



Critique of the Doctrinal and Interpretive Foundations of Muhammad Ibn Abd Al-Wahhab and Denial of the Accusations against Shiism

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Abstract

Muhammad ibn Abd al-Wahhab, the founder of the Wahhabi sect, attributed the accusations to Shi'ism, including lying and accepting the acceptance of the distortion of the Qur'an, citing two surahs of Noorin and Wilayah, which consist of several imaginary verses. In support of this claim, he refers to two things, one is the hadiths of the distortion of the Qur'an in authentic Shiite books and the other is the acceptance of some Shiite scholars to the distortion of the Qur'an. The method of collecting material in this research is library. This research with a descriptive-analytical method in the critique of the presented issues states that many of these distorted narrations are single news and in those narrations there is no consecutive news or single news with definite cornea, so the news is weak. On the other hand, many Shiite scholars have expressed their position on the narrations of distortion and have carried them on spiritual distortion, differences in interpretive readings, their expression of revelation, epistemology, and so on.

Keywords: *Tafsir; Basics, Muhammad Ibn Abd al-Wahhab; Shi'ism, Hanbali*

1- Discussion Plan

The Holy Quran, as the strongest proof of the legitimacy of Islam, has always been described by scholars of various Islamic sects, including the Hanbali religion, since its inception. Has been interpreted. The Hanbalis, followers of Abu Abdullah Ahmad ibn Hanbal Hilal Sheibani, are one of the four famous Sunni jurisprudential religions, which was founded on a strong commitment to the Qur'an and Hadith. The principles of interpretation which are "the same as certain principles and intellectual bases and the commentator has accepted their interpretation before entering" (Amid Zanjani, 1373, p. 215) are different among commentators with different religions. The most important principles include the sanctity of the Qur'an; The possibility of understanding and permitting the interpretation of the Qur'an; the authenticity of the appearances of the Qur'an; The incorruptibility of the Quran is..... Interpretive differences are rooted in differences in methods, and differences in methods depend on the choice of principles on which these methods are based.

Among its followers is the school of Muhammad ibn Abd al-Wahhab, the founder of a special school in the principles of Islamic beliefs, which has been called "Wahhabi" in terms of being attributed to it, and its intellectual roots are derived from the opinions and thoughts of some Sunni predecessors such as Ibn Taymiyyah. (661-728 AH) and Ibn Qayyim Jozi (691-751 AH). With the advent of the call of Muhammad ibn Abd al-Wahhab, which was against the beliefs of Muslims, the opponents of this call stood up among the various strata of society and considered the work of Muhammad ibn Abd al-Wahhab as an innovation that has arisen within Islam that must be burned as soon as possible to Islam. And the religion of the people should be protected from serious harm. The most important group that criticized and opposed Muhammad ibn Abd al-Wahhab's thoughts, ideas, and actions in Islamic society were the ulema. Since the scholars have a key role in preserving the religion and beliefs of Muslims, Muhammad ibn Abd al-Wahhab did not neglect deviant thoughts and misleading activities and rebelled against him as much as possible in various scientific, cultural and political ways. It is said that Muhammad ibn Abd al-Wahhab fell into all Islamic religions except the Hanbali religion. (Enayat, 1997, p. 7) Although in some cases he did not adhere to the Hanbali religion. (Amin, 1979, p. 13) Of course, following the Hanbali religion, this religion as well. Ibn Taymiyyah interprets and pays attention. The followers of Muhammad ibn Abd al-Wahhab believe in the principle of free *ijtihad* and do not adhere to imitation of any of the four religions. On the contrary, they do *ijtihad* against them. Muhammad ibn Latif, one of the grandsons of Abdul Wahab's son, says at the end of the fifth treatise of the Sunni teachings: "Our religion is the religion of Imam Ahmad Hanbal and we do not claim *ijtihad*, and when a correct tradition of the Prophet We act on it so that it becomes clear to us, and we do not prioritize anyone's words, no matter what. He says in one of the letters of the book *Rasa'il al-Hudiyah al-Sunnah*: Muhammad ibn Abd al-Wahhab believed that one should not abandon the traditions and news of the Prophet because of the opinion of the jurist or the religion of the scholar who opposed it. In his opinion, when it is necessary and not knowing the traditions and news and the inability to deduce, one can imitate and the words of the *mujtahid* should not be accepted from the book and tradition without any reason (Amin Ameli, *Bitā*, p. 127). By slandering the Shiites, he has tried to make other Muslims pessimistic about the Shiites. The enemies of the Shiites, especially the Wahhabis, are trying to weaken and isolate the Shiites by lying, slandering and slandering the Shiites. Muhammad ibn Abd al-Wahhab, as the founder of Wahhabism, has given such an unrealistic image of the Shiites that if one is not a researcher, when confronted with this negative propaganda, one thinks that the Shiites do not care about religion and do not perform their duties and prohibitions, and are liars and slander. Therefore, in this article, an attempt has been made to expose some of the lies and slanders of Muhammad ibn Abdul Wahab attributed to Shiism, such as leaving the religion and accepting the distortion of the Qur'an, in order to show that his words are not only external but also show his ignorance and enmity with It is Shiites.

2- Conceptology:

"Fundamentals" in the word means the foundation, foundation and foundation of an object (Ibn Faris, *Bitā*, vol. 1, p. 302, Moin, 1360, vol. 3, p. 3777) and in the term of interpretation is the beliefs and principles. Accepted and indisputable commentators Basics: It is the intellectual basis of the commentator that he always thinks about during the interpretation. (Amid Zanjani, 1373, p. 215) that their knowledge and selection is necessary for the commentator before interpretation. (Rezaei Esfahani, 1392, p. 17) According to the lexical and idiomatic definition, it can be said that the basics in each science, the bed of the Minister constructs the constructions of that science and the interpretive method of the commentator based on those principles and principles of organization and It becomes different.

The basics of interpretation have different types. The most important principles of Qur'anic interpretation include: the sanctity of the Qur'an, the text and recitation of the Qur'an, the possibility and permission of interpretation, the authenticity of the appearances of the Qur'an, the need of the Qur'anic audience for interpretation, the comprehensiveness of the Qur'an, the structure of the Qur'an. The sources

of interpretation, coherence and continuity of verses, the interaction of the Qur'an and the culture of the time, are the inviolability of the Qur'an. (Modab, 1396, p. 42; Rezaei Isfahani, 1392, pp. 125-173). Some; He divides the principles into two categories, common principles and special principles and believes that the type of perception of the two sects from common principles and also the existence of specific principles for each of them is one of the influential factors in the difference of views of commentators in interpreting verses. (Najarzadegan, 1423 AH, p. 49) Analysis of each of the interpretive principles of the Qur'an, according to its scope, requires independent research, but the purpose of this article is to examine the principles of interpretation of the Hanbali religion and its adaptation to the Shiite principles, a division that carpenters We will base the basis of our work on the principles he did. Therefore, the common principles include the principles accepted by all or most of the commentators of the two sects, such as the possibility of understanding the Qur'an. Specific principles refer to views that commentators differ in accepting or rejecting, and each has a specific basis for them. (Modab, 1396, p. 39).

3- Discussion Background

The subject of interpretive principles is mentioned in the books of exegesis and Quranic sciences. The late Tabarsi (d. 548 AH) in the introduction of *Majma 'al-Bayan*, Suyuti (d. 910 AH) in *Al-Atqan fi Uloom al-Quran*, Amid Zanjani in the principles and methods of interpretation, Sheikh Abdul Rahman Al-Alak in the principles of interpretation and rules, have given some information about the principles of interpretation. However, no independent work has been published on the interpretive principles of the Hanbalis so far, but the thoughts and ideas of Ibn Taymiyyah and Abd al-Wahhab, the founders of the Wahhabi sect, have received more attention.

4- Critique of The Intellectual Foundations of Muhammad Bin Abdul Wahab

The eclectic and deviant thoughts and ideas of Ibn Taymiyyah were forgotten throughout history, despite the many efforts of his disciples such as Ibn al-Qayyim to survive and expand. But at the same time with the twelfth century AH, this time in the Arabian Peninsula, the views and ideas of Ibn Taymiyyah appeared in a new form and with a new design. This was the new form of Wahhabism, which took its name from its founder, Muhammad ibn Abd al-Wahhab. He was able to bring Ibn Taymiyyah's views and ideas into the field of action, and in this respect he is truly the son of Ibn Taymiyyah. Unlike his other predecessors who did not have a good relationship with the government, he established a good relationship with the fledgling Saudi rulers and the British colonial government, thus establishing a reciprocal relationship between Wahhabism and Al Saud. The House of Saud obeys the legitimacy and Wahhabism has the opportunity to spread and penetrate the holy land of revelation. Muhammad ibn Abd al-Wahhab is one of those who tried to make other Muslims pessimistic about the Shiites by slandering the Shiites. The enemies of the Shiites, especially the Wahhabis, are trying to weaken and isolate the Shiites by lying, slandering and slandering the Shiites. With this cowardly method and bad propaganda, they seek to discredit and hate their rival; As is evident in their books, articles and media. Muhammad ibn Abd al-Wahhab, as the founder of Wahhabism, has given such an unrealistic image of the Shiites that if one is not a researcher, when confronted with this negative propaganda, one thinks that the Shiites do not care about religion and do not perform their duties and prohibitions, and are liars and slander. For this reason, in this article, an attempt has been made to expose the lies and slanders of Muhammad ibn Abd al-Wahhab in order to show that his words not only have no external reality, but also show his ignorance and enmity with the Shiites.

Muhammad ibn Abd al-Wahhab, in his book *Al-Rad Ali al-Rafidah*, brazenly considered the Shiites to be immoral, adulterous, and unfaithful. He wrote: "They did not do it and they do his grandchildren, and most of them were born from the forbidden seed, and that is why their beliefs and

deeds are evil and filthy." (Abdul Wahab, 1400 AH, p. 39) Elsewhere he describes the Shiites as follows: <<waaqeen fay alznay, ... fama 'ahaqahum bi'ana ykwunuu 'awlad alzinay. hamana allah wa'iyakm maeashir al'iikhwan min aitibae khatawat alshshytan: The Imams are adulterers and have opened the doors of adultery for themselves. Therefore, they deserve to be the children of adultery. "May God protect us and you brothers from the followers of Satan." (Ibid., P. 42).

The slander of adultery and the incorrectness of the lineage of the Shiites by Muhammad ibn Abd al-Wahhab is one of his most ugly slanders. With this statement, he accused the Shiite mothers of immorality, while in the Qur'an, accusing chaste women is forbidden, and the slanderer has a legal limit, and he is introduced as the accuser of immorality. Even Muhammad ibn Abd al-Wahhab himself has cited this verse to forbid giving improper treatment to women. The Qur'an says <<alladhyn yrmun almuhsanat thumm lam yatuu bi'arbaeat shuhada' fajliduhum thamanyyn jalwatan w la taqbaluu lahum shahadatan 'abadaan w 'uwlyik hum alfasiqun And those who accuse the righteous, then do not bring four witnesses (to their claim), flog them eighty times, and never accept their testimony, and they are the transgressors" (Noor / 4).

The founder of Wahhabism not only considers the Shiites to be immoral, but also believes that they are outside the religion of Islam. In several places in the book *Al-Rad Ali Al-Rafada*, he has also mentioned the non-belief of Shiites and their departure from the realm of religion and faith. Muhammad ibn Abd al-Wahhab writes in Article 27: <<fhula' alamamyt kharijun ean alsanat bal ean almlt: Abdolwahab, 39 His purpose in describing the Shiites as such is that he wants to portray them as unbelievers and out of the religion.

Review Critics

Regarding his intellectual views, we say that first: The views of Sunni scholars themselves about Muhammad ibn Abd al-Wahhab and his followers are negative, so that Wahhabism has no place among Sunnis and their beliefs are based on the caliphate of Sunni beliefs. So how can one trust their accusations about Shiism? Here are a few examples, including:

Sulayman ibn 'Abd al-Wahhab, the brother of Muhammad ibn 'Abd al-Wahhab, writes in his book: The beliefs of Muhammad ibn 'Abd al-Wahhab are among the false concepts that carry the word of God and the Prophet on those corrupt beliefs. He considered all Muslims infidels, so he had corrupt beliefs. It was created during the time of the Imams of Islam. Some of them also denied them, but it has not been heard or narrated from any of the Imams of Islam that the perpetrators of these acts were considered infidels or apostates and that they were ordered to do so, or that the cities of the Muslims, as you say, are the land of polytheism or infidelity. They have been called, and during this eight hundred years that have passed since the time of the Imams, no scholar has narrated that he has considered these matters as infidelity, but no wise person thinks so. I swear by God, what you need to say is that all the Islamic Ummah and their scholars and rulers after the time of Ahmad ibn Hanbal are still infidels and apostates. 'iinaa lilah w 'iinaa alyh rajieuna>>.

Shaykh Sulayman, who based his book on rejecting his brother's statement about the excommunication of all Muslims (other than his subjects), has quoted 52 hadiths from Sahah Seth and other authentic Sunni books in his rejection, and according to these narrations, the criterion Being a Muslim is in the language of giving testimonies and fulfilling the necessities of religion (Sulayman ibn Abd al-Wahhab, pp. 52 and 83). Shaykh Sulayman apparently wrote another book called <<fsil alkhitaab fy alradu ely muhamad bin ebdalwhab>> Rejecting his brother's ideas, he wrote that it is not known at the moment.

Allama Ibn Abedin writes a few sentences under the title of an article about the followers of Abdul Wahab when he discusses the ruling of Baghi and Kharijites in his book *Rad al-Muhtar on Bab al-wahab* <<kma waqae fi zamanina fi aitibae eabd alwahhab aladhin kharajuu min najid wataghalabuu ealaa alharamayn wakanuu yantahilun madhhab alhanabila. As (Khawarij meaning) is in our time about the followers of Abdul Wahab, who left the region of Najd and conquered the two shrines (Mecca and Medina). They (the Wahhabis) were followers of the Hanbali religion, but they believed that only they were Muslims and whoever opposed their belief was a polytheist, and then with such a belief, they allowed the killing of Sunnis and Sunni scholars, so that That God Almighty broke their glory and destroyed their cities and the Muslim army was victorious over them in 1233 AH (Ibn 'Abudin, vol. 4, p. 262).

Sheikh Abdul Hamid Sherwani speaks about Wahhabism in the margin of the gift of the needy with the explanation of the curriculum <<qawlah walmanazie alkha.. wahu aibn taymiat wamin tabieah min alfurqat aldaalat almashhurat fi zamanina bialwahabiat khadhaluhum allah taeali.>> When he says (dissent - to the end of the sentence) the meaning of dissent in this statement is Ibn Taymiyyah and his followers who are a misguided sect and at this time are known as Wahhabis, may God humiliate them. (Sherwani, *Bitā*, vol. 4, P. 144) .Sheikh strong memory that sometimes he could easily solve important and scientific problems that the scholars were unable to solve, which in the introduction of the book *qawarie alqahaar fi alradi eali almujsimat alkfar* While heretics and misleading Wahhabism, he speaks about their deviant beliefs <waelamuu 'an alwahabiat alnijsat 'akalawn lifizlat jmye aldaaliyn 'ukhidhuu dalal shaty shyyaan min eaqayid aldalal wawafuu nasibahim. Know that the evil Wahhabism has eaten the impurities of all the misguided and taken a part of their beliefs from every misguided group and removed their quota”(Qaderi Hanafi, 2009, pp. 42-43).

Ahmad Reza Qaderi, the famous Hanafi Mufti and teacher, had a very Second: This statement of Muhammad ibn Abd al-Wahhab is contrary to the text of the Qur'an and the hadiths of the Prophet; Because the Qur'an forbids the skepticism in Islam of others who profess Islam and the ruling on their disbelief. The Qur'an says in this regard:<<w la taquluu liman 'alqy 'iilaykm alssalam last mumina Do not tell anyone who professes peace and Islam that you are not a Muslim”(Nisa / 94). According to this verse, the principle in ruling on the Islam of others is the appearance, not the interior; That is, in a personal departure from disbelief, this apparent statement of Islam is sufficient, just as Sunni scholars have accepted and emphasized this principle. Shatibi refers to this issue in his book *Al-Mufaqqiyat*, saying: "The principle of the verdict is apparently a definite thing in the verdicts." (Granati Kalbi, *Bitā*, vol. 2, p. 271) It is also understood from the authentic Sunni narrations that whoever testifies in the current language should not be excommunicated. Osama bin Zayd says:The Messenger of God (may Allah bless him and grant him peace) sent us to the tribe of Hurqat. We attacked them early in the morning and defeated them. la 'ilah 'ilaa allah said. So the Ansari man held his hand, but I stabbed him so hard that he was killed. When we came to Medina and the news reached the Holy Prophet, he said: O Osama! Did you kill him after he said La ilaha illa Allah? I said: He testified to save her. Then the Messenger of God repeated this sentence so much that I wished! I had not become a Muslim before that day.” (Bukhari, 1407 AH, vol. 4, p. 1555).

5-Critique of the interpretive principles of Muhammad bin Abdul Wahab

Accused of interpreting the Qur'an to Shiism

Muhammad ibn Abd al-Wahhab, like other Hanbalis, believes in the authority of the appearances of the Qur'an like the Shiites, but in this case, like his teacher Ibn Taymiyyah, he went to extremes and caused deviant interpretations and misinterpretations of the Qur'an, especially the verses of God's attributes. They always tried to prove that God has direction, and they believe that their perceptions are

limited to appearances and that the interpretation of the Qur'an as Shiism should be avoided. He believes that the verses should either be carried for the same apparent purpose or silenced and their purpose should be left to God himself. While this kind of interpretation is also contrary to the explicit Qur'an and hadiths, because according to the Shiites, normative appearance is not only forbidden and rejected, but also a large part of the interpretation is related to the appearances of the verses.

Critique of This View

Suffering from the appearance of words in the interpretation of some verses will cause us fundamental problems. While from the Shiite point of view, relying on the appearances of the Qur'an and Sunnah in a disciplined way is not only rejected but also a large part of the interpretation is related to the appearance of the verses, Is. Here, in order to clarify the invalidity of the claims of Muhammad ibn Abd al-Wahhab, we bring confirmation from the words of Ibn Jawzi. Ibn Jawzi, who himself is of the Hanbali religion and lived two centuries before Ibn Taymiyyah, in the introduction to his book called "idfae shbh altshbyh bakf altnzyh" a Zahir rayi and the saying of it is a metaphor for Burkhiz Hanbalian who complained about his Kurds. The purpose of Khud Raz Naharsh Where is the book of the response of Bar Arayi is similar to where the people of Midand are. Ibn awy Miwaid: Barkhi Az, the owners of the origins of the religion of the demands of Naroyi fatah and ashtand. Ayan Abartgand Az Abu Abdullah bin Hamid Baghdadi, judge Abu Ali and Ibn Zaghouni. Where are the members of Kitabhayi nashtand kah obligatory and they are of the Hanbali doctrine, which is strong and has a grave general rank that comes down as a Kurdand, and the characteristics of the khaddawand, which are related to the sense of carrying a Kurdand, and the opinion of the khaddawand, is a member and a person who said: . Reverse the name and attributes of Khudawand by which it is apparent that the Kurds are taken, and there are texts in it, such as where are the phenomena of raz. The directives of a linguist, Rana Niz, accepting Nadarand, before the hand of the hand of Barr Nemat and the ability and the carrying of the coming and coming of the righteous meanings of righteousness and kindness, and the carrying of a leg of righteousness, with the blessing of a mikwend, which is a Ra, Barzahir, known as the carrying of Mickknim and the apparent which it is Hemanghasanah Svs humin a dozen Az simile They seek reproach and are upset by being attributed to the simile and say that we are Sunnis, while their words are explicit in the simile (Ibn Jawzi, 1419 AH, pp. 97-102). Ibn Jawzi says: Ibn Hanbal to introduce an innovation that does not belong to it. Addressing them, he said: "If you said that we read these hadiths and become silent, no one would deny you, but carrying them has an ugly appearance." Therefore, in the religion of this righteous Salafi man (ie Ahmad ibn Hanbal), do not include anything that is not from it. By doing so, you have clothed this religion with ugliness, so that being Hanbali is equal to being incarnated, and it has been said about some of the elders of this religion that they have polluted the religion with such ugliness that it cannot be washed and cleansed until the Day of Judgment. 102).

6- Accusation of distorting the Quran to Shiism

One of the accusations that the Shiites have not escaped during the period is the accusation of distorting the Qur'an. Muhammad bin Abdul Wahab is among those who attributed this slander to the Shiites. In his treatise Al-Rad Ali al-Rafada, he says that the Shiites have quoted in their hadith and theological books that 'Uthman has omitted the Qur'an; Because in Surah Al-Munashr after the word of God who said: <<warafaena lak dhikrak.

This verse It was also "Ali is your son-in-law" that Uthman deleted the surah because of his jealousy of Ali (AS). (Abd al-Wahhab, p. 14) Muhammad ibn Abd al-Wahhab then attributes to the Shiites that Surah Al-Ahzab was among them as much as Surah Al-An'am, but they say that because in this Surah something was said about the virtues of Dhu al-Qirbi, so Uthman took it. After these accusations, he goes further and writes: "It is said that the Shiites revealed two surahs at the time that

Uthman hid them, but now they have added these two surahs at the end of their Qur'an, and surah Noorin and The reason for this claim of Abd al-Wahhab to the distortion of the Qur'an by the Shiites goes back to two things: one is that there are hadiths about the distortion of the Qur'an in authentic Shiite books, and this is a sign of the belief in the distortion of the Qur'an. Secondly, the Shiite scholars believe in distorting the Qur'an, and whoever believes in distorting the Qur'an is an infidel, so the Shiite scholars are infidels. (Suri, Bi Ta, pp. 161-162).

Review Critics

First: It is completely unfair and far from the ethics of research that a group of Orientalists and Salafis, citing these two undocumented myths with endless phrases, call them Quranic suras and claim that those involved in compiling the Ottoman Mus'haf [The existing Qur'an] These surahs have been omitted from the Qur'an due to the presence of the virtues of Imam Ali in them, and then the Shiites are accused of tending to distort the Qur'an with these notions. The structure of these two suras and their general melody about the guardianship and Imamate of the Ahl al-Bayt, especially Imam Ali, as well as the perversion and apostasy of their opponents with the threat of God's punishment, are completely rejected by Quran scholars and those who are not familiar with the content, eloquence and rhetoric of the Quran. There is a reason, and everyone who has looked at them with a view to justice has undoubtedly ruled that they are fake. (Ashtiani, Mohammad Hassan, 1404 AH, p. 101, Shahrestani, Mohammad Hussein, 1395 AH, p. 46, Balaghi, Mohammad Javad, *Bitā*, vol. 1, p. 24).

Second: The Shiites believe that a verse with the title "Wa'liya Shark" was part of the Qur'an, such a thing is not found in important Shiite books of narration, theology, etc. It is only a narration that in the commentary of Al-Burhan, quoted by Hafiz Barsi, the Shiite scholar (died 813 or 815 AH) under the verse "Rafa'na lak zikrak" has been quoted as follows: (Bahrani, 1416 AH, vol. 5, p. 690) By referring to the book *Mashreq al-Anwar* by Hafez Barsi, which states the following verse, such a narration was not found.

In addition, there are things in this book that some Shiite scholars have criticized, including Allama Majlisi, who says about *Mashreq al-Anwar*: "This book has illusions and mistakes." (Majlisi, 1403 AH, vol. 1, p. 10).

Thirdly: Regarding the two surahs of Noor and Wilayah, which Muhammad ibn Abd al-Wahhab claimed, it should be said that such a thing is not found in any of the authentic Shiite books, and their Qur'an is the same Qur'an that the Sunnis have, and that Muhammad ibn Abd al-Wahhab It is a clear accusation that the Shiites have added these two chapters at the end of the Qur'an. In this regard, we will suffice with the answer of Allameh Asgari. He says Opponents of the likes of Ehsan Elahi Zahir in attributing Surah Noorin to the Shiites have relied on the book *Tazkerat al-Imam* and the book of the primary school of religions, while these two books have no scientific value because:

First, the name of the author of *Al-Madahab Primary School* is not written. Therefore, scholars have differed in recognizing its author; Some have attributed it to Mir Zulfiqar Ali Hussein Ardestani, and some to Sheikh Kashmiri, a fanatical Sunni scholar, and some to Kaykhosrow bin Esfandiar, one of the great scholars of the Magi sect in India. Some say that the author wrote this book to weaken other religions because he wanted to promote the religion of Zoroastrianism and refute other religions. Secondly, the book *Tazkerat al-Imamah* is attributed to Muhammad Baqir al-Majlisi, while it is not from him, but for someone else named Muhammad Baqir ibn Muhammad Taqi, as some historians and translators have noted, and the holy shrine of the late They have acquitted the Majlis of this book. Like Abdullah Effendi, a student of the late Majlisi, in the book *Riyad al-Ulama*. And Sayyid Ijaz Hussein in the book *Kashf al-Hijab* and *Al-Astar* on books and travels; And Sayyid Khansari in the book *Rawdat al-Jannat fi Ahwal al-Ulama wa al-Sadat*; And Sheikh Abbas Qomi in the book *Al-Fawaid Al-Razwiya*; And

Sheikh Aghabzorg Tehrani in the book *Al-Dari'ah*. Thirdly, in the school of Ahl al-Bayt: they do not value the news that returns to the Messenger of God, peace be upon him and his family or one of the Ahl al-Bayt with a correct document, and no document has been presented for this fake Surah. (Askari, 1389, vol. 3, pp. 174-180).

Result

Examining the intellectual foundations of Muhammad ibn Abd al-Wahhab, this conclusion was reached. And the views of Sunni scholars about Muhammad ibn Abd al-Wahhab and his followers are negative in such a way that Wahhabism has no place among the Sunnis and their beliefs are based on the caliphate of Sunni beliefs. Secondly, this statement of Muhammad ibn Abd al-Wahhab is contrary to the text of the Qur'an and The hadiths are prophetic; Because the Qur'an forbids the skepticism in Islam of others who profess Islam and the ruling on their disbelief.

Regarding his interpretive principles, we state first: Although the principle of authenticity of the appearances of the Qur'an is the common point of the Hanbalis with the Shiites, but in this case the Hanbalis went to extremes and caused deviant interpretations and misinterpretations of the Qur'an, especially the verses of God's attributes. They believed in seeing God and always tried to prove that they have direction, that they have hands and feet, and they believe that their perceptions are limited to appearances. While this kind of interpretation is also contrary to the explicit Qur'an and hadiths, because according to the Shiites, normative appearance is not only forbidden and rejected, but also a large part of the interpretation is related to the appearances of the verses.

Second: Regarding the distortion of all Shiite scholars and the majority of Sunni scholars, he believes in non-existence they distort the Qur'an and accept it as an interpretive basis, but the elders of the Hanbali religion, especially Muhammad ibn Abd al-Wahhab, accuse the Shiites of accepting the distortion and use this as an excuse to excommunicate the Shiites. While Shiite scholars, like Sunni scholars, not only believe in the inviolability of the Qur'an, but have defended the inviolability of the Qur'an for centuries and have given rational and narrative reasons for rejecting the distortion.

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