

Is it true that this narration « ولدني ابوبكر مرتين » is from Imam Sadegh(peace be upon him)?

SHIAS BELIEFS GROUP

Questioner: Ali Saeidi and Naser Khoshnevis

Answer

One of reasons that the Sunni scientists reason is to prove good relationship between Ahle Beit (peace be upon them) and three caliphs and criticize the situation of Shias against the caliphs using that .they narrate the famous narration from Imam Sadeq (peace be upon him). In this part, we will analyze the document and the reference of the narration from Shiite and Sunni examples and we will let dear readers judge about it.

Analyzing the document of the narration in the Shiite books

None of Shiite books have narrated this narration. but only deceased Abu Al-Fath Arbali has narrated it from Abd Al-Aziz Ben Akhzar Jenabezi that is Sunni Hanafi.

وقال الحافظ عبد العزيز بن الأخضر الجنازى رحمه الله أبو عبد الله جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام الصادق وأمه أم فروة واسمها قريبة بنت القاسم بن محمد بن أبي بكر الصديق رضى الله عنه وأمها أسماء بنت عبد الرحمن بن أبي بكر الصديق ولذلك قال جعفر عليه السلام ولقد ولدني أبو بكر مرتين .

Kashf Al-Ghame, v 2 p 374

Hafez Abd Al-Aziz Jenabezi has said " the mother of Abu Abdullah Jafar Ben Muhammad is Um Foruh and she is the daughter of Ghasem Ben Muhammad Ben Abubakr and her mother is Asama (the daughter of Abd Al-Rahman Ben Abubakr). Hence, Imam Sadegh bade " Abubakr made me alive twice. In other words, I am related to him in two ways.

First, Hafez Abd Al-Aziz Jenabezi died in 611 A.H. and Imam Sadeq (peace be upon him) was martyred in 148 A.H. Hence, there is a lot of time difference

between their death time. Therefore, the narration is Morsele and the Morsel narration has no worth to be reasoned.

Second, the religion of this person is Sunni. As Zahabi has written about him in the book " Seir Alam Al-Nobla"

ابن الأخرى * الامام العالم المحدث الحافظ ... قال ابن النجار : ... وما رأيت في شيوخنا مثله في كثرة مسموعاته ، وحسن أصوله

Seir Alam Al-Nobala, Al-Zahabi, v 22 p 31

The best witness to prove that Abubkr is Sunni is using the word " Sedigh" whereas all of Shias know that this is one of titles of Amir Al-Momenin (peace be upon him). We have analyzed this matter completely in this address

<http://valiasr-aj.com/fa/page.php?bank=question&id=633>

The narration has no worth from the point of view of Shias. If the Sunni scientists want to express matters from for Shias, they should refer to a narration that has been narrated by the Shiite narrators with valid document.

It is meaningless that the Sunni scientists reason to a narration that Shias do not believe in against them. Ibn Hazam Andelsi that is one of Sunni famous scientists and persons against Shias has written

معنى لاحتجاجنا عليهم برواياتنا ، فهم لا يصدقونها ، ولا معنى لاحتجاجهم علينا برواياتهم فنحن لا نصدقها ، وإنما يجب أن يحتج الخصوم بعضهم على بعض بما يصدقه الذي تقام عليه الحجّة به .

Al-Fasl Fi Al-Ahva Al-Melal va Al-Nahl, v 4 p 159

It is meaningless that we reason to our narrations against Shias whereas they do not believe in and it is meaningless that they refer to their narrations against us whereas we do not believe in them. Hence, it is necessary that narrations should be referred that they believe in and they can reason to against animosity.

Analyzing the document of the narration in the Sunni books

This narration does not have valid document even in the Sunni books and all of their documents are invalid according to the rules of Sunni scientists. However,

unfortunately, the Sunni scientists have narrated narrations without considering the document of the narration and blindly and then they have invaded against Shias.

Zahabi one of famous Sunni scientists, has written after narrating this narration and without mentioning any documents for that

وكان يغضب من الرافضة ، ويمقتهم إذا علم أنهم يتعرضون لجدّه أبي بكر ظاهرا وباطنا . هذا
لا ريب فيه ، ولكن الرافضة قوم جهلة ، قد هوى بهم الهوى في الهاوية فبعدا لهم .

Seir Alam Al-Nobala, Al-Zahabi, v 6 p 255

Rafeze was angry of Rafeze and if he sees that they disagree with his grandfather secretly or obviously, they will be enemy with them. But Rafeze was an ignorant Tribe...

When he narrates narrations about the virtues of Ahle Beit of the prophet (peace of Allah be upon him and his descendants), he considers his heart as witness that this narration is false although he says clearly that the document of the narration is valid.

He narrates that the prophet (peace of Allah be upon him and his descendants) bade

عدوك يا علي عدوي ، وعدوي عدوّ الله .

O'Ali! Your enemy is my enemy and my enemy is the enemy of God.

Zahabi does not find any faults about the weakness of the narration from the point of view of Sunni scientists, but he writes

يشهد القلب أنّه باطل .

My hear attests that this narration is false.

Mizan Al-Etedal, v 1 p 82, Translated By: Ahmad Ben Al-Azhar Al-Neishaburi

It turns out that one of factors of validity of the narration is the attestation of heart Mr. Zahabi.

The first document

The most important document that we can find for this narration is the document that Mezi has narrated in the book " Tahzib Al-Kamal"

أخبرنا بذلك أبو الفرج عبد الرحمان بن أبي عمر محمد بن أحمد بن محمد بن قدامة المقدسي بدمشق ، وأبو الذكاء عبد المنعم بن يحيى بن إبراهيم الزهري بالمسجد الأقصى ، وأبو بكر محمد بن إسماعيل بن عبد الله بن الأنماطي الأنصاري بالقاهرة ، وأبو بكر عبد الله بن أحمد بن إسماعيل بن فارس التميمي بالإسكندرية ، قالوا : **أخبرنا أبو البركات دارد بن أحمد بن محمد بن ملاعب البغدادي** بدمشق ، قال : **أخبرنا القاضي أبو الفضل محمد بن عمر بن يوسف الأرموي ببغداد** ، قال : **أخبرنا الشريف أبو الغلام عبد الحميد بن علي بن محمد بن الحسن ابن المأمون** ، قال : **أخبرنا الحافظ أبو الحسن علي بن عمر بن أحمد ابن مهدي الدارقطني** ، قال : **حدثنا يعقوب بن إبراهيم البرزاز** ، قال : **حدثنا الحسن بن عرفة** ، قال : **حدثنا محمد بن فضيل**

وبه [الإسناد السابق] قال : **أخبرنا الدارقطني** ، قال : **حدثنا أبو بكر أحمد بن محمد بن إسماعيل** ، قال : **حدثنا محمد بن الحسين الحنيني** ، قال : **حدثنا عبد العزيز بن محمد الأزدي** ، قال : **حدثنا حفص بن غياث** ، قال : **سمعت جعفر بن محمد يقول** : ما أرجو من شفاعة علي شيئاً إلا وأنا أرجو من شفاعة أبي بكر مثله ، ولقد ولدني مرتين .

Tahzib Al-Kamal, Al-Mazi, v 5 p 81- 82

I have no hope from the intermedate of Imam Ali (peace be upon him) and I hope the intermedate of Abubakr. As a matter of fact, Abubakr has made me alive twice.

First, there are several unknown and weak narrators. For example,

1. Abu Al-Barakat Davud Ben Ahmad Ben Muhammad Ben Malaeb Al-Baghdadi is unknown as Zahabi mentions his name in the book " the history of the Islam" v 44 p 287 and Sefdi mentions his name in the book " Al-Vafi Al-Vafiat" v 13 p 286. However, they have not mentioned

2. Abd Al-Samad Ben Ali Ben Muhammad is also unknown as Khatib Baghdadi mentions his name in the book " the history of Baghdad" v 11 p 46. But no praise has been said about him.

3. Ahmad Ben Muhammad Ben Ismaeil Ademi is unknown.

4. Abd Al-Aziz Ben Muhammad Alazedi Namazi mentions his name in the book " Mostadrekat Elm Al-Rejal" v 4 p 445 no 7909 and he says clearly that he is unknown.

5. Hafas Ben Ghias: Soleiman Ben Khalf Al-Baji, one of Sunni scientists, has written about him

قال علي بن المديني: أحاديث حفص وحاتم بن وردان عن جعفر بن محمد منكراً .

Al-Tadil Al-Tajrih, Soleiman Ben Khalaf Al-Baji, v 1 p 513

Ali Ben Madini has said " Ali Ben Madini has said " the Hadithes Hafas and Hatem Ben Verdhan from Jafar Ben Muhammad (peace be upon him) are unacceptable.

Mobarakfori has written about him

وحفص بن غياث ساء حفظه في الآخر، صرح به الحافظ في مقدمة الفتح وقال الذهبي في الميزان قال أبو زرعة ساء حفظه بعد ما استقضى .

Tohfat Al-Ahuzi, Al-Mobarakfori, v 2 p 124

The memory of Hafas Ben Ghias became weak at the end of his life. Hafez (Ibn Hajar) says it clearly in the introduction of the book " Fath Al-Bari". Zahai has said in the book " AlMizan" that Abuzare has said " after Hafas Ben Ghias became a judge, his memory became weak.

Zahabi has said about him in the book " Mizan Al-Etedal"

وقال داود بن رشيد : حفص بن غياث كثير الغلط .

Davud Ben Rashid has said " Hafas Ben Ghias made a lot of mistakes.

He has added

وقال أبو زرعة : ساء حفظه بعد ما استقضى .

Abu Zare has said " after Hafas Ben Ghias became a judge, his memory became weak.

When there are four unknown in the sequence of the document of a narration and a person like Hafas Ben Ghias, how can we trust him?

The second document

أخبرخ عنأ أبو القاسم إسماعيل بن محمد بن الفضل أنا أبو منصور بن شكرويه أنا أبو بكر بن مردويه أنا أبو بكر الشافعي أنا معاذ بن المثني نا مسدد نا يحيى عن جعفر بن محمد قال تالله لحدثني أبي أن عليا دخل على عمر وهو مسجى بثوبه فأثنى عليه وقال ما أحد من أهل الأرض ألقى الله بما في صحيفته أحب إلي من المسجى بثوبه قال يحيى ثم ذكر جعفر أبا بكر وأثنى عليه وقال ولدني مرتين .

Tarikh Medina Damascus, Ibn Asaker, v 44 p 453- 454

Yahya has narrated that Jafar Ben Muhammad bade " I swear God that my father narrated that Imam Ali (peace be upon him) came to Umar while he had covered himself into his clothes. Imam said peace upon him and bade " no one on the earth is more beloved than the person that has covered himself into his clothes according to what God has written in his book " Sahife". Then Yahya said " Jafar (peace be upon him) remembered Abubakr and said peace upon him and said " Abubakr has made me alive twice".

There is Ismaeil Ben Muhammad Ben Al-Fazl in the document of this narration. Ibn Asaker narrates the narration from him. Zahabi has written about him

وكان ابن عساكر لما رأى إسماعيل بن محمد وقد كبر ونقص حفظه .

When Ibn Asker saw Ismaeil, Ismaeil had become old and his memory wasnot strong.

How can we trust the narration of Ibn Asaker from this person?

He has also written

قال أبو سعد : ... ورأيتاه وقد ضعف ، وساء حفظه .

When I saw him, he did not narrate well and his memory was weak.

Seir Alam Al-Nobala, Al-Zahabi, v 20 p 86

There is Maaz Ben Al-Mosna in its document. Muhammad Ben Abi Yala in the book " Tabaghat Al-Hanabele" and Ibrahim Ben Mosleh in the book " Al-Maghsad AlArshad" have written about him

قال أحمد بن حنبل هو رجل سوء ساقط العدالة .

Ahmad Ben Hanbel has said " he is a bad person and he does not behave fairly".

Al-Maghsad Al-Roshd Fi Zakara Ashab Al-Emam Ahmad, Ebrahim Ben Mosleh, v 3 p 35, Tabaghat Al-Hanabelat, Muhammad Ben Abi Yali, v 1 p 399

The third document

وقال حفص بن غياث : سمعت جعفر بن محمد يقول : ما أرجو من شفاعة علي شيئا إلا وأنا أرجو من شفاعة أبي بكر مثله . لقد ولدني مرتين .

Hafas Ben Ghias says " Jafar Ben Muhammad bade " what I expect from the intermediate of my grandfather, Imam Ali (peace be upon him), is the same that I expect from the intermediate of Abubakr.

Seir Alam Al-Nobala, Al-Zahabi, v 6 p 259

First, the narration is Morsel and the sequence of document has not been narrated until Hafas Ben Ghias. The sequence of the document may be the same kind that Mezi has narrated and in such situation, it will have the same faults.

Second, as we narrated, Hafas Ben Ghias had weak memory and his narrations from Imam Sadegh (peace be upon him) are deniable and unacceptable.

Of course, some of Sunni scientists, especially Zahabi and Ibn Hajar in different books, have narrated this narration, but they have not mentioned any documents for it.

Hence, all of documents of this narration have no worth for reason and we cannot trust it.

Distortion of the narration

Zahabi narrates the main narration in the book " Seir Alam Al-Nobala" v 6 p 259 in this way

« ... لقد ولدني مرتين »

However, he has added the word " Sedigh" in other parts and four pages lower than it and he narrates the narration in this way

فكان يقول : ولدني الصديق مرتين .

Al-Kashef Fi Marefat Min Lah Ravayat Fi Kotob Al-Sonat, Al-Zahabi, v 1 p 295, Tazkerat Al-Hefaz, Al-Zahabi, v 1 p 166, Seir Alam Al-Nobala, Al-Zahabi, v 6 p 255, Tarikh Al-Eslam, Al-Zahabi, v 9 p 88

How was it possible that Imam Sadegh (peace be upon him) used the word " Sedigh" for Abubakr whereas everyone knows that this title was one of special titles of Amir Al-Momenin, Ali Ben Abi Taleb. We proved this matter in several other parts.

Struggle in the reference of the narration

As it was said, Mezi in the book " Tahzib Al-Kamal" and Zahabi in the book " Alam Al-Nobla" have written

حدثنا حفص بن غياث ، قال : سمعت جعفر بن محمد يقول : ما أرجو من شفاعة علي شيئا إلا وأنا أرجو من شفاعة أبي بكر مثله ، ولقد ولدني مرتين

Shahid Nur Allah Tostori has written in order to answer this matter

أقول : يدل على كذب هذا الخبر أن صاحب الشفاعة العظمى هو جده صلى الله عليه وآله فلا يليق به عليه السلام نسيان شفاعة جده صلى الله عليه وآله وإظهار رجاء شفاعة غيره سيما أبو بكر الذي لا شافع له ولا حميم يوم لا ينفع مال ولا بنون ، إلا من أتى الله بقلب سليم ، اللهم إلا أن قصد به مجرد التقية فافهم .

وأما قوله عليه السلام " ولقد ولدني مرتين " فبيان للواقع لا للافتخار به كيف وقد مر الاتفاق على أن قوم أبي بكر أرذل طوائف قريش وقد وقع التصريح به من أبي سفيان كما مر وقال علي عليه السلام في شأن محمد بن أبي بكر " إنه ولد نجيب من أهل بيت سوء " فتدبر .

Al-Sovarem Al-Moharaghat, Al-Shahid Nurollah Al-Tosteri, p 241- 242

The reason for falsity of this news is that intermediate of Kobra has been attributed to his grandfather (peace of Allah be upon him and his descendants). Then it is not appropriate that Imam Sadegh (peace be upon him) had forgotten the intermediate of his grandfather and he was hopeful for the intermediate of someone else especially when the children and wealth of Abubakr are not useful any longer more, he has no one for intermediate and support if he does not visit God with warm heart.

The purpose of Imam Sadegh may have been prevarication stating such statements.

Imam Sadegh (peace be upon him) bade " Abubakr made me alive twice". In fact, he wanted to narrate the event no he was proud of it because we said that the tribe of Abubakr was the worst tribe of Ghoreish and Abu Sofyan has said this matter clearly. Imam Ali (peace be upon him) bade about the rank of Muhammad Ben Abi Bakr bade " he is a gentle child from a bad family and these remarks prove the inferiority of the tribe of Abubakr. Hence, he cannot be proud of it.

Was Imam Sadeq (peace be upon him) proud of his kinship relationship with Abubakr or the guardianship of his grandfather, Amir Al-Momenin(peace be upon him)?

How was it possible that Imam Sadeq (peace be upon him) was proud of such matter whereas this matter is in contrast with the biography of Imam Sadeq (peace be upon him)? Because referring the biography of Imam Sadeq (peace be upon him), we can understand that the highest honor for Hazrat Sadeq (peace be upon him) is accepting the guardianship and Imamate of his grandfather, Amir Al-Momenin(peace be upon him), rather than his birth from him. Pay attention to the Hadith that Imam Sadeq (peace be upon him) bade

ولايتي لعلي بن أبي طالب أحب إلي من ولادتي منه، لأن ولايتي له فرض وولادتي منه فضل

The guardianship of Ali Ben Abi Taleb (peace be upon him) is more beloved than he has given birth to me because the acceptance of his guardianship is necessary for me and being as his child is a great advantage.

Al-Fazael, Shazan Ben Jibreil, p 125, Al-Rozat Fi Fazael Amir Al-Momenin, Shazan Ben Jibreil, p 103, Bahar Al-Anvar, Alame Majlesi, v 29, p 299

It has been narrated that Imam Sadeq (peace be upon him) bade

ولايتي لأبائي أحب إلي من نفسي ، ولايتي لهم تنفعني من غير نسب ، ونسبي لا ينفعني بغير

ولاية .

The guardianship of my father is more beloved than my life. Their guardianship is useful for me even if I have no kinship relationship with them, but if I have kinship relationship with them, it will be no use for me as long as I do not have their guardianship.

Meshkat Al-Anvar, Ali Al-Tabarsi, p 575

How is it possible that the kinship relationship of Imam Sadeq (peace be upon him) is not considered as an honor, but the kinship relationship with Abubakr is considered as an honor?

The disagreement with the biography and the way of Amir Al-Momenin (peace be upon him) and Hazrat Fateme Zahra (peace be upon her)

How was it possible that Imam Sadegh (peace be upon him) had forgotten the biography and the way of Amir Al-Momenin (peace be upon him) and his mother, Hazrat Fateme Zahra (peace be upon her) whereas both of them did not swear allegiance with Abubakr in all of moments of their life and they did not recognize his caliphate acceptable. We will refer to some cases in this matter

The anger of Hazrat Fateme (peace be upon her) toward Abubakr

Bokhari has written in the most valid book of Sunnite after the Quran

فَعَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَتْ أَبَا بَكْرٍ فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوفِّيَتْ .

Sahih Al-Bokhari, v 4 p 42

Fateme, the daughter of the messenger of God (peace of Allah be upon him and his descendants) left Abubakr angrily. She was angry with him until she deceased.

According to the narrations with valid document in the Sunni books, hurting Fateme is hurting the messenger of God and the angry of Fateme is the anger of the messenger of God. As Bokhari has written

عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاطِمَةُ بَضْعَةٌ مِنِّْي فَمَنْ أَغْضَبَهَا
أَغْضَبَنِي

Sahih Al-Bokhari, v 4 p 210

Masur Ben Mokharam narrated that the messenger of God (peace of Allah be upon him and his descendants) bade " Fateme is a part of my body and whoever makes her angry makes me angry".

On the other hand, Hazrat Fateme Zahra(peace be upon her) swore God that she would curse Abubakr after each prayer and she would complain about him in the presence of the messenger of God.

Ibn Ghatibe has written in the book " Al-Emame and Al-Siyase"

فَقَالَتْ : نَشِدْتِكُمَا اللَّهُ أَلَمْ تَسْمَعَا رَسُولَ اللَّهِ يَقُولُ : رِضَا فَاطِمَةَ مِنْ رِضَايَ ، وَسَخَطَ فَاطِمَةَ مِنْ
سَخَطِي ، فَمَنْ أَحَبَّ فَاطِمَةَ ابْنَتِي فَقَدْ أَحَبَّنِي ، وَمَنْ أَرْضَى فَاطِمَةَ فَقَدْ أَرْضَانِي ، وَمَنْ أَسَخَطَ فَاطِمَةَ فَقَدْ
أَسَخَطَنِي ؟

قَالَا : نَعَمْ ، سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَتْ : فَإِنِّي أَشْهَدُ اللَّهَ وَمَلَائِكَتَهُ أَنَّكُمَا
أَسَخَطْتُمَانِي وَمَا أَرْضَيْتُمَانِي ، وَلَئِن لَقِيتُ النَّبِيَّ لِأَشْكُوَنَّكُمَا إِلَيْهِ .
فَقَالَ أَبُو بَكْرٍ : أَنَا عَائِدٌ بِاللَّهِ تَعَالَى مِنْ سَخَطِهِ وَسَخَطِكَ يَا فَاطِمَةَ ، ثُمَّ انْتَحَبَ أَبُو بَكْرٍ بِيكِي ، حَتَّى
كَادَتْ نَفْسَهُ أَنْ تَزْهُقَ . وَهِيَ تَقُولُ : وَاللَّهِ لِأَدْعُونَ اللَّهَ عَلَيْكَ فِي كُلِّ صَلَاةٍ أُصَلِّيُهَا ...

Hazrat Fateme (peace be upon her) bade " didn't you hear that the messenger of God (peace of Allah be upon him and his descendants) bade " the satisfaction of Fateme is my satisfaction and the anger of Fateme is my anger. Hence, whoever loves Fateme loves me; whoever satisfies Fateme satisfies me and whoever makes Fateme angry makes me angry.

Abubakr and Umar said " yes. We heard such matter from the messenger of God (peace of Allah be upon him and his descendants). Hazrat Fateme (peace be upon her) bade " I consider God and angels as witness that both of you made me sad and you did not satisfy me. If I see the prophet, I will complain from you".

Abubakr said " O' Fateme! I seek God from the anger of God and your anger. then Abubakr cried as much as he was about to die". Hazrat Fateme (peace be upon her) bade " I swear God that I will curse you after each prayer".

Al-Emamat Al-Siyasat, Researched by: Al-Shiri, v 1 p 31

How was it possible that Hazrat Sedighe Tahere became angry from Abubakr and she cursed him after each prayer, but his child, Imam Sadegh, was proud of his kinship relationship with him?

Amir Al-Momenin (peace be upon him) considers Abubakr a betrayer and a liar

Mosalam Ben Hojaj Neishaburi has written in the book " Sahih Mosalam"

فَلَمَّا تُوقِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُمَا تَطْلُبُ مِيرَاتِكَ مِنْ ابْنِ أَخِيكَ وَيَطْلُبُ هَذَا مِيرَاتِ امْرَأَتِهِ مِنْ أَبِيهَا فَقَالَ أَبُو بَكْرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا نُورَتْ مَا تَرَكَنَاهُ صَدَقَهُ فَرَأَيْتُمَاهُ كَاذِبًا آثِمًا غَادِرًا خَائِنًا ...

Sahih Moslem, v 5 p 152, Ketab Al-Jahad Al-Seir, chapter Hakam Al-Fi

When the messenger of God (peace of Allah be upon him and his descendants) passed away, Abubakr said that he was the successor of the messenger of God. Both of you (O' Abbas!) came and sought the inheritance of your nephew(prophet) and Imam Ali (peace be upon him) sought the inheritance of his wife from her father. Abubakr said that the messenger of God bade " we leave no inheritance and whatever is left from us is charity". Both of you consider Abubakr a liar, a sinner and a betrayer.

How was it possible that Imam Ali (peace be upon him) considered someone a betrayer and a liar, but his child, Imam Sadeq (peace be upo him), was proud of his kinship relationship with Abubakr in contrast with his grandfather, Amir Al-Momenin (peace be upon him)?

Good luck

The group in charge of answering doubts

Research centre of Hazrat Valiasr

