

Did the late Kashef Al-Ghata(may God's mercy be upon him) and Ayatollah Khui (may God mercy be upon him) deny the martyrdom of Hazrat Zahra (peace be upon him)?

The group of Shiite beliefs

Doubt

Ayatollah Khui was asked " is the narration of the broken side of Hazrat Zahra (peace be upon her) valid? He answered " it is not correct according to consensus among scientists".

Serat Al-Nejah, v 3 p 314

The criticism and analysis

The degradation of persons that have presented doubts will be specified with referring to specified book and mentioned questions and answers and the main narration of Ayatollah Al-Ozma Khuei is the best answer to insults. Hence, we narrate the main narration of the late Ayatollah Ozma here so that alerts consciences judge how the Sunni scientists have played with the thoughts of people and the public in order to achieve to their purpose that is their stupidity.

The content of the answer of Ayatollah Khuei (may God's mercy be upon him):

س 980: هل الروايات التي يذكرها خطباء المنبر، وبعض الكتاب عن كسر « عمر »

لضلع السيدة فاطمة (عليها السلام) صحيحة برأيكم؟

الخوئي: ذلك مشهور معروف.

Question 980: in your opinion, are narrations and remarks that tellers in sources and some writers have written and said in their books " Umar broke the side of Hazrat Fateme (peace be upon her).

The late Ayatollah Khuei has answered

These narrations are famous.

Doubt

The remark of Kashef Al-Ghata rejects the case that Fateme was hit.

Alame Kashef Al-Ghata says

The story that Fatame Zahra was hit and her cheek hurt can be accepted by neither conscience and wisdom nor feelings not because the tribe could not do that. According to the nature, habits and imitations of Arabic people of darkness period before the Islam that have been confirmed by the religion of the Islam, bias toward women never let an Arabic man hit a woman in the presence of her husband.

Al-Sheikh, Known as Kashef Al-Ghata, Janat Al-Mavi, p 135

The criticism and analysis

The main remark of the late Kashef Al-Ghata

The first part:

أنا لا أبرئ هؤلاء القوم، لكن ضرب المرأة كان في ذلك الزمان عيباً، فمن يضرب امرأة يصبح ذلك عاراً عليه وعلى عقبه، ففي نهج البلاغة عن علي عليه السلام:.. ولا تهيجوا النساء بأذى، وإن شتمن أعراضكم، وسببن أمراءكم، فإنهن ضعيفات القوى، والأنفس، والعقول، إن كنا لنؤمر بالكف عنهن وإنهن لمشركات، وإن كان الرجل ليتناول المرأة في الجاهلية بالفهر، أو لهرأوة، فيعير بها وعقبه من بعده.

I do not want to exonerate this group, but hitting a woman is ugly. Everyone that hits a woman is ugly for himself and for his relatives.

Imam Ali (peace be upon him) said " do not hurt women that disgrace you and curse your dignitaries because women are weak physically and mentally. He

prevented us from hurting the polytheistic women and in the darkness period, a man that hurt a woman was criticized and even his children were criticized.

The second part:

ولكن قضية الزهراء، ولطم خدها مما لا يكاد يقبله وجداني، ويتقبله عقلي، ويقنع به مشاعري، لا لأن القوم يتخرجون ويتورعون من هذه الجرأة العظيمة، بل لأن السجايا العربية، والتقاليد الجاهلية التي ركزت الخ....

My conscience and mind do not accept the story of Hazrat Zahra (peace be upon him) and she was hit. Of course, I do not want to deny the courage of opponents, but it proves the Arabic features and imitation from the traditions of darkness period.

Kashef Al-Ghata, Al-Sheikh Muhammad Hossein (died in 1373 hejira), Janat Al-Mavi, p 81, Published by: Dar Al-Azva, Beirut

The answer of the first part:

Alame Sayed Jafar has written about the explanation of the remark of the late Kashef Al-Ghata

We answer " the remark of Al-Ghata, some have doubted about events imposed on Hazrat Zahra (peace be upon her) using it, has a lot of points and we will mention some of them:

1. Kashef Al-Ghata does not deny the events imposed on Hazrat Zahra (peace be upon her). We believe that he does not deny the imposed events and say

Kashef Al-Ghata was not without any faults and mistakes

If Kashef Al-Ghata is a prominent scientist, this feature is not considered a reason that he is lack of any faults and mistakes especially if a matter needs research and exact awareness in texts and its examples. Hence, we can find that he has referred to reasons about the story of invasion to the house of Hazrat Zahra (peace be upon her), hitting her and the abortion of fetus that he has trusted on them. Therefore, it is necessary that we should analyze his reasons because these reasons may not be right and his remarks and ideas should be criticized carefully and curiously. He should not be away from scientific criticism because his religion is Shiite and he is a scientist.

His purpose was not to provoke the feelings of Sunni scientists:

Kashef Al-Ghata may have addressed persons that considered persons that invaded the house of Hazrat Zahra (peace be upon her) considered pure people and looked at their deeds respectfully and considered him as the scale of rightness. Hence, he wanted to make the reality of the matter understandable without provoking their feelings; therefore, he considered these deeds impossible about them in order to arouse the conscience of biased persons that did not respect the invaders from the middle of these two purposes.

To confirm this point, we should say " he has said such remark in order to answer the question of a person that has said " if he had answered something else, he would have provoked his feelings". Especially, after Kashef Al-Ghata started a lot of try to make unity among the Muslims and cared about it a lot.

Kashef Al-Ghata confirms the martyrdom of Hazrat Mohsen his house was fired:

This great scientist expresses his opinion without any ambiguity and explanation not to provoke the emotions of the opposite side and shouts loudly " they aborted Mohsen, the child of Hazrat Zahra (peace be upon her), fired the door of his house and sermonized with his heart-rending poems about the plights of Hazrat Zahra (peace be upon her) and proves the martyrdom of his child, Mohsen:

من سقط محسن خلف الباب منهجه
وفي الطفوف سقوط السبط منجدلا
بباب دار ابنة الهادي تأججه.
وبالخيام ضرام النار من حطب

After they martyred Imam Hussein (peace be upon him) in Karbala, they martyred Mohsen, the child of Hazrat Zahra (peace be upon her) with kick behind the door. Firing the tents in Karbala was a movement toward firing the house of Hazrat Zahra (peace be upon her) and Imam Ali (peace be upon him).

RK: Al-Musavi Al-Moghram, Seyed Abd Al-Razagh (died in 1391 hejira), Maghtal Al-Hossein, p 389, Published by: Manshurat Ghasam Al-Dorasat Al-Eslamiye, Tehran, Iran

Kashef Al-Ghata considers the matter of invading the house of revelation and firing it a unanimous agreement:

Fourth: the late Kashef Al-Ghata considers the matter of invading the house of revelation and firing it as a unanimous agreement. Hence, he has written

طفحت واستفاضت كتب الشيعة، من صدر الإسلام والقرن الأول، مثل كتاب
سليم بن قيس، ومن بعده إلى القرن الحادي عشر وما بعده بل وإلى يومنا هذا، كل
كتب الشيعة التي عنيت بأحوال الأئمة، وأبيهم الآية الكبرى، وأمهم الصديقة الزهراء
صلوات الله عليهم أجمعين، وكل من ترجم له م، وألف كتابا فيهم، وأطبقت كلمتهم
تقريبا أو تحقيقا في ذكر مصائب تلك البضعة الطاهرة، أنها بعد رحلة أبيها المصطفى
(ص) ضرب الظالمون وجهها، ولطموا خدها، حتى احمرت عينها وتناثر قرطها،
وعصرت بالباب حتى كسر ضلعها، وأسقطت جنينها، وماتت وفي عضدها كالدملج.
ثم أخذ شعراء أهل البيت سلام الله عليهم هذه القضايا والرزايا ونظموها في
أشعارهم ومرائهم، وأرسلوها إرسال المسلمات : من الكميت والسيد الحميري،
ودعبل الخزاعي، والنميري، والسلامي، وديك الجن، ومن بعدهم، ومن قبلهم إلى هذا
العصر. وتوسع أعظم شعراء الشيعة في القرن الثالث عشر، والرابع عشر، الذي
نحن فيه، كالخطي، والكعبي، والكوازين، وآل السيد مهدي الحلين، وغيرهم ممن
يعسر تعدادهم، ويفوق الحصر جمعهم وآحادهم . وكل تلك الفجائع والفظائع، وإن
كانت في غاية الفظاعة والشناعة، ومن موجبات الوحشة والدهشة، ولكن يمكن للعقل
أن يجوزها، وللأذهان والوجدان أن تستسيغها، وللأفكار أن تقبلها، وتهضمها، ولا
سيما وأن القوم قد اقتترفوا في قضية الخلافة، وغصب المنصب الإلهي من أهله ما يعد
أعظم وأفظع.

Among the Shiite books from the beginning of the Islam and its first century, Salim Bin Gheis and other persons after him until the eleventh century have written some works and have objected to the events of the life of Imams (peace be upon them) and their great father, the sign of God and their great mother, Hazrat Sedighe(peace be upon her) , and persons that have written their biography and have devoted their books to them have written and explained that after the prophet (peace of Allah be upon him and his descendants) the late, Hazrat Zahra (peace be upon her) was slapped, her face bruised, her eyes became

red, her earrings dropped due to hit, he side was hurt behind the door , he fetus was aborted and her arms swell.

Apart from Shiite writers, the poets of Ahle Beit (peace be upon them) have stated these plights and pains in their poems such as Kamiyat, Sayad Homeiri , Dabal Khazaei, Salami and Deik Al-Jin and poets that existed after them (poets in our era), especially Shiite poets in the thirteenth and fourteenth centuries such as: Khati, Kaabi, Kavazin, Al Sayad Mahdi Halli and others are difficult to mention.

These persons, such as writers and poets, have restated painful events imposed on Hazrat Zahra. Even if these events are painful and tyrannical, wisdom and conscience consider them real and open-minded people accept it because all of these painful events happen about the matter of caliphate, successor, and usurping this rank by untrained people.

Kashef Al-Ghata, Al-Sheikh Muhammad Hossein (died in 1373 hejira), Janat Al-Mavi, p 83- 84, 78-81, Published by: Dar Al-Azva, Beirut

†The answer of the second par

What Kashef Al-Ghata has said about the impossibility of fact that an Arabic woman was hit and its explanation is unacceptable?

The tyrants did not prevent from any actions in order to achieve power:

First: the remark of Hazrat Ali (peace be upon him), he has considered hitting a woman disgrace for Arabic people, is not in the meaning of impossibility of

such action that has been said " an Arabic man does not beat an Arabic woman, but he commits the worst crimes in order to achieve to some purposes such as caliphate and ruling especially if there are a lot of wealth, the expansion of power, domination on people and fame for achieving this rank.

Hence, every crime will be acceptable in order to achieve to our discussed topic that is about the religious and Islamic caliphate and most of people look at it respectfully.

The Arab culture considered disgrace to make daughters be buried alive:

Second: isn't burying daughters alive considered disgrace? Isn't killing brothers disgrace for achieving to the worldly purposes? Aren't these disgusting behaviors related to darkness period? As you know, Khizran killed his child to achieve to power and presidency. Mamun killed his brother, Amin, that was a barrier in his government. This proverb has been said by you:

الملك عقيم لا رحم له.

Caliphate and policy are cruel.

Al-Tabari, Abi Jafar Muhammad Ben Jarir (died in 310 hejira), Tarikh Al-Tabari, v 3 p 522, Published by: Dar Al-Kotob Al-Elmie, Beirut

Al-Masudi, Abu Al-Hasan Ali Ben Al-Hossein Ben Ali (died in 346 hejira), Maruj Al-Zahab, v 2 p 34

Abu Halal Askari says about the explanation of this proverb

قولهم الملك عقيم. يراد أن الملك لو نازعه ولده ملكه لم يلبث أن يهلكه فيصير كأنه عقيم لم يولد له

Al-Molk Aghim: if the child of a king or a ruler disagrees with the headship and the government of his father, he will be killed by his father as if he did not have any children.

Al-Askari, Al-Sheikh Al-Adib Abu Helal, Jomherat Al-Amthal, v 2 p 247, no 1627, Published by: Dar Al-Fekr, Beirut, 1408 hejira- 1988

Which one is more unpleasant, insulting that the prophet says nonsense remarks or hitting women?

Third, if the people in the time of the prophet (peace of Allah be upon him and his descendants) had controlled their remarks and behaviors so that they did not say unpleasant remarks about the messenger of God and respected him, they should not have uttered such impolite remarks as they were hearing

إن الرجل ليهجر.

This man is saying nonsense remarks.

However, the founder of religious values should not obey habits and imitations. In addition, is such insult to the prophet (peace of Allah be upon him and his descendants) as permanent disgrace better than hitting the woman, destroying the house and attributing ugly words to the prophet?

Hence, if they had been afraid of permanent disgrace in the presence of the messenger of God (peace of Allah be upon him and his descendants) on that day, they should have respected the prophet. It is not right that they considered only hitting women as disgrace but not disrespecting the prophet as disgrace. In addition, we deny they threatened Fateme and fired the house, but we accept hitting women.

Is it right that we consider hitting women disgrace, but we deny firing the house and do not consider it as disgrace?

The contradictory statements of persons have made faults

Fourth: persons that refer and reason to the remark of Kashaf Al-Ghata make faults about the validity of the remarks of Amir Momenan(peace be upon him) in Nahj Al-Balaghe and they have said several times " introducing a woman as a weak creature physically and mentally is an unscientific and unpleasant remark. Hence, why has he considered this remark as the basis of his remarks and confirms its validity?

Hitting the daughters of the messenger of God (peace be upon him and his descendants) in Karbala

Fifth: in the sad event of Karbala, persons with hearts full of animosity lashed the daughters of the messenger of God (peace of Allah be upon him and his descendants) without considering its consequences. Were they ignorant of permanent disgrace and the anger of God? its

Of course, we answered the doubt separately " the bias of Arab prevented from hitting women" and we narrated that also of women were hit by the second caliph from the Sunni books.

At the end of this part, we will refer to the degradation of poor designers in making doubts. We hope these persons act more prudently from now on.

Good luck

The group in charge of answering doubts

Research centre of Hazrat Valiasr