

## Responding doubts related to Sunni denominations

### Mr. "Amiri":

Please explain to us about one of fierce contradictories between "Shafi'is" {one of Sunni denominations- followers of "Muhammad bin Idris Shafi'i"} and "Wahhabism".

### Master "Qazvini":

Since the foundation of Wahhabism, they {Wahhabis} announced their opposition with all Muslims- Shia and Sunni- and Mr. "Zeini Dahlan" – one of Shafi'i-faith scholars and "Mecca" Mufti, died in 1304 AH-- has written two books against "Wahhabism" and says in the book "Dur al-Sunniyah", p 64:

"Wahhabis" believe that all Muslims are idolater and say that the condition of being a Wahhabi is that one should bear witness again that god is one and should bear witness that Muhammad [PBUH] is prophet and that he was infidel {before becoming Wahhabi}.

Admiral "Eyup Sabri"- amongst military prominent figures of the Ottoman state- says:

When Wahhabism appeared in "Saudi Arabia", Wahhabis issued "Fatwa" that all Muslims are pagan, and the grandson of "Muhammad bin Saud" said: if we want to spread the culture of Wahhabism, we have now way other than eliminating Sunni scholars. As long as Sunni scholars are in the society we can't spread the culture of Wahhabism to the heart of "Baghdad".

Recently, I had a trip to Sunni areas, all of those dears were "Shafi'i", some of them had been deceived by "Wahhabism" and would think that Wahhabis have brought interesting thing for them. If someone believes that "Muhammad bin Abd al-wahhab" is right he should inevitably believe that Imam "Shafi'i" is infidel, because "Muhammad bin Abd al-Wahhab" says:

The one who puts mediator between himself and god is apostate and infidel.

There are many sayings and poems from Imam "Muhammad bin Idris Shafi'i" about resorting to "Ahl al-Bayt" [AS].

I can prove that about 70% of Sunni scholars who have written book against Wahhabism are "Shafi'i", because contradictory between "Wahhabism" and "Shafi'is" is more than

contradictory between "Wahhabism" and other Sunni denominations. For instance, "Mr.Dhahabi" who is one of the prominent figures, contemporary with "Ibn Taymiyyah"-- Wahhabism big theoretician-- says in his letter to "Ibn Taymiyyah":

يا خيبة! من اتبعك فإنه معرض للزندقة و الإنحلال، ... ، فهل معظم أتباعك إلا قعيد مربوط خفيف العقل؟ أو عامي كذاب بليد الذهن؟ أو غريب واجم قوي المكر؟ أو ناشف صالح عديم الفهم؟ فإن لم تصدقني ففتشهم و زهم بالعدل، ... ، و أعداؤك و الله فيهم صلحاء و عقلاء و فضلاء، كما أن أولياءك فيهم فجرة و كذبة و جهلة و بطله و عور و بقر ...

Poor fellow! Anyone who obeys you, has stood at the precipice of blasphemy, isn't that most of your followers are lagged, loner and narrow minded or liar, stupid and stranger? Or isn't it that they're tricky and don't not understand? If you don't accept what I say, test your followers and measure them with justice scale. Swear by god! Amongst people who have enmity with you there are righteous and knowledgeable and wise guys as there are liar and rakish guys amongst your followers.

Mr."Ibn Hajar Asqalani"- amongst Sunni scientific pillars and is Shafi'i-faith- says in the book "Ad Durr al-Kaminah":

"و افترق الناس فيه شيعا، منهم من نسبه إلي التجسيم ...، منهم من ينسبه إلي الزندقة، لقوله: إن النبي صلي الله عليه و سلم لا يستغاث به، لأن في ذلك تنقيصا و منعا من تعظيم رسول الله صلي الله عليه و سلم ..."

Sunni-- scholar and non-scholar-- have three ideas about "Ibn Taymiyyah":

Some say he's "incarnate", because he believes that god has body. Some says that he's infidel because he says that prophet [PBUH] shouldn't be asked helping us when we are in hardship! and it's kind of weakening prophet [PBUH]'s position.

Those who say that asking prophet [PBUH] helping us in hardship is blasphemy have gotten nothing from Koranic concepts. If asking non-god helping us in hardship is blasphemy so Hadrat Jacob's children must be infidel who said to their father:

"يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ"

His sons said: 'Father, ask forgiveness for our sins. We have indeed been sinners.

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### Sura AL-YUSUF, verse 97

If asking Prophet Muhammad [PBUH] helping us when we are in hardship, the prophet [PBUH] who asks God almighty for forgiveness, is blasphemy, so – refuge to god- Quran must be the publisher of blasphemy, Quran says:

”وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا”

We did not send a Messenger except that he should be obeyed, by the permission of Allah. If, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful.

### Sura AN-NISA, verse 64

It's clear that they're not familiar with Koranic concepts. Asking prophet Muhammad [PBUH] helping us when we're in hardship doesn't mean that we worship him .people would go to Hadrat "Jesus" [AS] asking him revive their dead child, Hadrat "Jesus" [AS] would sometimes do so, is this request blasphemy? Or no, Hadrat "Jesus" says that:

”وَأَحْيِي الْمَوْتِي بِإِذْنِ اللَّهِ”

I shall heal the blind, and the leper, and raise the dead to life by the permission of Allah.

### Sura AL-E-IMRAN verse 49

If prophet [PBUH] and commander of faithful [AS] and Imam "Reza" [AS] solve people's problems and ask god almighty to forgive people and give them what they want, it's all done by god's permission and with the power that god has given them. The same power that god gave to Hadrat "Jesus" [AS] and "Moses" [AS], has been given to "Asif bin Barkhiya" who brought Queen of Sheba's throne to king Solomon in twinkling of an eye.

"Ibn Hajar" says in continue:

”و منهم من ينسبه إلي النفاق، لقوله في علي ما تقدم و لقوله إنه كان مخذولا حيثما توجه و إنه حاول الخلافة مرارا فلم ينلها و إنما قاتل دون الرياسة لا للديانة ... ، علي أسلم صبا و الصبي لا يصح إسلامه”

It's said that "Ibn Taymiyyah" has been hypocrite, because he says that "Ali" [AS] made mistake 17 times and –refuge to god- has acted against god's book and all his wars were for seeking presidency not for the religion and when he became Muslim, he was a kid and it's not accepted if a kid becomes Muslim.

**Al-Durr al-Kaminah- ibn Hajar Asqalani, v1, p 155**

This is not the saying of our scholars and Shia, this is what "Ibn Hajar Asqalani" has quoted and he doesn't reject or review it. "Ibn Hajar" says that prophet [PBUH] has said:

Other than hypocrites, no one has enmity towards "Ali".

The enmity of "Ibn Taymiyyah" towards "Ali" [AS] is the sign of his hypocrisy.

Mr."Ibn Hajar Haythami"- says about "Ibn Taymiyyah":

**ابن تيمية عبد خذله الله و أضله و أعماه و أصمه و أذله و بذلك صرح الأئمة الذين بينوا  
فساد أحواله و أهل عصرهم و غيرهم من الشافعية و المالكية و الحنفية**

"ibn Taymiyyah" is a guy that god has made him astray, blind, deaf and Sunni elders restate that his thoughts are corrupted.

**"Ibn Hajar al-Haythami" Al-fatawa al-Hadithiyah- p 86**

**Mr."Amiry":**

One of incidents that has remained hidden in the history is the martyrdom of Hadrat "Fatimah" [AS]. According to Shia beliefs and as it's written in history one of the reason of Hadrat "Fatimah" [AS]'s martyrdom is that they assaulted "Ali" [AS]'s home and "Fatimah" [AS] got stranded between door and wall and second caliph knew about that and first caliph told some to bring "Ali" [AS] to the mosque for allegiance.

Is this belief insulting first caliph and second caliph or not?

**Master "Husseini Qazvini"**

As for this matter, I attended a T.V program broadcasted on "Al-Mustaqillah" network- which is a Wahhabi satellite channel and Saudi Arabia pays its expenditures- for three nights and talked about martyrdom of Hadrat "Fatimah" [AS] and assaulting her house in

Arabic language, and said valid narratives in this regard from Sunni resources and had friendly conversation and a debate with "Mulawi abd al-Majid Murad zehi".

But they put on their websites and discussed on their channels that the matter of Hadrat "Fatimah" [AS]'s martyrdom is in fact, questioning first and second caliphs and is insulting them. In that program aired on "Almustaqillah" channel Mr."Hashemi" talked after me and said:

**"إن السيد القزويني جعل أبا بكر و عمر في قفص الإتهام"**

Mr."Qazvini" exposed "Umar" to accusation.

And I said:

I quoted my sayings from Sunni books. This is your own problem, rather than accusing us reform narratives written in your own books.

It's written in the book "Sahih Bukhari" explicitly- Sunnis say it's the most valid book after "Quran"-

**"فغضبت فاطمة بنت رسول الله صلى الله عليه و لم، فهجرت أبا بكر فلم تزل مهاجرة حتى توفيت"**

Hadrat "Fatimah" [AS] was upset with "Abu-Bakr" and didn't talk to him to the very end of her life.

**Sahih Bukhari, v 4, p 42, Hadith 3093**

It's written in "Sahih Bukhari":

Hadrat "Fatimah" [AS] lived 6 months after prophet [PBUH] and:

**"فلما توفيت دفنها زوجها علي ليلا و لم يؤذن بها أبا بكر و صلى عليها"**

After "Fatimah" [AS] left the world, her husband buried her nightly and didn't notify "Abu-Bakr" to say prayer for her.

**"Sahih Bukhari", v 5, p 82, Hadith 4240 /// "Sahih Muslim", v 5, p 154**

This is what's written in "Sahih Bukhari". Well, they can delete it from this book or at the least they can say that it's a lie. And it's written there from prophet [PBUH]:

“فاطمة بضعة مني فمن أغضبها أغضبني”

“Fatimah” is part of me and if someone upsets her has made me upset.

“Sahih Bukhari”, v 4, p 210, Hdith No. 3714

“فاطمة بضعة مني يؤذيني ما آذاها”

“Sahih Muslim”, v7, p 141

“Hakim Neishapuri” quotes with valid document:

“إن الله يغضب لغضبك و يرضي لرضاك”

God gets mad and happy when “Fatimah” [AS] gets mad or happy.

“Hakim Neishapuri”, mustadrak alaa Sahihayn, v3, p 154

We aren’t questioning first and second caliphs it’s written in your own books.

Mr. “Dhahabi”- who is Shafi’i-faith and is amongst Sunni scientific pillars- says:

When he was dying, first caliph said:

“أما إنني لا آسي علي شيء إلا علي ثلاث فعلتھن و ثلاث لم أفعلهن و ثلاث وددت أني سألت رسول الله صلي الله عليه و سلم عنھن: وددت أني لم أكن كشفت بيت فاطمة و أن أغلق علي الحرب”

More than anything, I regret for these three works that I did, I wish I didn’t do them:

I wish I didn’t assault “Fatimah” [AS]’s house and didn’t break in and didn’t fight them.

“Zahabi”- Islam history, v 3, p 117 /// “Tabary History”- v2, p 619

“Ibn Taymiyyah”- Wahhabism theoretician- says explicitly:

“إنه كبس البيت”

First or second caliph, broke into Hadrat “Fatimah” [AS]’s house

“Ibn Taymiyyah”- Minhaj al-Sunnah, v 4, p 220

It’s not like that we want to expose first and second caliphs to accusation with no reason to insult them.

I have said this sentence on Sunni and Shia channels several times that Mr. "Juyny"--who is the master of Mr."Dhahabi" and "Dhahabi" says about him:

**"الإمام المحدث الأوحى الأكمل فخر الإسلام"**

He's Imam, narrator, unique, perfect and the honor of Islam.

"Dhahabi"- Tazkira al-Huffaz- v4, p 1505

Has discussed the story of breaking of Hadrat "Fatimah" [AS]'s flank, aborting the child and her martyrdom in the book "Faraed al-Simtain", v2, p 34

Mr."Suyuti" says in the book "Musnad Fatimah":

Narratives related to assaulting Hadrat "Fatimah" [AS]'s house are valid.

"Suyuti", Musnad Fatimah, p 34

Mr."Farhan al-Maliki"- Wahhabi prominent figure in Saudi Arabia- says:

The narrative that Mr."Ibn Abi Shaybah" has quoted about assaulting Hadrat "Fatimah" [AS]'s house is valid and inevitable.

Mr."Abd al-Fattah abd Al-Mansour"- Egyptian famous scientist- says:

**"هل علي السنة الناس عقال يمنعها أن تروي قصة حطب أمر به ابن الخطاب فأحاط بدار فاطمة"**

Is people's mouth shut that they don't say the story of bringing firewood at the door of Hadrat "Fatimah" [AS]'s house by "Umar"?

These are things written in your valid books and your big scholars have quoted.

Don't you say that first and second caliphs are infallible? And they've committed no sin or any act against "Quran" and prophet [PBUH]'s Sunna. You guys discuss such issues to question Shia and hit Shia culture or to find an excuse to kill Shia. I ask Sunni and Wahhabi youth to read and look into these narratives fairly.

I have announced multiple times that we're ready to have debate and friendly conversation with each one of their university or seminary school masters- Sunni, Shia or Wahhabi- in any place that they say, inside the country or abroad, without any precondition to tell us

our mistakes if we're wrong, we'll reform it, and if we prove that they're wrong, we expect them to reform their mistake and don't have all this offence against Shias and their beliefs.

### **Mr. "Amiry"**

There are different narratives about the age of Hadrat "Fatimah" [AS], some have said that she was martyred at the age 17 and some say at the age 19 or 20, what is your opinion.

### **Master "Qazvini"**

We {Shias} believe that Hadrat "Fatimah" [AS] got martyred at the age 17 and those narratives that say that she had 24 or 28 years old or at the time of marriage she was 18, are incorrect.

### **Mr. "Amiri"**

We Shias believe in "Taqiyyah" { (fiqh) precautionary concealment of one's faith or opinion about something when its disclosure is feared to jeopardize one's life or threaten any harm or loss. By extension, term also means toleration of an irreligious situation under suppressed protest. a voluntarily suppressed protest against an irreligious social condition. voluntary suppression of a conscientious protest } is there really such thing in Islamic texts and history?

### **Master "Husseini Qazvini"**

When I was in "Mecca" and "Medina", I had discussions with some professors and Wahhabi scholars and some Sunni scholars, they say:

Shias believe in 'Taqiyyah" and "Taqiyyah" is kind of hypocrisy, in surface, they're gentle with us but they behavior is different behind our back.

To do justice to this matter, we should talk about "Taqiyyah" in at the least 6 or 7 sessions comprehensively in the perspective of unbelievers, Muslims and .... But I'll say some points about "Taqiyyah" briefly for our viewers, youth who are questioned and offended in this regard, so that they can defend the entity of Shia.

### **First point:**

There are narratives about "Taqiyyah" from Shia Imams [AS], Imam "Sadiq" [AS] says:

“إن التقية من ديني و دين آبائي و لا دين لمن لا تقية له”

“taqiyyah” is my religion and my ancestors’ religion, anyone who doesn’t have “Taqiyyah”, doesn’t have faith.

“Shaykh Kuleini”, al-Kafi, v2, p 224

There is another narrative that Imam “Sadiq” [AS] says: 90% of religion is in “Taqiyyah”.

“Shaykh Kuleini”, al-Kafi, v2, p 218

### Second point:

This saying of Imam “Sadiq” [AS] has written in Sunny books either:

“Ibn abi Shaiba”- master of Bukhari- quotes in the book “Musnaf”, v7, p 643:

“لا ايمان لمن لا تقية له”

Anyone who doesn’t have “Taqiyyah”, doesn’t have religion.

Mr. “Suyuti” quotes from prophet [PBUH]:

“لا دين لمن لا تقية له”

Al-Jami’i Al-Saqir, v 8, p 281

Do you accuse prophet [PBUH] to hypocrisy?

Mr. “Deilami”- Sunni scholar- quotes from commander of the faithful [AS]:

“لا دين لمن لا تقية له”

### Third point:

It’s been quoted from prophet [PBUH] by “Ayesha” about “Taqiyyah” written in the book “Sahih Bukhari”:

“استأذن رجل علي رسول الله صلي الله عليه و سلم، فقال: ائذنوا له، بنس أخو العشيرة أو ابن العشيرة، فلما دخل الآن له الكلام، قلت: يا رسول الله! قلت الذي قلت، ثم انت له الكلام، قال: اي عائشة! ان شر الناس من تركه الناس أو ودعه الناس اتقاء فحشه”

A man wanted to see Prophet Muhammad [PBUH] he asked permission, prophet [PBUH] said: let him come in, he’s a very bad and ugly guy. When he came in, prophet [PBUH]

behaved him gently. "Ayesha" says, I said: O messenger of god! Before he comes in, you said he's a bad guy, but when he came in you behaved him very kindly! Prophet [PBUH] said: the worst people are those who others cut off their relationship with them because of their sharp tongue.

"Sahih Bukhari", v 7, p 86

#### **Fourth point:**

It's been quoted from "Abu Hurayrah" who said:

I'd perform "Taqiyah" and wouldn't quote narrative scaring of second caliph.

"حفظت عن رسول الله صلى الله عليه و سلم وعاءين، فأما أحدهما فبثته و أما الآخر فلو  
بثته قطع هذا البلعوم"

I had filled two big boxes with Hadiths and published Hadiths in one of these boxes, if I had done so with another box, my throat would have been cut.

"Sahih Bukhari", v 1, p 38

Mr."Dhahabi" quotes from "Abu Hurayrah":

"ما كنا نستطيع أن نقول: قال رسول الله صلى الله عليه و سلم. حتي قبض عمر رضي  
الله عنه، كنا نخاف السياط"

We didn't dare to say Hadith scaring of "Umar", till he died and we did sigh of relief.

Al-Dhahabi, Siyar A'alam al-Nubala'- v 2, p 602

#### **Fifth point:**

"Hudhayfah"- companion of prophet [PBUH] - went to "Uthman"- third caliph- "Uthman" told him:

"بلغني أنك قلت كذا و كذا؟ قال: لا، و الله! ما قلته، فلما خرج، قال له عبدالله: ما لك فلم  
تقوله ما سمعتك تقول؟ قال: إني أشتري ديني بعضه ببعض"

I've heard that you've said such things about me behind my back! He said: swear by god! I didn't tell such things behind your back. After leaving "Uthman", "ibn Masud" told him: from one side you say bad things about "Uthman" behind his back, then you go to him and

swear that you've not said such things behind his back! "Hudhayfah" said: I buy part of my religion with another part, because if had said to "Uthman" that I have said bad things about him, he'd have perished me.

"Ibn Abi Shaiba al-Kufi"- Musnaf- v 7, p 43

Mr."Sarakhsi"- Hanafi-faith scholar and Faqih- says decisively:

"كان حذيفه رضي الله عنه ممن يستعمل التقية. ف قيل له: إنك منافق، فقال: لا و لكني  
أشترى ديني بعضه ببعض مخافة أن يذهب كله"

"Hudayfah" would perform "Taqiyyah", he was told: you're hypocrite, because you do "Taqiyyah", "Hudayfah" said: No, I'm not, but I buy part of my religion with another part so that I don't lose all of it.

"Sarakhsi"- al-Mabsout, v 24, p 46

#### **Sixth point:**

"Abd Allah bin Umar" says:

I'd perform "Taqiyyah" fearing "Hajjaj".

Al-Amthal, v 1, p 187

#### **Seventh point:**

"Sa'id bin Jubayr" says: "ibn Abbas" came and said:

"ما لي لا أسمع الناس يلبون؟ قلت: يخافون من معاوية، فخرج ابن عباس من فسطاطه،  
فقال: لبيك اللهم لبيك لبيك، فإنهم قد تركوا السنة من بغض علي"

Why don't people say "Labbayk"? {لبيك in Arabic, This is the Talbiyah recited by the pilgrim doing Hajj and 'Umrah} I said: people are performing "Taqiyyah" and don't say "Labbayk" in "Arafat" {it's a granite hill east of Mecca in the plain of Arafat. Arafat is a plain about 20 km (12 mi) southeast of Mecca, On the 9th of the month of Dhu al-Hijjah pilgrims go to Arafat from Mina, for the most important part of the Hajj}. "Ibn Abbas" left his tent and said: "لبيك اللهم لبيك لبيك", these people avoid doing prophet [PBUH]'s Sunnah because of enmity towards "Ali".

Sunan Nisai'- v 5, p 253 /// Sahih ibn Khazimah, v 4, p 260 /// Mustadrak alaa al-Sahihayn- v1, p 456 /// Sunan al-Kubra, v 5, p 113

### **Ninth point:**

Mr."Amir Shu'bi" says explicitly:

**"و منا مباردة له و منه و من شره"**

Me and some of children of "Ansar" and "Migrants" had gone to "Muawiyah", he began swearing "Ali" [AS] and we did so to make him happy and because we were afraid of "Muawiyah".

"Al-Baladhuri", Ansab al-Ashraf, v 4, p 315- "Al-Ghazali"- Revive of the religious science- v 2, p

### **Tenth point:**

Mr."Shu'bi" says:

**"ما لقينا من آل أبي طالب؟ إن أحببناهم قتلونا و إن أبغضناهم أدخلونا النار"**

What would we do about "Ali" and his "Ahl al-Bayt"? if we like them, government will kill us and if we have enmity with them, we're put in the Hell.

"Ibn Qutaybah"- Uyunal-Akhbar- v 1, p 91

There are many other issues about "Taqiyah" in Sunni books.

### **Mr."Amiry"**

One of Wahhabis' methods is that they say:

Some Shia scholars have tended to Wahhabism's thoughts and they {Wahhabis} even put these things online and broadcast and spread them. They had even put a clip of your talks online in which they'd said that you've said that in last year "Umrah", some clergymen who had recently gone to perform "Umrah" {Pilgrims circumambulating the Ka'aba, in Mecca (Saudi Arabia) during the Hajj. The 'Umrah is a pilgrimage to Mecca, Saudi Arabia, performed by Muslims that can be undertaken at any time of the year, in contrast to the Hajj. In Arabic, Umrah means "to visit a populated place} have tended to "Wahhabism". They even said a name, Mr."Burghe" who has become "Wahhabi". Please explain about it.

### **Master "Husseini Qazvini":**

Last night, I attended a T.V program that about 300 of Sunnis and Wahhabis were there. They asked me such question and I answered that it's a lie. Last year they put it online on "Farsi" sites that Mr."Qazvini" has admitted that some of clergymen, have become Wahhabi and recently, they've been announcing such thing on Arabic sites and satellite channels.

I announce that it's a lie. In a meeting with the masters of seminary schools of "Khorasan" province, I quoted from a clergyman named "Rabbani" that he has said such thing and I denied it and said that Wahhabis have nothing to say to impress our seminary schools students, they go there and hear some misgivings from Wahhabis and discuss them, we think now that they discuss Wahhabis' misgivings, so they've become Wahhabi. These Wahhabis just broadcasted part of my talk in which I said he has quoted that some of our seminary school students have been impressed by Wahhabism and censor rest of my saying.

As for Mr."Burqi'i", he has written 40 books in defending Shia such as: mind and religion, v 2, in which he has defended Shia beliefs and Shia Imams' [AS] Imamate. But he was impressed by Wahhabis and wrote books against Shia.

From here I say to that guy who prates and insults Shia sanctities every night on Wahhabism channels to read the testament of Mr."Burqi'i" that you say he has become Wahhabi, in his testament if he's admitted to the Imamate of Shia Imams [AS] or not? Ask this guy that where "Burqi'i" grave is and where he was buried? He willed to his son to bury him at Shuayb's shrine –off spring of an Imam- in "Kan" village in the vicinity of "Tehran" if it's possible. He was buried there.

I asked one of the officials of "Salam" channel to send a cameraman to interview with people and those who would live with Mr."Burqi'i" and broadcast it. People of "Kan" attended his funeral procession. People even sacrificed sheep because he repented and gave up on his anti-Shia beliefs. So these guys should pay attention to these issues, he wrote 80 books that 40 of them are against Shia and rest of them are in supporting Shia, how is that you Wahhabis just talk about his anti-Shia books?

Officials of "Salam" channel! It's obligatory to you to go there filming his testament and his grave in Shu'ayb's shrine. They keep saying on their sites and satellite channel that

Mr. "burqi'i" has become Wahhabi, that time that he'd talk against Shia he said: I'm neither Sunni nor Shia. I believe in Islam without faith.

### Viewers' question

1: what's the story of marriage between "Umar" and "Umm Kulthum", is that true?

### Response:

I've said multiple times that this marriage doesn't show that commander of faithful [AS] was in good terms with "Umar", second caliph. As prophet [PBUH] married "Umm Habibah" the daughter of "Abu Sufyan" while he was prophet [PBUH]'s number one enemy. Hadrat "Lout" said to his enemies:

"هَوَّلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ"

Here are my daughters (take them in marriage), they are cleaner for you.

Sura AL-HUD, verse, 78

And there are many narratives in Shia books, the book "Al-Kafi" in particular, that this marriage shows that "Umar" didn't keep commander of faithful [AS]'s rights.

### Question 2:

A friend of mine said:

Hadrat "Fatimah" [AS] reached personality perfection at the age 9

Another question is that if there is any problem in eating and drinking and associating with those who say that "Ali" [AS] is god?

### Response:

As for Hadrat "Fatimah" [AS], the fact is that she was perfect in every way when she had 9 years old and even some of religious resources have said that in terms of perfection, she had reached all the perfections that 124 thousand prophets [PBUH] had reached. It's written in narrative that if "Ali" [AS] weren't there wouldn't be a spouse who matches her. Those who find fault with the age of Hadrat "Fatimah" that is that possible that someone gets to perfection at age 9, they themselves say that "Ayesha" married prophet [PBUH] at the age 6 and slept with him at the age 9.

As for those who say that "Ali" [AS] is god or anyone else, if they say prayer and fast and don't deny necessities of Islam, they're clean {could be touched} and we can associate with them. If they believe that Imam "Ali" [AS] is god, they're infidel, apostate and "Najes" {"Najes" of a thing: untouchable : that is canonically untouchable, and if brought to touch with any part of a human body that party of the body must be washed with clean water} , as well as if they don't believe in saying prayer and fasting and month of Ramadan, they're apostate and "Najes". For instance, some of them fast on the first three days of winter, we know them apostate and "Najes".

### Question:

A while ago on a Wahhabi channel when their expert was asked about **verse 55** of Sura **AL-MAEDA** - that interpreters call it "guardianship" verse- he said baseless responses. He said the word "الذين" {plural form} is written in this verse and if it refers to hadrat "Ali" [AS], it must be "الذي" {singular form} and that "Zakat" wasn't obligatory to "Ali" [AS], because that guy was poor and "Ali" didn't have to give his ring to that poor.

**إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (55)**

Your guide is only Allah, His Messenger, and the believers; those who establish the prayer, pay their obligatory charity, and bow down (in worship).

**Sura AL-MAEDA/ verse 55**

### Response:

I promise our viewers to talk about this verse comprehensively. But in short, Sunni big scholars such as: "Izz ad-Din Iji"- the founder of theology science of Sunni- quote:

**"وأجمع أئمة التفسير أن المراد علي"**

All the pioneers of "Tafsir" science have consensus that verse 55 of Sura AL-MAEDA is about "Ali" [AS].

**"Iji"- al-Mawaqif- v 3, p 601/// "Taftazani"- interpretation of Mawaqif- v 5, p 170**

What interesting is that Mr."Alusi Salafi"- Wahhabism defender- says:

**“غالب الأخباريين علي أن هذه الآية نزلت في علي كرم الله وجهه”**

Most of the theologians believe that this verse was sent down about “Ali” [AS].

**“Tafsir of the book Ruh al-Ma’ani”- v 6, p 167**

Those who find fault with the word “الذين” that it’s plural and if it means “Ali” [AS] it must be “الذي”, what about “Mubahilah” verse:

**فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ تَبَتُّهُلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (61)**

Those who dispute with you concerning him after the knowledge has come to you, say: 'Come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves. Then let us humbly pray, so lay the curse of Allah upon the ones who lie.

Isn't “نِسَاءَنَا” plural? All have said that this word refers to Hadrat “Fatimah” [AS]?

Isn't “أَنْفُسَنَا” plural? All interpreters have said that the meaning of this word is “Ali” [AS]?

Late “Allamah Amini” has written 40 Quran verses in the book “Al-Ghadir” in which god has said a word in plural way but he intended “singular” {one person}.

As for the matter of “Zakat” in here, it contains both obligatory and admired “Zakat” in addition, maybe it was obligatory to Hadrat “Ali” to pay “Zakat” because of the spoils he got, there are many narratives quoted by Sunni elders in this regard that:

When commander of faithful [AS] gave his ring to the poor worshipping, this holy verse was sent down:

**“إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ”**

Your guide is only Allah, His Messenger, and the believers; those who establish the prayer, pay their obligatory charity, and bow down (in worship).

**Sura AL-MAEDA, verse 55**

God willing, I'll talk about this verse in the future which is one of our strongest reasons about commander of faithful [AS]'s imamate.

### Question:

To reject the opinion of Sunni, Mr. "Qazvini" gives the address of different books, but how is that he didn't talk a lot about the marriage of "Umar" with "Umm Kulthum"?

### Response:

Imam "Sadiq" [AS] says in this regard:

إن ذلك فرج غصناه

It was a marriage in which they got "Umm Kulthum" from "Ali" [AS] by force.

"Saykh Kuleini", Al-Kafi- v 5, p 346

Imam "Sadiq" says:

لما خطب إليه، قال له أمير المؤمنين: إنها صبية، قال: فلقى العباس، فقال له: مالي أبي بأس؟ قال: و ما ذاك؟ قال: خطبت إلي ابن أخيك فردني، أما و الله! ... ، لأقيمن عليه شاهدين بأنه سرق و لأقطعن يمينه

Second caliph went to "Ali" [AS] and proposed to "Umm Kulthum". Commander of faithful [AS] said: my daughter is a kid. Second caliph left the house, on his way he came across to "Abbas" – prophet's uncle- and said: I proposed to "Ali" [AS]'s daughter and he didn't accept it. Swear by god! I'll tell two guys to falsely testify that "Ali" [AS] has committed burglary and I'll cut his hand.

Shaykh "Kuleini"- al-Kafi- v5, p 346

Both narratives are valid from our perspective.

And Mr. "Tabarani" and Mr. "Haithami"- Sunni scholars- quote:

Hadrat "Ali" [AS] was asked: why did you give your daughter to second caliph? "Ali" [AS] said:

درة عمر أخرجته إلي ما تري

Umar's violence, force, and bad behavior made me to give my daughter to him {to accept the marriage}.

"Tabarani"- al-Mu'jam al-Kbir- v3, p 45 // "Haythami", Majma' al-Zawaed, v 4, p 271/// Ibn Sa'd, " Tabaqat al-Kubra", v 8, p 463

It means that "Ali" [AS] had to accept it.

You asked respectively and protested that about "Taqiyyah" and other matters we say issues from different books but about this marriage i didn't talk a lot, it's because I've already explained it comprehensively. Sunni scholars have talked about it and said issues about "Umar", you read Sunni valid books, it's been quoted there:

When this girl went to "Umar", before engagement- refuge to god- second caliph touched her shin, "Umm Kulthum" got upset and said:

**"لو لا أنك أمير المؤمنين لكسرت أنفك"**

If you weren't caliph, I'd break your nose.

"Ibn Hajar Asqalani", v 8, p 465 /// "Iban Asakir", history of Damascus, v 9, p 483 /// "Ibn 'Abd al-Barr, v 4, p 1955 /// "Zahabi", Sayr al-A'lam al-Nabala', v 5, p 14 // "Khatib al-Baghdai", history of Baghdad, v 6, p 182, "ibn Abi al-Hadid", description of Nahj al-Balaghah, v12, p 106 /// "Dhahabi", Islam history, v 4, p 138

"Khatib Baghdadi" quotes from "Umm Kulthum":

I went to "Umar", he kissed me without performing engagement.

These obscene and illusive issues are written in Sunni books. After getting to these issues, Mr." Sibt Ibn al-Jawzi" begins protesting to his ancestor Mr."ibn Jawzi" and other scholars and says:

These quoted issues that "Umar" touched Umm Kulthum's shin and kissed her:

**"لو كانت أمة لما فعل بها هذا، ثم بإجماع المسلمين لا يجوز لمس الأجنبية، فكيف ينسب عمر إلي هذا؟"**

If "Umm Kulthum" were even slave, it'd be "Haram" to touch her before buying, there is consensus amongst Muslims that touching the body of an alien female is not permissible, so why do they say such things about second caliph?

"Sibt ibn Jawzi"- Tazkirah al-Khawwas" p 321

**Question:**

Mr."Qazvini" says: we're ready to debate with them {"Wahhabis"}, It was said on a "Wahhabi" channel that they're ready to debate, well, debate with them, either you win or them.

**Response:**

I debated with that guy on that channel and its file is available and he debated with us on "Salam" channel either, next day, he began insulting and disrespecting Shias' sanctities, he's very impudent and has gotten nothing from humanity, he isn't worthy of debate. After our debate, Sunnis said on that channel:

You who don't know how to debate, why did you debate with Mr."Qazvini" and ruin our reputation?

Even some ridiculed him and said:

How dared you debating with "Qazvini"!

All these debates have been filmed and are available and we'll broadcast them if it's necessary. We're ready to debate but not with a guy that his parents have taught nothing other than swearing and using obscene sentences towards Shia sanctities.









