottaghi al-Mahdi, vol. 16, p. 332- al-Senan al-Kobra Llebeyhaghi, vol. 7, p. 291).

You can see in narrations that:

If a woman prays all her life time, fasts all days, and to be martyred in the way of Allah, but her husband is not satisfied with her, she will be the first woman who enters the hell.

In another narration we have:

A woman came to prophet (peace be upon her and his family) and he read the narration. The woman said:

قال: و لو كان ظالما؟

Even if he is a cruel man, then she should obey him? The prophet said: yes, even if he is cruel.

On the other hand the prophet (peace be upon him and his family) said:

إن الله لا يغضب لأحد كما يغضب للنساء و الولدان

The men who you oppress your wives and your children, the prophet (peace be upon him and his family) said:

Allah rages nobody as much as a man who oppresses his wife and his children.

Oppressing the wife and children stops Allah's mercy and sends down the wrath of Allah to his lineage.

I suggest all men and women that follow Ahle Bait (peace be upon them) and recognize their Islamic duties and act according to them.

Question:

This channel of darkness (Noor Channel) has posed 2 doubts. I ask you to answer them.

1. About this verse:

(Nesa chapter/ Verse 59) يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

He said:

اطيعوا الله refers to Allah's book and اطيعوا الرسول refers to the prophet (peace be upon him and his family) tradition, because he was with his Ummah 23 years and اولى الامر refers to those who help him and governed after him.

He also said:

2. Abu Bakr, Omar, and Osman had a meeting and talked. One of them went to take some furniture for Hazrat Ali (peace be upon him)'s home and the other one went to prepare the wedding preparations. They all went to propose Hazrat Zahra (peace be upon her) for Hazrat Ali (peace be upon him) and then took Hazrat Zahra (peace be upon her) to Hazrat Ali (peace be upon him)'s home.

Are these true?

Answer:

1. We have recorded some programs in Velayat International Channel that they will be broadcasted Allah willing and in those programs we have answered these questions in order to they know what these verses refer to? Is it the same as the false sayings of these men or the prophet (peace be upon him and his family) purpose of اولى الامر منكم is Imams (peace be upon them). Mr. Fakhri Razi in his commentary has clearly said that:

The word *اطيعوا الرسول* in *اولى الامر منكم* has not repeated in *اولى الامر* and it shows that *اولى الامر* must be as innocent as the prophet (peace be upon him and his family) and if he is not innocent the Kholif rule will be necessary.

It means that Allah orders that he is a sinful person and he guides people to the wrong way so he orders to obey him peremptory.

We will talk about this in details Allah willing.

2. We have answered this question before. You can see in many Sunni narrations that:

إن أبا بكر خطبها، فأعرض عنه، ثم عمر فأعرض عنه، فأتيا عليا فنبهاه إلي خطبتها فجاء فخطبها...

Abu Bakr proposed Fatima for marriage, but the prophet (peace be upon him and his family) turned his face from him. Then Omar went to propose Fatima for marriage, but the prophet (peace be upon him and his family) turned his face from his either. Then they came to Ali and said him that you go and propose Fatima. Ali proposed Fatima and the prophet (peace be upon him and his family) agreed (al-Savaegh al-Mohraghat Le Ibn Hajar, vol. 2, p. 471, published in al-Resalat Lebanon institution, 1997 AD- al-Yaghubi History. Vol. 2, p. 41- Madina Damascus History Le Ibn Asaker, vol. 42, p. 127).

Question:

I have a request. Since seminary and university have not worked on some of our believes like the religion principals, I ask you to produce detailed programs about Tohid and Ahle Beit Tohid and its difference with religions Tohid and the differences in Tohid. And also make some programs about infallibility of the prophet (peace be upon him and his family) and its position among Shia and Sunni and also the day of resurrection.

Answer:

We will have some special programs in the very near future Allah willing that they are recording right now. We have used the best scholars, researchers, and

professors to produce different programs in different areas which they will be broadcasted in this channel in the near future.

Of course, it is noteworthy that we have contacts from inside and outside the country constantly and they say that the image quality of this channel is not well. A part of these problems is from the company that we have contracted them and although two months have passed from the duration of our contract, they have not been able to connect us to satellite by optical fiber and our connection is via internet. So in some countries and cities there is sound problem. They have promised to solve the problem during a few days later Allah willing.

Question:

In al-Tabaghat al-Kobra book, vol. 8, p. 52, it is written that Aisha, the mother of Momenin, had married before she marry the prophet (peace be upon him and his family) the name of her ex-husband was Jobair and Abu Bakr took her back and after her divorce she married the prophet (peace be upon him and his family). Talk about the authenticity of this issue.

Answer:

We have answered this question in details in our internet site and if we want to discuss about it now, it may be bitter for some of our dear audience. But what has proved to me is that Aisha marriage with others had been as marriage contract not formal marriage.

I promise dear audience to talk about Aisha age and also whether the prophet (peace be upon him and his family) has been her first husband or not?

Question:

In Sahih Bokhari book, vol. 4, it is written about stoning. Omar Ibn Khattab says:

This verse existed in Quran, but since we did not want the misleading of Muslims, we removed this verse from Quran.

It means that he has believed in Quran's distortion. Please explain about this.

Answer:

We have talked about this in details before. Mr. Omar says:

Stoning verses were in Quran and removed from Quran. I'm afraid that the people refer to Quran and imagine that this verse had not been in Quran (Sahih Bokhari, vol. 8, p. 26, Hadith 6918, al-Harebin Men Ahl al-Kofr Va al-Radde book, chapter 17, Rajm al-Habli Men al-Zena Eza Ahsant).

ان الله بعث محمدا (ص) بالحق و أنزل عليه الكتاب، فكان مما أنزل الله آية الرجم، فقرأناها و عقناها و وعيناها، فلذا رجم رسول الله (ص) و رجمنا بعده، فأخشي أن طال بالناس زمان أن يقول قائل: و الله! ما نجد آية الرجم في كتاب الله، فيضلوا بترك فريضة أنزلها الله و الرجم في كتاب الله.

One of the verses that Allah sent down was the stoning verse which we read it and pondered about it. The prophet (peace be upon him and his family) and we stoned. But this verse has removed from Quran. I'm afraid of a time that next generations do not perform this command since they do not see this verse in Quran.

Question:

I read in a book that our destiny has determined in the world of Zar and what happened to us, has proved beforehand. Please explain about this issue.

Answer:

We cannot spend only one or two sessions about the world of Zar. We will talk about the world of Zar in details in next discussions Allah willing. Or the dear brothers in Quran group will talk about it.

We can see in al-a'raf chapter that:

وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And remember when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves and said: "Am I not your Lord?!" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." (al-A'raf chapter/ verse 172).

What we do exists in the world of Zar, what we do with our will. It not the way that something has written there and we do not have any power of will or choice. For example it has determined that on one day I will do a good deed by my own power of will. Right now that my voice and picture is broadcasting, at the same time you can watch and praise Allah or curse somebody. It is due to your power of will. As the poet says:

When you say I do this or that

O my beloved! This is due to the will power

So neither the world of Zar nor do the predeterminations of Ghadr. night can foreclose us the power of will. It is like a teacher who has a lazy student and knows that he does not study well and he is weak in his lessons, so he says:

This student will fail this year.

The teacher's opinion cannot foreclose the student's power of will and prevents him from being successful.

Question:

When the world is covered with heresy and the faith is going to be lost, don't you think it is better to produce programs that give people more information about Islam not discuss about Shia and Sunni in order to people have more tendency to Islam? Or at least you invite somebody who has been Sunni before, but now is Shia. You ask him his reasons that why he has accepted Shia. This can gives people more information.

Answer:

We have frequently explained this in our programs. We have different scientific groups and sectors in Velayat international channel that some of them will discuss about Islam and they also will answer the questions about monotheism (Tohid) and some doubts about Islam. Some of these groups will talk about Quran and some other will talk about Islamic ethic, educative issues, the relationship between husband and wife, Islamic sects, Nahjol Balaghe, and so on. Allah willing, when these programs are ready to be broadcasted you will notice that they are certainly about fighting against international heresy and some doubts about Islam. My main dissuasion is about the doubts against Shia. If we're discussing the Shia and Sunni it is due to this that some of Wahhabi leaders and some of people who introduce themselves as Sunni in these channels say:

Shia is pagan and polytheist and his murder is obligatory. Marrying Shia is illegal (Haram) and the meat of their sacrificed animal is najes. You must not eat in Shia restaurants because their foods are najes

We are careful to defense Shia privacy in all around the world and say that Shia is not polytheist and these are baseless, false, and lie doubts against Shia. Shia is the only religion which has come from the text of Quran and it is the only religion that

adjusts with the prophet (peace be upon him and his family)'s true tradition. While we respect the other Islamic religions and also Sunni believes and of sanctities and of course insulting and cursing is as an unforgivable sin, your suggestion is one of our considerations. Allah willing, we will invite Sunni great scholars to Velayat international channel to talk about these issues. I hope dear audience watch our program and hear their speeches and ours to:

فَبَشِّرْ عِبَادِ / الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

Choose the best way and the best speech (Zumar chapter/ verse 17-18).

I say this again that we invite Sunni and Wahhabi scholars from inside and outside the country with different languages to come to our programs and we are ready to give them time to come here and talk and we will talk to them either.

Although we know Shiism as the right religion, we respect Sunnis and their religion and do not insult Sunni sanctities. Insulting them is an unforgivable sin.

May Allah's peace, mercy, and blessing be upon you.

The prophet (peace be upon him and his family)'s companion excommunication

The answer to the doubts:

Feiziye: Azar 8th, 1386

Following last sessions discussions about the latest Wahhabis doubts, we are going to discuss about some of these proposed doubts in Wahhabis' internet sites and also their Friday prayers today.

A debate was held in London about 2 or 3 years ago. In that debate Dr. Tijani and Dr. Abu Zahra on behalf of Shia and Osman al-Khamis and Abol Rahman Damaqiye on behalf of Wahhabi participated. This debate lasted for almost 26 or 27 sessions. Maybe I can say it was the first debate between Shia and Wahhabi during the past 15 centuries. Of course our friends in this institute made a CD from that debate for those who want to get familiar with Wahhabis doubts and the quality of Shias answers. In my idea, watching this CD is necessary for seminary students.

I mean that Osman al-Khamis is one of the Wahhabi leaders and is one of the people who have raised the doubts against Shia in international arenas. Osman is originally from Kuwait and is teaching in different universities there. It is about 2 years that he is training almost 150 people how to debate with Shia and also the methods to enter the cultural war with Shia. He raised almost 50 doubts against Shia in Qatar Friday prayers or Kuwait Friday prayers -I'm not sure- 3 months ago. Among Wahhabis we do not have any other person as rude and impolite as Osman al-Khamis. Even if you prove something one thousand times for him, he will pose it again and again. He has imagined that he could ground Shia by posing these 50 doubts against Shia only in 30 minutes. They arranged these materials in 20 pages and put it in almost 500 different Wahhabi sites.

A dear friend from Germany called us and said sadly:

They have arranged these speeches in 20 pages and distributed them in different Germany schools and mosques. Wherever we go people are discussing about these 50 doubts against Shia. We do not have any clergyman or professor who answer these doubts which will even deviate our youth.

He told us the name of the internet site; we downloaded the internet site and then called him back. We saw that he was crying and said:

Shias are alone here; they do not have anyone to answer these developing doubts. These doubts have endangered Shia youth faith. Please help us for Allah's sake.

Of course, we answered back these 20 pages doubts in 200 pages immediately and I think it was put in internet site too. I decided to answer these pose these doubts and answer them.

Doubt

If you read the books of Ibn Timiye -Wahhabi theorist-, Mohammad Ibn Abod Wahhab, Dr. Ehsan Elahi Zahir, Dr. Ghefari, Osman al-Khamis, Abdol Rahman Dmeshqiya, and all the other Wahhabi books, you will notice that these doubts are the field of their discussions. The first doubt they pose and usually talk about it a lot is:

All companions excommunicated after the prophet (peace be upon him and his family)'s death, except 4 or 5 people.

First: this is an insult to the prophet (peace be upon him and his family). This doubt means that he could not train more than 4 or 5 companions during 23 years of his effort.

Second: Shia ignores all verses and narrations about companions' erudition and claims about companions' apostasy. It means that Shia believe that among 115 thousand companions - as Sivati has stated in Tadrib al-Ravi- only 4 or 5 people did not apostate and all the others excommunicated. Then they bring some evidences from Rejal Koshi and Kafi books.

Osman al-Khamis has mentioned 3 narrations in his latest fight against Shia and I am going to read his exact expressions. I request the dear audience to pay close attention to the answers and the methods of answering.

He quotes this narration from al-Rozat al-Kafi book. Osman al-Khamis' interpretation is as follow:

First narration:

جاءت روايات أن أصحابه كلهم ذهبوا إلّا ثلاثة : سلمان و المقداد و أباذر و جاء في بعض الروايات : «إرتدّ أصحاب رسول الله كلهم إلّا أربعة»، هذا في كتاب الروضة من الكافي، صفحة 246

Second narration:

روي الكليني في الكافي عن محمد بن علي الذي هو الباقر أنه قال : «كان الناس أهل ردة بعد النبي إلا ثلاثة»، هذا في كتاب الروضة من الكافي، صفحة 246

و فيه أيضاً عن محمد بن علي رضي الله عنه أنه قال : «المهاجرون و الأنصار ذهبوا إلا ثلاثة» و هذه في الجزء الثاني من الكافي، صفحة 244

Third narration:

روي الكليني في الكافي كذلك عن محمد بن جعفر : «ثلاثة لا يكلمهم الله يوم القيامة و لا يزكّيهم و لهم عذاب أليم: من ادّعى إمامة من الله ليست له و من جحد إماماً من الله و من زعم أنّ لهما في الإسلام نصيب"»
و الضمير يعود إلي ابي بكر و عمر.

...

Third narration: on the doomsday, there are 3 groups of people who Allah will not talk to them and they won't be included in the grace and mercy of Allah and a great suffering is waiting for them: 1. A person who is not Imam, but claims he is Imam. 2. A person who denies Imams that Allah has appointed him. 3. A person who imagines those two have a position in Islam.

The pronoun "those" refers to Abu Bakr and Omar.

Recently Wahhabism - inside and outside the country- have started this way in which they quote some narrations from Shia books and use them against Shia believes; either about Mataen, or about proving Abu Bakr legitimacy.

In last Ramadan month, we were brought a CD from Zahidan that one of Zahidan Friday prayers Imams -who he is one of the capable Zahidan Darol Olum Makki seminary professors and he has written and compiled more than 50 books that most of his books are translations and researches from Sunni course books- have stated some narrations from Shia books to prove Abu Bakr's caliphate. This is the same method that we have had during 14 centuries. We have used Sunni books to prove Amir al-Momenin (peace be upon him) legitimacy.

Today, after the passage of 1400 years, they have thought that take some narrations from our books and try to reach to their aims by removing the heading and ending of these narrations and just mentioning some parts which are close to their aim in

Friday prayers. For example they say in *Oyun Akhbar al-Reza* from Imam Reza (peace be upon him) or from Amir al-Momenin (peace be upon him) there is such a speech (narration) and people confirm and encourage it strongly, while all of these narrations are related to Mataen.

The answer to the doubt

The first thing we should do is that we search to see whether the narration that they quote from our books is true or not? Usually they refer to narrations that their evidence is poor in Shia scholars' idea and it is out of the ground of our discussion because it is a very specialized discussion. It means that they use narrations from our books that we do not apply them and they are not valid to us; this is the best way to answer these doubts.

In these cases we should see that whether this narration is true or not? I quote a nice example for you, please pay attention. Recently Mr. Abol Rahman Sarbazi, Cha Bahar Friday prayers Imam- Cha Bahar is a part of Sistan Baluchestan province and it has been and is the center of Wahhabi thoughts distribution- has written a book titled as *Raze Delbaran*. As Zahida dear Friday prayers Imam, Mr. Soleimani, said:

Mr. Abol Rahman Sarbazi in a conference which was held for Sunni youth in Syria had claimed that after publishing this book, the Shia will come to the end.

And also he had said:

Shia youth: يدخلون في دين أهل السنة افواجاً.

This book has published in the form of pocket book and they have invested and published more than 100 thousand circulations. The books have distributed not only in Iran, but also in all over the world including Germany, Canada, Netherland, and Qatar.

About the background of this book:

This story goes back to 20 years ago, when a person from Taibad - a border city in Khorasan province which approximately 70 percent of them are Sunni- wrote a letter for Qom institutes that:

You have a narration in Tafsir Qomi that the prophet (peace be upon him and his family) has given us tidings of Abu Bakr and Omar caliphates. Why don't you follow the narrations that exist in your interpretive books and Kafi has also quoted them?

Unfortunately this institute has not given a convincing response and in return they have said:

This narration is not in Tafsir Qomi. If you say it is true, tell us the number of the Volume and page.

This person has sent their answer to Cha Bahar for Friday prayers Imam, Abdol Rahman Sarbazi and he answers that:

This narration is in Tafsir Qomi, Vol. x, P. x, in Tafsir Safi, P. x, and in Tafsir Ayashi,

Mr. Abdol Rahman Sarbazi has also attached the Taibady man letter, In Allah's Way institute response, and his own answers to that book and has published it more than one hundred thousand circulations.

We should not do so; this is not the way of answering. Of course, one of Seminary men has answered this doubt in details. We have worked on it almost about 50 percent and Allah willing, by the help of the power of Allah, it is ready to be published. Soon it will be published as Delbaran Criticism.

We should recognize that in which way they enter to aim at our youth thought and then the youth strengthen themselves.

But in Tafsir Qomi narration:

First:

This narration is attributed to Qomi, it is not clear that it's really for him or not. The written of this book is a person named Abolfazl al-Abas who is an unknown person and none of Shia Rejali books have proved him. So the base of the book is under the doubt.

Second:

This book is a mixture of Ali Ibn Ibrahim Qomi interpretation and Ziyad Ibn Mozar Abu al-Jarud interpretation - the leader of Zeidi people in Mazandaran- so the base of the book is under the doubt.

Third:

Mohaddeth Qomi narrates this narration as the reason of sending down the first verse of Tahrim chapter:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ بِنِّسْبَتِي مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

And it is not related to any Hadithes from any innocent Imam (peace be upon him) or the prophet (peace be upon him and his family). It is the sending down reason that Mr. Ali Ibn Ibrahim narrates, but he has not mentioned any evidence for it. If there is no evidence, it will be rejected.

Fourth:

This narration is in Mataaen Kholafa, not for strengthening them. The story is like this:

The prophet (peace be upon him and his family) was in his wife's house, Hafse - the daughter of Omar- that one of his other wives, Mariye Ghabtiye, brought his some food and the prophet ate. Hafse got angry and spoke with the prophet (peace be upon him and his family) a little aggressively. Then the prophet swore that he would never have any relationship with Mariye. Allah sent down the first verses of Tahrim chapter. Then it is said that the prophet (peace be upon him and his family) told Hafse that:

I tell a secret that if you reveal it,

عليك لعنة الله و الملائكة و الناس أجمعين.

Hafse promised not to reveal it.

Then the prophet told the secret:

Abu Bakr will be calipha after me and after him your father will be calipha.

Hafse went to Aisha and revealed the prophet (peace be upon him and his family) secret. Aisha told this secret to his father, Abu Bakr, and Abu Bakr told to Omar. When Omar asked the authenticity of the story, first she denied but then by his father's threat she proved the news. After that, these four people - Omar, Abu Bakr, Hafse, and Aisha- decided to poison the Allah's prophet (peace be upon him and his family). Allah informed the prophet from this plot. When it was disclosed, Hafse asked the prophet (peace be upon him and his family):

من أنبأك بهذا؟ قال: أنبأني العليم الخبير.

In next verses, Allah addresses the prophet (peace be upon him and his family) and says:

Allah, Gabriel, and Saleh al-Momenin protect you. Saleh al-Momenin refers to Amir al-Momenin (peace be upon him).

Now pay attention to what Abdol Rahman Sarbazi says:

Shias even do not accept their Imams' narrations. They do not accept their Imams' narrations about the tidings of Omar and Abu Bakr's caliphate.

Fifth:

This narration does not have evidence and is مرسله.

Narrating this narration is against the religion laws because it causes conflict and animosity among Shia and Sunni and on the other hand it makes a ground to insult and even killing Shias inside and outside the country. We have told this many times and it is also the Imam Khomeini, the supreme leader, the scholars, and Marjas' belief.

Sixth:

You who narrate this narration, why do not say that Hafse disclosed the secret of the prophet (peace be upon him and his family) and as the prophet said (peace be upon him and his family) she included in curse of Allah and his prophet? We do not believe in this narration, but you who believe it! How do you reply to this issue?

Seventh:

You say that after quoting the story by Aisha, Abu Bakr went to Omar and said:

Aisha has told me this story, but I do not trust her saying.

When Abu Bakr does not trust his own daughter, how do you accept all the narrations including Ratb, Yabes, and so on from Aisha?

Eighth:

When Omar goes to his daughter to become sure of the authenticity of the news, Hafse completely denies the news. Then she confessed the authenticity of the news by the insistence of her father. Doesn't it call the situation and narrations of Hafse into questions?

Ninth:

The main point is that these four people decided to poison the prophet (peace be upon him and his family). Do you believe in it? We do not know this narration exactly, but you only refer to the second line of this narration. Of course this narration has the first line, the third and fourth line either. Are you ready to refer to the whole content of this narration?

Tenth:

Furthermore, at the end of the narration you can see that it clearly says the purpose of Sleh al-Momenin is Amir al-Momenin (peace be upon him). If we look at this narration without bias, we will see this narration proves the leadership of Amir al-Momenin (peace be upon him).

You see! Their works are this way. It means that they use our books and take a narration from Baharol Anvar, Tafsir Qomi, Tafsir Ayashi, or Anvar Na'amaniye from Seyed Nematollah Jazayeri which does not have any evidence. We do not know that late Jazayeri in which situation has written this book. They narrate the narrations that are not valid and do not have any evidence refer to them. So the best way of answering is that: first, we discuss about the evidence of that narration; and second, adjust it with Shia's believes.

There is no good news in this story. The prophet (peace be upon him and his family) talks about a fact in this narration. As Allah says about Bani Omaye lineage under the 60th verse of Asra'a chapter:

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحُوفُهُمْ مَا يَزِيدُهُمْ إِلَّا طُعْيَانًا كَبِيرًا

It says that the prophet (peace be upon him and his family) dreamed that the monkeys were sitting on pulpit. Gabriel came to him and informed him that Bani Omaye will usurp the Caliphate for a while. Is it good tidings for Bani Omaye?! The prophet (peace be upon him and his family)'s news from the future is one thing and good tidings something else. So there is no good tiding.

It is Sunnis' new method and unfortunately, our country's Sunnis are also affected by Wahhabi advertisements.

So Mr. Othman al-Khamis quotes three narrations from Kafi and says:

Shia believes that the entire prophet (peace be upon him and his family)'s companions were apostates after the prophet, except three people -or in some narrations 4 people.

Evidence argument

First of all we should argue about the evidence and then about the reason:

There are unknown people in the evidence of this narration:

Yahya Ibn Khaled:

Scholars not praised him, nor did dispraise, because he is unknown.

Shil Ibn Ziyad:

Najashi in Rejal says about him clearly that:

كان ضعيفاً في الحديث، غير معتمد فيه و كان احمد بن محمد بن عيسي يشهد عليه بالغلو و الكذب و أخرجه من قم الي الري.

He is weak and not trustworthy and Ahmad Ibn Mohammad Ibn Isa - the head of Qomeen and one of the famous Faghihs in Imam Hadi and Imam Askari era- testified that he was a liar and he was exiled from Qom to Rey (al-Njashy Rejal, page 185, number 490).

Sheikh Toosi knows his weak too in Fehrest (Llshykh Fihrist al-toosy, p 142).

Mr. Ibn Ghazaeri in his Rejal book says:

كان ضعيفاً جداً فاسد الرواي و الدين.

Sahl Ibn Ziyad is really weak. His narration and religion are both corrupted (al-Ghazaeri Ibn Rejal, p. 67).

You flaunt narrations that our great men have said so about its evidence.

So the evidence of this narration is weak.

The answer to the third narration

The odd point is that, in the third narration we can see that:

On the doomsday, there are 3 groups of people who Allah will not talk to them and they won't be included in the grace and mercy of Allah and a great suffering is waiting for them: 1. A person who is not Imam, but claims he is Imam. 2. A person who denies Imams that Allah has appointed him. 3. A person who imagines those two have a position in Islam.

Mr. Othman al-Khamis says immediately that:

The pronoun "لها" refers to Abu Bakr and Omar.

You see! Their works are this way. It means that they use our books and take a narration from Baharol Anvar, Tafsir Qomi, Tafsir Ayashi, or Anvar Na'amaniye from Seyed Nematollah Jazayeri which does not have any evidence. We do not know that late Jazayeri in which situation has written this book. They narrate the narrations that are not valid and do not have any evidence refer to them. So the best way of answering is that: firs, we discuss about the evidence of that narration; and

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Mr. Othman al-Khamis says immediately that:

The pronoun "لها" refers to Abu Bakr and Omar.

How did you that this pronoun refers to these two people? Apparently the pronoun refers to these two groups. I mean a person who imagines those two groups -a person who claims to be Imam and a person who denies Imam- have a position in Islam; Allah does not talk to him. If it was supposed the pronoun refers to Abu Bakr and Omar, he should say: لهم. It means that for these 3 people, because all narrations from Mataaen have supposed these three people as one. If we are supposed to reject leadership and caliphate, we will reject all the 3 and if we want

to reject the origin, we will reject the first one.

Hazrat ayatollah Sobhani has narrated this Shia narration - كفر الناس بعد النبي إلا ثلاثة - in Azva'a Ala Aghaed al-Shia, Pp. 522 to 542, and has answered it well. In my idea, studying this book is necessary for seminary students.

The dainty answer:

Shia's dainty answer to you is this:

If we have narrations in our books that all companions became apostasy except three people after the prophet (peace be upon him and his family), you have narrations in your books that says:

All companions became apostasy after the prophet (peace be upon him and his family).

What is your answer to this narration? Mr. Ibn Kathir -one of the most important Sunni scholars whom Wahhabis hold a particular and great value for him as they say his works have been based on wisdom - narrates a narration from Aisha in al-Badayeh va al-Nahaye, Vol. 6, p. 336:

لَمَّا قَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِرْتَدَّتْ الْعَرَبُ قَاطِبَةً وَ اشْرَأَبَتِ النِّفَاقَ.

After the death of the prophet (peace be upon him and his family), the whole Arab became apostate and it was the time of height of discord (Tafsir Alqrtby , vol. 8, p 148 , Tafsir Alsabiy, vol. 2, p 395, Alsnn Alkbry Llnsayy, vol. 2, p 280 Alsnn Alkbry Llbyhqy, vol. 8, p 177 Almstdrk Ali Alshyhyn Alhakm Alnyshabury, vol. 3, p 260, Senan Alnesayi Lenesayi, vol. 6, p. 7- Nile Alotar Lelshukani, vol. 1, p. 366).

Sunni scholars narrate this narration and then say: this is a true narration.

So the Ommol Momenin herself clearly say that the whole companions became apostates and there was height of discord after the death of the prophet (peace be upon him and his family).

Above all, Zahabai and Mazzi -who are the most important Sunni Rejal Science scholars and Ibn Timiye contemporary and also Wahhabi theorists - clearly say:

لَمَّا مَاتَ النَّبِيُّ كَفَرَ النَّاسُ إِلَّا خَمْسَةً (Tazhib Alkmal Almazzi, vol. 21, p 557 Tazhib Althzyb Labn Hajar Alsqlyany, vol. 8, p 9 Lzhby Islam History, vol. 11, p 280 and Albdyayh valnahaye Labn Kathir, vol. 6, p 91).

Zahabi quotes from Vakii -one of Sunni great men- in Tarikh al-Islam, vol.4, p. 177:

سَلِمَ مِنَ الْفِتْنَةِ مِنَ الْمَعْرُوفِينَ أَرْبَعَةٌ: سَعْدٌ وَ إِبْنُ عَمْرٍو وَ أَسَامَةُ بْنُ زَيْدٍ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ.

Only four people survived from the intrigues after the prophet: Sa'ad Ibn Vaghas, Ibn Omar, Asame Ibn Zeid, and Muhammad Ibn Moslame.

Sunnis believe that Sahih Bokhari is the most authentic book after Quran and as Shia read Quran completely they read Sahih Bokhari completely near Ramadan month. As it has reported, more than 150 thousand people had participated in reading Sahih Bokhari from inside and outside the country in Zahidan and in that conference they have announced that any search in Sahih Bokhari is an innovation. It means that what is in this book is like Quran. In Sahih Bokhari, vol. 8, p. 140, Hadith 6924, it is quoted from Abu Harire that:

لَمَّا تُوْفِيَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ وَ اسْتَخْلَفَ أَبُو بَكْرٍ بَعْدَهُ وَ كَفَرَ مِنْ كَفَرٍ مِنَ الْعَرَبِ. . .

After the prophet (peace be upon him and his family)'s death, Abu Bakr and Omar became caliphs and a large number of Arabs became apostates...

What is your answer to this narration? If the narration has a problem, this problem is for both Shia and Sunni; so why do you just invade Shia?

Another answer we can represent is the answer of Ibn Kathir in al-Nahayat Fi Gharib al-Hadith:

The meaning of excommunication in Houz narration and other narrations like it, is not excommunicating from religion and faith, but it means disobeying the most important commands of the prophet (peace be upon him and his family) including the leadership issue.

In confirmation of this statement, there are narrations in Sahih Bokhari and Sahih Moslem which have said about Houz in details. While ago, one of Sunni scholars

had stated in Internet that:

I wish Bokhari would not have quoted this Houz narration in Sahih.

For example in Sahih Bokhari, vol. 7, p. 208, Hadith 6587, al-Regghagh book, chapter Fi Houz, it has mentioned clearly that:

بيننا أنا قائم، فإذا زمرة حتى إذا عرفتهم، خرج رجل من بيني و بينهم فقال : هلم؟ فقلت: أين؟ قال: إلى النار والله! قلت: و ما شأنهم؟ قال : إنهم إرتدوا بعدك على أدبارهم القهقري، ثم إذا زمرة حتى إذا عرفتهم، خرج رجل من بيني و بينهم فقال : هلم؟ قلت: أين؟ قال: إلى النار والله! قلت: ما شأنهم؟ قال: إنهم إرتدوا بعدك على أدبارهم القهقري، فلا أراه يخلص منهم إلا مثل همل النعم.

The prophet (peace be upon him and his family) says:

On the day of resurrection, many of my companions will be brought to me but they are not allowed to come by the Houz and they will be taken away from me. I will say: where are you taking them? A voice will be heard that says: swear to Allah that we are taking them to the fire of the hell. I say: what have they done? The voice answers back that: they excommunicated after you and returned to the era before Islam [ignorance time]. Then they will take all of my companions to the hell except as much as Hamal Na'am -a few animals that have been separated from the herd- who they will survive.

Sunni Sirs explain under this narration that the meaning of excommunication is the clear appose to the commands of the prophet (peace be upon him and his family).

May Allah's peace, mercy, and blessings be upon you

Dr. Seyed Mohammad Huseini Qazvini

Comments :

1.Name: Mohammad Ali Razmi

Date: Day 11th, 1386

Hello and thank supreme professor Mr. Qazvini. I hope that Allah grants you great reward since you are trying to remove these doubts from the minds of youth and protects you and your friends against all kinds of disasters and problems under the attention of Imam Zaman. Begging prayers.

2. Name: Amir Ali

Date: Bahman 9th, 1387

Hello and more power to you. Unfortunately, Shia Kalam books in debate are exactly like Sunni ones, so why Shia books are true but Sunni books are not??? For example Shia for proving Ali's caliphate refers to Sunni narrations that our scholars recognize them fake such as Ghalam and Ghertas. Have ever existed one Shia who looks at its evidence and he has only sufficed to this point that it is in Sahihein, but when it comes to your own sources of course the research is necessary!!! For instance my dear brother's excommunication Hadith has become the base of Shias belief and now you are criticizing this Hadith!!! It seems that you are unaware of the large number of Shia internet sites that insult companions and accuse them of excommunication. Do you know any Shia that does not believe in this Hadith!!!

Answer:

Hello

Dear friend! We have to examine the Davat [ink] and Ghalam [pen] Hadith that you mentioned. If you mean Shia books, you would be better to refer to an article in our internet site which is about this subject and do not claim it is invalid with no reason:

<http://www.valiasr-aj.com/fa/page.php?bank=question&id=2881>

and if you mean that although it is in Sahihein, it is not acceptable for Sunnis, you

would be better to refer to your scholars that claim whatever is in Sahihein is the exact fact

ولكن جمهور متون الصحيحين متفق عليها بين أئمة الحديث تلقوها بالقبول وأجمعوا عليها وهم يعلمون علما قطعيا أن النبي قالها.

Whatever exists in the text of Sahihein is acceptable by all Hadith Imams and they all agree about it, and they all know it for sure that the Allah's prophet (peace be upon him and his family) has said them (Ghaedat Jalylh Fi Al-tavasol Valvasylah, vol. 1, p 87, Ahmad Ibn Abol Halim Ibn Timiye al-Horani Abu Al-Abbas Al-vafat: 728,publishing in: Al-maktab al-Islami - Beirut - 1390-1970-R: research: Zahir Al-shavysh.

Majmu'u Al-ftavy vol 1, p. 257)

About companions' excommunication, professor Qazvini has stated the whole materials from Sunni books such as Sahih Bokhari in this lecture. If you want to criticize Sahih Bokhari book, you can take a look at the previous question answer.

Good Luck.

The group of answering the doubts

3. Name: Ali Ahmad

Date: Farvardin 4th, 1388

Hello

Although I am sure that you will delete my comment because you do not dare to broadcast it because of its legitimacy, I tell you: Dr. Seyed Mohammad Huseini Qazvini tells and confesses explicitly that: “ it means the same method that we have applied during fourteen centuries and we have used Sunni books to prove the authenticity of Amir al-Momenin. Now after 1400 years, they have come across this idea to use narrations from our narrative books, delete the top and ending, and say in Friday prayers the part which indicates their aim.”

Good luck

Answer

Hello

Dear friend

If we were going not to consider and raise your statements, we would not put the article on the internet site; of course what you did is a kind of deviation; because the phrase “it means the same method we have applied during fourteen centuries and to prove the authenticity of Amir al-Momenin we have used Sunni books” is related to the last sentence and “from today on...” the next sentence will start. You deleted the last sentences and pretended that Shia’s method is based on distortion and deleting the top and ending of the sentences!!!

Yes; Sunni would like to apply our method, but because they fail to do it they distort. And this certain materials that you can even see in this answer.

Good luck

The group of answering the doubts

4. Name: Ali Ahmad

Date: Farvardin 6th, 1388

Hello

If you refer to above text, you will see that these two sentences (according to your idea) have stated without distance and consecutively and there is no sentence or sentences between them.

So do not demagoguery.

Good luck

Answer:

Hello

Dear friend

Although two sentences are consecutive, each is for a different paragraph and the purpose of first sentences will be known by previous sentences and the purpose of the second sentence will be known next sentences. So you are the ones who are going to do demagoguery unaware that the people who study the material if this internet site are not common people. They are specific people.

Good luck

The group of answering the doubts

5. Name: Seyed Mohammad Huseini

Date: Farvardin 8th, 1388

بسم الله الرحمن الرحيم الحمد لله رب العالمين اللهم صل علي محمد الم صطفي و علي المرتضي و فاطمة الزهرا و الحسن الرضا و الحسين المصفا و علي تسعة المعصومين من ذرية الحسين و العن الدائم الابدية علي اعدائهم و مخالفيهم و منكري فضائلهم اجمعين من الان الي قيام يوم الدين اللهم صل علي فاطمة و ابوها و بعلمها و بنيتها و و السرّ المستودع فيها بعدد ما احاط بهي علمك اللهم احينا حيات الزهرا و امتنا ممات الزهرا واحشرنا معها و ابوها و بعلمها و بنيتها.

I would like to say hello to dear and grand professor Mr. Qazvini and the servants of Shia. I hope that All your sincere efforts to serve Islam of Mohammad (peace be upon him and his family) is in the special focus of Hazrat Baghiyat allah al-Azam (روحي و جسمي و ارواح العالمين لتراب مقدمه الفداء) (عليه افضل صلوات المصلين). I wish the support of Allah's rightful calipha, the Allah's prophet (peace be upon him and his family), and Ali Ibn Abi Taleb (peace be upon him) protects you and all the dears in Vali Asr research institute (aj).

و من الله التوفيق و السعادة

Begging prayers

Seyed Mohammad Huseini

6. Name: Ali Ahmad

Date: Farvardin 9th, 1388

Hello

As it said, two sentences have stated consecutively in his speech. Of course, special people will notice this issue and will recognize your paragraphs. I am happy that the people who visit thin internet site and study the materials are special people.

Thank you for the reminder

Good luck

Answer

7. Name: Amini

Date: Farvardin 19th, 1388

Hello

Mr. Ali Ahmad! If you try to read dear professor Dr. Qazvini's states with no intention, you will sure notice his purpose: I'm one of those common people who follow the materials of this internet site and with my low literacy I understood from this paragraph that the purpose of the professor was the way that Shias have followed fourteen centuries, I mean searching in Sunni valid books and using the narrations from existing narrations in these books, has recently come across the mind of Wahhabi scholars. But they are not fair enough to narrate Shias' exact narrations and they try to deceive some people like you by deleting the top and ending of the narration and just stating some parts which is in their state!! Wahhabis from inside and outside the country have recently started a method that in which they narrate some narrations from Shia books and apply it against Shia believes. Either about Mataen or the authenticity of Abu Bakr.

8. Name: Abdollah Sadat

Date: Mordad 29th, 1389

To the answer of criticizes of dear brother Amir Ali, I decided to remind some points in my knowledge. About the statements of great researcher, ayatollah Qazvini (Allah protects him), that said Shias have used Sunni brothers' valid

sources to prove the authenticity of Amir al-Momenin (peace be upon him) during last fourteen centuries. It does not mean that we are in shortage of materials in this issue in Shia original sources. But the main reasons of this issue lay at least in two dimensions. First: Sunni brothers do not accept Shia sources as credible and reliable sources. Second: we have plenty of reliable narrations in wide levels from Quran and the prophet (peace be upon him and his family) tradition to prove Amir al-Momenin (peace be upon him) and fourteen innocents [Imams] and each unprejudiced researcher can see the exact truth by referring to valid and true texts of Sunni brothers. Although Wahhabis have observed the effect of this kind of research by Shia researchers, have tried to use the same method and have used Shia texts against Shia to make doubts! But you see that professor Qazvini proved by a scientific way that they are not unfortunately fair even in researching issues. To prove his false and distorted claims has also violated basic principles of trusteeship. And by modifying and distorting narrations hidden in Shia resources try to reach to their evil purposes. They try to disturb the relationship between Shia and Sunni brothers as their colonial masters have ordered them. We won't let them to be successful by consciousness and Islamic vision. وما توفيقى الا بالله العلي العظيم.

Examining the Hadith of Davat and Ghalam

Answering to the doubts

1385/04/01

Professor Huseini Qazvini

We discussed about the Hadith of Davat and Ghalam both from different narrations' point of view and from Sunni scholars' point of view. And we also pointed out and criticized the justifications of Sunni scholars about the great work of Omar.

Today, with the power and help of Allah we are going to discuss about the Hadith of Davat and Ghalam from another point of view including this statements that the Hadith of Davat and Ghalam was actually sign of a secret plot and against Amir al-Momenin (peace be upon him) and Ahle Beit (peace be upon them). Maybe they felt that the prophet (peace be upon him and his family) would do that work and they have made themselves ready to confront him.

Professor Abol Fattah Abd al-Maghsood -one of the Sunni famous and brave scholars- has a delicate and beautiful explanation about the Hadith of Davat and Ghalam in al-Imam Ali Ibn Abi Taleb book. He says:

أنا لا أستبعد حدوث الاتفاق على الخلافة بين أبي بكر و عمر في مرض الرسول و أن الخلافة من حق الإمام علي و أنها بهذا النحو انتزعت منه و إنه أحق بها منهما و من كافة المسلمين.

It is not unlikely that Omar and Abu Bakr had agreed upon the caliphate at the time of the Prophet (peace be upon him and his family)'s sickness and they knew the truth. They knew the caliphate of Amir al-Momenin is right so they prevented writing of the will and said that the prophet (peace be upon him and his family) was saying delirium and ...

He explicitly says that the Hadith of Davat and Ghalam and Omar's prevention from writing the will shows that they had a secret plot to take caliphate from Amir al-Momenin (peace be upon him).

Late Seyed Reza Sadr -one of the great scholars of Qom Seminary - has a delicate

explanation in Yaom al-Ensaniya Yaom al-Ghadir al-Khom Yaom al-Aghar book. And about the plot against Amir al-Momenin (peace be upon him) which was among Abu Bakr, Omar, Abu Harire, and others, he says:

كان لعمر مواضع ثلاثة لولاها لهما وصل ابوبكر إلي الخلافة. ...

Omar had critical positioning in three cases and if they were not, Abu Bakr would not become calipha and the course of history was except than that now we are in:

The first position of Omar for consolidation the caliphate of Abu Bakr was the same one before the prophet (peace be upon him and his family)'s death. The prophet (peace be upon him and his family) wanted to write something to save the Ummah from ignorance. The statements of Ibn Abbas shows that those who had come to the prophet (peace be upon him and his family)'s home with Omar, knew that what the prophet (peace be upon him and his family) was going to write in that will. So united with Omar and said that the prophet (peace be upon him and his family) says delirium and since he is so sick his words are aimless and unconscious.

He mentions the same thing that Ibn Abi al-Hadid Motazeli has wrote in Sharh Nahjol Balaghe. Ibn Abbas says:

At the time of Omar caliphate, I went to him and said:

Did you recognize what the prophet (peace be upon him and his family) was going to write in the last moments of his life? He said:

و لقد أراد في مرضه أن يصرح باسمه فمنعت من ذلك، إشفاقا و حيلة على الاسلام.

He wanted to write the name of Ali as the calipha, but because of compassion and benevolence for Islam and since I saw well in it, I prevented that (Sharh Nahjol balaghe for Ibnbn Abi al-Hadid, vo. 1 12, p. 21).

It means that Mr. Omar has reached to a level that he is more compassionate than the prophet (peace be upon him and his family) for Islam. In fact, it is a kind of denying the prophet, but in respectful words. These issues have comprehensive and detailed discussions in their historic, narrative, and Fegghi books titled as Movafeghate Omar. In many cases they have said that:

أراد الرسول شيئاً و أراد عمر شيئاً و لكن الله أراد ما أراد عمر و لم يردده أراد رسول الله.

And have stated about 14 cases to prove this material. In the future, if we have time, we will discuss in details about Movafeghate Omar in Sehad and Masanid and Senan books which is very ridiculous. They did not suffice to it and said that the prophet (peace be upon him and his family) had stated:

لو لم أبعث لبعث عمر بن الخطاب.

If I were not become the prophet, Omar Ibn Khattab would become the prophet (Kanz al-Amal LeImotaqy al-hndy, vol. 11, p 581 – al-kaml Le Abd Allah Ibn Adi, vol. 3, p 155 – Mizan al-etedal of zahby, vol. 2, p 50).

We have to say: إنا لله و إنا إليه راجعون. You read the details of this compendious phrase.

Movafeghate Omar is one of those cases which are suitable to work on it and it will be useful in debates and fights with Sunnis and Wahhabis who bias has not blind them yet and we can enter into discussion with them. Sure those who are in authority positions -the Friday prayers Imams and prayers Imams- and use this channel will never accept the right and it is clear that if they want to accept the right, they will play with their own life. Unless those few people who when the truth becomes clear to them, they leave their vagary and authority positions and sacrifice themselves on the way of right. If you read the biography of Sheikh Mohammad Antaki -he graduated and took his PDH degree from al-Zahra University in Egypt, Damascus chief justice, and two leading figures in Syria - you will see that he left his entire vagary when the truth became clear to him. It is even said that he was in need for his bread of the life because they took him the organizational house, authority and position, teaching career, when Ayatollah Brujerdi was informed about him, he commanded to send him a simple fees to Syria. We had such a people in the history.

Also Mr. al-Vardani -from Egypt and a university teacher with high position- was dismissed of his responsibilities after becoming Shia and he was deprived from all welfare facilities. Up to now he has written about 20 books about rejecting Sunni believes and each one can be the book of the year. Now he is living in a hard and difficult condition. Unfortunately although it would be better for the holy Islamic

republic of Islam to take some measurements in this regard it did not do anything and it also caused to create some obstacles for the people who are seeking the truth and those who know the truth are afraid of falling in difficulties. If there is such a situation for Sunnis and Wahhabis, they will welcome it with open arms. However while ago the same thing happened to a Shia and he wrote a book against Imam Zaman (Aj) and published it in Saudi Arabia. I heard from his brother that he is paid a salary as much as 20 times of a university professor and they have provided him a luxurious building in London to live in. one of my friends said that when his brother went to Mecca and saw the condition of his life, spat in his face and said:

Stupid! You are our shame.

And he left the room without saying any other word.

When Mr. Seyed Hussein Musavi - the grandson of late Abol Hassan Isfahani-converted from Shia:

The son of Noah accompanied by bad people

So he lost his prophecy family

Wahhabis honored and respected him and he wrote a book named Tashih Shia against Shias that great Ayatollah Mr. Sobhani said:

Saddam in one of his speeches said: if our 8 year of war with Iran did not have any philosophy but the writing this book by Seyed Hassan Musavi, it will be enough for us.

At the time of Pahlavi Kingdom, he put a turban on his head and shaved his face and went to cinemas, public houses, and nightclubs overtly. Even the Grand Ayatollah Mr. Sobhani quotes that:

He was abroad. He came back and rooked Mr. Hoveida and took vast sums of money and ran away.

He also had a close relationship with prostitutes. He had given them some checks and when he left Iran his checks bounced and it was reflected in newspapers and they all wrote his story that he had relationship with that prostitute, gave her some

checks with this sums and his checks bounced. He was such an obnoxious and obscene person. Even Grand Ayatollah Shobeiri Zanjani has used an expression for him that I had never heard it before about anybody else even Shemr Ibn Zel Joshan. When this person converted from Shiism, Sunnis and Wahhabis honored and respected him so much and provided him with financial facilities! Even when he went to Saudi Arabia he visited Malak Fahad and had a close relationship with high ranking officials.

Now you see that how is the position of a person such as Saleh al-Vardani who is so rare in the world of Shiism!

Our discussion is mainly on Sunni scholars who the prejudice has not blinded them yet. If the truth becomes clear to them, they will accept it quickly. Right now the institute of the center of al-Abhath al-Aghaediya writes the biography and history of the this kind of people during the last two or three decades and it has already become 14 volumes. The book has entitled as Mosua'at men Hayat al-Mostabserin and 4 or 5 volume of it has published up to now which has been put on internet either. Late Sadr says:

If in the story of the prophet (peace be upon him and his family)'s unwritten will the position and protection of Omar did not exist, Abu Bakr's caliphate would not signed.

The story of Davat and Ghalam indicates that all these issues have been behind the screen and in some positions they appeared.

Nevertheless when a university professor writes that:

The story of Davat and Ghalam is false and Omar did not do such a work because they were Muslims and would never called the prophet (peace be upon him and his family) into question.

It shows that our dears are unaware of the story of Abu Bakr caliphate and the plots they made against Ahle Beit (peace be upon them).

The second issue is about rejecting the death of the prophet (peace be upon him and his family) and also writhing the will on the last Thursday of Safar by Omar. Omar disturbed it and the prophet (peace be upon him and his family) died on

Monday and Mr. Omar, the same person who had made all of these issues, changed. When the prophet died, those who had a secret plot to take the caliphate from Hazrat Ali (peace be upon him) weren't there. They found that it was about their efforts to be wasted and to the moments, people go and so the homage to Ali Ibn Abi Taleb (peace be upon him and his family). Abu Bakr who was the first caliphate candidate was not in Medina. His house was not in Medina. He lived in Sonkh but he came to Medina every day and then came back and this is one of the proved stories of the history. And also this Hadith:

و سدّ الأبواب إلا باب علي.

Which is one of the certain and proved storied of the history, they have created another Hadith next to it that says:

إن رسول الله سد الأبواب إلا خوخة ابي بكر.

The prophet closed all the doors except the Khukhe) a small door) of Abu Bakr.

They said that this story was due to the caliphate of Abu Bakr. Since he was going to become calipha, when he wanted to go into the mosque enters from the Khukhe.

Since the house of Abu Bakr was out of Medina, in Sonkh, and the whole history proves it, so it shows that the Hadith of the Khukhe of Abi Bakr is rejected. There are many cases in Sunni history books such as Tarikh Tabari and Tarikh Ibn Athir that he was in Medina during the days and at nights went back his home which was out of the city and rested.

When the prophet (peace be upon him and his family) died, Omar found out that Abu Bakr were not there and he did not know that the prophet (peace be upon him and his family) had died and it was about that the people prove the caliphate of Hazrat Ali (peace be upon him). When they went into the prophet (peace be upon him and his family), Ibn Sa'ad in Tabaghat al-Kobra and Ahmad Ibn Hanbal in Masnad say:

قالت عائشة: فاستأذن عمر و المغيرة بن شعبة، فدخلوا عليه، فكشفا الثوب عن وجهه، فقال عمر : و اغشيا ما أشد غشي رسول الله صلى الله عليه و سلم، ثم قاما، فلما انتهيا إلى الباب، قال المغيرة : يا عمر! مات و الله رسول الله صلى الله عليه و سلم، فقال عمر : كذبت، ما مات رسول الله صلى الله عليه و سلم و لكنك رجل تحوشك فتنة و لن يموت رسول الله صلى الله عليه و سلم، حتى يفني المنافقين. ثم جاء أبو بكر و عمر يخطب

الناس، فقال له أبو بكر : أسكت، فسكت، فصعد أبو بكر : فحمد الله و أثنى عليه، ثم قرأ : «إنك ميت و إنهم ميتون» ثم قرأ: «و ما م حمد إلا رسول قد خلت من قبله الرسل أ فإن مات أو قتل انقلبتم على أعقابكم » حتى فرغ من الآية، ثم قال: من كان يعبد محمدا، فإن محمدا قد مات و من كان يعبد الله، فإن الله حي لا يموت، قال فقال عمر : هذا في كتاب الله؟ قال : نعم، فقال: أيها الناس هذا أبو بكر و ذو شبيبة المسلمین، فبايعوه فبايعه الناس (Masnad Ahmad, Vol.6, P. 219- al-Tabaghat al-Kobra Le Ibn Sa'as, Vol. 2, P. 267)

Aisha says: Omar and Moghaire Ibn Shia came into the prophet (peace be upon him and his family)'s house and pushed aside the fabric which was thrown over the holy body of the prophet (peace be upon him and his family). Then Omar said: the prophet (peace be upon him and his family) has fainted and is unconscious deeply! Then they got up and went to the door. Moghaire said: I swear to Allah that the prophet (peace be upon him and his family) is not unconscious, he has died. Omar said: you are lying, the prophet has not died. You are making a plot in your head. The prophet (peace be upon him and his family) will never die until he kills the whole hypocrites.

The same man who several days ago said:

إن الرجل ليهجر و قد غلبه الوجع

And now today says:

ما أشد غشي رسول الله صلى الله عليه و سلم و لن يموت رسول الله صلى الله عليه و سلم

The man who violated the Jeish Osame and the prophet (peace be upon him and his family) said:

لعن الله من تخلف عن جيش أسامة (al-Melal va al-Nahal Lelshahrestani, Vol. 1, P.23)

This man says:

لما توفى رسول الله صلى الله عليه و سلم قام عمر بن الخطاب فقال : إن رجالا من المنافقين يزعمون أن رسول الله توفى و أن رسول الله و الله ما مات و لكنه ذهب إلى ربه، كما ذهب موسى بن عمران، فغاب عن قومه أربعين ليلة، ثم رجع إليهم بعد أن قيل قد مات، و الله! ليرجعن رسول الله صلى الله عليه و سلم فليقطعن أيدي رجال و أرجلهم زعموا أن رسول الله صلى الله عليه و سلم مات

When the prophet died, he took the sword and said:

Some of the hypocrites think that the prophet (peace be upon him and his family) has died. I swear to Allah that the prophet (peace be upon him and his family) has not died. As Muses Ibn Imran was absent for 40 days and the people said that he is dead and he returned after 40 days. The prophet (peace be upon him and his family) is not dead too and im sure he will come back. Everyone says the prophet (peace be upon him and his family) is dead, I will cut off his arms and legs (Tarikh al-Tabari, vol. 2, p. 442- al-Dor al-Manthour Lelsivati, vol. 2,p. 81- Tafsir al-Alvasi, vol. 4, p. 74- al-Kamel fi al-Tarikh Lein al-Athir, vol. 2, p. 323).

It means that even if Amir al-Momenin (peace be upon him), Abbas, Ibn Abbas, and Abu Bakr say the prophet (peace be upon him and his family) is dead, they would be hypocrites.

At the beginning, Mr. Omar said that the prophet (peace be upon him and his family) was unconscious deeply and then said that the prophet (peace be upon him and his family) was not dead and has gone to Allah like Hazrat Muses (peace be upon him). Ok! Hazrat Muses (peace be upon him) had gone to Allah by his own soul and body, but the prophet (peace be upon him and his family)'s body was there and had not gone. And after that he said if somebody says the prophet (peace be upon him and his family) is dead, I will cut off his arms and legs. What is the crime of those people who say the prophet is dead? It is clear that there is something beyond this story.

Even in Sunni sources we can see that:

لما قبض رسول الله (ص) فقال عمر: لا أسمع أحدا يقول مات رسول الله صلى الله عليه وسلم إلا ضربته بالسيف.

When the prophet (peace be upon him and his family) died, Omar said: it would be better I do not hear from anybody that the prophet (peace be upon him and his family) is dead, otherwise I will hit him by sword (Majmaol Zavaed Lelheysamy, vol. 5, p. 182 - Asad al-Ghabah Labn al-Athir, vol. 2, p. 248 – al-Mojam al-Kabir Lelabrany, vol. 7, p. 57).

We ask Mr. Omar:

Have you ever taken a sword to defend the prophet (peace be upon him and his

family) or at least throw a punch to the mouth of one of the hypocrites or infidels or pagans or even kill a fly sitting on the body of the prophet (peace be upon him and his family) during the 11 years that you were in Medina and during the 102 recorded fights and wars of the prophet (peace be upon him and his family)?

Now you take the sword?!

Even Ibn Timiye about the bravery of Imam Ali (peace be upon him) says:

Ali Ibn Abi Taleb (peace be upon him) was brave and fought with sword. But there are two kinds of bravery; one in battlefield and one in praying. Mr. Abu Bakr and Mr. Omar did not have the courage to fight against Islam enemies in battlefields, but they had the bravery to pray that Allah protects and succeed the prophet (peace be upon him and his family) and Ali Ibn Abi Taleb.

Ibn Timiye has not even found one case in which Sirs Abu Bakr and Omar have shown bravery in Mecca and Medina during 23 years.

In Muddathir verse, chapter 31, Allah divides people into 4 groups:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

People of the Book, the believers, the infidels, and those in whose hearts are a disease.

Even Sivati and Ibn Kathir have tried hard to interpret the sentence “those in whose hearts are a disease” as hypocrites. Fakhr Razi says:

There were not hypocrite and dissension in Mecca. Because the hypocrite is afraid of his life and property due to the glory of Islam and ... and Islam did not have any glory in Mecca. Dissension was created in Medina after the Islam gained the glory.

All of Shia and Sunni interpreters agree that Muddathir verse is Maki.

Fakhr Razi says:

I feel the purpose of “those in whose hearts is a disease” is the people who have doubts in their hearts.

What we want is the same. Those who were around the prophet (peace be upon him and his family) were divided in two groups: believers and those people who have doubts in their hearts and have expressed this in different cases. In Hodaibiye peace, Omar said:

والله! ما شككت منذ أسلمت إلا يومئذ، فأتيت النبي صلى الله عليه وسلم فقلت: يا رسول الله! ألسنت نبي الله؟ قال: بلى، قلت: ألسنا على الحق و عدونا على الباطل؟ قال: بلى، قلت: فلم نعطي الدنيا في ديننا إذا قال: إني ... (al-Dor al-Manthur Lelsivati, vol.6, p. 77- al-Mo’ojam al-Kabir Lelabrani, Vol. 20, p. 14- Sahih Ibn Haban, vol. 11, p. 224- The history of Madina Damascus Libn Asaker, vol. 57, p. 229- the history of Islam Lelzahbi, vol.2, p.371- al-Mosnaf Leabd al-Razagh, vol.5, p. 339).

When Aisha asked the prophet (peace be upon him and his family):

Is Ismaeel stone part of the Allah’s house or outside the house? The prophet (peace be upon him and his family) said: Inside the house. Aisha said: so why did not put it inside the house? He said:

و لولا أن قومك حديث عهدهم بالجاهلية فأخاف أن تنكر قلوبهم أن أدخل الجدر في البيت و أن ألصق بابيه بالأرض

I am afraid of your people because there are signs of ignorance in their hearts... (Sahih Bokhari, vol. 2, p. 156- Sahih Moslem, vol. 4, p. 98)

These issues are clear.

The second calipha calmed the situation and sent a person - Salem Mola Abi Hazife- to Sonkh to inform Abu Bakr and brings him to Medina. When Mr. Abu Bakr came:

فخرج أبو بكر، فقال: على رسلك يا عمر، أنصت، فحمد الله و أثنى عليه ثم قال أيها الناس إنه من كان يعبد محمدا فإن محمدا قد مات و من كان يعبد الله فإن الله حي لا يموت ثم تلا هذه الآية «وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ...» الآية. فقال عمر: هذه الآية في القرآن؟ و الله! ما علمت أن هذه الآية أنزلت قبل اليوم

He said to Omar: be careful! Be quiet. Abu Bakr praised Allah and said: Anyone

who was the worshiper of Muhammad, Muhammad died and those who are worshiper of Allah, Allah is alive and will never die. Then he read this verse: When Abu Bakr read this verse, Omar said: is this verse in Quran? I swear to Allah that I did not know that this verse existed.

No I mention some points for you:

First point:

When Ibn Omme Maktub read this verse before Abu Bakr, nobody listened to him.

Ibn Kathir Damascus quotes from Orvat Ibn Zobair:

Omar threatened people and said:

إبن أم مكتوم في مؤخر المسجد يقرأ : «وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ...» و الناس في المسجد يبكون و يموجون لا يسمعون

(al-Bedayeh and al-Nahayeh Libn Kathir, vol. 5, p. 263- Kanz al-Omal Lelmotaqi al-Handy, vol. 7, p. 245 - Tarikh al-Tabary, vol. 2, p. 442 - al-Sirat al-Nabaviyah Libn, vol. 4, p. 481).

The interesting point is that Abu Harire has made poorer excuse:

و الله! لكان الناس لم يعلموا أن هذه الآية نزلت علي رسول الله حتي تلاها أبو بكر

Swear to Allah that none of the people who were in Mosque, did not know that this verse has sent down to the prophet (peace be upon him and his family) until Abu Bakr read it (Sahih Bukhari, vol. 2, p. 71 - al-Dor al-Manthur Lelsivaty, vol. 2, p. 81- Interpretation of al-Alusy, vol. 4, p. 74- al-Tabary History, vol. 2, p. 442).

Aisha says:

I swear to Allah that we did not notice the prophet (peace be upon him and his family) was dead until we heard the sound of dirges and moaning of Ahle Beit.

We have to say to Mrs. Aisha that even if this man was not the Allah's prophet (peace be upon him and his family), was not the leader of Arab community, he was not your husband? Whether or not you have lived with him for nearly 12 years? Is it fair a wife not to attend in his husbands' funeral? The husband who was an ideal

man in all ethical issues.

The second point:

The worse excuse is that Mr. Omar has made 2 excuses. On the second day of Sghife - Tuesday- that the body of the prophet (peace be upon him and his family) had not buried yet - the prophet died on Monday and was buried on Wednesday night-, Malek Ibn Anas says that Mr. Omar went on a pulpit and during his speech said:

أيها الناس إني قد كنت قلت لكم بالأمس مقالة ما كانت إلا عن رأيي و ما وجدتها في كتاب الله و لا ك انت عهدا عهدة إلى رسول الله صلى الله عليه و سلم و لكني قد كنت أرى أن رسول الله سيُدبّر أمرنا حتى يكون آخرنا

What I said yesterday - the prophet (peace be upon him and his family) has not died, but he has gone to Allah and he will return ...- was my personal idea and I had never seen in any verses in Quran that the prophet (peace be upon him and his family) will never die. The prophet (peace be upon him and his family) himself did not say to me that he will never die and he will live until he makes the situation right (Tarikh al-Tabary, vol. 2, p. 450 – al-Badayeh Valnahayeh Libn Kathir, vol. 5, p. 268).

Ibn Abi al-Hadid Mo'otazeli says:

Omar knew that if he did not do so, the people would make homage to Ali and their efforts for announcing Abu Bakr as calipha would be doomed. And Omar held people in negation and did not let the people to make homage to Ali or any one of companions or immigrants.

Ibn Abbas says:

Omar noticed that people were not satisfied with what he said - it was my personal idea and opinion- then he said: I found out that there is such a verse in Quran, so I referred to that and said that the prophet (peace be upon him and his family) was not dead:

و الله! إن حملني على ذلك إلا أني كنت أقرأ هذه الآية «وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا» فوالله إني كنت لأظن أن رسول الله سيبقى في أمته حتى يشهد عليها بآخر

أعمالها (Tarikh Tabary, Vol. 2, P. 450).

I used this verse to say the prophet is alive and will never die and

The third point:

Omar sworn that I did not know this verse was sent to the prophet (peace be upon him and his family):

و الله! ما علمت أن هذه الآية أنزلت قبل اليوم.

(al-Dor al-Manthur Lelsivaty, vol. 2, p. 80).

By referring to the reason of sending this verse in al-Dor al-Manthur - one of the valid Sunni interpretations- you can see that Omar Ibn Khattab, the narrator of the reason of sending, has quoted that:

In Uhod battle, the situation got hard to Muslims and we escaped. I was one of those people who escaped from the battlefield and we went on top of the mountain. When the war finished, Gabriel came to the prophet (peace be upon him and his family) and said this verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

(Al-Imran chapter/ verse 144)

Mr. Omar! You who quoted the reason of sending this verse yourself some years ago, now you swear that you did not know this verse had sent down?! Did not you even imagine that the history would put your contradict speeches together and would judge about you and the result of this judgment will ruin your caliphate and it would reveal the corruption and the plot of this work to the future generations?

The story of Davat and Ghulam shows the secret plot of their intrigue. One of the secret intrigues that Omar says is:

إنما كانت بيعة أبي بكر فلتة ... و لكن الله وقى شرها

The homage to Abu Bakr was an accidental issue and it was full of evil, but Allah removed this evil (Sahih al-Bokhari, Vol. 8, p. 26).

Abu Bakr himself says:

بيعتي كانت فلتة، وقى الله شرها

(al-Saghighah va Fadak LeJohari, p. 46- Nahjol Balaghe explanation Libn Abi al-Hadid, vol. 2, p. 50)

All of these speeches were made to cheat people. This story was a serious secret plot. Late Sheikh Muhammad Anataki has an interpretation about this story and says:

قال عمر: كانت بيعة أبي بكر فلتة، وقى الله المسلمين شرها ونحن نقول: لا والله! ما وقى الله شرها، بل ما زال شررها يلتهب وضررها مستمر إلى الأبد

Omar who said homage to Abu Bakr was an accidental issue that Allah protected people from its evil, we say: Swear to Allah the bad consequences of Abu Bakr's homage did not erase from Islamic Ummah and Islamic society is concerned with the bad consequences of it forever (Lemaza Akhtaraz Mazhab Ahl al-Beit Lelsheikh Muhammad Maree al-Anataki, p.413)

At the next meeting, we will discuss whether the allegiance to Abu Bakr in Saghife was accidental or truly was a plot, what happened that they forgot the 23 years of hard efforts of the prophet (peace be upon him and his family) and ignored Ghadir Khom story which had happened less than 70 days ago, they did not pay attention to the words of the prophet (peace be upon him and his family) and they went to Saghife to make homage before burying the body of the prophet (peace be upon him and his family), Omar cheated all companions and announced Abu Bakr as caliph according to the premade plot. Why did companions, who were holy and Quran had praised them, ignore the words of the prophet (peace be upon him and his family) all at once? Why did the companions with their high reputation go to Saghife and plotted about caliphate issue? Saghife providers were companions not Omar and Abu Bakr. So we can say Omar and Abu Bakr did not try hard and they just came and used what had been prepared by others before.

و السلام عليكم و رحمة الله و بركاته

Dr. Seyed Muhammad Huseini Qazvini

Subject: the study of Davat and Ghalam, 2

Answering to the doubts: 1385/04/02

Professor Huseini Qazvini

Sunnis know Sahih Bokhari and Sahih Moslem -which are the most valid books after Quran- as undeniable books and their Hadithes are accepted as the home of oracle. Even if somebody says that the hadiths of Sahih Bokhari and Sahih Moslem have a problem, they will know him as heretic and atheist.

The rest of last session discussion...

They were at the crossroad: first they noticed that the narration is lie and it is against the principle in Sahih Bokhari and Sahih Moslem. On the other hand, they say that the Hadith is true. This is Omar's interpretation:

قد غلبه الوجع

Or

إن الرجل ليهجر

And he also says:

فاختلفوا وكثر اللغط

(Sahih Bokhary, vol. 1, p. 37, and vol. 7, p. 9- Masnad Ahmad, vol. 1, p. 325)

This is inconsistent with the logic of the Quran. Therefore they accepted Hadith of Davat and Ghalam as a proved and true hadith and tried to justify. The commentators of Sahih Bokhary and Sahih Moslem have said different justifications; Mr. Noori in Sharh Sahih Moslem, Ibn Hajar Asghalani in Fath al-Bari, and Ghastalani in Irshad al-Sari. I would like you to pay attention to their justifications. The base of our sessions is: First we have to understand that what their position in Davat and Ghalam narration is and how they justify this narration. It is like there has sent a verse by Allah, but we do not know the real purpose of

Allah. As a result we justify that Allah's purpose have been this or that. All justifications that we do for this verse, they do the same for the Hadith of Davat and Ghalam.

Late Sharaf al-Din in alMorajea'at, Moraje'e 48, has answered to some of these justifications. Late Seyed Muhsen Amin in A'ayan al-Shia book- first volume, page 424- after mentioning these justifications has answered them in depth. Late judge Noor Allah Shushtary has also answered this justifications in Ehghagh al-Hagh book in 7, 8 parts. I point to the summery of these justifications:

First justification

The first justification that both Asghalani and Ghastalani have mentioned:

The porous of the prophet (peace be upon him and his family) of saying **اَتُونِي بِكِتَابٍ اَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي** was to test the companions. As Allah tested Hazrat Ibrahim (peace be upon him) and he succeeded. Then Allah said:

فَذُ صَدَقْتَ الرُّؤْيَا (Safat chapter/ 105)

So the prophet (peace be upon him and his family) said that sentence to test the companions, but they did not agree. Someone said write, but the other one said no! Do not write. The prophet discretion was based on not to write it.

This was the summary of what Ibn Hajar said.

We have 4 answers for this:

First answer

The prophet (peace be upon him and his family) was sick and dying and he did not have enough time to test the people, but it was the time for wills and emphasis on the cases that worried this sick man. Especially if the sick person is the Allah's prophet who can see the future and the truth is clear to him. So in this situation he stated the cases which are very important. You can never find a sick person - even a shepherd- to decide to test his inheritors and friends while he is dying. The time is for some concerns and important issues for such a sick person, especially that person is the prophet.

The second answer

Do you know a case that the prophet (peace be upon him and his family) has issued the command and has tried to test others during 23 years of his mission? Whether the people obey or disobey. You show even a case in which the prophet tried to test the companions. As a result the time of dying is not for testing and deciding and it has not been recorded even a poor evidence to show that the prophet (peace be upon him and his family) was tried to test the companions.

The third answer

If it was really a test -as you said-, the prophet (peace be upon him and his family) would say that you succeed or failed. Do you have any other phrase except the: قوموا عني (Sahih Bokhary, vol. 1, p. 37) that shows the prophet (peace be upon him and his family) متاذى شدن and ايذا. Is there any other phrase except that? We do not see any other phrase.

Fourth answer

When the prophet (peace be upon him and his family) said:

هلم اكتب لكم كتابا لن تضلوا بعدي (Sahih al-Bokhary, vol.8, p. 161)

They said:

هجر رسول الله صلى الله عليه و سلم

The prophet (peace be upon him and his family) says delirium (Sahih Bokhary, vol. 4, p. 31)

It shows that the prophet (peace be upon him and his family) was trying to write something which was against their interests and they were inconsistent with their objectives. So they stood against the prophet (peace be upon him and his family) and:

يردون عليه قوله

They refused his words.

They said something else. If it was really a test, what would these sentences

mean?!!!

The fifth answer

Apart from mentioned reasons, Ibn Abbas calls this incident Raziye - heart-rending disaster- and whenever he reminded this incident, he said:

(Sahih Bokhary, vol. 4, p. 31) الرزية كل الرزية ما حال بين رسول الله صلى الله عليه و سلم و بين أن يكتب لهم ذلك الكتاب

If it was really a test, why would Ibn Abbas interpret this incident as a disaster?

So when they say the prophet (peace be upon him and his family) was trying to test the companions, is an absurd, baseless, and false word. This statement neither does fit with the narration nor does it fit with the logical reasons.

Even if it was a test, when the prophet (peace be upon him and his family) said: قوموا عني, it becomes clear that Omar and his friends had failed in the test so they left the prophet (peace be upon him and his family)'s house.

The second justification

إن عمر موقفا للصواب في إدراك المصالح و كان صاحب إلهام من الله تعالى

و قد أراد التخفيف عن النبي إشفافا عليه من التعب الذي يلحقه بسبب إملاء الكتاب في حال المرض و الوجع و قد رأى رضي الله عنه، أن ترك إحضار الدواة و البياض أولى و ربما خشي أن يكتب النبي عليه السلام أمورا يعجز عنها الناس.

This is not a justification.

This narration says:

Mr. Omar could understand the fate of the issues by inspiring. So he recognized that it was not beneficial and the prophet (peace be upon him and his family) obeyed him (Sahih al-Bokhary, vol. 5, p. 138 and Vol. 7, p. 9- Sahih Moslem, vol. 5, p. 76 - Masnad Ahmad, vol. 1, p. 325)

If this story was told by a nomadic shepherd, there would no place to complain. But this is such a meaningless story that it is hard to believe that Ibn Hajar Asghalani - he is the حافظ of Alal Etlagh and Ibn Hajar is more important to Sunnis

than Sheikh Tousi, Allame Helly, Seyed Morteza, and Sheikh Mofid to Shias - has said that. It shows that the prophet who has this characteristic: *وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ* (al-Najm chapter/verse 3-4) so he is not *موفقا للصواب و صاحب إلهام* and he could not understand the truth and in this case Mr. Omar position was higher than the prophet (peace be upon him and his family). They claim that Omar could be a prophet. On the other hand it shows that the great prophet (peace be upon him and his family) could not understand the truth by inspiration. It is a kind of denial and humiliation of the prophet (peace be upon him and his family) to justify Omar's speech.

The third justification

إن عمر أراد التخفيف عن النبي إشفاقا عليه من التعب الذي يلحقه بسبب إملاء الكتاب في حال المرض.

When the prophet (peace be upon him and his family) ordered to bring something to write the will, Omar said that there is no need to write a letter since he was a careful and sensitive person and could understand the prophet (peace be upon him and his family)'s situation. He recognized that writing is not suitable to his current feelings and conditions.

Does a wise man do this justification?! Does it mean that these sirs believe that despite of this fact that writing a will takes a very short time, the prophet (peace be upon him and his family) could not do it because he was in a bad health status and therefor Omar felt pity for the prophet (peace be upon him and his family) and said we do not need you to write the letter and the prophet (peace be upon him and his family) gave up?

Answer

If an ordinary patient asks us something - *بيننا و بين ربنا* - we would be better to do it for him/her to feel better and comfortable or disagree with him/her?

In this situation there are two ways: one, we agree with the patient's demand and in this way show him/her our affections. Two, do not agree with him and do not meet his need and recognize that his/her demand is not to his/her benefit. In addition, the patient is the prophet (peace be upon him and his family) who he never talked vagarious. He never said anything but the word of Allah. Quran says:

(Hashr chapter, Verse 7) وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا

He is demanding a very important issue that:

أكتب لكم كتابا لن تضلوا بعدي

I want to write something that will save you from loss forever.

Why did these sirs, who wanted to show their sympathy, make lots of noise and uproar by the prophet (peace be upon him and his family)? At this time even the women protested that why they did not give the prophet (peace be upon him and his family) the pen and the paper to write what he wanted! Omar turned to them and said:

إنكن صواحبات يوسف إذا مرض رسول الله صلى الله عليه و سلم عصرتن أعينكن و إذا صح ركبتن رقبته

You are like Yusuf lovers. If the prophet (peace be upon him and his family) gets sick, you will cry and when he improves you will get on his back [neck].

The prophet (peace be upon him and his family) said:

دعوهن فإنهن خير منكم.

Do not pick on the women, they are better than you.

And:

فاختلفوا و كثر اللغط

It causes the prophet (peace be upon him and his family) to say:

قوموا عني

And he evicted them from the house. Does it match with your justification?! Use your conscience -if you have any- and see that by إن الرجل ليهجر or قد غلبه الوجع interpretation, does your disagreement compatibles with the sympathy or not?! You try to say a poem that you cannot complete it. Ahle Beit (peace be upon them) had protested this action of Omar during the history. Even many of Sunnis -even contemporary Sunnis- could not be persuaded by this justification. Mr. Abol Rahman Salimi -one of the Zahidan Seminary professors - when arrives to this

story in “Sunni view of Caliphate and selection” book, does not know what to do and he feels that the justification would not make it right. Their justification cannot even persuade Sunni youth let alone the others.

The fourth justification

إن عمر رأي أن ترك إحضار الدواة و الورق أولى

Omar recognized that refusing to bring pen and paper is better than bringing them.

It means that the prophet did not understand and could not distinguish the good from the bad, but Mr. Omar can distinguish what is right and what is wrong! This is a kind of insult to the prophet (peace be upon him and his family).

Answer

They noticed that if they want to act against the Saghalein Hadith, Velayat verse, and Qadir Hadith they must have a protector and the companions could be their best supporters and protectors. If they wanted to oppose Ahle Beit (peace be upon them), they would have to use some people like companions not some poor straying people. They used the companions to oppose Ahle Beit (peace be upon them) since they knew that the companions did not have good backgrounds during the prophet (peace be upon him and his family)’s lifetime and they had opposed the prophet (peace be upon him and his family) many times. Even in Hodaibiye peace, Omar stood against the prophet (peace be upon him and his family) and said:

والله! ما شككت منذ أسلمت إلا يومئذ (Sahih Ibn Hban, vol. 11, p. 224- al-Mosnaf Leabd al-Razzaq, vol. 5, p. 339 - al-Mojam al-Kabir Leltabrany, vol. 20, p. 14 - al-dor al-Mansur Lelsyvaty, vol. 6, p. 77- History of Islam Lelzahbi, vol. 2, p. 371)

ما إرتبت كارتيابي في هذا اليوم

Discussion is beyond the cases. The discussion is about the doubt about the prophecy of the prophet (peace be upon him and his family). When Aisha - who the base of Sunni narrations is on her words- sais to the prophet (peace be upon him and his family):

أ تزعم أنك رسول الله ؟

Do you think you are a prophet? (Al-Sirat al-Halbiya, vol. 3, p. 313)

So that Abuzar came and slapped on Aisha's face and it bled.

They noticed they are unable to do any important measure against the Ahle Beit (peace be upon them) without the companions. On the other hand, they had observed many of these issues and events during the 23 years of the prophet (peace be upon him and his family)'s prophecy. There is no other solution except they say that the prophet (peace be upon him and his family) used two ways in his works: one way was revelation which he communicated to the public and in this way he was immaculate. Sometimes he stated some other narrations in which he was not inspired by the things of Allah and did Ijtihad. When the prophet (peace be upon him and his family) was Mojtaahid, so:

إذا أصاب فله أجران و إذا أخطأ فله أجر واحد

The companions were Mojtaahid too and did Ijtihad in the prophet (peace be upon him and his family) 's words.

I wish they said the prophet (peace be upon him and his family) and also Omar were Mojtaahid and the prophet (peace be upon him and his family):

أصاب و له أجران

And Omar:

أخطأ و له أجر واحد.

They say the opposite and their justification is like this that Omar:

موفقاً للصواب في إدراك المصالح و كان صاحب إلهام من الله تعالى.

And:

رأي أن ترك إحضار الدواة و الورق أولى.

Everything changes and they try to show the prophet (peace be upon him and his family) as:

أخطأ و له أجر واحد

And Omar:

أصاب و له أجران

This is a disaster!!!

The fifth justification

خشي عمر أن يكتب النبي أمورا يعجز عنها الناس فيستحقون العقوبة بتركها

Omar had a high perspicacity so he realized that what the prophet (peace be upon him and his family) wanted to write. And on the other hand, he knew that whatever the prophet (peace be upon him and his family) writes, the people would have to obey and they cannot disagree with him. And if they disagree, they will deserve the punishment.

It means that the prophet (peace be upon him and his family) who said:

أكتب لكم كتابا لن تضلوا بعدي

Did not anticipated the end of this issue and if he wrote that letter, the people would disagree and consequently they deserved the great punishment, but Mr. Omar understood and anticipated this issue.

Answer

If it is so, the prophet (peace be upon him and his family) should never commanded or interdicted. Because none of the commands and interdictions is on behalf of the prophet (peace be upon him and his family). And those who disagree will deserve the punishment.

We also have to say that Imams (peace be upon them)'s work was not right. Because Hazrat Noah (peace be upon him) tried hard for 950 years, but the people did not obey him and all of them were deserving of great punishment. I wish Mr. Omar was at that time and said Hazrat Noah (peace be upon him and his family) that: you should not invite people to monotheism because if they disagree with you they will be deserved of great punishment so do not do this. And also all the other

Imams (peace be upon them) only needed Mr. Omar to give them advice.

Second answer

As a result, no legislation in the world should pass any rules because there are always some people who do not obey some of the laws; like traffic laws and general crimes. If there were some one like Mr. Omar in these spheres, they should not pass the laws which people may disobey and as a result of disobeying they may be punish. If it is so, nobody obeys the laws except the fools.

The sixth justification

لعل عمر خاف من المنافقين أن يقدحوا في صحة ذلك الكتاب، لكونه في حال المرض فيصير سببا للفتنة

Omar was afraid that the hypocrites listen to the prophet (peace be upon him and his family)'s word and it cause them to make intrigue.

It means that the prophet (peace be upon him and his family) did not anticipated these consequences, but Mr. Omar did. He noticed that if the prophet (peace be upon him and his family) wrote the testamentary although it prevented people from error, it would make some intrigues. So in the cycle of error and intrigue he chose intrigue.

First answer

If you say this justification to a first grade student, he will accept.

Second answer

In addition, they say that as long as the prophet (peace be upon him and his family) lived the hypocrites existed, but when the prophet died the hypocrites were rooted out. I suggest you to investigate their books if you found even one sign of hypocrites, I will award you. If you could find even one Hadith related to the hypocrites activity after the prophet (peace be upon him and his family), I will award you. As the Great Ayatollah Sobhani interprets:

So it shows that the prophet (peace be upon him and his family) was the cause of dissension and as soon as the prophet (peace be upon him and his family) died, all hypocrites became faithful and obeyed Allah and his prophet (peace be upon him

and his family).

If you say all hypocrites changed after the prophet (peace be upon him and his family), what was the cause of the fear of Omar? From which hypocrites did he fear? If you found a trace of hypocrites in Mecca, show it to us. If you do not show us the any trace, we have some addresses which show you:

1.Mr. Hozife Yamani is the only person who the prophet (peace be upon him and his family) has taught him the secret and the names of hypocrites. He went to Mr. Omar and objected his caliphate. Hozfiye noticed that Mr. Omar had given the hypocrites high positions in official works so he complained that why he gave them key responsibilities. Omar said:

نستعين بقوة المنافق و إثمه عليه

We use hypocrites' forces and they are responsible for their own sin (al-Mosnaf Libn Abi Shabih al-Kufi, vol. 7, p. 269- Kanz al-Omal Lelmotaghi al-Handi, vol. 4, p. 614)

You say that Mr. Omar was afraid of hypocrites to intrigue! But hypocrites were in government and Mr. Omar cabinet.

2.Omar did not say prayer on the body of anyone of companions who died, he waited until Hozaiife came and says whether he was one of hypocrites or not. If he testified that he is not hypocrite and he himself said prayer, Omar said prayer too. Otherwise he did not say prayer.

3.when Abu Bakr died, Omar went into the mosque and saw Hozaiife was sitting there with a group of companions. They said Omar was dead why don't you come? Mr. Hozaiife said: we do not say prayer over the body of Omar. In some narrations it has mentioned that Omar got so sad.

Did Hozaiife say prayer over the body of Abu Bakr? If yes, show us an evidence even a weak one.

4.Omar went to Hozaiife and said:

يا حذيفة! بالله أنا من المنافقين؟

O Hozaiife! Am I one of hypocrites? (Mizan al-Eteda Lezahbi, vol.2, p.107- Islam history Lezahbi, vol. 3, p. 494 - Moghadamat Fath al-Bary Libn Hajar, p. 402)

You believe that Mr. Omar was one of the people who the prophet (peace be upon him and his family) has promised him to heaven. Why did Omar ask that question from Hozaiife? Did Omar doubt about the prophet (peace be upon him and his family)'s promise?

You say that Mr. Omar was afraid of hypocrites, ok! Was he afraid of himself too? Was he afraid of the members of his cabinet? Was he afraid of his friend, Abu Bakr?

If you say that this was a denial question not a real one we will say that if Salman, Abuzar, Meghdad, and ... asked whether they were hypocrites or not? If you and I are in a governmental position and ask from a member of police that: do I have a counterrevolutionary document? It shows that....

Did not the prophet (peace be upon him and his family) say that they are the people who enter the heaven? The name of Omar is not on top of the list of those who enter the heaven? Should this person ask such a question?

Abu Sofyan was not the same?

و كان ابوسفيان كهفا للمنافقين

Abu Sofyan was one the first people who was determined as caliphate. Why did not Abuzar, Meghdad, Salman, and Hozaiife determine as calipha? The origin of all disasters exists in the history of Islam today, comes from this event. Omar took the Abu Harire (one of the prophet (peace be upon him and his family)'s companion)'s properties and said: why did you embezzled? And he took whatever he had embezzled. He treated with Ibn Abbas like that. But when Abu Sofyan returned from Sham, Omar said:

What's up? Abu Sofyan said: I had gone to visit my son. Omar said: what did you bring as souvenirs? Abu Sofyan said: nothing. At that meeting, Omar took Abu Sofyan's ring out and gave to his servant and said: go to Abu Soyan's house and tell to his wife: deliver the sack of our souvenirs and bring it. He brought it and they was the sack was full of gold and silver.

Why did not Omar expropriate one Dirham or a Dinar of them?! What is the difference between Abu Sofyan and his son, Yazid - the brother of Moaviye and Yazid Ibn Moaviye- with Abu Harire Ibn Abbas?

The seventh justification

Mr. Omar said:

حسبنا كتاب الله

We do not need the prophet (peace be upon him and his family) to write something. Quran is enough for us.

Ibn Hajar said:

Since Omar was completely aware of Quran and knew all of Quran issues and Quran sciences:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

Since he knew these issues, there was no need for the prophet (peace be upon him and his family) to write wills (Anam chapter/ verse 38)

First answer

If the prophet (peace be upon him and his family) really said:

أكتب لكم كتابا لن تضلوا بعدي

Omar knew that everything the people need are in Quran, so there is no need the prophet (peace be upon him and his family) wrote something to prevent people from misleading. Quran saves people from misleading. Did Quran save the people after the prophet (peace be upon him and his family) from misleading and discording? Or this Ummah divided into different sects after the prophet (peace be upon him and his family) and each sect rejected the other one? When Moaviye stood against Hazrat Ali (peace be upon him) in Saffein, it meant that he knew Hazrat Ali (peace be upon him) مهدور الدم, otherwise he could not fight with him. And Amir al-Momenin knew Aisha, Talhe, and Zobair مهدور الدم since he stood against them. Aisha, Talhe, and Zobair knew Hazrat Ali (peace be upon him) as

too. So if Quran was really the insurer of Ummah, why would it be like that?

Second answer

Quran clearly says that:

(Nahl chapter/ verse 44) وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

Quran is not responder without the prophet (peace be upon him and his family). The explainer must always be by Quran. The solicitation of divine commandments is impossible without the prophet (peace be upon him and his family) and *حسبنا كتاب الله* denies this holy verse.

Third answer

In different narration we see that:

كان جبريل ينزل بالسنة كما ينزل بالقرآن (al-Dor al-Manthur Lelsivaty, vol. 6, p. 122- al-Lusy interpretation, vol. 17, p. 183)

Mr. Beyhaghi with true evidence says:

كان جبريل ينزل على النبي صلى الله عليه وسلم بالسنة كما ينزل عليه بالقرآن و يجمع ذلك كله «وَمَا يَنْطِقُ» (Fath al-Bary Libn Hajar, vol. 13, p. 248)

Fourth answer

According to Sunni Fitwas, protecting traditions is necessary as protecting Quran is. Mr. Khatib Baqdadi -one of the greatest Sunni scholars- says:

ينبغي لنا أن نحفظ حديث رسول الله صلى الله عليه وسلم، كما نحفظ القرآن لأن الله تعالى يقول : «وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ» (al-Kafayat in al-Ravayah science for Khatib al-Baqdadi, p. 27- Damascus Madina history for Ibn Asaker, vol. 8, p. 436- Tazhib al-Kamal Lelmazi, vol. 3, p. 148)

Fifth answer

You say that:

إن الكتاب أحوج إلي السنة من السنة إلي الكتاب

The need of Quran to tradition is more than the need of tradition to Quran (Ja'ame al-Bayan al-Elm va Fazlah Libn Abol Bar, vol. 2, p. 191)

As Qartabi quotes from Ozai:

القرآن أحوج إلي السنة من السنة إلي القرآن (Tafsir al-Qartabi, vol. 1, p. 39)

You yourself quoted from Abu Hanife that:

لولا السنة ما فهم أحد من القرآن

If there were not the traditions, no one of us would understand Quran (Qavaed al-Tahviz Qasemi, p.52)

Sixth answer

You issued a Fatwa that it says:

Resorting to Quran without tradition will cause error.

Mr. Ayub Sakhtiyani - one of the Sunni great scholars- says:

إذا حدثت الرجل بالسنة، فقال: دعنا من هذه وحدثنا من القرآن، فاعلم أنه ضال مضل

If you read a narration for a person and he said that put these narrations aside and read me Quran, you should know that he is deluded (al-Kefayat fi Elm al-Ravayat Lilkhatib al-Baqdadi, p. 31-Marefat Olum al-Hadith Lilhakem al-Neishaburi, p. 65,)

ثبت ولاية علي بن أبي طالب So:

The prophet (peace be upon him and his family) said:

أكتب لكم كتابا لن تضلوا بعدي

The justification of Ibn Abbas's word

The other point is about Ibn Abbas who cried so hard whenever he heard the Hadith of Davat and Ghalam and said:

الرزية كل الرزية ما حال بين رسول الله صلى الله عليه وسلم و بين أن يكتب لهم ذلك الكتاب

(Sahih al-Bokhari, vol. 5, p. 138 and vol. 7, p. 9- Sahih Moslem, vol. 5, p. 76- Masnad Ahmad, vol. 1, P. 325)

What was their answer? They said:

إبن عباس كان مجتهدا و عمر كان مجتهدا و أفضل و أفقه من إبن عباس

See their justification!

First answer

Was the prophet (peace be upon him and his family) superior to Omar and Ibn Abbas or not?

If the prophet (peace be upon him and his family) asks you to bring some paper for him to write something on... and Omar says no, do not bring, which order is appropriate to do?

Second answer

All of your narrative and historic books has said about Ibn Abbas that:

حبر الأمة

And nobody can interpret Quran as well as Ibn Abbas. Even Sunnis know Ibn Abbas better than Hazrat Ali (peace be upon him) Ali in interpreting Quran. So when Ibn Abbas' interpretation was better than companions, how can you say that Omar is superior?

Third answer

Late Allame Amini had gone to al-Zahra University where the university presidents and professors had gathered and each one said something about the knowledge and wisdom of Omar, but Allame Amini was quiet. When their discussion finished, he said to them: tell me whether Mr. Omar had quoted some narrations as much as a shepherd?

History shows that Omar has been the most alliterated and ignorant companions to

Quran and Islamic rules. And in several cases it has said that:

لولا علي لهلك عمر

Maybe it is not a frequent narration, but we can say it is through.

Omar himself said:

كل الناس أفتقه من عمر - حتي المخدرات في البيوت

The whole people are superior to me; even house wives (Majma al-zvayd Llhysamy, vol. 4, p 284 - Description of Nahjo al-blaghh Libn Abi al-Hadid, vol. 1, pp. 182 - Interpretation al-razy, vol. 10, pp. 13 – Interpretation of al-qartaby, vol. 15, p 179 - Interpretation of Ibn Kathir, vol. 1, pp. 478 – al-dor al-mansur Llsyvaty, vol. 2, p 133 - Conquering Qadir Llshokany, vol. 1, pp. 443 – interpretation of al-alusy, vol. 4, p 244)

In another situation, one of the women said to him:

كل واحد أفتقه منك حتى العجائز يا عمر (al-Qadir Lisheikh al-Amini, vol.6, p. 144 and 328)

In many different Sunni sources it has said that Mr. Omar was illiterate and ignorant. Even old housewives had more scientific knowledge than him.

و السلام عليكم و رحمة الله و بركاته

Dr. Seyed Muhammad Huseini Qazvini
