

He who demolishes the Prophet`s tomb shall enter the Heaven, Ibn Jabirin guarantees,

Everybody is aware of the famous fatwa issued by the depraved religious scholar of the Saudi Dynasty (Ibn Jabirin Wahhabi). According to his fatwa, it is allowable to destroy the sepulchers and burial chambers, especially, pertaining to the Prophet and his Family(May the peace of Allah rest upon all of them).As he says, "It is a nice deed; however, there would not be any problem, if the construction date of the tombs, and the quality of their structure before, as well as after, the demolition be mentioned" To inform those who have not yet been aware of the fatwa, we will present it at the end of the article. Also for those who are mindful of this widespread fatwa and the cruel command as issued by the cursed Jabirin, it is essential to mention that he authenticates his fatwa by referring to a statement, in his opinion, by the Prophet, "No icon was left, for I obliterated all of them. No grave remained, for I reduced all to a pile of rubble." This perverted Sheikh claims that whoever believes that those who are resting in these graves are of the martyrs and righteous, and have a dignified and exalted state in the divine sanctuary, or have the ability to intercede for the faithful, is definitely ignorant. Here we draw a line under the phrase "martyrs have no dignity or charismatic state in the presence of God", for what the Saudi religious scholar issues as fatwa leaves a lot to disputed." In order to discredit his statement, we will dispute it neither by depending on our words, nor by referring to the narrations existing in the Shiite books. However, we try to question his words by invoking his own tradition, and, of course, by presenting the virtues and veneration of martyrs as mentioned in the Quran so that it may be demonstrated to the Sunni that the statements of this corrupt, depraved, and outcast man, excommunicated from the religion and the Prophet`s tradition, are in conflict with the tradition he himself claims to have faith in. Also we will refer to some virtues and dignities as ascribed to martyrs as mentioned in the Quran and Sunni books. When the common martyrs of Muslims are so ennobled and exalted, then it is facile to comprehend the grandeur and nobility of the Prophet and his Family (May God bless him and his Household)

The state of martyr as mentioned in the Quran

There exist a number of verses in the Quran regarding the virtues and state of martyrs in the presence of God, the Sublime. As God puts into words:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ [حديد19]

And those who believe in Allah and His messengers- they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [توبه111]

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ * فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي وَفَّضَ اللَّهُ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ [آل عمران169-171]

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ [بقره154]

And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.

وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ * سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ * وَيُدْخِلُهُمُ الْجَنَّةَ عَرَقَهَا لَهُمْ [محمد4-6]

But those who are slain in the Way of Allah,- He will never let their deeds be lost*Soon will He guide them and improve their condition,* And admit them to the Garden which He has announced for them.

The dignity of martyr as mentioned in many books belonging to the Sunni encompasses a copious number of noble Prophetic narrations covering the virtues of the martyr and martyrdom in the path of God, as following:

The Prophet (May God bless him and his family) utters:

"Those who are killed fall into three groups: the first is a faithful believer who, sacrificing his life and properties, fights in the cause of Allah until he is killed by his enemies. He is a

well examined martyr, and resides in the sanctified sanctuary of God, and the only thing which makes apostles more paramount than him is their prophecy. The second is a pious believer who has perpetrated sins or offences in his life, but fights in the cause of Allah, forgoing his life and properties. He would battle until he is slain by his foes, his sins being remitted; the sword dispels offence. Such a man can enter the Heaven through any gates he wishes. The last is a hypocrite who fights in the way of Allah, losing his life and properties, until he is overpowered by the enemy. Such a person shall dwell the Hell, for the clash of the sword cannot remove hypocrisy."

Reminded of martyrs by a person, the Prophet uttered:

"There is no soul but the soul of the martyr who, after his death, wishes to return to the world. The martyr, due to his exalted state, wishes to revert to the world, and be killed for many a time."

He also says, "After your self-denying brothers were killed in the Ohod Battle, a heavenly bird carried their souls to the Heaven, and there they were regaled with heavenly foods and fruit. Finding themselves in such a grandiose state, they said, 'If only our brethren were here, observing how God has bestowed His magnanimity and a grand state unto us, so that they may not recede from fighting in the cause of Allah.' Then God uttered, 'I shall conduct your words to them', revealing the following noble verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا [آل عمران : 169]

Think not of those who are slain in Allah's way as dead.

Also he says, "Martyrs are divided into three groups. With respect to state and nobility, the least of martyrs is one, at the Presence of God, who goes out without following any purpose but his own business; now if there should happen any war, and he is killed, God, with the first drop of his blood shedding on earth, would forgive his sins, and exalt his soul to the Heaven. His soul would not pass any heavens unless the angels accompany him to the Presence of God, the Sublime. At this point, prostrating himself in showing his gratitude to God, he would be endowed seventy clothes of silk material not ever seen by anyone."

The dignity of the martyr in words of the Companions as mentioned in the books of the Sunni

Umar al-Khatib is quoted as saying, "Some people fight to obtain their carnal objectives, and some others battle just because fighting is their job, and have no other skills to do. There are some other warriors, however, who go to war only for God's Satisfaction. This last group is called "martyrs". On the Resurrection, they will appear in the same way as

they were killed, and only God knows how they must be treated and dealt with. It is, therefore, manifest that God shall forgive all their sins perpetrated in their entire life."

With so many available evidences (Quranic verses and the Prophet`s tradition), how can martyrs, in the opinion of Ibn Jabirin, have no dignity or spiritual state. Either the Tradition, as a consequence, is perverted or the Wahhabi Dynasty and their dishonest religious scholars, led by Ibn Jabirin, are led astray, for their leader has manifestly opposed God and Tradition, and issues a fatwa which is not approved and materialized in his own country. The proof to this fact is the Prophet`s tomb, the dome of which is still intact.

O Ibn Jabirin and all those who meticulously followed his fatwa in destroying the holy shrine of the two infallible Imams- Hadi and Asgari_ (peace be upon all of them)! You can also follow your faithful commander (Ibn Jabirin) in devastating the dome and holy shrine of the Prophet who, Ibn Jabirin thinks, says, "No icon was left, for I obliterated all of them. No grave remained, for I reduced all to a pile of rubble." O those who go on pilgrimage to Mecca! You may take a pickaxe, spade, or tank along to raze the grave of the Prophet and his Companions so as to consecrate his surroundings. You shall enter the Heaven, and a blissful destiny awaits one who carries out this fatwa...

Such a fatwa is issued by a Wahhabi religious authority who makes it allowable and legitimate to destroy the tomb of the most supreme human being, Muhammad (May God bless him and his Family). Supported by the Saudi Dynasty, Ibn Jabirin, the dignified religious scholar of the most sacred province of Muslims, wherein the two holy shrines lie, guarantee the heaven for Muslims; as if he lacks any pickaxe, spade, or tank to execute the order of the Venerable Prophet.

May God cause more obloquy and disgrace to them, and drive them off, along with their fatwas, to the Hell. May God cause rift and division among their friends, besetting their surroundings with fire, depriving them of His blessings, vanquishing them by bringing about an earthquake, as He had done with their past excommunicated co-religionists, like pharaohs and other despots.

May God execrate and efface all those who follow the words of the Wahhabs, Teymehs, and the Dynasty of Mu`avieh and Yazid, as well as those who destroyed and put Ka`ba on fire, slaughtering and burning the pilgrims of the Sacred House of God by catapult, and He may also uproot and curse all those who falsely claim to be the servants of the holy shrines, and the advocates of these depraved and dishonest religious authorities.

