

Section two:

Let's talk about the case of Baqi Cemetery in a classified form. I am not going to speak about the case emotionally. We should examine when the destruction of Baqi Cemetery has begun. As you all know, this year is the eight eighth anniversary of the demolition of Baqi Cemetery. On the eighth of Shawwal in 1344 Baqi Cemetery has been demolished.

1. Ibn Taymiyah's fatwa concerning the building the Holy Graves.

I feel like I need to take your minds back to 7th and 8th centuries AH when they ordered the demolition of the Baqi Cemetery and the holy shrines of Imams (AS). Ibn Taymiyah (died in 728 AH) structured his anti-Quranic thoughts since 701 and 702 AH and officially issued the following verdict:

فالمشاهد المبنية علي قبور الأنبياء و الصالحين من العامة و من أهل البيت، كلها من البدع المحدثه المحرمة في دين الإسلام²¹.

Monuments and shrines built on the dome of prophets (AS) and the righteous (Saliheen) from Sunnites and Shiites are forbidden in Islam.

2. Ibn Qayyim Jouziyah's (disciple of Ibn Taymiyah) fatwa on rebuilding the graves.

Ibn Qayyim Jouziyah (he was the only disciple of Ibn Taymiyah who vivified his thoughts; otherwise considering the campaigns which had been begun against Ibn Taymiyah, his thoughts certainly had been forgotten by now. But Ibn Qayyim Jouziyah was the only person who regenerated his theology by writing books and articles) has a hideous interpretation in a book titled Zaad al-Ma'ad p 661:

يجب هدم المشاهد التي بُنيت علي القبور التي اتخذت أوثاناً و طواغيت تعبد من دون الله و لا يجوز إبقاؤها بعد القدرة علي هدمها و ابطالها يوماً واحداً، فانها بمنزلة اللات و العزي أو أعظم شركاً عندها و بها.

"It is obligatory destroying the monuments built on the graves... for the shrines and graves are considered as the Lat and Uzza idols or even worse than them."

How it is obscene! There is no body to remind these lunatic and half-witted people:

"The first and the only shrine which all the Muslims around the world get familiar with, is the shrine of Holy Prophet (PBUH) - the Green Dome-". When Muslims around the world

²¹ . Minhaj al-Sinah Li Ibn Taymiyah, vol 2, p 437

enter Mecca al-Mukarramah and Saudi Arabia one of the highest concerns of them is going to visit the pure holy shrine of the Prophet (PBUH) and turning around it like a butterfly. Aren't the graves of the first and the second Caliph inside the shrines of the Prophet? Are their graves considered like Lat and Uzza idols? Why don't you exclude them?

3. Absurd claims of the Noor Satellite TV channel

These issues are formed in the 7th and 8th century AH we can see some satellite TV channels such the so-called Noor present absurd saying. In this TV channel a refugee in the west declares impertinently:

"Visiting these courts is like worshipping the Lat and Uzza idols and going to the place of idols (pagoda). Those who have built these courts are going to earn money from them."

Aren't they ashamed of uttering such absurd sayings?

He also says:

"Grand Islamic Ulama and Maraji' know well that shrine building polytheism, but because of the interests that they earn from shrine building they cannot oppose with shrine building. Just like the Pagans at the Ignorance Age. Although they considered idolatry bad, they didn't leave it for they earned benefits from idolatry."

I swear by God and I swear on Hazrat Fatimah (AS) to tell the truth that the benefits of which Marja' and Islamic scholar is in shrine building? Don't you know our great Maraji' expand millions of tomans annually for building the shrines and holding cultural ceremonies and proselytism. If you can show us an evidence regarding transferring even a penny from holy shrines of Imam Reza (AS), Amir al-Mumineen (AS) and Imam Hussein (AS) to the bank account of our Maraji', we will accept your words. Otherwise we ask you for four times.

If you cannot bring us the evidence at our fifth request we recite this verse of Quran for you:

وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ^{٢٢}

Why do you lie like that? Why did you choose the name of Noor (illumination) for your TV channel? If this TV channel isn't the obscurity (misguiding), then what is it? They then animadvert upon us why we name their TV channel misguiding (Zulmat)!? You should apologize from the obscurity itself – which is the God's creature –. You insult to the obscurity when you ascribe the expression Noor (illumination) to your TV channel.

One day I made a phone call with the executive managing of this TV channel and restated a sentence from them. After hearing the sentence he said: "We have not broadcasted anything like in our channel." Then I told him: "Mr. Hashemi! I don't speak unreasonable any time." During my 28-year presence on the satellite channels and TV channels people haven't heard

²² . Quran, 24: 7

any unreasonable saying from me. At the same time I played the video clips on the phone for him. Then he said: "We will not broadcast such things and invite such people to our TV program anymore."

I said to them:

"Why do you invite him every week and broadcast his words? Why did you use the worst and the most vulgar words about the Shiite, Shia leadership, authorities of Shiites and Imam Khomeini (RA) at the night of Quds?"

How do you say that your channel is not political?

In a program in September 1st, 2009 which was against the Imam's holy shrine one of their experts said:

"I don't say to go there and plant a bomb to destroy the shrines. If Imam Reza (AS) was alive, he would certainly order to destroy these shrines and courts."

Look! They are wittingly seducing. You who say that claiming of knowing the unseen is polytheism, how can you claim that if Imam Reza (AS) was alive, he would certainly order to destroying? Perhaps you have taken this occult news from this TV channel:

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ لِمُشْرِكُونَ^{٢٣} وَإِنْ أٰطَعْتُمُوهُمْ

It is interesting that he says:

"The issues such as court, dome, progeny of Imams' shrines and the like is a way to revive polytheism."

We didn't understand what the intention of this person is. That is to say if people go to the Imam Reza's shrine and pray and worship God and choose imam Reza's shrine (AS) as an intermediary between themselves and their God, are they for revival of polytheism?

If I were them, I would tell: "It is your saying that is for revival of paganism." That is to say they intend to make it clear for people that they are trying to inspire the false attitudes (paganism) instead of the true Islamic fundamentals in people's mind. Look at to people who say to us: "You are polytheist."

4. The God of Wahhabism is a curly-haired young man

Try to reform your beliefs about God. Shiites are proudly inspired by the Glorious Quran and the tradition of the Holy Prophet (PBUH) and immaculate Imams. We don't accept the God you introduce us today. This God is entered your book by the Jews. We don't believe in such a God. We don't believe in God who is like a curly-haired young man whose beard has not grown on his face that every viewer falls in love with Him. This is not the God of Muhammad (PBUH) and Ahl al-Bayt (AS).

²³ . Quran, 6: 121

In the book Tabaghat al-Hanabilah God is introduced as an adolescent who is newly got familiar with his society and has curly hairs. The narrator says:

رَأَيْتَ رَبِّي عَزَّ وَجَدَّ، شَابًّا أَمْرَدَ جَعْدَ قَطَطٍ، عَلَيْهِ حَلِيَّةٌ حَمْرَاءُ.

"I saw God as an adolescent whose beard has not grown on his face; He was shaggy and curly and was with red jewelry and ornaments."

Ahmad Ibn Hanbal also says:

هَذَا حَدِيثٌ رَوَاهُ الْكَبَرُ عَنِ الْكَبَرِ، عَنِ الصَّحَابَةِ عَنِ النَّبِيِّ، فَمَنْ شَكَّ فِي ذَلِكَ أَوْ فِي شَيْءٍ مِنْهُ فَهُوَ جَهْمِيٌّ لَا تَقْبَلُ شَهَادَتَهُ وَلَا يُسَلِّمُ عَلَيْهِ وَلَا يُعَادُ فِي مَرَضِهِ.^{٢٤}

"Considering some issues together with coming of the anniversary of the Baqi' Cemetery demolition, I cannot taunt them. Because I am a well-known scholar I cannot utter some issues causing misunderstanding. But I should confess that their God is not the God introduced in Quran."

لَيْسَ كَمِثْلِهِ شَيْءٌ^{٢٥}
لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ^{٢٦}
قُلْ هُوَ اللَّهُ أَحَدٌ^{٢٧}

5. The God of Wahhabism may suffer from eyesore.

The God of you Wahhabis is the God who may suffer from eyesore and the angles go to visit him.

إِشْتَكَّتْ عَيْنَاهُ فَعَادَتَهُ الْمَلَائِكَةُ وَبَكَى عَلَيَّ طُوفَانَ نُوحٍ حَتَّى رَمَدَتْ عَيْنَاهُ.^{٢٨}

We don't believe in such a God.

6. The God of Wahhabis has all the organs except beard and genitals.

This God is not the God introduced in Quran having everything except beard and genitals. One cannot be found believing in this God. This God is something other than that in Quran.

Consider the following verse:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ^{٢٩}

According to your opinion about the aforementioned verse, in the Resurrection Day everything will be devastated except God's face.

7. Wahhabis' God is a little bigger than his throne in size.

24 . Tabaghat al-Hanabilah li'abi Ya'li, vol 3, p 81, Hadith 82, Ibtal al-Ta'wilat li'abi Ya'li, vol 1, p 141

25 . Quran, 42: 11

26 . Quran, 6: 103

27 . Quran, 112: 1

28 . al-Milal Va al-Nihal Lil-Shahristani, vol 1, p 106

29 . Quran, 28: 88

Wahhabis believe that God sits on his throne in a way that his body remains as four fingers out from each side. We cannot understand how big the God is!

إِنَّهُ جَالِسٌ عَلَيْهِ، مَتَّصِلٌ بِهِ وَ أَنَّهُ أَكْبَرُ بِأَرْبَعِ أَصَابِعٍ، إِذْ لَا يَصِحُّ أَنْ يَكُونَ أَصْغَرَ مِنْهُ، لِأَنَّهُ الْعَظِيمُ، وَ لَا يَكُونُ مِثْلَهُ لِأَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فَهُوَ أَكْبَرُ مِنَ الْعَرْشِ بِأَرْبَعِ أَصَابِعٍ.³⁰

We don't accept such a God and we deny this God, furthermore the Quran and the Prophet (PBUH) and the Imams (AS) also deny this God.

8. The Wahhabis' God rides on a donkey

We don't accept the God riding on a donkey and coming down from Heaven to earth to visit his servants.

قَالَ ابْنُ عَسَاكِرٍ: وَ أَبَوَا إِلَّا التَّصْرِيحَ بِأَنَّ الْمَعْبُودَ ذُو قَدَمٍ وَ أَنَّهُ يَنْزِلُ بِذَاتِهِ وَ يَتَرَدَّدُ عَلَيَّ حِمَارًا فِي صُورَةِ شَابِ أَمْرَدٍ بِشَعْرٍ قَطَطٍ وَ عَلَيْهِ تَاجٌ يَلْمَعُ وَ فِي رِجْلَيْهِ نَعْلَانِ مِنْ ذَهَبٍ...³¹

Shaykh Mufid (RA) says:

Some of the scholars in Baghdad put grass and hay on the roof of their houses so that if God came down with his donkey, he would be able to see their grass to sit down on their roofs.

What are these nonsense beliefs you have in your monotheism doctrine (Tawhid)? Then you ascribe us polytheist? (How can you do this?)

9. Wahhabis' God sets out for Mecca by camel

We don't accept the God who rides on a camel and performs the ceremonials and rites of Hajj alongside his servants at Mina and Arafat.

رَأَيْتُ رَبِّي بِمَنِي عِنْدَ النَّفْرِ عَلَيَّ جَمَلٍ أَوْرَقٍ عَلَيْهِ جُبَّةٌ صُوفٌ أَمَامَ النَّاسِ.³²

We cannot accept such a God. Going to the shrines of Imams (AS) means the denial of this kind of monotheism. They (Imams) do not tell us only deny this God but they teach us to disbelieve them.

Imam Baqir says in this regard:

كُلُّ مَا مِيزْتُمُوهُ بِأَوْهَامِكُمْ فِي أَدَقِّ مَعَانِيهِ، فَهُوَ مَخْلُوقٌ لَكُمْ، مُرَدُّودٌ إِلَيْكُمْ.³³

"Whatever you imagine about God in your mind has been created by you and is not His true nature."

³⁰ . al-Awasim Min al-Qawasim Li'abi Bakr Ibn al-Arabi, p 209

³¹ . Tabayyun Kizb al-Muftari Li Ibn Asakir, vol 1, p 310

³² . The History of Damascus Li Ibn Asakir, vol 27, p 396, Mizan al-E'tidal Lil-Dhihbi, vol 1, p 513. Sayr A'alam al-Nabla' Lil-Dhihbi, vol 1, p 16. Lisan al-Mizan Li Ibn Hajar al-Asqalani, vol 2, p 238

³³ . Bihar al-Anwar Lil-Allameh al-Majlisi, vol 66, p 293.

If you worship your imagination you are worshipping the idols. We learn such monotheism by going to Imam Reza's shrine. We don't believe in monotheism you have learned from Jews. We learn such teachings from going to shrines of Imams.

As I said before they don't fear of dome, court and Minarah (i.e. the shrines of Imams) that they order to destructing them.

As I said before if they ordered the demolition of shrines of Imams was not because of their fear of domes, courts and Minarahs. If it was so, they wouldn't build shrines for Sunni Imams. Now in Egypt, Imam Shafi'i has a court and they have built court for Abu Hanifa and Ahmad Ibn Hanbal. They don't fear of the constituent materials of the shrines. They don't fear of the 20 million pilgrims going to Imam Reza's shrine and get familiar with Imam Reza's tradition and culture. Thousands of Christians, Sunnis and Wahhabis go to the shrine of Imam Reza (AS) and Jamkaran Holy Mosque and transform into the Ahl al-Bayt's Sect; this is what they fear of.

10. Demolition of the graves of Imams in Baqi' Cemetery.

They have found out that people from Shiite and Sunnite come from around the world and amorously visit the shrines of Imam Mujtaba (AS), Imam Sajjad (AS), Imam Baqir (AS) and Imam Sadiq (AS) – who are of the prophet's beloved ones and Hazrat Fatimah's beloved ones – and express their lovely feelings toward Imams (AS) and this is what they cannot tolerate. Accordingly they beguiled such people as Abdullah Ibn Sulayman Ibn Saud Ibn Balihad (Died in 1359 AH) and gathered Sunni scholars and compelled them to sign and confirm that this Baqi' Cemetery – the shrines of Imams (AS) – is the place for propagating polytheism and should be demolished. They compelled 15 of them to sign it.

Doing this they wanted to cover up their crimes. In this regard not only did they destruct the Imams' shrine in Baqi' Cemetery but also they destructed the Hazrat Fatimah's Bayt al-Ahzan (house). They destructed the court and dome built on the graves of Prophet's wives. They also destructed the court built on the grave of Umm al-Banin (AS) – Hazrat Qamar Bani Hashim's mother – they destructed the pure grave of martyrs of Uhud Battle. The birthplace and the residence of Imam Hassan (AS) and Imam Hussain (AS) and the Bani Hashim lane which was considered as religious monuments were destroyed. It is interesting that they even decided to destroy the Holy Shrine of the Prophet (PBUH). They refrain from destroying the holy shrine of the Prophet (PBUH) when the Islamic governments issued this ultimatum: "If you intend to destroy the holy shrine of the Prophet (PBUH) all the Islamic Countries will fight with you."

There are now some Muftis who are thinking of destroying the holy shrine of the Prophet (PBUH).

11. Albani's suggestion for destroying the holy shrine of the Prophet (PBUH)

Nasir al-Din Albani (considered as the Bukhari of the time or according to Bon Baz the imam al-Hadith) officially issued this Fatwa:

و مما يؤسف له أن هذا البناء قد بني عليه منذ قرون إن لم يكن قد أزيل تلك القبة الخضراء العالية و أحيط القبر الشريف بالنوافذ النحاسية و الزخارف و السجف و غير ذلك ممّا لا يرضاه صاحب القبر نفسه صلي الله عليه و سلم . . . أعتقد أن هذا من الواجب علي الدولة السعودية إذا كانت تريد أن تكون حامية التوحيد حقاً^{٣٤}.

"If the Saudi government honestly claims to spread out the culture of monotheism, it must destroy the shrine (the Green Dome) of the Prophet (PBUH)."

12. Religious obligation (wujub) of the exhumation of the bodies buried in mosques.

The High Commission of Issuing Fatwa in Saudi Arabia plots to initiate destroying the holy shrine of the Prophet. If they weren't terrified of the Islamic governments, they would certainly have demolished the holy shrine of the Prophet by now.

Let me document my claims so that the whole world accepts it:

They have issued this fatwa in the book titled Fatawi al-Lajanah al-Da'emah Lilbuhooth al-Elmiyah which is available on the internet websites:

و يجب علي ولي أمر المسلمين أن يهيم ما بني علي القبور من المساجد; لأنها أسست علي غير التقوي و أن ينبش من دفن في المسجد بعد بنائه و يخرج جثته من المسجد حتي عظامه و رُفاته، لاعتدائهم بالدفن فيه و ينقل رفاتة إلي المقبرة العامة في حفرة خاصة^{٣٥}.

"It is obligatory on the Guardians of the Muslims to exhume the bodies buried in mosques and take their rotten bones out to bury in the public cemeteries or spill them in a valley."

They want to achieve this goal. I do not know if this fatwa is applied in the case of the holy shrine of the Prophet (PBUH), what disaster will come up? This disaster will be one billion times painful than the Quran Burning Case. Do they accept to exhume the Abu Bakr and Umar's bodies and take out their left dust and spill it somewhere else? Or are they considered having a special sanctity?

If they want to announce this fatwa in the public, what disaster will be going to happen in the Holy Mecca? Aren't there the Hazrat Hajar's grave and Hazrat Ismaeil's grave beside the Baytullah al-Haraam and inside the Masjid al-Haraam? What are you going to do with them?

13. The graves of Hazrat Ismaeil and Hajar are inside the Baytullah al-Haraam.

³⁴ . Tahzir al-Masajid Min Ittikhaz al-Qubur Masajid Lil-Albani, p 68 & 69

³⁵ . Fatawi al-Jinnah al-Da'imah Lil-Buhooth al-Ilmiyyah va al-Ifta', vol 9, p 79 & 80, al-Fatwa No 8263, Jam' Ahmad Ibn Abd al-Razzaq alODawish

Mr. Ibn Sa'd says explicitly in al-Tabaghat al-Kubra, vol 1, p 52, printed in Beirut in printing office of Daar Sadir:

لَمَّا بَلَغَ إِسْمَاعِيلُ عَشْرِينَ سَنَةً تَوَفَّيَتْ أُمُّهُ هَاجِرٌ وَ هِيَ ابْنَةُ تِسْعِينَ سَنَةً، فَدَفَنَهَا إِسْمَاعِيلُ فِي الْحَجَرِ ... وَ تَوَفَّى إِسْمَاعِيلُ بَعْدَ أَبِيهِ فَدَفِنَ دَاخِلَ الْحَجَرِ مِمَّا يَلِي الْكَعْبَةَ مَعَ أُمِّهِ هَاجِرَ.

"When Hazrat Hajar and Hazrat Ismaeil were gone, they were buried besides Masjid al-Haram in Hajar Ismaeil."

Allameh Amini says in Umdah al-Qari Sharh Sahih al-Bukhari, Vol 15, p 217:

قَبْرُ هُودَ وَ صَالِحَ وَ شُعَيْبَ وَ نُوحَ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ بَيْنَ زَمْرٍ وَ الرُّكْنِ وَ الْمَقَامِ.

Figures such as Hazrat Hood, Salih, Shuaib and Noah (AS) have been buried around Baytullah (the house of Allah). What are you going to do with their graves?

14. There are 300 graves of the prophets around Baytullah al-Haram.

Mr. Halabi says in al-Sirah al-Halabiah, vol 1, p 250:

وَ جَاءَ إِنْ حَوْلَ الْكَعْبَةِ لِقُبُورِ ثَلَاثِمِائَةِ نَبِيٍّ.

"More than 300 of the past Prophets are buried inside the Masjid al-Haram."

What are you going to do with these holy graves? Do you know if these inauspicious Fatwas are implemented, what a great disaster will happen in the Muslim world? We officially warn the Muslims to be alert. We warn our Shia and Sunni brothers not to be deceived by them.

The most eminent house in Quran

Regarding the most eminent house, God explicitly says in Quran, verse 30 of the Sura Noor that the house of Prophet (PBUH) and the house of Imam Ali (AS) are foremost among the houses. Quran says in this regard:

فِي بُيُوتٍ أُذِنُ لِلَّهِ أَنْ تَرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ

Tha'labi says in his commentary:

قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ؛ فَقَامَ رَجُلٌ فَقَالَ: أَيُّ بُيُوتٍ هَذِهِ يَا رَسُولَ اللَّهِ؟ قَالَ: بُيُوتُ الْأَنْبِيَاءِ. قَالَ: فَقَامَ إِلَيْهِ أَبُو بَكْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا الْبَيْتُ مِنْهَا لَبَيْتِ عَلِيٍّ وَ فَاطِمَةَ؟ قَالَ: نَعَمْ مِنْ أَفْضَلِهَا^{٣٦}.

15. Building mosques on the grave of As'hab Kahf (the companion of the cave).

Gog says in the verse of 21 in Sura Kahf:

³⁶ . Tafsir al-Tha'labi, vol 7, p 107. Al-Durr al-Mansour Lil-Suyouti, vol 5, p 50. Tafsir al-Alousi, vol 18, p 174

إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ
بِهِمْ قَالِ الَّذِينَ غَلَبُوا عَلَيَّ أَمْرَهُمْ لَنَتَّخِذَنَّ عَلَيْهِم مَسْجِدًا

"... Muslim said: We build a mosque on the grave of As'hab Kahf"

What is the Muslim's fault when you are stupid and cannot read and understand the Quran well?

One can find the following interpretations in the Tabari's commentary and other commentaries:

و قال المسلمون: بل نحن أحق بهم، هم منا، تَبْنِي عَلَيْهِم مَسْجِدًا نَصَلِي
فِيهِ وَ نَعْبُدُ اللَّهَ فِيهِ^{٣٧}.

"Muslims said: We build a mosque on the grave of As'hab Kahf so as to perform the prayers and worship God."

How can you say the building mosque on the graves is forbidden and an innovation, when from Quran's view there is no problem with?

16. To ask for blessing from As'hab Kahf's graves.

Zamakhshari (one of the Sunni pillars in commentary) says:

«لنتخذن» علي باب الكهف «مسجدا» يصلي فيه المسلمون و يتبركون
بمكانهم^{٣٨}

"We will build a mosque on the As'hab Kahf's grave so as to Muslims perform their prayers there and ask for blessing from them."

Does not this saying justify building on graves, shrine building and mosque building beside the grave?

Aren't you on the wrong pass?

It is interesting that one day a Shia youth called to their misguided TV channel and said:

"Haven't you read this verse لَنَتَّخِذَنَّ عَلَيْهِم مَسْجِدًا meaning we build a mosque on the grave of As'hab Kahf" that you disagree with shrine building so much?

Does not this verse justify shrine building on the graves?

Then the TV executive said:

"God in this verse has just narrated the case and has not verified it."

If building court on the grave of As'hab Kahf was polytheism and God did not mention it, then He would have misguided people. If we consider the aforementioned reasoning as a silly answer, I think we are insulting idiots! He also presents this casuistry:

³⁷ . Jami' al-Bayan Lil-Tabari, vol 15, p 278, Hadith No 17317, al-Durr al-Mansour Lil-Suyouti, vol 4, p 217. Fat'h al-Qadir Lil-Shoukani, vol 3, p 277.

³⁸ . al_kashif An Haqa'iq al-Tanzil va O'youn al-Aqawil Lil-Zamakhshari, vol 2, explained in p 477. Tafsir al-Nasfi, vol 3, p 8.

"If God narrates the story of Pharaoh in Quran, then should the Pharaoh's action a model for us?"

When God quotes the Pharaoh story, he also tells off him. While you claim that you are Quran reciters and memorizers (qurra) then how haven't you seen the verse 13 of Sura Kahf which explicitly says:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَا مُمُوكَهُم
هُدَى الْكَهْفِ

"We relate you their account in truth."

Isn't this verse the God's verification?

Anyway, there are too much to say. One of our best reasons is the case of the Prophet's holy shrine.

17. The graves of companions (Sahabah), followers (Tabi'in) and four Sunni Leaders

Throughout history, building shrines for companions, followers and four Sunni Imams which are exposed to companions is a strong authentication for the mentioned story.

Hasn't built the dome and court for Salman Farsi (died in 36 AH) in Mada'en? Were they built by Shiites or Sunnis? Khatib Baghdadi (of the scholars in 4th and 5th century AH, in 392-463 AH) has explained about the Hazrat Salman's dome and court and its caretaker.

قبره الآن ظاهر معروف بقرب أيوان كسري، عليه بناء و هناك خادم
مقيم لحفظ الموضع و عمارته و النظر في أمر مصالحه³⁹.

Didn't Talha and Zubayr (Killed in Basrah) have dome and court and don't have now? It is interesting that Ibn Jouzi says:

"They had built dome and court and Minarah on Zubayr's grave and appointed some to receive the pilgrims."

The grave of Abu Ayyoub Absari (of the Prophet's companions) is in Turkey. I have been there ten years ago. It has a dome and court built in 3rd and 4th century AH. When I was there I saw more than one thousand pilgrims beside his court at that afternoon.

Building shrines is not something that is confined to Shiites.

When has it begun building domes, courts and shrines for Abu Hanifa in Baghdad and for Ahmad Ibn Hanbal and for Mr. Shafi'i in Egypt?

Do you dare to object to them as well?

At the end I mention two points and conclude my speech:

³⁹ . The History of Baghdad Lil-Khatib al-Baghdadi, vol 1, p 163

Point one:

We aren't going to talk about Sunnis and Wahhabis. We have already brought you legitimate proofs on shrine building from Sunni resources, conduct of companions, followers (Tabi'in) and Sunni leaders. We are the followers of Imams (AS) and the holy Prophet (PBUH). The holy Prophet says in this regard:

إني تارك فيكم الثقلين كتاب الله و عترتي أهل بيتي.

1. Prophet's command on repairing the Imams' graves

Shaykh Tusi has narrated a narrative in Tahdhib al-Ahkam from the Holy Prophet (PBUH) saying to Hazrat Ali (AS):

"After you pass away, the grave of you and your progeny will become the place of pilgrimage by our pure Shiites."

... فيعمرون قبوركم و يكثرون زيارتها تقربا منهم إلي الله مودة منهم لرسوله، أولئك يا علي المخصوصون بشفاعتي والواردون حوضي و هم زواري غدا في الجنة^{٤٠}.

Thereafter Shiites would begin repairing and rebuilding your graves with the intention of acquiring nearness to God (Qurbah) ... my intercession will be granted to them and they will come to me in the Day of Resurrection beside the Kauthar (a fount in Paradise).

2. Prophet's assertion about the pilgrims of Imam's shrines being blamed.

The holy Prophet (PBUH) has declared his belief about the Wahhabis who stimulated the others to demolish the Imam's shrines:

و لكن حثالة من الناس يعيرون زوار قبوركم بزيارتكم كما تعير الزانية بزناها، أولئك شرار أمتي لا نالهم شفاعتي و لا يردون حوضي^{٤١}.

"But some of ignoble people and knaves will make fun of your pilgrims and blame them just as they do about the adulterous. They are the villains and the worst of my nation and intercession will not be granted to them and will not come to me beside the Kauthar in the Resurrection day."

Point two:

Today, the shrine of Shia Imams is not merely the rendezvous for Shia lovers, but great Sunni leaders go to visit those shrines as well and amorously go around the shrines like a butterfly.

1. Abu Ali Khilal (of the prominent scholars of his time, died in 42 AH)

⁴⁰ . Tahzib al-Ahkam Lil-Shaykh al-Tusi, vol 6, p 22, Hadith No 50. Wasa'il al-Shia (printing by Al al-Bayt) Lil-Hurr al-Amili, vol 14, p 383, Hadith No 19433.

⁴¹ . Tahdhib al-Ahkam Lil-Shaykh al_tusi, vol 6, p 22, Hadith 50. Wasa'il al-Shia (printing by Al al-Bayt) Lil-Hurr al-Amili, vol 14, p 383, Hadith No 19433.

Khatib Baghdadi says:

ما هَمَّنِي أَمْرٌ، فَقَصَدْتُ قَبْرَ مُوسَى بْنِ جَعْفَرٍ، فَتَوَسَّلْتُ بِهِ، إِلَّا سَهَّلَ اللَّهُ تَعَالَى لِي مَا أَحَبُّ^{٤٢}.

Whenever a problem came up to me, I went to Imam Kazim's (AS) shrine and resorted to him then my problems were resolved in a way that I liked.

2. Ibn Habban (of the Sunni Pillars in Rijal (the study of persons)) says in al-Tabaghat:

وَمَا جَلَّتْ بِي شِدَّةٌ فِي وَقْتِ مَقَامِي بِطُوسٍ فَزَرْتُ قَبْرَ عَلِيِّ بْنِ مُوسَى الرِّضَا صَلَوَاتُ اللَّهِ عَلَيَّ جَدِّهِ وَ عَلَيْهِ وَ دَعَوْتُ اللَّهَ إِزَالَتَهَا عَنِّي إِلَّا اسْتَجِيبَ لِي وَ زَالَتْ عَنِّي تِلْكَ الشَّدَّةُ وَ هَذَا شَيْ جَرَّبْتَهُ مَرَاراً فَوَجَدْتَهُ كَذَلِكَ، أَمَاتَنَا اللَّهُ عَلَيَّ مَحَبَّةَ الْمُصْطَفِيِّ وَ أَهْلَ بَيْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ^{٤٣}

"In a period that I lived in Tus, whenever came up a problem I visited Imam Reza's shrine and asked God for resolving my problem there, then my problem was resolved in a short while."

At the end he adds a beautiful saying:

"I have experienced this many times and always my problem was resolved. May God have mercy upon us to pass away having the affection of the Prophet (PBUH) and his Ahl al-Bayt (AS)."

دوستان را کجا کنی محروم؟ تو که با دشمنان این نظر داری

Imams receive everybody so warmly in their shrines that the needs of such people as Ibn Habban, Ali Ibn Khilal and Ibn Khazime'i who don't believe in their (Imam's) governance are met by them before they stop out of there. So you can understand how Imams deal with Shiites (that is to say they will certainly meet the Shiites needs.)

One of the friends has said:

"When I was coming out of the Imam Reza's shrine, I saw Allameh Tabatabaei (RA) (the writer of the book al-Mizan Fi Tafsir al-Quran) and said to him:"

"When we go the Imam Reza's shrine, what should we do so as to be met our needs by Imam Reza before we step out of there?"

The late Allameh Tabatabaei (RA) in his later life said with his hands and voice trembling:

"O' my son! When you enter Imam Reza's shrine, find a corner and recite his mother's (Hazrat Fatimah Zahra (AS) Rawzah (ritual sermon) and mourn for her and make Imam

⁴² . The History of Baghdad Lil-Khatib al-Baghdadi, vol 1, p 133, research by Mustafa Abd al-Qadir Ata, printing by Dar al-Kutub al-Ilmiyyah in Beirut.

⁴³ . al-Thaqat Li'ibn Habban, vol 8, p 457

Reza (AS) mourn for his mother. If you did so, Imam Reza (AS) would meet your needs before you stepped out of his shrine.)"

How it is so strange! All Shia Imams feel sympathy so much for their mother Hazrat Fatimah (AS) so when they hear the name of their mother they cannot say no to the needy before they have stepped out of their shrine.

O' My dears! It doesn't matter wherever in the world you are, if you expect that Imam Reza (AS) and Imam Mahdi (AS) and Amir al-Mu'mineen meet your needs, the best way is reciting the pains and sufferings of Hazrat Fatimah (AS) and mourn and weep for her and make that fallible mourn as well, then you will see what they give you!

Is there a more painful tragedy than that of Fatimah's (AS) for Amir al-Mu'mineen? The moment that Hazrat Fatimah (AS) had fell down on the ground was very sorrowful for Amir al-Mu'mineen and other Imams (AS). It was so the moment she was slapped in the face. The moment which Amir al-Mu'mineen had put Hazrat Fatimah's body on the ablution basin and bathed her body suddenly found out that her chest had been broken and her arm had been swelled up. At this time Hazrat Ali (AS) fainted from seeing her being oppressed and leaned against the pillar uncontrollably and started to sob loudly. Asma' Bint Amis said at that moment:

"You told us to cry quietly so as the people not to realize we are bathing her but you yourself are sobbing loudly!"

Hazrat Ali (AS) said:

"O' Asma' my heart was broken for Zahra's being oppressed when I saw and touched her broken chest, I was not aware of it, nobody had told me about her broken chest and I don't know how she has endured her painful chest at nights?"

ألا لعنة الله على القوم الظالمين و سيعلم الذين ظلموا أين منقلب ينقلبون.

<< Peace be upon you and the mercy of Allah >>

Professor Sayyed Muhammad Husseini Qazwini

Comments:

Post date: November 6, 2010, 18:54:20

Hamid Mahdavi

Hi Mr. Qazwini, I am the youth who pursued your meetings rigorously in Mash'had Ferdowsi University last year. Now I follow up on the interesting programs of yours and your heretic (sorry! I meant Shia!) friends on Wilayah TV. I have converted to Islam and I have become a Muslim (Sunni) and according to you a Wahhabi during a few months ago.

Ouch! What a pity! Isn't it? For you strive so much but not only do not the Sunnite transform to Shiite but also Shiites transform to Hanafi sect, what a bad era is! Meanwhile if you don't believe my words you can ask from Mr. Haji Pour Badakhshan or Mr. Meghdadiayn. Incidentally I am looking for the Truth (haqq) and I have no bias towards me new sect. Meanwhile I try to come to you with Mr. Abdullah Heydari to serve you as a disciple. I consider myself as your follower. May God reward you well if you enlighten me. Meanwhile I would like to recommend to dears who make a phone call with your TV channel to refrain from cursing toward the esteemed companions specially Abu Bakr Sadiq (RA) and Umar Farooq (RA). I remind you to receive my voice from Meghdadiyan or Pour Badakhshan.

Reply

In the name of Allah

Hello to Mr. Mahdavi

Considering your speech in the first meetings I didn't considered you as a Shia youth but believed that you were not only a Sunnite but also a dogmatic Wahhabi who had winked at the truth so I didn't hope you to reach truth.

I cannot believe that you have transformed your sect. you are liar when you claim that you were my seminarian because you had attended in my meetings in Mash'had Ferdowsi University only for a few sessions and this is not a good reason for your apprenticeship like the other attendants who cannot claim this.

At the end I advise you to study my books titled Allameh Sharaf al-Din's al-Murajilat – the story of al-Hawar al-Hadi and criticism on al-Qaffari – whose Arabic and Farsi text is available on the website carefully and impartially.

Hosseini Qazwini

Post date: November 6, 2010, 20:32:40

Majid M Ali

Hello.

First of all I would like to thank you from Prof. Qazwini because he has met this follower of the dissolute Muawiyah with a rebuff while he was so busy. Thank you so much. May Imam Mahdi (AJ'S) reward you well!

Post date: November 6, 2010

Abdul Hamid Mahdavi! You are the liar! You are the inheritor of Abu Harirah. Thank God. You showed us that you have no ability to understand and deduce. You need to resort to lying to be able to propagate the satanic and corrupt Wahhabism. Don't you know based on your satanic doctrine, resorting in any form is polytheism? So you are polytheist or you should accept that the fundamentals of your beliefs are based on lie. Your gossips in Thani are the best propagation for Shia sect especially for those who know you.

Meanwhile what a feud do you have with your mother that you don't use the name that your mother has chosen for you, or other person has chosen your name?

Goodbye.

Post date: November 6, 2010

Mard Mradestan

Thousands of Abd al-Shaytans (the servant of the Satan), (sorry! I meant Abdullah Heydari) may be sacrificed for our honorable Prof. Sayyed Hosseini Qazwini.

Post date: November 10, 2010

Hassan Jalilvand

In His name!

Hello to our honorable Sayyed.

Congratulate on you for your eloquent and intellectual reply.

When I saw this reply, I said to myself, May God reward Sayyed well! so as the ill-informed Wahhabis to be stunned.

May God be with our honorable Sayyed, God willing!

Post date: December 14, 2010

Hello to Grand Prof. Qazwini

I just wanted to thank you for your enlightening about the sinister Wahhabi sect and disclosing the evil nature of it. Meanwhile I am sure that if the ignorant and defaulter followers of Wahhabism proceed to study the real fundamentals that the Shiites and Sunnis possessed in common, they will confess that this sect is void (batil).

Thank God that there are still sincere people who are sensitive to Muslims and their obsessions.

And thanks from the favored servant of Allah Mr. Qazwini.

Post date: February 20, 2011

Sadiq Rastgoo

Hi. I would like to say to Hamid Mahdavi that although I am not a keen person, I found out you are a lackey man and a vassal of Bon Baz and Ibn Jibrin like people. Let alone Prof. Qazwini. I am stunned about what you are doing in Mash'had University. I don't think you were a student but a vassal ordained to disarrange the meeting, but unfortunately you failed.

Post date: February 24, 2001 13:04:25

E devotee of Ahl al-Bayt

Hamid Mahdavi replies:

I have seen in the websites this phrase: **!!!. بسم الله القاصم الجبارين.!!!** Hello. One day I was in a meeting of Wahhabi and Shia gathering!!! In the meeting the headman of the Wahhabis unwillingly addressed me and said: "I would like to make a complaint from you who consider yourself as a Shia and the follower of Rasool Allah (PBUH)!!!"

I said: "I am listening to you". He said: "We as Muslims like your 12 Imams (AS) and respect them. You not only don't respect our Caliphs but also curse them."

I said; "Not! Not at all! We like your Caliphs so much. Even we consider them superior to Rasool Allah (PBUH). Surprisingly he turned to look at me and said that I was surprised at hearing this. You are always going to extremes. How can one believe that the Caliphs are superior to Rasool Allah (PBUH)?"

I said that I brought you my reason. He said: "Come on!" I said: "they are superior to Caliphs because Rasool Allah didn't know (Na'oozo Billah!) that he must assign a successor (Caliph) for himself while Caliphs did know this well and performed the Allah's command and assigned a Caliph for Rasool Allah (PBUH) and there wasn't a better choice except theirs. Good job!!!!"

So the result is that Rasool Allah doesn't know (Na'oozo Billah!) to do so while they did so. And if there were not so and the Prophet (PBUH) has assigned a Caliph for himself on behalf of Allah (SWT) and your Caliphs hasn't accepted it and strived for denying it insomuch that they pinioned his hands and martyred his wife (the daughter of Rasool Allah (PBUH)), so they would have opposed to Allah! Thus, you can see we don't speak without reason.

At that time, the headman of the Wahhabis paled visibly at hearing my reasoning. They were overcome by a sense of outrage. They left the meeting without saying any word and their followers did so. But the believers (Mu'imineen) and Unitarians (Muwahhidun) were very happy at hearing this. You have the honor because you are the Shia of Amir al-Mumineen and this suffices you. The person whom I contemned among his followers by God's grace was the headman of Wahhabis.

Post date: March 11, 2011 23:50:59

Hello to my dear brothers and sisters, By God! I don't know what the size of palm is or maybe my palm's size is a bit longer than usual! I don't know building the dome and court is basically considered as polytheism and idolatry or when it comes to us (i.e. the Shiites) it is so. I suggest to my Sunni brothers and sisters to search the Net and look for the glorious pictures of the domes and courts of your leaders if the opportunity arises. May the curse of Allah be upon whom are envious (As I like one day the whole Mash'had city becomes part of Imam Reza's shrine, you have the right to long this about your leaders'). But I am speaking about the different thing. I would like to warn you to be cautious about unfair people who are beguiling you (If I am not impolite!). Why do think having dome and court for a person – or according to you a scholar – is admissible but it is not admissible for our Prophet (PBUH) and even it is the symbol of polytheism and idolatry? If I am in mistake, please guide me. I accept your reasoning with pleasure.