

**A Debate between Ayatollah Hussein Qazvini with
Molavi Morad Zehi**

Fatima (AS): The proof to the legitimacy of Shiism

The debate series of Ayatollah Hussein Qazvini in support of Shiism's dignity

By:

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Introduction

When a scientific dialogue or debate takes shape based on logic and ethics, it is the key to finding facts, a method which has been stressed on by the holy Quran:

فَبَشِّرْ عِبَادِي الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

“So announce the Good News to My Servants, Those who listen to the Word, and follow the best (meaning) in it¹ .”

Another fundamental procedure for scientific debates is to prepare the ground for unity and compassion among the followers of every sect. A friendly and face-to-face dialogue is the key factor in dissolving all hostilities and conflicts caused by discrepancies of thoughts between sects or in religions.

Ahlol-Beit were among the pioneers of scientific dialogues and debates. The narration books are replete with discussions and debate which took place between Ahlol-beit and other Islamic sects and religions followers over ideologies and religious laws.

Inspired by the word of God:

“ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ”

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious”²

¹ . Zumr Surah, verse 18.

² . Nahl Surah, verse 125.

It is advisable for the debaters, if they want to succeed, to follow some practices which may lead them to success. It is needless to say without observing proper moral and scientific methods in a debate and not following the desired objectives, the appropriate outcome will not be produced.

After some of our programs were broadcasted on I.R.I.B (Islamic Republic of Iran Broadcasting) by the panelist Dr. Tijani and Dr. Esmā al-Din in Ramadan, Mr. Molavi Abdul Hamid , the Friday's leader in Zahedan's Makki Mosque, expressed some remarks in Friday's speech and right after Ayatollah Huseini Qazvini suggested a debate with him but after exchanging some open letters , it did not happen up until Mr. Molavi Abdul Al-Majid Morad Zehi, one of the Sunni professors at Zahedan's Makki Islamic Seminary , came to Qom and announced his willingness to participate in the open-talk .After arranging the program with the chairman of Salam International Channel , this debate was conducted on 7/7/2008 and broadcasted on Salam International Channel.

This book is the transition of the dialogue between the panelists with some small revisions for written format. All extra necessary information is provided in the footnotes.

Valiye Asr Research Institution

Ali Ruholahi

Preface

Hojat al-Islam Hedayati, the head of Salam International Channel started the discussion as the host by saying:

“We welcome you, our dear viewers, we wish you a life full of victories and blessings of the Almighty God, our program today is a friendly talk between our two dear friends: Dr. Seyed Mohammad Huseini Qazvini, a faculty member of Al-al-Beit International University and our dear Molavi Mr. Abdul Majid Morad Zehi, one of the Sunni professors at Zahedan’s Makki Islamic Seminary.

The topic of the debate is the martyrdom of Fatima (AS) and we were supposed to have this program some months ago but for some reasons we could not manage to do so. The reason behind the selection of this topic were the controversies some of our friends and compatriots had sparked off who also had distributed some Shabnameh ("*night letters*") and delivered some lectures on the issue.

First, I should point it out that this is a friendly talk and our two panelists are Islamic scholars and we are here to add to our information and clarify the truth. Neither of the them is after defeating the other in the debate.

God willing, this program will be a model for some media and TVs which run debates and they judge the debate themselves thinking that they have won and defeated others.

In this debate, we would people to judge and talk about it and the program itself could be a new determining move for us to continue such debates.

Second, we expect these two gentlemen do not digress from the issue which is the martyrdom of the Fatima (AS).

The program will be run in this way: in the beginning , two-ten minute-opportunities will be given to each of the panelists then one of the is to pose a question in one minute and the other four minutes to answer the question. When the first four minutes is over, he has the chance to raise a question so that the other panelist could answer.

For the start, we would like to ask Mr. Morad Zehi, since he is our guest here, or we can flip a coin!

Molavi Morad Zehi: whatever Dr. Qazvini wishes is ok by me too.

Dr. Huseini Qazvini: since you are our guest here, you could start the discussion, if you wish.

Morad Zehi: so I will start.

Moving toward Islamic unity

In the name of God, the compassionate, the merciful, salutation to the holy prophet of Islam and his household and his dear companions. God Almighty has stated:

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

“So announce the Good News to My Servants, Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding”¹.

¹ . Zumr Surah, verse 17&18.

I would like to express my gratitude to the staff of Salam Channel and also dr. Qazvini with whom I have been in touch and we were supposed to have a friendly dialogue on the air which, thank God, actualized and I feel obliged to thank all the individuals involved.

First of all, I find it necessary to present an introduction which is overly relevant to our discussion here then we can enter the main discussion.

We all are quite aware of the fact that Islam is in a serious situation which has been unprecedented in the last fourteen centuries, threatened by discrepancies in ideologies and disunited, therefore, I believe a heavy responsibility lies on the shoulders of our intellectuals, scholars, media, satellite channels and the officials in charge of cultural issues.

After 13 or 14 centuries of disunity and censuring each other, we have gained nothing, assuredly in the present era or in the future we will experience no better results by doing so.

Currently we are in serious need of unity and listening to the command of God saying: *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا* “And hold fast, all together, by the rope which Allah (stretches out for you like Islam Quran or any other means of unity), and be not divided among yourselves¹”.

We feel the need to hold fast to the rope of God which is Quran itself and acting according to its teachings and we need to put aside these blind prejudices and sectarianism or ameliorating it.

¹ . Al-Imran, Surah verse 103.

This discussion is not aimed at, as Mr. Hedayati¹ pointed out, wrestling or beating each other in this game, no! Our discussion is based on friendly and scientific talk especially in Iran which has been a pioneer in dialogue between the civilizations. So it is advisable that we have the same friendly dialogue here and I believe having programs like this can be a good sign.

I kindly ask all our dear listeners and viewers, and all the experts in the field who are listening to us right now both Sunnis and Shiites to forget about the differences between Shiites and the Sunnis for one or two hours and listen to us their Muslim brother as it was mentioned in the aforesaid verse in Quran : “ So announce the Good News to My Servants, Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding”.

Salam TV network has provided us with an opportunity in this remote area and we can utilize this exceptionally good chance to promote Islamic unity and invite people to embrace Islam or try to promote Islam like us.

Therefore, here once again we ask the staff and sponsors of Salam TV to move towards the creation of Islamic unity and rapprochement through a new approach to bring Muslims closer together.

As a result, what made me feel obligated to take part in this talk was the controversies which have been put forward and wildly spread through internet, news agencies, press and the media and discussed seriously. Some accusations are made about the best people in ranking after the holy prophet of Islam i.e. Abu Bakr Sadiq and Umar Faruq (May God be satisfied with his services). And for these

¹ . Mr. Hedayati is the host and head of Salam TV Network..

accusations we can even find some supporting evidence in the Sunni community books. We all want to see if these individuals who were the founders of Islam religion after the demise of the holy prophet and extenders of Islamic territories to whom even we Iranians are indebted deeply for their services and efforts. And it was for them that we bequeathed Islam and now we are called Muslims , did those alleged acts or these accusations are all part of a bigger plan by our enemies to encourage disunity and conspiracy within Islamic sects and schools of thought and we can see many false and fake narrations in this regard.

We all have a huge responsibility concerning the holy prophet of Islam, his family and his companions who are like two wings of a bird without which the bird cannot keep flying.

Therefore, I beg of all the listeners to listen to my brief remarks in the following discussion free from any prejudice or regardless of what sect they are following and, God willing, we will ultimately find the truth we have been looking for.

Regarding the character of Fatima(as) and what the Sunni community thinks of her , I have something to say but since my fifteen minutes is over , I will try to deal with this topic later in this discussion or in the future.

Fatima (AS): the proof to the legitimacy of Shiism

In the name of God the Merciful, the Compassionate:

I would like to say hello to Mr. Hedayati and all our viewers all over the world and I would also like to thank Salam TV Network which provided us with this opportunity to be with one of our dear friends from Sunni community and who is

one of the prominent professors of Makki Darol Alumin in Zahedan and now he has the chance to express his ideas clearly in this friendly and warm dialogue.

First of all, I would like to thank my dear brother Mr. Morad Zehi and I reaffirm that today we Muslims are facing a common enemy who does not care about our being Sunnis or shiites, killing Sunnis in Kabul and Afghanistan with the same weapons that kill shiites in Mazar Sharf.

In Iraq also, if they kill our brothers in Sunni community they slaughter shiites in Sadr Settlement. We either shiites or Sunnis are all brothers in religion, we share the same book, the same Ghiblah, the same prophet; we share a lot of commonalities plus many differences. We had better resort to prepare situations like this to clear up our differences instead of resorting to violence, insult or aggression. It would be beneficial for both sides (Sunnis and shiites) to come together in these debates to solve their difference in a calm friendly atmosphere. And now let me explain why our topic today is about Fatima) (as) to which dear Mr. Morad Zehi agreed.

The first point is that Fatima (AS) possessed a special rank and position compared to other children of the holy prophet and his companions. She was the only person about whom the holy prophet explicitly stated: سيّدة نساء أهل الجنة:

“She is the queen of all the ladies in heaven”¹. Quoting Ayesha (Omm al-Moemenin), Heithami also quotes a narration from Ayesha about Fatima:

“مارأيت أفضل من فاطمة غير أبيها”

¹ . Sahih Bokhari, vol. 4, p 183.

“With the exception of the holy prophet, no one can rank as high as Fatima (AS).”

Or: ما رأيت أحداً أصدق من فاطمة

“There has never been a more honest person than Fatima (AS) on the earth.”

In Majmaol Zavaed, Heithami has mentioned this narration and its authenticity has been proved as well¹.

In the book called Assabeh, Ibn Hajar says: this narration is only valid on the Sheikhin condition².”

There are also several narrations based on which Fatima (AS) has been the most favorite person in the eye of the holy prophet.³ In addition, another narration has been mentioned by Ahmad Ibn Hanbal in Mosnad and Heithami has confirmed its authenticity.⁴

¹ . Majma Zawaa'id, vol 9, p 201.

² . Alasabh, vol 8, p 264.

³ . روى الترمذي المتوفى 279، بإسناده عن جميع بن عمير «قال: دخلت مع عمّتي على عائشة فسألت: أيّ الناس كان أحبّ إلى رسول الله صلى الله عليه وسلم؟ قالت: فاطمة، فقيل: من الرجال؟ قالت: زوجها...» هذا حديث حسن غريب. سنن الترمذي، ج5، ص362. رواه الحاكم المتوفى 405، قائلًا: هذا حديث صحيح الإسناد ولم يخرجاه. المستدرک، ج3، ص157.

Quoting Jami Ibn Omair, Tormazi has used his own documentation to say that : my aunt and I visited Ayesha and asked: “ who was the favorite person in the eye of the holy prophet (PBUH) ?” she replied: “ Fatima (AS) .i asked again : among men ? she answered : Fatima (AS)’s husband .” This narration has been mentioned by very few narrators.

⁴ .

روى أحمد بن حنبل المتوفى 241، بإسناده عن النعمان بن بشير «قال : استأذن أبو بكر على رسول الله صلى الله عليه وآله فسمع صوت عائشة عالياً وهي تقول : والله لقد عرفت أن علياً وفاطمة أحبّ إليك، من أبي ومثي، مرتين أو ثلاثاً. فاستأذن أبو بكر فدخل فأهوى إليها، فقال: يا بنت فلانة لا أسمحك ترفعين

صوتك على رسول الله صلى الله عليه وآله». مسند أحمد، ج4، ص275. قال الهيثمي المتوفى 807: رواه أحمد ورجاله رجال الصحيح. مجمع الزوائد، ج9، ص202

Ahmad ibn Hanbah, with his own document, has quoted Naman Ibn Bashir as saying that: Abu-Bakr asked for a permission to visit the holy prophet (PBUH) and heard Ayesha talking in a loud voice: I swear to God that Fatima (AS) and his husband are more favored by you than my father”. Then Abu-Bakr entered and proclaimed: Ayesha! Don't you ever talk to the holy prophet in a loud voice again!

Even Ibn Hajar Asghalani quotes from Sobki, one of the grand Sunni scholars, as saying that Fatima's ranking was higher than that of Khadijeh or Ayesha.¹

Also Manavi relates that Fatima's position, by the consensus of all Sunni scholars, has been higher than those of four Caliphs.²

Another case in point is that even in Sunni authentic books, anger and satisfaction of Fatima (as) has been equated with those of God:

انّ الله يغضب لغضبك يا فاطمه عليه السلام و يرضي لرضائك³.

Also Bokhari himself has mentioned his Sahih:

انّ الله يغضب لغضبك يا فاطمه و يرضي لرضائك

“Fatimah is a part of me and whoever offends her offends me”.⁴

Or Moslem says: فاطمة عليه السلام بضعة مني، يؤذيها ما آذاها

“Whatever bothers Fatima bothers me too”.⁵

These narrations all indicate that Fatima had a special place with the holy prophet and God Almighty and we believe that the holy prophet's purpose in relating these

1 .

قال ابن حجر المتوفى 852: قال السبكي الكبير [المتوفى 756] كما تقدم: «لعائشة من الفضائل ما لا يحصى، ولكن الذي يختاره وندين الله به، أنّ فاطمة أفضل من خديجة ثم عائشة .» فتح الباري، ج 7، ص 105؛ فيض القدير للمناوي المتوفى 1031، ج 4، ص 555؛ تفسير الألوسي المتوفى 1270، ج 3، ص 156؛ جواهر المطالب لابن الدمشقي الشافعي المتوفى 871، ج 1، ص 153.

Sobki has said: “ although Ayesha has many great characteristics and virtues , I d believe Fatima (AS) was superior to Khadija and Ayesha in ranking.

2 .

قال المناوي المتوفى 1031: وذلك العلم العراقي:2: «إن فاطمة وأخاها إبراهيم أفضل من الخلفاء الأربعة باتفاق.» فيض القدير في شرح الجامع الصغير، ج 4، ص 556.

3 . Almostadrak, with Sahih documentation, vol 3, p 153.

4 . Sahih Al-Bokhari, vol 4, p 210, H 3710, Fazaal Asahabe, chapter 12, منأوتب قَرَ ابته رسول الله صلى الله عليه وسلم.

5 Sahih Moslem, vol 7, p 141, H-6202, Fazaal Asahabe, chapter 15, باب فضائل فاطمة بنت النبي عليها الصلاة والسلام.

Hadiths and narration was to show Islamic Ummah a role model i.e. If after his demise the Islamic society was inflicted with instability, sedition, and conflicts, we have to look at the only family member left (Fatima) to find the truth and realize where God's satisfaction lies and if she is upset with a certain part then we definitely can conclude that God is upset with that person as well.

Therefore, the story of Fatima is not an ordinary one and these narrations and Hadiths are not told by the holy prophet just to show how important Fatima is as a member holy prophet's family since he had other children too. Therefore, we believe that her story is actually the proof for the legitimacy of Shiism and these remarks by Mr. Morad Zehi actually refers to some of the companions of the holy prophet especially the first and the second Caliph. These issues had been mentioned in Sunni community's book before even they were brought up in Shiites' books.

Host : now we would like to ask Dr. Qazvini to pose your question I one minute and Mr. Morad Zehi have four minutes to answer then he has one minute to ask his own question in one minute.

Why did the first Caliph reject the request of Fatima?

Dr. Qazvini: My first question for Mr. Morad Zehi is that the sound narration I said was quoted from Ayesha as saying:

ما رأيت احداً أصدق من فاطمه عليه السلام

I have never seen any one more honest than Fatima. Fatima had some request after the demise of the holy prophet but the first caliph turned her down. Does it mean he opposed holy prophet's remark?

Molavi Morad Zehi

I will accept the esteemed position and superior popularity of Fatima by listening to the narrations mentioned. Her outstanding superiority is out of question in the eye of Sunni community and here I would like to read a poem by Alame Eqbal lahori:

مریم از يك نسبت عیسی عزیز	از سه نسبت حضرت زهرا عزیز
نور چشم رحمة للعالمین	آن امام اولین و آخرین
آن که جان در پیکر گیتی دمید	روزگار تازه آئین آفرید
بانوی آن تاج دار هل اتي	مرتضي مشکل گشا شیر خدا

“Mary is dear to God for the sake of Jesus

Fatima but is dear for the sake of three people

The apple of the God’s blessing’s eye: the first and the last Imam

Second he who gave life to this world and brought a new religion (Muhammad (PBUH), the queen of the king the one who solved all the problems (Ali (AS))”

Regarding Fatima and Ahlol-Beit of the holy prophet, Sunni community has a common belief that having their affection and love in our heart the way we love the companions and it is all part of our belief system meaning that we love Ali, Fatima, Hassan and Husein as much as we love the first and the second caliph. If a scale is set before us to measure the love we feel toward these people(Ahlol-Beit and the companions) no side of the scale will overweigh the other and that is why in our Friday prayers on every Friday and in all the speeches we pray for the blessing son Ahlol-Beit especially Fatima . Let me recite part of that speech which is recited in

all the Sunni mosques especially Asian countries like Iran, Pakistan and India where the main speeches are in Persian or in some areas in Arabic.

قال النبي: أرحم أمتي بأمتي أبوبكر، وأشدهم في أمر الله عمر، و أصدقهم حياء عثمان و أفواهم علي، و فاطمة سيدة نساء أهل الجنة، و حمزة أسد الله و أسد رسوله رضوان الله تعالى عليهم أجمعين. اللهم اغفر للعباس و ولده مغفرة ظاهرة و باطنة لاتغادر ذنبا¹

This is our belief and here is no exception. Let me read another piece of poetry by Abdul al-Rahman Jami:

جز به آل كرام و صحب عظام فلك دين نبي نيافته نظام
نامشان جز به احترام مير جز به تعظيم به سويشان منگر
همه را اعتقاد نيكو كن دل ز انكارشان يك سو كن
هر خصومت كه بودشان باهم به تعصب مزن در آن جا دم
زندگي كن، تو را به حكم چه كار حكم آن قصه با خدائي بود

Without the efforts of the grand figures, the religion of the prophet would not expand

Do not mention their name but in respect and do not look at them but with awe

Think well of them all and never defy them...if they had any differences among themselves, do not speak of them with prejudice ... their judge will be God.Live and forget about the verdict...

Host: your time is over! Please ask your question so that Dr. Qazvini could answer it.

¹ . Zakhaer Aloqby Tabari, p 195.

What is the supporting evidence for the attack on Fatima's house?

Molavi Morad Zehi: the question raised here by Dr. Qazvini was not relevant to the issue at hand. Our topic was the attack on Fatima's house , burring it down, hitting her and her miscarriage as the result of the beating which Dr. Qazvini alleges (and he has put it on his website) these acts were committed by the direct order of Abu-Bakr Sediq and carried out by the second Caliph and some others. The question is: now that fourteen centuries have passed since that incident, what reasons and evidence do you have to bring up such accusations on a case in which there is neither a defendant nor any witnesses. Please answer!

Dr. Qazvini: If we are not to heed and value any evidence mentioned in Hadith or Rejal books on the attack to Fatima's house, then for other issues also we can claim not to have any evidence in support of many issues such as the number of the Roka'at in our prayers.

However, on the attack to Fatima's house we have four authentic narrations one of which is the regret the first caliph felt, saying that "I regret having done three things in my life one of which: **وددت أني لم اكشف بيت فاطمة و إن اغلق علي الحرب**

"I wish I had not attacked Fatima's house even though it was a war stronghold". This narration is completely sound and there is no doubt about its authenticity. Some of the grand scholars of Sunni community have confirmed it either.

Seiyoti, in Mosnad Fatima, pp. 34-35, explicitly confirms the authenticity of this narration. Dear Moghaddasi, a prominent Sunni figure to whom Zahabi refers as Alamam, Al-Alam Al-Hafiz Alhojh¹, says: هذا حديث حسن عن أبي بكر².

Also in another narration by Ibn Abi Sheibah , Bokhari's teacher explicitly says that the second Caliph said: even though ii' quite aware of the highly respected position of Fatima among people, I swear to God, the respect I feel towards her will not stop me from ordering the house to be burned with all the people inside:

أن يحرق عليهم البيت³.

Mr. Farahan Maleki, one of the prominent Sunni figures, writes: First I thought that these narrations are not backed by any evidence, but the investigation proved to me that this case had been recorded with authentic documentation”⁴.

Balazari in Alashraf Alansab book, vol 1, p 586, brings up the “Tahriq” story (threatening to burn) in another narration; Tabari himself mentions the same story in Vol 2, p 443 of his history book.

* Host:

Now you have a minute, please suggest a new question; the Mr. Morad Zehi will have the opportunity to respond.

How can a person's heart be filled both with the love towards Fatima and her enemies?

¹ . Tazkerat Hefaz, vol 4, pp. 1405-1406.

² . Alahadys Almokhtarh, vol 10, p 88.

³ . Almosnef, vol 8, p 752.

⁴ كنت أظن المداهمة مكذوبة لاتصح، حتى وجدت لها أسانيد قوية منها ما أخرجه ابن أبي شيبة في المصنف « قراءة في . كذب العقائد، ص 52.

Dr. Huseini Qazvini: Mr. Morad Zehi stated previously that they love Fatima and Ali (AS) the same we the love Abu-Bakr and Umar but based on a sound narration by Bokhari: anger and satisfaction of Fatima (AS) means God's anger or satisfaction.¹ In a Moslem and Bokhari's Sahih it is explicitly stated that Fatima(AS) passed away while she was still angry with Abu-Bakr and Umar : فلم تزل :² And this indicates that when Fatima (AS) is upset with someone, the holy prophet and God are upset with him as well. Therefore loving a person with whom God and His prophet are dissatisfied is against religion and logic. Please answer!

God Almighty says: «يا أيها الذين آمنوا لا تتولوا قوماً غضب الله عليهم»

“O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah”.³

Molavi Morad Zehi: our topic for discussion is what Dr. Qazvini mentioned. He has formed a trial after fourteen centuries and has made four accusations as plaintiff and the defendants are the first and the second Caliph:

1. The attack on Fatima (AS)'s house
2. Burning down her house
3. Breaking the door and breaking one of her side ribs with a nail
4. Causing her miscarriage

¹ . Sahih Al-Bokhari, vol 4, p 210, H 3710, Book of Virtues of Alshabh, سلم و صلى الله عليه و سلم

² . Mumtuhunuh Surah, verse 13.

³ فغضبت فاطمة بنت رسول الله صلى الله عليه و سلم فهجرت أبا بكر، فلم تزل مهاجرة حتى توفيت. Bukhari, vol 4, p 42, H-3093, Farz Alkhms book, chapter of 1-Farz Alkhms.

What I ask is for both us to stay on the topic and not digress and finish answering the first question then we can deal with a new question. Fourteen centuries have passed and in our reliable history books even during the caliphate of the first, second, third and the four caliph nothing has been mentioned about this issue which is a really serious one.

Even today's world if one of our prominent figures like the president or one of Grand Jurists (Marja Taghlid) is accused of such action, we must bring strong evidence to support such claims.

Now some people are accusing the first and the second caliph where the founding fathers of Islam, Islamic plans, Islamic invitation and dissemination of Islam all over the globe and the reasons and the evidence Dr. Qazvini put forward are not valid at all and cannot be considered as authentic narrations. Take the book he mentioned called Alashraf Alansab by Balazari, for instance. Our dear friends like dr. Qazvini don not bother themselves to read even one more page of the book and just give the page they want as an example, or if they read another page, they will not talk about it.

On page 250 of Alashraf Alansab by Balazari, we read:

لما بايع الناس أبا بكر، اعتزل علي والزبير، فبعث إليهما عمر بن الخطاب، وزيد بن ثابت، فأتيا منزل عليّ، فقرعا الباب، فنظر الزبير من فترة ثم رجع إلى عليّ فقال: هذان رجلان من أهل الجنة، وليس لنا أن نقاتلهما. قال: افتح لهما. ثم خرجا معهما حتى أتيا أبا بكر، فقال أبو بكر: يا علي أنت ابن عم رسول الله وصهره، فتقول إنني أحق بهذا الأمر، لاها الله لأنه أحق به منك. قال: لا تثريب، يا خليفة رسول الله، ابسط يدك أبايعك. فبسط يده فبايعه. ثم قال للزبير: تقول أنا ابن عمه رسول الله وحواريه وفارسه وأنا أحق بالأمر؛ لاها الله لأننا أحق به منك. فقال: لا تثريب يا خليفة رسول الله، ابسط يدك، فبسط يده فبايعه. المدائني، عن مسلمة بن محارب، عن سليمان التيمي، و عن ابن عون

“At first Ali (AS) and Zobeir did not swear allegiance to Abu-Bakr and he asked for the reason. They said: we thought we deserve caliphate more than you. Then

they said reach out your hand so that we could shake hands with you and show Our allegiance to you!” And they did so. Therefore, it has been explicitly stated in that book and also a few paragraphs below we read:

فخرج علي فقال يا ابا بكر ألم تري لنا حقا في هذا الأمر، قال بلي ولكن...» ...

The only complaint Ali (AS) had was about Abu-Bakr's not having consulted with them in the first place and they all know the power vacuum should not have happened. This is my answer on Alashraf Alansab book. And we have a lot of other narrations relating that as soon as Abu-Bakr returned home Ali (AS) and Zobeir went after him immediately and swore their allegiance to him.

Did Imam Sadeq (AS) not know about the crime against Fatima (AS)?

Molavi Morad Zehi: Mr. Request is that Dr. Qazvini bring some strong and substantiated evidence regarding this issue and if they are certain that such an attack verily happened , then the first and second caliph are regarded as criminals and a what they did was an act of treason .

What does dr. Qazvini have to say about the narration in the book called “al-Haghaghe al-Hagh by Norolah Shoshtari, vol.1, p.16:

و جاء عن الإمام السادس جعفر الصادق انه سئل عن أبي بكر وعمر رضي الله عنهما ففي الخبر " ان رجلاً سأل الإمام الصادق، فقال: يا ابن رسول الله! ما تقول في حق أبي بكر و عمر؟ فقال: إمامان عادلان قاسطان، كانا علي الحق، وماتا عليه، فعليهما رحمة الله يوم القيامة.» «شخصي خدمت امام صادق آمد و از ایشان سؤال کرد در رابطه با ابوبكر و عمر شما چه مي گوييد؟ آن حضرت فرمود آن ها هر دو امامان عادلان قاسطان، دو امام عادل بودند و بر حق بودند و بر حق مردند «فعليهما رحمة الله يوم القيامة .

Now, why does Imam Sadeq state that the first and the second caliphs were both fair and just and entitled to their position and died for just causes? How can Dr.

Qazvini accuse them of treason and attack on Fatima's house? If they were really criminals, would imam Sadeq not know?

Dr. Qazvini: First let me tell you I was shocked to hear that Mr. Morad Zehi who has compiled more than 50 books and is regarded as one of the knowledgeable teachers in Howza, saying that based on Ansab al-Asharf, Ali (AS) swore allegiance to Abu-Bakr. How does he justify the narration mentioned in Sahih Bokhari, vol 5, p 82, H. 4240, explicitly stating that after the demise of the holy prophet and as long as Fatima (AS) was alive Ali(AS) did not swear allegiance to anyone. ولم يكن يبائع تلك الأشهر : Ali(AS) did not swear allegiance during that period.

In Sahih Muslim, vol 5, p 154, it is also mentioned that Amir al-Momenin did not swear allegiance with the caliph and Abdul-Razaq , Bokhari's teacher, in his book called " al-Mosanaf" says : neither Ali(AS) nor any member of Bani Hashim swore allegiances during those six months.”¹

Tabari asserts that Zahri wa asked: «أفلم يبائع على ستة اشهر»:

: neither Ali (AS) nor any member of Bani Hashem's tribe swore allegiance to the caliph.”²

Mr. Molavi Morad Zehi says we are accusing Abu-Bakr and Umar of being criminals and treacherous but in Sahih Moslem vol.5, p152, H.4468 there is a narration: the second caliph looks at Ali (AS) and Abbas saying: when the holy prophet passed away Abu-Bakr said he was the caliph but you disagreed with him saying that Abu-Bakr was “a tricky and treacherous liar, and a sinner,”

¹ . Almosnef, vol 5, p 472, H-9747.

² . Tabari History, vol 2, p 448.

«كاذباً آثماً غادراً خائناً»؛ and when after Abu-Bakr I became the caliph you said the same things about me” :

فرأيتماني كاذباً آثماً غادراً خائناً

فلما توفيت ابوبكر قلت أنا خليفة رسول الله و خليفة ابي بكر

Therefore we are not the first individuals accusing them of such crimes. And now concerning the narration you mentioned about imam Sadeq (AS), your reference was not correct and it can be found on pp.69-79in Ehjaz al-Hagh book and also in al-Savarem al-Mohreghe¹ but I wish you had checked its documents to see it's a false narration. Besides, in the rest of that narration we read: imam Sadeq was asked: did you really mean they were just and fair but imam answered: no: عدلا عن الحق they did not observe justice these two imams belong to hell!

Then imam Sadeq mentions the holy verse of:

وجعلناهم أئمةً يَدْعُونَ إِلَى النَّارِ :

“And we made them (but) leaders inviting to the Fire; and on the Day of Judgment”² and I said they are swervers and I mean: وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

‘But those who swerve, - they are (but) fuel for Hell-fire’³.

Therefore not only do we think this is a baseless narration and we think it is advisable that even our religious studies students not read it and even do not relate it since it causes sedition.

To whom was Fatima (AS) supposed to swear allegiance?

¹ . Savarem al-Mohreghe, p.155.

² . Al-Qesas Surah, verse 41.

³ . Jinn Surah, verse 15.

Dr. Qazvini: Although my second question was unanswered by Mr. Morad Zehi, I have to say Fatima (AS)'s anger toward Abu-Bakr and Umar is an undeniable fact in Sahih Bokhari and Moslem. My third question for Mr. Morad Zehi: the Sunni community scholars have mentioned in narrations and Bokhari and Moslem's books that:

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

Anyone who dies without having sworn allegiance to his Imam has died an infidel's death¹. Or: من مات و ليس عليه امام مات ميتة الجاهلية² which is an authentic narration.

And we also read in Sahih of Bokhari and Moslem that: ماتت وهي واجدة علي ابي بكر:

Fatima (AS) wa martyred while she was angry with Abu-Bakr.³ She swore no allegiance and passed away while she was still angry with Abu-Bakr:

فلم تزل مهاجرته حتي توفيت⁴

No the questioned which can be raised here is : did Fatimah die an infidel's death because she did not swear allegiance to the first caliph and did not accept him as an Imam(religious leader) or is it Abu-Bakr's caliphate that is not legitimate?

Molavi Morad Zehi: let me say I have an objection to make on the way this program is run, I mean this four-minute-one-minute- method. When a discussion

¹ . Sahih Muslim, vol 6, p 22, H-4686, Alamarh book, باب حكم من فرق أمر المسلمين

² .ضعف يسير في عاصم وهو ابن أبي النجود»، مسند أبي يعلى، ج13، ص366؛ المعجم الأوسط، ج6، ص70. مجمع الزوائد، ج5، ص224، 225؛ كتاب السنة لعمر بن أبي عاصم، ص489، ح1057، «قال الألباني في ذيله : إسناده حسن ورجاله ثقات على ضعف يسير في عاصم وهو ابن أبي النجود»، مسند أبي يعلى، ج13، ص366؛ المعجم الأوسط، ج6، ص70.

³ «فوجدت فاطمة على أبي بكر في ذلك - قال - فهجرته فلم تكلمه حتى توفيت». صحيح البخارى ، ج5، ص82، ح4240، كتاب المغازى، باب غزوة خيبر.

⁴ . Al-Bokhari Sahih, vol 4, p 42, H-3093, the book Farz Alkhms, B-1 Alkhms Farz.

gets started, we need to finish it first but so far we can see three or four issues have been stated. About the question I asked regarding Qazi Norolah Shoshtari: all of our viewers are familiar with Arabic language and it is really saddening to see how some people change the context. When imam Sadeq was asked what his idea was on Abu-Bakr and Umar he said: they were just and fair imams.

يا ابن رسول الله! ما تقول في حق أبي بكر و عمر؟ فقال: إمامان عادلان قاسطان

In Arabic what does عادل mean and who are قاسطان?

And also the second narration which we quoted from Sahih Moslem, I'm really sorry that some of us, as I mentioned earlier, read only one certain paragraph not the second.

Sahih Moslem is right now in front of me and I will read the same Hadith read by Dr. Qazvini and I ask our viewers to listen carefully as well as Dr. Qazvini himself:

فلما توفى رسول الله قال أبو بكر انا ولي رسول الله فجننما تطلب ميراثك من ابن أخيك ويطلب هذا ميراث امرأته من أبيها فقال أبو بكر قال رسول الله ما نورث ما تركنا صدقة فرأيتماه كاذبا آثما غادرا خائنا والله يعلم أنه لصادق بار راشد تابع للحق ثم توفى أبو بكر و انا ولي رسول الله و ولي أبي بكر فرأيتماني كاذبا آثما غادرا خائنا والله يعلم اني لصادق بار راشد تابع للحق.

When Abbas and Ali (AS) visited Umar , he said : فرأيتماه كاذبا آثما غادرا خائنا

You considered him “a tricky, treacherous liar and sinner”. It means that when they went to visit the first caliph you thought so and you guessed so. Actually his intonation was interrogative and he meant that they were wrong in thinking like that since Umar adds:

والله يعلم أنه لصادق بار راشد تابع للحق

“And now you look at me as a tricky, treacherous liar and sinner but God Almighty knows the truth that Abu-Bakr wa an honest and well-intentioned man. When Abu-Bakr died you came to me and now you looked at me as a tricky, treacherous liar and sinner but God Almighty knows the truth about my honesty.”

Some people do not read the last part “but God Almighty knows the truth”

والله يعلم

God knows that I am an honest person and obedient to Him and now you have come to me with that attitude. This is also what Abu-Bakr Sediq has judged about. He does not consider himself to being a tricky, treacherous liar and sinner he says that they think like that about him.

بعد والله يعلم اني لصادق، والله يعلم إنه لصادق

Then he says: but God Almighty knows the truth about my honesty. How do some people infer from this sentence that the second caliph considered the first caliph a tricky treacherous liar and sinner when he immediately says that Abu-Bakr was an honest man and God know the truth about his honesty?

I would like to ask Dr. Qazvini to explain about this sentence. In the book called Kashf al-Qama vol.2, p.87, the Fourth Imam Ali bin Hussein bin Ali(AS) was asked a question about Abu-Bakr and Umar and Ottoman by a group of people from Iran. Imam’s answer was: الذين يخرجهم من ديارهم

To Whom does this Quranic verse refer¹? : I strongly believe you are not in the group about whom God has said:

¹ .See the Kashf Alghmah Alarbly Vol 2, p 291, Muhammad Bin Talha Shafi'I, Matelib al-Soal, page 416. Narrated by Saeed bin Marjane one of Sunni hadith narrators. See Tahzib Altahzyb, vol 1, p 363. In Shi'a 's eye , he is not approved as a reliable source.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا¹

“And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."

It means that our responsibility (Dr. Qazvini and I) today is to ask for forgiveness for the believers who came before us and not bear any grudge against them and ask God to help us cleanse our heart from all hearted and hostility, this is the obligation set by Quran for us.

Therefore about this narration which was mentioned in Kashf al-Qame, vol.1, p.78, Ali ibn Husein brings up this Quranic verse to answer the accusation against the first three caliphs and believes that this Quranic verse can be applied to acquit them of all the objections.

Dr. Qazvini: Regarding the narration Mr. Molavi Morad Zehi quoted from Kashf al-Qame, vol.1, p.78, I should say there is no such narration on that page but on page 291, vol.2 we have a similar narration which is said to have been related by Abu Harirah who is not approve of by us at all since he was criticized heavily by Ali (AS)².

And about the narrations which were quoted from Arbali mostly from Sunni community without its proper document and reference, I have to say they are not

¹ . Hashr surah, verse 10.

² . Ibn Abi al-Hadid Shafei Motezly quoting his teacher, Abu Ja'far Askafy, writes:

أنه قال: ألا ان أكذب الناس، أو قال أكذب الاحياء، على رسول اللهﷺ عن علي
Ali(AS) has been quoted as saying that : beware that the worst lying man alive who makes up Hadiths about the holy prophet (PBUH) is Abuharireh Dosi.”

approved by us since a narration without any document of with Sunni reference cannot be accepted by us in terms of its authenticity and invalid in our eye. And about the second narration from Sahih Moslem which was mentioned by Mr. Morad Zehi. In that meeting Umar addressed Ali (AS) and Abbas and there were some of the companions too. The second caliph did not ask a question but he said: when I became a caliph, your attitude toward me was that I was a tricky, treacherous liar and sinner” and he himself claims that: God knows I am an honest person”. This is what he claims to be but when he said that Ali(AS) and Abbas though in that way about him , they did not disagree with him by saying that he misunderstood them, Ali(AS) did not say that : “ no we do not think of you in that way or such negative attitude towards you.” Neither did Abbas to reject such remarks. And the companions who were present in the meeting¹ did not say that what the second caliph was saying about Ali (AS) and Abbas’s negative opinion of the second caliph was wrong. No one rejected that idea.

In addition to what was said, I have to ask Mr. Morad Zehi if he really thinks the whole story is limited to a single narration. Has he not heard of Hoz²(the Pond) Hadith? Can we really separate the doubt the second caliph had in the Hadibiyeh incident³ ?

¹ . In the same Hadith , it has been mentioned that Zubair ibn Sa'd Abi Waqqas and Abdul Rahman Ibn Ouf were present.

² . in his Sahih , Bokhari writes :

عن أبي هريره أنه كان يبعث أن رسول الله ﷺ قال: يرد على يوم القيامة رط من أصحابي فيجلون عن الخوض فأقول: يا رب أصحابي. فيقول: انك لاعلم لك بما أحدثوا بعدك إنهم ارتدوا على أديبارهم القهقري
it will come to me people from my companions and they'll be taken away from the fountain then I say: oh rabbi or Allah my companions!!!!!!so he said (alas) : you haven't known what they have done after you they turned back or turned apostate! Bokhari, volume 5, page 2407, Alrqaq book, Bob fi Alhoz.

³ . Bokhari, vol 3, p 1162,

كتاب الجهاد و السير، باب اثم من عاهد ثم غدر. و المصنف عبدالرزاق، ج 5، ص 339 (ماشككت منذ أسلمت إلا يومئذ).

These are the issues we have to think carefully about so that we can form an opinion of ourselves not just retell what we have learned from others. And if take close look, we will see there is no doubt as to the authenticity and the documentation of the Hadith in Sahih Moslem.

Even Bokhari himself feels that these words (a tricky treacherous liar and sinner) are an insult to the first and the second caliphs, therefore, he omits them and changes them into: ¹فرايتماني كذا وكذا¹. (You saw me as this and that.)

This reflects that Bokhari himself had realized those words were insulting to the first and the second caliphs so he has recorded them as “This and that”

Fatima (AS)’s disapproval: the reason for illegitimacy of Sheikins (Abu-Bakr and Umar)’ caliphates

Dr .Qazvini: I must say two of my previous questions were left unanswered by Mr. Morad Zehi and I reiterate that Fatima was angry with Abu-Bakr and especially with Umar:

فغضبت فاطمهعليه السلام بنت رسول الله فهجرت أباياك

She was not on speaking terms with him anymore and this can be considered as a negative reaction.² Even until the last moments of her life, she was angry with Abu-Bakr. Is this anger not a good reason for the illegitimacy of the caliphs’ governments? Does it not mean that they sat on a throne with which Fatima (AS) was dissatisfied and when she was dissatisfied, it means the holy

¹ «وَأَقِيلَ عَلَيَّ وَعَبَّاسُ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ كَذَّابٌ وَكَذَّاءٌ، وَاللَّهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَأَى شَيْئًا تَابِعَ لِلْحَقِّ.» صحيح البخاري، ج 6، ص 191، ح 5358، كتاب النفقات، ب 3، باب حبس نفقة الرجل فوت سنة على أهله ، وكيف نفقات العيال . صحيح البخاري، ج 8، ص 147، ح 7305، كتاب الاعتصام بالكتاب والسنة، ب 5، باب ما يُكره من التعمق والتنازع في العلم والغلو في الدين والبدع.

² . Sahih Al-Bokhari, vol 3, p. 1162, H 2926, Bob Farz Alkhms.

prophet and subsequently God was dissatisfied with the caliphs¹? Does this anger and sulking not question the legitimacy of their caliphates in addition to what has been mentioned in al-Imamah Va al-Siyasah:

والله لأدعونكما في كل صلاة أصليها².

Mr. Morad Zehi :

Our main issue here is the incident of Fatima (AS), the invasion of her house, the attack on her and her miscarriage as the result of the invasion. The issue of Fatima (AS) and the allegiance is complete another issue and I beg of you to stay focused on the first topic and present the evidence concerning the accusations made against the first and the second caliphs. Since I feel obliged to only talk about the issue at hand, I think we should concentrate on the issue related to the Fatima's house invasion.

The issue of allegiance and Fatima (AS)'s anger towards the caliphs require several discussions sessions itself in the future. Now I ask that only the issue of the invasion be discussed for which Dr. Qazvini did not bring any strong evidence. What I said was : today we have no clear evidence about the accusations which are made against the first and the second caliphs , claiming that they invaded Fatima (AS)'s house , there is neither any plaintiff nor any defendant , neither Ali(AS) nor Fatima (AS) , Hassan nor Hussein(AS) have said anything about such incident in the past fourteen centuries.

Now a new case has opened and my request of Dr. Qazvini is that he bring some

¹«رضا فاطمه من رضای و سخط فاطمه من سخطی .» الامامه و السياسه . ابن قتيبه دینوری، ج 1، ص 17؛ «فاطمه بضعه منی فمن أغضبها أغضبني.» صحیح بخاری ج 3، ص 1361، باب مناقب قرابه رسول الله ﷺ و منقبه فاطمه.

² . Addressing Abu-Bakr , Fatima (AS) says: I swear to God that after every prayer I will curse you! Alamamah and Alsyasah Ibn Qotybeh Dinvary, vol 1, p 17.

Some compelling and substantial evidence regarding such incident and prove their case. Now Kashfol al-Qame issue: after the book of God, the most important book in the eye of the shiites is Nahjol Balagha. When we look at the sermons and contents of this powerful book or many of the books written by imams on the first and the second caliphs, what we find is role model of love and affection, and brotherhood. The sermon we read in Nahjol Balagheh repudiates such insults on the illegitimacy of the first and the second caliphs. In sermon 219, Ali(AS) describes Umar(may God be satisfied with him) in this way(I will not read the Arabic translation only the Persian) ¹: May God grant his blessings on the cities created by Umar ibn Khatab, he corrected the wrong , cures the disease , consolidated Sunnah, eradicated corruption and crime and passed away sinless and pure .

This is sermon 219 of Nahjol Balagha stated by Ali(AS) regarding the second caliph shows that (based on the narration) Ali(AS) thinks of the caliph as a pious , pure and sinless person with few mistakes who also realized the value of Islam and Quran and stayed away from evil, a person who always has obeyed God and been God-fearing in his life. That is what we read in Nahjul Balagha sermon.219 and in another sermon we can find:

فِي كَلَامٍ لَهُ وَوَلِيَّهُمْ وَالْأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَائِهِ²

¹ . The original sermon refreted to by Molavi Morad Zehi is :

لَهُ بِنَادٍ فُلَانٌ فَقَدْ قَوْمَ الْأَوْدِ وَذَاوَى الْعَمَدِ وَ أَقَامَ الشُّنَّةَ وَ خَلَفَ الْفِتْنَةَ ذَهَبَ نَقِي الثُّوبِ قَلِيلَ الْغَيْبِ أَضَابَ خَيْرَهَا وَ سَبَقَ شَرَهَا أَدَى إِلَى اللَّهِ طَاعَتُهُ وَ اتَّقَاهُ بِحَقِّهِ رَحَلَ وَ تَرَكَهُمْ فِي طُرُقٍ مُتَشَعِّبَةٍ لَّا يَهْتَدِي فِيهَا الضَّالُّ وَ لَّا يَسْتَيْقِنُ الْمُهْتَدِي

: May Allah reward such and such man who straightened the curve, cured the disease, abandoned mischief and established the *sunnah*. He departed (from this world) with untarnished clothes and little shortcomings. He achieved good (of this world) and remained safe from its evils. He offered Allah's obedience and feared Him as He deserved. He went away and left the people in dividing ways wherein the misled cannot obtain guidance and the guided cannot attain certainty.

² . Sermon 228.

“He (Umar Ibn Khattab) became the ruler of Muslims after Abu-Bakr then consolidate caliphate until the time religion was firm and stable.”

These are the clear and explicit sermons of Nahjol Balagha , besides we have a lot of more narrations...

Presenting compelling evidence on the charges made against the first and second caliphs

Dr. Molavi Morad Zehi : my request is that our listeners and viewers and also the users of internet sites who have heard or seen or investigated such accusation look at them fairly with more careful observation .

The first and the second caliph (the best people after the holy prophet of Islam) have been accused of some wrongdoings and after fourteen centuries a trial has been formed to question them.

We implore that you as the prosecutor present supporting and substantiated evidence based on Quran and Sunnah, ethics and language of the imams and Ahlol-Bait and provide us with proofs which can be accepted in account of law according to Islamic or non-Islamic legal and judicial laws and regulations. Please go ahead and announce your reasons!

Dr. Huseini Qazvini:

With regard to the question posed by our dear brother asking us to provide him with compelling evidence for such claims , I said that we had four sound and strong narration from Ibn Abi Sheibah's, Bokhari's teacher, book whose

documentation is completely clear and authentic. Muhammad bin Bashar, Yahya bin Moeen¹, Ibn Hajar² all confirm its authenticity.

Also Obaidullah bin Omar bin Hafs, Yahya bin Moeen Abu Zar'ah and Abohatem³ all confirm that this narration is sound.

Another proof is Zaid bin Aslam Qureshi, and Mazee quotes Abousrah, Abu Zar'ah and Abohatem, Nasaee and Ibn Kharaj that they all too confirm its authenticity⁴.

Aslam Qarashi and Ajali from the book called “Madini Saqah” by Abuzareh Says: it is authentic⁵.

In the eye of Sunni scholars this narration is completely sound and when a narration is considered as a sound one then it can be used in a court of laws too. In the text of the narration we read that the second caliph said: “I will command to burn down her house”. He threatens to burn Fatima (AS), Ali(AS) , Imam Hassan and Hussein (AS), Ali(AS) .

Do think the caliph has the right to threaten people who do not swear allegiance to him? Is acceptance of the caliph’s allegiance more important than accepting the religion? Quran clearly says that : لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ :

“Let there be no compulsion in religion: Truth stands out clear from Error”.⁶

In addition, Quran explicitly states that even the holy prophet himself should be only worried about his mission and if people turned away from him, he is not to do

¹ . Tahzib Alkamal, vol 24, p 533.

² . Tahzib Alkamal, vol 9, p, 74. Cited by Nesa’Ee and Ibn Qane.

³ . Tahzib Alkamal, vol 19,, p 127.

⁴ . Tahzib Alkamal, vol 10, p 17.

⁵ . Tahzib Alkamal, vol 2, p 530.

⁶ . Baghareh Surah, verse 256.

anything. No one has the right to invite people forcibly to embrace Islam. And when the second caliph starts threatening others, it is against Sunnah and Quran .

I also mentioned three more narrations two of which belonged to Tabari which are quite authentic in terms of documentation and another narration by Balazari which is also sound and grand figures of Sunni scholars such as Ziya al-Din Moqadasi confirms confirm its authenticity , so does Seiyoti.

Farahan Ibn Maleki accepts its authenticity, ibn Taymiyyah Harrani , who has done Ahlo-Beit the outmost wrong , maintains that “انه كيس البيت” that Abu-Bakr invaded the house of Fatima (AS) and violated its privacy¹ .

¹«و هل على السنة الناس عقاب يم نعتها أن تروى قصة حطب أمر به ابن خطاب فأحاط بدار فاطمة، و فيها علي و صحبه، ليكون عدة الاقناع أو عدة الايقاع . علي أن هذه الأحايث جميعها و معها الخطط المدبرة أو المرجلة كانت كمثل الزبد ، أسرع إلى ذهاب و معها دفعة ابن الخطاب !.. أقبل الرجل ، محنقاً مندلع الثورة ، علي دار علي و قد ظاهره معاونوه و من جاء بهم فاقتحموها أو شكوا علي الإقتحام . فإذا وجه كوجه رسول الله يبدو بالباب حائلاً من حزن، علي قسماته خطوط آلام و في عينيه لمعات دمع، و فوق جبينه غبسة غضب فائر و حنق ثائر .. و توقف عمر من خشيته و راحت دفعته شعاعاً . توقف خلفه – امام الباب – صحبه الذين جاء بهم، إذا رأوا حياهم صورة الرسول تطالعهم من خلال وجه حبيبته الزهراء و غضوا الأبصار، من خزي أو من استحياء؛ ثم ولت عنهم عزمات القلوب . و هم يشهدون فاطمة تتحرك كالخيال، وئيدا وئيدا، بخطوات الحزونة الثكلي ، فتقترب من ناحية قبر أبيها .. و شخصت منهم الأنظار و أرهفت الأسماع اليها، و هي ترفع صوتها الرقيق الحزين النبرات تهتف بحمد الثلوي بقربها تناديه باكية مرير البكاء : «يا أبت رسول الله .. يا أبت رسول الله ..» فكأنما زلزلت الأرض تحت هذا الجمع الباغي، من رهبة النداء. و راحت الزهراء و هي تستقبل المثوي الطاهر تستنجد بهذا الغائب الحاضر : « يا أبت يا رسول الله .. ماذا لقينا بعدك من ابن الخطاب، و ابن أبي قحافة؟! . فما تركت كلماتها إلا قلوباً صدعها الحزن، و عيوناً جرت دمعاً، و رجالاً ودوا لو استطاعوا أن يشقوا مواطئ أقدامهم، ليذهبوا في طوايا الثري مغيبين:

Are the lips of people sealed not to retell the Hizom (firewood) incident? The story of the firewood piled up around Fatima's house by the command of Ibn Khattab . he had surrounded the house where Ali(AS) and his companions had gathered in order to convince coerce them to swear allegiance or attack them brutally no one knows whether all of this had been arranged beforehand or just happened unexpectedly but it emerged like the foam on a wave and this furious man rushed to Ali(AS)'s house along with all his aids , suddenly a face like that of the holy prophet appeared at the door, sadness ,sorrow and pain written all over it with eyes full of tears and flames of fury ... Umar stood rooted to the ground...since they saw the face of holy prophet in the face of his beloved daughter Fatima (AS) and the heads fell down in shame and they covered their faces. No one could bear to see that scene . Suddenly they saw Fatima (AS) moving like a shadow approaching he father's grave with shaky steps. everyone was watching closely , she started crying and calling her fathers' name repeatedly .it seemed as if the ground was shaking under the oppressors .. Fatima Zahra(AS) went even closer and turned to that holy grave and said imploring to his deceased father: o father! O messenger of God! After your demise, what has happened to us because of Ibn Khattab

Shahrestani has gives the same account of the story¹. Ibn Hajar Asqalani in his book “Lesan Almyzan²”, Safadi in Alvafy Balvfyat³, and Ibn Abd Rabbo⁴ ,all narrate the same story. Abdul Fatah Abdul al-Maqsud⁵ , one of the prominent Sunni figures, confirmed this narration in his book “Alamam Ali Ibn Abi Talib. Muhammad Hussein Heikal⁶ in his book called “al-Sediq Abu-Bakr” confirms the

and Ibn Abi Qahabeh? This remark touched everyone and eyes were full of tears and they started wishing that the earth would open up and swallow them up.

Al-Majmoatal Kamela al-Imam Ali(AS) ibn Abitalib . Abdul Fatah Abdul Maqsud , vol.1, p179, the Persian translation was adapted from an analytical review of the first fifty years of Islamic history , the translation of Al-Majmoatal Kamela al-Imam Ali(AS) ibn Abitalib . Abdul Fatah Abdul Maqsud, translator: Seyed Mahmud Taleqani , Vol 1, pp. 326 to 328, third Edition, Heidari offset printing.

¹ . Alnohal va Melal, vol 1, p 57.

² . Lesan Almyzan, vol 1, p 268.

³ . Alvafy Balvfyat, vol 5, p 347.

⁴ . Alqd Elfriede, vol 5, p 12.

⁵ Abdul Fatah Abdul al-Maqsud , one of the contemporary Sunni scholars and an open-minder researcher., wrote :

Are the lips and mouth of people that they would not utter anything about what happened in the “Hizom” incident? People had not yet forgotten the demise of the holy prophet when they invaded his daughter’s house...his grave was wet with tears of his eyes as if his soul had not left his holy body yet and was right there. they had gone wild and had been deceived by temptation and like the aids and followers of Satan rushed to holy prophet’s house carrying fire and weapons to burn and destroy Al-Imam Ali (AS) ibn Abitalib . Abdul Fatah Abdul Maqsud, translator: Seyed Mahmud Taleqani , Vol 1, 190.

⁶ قال محمد حسين هيكل: و بلغ أبابكر وعمر اجتماعهم بدار فاطمة [عليها السلام] فأتيا في جماعة حتى هجموا الدار، وخرج علي [عليه السلام] و معه السيف فلقيه عمر فصارعه فصصره! وكسر سيفه! ودخلوا الدار. فخرجت فاطمة [عليها السلام] وقالت: «والله لتخرجن أو لأكشفن شعري، و لأعجنن إلى الله» فخرجوا و خرج من كان في الدار، و أقام القوم أياما، ثم جعل الواحد بعد الواحد يبايع و لم يبايع علي [عليه السلام] إلا بعد وفاة فاطمة [عليها السلام]: أي بعد ستة أشهر. «و يروي: أن عمر بن الخطاب جمع الخطب حول دار فاطمة [عليها السلام] و أراد أن يرقها أو يبايع علي [عليه السلام] أبابكر. ثم قال - بعد ذكر رواية ابن قتيبة الماضية - : هذا هو المشهور عن موقف علي بن أبي طالب [عليه السلام] و أصحابه من بيعة أبي بكر

Mohammad Hussein Heikal says : Abu-Bakr and Umar were informed that some people have gathered around Fatima’s house and they too rushed to the house with a group of people . Ali (AS) came out of the house with his sword drawn and got into a fight with Umar but the swords broke and they entered the house then Fatima (AS) came out and stated “ I swear to God leave my house immediately or I will remove my Veil and complain to God about you, then everyone left the house. After a while everyone swore allegiance to Abu-Bakr but Ali (AS) and he finally accepted allegiance to Abu-Bakr six months after the demise of Fatima (AS). Another narration says that Umar ibn

authenticity of this narration. Umar Reza Kahale¹ also has accepted this narration and has no problem with it.

There is no doubt as to the invasion of Fatima (AS)'s house .Talking all the evidence I brought up here and investigating the documentation of the narration and the testimonies of grand scholars like Muhammad Husein Heikal the incident of Fatima (AS)'s house invasion, we can conclude it really happened and the second caliph led the attack , proving that there was no consensus and at least Amir Almomenin Ali(AS) and some members of Bani Hashem's tribe did not swear allegiance to Abu-Bakr .

Ibn Hazm Andalusi in his book called “Almahly”, vol 9, p 345 says: May the curse of God be on the grip in which Ali(AS) and his companions do not join.

The account of the incident only show threat (and nothing actually happened)

Molavi Morad Zehi : Dr. Qazvini mentioned a narration by al-Mosanaf , as I point out before he only reads only one page and ignores the rest. In Mosanaf Ibn Abi Sheibah, vol.7, p.432, H.432 , Ali(AS) and Zobeir :

فيشاورونها ويرتجعون في أمرهم، فلما بلغ ذلك «كان علي والزبير يدخلان علي فاطمة بنت رسول الله
عمر بن الخطاب...»

Up to the part where threat is made: فلما خرج عمر جاؤوها .

Khatab gathered firewood around Fatima (AS)'s house and decided to burn the house down if Ali (AS) did not swear allegiance to them.”

After narrating Qutaybe's story, Heikal says: this is the well-known account of the position Ali (AS) and his companions too against Abu-Bakr.

¹ . Alam Nisa Leomr R. Khalh, vol 3, p 1221, T. Damascus.

Ali(AS) , Zobeir and went to Fatima (AS) :

«فقال: تعلمون أن عمر قد جاءني وقد حلف بالله لئن عدتم ليحرقن عليكم البيت وأيم الله ليمضين لما حلف عليه، فانصرفوا راشدين»

She said that Umar has threatened us and he will carry out his threat, you two go and do not come back until the problem is solved: فانصرفوا عنها. They left and swore allegiance to Abu-Bakr and Umar. (فلم يرجعوا إليها حتى بايعوا لأبي بكر).

This narration explicitly expresses a simple threat and beyond that the claim or this accusations of house invasion, burning the house or Fatima (AS)'s miscarriage cannot be proved. So again I have to say that the best conclusion we can have about this narration is “the threat” to burn and also the narration Dr. Qazvini mentioned were Monqat narration which cannot be considered as an authentic narration based on Hadith principles. Since the narrator of this Hadith is Zeid Ibn Moslem. In the book called” Taqrib al-Tahzib , we read :

هذه الرواية منقطعة لأن زيد بن أسلم كان يرسل . و احاديثه عن عمر منقطع

Ibn Hajar and also the proofs in al-Rava by Alame Albani say the same thing. Since in this at most we have only a threat but you claim that an actual arson and destruction of the house and Fatima (AS)'s miscarriage happened.

Taking into account what was said, our dear listeners should be aware of the fact that Ali(AS) and Fatima (AS)'s house was located next to the Masjid al-Nabi. So if Fatima (AS)'s house was burned down, the fire would spread to Masjed Alnabi too. Then how is it possible that we do not have a lot of companions narrating the same story and the narration you mentioned is not a Motavater Hadith while that Masjdi al-Nabi was in the center of the Medina and visited by the companions at least 5 times a day. Then why a certain individual come and mentions this Hadith

in a Monqat way and mentions it in three or four books whose narrator is accused of being a liar like Jafi who cannot be trusted or Zeid Ibn Aslam whose Hadith is regarded as Monqata. The accusation is totally different from the evidence. And what Dr. Qazvini brought as evidence does not support accusations of burning the house, and Fatima (AS)' miscarriage but from the first narration we can infer that Ali(AS) and Zobeir went and swore allegiance to the caliph.

And about Anasab al-Ashraf Blazari, I did say before that its narration is invalid too since as the name itself implies Ansab in Arabic means ascribed to someone so we cannot confirm such a huge accusation by referring to a book whose real author is unknown :

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other.¹”

As we can see Quran states that companions were compassionate among themselves as what Dr. Qazvini says contradict this verse of Quran and some sermons in Nahjol Balaga as well.

Instead of asking a new question, I would like to clarify an issue and answer Tabari's narration. Let me tell you that Tabari's book is a history book and a historian like him tend not to care about the authenticity of a narration. We have thousands of fake and unauthentic narrations or Hadiths in Tabari's book. Dr. Qazvini should bring some evidence from Nahjol Balagha or Sahih Bokhari not from Tarikh Tabari. In addition, what guarantee is there that even the Tabari's book himself is what it claims to be? Currently we have two books one is called

¹ . Fath Surah, verse 29.

“al-Arabiyyatal Lelnashein and is the Talim al-Loqate al-Arabiya which was written by an Egyptian guy. Distorted reality and many more facts turn into rumors and one or two months passes before...

Therefore, referring to Tabari’s book cannot provide enough evidence for such huge accusations which are derogatory to Ahlol-Beit and also the first and the second caliphs.

The injustice done to Fatima (AS) by the people

Dr. Qazvini: I expected Mr. Morad Zehi more than this since I believe in his knowledgeability and I know he is one of the masters in Howza and the author of more than fifty books. He mentioned Zeid Ibn Aslam but his narration is open to question. The least he could do is to check and see whether it has any documentation or not. Zaid bin Aslam quotes from his father Aslam and it has been narrated from people in a row. When Aeid Ibn Aslam quotes his father , everybody believes him since he wa an honest man , Abu Zar’a, Abu Hatam, Ibn Sad ,Nasae and Ibn Khrash al say that this narration is authentic¹. In addition, Zeid Ibn Aslam is one of the narrators in Bokhari and Moslem’s Sahih.

How can Mr. Morad Zehi destroy the reputation of Zeid Ibn Aslam who is one of the narrators of Bokhari and Moslem’s books?

Zayd ibn Aslam quoted his father Aslam, Aslam Qureshi was one of Umar bin Khattab’s servants.

Mazi says: اسلم القرشي العدوي مولي عمر بن الخطاب، ادرك زمان النبي

¹ . Tahzib Alkamal, vol 10, p 17.

“Aslam Qureshi Odavi was one of the Umar ibn Khattab’s servants who lived during prophet’s time too. Ajali and Abu-Zar’a both confirm its authenticity.¹ But Mr. Morad Zehi insists that we bring some evidence from Nahjol Balagha , ok I will give some instance from Nahjol Balagha too. In Nahjol Balagha , Sermon 202 Amir al-Momenin , when burying Fatima (AS)’s body, addresses holy prophet and says :

ستنبئك ابنتك بتضافر امتك علي هضمها

O ye ! The messenger of God, soon your daughter will tell you all about the injustices your people did to her.” Revered Sheik Habibolahe Khoeii has a book called “ Menhaj al-Barae” on the interpretation of Nahajol Balaga pp. 13 and 14 writes:تضافر الأمة علي هضمها. It means that:

اشارة الي ما صدر عنهم من كسر ضلعها و اسقاط جنينها

By saying that people at that time did wrong and injustice to Fatima (AS) , Ali(AS) is verily referring to breaking one of her ribs and causing her miscarriage. The Menhajol Bera’a by Mr. Khoeii’s is one of the reliable sources and he himself is regarded as one of prominent figures. In addition, we can find the same expression in sermon 202 of Nahjol Blagha . Even the grand Sunni scholars have interpreted the same meaning from what Amir al-Momenin Ali(AS) has said. Mr. Umar Reza Kahale , one of contemporary Sunni scholars, narrates the same story in the book called “ Alam Annesa”, vol.3, p.21.

A contemporary Egyptian scholar, Ma'mun Qarib in his book called “caliphate of Ali ibn Abi Taleb's, page.33 quotes the same narration. So does Abdul Aziz Shenavary, an Egyptian scholar in his the book Sayedat Nisa Ahl Aljnh, p 151.

¹ . Tahzib Alkamal, vol 2, p 330.

(note: Tabari's book whose authenticity was questioned by Mr. Molavi Morad Zehi is valid in the eye of many grand scholars of Sunni community and they have confirmed its accuracy. Ibn Khalkan writes:

كان إماما في فنون كثيرة، منها : التفسير... والتأريخ و تأريخه أصح التواريخ وأثبتها.¹

Zahabi writes:

كان ثقة، صادقا، حافظا، رأسا في التفسير، إماما في الفقه.. علامة في التاريخ²

Khatib Baghdadi writes:

وله الكتاب المشهور في تاريخ الأمم والملوك، وكتاب في التفسير لم يصنف أحد مثله³

Is threatening permissible for making people swear allegiance?

Dr. Huseini Qazvini: our dear Mr. Morad Zehi asserted that what these narrations proved was the caliph was just threatening to burn the Fatima (AS)'s house and he did not carry out his threat. My question for Mr. Morad Zehi is that: do we have any Quranic evidence as to the use of force to make people swear allegiance to us?

Can the caliph or Imam force people to swear allegiance to him? Or do we have any evidence in our nations or Hadiths backing up the claim that the first of the second caliph even Imam Ali (AS) himself force anyone into swearing allegiance?

The first caliph's threat was against Noor Surah, verse 54 stating that:

¹ . Vafiyat Alayan, vol 4, p 191.

² . Seir Alelam Alnbla', vol 14, p 270.

³ . History of Baghdad, vol 2, p 161.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ

“But if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you.”

Meaning that if people turned away from you and your prophethood (which is way heavier than Imamate and caliphate) they only have themselves to blame.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Ali(AS) had a friendly relationship with the caliphs

Molavi Morad Zehi: I would like to ask those who are acquainted with law and Islamic jurisprudence to check and see if the sermon read by Dr. Qazvini can be taken as evidence. Compelling evidence is of clear nature by which we can prove all the accusations made here about the home invasion about the attack and also the burning of the house. This is a true sermon with enough clarity, sermon 219 in which Ali (AS) states:

وَ دَاوَى الْعَمَدَ وَ أَقَامَ السُّنَّةَ وَ خَلَّفَ الْفِتْنَةَ دَهَبَ نَفْيِ التُّوبِ قَلِيلَ الْعَيْبِ

This sentence in this sermon contradicts Dr. Qazvin’s grounds. It states everything clearly, or in the next sermon we read:

وَ وَلِيَهُمْ وَالٍ فَأَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ

All the exegetes, including Ibn Abi al-Hadid, Muhammad Abdu and others have stated that by “Vali” in this sentence, Ali (AS) meant the second caliph. It is really saddening to see Dr. Qazvini bring up the name of a journalist, like Heikal, to prove such a grave case happening 144 centuries ago. What some individuals, or some literary men like Heikal might come up with after 14 centuries cannot be used in a court of law. As I told Dr. Qazvini, for us either Quran or Nahjol Balagha

can be considered as authentic evidence. In addition, I have to mention another example for Dr. Qazvini . In a book called “ Nasekh al-Tavarikh by Mirza taqi Khan, a contemporary writer of us and in Ayan al-Shiite book saying that:

لم يعمل مثله , we read :

«ان ناساً من رؤساء الكوفة و أشرفهم الذين بايعوا زيداً حضروا يوماً عنده، و قالوا له: رحمك الله، ماذا تقول في حق أبي بكر و عمر؟»

Some people asked the nobility of Kufa : what do you think of Abu-Bakr and Umar ?

I ask all the fair listeners and researchers to pay close attention to what Imam zeid said in response:

قال: ما أقول فيهما إلا خيراً كما أسمع فيهما من أهل بيتي إلا خيراً
و عملاً بكتاب الله و سنة رسوله
ما ظلمانا و لا أحد غيرنا

“All of my family members speak highly of these people ,they were not unjust to anyone else either , and acted according to the book of God and holy prophets Sunna.” He was one of the great researchers in the previous centuries. Nasekh al-Tavarikh,vol.2, chapter: The life of Imam Zein al-Abedin. All the Ahlol-beit family members admit to the virtues, generosity, justice and affection towards the Ahlol-beit in the first and the second caliph.

Also in the same sermon of Nahj al-Balagha Ali(AS) is said to have been selected as the high ranking counselor for the second caliph and in all the history books it has been mentioned that the second caliph had 14 out-of-Medina trips and in 12 of which Ali(AS) took over his responsibility.

Now you dear listeners must judge! There was so much brotherly love and affection between the second caliph and Ali(AS) that the second caliph appointed him as his stand-in. Now if there had been any hostility or hatred between them. He would not have done so.

Instead of posing a question on Tabari's narration I have to offer another explanation: the first narrator of Tarikh Tabari was Ibn Hamid who is regarded as a liar in the eye of Hadiths experts.

The last narrators Hadith is also a Monqate narration. The first narrator was Abi Abdulah al-Razi who died in 14 and about whom Ibn Kharash said"

حدثنا حميد وكان والله يكذب

"Ibn Hamid narrated a Hadith for me but I swear to God that he was lying!" Also, Alame Zahbi writes about him: وهي مع امامته منكر الحديث:

He is peculiar! The last narrator was Ziyad Ibn Kalib, Abo Masher Kufi.

The answer on the narration's documentation and Hadith-denier.

Dr. Qazvini: Now I have to raise a question. Mr. Morad Zehi questioned the honesty of Muhammad Ibn Hamid, but I have to him that in Mazi Tahzib al-Kamel, Vol5, p100, quotes Yahya Bin Moeen, and Ahmad Ibn Hanbal about his honesty and when a prominent like Ahmad Ibn Hanbal, Yahya Ibn Moeen and Abu Zare confirm some one's knowledgeability in Sunni community members and say that he can be trusted, then we cannot accept others people's ideas about them.

Mr. Morad Zehi said that he was a Hadith denier (Monker al-Hadith). we have talk about this issue several times and once on al-Mostaqelah TV, I discuss it too. Ibn Hajar Asqalani says:

لو كان كل من روي شيئاً منكراً استحق أن يذكر في الضعفاء، لما سلم من المحدثين احد¹

“If we want to reject someone on the basis of him being a Hadith-denier, then even one Mohades (Hadith)narrator will not be left”.

Mr. Zahabi says: **ما كل من روي المناكير يضعف**

“We cannot reject a Hadith-denier on the ground that has just nor accepted a Hadith as on authentic one’.²

Therefore, this narration is completely authentic, and if Mr. Morad Zehi pays enough attention, he will see that even regarding Sahih Bokhari, who is commemorated by Sunni community every year, a lot of narrators have said that he is Hadith-denier too.

Muhammad Ibn Abdol al-Rahman Tavafi, Ibn Hajar’s master says:

قال ابوزرعه، منكر الحديث³

Mofazal Ibn Fazaleh,Ibn S’ad says Hadith-denier is one of Sahih Bokhari’s narrators⁴. Davod Ibn Hasin Madani is also another narrator in Sahih Bokhari who is said to have been a Hadith-denier .Therefore, if what you say is acceptable you have to cross out a lot of Hadith from Sahih Bokhari our dear Mr. Morad Zehi. Regarding Mr. Muhammad Husein Heikal whom Mr. Morad Zehi referred to him as a “journalist”, I have to say he has been the religion Minister of Egypt twice and also was in charge of Sheiks parliament, so he is not just a journalist!

¹ . Lesan Almyzan, vol 2, p 308.

² . Alatdal Mizan, volume 1, p. 118.

³ . Introduction to Fatah Albary, p. 140.

⁴ . Introduction to Fatah Albary, p. 445.

Besides him, Umar Reza Kahale is regarded as one of the prominent Sunni writers and in his book “Alame al-Nesa, Vol.4, p.114 mentions the invasion on Fatima’s (AS) home.

Also, as the head of prime Minister’s office. And regarding the sermon in which you said there was a reference to Umar Ibn Khatab , It would suffice to say that Mr. Sobhi Salehi, one of prominent Sunni figures states that what Amir-Almomenin said in his sermon was not about Umar but he was talking about one of his companions.

In additions, there are many sermons in Nahjol Balagha criticizing the second caliph, which we can use to support this claim.

Dr. Qazvini Now that Mr. Morad Zehi has accepted the “threat” incident, we can raise a question. The first and second caliph invaded Ali and Zobeir houses (to make them swear allegiance)

Suppose that we accept what Mr. Morad Zehi said about their swearing allegiance, but why did not the second caliph attack Sa’d Ibn Abdullah who did not swear allegiance to them until his death¹?

Ibn Abi Ka’b is another example of those people avoiding allegiance². Kab ibn Saeed ibn As³, Khale ibn Saeed Aas⁴, Zobeir ibn Avam⁵, Salman Farsi,⁶ Abbas Ibn

¹ . Alkamal Tahzib, vol 10, p 18.

² . Assad Alghabah, vol 1, p 37.

³ . History of Yaqoub Vol 2, p 124.

⁴ Assad Alghabah, vol 2, p 82.

⁵ . History of Khamis Ledyar Bakri, vol 2, p 169.

⁶ . Alansab Al-Ashraf, vol 2, p 274

Abdul Motaleb¹, Atbat Ibn Abulahab²and Ammar Yaser³all failed to swear allegiance to Abu Bakr.

So why did the second caliph treat them differently?

Where are the witnesses to the invasion?

Molavi Morad Zehi : My previous question still continues to remain unanswered. I strongly beg of our dear listeners and viewers to judge fairly based on their conscience. Let us review what was said: the second caliph invaded Fatima's (AS) house ,setting it on fire (a case which is opened after 14 centuries) and causing her to have a miscarriage. As I pointed out, her house was adjacent to Masjed al-Nabbi. Baby Mohsen was born dead, Fatima (AS) was attacked and dragged on the street then there were around 120 thousand companions of the holy prophet? Where were Medina's Muslim population who said prayers in that mosque five times a day? This narration should have turned into a Motavater Hadith .but a narration by those people is now here to be found even Imams do not complain about the incident?

Dear Dr. Qazvini! Our esteemed viewers! Imagine we wanted to set a trail charging the second caliph since (based on what you said) the second caliph should be punished for what he did unlawful and according to our principle.

¹ . Description of Nahj Alblagh Labni Abi al-Hadid, vol 1, p 219, Alsaqyfeh and Fadak 50.

² . History of Yaqoub Vol 2, p 39; Alasabh, vol 3, p 512.

³ قال اليعقوبي: وتخلّف عن بيعة أبي بكر قوم من المهاجرين والأنصار، ومالوا مع علي بن أبي طالب، منهم : العباس بن عبد المطلب، والفضل بن العباس، والزبير بن العوام بن العاص، وخالد بن سعيد، والمقداد بن عمرو، وسلمان الفارسي، وأبو ذر الغفاري، وعمار بن ياسر، والبراء بن عازب، وأبي بن كعب . « تاريخ يعقوبي ، ج2، ص124. »وتخلّف أيضاً: عتبة بن أبي لهب، سعد بن أبي وقاص، سعد بن عباد، طلحة بن عبيد الله، خزيمة بن ثابت، فروة بن محمد، خالد بن سعيد بن العاص، وجماعة من بني هاشم.» حياة عمر بن الخطاب نقلا عن تاريخ الطبري، ج 2، ص22؛ مروج الذهب، ج 2، ص301؛ شرح المعتزلي، ج 1، ص131؛ العقد الفريد، ج4، ص256؛ الكامل في التاريخ، ج2، ص325؛ السيرة الحليّة، ج3، ص356؛ وأسد الغابة، ج3، ص222.

Now, in order to prove the charge, would it be enough to bring Mr.Heikal, a journalist who was born 12 or 13 centuries after such incident took place, as a witness to the court even if he is a minister or the president or even the leader of the whole world.wee still need real witness to testify so that we could punish the accused. Now we have to ask ourselves: where were those people in the house to testify?

Why did not Fatima (AS) herself mention such incident? Why was not she furious about it? Where were Bani Hashem tribe members? Where was Ali(AS) (lion of God0 who defeated Amro Ibn Abdud in battle field a warrior who would right thousand people and was killed by Ali(AS) whom we all know for his courage and bravery? Where was Umar with all the justice he is known by (in Sunni community) where were Bani hashem's members? Where were Medina's Muslims and finally if we accepted such incident happening. Don't you think we would undermine the teachings of our holy prophet who endeavored so hard for 23 years to train people to protect God's religion and transfer it to the others? Are you saying that he took all that trouble in those 23 years for nothing? For his followers to fight each other soon after he passes away and to invade his daughter's house what happened to Islam? What become of the companions? Where did all the teachings of the holy prophet go? If a Christian or Jew hears such things, doesn't he start wondering why our holy prophet failed to train even 10 competent aids or 100 thousand companions?

Where were the rest of these attackers? What about 100 hundred, 120 hundred or 19 thousand other ones? Why didn't they defend themselves? Therefore it is obvious that the religion of the prophet, the traditions of the holy prophet should include the proper training too. And if we bring up such accusations, we will question our holy prophet's competence directly. I demand that Dr. Qazvini

explain what happened to the witnesses of such crimes, crimes happening next to the Masjed al-Nabbi since Fatima (AS)'s house was located there besides. I want Dr. Qazvini to bring the whole narration by Umar Reza Kahale so that we could analyze it to see what can be proved based on his account.

Abdul-Fatah , Abdul-Maqsod, who was only the author of a book on contemporary literature, brining up thousands of issue there, cannot be referred to as a witness to testify against the second caliph. We, therefore, need stronger compelling evidence and more reliable witness.

In addition, with regard to the sermon in Nahjol-Balaghe as Mr. Qazvini mentioned, yes! We do have some sermons on criticizing the second caliph. If we believe that these sermons which criticize the second caliph Nahjol-Balaghe can be ascribed to Ali (AS) just because they resemble his style, them both of them (sermons criticizing and praising the second caliph) are contradictory and unauthentic. Let us take Quran:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُهاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ¹

“The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them,”

Who were the first immigrants? The first, second, third and fourth caliphs. God has stated His satisfaction with them.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ¹

¹ . At-Tawba, verse, 100.

“Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other.”

The most pious people for Islamic Ummah .

The last three minutes for Morad Zehi:”the slogan written all over walls in our country and other shiites populated regions is: لا فتى الا علي لا سيف الا ذوالفقار
“There is no brave man but Ali(AS) and no sword but his sword (Zolfaghar) then who possibility could Ali(AS) stand there witness who his wife was being treated like that? Where was Zolfaghar? Isn’t the protection of one’s privacy and house a religious obligation?

So I would like to ask our dear viewers to listen to a letter by Ali(AS) sent to Mu’awiya:

و أنصحهم لله و لرسوله الخليفة الص ديق و خليفة الخليفة الفاروق، و لعمرى أن مكانهما فى الإسلام شديد
يرحمهما الله و جزاهم الله بأحسن ما عملا²

Ali(AS) states that the best people for to take the Caliphate of God are Abu-Bakr and Umar, and with their passing away and martyrdom, Islam was suffered a heavy pain. May God reward them for all the pain and trouble they went through also, what Dr. Qazvini mentioned about interpretation on Nahjol Balaghe by Sobhi Salehi and also Ibn Abi al-Hadid. Ibn Abi Al-Hadid says:

وهذا الوالى عمر بن الخطاب و هذا ال كلام من خطبته خطبها فى ايام خلافته
طويلة يذكر فيها قربه من النبي

Therefore the issue at hand is completely against historical facts, Quranic verses and different from what we know about the nature of friendship the Fourth caliph

¹ . Fatah Surah, verse 29.

² . Interpretaion of ibn Maysam, p 488.

had with first and second caliphs-Ashafei book by Alame Alamol Hoda vol.2 p 428, we read: إن خير هذه الأمة بعد نبيها ابوبكر و عمر:

“The best people after the holy prophet of islam are Abu-Bakr and Umar.” So in this narration Ali(AS) testifies to the virtues and benevolence of the first and the second caliph. And adds:

انهما الإمام الهدي و شيخ الإسلام والمقتدي بهما بعد رسول الله

I would like to ask Dr. Qazvini and all the viewers who patiently listened to my humble opinions as a friend and then they themselves do some research and study what I said.

The predicated apostasy of holy prophet’s companions

The last three minutes for Dr. Qazvini: regarding what Mr. Morad Zehi said about the competence of holy prophet in teaching morals to 120 thousand companions, I would like our views not to listen to me just ask Sunni scholars if this narration quoted from the holy prophet in Sahih Bokhari is an authentic one (vol.7, p.207,H.6507) in which prophet states:” All my companions will be apostates after my death”

انه ارتدوا بعدك علي ادبارهم القهقري

And enter hell but few of my companions the rest will not escape fire of hell”. So this is the fact stated by Sahih Bokhari about the 129 companions you mentioned.

Morad Zehi: please read the account of Sahih Bokhari .

Dr. Qazvini: on Here is the narration:

حَتَّى إِذَا عَرَفْتَهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ . فَقُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ . قُلْتُ وَمَا شَأْنُهُمْ قَالَ إِنَّهُمْ ارْتَدُّوا بِعَدَاكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى . ثُمَّ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتَهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ . قُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ . قُلْتُ مَا شَأْنُهُمْ قَالَ إِنَّهُمْ ارْتَدُّوا بِعَدَاكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى . فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلِ النَّعْمِ¹

The holy prophet of Islam was asked about the Day of Judgment and he answered: when I am there standing, they bring some (of my companions) few of whom I know. Then someone comes between me and them saying: please follow me. They ask: where? That person answers: verily to hell! And I say: what have they done?

He replies: they turned in to apostates after you and backslid to pre-Islamic culture”. Then some more are taken and in the end, few can escape (as few as some camels scattered around the desert) the fire”.

Also, we have narration by Ayesha (Umol Momenin) who clearly states:

لما قبض رسول الله ﷺ، ارتدت العرب قاطبة

“All Arabs (all Muslims) have become heretics”²

Or in some other narration we read: ارتد الناس الا ثلاثة او اربعة

“All people have become apostates except for three or four.”³

In the narration of Ayesha even this exception does not exist, this narration has been recorded by Ibn Kathir Dameshghi in his book called al-Badaya va al-Nahaya vol.6, p.33.

¹ . Bokhari, vol 7, p 207, H-6587, Alrqaq book, Bob fi Alhoz.

² . Albdayh and Alnhayh vol. 6, p 3

³ . Qais bin Salim’s book p. 162 - Rejalkoshi vol 1, p 38.

Regarding what Mr. Morad Zehi said about the Martyrdom of Fatima (AS) incident as having no evidence we mention Jovini narration. He was Zahabi's teacher of whom Zhabi speaks very highly and used expressions like "Imam and leader".

He quotes holy prophet (upon seeing Fatima (AS) as saying:

تَهَكَّتْ حُرْمَتُهَا وَغَضِبَ حَقُّهَا وَمُنِعَتْ إرْثُهَا وَكَسَرَ جَنْبُهَا وَاسْقَطَتْ جَنْبِهَا وَهِيَ تَنَادِي يَا مُحَمَّدَاهُ فَلَا تَجَابُ
فَتَكُونُ أَوَّلَ مَنْ تَلْحَقُنِي مِنْ أَهْلِ بَيْتِي فَتَقْدَمُ عَلَيَّ مَحْزُونَةٌ مَكْرُوبَةٌ مَغْمُومَةٌ مَقْتُولَةٌ

"I clearly see a day when she will be disrespected right violated, her inheritance confiscated her side rib broken and her baby born still. While she is crying out loud for help by saying : Muhammad"! But no one answer to her cry for help. She is the first of my people who will join me in heaven while she is morose, crying, and upset with her right taken away from her and being martyred."

A review of the debate

Host: let me say: happy 10-dayMahdaviat- period "celebration to all enthusiasts of the Immaculate Imams. Some of radical Sunni scholars attacked and insulted Mr. Morad Zehi for the debate he had with Dr. Huseini Qazvini. Let us listen to his account of the events caused by our previous debate.

A friendly debate, a fortunate and auspicious development:

Mr. Molavi Morad Zehi: I think it was the first time two persons (of Shiite and Sunni community) had a dialogue directly on a friendly basis. Because it was one of a kind development, I will certainly have pros and cons; some might be against or for it.

First of all, let me say that today's world is a world of talks, dialogues and debates and all the doubts, misgivings or problems can be removed through dialogue and expressing one's opinion and attitude without insulting the sacred values of your interlocutor party and I have attended with that idea in my mind. And also I would to express my gratification to you and Dr. Qazvini with whom I have been in contact through phone and I do believe the attitude of Salam TV staff has drastically changed compared to the past and my first incentive was to take a step (no matter how small it would be) for the rapprochement of the sects and reduction of accusations and insults. Thank God I feel more than happy to have succeeded in achieving this objective. However, many of the viewers may be averse to talking about this topic or any debates on Salam TV network for instance many of our friends called me to make me boycott talks on Salam TV, but I am not in favor of such attitude since we might admit that there are problems and issues but through talks and debates we can find some communities and at least reduce the gravity of some problem-causing issue.

There were some questions on the minds of our view about our previous talk but I didn't address them since our topic was: attack on Fatima (AS)'s house “, we only focus on that and some questions were also by Dr. Qazvini and because I wanted not to digress and stick to the mind topic. I didn't answer them. God willing! These debates will continue and in our future talks all topics will be covered. And we both will answer each other's questions and misgivings.

There was another shocking and saddening thing to me about the criticism and even insults and accusations made by Mr. Molazade on one of these so-called satellite channels and he had talked one hour about me and made some accusations which he himself knows are all Baseless, of course, later I called him and he said those reports were sent to him by some definitely jealous people.

Here I would like to ask Mr. Molazade to officially apologize to me on the same channel so that I don't have to answer to those accusations to clear the air since we have a Hadith by the holey prophet:

ليس المؤمن بطعان و لا بلعان و لا الفاحش البذى¹

“ A true believer should not be sarcastic or bad mouth, or gossip or cursing others”

After listening to his remarks on this channel, I have to say if he has any objections (since he is a clergyman too); he should present them logically and with supporting evidence. In today's world calling people names, accusing them, backbiting and cursing them is not considered as an appropriate act. In Quran, we read:

وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ²

“Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance”. You even don't have the right to insult idols while I hear he has insulted and spoken badly of all of Shiite scholar, ground jurist and ordinary people.

On a brotherly fashion, instead of insulting scholars, grand jurists, people or Shiism, he should criticize scientifically.

It is a universally accepted norm that if he does not change attitude and tone he will be remembers as an indecent character. He is clothed in Rohaniat clothing so this negative approach will neither help him nor the sunny community (to which he is affiliated) nor the ethics of Iranian people.

¹ . Musnad Ahmad, vol 1, p 405.

² . Anam Surah, verse 108.

I have this request of him to apologize on his channel so that we won't have to answer to those accusations. Finally, I have to say though this debate has had some opponents but I'm optimistic about the future even in another meeting the other night in which around 20 university and Howza teachers had participate and watched our debate, they were thrilled and asked us to continue such debates. Here there might be some evil-intentioned people as well, but we expect our viewers to pass fair judgment at all stages of life, first find evidence then criticize and any criticism should be conducted within an Islamic ethics framework not through making accusation against which we have a lot of Hadith in Sunni and Shiite culture even we have a Hadith from the holy prophet saying that:

The curse of God will be on those who bother animals now imagine us accusing muslims of thing they haven't done!

We hope (God willing) all the scholars and scholars Internet websites and satellite channels will be a role model not only for Muslims but also for non-Muslims too by observation ethics within an Islamic framework. We also hope we can solve all the difference and problems within a framework of dialogue, discussion and healthy debates and also continue them.

Please consider me in all your prayers too!

Host: Thank you for tips; we are also glad that you announced your willingness to continue the debate. God willing! This debate will start in 2 or 3 weeks.

Now we go back to Dr. Huseini Qazvini.

Dr. Qazvini first of all let me say hello to all of our views say "happy Imamate and Velayat week" which last from Aliakbar's birthday to Imam Mahdi (as). I congratulate all the viewers, Muslims and free thinkers of the world and I implore

God to give us the gift of our Imam and savior's emergence for the sake of holy prophet and his household. God willing!

Host: since we had a lot of Emails and calls about our debate and about this debate your questions especially those asked in the last three minutes were left unanswered by Mr. Morad Zehi and he mentioned new misgivings instead. Of course, He says because your questions were not relevant to the topic, he avoided answering them. Now I would like to ask you to answer. These questions: witnesses should testify?

Host: one of his question was that after 13 or 14 centuries you have set a trial and wish to charge the second caliph guilty by some individuals' testimony like Heikal or Abdul Fatah Abdul Maqsood and Umar Reza Kahale.

Abdul Fatah Abdul Maqsood and Umar Reza Kahale. You have no eye witness to pore such crimes (Fatima's house invasion) to have happened. Therefore you must bring both compelling and strong evidence to make logical accusations.

Then this question was raised that why Fatima (AS) or other people in the house did not testify as witness whose remarks can be accepted in a court.

It was one of the misgivings which you didn't answer and we would like to listen to your explanation

Dr. Qazvini: Before answering your question, I would like to thank Mr. Morad Zehi once more to take part in this friendly talk and for respecting this program and me and Shiites beliefs and we all hope this will be a good starting point for more continual talks.

Another point which was mentioned by him and whatever he said was completely true (especially unethical criticism or accusations made by some people) and I

myself heard and saw some of those slanders which were really hurtful that why some people violate Islamic Morality and human ethics and attack others just out of jealousy spite, etc.

One of the things which was really annoying to me was the fact that Mr. Molazade had his program on (as Mr. Morad Zehi mentioned) the so-called channel in which another program is broadcasted that only insults sacred values of Islamic Ummah, Sunni, Shiite scholars alike, worst possible insults and Mr. Molazade was there trying to provoke Mr. Morad Zehi not to participate in Salam TV programs.

Another interesting point is that a few days ago I heard serious scathing and insulting remarks about Molavi Abdul Hamid, and Molavi Habib al-Rahman the revered Friday prayer's leader in Khaf on the same TV channel in which Mr. Molazadeh gives his lectures so if we are really supposed to boycott any channel I think we had better start with that channel.

Mr. Molazade also questioned Mr. Morad Zehi's knowledgeability and his religious studies, claiming that he has no books or compilations.

Right now, I myself have around 35 books compiled or translated by him such as "Ma Labod Menh" on Hanafi Fegh (jurisprudence) which is a profound book and I don't think Mr. Molazadeh can translate even one page of that book. He also has translated "Sharh Sahih Bokhari" in 15 volumes, the book called "Asha at-loma't" is a translation of "Meshkat al-Masabih" by Khatib Tabrizi, he also edited analyzed "Mokhtasr Godori", or "Faraq Navabi" on the holy prophet's traditions which has been published even in Lebanon and Egypt besides other publications.

Mr. Morad Zehi has been teaching in Zahedan's Howza. Now, no matter what personal problem others have with him, I think it is really inappropriate for anyone to attack him so unfairly and I feel obliged to defend him against those accusations.

Of course, I have an objection to the way the program is run as do our viewers. We would like to ask Mr. Hedayati to exercise some points and I don't think this one-four minute approach can provide us with a good opportunity Neither for answering nor for posing a question. If you deem it appropriate and if Mr. Morad Zehi agrees with it. We allocate 10 minute to answering and raising a question and the other party is bound to answer and if he doesn't, or if he digresses by talking about other issues. He must be stopped immediately by reminding him that these newly posed questions and misgivings have nothing to do with the topic.

We should beat around the bush once. Again, I would like to thank all the cast of Salam TV who handle the program pretty well with a 90% viewer satisfaction rate. And it is quite normal for some to have averse opinions or be dissatisfied since one cannot please everyone.

Answering an old misgiving

Now back to the topic, the questing which was posed is not only a question on the mind of Mr. Morad Zehi but it is a very old controversy and grand figures and scholars of Sunni community have mentioned the misgiving in their website too.

Ibn Taymiyyah and Esam Elahi zamir have mentioned the same thing in their books. On al-Mostaghela TV we had a controversial issue to discuss which was pose by some Egyptians. So our answer to this topic does not only cover Mr. Morad Zehi's question but it also is an answer to all the similar questions posted on different website and satellite channels. Even Mr. Molazade had the same discussion on the TV channel we mentioned earlier, saying that you have formed a trial after 1400 years for which there are no eye witnesses and you are referring to people like Heikal, Abdul Hamid Abdol-Maqsud and Umar Reza Kahale.

Here I have to explain one or two things.

Note 1: to prove historical events, there is no need for witness and all we need is to refer to authentic and reliable Hadith's because if we want to look for eye witnesses in Islamic and religious issues, even for the most insignificant historical and judicial issues, we fail to find an eye witness.

If would more advisable for these people to change the question and ask as to bring strong evidence from Sunni and Shiite sources.

Note 2: the Sunni and Shiite scholars express their ideas based on narrations available to them and they have taken them for granted. Like Heikal, Abdulfatah Abdul Maqsud and Umar Reza Kahale.

Ibn Taymiyyah (died in 8th AH), describing this certain fact, says:

إنه كبس البيت¹

They invaded Fatima's house and broke the door. Definitely, he himself would not make those remarks without having taken into consideration such evidence.

Note 3: on Islam TV Network and al-Mostaghela TV (which is completely a Wahhabi channel) we have repeatedly asserted that most of great scholars of Sunni community all have mentioned the attack on Fatima's house, breaking her rib side, her miscarriage and the threat to set her house on fire. They must have seen narrations and Hadith bases on which they have expressed their opinions: Here is a list of those scholars:

Mr. Balazari in "Ansab al-Sharif

1. Mr. Ibn Qotybeh Dinawari, died in 276 AH, in Alamamh and Alsyash, vol 1, p 12,

¹ . Menhaj Alsanah, vol 4, p 220.

2. Mr. Balazari in AnsabAlashraf, vol 1, p 586,
3. Ibn Abi Sheibeh, in Jetab al-Mosanaf, vol.1,P.572,
4. Mr. Tabari in his history book, vol2, p.443,
5. Mr. Masodi, in al-Esbat al-vasiyah, p.143,
- 6.Ibn Abdul al-bar, in al-Istiab ,vol 3, p 975,
7. Mr. Ibn Abdal-robeh in his aqdol Farid, v.5. P.12,
8. Mr. Abdul fada, in his history book, vol.1,p.764,
9. Mr. Safdi, in al-Vafi Belvafiyat, v.5, p.347.
10. Mr. Ibn Hajar Asghaloni, Inlesan al-Mizan, vol 1. P.268
11. Mr. Alvasi, in his interpretation book, vol.3, p.124
12. Mr. Mohammad Hafez Ibrahim, the renowned Egyptian poet known as “Nile poet”, p.374 of his poetry collection.

Ziya al-din Moqadasi one of prominent Sunni figures (died in 643) say:” The narrations on the attach are authentic”¹, or Mr. Seiyoti (died in 910 AH) and one of renowned Sunni figures in his book called Mosnad Fatima (AS), p.34 says: this narration is true! Or Mr. Hassan Ibn Farahan Maleki sect, in his book “Qarat Fikotob al-Aqa`ed”, p.52 writes: this narration is authentic.

For a trial, we need 2 eye witnesses for the judge now we can see dozens of grand Sunni figures confirming the authenticity of events.

From among Shiite scholars, sheik Tusi, who is also approved of by writes:

¹ . Alahadys Almkhtarh, vol 10, p 90.

و المشهور الذي لا خلاف فيه بين الشيعة : أن عمر ضرب علي بطنها، حتي أسقطت، فسمي السقط محسنا . و الرواية بذلك مشهورة عندهم . و ما أرادوا من إحراق البيت عليها حتي التجأ إليها قوم و امتنعوا من بيعته . و ليس لأحد أن ينكر الرواية بذلك و رواية الشيعة مستفيضة به، لا يخ تلفون في ذلك . هذه مجموعة من الروايات و الموسوعات التاريخية مليئة بالحديث عن الواقعة¹

There is no controversy between Sunni and Shiite scholars and it is known that Umar hit the door against Fatima's rib side and broke it.”

But over this incident, there is no disagreement among Shiite scholars, the incident of Fatima's house invasion, her being hit by Umar, and miscarriage of her boy Mohsen is an authentic narration in Shiite sources which are too many.

In his book al-Ekhtesas, p185, he considers the narration as an absolute fact. So does late Kashif al-Qata in his book entitled: “Janatal Mava”.

Note 4:

If our friends in Sunni community are looking for eye witnesses, they must know we have various narrations from Amir al-Momenin (AS) and Fatima (AS) and based on those narration we hold mourning ceremonies for 10 days during Fatemiyeh period and do not wait for our Sunni brothers to tell us what is mentioned in their books or not.

What matters to us are the Hadiths narrated by our Immaculate Imams and prophet's household (Ahlol-Beit) we follow those narrations since the holy prophet has equated their remarks with Quranic verses:

اني تارك فيكم الثقلين: كتاب الله و عترتي²

¹ . Talkhis Alshafy, vol 3, p 156.

² . Altormzy Sunan, vol 5, p 329, H-3720; Musnad Ahmad, vol 3, pp. 14, 17, 26, 59; Alsonan Alkobry Nesa'Ee, vol 5, P 51, H-8175.

We mentioned all the relevant narration on previous talks.

And around one month ago I said that Ali (AS) himself in Sermon 202 of Nahjol-Balagha mentioned the oppression done to Fatima (AS) and told the holy prophet to ask Fatima about what had happened to her:

و ستنبئك ابنتك بتضافر أمتك على هضمها، فأحفها السؤال و استخبرها الحال،
هذا و لم يطل العهد و لم يجل منك الذكر

Also, Alame Majlesi in his book Jala al-Oyon, narrates an authentic Hadith from Imali by sheik Sadeq, p.137 quoting Ali (AS) quoting holy prophet as saying:

إذا التفت إلينا فبكي، فقلت : ما يبكيك يا رسول الله؟ فقال : أبكي مما يصنع
بكم بعدي. فقلت: و ما ذاك يا رسول الله؟ قال : أبكي من ضربتك على القرن، و
لطم فاطمة خدها

“The holy prophet looked at us and his eyes were filled with tears. I asked for the reason why he was shedding tears and he replied: I’m crying for the heavy blow with a sword your head and for the slapping on Fatima’s face in the future.”¹

We have dozens of narrations in Salim Ibn Qeis Bihar-al-Invar, I shad al-quos Quilmes all of which she has talked in detail regarding the house invasion attach, Mohsen’s martyrdom and Fatima’s miscarriage.²

I ask our dear Sunni and Shiite viewers to pay attention to the most interesting of all the mentioned cases. The passionate and eloquent speech by Fatima (AS) in a mosque which has been recorded by various Sunni scholars especially Ibn Athir

¹ . Managhebe Ibn Shahr Ashub, vol 2, p 51.

² . Salim bin Ghise’s book, page 150; Bahar Alanvar, vol 30, p 349; Hedayat Alkbry, p 179.

Zarazi, one of outstanding Sunni figures of whom Zahabi has spoken highly in his book “Alam al-Nab, vol.21,p.501 and in Fatima’s speech, he writes:

فلما اختار الله لنبيه دار أنبيائه و محل أصفياه، ظهرت حسيكة النفاق و شمل
جلباب الدين و نطق كاظم الغاوين و نبغ حامل الآفكين...

When the holy prophet passed away, traces of religious hypocrisy appeared in you, you forgot about your religion and also your pacts and promises...

Up to the point where Fatima provokes people to revolt:

يا مَعْشَرَ الْفِتَّةِ، وَأَعْضَادَ الْمِلَّةِ، وَحَضَنَةَ الْإِسْلَامِ، مَا هَذِهِ الْعَمِيزَةُ فِي حَقِّي، وَالسَّنَةُ عَنْ ظِلَامَتِي؟ أَمَا قَال
رسولُ اللهِ ﷺ «المرءُ يُحْفَظُ فِي وَدِّهِ

: O you! Young of Faille! You arms of the nation! You protectors of religion. Why do you keep ignoring my right? Why don't you try to dome justice? Didn't the holy prophet recommend you to respect his family members?

O you! Sons of Quill you are witnessing this injustice done to me and you are sitting back quietly?

It means that Fatima (AS) not only condemns their acts but also she tried to provoke people to revolt against the caliph but unfortunately whatever she says fall on deaf ears.

Imam Hassan, who was a witness to the incident, addresses Mobared Ibn Sho'be:

وَ أَنْتَ الَّذِي ضَرَبْتَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ حَتَّى أَدْمَيْتَهَا وَ أَلْقَتْ مَا فِي
بَطْنِهَا¹

“It was you who hit Fatima (AS) the daughter of holy prophet and she started bleeding and It was you who killed Mohsen.”

¹ . Alahtjaj Ala Ahl Alljaj, vol 1, p 278.

Late Kleini (may God bestow him His blessings) quotes Imam Husein (AS) in his book. “Kafi” ,vol 1,p.459. Saying

فبعين الله تدفن ابنتك سرا و تهضم حقها و تمنع إرثها

: O the messenger of God! Before God your daughter is buried secretly and her right and inheritance is confiscated.

Also, Imam Salad (AS) narrates the story of Fatima’s house invasion¹. Tabari in “Dale al-Imamah” in a sound Hadith quoting Imam Baqer (AS) mentions the story of attack and her miscarriage.²

He also quotes Imam Kazim in “Kafi” vol.one,p.458 saying :

إِنَّ فَاطِمَةَ عَلَيْهِ السَّلَامُ صَدِيقَةٌ شَهِيدَةٌ

We have more than 10 narrations in this regard from Imam Sadeq (AS). From Imam Reza (AS) in Majh al-Imamah p.401 Imam Askari in Masalat al-Imam al-Java vol.2, p.653. And we have mentioned them all by providing multiple references and evidence. If our dear brothers in Sunni community are looking for eye witnesses. The people we mentioned are our eye witnesses. If they are looking for the testimony of fair people, we present them Sunni and Shiite scholars. They have all talked about the incident. And we are not just talking about one or two cases.

I do believe it is extremely unfair to question everything all these grand figures and scholars have said. Of course we can talk about the issue for hours, but I tried to summarize some major points in a few minutes.

¹ . Almstrshd, Muhammad ibn Jarir Altbry (Alshyy), pp. 378, H-125.

² . فلما قبض رسول الله ﷺ، وجرى ما جرى في يوم دخول القوم عليها دارها، وإخراج ابن عمها أمير المؤمنين (ع)، وما لحقها من الرجل أسقطت به ولدا تماما، وكان ذلك أصل مرضها ووفاتها (صلوات الله عليها). «دلائل الإمامة للطبري، ص 104، ح 33.

Why did Ali (AS) not defend his house against the attack?

Host: I have another question which has been mentioned in our polls too. (Viewers' comments) and also by Mr. Morad Zehi: Ali was named "the lion of God" (for his bravery) and with his well-known courage praised by friends and foes. We have to ask: what happened to that bravery? Isn't the protection of family, house dignity and reputation a religious obligation?

So why didn't Ali (AS) defend his wife and house against the attacks? Please explain briefly.

Dr. Hussein Qazvini:

In one or two cases we have a contradictory answer for those who criticize Amir al-Momenin Ali (AS) for not having defended his wife against the attacks.

While he was well-known for his bravery.

First contradictory answer: we have to ask the abovementioned people the same question. The holy prophet of Islam was well-known for his bravery and courage to defend others. Ali (AS) stated: whenever we felt weak we resorted to the holy prophet.¹ However, the holy prophet was in Mecca for 13 years and witnessed tortures, insults and injuries. Let us take the case of Somayeh Ammar Yasser's mother who was the seventh person to embrace Islam, we have a narration:

و كان رسول الله ﷺ يمر بعمار و أمه و أبيه و هم يعذبون بالأبطح في رمضاء مكة،
فيقول: صبرا يا آل ياسر، موعدكم الجنة²

¹ فلما قبض رسول الله ﷺ وجرى ما جرى في يوم دخول القوم عليها دارها، وإخراج ابن عمها أمير المؤمنين، وما لحقها .
من الرجل أسقطت به ولدا تماما، وكان ذلك أصل مرضها ووفاتها (صلوات الله عليها دلائل الإمامة للطبري، ص 104، ح .33

² . Alasab, vol 8, p 190.

The holy prophet was passing when he saw they were torturing Ammar's parents in front of his very eyes and the holy prophet said: O you! Yasser's family!

Now that you tolerate these tortures, Heaven will be yours".

Contradictory answer 2:

We have to ask those who criticize Ali (AS) about the house invasion on Ottoman, the third caliph. In all of historical books of Sunnis and even Ibn Kathir Dameshqi in his book al-Bedayah va al-Nahaya, vol.7, p.210 narrates that Sudab Ibn Omran attached ottoman his wife (Na'eleh) tried to protect him, but Omran hit her with a sword, cutting her hand and I have two apologize to our Sunni brothers for the following remarks.

In Tarikh Tabari, vol.3, p.421 and Kamel Ibn Athir vol.3, p.178 and in Tarikh Ibn Khathir Dameshqi Salfi (in which we rarely see insulting remarks against the Caliphs) we read:

فغمز أوراكها و قال إنها لكبيرة العجيزة

He touch Ottoman's wife bottom and said: what a big bottom".

This is the worst insult a person could do to a woman and Ottoman was just standing there doing nothing no objection no defense. So why did he not do anything to defend his wife although he know he would be killed.

A Logical answer:

First in both Shiite and Sunni books we read that when the second caliph entered Ali's (AS) house:

فوثب علي (ؑ) فأخذ بتلابيبه ثم نتره فصرعه ووجأ أنفه و رقبتة و هم يقتله . فذكر قول رسول الله ﷺ و ما أوصاه به من الصبر و الطاعة. فقال: يا ابن صهاك! لولا كتاب من الله سبق لعلمت أنك لا تدخل بيتي¹

Took Umar by his belt, threw him on the ground and punched him on the nose and neck. Then suddenly he remembered the holy prophet's advise and recommendation: O you Ali "if there were no aids left, just bear it!". Therefore, Ali told Umar: If it were not for Quran and holy prophet's advice you couldn't enter my house".

Second, we do admit what our Sunni brothers say about Ali's bravery and him being the lion of God. Even the second caliph said:

و الله لولا سيفه، لما قام عمود الإسلام²

"It if wasn't for Ali's sword, the flag of Islam wouldn't be raised."

Amir al-Momenin Ali took part in all of the wars and fights, proving his bravery and courage, Sunni and Shiite both acknowledge that fact. Even according to Ibn Abial-Hadid, Ali's bravery made the braveries in the past be forgotten and left no room for at her braveries in the future.³

Now we ask our Sunni brothers why Ali (AS) did not participate even in one battle during the 25 years of caliphate of Abu-Bakr, Umar and ottoman and was indifferent to them. what happened to his bravery?

My God forgive me for saying this, did he lose his courage and bravery? Or did he consider their caliphate illegitimate?

Third, we have various narrations from the holy prophet stating:

¹ . Ghise Salim bin Hilal, pp. 586; interpretation Alosi, vol 3, p 124.

² . Ibn Abi al-Hadid interpretaion of Nahj Alblaghgh, vol 12, p 82

³ . Ibn Abi al-Hadid interpretaion of Nahj Alblaghgh, vol 1, p 20

يا علي! عليك بالصبر علي ما ينزل بك منهم حتي تقدم علي¹

O you Ali after me, tolerate the conditions until you join me (in heaven).

Fourth: presumably Ali (AS) felt that if a fight occurred and he fought the attaches back Fatima (AS) would be killed by them. Therefore, between his child and holy prophet's daughter, he chose the first which was more bearable to him.

In addition, If Fatima (AS) was martyred because of Ali's defense; they would announce that Ali (AS) caused her martyrdom immediately.

Or in case of Ammar, you can see what a fuss their propagandist made in Mu'awiya's system Ammar was the man about whom our holy prophet said:

تقتله الفئة الباغية يدعوهم الي الجنة و يدعونه الي النار²

“An unjust group will kill him while Ammar is inviting them to heaven and they invite Ammar to fire”

After his murder, even some of the high-ranking figures in Mu'awiya like Amru A's stopped fighting and said: we won't fight since it is clear now that we are the unjust and wrong group since the holy prophet said he would be killed by people belonging to hell.³

Interestingly, when they objected to Mu'awiya, he claimed: “we didn't kill Ammar, It was Ali who killed him because he made Ammar confront us and be killed with our swords.

¹ . Khasaes Alaeme Seyed Razi, p 73; Salim bin Ghise Helali, p 569; Alamamh and Alsyash Qotybeh Dinawar.

² . Bokhari, vol 1, p 115 and vol 3, p 207.

³ . Musnad Ahmad, vol 4, p 199; Majma Alzvayd Haitham, vol 7, p 242.

I do ask Sunni scholars to pay close attention to Mosnad Ahmad, vol.4, p.199 or Hakim Neishabori in Mostadrak, vol.2, p.156 where Mu'awiya says:

أو نحن قتلناه؟ إنما قتله علي و أصحابه، جاؤوا به حتى ألقوه بين رماحنا أو قال: بين سيوفنا. هذا حديث صحيح على شرط الشيخين و لم يخرجاه بهذه السياقة

“Did we kill Ammar? No! Ali Killed him by making him leave his house and brought him to our sword.” It is interesting to note that when Ali (AS) heard of this, he said:” really? Then we must say our holy prophet killed Hamza Seyed al-Shahada since he took Hamzeh to war and caused his death.¹”

There also more answer which I will not bring up, to be brief.

Host: another point crossed my mind regarding Zolfaqar. (Ali's (AS) sword). Zolfaqar's function was to defend Islam. Sometimes in Ali's hand attacking enemies, sometimes in scabbard. And even when it wasn't used by Ali (AS) it was, in fact, defending Islam and doing something to the good of society.

Therefore a more important prudency which was the protection of Islamic integrity was at risk and superpowers like Iran and Rome Empire were waiting in ambush to destroy that newly established system. If internal conflicts and wars had occurred, there would be no names of Islam and Muslims left where were Medina and Mecca's people when Fatima's house was attacked?

Host: my next question is another misgiving posted on various sites which Mr. Morad Zehi brought up too.

¹ . «فأجابته عليّ بأنّ رسول الله صلى الله عليه وسلم إذن قتل حمزة حين أخرجه. قال ابن دحية: وهذا من على إلزام مفحم الذي لا جواب عنه، وحجة لا اعتراض عليها.» فيض القدير مناوي، ج 4، ص 474.

And the question is: **where were Medina and Mecca's people and why didn't they defend Fatima?** Where were the 120 thousand companions of the prophet?

If such an incident really took place, why didn't any of companions show any reaction to the burning of the house?

Dr. Qazvini: To answer this question, first I would like to ask some questions.

First question: with regard to the Sahih narrations we put forward about the invasion of Fatima's house and the martyrdom incident both from Sunni and Shiite scholars, these questioning individuals should answer: Why did the Muhajerin and Ansar remain silent against the attack on Fatima's house?

Second question:

Where were all those companions in funeral of Fatima?

How many children did they think prophet had?

She was flesh and blood of his father:

فلما توفيت دفنها زوجها علي ليلا

When Fatima passed away Ali (AS) buried her at night.¹

Third question:

Some of Wahhabis have answered that she had asked in her will that she didn't want strangers (Namharm) to even see her coffin. Didn't Fatima enter a mosque and deliver a speech? Weren't any strangers there?

¹ . Bokhari, vol 5, p 82; Sahih Muslim, vol 5, p 154.

Didn't she support her father in battle fields and attend his wounds? She was present in social events But let's imagine what you say is true. There are narrations by Sunni scholars saying that even Ayesha came to enter Ali's house. But Asma Bint Assad, Abu-Bakr's wife, didn't allow her to enter Ali's house or to be close to her body.

Mr. Abdul Bar in his book "al-Istiab", which is one of the most reliable Sunni sources, says:

جاءت عايشه تدخل و قالت أسماء لا تدخلني . فشكت إلى أبي بكر فقالت : إن هذه الخثعمية تحول بيننا و بين بنت رسول الله ﷺ ، و قد جعلت لها مثل هودج العروس . فجاء أبو بكر، فوقف على الباب، فقال : يا أسماء ! ما حملك على أن منعت أزواج النبي ﷺ أن يدخلن على بنت رسول الله ﷺ و جعلت لها مثل هودج العروس، فقالت : أمرتني ألا يدخل عليها أحد و أريتها هذا الذي صنعت و هي حية فأمرتني أن أصنع ذلك لها، قال أبو بكر: فاصنعي ما أمرتك، ثم انصرف، فغسلها علي و أسماء¹

“After the demise of Fatima (AS) Ayesha wanted to enter Ali's house and go next Fatima's body for funeral but Asma said you are not allowed to enter Ali's house or to get close to Fatima's body.

Ayesha went to Abu-Bakr and objected and said: you wife didn't allow me to be close to Fatima Abu-Bakr went to Ali's house, calling Asma and said “why do you prevent my daughter attend Fatima's funeral?”

Asma said: “Fatima ordered me not to allow anyone get close to her body. Then, Abu-Bakr turned to Ayesha and said: Do as Fatima (AS) has ordered.”

Abu-Bakr returned to his home and Ali (AS) along with Asma did the ceremonial washing .

¹ . Alastyab, vol 4, p 1897; Assad Alghabh, vol 5, p 524; Sunan Bayhaqi, vol 4, p 34; Kenzalmal, vol 13, p 687.

Now we must ask what was the reason that even Ayesha, the holy prophet's wife wasn't allowed to attend Fatima's funeral!?

Let us suppose that the companions reacted to the attack, we must ask those who posed this question: did the ruling party (the first and second caliphs) really care about their opinion would everything finish so easily?

For instance, when the companion of Muhajerin and Ansar heard that Abu-Bakr has appointed Umar as his successor, they paid him a visit and said:

دخل عليه المهاجرون و الأنصار حين بلغهم أنه استخلف عمر، فقالوا: نراك استخلفت علينا عمر و قد عرفته و علمت بوانقه فينا و أنت بين أظهرنا، فكيف إذا وليت عنا و أنت لاقى الله عز وجل، فسانلك فما أنت قائل؟ فقال أبو بكر: لنن سألني الله لأقولن استخلفت ع ليهم خيرهم في نفسي.¹

“We have heard that you have appointed Umar the next caliph but you are quite aware how harshly he treated us even in front of you and did us wrong how is he going to treat us after you pass away? So why are you doing this? Don't you fear God? Abu-Bakr said: Are you trying to make me fear God? I swear to him that I have appointed my most trust worthy person as the next caliph!”

Ibn Abi Sheibah has stated in a sound narration:

فقال الناس: تستخلف علينا فظا غليظا، و لو قد ولينا كان أفظ و أغظ، فما تقول لربك إذا لقيته و قد استخلفت علينا عمر، قال أبو بكر: أبري تخوفوني، أقول اللهم استخلفت عليهم خير خلقك.²

People objected to Abu-Bakr that the person you have chosen is bad-tempered and quick-tempered after your passing away how would he treat us more badly. How are

¹ . Alamamh and Alsyash Ibn Qotybeh Aldynvary, Alzyny's research, vol 1, p 25.

² . Almsnf Ibn Abi Shybh Alkofy, vol 8, p 574.

you going to answer God for housing him as your successors “He replied: H will answer: God I have selected the best of your people for caliphate”

Even, Ibn Taymiyyah says: people protested at Umar succeeding Abu-Bakr but he paid no attention¹.

Fifth question: we ask these people who say: “where were the companions to defend Fatima (AS)?” The same question: where were the companions when attackers surrounded ottoman’s house, cut his water supply and insulted his wife in front of his very eyes?

Why didn’t they defend ottoman?

Wasn’t his body left on the ground for three nights and days? Why didn’t the companions to bury his body at least? And his body was buried in Jews cemetery. Muslims didn’t allow to. So, where were the companions?

Tabari writes:

«لبث عثمان بعدما قتل ليلتين لا يستطيعون دفنه... فلما وضع ليصلى عليه، جاء نفر من الأنصار يمنعونهم الصلاة عليه فيهم أسلم بن أوس بن بجرة الساعدي وأبو حية المازني في عدة ومنعهم أن يدفن بالبقيع... فقالوا: لا والله لا يدفن في مقابر المسلمين أبدا، فدفنوه في حش كوكب، فلما ملكت بنو أمية أدخلوا ذلك الحش في البقيع»²

Ottomans body was left on the ground for 2 nights and no one could bury it. When they wanted to say prayers for the body some of Ansar among whom were Aslam Ibn Os Abu Hiye Mazen prevented others from performing prayers on ottoman’s body and swore to God they wouldn’t let anyone bury him in Muslims cemetery

¹ «وقد تكلموا مع الصديق في ولاية عمر وقالوا ماذا تقول لربك وقد وليت علينا فظا غليظا؟ فقال : أبالله تخوفوني ! أقول : وليت عليهم خير أهلك .» . 155 . منهاج السنة، ج 6، ص 155.

² . History of Tabari, vol 3, p 468 and 439.

and as a result his body was buried in “Hash Kokab” (a Jew graveyard) and when Umayyads swept to power they connected Baqi and Hash Kokab to each other.

Ibn Hajar and Ibn Abd al-Bar in Oslem ibn Os translated book have mentioned that he was one the people preventing Ottoman’s body to be buried in Baghi.¹

After a detailed account of the story, Heithami writes :

رواه الطبراني وقال الحش البستان، ورجاله ثقات²

Tabarani has mentioned this story and his narrators are authentic and trustworthy. All these incidents happened in front of the companions so whatever reason our Sunni brothers might give, we would answer the same.

Question 6:

When some people wanted to bury Imam Hussein’s body next to holy prophet’s grave some others stopped them and shot arrows at his body³ but the aforesaid companions didn’t show any reaction.

Or as one our viewer asked we ask: where were the companions in Imam Hussein’s incident? Why did they remain silent to Yazid’s atrocity?

Because they were indifferent to such crimes, the next year (62AH) Yazid launched on attack on Medina, Killing 700 hundred companions, Muhajerin and Ansar.

¹ . Alasabh, vol 1, p 214; Alastyab, vol 1, p 75.

² . Majma Alzvayd, vol 9, p 95, r. K.: Almjim Ltbrany Kabeer, vol 1, p 79; Talkhis Alhbyr, Ibn Hajar, vol 5, p 275, l. K Alkamal Tahzib, vol 19, p 457.

³ . The life of Imam Hassan, Baqir al-Sharif Qureshi, vol 2, p 499; t. K: Sir Heraldry, vol 3, p 275; history of the city of Damascus, vol 13, p 291.

This story has been narrated by Ibn Kathir Dumesqji in (“al-Imama and al-Siyasa”, vol.8, p.242.

These 700 Mohajerin and Ansar members killed by Yazid Army

Why didn't they object strongly to incident of Imam Hussein's martyrdom?

The outcome of this indifference and complacency was that Yazid allowed his army to rape whatever woman or girl they saw in Medina and his troops did that As Ibn Kathir has mentioned in Badaye al-Nahayah, vol.8, p. 241.1000 illegitimate children were born as a result of this heinous act by Yazid Ibn Mu'awiya and his soldiers.

Whatever my Sunni brothers have to say about these questions will be my answer to their question too!

Of course, there are many things to add but I tried to summarize them to a few points.

Incompatibility of Arab bravery and sense of honor with letting Fatima (AS) be hit

Host: please answer the rest of questions:

Some people say it doesn't seem compatible with Arabs sense of honor to hit a woman since an Arab considers it a derogatory act, Therefore, the story of attack on Fatima (AS) and hitting her does not match Arabs' sense of honor.

Please give us a brief explanation.

Dr. Huseini Qazvini: we answered this one month ago on al-Mostaghela where one of our brothers said: hitting a woman for an Arab is beneath his dignity and we respect women.

Point one: have those brothers totally forgotten or pretend to have forgotten that the only thing worthless in Arab culture was woman. They attacked women, hit them and look at them like goods end even buried them alive:

وَ إِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ.¹

“When the female (infant), buried alive, is questioned - For what crime she was killed”

Ibn Harir Tabari, in his interpretation book, vol.30, p.91, explicitly says:

كان أهل الجاهلية يقتل أحدهم ابنته، و يغذو كلبه

“Arabs buried their daughter alive or gave them dog food.”

Or you can see Qartabi asserts that they buried their daughters alive².

Ibn Kathir Dameshqi also mentions the same story.

It is really shocking to hear the story of Qeis Ibn Asem who meets the holy prophet and says: I have buried my 12 daughters alive”. As he was saying that holy prophets eyes were filled with tears.³

Second point: Have you really forgotten those people who attacked the holy shrine of Imam Husein after his martyrdom and hit holy prophet’s daughters, harassed them chained them and took from town to town. Were they not Arabs? Were they Persians, Deilams, Kurds, etc? Please read history. In the book called “Janatol-mava” p.82, these incidents have been thoroughly explained.

¹ . Takvyr Surah, verses 9-8.

² . Qartby interpretation, vol 19, p 232.

³ . Interpretation of Ibn Kathir, vol 4, p 510.

In Imali by sheik Sadoq, p.139 and Nafs al-Mahmom, p.379 and Maqatal al-Husein Kharazmi, we can read in details all about the children of the holy prophet being hit by Arabs.

Point 3: weren't these Arabs who tortured Somayeh, Ammar's mother in the worst possible way, as we read in al-Estiyab:

وقد قتلت سمية والدة عمار تحت وطأة التعذيب في مكة، من قبل فرعون قريش، أبي جهل لعنه الله، فكانت أول شهيدة في الإسلام¹

“Arabs tortured Somayeh – Ammar Yasser's mother so severely that she died under torture and became the first female martyr for Islam”.

And dozens of other cases proving that Arabs Not only did not it indecent to hit women but also thought it beneath their dignity to show a woman respect.

Was the second caliph quick-tempered?

Host: the last question is about some people saying that the second caliph was not bad or quick-tempered whatever is said about his attack on Fatima does not match his character and that he could control himself pretty well. Do we have any strong evidence in Sunni books showing that the second caliph had been bad or quick-tempered after converting into Islam and the time he spent with the holy prophet?

Dr. Huseini Qazvini:

The question is a very sensitive one and we have to be very cautious so that our dear Sunni brothers don't get the wrong idea that we are insulting or blackening the second caliph's image! As I brought up a narration to answer what Mr. Morad Zehi mentioned about امامان عادلان (just imams) quoting Imam Reza and I said

¹ . Alastyab (Hamsh Alasabh), vol 4, p 330 and 331 and 333; Alasabh, vol 4, p 334 and 335; Alsyrh Alnbvyh Labn Kathir, vol 1, p 495; Assad Alghabh, vol 5, p 481, History of Yaqoub, vol.. 2, p 28.

following that expression Imam Sadeq said: اماما اهل النار (they belong to fire).Some have thought we were trying to insult the second caliph by bringing up that narration.

Firstly, we said that the narration is not authentic and when it is not authentic, ascribing it to an Immaculate Imam is regarded as impermissible, so the prerequisite for us using a narration is its authenticity and this narration lacks it.

Secondly, in the narration we read “سئله رجل من المخالفين” meaning one of the opponents of Imam Sadeq asked him what he thought of Abu-Bakr and Umar. You are well aware of the fact Imam Baqer and Sadeq (AS) both observed Taqiyah (hiding one’s true beliefs to save one’s life) heavily and Bani Umayh were looking for an excuse and opportunity to massacre all the Shiites and Imam Sadeq. Therefore Imam Sadeq (AS) said those remarks to protect his life and those of his followers. When the person who asked the question left the room. Some asked Imam Sadeq (AS) why he had called the caliphs “امامان عادلان” : just Imams” he replied اماما اهل النار

My objection to Mr. Morad Zehi was that the narration was not authentic. This narration is to insult the first and second caliph and we advise our students and clergymen not to retell it because of its scathing nature and it is detriment to the good of society. And unlawful and cause discord and sedition. When you bring up a series of narrations of insulting nature to the caliphs, some ignorant individuals also start insulting the holy dignity of our Imams. Therefore, this question is overly sensitive. It would be impossible to answer it in two or three minutes. Let me lost give some reference in Sunni community’s books like Tabaqat Kobra, vol.8, p.339 which explicitly says that the second caliph was bad tempered, unkind, and unfriendly كان عمر شديد الغلظة و عر الجانب، خشن اللمس، دائم العبوس

These are the descriptions Sunni community can refer to in their book or some other expression like: كان درة عمر أهيب من سيف الحجاج.

“The whip of the second caliph was by far more frightening than the sword of Hajjaj Ibn Yosef Saqafi”.

Mr. Sharbini, one of grand Shafei scholars mentions the same features in Moqni al-Mohtaj, vol.4, p.39 and we can also find the same description in Shervani’s interpretation of Tohfatul-Mohtaj vol.10, p.135, and Ibn Khaldon in Vafiyat al-Ayan, vol 3, p.14. Also some of our friend in Sunni community say it sounds really unthinkable that the second caliph has behaved so harshly with the daughter of holy prophet or has threatened him by saying: I swear to the Almighty God, if they don’t swear for allegiance, I will burn the house down.

I ask my Sunni brothers in a very friendly manner to pay attention to what I’m saying and later they can answer my question. I mention a narration from Sahih Moslem not from second or third class books:

فَقَالَ عَلَيْهِ السَّلَامُ رَسُولُ اللَّهِ يَا أَبَا هُرَيْرَةَ وَأَعْطَانِي نَعْلَيْهِ قَالَ أَذْهَبُ بِنَعْلَيْ هَاتَيْنِ
فَمَنْ لَقِيَتْ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ
فَبَشَّرَهُ بِالْجَنَّةِ . فَكَانَ أَوَّلَ مَنْ لَقِيَتْ عُمَرُ فَقَالَ مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ .
فَقُلْتُ هَاتَانِ نَعْلَا رَسُولِ اللَّهِ بَعَثَنِي بِهِمَا مَنْ لَقِيَتْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
مُسْتَيْقِنًا بِهَا قَلْبُهُ بِشَرِّهِ بِالْجَنَّةِ . فَضَرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيَيْ فَحَرَرْتُ لِاسْتِي فَقَالَ
ارْجِعْ يَا أَبَا هُرَيْرَةَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْهَشْتُ بُكَاءً وَرَكِبَنِي عُمَرُ فَإِذَا هُوَ
عَلَى أَثَرِي فَقَالَ لِي رَسُولُ اللَّهِ ﷺ «مَا لَكَ يَا

أَبَا هُرَيْرَةَ . قُلْتُ لَقِيَتْ عُمَرُ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ فَضَرَبَ بَيْنَ ثَدْيَيْ ضَرْبَةً
خَرَرْتُ لِاسْتِي قَالَ ارْجِعْ . فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ «يَا عُمَرُ مَا حَمَلَكَ عَلَيَّ مَا فَعَلْتَ .
قَالَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَّ يَشْهَدُ أَنْ لَا

إِلَهُ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بِشْرَهُ بِالْجَنَّةِ . قَالَ «نَعَمْ» . قَالَ فَلَا تَفْعَلْ فَإِنِّي
أَخْشَى أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا فَخَلَّهْمُ يَعْمَلُونَ. قَالَ رَسُولُ اللَّهِ ﷺ «فَخَلَّهْمُ».¹

“The holy prophet gave his shoes to Abu Harireh and stated: “ If you someone behind in this wall testifying to the oneness of God, give him glad tidings that he belongs to paradise the first person I saw was Umar Ibn Khatab asking me whose shoes I was carrying. I answered to holy prophet had given me those shoes and I was supposed to give anyone bearing testimony to the oneness of God glad tidings of paradise. Umar hit me so hard on the chest that I felt on the ground and told me to go back. I went back to the holy prophet and mentioned the story of Umar’s harsh treatment. Later Umar joined us and asked the holy prophet if he had allowed Abu Harire to do so and the holy prophet said yes, Umar told him:

فَلَا تَفْعَلْ فَإِنِّي أَخْشَى أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا فَخَلَّهْمُ يَعْمَلُونَ

“Don’t do such a thing because I’m afraid that one day people will not do any other religious obligation when they understand what you said about Shahada. “Forget about this talk and let them perform their religious rituals. Then, the holy prophet accepted what he said.

This rudeness in front of the holy prophet is nothing , mall it this narration was not in Sahih Moslem, I wouldn’t narrate it in this program. Sahih Moslem, after the Quran , is the most authentic book in the eye of people in Sunni community the second caliph, hits Abu Harireh to the ground and confronts the holy prophet telling him not to do a certain act. Meaning what? (May God forgive me for saying this) meaning the holy prophet was wrong! Meaning whatever is derived from revelation is wrong?!

¹ . باب من لقي الله بالايمان و هو غير شاك فيه. , Sahih Muslim, vol 1, p 45, H-54.

Don't we bread that in Quran God orders the holy prophet :

اتَّبِعْ مَا أَوْحِيَ إِلَيْكَ مِنْ رَبِّكَ¹

“Follow what thou art taught by inspiration from thy Lord”

quoting the prophet, Quran says: وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

“nor do I tell you I am an angel. I but follow what is revealed to me”²

However, in Sahih Moslem the second caliph is described as it was pointed out. Moreover, in Sahih Bikhari there is another narration:

قُلْتُ يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أَبِي وَقْدٍ قَالَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا أُعِدُّ عَلَيْهِ قَوْلُهُ فَتَبَسَّمَ رَسُولُ اللَّهِ وَقَالَ أَخْرُ عَنِّْي يَا عُمَرُ³

“when the holy prophet wanted to perform prayers on the body of Abdulla Ibn Obay the second caliph himself relates that I approached holy prophet and said: O you! The messenger of God! Are you saying prayers for a wrong-doer like Ibn Obay? He smiled at me and said: leave me alone to say the prayers.”

In another narration we read:

فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟⁴

He pulled the holy prophet aside by saying: “Did God not order you not to say prayers for a religious hypocrite?”

¹ . Anam Surah, verse 106.

² . Anam Surah, verse 50.

³ . Bokhari Vol 2, p 100, H-1366, Bob fi Aljanayz.

⁴ . Bukhari, vol 2, p 76, H-1269.

Interestingly, the second caliph himself says: “

فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ¹

After that incident I couldn't help but wonder how I dared to talk to him like that”

These are all clear narration. In addition, in Sahih Bokhari, vol.5, p.207, we read:

فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِثَوْبِهِ فَقَالَ تَصَلِّيَ عَلَيْهِ وَهُوَ مُنَافِقٌ

Umar Ibn Khattab took the holy prophet by his clothes and said: “Are you saying prayers for a religious hypocrite?!”

Now I ask when someone has been this rude to the holy prophet, is it really unlikely for him to treat his daughter differently and not threaten him?

Of course, it is a long story and a little sensitive like entering a landmine field. But we have around 20 question with we would like our dear friend sin Sunni community, from among Howza masters, especially Dar al-Olum Maki Howza in Zahedan. This is not only my question. Perhaps a young Sunni religious student or a Sunni clergy can ask the question from Molavi Abdul Hamid and Abdul Majid why the second caliph was so rude to the holy prophet?

I hope the grand Sunni scholars answer this question and convince both us and the young curious Sunnis.

God's peace and blessings be upon you !

¹ . Bukhari, vol 2, p 100, H-1366.

List of contents:

1. Introduction
2. Preface
3. Moving toward Islamic unity
4. Fatima (AS): the proof to the legitimacy of Shiism
5. Why did the first Caliph reject the request of Fatima?
6. What is the supporting evidence for the attack on Fatima's house?
7. How can a person's heart be filled both with the love towards Fatima and her enemies?
8. Did Imam Sadeq (AS) not know about the crime against Fatima (AS)?
9. To whom was Fatima (AS) supposed to swear allegiance?
10. Presenting compelling evidence on the charges made against the first and second caliphs
11. The account of the incident only show threat (and nothing actually happened)
12. The injustice done to Fatima (AS) by the people
13. Is threatening permissible for making people swear allegiance?
14. Ali(AS) had a friendly relationship with the caliphs.
15. The answer on the narration's documentation and Hadith-denier.
16. Where are the witnesses to the invasion?
17. The most pious people for Islamic Ummah.
18. The predicated apostasy of holy prophet's companions
19. A review of the debate
20. A friendly debate, a fortunate and auspicious development:
21. Answering an old misgiving
22. Why did Ali (AS) not defend his house against the attack?

23. Where were Medina and Mecca's people and why didn't they defend Fatima?
24. Some people say it doesn't seem compatible with Arabs sense of honor to hit a woman
25. Was the second caliph quick-tempered?