

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Is the Sunnite narration from the commander of the faithful (peace be upon him) pertaining to” the obligation of the tomb stones destruction” authentic?

THE BOARD OF WAHABITE
A QUESTION BY; HADI JALIL NEJAD
THE ELABORATION OF THE QUESTION

My dear brothers in the research institute of his holiness Imam of the age (Valiasr) forgive me for taking your precious time and once when I saw one of the Sunnite website then I saw numerous narrations pertaining to the opposition and disagreement with the true tradition and statements of the commander of the faithful (peace be upon him) from the Shiites point of view and if you let me I am going to send you some strange and unknown points for me each time and due to your documented and authentic responses we respond to their false claims in their own websites

For instance one of their narration pertaining to the commander of the faithful (peace be upon him) is the below point

Hakim Abu Mohammad Hozli has quoted that Ali (peace be upon him) stated that; one day the holy prophet of GOD participated in a funeral ceremony and there His Holiness stated that is there anyone among you to destroy the idols and statues placed in the city of Medina and pave the tombs to the ground? And among them Ali said that; O the holy prophet of GOD, I am ready then His Holiness stated that; then hurry up and after he finished this mission he came to the holy prophet of GOD and said the whole story and also said that; O the holy prophet of GOD I destroyed every idol I saw as well as I paved the high tombs to the ground and I ruined the whole statues then the holy prophet of GOD stated that; whoever repair and rebuild these idols, statues and tombs once again then

he is the unbelievers toward the religious laws which have been revealed to me from Allah the Almighty

-Mosnad Imam Ahmad Ben Hanbal: 1/ 87 (Mosnad Ali Ben Abi Taleb)

THE BRIEF RESPONSE

THE FIRST NARRATION

THE PROBLEM OF THE NARRATION'S PROOF

Vaki Ibn Jarah

He has made many errors

He has interpreted that in his intended purpose and altered the words

He has insulted to the ancestors and drunk wine and presented the unlawful orders

The other cases of his drinking wine

Sofyan Thuri

He was Modales

Habib Ibn Abi Thabet

He was Modales

He has a narration that according to the Sunnite view they should not obey that

The Sunnite scholars paid no attention to his narrations

The order of Tadlis in the Sunnite scholars' point of view

Abu Vael

He was the advocate of Othman

And he has said that Ali caused such a disastrous event

He has said that the Moslems' Qaliph whether they are not true believers or they are insane

And he has defended Hajaj

He was in charge of the Ibn Ziyad's government treasury and he was drinking wine and was putting on the Mosafar cloths

THE PROBLEMS OF THE NARRATION'S REFERNCES

This narration is Shaz

When has this order of the commander of the faithful (peace be upon him) been issued?

This narration says that do not build the tomb like the hump of a camel which is in fact in contrast to what the Sunnite do

Navavai has admitted the interpretation of Shiites pertaining to this case

Qastalani has admitted the view of the Shiites pertaining to this case

THE SECOND NARRATION

Response to the second narration (which is the same proposed narration in the below question

THE DETAILED RESPONSE

At first it has to be said that this narration has been merely quoted in the Sunnite and for this reason it is not serve as a proof for Shiites and in order to answer to the Sunnite themselves then we are going to answer to this narration and what have been related to that

THE TEXT OF THE NARRTION

The Sunnites have quoted two narrations with the same concept from the commander of the faithful (peace and bless of GOD be upon him) pertaining to this case

THE FIRST NARRATION

«حدّثنا يحيى بن يحيى وأبو بكر بن أبي شيبة وزهير بن ح رب ، قال يحيى : أخبرنا وقال الآخرون: حدّثنا وكيع ، عن سفيان ، عن حبيب ابن أبي ثابت ، عن أبي وائل ، عن أبي الهيثاج الأسدي ، قال : قال لي علي(عليه السلام) : ألا أبعثك على ما بعثني عليه رسول الله (صلى الله عليه وآله) لا تدع تمثالا إلّا طمسته ، ولا قبراً مشرفاً إلّا سوّيته»

-Sahih Moslem, v 2 p 666, no 969, chapter Al-Amr be Tasviyat Al-Ghabr

-Sonan Abi davood, v 3 p 215, no 3218, chapter Fi Tasviyat Al-Ghabr

-Sonan Al-Nesai Al-Kobra, v 1 p 653, no 2158, chapter Tasviyat Al-Ghobur Eza Rafat

-Sonan Al-Nesai, (Al-Mojtaba), v 4 p 88, no 2031, chapter Tasviyat Al-Ghobur Eza Rafat

-Sonan Al-Termezi, v 3 p 366, no 1049, chapter Ma Jaa Fi Tasviyat Al-Ghobur

-Mosnad Emam Ahmad Ben Hanbal: 1/ 87 (Mosnad Ali Ben Abi Taleb)

Abu Hyaj Asadi says that; the commander of the faithful (peace be upon him) stated to me that; do you want me to send you to the same mission that I has been sent to by the holy prophet of GOD (Peace and bless of GOD be upon him and his progeny)? Do not leave any picture (statue) unless you have hidden that and do not leave any grave unless you have paved him to the ground

THE PROBLEM OF THE PROOF OF THE NARRTION

It Is true that this narration has been quoted in the majority of the 6 Seah as well as Mosnad Ahmad but in this narration there are some narrators who have been weakened by the experts of the narrators domain from the Sunnite scholars

Vaki Ibn Jarah Ravasi

He has made a lot of errors and he has done the same errors in the 500 narrations

Abd Allah Ibn Ahmad has quoted from his father that he said

ابن مهدي أكثر تصحيحاً من وكيع ووكيع أكثر خطأ منه وقال في موضع آخر
أخطأ وكيع في خمسمائة حديث

-Tahzib Al-Tahzib, v 11 p 110, Tahzib Al-Kamal, v 30 p 471, Tarikh Baghdad, v 13 p 507, Al-Elal va Marefat Al-Rejal, v 1 p 394, Seir Alam Al-Nobala, v 9 p 155

Ibn Mahdi has made more mistakes in writing than Vaki and Vaki himself made more mistakes in the narration itself and in another case he has said that Vaki has made mistakes in more than 500 narrations

And it has been quoted from Ibn Madinin that he said;

قال ابن المديني كان وكيع يلحن ولو حدثت بألفاظه لكانت عجباً كان يقول
حدثنا الشعبي عن عائشة

-Mizan Al-Etedal Fi Naghd Al-Rejal, v 7 p 127

-Tahzib Al-Tahzib, v 11 p 114

-Tarikh Medina Damascus, v 63 p 99

-Tarikh Al-Eslam, v 13 p 444

-Seir Alam Al-Nobala, v 9 p 154

It has been quoted from Ibn Madini who has said that

Vaki made mistakes in his own speeches and if he said the words of the narrations then he made that in right manner and he said that Shabi has quoted from Ayesha to me (while such a thing is not possible)

He has himself interpreted the narration and altered its words

It has been quoted from Abi Nasr Marvazi that he said

كان يحدث بآخره من حفظه فيغير ألفاظ الحديث كأنه كان يحدث بالمعنى ولم
يكن من أهل اللسان

-Tahzib Al-Tahzib, v 11 p 114

He himself in the late days of his narrations period defined the narrations by heart and he has altered the words of the narration as if he was interpreting that and he was not a skillful speaker (and he has changed the words)

And he has insulted the ancestors and has drunk wine and presented a lawful order

And it has been narrated from Ahmad Ibn Hanbal that he said pertaining to him that;

وسئل أحمد بن حنبل إذا اختلف وكيع وعبد الرحمن بن مهدي بقول من نأخذ؟
فقال عبد الرحمن يوافق أكثر و خاصة في سفیان و عبد الرحمن **يسلم منه السلف**
ويجتنب شرب المسكر و كان لا يرى أن تزرع أرض الفرات.

قال ابن المديني في التهذيب وكيع كان فيه تشيع قليل قال حنبل سمعت
ابن معين يقول : رأيت عند مروان ابن معاوية لوحا فيه أسماء شيوخ : فلان رافضي ،
وفلان كذا ، ووكيع رافضي.

فقلت له وكيع خير منك قال مني قلت نعم فما قال لي شيئا ولو قال شيئا
لوثب عليه أصحاب الحديث

-Seir Alam Al-Nobala, v 9 p 154, Mizan Al-Etedal Fi Naghd Al-Rejal, v 7 p 127

It has been asked from Ahmad Ibn Hanbal pertaining to Vaki and Abd Al-Rahman Ibn Mahdi that if the narrations of these two were not the same then which narration we have to accept? Then he responded that

Abd Al-Rahan speaks more accurately specifically pertaining to the statement of Sofyan and Abd Al-Rahman has not said bad words pertaining to Salaf as well as he has not drunk wine and he did not regard the agriculture in the river of Euphrates as a lawful act but Vaki has not admitted his view and Ibn Madini has said in the book Tahzib that he was somehow inclined to Shiites and has insulted Salaf and Ibn Hanbal says that I heard from Ibn Moin that he said; I saw a book beside marvan Ibn Hakam that in which it has been written that man (Vaki) is from Rafezi and

insultes Salaf then I said to him; Vaki is better than you he said is he better than me and I said; Yes

But he did not responded me and if he has said something else then the narrators will attack him and beat him as well

THE OTHER CASES OF HIS DRINKING WINE

Khatib Baqdaid has quoted from him that he was drinking wine

وكان يفطر على نحو عشرة أرطال من الطعام ثم يقدم له قربة فيها نحو من عشرة أرطال نبيذ فيشرب منها ما طاب له على طعامه ثم يجعلها بين يديه ويقوم فيصلي ورده من الليل وكلما صلى ركعتين أو أكثر من شفع أو وتر شرب منها حتى ينفذها ثم ينام

قرأت على التنوخي عن أبي الحسن احمد بن يوسف بن يعقوب بن إسحاق بن البهلول الأنباري قال حدثني أبي قال حدثني جدي إسحاق بن البهلول قال قدم علينا وكيع بن الجراح فنزل في المسجد على الفرات فكنت أصير إليه لاستماع الحديث منه فطلب مني نبيذا فجئته بمخيسة ليلا فأقبلت أقرأ عليه الحديث وهو يشرب فلما نفذ ما كنت جئته به أطفأ السراج فقلت له ما هذا فقال لو زدتنا لزدناك. أخبرنا بن الفضل أخبرنا دعلج أخبرنا احمد بن علي الأبار حدثنا محمد بن يحيى قال قال نعيم بن حماد تعشينا عند وكيع أو قال تغدينا فقال أي شيء تريدون أجيبكم به نبيذ الشيوخ أو نبيذ الفتيان قال قلت تتكلم بهذا قال هو عندي أحل من ماء الفرات.

-Tarikh Baghdad, v 13 p 502

He was eating 10 Rats (around 15 Kilos) and then they brought him a container in which was around 15 Kilos of wine and he dunk as he wished and then he put it in front of himself and began to perform the prayer and after a short prayer he once again began to drink wine until the end of that container and then he was sleeping

Vaki came to us and went to a mosque near the Euphrates and I went to him to hear the narrations and then he asked me to bring him some wine

and I brought him some wine that night and then I was watching him drinking wine while I was reading the narrations and when he finished what I have brought him then he turned the light off and said to me that is enough I said why? He responded if you have brought me more wine then we read more narrations with you

It has been quoted from Naim that he said; I ate lunch or dinner with Vaki and then said what would you like to eat? The wine of the old man (a light wine) or the wine of the young man (the heavy wine)? I said that; you are talking about the wine? He responded that wine is more delicious to me than the water of Euphrates

This man with such a condition since is one of the main narrators in the narration field and also has narrated numerous narrations pertaining to the virtues of the companions and the religious laws according to the view of the Sunnites and for these reason they have not considered his faults and sins and regards him one of the their great figures

SOFYAN THURI

He has made Tadlees

Zahabi says pertaining to him that

كان يدلّس عن الضعفاء

-Mizan Al-Etedal, v 3 p 245, Sofyan Ben Saeed

He has omitted the names of the weak narrators and then quoted the narration in an acceptable manner

It has been quoted from Ibn Mobark that he said'

حدث سفيان بحديث ، فجئتُه وهو يدلّسه ، فلما رأني إستحيى ، وقال : نرويه

عندك

-Tahzib Al-Tahzib, v 4 p 101, no 199, Sofyan Ben Saeed Ben Masrugh Al-Thuri

I said a narration to Sofyan and then I came to him while he had omitted my name in this narration (he has made Tadlees) and has said that narration from himself with no reference to my name to the people in order to pretend

that he has heard that from a great narrator and when he saw me he was shameful and said that; after that I am going to narrate from you

And it has been quoted from Yahya Ibn Mo'in that he said;

جَهْدِ الثَّوْرِيِّ أَنْ يَدْلِسَ عَلِيَّ رَجُلًا ضَعِيفًا فَمَا أَمَكْنَهُ

-Tahzib Al-Tahzib, v 11 p 192, no 359, Yahya Ben Saeed Ben Forukh Al-Ghotan

Thri intended to quote a narration from a weak man for me and alter the name of the narrator but I found out and he could not

And also it has been narrated from Yahyah that he said;

لَمْ يَكُنْ أَحَدٌ أَعْلَمَ بِحَدِيثِ أَبِي إِسْحَاقَ مِنَ الثَّوْرِيِّ وَكَانَ يَدْلِسُ

-Al-Jarah Al-Tadil, v 4 p 225, no 972, Sofyan Ben Saeed Ben Masrugh Al-Thuri

No one was more informed of the narration of Abi Eshaq than Thuri but he was changing the names of the narrators

Habib Ibn Abi Thubet

He was Modles

Ibn Haban has said pertaining to him that

كَانَ مَدْلِسًا

-Tahzib Al-Tahzib, v 2 p 156, no 323, Habib Ben Abi Thabet

He was Modles

Ibn Khzimah also has said the same thing pertaining to him

-Tahzib Al-Tahzib, v 2 p 156, no 323, Habib Ben Abi Thabet

HE HAS NARRATED SOME SAYING WHICH HAVE NOT BE REFERRED TO

Aqili says pertaining to him that

وله عن عطاء أحاديث لا يتابع عليها

-Tahzib Al-Tahzib, v 2 p 156, no 323, Habib Ben Abi Thabet

And he has quoted a narration from Ata that is not acceptable at all

Qatan says pertaining to him that

له غير حديث عن عطاء لا يتابع عليه وليست بمحفوظة

He has quoted some narrations from Ata but we cannot accept that and there are not available in our books

THE GREAT NARRATORS HAVE IGNORED HIM

Aqili says pertaining to him that

غَمَزَهُ ابْنُ عَوْنٍ

Ibn On has ignored him

The issue of Tadleis in the Sunnite scholars' view

Since in this narration its two narrators were Modles (who changed the names of the narrators) then it would be better to know what the view of the Sunnite scholars is pertaining to the issue of Tadleis

عن الشافعي، قال : «قال شعبة بن الحجاج : التديليس أخو الكذب ... وقال غُنْدَرٌ: سمعت شعبة يقول : التديليس في الحديث أشد من الزنا، ولأن أسقط من السماء أحب إلي من أن أدلس ... المعافى يقول: سمعت شعبة يقول: لأن أزنبي أحب إلي من أن أدلس» و...

-Al-Kafayat Fi Elm Al-Ravayat Khatib Baghdadi: p 395, Dar Al-Ketab Al-Arabi, Beirut

It has been narrated from the Imam of Shafeis that Shobat Ibn Hajjaj was saying that; Tadleis is the brother of lie and Qondar also has said that; Tadleis in the narration is worse than adultery and if I fall from the sky then it is more better to me than I make Tadleis and Moafi says that if I commit adultery then it would be better to me to make Tadleis

Now the Sunnite scholars have mentioned such a narration in their own books Sahah and as a result of the mentioning this narration in Sahah then they force the people to destroy the grave stones and they reject Shiites so-called as innovators

ABU VAEIL THE ONLY NARRTOR OF THIS SAYING

He is the same as Shafiq Ibn Salama who was one of the enemy of the commander of the faithful (peace be upon him) and as well as he was considered one of the Navasef and while the Sunnite accept this narration of him from the quotation of the commander of the faithful (peace be upon him) that the holy prophet of GOD stated that

يا علي لا يحبك إلا مؤمن ، ولا يبغضك إلا منافق

-Majma Al-Zavaed, 9: 133, chapter Menho Jamea Fiman Yoheba va Man Yabghazo

O Ali, no one will love you except the faithful and no one will hate you except the hypocrite

He was the advocate of Othman

كان عثمانياً يقع في علي (عليه السلام)

-Sharh Nahaj Al-Balaghe, v 4 p 99, chapter Fi Zakara Al-Monharefin An Ala

He was the adherent of Othman (those who considered the commander of the faithful (peace be upon him) as the main cause of the Othman murder and also have insulted His Holiness) and he has insulted Ali (peace be upon him)

He was saying that Ali was the main reason of that disastrous event

عن المدائني عن شعبة، عن حصين قلت لأبي وائل: أعلي أفضل أم عثمان؟
قال: علي إلى أن أحدث، فأما الآن فعثمان.

-Ansab Al-Ashraf, v 6 p 102

It has been quoted from Shobah that Hosayn has said that; I said to Abu Vael that is Ali superior or Othman? Ali was superior until he caused the disastrous event happened but now Othman is superior

The Moslems Qaliphs whether are unbelievers or are insane

عن الأعمش، قال لى أبو وائل : يا سليمان، ما في أمرائنا هؤلاء واحدة من اثنتين، ما فيهم تقوى أهل لاسلام، ولا عقول أهل الجاهلية.

-Seir Alam Al-Nobala: v 4 p 164, Tarikh Al-Eslam: 6/ 86, Tahzib Al-Kamal: 12/ 553

Amash says that; Abu Vael said to me; O Solayman our Qaliphs have not had one of these two, whether they were not pious as the Moslems or the logic of the ignorant men

He was defending Hajjaz

قال ابن الزبير كان عند أبي وائل فجعلت أسب الحجاج وأذكر مساويه ، فقال : لا تسبه وما يدريك لعله قال : اللهم اغفر لي فغفر له!!!

-Heliyat Al-Aoliya, v 4 p 102

Ibn Borqan says that; I was along with Abu Vael then I insulted Hajjaz (Ibn Yusef Thaqafi one of the famous enemies of Ahl Al-Bayt and he was Nasebi as a well) and I talked about his evil deeds and then Abu Vael said to me; never insult him maybe he has said O my Lord forgive me and Allah the Almighty has forgiven him as well

HE WAS IN CHARGE OF IBN ZYAD'S TREASURY

وكان عامل ابن زياد لبيت المال.

-Seir Alam Al-Nobala, v 4 p 166

He was an employee of Ibn Zyad 's treasury

HE WAS DRINKING WINE AND PUT ON THE MOSAFR CLOTHES

كان يشرب الجرّ - أي نبيذ الجر ويلبس المعصر لا يرى بذلك بأساً.

-Al-Maaref, p 255

He was drinking the Jor wine as well as put on the Mosafar clothes and also considered that lawful

While Moslem has narrated from the commander of the faithful (peace be upon him) in his own book Sahih that His Holiness stated that;

نهاني رسول الله (ص) عن التخم بالذهب... وعن لباس المعصر.

-Sahih Moslem: v 6 p 144, hadith 5331, Kitab Al-Lebas (Al-Zinat), chapter Al-Nahi Lobs Al-Rajol Al-Thaob Al-Moasfar

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has prevented me to put on gold ring as well as to put on the Mosafar cloths

But this narration not only has the proof problem but also has the referral problem as well and we are going to refer to it

THE REFERRAL PROBLEM OF THE NARRTION

A, this narration is Shaz

This concept has only been narrated by Abu Al-HYAJ (Hayan Ibn Hosayn) and Souti says in the description of Nasa'ei that

ليس لأبي الهياج في الكتب إلا هذا الحديث الواحد .

Abu Al-Hyaj has no narration in the narrative books except this saying

-Sharh Sonan Al-Nesai, p 286, Hashiyat Al-Sanadi Ala Al-Nesai: 4/ 88

8, when this order of the commander of the faithful (peace be upon him) has been issued?

It is evident from the outward aspect of Abu Al-Hyaj's remarks that the issue of the paving of the graves was happened in the age of the commander of the faithful (peace be upon him) Caliphate and if so then two aspects for this narration are possible

A, these graves have not belonged to the unbelievers that in the age of the caliphate of the commander of the faithful (peace be upon him) have been destroyed due to the expansion of the Islamic state and the arrival of the Moslems at that lands and if so then it does not deal with the graves of the Moslems

B, these graves belonged to the Moslems and this perception will blame the previous Qaliphs since it has to be say that previous Qaliphs did not ordered to do such a thing and Moslems have built a building over their

own dead graves and this is a blame against the preceding Qaliphs and Sunnites do not accept that

C, this narration says that do not build the graves in the form of hump of a camel it means exactly in contrast to the Sunnite tradition

As it has been mentioned in the book Qamus Al-Loqat that Arab says to the height and the hump of the camel as honor and dignity

-Al-Ghamus, 3/ 162, Made Sharaf

Therefore, honor implies in every height as well as everything similar to the hump of the camel but the word Sovaytah which has been mentioned in this narration has the same meaning as the second concept since if the real purpose was to destroy then His Holiness should stated that

إن السنّة أن القبر لا يرفع عن الأرض رفعاً كثيراً ، ولا يُسنم بل يرفع نحو شبر
ويسطح .

-Al-Majmu lel Navavi, v 1 p 229, v 5, p 295

-Sharh Al-Navavi Ala Sahih Al-Moslem, v 7 p 36

-Tohfat Al-Ahuzi, v 4 p 130, chapter Ma Jaa Fi Tsviyat Al-ghabr

But His Holiness stated that "Sovaytah" namely to pave something for instance, if someone says I paved the way then it does not mean to destroy and ruin that rather than it means to remove the ups and downs of that

And in other words, there are 3 possibilities in this narration

- 1, the real intent was to destroy the buildings over the graves
- 2, the real intent was to destroy the grave stones and pave them to the ground
- 3, the real intent was to pave the surface of the grave and to remove the hump form of those graves

The first possibility is in contrast to the tradition of the companions and the whole Moslems since they are not only destroyed the buildings over the

graves but also they have built some buildings over most of the graves such as the tomb of the holy prophet of GOD and...

The second possibility is indeed not true since the major view of the Shiites and Sunnites imply that it is Mostahab (religious precepts) to build the grave one span above the ground

Thus the only remains possibility would be the third possibility which is against the view of the majority of the Sunnites and some of the Sunnite scholars have emphasized upon such a concept as well

NAVAVI ADMITS THE SHIITE STANDPOINT

He says that

إن السنّة أن القبر لا يرفع عن الأرض رفعاً كثيراً ، ولا يُسنم بل يرفع نحو شبر
ويسطح .

-Tohfah Al-Ahuzi, v 4 p 130, chapter Ma Jaa Fi Tsviyat Al-ghabr

It is Mostahab (religious precepts) that the grave was not high more than a span and it was not just like the hump of the camel rather than its surface was flat and its height was a span from the ground

And also he says that

ظاهر المذهب أن التسطیح أفضل.

What has been drawn from the religion is that the flat surface of the grave is better (from being in the form of a hump of the camel)

Qastalani has accepted the Shiites' view

At first he says that

السنّة في القبر تس طيحه وانه لايجوز ترك هذه السنّة لمجرد أنها صارت
شعاراً للروافض ، وانه لا منافاة بين التسطیح وحديث أبي هياج ... لأنه لم يُرد
تسويته بالأرض وإنما أراد تسطيحه جمعاً بين الأخبار

-Ershad Al-Sari, v 2 p 468

It is Mostahab (religious precepts) pertaining to the grave that its surface is flat and it is not acceptable that we prevent this Mostahab as a result of this is the sign of Ravafez (Shiites) and there is no contrast between the flatness of the grave and the narration of Abu Hyaj ... since the intent of His Holiness is not to pave the grave to the ground rather than the real intent is to pave its surface and these is drawn from the whole narrations

Regarding the tradition of the companions and the followers also the repair and rebuilt of the graves and its structure is in contrast to this narration and there are numerous proofs in the Sunnite books that we are going to address them in a separate discussion GOD willing

THE SECOND NARRATION

حَدَّثَنَا مُعَاوِيَةُ (بن عمرو) حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ شُعْبَةَ عَنِ الْحَكَمِ عَنِ أَبِي مُحَمَّدٍ الْهَذَلِيِّ عَنِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَقَالَ أَيُّكُمْ يَنْطَلِقُ إِلَى الْمَدِينَةِ فَلَا يَدْعُ يَهَا وَثَنًا إِلَّا كَسَرَهُ وَلَا قَبْرًا إِلَّا سَوَّاهُ وَلَا صُورَةً إِلَّا لَطَّخَهَا فَقَالَ رَجُلٌ أَنَا يَا رَسُولَ اللَّهِ فَأَنْطَلِقُ فَهَابَ أَهْلَ الْمَدِينَةِ فَرَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ عَنْهُ أَنَا أَنْطَلِقُ يَا رَسُولَ اللَّهِ قَالَ فَأَنْطَلِقُ فَأَنْطَلِقُ ثُمَّ رَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَدْعُ يَهَا وَثَنًا إِلَّا كَسَرْتُهُ وَلَا قَبْرًا إِلَّا سَوَّيْتُهُ وَلَا صُورَةً إِلَّا لَطَّخْتُهَا

ثم قال رسول الله صلى الله عليه وسلم من عاد لصنعة شيء من هذا فقد كفر بما أنزل على محمد صلى الله عليه وسلم

-Mosnad Ahmad, v 1 p 87, no 622, Mosnad Al-Tayalasi: 16, Al-Hadith : 96, 155, Kanz Al-Emal: 4/ 136

The holy prophet of GOD has participated in a funeral ceremony then stated that; which one of you is ready to go to the city to ruin all of the idols and then no idol was remained and there was no grave unless he paves that to the ground and leave no statue unless he hides that then a man said that I can ready to do that then he went to that city but he was afraid the people then Ali Ibn Abi Taleb said that; O the holy prophet of GOD I am ready to go. Then His Holiness went and came back later and said that; O

the holy prophet of GOD, I did not leave any idol unless I broke it and I did not leave any grave unless I paved it and I did not leave any statue (picture) unless I hid that

Then the holy prophet of GOD stated that; if whoever build one of those then he is infidel to what has been revealed to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

RESPONSE TO THE SECOND NARRATION

This narration is the same narration which has been mentioned in the foresaid website's question but there is no need to weaken that since the Sunnites themselves have weakened that

In the below of this narration in the book Mosnad Ahmad the footnote of Shoayb Al-Arnut has been mentioned

تعليق شعيب الأرنؤوط : إسناده ضعيف

-Mosnad Ahmad, v 1 p 87, no 657

The view of Shoayb Al-Arnut is that the proof of this narration is weak

Albani who is one of the Vahabi famous commentators has also rejected this narration in his own two books and he mentioned that narration as a weak narration

تعليق شعيب الأرنؤوط : إسناده ضعيف

-Zaif Al-Tarhib va Al-Tarhib, v 2 p 148, no 1795

-Ghayat Al-Maram, v 1 p 112, no 144

Regardless of the referral problems which are in this narration as the previous narration

GOOD LUCK

THE BOARD OF ADDRESSING THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUTE OF VALIASR (HIS HOLINESS IMAM OF THE AGE) MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE

