

Analyzing the anti-Shias Doubts throughout the History

Responding to the Wahhabi doubts

Professor Ghazvini:

Before going through the main discussion, I'd like to point out something and I demand all to pay a close attention to the introduction I am going to talk about, it might much more significant than the main discussion.

First point:

Why, among all denominations, the heaviest bombardments are aimed at Shias and the other denominations are totally safe from these bombardments?

I have to say the only sect which stands against oppression and arrogance is Shias, it never compromises with oppression. It is the Shias whose leader`s, Amir-al-Momeneen, motto is:

كونا للظالم خصما و للمظلوم عونا¹.

The other sects` motto, following their leaders, is:

أطيعوا أمراءكم ما كان، فإنهم يؤجرون عليه و تؤجرون بطاعتكم²

Or

أسعوا و أطيعوا - أمراءكم - فإنما عليهم ما حملوا و عليكم ما حملتم³

There are a lot of differences in a sect whose leader is Imam Husain who loudly says:

فإني لا أرى الموت إلا سعادة و الحياة مع الظالمين إلا برما⁴.

Compare this statement with the second caliph`s about which Soveid Ibn-Ghofle says:

1.Nahj al-Balaghe letter 47

2.Sonan Al-Kobra Beihaghi v 8 p 159 / Majma Al-Zavaed Heisami v 5 p 219/ Al-Mojam Al-Kabir Tabarani v 20 p 278

3. Sahih Moslem v6 p 19 / Al-Sonan Kobra Beihaghi v 8 p 158

4. Tohfa Al-Oghul Ibn Shoba Al-Harani p 245/ Al-Hof Fi Ghatli Al-Tofuf Sayyed Ibn Tavus p 48 / Sharh Akhbar Al-Neaman Al-Maghrebi v 3 p 150 / Managheb Al-Abi Davood Ibn Shar Ashub v 3 p 224

فأطع الإمام و إن كان عبدا حبشيا إن ضربك فاصبر و إن أمرك بأمر فاصبر و إن حرمك فاصبر و إن ظلمك فاصبر و إن أمرك بأمر ينقص دينك فقل سمع و طاعة، دمي دون ديني⁵.

How much these two mottos motivate the followers to stand against oppression? Compare this statement with what Imam Husain said:

من رأى سلطانا جائرا، مستحلا لحرم الله، ناكثا لعهد الله، مخالفا لسنة رسول الله صلى الله عليه و سلم، يعمل في عباد الله بالاثم و العدوان، فلم يغير عليه بفعل و لا قول، كان حقا على الله إن يدخله مدخله⁶.

How much difference does it make?!!!!

To get people`s minds off of being questioned in hereafter and prevent people from rising due to the fear they have about hereafter, they have quoted a hadith from Majma al-Zavaed Heisami and they consider the tradition authentic:

“In hereafter, if anyone ask you, who are obeying the oppressors leaders, that why did you accept this oppression, Allah`s servant says:

و استخلفت علينا خلفاء، فأطعناهم بإذنك و أمرت علينا أمراء، فأطعناهم، فيقول: صدقتم هو عليهم و أنتم منه براء⁷.

“You have assigned us some caliphs and we are obeying them as you ordered.”

So if you have no motivation to stand against oppression and you have no plan to rise against arrogance, don`t be worry about hereafter because everything has done by Allah.

Compare this statement with one which Imam Husain said: “If anyone does not stand against arrogance, he will be put in hell just like the arrogant people; and the one who does not stand against the oppressors will be sent to hell alongside the oppressors” You see, how much these two cultures and mottos are different; and if you refer to the Sunni religious books, you`ll see that they all issued a verdict that:

“In type of rising against oppressors and fighting with oppressors is considered as an unforgiveable sin”

5. Al-Sonan Kobra Lel Beihaghi v 8 p 159 / Al-Mosnaf Ibn abi Sheibe Al-Kufi v 7 p 737 / Al-Dor Al-Mansur Souiti v 2 p 177 / Kanzol Emal Motaghi Hendi v 5 p 778

6. Tarikh Tabari v 4 p 304 / Al-Kamel Fi Tarikh Ibn Asir v 4 p 48 , Bahar Al-Anvar Majlesi v 44 p 382

7. Majma Al-Zavaed Heismai v 5 p 220 / Al-Sonan Al-Kobra Beihaghi v 8 p 159 / Al-Mojam Al-Kabir Tabarani v 20 p 278

8. Taikh Tabari v 4 p 304 / Al-Kamel Fi Taikh Ibn Asir v 4 p 48 / Bahar Al-anvar Alame Majlesi v 44 p 382

9. Majma al-Zavaed Heisami v 5 p 220 / Al-Sonan Kobra Al-Beihaghi v 8 p 159 / Al-Mojam Al-Kabir Tabarani v 20 p 278

Let me show an interesting part extracted from Sharh Sahih-Moslem, quoted by Navavi:

و أما الخروج عليهم و قتالهم، فحرام فإجماع المسلمين و إن كانوا فسقة ظالمين⁸.
What is this? It means that all the 23 year Prophet`s resistance, Amir-al-Momeen`s fights during 5 years of leadership and the way Imam Hassan fought are all nullified and have no value. The same thin phrase has been said by Taftazani in Sharh Maghased v 2 p 71 and Ghazi Eiji in Movafegh v 8 p 349.

The reason that why the heaviest bombardments are all aimed at Shias not at the other sect could be summarized in one sentence:

“It is because that Shias stand against oppression and oppressors; and the oppressing governments were established the day after Prophet Muhammad`s demise”

Once, we interviewed one the Palestinian leader who said:

“The reason that why it`s been for years that we have been fighting, why we are being crushed under the Zionist Regime and why we can`t do anything about it is because our ancestors remained silent when Fatima Zahra was being oppressed and today we are paying the price”

Even now, they have come up with an idea that the reason they are being oppressed or being murdered and they have no power to defend is just because that they are far away from the Shias` school of thought.

Second point:

Let us have short review over the invasion against Shias in history.

Just read the books which are about strategies of debating particularly the 3-volume one written by Sheikh Abdullah Hassan called The Debates about Imamats and Debates about Beliefs and Islamic Rulings which is the most comprehensible book that gathered all Shias` debate throughout the history; and I seriously recommend all to read this book.

10. Sharh Sahih Moslem v 12 p 229

Of course, today is not the time of getting books and pamphlets. The seminary school student who does not know how to use computer is like a blind man who is holding a stick and a very dim light and he is able to see far ahead. So if do not how to use computer, I seriously demand you to learn it as you learned how to use the way you learned how say pray; particularly, learn how to use the seminary-designed programs. You with having a small collection, Maktabe Ahl-al-Beit, which includes 6 thousand books, can search whatever you are looking for among these 6 thousand books. This collection will enrich your knowledge, particularly the 9-volume book called Al-Entesar which is about the internet debates among Shias and Sunnis.

If you remember, last Ramadan, there was a debate broadcast from Al-Mostaghele in London; From Shias, there were Dr.Abuzahra, a known figure in Najaf and the Islamic university professor in London, and Dr.Tijani and from Wahhabis, there were Dr.Bolushi who is really rude and escaped from Iran, Abdul Rahman Dameshghie from Saudi Arabia, and Osman Al-Khamis from Kuwait. I mean, they asked their popular scholars to debate for 24 sessions. I, personally, followed the debate live to the final moments. And now, these debates are available in a form of video CD. They are totally useful for you. It is about the major doubts posed by Wahhabis against Shias and nothing left unsaid.

Thank Almighty, both Dr. Abuzahra and Tijani responded splendidly. Though it was not ideal, it was 75 percent comprehensible. In the last session, Dr.Abuzahra challenged them for Mubahele (mutual cursing), they accepted the challenge to be done in the last session; there were a lot of dispute, among 3 Wahhabis and 2 Shias, whether to have Mubahele or not; and they finally didn't agree to have Mubahele; and consequently, as we heard from the great jurists' offices, plenty of young Sunnis and Wahhabis turned to be Shias. Beside the issue that true nature of Shias was revealed, being afraid of Mubahele shows they don't really trust their school of thought. These debates were good except the parts where Dr. Tijani said some harsh words.

Today, we shall not discuss with Sunnis with harsh, rude and insulting words, it might disunite us much more than before. The first thing we have to be careful about is to discuss with Sunnis, their sacred things and their favorite figures with respect. We should not care that what we believe about the caliphs.

Last year in Mecca, I had discussions for 2 sessions each for 4 hours. One of which was with Sheikh Muhammad Jamil, a great Saudi Mufti who has written more than 70 books which are being translated in many languages and disturbed to pilgrims in Masjed al-Nabi and Beit-al-Haram. I could simply defeat him with 2 or 3 questions in the beginning of the discussion.

I had also another discussion with Dr.Hamdan, a great professor of Alghara University, the one who is like our martyr Motahari in that university, whom we referred to by Sheikh Muhammad Jamil Bin Zino. We had four hour discussion with him; he was truly knowledgeable in Rejal and History. He asked me to write down the issues so he can ponder about them in a proper time to send me some reasonable answers. We, with cooperation with the supreme leader, wrote our issues in 2 pages and gave it to him; and he faxed us an 11-page file from Mecca which included the anti-Shia doubts and I, in return, send him a 60-page collection. When I send the 11-page file to the great jurists like Ayatollah Sobhani, the one who is truly defending Ahl-al-Beit by writing many books, he was really shocked. I also gave to Ayatollah Shobeiri Zanjani; he reiewed his fax and the way we responded to him; we shared our ideas. I had a meeting, on Farvardin 7, for an hour and a half with these two jurists; and Ayatollah Zanjani to show the response to Allame Asgari to check. When he saw our response; he really admired us. He, particularly about companions, said: “You mentioned some points about which I and Ayatollah Sobhani haven’t talk. He subtly objected on some Arabic statements; he recommended us to give to some Arab seminary school student to check the statements so that they will be accurate so that they could find no excuse.

I said all this to prove that the best strategy in debates with Sunnis is observing the courtesy and avoiding any offensive words. Even, I quoted, in Maref Radio, what once one of our great jurists said:

“Undoubtedly, our Imams would not like the offensive words we use, on the pulpit in the ceremonies, about caliphs”

Besides, it would keep us apart from Sunnis; and it might negatively alter their perspective about Shias. As soon as a young Shia sees a religion man using harsh and offensive words about respected figures from other sects, he might hate his own sect and religion. So, today, whenever we want to talk with people,

particularly with the academic part of the society, we should avoid any offensive words and bad temperedness about their sacred things because that's the way we can entice them to get in our battlefield and as soon as they get into our battlefield, they will be familiar with Shias` beliefs.

Now, I am going to analyze the anti-Shias doubts and the way Shias stood against them throughout the history. There has been written an article, in a magazine called *Trasena* no 6 p 32, published by Al-Albeit, by a unique contemporary researcher, late Abdul Aziz Tabatabaee, under the name Moghef Shia Min Hajamat Khosum; this article is mainly about introducing the book *Abaghat Anvar*. It, before the main discussion, talks about the anti-Shia`s bombardment throughout the history in 7 or 8 pages.

The first anti-Shia and comprehensible book, which has been recorded in history, is *Al-Osmanie* written by Jahez (died in 255 Hejira); the Abbasi government gave him money to write so; and consequently others started writing books against this book; people Abu Jafar Eskafi, a great Sunni scholar, Abu Al-Jeish Balkhi, Sheikh Mofid`s professor, and the other Sunni figures started stood against this book and wrote some books rejecting this book in a way that made Jahez write a book against his own book. Late Sheikh Mofid wrote a book called *Al-Rad Ala Osmanie*. As far as I have received the statistics, almost 8 to 10 books have been written against this book, in the 3rd or 4th century. The second comprehensible book, after Jahez`s, which includes a huge bombardment against Shia is *Al-Moghani* written by Ghazi Abdul-Jabar Moatazeli (died in 415 Hejira) who lived in the time of late Sayyed Mortaza and Sheikh Mofid; this book has been recently published in 10 volumes. Sayyed Mortaza started writing a book, *Al-Shafi Fi al-Imamat*, against this book and if we had the permission of Sayyed Morteza, we would have named this book as “The Disgracer of Ghazi Abdul-Jabar” because this book scientifically disgraced Ghazi Abdul al-Jabar. Sheikh Tusi, even though there was a lot of bombardment against Shia, didn`t personally write anything and changed his professor`s book to *Talkhis Al-Shafi*.

Shahab Al-Din Shafei wrote a book called *Baz Fazaeh Al-Ravafez*. Later on, in 7th or 8th century, the most anti-Shia`s bombardment was done by Ibn-Teimie; and if god willing we are going to have a comprehensive discussion about him. He has written a book, *Menhaj Al-Sonat*, in a rejection to *Menhaj Al-Keramat*, written by

late Allame Heli. Today, Wahhabis, after Quran, really care about this book, Menhaj Al-Sonat. This book has been summarized by many people and it is now being taught as a textbook in MA and PHD levels. Of course, when late Allame Heli read this book, he said:

“If Ibn-Teimie understood me, I would have responded to him but I know he does not understand me”

Ibn-Teimie used many offensive words about late Allame Heli. Though late Allame Heli was considered as a purified man, Ibn-Teimie called him the impure. Of course, I haven't seen this phrase anywhere except in Al-Dorar Al-Kamenat written by Ibn-Hajar Asghalani, in a footnote.

Later on, Ibn-Hajar Heisami has written a book called Al-Savaegh Fi Al-Rad Ala Ahl-AlBeda and Al-Zendaghat in which he humiliated the Shias` culture; he posed some anti-Shias issues and then late Ghazi Nurallah Shushtari wrote the book Al-Savare Al-Mohraghat.

After him, Fazl Ibn-Ruzbahan, a considerable Sunni scholar who was really familiar with Shias` culture, the whose reasoning was much better than Ibn-Teimie`s, though he was more offensive than Ibn-Teimie; he wrote a book, Ebtal-al-Ebtal in rejection to the book, Nahj-al-Hagh and Kashf-al-Sedgh, written by late Allame Heli. I haven't seen this book published in Iran. Then late Ghazi Nurallah Shushtari wrote a book called Ehgha Al-Hagh; late Sheikh Muhammad Reza Mozafar wrote a book called Dalael al-Sedgh in which he quoted what late Allame Heli and Fazl Ibn-Ruzbahan said separately then he analyzed them; and recently this book has been analyzed and published in 2 or 3 volumes by our dear friend, the unique scholar of the time and the one whom Shias are proud of him, Ayatollah Sayyed Ali Milani. Dalael Al-Sedgh is a great book in which Ayatollah Milani explained the issues; it is more useful than Alghadir and I demand all to read this book.

After him, Abudl Aziz Dehlavi (died in 1239 hejira), the one who seriously invaded the Shias` culture, wrote a book called Al-Tohfat Al-Asna Asharie which is in 12 chapters and as he said it is a key for saving Shias. Late, Mir Hamed Husain wrote a unique book called Abaghat Al-Anvar about which Allame Amini said if this had not been written, I couldn't have written Al-Ghadir. Late Mir

Hamed Husain tried for 25 years to write this book. The best book which Abaghat Al-anvar is Nofahat Al-Azhar Fi Kholosat Abaghat Al-Anvar which is in 20 volumes and written by Ayatollah Milani throughout 35 years of efforts; its content might be 5 or 6 times more than Al-Ghadir.

The king of India gathered the scholars from different sects to write a book in response to this book; they asked for time from the king of India.

After him, someone, Musa Jarollah, came to Iran and stayed for a while and then wrote a 300-page book Al-Vashiat which is about the previous doubts; and in return, late Sayyed Mohsen Amin wrote a nice book called Naghz Al-Vashiat.

After him, late Sayyed Abdul Husain Sharaf Al-Din wrote a book, Al-Morajeat, a unique Shias` book; though it is a thin book, it is enriched in content; and it would not proper anymore to refer to this book because whatever he wrote in this book has been answered in a 2-volume book called Al-Bayenat Fi Al-Rad Ala Abatil Al-Morajeat, written by Mahmud Al-Zabi. Therefore I demand you to read the book Tashid Al-Morajeat and Tafnid Al-Mokaberat written by Ayatollah Milani which is an answer back for the book Al-Bayenat. This book, Tashid Al-Morajeat just published in 3 vouldmes and honestly speaking it is an interesting and comprehensive book.

Whatever you want to discuss from Alghadir, Al-Morajeat and Ehghagh Al-Hagh, the academic class of Sunnis and Wahhabis will respond you. Last Ramadan, I was blessed to be in Mecca. I have rarely seen people like Dr. Hamdan, a fair and knowledgeable man. I had 4 hours discussion with him and 4 hours with Sheikh Muhammad Jamil Bin Zino and I didn`t get tired actually I would have continued up to the morning. On Ramadan 19, I had a meeting in the supreme leader`s office; one of the jurist from a Haj caravan came and said:

“There is a young man in our group; and as soon as we entered Saudi Arabia`s airport, he started arguing with Iranian pilgrims to deviate their thought about Shias and advertise the Wahhabis; he even argued on the plane, on the way to Jadde, with the ones sitting next to him. I was really suspicious of him; he even argued with people between Safa and Marve; even in the elevator he did the same. He was influencing the youth”

Mr. Navab, the official in the supreme leader`s office, asked us to have a meeting with him in the office. I had a 2 hours meeting with him; and I swear to god that this 2 hours was really tough for me. I saw that a 28 year old Sunni person, an engineer and student of Tabatabaee and Vares Borghei, has memorized whatever stated in Alghadir and retold them as his answers. He knew the Al-Morjeat`s statements and its contradictory statements like ABC. He was really professional in falsifying; once I said, in seminary school, I wish we could have here so that the seminary student would wake up and see that this is the style of responding. I swear to god, I was really confused. In those couple of days, his roommates were also influenced and we invited them to attend this meeting. Of course, thank Almighty; I could defeat him in the discussion. One of the discussions we had was about Ome Kolsum`s marriage; while I was talking to him, I saw that his. After the meeting, they came and thanked me; they said that this man had been deviating their thoughts. They said: “If you were not here, we wouldn’t know that what would have happened for us on the way back home”

What I’m trying to say is that they are professionally working. We study a 10 or 12 page book and we think that now we are the most knowledgeable people and we could overcome to any arguments. So I demand you to carefully read Tashid Al-Morajeat and Tanfiz Al-Mokaberat to see what Ayatollah Milani discusses.

We review the 14th and 15th century, we see that bombardments against Shias turned into a new form which is unique throughout these 14 centuries. For example, we see that Dr. Musa Musavi, the grandchild of late Sayyed Abulhassan Esfehani, wrote a book Al-Shia Al-Tashih because we didn’t treat him nicely in the seminary school. He was the one who studied in seminary school for 30 years and he was truly familiar with fundamental Shias` beliefs, religious, history and hadith books. I swear to god that whatever I am saying is true. The investment they, Wahhabis, allotted for this book is thousand times more than the one Ibn-Teimie`s books; they have translated this book in many languages. If you search this book, you will see this as first or second top books in 200 Wahhabi websites whenever the issue is about anti-Shias` invasion.

To get familiar with the content of this book, you can read the book Maal Doctor - Musa Al-Musa Fi Ketaba Al-Shia and Al-Tashih written by Aladdin Sayyed Amir Muhammad Ghazvini.

The second book which was written inside the country and invaded the Shias` culture was Tavor Al-Fekr Al-Siasi Al-Shia Men-al-Shuri Ela Velayat Al-Faghih which is mostly about Imam Mahdi. He, before talking about Imam Mahdi, questions the guardianship Imam Ali and proves, through Shias` tradition, the legitimacy of Caliphs` guardianship. He was in the seminary school for 10 or 20 years; he is totally familiar with our fundamental beliefs and our libraries; he was influenced by Wahhabis and the dollars which Saudi Arabia paid him. This book was taken to America and English to publish and it was not published there because of the consequences from the book Satanic Verses; but Saudi Arabia was volunteer and published it in many copies. Mr. Sayyed Badri Sami wrote a book called Shobahat Al-Rodud and it recently was published in one volume by Ahl-al-Beit institute.

When we review the 15th century, we see a book called Vaja Dor-al-Majus written by Dr. Abdullah Muhammad Gharib, graduated from Al-Ahzar University. It both invaded Shias` culture and the Islamic Revolution. They couldn't believe that Shias could overthrow a stable and monarchy government which ruled over people for 2500 years and instead stable a Shias government; it is really dangerous for Sunnis and Wahhabis. Let me quote a statement from this book to see that what is really going on.

It, in the beginning, is stated:

إنّ الثورة الخمينيّة مجوسيّة و ليست إسلاميّة، أعميّة و ليست عربيّة، كسرويّة و ليست عمديّة⁹.

“Imam Khomeini`s movement is an Zoroastrian, stranger and Kesravi like movement like an Islamic, Arabic or Muhammad like movement”

نعلم أنّ حكام طهران أشدّ خطرا على الإسلام من اليهود و لا ننتظر خيرا منهم و ندرك جيّدا أنّهم سيتعاونون مع اليهود في حرب المسلمين¹⁰.

“We know that governors, in Tehran, ruling over Islam is more dangerous than Jews ruling over Islam; we should not expect them to do good things, they`ll soon cooperate with Jews and fight against Muslims”

They, in a new form, are standing against Shias. You see, they are invading both Shias` culture and the Shias cultures` stations. Of course, Mr. Sayyed Muhammad

9. Vaja Dor al-Majus p 357

10. Vaja Dor Al-Majus p 374

Razi Razavi wrote a book, *Kazabu Ala Shia*, in which he delicately analyzed and responded to what Dr.Gharib said.

Another point which we should keep in our mind is that some people have altered after the revolution and anti-Shia invasions were intensified. I, in a meeting for the great scholars from the seminary school, talked about this issue for 20 minutes in a way that everyone was shocked. I know an authentic statistics one of the Ayatollah Sistani`s institutes, Al-abhas Aghaediat, has identified, after revolution, 5 thousand anti-Shias books; and it collected them all. These books do not matter. What really matters here is that 70 percent of these books were written after the Islamic revolutions. It means during 3 years, they have written books 2.5 times more than they wrote during the 14 centuries. Don`t you think that it is time for us to wake up? We have collected 7 thousand doubts in 12 volumes under 600 titles. Maybe up to now, 200 of them were responded and the rest were remained unanswered. I, in that meeting, said: “Oh professors, the officials and the great councils, responding to 7 thousand doubts by one or two researchers will not be possible; it must be done throughout a committee made from scholars and professors in the country and also with the support from this center and Islamic Republic government. If we don`t plan in responding the doubts, we will be questioned by the next generation; and also these invasions would annihilate Shias. Late Sayyed Abdul Aziz Tabatabaee, in the mentioned article, said:

“According to Iran`s embassy, last year, 1406 Hejira, only in Paksitan, 60 thousand anti-Shias books were published in 60 million copies. 2 years ago, more than 200 different books were published”

For how many decades, after the revolution, can we publish books for more than 30 million copies?

Some of these books have been written in 3 parts, some which are for academic levels like the books written by Dr.Ghafari like *Al-Taghrib Bein Shia* and *Al-Sonat* which was for his BA thesis and *Osul Mazhab Shia* which was for PHD thesis. Dr. Ghafari`s book, among anti-Shias books, has the same significance as the book *Kefayat* has; and if anyone asks me what`s the verdict about reading this book, I say it is undoubtedly Haram unless for someone who is really aware of Shias` fundamental beliefs. This book is filled with Shias` sources. It shows that he

carefully analyzed our religious, narrative and history books. I, the one who has been studying 39 years and having discussions for 20 years in seminary school, haven't heard about most of the sources mentioned in this book. I have more than 7 thousands books in my library because I really care about collecting Sunni and Shia books. When he starts talking, he talks so authentically that everyone thinks he is right. Of course, recently a seminary school professor, Dr.Najar Zadegan, has written a collection for rejecting the Osul Mazhab Shia; and it is about to be published.

Mr. Ehsan Elahi Zoheir also has a second- rate book called Al-Shia Al-Ghoran & Al-Shia Al-Sonat. His books are now old-fashioned because many like Allame Amini and Allame Asgari responded to this book. The contents in the books written by Osman-al-Khamis and Abdul Rahman Dameshghie, the bestseller anti-Shias books published in many copies, are 90 percent from the books written by Ehsan Elahi Zahir. Ehsan Elahi Zahir`s books were considered as unique books of their time but as soon as people like Dr.Ghafarri, Osman Al-Khamis, Moheb Al-Din Khatib who wrote Al-Khotut Ariza to which Ayatollah Safi responded, what Ehsan Elahi Zahir said were turned to old fashioned statements to which people rarely referred.

The last point is Ehsan Elahi Zahir, Abdul-Rahman Dameshghie and Moheb Al-Din Khatib are poorly educated. Lately, since they have no academic education, they have done something for Shias and Sunnis. Recently, they have written a book called Allah Som Leltarikh; this book has the same approach as in Al-Morajeat. Apparently, the writer is Sayyed Husain Musavi, a scholar in the seminary school in Najaf. This book is really dangerous for common people and young men who are not aware of Shias` fundamental beliefs. To me, reading this book is much more hazardous than using opium and heroin. This book has been translated under the name: "Ahl-al-Beit defend themselves". One of the officials in the supreme leader`s office in Medina once told me:

"When this book was published, Ayatollah Vahid Khorasani asked Mr.Rey Shahri to come, he threw the book away and said: "They even allow us to bring some Mafatih there; What kind of book is this that all the universities in the country are filled with it?"

He quotes:

“In a private meeting between Mr.Rey Shahri and Mr.Khatami, they talked about this deviating book; Mr.Khatami, in a travel he had last year to Saudi Arabia, he talked about this book with Amir Abdullah”

In this book, the Shias` culture has been attacked with new methods. The one who wrote this book is expert in cinema, movies, novel writing so that he can simply penetrate into people`s minds and provoke the feelings. It`s a strange book; I have rarely seen such a book. It is mostly about the Shias` traditions; Ayatollah Sobhani brilliantly said:

“I`d like someone to write a book in response to this book and since it is a book related to the issue of Rejal, I`d like you to write that book”

And I wrote a comprehensible book in response to it. In middle of Ramadan, we had a discussion with Sheikh Muhammad Jamil Zeinu about implorations and other issues; as soon as he felt that he was about to be defeated, he brought this book, turned its pages over and said: “These issues are against Shias”. I felt it was the good time to humiliate and I said:

“Oh Sheikh, considering your knowledge, I am really surprised that how could you refer to a book whose writer is like devil and all its contents are filled with lies and nonsenses”

He asked me to give him an example, I said:

“I said in that specific page, it is written that : “I was in India and I had a meeting with Sayyed Deldar Naghavi; he gave his book, Asas Al-Islam, to me” then he says: “I had a meeting with Imam Khomeini” You see, people like Sheikh Agha Tehrani, a great Shia scholar, in Al-Zorie, Kheir Al-Din Zarkali, a Wahhabi, in Alam have written that Mr.Dedldar Naghavi passed away in 1235, 220 years ago; and Imam Khomeini passed away couple of years ago; so it seems that he lived for more than 240 years. Do you accept such a thing?

Besides, he quoted four traditions about temporary marriage from Man-la-Yahzara-al-Faghih; it is nothing but a lie; books like Man-la-Yahzara-al-Faghih,

Tahzib Al-Tahzib, Kafi, Estebasar, Bahara-al-Anvar, Vasael Shia and Mostadrak Al-Vasael do not have any traditions”

He said: “How so?” I said:

“Be my witness, if the tradition he said was in our Shia books, I would stop being Shia and I turn to be a Wahhabi”

They looked each other and one the student said: “Oh Sheikh, I told you not to bring this book, it’ll disgrace us”. I swear to god that he threw the book away. Then one of the student asked them to visit Dr.Hamdan to discuss with and that`s when he was defeated. I gave the same book to one of the scholar who studied in the seminary school for 12 years and is now working in our institute; he read it and said:

“I swear to god that this book hurt my feelings. It negatively influences our youth”

This book has been published in thousand copies in Saudi Arabia in Ahsa and Ghatif. Even it was given, free, to young Shias in the grocery stores and bakeries. It was also published in Kuwait and given to young Shias. Mr.Mohri, the representative of Imam Khomeini, officially told the Kuwaiti officials:

“If you don’t like Kuwait turned to be like Lebanon, stop this book`s publication”

This book was published in many copies; and we also have some proofs that this book was also been published. The one who translated this book said his name and the name of Sayyed Husain Musavi were both pseudonymous. This book is filled with lies. You can simply access to this book; in Medina, while I was discussing with students they all knew this book like ABC. It was really surprising for me. Be sure that this is published or will be in other countries. I, in next session, will bring the translated volume to let you know about this book. If I have time, I will talk, for 7 or 8 sessions, briefly about the weak spots of this book.

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

Dr. Sayyed Muhammad Husaini Ghazvini

Subject: Analyzing the anti-Shias Doubts throughout the History

Responding to the Doubts

Professor Ghazvini:

Among the issues about which we have to be very aware of is Amir-al-Momeneen`s guardianship, the reasons we use must be very tangible and also analyzing the Sunni proofs about the legitimacy Abubakr, Omar and Osman and the way they put forward their reasons. And the third issue is the anti-Shias bombardment imposed by Wahhabis. I have collected these issues into 16 topics, all taken from more than hundreds of Wahhabi and Sunni doubts. You should search about these 16 topics in 4 or 5 pages. I mean you can discuss these 16 topics for 16 nights on the pulpit the way we analyze and talk about the moral issue we have read in different books. It will be of no if we just carry the book we want to talk about in our pockets; we have to read it before we want to talk about. Late Ayatollah Falsafi once said: “Whenever I want to talk about an issue, I study for 50 hours”. We don’t say we have to study 50 hours, we say that we should study for least 20 or 30 hours.

1. The Date of Shias` Emergence

We have to study about the date in which Shias emerged; most of them believed that the founder of Shias was Abdullah Ibn-Saba Yahudi, the one who provoked people to murder Osman and proposed Amir-al-Momeneen`s.

This issue must be analyzed carefully; we have many traditions from Tabari, Souti and Kanz-al-Amal. Many of the Sunni scholars explicitly said that Shias were emerged from the time of Prophet Muhammad, and this statement is also for the time of Prophet Muhammad:

أنت يا علي و شيعتك في الجنة.

أنت يا علي و شيعتك راضين و مرضيين.

If you study the analysis of this verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ¹¹

You see that all the Sunni books have written that Prophet Muhammad, after revealing this verse, said:

تأتي يوم القيامة أنت و شيعتك راضين مرضيين و يأتي عدوك غضابا مقمحين¹².

This tradition has been said by all; and Heisami, in Majam-al-Zavaed stated that this tradition is from Jaber-ibn Yazid Jafi and it is a weak tradition. Great scholars like Ibn-Hajar Asghalani, in Tahzib-al-Tahzib, Zahabi, in Siar Alam Nobala and Razi, in Al-Jarah and Al-Tadil, quoted from Vaki and Shobi:

ما رأيت أصدق من جابر بن يزيد جعفي.

Or they said:

“If they want to extract a hadith, extract it from Jaber”

ما رأيت أروع بالحديث من جابر.

In some cases, they talked negatively about him; and that`s because of three reasons:

1. He was a Shia; and Ibn-Hajar said:

رافضي، و قد غال في تشيعه و هو ضعيف.

“Here in this case, being Shia is considered as a weak point”

2. It is also stated that:

إنه يعتقد بالرجعة، فهو كذاب.

“Since he believes in Rajat (returning), he is a liar”

3. He, somewhere else, stated that:

11. Surah Bayene verse 7

12. Dor Al-Mansur Souti v 6 p 379 / Fath al-Ghadir Shokani v 5 p 477 / Tafsir Alusi v 30 p 207 / Shavahed Al-Tanzil Al-Haskani v 2 p 459 / Nazm Dorar Al-Mosatin Al-Zerendi Al-Hanafi p 92 / Managheb Ali Ibn Abi Taleb Ibn Mardevey Esfehani p 346 / Al-Fosul Al-Mohemat Fi Marefat Aema Ibn Sabbagh v 1 p 576

“I have learnt 30 thousand hadiths from Imam Bagher and I don’t talk to anybody about them”

These are the three flaws; simply speaking, Jaber does not have any flaws from the view point of Sunnis.

I talked about this issue to let you know that sometimes you might debate with someone who is really professional on hadith and historical events and he might use this strategy. In this case, you have to be familiar with Sunni Rejal (authorities) books particularly the book I have already mentioned like Siar Alam Nobala, a comprehensible book written by Zahabi in 25 volumes which talks about 25 thousand narrators, The History of Islam written by Zahabi, in 54 volumes which talks about 40 thousand narrators, and Tahzib Al-Tahzib written by Ibn-Hajar Asghalani which is in 12 volumes; it is a comprehensible book which talks about more than 13 thousand narrators; it also talks about what Rejal (authorities) stated about the narrators; as a matter of fact it is a summary of Tahzib Al-Kamal which has been written by Mezi and published in 35 volumes. Ibn-Hajar summarized this 12 volumes into 2 volumes under the name Taghrib al-Tahzib which could be useful for those who don’t read much. In the other hand, late Ardebili summarized the Rejal issues in a book, in 2 volumes, called Jame-al-Revat. Of course whoever wants to talk about Rejal, in Shia, has to read the 24-volume Mojam Rejal Al-Hadith written by late Ayatollah Khuee which a scholar from Najaf, his student, summarized in a book called Al-Mofid.

While I was discussing with their students, I started my discussion with this question: “Why do you have all the books from all sects and denominations except Shia?” Whereas you could simply find any Sunni book in all the Shias’ library. He said: “Because you need our books but we don’t need yours” “You need our hadiths but we don’t need yours” What would you answer if somebody tells you the same thing? They say “Since your books are inauthentic and Shias’ are not from Islam, reading non-Islamic books is deviating”

I quoted him a phrase from Mizan Al-’Etedan, written by Zahabi, in which he authenticates Aban-ibn-Taghalob and says:

“Someone objected me that why do I narrate traditions from Shia? I said: If we want to omit our traditions quoted by Shias from Sunni book then:

فلو ردّ حديث هؤلاء لذهب جملة من الآثار النبوية و هذه مفسدة بينة¹³.
“Then all the prophetic works will be destroyed and this is nothing but a obvious corruption”

Then he divides Shias into two groups: A Shia who exaggerates and considered as corrupted and a Shia who does not exaggerate.

They consider 2 types of definitions for exaggeration: First which is about Ali`s being superior to other caliphs and second which is about Ali`s being most prior to be a caliph than Abubakr, Omar and Osman.

He says:

“We don` t narrate traditions from those deny the guardianship of Abubakr because they are corrupted and their traditions do not have any value. But we narrate traditions from those who do not exaggerate and believe in Ali`s affection.”

When I told him this, he hesitated and said: “You don` t have any documents and all you traditions are inauthentic” I said: “Our Shias` jurist do not believe in inauthentic traditions; why don` t you show us a case in which they have believed an inauthentic tradition” He said: “All your traditions are led to Imam Bagher and Imam Sadegh and the connector between Imam Sadegh and Prophet Muhammad is unknown” This is a doubt they are used to talk about; I told him: “We have plenty of traditions in which Imam Bagher and Imam Sadegh said:

حديثي حديث أبي و حدي ث أبي حديث جدي و حديث جدي حديث الحسين و حديث الحسين
حديث الحسن و حديث الحسن حديث أمير المؤمنين عليه السلام و حديث أمير المؤمنين
حديث رسولك و حديث رسول الله قول الله عز وجل¹⁴.

“All the hadiths we are narrating are from fathers taken from their fathers and they all led to Prophet who narrated from Allah”

Ayatollah Borujerdi talked about 213 traditions, about this issue, in the first volume of the book Jame Ahadith Al-Shia, chapter Hojiat Fatva Al-Aema Masumin Men-al-Etrat Al-Taherat p 179.

13. Mizan al-Etedal Zahabi v 1 p 5 / Siar Alam Nobala Zahabi v 1 p 59

14. Al-Kafi Sheikh Koleini v 1 p 53 / Bahar Al-Anvar Majlesi v 2 p 179/ Jame Al-Ahadith Shia Sayyen Borujerdi v 1 p 12

There are 28 traditions stated in Bahar-al-anvar:

إنهم عليهم السلام عندهم مواد العلم و أصوله و لا يقولون شيئاً برأى و لا قياس¹⁵.

I told him: “You believe in the hadiths stated in Sahih-Moslem and Bokhari; Ibn-Asir Jazari collected all the traditions from these books, with omission of the repeated traditions, into an 11-volume book called Jame-al-Osul whose last tradition` number is 9483; whereas, we have 16199 traditions only in Kafi. It has two times more traditions than Sehad. They don`t consider Imams as leaders but they don`t have any doubt about their authenticity; they believe Imam Bagher and Imam Sadegh as authentic narrators the same way they Ahmad-ibn-Hanbal and they don`t have any objection to what they have said. There is a great book about this issue called Al-Imam Sadegh and Al-Mazaheb Al-Arbaat, written by Asad Heidar; whenever I read this book I pray for its author.

2. The leadership of twelve Imams

The next issue at which we have to be very expert is the leadership of twelve Imams and their infallibility about which they really object. They say: “You Shias believe that the caliphs, after prophet, are Amir-al-Momeneen, Imam Hassan, Imam Hussain up to Imam Mahdi” They also posed a very ridiculous doubt about Imam Mahdi`s existence.

Allame Asgari wrote a great book about this issue which is called Moalem-al-Modarestin. Of course others have written books about this issue. But his is very great and brilliant; and the hadiths:

خلفائي اثنا عشر و كلهم من قریش

are taken from Sahih-Moslem and Sahih-Bokhari by him. Even Sunni scholars like Ibn-Hajar, in Fath-al-Bari, and Navavi, in Sharh-Moslem, are confused about the definition of the word اثنا عشر and they cannot come up with an idea. When they want to count, they consider Abubakr, Omar, Osman, Imam Ali and Imam Hassan, then they count Moavia and when they get to Yazid and Valid, they confront with a problem. Some come up with number 14 and 15 when they count up to Omar-ibn Abdul Aziz. They consider some of them like Yazid and Valid because they were not caliphs, they were kings; some have said that this word اثنا عشر does not refer

15. Bahar Al-anvar Majlesi v 2 p 172

to an absolute number but a rough one. People like Ayatollah Sobhani, in Al-Rasael Al-Maghalat, have talked about 50 or 60 topics; Alame Asgari as well; Mr. Najami, in Seiri Dar Sahihein, talked about it. They have talked brilliantly in a way that you don't like to put their books down. I mean to destroy the Sunni fundamental beliefs the Arabic version of this book, Azva Al-al-Sahihein, is really great; it is about the Sunnis' weak spot. In a meeting I had, in Masjed-al-Nabi, when we were talking about Sahih Bokhari, I told them: "How do you justify this tradition which is stated in Sahih-Bokhari?"

فلما جاءه صكه فرجع إلى ربه فقال أرسلتني إلى عبد لا يريد الموت فرد الله عز وجل عليه عينه ...¹⁶

"When Gabriel descended to take the soul of Moses, Moses got angry and slapped Gabriel's face; one his eyes felt down on the ground and made him blind; Gabriel visited God and said: "I visited Moses, he does not want to die, he did this to me" and god said: "It is not a problem, go and bury the hatchet"

And it is stated from then on, Gabriel used to descend to take the believers' souls , he used to stand behind the door, he was afraid that he might suffer the same consequences.

I told him: "Dear friend, don't you think that if an academic person sees this, he will truly laugh at it?" "He might say: "If this is Islam, I don't want to be Muslim"

They don't have anything to say about this. They have plenty of clumsy excuses and lies like this like God's wrestling with Adam or God 's entrance to heaven, issues that are quite contradictory with wisdom and religion.

3. Mahdisim

The next issue is Mahdisim about which Sunnis say that we believe that Imam Mahdi is in a cellar ; and Shias take their horses, mules and their swords there and they wait for him to come. They ridicule us by this issue. What we believe about the story of a cellar is the Imam Mahdi's occultation in the cellar.

If we believe this issue it is because the story of cellar is related to the cellar in the house of Imam Asgari and Imam Hadi which is stated in Kafi, Tahzib, Man-Layahzar and Mafatih whereas no Shia believes that Imam Mahdi will rise from a

16. Sahih Bokhari v 2 p 92 / Sahi Moslem v 7 p 100

cellar . As we seriously searched among traditions, we could not find any scholar, even the fourth or fifth rated ones, who believes such a thing. This is brought up by some Sunni scholars as a hypothesis.

4. Caliphates` Justice

The next issue at which we have to very expert is the Caliphates` Justice. They say that we Shias curse the caliphs. They believe that whoever curses the caliphs must be killed:

من سبَّ أحد من الصحابة، قتل فهو مرتدّ.

Even some scholars believe that even if he repents, he will not be forgiven. So we have to be very careful about this issue, they might bring it up in their discussion; and they might release the order of execution if this issue gets to the court of law and two eyewitnesses testify. So, this is a red line about which we have to very careful. Sunnis also talked about this issue. Interestingly, we talked about this issue in the meeting I had; they take out a paper from their pocket in which they have taken from a Shia in which it was written that if somebody curses the caliphs for three time, his requests will be answered.

About this issue, I have written a statement from Ibn-Hazm Andolesi and I used to put in my pocket and I used to use it as a defense; it is very useful. Ibn-Hazm Andolesi, about cursing the companions in Alfasl Fil Melal and Al-Ahva and Nahl, says those who curse the companions are in three groups:

من سبَّ أحدا من الصحابة، فإن كان جاهلا فمعدور و إن قامت عليه الحجة، فتمادى غير معاند، فهو فاسق، كمن زنى أو سرق و إن عاند الله في ذلك و رسوله، فهو كافر¹⁷.

“1. Those who curse out of stupidity; they should not be blamed. 2. Those who curse the companions and they have been told that cursing is a sin; but they insist on cursing, they are corrupted. 3. Another group is those who curse the companions out of their hostility they have with God and his Prophet; they are apostates”

Shia scholars` verdicts about cursing the companions are more stricter than Ibn-Hazm Andolesi`s. Because all Shia scholars say:

17. Al-Fasl Fi Melal and Al-Ahvar and Al-Nahl v 3 p 227

“If anyone curses the companions out of hostility he has with god and his prophet, he will be considered as apostates even if he repents and he must be killed at his first curse”

Of course, Ibn-Hazm Andolesi has used very offensive words about Shias; and late Allame Amini, out of anger, responded and disgraced him. If they scholars` verdicts are their standards, this is what our scholars said in their verdicts. You have to very professional about this issue; it could be your defense shield in areas where Sunnis live. The first thing Sunnis will accuse you of is:

هذا شيعي يسب الصحابة.

“Shias curse the companions”

This is the first thing they label you with. The Ahl-al-Beit global institute has published about this issue under the name Mafhum Al-Sab and Lan. It has collected all the verses about cursing from the multi-volume books about the prophetic hadiths; it says there are almost 300 prophetic hadiths in which the word “cursing” have been used. It is a great book but since its publication time coincided with the emergence of the soft wares, it couldn’t be popular; and it was ignored from the first time it was published.

5. Imploration

The next issue is about imploration. Ibn-Teimie considered imploration as polytheism and they use this as an strategy to stand against Shias. The second issue that Ibn-Teimie talked about in his book and Muhammad ibn-Abdul Wahhab revived it is:

“The one who implores to someone except God is polytheist and his properties must be confiscated”

They say: “When you implore to someone except god it is as if you are doing the same as idol worshipers did. This is the same thing you do about Imams and Prophets”

I’ll introduce you some books which I recommend you to buy. The first one is Mokhalefat Al-Wahhabi Lel-Ghoran and Sonat written by Omar Abdul Eslam

who was Wahhabi before and turned to be a Shia, the one who is really aware of Wahhabis` strategies. This book is filled with delicate contents.

The second book is Al-Wahhabi Fi Suratha Al-Haghighat which has been published by Ayatollah Shahrudi`s group, the head of the Judiciary. This book is filled with delicate points about Wahhabis. The third one is Haza Hay Al-Wahhabiat, translated as “This is the Wahhabi sect”, written by Muhammad Javad Moghnie who is as respectful as our professors; he was the one whom we had discussion with in 1349 and 1350 AH, in Qom. He scientifically talked about Wahhabis, he equalized Wahhabis as the Kharijites of today; and the last one is Maal-Wahhabin Fi Khatatahom and Aghaedohom Al-Tavasol Ala Zu-al-Ketab and Sonat.

I know more than 40 anti-Wahhabi books about imploration but I think Mokhalefat Al-Wahhabi Lel-Ghoran and Sonat, written by Omar Abdul-al-Salam, is the most beautiful one because he was Sunni before and he is aware of the Wahhabi weak points.

6. Intercession

The next issue is about intercession; they say that if anyone says:

يا رسول الله! شَفِّعْ لي عند الله.

It is like polytheism and he has to be killed; they say that we can only say:

أَللَّهُمَّ! شَفِّعْ لي نبيك.

It means we have to ask Allah to consider Prophet as the mediator for interceding us. I, in one of the meetings, said:

“It is as if when some wants to see the president, he has to ask president to tell his office manager to release the permission for visiting the president himself.”

This is in contradiction with wisdom. If I feel really close to God, there is no need to ask God to assign the Prophet as my interceder. For the sins we have committed, there has been a spiritual distance between us and Almighty; and we ask Prophet Muhammad:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ¹⁸

And we ask Prophet to remove this distance so that we get close to Almighty. When we are close to god, then there is no need to ask Prophet because it is an unwise decision. There is a tradition in which Prophet says:

نحن الوسيلة إلى الله¹⁹.

In Sahih-Bokhari, it is quoted from Anas:

إن عمر بن الخطاب رضي الله عنه كان إذا قحطوا إستسقى بالعباس بن عبد المطلب، فقال: أَللهم إنا كنا نتوسل إليك بنبينا صلى الله عليه وسلم فتسقيننا و إنا نتوسل إليك بعم نبينا فاسقنا، قال فيسقون²⁰.

This is the tradition from Sahih-Bokhari not from Kafi or Bahar-al-Anvar. All Sunnis and Wahhabis believe this tradition. There is a delicate point here and that is they believe that imploring to dead people is polytheism and Haram and whereas imploring to alive people is allowed; and this is because of this tradition.

It was the first Friday of Ramadan. When I said our afternoon pray in the Masjed Nabavi, a young man who was sitting next to me started advising me:

“Stop being polytheists or you will be regretful; you will find yourself in hell and there is no way back”

He was sympathetically advising me; I knew that he was talking to me honestly. I said: “Why do you say that I am a polytheist?”

I usually wear Arabic clothes to blend in with them, but I didn't wear it that day and my hands were down while I was praying; there were not folded like the way Sunnis pray. He said:

“The way you say your pray. You implore to Prophet and imploring to prophets is polytheism.”

I said: “Have you read the verse in which Joseph's brothers visit their fathers and say:

يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ²¹

18. Surah Maede versed 35

19 Bahar al-anvar Majledsi v 25 p 23

20 Sahih Bokhari Abvav Al-Esteghsa v 16 p 33

21 Surah Joseph verse 97

They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

And Jacob said:

سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ²²

He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

Were Joseph`s brothers polytheists? He said: “It is for the lifetime not for the intermediate world”

I said: “What do you mean by intermediate world?”

He said: “When they are dead, they have no power to be the mediator between people and God”

I said: “Which one is superior, Prophet or martyrs?”

He said: “Prophet”

I said: “Quran says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ²³

Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

When martyrs are alive, Prophet should be alive as well. He said:

هذه حيات برزخيه

“It is a life in the intermediate world”

I said: “Is living in the intermediate world for martyrs or believers?”

He said: “martyrs”

I said: “what do you say about this verse?”

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَ يُؤْمَ تَقْوَمُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ²⁴

22. Surah Yousef verse 98

22. Surah al-Emran verse 169

24. Surah Ghafer verse 46

The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.

They were not believers. While I was talking to him, some people were watching us. When I told him this, he stood up and said:

أنت مشرك، أنت مشرك، أنت مشرك.

He left. An old man who was listening to us came and said:

“Don’t read Quran? Aren’t you aware of interpretations?”

I said: “What do you mean?”

He said: “How do you interpret this verse?”

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ²⁵

Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.

I said:

النساء الخبيثات للرجال الخبيثين و الرجال الخبيثون للنساء الخبيثات و النساء
الطيبات للرجال الطيبين و الرجال الطيبون للنساء الطيبات.

He said: “Why do you curse Aisha? Wasn’t she the Prophet’s spouse? Wasn’t Prophet a purified person?”

I said: “First of all, it is an accusation, there is no Shia who curses Aisha. Second of all: “Weren’t Noah and Lute, the Prophets, believers? Quran says:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَ امْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ
عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ
مَعَ الدَّٰخِلِينَ²⁶

Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.

25. Surah Nur verse 26

26. Surah Tahrim verse 10

When I told him this, he stood up and swore at me and left. This is their strategies when they don't have anything to say. I have seen these things a lot. When he left, I talked to some the young men who were sitting around me; I told them that these are the accusations which Shias have been accused of for 700 or 800 and they don't have any documents for what they say. They haven't read any Shias' books.

Interestingly, I, in the middle of Ramadan, was talking about this issue with Sheikh Muhammad Jamil Zeino. He said: "You yourself prove that you are polytheists?" I said: "Oh, Sheikh, the book you sent me was about imploration; and you referred to a tradition in Sahih-Bokhari:

إنا كنا نتوسل إليك بنبينا صلى الله عليه وسلم فتسقيننا و إنا نتوسل إليك بعمّ نبينا فاسقنا²⁷.

This tradition both refers to the life time and the death time; he was an scholar; he could understand the things we said.

He said: "After Prophet's demise, we don't have any documents that companions implored to Prophet Muhammad. Since we don't have any proof, so this this issue is not right, if it was, companions might have implored Prophet"

One the student who was sitting in front of me said:

"We don't have any tradition that a companion, after Prophet's demise, said: "Oh Prophet"

I said: "Oh Sheikh, we know a tradition which is talked about on and on in the Sunni sources:

أصاب الناس قحط في زمن عمر، فجاء رجل إلى قبر النبي صلى الله عليه وسلم، فقال: يا رسول الله! استسق لأمتك، فإنهم قد هلكوا...²⁸.

They believe visiting the tombstone and saying "Oh Prophet" as polytheists.

I told them: "What do you say about this?"

Sheikh said: "This tradition is weak"

27. Sahih Bokhari Abvav Esteghase v 2 p 16

28. Fath al-Bari Ibn Hajar v 2 p 412 / Al-Mosnaf Ibn abi Sheibe Kufi v 7 p 482 / Al-Estiah Ibn Abd Bar v 3 p 1149 / Kanz Al-Emal Motaghi Hendi v 8 p 431/ Taikh Medina Damascus Ibn Asaker v 44 p 345 / Al-Esaba Ibn Hajar v 6 p 216 / Tarikh Eslam Zahabi v 3 p 273 / Al-Bedayah Va Nahaya v 7 p 105

They, without any analysis, consider this tradition weak. This their strategies, to consider the tradition weak without pre-analysis. Those who are expert at documents, traditions and Rejal(authorities) science could stand against them.

I said: “Ibn-Hajar stated this tradition in Fath-al-Bari, also Ibn-Kasir in Al-Bedaya Val-Nahaya and they considered this tradition as an authentic traditions. Sunnis both believe Ibn-Hajar who seemed to be a Wahhabi and also Ibn-Kasir who was a true Wahhabi. When I told him this, he was really shocked. He said: “Bring me the book, Fatholbari.” Soon, the students went the fetched the books. I have done something which I don’t want you to do the same; whenever I go, I take my computer with me; I always have 6 thousand Sunni and Shia books ready in my computer soft wares which I can simply have an access to. Plus, these books are in different publications. I had written a page number from Fatholbari; and the source he showed me was different from mine. Mine was from Beirut publication, his was from Egypt publication. So, if you write the page number, write its chapter as well. I told him that I would bring my computer to show the page number; as soon as I went to the hotel, I used my computer to write down the page number; I showed them; he said:

“I believe this”

If he was an ordinary person, he would have started swearing at me but academic people and scholars like him would behave reasonably.

7. Visiting the tombstones of the dead people

The next issue is about visiting the tombstones; they forbid us visiting the tombstone and asking for forgiveness, particularly women; they don’t allow women to enter the cemetery. They consider praying beside the tombs and building something over them as Haram. Therefore, when Wahhabi was predominant in Saudi Arabia, they attacked and annihilated Baghi cemetery to dust. Baghi cemetery used to have a dome and a shrine; and in the book “This is the Wahhabi sect” the first and the last page, the picture of the dome and the shrine are illustrated before and after destruction. They also attacked Karbala and as some traditions stated they slaughtered up to 30 thousand people; and they annihilated Imam Husain`s shrine and took everything inside the shrine. They also wanted to remove Prophet`s shrine and dome but they couldn’t as they faced a public protest

from Muslims all around the world. Mr.Najm-al-Din Tabasi has written a book, Ravaghed Al-Iman Fi Aghaed Al-Eslam, about this issue; and he taught this book in Qom and Beirut and this book is the essence of his teachings during the years.

Quran`s Manipulation

The next issue is about Quran`s manipulation; they say that Shias believe Quran has been manipulated and it is not the genuine Quran and if they read it or publish it, it is because of Taghie.

There are many books about this issue; and the best one is called Sianat Al-Ketab An-al-Tahrif written by Dr.Najar Zadegan. There are also some other great books like Sianat Al-Quran An-al-Tahrif, written by Ayatollah Millani, and Akzube Tahrif Al-Ghoran, written by Rasul Jafarian. I also, on Rabi-al-Aval in Maref radio, talked about manipulation of Quran about 20 minutes; I have comprehensively about the Sunni doubts and you can get the tape from Maref, the radio channel. 95 percent of our scholars believe that Quran has not been manipulated and if late Nuri talked about this issue, in his book Fasl-al-Khetab, in his time some people wrote books to reject his ideas. Sheikh Agha Bozorg Tehrani, in Al-Zoriat, defended him and said: “My professor said:

“I don’t want to prove that Quran has been manipulated by this book rather I wanto to prove that manipulation made about New Testament and Old Testament have not been made for Quran. The manipulation I am talking about is about the omitting the statements which were told in the time of Prophet Muhammad, Amir-al-Momeneen and Imams.”

One of the scholar, in lifetime of late Nuri, wrote a book in response to Fasl-al-Khetab about which late Nuri said:

“I demand all to read this book whenever they want to read my book”

If manipulation is a problem, why some Sunni have written books about manipulation? Even a scholar from Al-Ahzar University in Egypt wrote a book about manipulation of Quran. Souti quotes from Omar-in-Khatab:

“When Quran was revealed, it had 1 million letters”

In the time Hojaj-ibn Yosef Saghafi, Quran reciters collected Quran to count its letters; and its all letters were up to 327 thousand. If what Omar-ibn-Khatab said was true, two third of Quran has been omitted. If believing in manipulation of Quran is wrong, the first one who believes that Quran has been manipulated is Omar-ibn-Khatab. He says:

“Surah Anam was like Surah Baghare; it had more than 200 verses”

It means two third of Surah Anam has been omitted. Omar-ibn-Khatab said:

“If they didn’t bother me, I would have brought the verses of Rajm; but I am afraid they might accuse me of manipulating Quran”

These are their traditions. Alusi, in the introduction of Tafsir-Ruh-Almani, talked about the traditions which prove that Quran has been manipulated; he says:

“There are a lot of traditions which prove that Quran has been manipulated”

I think the first thing they do is that they have to respond to their traditions and whatever they say, we say the same thing about what ours scholars said.

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

Dr.Sayyed Muhammad Hussaini Ghazvini

First and Last name: Sheikh Al-Janat 13:02:38

I really wonder that why both sides are stubborn?

You respond to each other in any possible conditions. If you say that reading Shias` fundamental beliefs is Haram, they say, in return, that reading Al-Ghadir is Haram as well.