

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Has any Fatwa (religious order) been issued pertaining to the legitimacy of sodomite in any Sunnite religions and sectors?

THE BOARD OF THE SUNNITES

A QUESTION BY; YA HAQ

RESPONSE

The consensus of the Moslems includes the illegitimacy of sodomite

Hanifah do not penance by the lash but they punish him

Some of the Shafeis scholars have implemented punishment and not penance by the lash in some instances as well

Punishment in the Sunnite standpoint

The maximum punishment is 10 lashes

The Sunnite scholars who accused of committing such a wicked act

Yahya Ibn Aktham

Thalabi; yahya Ibn Aktham and Bani Al-Abass were the men who committed sodomite more than any other person among Arabs

He is the man who committed sodomite more than any other person

If he saw any handsome man his mouth water was running

He encouraged Mamun (the Abbassid Qaliph) to commit such a thing

Bani Abass had relation with their own servants due to his remarks

Mamun also was fearful of Yahya

The story of Yahya's acts via himself

The irony of the grandchild of Abu Hanifah to Yahya

The irony of poets and their poetic referral to Yahya Ibn Aktham

He has been accused of being a catamite as an illness

He became speechless when he saw a handsome man

Sexual intercourse with young men

Abd Allah Ibn Mobarak

Khatib Baqdadi

Ibn Al-Anmati

One of the Sunnite contemporary Moslem prayer leaders

Some of the Vahabi contemporary great figures

The Sunnite leaders are accused of this act

Valid Ibn Abd Al-Malek Omavi

Mamun and the descendent of Abbassids

Abu Al-Jaysh the governor of Damascus and Egypt

THE CONSENSUS OF THE MOSLEMS INCLUDES THE ILLEGITIMACY
OF SODOMITE

None of the great figures of the Sunnite four religions have not considered this act as legitimate since considering such an act as a legitimate thng is against the explicit text of the verse of the holy Qur'an

Hanifah do not penance by the lash whoever commit such an act rather than they punish him

But among them the Hanafi religious scholars according to Abu Hanifah do not penance by the lash the guilty person rather than he will be punished according the governor's view

مطلب في حكم اللواط ... فعند أبي حنيفة يعزر بأمثال هذه الأمور .

-Hashie Rad Al-MokhtarIbn Al-AbedinHanafi v 4 p 191

Pertaining to the religious order of sodomite in the view of Abu Hanifah, whoever commits such an act will be punished

Saqadi one of the Hanafiah scholars says that

حكم اللواط بالرجال : واما اللواط بالرجال فانه ليس في التحريم كالجماع ولا يحرم شيئا وحده كحد الزنا في قول النخعي وابي يوسف ومحمد وابي عبد الله وفي قول ابي حنيفة ليس فيه حد وفيه التعزير

-Fatava Al-Saghdī v 1 p 269

the religious order of sodomite (homosexual men); but homosexual men are not as whoever commits adultery and it does not cause any illegitimacy of one another and its penance by the lash in the view of Nakhei, Abu Yusef, Mohammad and Abu Abd Allah just like adultery but in the view of Abu Hanifah there is no penance by the lash pertaining to this issue rather than there will some punishment

Some of the Shafeis scholars consider punishment and not penance by the lash for this issue in some cases

In this regard it has been quoted from Ibn Sahl Abi Vardi who is one of the Shafei famous scholars that

التلوط بالغلام المملوك : ذكر القاضي الحسين في التعليقة أنه حكى عن الشيخ ابن سهل وهو الأبيوردي كما هو مصرح به في بعض نسخ التعليقة وصرح به ابن الرفعة في الكفاية أن الحد لا يلزم من يلوط بغلام مملوك له بخلاف مملوك الغير ؛ قال القاضي وربما فاسه على وطء أمته المجوسية أو أخته من الرضاع وفيه قولان انتهى . وهذا الوجه محكي في البحر والذخائر وغيرهما من كتب الأصحاب لكن غير مضاف إلى قائل معين وعلمه صاحب البحر بأن ملكه فيه يصير شبهة في سقوط الحد ؛ والذي جزم به الرافعي تبعاً لأكثر الأصحاب أنه لا فرق بين مملوكه وغيره ، نعم في اللواط من أصله قول أن موجه التعزير ز . قال الرافعي : إنه مخرج من القول بنظيره في إتيان البهيمة ، قال : ومنهم من لم يثبت

-Tabaghat Al-Shafei Al-Kobra v 4 p 45

Qazi Hossein has mentioned in his own Taliqiah that it has been quoted from Shakh Ibn Sahl Abi Vardi that if whoever commit sexual relationship with his own male servant then the order of penance by the lash will not be implemented for him but if this male servant belongs to another person than he will be penance by the lash

Qazi has said that; maybe this point has been presented comparing to the sexual relationship with female servant or with step-sister since there are two quotations pertaining to this issue (one quotation is penance by the lash and another one punishment)

And apparently this has been quoted from Bahr, Zakhaer and so on from the books of Shafeis but there is no certain speaker for that and the writer of the book Bahr considers the main reason of this Fatva that possession causes some doubts as well as prevent to penance by the lash

But what Rafei and the others are certain about it that there is no deffrence between the servant and another guy

Of course, pertaining to the issue of sodomite, some has presented their own view that it causes punishment and not penance by the lash

Rafei has said that; this act is similar to have sex with animals and some do not penance by the lash pertaining to this issue

Some of the Hanabals scholars consider punishment and not penance by the lash for this issue in some cases

Ibn Qayem Joziah the most famous pupil of Ibn Taymyah and one of the ideological leaders of the sector Salafiah and one of the Hanabalahs great figures says that

وقال ابن عقيل في فصوله فإن كان الوطء في الدبر في حق اجنبية وجب الحد الذي أوجبه في اللوط وعلى هذا فحده القتل بكل حال وإن كان في مملوكه فذهب بعض اصحابنا أنه يعتق عليه وأجراه مجرى المثلة الظاهرة وهو قول بعض السلف

-Badae Al-Favaed v 4 p 908

Ibn Aqil says in his book Fosul that; if someone has committed sodomite with a free woman then the penance by the lash of sodomite will be implemented to him and he will be killed but if he does such a thing with his own servant some of the Hanabalahs declared their own Fatva that the servant will be set free even without the permission of his own lord (but he will not penance by the lash) and this is equal to cut the organ of that srvant and this is the view of some of the Salaf scholars

What punishment is considered in the view of the Sunnites?

And what punishment will be considered in the view of the Sunnite scholars is that if governor wants only to treat him in an anger manner and then he will forgive him or if he wants can punish him from 1 to 79 lashes

Ayali Hanafi says pertaining to this case that

فصل في التعزير ... واجتمعت الأمة على وجوبه في كبيرة لا توجب الحد أو جناية لا توجب الحد ثم هو قد يكون بالحبس وقد يكون بالصفع وتعريك الأذان وقد يكون بالكلام العنيف أو بالضرب وقد يكون بنظر القاضي إليه بوجه عبوس وليس فيه شيء مقدر وإنما هو مفوض إلى رأي الإمام على ما تقتضي جنابتهم ... وكذا ينظر في أحوالهم فإن من الناس من ينزجر باليسير ومنهم من لا ينزجر إلا بالكثير وذكر في النهاية التعزير على مراتب تعزير أشرف الأشراف وهم العلماء والعلوية بالإعلام وهو أن يقول له القاضي بلغني أنك تفعل كذا وتعزير الأشراف وهم الأمراء والداهقين بالإعلام والجر إلى باب القاضي والخصومة في ذلك وتعزير الأوساط وهم السوفية بالإعلام والجر والحبس وتعزير الأخسة بهذا كله والضرب

-Tabin Al-Haghaegh v 3 p 207

A chapter pertaining to the punishment... and all the scholars have consensus that the punishment is in terms of the mortal sins which do not cause penance by the lash and this punishment will be sentence to jail or beat his back with hand or he holds his ear so tight or sometimes via harsh comments or beating him or even with an angry look of the judge and it is has no certain extent and it is up to the view of Imam (the religious leader) who punish him in terms of the act has been committed and also the religious leader looks at the status of the criminal since some men will change their own behavior with a small punishment but the other men will not change their own behavior only via severe punishment and finally he has said that; this punishment is based on the status of the people the punishment of the great figures who are scholars and Sadats and their punishment is to say their own news in this manner that judge will say him that I was informed that you have done such a thing and the punishment of the great people such as governors and those who in charge of the state affairs is to say their news and call the criminal to the house of judge and the middle class people punishment such as the businessmen is in terms of say their news and call them to the court and sentence them to jail and the punishment of the common people contains all of them and beating as well

The maximum punishment is 10 lashes

And also they have some narrations in their own Sahah that the maximum punishment is 10 lashes

Bokhari says in his own book Sahih and in the book Al-Moharebin says that

حدثنا عبد الله بن يوسف حدثنا الليث حدثني يزيد بن أبي حبيب عن بكير بن عبد الله عن سليمان بن يسار عن عبد الرحمن بن جابر بن عبد الله عن أبي بردة رضي الله عنه قال قال كان النبي صلى الله عليه وسلم يقول لا يجلد فوق عشر جلدات إلا في حد من حدود الله

حدثنا عمرو بن علي حدثنا فضيل بن سليمان حدثنا مسلم بن أبي مريم حدثني عبد الرحمن بن جابر عن سمع النبي صلى الله عليه وسلم قال لا عقوبة فوق عشر ضربات إلا في حد من حدود الله حدثنا يحيى بن سليمان حد ثنا بن وهب أخبرني عمرو أن بكيرا حدثه قال بينما أنا جالس عند سليمان بن يسار إذ جاء عبد الرحمن بن جابر فحدث سليمان بن يسار ثم أقبل علينا سليمان بن يسار فقال حدثني عبد الرحمن بن جابر أن أباه حدثه أنه سمع أبا بردة الأنصاري قال سمعت النبي صلى الله عليه وسلم يقول لا تجلدوا فوق عشرة أسواط إلا في حد من حدود الله

-Sahih Al-Bokhari v 6 p 2512; no 6456 to 6458

The holy prophet of GOD stated that; no one is allowed to penance by the lash more 10 lashes in some punishments which are not included in the divine punishments

Moslem in his own Sahih in the book Al-Hodud has mentioned a similar narration as well

-Sahih Moslem v 3 p 1332 no 1708 chapter of GhadrAswat Al-Tariz

Unfortunately, this carelessness pertaining to the religious order of sodomite caused some of their so called scholars (who are known as famous

s scholars after some years of their lives) as well as their own Qaliphs have committed such a wicked thing or considered that as a lawful act

The Sunnite scholars are accused of committing such a wicked act

Yahya Ibn Aktham

He was also one of the enemy of Ahl Al-Bayt (peace be upon them) and his debate with Imam Javad (peace be upon him) is very popular is a man who has been considered superior to Imams and the eminent scholars in the view of the Sunnite great figures. Ibn Kathir says pertaining to his case that

كان يحيى بن أكثم من أئمة السنة ، وعلماء الناس و من المعظمين للفقهاء.

-Al-Bedayavanahaya v 10 p 316

Yahya Ibn Aktham was one of the Sunnite leaders as well as the scholar and great Faqih

He was one of the Sunnite famous judges and also a well-known scholar and lots on comments have been quoted both by Shiites and Sunnites but we are going to refer to the Sunnite comments pertaining to him only

Thalabi; Yahya Ibn Aktham and Bani Al-Abass was among thoes who committed sodomite more than any other person

Thalabi one of the Sunnite scholars who died in 420 Hejrah has a book pertaining to the famous nickname of the people and he has introduced Yahya Ibn Aktham who has committed this act more than any other man in his book and says that

لواط يحيى بن أكنم !!! أصله من مرو فانصل بالمأمون أيام مقامه بها فاختص به واستولى على قلبه وصحبه إلى بغداد ومحلّه منه محل الأقارب أو أقرب . وكان متقدما في الفقه وأداب القضاة حسن العشرة عذب اللسان وافر الحظ من الجد والهزل ولاة المأمون قاضى القضاة وأمر بالألا يحجب عنه ليلا ولا نهارا وأفضى إليه بأسراره وشاوره في مهماته وكان يحنى ألوط من نغر ومن قوم لوط وكان إذا رأى غلاما يفسده وقعت عليه الرعدة وسال لعابه ويرق بصره
وكان لا يستخدم فى داره إلا المرء الملاح ويقول قد أكرم الله تعالى أهل جنّته بأن أطاف عليهم الغلمان فى حال رضاه عنهم لفضلهم على الجوارى فما بالى لا أطلب هذه الزلفى والكرامة فى دار الدنيا معهم ويقال إنه هو الذى زين للمأمون اللواط وحبب إليه الولدان وعرس فى قلبه محاسنهم وفضائلهم وخصائصهم وقال إنهم بالليل عرائس وبالنهار فوارس وهم للغراش والهراش وللسفر والحضر فصدر المأمون عن رأيه وجرى فى طريقه واقترى به المعتصم حتى اشتهر بهم وملك ثمانية آلاف منهم وما كان بنو العباس يحومون حولهم اللهم إلا ما كان يؤثر عن محمد الأمين من استخدام الخصيان والعبت بهم دون فحول الولدان

-Samar Al-Gholub Fi Al-Mazaf and Al-Mansub v 1 p 156 no 221

He is the man who committed sodomite more than any other person

(one of his own famous characteristics) is his desire to commit sodomite and he was from Marv and had connection with Mamun and also he has had a great impact on him then he came to Baqdad along with Mamun and he was one of the close friend of Mamun and also he was well-known in Feqh domain and judgment as well as he was a powerful speaker and a good-tempered man and was a skillful man whether in serious comments and even in jokes

And Mamun has appointed him as the top judge (Qazi Al-Qozat) and also ordered that he was allowed to see him in every moment of the day and night and to discuss about important issues and talk about mysterious matters

Yahya has committed this act more than Thafar (one of the most wicked men of the tribe who is famous for this act) and even more than the people of Lot

His mouth water was running if he saw a handsome man

If he saw a man who was impacted him then he was shaking and water of his mouth was running and his eyes were shining

He has employed some good-looking young men (with no beard) in his house and was saying that; Allah the Almighty has granted the paradise people who is pleased with them such a great blessing that good-looking young men are at their services since they are better than the female servants and why do not I ask such a big blessing in this world?

He encouraged Mamun to commit such an act

And also it has been said that; he was the same man who encouraged Mamun to commit such a shameful act and described the youth in the view of Mamun pertaining to their virtues and features and also he was saying that they serve as a bridge in nights and act as brave riders in days and also they are pleasant in the house and hunting as well as in the trip and in the city then for the same reason Mamun accepted his view and followed his method and Motasam obeyed them as well as he became famous to keep the good-looking male servants and it has been said that he has employed more than 8000 male servants in his own service

Bani Al-Abass were in connection with male servants as a result of his comments

And for this reason Bani Abass did not pay attention to their own fame

Unless it has been quoted pertaining to Mohammad Al-Amin that he has employed the young children as his own servants and he has connection with them and not with the strong youth

Mamun was fearful of Yahya as well

ويحكى أن المأمون نظر يوماً إلى يحيى في مجلسه وهو يجد النظر إلى ابن أخيه الواثق وهو إذ ذاك أمرد تأكله العين فتبسم إليه وقال يا أبا محمد حوالبنا ولا علينا فقال يا أمير المؤمنين إن الكلب لا يأكل النار

Pit has been quoted that one day Mamun saw Yahya while Yahya was looking at the nephew of Mamun called Vatheq and he was still a young boy with no beard and good-looking then he laughed and said to him O Abu Mohammad leave my relatives alone and go to the other people

Then he responded that; O the commander of the faithful; dog cannot come near to fire namely I cannot do anything bad toward you

The description of Yahyah's acts b himself

In private when he was along with Mamun he has praised his own acts and also described the story of what he has done for Mamun and sometimes even encouraged Mamun to do such a thing and even he has brought him these guys and one of his story has been mentioned in the book Thamar Al-Qlub and we are not able to quote the exact text due to its wicked words

-Samar Al-Gholub Fi Al-Mazaf and Al-Mansub v 1 p 156 no 221

THE IRONY OF THE GRANDCHILD OF ABU HANIFAH TO YAHYA

وسمعه إسماعيل بن حماد بن أبي حنيفة يوماً يغض من جده فقال له ما هذا جزاءه منك قال حين فعل ماذا حين أباح المسكر ودرأ الحد عن اللوطي

-Samar Al-Gholub Fi Al-Mazaf and Al-Mansub v 1 p 156 no 221

One day Esmail the grandchild of Abu Hanifah heard that Yahya has blamed his grandfather then he said to him that

Is this the reward of m grandfather who declared wine as lawful and eliminated the penance by the lash of sodomite?

The irony of poets and poetic descriptions pertaining to Yahya Ibn Aktham

He has committed this act in such an extent that poets openly accused him of this act and have said various poems pertaining to him

This poem has been said by Abu Sakhrh Reyashi pertaining to Yahya Ibn Aktham and Ahmad Ibn Abi Naim has recited that in the presence of Mamun

حاكماً يرتشي وقاضينا يلوط والرأس شرّ ما رأس

-History of Baghdad v 14 p 196

The governor takes bribes and our judge commits sodomite and the worst thing is that they are from our governors

And also it has been said that

قاض يرى الحد في الزنا ولا يرى على من يلوط بأس

-History of Baghdad v 14 p 196; History of Medina Damascus; v 64 p 81-82; Al-Montazam v 11 p 319; Shazarat Al-Zahab v 2 p 41; Mohazerat Al-Odaba p 249

The judge who penance by the lash in the case of adultery but he does not punish those who commit sodomite

There are numerous poems pertaining to him that have been presented in the below address that

-Mohazerart Al-Odaba v 1 p 249; Samar Al-Gholub Fi Al-Mazaf and Mansub v 1 p 156; no 221

They have blamed him for his Sodomite as an illness

They have said poems pertaining to him that

يحشوا بها الممرد إذا ما خلا وهو كما يحشواهم يحتشى

-Samar Al-Gholub Fi Al-Mazaf and Al-Mansub v 1 p 156 no 221

When he has done the same thing with the young boys then the same thing has happened to him

He became speechless when he saw a good-looking man

Zahabi and the other ones has quoted from Fazlak Rai pertaining to Yahya Ibn Aktham that

مضيت أنا وداود الاصبهاني إلى يحيى بن أكرم ، ومعنا عشرة مسائل ، فأجاب في خمسة منها أحسن جواب ودخل غلام مليح ، فلما رآه اضطرب ، فلم يقدر يجئ ولا يذهب في مسألة . فقال داود : قم ، اختلط الرجل.

-Vafiat Al-Ayan and Anba Al-Zaman v 6 p 154; Mohazerat Al-Odaba v 2 p 273

Davud Esfahani and I went to Yahya Ibn Aktham while I brought 10 questions to ask him and we asked him 5 questions and he answered properly and meanwhile a good-looking man came and when yahya saw him he became surprised and he was not able to answer any question then Davud said get up this man got mad

Making love with the youth

In this case he was a professional and numerous things have been quoted from him but we are not able to quote them due to shameless and indecent events

Abd Allah Ibn Mobark

لما استولى الناصر على طبرستان فوض إلى عبد الله بن المبارك القضاء وكان يرمى بالابنة فقال يا أمير المؤمنين أنا أحتاج إلى رجال أجناد يعينونني فقال قد بلغني ذلك

-Mohazerat Al-Odaba v 1 p 249

When Naser overcame Tabarestan then he appointed Abd Allah Ibn Mobark as Judge- he was accused of the homosexual desires as an illness- then Abd Allah said that; O the commander of the faithful I want some strong men (Jalod) in order to aid me in this job

Naser responded that; I was informed that you want some Jalod men (with fair skin and carelessness) and the word Jalod has two meanings in Arabic language

Khatib Baqdadi

روى الذهبي عن مكي بن عبد السلام الرميلي قال : كان سبب خروج الخطيب من دمشق إلى صور ، أنه كان يختلف إليه صبي مليح ، فتكلم الناس في ذلك.

-SiarAlam Al-Nobala v 18 p 281

Zahabi has quoted from Maki Abd Al-Salam that the real reason of the migration of Khatib Baqdadi from Damascus was that a good-looking man has had relationship with him and for this reason the people has talked about him

Ibn Al-Anamati

Zahabi says pertaining to him that

الحافظ البارع مفيد الشام ... وقال عمر بن الحاجب : كان إماماً ثقة حافظاً مبرزاً فصيحاً سألت عنه الحافظ الضياء فقال : حافظ ثقة مفيد إلا أنه كثير الدعابة مع المرء.

-Tazkarat Al-Hofaz v 4 p 1404; SiarAlam Al-Nobala v 22 p 174

The professional Hafez was the preacher of the people of Sham

Omar Ibn Hajab says pertaining to him that

He was Imam, trustworthy man as well as Hafez, the famous scholar and eminent lecturer and I asked Hafez Zya pertaining to him then he said that; he is Hafez and worthwhile but he is joking with the youth with no beard most of the time

One of the Sunnite contemporary Moslem prayer leaders

Just take into account this point which has been mentioned in the book Fatava Moasarah by Dr. Vahabah Al-Zohayli that

In this book it has been answered to the question of one of the master of Shafei Feqh and the Moslem prayer leader and the Friday prayer Molla and Mastee Tajvid and Syrah and he says that

I have learned most of the religious sciences in the Arabic countries for 5 years and when I came to Canada some of the Islamic centers and the majority of the mosques asked me to perform the Friday prayer in spite of my position as the Moslem prayer and propaganda campaign and I teach Shafei Feqh, Tajvid and Syrah as well

My main problem that I suffer from it and I asked Allah the Almighty to help me to save from that sins which I have committed and also I have made huge efforts to abandon that sin which is the same sin as the people of Lot

This my question that do I have to leave all of my own Islamic activities only as a result of this act or not?

This point has been quoted from the newspaper Al-Ray Al-Alam in Kuwait

The investigation from the religious scholars in Pakistan pertaining to the sexual violations to more than 500 children

Some of the Vahabies contemporary great figures

Previously there was an article pertaining to this issue in the below website and you can refer to the below address

[Id=52&http://www.valiasr-aj.com/fa/page.php?bank=shobheh](http://www.valiasr-aj.com/fa/page.php?bank=shobheh)

The Sunnite governors are accused of committing such an act

Valid Ibn Abd Al-Malek Omavi

When his brother Solayman saw his body said that

فقال أخوه بعدا له : أشهد أنك كنت شروبيا للخمر ماجنا فاسقا ولقد أرادني على نفسي هذا الفاسق وأنا أخوه ، لم يأنف من ذلك .

-Al-BedayaVanahaya v 10 p 13; chapter of GhatlYazidIbn Al-Valid Al-Naghes Valid IbnYazid; Favat Al-Vafiat; Muhammad Ibn Shaker Al-Kotbi; v 2 p 590; Harf Valid IbnYazid; no 566

His brother said after his death that; I bear witness that you have drunken too wines and you have lived in the deep wicked acts and this wicked man wanted to have such awaked thing to me while I was his own brother but he was willing to do that

Ibn Shaker Kotobi says that

ولقد راودني عن نفسي

Mamun and the dynasty of Abasids

Pertaining to this issue numerous points have been quoted in the section Yahya Ibn Aktham

Abu Al-Jaysh the governor of Damascus and Egypt

He was the leader of Damascus, Egypt and the borders and he came to power after Ahmad Ibn Tulun and the people sworn allegiance to him

Zahabi says pertaining to him that

كان جواداً ممدحاً شجاعاً مبدراً

-History of Islam v 21 p 171

He was a good man who was praised as well as a brave and generous man

And then he himself has quoted the comment of Ibn Asaker pertaining to Abu Jaysh that he said

قال كان أبو الجيش كثير اللواط بالخدم معجبا به مجترئا على الله عز وجل في ذلك وبلغ من أمره في اللواط بهم أنه دخل مع خدم له الحمام فأراد من واحد منهم الفاحشة فامتنع الخادم واستحيا من الخدم الذين معه في الحمام فأمر أبو الجيش أن يدخل في دبره يد كرنيب غليظ مدور ففعل ذلك به فما زال الخادم يضطرب ويصيح في الحمام حتي مات.

-History of Medina Damascus v 17 p 48; History Islam v 21 p 173; Al-Vafi Be-al-Vafiat; v 13 p 261

Abu Jaysh has constantly committed sodomite with the male servants and he felt pleasure of his act and even he dared to violate the divine laws in such a manner that one they he went to bath with his own servants and then he intended to have sex with one of them but that servant stopped him and was shameful since the other servants were watching him then Abu Al-Jaysh ordered that they push a big iron bar into his back then they did so and he was shaking and shouting until he died in that bath

At the end we repeat that the view of the majority of the Sunnite scholars is that whoever commit such a wicked act has to be penance by the lash and this stories which have been quoted as a result of misuses of the careless Fatvas of some of the Sunnite scholars pertaining to those who commit such a wicked act then they have occurred by some of them who considered the religious laws as toys and we have not include all of them in committing such a thing

GOOD LUCK

THE BOARD OF ADDRESSING THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUTE OF HIS HOLINESS VALIASR (IMAM OF THE AGE) MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE