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Mr Muhseni:

I would like to ask professor Huseini Ghazvini to start the introductory speech with the audiences please.

Professor Ghazvini:

....

In the previous program, we started a topic by the name of “Wahabism and Tawheed”, and we pointed that Wahabis consider us to be Mushriks. In fact, not only us, rather they have this view on all of Ahl Sunna except themselves and they invite us to Tawheed.

In the previous program, we introduced a few points about Tawheed in Wahabis and their view on God. But I should also point out that based on the atmosphere which has been surrounding the topic of Umul Mu'menin Ayesha, and the point that the anti-Shias and Wahabis, are using the insults to Ayesha as an excuse to attack the Shia beliefs on the international media has caused many people to contact us and ask us to have a few programs about Umul Mu'menin Ayesha and talk about her based on the Holy Quran and Sunna and what is related to Ayesha in history from the books of Ahl Sunna. So right here we promise that on the appropriate time, we will have discussions about all of Umul Mu'minins InshaAllah. But what can we do? We are stock with some Wahabis who do not follow the Holy Quran or the Sunna of the Prophet (PBUH&HF), nor do they hold any respect for the purified Imams (as). They have filled their minds with certain points and beliefs, and even if the Holy Quran is against their beliefs, they will bring excuses, and if they find any Sunna against it, they will try to bring excuses for it, or by changing the meaning incorrectly, they will ignore the Holy Quran. By the will of Allah (SWT), and our special love towards Baqiatu Allah AIA'zam (af), we will InshaAllah have fair and unbiased programs.

Mr Mohseni:

Most Wahabis we Shias as mushriks. In beliefs, the topic of Tawheed is one of the most important discussions between Wahabis and Shias, and they usually invite us to Tawheed. This is while when we see their books about their beliefs on Tawheed, the results are horrible and they believe in a physical form for Allah SWT which is against the Holy Quran and traditions. What is your view regarding Tajseem (imagining a physical God)?

Professor Ghazvini:

In the previous program we pointed that Ibn Taymmia himself clearly claims that in the Verses of the Holy Quran and the Sunna of the Prophet (PBUH&HF), there are no proofs against the physical attributes of Allah SWT. After him, Ibn Qayyim Jawzi and the official Ifta authority (official Saudi fatwa institute) follow the same thing, and they attribute hands, feet, eyes, shin and other parts of body, to Allah SWT.

As Abu Ya'li, who is one of the Wahabi leaders, has openly said:

...I cannot say that Allah (SWT) has beard and private parts. Except these two, you can attribute anything to Allah (SWT), and I do not see this to be against Quran and Sunna.

we mentioned this in the previous program with authentic sources from Ahl Sunna, and we pointed that this is clearly against the Holy Quran, and the Holy Quran says:

لَيْسَ كَمِثْلِهِ شَيْءٌ

“Nothing like a likeness of Him”
(42:11)

If God was meant to have eyes, ears and hands like us, then in reality it is as if we are holding things which are like God. The Holy Quran says:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And none is like Him.
112:4

The very first problem which Tajseem holds, is the opposition of the Quran Verses.

One of the main problems with the Tawheed of Wahabis is that, when they say Allah (swt) is body, then body, is in one place, and this body cannot fill all the world and have control over it all. A body can see what is in front of it and cannot see beyond that and be all seeing. Unfortunately, Wahabis, in order to prove the physical attributes of Allah SWT, they hold limits over the view and presents of Allah SWT. I ask the audiences to judge! The youth of Ahl Sunna and Wahabism! I ask you to ponder over this saying and then judge:

The Ifta authority of Saudi, which the grant Mufti of Saudi is at the very top of it, and is the highest source of knowledge and Fiqh for Wahabis, and people from all over the world ask questions from them; they have clearly claimed:

من اعتقد أن الله في كل مكان فهو من الحلولية فإن انقاد لما دل عليه الكتاب و السنة و

الإجماع، و إلا فهو كافر مرتد عن الإسلام.

If anyone believes that Allah SWT is everywhere, he is amongst the “al-hulolia” and first, he should be advised. If proofs from the Book, Sunna and Ijma’ is presented that Allah SWT cannot be everywhere and he believes, then there is no problem, but if he does not accept, then he is an infidel and an apostate from Islam.

فتاوي اللجنة الدائمة للبحوث العلمية و الإفتاء، ج3، ص216

I should point out that this book is on the websites and it is also available on the website of the grand Mufti of Saudi as well as the website of the Umm al-Qura university.
Please compare the above with the Holy Verse which says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

and He is with you wherever you are
57:4

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

Whithersoever ye turn, there is the presence of Allah.
2:115

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

and We are nearer to him than his life-vein.
50:16

What are these men going to do with such Verses?!

One is the Tawheed of Quran, and the other is the Tawheed which Wahabis invite us to.

Its interesting that in one of their most authentic books by the name of Tafsir AlQuran, AbdulRazaq Sa'ani (teacher of Bukhari), Volume 3, Page 299, I saw him openly claiming:

لو دلى أحد حبلاً إلى الأرض السابعة لوصل إلى الباري عز وجل.

مسند احمد، ج2، ص370 - المعجم الأوسط للطبراني، ص249 - تفسير مجاهد، ج2، ص655 - جامع البيان للطبري، ج27، ص282 - تفسير الثعلبي، ج9، ص230 - البداية و النهاية لابن كثير، ج1، ص21 - تفسير ابن كثير، ج4، ص325 - الدر المنثور للسيوطي، ج6، ص170 - معجم البلدان للحموي، ج1، ص24 - سنن الترمذي، ج5، ص78 - كتاب السنة لعمر بن أبي عاصم، ص255 - تفسير القرطبي، ج1، ص260 - تفسير الألوسي، ج27، ص167 - العظمة لأبو الشيخ الإصفهاني، ج2، ص560

This means if you dig a well, and reach the 7th earth with a bucket, you will reach God.

It's very strange! We should see if these men who dig thousands of meters to reach the oil have reached God or not.

What's interesting is that they claim:

If this bucket reaches there, Allah SWT will fill it with gold and gifts.

Just see what is the Tawheed that these men invite us to. Then ponder over what Quran says:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.

57:3

The Tawheed which these men invite us to, is a Tawheed built by the likes of Ka'b Ahbar the jew. People who have taken such beliefs from the altered Turat and Injil and introduced them into the works of Ahl Sunna and today Wahabis are following them. Interestingly, the narration which I just recited is also mentioned by Bihaqi in the book of **Alsama walsifat**, page 503.

Amongst their great men, like Haithami, when he reaches this narration he says:

و رجاله رجال الصحيح

مجمع الزوائد للهيتمي، ج1، ص86

We do not want Wahabis to say so and so person narrates a hadith which we do not accept. Haithami has classified this hadith as Sahih.

Interestingly, Ibn Taymmia says:

في الحديث لو أدلى أحدكم دلوه لهبط علي الله.

If anyone sends his bucket down the earth, it will reach Allah (SWT)

بيان تلبيس الجهمية، ج2، ص225

These men accuse of shirk and claim we have drifted away from Tawheed. But we are proud to have learnt our Tawheed from Quran and the purified Imams (as). InshaAllah, by the will of Allah SWT, if we reach the next programs, we will recite the Tawheed taken from Quran and **Nahjul Balaqag** of Amirul Mu'menin (as) and taken from (**عيون أخبار الرضا**) Imam Reza (as) for our audiences, and we will see what great joy it has when Amirul Mu'menin (as) talks about Allah SWT and when Imam Reza (as) talks about the attributes of Allah SWT; this Tawheed is based on the Quran and Logic.

Allow me to mention this point which I believe must be mentioned. Even though InshaAllah we will later on talk about the topic of seeing Allah SWT, which is one of the believes of Wahabis and unfortunately some people from Ahl Sunna have also drifted towards this belief. Wahabis usually deem themselves to be Hanbalis and claim to be following Ahmad Bin Hanbal, and they have narrated many things on this topic about seeing Allah SWT, and among them is Ibn Jawzi who narrates from Abu Bakr bin Makanim bin Abu Ya'li and says:

كان شيخا صالحا.

Before mentioning the story, he makes it clear that he is reliable and a pious man.

He says:

One year there it rained a lot and I went to visit the grave of Ahmad Bin Hanbal, and I saw his grave being leveled to the ground:

فرأيت قبره قد إلتصق بالأرض، حتى بقي بينه و بين الأرض مقدار ساف أو سافين، فقلت: إنما

تم هذا على قبر الإمام أحمد من كثرة الغيث! فسمعتة من القبر و هو يقول: لا، بل هذا من

هيبة الحق عز و جل لأنه عز و جل قد زارني!

I thought to myself that maybe it has been leveled to the ground because of the rain. As I was thinking about this matter, I heard a voice from the grave of Ahmad Bin Hanba which said:

No, the reason my grave has been leveled to the ground is because of the prestige of the Almighty, as the Almighty has visited me!

Bravo to this Tawheed! You should inform people about these matters. Allah SWT, visits the grave of Ahmad Bin Hanbal! Some say "it is shirk to visit the grave of Imam Reza (as)", but they also say "Allah SWT visits the grave of Ahmad Bin Hanbal". Maybe Allah SWT has also become a Mushrik (Nauzubillah)!

The narrator says that Ahmad bin Hanbal said:

فسألته عن سرّ زيارته إياي في كل عام، فقال عز وجل: يا أحمد! لأنك نصرت كلامي، فهو

ينشر و يتلى في المحارب.

I asked Allah SWT: why do you visit me every year? Allah SWT said: Oh Ahmad! You distributed my word amongst men; my words are being recited between men and in Mihrabs.

Ahmad Bin Hanbal says:

Therefore, when Allah SWT visits my grave, because of his prestige, my grave is leveled to the ground.

I don't know if I should ask our audiences to laugh at this or to cry?! I really don't know!

In order for Wahabis not to exaggerate the rank of Ahmad Bin Hanbal, and say Allah SWT visited him because of this rank, they say:

فقال لي: يا بني! ليس هذا كرامة لي و لكن هذا كرامة لرسول الله (ص)! لأن معي شعرات

من شعره! ألا و من يحبني يزورني في شهر رمضان! قال ذلك مرتين.

Ahmad bin Hanbal told me: Oh my son! It is not because of my rank that Allah SWT visits me, rather it is because of the rank of the Messenger of Allah (PBUH&HF), as I hold a hair of the Prophet (PBUH&HF), and this is why the Almighty visits me every year.

Either we should say “bravo”, or we should say “To Allah We belong, and to Him is our return” (2:156). If Allah SWT is meant to visit the grave of Ahmad bin Hanbal once a year, because of the hair of the Prophet (PBUH&HF), then He (SWT) should be visiting the grave of the Prophet (PBUH&HF) a few times each day. It’s very strange! I really don’t know what we should call this Tawheed?! What should we name this view on Allah SWT?!

Alusi, one of the leaders of Wahabis, in some parts of his book *ruh al ma'ani*, he uses the worse insults towards Shia; the worse insults to our great men such as Shaikh Mufid (ra) and Shaikh Saduq (ra), and by mentioning some Verses he has written Shias are mushriks and..., because we believe in Tawasul to the Ahlulbait (as).

The book of *ruh al ma'ani* exists in most of the libraries of AhlSunna, and I don’t think any library of Ahl Sunna and Wahabis doesn’t keep *Tafseer Alusi*, and this books is in many different websites, as well as the software of Shia and ahl Sunna.

The unfortunate point is that they have attributed these fabricated narrations about Tajseem to the Holy Prophet (PBUH&HF) and this is the highest oppression. If these Wahabis networks really wish to defend Ayesha, they should gather and defend the Holy Prophet (PBUH&HF) and remove such insults to the Holy Prophet (PBUH&HF).

Under the narration of:

رأيت ربي في أحسن صورة.

I saw my Lord in the best form

تفسير الألوسي، ج 9، ص 52

Tafseer Al-Alusi, Volume 9, page 52

He says:

About the Prophet (PBUH&HF) saying “I saw my Lord”, some people say “the Holy Prophet (PBUH&HF) saw Allah SWT in dreams”

He then says:

If this is the vase:

فأنا والله تعالى الحمد قد رأيت ربي مناما ثلاث مرات.

Praise be to Allah (SWT), I have seen my lord 3 times in a dream.

Yes, the God which has hands and feet and except beard and private parts, has everything, would surly come to the dream of Alusi; and not once, rather 3 times.

Interestingly he says:

Sometime Allah SWT comes to me in dreams and starts friendly conversations with me, and orders me to do things and thanks me.

He says things which would really bring shivers to one's body as they speak so rudely towards the Tawheed of Allah SWT.

Quran says:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا

لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:

12:40

The God which you worship, is a God designed in the minds of you and your fathers, and you have created an idol out of him and you worship Him, and Allah SWT in His Quran, does not introduce such Tawheed nor His Messenger informed us about such God, and Ahlulbait (as) are not familiar with such God. Alhamdulillah Shias, by following Ahlulbait (as), and by the teachings of Quran, deny the existence of such Tawheed, and Shias worship a God that:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And none is like Him.

112:4

لَيْسَ كَمِثْلِهِ شَيْءٌ

Nothing like a likeness of Him

42:11

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last, the Evident and the Immanent

57:3

Mr Muhseni:

How did this false belief of attributing physical arms, and legs and other body parts to Allah SWT, which is against the Quran and Logic, managed to enter the belief system of Wahabis?

Professor Ghazvini:

This may be the question of all the respected audiences. Maybe even the respected Ahl Sunna who are watching our program right now may be having this question in mind, thinking how did the belief of Tajseem and these false beliefs enter the belief system of Wahabis?

Shahristani, one of the pillars of knowledge of Ahl Sunna, who is Shafei, has mentioned it openly in his book *Al-Milal wa Al-Nahl*, Volume 1, page 117:

وضع كثير من اليهود الذين اعتنقوا الإسلام أحاديث متعددة في مسائل التجسيم و التشبيه و

كلها مستمدة من التوراة.

Those Jews who converted and claimed to be muslims, narrated a lot of hadiths about the Tajseem (imagining of) Allah SWT and compared Allah SWT with the creation with these fabrications, and the root of all this is from Turat.

Ibn Khaldun, who is a known person in both Shia and Sunni, whom I don't think any of our viewers are unfamiliar with his name and his book of history, he has clearly said:

The early Arabs did not know much about science and books, and they would ask the scholars of Jews and Christians about the creation of the world, from people like Ka'b al ahbar and Wahb ibn Munabbih and AbduAllah bin Salam.

I request the audiences and the fair scholars of Ahl Sunna and Wahabis to pay close attention to this saying:

Ibn Khaldun says:

فامتلت التفاسير من المنقولات عندهم في أمثال هذه الأغراض أخبار موقوفة عليهم و ليست
مما يرجع إلى الاحكام فتتحرى في الصحة التي يجب بها العمل و تساهل المفسرون في مثل
ذلك و ملأوا كتب التفسير بهذه المنقولات و أصلها كما قلنا عن أهل التوراة الذين يسكنون
البادية و لا تحقيق عندهم بمعرفة ما ينقلونه من ذلك

The Tafseer of Ahl Sunna, is full of the influences of Jews and Christians who have mixed the fabrications of Turat and Injil in our Tafseer, and our scholars have been neglecting these points and have included all of these lies and Jews into our Tafseer books. All of the points regarding the view of imagining God, and the insults to the Prophet and other matters, have been taken from Turat and has been added to our beliefs through Jews such as Ka'b al ahbar and Wahb ibn Munabbih and AbduAllah bin Salam.

تاريخ ابن خلدون، ج1، ص440

History of Ibn Khaldun , Volume 1, Page 440

Ibn Kathir Dameshqi, is well known by Wahabis, and his Tafseer on the Quran is probably the most reliable source for them, and they rely on every letter of it. He has commented about the fabricated hadiths which has been taken from Turat and is against the sayings of Quran, and are even mentioned in **Sahih Muslim**, which we will InshaAllah talk about later.

Allah SWT says:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

And He it is Who created the heavens and the earth in six periods

11:7

Allah SWT created the heavens and the earth in 6 periods, but **Sahih Muslim**, narrates from Abu Hurraira that Allah SWT created the heavens and the earth in 7 days.

خلق الله عز و جل التربة يوم السبت و خلق فيها الجبال يوم الأحد و خلق الشجر يوم الاثنين و
خلق المكروه يوم الثلاثاء و خلق النور يوم الأربعاء و بث فيها الدواب يوم الخميس و خلق آدم
عليه السلام بعد العصر من يوم الجمعة في آخر الخلق في آخر ساعة من ساعات الجمعة فيما
بين العصر إلى الليل.

صحيح مسلم، ج8، ص127

Book 039, Number 6707:

Abu Haraira reported that Allah's Messenger (may peace be upon him) took hold of my hands and said: Allah, the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and He caused the animals to spread on Thursday and created Adam (peace be upon him) after 'Asr on Friday; the last creation at the last hour of the hours of Friday, i. e. between afternoon and night.

Interestingly, Ibn Kathir says:

و هذا الحديث من غرائب صحيح مسلم و قد تكلم عليه علي بن المديني و البخاري و غير واحد من الحفاظ و جعلوه من كلام كعب و أن أبا هريرة إنما سمعه من كلام كعب الأخبار و إنما اشتبه على بعض الرواة فجعلوه مرفوعا.

This hadith is one of the odd hadiths of **Sahih Muslim** and many great men such as Ali Bin Madani and Bukhari and many other of the memorizers, have taken this from the words of Ka'b al ahbar and that Abu Hurraira had heard it from him, and they assumed it was narrated from the Prophet (PBUH&HF).

تفسير ابن كثير، ج1، ص72

Tafseer Ibn Kathir, Volume 1, Page 72

Mr Muhammad Rashid Ridha, is the author of **Tafseer al-laminar**, and the advertiser of the Wahabi and Salafi beliefs in north Africa, and we have many times mentioned that if in Egypt and other country in north Africa have any of the Salafi ideologies, it is mainly because of the speeches of Mr Sayed Muhammad Rashid Ridha and he says:

إن كعب الأخبار كان من زنادقة اليهود الذين أظهروا الإسلام و العبادة لتقبل أقوالهم في الدين و قد راجت دسائسه و اتخذ به بعض الصحابة و رووا عنه و تناقلوا أقواله بدون اسناد إليه.

Ka'b al ahbar was amongst the Jewish heretics, who pretended to be a Muslim who prays, so other Muslims would accept his sayings, and it got to a point that his plans worked and some of the companions were tricked by him and assumed he proclaims the true teachings of Islam and therefore accepted his claims.

He then says:

Therefore, some people, accepted these false beliefs taken from Jewish beliefs from Ka'b al ahbar and distributed these beliefs amongst people, and a great portion of beliefs regarding creating, genesis and the Prophet are taken from the plans made by the heretic Ka'b al ahbar.

مجلة المنار، ش27، ص541

If you read this book, he has talked in detail about the influences of Jews in Islam.

Mr Muhseni

Lately, in 15 Wahabi televisions, the story about the insults to Ayesha, the wife of the Holy Prophet (PBUH&HF) has been mentioned and it has become a hot topic. I wanted to know if this is really to defend the wife of the Holy Prophet (PBUH&HF)? Or its not and they have some other plans in mind?

Professor Ghazvini

Wahabis are only waiting for an excuse, to take a saying from a Shia scholar or an ignorant, and start attacking Shias and their beliefs. In the month of Ramadan, a man by the name of Yasir AlHabib in London, committed a wrong and impermissible act, and I and the Marjas opposed this. I presented the view of the Marja's in the 2 previous programs and about one hundred of the learnt men of Shias in Saudi, in Qatif area, opposed his actions, and these stories were printed by the official newspaper of Saudi called [alRiadh](#). Dr. Qaradawi as the leader of the council of the scholars Ahl sunna, wrote a letter and appreciated this action of the Shia Scholars. He wrote this letter to Shaikh Hasan Safar, one of the Shia scholars in Saudi and many websites contain this letter. Also in Kuwait and other locations and great men such as Ayatoallah Haidari in the [Kauthar Television](#) opposed the action (of Yasir Habib). But these men ignored these apologies.

A few days ago, I received few CDs which shows 15 Wahabi Televisions using this topic as an excuse to attack Shias. And they did this in the name of defending Amul Mu'menin Ayesha. You can go and watch their programs. Many have seen them and in the previous program some of the audiences called and said that the programs these men were holding was in a manner that made Ayesha seem to be higher than Prophet (PBUH&HF) himself and even the Quran, and that they had said insulting to Ayesha does not have less importance than writing the book of satanic verses, rather it holds more importance. This shows this is not about Ayesha and Hafsa and the Umul Mu'menins. These men are showing their hatred towards Amirul Mu'menin (as). Because the only woman amongst the Umul Mu'menins who stood against Amirul Mu'menin (as) and started the battle of Jama; and caused 30000 innocent men to be killed was Ayesha, and other Umihat alMu'menin were against her. Even Hafsa, daughter of Umar, was against Ayesha and Umm Salma had officially proclaimed her opposition, and she swore that after that she would never talk to Ayesha again, and she never spoke to her. All of these are recorded in the books of Ahl Sunna. Or if they bring the topic of Muawia and introduce him as "[Khal Almu'menin](#)" (uncle of believers) they are actually trying to prove their enmity towards Amirul Mu'menin (as). This is because, if being the brother of a "Umul Mu'menin", truly makes one the [uncle of believer](#), then how come they never use this nickname for Muhammad bin Abu Bakr who was the brother of Ayesha? This is because Muhammad bin Abu Bakr believed in Ali (as) and was against them. Therefore, using programs like "[Umul Mu'menin](#)", "[Oh Mother, grieve not](#)" or "[Oh Mother, you are not alone](#)" is only an excuse to attack Shias and to prove their hatred toward Shias. They're trying to attack Shias on an international level and prepare the killing of Shias and to tell people: "[Oh People! Oh the youngsters of Ahl Sunna! Oh the youngsters of Wahabism! If you wish to defend the wife and the honor of the Prophet \(PBUH&HF\)...](#)". These people do not care about the Prophet (PBUH&HF). InshaAllah if we are able to have programs regarding Umul Mu'menin Ayesha, I will show some parts of their programs in Farsi and Arabic, and we will invite the audiences to judge for themselves to see if these people are really after defending the wife and the honor of the Prophet (PBUH&HF). If they truly wish to defend the wife and the honor of the Prophet (PBUH&HF), they should fix the insults they have towards the wives and the honor of the Prophet (PBUH&HF) in books such as [Sahih Bukhari](#), [Sahih Muslim](#), [Siha Sitte](#) and other reliable books. You should present the hadiths of [Sahih Bukhari](#) and [Sahih Muslim](#) where they have insulted the wives of the Holy Prophet (PBUH&HF) and attributing it to the Holy Prophet (PBUH&HF) himself, and admit these are all Jewish claims and the likes of Ka'b al-Ahbar have fabricated. If you're truthful, you should mention these matters about Ayesha to see who really insulted Ayesha? Were they

the companions? The other day, one of the audiences asked whether those who insulted Ayesha were Shias? Were they Alama Majlisi (ra), Alama Heli (ra), Shaikh Saduq (ra), Shaikh Tawsi (ra), Muhammad bin Abi Bakr or Salaaman and Abudhar? Or no, this wasn't the case, they were the companions whom today Wahabis are defending and would attack whoever says anything about them. Therefore, was it clear to me, and InshaAllah I will prove this to the audiences as well, that the matter is not about defending Umul Mu'menin Ayesha and the honor of the Prophet (PBUH&HF). They are only trying to find excuses to attack Shias. Some ignorant people hold such gatherings in this world where Wahabis are trying to find excuses to attack Shias; gatherings which are against the ideology of Ahlulbait (as) and the Marjas. Even if we say it's not about the honor of the Prophet (PBUH&HF), the very least is that such actions will hurt the feelings of Ahl Sunna. What benefits do such actions bring to Shias? I'm wondering if these people use the God given logic or not. I officially announce that such actions are nothing except stupidity. We label such actions as ignorance and stupidity. The result of these ignorance is betrayal to Shias, such actions place Shias in the harm's way of Wahabis, and it motivates the extremist Wahabis to kill Shias. I have once said before that when Abdul Malik Rigi was captured, amongst the questions which he was asked was:

How do you treat these Wahabi youth and how long do you work on them which prepare them to wear the suicide belt, go to the Shia gatherings, blow themselves up and destroy themselves as well as tens and hundreds of innocent people? Abul Malik Rigi said: we do not work on them from a scientific and religious point of view. The first thing we do is that we show them a few videos of Shia scholars who insult the companions and the Khalifs, and we say to them "See what kind of people they are!?" When a Sunni scholar or youth sees a Shia scholar insulting the companions and the Khalifs, they will become full of hatred, and they will be willing to below their entire body into pieces, not once, but hundreds of times.

My brother! My dear! Why do you do such things which hurts the sacred heart of Hazrat Wali Asr (af) and places Shias in front of the bullets of Wahabis? This is why more attention needs to be paid.

One of these famous scholar, Mr Daneshmand Esfahani, he himself was telling me:

I was in Zahedan and one of their (Sunni) leaders told me: we have not thanked you enough even if we kiss your hands. I asked: Why? He replied: after the story of HizbuAllah of Lebanon, most of our Sunni youth became attached to Shia, and they were about to convert to the Shia school of thought. When we got hold of your insulting videos and showed it to them, they all came back and became firm in their own beliefs.

With the simplest insults, first of all, the Shia youth will be in doubt and will say if our scholars have proofs, then why are they swearing? Swearing is for the lowlives. This dress (of scholarship) is not for swearing. Amirul Mu'menin (as) said:

لا تتكلموا بالفحش، فإنه لا يليق بنا ولا بشيعتنا.

Do not talk by swearing, as it is not seemly for us, not for our Shias.

دعائم الإسلام للقاضي النعمان المغربي، ج2، ص352 - مستدرک الوسائل للميرزا النوري، ج12، ص82 - جامع

أحاديث الشيعة للسيد البروجردي، ج13، ص432

Therefore, I would like to mention this to our audiences:

Those who insult Ahl Sunna and hurt the feelings of Ahl Sunna, have nothing to do with Shias and the claim and saying of Shias should be heard from the Marja of Shias. If something is said by out Marjas, that is what should be accepted, not the saying of others.

In previous time, it was in our books as well as your books. If we were suppose to bring everything to the scene, (we would see that) your books contain more insults to the companions, and InshaAllah at the

right time, we will mention the insults and swearing to the companions from your books. We should let go of the past and see what is in the advantage of Shia and Sunnis today. Today, the enemies of Islam, with the same weapon and method they killed Sunnis in Fallujah, have killed Shias in the mini-city of Shaheed Sadr (ra). Those who have killed Sunnis into piece in Kabul, have killed Shias into pieces in Mazar Sharif. Dear brothers! Wake up and pay attention. Today our enemies wish to destroy Islam and Quran. They write “Satanic Verses” and insult the Holy Prophet (PBUH&HD) and draw cartoons of him. It is not right for us to start Shia vs Sunni fights. Yes, we do need to have discussions based on science (of Islam and hadith). Both the Shia and Sunni scholars need to have these discussions. Such discussions, as Shaheed Mutahari (ra) has said “such discussions deal with logic and Intellect”. On the other hand, insulting discussions are not a logical thing.

Mr Muhseni:

When the matter about Ummul Mu’menin Ayesha was mentioned, and the scholars of Ahl Sunna and Wahabis got offended, we see that many of these claims are included in the books of Ahl Sunna, including the insults in the books of Ahl Sunna towards the previous Prophets (PBUT), but the Holy Quran says:

لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

سوره بقره/آیه 285

We make no difference between any of His messengers; 2:285

Please explain about this topic and how such things exist in the book of Ahl Sunna while they complain about what some Shias may say.

Professor Ghazvini:

InshaAllah we will have a detailed discussion about these matters which exist in Sihha and the books of Ahl Sunna. We would like to ask the scholars of Ahl Sunna that if we mention something here and ask questions, they should kindly come to our program and present their opinions.

As we have mentioned from Ibn Khaldun and Ibn Kathir, as well as Muhammad Rashid Ridha, they were people during the early times of Islam who added things to the book of Ahl Sunna. We do not say such things do not exist in our books at all, but what we are proud of is that for about 250 years, the Imams (as) were present and during this time when the beliefs of Shias became firm, the Imams (as) were present and fought with hadith fabricators and introduced the hadith fabricators to people. The reactions of the Imams (as) towards the hadith fabricators are truly noteworthy. When Imam Sadiq (As) talked about Yunus bin Zabiyan, who was amongst the hadith fabricators, the Imam said:

لعن الله يونس بن ظبيان ألف لعنة، تتبع من كل لعنة ألف لعنة.

May Allah (swt) curse Yunus bin Zabiyan thousand times, and from each curse another thousand curses.

رجال ابن داود، ص 285 - معجم رجال الحديث للسيد الخوني، ج 21، ص 208

المغيرة بن سعيد لعنه الله، دس في كتب أصحاب أبي أحاديث لم يحدث بها أبي.

May Allah (SWT) curse Muqaira bin Sa’eed as he added hadiths in the hadiths of the companions of my father.

رجال ابن داود، ص 279 - معجم رجال الحديث للسيد الخوني، ج 19، ص 300

The presence of the Imams (as) caused the false narration to be removed from the beliefs of Shias, or at least it has been minimized so much which can't be mentioned much. InshaAllah we will talk about these matters with the audiences, but I would like to mention an example:
You should see how greatly the Prophets (PBUH) have been insulted in Siha alone! I mentioned the story of Prophet Moses (PBUH) and some people asked for the reference:

Once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes.
ثوبي حجر، ثوبي حجر، حتى إنتهى إلى ملأ من بني إسرائيل، فأوه عرياناً.
Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him naked..."

Volume 1, Book 5, Number 277

صحيح بخاري، ج1، ص73 و ج4، ص129 - صحيح مسلم، ج1، ص183 و ج7، ص99

This is insult to Prophet Moses (PBUH). This is what Sahih Bukhari and Sahih Muslim say, and the Holy Quran says:

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

سوره مريم/آيه51

And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.
19:51

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَ بِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ

سوره اعراف/آيه144

He said: O Musa! surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

Also in Sahih Bukhari and Sahih Muslim, it has been mentioned when Hazrat 'Izrail came to take the soul of Prophet Moses (PBUH), Prophet Moses (PBUH) punched the face of 'Izrail in a way which caused his eye to pop out. There are insults to the Prophets (PBUH). About Prophet Ibrahim (PBUH), they say he lied in 3 occasions, twice about Allah:

إِنِّي سَقِيمٌ

Lo! I feel sick!

سوره صافات/آيه89

37:89

And then:

بَلْ فَعَلَهُ كَبِيرُهُمْ

He said: But this, their chief hath done it.

سوره انبياء/آيه63

21:63

Then a fabricated story from Turat has been mentioned that Ibrahim (PBUH) was walking with Sara (PBUH) and met a tyrant and Ibrahim was asked who the woman is? Ibrahim (PBUH) replied: She's my sister. The soldiers left and then the story of proposing to Sara (PBUH) was mentioned, and Mr Abu Hurraira starts making up the story and Prophet Ibrahim (PBUH) is accused of lying.

صحيح بخاري، ج4، ص112، ج3358

Volume 4, Book 55, Number 578

Questions:

Question:

I swear if I'm a Shia, it is because of Ayatollah Ghazvini and his speeches, and I thank Allah (SWT) for this! I was grown up by Sunnis, and we should stop discussions which cause fitna. There are many books which are useful and can have effect on the readers, my request is that we gather a list of these books, and InshaAllah it will be very useful.

Answer:

Wahabis have lately added this suicide bombing to their behaviors, and they are truly making Wahabis seem bad with this. However we divide Wahabis into two groups. Wahabis who are not extreme and Wahabis who are extremist and label others as disbelievers. Based on the information which I have, the extremist Wahabis are about 10% while the rest are the ones following the middle course. If you listen to the speeches of the likes of Abdul Malik Rigi, or Zarqawi the leader of Wahabis in Iraq, you will realize the method they're trying to use. In previous times, if something would have happened, it would have only been limited to that village or town, but today if a group of 40 or 50 people gather somewhere in London and say certain things, Wahabis will make a big deal out of it and more than 15 Television Networks will talk about it for days and talk about the disbelief of Shias.

Question:

How old was Ummul Mu'menin Ayesha in the battle of Jamal? If someone does not obey the orders of the Holy Prophet (PBUH&HF) a Muslim or not?

Answer:

InshaAllah we will talk about the battle of Jamal in detail later on.

About the age of Ayesha, this matter is not agreed upon by shias and Sunnis. This is because Ahl Sunna believe Ayesha was 6 or 7 years old when she married the Holy Prophet (PBUH&HF) and was about 18 when the Holy Prophet (PBUH&HF) left this world. About 25 years later, she fought against Amirul Mu'menin Imam Ali (as) as the fourth Khalif, which when it's added to 18 will make her 43. However we believe the age of Ayesha was more than this.

As for, whether Ayesha is a Muslim or not; I request the audiences not to mention these matters in such ways. Imagine that you and I would lie or backbite someone, and someone else may steal things; we have all disobeyed the order of the Prophet (PBUH&HF). Disobeying the order of the Holy Prophet (PBUH&HF) does not make one a disbeliever. Being a believer has certain criteria and being an apostate has its own criteria. Whoever says "Lailaha ila Allah, Muhammadun RasuAllah" (there is no God but Allah, and Muhammad is His messenger) is a Muslim, and it doesn't matter which school of thought they belong to. An apostate must deny God, or deny Prophet-hood, or deny certain aspects of the religion which will result back in denying the Prophet (PBUH&HF).

Question:

Please explain about Allah (SWT) having hands and feet. In the Holy Quran, in different chapters, words such as "Hearing" (Sami'), "Seeing" (Basir) and "Hand" (Yad) have been mentioned. Please explain about this.

Answer:

InshaAllah we will talk about this in detail later on. For example the word “Yad” (Hand) in this Verse:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

سوره فتح/آیه 10

the hand of Allah is above their hands.

48:10

This means that the power of God is above all other powers, and this is what the great scholar of Ahl Sunna have said as well.

Question:

These people accuse Shias of committing Bid’at (innovation) while the Sunna of the Prophet (PBUH&HF) was destroyed by Abu Bakr and Umar. They accuse us of believing in the corruption of Quran while they have hadiths of Umar and Umul Mu’menin Ayesha which claim Quran has been changed. They accuse us of following Jews while the laws of Abu Bakr and Umar were established by the likes of Ka’b Ahbar and Abu Hurraira. They accuse us of Shirk, while the God of Ibn Hanbal and Alusy and others is a physical idol. They accuse us of...

My question is, why do these men over look these matters and attribute their problems to us?

Answer:

It really is this way. They accuse us of Bida’t (innovation) while they themselves established many Bida’ts and believe the Quran has been changed and sayings of this exist even in Bukhari.

They have even narrated from Ayesha that she said:

When the Prophet (PBUH&HF) left this world, we were busy with the burial of the Prophet (PBUH&HF); there was a Verse which was revealed, which I had kept underneath my pillow, a goat entered and ate the verse as it was written on a leaf.

Even Ayesha says:

No one knew about this Verse and only I had written it on a piece of leaf.

They have narrated some points from the second Khalif as well which we have mentioned previously.

We will InshaAllah talk about AbduAllah bin Saba as well in the upcoming programs. This is a claim which is being mentioned everyday in anti-Shia networks and accuse us of following a Jew buy the name of AbduAllah bin Saba, and InshaAllah we will mention that this claim is the worse insult to the companions. Those who claim the battle of Jamal was started by abduAllah bin Saba are giving he worse insults to the companions, they claim that Ali (as) and Ayesha didn’t want there to be a battle, but a Jew simply came and tricked the companions who were so –Nauzubillah- naïve and caused them to kill 30,000 people. Why doesn’t anyone ask them:

If a Jew can come and so easily bring distance to the companions and cause them to kill 30,000 people, then how can such companions be suitable for being the role models of Islam? Do they even have the ability to introduce Islam and Quran?

Question:

Professor Ghazvini said that Shia scholars have taken an approach towards Ayesha which has caused Ahl Sunna to take an approach towards her as well. I have done many research, and I’m starting to learn and see the facts and I have learnt a lot from the network of Ahlulbait. The actions of Ayesha must be dealt with very seriously. It’s not right for Ahl Sunna to say Ayesha is Umul Mu’menin and use this as an excuse for everything she has done, because history proves that Ayesha started the battle of Jamal and managed it against Ali (as). Still after 1400 years, is AyatoAllah ghazvini still going to say we should not

approach her in this way? Should we still keep quiet and let them say “Umul Meu’menin! Oh mother! Do not grive”? we only have one mother and that is Datima Zahra (sa) and that’s that.

Answer:

We’re not related to most networks, and each network is responsible for their own actions. Our belief is that our action towards Ahl Sunna and Wahabis needs to be in a manner which is taken from the teachings of Imams (as) and the guidance of the Marjas, and if it contradicts this, we consider it wrong. Even if in the Television of Velayat, I myself or others, say anything against the sayings of the Marjas and the teachings of the Imams (as), I will oppose them as the one responsible for this television. Even if I say anything which is rude and insulting towards Ahl Sunna, I will immediately apologies. This is because we believe the school of Shias, is a school based on the teachings of the infallible Imams (as), and they have thought us:

كونوا دعاة للناس بغير ألسنتكم، ليروا منكم الورع و الاجتهاد و الصلاة و الخير، فإن ذلك داعية.

الكافي للشيخ الكليني، ج2، ص78 - وسائل الشيعة (جآب آل البيت) للحر العاملي، ج1، ص76

Meaning invite people towards Shia by your actions, but respected brother! What matters is this Quranic verse:

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

سوره احزاب/ آيه6

his wives are their mothers.
33:6

This verse does not mention that beside Ayesha or Hafza or Umm Salma, other wives of the Prophet (PBUH&HF) are the mother of believers. As long as we read these verses and they are the wives of the Prophet (PBUH&HF), this verse is proof. On the other hand, we should have logical discussions over what ranks does being a “mother of believers” brings and provide this to people. We should not act against the Quran and claim they are not the mother or believers.

The reason this verse was revealed was because some of the companions said:

If the Prophet (PBUH&HF) died, we will marry his wives.

Tahla said:

If the Prophet (PBUH&HF) dies, I will marry Ayesha

This is why the Verse was revealed. We will InshaAllah provide the references later, as if we start this discussion we will not be able to answer the other calls.

If being an Umul Meu’menin has a rank, it has one rank and that is the fact that marriage with the wives of the Prophet (PBUH&HF) is haram and that’s it.

For example, what is the ruling over your wife’s sister? The ruling is that she is not your Mahram nor can you marry her. If Ayesha was present here, a Sunni or a Wahabi or a Shia would not be able to look at her as a mother, she is not Mahram. Umul Mu’menin Hazrat Khadija (sa) is not Mahram. Therefore in the narrations of Ahl sunna it has been mentioned that Ayesha asked her sister to give milk to those youth who wanted to see her so they become her Mahram when they meet her.

Even a father’s wife, even if she was Mahram with your father for 10 minutes, she will always be Mahram to you, but Umul Mu’menin does not have this right either. When we say “Ummul Mu’menin”, this is the Quranic logic, and as long as we do not have complete proof that this Verse was abrogated or as long as we don’t have strong proof that Imams (as) said a wife of the Prophet (PBUH&HF) was excluded as being an “Ummul Mu’menin”, they are mother of believers. For example we have some wives of the Prophet (PBUH&HF) who became apostate and are no longer Umul Mu’menin and we

cannot give them this label. If it has been proven one of them were apostate or the Prophet (PBUH&HF) or the Wasi of the Prophet (PBUH&HF) divorced them, we will say they are no longer Ummul Mu'menin.

Question:

What has Yasir al Habib mentioned in London? Having in mind that in the presence of Imam Hasan (as), Ibn Abbas addresses Ayesha saying:

يوم الحسن الهادي تجملت تبلغت و إن عشت تغيلت، لك التسع من الثمن و في كل تصرف، و في بيت رسول الله بالظلم تحكمت.

Meaning 1/9 of the 1/8 inheritance is yours but you wish to have a share in all of it.

Other televisions make a big deal from this and we need to think of something

Answer:

If you search the internet, for example Google, and use words such as “ياسر الحبيب” or “موقع ياسر الحبيب” you will find this. His saying is so insulting that I apologize for not mentioning it. His speeches has been put on Youtube and the Fatwa of the Sunni scholars are available on different websites. If you search the word “ياسر الحبيب عايشه”, you may find more than 300 websites which have mentioned his speech and use it against Shias.

About the saying of Ibn Abbas, we have talked about this before in detail, and if we were to have discussions about Ayesha, one of our discussions will be about the behavior of Ayesha towards Ahlulbait (as) and mention how she reacted after the martyrdom of Hazrat Fatima Zahra (sa), and after hearing the news of the martyrdom of Amirul Mu'menin Imam Ali (as), she prostrated out of happiness. About Imam Hasan (as), she prevented him from being buried next to the Prophet (PBUH&HF) and InshaAllah we will mention all this from the reliable sources of Ahl Sunna.

Question:

My request is that, since this matter about Ayesha has been raised, we should have programs in praise of Hazrat Ali (as) and Hazrat Fatima (sa), and talk about the ranks and nicknames which the Prophet (PBUH&HF) gave them. Today the nicknames of “Sediq” and “Sediqa” which are the labels of Hazrat Ali (as) and Hazrat Fatima (sa) are being attributed to Abu Bakr and Ayesha.

Our brothers and sisters of Ahl Sunna who use chapter Noor to defend Umul Mu'menin Ayesha, I would like to say this chapter was only to make it clear that she did not commit adultery, and if someone has been defended in one matter, it doesn't matter they are defend and right in all other matters as well. In the Television of Zulmat, they had raised the rank of Ayesha so much that they had written:

Allah (SWT) had honored the Prophe (PBUH&HF) by giving Ayesha as a wife to him.

Answer:

We have mentioned this before and we will mention it again:

The narrations which some people use that the Prophet (PBUH&HF) gave the nickname of “Sediq” to Abu Bakr and about Umar had said “Faruq”; the great men of Ahl Sunna have rejected this and have admitted these claims are fabricated.

Ibn Haban in the book of Al-Majrohin has narrated two narrations:

In Mi'raj, the Prophet (PBUH&HF) saw the name of Abu Bakr and Umar on the side of the throne which were written this way “Abu Bakr al-Sediq” and “Umar al-Faruq”.

Ibn JHaban after narrating these two narrations says:

هذان خبران باطلان موضوعان، لا شك فيه.

These 2 narrations are void and fabricated and there is no doubt in this.

المجروحين لابن حبان، ج2، ص116 - الكامل في الضعفاء لابن عدي، ج5، ص215 - تاريخ بغداد للخطيب البغدادي،

ج7، ص347 - الموضوعات لابن الجوزي، ج1، ص327

It even gets to a point that Dhahabi says:

هذا باطل.

This is invalid.

ميزان الإعتدال، جلد 1، صفحہ 540

Ibn Hajar also says this is fabricated.

لسان الميزان لابن حجر العسقلاني، ج2، ص295

In many narrations in many books of ahl Sunna, it is mention the Prophet (PBUH&HF) gave this nickname to Ali bin abi Talib (as):

علي هو الصديق الأكبر و هو فاروق هذه الأمة، يفرق بين الحق و الباطل و هذا يعسوب الدين.

المعجم الكبير للطبراني، ج6، ص269 - أسد الغاية في معرفة الصحابة لابن الأثير الجزري، ج5، ص287 - كنز العمال

للمتقي الهندي، ج11، 616

These are narrations which they have narrated with authentic and reliable chains and documents.

InshaAllah when we have the time, we will talk about it more.

InshaAllah we will have discussions about the nicknames of Amirul Mu'menin (as) and Hazrat Zahra (sa), even though these are clear.

Question:

Umar wrote a letter to Muawia:

Uthman does not have the power for leadership and Khilafat. If you wish to become a Khalif in this world, act as I have. I did not accept the religion of the Prophet (PBUH&HF), nor the God of the Prophet (PBUH&HF), nor the book of the Prophet (PBUH&HF). If I accepted it, it was to trick the Prophet (PBUH&HF). I was the one who broke Fatima's back. I was the one who slapped her. I was the one who dragged Ali, and I caused the death of Zahra.

Answer:

I have been working in the science of Rijal for 20 years, and in Hawza, teaching of Rijal is my duty, and based on my opinion, this letter does not have a Sanad (documents) and the letter is not something which we could use.

Question:

Hazrat Khadija (sa) were a virgin before marrying the Prophet (PBUH&HF). It is true that Ayesha had married before marrying the Prophet (PBUH&HF)?

Answer:

Many televisions have mentioned this and what is mentioned in the reliable books of Ahl Sunna is that Ibn Hajar Asqalany in (الإصابة في تمييز الصحابة، جلد 8، صفحہ 232) has mentioned this matter and also (ابن سعد، جلد 8، صفحہ 59 الطبقات الكبرى آقاي) have narrated that when the Prophet (PBUH&HF) proposed to Ayesha, Abu Bakr said:

إني كنت أعطيتها مطعما لإبنه جبير، فدعني حتى أسلها منهم، فاستسلها منهم فطلقها

فتزوجها رسول الله صلى الله عليه و سلم.

I have married my daughter to Jabir bin Muta'm. allow me to ask them and seek their opinion. He spoke with them and asked Jabir bin Muta'm to divorce Ayesha to the Prophet (PBUH&HF) could marry her.

This is what the men of Ahl Sunna have narrated, and it has nothing to do with us. Whether it was a Nikah and if she had slept with him or not or how old she was, are a different matter. When the Prophet (PBUH&HF) goes for proposal, Abu Bakr says he has married her to Jabir bin Muta'm, and if he divorces her I will marry her to you.

On the other hand about the matter of Hazrat Khadija (sa), some of the great men of Shia, such as Abul Qasim and Seyad Murtadha and sheikh Tusy and amongst the scholars of Ahl Sunna, Ahmad Bilazry believed that Umul Mu'menin, Hazrat Khadija (sa) was a virgin which she married the Prophet (PBUH&HF). Claims that she was married and had children were fabricated to reduce the rank of Hazrat Khadija (sa) and make a rank for Ayesha.

تنقيح المقال للمامقاني، ج3، ص77، چاپ حجري - بنات النبي أم ربانته للسيد جعفر مرتضي، ص88

Question:

Please mention the name of those 14 men who wanted to assassinate the Prophet (PBUH&HF) during the early stages of his migration. I'm asking this because whenever this matter is mentioned, only the number is talked about and there are no mentions of names.

Answer:

We can't mention the names. If you see the software of Ahl Sunna, in book of ابن حزم، جلد المحلي، صفحہ 11، 224، كتاب الحد، باب حد المرتد، العهدة علي الراوي. Now whether good or bad,

Question:

Dr. shari'ati has written:

Oh Lord! I wish I could become a disbeliever and would had got to know you again and became a Mu'min again.

Is there anything wrong with this saying of his? Because we need to research and find things for ourself.

Answer:

This saying of his is wrong. If a Muslim becomes a disbeliever, he is a Fitry Murtad, and his repentance is not accepted and he should be killed and his Islam will not be accepted. These are sayings which are scholars have mentioned in their books about the differences between a Melli Murtad and a Fitry Murtad.

Abot Shari'ati, I don't believe it's a good idea to get into that discussion. However he has some good sayings soon, but has wrong sayings as well. My view about him is the view of Allama Shahid Muthahari (ra).

Questions:

Last week, in some televisions they were saying Shias do not accept the sayings of ahlulbait (as) and their proof was that in the book of **منتهى الآمال** Shaikh Abbas Qumi (ra) says that Imam Hasan (as) said to Muawia: "you should follow the Sunna of the Prophet (PBUH&HF), the book of Allah SWT, and the orders of the rightly guided Khalifs"

Answer:

InshaAllah we will talk about this matter and we will mention that we have multiple narrations about that peace treaty, Imam Hasan (as) proved that Muawia wasn't even a Muslim. Muawia was a liar, sinful and treacherous and Imam Hasan (as) said: "I went through this peace treaty to show the true face of Muawia to people, and if I had not done so, people would have assumed Muawia is Muslim and care about Muslims, and if I had continued fighting, all the Shias (followers) of Amirul Mu'menin (as) and our lovers would have been killed by Muawia". InshaAllah if we had time, we will talk about the peace treaty of Imam Hasan (as) in detail.

Question:

When the second khalif was being buried, Ali bin Abi Talib (as) said: "I wish I had the deeds of Umar and would meet the Lord while carrying his deeds".

Answer:

These are absolute lies and have no proofs or evidences. These are false claims against shias.

Questions:

What is your opinion about the speeches of Ayatollah Abulfadhl Barq'iy?

Answer:

We do not consider him as "Ayatollah", rather we consider him as "Ayatol shaytan". He was a man who was truly misguided and he was expelled from Qum, he went to Tehran and he was also expelled from there too. Even though he regretted it during the end of his life, and he was buried in a village next to an Imamzadeh.

Question:

You say swearing to companions is ignorance, while Imam Sadiq (as) in Bihar al-Anwar has ordered to insult.

Answer:

Respected brother! The existence of a narration is not proof. What is proof is whether it's authentic, and I will only recite this narration from Imam Redha (as) and I will mention the reference to and InshaAllah it will be proof for all the narrations in books about insulting. Imam Redha (as) said to Ibn Abu Mahmood:

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

Oh Ibn Abu Mahmood! Our enemies have exaggerated about us and these hadiths are in 3 groups: 1. They have exaggerated about us and have taken us to a godly position. 2. They have introduced us like normal people. 3. They have narrated hadiths from us about insulting our enemies. When our enemies hear the exaggerated narrations, they will consider Shias as disbelievers, because they claim godly things for their Imams. When our enemies hear the narrations where we are introduced like ordinary people, they will assume we were ordinary people. When our enemies hear narrations that we have insulted them, they will also insult us. Allah (swt) says: "And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance" (6:108)

عيون أخبار الرضا للشيخ الصدوق، ج2، ص272 - بحار الأنوار للعلامة المجلسي، ج26، ص239 - بشارة المصطفى

لمحمد بن علي الطبري، ص340

Meaning this is job of our enemies where they falsly narrates hadiths from us in insulting our enemies, and they distribute the hadiths among men, and when Sunnis and Wahabis hear these narrations, they will be angered and will insult Ahlulbait (as).

«و السلام عليكم و رحمة الله و بركاته»»»»