

Fadlollahs Devious Beliefs

Brief History:

Mohammed Hosayn Fadlollah was born in Najaf - Iraq on 15th of November 1935, in a Lebanese Family. At around nine years of age he began to study the sciences of the Arabic language : Sarf and Nahw under his father Sayyed Abdorra of Fadlollah, who migrated to Najaf to study the Islamic Sciences.

But apart from these preliminary studies (with which every Islamic student starts their studies) he also opened up at that young age to other Sunni, Christian and Materialist thoughts.

Below are just some examples of Fadlollahs devious beliefs along with references :

1. There is a mistake in the Quran - Min Wahi al-Quran, Vol 7, Pages 539-540
2. The Healing power of the Quran is for the spiritual illnesses and not for physical ailments - Fekr wa Thaqafah, pg 3
3. The names of Allah cannot cure, but Allah Himself can cure - Fi Rehab Doa Komayl, pg 271.
4. Enjel (Bible) is accurate and Quran is accurate !!" "Enjel and Tawrat (Torah) are authentic, and distortion has only happened in their meanings not in their letter" -
al-Hawzah al ilmiyyah Toden al-Enheraf / al Mashedi pg's 72 and 311.
5. Shiah beliefs may be incorrect - Beyyanaat - 25th October 1996
6. Muslims (companions) misunderstood the speech of the Prophet on the day of Ghadeer - al-Ensan wa al-Hayat, pg 257.
7. With the words that the Prophet (Muhammed SAW) used on the Day of Ghader, he intended to put doubt in people's minds. - A recorded speech on 14th October 1995.
8. The Prophet never wrote down the successorship of Imam Ali (AS) - A recorded speech on 14th October 1995.
9. The Sunni's argue with the meaning of the Hadeth of Ghadeer, when they should also argue over its chains of narrators - al-Nadwah, Vol 1, pg 422.
10. The Imamah is not authentic in such a way that one cannot doubt it - al- Asalah wa al-Tajdeed - al-Menhaj magazine, No 2.
11. The difference over the Khilafah was a difference of Opinions - al-Nadwah, Vol 1, pg 439.
12. In the speech on the day of Ghadeer, Rasoolallah (SAW) indicated the preference of Imam Ali's (AS) khelafah and did not make it obligatory. - al-Ensan wa al-Hayat, Pg 257.

13. The rules of Abu Bakr (L), Umar (L) and Uthman (L) were wise - As 'elah wa Ajwebah min -al- Qalb, pg 83.

continued :

16. The Objection of some of the Sahabah to the Prophet on the day of Hdaybiyah was conscientious. - al-Ensan wa al-Hayat, pg 318.

17. Ommal Momineen (Mother of the Faithful) Lady Aishah was not the one who led the (Jamal) war (against Amir al-mominen) ; and she was not the one who planned for it, and was not the one who caused it. - al-Akfar magazine, 16th December 2002.

18. Talking about the superiority of Lady Fatemah (AS) over Lady Maryam or vice-versa, does not bring any benefit to anyone. - Min Wahi al-Quran, Vol 5, pg 15.

19. A person who has been convinced of Imam Ali's (AS) khelafah, but still denies it, deserves (God's) punishment, but Allah may forgive him !. - al-Masael al-Feqhiyyah, pg 401.

20. The rejection of Qiyas was because there was no need for it. - Ta' ammolat fi Afaq al-Imam-al-Kadim, pg 94.

21. We can use Qiyas where we do not have another way of finding the Islamic law. - Ta' ammolat fi Afaq al-Imam-al-Kadim, pg 94.

22. Abu Hanifah is justified for using Qiyas, because he did not believe in the authenticity of more than eighteen ahadeth. - al- Montalaq, No 111, page 76.

23. It is NOT permissible to recite the Third testimony in the Eqamah - Fekr wa Thaqafah magazine, No 177, Pg 4, 29 Rabi-al-Awwal 1421.

24. Performing the Friday Prayer (Salatul Jumah) in a Sunni mosque, behind a Sunni imam is permissible and there is no need to perform it again. Fekr waa Thaqafah magazine, No 8, 10th May 1996.

25. Saying "Ameen" is permissible after reciting the Surah of al-Hamd in the Salat especially with the intention of supplication. - al Masael al- Faqhiyyah, Vol 1, Pg 92.

26. Placing the right hand on the left hand or vice versa (al-Takfeer) during Salat, with the purpose of submissiveness to Allah, is permissible, unless it is done as a part of the Salat. - al Masael al- Faqhiyyah, Vol 1, Pg 91.

27. Islamic Fasting (Sawm) is not Obligatory in places where the day is long and there is no clear end to it. - Fekr wa Thaqafah magazine, 7th February 1998.

28. It is obligatory to use all necessary means in "Promoting Virtue, and Prohibiting Vice" regarding the parents, including ; talking to them harshly, beating them, impriioning them... - Feqh al-Shareah, Vol 1, Pg 632, & al-Masael al-Fahiyah, Vol 2, Pg 305.

29. Donating money to groups, that practice Tatbeer and/or Zanjeer is Not permissible - al Masael al-Faqhiyyah,, Vol 1, pg 145.
30. The various ahadeth which have been narrated from the A'emmah and Rasollallah, state that eating Rabbit meat is prohibited; but I (Fadlollah) have a reservation in issuing a fatwa of prohibition. - al-Nadwah, Vol 1, pg 828 & Tahaddiyat al-Mahjar, pg 139.
31. Shaking hands with the strangers of opposite sex can be permissible - al-Nadwah, Vol 6, pg 723
32. The Islamic marriage contract does not have to be orally made, it can be made in writing or with mere action, if these are considered by the majority as a marriage contract - Feqh al-Hayat, pg 264.
33. Wearing perfume by women outside their homes, in a sexually arousing way is discouraged (it is not prohibited) - Feqh al-Hayat, pg 54.
34. It is permissible for women to wear their jewellery outside their homes, in a way visible to men - Feqh al-Hayat, pg 54.
35. Sending and receiving love letters of all sorts outside marriage ie permissible, even when marriage is not possible - al-Masael al- Faqhiyyah, Vol 2, pg 411.
36. To look intentionally at the private parts of other persons is permissible, if they insist on baring them, be it man or woman, moslem or non-moslem, of the same sex or otherwise - Kitab al-Nikah, Vol 1, pg 66.
37. Letting flats or any premises for use as brothels etc is permissible in some cases.
al-Nadwah, Vol 4, pg 58.
38. Female masturbation is permissible unconditionally - Feqh al-Hayat, pg 54.
39. Male masturbation is permissible in special circumstances - al-Masael al- Faqhiyyah, Vol 1, pg 188.
40. The infidels and polytheists are Tahir (Rituallu clean) - Fekr wa Thaqafah magazine, No 8, 10th August 1996.
41. We seek an alternative meaning for "Rajah" (return of masomen to this world) not because of the question of its possibility or impossibility, but rather because of the practical justifications of its necessity.
42. The whole Quran is proof against "al-Walayah al-Takweniyyah" - Estefta at al-Sheikh al-Tabrizi, answer 11.
43. Talking about "al-Walayah al-Takweniyyah" is useless - al-Nadwah, Vol 1, pg 391.
44. The Prophet Mohammed (SAW) is not living among us now, so it does not make any difference whether or not he had "al-Walayah al-Takweniyyah" - al-Nadwah, Vol 1, pg 391.

45. We should think about changing the formal Ziyarat of the Prophet Mohammed (SAW) and of A'emmah - Ta' ammolat fi Afaq al-Imam al- Kadim, pg 11.
46. The whole of Ziyarat-e-Nahiyah is a forgery, there are also forgeries (things added to) the Ziyarah Ashoorah. - al-Nadwah, Vol 1, pg 456 & 653.
47. The recitation of the Third Testimony in the adhan and the eqamah causes many evils - al-Masael al-Feqhiyyah, Vol 2, pg 123.
48. What is the benefit which comes to us by holding onto the Zaree (Golden structure of a Holy persons grave) - al-Mawsem, No 21-22, pg 299.
49. Visiting the gravesites of the Prophets or A'emma from far may deserve more rewards - al-Mawsem, No 21-22, pg 74.
50. One should rather visit the gravesites of the Prophets and the A'emmah from far and should not travel to them - al-Mawsem, No 21-22, pg 74 and 299.
51. Those who sit near the graves of the Prophet or the A'emmah, act as if they are worshipping them - al-Ma'a rij magazine, No 27-31, pgs 624 and 625.
52. There is unintended idolatry among Moslems towards the personalities they greatly respect - al-Ma'a rij magazine, No 27-31, pgs 624 and 625.
53. Absorption in Imam Hosayn's affair (martyrdom etc), away from his missionary side is backwardness - al-Mawsem, No 21-22, pg 310
54. Some people drink wine on the night of Ashura to warm up (for mourning for Imam Husayn - Minbar al-Sabt, 20th June 1996.
55. The Shiah killed Imam Hosayn - al-Hawzah al Elmiyyah Toden al-Enheraf/ al-Mashedi, pg 14.
56. They (Amal) say "Ya Ali" and do not say "Ya Allah" - Fetnat Fadlollah / al-Safi, pg 32.
57. Masomen make errors - Fekr was Thaqafah, 29 June 1996.
58. The Prophets have weak points - Min-Wahi al-Quran, Vol 5, pgs 171-172.
59. There is no intellectual or traditional (Quran or Hadeth) proofs which negate the possibility that the Prophet forgets minor day-to-day things - Min-Wahi al-Quran, Vol 14, pg 384.
60. There is no proof for the necessity that the Prophet should be the most knowledgeable of his nation in everything, or that Allah tells him what he needs to know - al-Nadwah, Vol 1, pg 360.
61. The Prophet (Mohammed) engages in what a waste of time - Min wahi-al-Quran,

Vol 24, pg 67.

62. The Prophet (Mohammed) misses another great opportunity - Min wahi-al-Quran,

Vol 24, pg 67.

63. The Prophet (Mohammed) makes wrong assumptions - Min wahi-al-Quran, Vol 24,
pg 76.

64. The Prophet (Mohammed) does not know his responsibility - Min wahi-al-Quran, Vol 24, pg 67.

65. "The urges of Ali overcome his intellect, so he commits sins". "The heart of Ali acquired sins". Fi rehab
Doa al-Komayl, pg 159 & 169.

66. "Ali promises Allah that he will turn back (to Him) from his error, offence and sin".

"Ali asks Allah to forgive his sins which put the heart to death, and direct it to go astray". "Ali is afraid of
the sins he had committed which he asked Allah to forgive" -

Sharah Doa al-komayl, pgs 159, 84 & 94.

67. "The sins of Ali, which he asked Allah to forgive, are so serious that any one of them is enough to
break a strong back". "If Allah judges Ali (On the Judgement day) on the basis of his actions, he will
deserve non other than the torture (of hell)".

Fi- Rehab Doa al-Komayl, pgs 94 and 275.

68. Ali drank wine - Min Wahi al-Quran, Vol 7, pg 182.

69. Education and self-training were what provided Zahra with the Esmah (infallability) - Estefta'at al-
Shaikh al-Tabrizi, answer No 5.

70. There is no definite proof to the fact that Fatemah was an extraordinary woman.

Ta' ammolat Ismamiyyah Hawl al-Mar'ah Pg 9.

71. The participation of Zahra in the Mobahilah is not proof for her greatness, as the Prophet took his
family because they were dearest and the most beloved people to him, to prove that he was ready to
sacrifice them for this religion. Her participation does not prove anything else. al-Hawzah al-ilmiiyyah
Toden al-Enheraf /Mashedi,

pg 77.

72. I do not accept the ahadeth which say the people broke Fatimah's rib, or beat her on her face etc - a
famous recorded speech.

73. The miscarriage of Mohsin is not an established fact, because its historic accounts are not authentic and dependable. It is also possible that the miscarriage happened due to natural causes.

74. Prophets Sulayman's action is not justifiable in God's law. - Min Wahi al-Quran, Vol 19, pg 289.

75. Prophet Yonus neglected his duties - Min Wahi al-Quran, Vol 15, pg 284.

What do Maraji say about Fadlollah ?

1. Shaykh Mohammed-Taqi Bahjat :

Fadlollah is a Wahabi project which is intended to corrode the structure of Shia'sm from the inside. Fetnat Fadlollah/al-Safi, pg 51.

2. Shaykh Mohammed Fadil Lankarani :

Surely denying Fatimah's suffering is such as denying the self-evident history, and no-one denies it other than an obstinate hater of Ahlai-bait. Reading Fadlollahs books and selling them are not allowed, except for those who want to respond to them.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 378.

3. Seyyid Mahdi Marashi :

Whoever says these things and is insistent on what he says...he is "Dal" and "Modal",

(a person who is himself deviant and who also deviates others), and one cannot rely on what he believes and writes, because his books are "books of aberration" ; and it is not permitted to publish them. It is mandatory for scholars...to stand against such persons and to warn people about them.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 392.

4. Shaykh Basher-Hosayn Najafi :

These statements which are contradictory to the Ja'fari (Shiah) sect, and are "Dal" and "Modal" (deviant and deviating) ...have not come from other than a soul which has been blinded by Nosb (hatred of Ahl-al-bayt), which deprived it of its ability to understand the religion, and a soul whose senses were overcome and captivated by the love for this world. May Allah protect the Moslems from these vile statements, and the evil of their originator, the carrier of Nosb and hatred for the Masom Aemmah.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 432.

5. Shaykh Hosayn Nori Hamadani :

I am doubtful about his Ijthehad, therefore from now on I will not support him; and I do not permit (others) to help and support him in propagating his thoughts.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 435

I have also repeatedly suggested to his supporters in Qom that he travels to Mashhad or Qom for the Ziyarah of Imam Reda and Fatimah Mas'omah, and he meets with the scholars and answers their questions and objections; but unfortunately he has not done so.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 439

6. Sayyed Taqi Qommi :

Whoever says these things about the likes of Zahra, he has opposed the correct belief and this person, according to the She'ah view, is a denier of a "Darori" (a belief in which a person must believe in order to be classified as a believer, like the Holy Quran is the word of Allah is a Darori) and the denier of a Darori could be counted as an athiest.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 380.

7. Late Sayyed Mohammed Sadr :

This book (al-Masael al-Fehiyyah/Fadlollah) is a "book of aberration", and shows that its author is not a mujtahid.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 423.

Undoubtedly, his (Fadlollah's) goals are dubious; his faith is incomplete, he has no Wara (abstention from sins), and it has been narrated in a hadeth : "Who has no Wara has no religion". Therefore it is mandatory to stay away from such persons, and to be careful of their views, and not to listen to what they say. It is prohibited to support them in what they say, as it would be a sacrilege to the religion and a contradiction to the truth, and this is among the most serious sins.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 430.

8. Sayyed Ali Seestani :

I do not support Fadlollah and do not support Hezb al-Dawah. He (Fadlollah) is not a Mujtahid and is not a representative from me, and he should not be given religious dues.

Fetna Fadlollah/al-Safi, pg 53.

9. Sayyed Mohammed Baqir Shirazi :

I openly challenge the Lebanese Sayyed to Mobahelah next to the graves of the Prophet and Zahra in Madinah, in the presence of people, before noon. He may bring any of his helpers and supporters; we will then have a debate and a Mobahelah, until the truth becomes clear from the falsehood. For surely

the position of Mosa and Eisa are not higher than the position of Fatimah and indeed her position is a great deal higher.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 340.

10. Shaykh Jawad Tabrizi :

Whatever is written and published in the denial of the speciality of her (Fatimah's) creation and the injustice to her, is included in 'books of aberration'.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 359.

We have repeatedly announced that it is not permissible to support, strengthen or promote him (Fadlollah) in any possible way.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 470.

We have mentioned that it is not permissible to follow him, or to support him in any way, or to support whoever supports him.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 472.

11. Late Sayyid Mohammed Wahedi :

A person who denies or doubts that Fatimah was subjected to this injustice, is a denier of a Darori, and these noises spread in the Hawzah through the throats of collaborators of colonialism and its secret agents. May Allah protect Islam and Moslems from their evil.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 415.

12. Shaykh Hosayn Wahed Khorasani :

It is mandatory for every faithful, each to the extent of his ability and power to break Fadlollah.

Fetna Fadlollah / al-Safi, pg 52.

In a public speech (Shaykh Wahed Khorasani) on 12/5/1418 Hijri against Fadlollah, whilst explaining this hadeth from Imam Sadeq , he said :

It has been narrated from Mo'awiyah ibn Wahab, who said : I asked Aba Addellah (Imam Sadeq) about two men; one of them a Faqeh who (also) narrates ahadeth, and the other one an Abid who does not narrate as many ahadeth.

So he (the Imam) said "The Faqeh who (also) narrates many ahadeth is better than a thousand Abid who do not narrate ahadeth and are not a Faqeh". And the reason for this is that the source of every problem is foolishness, while the cure for every illness is Feqahah.

If a person reaches foolishness, even if he wears an 'Emamah' and grows a wide and bushy beard, he will still see Fatemah Zahra as a normal person; and he will see her position open to criticism, just as that of any other woman. (To him) she is just a woman, but an ideal housewife, and she is an exemplary woman as far as performing her female duties of worship etc. She was born, and she died, and everything finished

But if a person reaches the level of Feqahah, he will then see that Fatemah Zahra is not a woman. If he wants to explain what she is, he must use two words which can shed light on her being, the words are : Human Hour.

In that speech he also said :

You must all try to save the people from these deviations, originating from some people who wear the 'Emamah'; who are supported by atheist powers, who try to destroy the pillars of religion, and its basis and foundations.

Al-Hawzah al-Elmiyyah Toden al-Enheraf / al-Mashedi, pg 244.