

**The Criticism of the article entitled
"Baha'sim ,
the illegitimate
offspring of shiism"**



**Compiled by: Mr. Jamshidi
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Institute of cult investigation

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In the name of God, the Compassionate, the Merciful

Introduction:

Throughout history, there have been many tyrannies and attacks against Shiite beliefs some of which have been too great that caused Shia massacre during history. Of course, there have been attacks on Shiite religion in various theological and scientific fields in the form of books and articles and also in the cyberspace. One of these attacks which have been carried out merely due to enmity against Shiism is Muhibbuddin Al-Khatib’s book entitled “Baha’ism, the illegitimate offspring of Shiism religion”.

Muhibbuddin Al-Khatib (1886-Dec. 30, 1960 A.D. a Syrian author and the owner of Salafi library and printing house in Egypt published Kibbla newspaper in Mecca which was the speaker of Hijaz government. In 1920 A.D.; with the arrival of the French, he headed off to Egypt and resided in Cairo where he was active in publishing books and pamphlets in Salafi library and printing house.

<http://www.noor.book.com>

a glance at Muhibbuddin-Al-Khatib's biography and his works reveals his opposition against Shiism and his special enmity against the Household of the prophet (peace be upon them) to such an extent that he has praise Yazid Ibn Mu'awiya in one of his commentaries on the book "Al-Awasim Min Al-Qawasim". He writes: "One of Yazid's sermons which indicates his wisdom, intellect, goodness and virtue..."

(Ibn Al-Arabi, Abubakr Muhammad Ibn Abdullah, Al- Awasim Min Al-Qawasim in searching the companions' positions after the prophet's departure, p. 234, searched by: Mahmoud Mehdi Al-Istanbuli-Muhibbuddin Al-Khatib, published by Al-Senat, 1st edition, 1405 A.H.)

In various parts of its commentaries on this book, the author rejects narrations and news which his will under the pretext of incorrect documents!

Recently, I received a book written by this author entitled "Baha'ism, the illegitimate offspring of Shiism religion" in Persian language. In the book, he tries to instill in the addressee that the deviant cult of Baha'ism (which Shiism has rejected it and has been feuded by it) has been originated from Shiism thoughts. By investigating Shia principles and beliefs and historical and scientific sources of Shiism, the following criticism have been investigated:

Although Baha'ism is a political organization and is originally made supported by Colonialism to confront against the real teachings of the Islamic world and the Household of the prophet's (peace be upon them) school to create disunity in the Islamic world. However, the author considers Baha'ism to be the product of Shia thought and assumes Shia beliefs as the origin of the emergence of Baha'ism. Nevertheless, if a person pays attention to Shia teachings via common sense, research and the lack of bias, he/she will figure out Shiism and its extensive gap with the superstitious and contradictory beliefs of Baha'ism.

The Baha'ism organization and its beliefs are out of Shiism and the Islamic world circle. It is also miles away from the heavenly religions

cos Baha'ism has been separated from the teachings of great prophets and monotheistic schools and the heavenly religions having such beliefs in the Almighty God, prophethood and resurrection.

The author of the book considers Baha'ism as Shia offspring while there is a fundamental difference between Shia beliefs and the vain and contradictory claims of the Baha'ism heads which is explaining as follows:

The fundamental difference between Shia belief and the vain and contradictory claims of Baha'ism heads

The reflection of the fundamental difference between Baha'ism and Shia creed and Islam can be seen in the answer by famous Russian author Loen Tolstoy to a mother who had consulted with him about her offspring who had become Muslims.

“On March 15, 1909, Tolstoy says in a letter comparing and reciting the advantages of Islam over Christianity:

“I do not know to what extent your offspring know religions particularly Islam a\or have any knowledge about them or not. The answer to this question is not a matter because there are books and resources that will help your offspring to know religions especially Islam better, but we don't forget that there are several methods to direct human beings to wrong ways by the name of Islam and the remembrance of this religion. For instance, one of them is Baha'ism which has been appeared at first in Iran by the name of Islam and later come to Minor Asia lands to be strengthened. Baha'ism has been orginated from the name of Bahauallah who has lived in Acre... Later on, Baha'ism has tried to display itself as a religion. Baha'ism has also adopted some points from Judaism and Christianity. They are trying to pray three times a day. They don't accept Kaaba as their Kiblah, so they have accepted the place where Bahauallah has resided as their Kiblah. They possess two holy books to which they follow: The Bayan and the Aqdas. This is

a false belief which must not be accepted by anybody.” (Muhammadi, Ali Reza, the flowology of Baha’ism, p. 169-170).

Muslims do not consider the Baha’is as of the Islamic religions because the Baha’ism creed is a forged one. It is related to Islam just due to the origin and the historical antecedent of its founders with Islam. Concerning its nature, Baha’ism is nothing but a creed made by man like hundreds and thousands of schools and creed created during history and also will be made by Colonialism particularly America and Britain. They consider as polytheists because the followers of this creed aren’t monotheists (Ibid, p. 177).

Baha’ism is a cult branched from Babism one. The founder of Babism cult, Ali Muhammad Shirazi gained limited knowledge about mystical issues, the interpretation of Islamic verses and traditions through being familiar with Sheikism cult led by Sheikh Ahmad Ehsaee.

After Seyyed Kazem Rashti’s death –Sheikh Ahmad’s successor-Seyyed Ali Muhammad introduced himself as Bab and the special deputy of imam of the Time (peace be upon him) and the mediator of grace and communication between Imam of the Time (P.H.) and people. After a while, he announced people on pulpit that he himself had been Imam of the Time (P.H.). (Afrasyabi, Bahram, the comprehensive history of Baha’ism, 1371 S.H., p. 51).

Over time and after a group of his followers abolished the basis of Islam boldly in Badasht gathering, Ali Muhammad Bab who was publicly and implicitly supported by the Russian embassy in Tehran went beyond and changed claiming for being Imam of the Time to prophethood one. Then, he wrote the book “Bayan” and abolished the commandments of the Islamic religious law. Eventually, he claimed for divinity in his last writing called “Heykaluddin Tablet”. Although he was able to prove his serious claims debating w3ith the Iranian scholars in Shiraz, Isfahan and Tabriz cities and also there were numerous literary and scientific errors in his works and tablets, the tyrannies committed by his followers in various parts of the country caused him to be arrested several times. Each time, he expressed remorse for his past and started

proselytizing and riot again. He was eventually shot for apostasy in Tabriz ordered by Amir the Great based on Tabriz scholars' judgment. (Muhammadi, Ali Reza, Baha'ism flowology, pp. 178-179).

After Bab's death; because Bab had given good news about the emergence of a person having the position of the one whom God would manifest, many people claimed for such position who were killed by Hussein Ali Nouri cooperated with Yahya Nouri or quitted their claims. Then Mirza Hussein Ali Nouri claimed for the prophethood position for himself which created the main conflict among Babis. The Babis who didn't accept Hussein Ali's claim remained on Yhaya's succession and were called Azalis and the followers of Hussein Ali were called the Baha'is. Bahauallah claimed many position for himself among which the most important one was the divinity. He also claimed for the new religious law. He stated the beliefs and commandment of his cult by writing the books such as the Iqan, the Aqdas, Ishraqat and Badi'a tablets and the collection of tablets set based on Bab's thoughts, beliefs and teachings. (Afrasyabi, Bahram, the comprehensive history of Baha'ism, 1371, p. 51).

There are various contradictions in the beliefs and teachings of Baha'ism which can be seen in the claims of Babism and Baha'ism heads; for example; as confessed by Babis and Baha'is, Ali Muhammad Shirazi, the founder of Babism changed his claim six times. Late Hussein Mahboubi Ardakani writes in his commentaries on the book "Alam Athar-w-Alathar":

In 1260, Bab claimed for being the interpreter of the holy Quran.

In 1261, he claimed for being the means of communicating with Imam of the Time.

In 1262, he claimed for being Imam of the Time.

In 1263, he claimed for prophethood

In 1264 and 1265, he claimed for divinity.

In 1266, he rejected all of his claims, and repented and sent the letter of repentance to the prince.

Mirza Hussein Ali Bahauallah claimed for many positions for himself. Sometimes, he claimed for inspiration to be inspired to him. Sometimes, he said he was nothing and less than nothing. In some occasions, he sat himself on divinity throne and considered himself as God of gods and the creator of the world. He assumed himself as the real God whom he begetteth not nor was begotten.

In the covenant tablet which was left by him as his will, he encouraged his followers to obey his successors from the position of divinity. (Iraj Afshar, 40 years of the Iranian history during Naseruddin's kingdom, Vol. 2, p. 629).

Anyway, Shias consider divinity claim by the Baha'i leaders to be against man's the God-knowing nature, common sense and monotheistic teachings of all divine religions and the heavenly books especially the holy Quran. Shia believes that each human being figures out based on his/her pure temperament and conscience that he/she has been created and his/her creator bears no resemblance to Him and all these claims of Babism and Baha'ism heads are false and unbelievable. Shias believe in one God who is unique in His actions, features and nature and no partner can be imagined for Him.

Concerning the claims stated by the Baha'i leaders concerning prophethood, Shia believe all of them are null and the religion of Islam is the last religion and according to the Quranic verse:

“ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبيين”

The holy prophet of Islam is the last prophet and messenger. Everybody who believes in the abolishment of the prophethood of the holy prophet, Islam and the holy Quran is not only rejected according to Shia about he is infidel and unclean according to Shia jurisprudence.

Concerning the important issue of Mahdism, Baha'ism have also distanced from the original Islamic thought and it can definitely be said

that Baha'ism has misused this issue; so that, we can see in Babism cult that some people have gathered and deviated people misusing Babism and then Mahdism issues.

While according to Shia, the case for the special deputy of Imam of the Time (P.H.) during major occultation has been closed and the special deputy assigns to minor one. Everybody who claims for being the special deputy of Imam of the Time during major occultation is rejected and liar. Ali Muhammad Bab claimed for being the special deputy of imam of the Time during the major occultation. The teaching of Mahdism is useful, complete, hopeful and depicting complete future for the world and humanity. Muslim-Shia or Sunni- are firm in beliefs concerning Mahdism according to traditions passed down by the holy prophet (P.H.) and the holy Imams

Anyway, Muhibuddin Khatib has attacked Shia belief of Mahdism and considered it as superstition. He has even denied the birth of the Excellency Mahdi (May God hasten his reappearance).

Muhibuddin Khatib's deviant and envious look at Mahdism

The author of the book "Baha'ism, the illegitimate offspring of Shia religion" writes: "This confusion has constantly plagued Shia and will continue to do so. When some people accumulated superstitions on superstitions and built a glorious palace and called it religion, we see this magnificent palace cracked facing every breeze and wind and desired to be destroyed. To save their Shia belief and Imamate, they relied on a mirage called Imam of the Time, the awaited Mahdi and Hujjatibn Al-Hassan Al-Askari; and they were unaware of the clear fact that a thirsty person who refers to the mirage to be watered will inevitably return thirsty. Claiming for this belief, some people troubled the Shias and then announced that the major occultation has occurred and Imam Mahdi can't reappear without God's allowance. Didn't they think that every moment a person who is smarter than them would enter this circle and claim for being the gate for the Shia's blank city

and call himself as “Bab” [the gate] and Mahdi? Although this claim may not work, but the problem is that some naïve people have always followed these false pioneers and died in this distorted belief. In the previous lines and pages of history, the examples of such smart people have been seen. However, Shias must be asked: what is your guarantee for the lack of such calamities will occur in the future? Because when a movement is formed on the basis of vague and absurd affairs, threatening it is not only possible but inevitable in the future. There is a proverb that goes in this regard: A good beginning makes a good ending.”

Let’s raise this issue and ask if the promised Mahdi is existent won’t you think that he won’t dare to be appeared existing all these people who are eager to gain power?!

It should be answered that the Mahdism issue and believing in the emergence of the Excellency Mahdi (May God hasten his reappearance) is an original issue and is a fixed and pure Islamic belief and doesn’t just belong to “Shiism”. Before being a Shiism belief, it is a fixed and pure Islamic one for 14 centuries and during this period of time, it has been posed by all Muslims and other Ibrahimi religions. Scholars, scientists and authors –Shia and Sunni- have written books, articles, and epistles in this regard to such an extent that just the Sunni scholars have written 50 authoritative independent book about the holy existence of the excellency Mahdi (May Allah hasten his reappearance). (Refer to Al-Imam Al-Mahdi, p. 260) which are indicating definite reasons for the originality of the issue of Mahdism.

Birth of Imam Mahdi (may God hasten his reappearance) from Sunni’s points of view

One of Wahhabism views concerning the issue of Mahdism which has also been mentioned in the book “Baha’ism, the illegitimate offspring of Shiism” is claiming for Imam Mahdi (P.H.) not to be born. In this regard, they have stated that Imam Hassan Askari (P.H.) was barren

and died without having any offspring. Also; in this regard; in order to prove, they refer to the case of dividing inheritance of Imam Hassan Askari (P.H.) between his brother Ja'far Kazzab and Imam Hassan Askari's (P.H.) mother and say if Imam Hassan Askari (P.H.) had an offspring why didn't he inherit and the heritage divided between Imam Hassan Askari's (P.H.) mother and brother?

Although it is known to be said that all Sunni scholar believe that Imam Mahdi (May God hasten his reappearance) hasn't been born and he will be born in futurity and also been emerged, but some Sunni scholars believe that Imam Mahdi (P.H.) has been born and he is the very Muhammad Ibn Al-Hassan Al-Askari (P.H.). Here are the views of some of these people:

Ibn Khalkan: In mentioning the name of "Abul Qasem Muhammad Ibn Al-Hassan Al-Mahdi" (Wafiat Al-A'yan, Vol. 1, p. 571)

Ganji Shafe'ee: Abu Muhammad Hassan Askari, Hadi's offspring was born in Medina and was buried in Samera in the very house where his father Hadi was buried. He didn't have any offspring to be the very awaited one. (Kefayat Al-Talib, p. 458).

Abdul Wahhab Sha'rani: Mahdi (May God hasten his reappearance is one of the offspring of Imam Hassan Askari (P.H.) and he was born on 15th of Sha'ban's night, 255 A.H. and he is alive now till Jesus Christ makes a covenant with him. He is 706 years old till now when it is 958 A.H. (Al-Yawaqit and Al-Jawaher, Vol. 2, p. 143.).

Mo'men Ibn Hassan Shablanji: He opened a chapter in his book called "Muhammad Ibn Al-Hassan's virtues". He has mentioned the lineage and life of that honorable man. (Nour Al-Absar Fi Manaqeb Al Al-Beit Al-Mokhtar, p. 168.).

More than 128 Sunni scholars who has testified that the Excellency Mahdi (P.H.) has been born:

The names of more than 100 Sunni scientists and historian who have agreed with Shia scholars and confessed Excellency Mahdi's (P.H.) Birth during the second half of Hijrah are being mentioned as follows"

For more studies in details, we ask you to refer to the book “called” Al-Imam Al-Mahdi Enda Ahl Al-Sunnah and its introduction.

The learned scholar the Excellency Mr. Faqih Imani have mentioned the names of 112 Sunni researchers and dignitaries in the book “Al-Esalatul Mahdaviéh Fi Islam”, p. 81 and also Mr. Seyyed Thamer Amidi in the book “Defan an Al-Kafi” Vol. 1, p. 568. They have confessed Imam Mahdi’s (P.H.) birth:

- 1) Abubakr Muhammad Ibn Haroun Royani died 307 A.H. in the handwriting document existent in Zaherieh library, Damascus.**
- 2) Ibn Abi Thalaj Abubakr Muhammad Ibn Ahmad Ibn Baqdadî died 322 A.H. one of the great narrators and authors of “the history of Imams” which was published entitled Mawalidul Aemmeh attached by Al-Fosoul Al-Ashirat Fi Al-Qeybat written by Sheikh Mofid and Nawader Rawandi in Najaf city, 1370 A.H.; in this book, attribution of the Excellency Mahdi (P.H.) to Imam Hassan Askari and his birth have been explicitly confessed.**
- 3) Abul Abbas, Ahmad Ibn Ibrahim Ibn Ali Kandi, Ibn Jarir Tabari’s pupil and the master of Hafiz Abu Naeem Isfahani resided in Mecca and narrator of the book “Mawalidul Aemmeh”.**
- 4) Abu Ali Ahmad Ibn Muhammad Ibn Ali Emadi Naswi, the narrator of the book Mawalidul Aemmeh by Ibn Abi Thalaj in 350 A.H.**
- 5) Abu Masoud Ahmad Ibn Muhammad Ibn Abdul Aziz Ibn Shazan Bajali, the author and reciter of the epistle of Mawalidul Aemmeh for Abu Mansour Shirazi.**
- 6) Abu Mansour, Abdul Rahim Ibn Muhammad Ibn Ahmad Ibn Sharabi Shirazi who has heard and written the mentioned epistle from Abi Masoud.**
- 7) Abu Muhammad Asad Ibn Thaqafi who has taken Abu Mansour the epistle of Mawalidul Aemmeh.**
- 8) Abu Majid, Muhammad Ibn Hamed Ibn Abdumuneem Ibn Aziz Ibn Waez who has recorded the mentioned epistle narrated by Thaqafi.**
- 9) Abu Abdullah Muhammad Ibn Abdul Wahhid Ibn Fakher who has heard and narrated this epistle from Abu Majid.**

- 10) **Muhibbuddin, Abu Abdullah, Muhammad Ibn Mahmoud Ibn Hassan Najjar Baqdadadi (643) who has been the pupil of Ibn Jozi, the teacher of Mostanserih school of Baqdad city and the author of “Baqdad history” including 40 volumes. He has heard and recorded the contents of the epistle Mawalidul Aemmeh from the previous three Sheikhs (that is, Abu Muhammad Thaqafi, Abu Majid and Abu Abdullah Fakher Qorashi).**
- 11) **Masoudi, the famous historian died 346 A.H. in Morawwej Al-Zahab, Vol. 4, p. 112 and Vol. 8, p. 40 published in Liden attached to the French translation.**
- 12) **Kharazmi, Muhammad Ibn Ahmad Ibn Yosof died in 387 A.H. in Mafatihul Oloum, p. 32, printed in Liden, 1895.**
- 13) **Jami, Ahmad IBn Abi Al-Hassan, died in 536 A.H., narrated by Yanabiul Mawwadah, Vol. 3 p. 349, chapter 87 in addition to the commander of the faithful’s status.**
- 14) **Shahrestani, Abul Fath Muhammad Ibn Abdul Karim died in 548 A.H. in nations and Nahl, Vol. 1, p. 198.**
- 15) **Kharazmi Hanafi, Akhtab Kharazm, Mowaffagh Ibn Ahmad died in 568 A.H., in Maqtalul Imam Al-Hussein, Vol. 1, p. 94, 96.**
- 16) **Yahya Ibn Salamat Khaskafi Shafei died in 568 A.H. narrated by Tazkaratul Khawas, p. 360, printed in Najaf and Yanabiul Nawaddah, Vol. 3, p. 352, chapter 7.**
- 17) **Ibn Arzaq, Abdullah Ibn Muhammad Ibn Farouqi died in 590 A.H., in Miafareqin history narrated by Wafiatul A’ayan, Vol. 4, p. 176, No. 562.**
- 18) **Hamoy Rumi, Yaqout Ibn Abdullah Baqdadadi, died in 626 A.H., in Al-Boldan dictionary, Vol. 3, p. 173, about the word Samarah.**
- 19) **Attar Neishabouri Hamedani, Sheikh Fariduddin, died in 627 A.H. in his collection of poems called Mazhar Al-Sefat narrated by Yanabiul Mawwadat, Vol. 3, p. 350, chapter 87.**
- 20) **Ibn Arabi Muhuddin Muhammad Ibn Ali Nadolosi died in 638 A.H., narrated by Sha’rani in Ali-Yawaqit-wa-Al-Jawahir, Vol. 2, p. 143 in another edition Vol. 2, p. 127 problem 65 from chapter 366. Also Hamzawi in Masharequl Anwar and Sabban in Esaf Al-Raqebin have narrated this matter from Muhiuddin.**

- 21) Sa'duddin Homawi Muhammad Ibn Mo'ayyed died in 650 A.H. in the epistle of "the awaited Mahdi –narrated by Jami in Meratul Asrar.
- 22) Muhammad Ibn Talheh Shafei died in 625 A.H. –Matal Al-Saoul Fi Manaqeb Al Al-Rasoul, Vol. 2, p. 152, chapter 12.
- 23) Sebt Ibn Al-Faraj Ibn Jozi, Shamsuddin, Yosof Ibn Qazawaqli died in 654 A.H. in Tazkerat Khawas Al-Ommah in the special chapter of the Excellency Mahdi which has been published in Tehran and Najaf cities.
- 24) Ganji Shafei Muhammad Ibn Yosof died in 658 A.H. in Kefayat Al-Talib, p. 312 following the name of Imam Askari (P.H.) and in Al-Bayan Fi Akkbar Sahib Al-Zaman, chapter 25 which has repeatedly been published in Iran, Najaf and Beirut.
- 25) Jalal Al-Din Balkhi Rumi died in 672 A.H. has mentioned the name of the Excellency Mahdi in a satirical poem:
- O' master of men, Ali the enthusiastic of you say hello to you
O' valiant of men Ali Men are saying hello to you
Tell the commander of religion, Hadi, Tell to Asakari and Mahdi
Tell to the guardian Mahdi that the enthusiastic say hello to you
- This satirical poem has been narrated by Qondouzi Hanafi in Yanabia' Al-Mawaddah, Vol. 3, p. 351, but unfortunately it hasn't been printed in the Mathnavi collection of poem printed by Islamieh publication.
- 26) Sadruddin Qounawi, one of the greatest gnostics and philosophyers died in 673 A.H. in his Raeieih satirical poem narrated by Mohaddeth Nouri in Kashful Astar, p. 88, No. 31
- 27) Joweini Homouee, Ibrahim Ibn Muhammad Ibn Mo'ayyed Shafei died in 732 A.H. printed in Beirut.
- 28) Abul Feda, Emadduddin Ismaeel Ibn Ali, famous historian, died in 732 A.H. in Al-Mokhtasar Fi Akhbar Al-Bashar, Vol. 2, p. 45 in the 254 A.H. events and Vol. 1, p. 361 of another edition.

- 29) Qalqashandi Shafei, Abul Abbas Ahmad Ibn Ali, died in 732 A.H. in Nahayatul Arb, p. 118.
- 30) Safiuddin Abdul Mo'men Baqdadi, died in 739 A.H. in Marasedul Ettela', Vol. 2, p. 685.
- 31) Salahuddin Khalil Ibn Ibak Safadi died in 764 A.H. in Al-Qafi Belwafiat, Vol. 3, p. 336.
- 32) Yafei Yamani Shafei, Abdullah Ibn Ali, died in 768 A.H. in Meratul Jenan, Vol. 2, p. 172, under the events of the year 260.
- 33) Abu Wahid, Muhebuddin, Muhammad Ibn Shahneh Halabi Hanafi died in 815 A.H., in Rowzatul Manazer Fi Akhbar Al-Awael wa Al-Awakher, Vol. 1, p. 294, which was published in the margin of the book Morawwejulzahb in Egypt in 1303.
- 34) Famous historian Ahmad Ibn Jalaluddin Muhammad fasihi Khawafi died in 845 A.H. in Mojmal Fasihi, Vol. 1, p. 231. Interim of the events of 255, printed in Mashhad, 1341.
- 35) Khajeh Afzaluddin Ibn Sadruddin Tarakeh Khojandi Isfahani died in 850 A.H. in Tanqihul Adelleh wa Al-Elal (Translated by Melal and Nehal Shahrestani), pp. 18,183 & 187.
- 36) Ibn Sabbaq maleki, Nouruddin, Ali Ibn Muhammad died in 855 A.H. in Al-Fosoul Al-Mohemmah Fi Ma'refatul Aemmeh, p. 273 (in another edition, p. 291) interim the special chapter of the Excellency Mahdi died A.H., printed by Maktebat Barulkotob Al-Tejariyyeh –Najaf.
- 37) Abul Ma'ali, Sarajuddin, Muhammad Ibn Abdullah Refaee Makhzoumi Baqdadi died in 885 A.H., in Sahahul Akhbar Fi Nasab Al-Sadatul Fatemiahtul Akhyar, p. 143, printed in Egypt, 1306.
- 38) The famous historian, Mir Khand, Muhammad Ibn Khawand Shah died in 903 A.H., in Rowzatussafa, Vol. 3, p. 59 & 62, chapter especially assigned to Excellency Mahdi which is existent in the library of the greatest Mosque in Qom city.
- 39) The Judge Fadhl Ibn Rouzbahan Khanji died after the year 909 A.H. who was one of the strictest opponents of Shia mentioned it in his satirical poem including saying hello to each of the holy Imams and in problems of part 3 of Abtalul Batel.

- 40) Beyhaqi Sabzewari Herawi, Mullah Hussein Ibn Ali died in 910 A.H., in Rowzatushshohada, chapter 8 of Dehli and etc. editions.
- 41) The judge Hussein Ibn Mueenuddin Meibodi Yazdi, the stage died in 911 A.H., one of the pupils of Jalaluddin Dawani in explaining the collection of poem attributed to the commander of the faithful Ali, pp. 7 & 123 & 371, printed in Tehran city.
- 42) Abul Hassan Ali Ibn Muhammad Shazeli died in 939 A.H. according to Sha'rani narration in Al-Yawaqit wa Al-Jawaher, Vol. 2, p. 78, subject 46.
- 43) The famous historian, Khan Mir, died in 942 A.H., (the grandson of Mir Khand, the author of Rowzatussafa) in the history of Habib Al-Siar, Vol. 2, pp. 100 & 113.
- 44) Shamsuddin Muhammad Ibn Toloun Dameshqi Hanafi, died in 953 A.H. in Al-Aemmah Athar Ashar, p. 117 printed in Dar Sader Beirut and Al-Shazerat Al- Zahbieh, p. 117.
- 45) Sheikh Hassan Iraqi, died in 958 A.H. narrated by Sha'rani in Al-Yawaqit wa Al-Jawahir, Vol. 2, p. 143, subject 65 and in Lawaqehul Anwar, Vol. 2, p. 139 printed in Egypt, 1374, his visit with the Excellency Mahdi (P.H) has been mentioned.
- 46) Sheikh Ali Khawas, known gnostic master Sheikh Abdul Wahhab Sha'rani, died in 958 A.H., narrated by his pupil in Lawaqeh Al-Anwar, Vol. 2, p. 1500 And Al-Yawaqit wa Al-Jawahir, Vol. 2, p. 142, subject 65.
- 47) Known historian, Diar Bekri, the Judge Hussein Ibn Muhammad died in 966 A.H. in the history of Al-Khamis, Vol. 2, p. 343 (in another edition, Vol. 2, p. 288) about the events 260 and the events related to Mo'tamed Abbasi's periods of time.
- 48) Known gnostic Sheikh Abdul Wahhab Ibn Ahmad Sha'rani Shafei died in 973 A.H. in Al-Yawaqit wa Al-Jawaher, Vol. 2, p. 143, subject No. 65.

Ibn Athir, the known Sunni historian writes at the end of the events related to 260 A.H.: "...and in this year, Abu Muhammad Alawi Askari departed and he is one of the 12 Imams based on Imamieh religion

and he is Muhammad's father. The one who Imamieh believes he is "awaited". (Al-Kameh Fi Al-Tarikh, Vol. 7, p. 274.) additionally, Ibn Khalkan, one of the known scientists of Sunnism says: "Abul Qasem Muhammad, the offspring of Hassan Askari is the 12th Imam of the Imams of Imamieh known as Hojjat and his birthday is on Friday, 15th of Sha'ban, 255 A.H." (Wafiat Al-A'ayan, vol. 4, p. 176).

Imam Mahdi's birth has been repeatedly mentioned in Sunni resources which blocks the way of rejection for each just human being

The lineage of Imam of the Time (May Allah hasten his reappearance) according to Sunni view:

One of the important issues which was investigated by the Sunni scholars in their books is the lineage of the Excellency Mahdi (May Allah hasten his reappearance) in which numerous and various narrations from the holy prophet (P.H.) have been narrated in this regard in order for all to know who the promised Mahdi is. He is the one from the Household of the holy prophet and an offspring from Fatimah's (peace be upon her)

[//http://hawzah.net/fa/Magazine/View](http://hawzah.net/fa/Magazine/View).

It is narrated in a tradition by the holy prophet (P.H.): "I give you good news of Mahdi who is a man from Quraysh tribe and from my progeny." (Al-Sawaeq Al-Mohreqah, p. 99).

And also he stated in another place:

“المهدي من عترتي من ولد فاطمه”

“Mahdi is from my Household and from the offspring of Fatimah (P.H.).” (Sonan Abi david, Vol. 4, p. 107).

Sunni's view at occultation era

One of the important issues of Muhdism principle is occultation one. Due to its importance, there are various traditions from the holy prophet (P.H.) and the holy Imams (peace be upon them). Some of these traditions and narrations have been stated in Sunni sources which are as follows:

The messenger of God (P.H.) stated: “Mahdi (May God hasten his reappearance) is of my offspring. Through him, God will conquer the east and the west of the world. Mahdi is the one who disappears from his friends. The occultation that nobody will keep his belief in his Imamate due to the length except for the one whom God has test his heart for faith (has a firm faith). So, Jabir Ibn Abdullah Ansari asked: O’ messenger of Allah! Is he useful for his friends during occultation? The holy prophet (P.H.) stated: I swear by God who rightly sent me as a prophet, that Imam’s friend will gain enlightenment from his existence light and will exploit his guardianship during his occultation period of time; as people exploit the sun when it is under the clouds.” (Yanabiul Mawaddah, Vol. 3, p. 77).

According to the mentioned materials we easily figure out that Mahdism traditions are so extensive and related by successive witnesses which have been reflected completely and accurately in various perspectives in the important Sunni books and it causes all Islamic cults to believe in the reappearance of the Excellency Mahdi (P.H.) and his universal movement.

Ibn Ali Al-Hadid Mo’atazeli says: “All duty won’t be ended unless Mahdi may God hasten his reappearance emerges.” (the explanation of Nahjul Balaqeh, Vol. 10, p. 96). Also, Safarini Hanbali writes: “Believing in the emergence of Mahdi is obligatory as it is said by scientist and has been complied in Sunni beliefs. (Al-Ezaeh, p. 146). Additionally, Ahmad Amin Mesri, one of the contemporary Sunni scientists says: “Sunnis believe in Mahdi and Mahdism issue.” (The awaited Mahdi and wisdom, p. 59).

Intentional distortion of Muhibbuddin Khatib in the names of four deputies

In a part of his writings, the author of the book “Baha’ism, the illegitimate offspring of Shia religion” writes: “Muhammad Ibn Nasir was the first gate who was the founder of Nasirieh religion. He was greedy for the gate [:Bab] title to be assigned to him, but his disciples disagreed with him and this position was handed over to “Othoman Ibn Saeed”. After him, his son called “Muhammad Ibn Othman” (died in 305 A.H.) took over the gate position. After him, it was Nobakhti’s turn. After himself, Nobakhti also willed the gate position to the forth gate called “Ali Muhammad Al-Samori”. He took over this position to the end of his lifetime, 329 A.H. According to Shia term, after him occultation has occurred.”

While Muhammad Ibn Nasir who has been named as the first deputy is one of the claimants of representation and a deviant person theologically. The issues of exaggeration was one of the important issues in the periods of time of the four deputies; so that some offspring of Imams such as Ja’far, Imam Hadi’s (P.H.) offspring entitled “Ja’far, the liar” was accompanied by the claimants and some Shia political characters were supporting the claimants. (Ja’farian, the intellectual and political lives of Shia Imams, 1381 S.H., p. 585). One of the duties of four deputies was to try to disgrace these false claimants and to announce Imam of the Time’s message to Shias regarding cursing and absolving these people. (Jabbari, advocacy organization, 1382 S.H., Vol. 2, p. 688). For instance, Muhammad Ibn Nasir, the founder of Nasiriyeh cult was of the claimants and believed in the divinity of Imams (peace be upon them). He was preaching getting married with the intimates as allowed. Muhammad Ibn Othman cursed him and hated him. (Tousi, Al-Qaibah, p. 398).

According to Shaikh Tousi, Muhammad IBn Nasir Fahri was at first of the disciples of imam Askari (P.H.). After that Excellency’s departure and during the second deputy’s representation, he

opposed and claimed for both representation and being the gate positions for himself, but God disgraced him due to his blasphemous and atheistic speech and the second deputy also cursed and avoid him. Shais also acted in this way. It is even narrated that after being cursed by Abu Ja'far Omri, Muhammad Ibn Nasir wanted to go to him to ask for his opinion, but he was not allowed to enter.

One of his beliefs was that Imam Hadi was God and appointed him as prophet. He also believed in metempsychosis and exaggerated about Imam Hadi (P.H.) and believed in getting married with the intimates. He considered men can get married with men and God hasn't forbidden these affairs!

Muhammad Ibn Moses Ibn Al-Hassan Ibn Al-forat (who later became the powerful minister of the Abbasid caliph) helped and supported him. It indicates the situation of caliphate and government at that era.

Contrary to the author's claim, the special deputies of Imam Mahdi (may Allah hasten his reappearance) during the minor occultation were four pious great Shia scholars (of senior disciples of the previous Imams). These people were called "four deputies" who were in fact special deputies of the Excellency Mahdi (P.H.) and have been the mediator between the Excellency Mahdi (P.H.) and Shias. These people were so superior and learned who were elected by Imam of the Time (P.H.), Imam Hadi (P.H.) and Imam Hassan Askari (P.H.) as Imam Mahdi's (P.H.) agents.

Imam's deputies were to king people's written and oral questions to the presence of Imam of the Time (P.H.) and then taking Imam's answer to give it to Shias. They were also taking Shias' legitimate cash due to their proxies and delivering to the Excellency Mahdi (P.H.) or spending having his allowance. They were a group of people whose justice were confirmed by Imam Hassan Askari (P.H.) during his lifetime and were introduced as trustees of Imam of the Time (P.H.)

The first deputy: Au Omaru Othman Ibn Saeed Amri (died before 267 A.H.)

Abu Amrou Othman Ibn Saeed was of the disciples and trusted pupils of the 10th and 11th Imam (peace be upon them). He was honorable and trusted man who has learned religious jurisprudence, tradition and Islamic teachings in Imam Hadi's (P.H.) presence since he was 11. He was called Askari due to his tribe "Asadi" and his residential place and his job as oil seller which was called "Saman" or "Ziyat". Imam Hadi (P.H.) said to Ahmad Ibn Ishaq: "Ibn Abu Omar [Othman Ibn Saeed] is a trusted person. What he says to you is from me and what he takes for you is from me." (Tousi, Muhammad Ibn Hassan; Al-Qaibah, p. 215). It is narrated that Imam Hassan Askari (P.H.) showed his offspring Imam Mahdi (P.H.) to his forty disciples and said to them that during the major occultation of the 12th Imam, obey Othman Ibn Saeed. (Tousi, Al-Qaibah, pp. 231-232, Sadouq, Kamaluddin, p. 435.) Also, Imam of the Time (peace be upon him) pointed out the representation of Othman Ibn Saeed visiting people of Qom city and referred them to him. (Sadouq, Kamaluddin, Vol. 2, p. 476).

The second deputy: Abu Ja'far Muhammad Ibn Othman Ibn Saeed (died in 305 A.H.)

He was the first deputy's son. When the first deputy departed, Imam of the Time (may Allah hasten his reappearance) wrote a letter to him and appointed him as his successor after offering condolences to him. (Sadouq, Kamaluddin, 1395 A.H., Vol. 2, p. 510). Before it, Imam Hassan Askari (P.H.) had introduced Muhammad Ibn Othman as the proxy of Imam of the Time (P.H.) (Tousi, Al-Qaibah, p. 356). Muhammad Ibn Othman was Imam of the Time's deputy for 40 years. (Sadr, the history of the occultation, Vol. 1, p. 404.).

Despite of oppositions by the false claimants of representation with him and pressures by the caliphs of that period of time, Muhammad Ibn

Othman could be his duties regarding the representation of Imam of the Time (P.H.) and didn't allow his representation to be precarious.

The lovers of the Household of the prophet (P.H.) were never doubtful with his representation and credence. The second deputy assigned the longest period of time of this post of himself and was the deputy of Imam of the Time for 40 years.

It is said in a tradition by Imam Hassan Askari (P.H.): “**العمري وابنه**”

“**ثقتان**...” (Tousi, Muhammad Ibn Hassan, p. 219).

The third deputy: Abul Qasem Hussein Nouh Nobakhti (died 326 A.H.)

The third deputy of the Excellency Mahdi (P.H.) is Hussein Nouh. He was one of the ten proxies of Abu Ja'far Muhammad Ibn Othman Ibn Saeed –the second deputy- in Baqdad city. He possessed a special position among Shias. Hussein Ibn Nouh had a third deputy of Imam Mahdi (P.H.) was of the trustees of Muhammad Ibn Othman and his relatives in Baqdad city. He was the most famous person in Nobakhti descendants after Abusahl. Muhammad Ibn Othman introduced him as his successor ordered by Imam of the Time (P.H.) before death (Tousi, Al-Qeybah, p. 371). At first, he possessed position and special respect in Abbasi government; but later on, he got into trouble to such an extent that he had a secret life for a while. Then, he was imprisoned for a 5 years (Ja'fariyan, the intellectual and political existence of Shia Imams, 1381 S.H., p. 583). He was the deputy of Imam of the Time for 21 years.

Abbas Eqbal writes: “Hussein Ibn Rouh has been of the wisest and the most discerning people.” (Iqbal, Abbas; Nobakhti descendants, 1357 S.H., p. 221).

Undoubtedly, Hussein Ibn Nouh and other special deputies of Imam Mahdi (P.H.) were patient, brave, pious, trustworthy who have gained

this position. It is said about Hussein Ibn Bouh's patience, resistance and confidentiality: "Some people asked Abu Sahl Nobakhti (who was the greatest speaker in Baqdad city and has written many books: why didn't you become the special deputy of the Excellency Mahdi (P.H.) and instead of you Hussein Ibn Rouh gained this position? He said: Imams themselves know better who is merited for this position. I have many social intercourses with enemies and debates much with them. If I knew what Hussein Ibn Nouh knows about Imam Mahdi (may Allah hasten his reappearance), I would try to offer more fundamental reasons for the existence of imam Mahdi (P.H.). So, I would reveal his residential place. However, if Hussein Ibn Rouh hides Imam under his cloak, he won't pull his cloak over to show the Imam if his body is tom into pieces by scissors (Sheikh Mofid, Al- Masael Al- Sarviyeh).

The 4th deputy: Ali Ibn Muhammad Samori (died in 329 A.H.)

Ali Ibn Muhammad Samori is the last deputy of the Excellency Mahdi (May Allah hasten his reappearance) who didn't possess much freedom of action due to Abbasi government's severe cares. The representation periods of time of Samori was along with the strictness of the government and extreme palpitation to let him have extensive activities. (Jabbari, the proxy organization, Vol. 2, p. 480). His proxy period of time was less than other ones and was nearly 2 years. Some dignities have been narrated about him during his proxy. Form 326 A.H. to 329 A.H., he was the special deputy of the Excellency Mahdi (P.H.). He died in this year. After his departure, the major occultation of Excellency Mahdi (P.H.) started. (Tousi, Muhammad Ibn Hassan, p. 240). Imam Mahdi wrote to him and announced the time of his departure and stated: "May God bestow reward to your brothers for your departure. You would die after 6 days, so finish your duties and don't appoint anybody else as your successor; because now the second occultation has started and no emergence would be for a long time till God lets in order for people's hearts become full of inclemency and for the world to be filled with injustice. Some people would come to

My Shias and claim for visiting me. However; be aware, a person who visits me before Sofiyani movement and heavenly cry will be a liar and a calumniator.” (Sadouq, Kamaluddin and Tamamunnea’mah, Vol. 2, p. 516).

Eventually, he departed in 15th of Sha’ban, 328 A.H. as Imam Mahdi (P.H.) had announced and the representation book was closed and the sorrowful of the major occultation started.

The campaigns by the Shia scholars against Babism and Baha’ism heads:

Contrary to the claim by the author of the book “Baha’ism, the illegitimate offspring of Shia religion” for Baha’ism to be born by Shia, it must be said that the Shia scholars have stood in the first line of campaigning against Baha’ism and have had confrontations against Sheikh Ahmad and debates with Ali Muhammad Bab in this regard.

For instance, during Mullah Muhammad Taqi Baraghani entitled the third martyr’s period of time when there were severe differences among the followers of Sheikh Ahmad Ehsaee and other Shia groups most cities had been divided into two wings: Sheikhi and Motesharrei ones. In 1237 A.H., Mullah Muhammad Saleh Baraqani invited a group of top scholars of the region in an appointment to debate with Sheikh Ahmad in his brother, Mullah Muhammad Taghi Maraqani’s house. After the debate, he commanded for the excommunication of him (Reza Nejad, Ezzeddin, Sheikism the forerunner for Babism and Baha’ism emersion, p. 36).

Following Sheikism sedition, the Bab one started. Due to baseless and irrational claims, Ali Muhammad Bab was invited for debate by the Shia scholars. Ali Muhammad Bab debated with Shia scholars about various issues in several meetings. Debates were about Ali Muhammad’s claims and Shia scholars asked him for reasons. He couldn’t offer any reason. He didn’t even know about syntax science. The following is the debate between Ali Muhammad Bab and Shia scholars:

Ali Muhammad Bab's debate in Tabriz city: The opposite side of the debate was Mullah Muhammad Mamaqani known as Hujjatul Islam. The debate was done in Hujjatul Islam Mamaqani's house. At first, Mullah Muhammad Mamaqani induced sage and compassionate advice to Bab and then asked: what is your proof for your great claim (claiming for Babism and Mahdism...)?

Bab said fearlessly: what is your reason and proof for what you say? Mamaqani laughed and said to him: Seyyed! You don't know how to converse?! Proof and reason is the claimant's responsibility. I haven't claimed.

After Mullah Muhammad Mamaqani's speech, Ali Muhammad Bab said: The scholars' confirmation is my reason.

He answered: The scholars who have confirmed you aren't wise and the ignorant can't confirm the reality. Also, there are and have been petrified scholars in all Islamic and non-Islamic null nations who are confirming their religions. So, all religions and nations which are null must have been right and it is surprising.

Bab said: My writings are my reason.

Hujjatul Islam answered: I have seen most of your writings. They are nothing but some nonsense. In fact, your writings are clear reasons for your null claims not reasons for your legitimacy:

Bab said: Those who have observed my writings have confirmed all of them.

Hujjatul Islam said: Others' confirmations aren't proof for us. Your claims for Imamate, heavenly inspiration and prophethood need miracles. Bring a miracle if you can otherwise you haven't offered any proof.

Ali Muhammad Bab said: what I said was my reason.

Then Hujjatul Islam Mamaqani asked: Do you insist on you claims again? Bab said: Yeah. Next, Hujjatul Islam advised him to quit his claims, but he didn't quit and insisted. He proved his apostasy by

insisting. At last, he was executed. (refer to Afrasyabi, Bahram, The comprehensive history of Baha'ism, pp. 186-187).

Another debate has been done in Tabriz city in the presence of Naseruddin Mirza [Naseruddin Shah], Muhammad Shah Qajar's prince. In this debate, when Ali Muhammad claimed for Babism and total science and couldn't answer the questions, rudimentary and simple issues were asked, but he didn't know at all. The first person who spoke was Nezamul Olama. He said: ... O' Seyyed, look at these books and papers which have been written books' styles and published in the Iranian lands. Are these from your speech? Or your enemy have attributed them to you falsely?

Ali Muhammad Bab answered: Yes, these books are from God.

-Nezamul Olama: You have called yourself as Shajareh Touba in this book. It means what you are saying is God's speech...?

- Ali Muhammad Bab. May God have mercy on you. Yes, I swear by God that it is so.

Nezamul Olama: Are you called yourself as Bab or people did it?

Ali Muhammad Bab: No, I myself called. This name is from God and I am the science.

Nezamul Olama: Where, in God's house, Jerusalem or Brituk Ma'mour?

Ali Muhammad Bab: Everywhere God exists.

Naseruddin Mirza addressed Seyyed: O' Seyyed, know that I have made a covenant with God that if you can prove in our presence that you are really the science gate, I will assign my post and position to you and I myself will obey you.

Nezamul Olama: O' Seyyed. Bravo, due to your claim. The commander of the faithful your claim. The commander of the faithful has been called by this name. the holy prophet (P.H.) called him with this name: "I am the science city and Ali is his gate" **أَنَا مَدِينَةُ الْعُلْمِ وَ عَلِيٌّ بَابُهَا**

Now, I have several hard problem to be answered by you such as medicine.

- Ali Muhammad Bab: I haven't studied medicine.

Nezamul Olama: I will ask about the religious sciences which is divided into syntax, morphology semantics, eloquence, oratory, logic and other sciences. I start from morphology and elementary sciences.

- Ali Muhammad Bab: I have learned morphology since childhood.
- Nezamul Olama: Interpret the following verse:

“هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا”

Tell me about its syntax. Why has it been sent down? Why has God condoled His messenger by this chapter?

Ali Muhammad: Just a minute.

Nezamul Olama asked Ali Muhammad about the meanings and concepts of several traditions, Arabic words, and commandments and the relationships between eloquence. Ali Muhammad couldn't answer; remained silent, asked for extension of time and said I don't know. When Nezamul Olama said to people: know his module is empty and his store is empty of each reasonable things. He is proud, null, and ignorant. He doesn't have any miracle and isn't merited for any respect.

Ali Muhammad: O' Nezam, what do you say? I am the man whom you are waiting for one thousand years.

-Nezamul Olama: Are you the awaited Mahdi?

-Ali Muhammad: Yeah, I am.

-Nezamul Olama: Are you typical or personal Mahdi?

-Ali Muhammad: I am the very personal Mahdi.

-Nezamul Olama: What are your parents' name? Where were you born?

-Ali Muhammad: My name is Ali Muhammad. My father's name is Mirza Reza Bazzaz. My mother's name is Khadijeh. I was born in Shiraz city and I am 35.

-Nezamul Olama: Our awaited Mahdi's name is Mahdi. His father's name is Hassan. His mother's name is Najes and his birthday is Samara. Why these characteristics are in conformity with yours?

-Ali Muhammad: Now, I will show you a miracle to be obvious that I am honest in my claim.

-The audience said unanimously: Appear your miracle.

-Ali Muhammad displayed his writings. (Refer to Baharm Afrasyabi, the comprehensive history of Baha'ism, pp. 127-131).

One of these debates happened in Isfahan city. When Seyyed Ali Muhammad Shirazi was transferred from Shiraz to Isfahan, his followers invited people to Bab and a large number of people believed in him without seeing him.

The rest of people became hesitant. They were those who were waiting for Imam of the Time (May Allah hasten his reappearance!

Moa'tamedudduleh, the ruler of Isfahan accepted him respectfully in order to test him in the presence of scholars. In this debate, the prayer leader on Fridays of Isfahan, Mirza Seyyed Muhammad and Agha Muhammad Mahdi who was Hajj Ibrahim Kalbasi's son were present. We narrate a part of the debate in brief in order to be proved that the problem of morphology and syntax and the like weren't important.

At first, Agha Muhammad Mahdi said to Ali Muhammad Bab: Do Muslims gain the legitimate issue from the traditions and narrations or imitate a clergyman practicing religious jurisprudence? Which group are you from?

Bab said: I haven't imitated anybody and also I consider the one who acts according to his/her doubt as illegitimate.

Agha Muhammad Mahdi: Today, the science gate is closed. So, how are you certain in legitimate issues that acting the doubt is illegitimate without seeing the absent Imam?

Bab said: You have learned to narrate, but I have heart position. You aren't allowed to speak about what you don't know!

Muhammad Mahdi got silent. Mirza Hassan who was expert at philosophy technics asked Bab: A person who possesses heart position is dominant on everything. Are you so?

Ba replied: Yes, I am. Ask everything you like.

Mirza Hassan said: One of the miracles of the prophets and Imams is teleport. Tell us how is it happened? ... How did the Excellency Ali (P.H.) became guest in one night and at the same time in forty houses?

Bab answered: Do you want me to answer these problems orally or to write on a sheet of paper? Mirza Hassan said: Do anything you like. So, Bab started writing. ...Mirza Hassan took his writing, watched and said: A Sermon has been written and a praise has been mentioned and some chants have been inscribed, but he hasn't answered our questions (Yosof Fazaee, refer to searching in the history and beliefs of Shakism, Babism and Baha'ism, ... and Kasrawism, pp. 91-92).

Conclusion:

Regarding the investigation of the text of the book "Baha'ism, the illegitimate offspring of Shiism" written by Khatib, it was found out that contrary to the author's claim there is a fundamental difference between the right beliefs of Shia and the contradictory and null claims of Babism and Baha'ism heads. Also, the deviation and biased look by Khatib is rejected based on the sources of great scholars of Sunnism. Sunnis believe in Mahdism and also there are evidence concerning the Excellency Mahdi's birth, his lineage and his occultation even in the sources of Sunni great scholars. Also, the biased distortion of Khatib in the names of the four deputies is rejected via investigating Shia

history. During history, a large number of Shia scholars have openly campaigned and debated against Babism and Baha'ism heads. The author has been too bigoted that he has ignored even Sunni beliefs concern with Mahdism issue and has even deviated the history itself. It may be due to the author's illiteracy or the dominance of his hatred against Shia religion. He has been too spiteful that ha hasn't even paid attention to his book text and there are many contradictions there. For instance; at the beginning of the book, he introduces the founders of this cult as intelligent, but he continues the book to call these people as naïve, mad, and stupid Baha.

The End