

# **Belief in Raj'ah (resurrection of the Ahlul Bayt (a.s) and the true believers in the era of the advent of Hazrat al-Mahdi) from the viewpoint of of Qur'an, the Shiites and the Sunnites**

The worldwide Channel of Wilayah

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Note: the resources listed in this paper are taken from the CD labeled Maktabah Ahl-Bayt (AS).

Mr. Mohseni

We are going to display the video clips being questioned and doubtful taken from satellite channels at the request of our dear viewers and listen to Prof. Hosseini Qazwini's reply to them.

## **Contents of the first video clip:**

Mr. Sojoudi:

Of course, there are some strange and unbelievable beliefs regarding Raj'ah. Some say that the prophet Muhammad (PBUH) will come back to this world and live and rule for fifty thousand years. These beliefs are a little absurd and insane. I think those who have made these fake Hadithes, had not been normal people. They definitely were influenced by drugs. How is it possible a person to say that Hazrat Ali (AS) will come back to this world and rule for forty thousand years? If it is true and they come back to this world, then what will happen to the Resurrection Day? Raj'ah is a matter which some of the Shiites believe in.

Mr. Mohseni:

Raj'ah is one of the Shia beliefs. Please tell us the Shia scholars' comment on the Raj'ah for our dear viewers.

Prof. Hosseini Qazwini:

هر دم از اين باغ، بري ميرسد تازه تر از تازه تري ميرسد

The channel we expected to be the announcer of the theological foundations of the Sunnites, unfortunately has turned into the speaker of Wahhabism and a means for desanctifying the Shiites' sanctities and also relating some absurd statements. A person who doesn't know the difference between the Raj'ah and Ruj'ah has started to insult the Shia beliefs as a religious expert! This is not the true way of speaking. If you are truthful, come and research in narrations and Qur'anic verses related to the matter of Raj'ah and criticize them then say such and such Hadith is contrary to such and such narration or verse of Qur'an. Talking like that is attributed to the riff-raff, even the riff-raff never speak like Mr. Sojoudi.

The matter of Raj'ah is of the absolute beliefs of the Shiites, and Shia Muslims believe that following the advent of Hazrat Wali Asr (May our soul be sacrificed for him) some of those who were the true believers will come back to this world together with those who were disbelievers.

### 1. Shaykh Mufid (RA)

The late Shaykh Mufid (RA) (died in 413 AH), of the great Shia scholars, says:

و الرجعة إنما هي لمحضى الإيمان من أهل الملة و محضى النفاق منهم، دون من سلف من الأمم الخالية.

"The matter of Raj'ah relates to those who believed in God sincerely and those who were strong disbelievers. It doesn't include the past nations (Ummah). (It is taken from the al-Masa'eil al-Sarwiyah Lil Shaykh al-Mufid, p 35.)"

### 2. Sayyed Morteza (RA)

The Late Sayyed Morteza (RA) (died in 436 AH), of the students of Shaykh Mufid (RA) says:

إعلم أن الذي تذهب الشيعة الإمامية إليه أن الله تعالى يعيد عند ظهور إمام الزمان المهدي ﷺ قوما ممن كان قد تقدم

موته من شيعته، ليفوزوا بثواب نصرته و معونته و مشاهدة دولته و يعيد أيضا قوما من أعدائه لينتقم منهم.<sup>1</sup>

"The Shia Muslims believing in twelve Imams, believe that at the advent of Imam Mahdi (AS) God will return some of the Shiites in order to help Imam Mahdi (AS) and see his government based on truth , meanwhile God will return some of the enemies of Ahl al-Bayt to be revenged by Imam Mahdi (AS)."

It is related in the narrations that if a person recites the Invocation of Covenant ('Ahd) after the dawn prayer for 40 mornings, God will resurrect him at the advent of Imam Mahdi (AS) and he will have the grace of helping Hazrat Mahdi (AS).

Some of the Sunnites and companions such as Abu Tufeil Kan'ani ('Amirah Bin Wasilah) who was the last companion (died in 101 AH) was among those who believed in Raj'ah<sup>2</sup>.

It is also related that Mr. Abd al-Razzaq and the master Bukhari, the writer of the book al-Munsif were among those who believed in Raj'ah<sup>3</sup>.

Mr. Dhehbi says that Ibn Moein, of the great Sunni scholars, has stated about Abd al-Razzaq as follows:

لو إرتد عبد الرزاق عن دينه ما تركنا حديثه.<sup>4</sup>

"If Mr. Abd al-Razzaq becomes apostate, we will not forsake his narration."

So, as you see, there are not only the Shiites who believe in Raj'ah. But the companions and the distinguished figures of the Sunnites such as Abd al-Razzaq and Abu Tufeil Kan'ani were also believed in Raj'ah.

Mr. Mohseni:

Is there any Quranic verse related to Raj'ah or not?

Prof. Hosseini Qazwini:

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<sup>1</sup> - Rasa'el al-Murtaza Lil Sayyed al-Murtaza, vol 1 , p 125. Tafsir Majma' al-Bayan Lil Shaykh al-Tabrisi, vol 7, p 405.

<sup>2</sup> - al-Ma'arif Libn Qatibah al-Dinvari, vol 1, p 341.

<sup>3</sup> - al-Imam Ja'far al-Sadiq Li'abd al-Halim al-Jundi, Printed in the Supreme Islamic Council of Egypt, p 225.

<sup>4</sup> - Sayr A'alam al-Naba' Lil Dhehbi, vol 9, p 573. Mizan al-E'etidal Lil Dhebi, vol 2, p 612.

If you are familiar with the Quranic verses, you will find out that the Quran specifies the issue.

Here are some related Quranic verses:

The first verse:

God says in the verse 83 of the Sura al-Naml:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ  
يُوزَعُونَ

"The day We shall resurrect from every nation a group of those who denied Our signs, and they shall be held in check."

According to the verse, the word "resurrect" doesn't refer to the Day of Resurrection, because in that day all the people will be resurrected, as it is said in the following verse:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا<sup>5</sup>

"We shall muster them, and We will not leave out anyone of them"

So, the aforementioned verse does not relate to the Resurrection Day and is related to before it.

God states in the verse 78 of the Sura al-Naml:

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي  
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَ كُلٌُّّ أَتَوْهُ دَاخِرِينَ

"The day when the trumpet will be blown, whoever is in the heavens will be terrified and whoever is on the earth, except whomever Allah may wish, and all will come to Him in utter humility."

So, based on this verse, all the people undoubtedly will be resurrected in that day.

It has been related in the Tafsir (Commentary of Quran) by Ali Ibn Ibrahim Qumi in connection with the verse 83 of Sura al-Naml that a narrator asked Imam Sadiq (AS) that some of the Sunnites had stated that this verse had been related to the Resurrection day and then Imam Sadiq replied:

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<sup>5</sup> – Quran 18: 47

يُحْشَرُ اللَّهُ تَعَالَى فِي الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ يَذَرُ الْبَاقِينَ؟  
إِنَّمَا ذَلِكَ فِي الرَّجْعَةِ، فَأَمَّا آيَةُ الْقِيَامَةِ فَهَذِهِ «وَحَشَرْنَاَهُمْ  
فَلَمْ نَعَادِرْ مِنْهُمْ أَحَدًا ...».

Is it possible that God musters only some of the people in the Resurrection Day? And forsake the other? So, the mentioned verse is related to Raj'ah and the verse

«وَحَشَرْنَاَهُمْ فَلَمْ نَعَادِرْ مِنْهُمْ أَحَدًا ...»<sup>6</sup>.

The second verse:

God states in the verse 11 of Sura al-Ghafir:

رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا  
بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ

"They will say, 'Our Lord! Twice did You make us die, and twice did You give us life. We admit our sins. Is there any way out [from this plight]?"

We ask them that from which document you believe in the matter of dying for the second time and coming back to life (i.e. Raj'ah) again? A man is born only once and so passed away only once. So believing in birth and death twice is considered invalid. Is it is not so, we should attribute this verse to the Raj'ah and believe that the dead will be come back to life and die again and they resurrect on the Resurrection Day.

The third verse:

It has been related in the verse 259, of Baqarah:

أَوْ كَالَّذِي مَرَّ عَلَيَّ قَرْيَةً وَ هِيَ خَاوِيَةٌ عَلَيَّ عُرُوشَهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ  
قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِئَةَ  
عَامٍ فَانظُرْ إِلَيَّ طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ وَ انظُرْ إِلَيَّ حِمَارِكَ  
وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انظُرْ إِلَيَّ الْعِظَامَ كَيْفَ نُنشِزُهَا ثُمَّ  
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَيَّ كُلِّ شَيْءٍ  
قَدِيرٌ

" Or him who came upon a township as it lay fallen on its trellises. He said, 'How will Allah revive this after its death?!' So Allah made him die for a

<sup>6</sup> - تفسير القمي لعلي بن إبراهيم القمي، ج 2، ص 37 - بحار الأنوار للعلامة المجلسي، ج 53، ص 51، ح 27

hundred years, then He resurrected him. He said, 'How long have you remained?' Said he, 'I have remained a day or part of a day.' He said, 'Rather you have remained a hundred years. Now look at your food and drink which have not rotted! Then look at your ass! [This was done] that We may make you a sign for mankind. And look at the bones, how We arrange them and then clothe them with flesh!' When it became evident to him, he said, 'I know that Allah has power over all things.'"

The forth verse:

God says in the verses 55 and 56 of Baqarah:

وَ إِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرًا  
فَأَخَذْتُمْ الصَّاعِقَةَ وَ أَنْتُمْ تَنْظُرُونَ / ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ  
مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"55: And when you said, 'O Moses, we will not believe you until we see Allah visibly.' Thereupon a thunderbolt seized you as you looked on."

"56: Then We raised you up after your death so that you might give thanks."

So the matter of Raj'ah is not something specific to the Shiites. This issue has been related in the Holy Quran, so it has Quranic bases and there is no problem with it.

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Mr. Mohseni:

Is there something in the Sunni Books related to Raj'ah or not?

Prof. Hosseini Qazwini:

Among the Sunni books, there is a book titled Hayat al-Anbiya' ba'd Wafatihim (the prophet's life after their death) by Beyhaqi which is detailed and is about some of the prophets who had come to life and lived in this world. Besides Ibn Abi al-Dunya, of the great Sunni scholars, who is also known as al-Hafiz, has a book titled Man 'Asha Ba'd al-Mawt in which has recited the name of the people who have come to life and live in this world after their death. Given these issues, it is clear that these men haven't studied in this regard.

Besides, Ibn Kathir Damishqi Salafi himself says in the book titled al-Bidayah Va al-Nihayah in relation with the brother of Rabi' Bin Kharash that he after death came back to life and enunciated people and said that when I was dead, I visited God:

و لكن لقيت بعدكم ربي و لقيني بروح و ريجان و رب غير  
غضبان.<sup>7</sup>

Besides, Mr. Beyhaqi quotes in the book titled Dala'eil al-Nabuwwah:

A person called Abdullah Ibn Abid Ansari who had been killed in Siffin Battle or Jamal Battle, came back to life and started to speak and said:

محمد رسول الله و أبو بكر الصديق و عمر الشهيد و عثمان  
الرحيم.<sup>8</sup>

Those who have related such narrations had not used drugs. The Sunnites and Wahhabis have a special belief in the Ibn Kathir Damishqi's books.

There exist too many narrations of these in their books and when it is on their benefit, there will be no problem for them to recite them. But when they are on Shiites' benefits they will start to attribute the liar to the narrators.

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Mr. Mohseni:

What do you think about the words of this man played in the video clip?

Prof. Hosseini Qazwini:

Their main purpose is to ridicule a series of Shiites' beliefs. My goal is not to quote all the superstitions quoted by them. But I quote just some of them.

### Samples of superstition in the Sunni books

#### Sample 1:

Mr. Abu Muhammad Ziya' al-Din quotes a narration from Sayyed Ahmad Rifaae in the book Rawzah al-Nazir, p 55:

He had come to Medina to visit the Prophet's grave (PBUH).

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<sup>7</sup> - Al-Bidayah Va al-Nihayah Libn Kathir, vol 6, p 157.

<sup>8</sup> - Dala'il al-Nabuwwah Lil Beyhaqi, vol 5, p 55. Al-Bidayah Va al-Nihayah Libn Kathir, vol 6, p 175. The History of Damascus Libn Asakir, vol 39, p 222.

فظهرت له يد جده عليه الصلاة و السلام فقبلها و الناس ينظرون .

"He saw that the Prophet's hand which had come out of the grave, so he began kissing his hand while people watching this."

و هذه القصة تواتر خبرها و علا ذكرها و صحت أسانيدھا و كتبھا الحفاظ و المحدثون و كثير من أهل الطبقات و المؤرخين .

This narration is wide spreading (Mutawatir), well-known and authentic and most of the Hafizun, narrators and historians have approved it.

Look at them how they confirm their narrations and don't attribute using drugs to themselves!

#### Sample 2:

Mr. Bukhari in the book Tarikh al-Kabir, vol 3, p 383, quotes a narration regarding Zaid Ibn Kharija (who were from Ansar (allies) and died in Uthman era):

"After dying, he came back to life and started to speak:"

أبو بكر القوي في أمر الله ... و عمر الأمير و عثمان علي منهاجهم انقطع العدل، أكل الشديد الضعيف.<sup>9</sup>

"In performing the God's command, Abu Bakr was determined ... After him, Umar was the Caliph, and after Umar Uthman became Caliph, but after Uthman, justice was removed from earth and those who were strong trampled over the right of the weak."

They just like to pretend that after Uthman and by taking power by Amir al-Mumineen (AS), the justice has been removed from earth.

Mr. Mazi – of the great scholarly pillars in Rijal (The study of the people who transmitted the Hadith) says in al-Tahdhib al-Kamal Fi Asma' al-Rijal, vol 10, p 62:

Zaid Ibn Kharija has not raised these issues, but he has said the following:

صدق صدق أبو بكر الصديق، ضعيف في جسده، قوي في أمر الله، كان ذلك في الكتاب الأول، صدق صدق عمر بن الخطاب،

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<sup>9</sup> - The History of Damascus Libn Asakir, vol 30, p 406.



قوي في جسده، قوي في أمر الله، كان ذلك في الكتاب الأول، صدق  
صدق عثمان بن عفان، مضت إثنان و بقي أربع.

"Abu Bakr told the truth, he told the truth, he told the truth and he was a thin man, in performing the God's command he was determined, and it is written in the books of the early prophets. Umar Ibn Khattab told the truth, he told the truth, he told the truth and he was a strong man, in performing the God's command he was determined, and it is written in the books of the early prophets. Uthman told the truth, he told the truth, he told the truth. Two of the Caliphs have gone (died) and have remained just four of them alive."

I request you to be vigilant! We can understand from the mentioned narration that those two Caliphs are Abu Bakr and Umar and the four people remained are Uthman, Amir al-Mumineen (AS), Muawiyah and Yazid! Look at to their reasoning! They don't seem to have used drugs despite their annunciations! They seem so normal! How Mr. Sojoudi cannot understand these? But when it comes to the matter of Raj'ah – which is a Quranic matter and there are a lot of narrations regarding it – he pretends like the following:

"Those who have fabricated these Hadithes weren't normal or alert. They were definitely under the influence of drugs."

### Sample 3:

Mr. Ibn Qayyim Jouziyah, who is of the Ibn Taymiyah's students and promoting his ideas, has a book titled al-Rooh. I request you to be vigilant and notice my words about Ibn Qayyim Jouziyah's sayings. He quotes from Abi Hatam Razi:

"When we were in Mecca, we saw a person whose face was bruised. He stood up and lectured for the people beside the Baytullah al-Haram and said:"

يا أيها الناس! اعتبروا بي! فإني كنت أتناول الشيخين و  
أشتمهما،... أذ أتاني آت فرفع يده فلطم وجهي و قال: يا  
عدو الله! يا فاسق! ألسنت تسبّ أبابكر و عمر (رضي الله  
عنهما)؟! و فأصبحت و أنا علي هذه الحالة.<sup>10</sup>

" O people! Take a lesson from me! I have affronted to Abu Bakr and Umar. In my dream I saw a person slapped me on the face and said: O you the

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<sup>10</sup> - - al-Ruh Libn Qayyim al\_Jouziyah, p 190. Printed in Dar al\_Kutub al-Elmiyah and p 207, printed in Maktabah al-Safa

enemy of Allah! You great sinner (fasiq)! Why do you affront Abu Bakr and Umar? When I got up in the morning, I found my face bruised due to that slap."

According to one of my friends, a person who affronts on the media every day should be punished so. (i.e. his face should be bruised).

#### Sample 4:

In addition, Mr. Ibn Qayyim Jouziyah has quoted another story in the book titled al-Rooh, p 191:

Mr. Muhammad Ibn Abdullah Mahbeli says:

I dreamed that I was near a building and sitting in the porch:

و إذن النبي ﷺ جالس و معه أبو بكر و عمر واقف قدامة،  
فقال له عمر: يا رسول الله! إن هذا يشتمني و يشتم أبا بكر،  
فقال: جئ به يا أبا حفص! فأتي برجل فأذن هو العماني و  
كان مشهورا بسبهما، فقال له النبي ﷺ: . . . . .

The prophet (PBUH) was there and Abu Bakr and Umar were sitting in front of him. Umar said to the prophet: this person affronts both me and Abu Bakr. The Holy Prophet (PBUH) stated: fetch him to me. They fetched a person from Oman who was well-known for his constant affront to Abu Bakr and Umar. Then the prophet stated: torture him. So I tortured him. The prophet said: cut his head off... when I woke out of my dream, I went to that person and I heard the sound of crying, coming from his home. I said: what has happened? They said: this person has been cut off in his bed last night. So I went and saw that his neck had been cut off exactly from the spot I had seen in my dream.

Considering the aforementioned story how can you accept they have not used drugs? They fabricate these stories because it is to the benefit of Abu Bakr and Umar.

#### Sample 5:

There is another narration in the same page saying:

"We were sitting in the mosque of the Prophet (Masjid al-Nabi), which suddenly we saw a weird event"

كان رجل يسب أبا بكر و عمر فبينما نحن يوما من الأيام بعد صلاة الصبح إذ أقبل رجل و قد خرجت عيناه و سالتا علي خديه .

**There was a man cursing Abu Bakr and Umar, whose eyeballs were hanging out of his cheek.**

We asked: what is the matter? He said: last night in my dream I saw Rasool Allah (PBUH), Amir al-Mumineen, Abu Bakr and Umar. Then Abu Bakr and Umar went to the Holy Prophet and said:

هذا الذي يؤذينا و يسبنا .

**"This is a man who irritates us and affronts us."**

The Holy Prophet asked:

من أمرك بهذا يا أبا قيس؟ فقلت له : علي!!!

**"Who has told you to affront Abu Bakr and Umar? I said: Ali (AS)."**

It is so interesting that those who have fabricated such stories have been normal people!

فأقبل علي بوجهه و يده و قد ضم أصابعه و بسط السبابة و الوسطي و قصد به إلي عيني . . . .

Seeing this, Ali (AS) got angry with me and took out my eyeballs with his fingers. When I woke out of my dream, I found my eyeballs were hanging out of his cheek. So I came to the mosque to show you the consequence of affront to Abu Bakr and Umar.

Ibn Qayyim Jouziyah – of the scholarly pillars of Wahhabis – and figures such as Sojoudi –a staunch devotee of Mr. Jouziyah – quote such stories and there is no problem with them and no one can say they have used drugs or drunk. But if Imam Sadiq (AS) has said the following:

"Some believers will return to life following the advent of Imam Mahdi (AS), (may our soul be sacrificed for him)."

Then this saying would have been certainly fabricated and the relater might have used drugs!

### Sample 6:

I ask Mr. Sojoudi this question and hope he respond it truthfully:

As you know the science has proven that the fetus cannot stay in the womb more than 9 months and a few days, with respect to this scientific issue how can the Sunnites say that the maximum pregnancy period can be 4 years? Or according to Malikis the fetus can stay there up to 5 years?<sup>11</sup>

Mr. Nowi of the Sunni Scholarly pillars says:

أقصى مدة الحمل أربع سنين و به قال أحمد و هو المشهور عن مالك.<sup>12</sup>

"The maximum time that a fetus can stay in the womb is 4 years. Ahmad Ibn Hanbal and Malik also have such view."

Mr. Ibn Hazm Andalusian in the book titled al-Mahalli, vol 10, p 317 says:

و ذهب الإمام مالك إلى أن أقصى مدة الحمل سبع سنين.

Al-Imam Malik believes that the maximum pregnancy period is 7 years.

Then he adds:

فلو طلق الرجل إمرأته أو مات عنها، فلم تنكح زوجا آخر، ثم جاءت بولد بعد سبع سنين من الوفاة أو الطلاق، لحقه الولد.

If a man dies or he divorces his wife and his wife does not marry another man and the woman gives birth to a baby after 7 years, this child belongs to the same man who has died or divorced 7 years ago.

From the perspective of these men, quoting such materials has no problem and the relaters of these materials have been normal, have performed their prayers, have recited the Quran and have issued this verdict wisely.

### Sample 7:

If Mr. Sojoudi refers to the most authentic references of their books such as Sahih Bukhari and Sahih Muslim, he will find out that there are lots of

<sup>11</sup> . al-Fiqh Ala Ala al-Mazahib al-'Arba'ah Libn al-Jazari, vol 4, p 194.

<sup>12</sup> - al-Majmou' Li-Muhyi al-Din al-Noori, vol 18 , p 194.

superstitions such as God's going to hell and the hell's preventing God from entering into.

يقال لجهنم : هل امتلأت؟ و تقول : هل من مزيد؟ فيضع الرب تبارك و تعالي قدمه عليها، فتقول: قط قط.<sup>13</sup>

#### Sample 8:

One day Hazrat Moses (AS) slapped the angle of death (Malak al-Mawt) on the face and his eyeballs was taken out. Then the angle of death went to God and complained of Hazrat Moses:

أرسل ملك الموت إلي موسى عليهما السلام، فلما جاءه صكه، فرجع إلي ربه، فقال : أرسلتني إلي عبد لا يريد الموت، فرد الله عز وجل عليه عينه ...<sup>14</sup>

There is no problem with their false claims and they have not used drugs!?

#### Sample 9:

Those who have affronted the Holy Prophet (PBUH) have said:

"The Prophet had sexual relationship with 11 people of his wives simultaneously in an hour. It was said to Anas: how can one do this? And he replied: we believed that the prophet has sexual potency as many as thirty men."

أنس بن مالك قال : كان النبي K دور علي نساءه في الساعة الواحدة من الليل و النهار و هن إحدى عشرة، قال : قلت لأنس: أو كان يطيقه؟ قال: كنا نتحدث أنه أعطي قوة ثلاثين.<sup>15</sup>

They tell a lie and then for whitewashing their lie, they tell another lie!

... And the Prophet rode Ayesha on his shoulder so as to she be able to watch the dancing, or when praying the Prophet gave Ayesha a pinch, or sometimes the Satan sent down the revelation instead of Gabriel and other satanic verses like these.

As you see, authenticity of such false materials is not questioned by Mr. Sojoudi and nobody accuse them of using drugs!

<sup>13</sup> - Sahih Bukhari Lil Muhammad bin Ismail al-Bukhari, vol 6, p 48.

<sup>14</sup> - Sahih Bukhari Lil Muhammad bin Ismail al-Bukhari, vol 2, p 92.

<sup>15</sup> - Sahih Bukhari Lil Muhammad bin Ismail al-Bukhari, vol , p 71.

I demand apology from Sunni ones. When they desanctify Shia's Sanctities shamelessly, we are forced to question some of their beliefs. Mr. Sojoudi! What will be your reply on the following matter?

Weren't these men drunk by the same wine jar which the second Caliph had used, and so they got drunk and fabricated these superstitions and registered in your authentic books? I asked this question because there is a narration by Ibn Abi Shaybah Kufi – the master of Mr. Bukhari – in the book titled al-Musnif, vol 6, p 502 as follows:

أن عمر بن الخطاب سائر رجلا في سفر و كان صائما، فلما  
أفطر أهوي إلي قربة لعمر معلقة فيها نبيذ قد خضضها  
البعير، فشرب منها فسكر، فضربه عمر الحد، فقال له : إنما  
شربت من قربتك، فقال له عمر: إنما جلدناك لسرك.

There was a man who drank from the second Caliph's wine jar and became drunk. So the second Caliph enforced the Islamic punishment (Hadd) about him because of his becoming drunk. The man said to the second Caliph: I drank from the same wine jar you always drank! [Why did you do that with me?] Umar replied: I didn't punish you because of drinking but I punished you just because of becoming drunk.

Mr. Sojoudi what will be your response about the apocryphal stories such these; The Prophet had sexual relationship with 11 people of his wives simultaneously in an hour, or Bani Israel had seen the prophet Moses when he was stark-naked, the people saw the Holy Prophet (PBUH) when he was stark-naked in the Baytullah al-Haram and so on? How can one imagine that they have not drunk from the second Caliph's wine jar that they fabricate these false stories?

We are not going to affront you and we have related these stories from your own references. And the aforementioned stories are narrated by Ibn Abi Shaybah – the master of Bukhari – from the book al-Munsif which is of the authentic Sunni Books.

Perhaps the Sunni men believed that drinking Nabiz (one of the best wines) is not prohibited. Mr. Nowi himself says in the book titled al-Majmou', vol 2, p 563:

و أما النبيذ فهو نجس، لأنه شراب، فيه شدة مطربة، فكان  
نجسا كالخمر.

Even Mr. Ibn Hajar Asqalani in the book Fat'h al-Bari Fi Sharh Sahih Bukhari, vol 7, p 52; and Ibn Abi Shaybah in the book al-Musnif, vol 5, p 488; and Ibn Abd al-Birr in the book al-Isti'ab Fi Ma'arifatih al-As'hab, vol 3, p 1154 quote:

"The second Caliph at the last moments of his life when he was injured said:

أسقوني نبيذا . فكان من أحب الشراب إليه . فخرج النبيذ  
من جرحه مع صديد الدم .<sup>16</sup>

**Give me Nabiz. Nabiz was of the best quality wines to him. When he drank the Nabiz, the Nabiz excreted from his body along with his blood"**

As you see, relating such materials has no problem with them. I think those who quote such materials have disgraced the second Caliph. Relating such materials by themselves doesn't matter. But if there is a story like punishing the drunk man by the second Caliph in the Shia books or relating it by Allamah Majlisi (RA), they will react strongly against. They will start to affront Allamah Majlisi (RA) and Shaykh Tusi (RA) in their Satellite channels but they never affront their scholars such as Ibn Hajar Asqalani and Ibn Abd al-Birr and Muhammad Ibn Sa'd who have related such materials and never say they have used drugs and wines.

We do not know what to say to these gentlemen! We just can say to them:

فأنا تصرفون!؟

Know that there is a Resurrection Day. Mr. Sojoudi! Mr. Heydari! Dear Mr. So-and-so! The way you raise this issues in your Channels is not covered for people. God will assign people to catch you and disgrace you. If you have religious misconceptions we will welcome it warmly. If you show us the narrations from Shia books which are against the Holy Quran, we will accept them. If you are truthful in your claims let hold the free discussion meetings. We will respond to your questions based on the documentary proofs. It is not accepted from you to ridicule those who have related such stories and accused them of using drugs.

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<sup>16</sup> - al- Tabaqat al-Kubra Li Muhammad Bin Sa'd, vol 3, p 354. The History of Damascus Libn Asakir, vol 44, p 340. Tarikh al-Madinah Libn Shabah al-Namiri, vol 3, p 910. al-Imamah Va al-Siyasa Libn Qatibah al-Dinvari, Jahqiq al-Zayni, vol 1, p 26 . research by al-Zaini. Tabari History, vol 3, p 265. Kitab al-Futuh Li Ahmad Bin A'atham al-Kufi, vol 2, p 327. Al-Nihayah Fi Gharib al-Hadith Libn al-Athir, vol 2, p 496. Lisan al-Arab Libn Manzur, vol 11 , p 358.

We will recite a poem from a Turkish poet about Hazrat Zaynab Kubra (AS) addressing Yazid:

گورخ او گونن بیزه جبریل امین یاور اول  
آرادا داور اول  
سن ایلن حرمله منلنده علی اصغر اول

"Fear of the day that the Gabriel would be our helper and the divine court would be held. And Harmalah (a vicious person) would be with you and Ali Asqar (AS) would be with us."

Mr. Sojoudi! Fear of the day that the Lord of the universe is referee, and the Holy Prophet is the judge and you will be responsible for your affronts toward the pure Ahl al-Bayt.

Mr. Mohseni:

He also adds:

There are some words which are nonsense such as the belief to the Holy Prophet's coming back to life and ruling for 50 thousand years or Hazrat Ali's coming back to life and ruling for 40 thousand years.

Is there any narration in this regard?

Prof. Hosseini Qazwini:

There is no book among the Shia books that can be claimed authentic wholly like that of the Sunni books such as Sahih Bukhari and Sahih Muslim. Our books are narratives, so we evaluate the content of which on the basis of our Rijal rules (The study of the people who transmitted the Hadith) and then we accept the contents which are based on it and reject the others.

**Tip one:**

The late Allamah Majlisi (RA) in the Bihar al-Anwar, vol 53, p 104 quotes the following narration from Mukhtasar al-Basa'er by Hassan Ibn Sulayman Helli (RA), p 183:

بطريقه عن اسد بن اسماعيل عن أبي عبد الله أنه قال حين سئل  
عن اليوم الذي ذكر الله مقداره في القرآن «في يوم كان  
مقداره خمسين ألف سنة» (معارج / 5) «و هي كرة رسول الله



صلي الله عليه و آله، فيكون ملكه في كرته خمسين ألف سنة و  
يملك أمير المؤمنين في كرته أربعة و أربعين ألف سنة.

Imam Sadiq was asked: What is the meaning of this Quranic verse which states the resurrection day time span is as many as 50 thousand year of this world? He replied: When the Prophet comes back to life his Raj'ah period will last 50 thousand years and the Raj'ah period of Imam Ali (AS) will last 44 thousand years.

#### Tip two:

This narration is not so much authentic (mursal). Because the relater of this narration is a person named Hassan Ibn Suleiman (died in 830 AH) who quotes it from Baha' al-Din Ali Ibn Abd al-Hamid Hussain (died in 768), the write of the book titled al-Anwar al-Maziqah, and the disciple of The First Martyr (of the great Shia jurisprudents in the 8<sup>th</sup> century AH). Someone who has died in the eighth century AH quotes a narration from Asad Ibn Ismail who was of the companions of Imam Sadiq (AS). That is to say the interval between the two narrators is about 650 years. Now if we consider every generation of narrators 35 years, then the number of narrators whose names has not mentioned equals about 18 people. Meanwhile Asad Ibn Ismail is an unknown person and there is nothing narrated about him in the Shia and Sunni Rijal books. His Excellency Ayatollah Khomeini (RA) in the book titled Mu'jam al-Rijal al-Hadith, vol 3, p 241, on the point 1218 specifies:

أسد بن إسماعيل : من أصحاب الصادق ؑ رجال الشيخ و ذكره  
البرقي.

"No pros and cons have expressed regarding him and he is completely unknown, that is to say we don't know who he is, the narrations by unknown people are not considered authentic by the Shiites and the Sunnites."

However, Mr. Sojoudi bases his deduction on the sayings of an unknown person who is not acceptable by the Shiites and then attributes them using of drugs and starts to attack the Shia beliefs.

Mr. Mohseni:

Let's watch the second video clip

**Contents of the second video clip:**

Mr. Sojoudi!

If we ask you where the Imams are, you will respond they are everywhere. Am I right? You believe that the Imams are present in everywhere; in every room. Because as soon as you say O' Imam Reza! He will hear, it doesn't matter where you are, whether under the sea or on the high sky. So based on your belief there is no difference between the God and the Imams and the two have become equal. You believe that your Imams are able to hear and understand the words of all of you at the same time, they own supernatural power. They can understand your words in different languages, with different tunes, slowly or loudly, they will understand anyway, there is no need to repetition. These are the God's descriptions, that is to say wherever you go, wherever you are; in the sea or in the sky, whenever you call Allah, He will hear your. «وَهُوَ مَعَكُمْ .أَيْنَ مَا كُنْتُمْ». This attribute is Allah's description while you ascribe it to your Imams. That is to say you have ascribed the Allah's description to His 11 servants. We consider this attribute only for God. If you think of a thing, God knows it. Suppose I am sitting in a meeting where I am being oppressed, so I cannot utter loudly: O' Ali! Help me! So I call Ali (AS) in my heart saying O' Ali! Help me! And he still hears me and it is not something specific to me but also he understands everybody's intention. As I said before you have ascribed the Allah's description to His servants. These beliefs are agonizing. These painful beliefs are too much to count.

It is because of this that I say those who declare such false narrations were not normal were under the influence of drugs.

Prof. Hosseini Qazwini:

الحمد لله الذي جعل اعدائنا من الحمقاء

The first point:

This man says:

«وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ» We ascribe this description only to Allah.

When have you believed in such a thought Mr. Sojoudi? Didn't the Grand Mufti of Saudi Arabia and the Higher Committee of Issuing Fatwa deny this verse?

من إعتقد أن الله في كل مكان فهو من الخلووية ...<sup>17</sup>.

Anyone who believes that God is everywhere is of the reincarnation cult. He must first repent, and if he does not repent, he will be infidel and apostate.

That is to say anyone who believes that God is everywhere is infidel and apostate.

Firstly you should make sure that your belief on monotheistic thought is true. In spite of that you say: "God is everywhere and you ascribe this divine description to Imams (AS)", you don't believe that the God has this description. Then we expect you to ascribe this description to the Imams?!

The God whom you believe in can mount on a mosquito and journey heavens!<sup>18</sup>

The holy Prophet (PBUH) states:

شاب أمرد جعد ققط، عليه حلية حمراء ...<sup>19</sup>.

"I saw God while he was young and had no beard on his face, had curly hair wearing a red dress and ..."

This is your God! Which God are you talking about?!

Mr. Abu Bakr Ibn Arabi who is your scholar says:

The God we as Wahhabi know, has all the organs such as eye, ear, hand and foot. He doesn't have only two things: beard and genitals.

He says:

ألزموني ما شئتم، فإني إلتزمه إلا اللحية و العورة.<sup>20</sup>

Mr. Sojoudi! I wish you come here and enlighten your viewers' insight and explain them what is wrong with God having beard when He has ear, hand, foot, eye and mouth? What is wrong with God having genitals? You who believe when God is sitting on the Throne, its size will be bigger as much as 4 fingers from each side, try to rectify your beliefs on the monotheism and

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<sup>17</sup> - Fatawi al-Jannah al-Da'emah Lil Bohouth Va al-Efta', vol 3 , p 216 – 218.

<sup>18</sup> - al-Ta'sis Fi Radd Asas al\_Taqdis Nibn Taymiyah, vol 1 , p 568.

<sup>19</sup> - al-Tabaqat al-Hanabilah, vol 3, p 81.

<sup>20</sup> - al-'Awasim Min al-Qawasim, vol 2 , p 283.

identify the true God and then claim that the Shiites ascribe the divine attributes to the Imams!

Mr. Dhehbi says:

كلم الله موسى . . . و عليه جبة صوف و سراويل صدف و نعلان  
من جلد حمار غير ذكي.<sup>21</sup>

When God was talking to Moses (AS), He had a woolen clock, a pearl trousers and a pair of shoes made of donkey's leather.

Mr. Sojoudi! You would better rectify these untrue beliefs.

The second point:

I am asking you:

"As you know all Muslims around the world whether in Saudi Arabia, Iran, America, Europe, Africa or Australia recite the following in their prayers:

السلام عليك أيها النبي و رحمة الله و بركاته.

Does the Holy Prophet hear their salutation? If he can do so, then it was the God who has granted the power of ability to hear the voice of millions of people around the globe to his apostle at the same time. But you doubt about it. When the Higher Committee of Issuing Fatwa was asked the following:

Is it permissible to replace the salutation (taslim) «السلام عليك أيها النبي و رحمة الله و بركاته» with the salutation «السلام علي النبي و رحمة الله و بركاته»<sup>22</sup>?

They replied: No!"

What Muhammad Ibn Ismail Bukhari and Muslim Ibn Hajjaj Neyshabouri has respectively quoted in Sahih Bukhari and Sahih Muslim from Abdullah Ibn

<sup>21</sup> - Tarikh Baqdad Libn al-Najjar al-Baqdadi, vol 17, p 200. History of Islam Lil Dhehbi, vol 27, p 148. Mizan al-E'tidal Lil Dhebi, vol 1. P 615. al-Kamil Li Abdullah Ibn Udayy, vol 2 , p 273. The History of Damascus Libn Asakir, vol 61, p 48 and 49. Tarikh Baqdad Libn al-Najjar al-Baqdadi, vol 2, p 147. Tahzib al-Kamal Fi Asma' al-Rijal Lil Mazi, vol 7, p 412. Sayr A'alam al-Naba' Lil Dhehbi, vol 16, p 532. Lisan al-Mizan Libn Hajar Asqalani, vol 4, p 114. al-Mustadrak al-Sahihayn Lil Hakim al-Neyshabouri, vol 2, p 379. Musnad Abi Ya'li, vol 8, p 399. al-Tamhid Lidbin Abd al-Birr, vol 17, p 435. Jami' al-Bayan Libn Jarir Tabari, vol 16, p 181. Ahkam al-Quran Libn al-Arabi, vol 3, p 253. Tafsir al-Quran al-'Adhim Libn Kathir al-Damishqi, vol 1, p 601. al-Durr al-Mansour Li jalal al-Din al-Soyuti, vol 3, p 116.

<sup>22</sup> - Fatawi al-Jannah al-Da'emah Lil Bohouth Va al-Efta', vol 7, p 7. The Fatwa No. 6035.

Masoud is that the Muslim should recite the following salutation in their prayers:

السلام عليك أيها النبي و رحمة الله و بركاته. <sup>23</sup>

That is the content of the salutation should be vocative.

Your leaders have allowed their followers to recite their prayers in a language other than Arabic and Abu Hanifah has confirmed it:

تجوز قراءة القرآن بالفارسية و غيرها من الألسنة، فيجعل  
كأنه قرأ القرآن بالسريانية و العبرانية، فتجوز الصلاة  
عنده لهذا. <sup>24</sup>

**Is it permissible to recite the Qur'an in Persian and other languages such as Hebrew and Syriac, and it is so regarding prayers.**

That is, they have confirmed reciting of prayer in every language such as Persian, Turkish, English, French, German, Kurdish and Lori!

He (Abu Hanifah) also says:

و لو إفتح الصلاة بالفارسية بأن قال : «خداي بزركتر أو  
خداي بزرك» يصير شارعا عند أبي حنيفة. <sup>25</sup>

**If someone recites the Takbir (God is the greatest) in Farsi their prayer is yet valid too.**

Mr. Ibn Najim Misri has issued the following verdict in the book titled Bahr al-Ra'iq, vol 1, p 536 and in the margins of the book Raddu al-Muhtar by Ibn Abedin, vol 1, p 522:

و لو كبر بالفارسية أو سمي بالفارسية عند الذبح أو لي  
عند الاحرام بالفارسية أو بأي لسان سواء كان يحسن العربية  
أو لا، جاز بالإتفاق. <sup>26</sup>

**"Is someone recites their prayer in Farsi or recites the Bismillah in Farsi when slaughter of an animal or says the labbayk (I am here at Your service) in**

<sup>23</sup> - Sahih Bukhari Lil Muhammad bin Ismail al-Bukhari, vo; 2, p 59. Sahih Muslim Li Muslim Bin Hajjaj al-Neyshabouri, vol 2, p13.

<sup>24</sup> - al-Mabsout Lil-Sarakhsi, vol 1, p 234. Badayi' al-Sanayi' Li Abi Bakr al-Kahsani, vol 1, p 131.

<sup>25</sup> - Badayi' al-Sanayi' Li Abi Bakr al-Kahsani, vol 1, p 131.

<sup>26</sup> - al-Mabsout Lil-Sarakhsi, vol 1, p 36.

the rites of Hajj in Farsi or every other language, according to consensus of the scholars, it is yet valid too."

Mr. Sojoudi! Before you transform to Wahhabism you were a sincere devotee of Mr. Abu Hanifah. As you know the margins of the book Raddu al-Muhtar by Ibn Abedin and Durr al-Mukhtar by Haskafi are of the juridical books of Hanafi sect. So how can you declare that reciting the Taslim phrase when performing the prayer in Farsi, in English, in French or in German has no problem?

Well! How can the Holy Prophet reply to all of these salutations in different languages? Such questions illustrates that these men have no familiarity with Quran and tradition (Shri'ah).

### The third point:

They tell us:

Wherever you are – whether underwater, on the plane, in the United States, in the Soviet Union, or in Australia – if you call Imam Reza (AS) he will certainly hear you and how can it be true? How can you ascribe these divine descriptions to Imam Reza (AS)? How can a servant be able to hear the peoples' voice in another place?

What is your opinion about the angle of death (Malak al-Mawt)? Mr. Soyuti who is of your scholarly pillars quotes the following from Ibn Abbas:

أنه سئل عن نفسين إتفق موتهما في طرفة عين واحد في المشرق و واحد في المغرب، كيف قدرة ملك الموت عليهما؟ قال : ما قدرة ملك الموت علي أهل المشرق و المغرب و الظلمات و الهواء و البحور إلا كرجل بين يديه مائدة يتناول من أيها شاء.<sup>27</sup>

Ibn Abbas was asked: How can the angle of death take the soul of people in the east and the west at the same time? He replied: the authority of the angle of death, which enables him to take the soul of the creatures, is like the authority of man who is on the tablecloth and whenever he wishes he can eat each of the foods.

Mr. Suyuti in this book, on the p 172 says:

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<sup>27</sup> - al-Durr al-Mansour Li jalal al-Din al-Soyuti, vol 5, p 172.

إن الله حوي الدنيا لملك الموت حتى جعلها كالطست بين يدي أحدكم، فهل يفوته منها شيء؟

"God has foreordained the world to the angle of death like a tub which he is able to see everything in it."

Mr. Sojoudi! The God who has this power to grant such an authority to the angle of death (i.e. having the power to see the entire world and its creatures at the same time and taking the soul of thousands of the people) will certainly be able to grant such an authority to the infallibles, which the Purification Verse (Ayah al-Tat'hir) has been sent down on their dignity. Mr. Ibn Kathir Damishqi in the Tafsir al-Qur'an al-'Adhim, vol 3 , p 466, specifies that the angle of death has stated to the holy Prophet as follows:

و أنا أتصفحهم في كل يوم خمس مرات، حتى أني أعرف بصغيرهم و كبيرهم منهم بأنفسهم و الله! يا محمد! لو أني أردت أن أقبض روح بعوضة ما قدرت علي ذلك حتى يكون الله هو الأمر بقبضها.

I visit everybody living on the earth from the younger to the elder 5 times a day, so I know everyone. I swear by Allah! O' Muhammad! Even if I decide to kill a mosquito, I will not be able to; unless God commands me to do so.

What is wrong with the infallibles having such an authority from God while He has granted it to the angle of death?

The forth point:

First try to identify the true God and then comment on the extent of infallibles' authority. You need to understand the Quran more. God in the verse 42 of the Quran states:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

"Allah takes the souls at the time of their death."

Mr. Sojoudi! Have you ascribed the divine description to the angle of death when you say that the angle of death takes the souls of all the people? Don't you consider this as infidelity? The God who in the following verse says:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

The same God in the verse 11 of the Sura al-Sajdah says:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

"Say, 'You will be taken away by the angel of death, who has been charged with you. Then you will be brought back to your Lord.' "

And also he says in the verse 32 of the Sura al-Nahl:

الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ طَيِّبِينَ

"Those whom the angels take away while they are pure."

How can you claim that you are on the truth path? You consider your ignorance as a criterion for validation and start to affront the Imams and the Shiites and attribute them using of drugs and fabricating false narrations! Such interpretations neither is becoming of a satellite channel nor a religious scholar. Awkwardness of their performance is related to this saying: "At first we were Shia but then we transformed to Sunni sect." If you are truthful, confess like Mr. Tijani and introduce your masters and where have you have been taught. Mr. Sharif Zahedi also said about himself: I was Sunni and I was the Friday prayer leader in a certain city and I have been taught in a certain school and a certain person was my master and at the present I have transformed to Shia sect. if you are truthful you should proclaim your family tree and the school you have been taught in and introduce the Shia scholar behind whom you have performed your prayer and the Mujtahid you have been whose follower. You should introduce your family tree so as to people know who you were before. Someone has said in his book; when I was in seminary in Qom, I was Shia but then I transformed to Sunni sect. After stating his biography he adds; when I was in Qom I had registered in the Kharij lesson classes of the Grand Ayatullah Vahid Khurasani. It is not a true claim because for attending in Kharij lesson classes of Maraji' one doesn't need to register. That is to say these men are disgracing themselves. Sayyed Hossein Mousavi has fabricated some fake stories and said; "I was Shia and did such and such and the Grand Ayatullah Sayyed Lufullah Safi ..." He even doesn't know the Grand Ayatullah Safi Golpayegani is Shaykh not Sayyed. He is someone who even doesn't know the difference between the Shaykh and Sayyed, how can he claim that he has been Shia and has transformed to Sunni sect just because of some considerations? There is no problem if you have researched that the Sunni sect is legitimate and then transformed to it, congratulations on you! We not only don't get upset but also we felicitate you for it. But we request you not to lie in your throat and affront so hideously.





## Viewers' Questions

### Question 1:

I have a question about the Ahl al-Bayt TV channel. Since we were confident that this channel was a Shia one, we donated money to them. We even propagandize for them. Unfortunately, a few days ago we found out that the manager of the channel has changed his attitude and instead of posing ideological and religious enlightenment, he has started insulting the Supreme Leader of the Islamic Republic of Iran. It is proven for us that this channel is working against our Islamic Revolution and is serving Colonialism and its goal is to hurt Iran and the Shia. My question is that what the Islamic verdict is about me and my family who have donated a lot of money to them. We feel really guilty about this issue. Since we are not satisfied with them, May God not be pleased with them. How can we take back our donations from them?

### Reply to question 1:

You can refer to their websites and request your money to be back and explain them that you are not satisfied with your money to be spent for their goals. Since your money is considered as gratuitous gift you are legally allowed to take it back. Suppose you have donated 1000 tomans to the Wilayah worldwide TV channel, If you want to take back your money even after 50 years, we are obliged to give it back to you.

But it is better to inquire these cases from the grand Maraji'. I believe that if someone donates money to the Wilayah worldwide channel and after 50 years he requests his money to be back to himself, we are legally obliged to give it back.

### Question 2:

I have the same problem which the previous viewer had. During the several months ago I have donated money to this channel and in this period I have become addicted to your programs and the Ahl al-Bayt channel. But at the present my heart has broken from watching their programs to the extent that sometimes I cannot sleep through the night until morning. I have called several times to this channel. Despite I have donated to them so much when I call them, they hang up on me and want me not to talk about political issues. But they always affront the supreme leader of Iran and Imam Khomeini (RA) which are

heartbreaking. When we donated some money to them we didn't know their political orientation. Before they close their central office in Qom they didn't declare their political orientation openly but recently they affront everybody and question the entity of the Imam Khomeini's revolution and declare that this revolution has been illegal and explain his nonsense reasoning. Unfortunately I am sure that this channel has been established to put the Shia and Sunnites at difference and even create discord between the Shiites of Iran, Tajikistan and Afghanistan and bring about separation among them. We really complain about this channel.

### [Reply to question 2:](#)

When a few months ago I was asked, I would make these predictions and these men got angry from my criticism and criticized me because of my criticism from a Shia TV channel. I have declared these materials a few months ago.

The grand Ayatullah Muhaqiq Kabuli who is not Iranian and is from Afghanistan has declared around 5 months ago:

"Any form of assistance and help to this channel is illegal and considered as committing a sin.

One day one of these Afghani people called and said:

"Although I was the follower of the Grand Ayatullah Muhaqiq Kabuli, I do not accept his words and condemn them."

In fact these are the followers of Khawarij (the twelve thousand Muslims who rebelled against Caliph Ali bin Abi Talib, may Allah be pleased with him, and this includes all the groups that followed their way of understanding the religion). If you are the true believer of the Maraji' you should respect to their verdicts completely. As you know there is no way for the Muslims to be a Mujtahid or the follower of the Mujtahids.

Forget about the events have happened and ask from God to preserve us from getting involved in such a destiny. May God forgive the grand Ayatullah Shahid Madani (RA) that when he stated the following narration was impressed and crying:

"One day one of the Prophet's wives (apparently she was Ayesha or Umm Salameh) got up and found that the Prophet is not in his bed. At the first she

thought that the Prophet has gone to his other wife, but he found out that the Prophet has been on the roof crying and prostrating God and weeping tears and trembling like a mother who has missed her youngster and reciting the following:"

رب لا تكلني إلى نفسي طرفه عين ابداً . . . .

"Oh my Lord! Do not leave me to myself even for a blink. Oh! Do not punish me by taking back the great blessings that You have gifted me."

When the Prophet finished his supplication his wife went forth and said to him: "Oh Rasulullah! When you say: Oh my Lord! Do not leave me to myself even for a blink, so what can we do? His Excellency stated: when my Lord left Jonah to himself for a blink, he would be jailed inside the belly of a fish."

In short, we are in danger of slipping and committing a sin. We are constantly ambushed by the Satan. Therefore we should pray to God so much so as to attain the good final outcome. Today in the Occultation of the Imam Zaman (AS) the Maraji' are the general deputies of Him and we should refer to and follow them.

### Question 3:

1. God says in the verse 18 of Surah al-Fat'h:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

This verse refers to 1400 people and Hazrat Abu Bakr, Umar, Talhah, Zubayr and Hazrat Ali (AS).

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ<sup>28</sup>

This verse is about them as well. The first man was Hazrat Abu Bakr (may God be pleased with him) and the first adolescent was Hazrat Ali (may God be pleased with him) and the first woman was Hazrat Khadijah and the first slave was Hazrat Bilal. It is related in the verse 54 of Surah al-Ma'idah:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلا يَخَافُونَ لَوْمَةَ لَائِمٍ

Who were those who had tergiversated and those who were beloved by God?

<sup>28</sup> . Quran, 9 : 100

2. We don't consider Mr. Allahyari as a Shia one so we don't speak about him. Those who want to learn about Rafidi (those who reject legitimate Islamic authority and leadership) it is better not to look for in the Ahl al-Bayt TV channel. Although I am a Sunni man I feel really sorry for the Shiites of Iran who call this TV channel which affronts their Supreme Leader. Is he was true he would defend from his country (Afghanistan).

### Reply to question 3:

I promise you that I or Mr. Yazdani or Mr. Abul Qasemi will discuss about the companions in detail.

The main discrepancy between us and the dear Sunnites is scientific-based one. No one doesn't except affronting to each other in debates. I saw the following interpretation in the website of those who are the devotee of Ayatullah Sistani in December 28, 2007:

لأن السنة هم أنفسنا و ليس إخواننا فقط.

"The Sunni gentlemen are our dear brothers."

This is the way they think. And it doesn't cause us not to discuss scientifically.

### The grand Ayatullah Vahid Khurasani's verdict about dealing with the Sunnites

The grand Ayatullah Vahid Khurasani's words quoted from them, which has been published from websites of Tabnak, Shia News and Wali'asr in November 15, 2008:

"Some people wrote: We are a community that we live among Sunnis who consider us as infidel and declare that we are the infidel Shia ones. In this case, can we retaliate against them with the same words? What is our religious duty in dealing with them?"

A group of believers signed this paper and sent it to Hazrat Ayatullah Khurasani and he replied:

"Everyone who testifies to the monotheism of God and the apostleship of the Prophet (PBUH) is a Muslim, whose life and property and honor is respectful like the life and property and honor of the followers of the Imam Ja'far Sadiq (AS). Your religious duty is to treat them well with those who have recited the declaration of faith (Shahadah) even though they consider you as infidel and if

they treat you unfairly you will not be allowed to treat the same. If one of them got sick, go to visit them and if they died, attend in their funeral procession, and when they are in need, help them. Be subject to God's command which states:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۚ اٰغْدِلُوا هُوَ اَقْرَبُ  
لِلتَّقْوٰی<sup>29</sup>

Carry out the commands of the exalted God which states:

وَلَا تَقُولُوا لِمَنْ اَلْقٰى اِلَيْكُمْ السَّلٰمَ لَسْتَ مُؤْمِنًا<sup>30</sup>

Peace be upon you and the Mercy of Allah.

The aforementioned verdict is the grand Ayatullah Wahid Khurasani's view about the Sunnites.

Considering this verdict it is not true to affront each other. These men are not committed to the Imams' commands. We consider ourselves as the true followers of Imam Zaman (AS) but in practice our actions and practices is something other than the conduct of Hazrat Wali 'Asr (may our soul be sacrificed for him). People who stand against the Maraji's verdicts are those who will do so at the time of the advent of Imam Zaman (AS). They have built an idol in their mind from their thinking and consider it as a true belief. And anyone who opposes to them, they call him infidel whether he is Marja' or an ordinary person. If Imam Zaman's opinion is in contradiction with theirs, they not only do not except His but also impose their opinion on Him. The person who claims that he is the follower of a particular Marja' but he doesn't follow his verdicts surely acts the same before the Imam Zaman. So one of the important supplications which is at the end of the Mafatih al-Janan is the following, which some of the Maraji' has ordered reciting it:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الرَّاضِيْنَ بِفَعْلِهِ .

"Oh my Lord! Include us among those who are subject to Hazrat Wali Asr's commands."

First I advise myself and then other clergy ones and finally those of the viewers who consider us as sincere and benevolent. We request Allah not to leave us to

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<sup>29</sup> . Quran, 5 : 8

<sup>30</sup> . Quran, 4 : 94

ourselves and help us not to stand against Imam Zaman (AS). May the mercy of Allah be upon Hujat al-Islam Val Mulimeen Kafi (RA) who has stated:

Once we had returned from Mecca, one of the visitors came to me and instead of kissing my face he kissed my throat. I asked the reason and he replied "I want to kiss the part of your body which will be cut off by Imam Zaman".

#### Question 4:

1. These gentlemen bring up the names of Hazrat Ayatullah Shubayri Zanjani, Hazrat Ayatullah Vahid Khurasani and Hazrat Ayatullah Sistani so much and claim that these scholars are bond of them. Why don't you inform the Maraji' about their actions you who have some relations with them so as to be issued an announcement by them? This person creates hypocrisy in the society to the extent that so many have involved in their programs. I demand that our Maraji' reveal their orientation against them and make an announcement so as to prevent the youth from being misguided.
2. I recommend you to broadcast your program every night. Because at the present many of the youth have become interested in watching religious programs and are specially interested in your programs. When your programs are not broadcasted, they are forced to watch other TV channels. But if your programs broadcast they surely watch your channel and gain the true information.

#### Reply to question 4:

1. I can't think there is nobody like me to have mingled with Hazrat Ayatullah Shobeiri Zanjani (RA). I have participated in his Kharij lessons for 14 years. I am proud of being his disciple. He has come to our house several times and we had warm hospitality. One day I asked him:

"Some people hold ritual sermon in the name of Hazrat Fatimah (AS) and go on pulpits and affront the Caliphs. What do you think about this?"

He replied:

"Imams (AS) are not satisfied with you to do so."

I myself have heard the phrase « أشهد الله و ملائكته » from Hazrat Ayatullah Shobeiri Zanjani. He also has stated:

"You should differentiate between the Tavala (manifestation of love for God) and Tabara (manifestation of hating of enemies of God). Without Tabar you cannot attain Tavala. But you shouldn't consider Tabara as affronting the opponents."

2. At the present the elites of Hawzah are cooperating with the worldwide Wilayah TV channel. We claim that our experts and the contents presented in this channel have much more quality than that of the TV channels of Islamic Republic of Iran. We often utilize Hujat al-Islam Val Muslimeen Pishvaei who is of the famous clergymen of the Hawza and historian in our programs. We might have not such scholar like him during the last 200 to 300 years ago. He is a potent lecturer. When he lectures I listen to him because he is an expert in his field. Hujat al-Islam Esfahani is also an expert in Quranic sciences. We have gathered the best experts in here. Sometimes among the two times programs a week we are not able to perform one of them because of some problems such as travelling, illness or coinciding of the programs. Or sometimes two sessions of the juristic programs coincides with our programs. And sometimes some of our programs about replying to misgivings posed by the clergymen of the Qom or Mash'had seminary broadcast. But mostly we try to utilize all the scholars work in the worldwide Wilayah TV channel who are confirmed by the grand Maraji'. We don't utilize figures who have the least flaw or have political orientation. Instead we mainly utilize theological and scientific figures so our viewers to be able to utilize our programs whether they have revolutionary tendency or not or be the Shia, Sunni or Christian. Recently God has helped us to produce an English program one hour a day and we are going to produce Arabic program one hour a day after the New Year.

I should make sure our dear viewers that we don't raise these issues because we are jealous of them. May God not forgive anybody who is going to act partially. Now, although other TV channels such as Imam Hussain (AS) channel which has offices in every city especially in Esfahan; and Thamen channel which has offices in Qom, Tehran and Mash'had; and Salam channel which has an office in Qom for 6 to 7 years have a specific political orientation, not only has not nobody objected to them but also they provided them with required facilities.



If a channel wants to work and has an agency in Iran; irrespective of whether he accepts Iranian government or not, it should be subject to the regulations of Iran.

Some of our friends have asked us repeatedly the following question:

"We live in France and every time that we are going to perform the chest beating rituals in the streets the government prohibits us. What is our duty in this regard?"

And I replied:

"Going to the street in this way even if it is for holding such rituals for Imam Hussain (AS) is religiously forbidden."

That is to say doing everything wrong which puts you into trouble and also is against the laws of the France for pleasing Imam Hussain (AS) is religiously forbidden and the Imam Hussain (AS) is not contented with that as well.

In short, the point is that everyone who lives in a country must be bound to observe and respect the laws and regulations of that country. You cannot complain if you don't respect the laws of that country. We who have an office in Qom cannot treat like them. If we want to work without any problem, we must observe the rules.

Peace be upon you and the Mercy of Allah.

Prof. Sayyed Muhammad Hosseini Qazwini.