

# **An answer to the remarks made by al-Orayfi**

**(Riyaz Friday prayer's leader)**

**Answering the misgivings**

**Feiziyeh School**

**Thursday, January 7, 2010**

Dr. Hussein Qazvini: Every day we hear an interesting piece of news more surprising than yesterday!

Day in day out, we are witnessing some parts of integrity and belief systems of Shiism and Shia the scholars come under unmanly attacks by Wahhabism. A while ago, some remarks made by Dr. Qarzavi had become the buzzword of every circle and was among the top items of news in different media, and the other day we had the Saudi Arabia's grand mufti's fatwa regarding the legitimacy of Yazid ibn Mu'awiya and the rebellious act of uprising against them by Imam Hussein (AS) or we heard some false claims and lies in the conference held in Zahedan province.

Last week, one of the Friday leaders called al-Orayfi , in one of the mosques in Riyaz had made some ugly remarks against Shiism and showed his true colors during the sermons of the Friday prayer by calling Shiism a sect originated from Zoroastrianism . He also called Shiism as Rhonda belief system, full of heresies and against Islam, in addition, he insulted the grand Ayatollah Sistani ,one of the grand Shiite scholars, by calling him a heretic, evildoer and corrupted person. His remarks received extensive coverage in various media especially CNN and if you referred to some of the websites we can see more than 350 posts online a stating Mr. Orayfi's remarks and also the opposition of their Shia community members in the east of Saudi Arabia and Iraq and some of the insignificant media inside Iran.

Unfortunately, we do not know why these ugly, mean and false remarks were not broadcasted in our own media, of course some of the newspapers published his remarks in full details. On Monday, Iraqi parliament issued a statement

condemning his remarks and asked the Saudi Arabia's government to condemn his act and set up a trial for him.

Mr. Mohammed bin Abdul-Rahman al-Orayfi , a graduate of religion principles department in the University of Imam Mohammed bin Saud Riyaz and holds a PhD in theology, has become the Friday prayer's leader in one of the mosques in Riyaz and on 1, January, 2010 brought up some issues regarding the conflict between ,Yemen government and the Hothis.

In the past seven years, serious conflicts have been going on between Yemen government and the Shiite community members of Zeidis sect who were once one of the allies of the government and in 1995 they carried out some actions against the Wahhabis but in 2003 and after the first the statements made by the Hothis against the United States of America which was announced in support of Palestine, the human government, under the pressure of the United States of America, gave of supporting Hothis and in late 2004 , we witnessed the first war between Yemen's government and the Zeids.

I have to tell you that's this war which has been going on for several months can be classified as the sixth war between these two parties and unfortunately in this is story the government of Yemen, Saudi Arabia, the United States of America and the British government are all fighting against this sect, bombarding them, but you can see that some Shia community members have gained so much power against whom for governments are fighting and have still failed. What is their secret? Only the wise know!

The first parts of the remarks made al-Orayfi

Mr. al-Orayfi , in his Friday prayers sermons last week, talked about the Hothis and said: it is said that the grand Ayatollah Sistani should intervene in the conflict between the Hothis and the Yemen government but I personally believe that he is neither an appropriate candidate for intervention but also he is an old apostate and evildoer.”:

لم يطلبوا أن يكون علماء كبار الوسطاء، بل شيخ كبير زنديق فاجر، في طرف من اطراف العراق.

First: such a remark made by Mr. al-Orayfi can be easily expected because people tend to show their true colors based on the intellect they have soon or later and he

is one of the Wahhabis who is continuing activities carried out by Benny Umayyads and is trying to revitalize that kind of ideology, as an anniversary of the tragic incident in Mecca and killing of Shiite pilgrims Imam Khomeini (RH) stated:

“Are Muslim all across the globe blind to the fact that Wahhabi centers in the world have turned into places for espionage and conspiracy which either promote aristocratic Islam, **Abu-Suffian’s or American Islam** or serve slavishly the **world-devourer USA<sup>1</sup>** .”

Abu-Suffian’s culture is nothing but insulting and swearing at other people and other ideologies and the founders of such ugly behavior in Islam were the cursed dynasty of Benny Umayyads to whom Quran has referred as “the cursed tree ” . In Sahih Muslim – which is the most reliable book in the eye of Sunni community scholars after the book of God- it is explicitly written that Mu’awiya ordered his followers to swear at Ali (AS) Ibn Abi Talib:

أمر معاوية بن أبي سفيان سعداء، فقال: ما منعك أن تسب أبا التراب؟!<sup>2</sup>

Mu’awiya ordered Sad Ibn Vaghas to swear at Ali and when he refuses to do so, Mu’awiya asks for the reason for his refusal as if Sad Ibn Vaghas had committed a capital sin or had failed to do one of his religious obligations.

Mr. Zamakhshari’s interpretation is this: during the ruling of Benny Umayyads because of the ugly transition left by Mu’awiya bin Abu-Suffian , Ali Ibn Abi Talib was insulted and cursed on over 70,000 pulpits in mosques.”

Since they couldn’t find a better way to fight Amir-al-Momenin Ali (AS), they resorted to backbiting and insulting them and they had no strong arguments to face Ali that was the reason why they attacked him verbally. The Wahhabis have inherited the same technique after the passing of 14 centuries and they are trying to revitalize all the ugly traditions of Benny Umayyads dynasty. Currently, under satellite channels and websites, and in their books one of their best techniques to excommunicate the Shias and prove their polytheism is to accuse the Shia community members of insulting the companions of the holy prophet of Islam and then they issue a decree on the permissibility of killing all the Shiites for that. Now

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<sup>1</sup> . Sahifeye Sajadiye, v.21, p.80, Imam’s speech on the anniversary of Massacre in Mecca.

<sup>2</sup> . Sahih Muslim, volume 7, page 120.

we have to ask them: was Amir-al-Momenin Ali (AS) not one of the companions of the holy prophet of Islam? Where are you when on 70,000 pulpits in different mosques and he was being disrespected? If you are really the supporter of the companions of the holy prophet, why don't you support Amir-al-Momenin Ali (AS) as well? If they bring up the issue of Ijtehad, they have to say that Ijtehad has no value in the face of Nass. The Sunni community scholars have mentioned some Sahih narrations in which the holy prophet of Islam has been quoted as saying:

من سبّ علياً فقد سبّني<sup>1</sup>

“If someone disrespects Ali, he has actually disrespected me.”.

The Sunni community scholars have a general rule is stating that if Hakim Neishabori and Mr. Zahabi consider a narration as authentic, it can be easily recorded in Sahih Bokhari and Sahih Muslim. Now I am asking them to bring me just one narration in which the holy prophet of Islam has stated:

من سبّ أبا بكر فقد سبّني.  
من سبّ عمر فقد سبّني.

Or, they can give me an example of an authentic narration in which the holy prophet of Islam has said: “do not insult or swear at Abu Bakr and Umar Ibn Khattab !”

Can we argue against the above-mentioned narration about Amir-al-Momenin Ali (AS)? In addition, Mu'awiya was at war with Muslims for 21 years-13 years in Mecca and eight years in Medina-and finally he converted into Islam when he was defeated in the war and Amir-al-Momenin Ali (AS) has described him as:

فوالذي فلق الحبة و برأ النسمة! ما أسلموا و لكن إستسلموا و أسروا الكفر، فلما وجدوا أعوانا عليه  
أظهروه<sup>2</sup>

“Mu'awiya and his aides did not convert into Islam in the occupation of Mecca and they just pretended the conversion hiding their infidelity.”

Now, with such a record, how and when on earth did Mu'awiya learn the Islamic sciences and become a jurist to be able to perform Ijtehad?

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<sup>1</sup> . Mosnad Ahmad ibn Hanbal, **vol 6**, p 323 Almostadrk Alsayhyn Lelhakim Alnyshabory, **vol 3**, p 121 History of Islam Llzahby, **vol 3**, p 634 Albedayh and Alnahayh Labn Kathir, **vol 7**, p 391 History of Mdynh Damascus Labn Asgari, **vol 14**, p 132 virtues of Ali ibn Abi Talib (AS) Labn Merdevyh Alasfhany, **pp. 82** Aljam Alsghyr Lllyoty, **vol 2**, p 608 Majma Alzvyayd Llhaysmy, **vol 9**, p 130 Alsonan Alkabry Llnsayy, **vol 5**, p 133 Nazm Dorr Alsmtyy Llzardny Alhnfy, **PS 105** Queens Almal Llmtqy Alhendy, **vol 11**, p 573 Almnaqb Llkharzmy, Page 137 Alfsyl Almhmh Marefa Alaymh Labn fi al-Sabbagh, **vol 1**, p 590 and Alrshad Llsalhy Sbl Huda al-Shami, **vol 11**, p 100 al-Qirbi Ynaby Almvdh Lzvy Llqendozy, **vol 2**, p 102 Alnsayh Alkafyh Lemohamad bin Aqeel, **p 93**.

<sup>2</sup> . Nahjol Balagha, letter 16.

Second: the remarks made by Mr.al-Orayfi are nothing new because Mr. bin Baz has made more impolite remarks about Imam Khomeini (RH) and says:

الشيعة فرق كثيرة و ل فرقة لديها أنواع من البدع و خطرها فرقة الرافضة الخمينية الإني عشرية...<sup>1</sup>  
“the Shiites are divided into various sects and every and each of them has made a lot of heresies but the most important of these insects is the Rafezi and 12-Imams (AS) led by Khomeini. The same remark has been made by Naser al-Din Albani in a way impolite way compared to others and you can see that they are just continuing the methodology of Benny Umayyad. Ibn Taymiyyah in his book called Menhaj al-Sonna uses the expression of “al-Mojanas” for Alame Helli who was famous as Ibn-Motahar”. This is the manners of Wahhabis’ Sheik al-Islam. In his book “al-Doror al-Kamena , Mr. Sakhavi the researcher of Ibn Hajar Asghalani , in the footnotes of his book , volume 2, page 72, writes:

Near Beit al-Allah Haraam, Ibn Taymiyyah saw Alame Helli without knowing who he was and asked him several questions and Alame Helli answered them all. Then, ibn Taymiyyah asked who he was with that knowledge and Alame Helli answered: I am the one whom you call “Ibn-al-Monjes”<sup>2</sup> .

This is the Wahhabis’s method and all those who have no other choice but to insult, desecrate and swear at other people.

Third, the above-mentioned Wahhabi who has accused grand Ayatollah Sistani of being an apostate should refer to the Sunni community and Wahhabi reference books in which it is written: if someone accuses others of being apostates, he should be punished for his accusation by the judges.”. Mr. Ibn Nojim Mesri-one of the grand jurists of Hanafi sect in Egypt- says: if a person accuses others of being corrupted, apostate, infidel, the religious hypocrite and evildoer, then he has to be punished by a court.<sup>3</sup>

Many of the grand figures in Saudi Arabia, Bahrain, Iraqi and Qatar have announced that Mr. al-Orayfi should be punished and dismissed from his job as a Friday prayer’s leader exactly like Mr.Adel al-Kabani who made some scathing

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<sup>1</sup> . Majom Fatawi Ben Baz , volume 4 page 439.

<sup>2</sup> . Doror al-Kamena , Ibn Hajar Asghalani , vol.2, p.72.

<sup>3</sup> . Labn Alrayq Najim al-Masri al-Bahri, vol 5, p 76 Almokhtar Hashiye Rad Labn Abedin, vol 4, p 238 Zava’ Lelshanty Bayan, vol 5, p 454 Aldor Almokhtar Lelhaskafy, vol 4, p 238.

remarks against Shiism and international pressure forced Saudi Arabia's government to dismiss him from the congregation prayers' leadership forever.

Fourth: if Mr. al-Orayfi is looking for an apostate, we'll give him some accurate presses so that he can achieve his objective.

1. Mr. Hosni Dameshqi Shafei ,one of the grand Sunni scholars in Syria, talks about Ibn Taymiyyah in this way: "Ibn Taymiyyah has said :

وقال (ابن تيمية): «من استغاث بميت أو غائب من البشر... فإن هذا ظالم، ضال، مشرك»، هذا شيء تقشعر منه الأبدان، ولم نسمع أحدا فاه، بل ولا رمز إليه في زمن من الأزمان، ولا بلد من البلدان، قبل زنديق حرّان قاتله الله - عزّ وجلّ - وقد جعل الزنديق الجاهل الجامد، قصّة عمر رضى الله عنه دعامة للتوصل بها إلى خبث طويته في الإزدراء بسيد الأولين والآخرين وأكرم السابقين واللاحقين، وحط رتبته في حياته، وأنّ جاهه وحرمة ورسالته وغير ذلك زال بموته، وذلك منه كفر بيقين وزندقة محققة

**Ibn Taymiyyah has said: "anyone who implores to another person dead or far away, asking for help and forgiveness, is nothing but an oppressor, deviant, and polytheist..." When a Muslim hears such talks, he is bound to start trembling with anger since no one, before this heretic, has ever uttered such words in any place or at any time. This foolish and dull heretic is exploiting Umar's story as a tool to achieve his evil-intentioned objectives to desecrate Islam's holy prophet(PBUH) 's dignity trying to undermine his grandeur by saying that after prophet's demise , his dignity and mission on the earth has gone away. This idea is certainly blasphemy and hypocrisy and actually heterodoxy<sup>1</sup>.**

2. Ibn Hajar Asqalani, in his book called " al-Dor al-Kamena" has written a biography of Ibn Taymiyyah :

وافترق الناس فيه شيعا، فمنهم من نسبه إلى التجسيم، لما ذكر في العقيدة الحموية والواسطية وغيرهما من ذلك كقوله : إنّ اليد والقدم والساق والوجه صفات حقيقة لله، وأنه مستو على العرش بذاته...

**believes in anthropomorphism of God, since in his book " al-Aghidata al-Homoyah" he has depicted God as a creature having hands and legs , calves, and face.**

[ صلى الله عليه وآله ] لا يستغاث به، وأنّ في ذلك تنقيصا ومنعا من تعظيم النبي [ صلى الله عليه وآله ] ومنهم من ينسبُه إلى الزندقة، لقوله: النبيّ

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<sup>1</sup> . Dafe Shobha An Rasolalah, p131.

**And because of his opposition to supplication to and asking redemption through Prophet Muhammad (PBUH), which is itself negating prophethood and degrading his grand divine position, some people have called him heterodox and atheist.**

ومنهم من ينسبُهُ إلى النفاق، لقوله في عليّ ما تقدّم - أي أنّه أخطأ في سبعة عشر شيئاً - ولقوله: إنه - أي عليّ - كان مخذولاً حيثما توجه، وأنّه حاول الخلافة مرارا فلم ينلها، وإنما قاتل للرئاسة لا للديانة، ولقوله : إنه كان يحبّ الرئاسة، ولقوله : أسلم أبو بكر شيخا يدري مايقول، وعليّ أسلم صبيّاً، والصبيّ لا يصحّ إسلامه، وبكلامه في قصّة خطبة بنت أبي جهل ... فإنه شنع في ذلك، فالزموه بالنفاق، لقوله [صلى الله عليه وآله<sup>1</sup> : ] ولا يبغضك إلا منافق

**And for his indecent remarks on Ali (AS), many consider him a religious hypocrite (Munafiq) As he said: Ali bin Abi Talib [AS] repeatedly tried to regain the caliphate . But no one helped him, and he was not fighting for religion, but for power. Abu-Bakr’s Islam is much more valuable than Ali’s Islam which was accepted by him when he was a child and Ali’s asking for a hand of Abu Jahl’s daughter is considered to be a major flaw”. All of these words are signs of hypocrisy, because the Prophet [Muhammad PBUH] said to Ali [AS]: no one but a hypocrite might call you an enemy.**

3. Another description of Ibn Taymiyyah has been given by Mr. Saqaf- ,one of the grand Sunni scholars in Jordan, in his book called al-Tanbih Val Rad , page 7, writes:

و يسميه بعضهم شيخ الإسلام و هو ناصبي عدو لعلي كرم الله وجهه و اتهم فاطمة عليها السلام بأن فيها شعبة من النفاق ... .

“Some people have called Ibn Taymiyyah Sheikh al-Islam while is the enemy of Ahlol-Beit and Amir-al-Momenin Ali (AS) and has accused lady Fatima (AS) of creating division and disunity among Muslims.”

In his book “Menhaj Al-Sunnah”, volume 4, page 245, ibn Taymiyyah has made the above-mentioned accusations because lady Fatima wanted to take the Fadak area back from Abu Bakr and the stopped talking to him and because of these actions Taymiyyah accuses lady Fatima of being a religious hypocrite. Lady Fatima was the one about whom the verses of the Tathir, Mobahele, and the surahs of Kothar and Insan were revealed and about whom the holy prophet of Islam said:

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<sup>1</sup> . Al-Dorar al-kamenah fi Ayane al-Ma’et al-Samenh, vol. 1, p.155.

فاطمة بضعة مني، فمن أغضبها أغضبني و يؤذيني ما آذاه<sup>1</sup>

“Fatima (AS) is my flesh and blood. If anyone annoys her, He has annoyed me, and if anyone hurts her feelings, he has hurt mine”. With an authentic Hadith in al-Mostadrak Ala al-Sahihein, Hakim Neishabori quotes the holy prophet saying to Fatima (AS):<sup>2</sup> إن الله يغضب لغضبك و يرضي لرضاك

“Your annoyance and anger is the annoyance and anger of God”.

Now, all the more surprising to see Ibn Taymiyyah accusing lady Fatima (AS) of being a religious hypocrite. What I mentioned was the first parts of Mr.al-Orayfi accusing the grand jurist and the scholar Ayatollah Sistani of being an apostate and I demand our grand figures and our government officials to respond to him properly.

The second part of Mr. al-Orayfi’s remarks:

Now in the second part of Mr. al-Orayfi’s remarks we can see some insults to Howza Elmiyah and we have to answer them here. He has said:

إن مذهب التشيع أساسه المجوسية و هي ديانة كانت سائدة في ايران قبل الاسلام  
“ Shiism has mainly originated from Zoroastrianism which existed in the pre-Islamic era”.

Of course, Ben Baz and Ibn Taymiyyah and Dr. Qafari have mentioned the same remarks.

First: Islam and Shiism are like identical twins which have been born simultaneously and right after the holy prophet of Islam introduced this religion in Arabic Peninsula , he brought up Shiism in the meaning of the follwers of Amir-al-Momenin Ali (AS) . Therefore, the prophet Mohammed (peace be upon him) referred to Shiism long before the Iranians knew of Islam. Here I will give you to narrations from Sunni community reference books:

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<sup>1</sup> . Sahih Bokhari, vol 4, pp. 210, 219, vol 6, p 158 Sahih Muslim, vol 7, p 141.

<sup>2</sup> . Mostadrak-al-Sahihin, Hakim Neishabori, vol. 3, p 154.

وَ الَّذِي نَفْسِي بِيَدِهِ اِنْ هَذَا وَ شِيعَتُهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ<sup>1</sup>

“ I swear to God in whose hands lie is my life and soul that Ali (AS) and his followers are the survivors of the Day of Judgment.”

The second narration:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ هُمُ خَيْرُ الْبَرِيَّةِ

“Those who have faith and do righteous deeds,- they are the best of creatures.”

The holy prophet (PBUH) stated:

تَاْتِيْ اَنْتَ وَ شِيعَتُكَ يَوْمَ الْقِيَامَةِ رَاضِيْنَ مَرْضِيِّينَ<sup>2</sup>

“The holy prophet of Islam (peace be upon him) told Amir-Almomenin Ali (AS) : Ali you and your followers belong to paradise.”

What does this Wahhabi accusing Shiism of being part of Zoroastrianism have to say about the narrations and the above-mentioned verse of Koran?

Second: if Mr. al-Orayfi pays close attention, it is not just that most of the grand Sunni scholars were Iranians, like Abu Hanifah, Malik Ben Anas, Shafei, Mohammed bin Ismail Bokhari, Muslim ibn Hajjaj Neishabori, ibn Maje Qazvini, Abu Dawood Sistani, Nesa'Ee, Fakhr Razi, Rafee Qazvini, etc. most of the jurist and Hadith narrator's and lexicographers were Iranians , now if anyone accuses the Sunni community of being the product of Zoroastrianism, what do you have to say? If we put aside some of the grand figures of Sunni community, then you can easily see most of the scientific pillars of Sunni community where it Iranians. Therefore, this question is raised: if Shiism was originated from Iran, then where do most of the Sunni community scholars come from? As a result, we can claim

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<sup>1</sup> . History Of Damascus Labn Asaker, vol 42, p 371 Shavahed Altanzyl Lelhaskany, vol 2, p 468 Almanaqib Likhazmy, p. 111, 120 Alder Almansor Lelsyoty H, vol. 6, p 379 Fath Qadir Llhokany, vol 5, p 477

<sup>2</sup> . Alder Almansor Lelseioty, vol 6, p 379 Shavahid Altanzyl Lelhakim Alhaskany, vol 2, p 468 Fath Qadir Llhokany, vol 5, p 477 Alosy interpretation, vol 30, p 207 Labn Mardavyh Alasfhany virtues of Ali ibn Abi Talib, p 346, Ynaby Almavidah Lezvy Al-Qirbi Lqandozy, vol 2, p 357 Alsvaq Almhrqh Labn Hajar al-Haytham, page 161, published in Egypt, Chapter 11 Interpretation of Altabry, vol 30, p 335 history of Medynah Damascus Labn Asgari, vol 42, p 371 Almqab Likhvarzmy, pp. 111, H 120 Ansab Alashraf Llbazry , pp. 182.

that if any religious sect was supposed to get originated from Iran, it would be Sunnism and then Shiism.

Most of the grand Shiite figures were Arabs, so are our Imams (AS) and the Companions of the holy prophet of Islam and you cannot find 100 persian narrators from among thousands of the Companions and even the representatives of our twelfth Imam ( ATFS) are Arabs as well. Our grand jurists and scientific figures were mostly arabs such as Shaykh Mufid (RA), Seyed Morteza (RA), Ibn Salar (RA), Ibn Idris (RA), Allama Helli (RA), Abu Alslah Halabi (RA), Mohaghe Karki(RA), Shahid Aval (RA), Shahid Sani (RA), Saheb Javaher , therefore, these remarks about Shiism having originated from Iran and the Persian people are completely baseless.

Mr. Ahmad Amin Mesri-despite his insult to Shiism- talks about Shiism in this way:

الذي أرى كما يدلنا التاريخ إن التشيع لعلي بدأ قبل دخول الفرس في الإسلام<sup>1</sup>  
as I see it and it can also be seen in the history, the Shiism of Ali was formed before the Iranians conversion into Islam.”

Mr. Abozohre ,one of the grand Sunni scholars, says:

إن الفرس تشيعوا على أيدي العرب و ليس التشيع مخلوقا لهم ... و أما فارس و خراسان و ما وراءهما من بلدان الإسلام، فقد هاجر إليها كثيرون من علماء الإسلام الذين كانوا يتشيعون فرارا بعقيدتهم من الأمويين أولا، ثم العباسيين ثانيا و أن التشيع كان منتشرا في هذه البلاد انتشارا عظيما قبل سقوط الدولة الأموية بفرار أتباع زيد و من قبله إليهما<sup>2</sup>

The Persians converted into Shiism by Arabs and it didn't start as a new sect by the Persians... And the reason why they accepted Shiism was that during Banny Umayyads and Banny Abbas, the grand figures of Shiism were tortured and harassed and they had to flee the country and immigrate to Iran and the spread the culture of Shiism in most of the cities there.”

If you look at the history from the time of the Iran's occupation through the 10<sup>th</sup> century, he can see that the official religion of Iran was Sunnism. After the 10<sup>th</sup> century and Safavis's sweeping to power, and thanks to debate one of the grand the

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<sup>1</sup> . Fajr al-Islam LeAhmad Amin, page 176.

<sup>2</sup> . Alemam Jafar Sadeq, p.545.

scholars of Shiism had kinky Khodabande , Shiism became the official sect in Iran.

Second: suppose that Iran and the Persians were the founders of Shiism but we have some Sahih narrations quoting the holy prophet of Islam as saying:

“If faith and religion can only be found in outer space, the Persians would find it. In another narration in Sahih Muslim, Abu Harireh has narrated:

لو كان الدين عند الثريا لذهب به رجل من فارس أو قال من أبناء فارس حتى يتناولها<sup>1</sup>

“If faith and religion can only be found in outer space, the Persians would find it.”

In Mostadrak Ala Sahihin, we read that the holy prophet of Islam once said:

لو كان الإيمان معلقا بالثريا لناله رجال من العجم و أسعدهم به الناس<sup>2</sup>

“ even if no faith can be found on the earth and it only can be found in one of the planets, some people of Iran will find it and give prosperity to other people with that faith.”

Hakim Neishabori says that this is a narration based on the conditions in Sahih Bokhari.

### **The third part of the remarks made by Mr. al-Orayfi :**

Mr. al-Orayfi talks about the Shiites in this way: “the Shiites are heretics”.

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<sup>1</sup> . Sahih Muslim, vol 7, p 191 Mosnad Ahmad ibn Hanbal, vol 2, p 309 Fath Albary Faye Sharh Albokhary Labn Hajar Alsqlyany, vol 8, p 493 Alastyab Labn Al Albert, vol 2, p 636 Faiz Qadir as Aljam Alsghyr Llmanavy, vol 5, p 410 Jame Albi Leltabry, vol 26, pp. 86 Tafsir Albaghavy, Vol 4, page 187 Alqortby, vol 18, p 93 Tafsir of Ibn Kathir, vol 4, p 196 Histroy of Medynh Damascus Labn Asgari, vol 21, p 416 Seir Elam Anab Llzahby, vol 1, p 542 Islam history Llazhby, vol 3, p 515 Alvafy Balvfyat Lelsafdy, vol 15, p 193.

<sup>2</sup> . Almostadrk Alsahyhyn Lelhakm Alnyshabvry, vol 4, p 395 Majma Alzvayd Lelhysmy, vol 10, p 64 Mosnad Abi Yly, vol 3, p 23 Sahih Ibn Haban, vol 16, p 298 Almojam Kabeer Ltabrany, vol 18, p 353 Takhryj Alahadys and Alasar Lelzyaly, vol 1, p 411Kenz Almal Lmotqy Alhendy, vol 12, pp. 91 Tafsir Alsamarqandy, vol 3, p 292 interpretation of Alsalaby, vol 9, pp. 39 Tafsir Alnasfy, volume 1, page 288 Tafsir Abi Masood, vol 3, p 51 Mata Alasma Lelmoqryzy, vol 8, p 127.

First, if he is looking for some heretics, I will give him a very exact address who was actually the founder of heresy and that person is no one but Umar Ibn Khattab , the second Caliph. In Sahih Bokhari and other books it has been recorded that the second Caliph used to go to the mosques and once saw that people were performing Nafele prayers during the nights of Ramadan then he objected to people doing that individually and told Abi Ibn Ka'b to be the leader of the prayers and ordered people to follow him. The next day, he went to the mosque and noticed that people were performing a religiously recommended prayer in groups then he said: <sup>1</sup> نعم البدعة هذه

“ what a great heresy!”

Therefore, we have to ask Mr. al-Orayfi to go to the reference he gave him to fight it heresy and heretic people. It is more interesting to know that the holy prophet of Islam is quoted in Sahih Bokhari as saying:

كل بدعة ضلالة<sup>2</sup>

“Every heresy is considered an act of deviation”.

And in other reference books, the same has been mentioned:

كل بدعة ضلالة و كل ضلالة في النار<sup>3</sup>

Second: the founder of Taraviah prayers was Umar Ibn Khattab himself but he didn't perform this kind of prayer even once during his lifetime. Mr. Ibn Qadame

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<sup>1</sup> . Sahih Albokhary, vol 2, p 252 Alsonan Alkbry Lelbyhaqy, vol 2, p 493 Omadaol Qari Leleyny, vol 11, p 125 Tohfah Alahvzy Lelmobarkfory, vol 3, p 450 Almosnef Lebda Razzaq Alsanany, vol 4, p 259 Marefat Alsonn and Alasar Lelbyhaqy, vol 2, p 305 Kenz Almal Llmotaqy Alhendy, vol 8, p 408 Sahih Ibn Khazymh, vol 2, p 155 history Labn Almdynh Shbh Alnmyry, vol 2, p 714 Imta Alasma Lelmoqryzy, vol 11, p 114.

<sup>2</sup> . Sahih Muslim, vol 3, p 11 Mosnad Ahmad ibn Hanbal, vol 4, p 126 traditions of Aldarmy, vol 1, p 45 Sunan Ibn Majh, vol 1, p 16 Sunan Abi Dawud, vol 2, p 393 traditions of Altermezy, vol 4, p 151 Majma Alzvayd Lelhysmy, vol 1, p 171 Almostadrk Alshyhyn Lelhakm Alnyshabvry, vol 1, p 96 Alsonan Alkabry Lelbyhgy, vol 10, p 114 Fath Albary Faye Sharh Sahih Albkhary Labn Hajar Alsqlyny, vol 13, p 212 Almojam Awsat Ltabrany, vol 1, p 28 Almojam Kabeer Ltabrany, vol 18, p 246 Histrory of Mdynh Damascus Labn Asgari, vol 64, p 375 Asad Alghabh Labn Alasyr, vol 5, p 350 Tahzib Alkmal Lelmezy, vol 17, p 306 Alasabh Labn Hajar, vol 1, p 40 Altbqat Alkabry Lemhomd ibn Saad, vol 1, p 377 Alsqat Labn Haban, volume 1, page 5 of Aldarqtny, vol 5, p 323 History of Baghdad Lelkhtyb al-Baghdadis, vol 12, p 297 Seir Alam Alnbla' Llzahby, vol 3, p 421 interpretation of Alsmany, vol 2, p 160 Alder Almansor Lelsyoty, volume 2, page 224 explanation of Albghvy, vol 2, p 145 Alqartby commentary, vol 7, p 139.

,one of the grand Hanbali scholars, in his book called “al-Moghani” volume 2, page 168 says: Umar Ibn Khattab did not perform Taraviah prayers even once and during the nights of Ramadan month , he is to say his prayers at home.

Also Abdullah ibn Umar did not perform Taraviah prayers even once:

جاء رجل إلى ابن عمر، قال: أصلي خلف الامام في رمضان؟ قال: أتقرأ القرآن؟ قال: نعم، قال: أفتنصت كأنك حمار؟ صل في بيتك<sup>1</sup>.

A man asked Ibn Umar Ibn Khattab: do you perform Taraviah prayers during Ramadan? Ibn Umar Ibn Khattab answered: have you recited Koran? He replied: yes. Ibn Umar mentioned: Do you want to perform Taraviah prayers like a donkey (in a silent manner)? Go home and say the prayers in your home.”

Therefore, those who accused the Shiites of being heretics and creating heresy in the religion of Islam should know that the founder of heresy was the second Caliph whom is considered by the Sunni community members as the successor of the holy prophet of Islam. As a result, if you really want to fight heresy and if you are really man enough and a brave one also, you have to fight the heresy made by Umar Ibn Khattab.

Of course, some of the Sunni scholars have tried to justify such action by saying that we have two kinds of heresy, well-intentioned, and an evil-intentioned heresy. Their justification is as saying there are two types of adultery a well-intentioned one and evil-intentioned one. It seems that they are forgot them what the holy prophet of Islam once said: all various types of heresy are darkness and deviation and all the deviated belong to fire of hell.

The above-mentioned Friday prayers leader has talked so rudely about the grand Ayatollah Sistani while other school that are open-minded and have a moral conscience like Jamal Khasheghchi- the theoretician and analyst of Saudi Arabia’s affairs and it co-editor of Akhbar al-Arab - talk about the grand Ayatollah Sistani in this way: with the prudence and forethought that grand Ayatollah Sistani showed of himself in Iraq and prevented the conflicts between the Sunnis and

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<sup>1</sup> . Sonan Alnasayy, vol 3, p 189 Alsonan Alkobry Lelnsayy, vol 1, p 550 Sahih Ibn Khazymeh, vol 3, p 143 Almojam Kabeer Lelabrany, vol 9, p 97 of Nahj Alblagh Labn Abi al-Hadid, vol 3, p 42 Rva’ Alghlyl Lelalbany, vol 3, p 73 Alsmayy commentary, vol 2, p 160 Alder Almnsor Lelsyvtv, vol 3, p 147 Fath Qadir Lelshokany, vol 2, p 267.

Shiites and the massacre of Muslims, it is incumbent that all the Sunni Muslims show him respect.

A few weeks ago Mr. Thomas Friedman – the renowned American writer – has said: the grand Ayatollah Sistani must be nominated for the Nobel peace prize for Ali's efforts made to prevent sectarian killings in Iraq.

Even after the explosions of Askrin shrine (AS) , the Shiites were furious and the grand Ayatollah Sistani heard their objections about taking revenge but he issued a statement : “ even if they kill 1000 of Shiites, you have no right to even make their noses bleed”. After that they said: don't say “ the brothers of Sunni community” and say “our dears in Sunni community”.

His words saved Iraq from falling into the hands of the United States and Israel and by his prudence this country did not turn into another Lebanon. Some of the liberal Wahhabis and Western politicians, with all hostility and evil inside, praise this grand Ayatollah but Mr. Orayfi disrespects him so blatantly.

Peace and the blessings of God be upon you!

Dr. Seyed Mohammad Huseini Qazvini

# **An answer to the remarks made by al-Orayfi**

## **(Riyaz Friday prayer's leader)**

### **Answering the misgivings**

#### **Feiziyeh School**

Dr. Hussein Qazvini: in the previous session we talked about some remarks made by al-Orayfi on Shiism in the grand Ayatollah Sistani and today we are going to discuss another remark of his back using the Shiism of exaggeration about the Imams (AS). Of course it is not a new accusation and since time immemorial and even before the emergence of Wahhabism, the Shia community members were accused of exaggerating about their Imams (AS) either by the opponents of Shiism or by its ignorant proponents. And now the issue of exaggeration has become almost like a buzzword in many circles and everybody is talking about it, on one Wahhabis, and in the other hand the Sunni community for pseudo-Shiite intellectuals, everybody's accusing the Shiism of exaggerating about Imams (AS). If we get the chance, we'll talk about some of the accusations made by some of our people like Mr. Modaresi and others accusing the Shiites of exaggerating about their Imams (AS) or questioning the infallibility of the Imams (AS) at universities or some of the scientific and religious centers or they even question the issue of divine knowledge of all the secrets and the unknown possessed by the Imams (AS). We'll talk about this issue later. But as I told you before most of the opponents of Shiism are just talking about these issues these days attacking Shiism and its belief system and now you're trying to answer the Wahhabis and some of the community members. The remark made by al-Orayfi is: “

إن الشيعة من اهل البدع الذين يرفعوا بعضهم الأئمة من اهل البيت إلى مراتب النبوة بل الإلهية.  
“The Shia community members are heretics and they even rank some of their Imams (AS) in Ahlul-Beit higher than the prophets of God.”

You really don't expect these people to know better and during the discussions I had the Wahhabis, I realized that one of the most important misgivings presented

by them against the Shiism is the issue of exaggeration about our Imams (AS). Even a few years ago that I was in the holy Mecca, during the month of Shaban , I had a discussion with Mr.Ghamedi -who is the ahead of the Council for Promoting The Good And Prohibiting The Evil and has recently announced that the verse of Hejab was revealed just for the wives of the holy prophet of Islam and does not include any other woman- we talked for one hour and half when he told me that there were a few issues which needed to be clarified by me and he said:

“if you answer my questions and the grand jurists and our politicians approve of your answers I am ready to finance the publication of your books here to defend Shiism and distribute your books all over the Saudi Arabia.

1. Insulting the companions of the holy prophet of Islam: you have to announce officially that you will not insult the Companions of the holy prophet of Islam.
2. Calling Ayesha a prostitute : you have to announce officially that you will not called Ayesha a prostitute anymore.
3. Your belief in Taqiyah : you have to clarify your stance towards Taqiyah and admit that it is a religious hypocrisy.
4. The infallibility of Imams (AS) (AS): you believe that your Imams (AS) are infallible and we want you to admit that you reject such idea because there is no evidence to support such claim in the book of God for the infallibility of a non-prophet .
5. The claim about your Imams (AS) having Qieb (the knowledge over all the unknown) power and your exaggerations about them: you have to admit that your Imams (AS) do not possess such power.

Of course, we are 100% sure that they are lying and they wouldn't keep the promise and I also talked to some of the grand jurists here and they assured me that Saudi Arabia's officials wouldn't act as did promised.

God willing, one of the programs you preparing is to clarify that the above-mentioned issues and we tried hard to get a chance to have a friendly debate with some of the highest-ranking Saudi figures but many people inside Iran and also in Saudi Arabia's government tried to prevent us from doing it but here is still

hopeful and even some months ago, I received a letter from al-Mostaqelaha satellite TV channel which is a London-based Wahhabi channel and they had asked me to join them for one month and they would give me the opportunity to talk on their channel for one month criticizing Wahhabism or presenting the culture and belief system of Shiism on condition that after our talks people would be able to call in and the answered what are the questions they had.

We really didn't expect al-Mostaqelaha satellite channel to send us such an invitation because right from the beginning they are attacking Shiism and I couldn't believe they would agree to do such a thing. I personally was interested in the idea and I talked to some of the grand the scholars and jurists some of whom encouraged me and some of them disagreed. Therefore, we decided that it was not to our benefit to run a program on that satellite And we told them if such an opportunity was given to us by one of the impartial satellite channels or one of the channels in Saudi Arabia and official representative of Saudi Arabia's grand mufti would attend such program, then we would be willing to join them. Because such representative will present the attitudes of Saudi Arabia's grand mufti – who is the highest-ranking decision-making authority of the Wahhabis and we will present the opinions of Shiite grand jurists. Several months have passed, but you have received no answer and we haven't still lost hope.

The issue of exaggeration is one of our fundamental issues and if you entered Saudi Arabia or some of the Sunni populated areas or if you discussed with the Sunni or Wahhabi scholar, one of the issues brought up by them would definitely be the issue of exaggerations they claim we make about our Imams (AS) because they consider their these exaggerations regarding the Imams (AS) as heresy and killing anyone who believes in such a thing as a permissible act.

First of all, I would like to mention some statements made by Ibn Taymiyyah-the theoretician of Wahhabism- regarding the Shiites' exaggeration of their Imams (AS) and then build present our answers:

الرافضة غلوا في الرسل، بل في الأئمة، حتى إتخذوهم أربابا من دون الله، فتركوا عبادة الله وحده لا شريك له التي أمرهم بها الرسل و كذبوا الرسول فيما أخبر به، من توبة الأنبياء و إستغفارهم، فتجدهم يعطلون المساجد التي أمر الله أن ترفع و يذكر فيها اسمه، فلا يصلون فيها جمعة و لا جماعة و ليس لها عندهم كبير

حرمة و إن صلوا فيها صلوا فيها وحدانا و يعظمون المشاهد المبنية على القبور، فيعكفون عليها مشابهة للمشركين و يحجون إليها كما يحج الحاج إلى البيت العتيق...<sup>1</sup>

“The Shiites have exaggerated both about the holy prophets of God and about their Imams (AS) and sometimes they even place some gods against Allah they had abandoned worshipping Allah... They have shut down the mosques... And have beautified the shrines of their Imams (AS).” In another place in his book, volume 7, page 187, he adds:

الرافضة موصوفون بالغلو عند الأمة، فإن فيه من إدعي الإلهية في علي و هؤلاء شر من اليهود.  
“The Shiite exaggerates about their Imams (AS) and even some of them claim that Ali is a God and they are worse than the Jews.”

After Ibn Taymiyyah, a lot of people like Dehlavi in his book called “al-Tohfat al-Asna Ashariyeh fi Rad Ala Imamiyah”, pages 323, 748 and Mohammad Ibn Abd-al-Wahhab in his compilations, volume 6, page 67, consider the Shiites exaggeration of the Imams (AS) as one of their biggest weaknesses and even Mohammed Ibn Abd-al-Wahhab, the founder of Wahhabism, says:

“Those Shiite community members who exaggerate about the Imams (AS) must be invited to repentance and if they refused, they have to be executed.”

فهؤلاء كفر يستتاب؛ فإن تاب فهو و إلا قتل.

### **Answering the misgivings related to the exaggeration of Imams (AS)’ standing:**

First part: the opinions of Imams (AS), scholars, and the jurists in Shiism regarding exaggeration.

The Imams (AS) themselves were among the opponents of exaggeration and proposed those believing in such an idea and have separated themselves from the newsgroups by making harsh statements and we don’t deny that during the time of Imams (AS) there were some people were exaggerated about them and they were seriously rejected by the Imams (AS) .

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<sup>1</sup> . Menhaj Alsona

The viewpoint of our grand jurists: since the time of Sheik Mofid (RA) up until the present era, our grand jurists did not consider those exaggerating individuals Shiites or even Muslims. They consider them religiously impure and they do not perform any prayers on their dead bodies and they consider burying their dead in Muslim graveyards as a Haraam act. Also, in a court of law, they do not accept their testimonies and even in regard their marriages as null and void. These people that we call “Qolat” exaggerate about the status of the Imams (AS) and rank them higher than the prophets of God or even God Himself.

First answer: narrations of the Imams (AS) in the repudiation of exaggeration:

There are a lot of narrations from the holy Imams (AS) regarding the repudiation of exaggeration in Shiites reliable reference books:

First narration: Imam Sadeq (AS) has stated:

إجعلونا مخلوقين و قولوا فينا ما شئتم، فلن تبلغوا<sup>1</sup>

“Consider us as the creatures of God and then talk about whatever virtue no one to attribute to us and surely God Almighty will grant you that virtue.”

This narration in Basayr Aldarjat is Sahih and there is no doubt about its documentation.

Second narration: the late Sheikh Sadoq in his book called “Khasael” and in the well-known narration of Arbamat quotes Amir-al-Momenin Ali (AS) as saying:

إياكم و الغلو فينا، قولوا إنا عبيد مربوبون و قولوا في فضلنا ما شئتم<sup>2</sup>

“Refrain from exaggerating about us but Consider us as the creatures of God and then talk about whatever virtue no one to attribute to us and surely God Almighty will grant you that virtue.”

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<sup>1</sup> . Basayr Aldarjat Lemohamd ibn al-Hasan Alsfar, pp. 261 Lelalamh Almajisy Bihar al-Anwar, vol 25, p 279  
Alsaqb Faye Almanaqb Labn Altosy Hamza, pp. 402 Medynh Almajz Lelseyd Albahrany Hashem, vol 5, p 348.

<sup>2</sup> . Lelshykh Alkhsal Alsadoq, pp. 614 Tohf Oghoul Labn Shaba Alharany, pp. 104 Lelalamh Almajisy Bihar al-Anwar, vol 10, p 92.

( note : the above-mentioned narration is controversial but the grand Ayatollah Shobeiri Zanjani - where is one of the Rejal experts of the Shiites and has been highly praised by the grand Ayatollah Sobhani - confirms the authenticity and documentation of this narration.

Third narration: Imam Sadeq (AS) states:

إنا والله! عباد مخلوقون، لي رب أعبده إن لم أعبده عذبني بالنار ... إجعلونا عبدا مربوبين و قولوا فينا ما شئتم إلا النبوة<sup>1</sup>

“ I swear to God that we are the creatures of God and there is a God for me that I worship and if I don't, He will chastise me with the fire of hell... Except prophethood, he can attribute whatever virtue you want to us.”

Therefore, we can draw the conclusion that except prophethood and divinity they can ascribe whatever virtues you want to our Imams (AS). Even in the verse of Mobahele , Amir-al-Momenin Ali (AS) was equal to the prophets by the holy prophet of Islam and all the grand the scholars, interpreters of Koran, and Shiite grand jurists have said : Amir-al-Momenin Ali (AS) has the same ranking as the holy prophet of Islam but the prophethood and revelation.”

The issue of prophethood is technically out of question and no one has attributed prophethood to the Imams (AS) even among the people who exaggerate no one has claimed such a thing or if there were a few during the time of Imam Sadeq, they are rejected, caught and burned in fire.

Fourth narration: the late Tabarsi (RA) in his book “Ihtejaj” quotes Amir-al-Momenin Ali (AS):

لا تتجاوزوا بنا العبودية، ثم قولوا فينا ما شئتم و لن تبلغوا و إياكم و الغلو، كغلو النصارى، فإني بريء من الغالين<sup>2</sup>

“Do not rank us as God and refrain from exaggerating about us but consider us as the creatures of God and then talk about whatever virtue no one to attribute to us and surely God Almighty will grant you that virtue. Avoid exaggerating about us because they hate exaggerators like Christians”

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<sup>1</sup> . Mostadrak Sefynh Albahar Lelshykh Ali Alnamazy Alshahrody, vol 7, p 53.

<sup>2</sup> . Alahtjaj Lelshykh Altabsy, vol 2, p 233.

We have a lot of similar narrations in the above-mentioned books which are all reliable references and if somebody is asking for Tavator, they can see that our imams have recommended us not to exaggerate about the qualities of theirs even in some of the narrations, the read that Amir-al-Momenin Ali (AS) has a stated:

أنا عبد من عبيد محمد صلي الله عليه و آله<sup>1</sup>  
“ I am one of the servants of Muhammad (peace be upon him).”

Whatever grade qualities our imams have are originated from the holy prophet of Islam and if you praising our imams is so much is because they are under attack and they have to protect the dignity but the holy prophet of Islam does not need any protection because nobody questions his qualities and both the Sunnis and Shiite community members have consensus over his virtues except for the infallibility of the prophet Mohammed (peace be upon him) over which we have some disagreement with some of the Islamic sects and the strongly defend our standing because they say: the holy prophet of Islam was just infallible regarding the delivery of revelations and not in other areas.”

But we believe: “the holy prophet of Islam (peace be upon him) was infallible both in his mission of delivering their Revelation and also in other areas and he was completely sinless.” Because if the prophet is not infallible in one of the areas of ordinary life, no one can have complete trust in him and he also have some verses proving our claim:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ<sup>2</sup>  
It is no less than inspiration sent down to him

أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ<sup>3</sup>  
O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا<sup>4</sup>

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<sup>1</sup> . Alkilyny Lelshykh al-Kafi, vol 1, p 90 Alahtjaj Lelshykh Altabsry, vol 1, p 313 Llamh Almajlsy Bihar al-Anwar, vol 3, p 283.

<sup>2</sup> . Najm surah/verse four

<sup>3</sup> . Al-Nesa surah, verse 59

<sup>4</sup> . Hashr surah/ verse seven. If

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.”

### **Second answer: the decrees and viewpoints of Shiite scholars in repudiating Qolat (the exaggerator's):**

1. Sheik Sadoq (RA) has expressed this Shiite ideology regarding the Imams (AS) :

و إعتقادنا فيهم: أنهم أولوا الأمر الذين أمر الله تعالى بطاعتهم و أنهم الشهداء على الناس ... و أنهم عبد الله المكرمون الذين لا يسبقونه بالقول و هم بأمره يعملون...<sup>1</sup>

and in another place, he writes:

إعتقادنا في الغلاة و المفوضة أنهم كفار بالله تعالى و أنهم أشر من اليهود والنصارى و المجوس و القدرية و الحرورية<sup>2</sup>

Qolat and Mafoze are infidels and we consider them worse than the Jews, Christians and Zoroastrians...”

2. Sheik Mofid (RA) (died in 413 AH) states:

و الغلاة من المتظاهرين بالإسلام هم الذين نسبوا أمير المؤمنين و الأئمة من ذريته - عليهم السلام - إلى الألوهية و النبوة و وصفوهم من الفضل في الدين و الدنيا إلى ما تجاوزوا فيه الحد و خرجوا عن القصد و هم ضلال كفار، حكم فيهم أمير المؤمنين - عليه السلام - بالقتل و التحريق بالنار و قضت الأئمة - عليهم السلام - عليهم بالإكفار و الخروج عن الإسلام<sup>3</sup>

3. Sheik Tosi (RA) (died in 460 AH), in his book called “Amali” states:

إحذروا على شبابكم الغلاة لا يفسدونهم، فإن الغلاة شر خلق الله، يصغرون عظمة الله و يدعون الربوبية لعباد الله و الله إن الغلاة شر من اليهود و النصارى و المجوس و الذين أشركوا<sup>4</sup>

### **third answer: the decrees and viewpoints of Shiite jurists in repudiating Qolat (the exaggerator's):**

1. Sheik Mofid (RA):<sup>1</sup> “they have left the religion of Islam.”

<sup>1</sup> . Alaqdat Faye Din Alimamyh Lelshykh Alsadoq, p 94.

<sup>2</sup> . Alaqdat Faye Din Alimamyh Lelshykh Alsadoq, p 97.

<sup>3</sup> . Alimamyh Lelshykh Almofyd, p 131.

<sup>4</sup> . Alemali, Lelsheik al-Tosi, page 650.

2. Mohaghegh Helli (RA) : <sup>2</sup> و أما الغلاة : فخارجون عن الإسلام : the exaggerator's have left Islam and they are religiously impure.

3. Alame Helli (AS):

و أما الغلاة فإنهم و إن أقرؤا بالشهادة إلا أنهم خارجون عن الإسلام  
Montahiol Matlab , LeAlame Helli , volume 1, page 26- Montahiol Matlab ,  
LeAlame Helli , volume one, page 152.

Alame Helli (RA) considers the animals killed for eating by Qolat religiously impure and thinks one of the preconditions for killing an animal is being a Muslim:

و لا يحل لو ذبحه الناصب – و هو المعلن بالعدواة لأهل البيت كالخوارج – و إن أظهر الإسلام و لا  
الغلاة<sup>3</sup>

“If a Qali (and exaggerator in religion) drinks from a glass of water, that glass becomes religiously impure”.

4.Fakhr al-Mohaghegin: in his book called “ Iyzah al-Favaed” , he regards Qolat as a religiously impure.<sup>4</sup>

5. Shahid Aval (RA) :

أما الغلاة و الخوارج و النواصب فيخرجون (عن الإسلام)<sup>5</sup>  
و أما الغلاة فخارجون من الإسلام إسماء و معنى<sup>6</sup>

In Shahid Aval (RA)'s idea , Qolat and Khavarej's dead bodies should not be washed ceremonially after death (Qusl Meiyet):

و لا تغسل الخوارج و لا الغلاة و إن أظهروا الإسلام<sup>7</sup>

Also, he believed the Meiyet Prayers should not be performed for Khavarij and Qolat.

و لا صلاة على الغلاة و الخوارج<sup>1</sup>.

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<sup>1</sup> . Al-Masael Alsorvyeh LeShykh Almofyd, 237.

<sup>2</sup> . Lelmohqe Alomtabr Alhely, vol 1, p 98.

<sup>3</sup> . Montahiol Matlab , LeAlame Helli , volume 1, page 25.

<sup>4</sup> . Iyzah al-Favaed Lebn Alalame , volume 1, page 26.

<sup>5</sup> . Aldoros LeShahid Aval , page 2, vol, 272.

<sup>6</sup> . Roz Aljnan (T.Q) LeShahyd Thani, p 157.

<sup>7</sup> . Bayan (T.Q) LeShahyd Awwal, page 24.

6. Fazel Hendi (RA): Qolat are among the non-Muslim book cannot marry the Muslims:

و يخرج بالإسلام الفرق المحكوم بكفرها من الغلاة و النواصب<sup>2</sup>

7.Mohaghegh Bohrani (RA):

لأن الغلاة و الخوارج و إن كانوا من فرق المسلمين نظرا إلى الإقرار بالشهادتين إلا أنهما من الكافرين<sup>3</sup>.

8. Seyed Ali Tabatabaee (RA):

الغلاة و الخوارج و غيرها من فرق الإسلام، المحكوم بكفرهم شرعا<sup>4</sup>.

9- Sheik Mohamed Hassan Najafi (RA):

لا كلام في نجاستهم و كفرهم<sup>5</sup>

“There is no doubt and the consensus of all the grand Shiite jurists is that Qolat are infidels and religiously impure. And they cannot inherit from the Muslims:

أما الغلاة و الخوارج و النواصب و غيرهم ممن علم منهم الإنكار لضروريات الدين فلا يرثون المسلمين قولا واحدا<sup>6</sup>.

10.Seyed Yazdi (RA):

لا إشكال في نجاسة الغلاة و الخوارج و النواصب<sup>7</sup>

11. It is not permissible to perform Mayet prayers on Qolat:

و كذا لا تجوز الصلاة على النواصب و الخوارج و الغلاة و إن كانوا من المنتحلين للإسلام، بالإجماع<sup>8</sup>  
All of the above-mentioned jurists have issued some decrees regarding the exaggerators in religion and especially in Shiism so it is not really fair to accuse

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<sup>1</sup> . Bayan (T. Q) Lelshahyd Awwal, page 28.

<sup>2</sup> . Kashf Allsam (T.Q) Lelfazl Alhendy, vol 2, p 19.

<sup>3</sup> . Alnazrh Alhadayq Lelmohaqeq Albohrany, vol 5, p 176.

<sup>4</sup> . Riaz Lelsyed Maseel Taqlid Ali Altabatbayy, vol 9, p 321.

<sup>5</sup> . Javaher Alklam Faye Sharh Al-Islam Lelshykh Aljavahry, vol 6, p 51.

<sup>6</sup> . Javaher Alklam ,Lelshykh Aljavahry, vol 39, p 32.

<sup>7</sup> . Orvatol Vosgha, Lelseyed al-Yazdi, volume 1 volume 1, page 145.

<sup>8</sup> . Mostand Alshyh Lelmohaqeq Alnaraqy, vol 6, p 270.

the Shiite of being Qolat regarding their Imams (AS) ! You have mentioned a lot of narrations and a decrees issued by our jurists and the scholars regarding the exaggeration and religion and now you are fully aware of what the Shiites think about Qolat and everything is crystal-clear for you but if you're bearing grudges against Shiism and of trying to destroy it, that's a different story!

Therefore, those who are accusing of exaggeration about our Imams (AS) should know that the Imams (AS) were among the first people fighting exaggerators and hated them and our grand scholars and the jurists are the representatives of Shiism and its ideology regarding the exaggerators calling them infidels and apostates and in the above-mentioned cases you read different attitudes of jurists in different eras and we realize that no jurist considers the exaggerators in religion as non-Muslims , their meals religiously impure, and they do not perform prayers for their dead bodies and think they are not allowed to inherit anything from the Muslims.

Part two: the existing narrations regarding the virtues of our Imams (AS) ; the reason for the accusations facing Shiism :

they have some narrations regarding the virtues of our imams whose acceptance are really difficult for the Wahhabis and their ideology because they measure everything by materialistic standards or by the traditions of the first and the second Caliph and they see that our Imams (AS) and the caliphs are incomparable , therefore, they have to deny the virtues of our Imams (AS) and accuse us of exaggerating about them.

One of the reasons that cause the Wahhabis to accuse us of exaggerating about their Imams (AS) is a lack of knowledge and understanding about Amir-al-Momenin Ali (AS) and children. There's nothing to be said and we try to mention some narrations from the Sunni community scholars' viewpoints:

The first narration: the holy prophet of Islam has mentioned:

و الذي نفسي بيده! لو لا أن يقول فيك طوائف من أمتي بما قالت النصراني في عيسى بن مريم، لقلت فيك اليوم مقالا لا تمر بأحد من المسلمين إلا أخذ التراب من أثر قدميك يطلب به البركة<sup>1</sup>

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<sup>1</sup> . Almojam Kabeer Leltabrany, vol 1, p 320 Majma Alzvyayd Lelhysmy, vol 9, p 131 Yanaby Alomavdah Lezovy Al-Qirbi Lelqandozy, vol 1, p 393 Almanaqb Lelmovfaq Alkhvarzmy, pp. 311 Alhadys Ibn Abi Hatim, vol 1, pp. 313 - virtues of Ibn Maghazly, p 157.

" If it wasn't for some cults in my nation who would say about you what the Christians had said about Issa [Jesus] Bin Mariam, I would have uttered a statement about you that would make every crowd of Muslims, passing by you, take soil from under your feet and what's left of the water that you bathed with to cure themselves with it."

In other narrations, we read:

إلا أخذ التراب من تحت رجلك و فضل طهورك و يستشفون به .

"I would have uttered a statement about you that would make every crowd of Muslims, passing by you, take soil from under your feet and what's left of the water that you bathed with to cure themselves with it."

If Mr. Klini had mentioned such a narration, what can the reaction would the Wahhabis have shown? Definitely, they would've created a fuss when accusing him of exaggerating about Amir-al-Momenin Ali (AS). It was one of the narrations mentioned by the Sunni community scholars.

Second narration: Mr. Ahmad Ibn Hanbal was asked : what do you think about the standing of the four caliphs? He answered: in my eye, Abu-Bakr ranks first, then calms Umar Ibn Khattab , then Ottoman. He was asked about Amir-al-Momenin Ali (AS) and he answered:

ويك! علي من أهل البيت لا يقاس بهم<sup>1</sup>

"You are so wrong! Ali (AS) is one of one of the members of the household of the holy prophet of Islam and his matchless."

This narration is authentic in terms of documentation, therefore, if someone is willing to listen to cool reasoning; one proof is enough for him."

There are similar narrations recorded by Abdullah Ibn Umar Ibn Khattab but they do not have authentic documentation and we didn't mention them.

Aetna Hajar Asqalani codes from the holy prophet of Islam as saying :

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<sup>1</sup> . Maneqib al-Imam Ahamd Ibn Hanbal al-Jozi, p.163

من أحب أن يميا حياتي و يموت ميتتي و يدخل الجنة فليتول عليا و ذريته من

بعده<sup>1</sup>.

The above-mentioned narration has been recorded by Ibn Hajar but it seems that he realized such a narration was not in line with his ideology: if someone wants to have a life and death like the holy prophet of Islam and enter Paradise, he should accept the guardianship and religious leadership of Ali (AS) and his children.” If it were just about Ali (AS), Ibn Hajar would be okay with it, but the main problem was that his children. Later, some narrations are made up about Abu Bakr and Umar Ibn Khattab and Ottoman but ibn Hajar did not approve of the documentation:

قال ابن منده: لا يصح. قلت: في إسناده يحيى بن يعلى الخاربي و هو واه.

Now we are going to answer him by his own words: you’re saying that Yahya Ibn Yali Moharebi was a weak source of narration but you yourself in one of your books called “tahzib al-Tahzib” - which is one of the most reliable and first-class Sunni community reference books- have said:

يحيى بن يعلى بن الحارث الخاربي الكوفي: ثقة<sup>2</sup>

Mr. Zahabi- who is more reliable in the science of Rejal and is known as Imam al-Jarh al-Tadil- accepts Yahya Ibn Yali Moharebi as an authentic narrator.

Mr. Ibn Hajar is trying to question the narration which is about Amir-al-Momenin Ali (AS) and his children. Whenever I see such games by some of the Sunni community scholars question the virtues of Imam Ali (AS) , but really pains my heart because whenever they want to talk about Abu Bakr and Umar Ibn Khattab, they killed themselves to prove that the narrations are all authentic, Especially this one:

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<sup>1</sup> . Faye Alasabh Tamiz Alsahabh Labn Hajar Alsqlyany, vol 2, p 485 Kanz Alamal Lelmotqy Alhendy, vol 11, p 611 Al-Qirbi Yanaby Almavedah Lezvy Lelqandozy, vol 1, p 382 Almonatkhab men Zeil Almazyly Letabry, Almnaqb Lemovafq Alkhvarzmy Page 83, Page 75.

<sup>2</sup> . Taqrib Altahzyb Labn Hajar Alsqlyany, vol 2, p 319 Altahzyb Labn Hajar Alsqlyany Tahzib, vol 11, p 265.

إقتدوا بعدي أبا بكر و عمر.

The above-mentioned narration has been recorded by Ibn Hajar and he says that there are a few similar narrations but they are weak in documentation, however:

يؤيد بعضها بعضاً، فثبت إعتبار الرواية.

Even with six narrations, he claims Tavator for such narration.

Fourth narration: Ibn Asaker quotes the holy prophet of Islam as saying:

من سره أن يميا حياتي و يموت مماتي و يسكن جنة عدن غرسها ربي، فليوال عليا

من بعدي و ليوال وليه وليقتد بالأئمة من بعدي.<sup>1</sup>

“If anyone wants to leave and die like me and enter Paradise after his death, he has to accept the religious leadership of Ali (AS) and whomever he assigns after himself and he should follow the Imams’ orders.”

He mentions the narration but since he cannot tolerate the truth, he tries to destroy the authenticity of such a narration by saying :

هذا حديث منكر و فيه غير واحد من الجهولين.

This narration must be denied because a lot of its narrators are unknown.

This denial of authenticity for the narrations has been used in 90% of the narrations regarding the virtues of Amir-al-Momenin Ali (AS) and our Imams (AS) . Before these individuals appear before God on the Judgment Day, they have to ask them what they think about their own scholars:

1. Mr. Zahabi in Myzan al-Itedal says:

ليس ما كل من روي المناكير يضعف<sup>2</sup>.

It is not permissible to call a narration weak when it is narrated by Hadith-deniers. In many cases, there are Hadith- deniers whose narrations are very authentic.

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<sup>1</sup> . The history of Medynah of Damascus Labn Asgari, vol 42, p 240 Kanz Almal Lelmotqy Alhendy, vol 12, p 103 ,virtues of Abu Talib Shahr Ashub, vol 1, p 251.

<sup>2</sup> . Myzan al-Itedal, Lezahabi, volume 1, page 118.

2. Ibn Hajar Asqalani himself says:

فلو كان كل من روى شيئا منكرا إستحق أن يذكر في الضعفاء، لما سلم من المحدثين  
أحد، لا سيما المكثر منهم فكان الأولى لا يذكر هذا الرجل لجلالته والله أعلم<sup>1</sup>.

If we are supposed to consider every narrator who narrates a Hadith from a Hadith-denier as a weak source , then none of narrators of the Sunni community will be in my own against such weaknesses.” As they say : “ if the drunkards are supposed to be arrested, then no one will be left.”

Therefore, with one Hadith-denier we do not ignore the narrator and being a Hadith-denier does not necessarily weaken the narrator.

So far, we have mentioned two points:

1. Our Imams (AS) , jurists, and our scholars are against the exaggerators of religion.
2. The reason why some Wahhabis accuse the Shiite of exaggeration is because of the narrations regarding the virtues of our Imams (AS) and the Sunni community members feel that these narrations are nothing but exaggeration while they themselves have mentioned authentic narrations much a stronger than those recorded by our Hadith experts.

Part three: contradictory answer

I have said it before that one of the main techniques to win a debate is to use contradictory answers because it easily destroys the intellectual foundations of a person’s argumentation.

Our answer is: Sunni community scholars accuse us of exaggerating about the virtues of our Imams (AS) , what about themselves? Don’t they exaggerate about the caliphs and the Imams (AS) ? Now we are going to clarify the issue and mentioned some of the narrations in the Sunni community books regarding the

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<sup>1</sup>.

caliphs, the fourth Imams (AS) , and Banny Umayyads whom you consider as infallible and acting based on divine revelations:

a) Exaggeration about Abu Bakr: first narration: one of the female companions of the holy prophet of Islam visited him and said she had a dream about the tree in the yard of her house and her dream the tree had fallen down on her. She said she was worried about her husband who was traveling at the time. The holy prophet of Islam said: my condolences! This dream is one of the true dreams and your husband is going to die.”

The woman became very upset and left the holy prophet of Islam crying. On her way home, she said Abu Bakr and told him there is story. Abu Bakr said: congratulations! Tonight your husband will come back from his trip and you will sleep together.”

The woman wondered which of the dream interpretations were correct and she got really worried. Upon entering the house, she heard someone knocked at the door and it was her husband. She was really surprised that what the holy prophet of Islam had said did not come true but Abu-Bakr’s prediction was. She went to the prophet Mohammed (peace be upon him) and describe the story. Gabriel descended and told the holy prophet of Islam: “what is said was correct but because Abu-Bakr’s interpretation was wrong, God was shy to prove him wrong.

إستحيا الله من أبي بكر أن يجري علي لسانه الكذب لعله صديق<sup>1</sup>.

“God was shy to prove that Abu Bakr was wrong because he is known as an honest man and God didn’t want people to accuse him of lying.”

Are in these remarks exaggeration? You men if the holy prophet of Islam told a lie, there was ok because no one called him Mohammed Sediq (honest)? Nuzhat Majalis is one of the reliable Sunni community books from which they usually called some materials in their Friday prayers sermons.

Second narration:

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<sup>1</sup> . Nuzhat Majalis Lelsofovry Al Shafei, volume 2, page 443, published in Beirut.

أن رجلا مات بالمدينة، فأراد النبي صلى الله عليه و سلم أن يصلي عليه، فنزل جبريل و قال : يا محمد! لا تصل عليه، فامتنع . فجاء أبو بكر فقال : يا نبي الله! صل عليه، فما علمت منه إلا خيرا . فنزل جبريل و قال : يا محمد! صل عليه، فإن شهادة أبي بكر مقدمة على شهادتي<sup>1</sup>.

A person had died in the city of Medina and Gabriel descended: O the Apostle of Allah ! Do not pray for this person at his funeral; the holy prophet didn't. Then, Abu Bakr arrived and said: O the Apostle of Allah! Please pray for him! Immediately Gabriel returned and said: O the Apostle of Allah! Pray for him because Abu Bakr's testimony is above that of mine!"

It means that after the testimony of Abu-Bakr that person was saved from going to hell and entered paradise.

b) Exaggeration about Umar Ibn Khattab: first narration: the holy prophet of Islam is quoted as saying: “ if I hadn't been chosen for the prophet, Umar Ibn Khattab would definitely have been chosen instead of me.”

لو لم أبعث لبعث عمر بن خطاب<sup>2</sup>.

There are many control versus regarding this Hadith, some of them have called it Sahih and some others weak.

Second narration: the holy prophet of Islam is quoted as saying:

لو كان بعدي نبي لكان عمر بن الخطاب<sup>3</sup>.

<sup>1</sup> . Nuzhat Majalis Lelsofovry Al Shafei, volume 2, page 443, published in Beirut.

<sup>2</sup> . Majma Alzavayd Lelhysmy, vol 9, p 68 Kenz Alamal Lmotqy Alhendy, vol 11, p 581 Alkaml Lbd Allah ibn Adi, vol 3, p 155 of Alatdal Lelzahby, vol 2, pp. 50 and 519 Almyar and Almvaznh Labeau J. Alaskafy, pp. 222 History of Medynh Damascus Labn Asgari, vol 44, p 114 Alrazy commentary, vol 16, p 152 Faiz Sharh Aljam Alshghyr LImanavy Qadir, vol 5, p 414 Tamhid Alavayl Valtalkhis Aldalayl Lelbaqlany, p 466.

<sup>3</sup> . Mosnad Ahmad, vol 4, p 154 Altermzy, vol 5, p 281 Almostadrak Alshyhyn Lelhakm Alnyshabvry, vol 3, p 85 Majma Alzavayd Lelhysmy vol 9, p 68 Almjim Kabeer Lltabrany, vol 17, p 298 Alastyab Labn Al Albert, vol 3, pp. 1147 history of Medynh Damascus Labn and Asgari, vol 10, p 384 Asad Alghabh Labn Alasyr, vol 4, p 64 tahzib Alkmal Lelmezy, vol 21, p 324 Tazkerat Hefaz Llzahby, volume 1, page 5 Tahzib Althzyb Labn Hajar Alsqlyany, vol 7, p 387 history of Islam Lelzahby, Vol-3, 261 pp. Alvafy Balvfyat Lelsfdy, vol 22, p 284 Alsyryh Alhlybyh, vol 2, p 25.

“If and not the prophet was supposed to come after me, it would definitely be Umar Ibn Khattab”.

The third narration: the holy prophet of Islam is quoted as saying: “ when Gabriel descended the slightly later than usual, I imagined he had descended on Umar Ibn Khattab :

ما أبطأ عنى جبريل إلا ظننت إنه بعث إلى عمر<sup>1</sup>

c) Agreeing with Umar Ibn Khattab :

Some of those Sunday community scholars have recorded 22 issues of conflict between the holy prophet of Islam and Umar Ibn Khattab in which either of them issued a different decree and then Gabriel would descend approving of Umar Ibn Khattab’s decree!!! Even in Sahih Bokhari you can find narrations like the aforesaid ones. The Sunni community scholars have written many books under the name of “ M ovafeghat Umar Ibn Khattab” . Does it mean that Umar Ibn Khattab had a power over that of the holy prophet (PBUH)? Here, you can read a list of those books.

1.Nafaes al-Dorar fi Movafeghat Umar Ibn Khattab : Abu Bakr bin Zaid bin Abu Bakr al-Hassani Jerai Dimashqi

2. Qatf al-Samar fi Movafeghat Umar Ibn Khattab :Jalal Din Sayoti

3. Sharh Nazm al-Dorar fi Movafeghat Umar Ibn Khattab : Bader Ghazzi

4.Al-Movafeghat al-Umariyeh Lelqoran al-Sharif: Mohammed bin Jamaluddin Abdullah ibn Abi Hafs Sirajuddin Omar

5.Al-movafeghat Alati Voqat Fi Koran le-Umar Ibn Khattab : Ahmed bin Ali bin Muhammad al-Maqdisi

6. Durr Alm osttab fi Movafeghat Omar bin Khattab: Hamid bin Ali bin Ibrahim bin Abdul Rahim Al Emadi

7. Nazm al-Dor fi Movafegh Umar Ibn Khattab : Badr al-Din Muhammad ibn Muhammad Ghazzi.

There are dozens of other books to which we can have access if you go online or by some of the softwares available.

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<sup>1</sup> . Sharah Nahjol Balagha Lebn Abi Hadid.

Don't you think the examples we mentioned can be classified as exaggeration? Don't you believe putting Umar Ibn Khattab higher than the holy prophet of Islam is wrong? Why doesn't Mohammed Ibn Abd-al-Wahhab issue a Fatwa about those who exaggerate about Umar Ibn Khattab and consider him in a position much higher than the holy prophet of Islam? Even Ibn Hajar was astounded about such narrations believing that the holy prophet of Islam was infallible and he received God's revelations and if you're supposed to doubt him in some areas, then we have to claim that Umar Ibn Khattab was more qualified than the holy prophet of Islam for prophethood? If so, why was the prophet Mohammed (peace be upon him) chosen for the prophethood? Ibn Hajar has done his best to defend Umar Ibn Khattab even if his protection of Umar Ibn Khattab results in bringing arguments against the prophet Mohammed.

Peace and the blessings of God be upon you!

Dr. Seyed Mohammad Husseini Qazvini

# **An answer to the remarks made by al-Orayfi**

## **(Riyaz Friday prayer's leader)**

### **Answering the misgivings**

#### **Feiziyeh School**

Dr. Huseini Qazvini : in the two previous sessions, we had some discussions about their remarks made by Mr. al-Orayfi but we couldn't finish our discussions. He has accused the Shiites of exaggeration about their Imams (AS) and taking depositions higher than those of the prophets and you and God.

As I said before, these accusations are nothing new and Mohammad Ibn Abd-al-Wahhab – the founder of Wahhabism- and Ibn Taymiyyah- the theoretician of Wahhabism- have repeated the same allegations toward Shiism. Even during the times of our Infallible Imams (AS) these accusations were common and it tried with all the power to fight them. The ideology of Qolov (exaggeration about Imams (AS) was prevailing among people and most of the narrations we have regarding the repudiation of such people date back to the time of Amir-al-Momenin Ali (AS). In our previous session, we mentioned some of the narrations and he expressed the viewpoint of Shiite jurists and grand scholars regarding Qolov and Qolovat. He also mentioned some of the examples of such exaggeration regarding Abu Bakr and Umar Ibn Khattab in Sunni community reference books specially for Umar Ibn Khattab, we gave a list of the books called “Movafeghat” Umar Ibn Khattab ibn Khatab in which you can find 21 cases of this agreement between the holy prophet of Islam and Umar Ibn Khattab finally having been resolved by the intervention of Gabriel in the favor of Umar Ibn Khattab . If those examples we mentioned are not exaggeration, then how do Sunni community scholars and a fine exaggeration? Why do they gave the higher position to Umar Ibn Khattab compared to the holy prophet's? However, we mentioned dozens of narrations in this regard . It is really saddening to see these baseless accusations going around every day while you are not based on logic or rationality at all. In Sahih Bokhari and Sahih Muslim, we read:

لما توفي عبد الله بن أبي، جاء ابنه عبد الله بن عبد الله إلى رسول الله صلى الله عليه وسلم فسأله أن يعطيه قميصه يكفن فيه أباه، فأعطاه ثم سأله أن يصلى عليه، فقام رسول الله صلى الله عليه وسلم ليصلى، فقام عمر فأخذ بثوب رسول الله صلى الله عليه وسلم فقال : يا رسول الله ! تصلى عليه و قد نهاك ربك أن تصلى عليه؟! فقال رسول الله صلى الله عليه وسلم : إنما خيرني الله، فقال : إِسْتَغْفِرُ لَهُمْ أَوْ لَأِ تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً (سوره توبه/آيه 80) و سأزيده على السبعين قال : إنه منافق؟ ! قال : فصلى عليه رسول الله صلى الله عليه وسلم ، فأنزل الله تعالى: وَ لَأِ تَضَلَّ عَلَيَّ أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَأِ تَقُمْ عَلَيَّ قَبْرِهِ (سوره توبه/ آيه 84)<sup>1</sup>.

“when the holy prophet wanted to perform prayers on the body of Abdulla Ibn Obay the second caliph himself relates that I approached holy prophet and said: O you! The messenger of God! Are you saying prayers for a wrong-doer like Ibn Obay? He smiled at me and said: leave me alone to say the prayers.”

He pulled the holy prophet aside by saying: “Did God not order you not to say prayers for a religious hypocrite?” And then Gabriel descended and voted in favor of Umar Ibn Khattab .

Interestingly, the second caliph himself says: “

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<sup>1</sup> . Sahih Bokhari, volume 5, page 206 – Sahih Muslim, volume 7, page 116 – Mosnad Ahmad, volume 1, page 16.

After that incident I couldn't help but wonder how I dared to talk to him like that”

do they really believe that Gabriel descended to support Umar Ibn Khattab's idea and not that of the holy prophet of Islam? You can see the same narration in the explanation of the Sahih Bokhari and in the books like Fathol Bari written by Ibn Hajar Asqalani and Omdatol Qari by Mr.Eini and Ershad al-Sari by Mr. Qastalani were all trying to defend the decisions made by Umar and condemn the holy prophet of Islam, for example they say:

1. Inasmuch as Umar Ibn Khattab was enthusiastic over his religion, he didn't want to allow anyone to say prayers over the debt but the other religious hypocrite but the holy prophet of Islam's enthusiasm was not great as much.

2. Regarding the issue of Hejab and the disagreement between the holy prophet of Islam and Umar Ibn Khattab, the story is: one day Umar Ibn Khattab addresses the holy prophet of Islam: tell your wives to observe Hijab (to cover their bodies) because other people forget them and might get lustful ideas.” The holy prophet of Islam does not answer until the verse of Hijab is revealed.”

3. Umar Ibn Khattab was sitting in his home and suddenly one of his servants entered the room without his permission and he got angry for his servant's rude behavior. Immediately, the verse of Istizan was revealed telling the servants to ask for permissions whenever they want to enter their Master's rooms.

4. Regarding the prohibition of intercourse during the nights of Ramadan: Umar Ibn Khattab was sexually aroused and he slept with his wife. Immediately, verse was revealed permitting intercourse during the nights of Ramadan.

There are so many similar cases like this in Sunni community reference books which you mentioned last year. In our previous session, and in the parts related to the contradictory answer, we mentioned some exaggerations regarding Umar Ibn Khattab in three and today we are going to mention some others.

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<sup>1</sup> . Bukhari, vol 2, p 100, H-1366.

b) Exaggeration about Umar Ibn Khattab : Mr. Fakhr Razi narrates:

روي أن نيل مصر كان في الجاهلية يقف في كل سنة مرة واحدة و كان لا يجري حتي يلقي فيه جارية واحدة حسناء ، فلما جاء الإسلام كتب عمرو بن العاص بهذه الواقعة إلي عمر، فكتب عمر علي خزفة : أيها النيل! إن كنت تجري بأمر الله فأجر و إن كنت تجري بأمرك فلا حاجة بنا إليك ! فألقيت تلك الخزفة في النيل فجري و لم يقف بعد ذلك<sup>1</sup>.

“Once a year, the Nile River would flood in Egypt destroying houses of the Muslims. Amr Ibn A’s was sent as a governor to Egypt by Umar Ibn Khattab , wrote him a letter about the problem and Umar Ibn Khattab picked up a piece of the stone and wrote to the Nile River : if you flood like God’s permission, continue flooding but if you are doing it arbitrarily, we do not need you to. Then, the piece of the stone was thrown into the Nile and no flood occurred after that.”

If he had mentioned such narration and about their Imams (AS) , the Sunni community scholars would have created such a fuss about us being infidels and polytheists and would have objected to that kind of exaggeration but now that it is mentioned in their own books, it is quite all right.

Fifth narration: Mr. Fakhr Razi writes:

وقعت الزلزلة في المدينة، فضرب عمر الدرة علي الأرض و قال : أسكني بإذن الله ! فسكنت و ما حدثت الزلزلة بالمدينة بعد ذلك<sup>2</sup>.

“One day, a serious earthquake hit the city of Medina and Umar Ibn Khattab hit the ground with his whip ordering it to be quiet. Then the earthquake stopped immediately and the people of Medina never experienced an earthquake after that.”

We wished they had used Umar Ibn Khattab’s whip in Haiti so that they could protect themselves against the future earthquakes.

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<sup>1</sup> . Tafsir Razi, volume 21, p.88

<sup>2</sup> . Tafsir Razi, volume 21, p.88

Sixth narration: Mr. Fakhr Razi narrates:

وقعت النار في بعض دور المدينة، فكتب عمر علي خزفة: يا نار! أسكني بإذن الله!

فألقوها في النار فانطفأت في الحال<sup>1</sup>.

Once there was a huge fire in the city of Medina and Umar Ibn Khattab was informed about the incident. He picked up a stone wrote something on it and threw it into the fire, the fire was put out immediately.”

We wish these pieces of the stones could be found so that the Wahhabis could use them in their houses or in their museums in the cases of fire to extinguish the fire!!! You can see that when some exaggerations are made about Abu Bakr and Umar Ibn Khattab, the Sunni or Wahhabi scholars have no problem and they repeat them in their sermons and their Friday prayers or even under satellite channels and Internet websites and they claim that Umar Ibn Khattab’s position before God was so high that he could establish earthquake and put out the fire like Abraham but if the Shiite community members talk about their Imams (AS) or Amir-al-Momenin Ali (AS) about home the verse of Tathir was revealed and in the verse of Mobaheha, the holy prophet of Islam ranks him the same as himself, then the Wahhabis believe Shiite community members must be executed.( Part C was about the exaggerations made in different books regarding Umar Ibn Khattab about which they typed in the previous session.)

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<sup>1</sup> . Tafsir Razi, volume 21, p.88

d) Exaggerations about Ottoman : the narrator says:

The narrator says:

سمعت الحجاج يخطب و هو يقول : إن مثل عثمان عند الله كمثل عيسى بن مريم، ثم قرأ  
هذه الآية يقرأها و يفسرها : «إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ قُمْ تَوَقَّيْكَ وَ رَافِعُكَ إِلَيَّ  
وَ مُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا (سوره آل عمران/آيه55)» يشير إلينا بيده و إلي أهل  
الشام<sup>1</sup>.

On the pulpit of the mosque, Hajjaj used to say: we can compare Ottoman to Jesus Christ.” And then he mentioned the verse of Koran then in order to show the example of the infidels, he pointed to us and the Syrian people.”

It seems that they have forgotten the fact that the body of Ottoman was buried in the graveyard of the Jews and Muslims did not allow his body to be buried among the Muslims. They think the body of Ottoman was taken to heaven like that of Jesus and God Almighty saved him from the infidels who were there to kill him!!! These are not examples of exaggeration?

d) Banny Umayyads Rulers: regarding Banny Umayyads Rulers, we have so many funny narrations which makes it difficult for me to express them, let alone ponder upon them!

First narration:

إن خير السماء لم ينقطع عن الخليفة الأموي<sup>2</sup>.

The Banny Umayyads rulers continuously receive Devine revelations.

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<sup>1</sup> . Sunan Abi Dawud, vol 2, p 399 Almosnef Labn Abi Shoybah Alkofy, vol 7, p 262 Damascus Mdynh History, Lebn Asager vol 12, p 159.

<sup>2</sup> . Tahzib Tarikh Medina Damascus, Lebn Asaker, volume 4, page 72

Second narration: when Hajjaj was informed that Umm Yamin cried after the demise of the holy prophet (PBUH) because she believed that there would be no revelations after that , Hajjaj publicly announced that Umm yamin was lying was lying and whatever he did was based on revelations.

كذبت أم أيمن، ما أعمل إلا بوحى<sup>1</sup>.

Meaning that the killings of 200,000 innocent people by him was based on revelations. Whenever Omar Ibn Abdul Aziz wanted to talk about him, he used to say:

on the Judgment Day, if all the nations bring their most hardened criminals and put them on one side and we bring Hajjaj and put them on the other side, his crimes still overweight all the criminals.”

Third narration: Mr. Ibn Abd Rabeh, in his book called al-Aghd al-Farid says:

إن عبد الملك بن مروان معصوم<sup>2</sup>.

“Abdol Malik Ben Marvan was infallible”.

Abdol Malik Ben Marvan was exactly the same man who, after being informed about his caliphate put aside the book of God it was reciting and said:

هذا فراق بيني و بينك<sup>3</sup>.

Perhaps, after Mu’awiya and Yazid the worst criminals in cursed dynasty of Banny Umayyads was Abdul Malik Marwan and surprisingly these people called him infallible.

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<sup>1</sup> . Tarikh Medina Damascus, Lebn Asaker, volume 12, page 160.

<sup>2</sup> . Al-Aqd al-farid, volume 5, page 25.

<sup>3</sup> . History of Medynah Damascus Labn Asgari, vol 37, pp. 127 and 128 of Baghdad Lelkhatyb al-Baghdadis, vol 10, p 389 Favat Alvafayat Lelkatby, volume 2, page 24 Seir al-Alam Alanbia Lelzahaby, vol 4, p 48 History of Islam Llzahaby, vol 6, p 140 Alvafy Balvfyat Llsafdy , vol 19, p 139 and Albedayh Alnahayh Labn Kathir, vol 9, p 76.

Now, if the Shiite had claimed that their Imams (AS) and Ahlol-Beit, Amir-al-Momenin Ali (AS) and lady Fatima were infallible and had presented dozens of verses of Koran and narrations like the verses of Tathir, Saghalein in the narration of Safinah, the Sunni community scholars wouldn't have accepted their infallibility and they would have accused us of exaggerating about their Imams (AS) without having any supporting evidence but they themselves easily call Abdul Malik infallible and it was quite all right.

Yazid Ibn Mu'awiya was the murderer of Imam Hussein and in the incident of Horah killed 700 of the companions of the holy prophet of Islam and around 10,000 ordinary people in Medina and his army raped 3000 women of Medina leading to 1000 illegitimate children. Regarding this tragedy, Ibn Kathir in his book called Albedayh Alnahayh, volume 8, page 241, and talks about the events of the year 63 AH. In a spite of all the crimes committed by Yazid, Ibn Taymiyyah describes him in this way: " he was the Caliph of Muslims and Amir-al-Momenin and he acted according to his religious knowledge and even if what he did was wrong, it would still be rewarded by God."<sup>1</sup>

he means that Yazid will be rewarded for killing Imam Hussein and the massacre in Medina! In another tragedy, when Khalid Ben Walid saw the beauty of Malik Ibn Novayreh, who was the official representative of the holy prophet of Islam and not an ordinary companion, he murdered Malik Ibn Novayreh and put his head in fire and raped his wife at the same night and again Ibn Taymiyyah says that he A Mujtahid and made a small mistake but he will be rewarded. How is it possible for some of the Sunni scholars to use the pretext of " Ijtehad va Khata" whenever it comes to some criminals like those mentioned above, killing people and raping their wives, and exonerate them but when it comes to the Shiites who say that Abu Bakr and Umar Ibn Khattab prepared the ground for the martyrdom of lady Fatima (AS) , they called the Shiites apostates deserving to be killed.

This year, in one of the conferences on Sahih Bokhari in Zahedan, Mr. Molavi Gorgij has said: whenever Fatemiyeh approaches, our hearts start aching, because whenever they talk about the martyrdom of lady Fatima (AS), it means Umar Ibn Khattab was her murder... As long as the Shiite go on holding mourning

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<sup>1</sup> . Menhaj al-Sonna, volume 4, page 33.

ceremonies for her during this period, there is no possibility of unity between the Sunni and Shia community members.”

And we say: may the curse of Allah be upon that kind of unity requiring us to abandon our sacred values and forget all the pains Fatima (AS) went through and her martyrdom. We do not approve of such unity .

Some of the Sunni community scholars are really two-faced. If they are really telling the truth, they should enter the arenas of discussion and then we can prove to them, with authentic documentation regarding the martyrdom of lady Fatima (AS) , that such incident really occurred and we asked them, even though they are sure they wouldn't accept, to have at least one scientific debate in the media on satellite channels so that all the young people realized the truth. We don't want these the scholars to change their ideologies but we hope that, through such discussion, thousands or maybe millions of Sunnis and Wahhabis who have been deceived by these are scholars and think that whatever they say is a word of God, find out the real truth. Many of our friends have asked about the usefulness of such debates because the Sunni and Wahhabi scholars would them listen to us. Yes! They are quite aware of the fact that they wouldn't listen but some of them who have a pure nature and have done something good in their lives and God wants to reward them in this life and awakens them from their sleep , therefore, they, having heard our arguments, which find out the truth and I think these programs are great and have positive effects on our viewers.

I never forget that in year 2006 or 2007, I visited Prof. Qamedi -one of the scientific figures of Umm al-Qora University and the air discussion in which some of the Sunni scholar communities of Zahedan and Golestan participated. One of our main discussions was there accusing us of considering the Sunni community members as infidels and religiously impure. At the time, I had my notebook with me and I opened it and the red some of the remarks of Shiite jurists from Sheik Mofid (RA) to Imam Khomeini (RA) for them proving that they consider the Sunni community members religiously clean and that you think the food is pure Ali have no problem with marrying them. I told them the best proof was that every year 500,00 Iranian pilgrims visit Saudi Arabia and use the restaurants there. But the professor was not convinced. His son- and MA student in Umm al-Qura University- took us to our hotel and on our way they told us: “ why don't you have

the same discussions with our scholars? For 26 years and since the time I started to know the facts, I have believe that the Shiites do consider the Sunni community members as infidels and religiously impure but tonight I realized that what I have heard was wrong.

It is interesting to know that in 2007 or 2008 we had another meeting in his house and he repeated the same accusations about the Shiite considering the Sunni community members as religiously impure infidels and I told him that in our previous sessions we had the same discussion and I had recorded it and it could play the tape for him to listen to his own speech again.

These discussions might not influence the other party but it definitely will have an impact on the bystanders and those who are witnessing the discussion. We have always tried hard to bring scientific discussions and debates to different media but unfortunately they wouldn't listen to me. Yesterday, a group of people from national TV visit me in my home in one of the things I asked them was: what are you afraid of? Let them calm and express their ideas and it will express ours.”

When you have a debate with a person face-to-face, it will do wonders and those young people will have always listen to their own community members either Sunnis or the Shiites, can compare the argumentations and finally draw the conclusion for themselves. But when some of our friends in Zahedan realized that that group of state national TV was at my home, immediately wrote a letter to Mr. Zarghami, the head of the national TV, and said: “like political free discussions, the debates within Shiite and Sunni ideology must become common thing in national media and they announce our willingness to participate in those live TV programs and debates.

Some of the Sunni community scholars are also ready to participate in such discussions and we have to let them talk and express their ideology and we have to do the same regarding our viewpoints based on the following Koran verse:

فَبَشِّرْ عِبَادِ - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ

وَأُولَئِكَ هُمُ الْغَائِبُونَ<sup>1</sup>

so announce the Good News to My Servants, Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding.

Another misgiving presented by Mr. al-Orayfi:

another issue which was discussed by Mr. al-Orayfi was his accusations made about Shiism that the Shiite believe their Imams (AS) know the knowledge about the divine unknown secrets. This kind of misgiving is not anything new and during the history especially after the emergence of Wahhabism, the Sunni community scholars say: the Shiite believe their Imams (AS) know the knowledge about the divine unknown secrets while this kind of knowledge only and only prolongs to the God Almighty but the shares tried to give their Imams (AS) a rank even higher than God Himself.

On Noor satellite channel, which is broadcasted in Persian and is a Wahhabi channel- three live programs for free discussions are held every week and unfortunately they have chosen the best possible way to attract some audience but our media asked in the worst possible way, for example, the other night a young man from Shiraz called in and said: one of the Shia the scholars and Islamic Republic of Iran's national TV talk about Khalid Ben Walid and said: he killed one of the companions of the holy prophet of Islam and raped his wife.”

The host on the above-mentioned satellite channel started swearing at Iran's national TV, the scholar, and all those who believe in his remarks and I was really astounded by his reaction while this incident is recorded in Sunni community reference books that Khalid Bin Walid killed Malik Ben Jovayreh and raped his wife at the same night. You can find few books among all the history texts not having mentioned such in incidents but the host of Noor satellite channel insulted stomach Republic of Iran's national TV and a Shiite jurists on a program which is broadcasted in Europe and United States and Asia and then our media on national

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<sup>1</sup>. Zumar/ verse 17 to 18.

TV invites one of our prominent figures in Howza and asked him about the philosophy behind wearing black in mourning ceremonies and he answers that such an act goes back to the Abbasids' ruling.

I told that delicate of national TV: "if someone has an understanding position and a society, it doesn't mean that he can talk about any possible topic freely because he might not be able to answer properly and it is not his fault because the question asked may not have been in his area of expertise. They have become a little bit prestige-oriented society believing that everyone who has a lectureship in the server that University having several hundred students, then he is a know-all and they can answer all the questions in every related field of Howza.

I told them that the philosophy behind wearing black dates back to the time when the women of the Companions wore black after the martyrdom of Seidol Shohada and Jafar Tayar . After Imam Hussein was martyred, Imam Sajad (AS) noticed the women of Bani Hashim tribe wearing black for three years. So it has nothing to do it Abbasids and they just abused this holy ritual to their own advantage exactly like today that some of our enemies are taking advantage of "green".

During the history, such things have happened a lot. One of the TV officials told me : don't you think with these debates and answering to the misgivings, our young people will have not heard of such doubts might start doubting everything themselves?"

I answered: if we start having programs like these debates and free discussions for 50 years, the harms caused the will be less than those in selected inflicted upon us by the disgusting remarks made by Mr. Ganji and broadcasted our national TV. Why do you have to mention such a sensitive issue on national TV about his rejection of the existence of a savior or the infallibility of our Imams (AS) ? You could just summarize what he said."

The next day, one of the great the scholars of Howza home I dearly love was brought to state TV to answer the misgivings presented by Mr. Ganji but he provided some incomplete answers. Why do they have to bring the scholar whose expertise is in the morality and ethical issues to talk about the misgivings mentioned on Western media. May the curse of God be on Mr. Modaresi who is raising these misgivings the United States and people like Kadivar and Ganji and

some others have learned him. Neither was the broadcasting of Mr. Ganji's remarks to the good of the society and Shiism nor the answers provided by the scholar on the national TV.

Will like our dear officials in the national TV to pay a visit to some of the University's and social centers to see how these misgivings affected our young people. Citing the Friday prayer leaders in Karaj, Mr. Ayatollah Bushehri, the former head of Qom's Elmiyeh Howza- address the public:

“ a young Christian guy who came from the United States turned 200 young Muslims into Christians and then left Iran.”

Every day, it is reported that in our universities and scientific circles Wahhabis are propagandizing and to leaving negative effects on our young people. Today, Wahhabism has waged a all-out war and as the grand Ayatollah Sobhani has put it into interaction of his book called “the young Shiite answers” around 40,000 Wahhabi websites are working against the Shiism around the clock along with 50 satellite channels.

Of course, we have to thank the authorities for establishing al-Kothar satellite channel entering the arena with some Arabic program and these days, after Al Jazeera and al-Arabiyyeh, it is one of the satellite channels with the highest number of viewers and they have great programs against Wahhabism. In fact, they have created a thunderstorm against Wahhabism. May God help all the authorities and the staff of this satellite channel and those Shia the scholars who are cooperating with them. Besides, Ahlol-Beit satellite channel affiliated with the scholars of Najaf produces great programs to fight Wahhabism and they have been really successful in this area, but we have only to satellite channels and they have 50. Last night on Safa satellite channel which is one of the most insulting Wahhabi channels in Egypt, they had a program for one hour regarding the issue of temporary marriage and the Shiite ideology about it: by believing in temporary marriage, the Shiites of the promoters of prostitution and adultery in the society.”

They had invited some of the prominent Egyptian and Iraqi and Lebanese scholars who have anti-Shiite ideology, and they were all discussing the issue. One of the remarks made by them was: those Shiite grand jurists who issue decrees in favor of the permissibility of temporary marriage are actually trying to

take advantage of such a law themselves. In his book called “Lelah Somo Tarikh” , Mr. Seyed Husein Mosavi , has written: when Imam Khomeini visited one of his followers in Bagdad, he saw a beautiful four-year-old girl and asked for the hand of that girl for a temporary marriage. The father was very happy that his daughter was temporarily married to Imam Khomeini. Then, he and the girl entered a room...”

See what is going gone at international level again Shiism! What is happening is the result of our silence. The above-mentioned book which is one of the unprecedented Wahhabi crimes against Shias, and they have created an imaginary person who has never existed on earth and there is no record of identification for him anywhere and no one knows such a person on earth, they have given him the rank of the Shia scholar claiming that he had some doubts about Shiism and the grand masters in Najaf couldn't answer him, therefore, he became a Wahhabi and wrote this book.

I myself had a discussion in 2003 with one of the muftis of the holy Mecca called Sheik Mohammad Jamil Zeino- the teacher for Kharej course and one of the well-known teachers of Dar-al-Hadith in Mecca- and he asked me some questions and I answered and they asked some for which he had no answer after a while he brought me the above-mentioned book and said : “this book has cited “ La Yazaro al-Faghih” : if anyone has a temporary wife, he will be ranked as Imam Hussein, for two he will be regarded as Amir-al-Momenin Ali (AS), and if anyone has really temporary marriages, he will be ranked like the holy prophet of Islam.”

He said: this narration is recorded in your books.” There are around 30 people in that session and I said: “it is all lie, accusation, and slander. Our books can be also found in your libraries and on my laptop there are all the book software, and if you do have such a narration in reliable Shia books, I swear to God that I will become a Wahhabi right here right now and abandon Shiism, but first you have to prove the authenticity of such narration.

I told them: the writer of the book, on one of the pages, claims to have met Seyed Deldar Naghavi in India and to have been given his book and in another page he claims to have been one of the students of Imam Khomeini and the grand

Ayatollah Khoyee while Seyed Deldar Naghavi passed away around 160 years ago and Ayatollah Khoyee passed away a few years ago. Suppose the writer was 20 when he visited Seyed Deldar Naghavi, it means that when he visited Imam Khomeini (RA) or grand Ayatollah Khoyee, he must have been 108 years old! God is my witness and I swear to the immaculate lady near whose shrine were having this discussion and I swear to the soul of our deliverer Imam Mahdi, they were all surprised and one of the students told the muftis: we asked you not to bring this book because we will be embarrassed. The mufti threw the book away.

On their satellite channels, the Wahhabis embellished the stories mentioned in this book while, if you carefully read the story of Imam Khomeini's life you will understand and he was living in Najaf, he didn't event travel to Bagdad once, but the Wahhabis still make such accusations.

One of the issues which requires serious work is the accusations made by the Sundays and Wahhabis against the Shiites of exaggerating about their imams and attributing unlimited knowledge to them. They mentioned a few verses like:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ<sup>1</sup>

“With Him are the keys of the unseen, the treasures that none knoweth but He.”

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ<sup>2</sup>

Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment).

Wahhabis deceived beyond while the Quran asserts that the holy prophets and the prophet Mohammed and those chosen by him from among his relatives at the knowledge of the unseen. God willing, we will continue this discussion in the following sessions.

First answer: the verses of Koran: undoubtedly, the above-mentioned verses are correct but on the other hand, in the Sura of Yusuf :

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<sup>1</sup> . Anaam surah /verse 59.

<sup>2</sup> . Naml surah/ verse 65

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ<sup>1</sup>

“Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee;”

Second verse:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَيهِ أَحَدًا - إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ

بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا<sup>2</sup>

"He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,- "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,

Definitely, the Imams (AS) are among those chosen by God and worthy of such knowledge. Therefore, we can clearly see what is stated in these verses and if the Wahhabis don't want to accept the truth and just ignore it, there is their own problem not ours.

Verse three: Jesus Christ is quoted in Koran as saying:

وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ<sup>3</sup>

“And I declare to you what ye eat, and what ye store in your houses.”

Second answer : the narrations of Sunni community scholars:

Wahhabis criticize the Shiite in this regard but Umar Ibn Khattab himself was a delivering a sermon on the pulpit of the mosque and suddenly he said:

يا ساري الجبل! يا ساري الجبل!<sup>1</sup>

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<sup>1</sup> . Yusuf Surah/ verse 102.

<sup>2</sup> . Jinn surah/verse 26-27.

<sup>3</sup> . Al-Imran surah/Verse 49.

People thought Umar Ibn Khattab had been distracted and when he sermon was finished, they asked him what had happened and he answered: as I was delivering a sermon, I had a vision about Muslim army fighting in Nahavand Iran and almost being defeated, I called the commander “Sari” to take the Army to the higher grounds. They did as I told them and they won the war.” The companions of the holy prophet of Islam remembered what Umar Ibn Khattab had said on that day and after the Muslim army returned from the war, they said: while there are fighting, we heard Umar Ibn Khattab’s voice giving us commands to move to the hills, if it hadn’t been for Umar Ibn Khattab, we would have been killed.”

This narration is among the narrations mentioned by all the Sunni community scholars and even Ibn Taymiyyah approves of it and says it’s one of the greatest virtues of Umar Ibn Khattab . Now, if you have mentioned the same narration about Imam Sadeq or Amir-al-Momenin Ali (AS), they accuse us of becoming infidels and putting Ali (AS) in a higher position than God.

Alame Helli (RA), in his book called “Menhaj al-Kerama” mentions Amir-al-Momenin Ali (AS)’s knowledge of the unseen as one of his virtues and give some examples about the predictions made by him for example the flood in Basra, this prediction of his own assassination and the description of his murderer. Ibn Ibn Taymiyyah, who is highly regarded by the Wahhabis even more than the holy prophet of Islam- answers Alame Helli (RA) :

أما الإخبار ببعض الأمور الغائبة فمن هو دون علي يخبر بمثل ذلك، فعلي أجل قدرا من ذلك! و في أتباع أبي بكر و عمر و عثمان من يخبر بأضعاف ذلك! و ليسوا ممن يصلح للإمامة و لا هم أفضل أهل زمانهم و مثل هذا موجود في زماننا و غير زماننا و حذيفة بن اليمان و أبو هريرة و غيرهما من الصحابة كانوا يحدثون الناس بأضعاف ذلك.<sup>2</sup>

“Prediction about the future and the unseen was not just limited to Ali and the first three caliphs, Abu Bakr and Umar Ibn Khattab and Ottoman, made predictions several times more than what Ali did as Hozayfeh , Abu Harireh and others.”

Here, making predictions and having the knowledge of the unseen is okay as long as we talk about the first three caliphs or Abu Harireh, but whenever we talk about

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<sup>1</sup> . Albedayah and Alnahayh Labn Kthir , vol 7, p 147 Asgar, the story of Medynah Damascus, vol 44, p 336, Majmo Fatawi Ibn Taymiyyah, vol 11, p 276 Kanz Almal LImotaqy Alhndy, Vol 12, p 571 Interpretation of Alrazy, vol 21, p 87 - Daghegh Altafsyr Labn Taymiyyah, vol 2, p 140 Alasabh Labn Hajar, vol 3, p 5 they story of Alyaqoby, vol 2, p 156 History of Altabry, vol 3, p 254 Alkaml Faye Altarykh Labn Alasyr, vol 3, Page 42 History of Islam, Lzahby, vol 1, p 384 Alvafy Balvfyat Lisafdy, vol 15, p 48 History of Ibn Khaldon, vol 1, p 110.

<sup>2</sup> . Menhaj al-Sanna, Lebn Taymiyah, volume 8, page 135.

the predictions made about Amir-al-Momenin Ali (AS) were other Imams (AS) , they create such a huge fuss. It is really interesting to know that Ibn Qayem Joziyeh - one of Ibn Ibn Taymiyyah's students- has stated: “ our master- Ibn Taymiyyah- made a lot of predictions about the unseen and sometimes it and talked about divine mysteries. He predicted the invasion of Mongolians. They told him that the political analysts had a different idea, but he said he had a vision that the Mongolians what invade other countries and whatever prediction he had made came true. Even, he predicted his own future several times and his predictions came true. He had some of the predictions which haven't occurred yet and I am waiting for them to come true.”

Now we can see that the knowledge of the unseen is quite all right for a Wahhabi scholars to possess but not for the Imams (AS) in Shiism.

Peace and the mercy of God be upon you!

Dr. Seyed Mohammad Huseini Qazvini

Comments:

Name : Reza Sadeghi: the files of your lectures post on your website are not of high quality and I was wondering why you wouldn't use better technologies which are available today.

Answer: our dear friend! If you want to post the original file of high-quality then the size of the file will increase and downloading it would be more difficult for most of the users that is why they have tried to reduce the size as much as possible. Wish you luck( answering to the misgivings group)

Name: Torabi : hello to you all! I just wanted to say I wish that Dr. Hussein could mention one reliable source for the remarks made by Ayatollah Sistani : “ even if they kill 1000 of Shiites, you have no right to even make their noses bleed”. After that they said: don't say “ the brothers of Sunni community” and say “our dears in Sunni community”. Because whenever refer to other Persian or adding websites, we can see that they have posted the same remarks without having mentioned any reliable source.

Answer: our dear friend: we can find the original item of news in the website of Grand Ayatollah Sistani:

<http://www.sistani.org/local.php?modules=extra&eid=&1nid=659>

Wish you luck (answering to the misgivings group)

Name: Yusuf Ali (AS)

hello to all the enthusiasts about Ahlul-Beit and may God protect Ayatollah Sistani . Unfortunately, it seems that the Shiites are destined to be oppressed and martyred and insulted. No matter the pains, we still love Ahlul-Beit .

Name: Muhammad Reza Parto: as usual, he used a strong supporting evidence. Where can they find the viewpoints of Sunni community scholars regarding their figures and prominent writers? For example, how can we find out what the Sunni community members think of Ibn Hajar Asgalani? Since some of them do not

know the prominent writers and say that they don't know such writers and do not accept what they said. Is there any book on the prominent figures of Sunni scholars in the past and in the present? In addition, I have been trying to download your audio files but I haven't been able to download them completely. Please help me out. May God protect Ayatollah Qazvini- our time's Sheik Mofid- and I really thank you for your efforts.

Answer: hello our dear friend! To find the information you're looking for, you have to refer to Tarajem like " Mojam al-Moalefin-written by Umar REWza Kahaleh. Wish you luck! - Answering to the misgivings group-

Name :Mohamad Reza: what do you mean by saying " it would be difficult to download the files because of their sites" , "three different files, one with the highest quality, one with average quality, and one with no qualities. If a file that 2 m becomes 6m, it only takes 10 minutes to download it the dial-up connection. Please do something instead of answering like this.

Name : Mehran: hello to you all! Why are you listening to a deviated person who is the head of the answering to the misgivings group and he brings examples of Mu'tazila what are known as black- religious people while they are not the most prominent the scholars of Sunni community! Drop dead you all!

Name : Wahid : as Muhammad Reza said , I would like to ask you to have at least two links, one for low-quality files with no size and the other for the high-quality files. And if there is anything I could do to help your institution, I will be glad to. Currently I'm living in Qom. And to answer Mr. Mehran, I have to say: you mean Mr. Bokhari, Muslim, Ben Maje , etc. are all examples of Mu'tazila what are known as black- religious people.

Saeed Huseini: Mehran if you think you and your caliphs are monotheists I have to say that the dogs of the infidels are much better than you and your caliphs and

regarding the “deviated people” we can read the biography of your second Caliph and also Mu’awiya , then you will understand who the deviated people really are. Of course you’re trying to introduce yourself as the cursed Mehran but you have not reached his position still. It would be better for you to read his biography and try to use his experiences so that she could become like your second Caliph. By the way, I have heard that when the dagger of Hazrat Shojaol Din Firuz Abololo tore his belly up , your caliphs had drunk so much wine and it all came out with blood. Be careful Mehran ! Because you heretics have to bellies by which you accomplish your plans. By the way, why do you think four people claimed to be the father of Mu’awiya? Hnd -your great-grandmother-was a real genius, right? By the way, what are the names of grand father, grandmother, mother, sister and aunt of your second Caliph? Dear Mehran ! Do you know who the women known as Ahl Parcham were? Why do you think Abu-Bakr is to say : it is I hadn’t been born the human and I wish I had been a piece of excrement coming out of the camels ass? Do you know why Ayesha said : my father burned all the narrations of the holy prophet of Islam in front of my eyes? Dear Mehran ! Do you know why you have become a Sunni? By the way do you like to come out of the camels ass like your caliphs? Okay now it is time for you to go and practice. Ever since the first Mehran died , they don’t have much fun, my email is: hoseini142005@ yahoo.com, if you want to answer by email but it is not likely for you to be brave enough and all you do is back stabbing, betrayal, murder, looting , and prostitution.

Name : Abbas : I wanted to say now that people have chosen the first and second Caliph, let us choose the last one and swear allegiance to him and tell him to save the world.

Name : Ahle Sonat : it is not to say, please do not insult Muslims, may God have his mercy upon you and forgive you for your sins.

Name : Mohamad : my dear Master ! Islam and Shiism are not like twins and in fact they are they are one entity two different names, the first one for ordinary Muslims and second one for those who have reached the stage of complete submission to God and all the remarks of the holy prophet of Islam. Be more careful about what you say so that new misgivings are not created. By the way, why don’t you have your website in Arabic too?

Name: Ali: do you have any reasons from the Sunni community books regarding the fact that our Imams (AS) are the examples of this Koran expression “ من ارتضي من خلفه رصدا ” in the verse of:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَي غَيْبِهِ أَحَدًا - إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا  
I really thank you and your book collects for all your efforts!

Answer: the Sunni community scholars are not looking for examples for the above-mentioned verse and the people that this verse is referring to. They claim that no one but God himself has knowledge over the unseen and they tried to bring up some of the Koran verses indicating given the prophets did and have that kind of knowledge. They believe that neither the holy prophet of Islam nor Amir-al-Momenin Ali (AS) were aware of the unseen. But the worse you mentioned rejects the claim and anyone who can prove to have such knowledge can be one of the people that this verse refers to and we have so many examples of our imams predicting about the future and the unseen.

Wish you luck-answering to the misgiving group

Name : Seyed Husein (AS) Razavi :

I thank you for all your efforts. May God reward you!

Name : Ali Qanbari : peace be upon you dear Dr. Qazvini . Let me thank you for all the efforts you are making in the way of God and our Imams (AS) to clarify all the religious issues. I just wanted to ask for your permission to let me translates your lectures into English and distributed through the World Wide Web and post them on YouTube website so that I could fulfill my religious obligations. I thank you in advance and wish you success and prosperity.

Yours truly

Ali Qanbari, Georgia, United States of America

our dear friend: you can use all the materials and lectures by Dr. Qazvini and post them on the websites and blogs. May lady Fatima (AS) reward you for your efforts. Wish you luck !Answering to the misgivings group.

Name : Hamvatan: unfortunately, all Ayatollah Qazvini does this to justify Shiism and in order to justify well he mentions other people who have done this or that for example he mentions some dead people from Bokhari to Muslim and Tabari... And their collection of narrations which the authors themselves didn't believe in are retold by Mr. Qazvini himself because he believes them strongly. I think such books have helped the Shiism a lot and as long as Dr. Qazvini talks about such issues, Shiism makes a lot of progress regarding superstition and exaggeration in religion. Mr. Qazvini! Don't you think you're trying to bring into fashion the books which are out of fashion in the Sunni community? Don't you think you are a little bit behind?

Majid M. Ali: fortunately, Ayatollah Qazvini does not need to justify Shiism because the truth will be the truth and does not need any justification. You have to try yourself to explain why Sunni community books are out of fashion? I did trying to become about a Bahayee or Wahhabi sect member to join the crowd? Yes we are moving behind our Imams (AS) and you are moving forward holding the flag of Satan. And I'm happy that you are angry with the progress the Shiites are making in the world and people like you should be angry and die of their anger.

Name : Alborz: I thank for proving that legitimacy of the Shiism.

Name : Khak Paye Ali (AS): some of the Sunni community members try to eradicate the problem is they cannot find any answers, if they bring some evidence from their own books, they avoid accepting it and if they mentioned some of the remarks by their own scholars, they start swearing ! We really don't know what to do with them. Shiism has always been under oppression like our Imams (AS) .

Name : one of the servants of Amir-al-Momenin Ali (AS) :

All Koran is saying is that the real religious leader is Amir-al-Momenin Ali (AS) and performing the prayers is nothing but trickery if you do not believe in his leadership and your mosques will be like the houses of idols if you don't consider

Ali (AS) as your leader. I have to tell the Sunni community members that without accepting Ali (AS)'s Wilayaht, their acts of worship will not be accepted by God. I said this sentences so that everybody understands perfectly that as long as you are alive, we are going to protect the clergymen and the religious guardianship of Amir-al-Momenin Ali (AS). Dear Dr. Qazvini ! Why don't you clearly state that these people are dumb and deaf and they wouldn't listen to logic, I hope one day they would all burn in the fire turn into ashes.

Name : Shojaee: I really thank you for your efforts in the way of God !

Name : Hassabn: my condolences on the martyrdom anniversary of lady Fatima (AS)'s Martyrdom. I have watched al-Kothar's programs and these days they are talking about Mu'awiya and I found it quite useful for those who are familiar with Arabic language and he can watch the programs around 10 or 11 PM.

Name : Seyed Ali: performing prayers without believing in the guardianship of Amir-al-Momenin Ali (AS) will not be accepted by God. And those who do not believe in the leadership of Amir-al-Momenin Ali (AS) should not mislead others as well. Woe betide anyone who follow some leaders like the above-mentioned ones and protect them and good for the people like Dr. Seyed Mohammad Qazvini Huseini and all the advocates of Ahlol-Beit and Amir-al-Momenin Ali (AS) who defend the legitimacy of his leadership. And if you ask me, and he was the legitimate leader because he was with God and some of the ignorant people should die to see the truth.