

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Has the narration “after me obey the leadership of Abu Bakr and Omar “ been accurately quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)?

THE BORAD OF SHIITES FAITHS

A QUESTION BY; YADAN

RESPONSE

Pertaining to the false narration of Eqteda (to obey the leadership of) which is one of the Suniite famous narrations and have considered that as one of the virtues of Shakhayn (Abu Bakr and Omar) with the aid of Allah the Almighty and via the research which has been presented below we are going to prove the falsity and the lack of its authenticity in two sections (the brief response and the detailed response)

THE BRIEF RESPONSE

- 1, this narration is invalid due to its proof
- 2, if this narration was accurate and authentic then they themselves have resorted to that in order to prove their own Caliphates in Thaqifah prior to anyone else
- 3, this narration has been manipulated by the group of Bakeiah who are making efforts to create virtues for Abu Bakr

4, with regard to this fact that Sunnite has no documented proof from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) to prove their own Caliphate and leadership then they have considered "consensus" as the only reason for the Caliphate of Abu Bakr thus this narration is not authentic

5, with respect to the narration " whoever died and he did not know the Imam of the age then he has died in the Jahelyah (the ignorant period of Arabs in pre-Islam) manner, the commander of the faithful and Her Holiness Fatima Zahra (peace be upon them) and the majority of the companions such as Salman, Abu Zar, Meqdad and ... never paid attention to this narration

6, Abu Bakr and Omar have a great disagreement upon most of the religious laws and actions and with respect to this narration a great paradox will be emerged

7, how can obey the leadership of Abu Bakr and Omar since they have not informed of the most religious laws (Shariat) and they referred to the commander of the faithful to solve their own problems?

8, the necessity of this narration is to prove Esmat (the whole purity) of Abu Bakr and Omar while no Moslem does not necessarily believe in that case

9, apparently such a narration has been stated by the holy prophet of GOD it has been stated only for specific and certain purposes and issues

10, As the name of Abu Bakr has been mentioned in some of the Shiites sources in the form of Abi Bakr then perhaps the exact text of the narration was just like that and if so then the whole issue will be changed

THE DETAILED NARRATION

THE PROBE OF THE NARRATION'S PROOF

1, Bokhari and Moslem have not mentioned this narration in their own'

Books Sahih which itself implies in the weakness of that narration because some of the Sunnite scholars have rejected and considered worthless the majority of the narrations which were pertaining to the virtues of the commander of the faithful Ali Ibn Abi Taleb (peace be upon them) and the other sacred Ahl Al-Bayt (peace be upon them) only as a result of they have not been quoted by Bokhari and Moslem for instance, Ibn Taymiah says that; since there are numerous consensus and clear text pertaining to Abu Bakr in contrast to (His Holiness) Ali then the Caliphate of Abu Bakr will be proved

لأن النص والإجماع المثبتين لخلافة أبي بكر ليس في خلافة علي مثلها فإنه
ليس في الصحيحين ما يدل على خلافته وإنما روى ذلك أهل السنن

-Menhaj Al-Sonat, v 4 p 388

Or in another case he considered and declared as an invalid narration the saying which quoted from the holy prophet of GOD pertaining to this case that (my nation will be divided to 73 or 72 sectors) only since it has not been narrated in Sahihayn

أن حديث الثنتين والسبعين فرقة ليس في الصحيحين

-Menhaj Al-Sonat, v 5 p 249

And...

2, this narration has been quoted via different proofs by some of the companions (Hozayfa Ibn Yaman, Abd Allah Ibn Masoud, Abu Dorda, Anas Ibn Malek, Abd Allah Ibn Omar, the grandmother of Abd Allah Ibn Abi Al-Hozayl) but the most authentic narration of these narrations belong to Hoayfa and, Ibn Masoud and we will prove its weakness through its proof discussion

THE FIRST WAY OF HOZAYFAH'S NARRATION

1, all of the narration have been quoted by Hozayfah a man named Abd Al-Malek Ibn Omayr was in its chain of the proof who has been mentioned in the Sunnite narrative books in such a way that” Rajol Modless (who has

changed the narrations) , very weak narrator”, with lots of mistakes”, a confused narration”, and not authentic narration”

For instance, Mazi in Tahzib Al-Kamal and Ibn Hojr IN Tahzib Al-Tahzib have said pertaining to him that

وقال علي بن الحسن الهسنجاني : سمعت أحمد بن حنبل يقول : عبد الملك بن عمير مضطرب الحديث جدا مع قلة روايته .

Ahmad Ibn Hanbal has said that; the narrations of Abd Al-Malek Ibn Omayr are very confused and puzzled and a few of his narrations have been quoted in the narrative books

-Tahzib Al-Kamal, Al-Mazi, v 18 p 373, Tahzib Al-Tahzib, Ibn Hajar, v 6 p 365

And Zahabi has said pertaining to him in the book Sayr Alam Al-Nabla that

وروى إسحاق الكوسج ، عن يحيى بن معين قال : مخلط . وقال علي بن الحسن الهسنجاني : سمعت أحمد بن حنبل يقول : عبد الملك بن عمير مضطرب الحديث جدا مع قلة روايته ، ما أرى له خمس مئة حديث ، وقد غلط في كثير منها . وذكر إسحاق الكوسج عن أحمد ، أنه ضعفه .

Eshaq Kusaj has quoted from Yahya Ibn Moin that in spite of the few narrations have been quoted from him but those narrations are confused and puzzled as well as they are mixed narrations who has blended the accurate sayings with the weak ones and Ahmad Ibn Hanba has considered him as a weak narrator

-Seir Alam Al-Nobala, Al-Zahabi, v 5 p 440

And also Zahabi has quoted from Abu Hatam that

عبد الملك بن عمير لم يوصف بالحفظ

Abd Al-Malek Ibn Omayr is not considered among the Hafezin (who knows the holy Qur'an by heart)

-Seir Alam Al-Nobala, Al-Zahabi, v 5 p 440

Kharazmi one of the Sunnite scholars has said pertaining to him that; he is the same man that martyred Abd Allah Ibn Yaqtar or Qyes Ibn Mosahar

Saydavi who was the messenger and the representative of Hossein Ibn Ali to the people of Kufeh by the order of Ibn Ziyad and fell down him from the top of the government building and while he was still alive cut his head off and when they censured him he said I wanted him not to suffer

-Maghtal Al-Hossein Alaihe Al-Salam, Kharazmi, p 185

From the other side, this Abd Al-Malek Ibn Omayr has not heard directly this narration from Rabi Ibn Harash and as well as Rabi Ibn Harash has not heard the narration from Hozayfa Ibn Yaman and Manavi says pertaining to this case that

عبد الملك لم يسمعه عن ربعي و ربعي لم يسمع من حذيفه..

Abd Al-Malek has not heard this narration from Rabi and he did not heard that narration from Hozayfah as well

-Feiz Al-Ghadir, v 2 p 56, Al-Ansab Hanzali, v 4 p 251

THE SECOND WAY OF THE NARRATION OF HOZAYFAH

2, in another narration which has been quoted from Hozayfah Ibn Yaman the names of the blow men have been mentioned that

1, Salem Ibn Ala Moradi who Zahabi says pertaining to him that

ضعفه ابن معين ، والنسائي

Ibn Moin and Nasaei have considered him as a weak narrator

-Mizan Al-Etedal, Al-Zahabi, v 2 p 112

And Ibn Hojr writes pertaining to him that

قال الدوري عن ابن معين ضعيف الحديث

Dori has quoted from Ibn Moin that his narrations are weak

-Tahzib Al-Tahzib, Ibn Hajar, v 3 p 381

2, Amr Ibn Heram that Zahabi has mentiones pertaining to him in the book Mizan Al-Etedal that

عمرو بن هرم ضعفه يحيى القطان .

Amr Ibn Heram who has been weakened by Yahya Ibn Qatan

-Mizan Al-Etedal, v 3 p 291

3, Vaki Ibn Jarah who has been considered Maqduh (an invalid narrator)

...قال عبدالله بن احمد حنبل عن ابيه : ...سمعت ابي يقول : ابن مهدي اكثر تصحيفا من وكيع ، و وكيع اكثر خطأ من ابن مهدي ، و وكيع قليل ا لتصحيف ...و سمعت ابي يقول : اخطا وكيع في خمس مائه حديث .

Vaki has many mistakes than Mahdi and his narrations are few and he has made mistakes in more than 500 narrations

-Tahzib Al-Kamal, v 30 p 471, quoted from: Elal, v 1 p 14, 127

4, and also the servant of Rabi Ibn Harash that Ibn Hazm has considered him as an unknown man and his name was Helal and he is unknown as well

قال ابن حزم : و قد سمي بعضهم المولي فقال : هلال مولي ربعي و هو مجهول لا يعرف من هو اصلا

Helal the servant of Rabi is an unknown man and no one knows him at all

-Al-Ahkam Fi Osul Al-Ahkam, v 2 p 243

THE PROBE OF THE WAY OF IBN MASOUD

3, and the narration has been quoted from Ibn Masoud which the below points should be take into account that

A, Tarmazi has emphasized and said that

هذا حديث غريب من هذا الوجه من حديث ابن مسعود لا نعرفه الا من حديث يحيي بن سلمه بن كهيل و يحيي بن سلمه يضعف في الحديث .

This narration (the narration of Eqteda) is a strange narration which has only been quoted from Yahya Ibn Salamah who has been considered as a weak narrator in narrations field

-Sahih Termezi, v 5 p 672

B, in this chain of narrators there is Yahya Ibn Salamah Kahil that
Ibn Hojr says in Lisan Al-Mizan that

ضعفه يحيى بن معين

Yahya iBn Moin has considered him as a weak narrator

-Lisan Al-Mizan, Ibn Hajar, v 7 p 431

Ibn Hojr Has mentioned in Lisan Al-Mizan that

يحيى بن سلمة بن كهيل بالتصغير الحضرمي أبو جعفر الكوفي متروك

He is an abandoned man (that his narrations have to be ignored and not being narrated or not being acted accordingly)

-Taghrib Al-Tahzib, Ibn Hajar, v 2 p 304

Zahabi has said in Mizan Al-Etedal that

يحيى بن سلمة بن كهيل . عن أبيه . قال أبو حاتم وغيره : منكر الحديث .
وقال النسائي : متروك . وقال عباس ، عن يحيى : ليس بشئ ، لا يكتب حديثه .

-Mizan Al-Etedal, Al-Zahabi, v 4 p 381

C, and also in this same chain of narrators there is Esmail Ibn Yahya Ibn Salamah that Mazi has mentioned in the book Tahib Al-Kamal that

متروك الحديث

-Tahzib Al-Kamal, Al-Mazi, v 3 p 212, 213

Zahabi has mentioned in Mizan Al-Etedal that

قال الدارقطني : متروك.

Dar Qatni has said that; he is a man that his narrations have to be ignored

-Mizan Al-Etedal, Al-Zahabi, v 1 p 254

Al Al-Din Moqlatay ha smentioned in Ekmal Tahzib Al-Kamal that

إسماعيل بن يحيى بن سلمة بن كهيل الكوفي . قال أبو حاتم بن حبان : لا
تحل الرواية عنه وقال أبو الفتح الأزدي ، فيما ذكره ابن الجوزي : متروك الحديث.
إسماعيل بن يحيى بن سلمة بن كهيل الحضرمي الكوفي متروك.

Abu Hatam Ibn Haban has said that; it is not allowable to quote his narrations and also he is the man that his narrations have to be ignored as Ibn Jozi has said

-Ekmal Tahzib Al-Kamal Fi Asma Al-Rejal, Ala Al-Din Maghlatai, v 2 p 208

And also Ibn Hojr has mentioned in Tahzib Al-Tahzib as well as in Taqrib Al-Tahzib that

إسماعيل بن يحيى بن سلمة بن كهيل الحضرمي الكوفي . قال الدارقطني
متروك . ونقل ابن الجوزي عن الأزدي أنه قال متروك.

Dar Qatni has said that he is the man that his narrations have to be ignored

-Taghrib Al-Tahzib, Ibn Hajar, v 1 p 100, Tahzib Al-Tahzib, Ibn Hajar, v 1 p 293

D, and also in the same chain of narrators there is Ebrahim Ibn Esmeil Ibn Yahya and it has been said pertaining to him that;

1-« لين ، متروك ، ضعيف ، مدلس ، قال الذهبي : لينه ابو زرعه و تركه
ابوحاتم.»

He was a careless, strange, weak and tricky in the narration domain and Zahabi has said pertaining to him that; Abu Zarah has considered him as a careless man and Abu Hatam has ignored his narrations

-Mizan Al-Etedal, v 1 p 20, Al-Moghana, v 1 p 10

2-« و قال العقيلي عن مطين : كان ابن نمير لا يرضاه و يضعفه و قال : روي
احاديث مناكير. قال العقيلي : و لم يكن ابراهيم هذا بقيم الحديث. »

Aqili quotes from Matin that Ibn Nomayr was not satisfied with his narrations and considered him a weak narrator and he was saying that he has narrated the saying unknowingly and Aqili says that the narrations of Ebrahim are worthless

-Tahzib Al-Tahzib, v 1 p 106

THE PROBE OF THE WAY OF ANAS IBN MALEK

4, and the narration of Anas Ibn Malek and in all of his narrations there are men such as Amr Ibn Heram, Omar Ibn Nafe, Hemad Ibn Dalil and Amr Ibn Heram that his status has been discussed earlier

It has been mentioned pertaining to Omar Ibn Nafe that

«حديثه ليس بشيء» ، «لا يحتج بحديثه»

His narrations are invalid and his narrations have to be ignored

-Al-Kamel, v 5 p 1703, Tahzib Al-Tahzib, v 1 p 499

It has been said pertaining to Hemad Ibn Dalil that

« من الضعفاء » ، « ضعفه ابو الفتح الازدي وغيره » ، « و ابن الجوزي في

الضعفاء»

-Al-Moghana Fi Al-Zoafa, v 1 p 189, Mizan Al-Etedal, v 1 p 590, Hamesh Tahzib Al-Kamal, v 7 p 236

THE PROBE OF THE WAY OF ABD ALLAH IABN OMAR 5, and the narration from Abd Allah Ibn Omar in all of the narrations have been quoted from him then his narrations have been weakened via various interpretations and phrases such as these cases

حديث اقتدوا باللذين من بعدي . وهذا غلط ، وأحمد لا يعتمد عليه.

حديث اقتدوا باللذين من بعدي أبى بكر وعمر ، وهذا غلط واحمد لا يعتمد

عليه .

The narration of Eqteda was an invalid narration that Ahmad Ibn Hanbal has not pay attention to that

-Mizan Al-Etedal, Zahabi, v 1 p 105, Lesan Al-Mizan, Ibn Hajar, v 1 p 188

ان حديث عبدالله بن عمر هذا باطل بجميع طرقه...

This narration from Abd Allah Ibn Omar is invalid with respect to all of its ways

-Lesan Al-Mizan, v 5 p 237

THE PROBE OF THE GRANDMOTHER OF ABD ALLAH IBN ABI HOZYL

6, and the narration of the grandmother of Abd Allah Ibn Abi Hozayl and pertaining to this narration we only suffice to the remark of Hafez Ibn Hazm that

و اما الروايه: اقتدوا... فحديث لا يصح لانه مروى عن مولى لربعى مجهول

And the narration of Eqteda is an invalid narration since it has been quoted from the servant of Rebi who is an unknown man

-Al-Ahkam, v 6 p 809

THE PROBE OF THE REFERRAL OF THE NARRATION

It is necessary to mention some comments pertaining to the denotation of the narration after the proof probing of the narration Eqteda

1, the Sunnites believe in that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has not appointed a man for the Caliphate and leadership after His Holiness and they prove the Caliphate of Abu Bakr via the consensus as well and only a Sunnite prejudices group called as Bakriah has undertaken some prejudiced actions pertaining to Abu Bakr to manipulate and create some virtues for him

Hafez Ibn Jozi says pertaining to this case that

قد تعصب قوم لا خلاق لهم يدعون التمسك بالسنة قد وضعوا لابي بكر

فضائل ...

A worthless group who claims that they are resorting to the tradition has undertaken some actions to manipulate the virtues for Abu Bakr in a prejudiced manner

-Al-Mozuat, v 1 p 303

Ibn Abi Hadid Motazeli says pertaining to the group of Bakriah that; and when Bakriah saw that what Shiites are doing (his purpose is the narrations which have been quoted by Shiites from the Sunnite sources pertaining to the virtues of the commander of the faithful (peace be upon him) which imply in His Holiness' Imamate) then in the contrary they are making efforts to manipulate false narrations pertaining to the virtues of

Abu Bakr for instance, in the contrary to the narration Okhovat (the brotherhood) which is pertaining to the dignity of the commander of the faithful (peace be upon him)

« لو كنت متخذاً خليلاً »

Has manipulated the above narration pertaining to the virtues of Abu Bakr and in contrast to the narration ‘ink and pen’ has created another narration that

« ايتوني بدواه و بياض اكتب فيه لابي بكر كتابا لا يختلف عليه اثنان »

And the other comments such as

« يابي الله و المسلمون الا ابابكر »

Or (the narration that in which Allah the Almighty has stated to Abu Bakr)

« انا راض عنك فهل انت عني راض ؟ »

O Abu Bakr I am pleased with you are you satisfied with Me?

-Sharh Ibn Abi Al-Hadid, v 11 p 48

Thus with respect to the above points the narration Eqteda can perhaps be manipulated by the same group

2, with respect to this point that which is one of the necessities of the histort that Her Holiness Fatima Sediqah Taherah Zahra Marziah (peace be upon

« فارقت الدنيا ولم تباع ابابكر »

Passed away and did not swear allegiance to Abu Bakr as well as this is one of the certain issue of the whole history that the commander of the faithful (peace be upon him) not only ordered his wife Her Holiness Fatima Zahra to swear allegiance but also His Holiness himself has not sworn allegiance while His Holiness really knew that

Whoever died and has not known his Imam of the age then he in fact, has died in a Jaheliah manner

her)

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةَ مَاتَ مَيْتَةً جَاهِلِيَّةً .

-Sahih Moslem, Moslem Al-Neishaburi, v 3 p 1478, Al-Sonan Al-Kobra, Al-Beihaghi, v 8 p 156, Majma Al-Zavaed, v 5 p 218, Meshkat Al-Masabih, v 2 p 1088, Selselat Al-Ahadith Al-Sahihat, v 2 p 715

مَنْ مَاتَ بِغَيْرِ إِمَامٍ مَاتَ مَيْتَةً جَاهِلِيَّةً.

-Mosnad Ahmad, Ahmad Ben Hanbal, v 4 p 96, Majma Al-Zavaed, Al-Heithami, v 5 p 218, Mosnad Al-Teyalasi, p 295, Al-Ehsan be Tartib Sahih Ibn Haban, v 7 p 49, Haliyat Al-Aoliya, v 3 p 22

And some of the other companions such as Salman, Abu Zar, Meqdad, Amar Yaser, Zobayr and Saed Ibn Ebadah and ... have not sworn allegiance and this means the lack of acceptance of the leadership of Abu Bakr and Omar thus, the Sunnite and those who have manipulated and innovated the narration of Eqteda have to respond to this great paradox as well

3, the other point is that Abu Bakr and Omar have disagreed upon the majority of the religious laws and measures now how can it be possible to obey the leadership of those two who disagreed upon the religious laws and acts, for instance,

A, Abu Baker has considered the temporary marriage as an allowable issue while Omar has disagreed with that as well as he prevented that and even threatened to punish those who commit that

B, Omar prevented to give heritage to the non-Arab Moslems unless who was born among an Arab family but Abu Baker did not disagree with that and after them Othman came and opposed to the majority of the statements, religious laws and traditions of those two Qaliphs prior to himself and all of them are presented in the Sunnite Feqh and Osul books

Now if the narration Eqteda is accurate then it is necessary to declare all of them as unbelievers and misled people

4, what is well-known that is this point that both Abu Bakr and Omar were ignorant pertaining to the majority of the Islamic Feqh, Osul issues and even in terms of the meaning of some of the Holy Qur'an words and they referred to the commander of the faithful (peace be upon him) now with this regard is it possible that the holy prophet of GOD (peace and bless of GOD

be upon him and his progeny) has recommended to follow the leadership of those two men and wanted the other people to obey the orders and preventions of those two in an absolute manner?

5, the narration Eqteda with such words does not necessarily imply in the purity and innocence of Abu Bakr and Oamr and the lack f mistakes and faults of those two and while that none of the Moslems have not considered such a claim.

6, if the narration of Eqteda was true and in fact it has been quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the honor of those two then both Abu Bakr and Omar themselves have resorted to that to prove their own Caliphate in the day of Thaqifah while we cannot find such a point in any narrative or historical books at all

Rather than we can see Abu Bakr in the day of Thaqifah that says that;

با يعوا اي الرجلين شئتتم يعني ابا عبیده و عمر بن خطاب .

You can swear allegiance to those two Abu Obaydah or Omar if you want to

-Sahih Bokhari, chapter Fazl Abubakr, Mosnad Ahmad, v 1 p 56, Tarikh Tabari, v 3 p 309, Al-Sirat Al-Halabiye, v 3 p 386,

Or at that time he turns to Abu Obaydah and says that;

امد يدك ابايعك .

Give me your hand to swear allegiance to you

-Tabaghat Al-Kobra, v 3 p 128, Mosnad Ahmad, v 1 p 35, Al-Sirat Al-Halabiye, v 3 p 386

Or we see that Abu Bakr after the allegiance of the Caliphate says that

اقيلوني اقبلوني فلست بخيركم و علي بن ابي طالب فيكم .

Leave me, leave me, since I am not the best man among you while Ali Ibn Abi Taleb is still among you

-Al-Emamat Al-Siyasat, v 1 p 14, Al-Savaegh Al-Moharagha, p 30, Al-Riyadh Al-Nazarah, v 1 p 175, Kanz Al-Emal, v 3 p 302

And also we see that Omar says after the allegiance to Abu Bakr that

كانت بيعه ابي بكر فلتة وقي الله المسلمين شرها فمن عاد الي مثلها

فاقتلوه .

The allegiance to Abu Bakr was a mistake that Allah the Almighty prevents us its evil results and if someone committed such a mistake once again the

-Sahih Bokhari, v 5 p 208, Al-Savaegh Al-Moharaghat, p 5, Tarikh Al-Kholafa, p 67

THE POSSIBILITIES PERTAINING TO THIS NARRATION

1, the strong possibility is that is the narration of Eqteda some distortions of the words have been occurred in means that with respect to the narrations have been mentioned in the Shiites books this narration has been quoted in this way that

اقتدوا باللذين من بعدي ابابكر و عمر

-Talkhis Al-Shafei, v 3 p 35

It means that the holy prophet of GOD has addressed Abu Bakr and Omar and stated to them that; O Abu Bakr and Omar obey the two successors to me (the holy Qur'an and Etrat (my progeny)

In order to elaborate this point that in the contrary to the Sunnite sources that Abi Bakr has been mentioned in the form of Jari (an Arabic linguistic rule) and in the other Shiite books in the form of Mansub (an Arabic linguistic rule) and with this respect Abu Bakr and Omar have been mentioned in the form of Monada (an Arabic linguistic rule) then these two men are ordered in this manner that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has addressed and ordered the whole Moslems in a general from and Abu Bakr and Omar in an specific manner but what issue has His Holiness ordered them? Response, to the holy book and Etrat namely the two big and small precious things that the holy prophet of GOD permanently ordered the people to obey and resort to them and what men are more merit to be ordered to obey these two issues than Abu Bakr and Omar?

2, some of the scholars have said that; it is possible that the real intent of the mentioning of this narration was a specific issue pertaining to a certain

case that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was walking in a route while Abu Bakr and Omar were behind His Holiness in a short distance and His Holiness stated too those who intended to know the way that come after those two men in order not to be lost. And in this respect, the narration will not be as the same as the Sunnites have referred to that and it is not concerned with the issue of the Caliphate at all. And such cases have been frequently occurred which each of them were not concerned with the issue of Caliphate

3, in some ways of the narration of Eqteda there is an additional part in the Sunnite sayings that the others have eliminated and not mentioned that and that is 4 cases

1, **واهدتوا بهدي عمار.**

-Mosnad Ahmad, v 5 p 385

2, **و تمسكوا بعهد ابن ام عبد.**

-Mosnad Ahmad, v 5 p 385

3, **اذا حدثكم بن ام عبد فصدقوه.**

-Mizan Al-Ededal, v 6 p 660, Tahzib Al-Tahzib, v 6 p 385

4, **ما حدثكم ابن مسعود فصدقوه.**

-Sahih Termezi, chapter Managheb Abibakr and Omar

And with respect to obey the leadership and Imamate and resort to each one of these men then the whole case will be changed and lots of problems in the cases itself will be emerged and makes this issue more confused for the Sunnites in such a manner that in spite of the whole proof, reference and denotation investigation of this narration which have been mentioned up to now, they have to give it up completely or to accept its implications and in this respect not only there is no virtue for those two but also there is a sign of the lack of their dignity as well

For instance, have the Sunnites followed the recommendations and traditions of Amar Yaser? A man who rejected to swear allegiance to Abu Bakr and stated to Abd Al-Rhahman Ibn Oef pertaining to the story of

Thaqifah that; if you want not to cause division among Moslems then swear allegiance to Ali Ibn Abi Taleb?

-Tarikh Tabari, v 3 p 297, Al-Kamel, v 3 p 37, Al-Aghd Al-Farid, v 2 p 182

Or he is the man who stated when they sworn allegiance to Othman that; O the people of Oraysh, in each time you opposed your Ahl Al-Bayt of the holy prophet of GOD and sworn allegiance to someone else and I am fearful from Allah the Almighty that the other ones take this issue from you and grant that to the other as you have taken that from its people and granted to others than its people

-Moruj Al-Zahab, v 2 p 342

Yes, Amar is the same man that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated pertaining to him that

عمار تقتله الفئة الباغية

Amar will be killed by a wicked oppressive group

-Al-Mosnad, v 2 p 164, Tarikh Tabari, v 4 p 2, v 4 p 28, Tabaghat Ibn Sad, v 3 p 253, Al-Khasaes, p 133, Al-Mostadrak, v 3 p 378, Omdat Al-Ghari, v 24 p 192, Kanz Al-Emal, v 16 p 143

Or in another case His Holiness stated pertaining to Amar that

و من عادي عمارا عاداه الله .

Whoever is the enemy of Amar then Allah the Almighty will be his enemy

-Al-Esabat, v 2 p 506, Al-Estiab, v 3 p 1138, Kanz Al-Emal, v 13 p 298, Ensan Al-Oyun, v 2 p 265

And indeed, why does the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) order to obey the recommendations of Amar and follow his path? Since His Holiness stated to him before that

يا عمار ! ان رايت عليا قد سلك واديا و سلك الناس كلهم واديا غيره فاسلك مع علي فانه لن يدليک في ردي و لن يخرجک من هدي ... يا عمار ! ان طاعه علي من طاعتي و طاعتي من طاعه الله عزوجل .

O Amar, if you found Ali in a route and the whole people in the other path then always follow the route of Ali since he will not misled you from the right

path at all... O Amar, in fact the obedience of Ali is the obedience of me and the obedience of me is the obedience of Allah the Almighty

-Tarikh Baghdad, v 13 p 186, Kanz Al-Emal, v 12 p 212, Faraed Al-Samtin, v 1 p 178, Al-Managheb Kharazmi, v 57, p 124

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