

Distributing video clips against the Shiite to create discord in provinces where Sunni people live

The universal channel of Velayat

: The martyrdom anniversary of Imam Sajjad (peace be upon him)

Notice: most of the mentioned sources are from the soft ware of Ahlol-Beit .

Mr. Mohseni

What is the idea of Sunni scientists and dignitaries about Imam Sajjad (peace be upon him)?

Professor Husseini Ghazvini

If we want to say the idea of the Sunni dignitaries about Imam Sajjad (peace be upon him), it may take two or three sessions. As far as I remember, over seventy of well –known Sunni personalities have expressed their ideas.

However, we will mention some examples:

1. Saeid Bn Mosib (died in 93 or 94 A.H.)

It has been said in the book “al-Bedaye Va al-Nehaye “by Ebn Kasir (volume 9/ page one hundred and twenty two) that Saeid Bn Mosib says about Imam Sajjad (peace be upon him)

لم يكن في أهل البيت مثله

“Imam Sajjad (peace be upon him) is unique among the prophet’s family”.

Of course, his intention is the prophet’s family (peace be upon them) in the time of Imam Sajjad (peace be upon him).

Mr. Zehbi that is one of the scientific foundations narrates in the book “ the history of Islam” (volume six/ page four hundred and thirty four) from Saeid Bn Mosib

ما رأيت رجلا أروع من علي بن الحسين

“ no one is devout as much as Ali Ben Hussein”.

2. Zahri (died in 124 A.H.)

It has been said in the book “ al-Bedaye al-Nehaye” by Ebn Kasir (volume nine/ page one hundred and twenty two) that Mr. Zahri has this interpretation about Imam Sajjad (peace be upon him)

ما رأيت قرشيا أروع منه ولا أفضل.

“No one is as virtuous as much as Imam Sajjad in the Ghoreish tribe”.

3. Imam Malek (died in 179 A.H)

It has been said in the book “ the history of Medina Dameshgh Ebn Asaker” (volume forty one /page three hundred and seventy eight) and in the book “ al-Ebr Fi Khabar Men Ghebr Zehbi” (volume one/ page one hundred and eleven) that Mr. Bn Anas, the head of Malekiha, has this interpretation about Imam Sajjad (peace be upon him):

إن علي بن الحسين كان يصلي في اليوم و الليل ألف ركعة و كان يسمي زين العابدين لعبادته¹

“ Ali Ben Abi Taleb prays thousand Rokats (unit of Muslim prayer consisting of three postures: standing, genuflexion and prostration) every day and he has been called “ the best worshiper” because he prays a lot”.

4. Sofyan Bn Eine (died in 198 A.H.)

It has been said in the book “ al-Kokab al-Doriye Monavi” (page two hundred and thirty seven) that Mr Sofyan Bn Eine, one of religious and well-known Sunni personalities, says about Imam Sajjad (peace be upon him)

ما رأينا قط قرشيا أفضل منه

¹ -Tahzib al-Tahzib LaBen Hajar al-Asghalani (volume 7/page 269)- Seir Alam al-Nabla Lelzehbi (volume 4/page 392)

‘No one is virtuous as much as Imam Sajjad in the Ghoreish tribe’.

5. Imam Shafei (died in 204 A.H.)

It has been said in the book ‘al-Resal’ by Ja Hez (page one hundred six) that when Mr. Muhammad Ben Odris Shafei, the head of Shafei nation, met Imam Sajjad (peace be upon him), he said

هو أفقه أهل المدينة

‘ he was the best in jurisprudence in Medina’.

6. Muhammad Ben Sad (died in 230 A.H.)

Mr. Zehbi has said in the book ‘Seir Alam al-Nebla’ (volume four/ page three hundred and eighty seven) that when Mr. Muhammad Ben Sad Zohri, the author of the book ‘al-Tabghat al-Kobra’ met Imam Sajjad (peace be upon him), he said

كان ثقة مأمونا، كثير الحديث عاليا، رفيعا، ورعا.

‘he was a reliable person, said a lot of Hadiths and he had a high and super rank. He was also باورع**’.**

7. Imam Ahmad Ben Hanbel (died in A.H.)

Mr. Ebn Hajar Maki has narrated in the book ‘al-Savaegh al-Mahreghe’ (page one hundred and twenty two) that when he found some documents that Imam Reza narrated (peace be upon him) from Imam Kazem and he narrated from Imam Sadegh (peace be upon him) and he narrated from Imam Bagher (peace be upon him) and he narrated from Imam Sajjad (peace be upon him) and he narrated from Imam Hussein (peace be upon him) and he narrated from the leader of the faithful (peace be upon him), he said

‘ this Hadith is from the succession of al-Zahab and it has golden documents’.

لو قرئت هذا الإسناد علي مجنون لبرء من جنته.

‘ if you read this Hadith for a crazy person, she or he will be healed’.

8) Ebn Kasir Dameshghi Selfi (died in A.H.)

Although Ebn Kasir he was not interested in the prophet's family (peace be upon them) so much, when he started writing about Imam Sajjad (peace be upon him), he narrated a lot of remarks from the Sunni dignitaries (such as : Zohri, Yahya Ben Saeid and Muhammad Ben Sad) and said

“all of these good features were found within a great personality such as Ali Ben Hussein”.

9) Kheir al-Din Zar Koli (died in 1396 A.H.)

Mr. Khei al-Din Zar Koli Vahabi supported Vahabiat more than others and restated all of the Vahabi works in the book “ al-Alam”. He said about Imam Sajjad (peace be upon him)

الملقب بزین العابدین، رابع الأئمة الاثني عشر عند الإمامية و أحد من كان يضرب بهم المثل في الحلم و الورع

“his title was Zeinolabedin and he is the fourth Imam among twelve Imams of the Shiite. He was so well- known in حلم و ورع”.

Then he said

أحصي بعد موته عدد من كان يقوتهم سرا، فكانوا نحو مئة بيت

“ After Imam Sajjad passed away, the number of persons that he provided food secretly was forty”.

قال بعض أهل المدينة: ما فقدنا صدقة السر إلا بعد موت زين العابدین²

“ Some of the people that lived in Medina said “after Hazrat Zein al-Abedin the late, we understood how alms were hidden”.

Mr. Ebn Eshagh said in his biography

² -al-Alam Lekheir al-Din al-Zarkoli (volume 4/ page 277)

كان ناس من أهل المدينة يعيشون و لا يدرون من أين معاشهم و مآكلهم، فلما مات علي بن الحسين،³فقدوا ما كانوا يؤتون به ليلا إلي منازلهم

“Some of the people in Medina lived comfortably, but they did not know how the means of their life and food were provided. When Ali Ben Hussein passed away, they did not know a person that went and put the means of their life and food behind their doors at night”.

Of course, in some sources, this has been narrated that when they were burying Imam Sajjad (peace be upon him), they saw the scars of chain in his hands and an injury on his shoulder as well as around his neck. Imam Bagher was asked whether Imam Sajjad’s hands were tied with chain in Karbala and why there is an injury on Imam Sajjad’s shoulder.

Imam Bagher (peace be upon him) stated

“ these are the effects of the food supplies that Imam Sajjad himself carried them on his shoulders for needy families and orphanages”.

Mr. Mohseni:

Recently, they are publishing matters against the Shiite as video clips in the areas where the Sunni people live. Unfortunately, it is so depressing and their intention is to make discord between the Shiite and the Sunni people and to provide conditions for killing the Shiite people. Please give us some explanations in this case.

Professor Hussein Ghazvini

Every fruit that is yielded from this garden

Is fresher than the previous one

The doubts against the Shiite and the culture of the prophet’s family (peace be upon them) are not new, but they started from the time of the prophet (peace of

³ - al-Alam Lekheir al-Din al-Zarkoli (volume 4/ page 277)- the history of Medina Dameshgh Ebn Asaker (volume 41/page 383)-Tahzib al-Kemal Fi Asma al-Rejal Lelmezi (volume 20/page 392)-Seir Alam al-Nebila Lelzehbi (volume 4/page 393)-Tahzib al-Tahzib Laben Hajar al-Esghelani (volume 7/page 270)

Allah be upon him and his descendants) and we are sure that they will have been continued by the presence of Imam Zaman (may God hasten his glad advent).

We got informed that a video clip was distributed in the region of Sistan Va Balujestan and some regions that the Shiite and Sunni people lived together and they have stated thirty or forty points from the Shiite books in order to provoke the feelings of the Sunni people, to make disagreement and to provide a suitable condition for killing the Shiite people.

They have written at the beginning of the video clips that friends sent me

“These narrations are available in the Shiite books. The Shiite Scientists should have standings and they can have only two standings:

1) They should accept that these narrations have been narrated for blaming the Sunnis and they consider them unbeliever and impure. If they accept it, the claim of unity will be considered disunity and slyness. Our scientists say “ a person that is a hypocrite will be considered unbeliever”.

In other words, if the Shiites believe in these narrations and claim unity among themselves, the Shiites will be considered unbelievers.

2) Or the Shiites do not believe in these narrations. If they do not believe in these narrations, they should find such narrations in their books instead of claiming unity among themselves and if they cannot do that, at least they should stand against them and reject them.

Then have pointed at some matters and we will refer to some of the matters that are at the beginning of discord statement and the statement in relation to madding discord. It has been written about the discord

Sheikh Tusi , one of the Shiite scientists, has written in the book “ Tahzib al-Ahkam “ (volume seven/page three hundred and two) “ the Sunni people are unbeliever and marrying them is not allowed. And Sheikh al-Taefe Tusi has said (volume seven/page three hundred and three) “the Sunni people are unbeliever and marrying them is not appropriate and the meat of their killed animals is prohibited”.

In other words, if a Sunni person kills an animal, that animal is dead and we cannot eat it because the Sunnis are unbelievers and the meat of killed animals by them is impure.

The third case: it has been written in the book “Mn La Yahzere al-Faghie” by Abu Jafar Sheikh Sadugh (volume3/page 258) “ **the Sunnis do not believe in Islam; therefore, it is prohibited to marry them**”.

It has been written

“the vomit of a Sunni person is worse than any enemies of the Islam”.

This narration has been narrated from the book “Men La Yahzere al-Faghie” (volume 1/page8). They have collected about thirty or forty cases of these matters.

In my opinion, their purpose is only to make discord and disagreement, to make riot among the Shiites and the Sunnis and provide conditions for killing the Shiites. Because they provoke the Sunnis against the Shiites and they provoke few Shiites against the Sunnis, the enemies do not care about the Shiite or Sunni, but their purpose to eradicate the Islam and the Quran.

Mr. Mohseni

Have these narrations really been mentioned in the books “ Tahzib al-Ahkam” and” Men La Yahzere al-Faghie”?

Professor Hussein Ghazvini

I would like the dear viewers especially the Sunnis that are fair and they have not been impressed by Vahabiat to be careful.

First:

As we mentioned, Professor Hussein Ghazvini has narrated from the book “ **Tahzib al-Ahkam**” that is one of the Shiite Arbae and valid books. Of course, our purpose from valid books is not to consider all of narrations valid blindly in books such as Sahih Bokhari and Sahih Mosalam; it is not at all. Our purpose from the valid books is to refer to them, to survey the documents of the narrations, to follow valid narrations and not to obey weak narrations, for example, we do not consider

some books valid such as ‘‘ **Anvar Nemanie** ‘‘by Seyed Nematollah Jazayeri (may God’s mercy be upon him). Even some dignitaries, such as the late Ganji (may God’s mercy be upon him) says in the book ‘‘ **Anvar Nemanie** ‘‘ (volume two/page one hundred and eight)

‘‘Reading some books of Seyed Nematollah Jazayeri (may God’s mercy be upon him) is prohibited’’.

They are prohibited since they cause pessimism and disagreement and increase riot between the Shiite and Sunni people. When we say that the book ‘‘**Tahzib al-Ahkam**’’ is valid, it means that it does not have such consequences.

Second:

They have narrated from the book ‘‘**Tahzib al-Ahkam**’’ (volume one /page three hundred and two) which Sheikh Tusi (may God’s mercy be upon him) stated

‘‘the Sunni people are unbeliever and marrying them is prohibited’’.

Or he has written in the book ‘‘**Tahzib al-Ahkam**’’ (volume one /page three hundred and three)

‘‘ the Sunni people are unbeliever and marrying them is not appropriate and the meat of their killed animals is prohibited’’.

I beg all of the audience to pay attention to the statement that Sheikh Tusi (may God’s mercy be upon him) narrated from the book ‘‘**Tahzib al-Ahkam**’’ and see whether words ‘‘ **Sunnite**’’, ‘‘**Sunni**’’, ‘‘**pubic** ‘‘and ‘‘**disagreement**’’ were used in the book? We usually use these words instead of the mentioned words ‘‘ **Ahl al-Sane**’’, ‘‘ **Ahl al-Sane and al-Jamae**’’, ‘‘**Ahl al-Ame**’’ and ‘‘**al-Mokhalef**’’. Seeing this narration, we see that such words have not been used, but the interpretation ‘‘**Naseby**’’ has been used.

Third:

On the face of it, these scholars have not understood the pray well. The difference between Naseby and Sunnite is as much as the difference between the earth and the sky. The exact wordings of Sheikh Tusi (may God’s mercy be upon him) are

و لا يجوز نكاح الناصبية المظهرة لعداوة آل محمد عليهم السلام

“It is prohibited to marry a Naseby person that has animosity with the prophet’s family (peace be upon them)”.

Do the scholars that have translated this in the Sunnite rather than Naseby consider themselves Naseby? Do they consider themselves as the enemies of the prophet’s family (peace be upon them)? Sheikh Tusi has said (may God’s mercy be upon him) **“ marrying the enemies of the prophet’s family is prohibited”**. The Sunni scientists are fond of the prophet’s family (peace be upon them) and we believe that they are fond of the prophet’s family (peace be upon them). In addition, they consider uttering praise to Muhammad and his descendants (peace be upon them) as one of conditions in the rightness of their prayers. If they do not utter praise to Muhammad and his descendants (peace be upon them), they will consider their prayers false. They also utter praise to Muhammad and his descendants (peace be upon them) in the sermons of their Friday prayers.

I want all of dear Shiites to record the statement that I am reading, to refer to its source, to make video clips of it, to put it on sites and web logs and to do necessary actions. When enemies make riot in our area, we should not stop any actions and we should defend ourselves.

Sheikh Tusi (may God’s mercy be upon him) stated

و لا يجوز نكاح الناصبية المظهرة لعداوة آل محمد عليهم السلام⁴

“It is prohibited to marry a Naseby person that has animosity with the prophet’s family”.

Then Sheikh Tusi (may God’s mercy be upon him) narrated a narration from Imam Sadegh (peace be upon him)

لا يتزوج المؤمن بالناصبية المعروفة بذلك.

⁴ -Tahzib al-Ahkam Lelsheikh al-Tusi (volume 7/page 302)

“ a Shiite man is prohibited to marry a Naseby woman”.

Fourth:

This interpretation has been mentioned in the narration (page three hundred and three)

سألت أبا عبد الله عليه السلام عن الناصب الذي عرف نصبه و عداوته، هل يزوجه المؤمن و هو قادر علي رده و هو لا يعلم برده؟ قال: لا يتزوج المؤمن الناصبية و لا يتزوج الناصب مؤمنة.

“I asked Imam Sadegh (peace be upon him) about marrying a person that is Naseby and has animosity with the prophet’s family (peace be upon them). He stated “ a devout man is prohibited to marry a Naseby woman and a Naseby man is prohibited to marry a devout woman”.

If these scientists are devout, the narration of Imam Sadegh (peace be upon him) can be related to them. Marriage of a Shiite woman with a Nasebi man and the enemy of the prophet’s family (peace be upon them) is prohibited and false. We think that a Sunni person who believes in the affection of the prophet’s family (peace be upon them) and this verse “⁵ قُلْ لِمَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ” should not marry a Nasebi man and the enemy of the prophet’s family (peace be upon them).

Fifth:

It has been said in this video clips

“ the meat of their killed animals is impure and it cannot be eaten”.

It has been narrated from Imam Bagher (peace be upon him)

⁶ذكر الناصب فقال: لا تناكحهم و لا تأكل ذبيحتهم و لا تسكن معهم

When it was discussed about the Naseby religion, Imam Bagher (peace be upon him) stated “ do not marry them, do not eat the meat of their killed animals and do not communicate with them”.

⁵ -Shora Surah/verse 23

⁶ -Tahzib al-Ahkam Lelsheikh al-Tusi (volume 7/page 303)

All of these are the matters from the book ‘**Tahzib al-Ahkam**’ that I mentioned and it turned out that the purpose of the narrations and Sheikh Tusi (God’s mercy be upon him) was the Naseby people and the enemies of the prophet’s family (صلوات الله عليهم أجمعين).

Sixth:

Some references have been mentioned in relation to ‘‘ من لا يحضره الفقيه ’’ (**volume one/page eight and volume three /page two hundred and fifty eight**’’ (these are only things that we have in the computer’’. The second address is: **volume three/page four hundred and eight**. It is clear that I would like all of the Sunni and Shiite scientists to pay attention to this statement. The statement of Sheikh Tusi (God’s mercy be upon him) is

و من إستحل لعن أمير المؤمنين عليه السلام و الخروج علي المسلمين و قتلهم حرمت مناكحته، لأن فيها الإلقاء بالأيدي إلي التهلكة و الجهال يتوهمون أن كل مخالف ناصب و ليس كذلك⁷

‘‘ marrying a person that accepts cursing the leader of the faithful (peace be upon him), standing against the Muslims and killing them is prohibited. Idiots and stupid people imagine that all of the opponents (the Sunni people) are Nasebi, but they are not’’.

It does not matter who these idiots and stupid people are (whether they are people that give sermons, praisers or the Shiite scientists and whether they are Sunni or Vahabi scientists, betrayer or pensioner).

This is a statement that Sheikh Sadugh (may God’s mercy be upon him) stated. Dear sisters! Dear brothers! Dear Sunni people! Do not let them enter among you and stand firmly against the prattlers that distort the narrations.

He narrated from Sheikh Sadugh (may God’s mercy be upon him) in the book ‘‘ Men La Yahzere al-Faghie’’ in this video clips

‘‘Marrying a Sunni person is false and prohibited’’.

Our purpose is not the Sunni people at all. Sheikh Sadugh (may God’s mercy be upon him) stated

⁷ -Men La Yahzere al-Faghie Lelsheikh al-Sadugh (volume 3/page 408)

و الجهال يتوهمون أن كل مخالف ناصب و ليس كذلك.

“ Idiots and stupid people imagine that all of the opponents (the Sunni people) are Naseby, but they are not”.

Seventh:

This has been mentioned in this video clips

“the vomit of a Sunni person is worse than any enemies of the Islam”.

We should say that Sunnite has not been intended at all.

These have been mentioned in the book **“Man La Yahzare al-Faghie ‘ (volume one /page eight”** and the sample that we have is in **(page nine/ Hadith eleven)**

Imam Sadegh (peace be upon him) has stated

و لا يجوز الوضوء بسؤر اليهودي و النصراني و ولد الزنا و المشرك و كل من خالف الاسلام و أشد من ذلك سؤر الناصب.

“It is prohibited to eat the food that has been half eaten by Yahudi , Nesby ,polytheist and every one that is against the Islam and worse than all, the food that has been half eaten by Naseby people and the enemy of the prophet’s family”.

Has this narration not been said clearly that the Sunni people are not intended?!

We would like to ask Sunni people

“if people that issue these statements and distribute these video clipsare Sunni and consider themselves the enemies of the prophet’s family (peace be upon them), we should not have any doubts. All of old and new jurisprudents have issued fatwa “the people that have animosity with the prophet’s family (peace be upon them) and abuse them are impure”.

Moreover, most of the Sunni jurisprudents have the same ideas as the Shiite jurisprudents. If they consider themselves friends of the prophet’s family (peace be upon them), these narrations cannot be related to the Sunnite.

Mr. Mohseni

What do the Shiite jurists think about marrying Sunni people and eating the meat of killed animals?

Professor Hussein Ghazvini:

You have asked very good question. Dear audience! If they state two narrations against you, you should be alert enough to say

“ we do not care about these narrations and we are not followers of Sheikh Tusi (may God’s mercy be upon him) and Sheikh Sadugh (May God’s mercy be upon him). There are valid and weak narrations in their books, but we cannot recognize valid and weak narrations. We are followers of our authorities and we should be informed of their fatwa in order to act them”.

What do the Shiite jurists think about the purity of the Sunnis and marriage with them?

1) Hazrat Ayat Allah al-Ozma Khui (may God’s mercy be upon him)

Hazrat Ayat Allah al-Ozma Khui (may God’s mercy be upon him) (رضوان الله تعالى عليه) is one of well-known Shiite jurists and he has trained thousand students. He says clearly in the book “ al-Tahere” (volume 2/page 84 / the third publication /year 1410/Dar al-Hadi of Qom)

فلا يعتبر في الإسلام غير الشهادتين.

“ to prove whether a person is Muslim or not, we should take care of attestations”.

أشهد أن لا إله إلا الله و أشهد أن محمد رسول الله

“Every one that says these attestations will be considered a Muslim”.

Then he says

السيرة القطعية الجارية علي طهارة أهل الخلاف، حيث إن المتشرعين في زمان الأئمة - ع - و كذلك الأئمة بأنفسهم كانوا يشتركون منهم اللحم و يرون حلية ذبائحهم و يباشرونهم.

“the firm document demonstrates the purity of the Sunnis. It also proves that the religious people and the Imams bought meat from them, considered the meat of their killed animals pure and communicated with them”.

Not only do I consider the Sunnis pure, but all of the jurists, from the time of the Imams (peace be upon them) until now, issued fatwa about the purity of the Sunnis during the history. Even the Imams (peace be upon them) considered the Sunnis pure. This is the fatwa of the famous Shiite jurist. There is no question about purity of the Sunnis. Vahabi supporters have tried to make the Sunni scientists accept that the Shiites consider them impure. These Sunni scientists are ignorant.

It is interesting to know that Mr. Ben Jabrin (I have said his fatwa several times and I have mentioned in the book **“ Vahabiat from the point of view of the mind and the religion”**) that is the second mufti of Saudi Arabia says

“the Shiites are unbeliever and we have no doubt about their blasphemy for few reasons: 1) the Shiites consider the Sunnis impure and if they shake hand with the Sunnis, they will wash their hands right away”.

If a camel driver of the deserts of Riyadh or one of wanderers in Zahedan says such a remark, we will have no complain because people talk within their knowledge, but if the second mufti of Arabia and a well-known personality and jurist with Ph.D from university says such a remark, what should we say?

Excellency Hazrat Ayatollah Khui (peace of Allah be upon him and his descendants) writes in the book **“al-Tahere” (volume 2/page 83)** about the Sunni scientists that do not believe in the guardianship and Imamate of Hazrat Ali (peace be upon him) and the Imams (peace be upon them)

“ we do not consider them impure”.

لعدم ثبوت الخلافة عندهم بالضرورة لأهل البيت - ع - نعم الولاية - بمعنى الخلافة - من ضروريات المذهب
لا من ضروريات الدين .

“ we do not consider them impure because it has not been proved (because of ignorance or lack of reasoning) that Imamate of Hazrat Ali (peace be upon him) and the Imams (peace be upon them) are the essentials of the faith.

Guardianship that means caliphate is from the essentials of the religion not faith‘

2) Alame Heli (may God’s mercy be upon him) (died in 726 A.H.)

Alame Heli (may God’s mercy be upon him) that is one of the religious founders and well-known personalities of the Shiite stated clearly in the book ‘‘Mokhtalef al-Shiite’’ (volume eight / page three hundred)

‘‘the meat of killed animals of the Sunnite is clean and it can be eaten, but the meat of killed animals of the Naseby is not clean and it cannot be eaten’’.

3) Vahid Behbahani (may God’s mercy be upon him)

The late Vahid Behbahani (God’s mercy be upon him) has this interpretation (the meat of killed animals of the Sunnite is clean and it can be eaten, but the meat of killed animals of the Nasebi is not clean and it cannot be eaten) in the book ‘‘Majma al-Faede Va al-Bohran ‘‘ (volume one/page six hundred and sixty one)

4) Alame Taba Tabai (may God’s mercy be upon him) (died in 1231 A.H.)

The late Alame Taba Tabai (may God’s mercy be upon him) stated in the book ‘‘Riyaz al-Masael’’ (volume 12/page 102)

‘‘ marrying Sunni people is not prohibited and the meat of killed animals of the Nasebi is clean’’.

5) Mohaghegh Naraghi(may God’s mercy be upon him)

The late Naraghi(may God’s mercy be upon him) is one of the Shiite religious dignitaries in the book ‘‘Mostanad al-Shiite’’(volume fifteen/ page four hundred and fifteen) has this interpretation(marrying Sunni people is not prohibited and the meat of killed animals of the Naseby is clean).

6) Shahid Sani (may God’s mercy be upon him)

The late Shahid Sani (may God’s mercy be upon him) in the book ‘‘Masalek al-Afham’’ (volume seven/page four hundred and seven) has this interpretation

(marrying Sunni people is not prohibited and the meat of killed animals of the Nasebi is clean).

7) Sheikh Muhammad Hasan Najafi (died in 1266 A.H.)

The late Sahab Javaher (may God's mercy be upon him) that is one of the best Shiite jurisprudents (at the present, all of the religious matters of the Shiite and other books of our jurisprudents are based on ‘ Javaher al-Kalam’) stated

“persons that say the Sunni people are unbeliever”

معلوم الفساد، للأخبار المعتبرة المنجبرة بعمل الأصحاب و بالسيرة القاطعة الدالة علي تحقق الاسلام⁸ بالشهادتين و أنه الذي عليه جماعة الناس و به تحقن الدماء و تنكح النساء و تحل المواريث ...

“ this is a corrupted idea. There are valid narrations that have been confirmed after the companions acted to them and they demonstrate that a person can become a Muslim after saying attestations and these attestations can allow two persons to marry each other and inheritance be legal”

If a Sunni man has a Shiite wife, this woman can inherit from the man and vice versa. Also, a Sunni boy can inherit from a Shiite father and vice versa. If you refer to other ten Shiite books, you will find such discussions.

In addition, Alame Heli (may God's mercy be upon him), in the book ‘ al-Montaha al-Matlab ‘ (volume one/page fourteen), Moghadas Ardebili(May God's mercy be upon him) in the book ‘Majma al-Faede Va al-Borhan’(volume one/page three hundred and twenty two and volume seven/page four hundred and forty seven), martyr Sani (may God's mercy be upon him) in the book ‘Masalek al-Faham ‘(volume seven/page four hundred an three), Sheikh Ansari (may God's mercy be upon him) in the book ‘al-Tahere’ and the late Hakim(may God's mercy be upon him) in the book ‘al-Mastamsak ‘ (volume one /page three hundred and ninety six) and all of our jurisprudents from the time of Sheikh Mofid (may God's mercy be upon him) and Seyed Morteza (may God's mercy be upon him) until the contemporary time issued fatwa to the purity of the Sunnite, marrying them and eating the meat of killed animals. But the Sunni scholars

⁸ -Javaher al-Kalam Lelsheikh al-Javaheri (volume 4/page 38)

attribute the narration that is related to the Naseby people and the enemies of the prophet's family (peace be upon them) to themselves.

Mr. Mohseni

We already discussed that the Naseby beliefs are different from the Sunni ones. When we narrate a Hadith about Naseby narrators, it cannot be related to the Sunni people at all. Please say to us who Naseby people are and the rule that the Sunni scholars consider for Naseby religion.

Professor Husseini Ghazvini

As you mentioned and I said, the Naseby beliefs are different from the Sunni ones. It has been mentioned in narrations and it has been said in the statements of Sheikh Sadugh (may God's mercy be upon him) and Sheikh Tusi (may God's mercy be upon him) that Naseby people are persons that express their animosity toward the prophet's family (peace be upon them). The Sunni dignitaries share the same ideas with us and they do not consider any position in Arab for the Naseby scientists.

What do the Sunni dignitaries think about the Naseby people?

1) Zomokhsheri (died in 538 A.H)

Mr. Zomokhsheri, one of the Sunni dignitaries, stated

أهل النصب الذين ينصبون لعلي كرم الله وجهه⁹

“The Naseby people are persons that have animosity with Ali (كرم الله وجهه).”

2) Abu al-Ghasem Tamimi Esfahani (died in 535 A.H.)

Mr. .Abu al-Ghasem Tamimi Esfahani says

و الناصبة سموا ناصبة لأنهم نصبوا العداوة لعلي و لأهل بيت رسول الله¹⁰

“ they were called Naseby because animosity with Imam Ali and the prophet's family was their slogan”.

⁹ -Asas al-Balaghe (volume 1/page 635), Dar al-Fekr Beirut Publication

¹⁰ -al-Heje Fi Bayan al-Heje (volume 2/page 514), Dar al-Raye Saudi Riyaz in 1419 A.H. and 1999 A.D. , researched by Muhamad Ben Rabie Hadi

This has been said so clearly and it is the interpretation that our dignitaries express.

3) Ebn Hajar Asghalani

Mr. Ebn Hajar Asghalani has an interpretation and I would like the Sunni scholars to pay attention to it since Ebn Hajar Asghalani is one of the Sunni high-rank founders. The Sunni scholars were trained by him and they were ذهبي و ابن معين. If Ebn Hajar Asghalani had not been one of founders of the Sunnite, the Sunnite religion would not have remained.

Mr. Ebn Hajar Asghalani said in the book “Fath al-Bari Fi Shahr Sahih al-Bari “ (volume one /page four hundred and fifty two)

النواصب الزاعمين أن عليا لم يكن مصيبا في حروبه

“ Naseby people are persons that believed that Imam Ali (peace be upon him) was not right and made mistake in the Jamal, Sefin and Khavarej Wars”.

Mr. Ebn Hajar Asghalani ruled more harshly than the Shiite scientists. If Sheikh Tusi (may God’s mercy be upon him), or Alame Heli (may God’s mercy be upon him) had told this interpretation, the Sunni scientists would have reacted so harshly.

4) Ebn Teimie

Mr. Ebn Teimie has very strange statement and it is a right remark that has been uttered by him as a Naseby person. Ebn Hajar Asghalani confirmed that many scholars considered him a hypocrite because he insulted the leader of the faithful (peace be upon him).

Ebn Hajar Asghalani said

“ the persons that have animosity with the leader of the faithful (peace be upon him) and consider murdering him necessary are addressed Naseby by us”. ¹¹

It is interesting for you to know that Ebn Hajar Asghalani has a beautiful interpretation. He has said in the book “Majmue Fatavi “ (volume four /page four

¹¹ -Majmu Fatavi Laben Timie (volume 4/page 468)

hundred and eighty eight, the Maktabe Ebn Time Riyaz publication, the third publication, researched by Abd al-Rahman Ben Muhammad al-Asemi al-Nejdi)

“at the present time, we are living in centuries seven and eight, but no one is Naseby in Sham”.

لما كان بنو أمية ولاية البلاد بعض بني أمية ينصب العداوة لعلي و يسبه.

“But in the period of Bani Omaye, some of the ^{والبيان} had animosity with Imam Ali (peace be upon him) and acted impertinently toward him”.

و أما اليوم فما بقي من اولئك أحد.

He said in the book ‘ ‘ Kotob Va Rasael Va Fatavi Sheikh al-Eslam Ebn Timie ‘ ‘ (volume twenty five/page three hundred and nine)

“ all people that express joy, make up themselves, invite others, serve food for others , cook food and distribute it among houses as cheerful feeling in the Ashura day are Naseby”.

It is interesting for us to get familiar with such narrations. I would not like to say about this and there are some matters that are not good to be mentioned.

“It is not good to reveal secret; otherwise, nothing is new in the Rendan Meeting”.

All people that got married and expressed their happiness, fasted as thank for the blessing of God and served Eftari (the first meal after a fast) for people that fasted were Naseby in the country, Saudi Arab, Sudan and other countries in the Moharam month of this year (in Tasua and Ashura nights) from the point of view of Ebn Teimie.

All of these are some examples of the Sunni scientists’ narrations about Naseby people. Of course, we have a lot of narrations about Naseby, but it takes time to say all of them.

Mr. Mohseni:

Are there any narrations in the Sunni books that say some matters about the animosity with the prophet's family (peace be upon them)? Please state some examples for the audience.

Professor Hussein Ghazvini

Some narrations have been said about animosity and assignment of the prophet's family (peace be upon them) in some of the Sunni books especially about animosity with the leader of the faithful (peace be upon him).

The first narration:

It has been narrated from the prophet (peace of Allah be upon him and his descendants)

من أحبّ علياً فقد أحبّني و من أحبني فقد أحب الله و من أبغض علياً فقد أبغضني و من أبغضني فقد أبغض الله¹²

“ ever one that is fond of Ali has liked me and everyone that likes me has liked God. Everyone that has animosity with Ali has had animosity with me and everyone that has animosity with me has had with God”.

The second narration:

There are other narrations that are related to Imam Hassan (peace be upon him) and Imam Hussein (peace be upon him). The prophet (peace of Allah be upon him and his descendants) has stated

من أحب الحسن و الحسين فقد أحبني و من أبغضهما فقد أبغضني¹³

¹² -Majma al-Zavaed Va Manba al-Favaed Lelheithemi (volume 9/page 132)-al-Majam al-Kabir Lelteirani (volume 23)-al-Estiab Laben Abd Alir (volume 3/page 1101)-Kanz al-Emal Lelmotaghi al-Hendi (volume 11/page 101)-al-Kamel Leabd Allah Ben Edi (volume 4/page 349)- Tarikh Medina Dameshgh Laben Asaker (volume 42/page 270)-al-Vafi Ba Levafiat Lelsafdi (volume 21/page 179)-Yanai al-Mudat Lezevi al-Ghorba Lelghanduzi (volume 2/page 155)-al-Mostedrek Ala al-Sahihhin Lelhakem al-Neishapuri (volume 3/page 130)

“ everyone that likes Imam Hassan (peace be upon him) and Imam Hussein (peace be upon him) has loved me and every one that has animosity with them has had animosity with me”.

When Alame Monavi narrated this Hadith in the book “Feith al-Ghadir Sharh al-Jame al-Saghir “ (volume six/ page forty two/Hadith 8318), he said

و من علامة حبهم حب ذريتهم، بحيث ينظر إليهم الآن نظرة بالأمس إلي أصولهم لو كان معهم و يعلم أن نطفهم طاهرة و ذريتهم مباركة و من كانت حالته منهم غير قويمة فإنما تبغض أفعاله لا ذاته

“ one of ways of kindness to Imam Hassan (peace be upon him) and Imam Hussein (peace be upon him) is to be kind with their children. If one of their children be good, it is clear that they have inherited it from their ancestors and if one of their children be bad and has false deeds, we should stand against their deeds not themselves”.

For example, if one of Imam Hassan’s children (peace be upon him) had drank wine, had done incest and had stolen, it would have been necessary to stand against their deeds, but they would have respected Imam Hassan’s children (peace be upon him).

The third narration:

You have heard this narration a lot which has been narrated from the leader of the faithful (peace be upon him) in Sahih Mosalam (volume one / page sixty one), al-Iman , Bab Naghsan al-Iman Benaghs al-Taata Book

و الذي فلق الحبة و برأ النسمة! إنه لعهد النبي الأمي صلى الله عليه و سلم إلي أن لا يحبني إلا مؤمن و لا يبغضني إلا منافق.

¹³ - Sonan Ebn Maje (volume 1/page 51)-Mosnad Abi Yala (volume 11/page 78)-al-Majam al-Avsad Lelteirani (volume 5/page 102)-al-Majam al-Kabir Lelteirani (volume 3/ page 48) and (volume 6/page 241) –al-Jame al-Saghir Lejalal al-Din al-Siuti (volume 2/page 554)-Kanz al-Emal Lelmotaghi al-Hendi (volume 12/page 116)-AL-Kamel Leabd Allah Ben Adi (volume 3/page 344)-Tarikh Baghdad Lelkhatib al-Baghdadi (volume 1/page 151)-Tarikh Medina Dameshgh Laben Asaker (volume 13/page 188)-Mizan al-Etedal Lelmazhabi (volume 2/page 111)-Tarikh al-Eslam Lelmazhabi (volume 5/page 98)-al-Bedaye va al-Nahaye Laben Kasir (volume 8/page 39)-Yanabi al-Mude al-Ghorba Lelghandari (volume 2/page 37)

“ swear to God that cut the seed and created human! The prophet (peace of Allah be upon him and his descendants) stated to me “ no one loves me except the devout and no one has animosity with me except the hypocrites”.

The fourth narration:

Abu Saeid Khadari narrated that the prophet (peace of Allah be upon him and his descendants) stated

من أبغض أهل البيت فهو منافق¹⁴

“Whoever has animosity with the prophet’s family (peace be upon them) is a hypocrite”.

The Quran said

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ¹⁵

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا¹⁶

“ God will summon the hypocrites and the unbelievers in the hell”.

Abu Saeid Khadari stated in another narration

لا يبغضنا إلا منافق¹⁷

And he also stated in another narration

لا يبغضنا أهل البيت إلا شقي¹⁸

The fifth narration:

¹⁴ -Sabal al-Hoda Va al-Reshad Lelsalehi al-Shami (volume 11/page 8)- al-Der al-Mansur Lejalal al-Din al-Siuti (volume 6/page 7)

¹⁵ -Niisa Surah / verse 145

¹⁶ --Niisa Surah / verse 140

¹⁷ -Sabal al-Hoda Va al-Reshad Lelsalehi al-Shami (volume 11/page 8)

¹⁸ - Sabal al-Hoda Va al-Reshad Lelsalehi al-Shami (volume 11/page 8)

Abu Saeid Khadari narrated that the prophet (peace of Allah be upon him and his descendants) stated

و الذي نفسي بيده! لا يبغضنا أهل البيت أحد إلا أدخله الله النار¹⁹

“ swear to God that my soul is in his power! If everyone has animosity with my family, God will take him or her to the hell”.

We have different narrations from the Sunni scientists in this case. Even it has been said in the book “Kanz al-Amal” (volume eleven/ page six hundred and twenty three/ Hadith 33031) by Motaghi Hendi that the prophet (peace of Allah be upon him and his descendants) stated

ثلاث من كن فيه فليس مني و لا أنا منه: بغض علي و نصب أهل بيتي و من قال: الايمان كلام²⁰

“There are three groups of people that are not from my nation and I am not from them as well: people that have the hostility of Imam Ali in their hearts, people that have animosity with my family and people say that belief in God can be seen in their remarks not in their actions”.

Questions of the audience

Question 1:

The Sunni scientists believe that the wives of the prophet (peace of Allah be upon him and his descendants) are considered as the prophet’s family (peace be upon them). Recently, one of the Sunni scientists has said on TV **“ the prophet’s family are the entire nation of the prophet (peace of Allah be upon him and his descendants)”**. Please clarify this for us.

Answer 1:

¹⁹ -al-Mostadrek Ala al-Sahihin Lelhakem al-Neishapuri (volume 3/page 150)-Sahih Ebn Haban (volume 15/ page 435)-Kanz al-Amal Lelmotaghi al-Handi (volume 12/page 104)-Tafsir al-Razi (volume 3/page 152)-al-Der al-Mansur Lelsiuti (volume 6/page 7)-Tafsir Ala Lusi (volume 25/page 32)-Seir Alam al-Nebla Lelzehbi (volume 2/page 123)-Sabal al-Hoda Va al-Reshad Lelsalehi al-Shami (volume 11/page 8)-Shavahed al-Tanzil Lelhakem al-Hoskani (volume 1/page 550)

²⁰ -Tarikh Medine Dameshgh Laben Asaker (volume 42/page 284)

Please bring a narration from the mother of the devout, Ayeshe, that has said ‘‘ I am the member of the prophet’s family (peace be upon them)’’.

In Zahedan, One of the Sunni scientists had a talk and said in the meeting of the religions

‘‘ some of scientists are trying to prove that the wives of the prophet (peace of Allah be upon him and his descendants) are considered as the prophet’s family. I declare that the mother of the devout, Ayeshe, was in the habit of saying whatever was related to her good features in the public. There is no narration that Ayeshe had declared that she was the member of the prophet’s family (peace be upon them) and the Tathir Verse was related to her’’.

Bring a narration that Om Salame, Hafase or Om Habibe had said that they were the members of the prophet’s family (peace be upon them), but they said that they were the members of the prophet’s family (peace be upon them). For example, it has been narrated that Om Salame said to the prophet

و أنا معهم يا رسول الله؟ قال: إنك علي خير.

‘‘ am I the member of the prophet’s family (peace be upon them) and the Tathir Verse? The prophet stated ‘‘ you are a good person, but you are not the member of the prophet’s family (peace be upon them)’’.

When Termezi narrates the above narration, he says

²¹هذا حديث حسن صحيح

‘‘This Hadith is good and correct’’.

Mr. al-Bani has considered this narration valid in the book ‘‘Sahih Sonan Termezi’’.

When Om Saleme says

‘‘ am I the member of the prophet’s family (peace be upon them)?

²¹ -Sonan al-Termezi (volume 5/page 361)

The prophet (peace of Allah be upon him and his descendants) stated

اللهم هؤلاء أهل بيتي و خاصتي²²

“O’ God! The persons that are under my aba are my family”.

Om Saleme says

“ I was not convinced by the prophet’s remark (peace of Allah be upon him and his descendants) again and found all of virtues for the prophet’s family in the Tathir Verse”

فبفعت الكساء لأدخل معهم فجزبه من يدي و قال: إنك علي خير²³

“ I picked up Kasa to join the prophet’s family (peace be upon them). The prophet (peace of Allah be upon him and his descendants) took Kasa from me and stated “ you are a good person, but you are not the member of my family (peace be upon them)”.

It has been said in Sahih Mosalam which Zid Ben Argham asked

من أهل بيته نساؤه؟

“are the wives of the prophet (peace of Allah be upon him and his descendants) considered as the prophet’s family (peace of Allah be upon him and his descendants)?

He stated

لا، و أيم الله! إن المرأة تكون مع الرجل العصر من الدهر ثم يطلقها فترجع إلي أبيها و قومها²⁴

“Swear to God!!! No. a woman lives with her husband. After he divorces her, she will come back her family and tribe”.

When Saleme said

أنا يا رسول الله ألسنت من أهل البيت؟

²² -Mosnad Ahmad Lelemam Ahmad Ben Hanbel (volume 6/page 292)

²³ -Mosnad Ahmad Lelemam Ahman Ben Hanbal (volume 6/page 323)

²⁴ -Sahih Mosalam (volume 7/page 123)

“ O’ the prophet! “ am I the member of the prophet’s family (peace be upon them)?”

The prophet (peace of Allah be upon him and his descendants) stated

“ you are a good person, but you are not the member of the prophet’s family (peace be upon them)”.²⁵

Excellency Mr. Alusi Vahabi said clearly in spite of his bias

وقوله عليه الصلاة والسلام : «أللهم هؤلاء أهل بيتي» ودعائه لهم و عدم إدخال أم سلمة، أكثر من أن تحصى و هي مخصصة لعموم أهل البيت بأي معنى كان البيت²⁶

The prophet (peace of Allah be upon him and his descendants) stated “O’ God! They are my family “.And he prayed them and he did not consider Om Salame in his family. The prophet’s family is in a higher rank to be counted and it is not deserved for any one. Om Salame’s narrations were assigned for it”.

He said in the next page

أن النساء المطهرات غير داخلات في أهل البيت الذين هم أحد الثقلين²⁷

“The wives of the prophet (peace of Allah be upon him and his descendants) are not considered as the prophet’s family (peace of Allah be upon him and his descendants) that is included in Saghalein”.

All of these have been said so obviously and clearly.

The prophet (peace of Allah be upon him and his descendants) stated

نزلت هذه الآيه في خمسة: في و في علي و فاطمة و حسن و حسين²⁸

²⁵ -Tafsir Ebn Kasir (volume 3/page 493)-Jame al-Bayan Laben Jarir al-Teiri (volume 22/page 11)-Shavahed al-Tanzil Leihakem al-Hoskani (volume 2/page 87)-Aldor al-Mansur Lejalal al-Din al-Siuti (volume 5/page 198)-Tafsir Alalusi (volume 22/page 14)-Tarikh Medina Dameshgh Laben Asaker (volume 13/page 207)

²⁶-Tafsir Ala Lusi (volume 22/page 15)

²⁷ - Tafsir Ala Lusi (volume 22/page 16)

²⁸ - Jame al-Bayan Laben Jarir al-Tebra (volume 22/page 9)-Tafsir al-Sali (volume 8/page 41)-Shavahed al-Tanzil Leihakem al-Heskani (volume 2/page 40)-al-Maharar al-Vejiz Fi Tafsir al-Ketab al-Aziz Laben Atiye al-Andelsi (volume 4/page 384)-Tafsir Ebn Kasir (volume 3/page

“The Tathir Verse has been descended in the rank of five persons: in the rank of me, Ali, Fateme, Hasan and Hussein”.

We believe that the wives of the prophet (peace of Allah be upon him and his descendants) are not considered as the prophet’s family (peace of Allah be upon him and his descendants) (this has been said in **Ahzab Surah / verse thirty three**). You can define the prophet’s family in another way and consider the wives of the prophet (peace of Allah be upon him and his descendants) in it. We believe that The Tathir Verse does not include the wives of the prophet (peace of Allah be upon him and his descendants). The prophet’s family that has been said in The Tathir Verse is related to the leader of the faithful (peace be upon him), Hazrat Fateme Zahra (peace upon her), Imam Hasan (peace be upon him) and Imam Hussein (peace be upon him). First of all, it is related to Hazrat Fateme Zahra’s children (peace upon her) and other Imams (peace be upon them) that claimed that they included the Tathir Verse.

Question 2

Mr. Kalini (God’s mercy be upon him) has written in the preface of the book “Kafi” “ **I have tried to say the most valid Hadiths in the book**”. At the present, Wahabi people say “ the Shiite people do not believe in the distortion of the Quran and we accept it “. But Mr. Kalini (may God’s mercy be upon him) has said a Hadith in his book about the case that the Quran has been distorted and he himself believes in these Hadiths and he thinks that his book is valid. Hence, Mr. Kalini (may God’s mercy be upon him) is a renegade and a polytheist although he has written the Shiite most well-known book. Please explain about this case.

Answer 2

494)-al-Der al-Mansur Lejalal al-Din al-Din al-Siuti (volume 5/page 198)-Tafsir Alalusi (volume 22/ page 17)-al-Kamel Leabd Allah Ben Adi (volume 6/page 67)-Tarikh Medina Dameshgh Laben Asaker (volume 13/page 206)-al-Majam al-Avsat Lelteirani (volume 3/page 380)-al-Majam al-Kabir Lelteirani (volume 3/page 56)-Majma al-Zavaed Lelheisami (volume 9/page 167)

No, it is not true. Vahabi people are trying to pretend that Mr. Kalini (God's mercy be upon him) said that all of his narrations were valid. The late Kalini (God's mercy be upon him) said in the book "Kafi" (volume one / page eight)

" one of my friends had written us a letter and I answered him

إنك تحب أن يكون عندك كتاب كاف، يجمع من جميع فنون علم الدين، ما يكفي به المتعلم و يرجع إليه المسترشد و يأخذ منه من يريد علم الدين و العمل به بالأثار الصحيحة عن الصادقين عليهم السلام و السنن القائمة التي عليها العمل و بها يؤدي فرض الله عز وجل و سنة نبيه صلي الله عليه و آله و قلت: لو كان ذلك رجوت أن يكون ذلك سبباً يتدارك الله [تعالى] بمعونته و توفيقه إخواننا و أهل ملتنا و يقبل بهم إلى مرآشدهم.

"if you want to write a book, you should consider all of the religious principles in it so that a learner can learn enough and a researcher can become an authority. Every one that wants to know about science, religion and to follow Imam Sadigh's orders and the traditions can learn from that book and do the obligations of God and the prophet's tradition (peace of Allah be upon him and his descendants) from the book. And he added "I hope that if there is such a book, God can lead our Shiite brothers to a right path and guide them by this book".

The person that wanted such a book said

" Every one that wants to know about science, religion and to follow Imam Sadegh's orders and the traditions can learn from that book".

Mr. Kalini (God's mercy be upon him) answered to the person that wanted a book with valid narrations

و قد يسر الله - و له الحمد - تأليف ما سألت و أرجو أن يكون بحيث توخيت

" thank God that made it possible to write a book that I wanted. I hope that it be as you wished".

The late Kalini (God's mercy be upon him) has never said that the book was valid and firm with all of the narrations in it. There are narrations مرسل as well as مرفوع narrations in the book " Kafi". He has narrated from persons that our dignitaries said that he was وضأع و جاعل الحديث. Hazrat Ayatollah al-Ozma Khui (may God's mercy be upon him) rejected this remark in the book "Majam Rejal

al-Hadith ‘‘ (volume 1) mentioned some reasons that demonstrated that Kalini (God’s mercy be upon him) and other jurists did not believe that their narrations were valid. Even the late Bahrani (God’s mercy be upon him) has classified the narrations of Kafi (16199 narrations) in the book ‘‘ al-Hadaegh al-Nazere’’ and said

‘‘ there are nine thousand narrations that are not valid’’.

Of course, we can believe his idea about what he said in relation to narrations of Kafi and about ten or fifteen percent of narrations of Kafi is weak and what the late Bahrani (God’s mercy be upon him) said is not acceptable. Hazrat Ayatollah al-Ozma Khui (may God’s mercy be upon him) said’’ we have valid, invalid, مرسل and مرفوع narrations.

Question 3

Vahabi people have written a statement from the Nur Channel

‘‘ the Shiite people believe that when Imam Zaman (may God hasten his glad advent) becomes present, all of the Imams will become alive and will take revenge of their murderers. After Imam Zaman (may God hasten his glad advent) passes away, Imam Hussein (peace be upon him) will pray for the corpse of Imam Zaman (may God hasten his glad advent)’’.

Please explain about this case.

Answer 3

I talked about ‘‘restoration’’ for two sessions in the Feizie School’’ of Qom in detail. It will be so good if they broadcast them. I said that ‘‘restoration’’ is one of essentials and we have no hesitations and doubts about it. But we do not know how ‘‘restoration’’ will be, which Imams (peace be upon them) will return and whether all of them will return (the leader of the faithful (peace be upon him) and Imam Hussein (peace be upon him). ‘‘restoration’’ is one of essentials although its details are not clear to us.

Question 4

1) Where was Imam Sajad(peace be upon him) born?

- 2) Where did Imam Sajad's mother (peace be upon him) pass away?
- 3) How old were Imam Sajad (peace be upon him) and Hazrat Ali Akbar (peace be upon him)? Which one of them was elder?
- 4) Did both of them marry?

Answer 4

- 1) He was born in Medina.
- 2) She passed away in Medina.
- 3) Hazrat Ali Akbar (peace be upon him) was elder than Imam Sajad's mother (peace be upon him). As far as we know, he was twenty eight years old in Karbala, and Imam Sajad's mother (peace be upon him) was twenty three years old, so Hazrat Ali Akbar (peace be upon him) was five years older than Imam Sajad (peace be upon him).
- 4) Yes, both of them got married. It has been said in Ziyaratname (written prayers to be read aloud by shrine visitors) Hazrat Ali Akbar (peace be upon him)

السلام عليك يا أبا الحسن

Question 5

- 1) Salim Ben Gheis Halali has written a book with the name "the secrets of the prophet's family". Are all of the stories and the narrations that he narrated acceptable or not? If they are acceptable, why haven't they been discussed clearly in some of the Shiite books? For example, the story of invading to Imam Ali's house (peace be upon him) for getting allegiance by force has been discussed somewhat in some books and it has not been discussed in some books. However, it has been discussed so clearly and obviously in this book.
- 2) Has one of children of the Imams (peace be upon them) been cursed by his or her parents? After the serial "Mokhtarname" was broadcasted, some experts analyzed the serial. They mentioned a remark that was ambiguous for us. They said that Hazrat Ali (peace be upon him) had a child and he cursed him. Please explain about this case.

Answer 5

The book “ ‘the secrets of the prophet’s family’ ” that has been written by Salim Ben Gheis Halali is one of Shiite valid books. However, we do not believe that all of the narrations in this book are valid. The book “Kafi” that is in higher rank from the book of Salim Ben Gheis Halali has weak as well as strong narrations. The jurisprudent and specialist recognize whether this narration is valid or not.

2) It has been narrated that Jafar Kazab was against Imam Hadi (peace be upon him) and Imam Askari (peace be upon him) among the children of Imams (peace be upon them) and he claimed that he was Imam. Therefore, he was abolished by Imam Zaman (peace be upon him). Apart from Jafar Kazab, it has not been narrated such a thing about other children of Imams (peace be upon them). Even Abdollah Aftah that was the child of Imam Kazem (peace be upon him) claimed that he was Imam after his father died martyred, but he was not cursed. If it had been said that he claimed that he was Imam (according the idea of Fatahiha), he cannot have been considered as a cursed child by the Imams (peace be upon them). The persons that did not accompany Imam Hussein (peace be upon him) in the time of Imam Hussein (peace be upon him) were not cursed because Imam Hussein (peace be upon him) did not assign any duties for them. However, if Imam Hussein (peace be upon him) had assigned that they should have accompanied him, they had disobeyed him, they can have been cursed by him. Even Imam Hussein (peace be upon him) gave sermon and stated in the night of Ashura

“they want to fight with me and if every wants to go, he can go with his wife and children”.

Even Hazrat Abolfazl (peace be upon him) and others were addressed by Imam Hussein (peace be upon him).

3) Salafi people were the same Vahabi people and Akhbari people were a group of Shiites and their leader was Mola Muhammad Amin Astar Abadi that has written the book “al-Favaed al-Medine” and he believed that any kind of imitation was false and they should follow Imam Jafar Sadegh (peace be upon him) as the Sunni people believed that they should follow Abu Hanife. They improved and flourished in the time of the late Seyed Bahr al-Ulum (may God’s mercy be upon him) (died in 1212 A.H.) and they had some supporters in Karbala and Najaf. The late Seyed

Bahr al-Ulum (may God's mercy be upon him) and his powerful students, such as Saheb Riyaz (may God's mercy be upon him) and Seyed Mojahed (may God's mercy be upon him), his great child and the late Shafghati (may God's mercy be upon him) and the late Seyed Ebrahim Ghazvini (may God's mercy be upon him) (that were famous jurists in the time Mola Muhammad Amin Astar Abadi) stood against them , stifled them in Natfe and the Akhbargari religion was eradicated in the Shiite cities less than twenty or twenty years.

Some believe that the west colonization and England planned three ominous events in order to make disagreement among the Muslims in the Islamic countries. They assigned Muhammad Ben Abd al-Vahab as the founder of Vahab in Saudi Arab and they also assigned Ali Muhammad Bab as the founder of Bahai in Iran and Mola Muhammad Amin Astar Abadi as the founder of Akhbargari in Iraq. Some believe that those three persons were assigned to make disagreement among the Muslims in the Islamic countries.

Question 6

Some of the Shiite channels, such as the prophet's family Channel, make disagreement between the Shiite and Sunni people a lot, unfortunately. Moreover, they introduce the Sunni people as persons that are pretentious, innovative and the supporters of Abu Bakr and Omar and unfortunately, it does not have a good form. I request Professor Hussein Ghazvini to talk the persons that are in charge of this channel in order to prevent them from doing such behaviors and encourage them to listen to the remarks of the scientists if possible.

Answer 6

Fifty or sixty messages are sent to us about this topic every day and they complain from the prophet's family Channel and their harsh behaviors. We tried to act to our duty and therefore, we requested him several times to stop such harsh behaviors that are not in the favor of the Shiites. In fact, it has provided a suitable condition for Shiite people to be killed. Suppose that they killed ten Shiite people before, they are killing eleven Shiite people and we are responsible for even one person that is being killed, but unfortunately, he never listened to us at all. Even he had said in one of his programs ' Mr. Ghazvini works against his own religion'. I thank God which I did not cooperate with that channel because the Sunni people

may think that the channel is related to the Shiite. Some respectable authorities have prohibited any kind of help to this channel. Excellency Mohaghegh Kaboli issued fatwa formally “ any kind of financial and spiritual support to this channel is against the religion and it is **از باب إعانه بر ائمه و عدوان**”.

It is interesting to know that they broadcasted the meeting that I had in Isfahan after they had acted impertinently toward me in that channel in the next two weeks. I got surprised because they said that I worked against my religion, but at the present, they are broadcasting my speech. I said to them “ I do not accept that they broadcast my program in this channel and other channels” since I was supposed to cooperate with only “ the Samen Channel” not with other channels”. I called the person that was in the charge of this channel (the prophet’s family Channel) and said “ I do not accept that you broadcast my program” and he said “ it is not important at all”. This is what he said and he wants to be the follower of the prophet’s family (peace be upon them) and the Shiites in such attitudes.

We have said this over and over again “ **insulting the Sunnite and the holy things of the Sunnite is an unforgiveable sin**” and making disagreement among the Shiite and Sunni people is betrayal to the prophet’s family (peace be upon them) and the Shiite. Nowadays, whoever wants to make this disagreement and increase it has helped the enemies of the Islam. You can express your matters and we will express matters. The Sunni scholars cannot say even some realities that we say. However, they can narrate clearly from this book or that Sunni book and leave judgment to addressees, but they do not judge, assert, issue rules and perform them themselves. Hence, we as your brothers want all of the Shiite channels to act tactfully in this case. The enemies of the Islam try to eradicate Islam and they never want to see any Muslims on the earth (whether they are Shiite or Sunni). It does not matter who makes disagreement. If the Nur Channel makes disagreement, it will be considered as betrayal to the Islam and if any Shiite channels make disagreement, it will be considered as betrayal to the Islam. However, we keep saying realities. As we have said before “ **insulting the Sunnite and the holy things of the Sunnite is an unforgiveable sin**”, but we consider no boundary for defending the leader of the faithful (peace be upon him) and the prophet’s family (peace be upon them). The time of hiding our religion has been passed and we have no prevarication and we express our matters clearly, obviously, scientifically and politely.

Question 7

You stated according to narration from the book ‘ ‘ Fath al-Bari’ ’

‘ ‘People that attended Jamal, Sefin and Nahrovan wars and believed that Ali was not right were Naseby’ ’.

Did Ayeshe that attended Jamal War believe that she was right or Hazrat Ali (peace be upon him)? If Ayeshe had not been right, why would she have gone from Mecca to Medina? Why were Talhe and Zobayr with her? Why was Abdullah Ben Zobayr with her? All of them are Naseby and you mentioned the name of Ebn Teimie. Didn't Ebn Teimie talk in the favor of Yazid Ben Moavie, the leader of the faithful? Didn't Suadii (you mentioned his name) publish a million books in the name of the leader of the faithful, Yazid Ben Moavie? Didn't Malek Abdullah order to remove the black flag in the Moharam month of this year in Ghatif and Ahsa cities of Arab?

Then you stated that the prophet (peace of Allah be upon him and his descendants) said about Imam Hasan (peace be upon him) and Imam Hussein (peace be upon him)

و أما الحسن فإنه إبنی و ولدی و منی سید شباب أهل الجنة و حجة الله علي الأمة، قوله قولی و فعله فعلي، من تبعه فإنه مني و من عصاه فليس مني.

I should say whatever the prophet (peace of Allah be upon him and his descendants) was said as revelation (whether in saying or in acting).

Does this (وَمَا يَنْطِقُ عَنِ الْهَوَىٰ / إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ) is related to the above narration?

Did a person that shot the corpse of Imam Hasan (peace be upon him) was Naseby or not? Ebn Abasi said to Ayeshe (even the Sunni scientists said a story about him)

تجملت تبغلت و إن عشت تفيأت.

Isn't he (EbN Absi) Naseby?

The prophet (peace of Allah be upon him and his descendants) stated

يا علي! محبك طاهر الولادة و مبغضك خبيث الولادة.

When Ayeshe was informed in Medina that Hazrat Ali's crown (peace be upon him) was cut in Kufe, why did she call Abdolrahman, Abdolrahman? Who

informed her (Ayeshe) about this news? When Om Salame and Zeinab objected him, what did she answer them?

You stated ‘ the time of hiding our religion has been passed ‘and I agree that the time of hiding our religion has been passed. Is such a thing our right? Why should we forgive Ayeshe? Because she acted impertinently toward the prophet (peace of Allah be upon him and his descendants), Hazrat Ali (peace be upon him) and the corpse of Imam Hasan (peace be upon him)? And even I have heard in the Shiite narrations that Ayeshe got happy when the house of Hazrat Fateme Zahra (peace be unto her) was invaded.

It has been narrated :

لا يجوز الغيبة، إلا غيبة الفاسق.

You watch the programs of the channel ‘guardianship’ that are related to the immaculate and innocent Imams. I do not care about who runs the channel ‘ the prophet’s family’ (he is a clergyman that wears turban on his head and you are Moslem cleric and wear turban on your head). You said ‘ the person in charge of the channel ‘ the prophet’s family’ did not care about your request (my program should not be broadcasted on this channel)’, but we never heard that he said such a remark (his indifference to your remark). Is this back biting or not? And it has been said such a thing in the martyr night of Imam Sajad (peace be upon him). These are not in the favor of none of us for God’s sake. You know the unbeliever person that invaded to Imam Zaman with a sword. I myself heard in the channel ‘ Nur’ that he considered the immaculate and innocent Imams with animals in an equal level from the point of view of immaculateness. We have not reacted to them and let them say whatever they like and we have struggle with each other. والله .
العلي العظيم!

You and I will be responsible against Hazrat Fateme Zahra (peace unto her) in the doomsday. I am surprised that you mentioned the name of the young Sheikh (it is not important whether he is literate or illiterate) that lives abroad and defends the prophet’s family (peace be upon them). Were Abu Bakr and Omar Nasebi against Imam Ali (peace be upon him)? Was Ayeshe Naseby against Imam Ali (peace be upon him)?

Answer 7

No, you تصحيف كرديد my statement. My statement was that he said

²⁹النواصب الزاعمين أن عليا لم يكن مصيبا في حروبه

“Naseby people believed that Imam Ali (peace be upon him) was not right and did wrongs in Jamal, Sefin and Khavarej Wars”.

This is a question that you should answer. Although Ebn Asghalani is from you, you defend Ayeshe.

We do not consider them Naseby and we disagree with your idea and we do not accept your remarks. Ninety percent of your remarks are false in our opinion although you tried to present a complicated argument and we do not consider Ayeshe, Talhe and Zobayr Naseby. We think that Hazrat Ali is right and they are false. We also act to the narrations that the prophet (peace of Allah be upon him and his descendants) said to Ghasetin, Marghin and Nakesin about the leader of the faithful (peace be upon him) and we express realities. People should judge about the outcome of these matters. We do not care about whether the international channel “ guardianship” acts impertinently toward the Sunnite and the holy things of the Sunnite or other channels. If the international channel “ guardianship” insults the holy things of the Sunnite, I, as the manager of this channel, declares the disruption of this channel and I stop having any kind of cooperation with this channel. At the present, we cannot make the Shiite people be killed with the bullets of Vahabiat because we want to defend the prophet’s family (peace be upon them). We receive a lot of short messages about Ebn Hajar Asghalani. I wanted to say such matters many times ago, but such discussions have made me tell them today. I request the Sunni scientists that do not want us to tell them to stop insulting the Sunnite and the holy things of the Sunnite. The manager of the channel “ the prophet’s family ” never listens to us and he also acts impertinently toward us and others. Even if an authority issues fatwa against them (the persons in charge of the channel “ the prophet’s family”), they will act impertinently toward him. We are worried about this channel because it makes riot. Even if the channel “ guardianship” does such insults, we will say that the channel “ guardianship”

²⁹ -Fath al-Bari Fi Sharh Sahih al-Bokhari (volume 1/page 452)

makes riot. If one of our experts wants to act impertinently toward the Sunnis, we will say that this expert makes riot. We do not care about what channel or who insults the Sunnite. Some people said some useless remarks in the media of the Islamic republic system of Iran and we criticized about them. At the present, we think that making disagreement between the Shiite and Sunni people (it does not matter what reasons it may be) is betrayal to the Islam and the Quran. They burnt our Quran and ridiculed at our holy things. But we celebrate for the death of Ayeshe! What were its consequences? When several irresponsible people celebrated in London, what were its consequences? Was it against the Shiite or in the favor of the Shiite? They provoked the channels and the people against the Shiite and increased animosity between the Shiite and Sunni people.

We are right about our ideas and defend from the prophet's family (peace be upon them) and the leader of the faithful (peace be upon him) and we narrate about the caliphs from whatever there are in their books. Our friends talked about Ayeshe in detail, but they did not express any ideas and said " such matters have been said in your books, so study them.

There were a lot of struggles about the serial " Mokhtarname". Al-Zahra University, Zahedan, the channel "al-Jazire" and other channels say every day " they acted impertinently toward Abdullah Ben Zobayr". If we find time, we will survey the file of Abdullah Ben Zobayr and see whether he is deserved to be defended or not? Abdullah Ben Zobayr prohibited to utter praise to the Muhammad and his descendants in the sermons of the Friday prayer and he said " I do not agree with this action and I do not want to utter praise to the Muhammad and his descendants because the prophet (peace be upon him and his descendants) **إن له** **أهل سوئي** **has** **أهیل سوء**. He acts impertinently toward the leader of the faithful (peace be upon him). Then, he has become a companion and he has been defended. We consider respect and value for the companions. We do not respect, insult, abuse and act impertinently toward the persons that stood against the prophet's family (peace be upon them) and the leader of the faithful (peace be upon) and we do not appreciate them. You have mentioned the Hoz Hadith in the most of the valid books. Hence, it is not appropriate to say that such and such a person is Naseby and we address all of people Naseby. You express matters scientifically and leave

addressees to judge whether a person is Naseby or not. We narrated from Ebn Hajar Asghalani

³⁰النواصب الزاعمين أن عليا لم يكن مصيبا في حروبه

"Naseby people believed that Imam Ali (peace be upon him) was not right and did wrongs in Jamal, Sefin and Khavarej Wars".

We called Sunni Molavi several times and even Molavi Morad Zehi came over here. Moreover, Several Sunni scholars said clearly **"we believe that Ali Ben Abi Taleb (peace be upon him) was right in all of his wars. However, we think that they did jihad and they made a mistake in their jihad"**. They think in this way and I never see that even a Sunni person believes that the leader of the faithful (peace be upon him) was not right in the wars. Since they consider interest and affection to the companions, they say "they did jihad and made a mistake in their jihad". Moreover, they say" if a person does jihad, he will achieve to his right and God will award him twice and if a person makes a mistake in jihad, God will award him once. We do not care about whether they did jihad or not and we have our own reasons. When the prophet (peace of Allah be upon him and his descendants) stated:

عمار تقتله الفئة الباغية، عمار يدعوهم إلى الله و يدعونه إلى النار³¹

" The tyrants killed Amar and he invited them to worshipping God, but they invited Amar to fire".

There is no chance for jihad in such a situation.

Question 8

I got satisfied about your remarks in relation to the idea of the Sunnite about the prophet's family (peace be upon them). We have never seen on any channels that the Shiite scholars talk clearly about the idea of the Sunnite toward the prophet's family (peace be upon them).

³⁰-Fath al-Bari Fi Shahr Sahih al-Bokhari (volume 1/page 452)

³¹-Sahih al-Bokhari (volume 3/page 207)- Sahih Mosalam (volume 8/page 186)

In response to the viewer that said " all Sunnis recognized Israel " I must say that you have the knowledge of the unseen about what happens inside the Sunni scientists. Didn't the Sunni scientists issue a blasphemy fatwa about Mr. Mobarak in surrounding Ghaze? Are abusing and cursing others accepted in the faith and the religion which Mr. Alayari does? Have Hazrat Ali (may God be well-pleased with him) or Imam Hussein (may God be well-pleased with him) and other Imams (may God be well-pleased with them) abused and cursed others?

We live in Zahedan, the Persians and the Baluchis, with the Shiite and Sunni people. We did not have any information about such matters at all a few years ago. We did not know what these programs are. We got married and had close relationships with each other. Even there were tribes that were Sunni and some of them were Shiite and there were good and devil between them. My mother made votive food in Ashura and Tasoia and distributed among people. The Sunnis do the same even now. To try to understand how the Sunnis remember the prophet's family (peace be upon them), Hazrat Ali (peace be upon him), Imam Hasan (peace be upon him) and Imam Hussein (peace be upon him) as سيد شباب أهل الجنة and Hazrat Fateme Zahra (peace unto her) as سيدة نساء أهل الجنة. We utter praise to Muhammad and his descendants in our prayers and Daytan twenty four times in a day. I even asked the mufti of Zahedan about the optimal pray and he said "**one of the conditions is that you pray first, middle and last Daytan and utter praise to Muhammad and his descendants**".

Are telling realities that make people aware, provide affection among them and make close relationship among them considered treacherous and evil and wrong? Do they need to put them in question? I, as a Sunni scientist, that live in Zahedan consider a different personality for Mr. Alahyari from the Shiite community because I live with the Shiite people and know their ideas. In addition, they are my best friends and neighbors and I usually communicate with them. When we choose the names of Ali and Hasan for our children, they wonder whether we believe in Imam Ali (peace be upon him) to call your children with this name. In Iraq, Afghanistan, Pakistan, Chechnya and Palestine, Kashmir, etc, we were killed due to the crime of attestation word. Our religion, Prophet and dignitaries are insulted and they never ask whether you are Jafari, Shafei, Maliki ,Hanafi and Hanbeli...

Answer8

Thanks. I thank you for your efforts.

Question9

- 1) Where can we buy Sahih Bokhari?
- 2) Unfortunately, Some of the Shiite persons have become polytheist. What is our duty toward the religion of the prophet (peace of Allah be upon him and his descendants)?

Answer 9

1) You can buy Sahih Bokhari in most of cities. You can Sahih Bokhari and Sahih Mosalam in the Ghods mall and most of book stores in Qom. You can also buy it in the Farugh Book store (whose owner is Excellency Molavi Morad Zehi in Zahedan. At the present, this book is available on the sites of the Internet and you can easily download and have it in your computer.

2) Our duty is to preach and to express realities for people. I had a meeting today and some officials that had come from Tehran asked me what they could do against these doubts. I said "**we should try for these doubts and we should teach the culture of the prophet's family (peace be upon them) at the university, at high school, at the elementary school and even at preschool and we let them learn the culture of the prophet's family (peace be upon them) with their whole being**".

Hazrat Reza (peace be upon him) stated

“ if people understand the beauty of our remarks, they will obey us”.

We do not know what your meaning is from polytheism? Our meaning from this remark (نستجير بالله) is not to insult the Sunnis. Tens or hundreds persons call, email and send short messages to us from country and out of country every day and they say that they have become Shiite. At the present, my friends and I are dealing with educated people, scientists and dignitaries that were Sunni for thirty or forty years and then they became Shiite after they surveyed about it. It can be true about other religions. For example, a person that is Shafei becomes Hanafi after he or she understands that the Hanafi religion is true or a person that is Hanafi becomes Maleki or a person that is Maleki becomes Hanbali. Therefore, If a Shiite youth becomes Sunni, I ask all of dear Sunni scientists not to become sad and not to consider it as insult because she or he has searched about it. If a Shiite youth searches and he or she finds out that the Sunni religion is true, we should not become sad about it.

You can call with the site ‘ the research institute of Hazrat Valiasr (may God hasten his glad advent) (www.Valiasr-aj.com) and if you have any questions or doubts, you will receive your answer. We have answered about ninety percent of Vahabi doubts in this site and we can claim that it is the most powerful and useful site for defending the boundary of the prophet’s family (peace be upon them). If you have any questions, they will be definitely answered and you will be guided to answers that have been given. My friends have provided software whose name is responded and they have collected sixty thousand questions and answers from our institute and twenty scientific centers. This software is available on the site and you can use the site.

Question 10

1) I am a teacher and I need you to introduce me several books about the groups and the Islamic religions especially about the Vahabiat group.

³² - Ayun Akhbar al-Reza (peace be upon him) Lelsheikh al-Sadugh (volume 2/page 275)

2) Discuss about the primacy of the top spiritual leader and mention what our duty is at the present?

3) Why didn't Professor Husseini Ghazvini answer short messages? We have sent a lot of short messages.

Answer 10

The book "Vahabiat from the point of view of mind and religion" is available on the site "the research institute of Hazrat Valiasr (may God hasten his glad advent) (www.Valiasr_aj.com) in relation to Vahabiat and if you call our institute, they will send it to you. In addition, the book "Vahabiat, the foundation of thinking and practical report card" has been written by Hazrat Ayatollah al-Ozma Sobhani and its language is fluent Farsi. It is a good book and it is useful for university student, elementary teacher and high school teacher. The book "Vahabiat in dilemma" has been written by Hazrat Ayatollah Makarem Shirazi and it is also a good book. These books have just been written, they have new content and you can use them.

Mr. Rajabi, in charge of the Islamic religions research centre, has written a book in relation to the Islamic religions and has written about the Islamic religions, but I cannot remember its name. To have this book, you can call the centre of the Islamic religions.

2) We will discuss about the primacy of the top spiritual leader in a session if God wills. The old and new Shiite jurists believe that the foundation of the Islamic government is left to jurists and the primacy of the top spiritual leader in each period when Imam Zaman (أرواحنا لتراب مقدمه الفدا) is absent according to the narrations of the book "permission of imitation". Of course, some Sunni scientists believe that a jurist has no guardianship in the time of the absence of Imam Zaman and some of them believe that a jurist has guardianship in the time of the absence of Imam Zaman. This is considered disagreement among jurists. We promise that if we find time, we will have scientific discussion about the narrations of jurists that have accepted the primacy of the top spiritual leader (whether it is absolute or conditional) and the narrations of jurists that have rejected the primacy of the top spiritual leader. Of course, we do not discuss about the political issues and we really apologize about it. Even some of them had political discussion, but I never answered political questions. Of

course, since they discussed politely rather than harshly, we permitted their discussion to be broadcasted. If political discussion be accompanied with harshness, we will not broadcast it.

3) I usually read short messages carefully and collect them. Unfortunately, we do not have enough time and we have two sessions in each week and some of doubts and matters are sent to us by telephone. If Mr. Mohseni intends, we will answer short messages in the program of Monday nights.

Question 11

Why doesn't Professor Hussein Ghazvini attend any TV programs? As far as I remember, he attended on TV once last year.

Answer 11

I attended TV programs several times last year and I have been invited by channels one, three and four several times this year, but I have been invited Monday nights or Friday nights and I have programs in these days. I was invited a few days ago, but I was not able to go and I apologized them. At the present, we have a channel and friends can contact us easily and there is no need for me to attend any TV programs. At the present, you are in the country and about seventy percent of our viewers are out of the country. According to received telephone calls and short messages, our friends think that we have about forty million viewers and seventy percent of them are out of Iran and when we contact with people in Iran, we cannot have any contact with out of Iran. However, we let people watch our program out of Iran in the universal channel "guardianship" and it is important to let people watch our program in out of Iran rather in Iran because the scientists, dignitaries, book and library available in Iran. For example, when I had gone to German, some of the Shiite youth cried and said "Vahabiat makes doubts and disagreement in all of scientific assemblies here and there is no even a clergyman to ask any questions and there are no instructor or books to use them against these doubts. We thank God that with the favor of the prophet's family (peace be upon them), there are clergymen and professors all over Iran and books and soft ware are easily available here.

Dr syed Muhammad Hussein Ghazvini «««« و السلام عليكم و رحمة الله و بركاته ««««

Topic: Distributing video clips against the Shiite in order to make discord in provinces that Sunni people live 2

The universal channel of guardianship:/ 10 / 16 1389

Notice: most of the mentioned sources are from the soft ware of the prophet's family school.

Mr. Mohseni

They distribute video clips among the youth in regions that Sunni people live in order to make disagreement between the Shiite and Sunni people. It seems that they want to make a suitable ground to kill the Shiite people and to promote this culture in regions that Sunni people live. It seems that they never want to cooperate with the Shiite people. In fact, they want to do destructive actions and distort the mind of the Sunni youths so that their feelings can be provoked and they do crimes without thinking.

In the last session, some of these discussions were introduced. Since our discussion is continuous, we have to ask some explanations from Professor Hussein Ghazvini. Please explain about these blue teeth a little.

Professor Hussein Ghazvini

In last two sessions, we referred that people that were against the Shiite, people that were not able to tolerate the unity between Shiite and Sunni in a front against the enemies of the Islam and the Quran and people that were not able to tolerate the expansion of the Shiite culture in the International presented some matters against the Shiite from time to time. They issued a fatwa in one day that the Shiite people were unbeliever and they should do jihad against them such as Abd al-Rahman, one of muftis of Saudi Arab. In the other day, they issued fatwa that the meat of killed animals of the Shiite was impure and prohibited so that Vahabiat all over the world could not buy meat from the Shiite butchers and they did not eat in the Shiite restaurants and they bought meat from Christian and Jewish butchers' shops instead. They give priority to Christian and Jewish people rather than the

Shiite people. They sometimes issued fatwa that we should put the Shiite people in pressure at universities and schools so that they accept Vahabiat religion or they leave scientific assemblies such as Dr Saleh Fuzan Ben Fuzan , one of great scientists of Saudi Arab and the member of Kabar organization of Saudi Arab.

They distributed a video clips in Sistan Va Balujestan province few days ago and they published some false remarks from the Shiite books against the companions, the caliphs and the Sunni scientists which the Shiite people believe that the Sunni people are unbeliever and so forth and they mentioned them from the valid books of the Shiite such as the book ‘ Tahzib al-Ahkam’ (volume 7/page three hundred and two) by Sheikh Tusi (may God’s mercy be upon him). The statement that the late Sheikh Tusi (may God’s mercy be upon him) mentioned in the book is from Imam Sadegh (peace be upon him) and it discusses about the enemies of the innocent and immaculate family of the prophet (peace be upon them). We consider persons that abuse the prophet’s family (peace be upon them) unbeliever and all of people should know that we consider them worse than Jewish and Christian people and even worse than dogs and pigs. The Sunni people agree with us and they consider people that insult, abuse and act impertinently toward the descendants of the prophet (peace of Allah be upon him and his descendants) Naseby and unbeliever. We narrated from the scientific foundations and well-known jurisprudents those persons that act impertinently toward the descendants of the prophet (peace of Allah be upon him and his descendants) are considered Naseby and unbeliever. The Sunni scientists agree with us in this case.

Mr. Mohseni

What is your idea about relationship among the Sunni religions?

Professor Husseini Ghazvini

Do the Sunni scientists that want to make disagreement between the Shiites and Sunnis would like to reveal disagreements among the Sunni religions and the youth know them on TV or satellite channels? During the history, some disagreements were made among the Islamic religions by foreigners and colonialists and the great scientists of each religion said some matters about other religions.

We should not care about others when the discussion of defense from the prophet's family happened.

Disagreement between Hanbali and Shafei religions

Zehbi interprets the narration of the great scientist of Hanbali, Excellency Mr. Abu Hatem Ben Khamush in this way

الإمام المحدث، من علماء السنة³³

He has issued a fatwa that all of narrators have narrated it

من لم يكن حنبلياً فليس بمسلم³⁴

“Everyone that is not Hanbali is not Muslim”.

In other words, Shafei , Maleki, Hanafi, Shiite people are not Muslim. Habali and Wahabi people obey Habali religion.

Dear friends, will it be good if these statements are published? What is your stand against Imam Abu Hatem? Do you consider his remark true and correct? Do you consider his remark from the Quran and the tradition? Or you think that his remark is without foundation and nonsense even if he is considered Imam.

The Quran says

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا³⁵

“Say not to anyone who offers you a salutation: "Thou art none of a believer!"

You have narrated different narrations from the prophet (peace of Allah be upon him and his descendants) in Sahih Bokhari and Sahih Mosalam

“ I will consider every one that says لا إله إلا الله and attest my prophetic mission Muslim and no one should object about it”.

³³ -Tarikh Leleslam Lelzehbi (volume 29/page 303)

³⁴ - Seir al-Alam al-Nebila Lelzehbi (volume 17/page 625)-Tezkere al-Hefaz Lelzehbi (volume 3/page 1187)-Tarikh al-Eslam Lelzehbi (volume 29/page 303)-Zil Tabaghat al-Hanabele Laben Rajab al-Hanbeli (volume 1/page 20)

³⁵ -Niisa Surah / verse 94

Mr. Ebn Asir Jezri (died in 630 A.H) narrates against the remark of Mr. Abu Hatem Ben Khamush and he said in relation to the riot that happened between Shafei and Hanbali people in Baghdad

‘‘ Abu al-Ghasem Bakari Maghrebi Vaez entered Baghdad, found faults with Habali supporters and said

وَمَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا³⁶

والله! ما كفر أحمد و لكن أصحابه كفروا³⁷

‘‘...swear God! Ahmad Ben Hanbel is not believer, but all of Hanbali people are unbeliever’’.

Disagreement between Hanafi and Hanbali people

Mr. Zehbi narrates from Mr. Abu Hamed Tusi (died in 567 A.H.) in the book ‘‘ Alabr Fi Khabar Men Gheir’’ (volume 4/page 200) researched by Dr Selah al-Din al-Monjad; Matbae Kuwait Government Publication in 1984 A.D

لو كان لي أمر، لوضعت علي الحنابلة الجزية³⁸

‘‘ if I had been able, I would have exacted extra taxes from all of Hanbali people’’.

As we considered extra taxes for Jewish and Christian people, we exacted extra taxes from all of Hanbali people.

On the other hand, Mr. Muhammad Ben Musa Hanafi (died in 506 A.H.), the judge of Dameshgh, said

لو كان لي من الأمر شيء، لأخذت علي الشافعية

الجزية³⁹ ‘‘ if i had been able, I would have exacted extra taxes from all of Shafei people’’.

³⁶ -Baghare Surah/verse102

³⁷ -al-Kamel Fi al-Tarikh Laben al-Asir (volume 10/page 124)

³⁸ -Shezrat al-Zehb (volume 4/page 224) researched by Abd al-Ghader Arnud ; Dameshgh Publication ;Dar Ebn Kasir

³⁹ -Tabaghat al-Hanife (volume 1/page 350), Tahghigh Muhammad Kheir Ramazan Yusef , Nashr Dar al-Ghalam Dameshgh –Tarikh Eslam (volume 35/page 148)-alvafi Be al-Vafiat

It is true about the Sunni, Christian and Jewish people.

Alame Rashid Reza, the author of the book “ Tafsir al-Menar” has this interpretation

“Some Sheiks referred to their head and mufti and said

إقسم المساجد بيننا و بين الحنفية، فإن فلانا من فقهاءهم يعدنا كأهل الذمة⁴⁰

“Divide the mosque between Shafei and Hanafi people because Hanafi jurisprudents consider Shafei people like ahle zeme”.

These are not stories that were forgotten during the history.

Destroying the Hanabale Mosque as the mosque of Zerar

Hanabe has set up a mosque and they betrayed against the Muslims in the mosque until they referred to Ali Ben Isa and said “the mosque that Hanabele has set up is Zerar and it should be destroyed”. Then he ordered to destroy the mosque of Hanabele. ⁴¹

These stories are completely clear. Some of the Sunni scientists make disagreement between the Shiites and the Sunnis. For example, a Shiite scientist that lived thousand years ago has said such remarks and then they spread it in the society. Afterwards, they started saying in the satellite that Sheikh Mofid (may God’s mercy be upon him) has said such remarks. Is it appropriate to publish such matters? The matters of Sheikh Mofid (may God’s mercy be upon him) are mostly about Navaseb not about the Sunnis. Or they are about people that believe in Imamate of the leader of the faithful (peace be upon him) «مما جاء به النبي». The word “Jahd” has been mentioned in his remarks. The Quran stated

Lelsefdi (volume 5/page 59)-Shezrat al-Zahb (volume 2/page 136)-Tisir al-Ejtehad Lelsanaani (volume 1/page 23)-Lesan al-Mizan Laben Hajar al-Asghalani (volume 5/page 402)

⁴⁰ -Ershad al-Neghad Ela Teiser al-Ejtehad (volume 1/page 20)- Nashr Dar al-Selfie Kuwait, the first publication in 1405

⁴¹ - Neshvar al-Hazere Akhbar al-Mozakere Leltanukhi al-Basri (volume 1/page 330)-Tahghigh Mostafa Hussein Abd al-Hadi –Nashr Dar al-Kotob al-Elmie Beirut (the first publication in 1424 A.H. and 2004 A.D.)

Jahd is different from rejection. Rejection may be due to ignorance, but Jahd may be rejection from knowledge.

Dear brothers! Persons that make riot (the Shiite religion has said in such a way and such and such a Shiite scientist has said in such a way) should know that such things are related to the Sunni groups that curse, abuse each other and etc.

At the present, is distributing such matters in the favor of the Islamic society or not? We respect the Sunni scientists (Hanafi, Shafei, Hanbali, Maleki) and consider them our brothers. Moreover, we never blaspheme any Islamic groups and all of our jurisprudents, from the time of the late Sheikh Mofid (may God's mercy be upon him), Syed Morteza (may God's mercy be upon him), Sheikh Tusi (may God's mercy be upon him), Alame Heli (may God's mercy be upon him), the late Shahid (may God's mercy be upon him) and the contemporary jurisprudents, have not prohibited the Shiite people to marry them. But they distort matters in books and they want to provoke the Sunni scientists against the Shiite scientists in order to expand killing Shiites. After you have killed a lot of Shiites, What have you got? What benefits have your suicides and murders had? I have said over and over again that if Shiites are alive and they have dynamic culture and have appeared all over the world, it has been due to the blood of the martyrs. Whatever you have done is against you and it is in the favor of the Shiites. No one has been able to solve any problems with murdering, suicide and killing. What hell did Yazid do with murdering, suicide and killing? Was he able to solve any problems with killing people in Kerbela, Horre and Kaaba or did it have reverse results?

The Sunni scientists exploded Bambi in Bein al-Haramain about four years ago in Tasua Day and they martyred about thirty Shiite people and some of them injured. What was its result? Did people refuse to go Kerbela? Or didn't a lot of people go Kerbela in the next year? People got more interested in Kerbela. When such event happened, the holy shrine of Ghamar Bani Hashem (peace be upon him), the holy shrine of Imam Hussein (peace be upon him) and their dome were broadcasted on TV and people all over the world knew and asked "what is this dome? Whose is it?". They looked for the culture of Imam Hussein (peace be upon him), Ghamar

⁴² -Namal Surah/verse 14

Bani Hashem (peace be upon him) and the culture of Kerbela. I believe that if Shiites spend a lot of money for publishing the culture of Imam Hussein (peace be upon him), Ghamar Bani Hashem (peace be upon him), they will not be able to do what they did. If God wills, animosity can result in benefits. Imam Sajjad stated

الحمد لله الذي جعل اعدائنا من الحمقاء.

You have killed a lot of Shiites so far in the country, Iraq, Pakistan and other countries, but what benefits have you got? Have the Shiites left their religion? What benefits have they got from a lot of disasters in the country and different events such as the Tasuki Disaster, the explosion of the Ali Ben Abi Taleb (peace be upon him) mosque, the theological school of Chah Jamal Chah Bahar and other events? Have you been able to make Shiites leave their religion? Have they changed their idea about their religion? Or when the Shiites face to such events, do they think that we are right, but they behave illogically? Their illogical behavior indicates that the Shiite religion is right. The Shiite youth will be faithful and firm toward their religion.

The video clip that you are distributing will be against you. Many people may not have heard the blue tooth, but many matters have been turned out after we discussed about it for several sessions. We said these matters tonight and we mentioned disagreements among the Shiite religions. Do the Sunni youth like expressing disagreements among the Shiite religions? Do the Sunni scientists and our great brothers like abuses and kills that happen among Hanafi, Maleki, Shafei and Hanabali supporters during the history? There have not been only one or two disagreements, but there have been hundred disagreements. The colonists and the enemies of the Islam have caused the all of disagreements among the religions (whether the Shiite religion against the Sunni religion, whether Hanafi religion against the Hanbali religion and whether the Shafei religion against the Maleki religion). They have not felt sorry for Shiite, Sunni, Maleki, Shafei, Hanbali and Hanafi people. They do not want to eradicate the Islam and the Quran and they defame the name of the prophet (peace of Allah be upon him and his descendants). There are people that have lost their mind and conscience and they want to increase disagreements between the Shiite and Sunni people. At the present, every one that increases disagreements between the Shiite and Sunni people has supported among the foreigners, the colonists and the enemies of the Islam, the

Quran and the prophet (peace of Allah be upon him and his descendants). This is not our idea and the great sources of authority (حفظهم الله تعالى) think like us.

Mr. Mohseni

It has been narrated in some Sunni books that the Sunni scientists have had harsh interpretations about Abu Hanife and even some of them cannot be said. Please explain a little in this case.

Professor Hussein Ghazvini

We respect all of the Sunni Imams, whether they are Mr. Abu Hanife (died in 150 A.H.), Mr. Malek (died in 179 A.H.), Mr. Shafei (died in 240 A.H.) or Mr. Ahmad Ben Hanbal (died in 241 A.H.),and we consider any kind of imprudence toward them **ذنب لا يغفر** . I have said several times that we consider whoever insults the holy things of the Sunnite or the Shiite the cause of riot and it does not matter what kind of clothes he wears.

43 الفئنة أشد من القتل

Dear brothers and persons that are followers of Mr.

(The voice was stopped)

...

(The rest of the discussion: answering the video clips distributed against the Shiite whose topic is in relation with narrating the weak narrations against the Sunnite from the Shiite books in order to convict the Shiites that have used it).

One of narrators of this narration is «**ضعيف، وضاع الحديث**»the other one is «**ضعيف**»**رماه القميون بالغلو**» and still another one is «**جدا فاسد العقيدة**».

In spite of this, can we trust such a narration? Do the Shiites accept such a narration? You should say a narration that the Shiites consider it valid, but you should not say a narration that is not accepted by the Shiites.

43 - Baghare Surah /verse 191

We were in one of Ramadan months in Mecca and we came over to the house of Sheikh Ategh that is one of well-known personalities of Saudi Arab and he used to be one of high- rank commanders in the army. He started writing books after he retired and he was focus of the government. Some of the Vahabi scientists were in his house and we had discussion and controversy with each other for an hour and half an hour. We said some matters, but they were not too important. One of them got up and brought us 50, 60 copied pages and put them in the centre. I picked up one of them and said “what are these”? He said

“ This is the copy of the book “Anvar Nemanie” by Mr. Seyed Nematollah Jazayeri which he has said such remarks in that volume, but you deny them and say that we never said them”.

I said

“ the Sunni scientists and the dignitaries have sat here! The late Angaji (may God’s mercy be upon him) that is one of great Shiite jurists says in the book “ Anvar Nemanie” (volume 2/page 108) “ studying some books of Seyed Nematollah Jazayeri is prohibited and against the religion”.

Sheikh Ategh got angry and said

“ O’ great scientist! Have you lost your mind? You have said reasons against them from the book that they do not consider valid and they consider reading it against the religion”.

Then, Sheikh Ategh picked up the pages and threw them away.

He is one of rightful Vahabi scientists and he has good conscience. He confirmed whatever we said and we referred to the books and the documents. Sheikh Ategh said at the end of the meeting

“ I have met a lot of Shiite, Sunni and Vahabi scientists, but I have never seen a person like you since you mention the number of volume and page of every book whatever you say “.

I said “ هذا من فضل ربي . ”

The Sunni scientists do video clips a narration against the Shiites that is not reliable and acceptable for the Shiites in order to kill them.

The second answer

We have narrations from Imam Sadegh (peace be upon him) when he got angry from the persons that were against him, he said to Ebn Abi Mahmud

يا ابن أبي محمود! إن مخالفينا وضعوا أخبارا في فضائلنا و جعلوها على ثلاثة أقسام: أحدها الغلو و ثانيها التقصير في أمرنا و ثالثها التصريح بمثالب أعدائنا؛ فإذا سمع الناس الغلو فينا، كفروا شيعتنا و نسبوههم إلى القول بربوبيتنا و إذا سمعوا التقصير، إعتقدوه فينا و إذا سمعوا مثالب أعداءنا بأسمائهم، ثلبونا بأسمائنا و قد قال الله عز وجل: «و لا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم⁴⁴

“ O’ Ebn Abi Mahmud! Our opponents and enemies have distorted some Hadiths about our virtues. Those Hadiths include three types 1) Hadiths are exaggerated 2) Hadiths that have degraded us as common people. 3) Hadiths that have slandered the rank of our enemies...when our enemies hear Hadiths from us which have slandered the rank of our enemies, they will slander us...”

When they narrate a Shiite narration for a Sunni person which Imam Reza (peace be upon him) has abused Abu Bakr , Osman, Omar, and Ayeshe, he will abuse us. Hence, some narrations are narrated which abuse and insult the holy things of the Sunnite and Imam Reza (peace be upon him) stated ‘ ‘ these Hadiths have been made by the enemies and the opponents the so that they provoke the society against us and they abuse us’’. When he distributes such video clips which the Shiites believe that the Sunni people are unbeliever and impure, they will provoke the Sunni people against the Shiites. They will consider the Shiites impure and unbeliever. Consequently, it will contribute to killing each other, struggle and explosion.

The third answer:

The Sunni scientists have said that it has been said in a Shiite book

⁴⁴ -Ayun Akhbar al-Reza (peace be upon him) Lelsheikh al-Sadugh (volume 2/page 272)-Bahar al-Anvar Lelalame al-Majlesi (volume 26/page 239)-Beshare al-Mostafa Lemohamad Ben Ali al-Tabari (page 340)

إرتد الناس بعد رسول الله ﷺ إلا أربعة.

We have said over and over again that there are such narrations in the book ‘‘ Rejal Keshi’’ and other books, but their document is not valid’’. Our master, Excellency Hazrat Ayatollah al-Ozma Sobhani has answered them completely.

In addition, if we consider them as norms, you have mentioned worse than these. Ayeshe says

لما قبض رسول الله (صلي الله عليه و سلم) إرتدت العرب قاطبة و اشرأبت النفاق⁴⁵

‘‘ when the prophet (peace of Allah be upon him and his descendants) passed away, all of the Arabic people became renegade and discord was made among the companions’’.

Mr. Shokani narrates this narration in ‘‘ Nil al-Avtar ‘‘ (volume 1/page 366) and he says that it is valid.⁴⁶

Excellency Mr. Mezi, Zehbi, Ebn Hajar narrate a narration from Omarv Ben Sabet

لما مات النبي (صلي الله عليه و سلم) كفر الناس إلا خمسة⁴⁷

‘‘ when the prophet (peace of Allah be upon him and his descendants) passed away, all of people became unbeliever except five persons’’.

⁴⁵ - AL-Bedaye va al-Nahaye Laben Kasir (volume 6/page 336)-Tarikh Medine Dameshgh Laben Asaker (volume 30/page 314)-al-Nahaye Fi Gharib al-Hadith Laben Alasir (volume 4/page 79)-Lisan al-Arab Laben Manzur (volume 1/page 681)

⁴⁶ -al-Tabaghat al-Kobra Lemohamad Ben Sad (volume 2/page 191)-Sonan al-Nesai (volume 6/page 6)-al-Mostadrek Ala al-Sahihin Lelhakem al-Neishaburi (volume 3/page 260)-al-Sonan al-Kobra Lelbeihaghi (volume 8/page 177)-al-Sonan al-Kobra Lelnesaei (volume 2/page 280)-Sahih Ebn Khazime (volume 4/page 7)-Jame Bayan al-Elm Va Fazle Laben Abd al-Ber (volume 2/page 106)-Ahkam al-Ghoran Leljesas (volume 3/page 107)-Tafsir al-Ghortebi (volume 8/page 147)-al-Mosnef Leabd al-Rezagh al-Senaani(volume 11/page 52)-Tarikh Medina Dameshgh Laben Asaker (volume 25/page 13)-al-Asabe Fi Tamiz al-Sehabe Laben Hajar al-Asghalani (volume 4/page 537)-al-Sire al-Nabvie Laben Hesham al-Hamiri (volume 4/page 1079)

⁴⁷ -Tahzib al-Kamal Fi Asma al-Rejal Lelmezi (volume 21/page 557)-Tahzib al-Tahzib Laben Hajar al-Asghalani (volume 8/page 9)-Tarikh al-Eslam Lelzehbi (volume 11/page 280)-al-Bedaye Va al-Nahaye Laben Kasir (volume 6/page 91)-Soalat al-Ajri Labi Davod Lesoleiman Ben al-Ashas (volume 1/page 341)

If you say that these narrations are weak, we will say that our narrations are weak.

If you see a large pin in eyes of others, look at your eyes that there are wood chips in them.

The fourth answer:

You object that it has been said in the book ‘Kafi’ that the companions became renegade after the prophet (the peace of Allah be upon him and his descendants) and it has been said in Sahih Bokhari in this way. What are your reasons for the Hoz narrations and the companions that have become renegade? Sahl Ben Sad Sahih Bokhari narrates in Sahih Bokhari that the prophet (peace of Allah be upon him and his descendants) stated

ليرد علي اقوام أعرفهم و يعرفوني، ثم يحال بيني و بينهم.

‘some of the companions came to me in doomsday which I knew them and they knew me as well. Then, there will be distance between them and me’.

I will say

‘O’ God! These are my companions’.

He will be addressed

48 لا تدري ما بدلوا بعدك! فأقول سحقا سحقا لمن بدل بعدي

‘you do not know that they changed everything after you. I will say ‘the fire of the hell is for the persons that changed after me’.

It is narrated from Abu Harire which the prophet (peace of Allah be upon him and his descendants) stated

يرد على يوم القيامه رهط من أصحابي، فيجلون (يحلون و يمنعون) عن الحوض، فأقول: يا رب! أصحابي؟ فيقول: إنك لا علم لك بما أحدثوا بعدك، إنهم ارتدوا على أديبارهم القهقري

⁴⁸ -Sahih al-Bokhari (volume 8/page 87/alphabet 7050)

⁴⁹ - Sahih al-Bokhari (volume 7/page 208/alphabet 6585)

“ some of the companions want to come beside the pool, but they will be prohibited from sitting beside the pool in the doomsday. I will say ‘O’ God! My companions? It will be said ‘ you do not know what innovations they did after you. They became renegade and they came back to the ignorance time’”.

It is narrated from Abu Harire in another narration which the prophet (peace of Allah be upon him and his descendants) stated

بيننا أنا قائم فإذا زمرة حتى إذا عرفتهم خرج رجل من بيني و بينهم، فقال : هلم، فقلت: أين؟ قال: إلى النار و الله! قلت: و ما شأنهم؟ قال: إنهم إرتدوا بعدك على أدبارهم القهقري، ثم إذا زمرة حتى إذا عرفتهم خرج رجل من بيني و بينهم، فقال: هلم، قلت: أين؟ قال: إلى النار و الله! قلت: ما شأنهم؟ قال: إنهم إرتدوا بعدك على أدبارهم القهقري، فلا أراه يخلص منهم إلا مثل همل النعم⁵⁰

“ some of the companions want to come beside the pool, but they will be prohibited from sitting beside the pool in the doomsday and they will be led to the other side. I will say ‘ where are you taking them?’” they will say ‘ swear God! We are taking them to the hell’”. I will say ‘ what is their sin?’” they will say ‘ they became renegade and they came back to the ignorance time’”. Some of other companions want to come beside the pool, but they will be prohibited from sitting beside the pool in the doomsday and they will be taken to the hell...Some of the companions will get rid of the hell among all of the companions’”.

What are these? Don't they have these worth reading? Don't your scientists read these narrations for you? What are their answers for these narrations? They should express ideas about these narrations.

When I was in the theological school of Birjand, I said there ‘ whatever professors can come and have friendly talk with us and we are ready to let the Sunni scientists express their remarks in this channel for one or two hours in each week. They can express the interpretation of the Sunnite in the universal channel ‘ guardianship’”.

We have controversy and friendly talk with Vahabi scientists and they usually recoiled.

⁵⁰ -Sahih al-Bokhari (volume 7/ page 208/ alphabets 6586)

I declare again that we are ready to have controversy and friendly talk with whatever the experts of the channel ‘‘ Nur’’. We are ready to have controversy and friendly talk and the channel ‘‘Samen’’ declared formally declared that if the Sunni scientists refuse to come over to the universal channel ‘‘ guardianship’’, we are ready to hold this controversy in the channel ‘‘Samen’’. However, we respect the Sunni scientists and we are ready to let them express their remarks and matters for fifteen or thirty minutes in some nights. When we find their remarks against the culture of the Shiite, we will answer them and if we do not find them against the culture of the prophet’s family and the Shiite, we will not have any objection, therefore, we invite them to come and express their ideas so that the Sunni people can hear their remarks from the mouth of their scientists and dignitaries.

The Sunni scientists should explain us in relation to the Hoz Hadith, when the prophet (peace of Allah be upon him and his descendants)

فلا أراه يخلص منهم إلا مثل همل النعم.

‘‘ some of the companions will get rid of the hell’’.

What was his meaning? Compare the mentioned narration with the following narration

لما مات النبي (صلي الله عليه و سلم) كفر الناس إلا خمسة.

Or compare to the narrations that you read from the book ‘‘Kafi’’ and we suppose that they are valid (although its document may have been distorted). When you answer our questions from the narrations of Sahih Bokhari and Sahih Mosalam , we answer your questions from the book ‘‘ Kafi’’.

Before I answer the telephone calls, I should say that before we had started the program, one of our dears called from Iran Shar of Sistan Va Balujestan and said

‘‘ we got together with one of our friends when we were discussing, he said

‘‘ none of our books have said that the leader of the faithful (peace upon him) believed that he was right and Abu Bake or Omar was false’’.

I referred to the Hadith 3030 in a hurry way which was about the martyr of Hazrat Fateme Zahra (peace unto her). When the Hadith is looked for in this case, the

Hadiths 4240 and 4241 will be referred in Sahih Bokhari (volume 5/page 82). These Hadiths narrated that when the leader of the faithful (peace be upon him) ordered that , after he did not swear allegiance with Abu Bakr for six months, Abu Bakr came over to his in order to talk together.

و لكنك إستبددت علينا بالأمر.

“ you tyrannized me in relation to the caliphate ”.

This narration has been narrated in Sahih Mosalam (volume 5/page 154/Hadith 4471).

It is interesting to know that the narration 4241 has been said in Sahih Bokhari

و لا يأتنا أحد معك، كراهية لخضر عمر.

“ if you want to come over to our house to talk together, come lone because Imam Ali hates to sit and talk to Omar”.

It has been said in the book “al-Emame and al-Siyase” (volume one/page nineteen) (researched by Zini)

فوالله! يا معشر المهاجرين! لنحن أحق الناس به، لأننا أهل البيت و نحن أحق بهذا الأمر منكم

“ swear God! O’ migrants that have gone toward Abu Bakr! Caliphate is our right not common people sine we are the family of the prophet...”.

It has been said on page 18 (al-Emame and al-Siyase book) that when the leader of the faithful (peace upon him) was asked to swear allegiance with Abu Bakr, he stated

أنا أحق بهذا الأمر منكم، لا أبايعكم و أنتم أولى بالبيعة لي.

“ I am more deserved to be a caliph than you and I do not want to swear allegiance with you, but you should do”.

There are a lot of narrations like the mentioned ones which the leader of the faithful (peace upon him) believed that he was right and others were false.

The questions of the viewers

Question 1:

You performed a program in the channel ‘‘Salam’’ with the title ‘‘disagreements during the Islam few years ago. If it is possible, please discuss such matters so that we can inform who made such disagreements and they tyrannized not only the Islam but also the world of human for years.

Answer 1:

We discussed about where such disagreement started about seventeen or eighteen sessions. If our discussions end, we will have a series of discussions in this case. When we started our discussion in that channel, we would like to start with the first disagreement that happened in the Jeish Asme story among the Islamic nations and to discuss the story of writing a letter by the prophet (peace of Allah be upon him and his descendants), Saghife and the companions Rade and other matters were not discussed. We should narrate what happened in the time of Abu Bakr and was not according to the tradition of the prophet (peace of Allah be upon him and his descendants) from the Sunni books. We should say what was done by the second caliph and was against the tradition of the prophet (peace of Allah be upon him and his descendants) from the Sunni books. If God wills, we will start these discussions in the future. However, this is discussion that the viewers should follow us for thirty sessions nonstop and we should discuss the story of Jamal, Sefin and Khavarej wars. It has been requested in some short messages that we have an analysis on the movie ‘‘**Mokhtarname**’’. We do not want to invest on these kinds of movies, but we will discuss about Abdullah Ben Zobeir in detail.

We analyzed on some serials and it cost a lot. I wrote several articles in relation to the serial ‘‘ the passenger of Rei town’’. At first, the Sunni scientists did not care about it and then they omitted the cases that I emphasized on. I put this article in the site ‘‘the research organization of Hazrat Valiasr (عجل الله تعالى فرجه الشريف)-www.valiasr-aj.com’’. If we want to criticize the serial ‘‘Mokhtarname’’ like the serial ‘‘ the passenger of Rei town’’, we should have fifty sessions of discussion because most of my ideas may not be in line with the ideas of some scientists about the character ‘‘ Mokhtar’’ in the serial ‘‘ Mokhtarname’’ and some of the narrated stories. However, to deal with the fuss that Vahabiat made in relation to Abdullah Ben Zobair, I will promise the dear viewers that I will introduce a good file from

Abdullah Ben Zobair in this channel and I will leave it as a good memory for the viewers.

Answer 2

Your remarks were about the short messages that were distributed in Sistan and Balujestan. I don't think that the problem is with these short messages and these short messages can create any problems. The main problem is something else. For example, at the present, some viewers are calling us and the way that they are talking and behaving can be understood that they have spite and grudge in their inner and it makes us not create unity. If we want to create unity, we should push out spite and grudge that we have in our inner, push aside all of disagreements and solve the disagreements brotherly. For example, it is my dishonor to call the channel " the prophet's family" with its name. In my opinion, it a Satan channel and the persons that ran it were malicious and Mr. Ghazvini dismissed them. However, unfortunately, some of the viewers defended them.

Answer 2

I am not in the charge of other channels and each channel has its own attendant. If each channel, even **the universal channel "guardianship"**, makes disagreement between the Shiite and Sunni people, it will be considered as a channel that makes riot. We said " if it insulted the Sunni scientists and the holy things of the Sunnite, such and such a person suffered from a kind of disease , such and such a person was homosexual , Bakri and Omari and other kinds of expressions, we will consider them against the Islam and we stand against them . At the present, unfortunately, if we criticize the Shiites, Vahabi supporters will misuse and will say that disagreement has been made between the Shiite and the Sunni scientists. We have declared that our disagreement is two times more than a family and our purpose is not to criticize a person. A Sunni scientists narrates ten remarks which two remarks are from the Sunni sources two remarks are invalid, insult, abuse and imprudence. We completely disagree with this abuse and in valid remarks. Even at the present, we are saying that we disagree and we will disagree with this next one hundred years and all of the great sources of authorities and the Imams disagreed with this. Even If I want to use such phrases (insult, abuse and imprudence), it will be considered a crime. It is not devoted to a specific channel and if these phrases

(insult, abuse and imprudence) are broadcasted on the universal channel'' guardianship'', it will be the riot channel not the universal channel'' guardianship''.

Question 3

My question was about the habits of the second caliph which has been mentioned in the book “ **al-Tabaghat al-Kobra**” (volume 3/page 289) by Mohamd Ben Sad. Please translate this.

Answer 3

First:

These narrations are not valid from the point of view of the Sunni scientists.

Second:

It they are valid, in our opinion, narrating them on the satellite channels will be illegal and against the religion and it will be considered as insulting the holy things of the Sunnite.

Third:

You have not understood the meaning of this narration.

This narration has been narrated from the second caliph

ما بقي في شئ من أمر الجاهلية إلا أني لست أبالي إلي أي الناس نكحت و أيهم أنكحت.

Its meaning is

“ I do not care about what tribe or people my daughter or my son marries”.

In this part, نَكَحْتُ means تَزَوَّجْتُ not نُكِحْتُ or أَنْكَحْتُ. This kind of translating is due to lack of information and at least it should be referred to the Sunni books. We have spent a lot of time on this topic and some people, such as Seyed Nematolla Jazayeri (may God’s mercy be upon him) and others, have said some matters and we were trying to understand whether they could be considered reasons. Our friends researched about thirty, forty hours in **the research centre of Hazrat Valiasr (may God hasten his glad advent)** and analyzed the ideas of the Sunni

scientists and the word ‘‘ تَكْتُ ’’ or the word ‘‘ أَنْكَحْتُ ’’. The Sunni scientists said that its meaning was

‘‘ I do not care about what tribe or people my daughter or my son marries’’.

It means that I do not take care of the Islamic principles, such as being equal and so forth, and I will let my son marry whatever family I would like and I will let my daughter marry whatever family I would like the same as the time of ignorance. This is the meaning of the narration not the meaning that the Sunni scientists said.

Question 4

1) There are some of the Hadiths that Professor Hussein Ghazvini used to show the way that the second caliph behaved the prophet (peace of Allah be upon him and his descendants) in Sahih Bokhari or Sahih Mosalam. When the prophet (peace of Allah be upon him and his descendants) wanted to pray for a the late person, Omar came and objected why he wanted to pray for him. The prophet (peace of Allah be upon him and his descendants) stated to Omar ‘‘ go away from me’’. Professor Hussein Ghazvini used this Hadith to prove imprudence of Omar toward the prophet (peace of Allah be upon him and his descendants). However, it has been said in rest of these Hadiths when such event happened, God descended this verse ‘‘ pray for him’’.

2) You should know that they never deny their Hadiths. When they narrated some Hadiths easily ‘‘ **the prophet (peace of Allah be upon him and hid descendants) pissed in a stood way and the prophet (peace of Allah be upon him and his descendants) had sexual intercourse with ten of his wives in night’’**. It is easy for them to say ‘‘ **the prophet (peace of Allah be upon him and his descendants) made a mistake and did wrong and Omar told the truth and God supported the remark of Omar’’**. We mention a verse that God stated in the Najm Surah ‘‘ **the prophet (peace of Allah be upon him and his descendants) does not say anything from his side and he says from God’’**.

Professor Hussein Ghazvini explain us how to indicate imprudence of Omar so that the Sunni scientists cannot answer.

2) The second caliph has said in Sahih Bokhari which said to Hazrat Ali (peace be upon him) ‘‘ **your idea about Abu Bakr and me is ‘we are betrayer, cheater**

and liar”. It has been said at the beginning of this Hadith ‘’Abbas, the uncle of the prophet (peace of Allah be upon him and his descendants), with Hazrat Ali (peace be upon him) went to the second caliph and said “ **compare this liar, cheater, and betrayer person with me”**’.

The Sunni scientists say that if you believe in this Hadith and say that Hazrat Ali (peace be upon him) had such idea that they were betrayer, cheater and liar; therefore, Abbas believed that the leader of the faithful (peace be upon him) had such attributes (نعوذ بالله) whereas Abbas was the member of the prophet’s family (peace be upon them).

Explain us how to answer this doubt.

Answer 4:

1) Omar Ben Khatab narrates that Hazrat stated about the pray of the prophet (peace of Allah be upon him and his descendants) for the corpse of Abdullah Ben Abi and the objection of the second caliph to the pray of the prophet (peace of Allah be upon him and his descendants)

أخر عنى يا عمر، فلما أكثرت عليه، قال: إني خيرت فاخترت، لو أعلم إني إن زدت على السبعين يغفر له لزدت عليها، ... ، فعجبت بعد من جرأتي على رسول الله صلى الله عليه و سلم.

“ O’ Omar! Go away and do not object. Omar Ben Khatab says “ have I objected again because you are praying for a hypocrite?”. Hazrat stated **“ God determined whether I pray for them or not, so I decided to pray...Omar Ben Khatab says “ I objected again and I myself got surprised from courage and imprudence toward the prophet (peace of Allah be upon him and his descendants) in that day”**’.

Sahih al-Bokhari (volume 2/page 100/alphabets 1366).

This interpretation is so harsh.

The prophet (peace of Allah be upon him and his descendants) stated

أخر عنى يا عمر.

“ O’ Omar! Go away and do not object”’.

However, Omar objected again. Omar says

فَعَجِبْتُ بَعْدَ مَنْ جَرَأَتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“ I myself got surprised from courage and imprudence toward the prophet (peace of Allah be upon him and his descendants) in that day”.

It has also been said in some interpretations

فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِثَوْبِهِ، فَقَالَ: تَصَلِّيَ عَلَيْهِ وَهُوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ

“ Omar pulled the garb of the prophet (peace of Allah be upon him and his descendants) and said “ are you praying for a hypocrite whereas God has prohibited to seek forgiveness for them!”.

As you see, Omar has courage against the action of the prophet (peace of Allah be upon him and his descendants) and in addition, the Quran says

اتَّبِعْ مَا أَوْحِيَ إِلَيْكَ مِنْ رَبِّكَ⁵¹

And

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ⁵²⁵³

“ I obey nothing except revelation”.

It is clear and obvious that objecting the prophet (peace of Allah be upon him and his descendants) is against the orders of God and the Quran and this shows that Excellency Caliph knows better than the prophet (peace of Allah be upon him and his descendants). When Omar says

أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تَصَلِّيَ عَلَى الْمُنَافِقِينَ؟⁵⁴

“ has God prohibited you to pray for the corpse of the hypocrites?”.

It is very unpleasant interpretation! It means that Omar knows better than the prophet (peace of Allah be upon him and his descendants)!

⁵¹ -Sahih al-Bokhari (volume 5/page 207)

⁵² - Anam Surah/ verse 106

⁵³ -Anam Surah/ verse 106

⁵⁴ - Sahih al- Bokhari (volume 2/page 76)

First:

The Sunni scientists should answer us whether the companions use these interpretations about each other.

Second:

We do not consider Abbas as the member of the prophet's family (peace be upon them) and we do not consider his remark a reason for ourselves. What is valid for us is the remark of Ali Ben Abi Taleb (peace be upon him) which the prophet stated

علي مع الحق و الحق مع علي.

These Sunni scientists consider Hazrat Ali (peace be upon him) as caliph. The Sunni scientists say that the caliphs had good relationships with each other. This narration has been said in Sahih Mosalam (**volume 4/page 152/Hadith 4461**) that Hazrat Ali (peace be upon him), Abbas, the uncle of the prophet (peace of Allah be upon him and his descendants), got together with the companions and Omar said to both of them

فلما توفي رسول الله صلى الله عليه و سلم قال أبو بكر : أنا ولي رسول الله صلى الله عليه و سلم، ...
فأريتماه كاذبا آثما غادرا خائنا ... ثم توفي أبو بكر و أنا ولي رسول الله صلى الله عليه و سلم و ولي أبي
بكر، فأريتماني كاذبا آثما غادرا خائنا ...

And this narration shows that relationship between Ali Ben Abi Taleb (peace be upon him) and the caliphs has not been as you claim. Hence, when Mr. Bokhari discusses this story, he says

⁵⁵كذا و كذا

In other words, Mr. Bokhari has understood that this is insult toward the first caliph and the second caliph.

Question 5:

⁵⁵ -Sahih al-Bokhari (volume 6/ page 191)

1. We have explicit words in the Sunni books which demonstrates that fighting with Hazrat Ali (peace be upon him) and the Imams (peace be upon them) is the same as fighting with the prophet (peace of Allah be upon him and his descendants) and hence, it is considered fighting with God. Their Sabb was Sab of the prophet (peace of Allah be upon him and his descendants) and in the end, it was Sab of God. It is said that Excellency Am al-Momenin Ayesha, Talhe, Zobeir and Moavie fought against the leader of the faithful (peace be upon him) in the Jamal and Seffin Wars and Yazid fought against Imam Hussein (peace be upon him). The Sunni scientists say against the explicit words “ they deduced facts from the Quran and the Hadiths and it was not correct”.

My question from the Sunni scientists is “ why didn’t the Sunni scientists and Om al-Momenin deduce facts from the Quran and the Hadiths wrongly against the threefold caliphs and weren’t all of these deductions, whose consequences were killing others, against the prophet’s family (peace be upon them)? And if they had been able, they would have killed Ali Ben Abi Taleb (peace be upon him) like Imam Hussein (peace be upon him). Our question is why they did not deduce from the Quran and the Hadiths wrongly against three caliphs.

Shouldn’t Om al-Momenin Ayeshe have deduced facts from the Quran and the Hadiths and declared “ I deduced facts from the Quran and the Hadiths and I concluded that we should fight against Ali Ben Abi Taleb (peace be upon him)” didn’t she respect the verse “ و قرن في بيوتكن ” and the prophet (peace of Allah be upon him and his descendants) and didn’t she sit in her house, say this fatwa to her children and didn’t they obey it, sit on the camel and go from a city to another city?

The Sunni scientists deduce facts from the Quran and the Hadiths and fight against Ali Ben Abi Taleb (peace be upon him) that was accepted as a caliph by the nation. The Sunni scientists say “ we deduced facts from the Quran and the Hadiths, but we did wrong”. Therefore, God will award them in the doomsday. We have scientists, sources of authorities and clergy men and aren’t they allowed to deduce from the Quran that mourning for the child of the prophet (peace of Allah be upon him and his descendants) and سيد شباب أهل الجنة recommended (but not necessary).if they deduce their recommended fatwa from the Quran and Hadiths, the Sunni scientists not only promote our clergymen, but they also issue the

excommunication of all of the followers and the Shiites and they address them unbeliever and innovator. Is this fair?

These Sunni scientists deduce facts from the Quran and the Hadiths against the caliph of the prophet (peace of Allah be upon him and his descendants) and they have fight against him. If our Mojtaheds (clergy men), such as Allahyari and others, have deduced facts from the Quran and the Hadiths and they have concluded that the threefold caliphs have such actions, should we really excommunicated them?

The Sunni scientists should concentrate on these matters and why were they deducing facts from the Quran and the Hadiths and tyrannies against the prophet's family (peace be upon them)?

Answer 5:

1) You stated “ **fighting with Hazrat Ali (peace be upon him) and the prophet (peace of Allah be upon him and his descendants) is the same as fighting against God**”. Mr. Ahmad Ben Hanbal in the book “Mosnad Ahmad” (volume 2/page 442), Hakem Neishapuri in the book “al-Mostadrek Ala al-Sahihin (volume 3/page 149) and Heisami in the book “Majma al-Zavaed and Manba al-Favaed “ (volume 9/page 169) have narrated this narration.

⁵⁶من سبّ عليا فقد سبني

⁵⁷هذا حديث صحيح الإسناد

It is more interesting to say that Mr Jaber Ben Abdollah Ansari narrates from Omar Ben Khatab

كنت أجفو عليا، فلقيني رسول الله صلى الله عليه وسلم فقال: إنك أديتني يا عمر. فقلت: أعوذ بالله ممن أذى رسول الله. قال: إنك قد أديت عليا و من آذى عليا فقد آذاني⁵⁸

⁵⁶-Majma al-Zavaed Va Manba al-Favaed Lelheisami (volume 9/page 130)-al-Sonan al-Kobra Lelnesaei (volume 5/page 133)

⁵⁷ -al-Mostadrek Ala al-Sahihin Lelhakem al-Neishapuri (volume 3/page 121)

⁵⁸ -Monagheb Ali Ben Abi Taleb Laben Mardudie al-Esfahani (page 81)

“ I bothered Hazrat Ali (peace be upon him). The prophet (peace of Allah be upon him and his descendants) saw me and stated ‘O’ Omar! You bothered me. I said ‘ I rest on God since I have bothered his messenger’’. The prophet (peace of Allah be upon him and his descendants) stated ‘ you bothered Ali and everyone that bothers Ali has bothered me’”.

Question 6:

If a person with a certain religion excommunicates another person with the religion, what will its law be?

Answer 6

It is not our business and they should answer it. They say “ the Shiite scientists issue a fatwa against the Sunni scientists” and we say “you have this kind of fatwa among yourself”.

If it is supposed to arrest the drunken people,

They should arrest whoever in the city.

Question 7

1. When the prophet (peace of Allah be upon him and his descendants) passed away, how many of his wives were alive?
2. Did the prophet (peace of Allah be upon him and his descendants) give his wives dowry at the beginning of their marriage?
3. Didn't the prophet (peace of Allah be upon him and his descendants) denote Fadak to Hazrat Fateme Zahra (peace be upon her)? One of the Sunni scientists said “Fadak was the inheritance of the prophet (peace of Allah be upon him and his descendants)”. Three children of the prophet (peace of Allah be upon him and his descendants) were alive after his death.

Answer 7

1. On the face of it, Hazrat Khadije Kobra (peace be upon her) passed away and rest of wives of the prophet were alive (Om Habibe, Om Salame, Hafse, Ayeshe and others). Eight or nine wives of the prophet (peace of Allah be upon him and his descendants) were alive in the time of his death.

2. The law is based on giving their dowry at the beginning of their marriage. There were not any reasons about whether the houses left were for the prophet (peace of Allah be upon him and his descendants) or his wives.

3. To tell the truth that Fadak was the inheritance of Hazrat Fateme Zahra (peace be upon her) or not, we should say that at first, Hazrat Sedighe Tahere says ‘‘ the prophet (peace of Allah be upon him and his descendants) granted Fadak to me and the leader of the faithful (peace be upon him), Imam Hasan (peace be upon him), Imam Hussein (peace be upon him) and Om Ayman brings as witness, but the first caliph does not accept it’’. Suppose that the prophet (peace of Allah be upon him and his descendants) has not granted Fadak to Harat Fateme Zahra (peace be upon her), was it the property of the prophet (peace of Allah be upon him and his descendants) or not? Abu Bakr said ‘‘ yes, it was the property of the prophet (peace of Allah be upon him and his descendants). Harat Fateme Zahra (peace be upon her) said ‘‘ if it is the property of the prophet (peace of Allah be upon him and his descendants), I will inherit it’’.

At first, Harat Fateme Zahra (peace be upon her) says ‘‘ the prophet (peace of Allah be upon him and his descendants) has granted Fadak to me in the time of his life’’. In other words, at first, Harat Fateme Zahra (peace be upon her) claimed that she was the owner of Fadak and when Abu Bakr did not accept this, she claimed that she inherited it. Abu Bakr says about inheritance that the prophet (peace of Allah be upon him and his descendants) stated

نحن معاشر الأنبياء لا نورث⁵⁹

Harat Fateme Zahra (peace be upon her) said ‘‘ this is against the Quran and the tradition’’. I wish they had mentioned which children of the prophet (peace of Allah be upon him and his descendants) were alive so that we could know. When the prophet (peace of Allah be upon him and his descendants) passed away, he had

⁵⁹ -Sahih al-Bokhari (volume 4/page 42)

no child except Harat Fateme Zahra (peace be upon her). His only son, Ibrahim, died in 6 or 7 A.H. and one of his daughters died in 2 A.H. and the other one died in next years. He had only Harat Fateme Zahra (peace be upon her) in 8 A.H.

Question 8

1. According to the valuable experiences that Professor Husseini Ghazvini has about publishing the culture of the prophet's family (peace be upon them), discussing and debating persons that are against the prophet's family (peace be upon them), I, as a Shiite, expect him (as the greatest scientist that tries a lot in this way) to make all of the Shiite channels, especially Farsi channels, to stand against the great invasion of Vahabiat and the corrupting doubts that they make. They should not only criticize each other in the media, but they should also have the friendly cooperation so that the Shiites can be encouraged. I sometimes see that they criticize each other in **the universal channel of Guardianship and the channel of the prophet's family** (peace be upon them) which I, as a Shiite, feel sorry for them because they sometime criticize each other instead of having mutual cooperation.

Answer 8

If a criticism is efficient, I will be so pleased about it. And I have said several times that if a person criticizes us, I will be happier than being admired by a person because criticisms can promote human and remove defects. However, sometimes, our discussion is not criticism, but our discussion is about the ways that we made disagreement between the Shiite and the Sunnite and said "all of the Sunni people are Nasebi and they have the affection of the enemies of the Hazrat Zahra (peace be upon her) in their hearts; therefore, it is prohibited to marry them and share something with them". Any part of the world is not under your control and there are many regions that families live which the woman is Shiite and the man is Sunni. Few days ago, a woman had come to our institute from Iranshahr and she talked to us for an hour. She was Shiite and said "my husband is Sunni and I have four children which two of them are Shiite and two of them are Sunni". This woman is one of the Shiite preachers in the region, has set up few theological schools and has made mosques and Hosseiniehs (house of worship). She said "my

husband not only prevented me, but he also helped me”. If we express disagreements between the Shiite and the Sunnite and we say that the Shiites have such characteristics and the Sunni people have such characteristics, won't disagreements happen in such families? Won't struggles happen? Won't families disintegrate? Won't fathers and their sons stand against each other? The discussion of Navaseb is different from other discussions. If we have the same idea about all of the Sunni scientists and prove the blasphemy of the caliphs with a series of temporary ideas, it will not be in the favor of the Shiite world and the Islam. We believe that if our channel expresses such matters, watching the universal channel of guardianship will be prohibited and it will be considered a channel that makes riot. Our pioneers are our great sources of authority and if we cannot use from the presence of Imam Zaman (أرواحنا لتراب مقدمه الفداء), they are senior clerics of Imam Zaman and we should try to obey their orders. If one of our sources of authorities issues a fatwa which we should say some matters and then we say it, it will not be any problems. In contrast, if we don't have any knowledge in relation to deducing facts from the Quran and Hadiths and we stand against the sources of authorities, it will not be in the rank of clergyman and the universal channel.

We express our matters and we have insisted on them, but it does not mean that there is disagreement among the Shiite channels. All of us are trying to consider the ideas of the sources of authorities that are our master and at the present, the flag of the Shiite is in their hands. If we find our program against the ideas of sources of authorities, we should change it. If few common people call and provoke us and they admire us excessively, it will not be our honor. It is our honor which a source of authority admires us. It is my honor which a source of authority says” your job is not right” and we will listen and obey it. It is our honor which our dignitaries say to us our weak points and we can promote by taking care of them.

It is impossible for Vahabi supporters to see the Shiite channels fighting and struggling. It will never happen. We support all of them and even if we criticize our clergymen a lot, we will never support Vahabiat. It is our idea that we are against in a common line. However, we have disagreement among ourselves and we may have some mistakes in our jobs and if our friends remind us our weak points, we will listen and obey them. We will be so grateful if they criticize and they promote us by that.

Question 9

Is the purpose of this verse the prophet's family (peace of Allah be upon him and his descendants)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا⁶⁰

Answer 9

You can refer to the book "Tafsir al-Kashf Va al-Bayan" by Salabi (volume 3/page 163) and the book "Shavahed al-Tanzil" by Hakem Hakani (volume 1/page 169) which narrate that Imam Sadegh stated

نحن حبل الله الذي قال الله: «وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا».

This interpretation has been said in the book "Shavahed al-Tanzil" (volume 1/page 168/Hadith 177) which the prophet (peace of Allah be upon him and his descendants)

من أحب أن يركب سفينة النجاة و يتمسك بالعروة الوثقى و يعتصم بحبل الله المتين، فليوال عليا و ليأتم بالهداة من ولده.

“ everyone that likes to get in the ship to survive should resort to Orvat al-Vosgha , resort Hob Allah al-Matin, resort to the guardianship of Imam Ali and consider his children that guide others as his or her Imam.

Mr. Fakhr Razi mentions this narration from Abu Saeid Khadari after the verse «وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا» which the prophet (peace of Allah be upon him and his descendants) stated

إني تارك فيكم الثقلين، كتاب الله تعالى حبل ممدود من السماء إلى الأرض و عترتي أهل بيتي⁶¹

⁶⁰ -Ale Emran Surah /verse 102

⁶¹ -Tafsir al-Razi (volume 8/page 173)

Mr. Alusi says this interpretation in the book “Tafsir Ruh Alma Ani” (volume 4/page 18) after this sacred verse.

«««« السلام عليكم ورحمة الله وبركاته ««««»»»»

Dr Seyed Muhamad Hussein Ghazvini

First name and family name: Momen Abdullah **Date:** 90/2/17 18:21:58

The universal channel of guardianship is the channel of common religious people, the channel of literate and illiterate people of Tehran, Mashhad and Esfahan cities.

Answer:

Hi, you have chosen the name of one of famous people in the site for you.

You had better take a look at the Nur channel, their financial situation and their matters as well as our matters and situation which deposits their money to the account of the clergymen. Hence, this channel is so rich.

Good luck

The group answering doubts

First name and family name: Ali **Date:** 89/12/28 14:18:27

Unfortunately, we do not have satellite.

First name and family name: Ebrahim **Date:** 90/1/15 09:48:57

Hi, the matter was so good. I would like to kiss the hands of Mr. Ghazvini and God bless him.

First name and family name: Masud **Date:** 90/2/22 21:13:22

Hello and salutation to the supporters of the school of the prophet's family (peace be upon them):

Since the principles of the religion are based on five principles (monotheism, prophethood, resurrection, justice and Imamate) from the point of view of the Shiite religion. Rejecting one of five principles is in the meaning of leaving the religion whereas the Sunni scientists have considered monotheism, prophethood and resurrection as the principles of the religion and they have omitted them from the principles of the religion. Doesn't this mean that they are unbelievers?

Answer:

Hi.

Dear friend, the principles of the religion is three (monotheism, prophethood and resurrection) not five and justice and Imamate are also the principles of beliefs. A person that denies the principles of the religion is not unbeliever.

Good luck

The group answering doubts

First name and family name:? Date: 90/3/3 17:26:38

تف عليكم يا شيعه يا ابناء المتعه اللهم انصر سنة في كل مكان يا رب العالمين ..

Answer:

السلام عليكم

الرواية الاولى :

هل تعرف ان اول من ولد في الاسلام من المتعة عبد الله بن الزبير الصحابي، ابن اخت ام المومنين عائشه وهل تدري امه بنت الخليفة ابي بكر ؟

حدثنا صالح بن عبد الرحمن قال ثنا سعيد بن منصور قال ثنا هشام قال أخبرنا أبو بشر عن سعي بن جبير قال سمعت عبد الله بن الزبير يخطب وهو يعرض يابن عباس يعيب عليه قوله في المتعة فقال بن عباس يسأل أمه إن كان صادقاً فسألها فقالت صدق بن عباس قد كان ذلك فقال بن عباس رضي الله عنهما لو شئت لسميت رجلاً من قریش ولدوا فيها

الطحاوي الحنفي، ابو جعفر أحمد بن محمد بن سلامة

(متوفى 321هـ)، شرح معاني الآثار، ج3، ص24، تحقيق: محمد زهري النجار، ناشر: دار الكتب العلمية - بيروت، الطبعة: الأولى، 1399م

الرواية الثانية :

وأول مجمر سطم في المتعة مجمر آل الزبير

الأندلسي، احمد بن محمد بن عبد ربه (متوفى: 328هـ)، العقد الفريد، ج4، ص14، ناشر: دار إحياء التراث العربي - بيروت / لبنان، الطبعة: الثالثة، 1420هـ - 1999م.

الرواية الثالثة :

5540 أخبرنا محمود بن غيلان المروزي قال ثنا أبو داود قال ثنا شعبة عن مسلم القرني قال دخلنا على أسماء ابنة أبي بكر فسألناها عن متعة النساء فقالت فعلناها على عهد رسول الله صلى الله عليه وسلم

النسائي، ابو عبد الرحمن أحمد بن شعيب بن علي (متوفى 303 هـ)، السنن الكبرى، ج3، ص326 ، تحقيق: د. عبد الغفار سليمان البنداري، سيد كسروي حسن، ناشر: دار الكتب العلمية - بيروت، الطبعة: الأولى، 1411 - 1991.

لجنة الاجابة عن الشبهات

موسسة وليعصر للبحوث الاسلامية

First name and family name: al-Seyed Muhammad al-Husseini **Date:** 90/4/18

- 11:00:45

آخر تعليق

سيد-----؟-----

و عليكم أيضا

يا الله