

The Rose without Thorns

A Criticism of the Books Dedicated

By Wahh bis to the Pilgrims during the Hajj Days

By

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In the Name of God the Compassionate the Merciful

The Rose without Thorns: A Criticism of the Books Dedicated by Wahhabis to the Pilgrims during the Hajj Days

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First Edition :2010 /1389

Print Run:

Price:

Typesetting and Lithography:

Text Printing:

Subject: Wahhabiya _ Defenses and Rejections

Subject: Wahhabiya _ Beliefs

Subject: The Views of Wahhabis on Pilgrimage

Bibliography :No .

Center for Publishing :Qom+ :98 251 7838400, Tehran+ :98 21 64512003

Sold in Most Large Bookshops

Preface

I had gone deep into contemplation and was thinking about the near future: the future in which truth and honesty will take the place of all lies and dishonesty; facts and reality will manifest themselves in an aura of light to all the people. If only the “promised man”¹ would arrive and nullify all falsehood! I am sitting here unhappy but hopeful to see him. I am waiting for him impatiently so that he would come to change this deceitful world _ the world in which superficially beautiful propaganda has weakened the visions of the people in such a way that they might not notice truthfulness and reality.

I am in demand of Hajj, to make the pilgrimage to Mecca, to go to Ka’ba, which is the chief aim of every Muslim. I want to wear the pilgrimage garb, become void of other covers, become all white and go to my Lord. I would like to say “Here am I,” and I wish to hear the answer in my heart. But, let it not be that _ on returning from the Hajj trip, when the record of my deeds is given to the Imam of Time (PBuH) _ there would not be anything of the real Miq t2the indicated time of undergoing ceremonies, saying prayers, wearing the grab, and saying “Here am I” for me! Let it not be that I may be addressed:

“You did not enter Miqāt; you did not undergo the ceremonies; you did not say the prayers; you did not wear the white grab and did not say you “Here am I” out of Truth and Purity!”³

1 . Mahdi, the Imam of Time (PBuH)

2 . The place where a group of Muslims gather, put on the pilgrimage white grab and start Hajj ceremonies.

3 . This quotation is a reference to a tradition from Imam Sajj d narrated in the book Mustadrak-al-Wass ’il like this: Imam Sajj d (PBuH) asked Shebli, who had come back from the Hajj trip: “Did you clean yourself from impurities and did you wear the pilgrimage grab with the intention of performing the Hajj?” Shebli said: “Yes, I did.” Then the Imam asked: “When you had the white grab on, were

I am walking on the parched desert of yesterday which has become the arrival place of the Hajjis of today. In the midst of the past wilderness, they have built large comfortable beautiful rooms or saloons for today's passengers to settle, and I am grateful to God that they have decorated the place for the settlement of Hajjis. The dark wilderness of the past is now illuminated with thousands of lights at the marble pillars and over the marble floors of which they have laid numerous silver-legged chairs. In the past, native Arabs used to welcome Hajjis with their wooden trays full of dates but nowadays they offer sets of books and booklets to the pilgrims to read.

I am not ungrateful to God; I pick up one book from each pack of them offered to me.

I have a sore heart and feel depressed. How should I bear so much indecency and dishonesty adorned with color and varnish on the surface?! The scene looks as if they coated a deadly poison with sugar. It is like a Piece of sweet you put in your mouth but when it goes down your throat you feel the exact bitterness of taste. Everything you see is beautiful with their designs and ornaments, but they are like snakes having beautiful stripes and spots; they approach you playfully to coil around you to charm you but then harm you with their poison. It is only after you become conscious that you understand you have been bewitched.

you mindful of separating yourself from the unlawful acts and depriving yourself of whatever God has prohibited man to do? Shebli said: "No." Imam Sajj d (PBuH) asked; "When you started the acts and underwent ceremonies, did you promise God to do whatever satisfies Him and not to do whatever God does not like you to do?" Shebli answered: "No." and the Imam (PBuH) told him that he had not been purified nor had he become a real pilgrim. Then, the Imam asked Shebli if he had said his prayers and whether he had in mind not to commit any sin when he had repeated "Here am I" and whether he had intended to abstain from anything which is bad deed with God. Shebli's answer to these questions was "No," So the Imam (PBuH) told Shebli that he had not performed a real Hajj; because he had not been a truthful person.

Some years ago when I felt eager to visit the mosque of the prophet in Medina, I made my smaller pilgrimage (Hajj-al-Umra) to Mecca. On arriving at the airport, they wrested from me a few books that I had saved as necessary provisions of my trip. Then as a penalty for their action, I was given a pile of their publicity books free of charge so that I might read and practice. Alas! The more beautiful and expensive those books appeared, the less useful they were, void of religious facts and truth. After my return to Iran and after receiving some similar writings from my friends, I started to write some samples of the glaring errors made by the writers and say how mistaken they are! I hope this small work of mine could be considered as thankfulness for the success I had for the pilgrimage and for the cause of guidance.

The following writing has tried to criticize the opinions and views that bring about nothing except disunion, discord and aberration.

Adnan Darakhshan

Summer of 2008 / 1386

Introduction

The book is intended to be a fountain of knowledge. It will satisfy the soul and quench the thirst of a person who wants to learn something. The book can go so far as to become the best friend and companion of a man. Of course, this applies to good books, but if some people spread the seeds of discord in the writing of a book and propagate poisoning beliefs in it, it will change to a mirage which attracts thirsty people to itself in the search of water in vain.

Why should it be the case that beside the house of God – the principal place of theology – some writings are distributed in which God can be pictured with a face having eyes? How is it that at the side of the house of the prophet (MGSBH)¹ and around his mosque freely distributed books may introduce manifestations of the pilgrims' affection and sincerity to the holy being of the messenger as "polytheism" or "dualism"?!

Monotheism and prophethood are the first two principles in the belief of every Muslim in the world. How can we accept that those who have gone astray themselves in monotheism and unification, and worship a physical god, accuse others of polytheism or consider the people's interest in the prophet (MGSBH) as "necrolatry" (worshiping the dead)?

Here, we are going to discuss briefly monotheism, prophethood, some Islamic principles and also some **misusings** of them criticizing the authorities in Arabia by making use of Islamic sources.

The Author

1 . May God send benediction to him and his household!

Chapter One:

Monotheism

A Corporeal god is not worthy of worship.

Monotheism – the belief in the unique God – is the common theme of all heavenly religions. Thus, it is evident that deliberating on the subject of knowing God, the Exalted – just as He has introduced Himself – is the obligation of every Muslim in the world. Paying attention to such a simple point will guide us to conclude that a physical god must have different organs like hands, eyes, legs and ears, and so he would have a body. As a result, a corporeal god would not deserve to be worshiped.

Introducing a god at the side of the House of God

A god like a human

We will see that Monotheism, the most essential basis of every Divine Religion, is shown in an untrue manner. In the books that are distributed during the days of Hajj, monotheism is introduced the reverse of what it really is just as other beliefs like prophethood, intercession, recourse,¹ Mahdism. Advent of Hazrat Mahdi (PBMH), etc; and the unity God is presented in a distorted way!

The belief in God which is beyond any **limitand boundary is restricted to the limited mind and thought of human beings in these writings. It is with great regret that the writers,**

1 . resorting to the sacred beings for mediation

who simply call us "misbelievers" or "dualists", have turned to the likening of god to a body and have limited the boundless divine essence to a particular space so that he could be seen.

Imagination of god as a Material Form

In a book which is written in the Persian language with the name: "the Belief of the Followers of Tradition and Consensus"¹ that has been handed out to Persian – speaking pilgrims during the time of Hajj since 2005 /1383, we read:

"We believe in god, who has a dignified face, handsome features, magnitude, generosity and favor We believe in God, who has two honorable, great and large hands We believe in God, who has two read eyes to see everyone, because He says in the Quran to Prophet noah :
"Construct the ship under our eyes and by our revelation to you ²..."

The followers of Tradition and Consensus all believe that God, the Exalted, has two eyes.³ In the same book, another verse of the Quran, verse 103, chapter An'am, is this: "Vision comprehends Him not, but He comprehends all visions."⁴

But they have translated and explained the verse as follows:

"The eyes do not comprehend God in this world, but the believers will see and comprehend Him in the other world after life. So, we believe that all the believers will see God on the Day of Resurrection."

It is obvious that the phrases: "in this world," "on the Day of Resurrection," and "the believers will see Him," are added to the holy verse of the Quran through the personal

1 . al – Sunna w – al – Jama'a

٢ . واصنع الفلك باعيننا ووحينا ؛ verse 37, chapter Hud

3 . We should note that this viewpoint is not in the creed of the whole society of Sunnis. It belong to the Wahhabis, who have misused the verso of the Quran.

4 . لاتدرکه الابصار وهو يدرك الابصار .

interpretation of the writers and we all know that no one is going to see God with their eyes in the other world.

The Quran books with the Persian translation available to the Iranian pilgrims in the Mosque of the Prophet and in the Mosque of Kaaba both have such addition. For example, under the Verse 26, chapter Yunus which really means: "For those who do good is the best reward and more."¹

We read "For those who do good is the reward of paradise and more than that, which is the seeing of God."

It is clear that the phrase "which is the seeing of God" is extra to the meaning, and is a personal comment.²

In another book in Arabic, which is given to the pilgrims in Mecca and Madina we read :

"Every night, our lord descends from His throne toward the sky of the earth, stays there until two thirds of the night time is past. For the last part of the night He says: "Anyone who calls me, I will answer them."³

Such an inference from "monotheism" is unlike the innate belief of humans. We know that God watches us but not with two eyes like men. He is omnipresent, omnipotent and all-seeing. He is the creator of **the entire universe**. It is not that He comes down His throne so that He may hear the voice of the creatures. And then He may answer their calls or prayers. Such an opinion is one of the worst beliefs, that is, polytheism in the Essence of God.

It shows that Wahhabis are so unfamiliar with and ignorant of real monotheism. It is **regret** that they do not know the literature of "unity", and at the same time they do not mind calling their opponents "disbelievers" or "dualists".

1 . للذين احسنوا الحسنی وزیاده .

2 . The Quran translated to Persian, p 212

3 . Usul – al – Imam by Muhammad Abd – al - Wahhab

Dissemination of Polytheism in the Essence of God in Different Languages

It is much to be regretted that, in practice, such beliefs are propagated even in other languages, which will have their negative effects thereto. Look at this English version:

Narrated Ibn Umar (and Abu Hurayra) ...: "On the Day of Resurrection, Allah will grasp the whole (planet of) earth by His hand and all the heavens in His Right; then He will say: "I am the King."¹

Indeed, the books with large circulation by Wahhabis in Arabia and their Qurans printed in several languages having such commentaries will cause bad results. What suppositions will they bring about in the Muslims, minds?

Let us be united under the flag of monotheism.

The first recommendation for the initiation of a constant unity is to struggle to correct the concepts in the basic principle of Monotheism. It is wrong to presume God has two arms or hands or: He takes hold of the earth with one hand and holds all the skies with the other. Let's say: On the Day of Resurrection, God has everything under His powerful possession or: Everything is under His dominance and rule. As He says in a verse of the Quran:

"Whose is the sovereignty this Day? It is Allah's the One, the Almighty."²

Then, such a God does not and can not have hands, face, eyes, etc., to make him needy of limbs and limited to them. Moreover, this causes God's servants to get involved in likening Him to a creature.

In another verse of the Quran we read: "... Nothing is as His likeness³ ..."

1 . A commentary to the meaning of the Quran in English p. 181

2 . لمن الملك اليوم ؟ لله الواحد القهار .

3 . ليس كمثله شيء .

We must know that God is never visible neither in this world nor in the other world after life, because if a being becomes visible, he will be "limiter", however large a creature it may be. When a Muslim says: "God is the greatest¹." And repeats it several times a day, the meaning is that God is greater than that which we can describe. So it is not right to translate the previous verse in a literal way and say: "The eyes do not comprehend Him but He sees the eyes and also sees whatever our eyes see." Nor are we supposed to interpret the verse on our own will, add something to it and say: "The believers do not see God in this world but they will see Him on the Day of Resurrection." So, we reiterate: No one will

See God neither in this world nor in the other world afterlife.

The Gist of the Subject

1. Monotheism means that we must know God is pure and free from any likening. The maxim "God is the greatest." Means that He is greater than whatever can be thought and described. It is for the same reason that Muslims pay attention to the words and use it with each prayer they perform every day.

2. The Wahhabis have replaced the Divine Monotheism with a God that has two hands, two eyes and a face. This is the same likening which is negated and rejected by the Quran and in the traditions quoted from the immaculate Imams. (PB upon them)

3. The Wahhabis, who are mistaken in understanding "monotheism", accuse the other people of unbelief, heresy or polytheism.

Chapter Two:

Prophethood

Visiting the prophet (MGSBH)

1. الله اكبر.

Heresy or the Most Admirable Fact

Those who publish and distribute the books of the so – called believers in "Tradition and Consensus" outwardly free of charge to the pilgrims not only want to pretend that visiting the holy tomb of the prophet is not so important but also want to show that any intimate and sincere relation of the Muslims with their real leader is blasphemous. The Wahhabis, in their innumerable printed books, write that even kissing the prophet's shrine is heresy : They say :

" It is not permissible for anyone to touch the holy house or kiss the shrine of the prophet or move around it because it is not quoted from any of the righteous predecessors to allow that, but such an "righteous predecessors" they mean those companions of the prophet (MGSBH) and those great men that are approved by the Sunnis. ترجمه یک جمله جا افتاده پاورقی هم ذکر نشده

Quite unlike what they say, not only is it not a heresy to touch and kiss the shrine but also we have many narrations from beneficent **predecessors** to have allowed this, It is improbable, even impossible, that Wahhabi publishers do not know and have not read such narrations which are mentioned frequently in Sunni references. So, it is evident that Wahhabis purposely and consciously express the case in an untrue way. As an example, we could refer to the action of Abu Ayyub Ansari, who is indeed one of the righteous well known companions of the prophet Mohammad (MGSBH).

He has stated that touching and kissing the sacred places as a respectful action must be some pious deeds:

Abu Ayyub Ansari Paying Homage to the Holy Tomb of the Prophet

One day, Marwan – bin – Hakam,¹ a proponent of Muawia² and Sons of Umayya¹ saw a man who had put his face on the stone of the holy prophet's Tomb. Marwan took hold of the

1 . مروان ابن حکم.

2 . معاویہ

man's neck and asked angrily whether he knew what he was doing. The man, who was Abu Ayyub a companion of the prophet, answered: "Yes, I know what I am doing. I have come to the Messenger of God not to a piece of stone. One day I heard Hazrat Mohammad (MGSBH) say: Do not cry or weep over the religion of Islam when the competent rulers under take it, but shed tears over the religion when unsuitable rulers (Muawia and Marwan) take over the people's affairs".

Then Hakim Nayshaburi adds something to the above tradition saying:

"According to Bukhari² and Moslem³ (Writers of the two well-known books of the Sunnis) the above tradition is correct, but they have not quoted it in their books."⁴

So, in the belief of competent predecessors, appealing to, resorting to and touching the tomb of the prophet (MGSBH) have all been good deeds ... It is the House hold of Marwan and House hold of Umayya that object to such treatments.

You are not to ask the "prophet of grace" for anything.

We understood up to here that the Wahhabis consider kissing or touching the shrine as a heresy, and, so, prohibit Muslims from expressing such kinds of affections to the prophet. In another book they give to the pilgrims of the prophet's mosque, it is said expressing emotive matters and asking for a need are regarded as "polytheism". We read in this respect:

"It is not permissible for anyone to ask the Messenger of God (MGSBH) their needs, Asking the dead for a necessity or need is dualism of God." پاورقی ذکر نشده

1 . بنی امیه

2 . بخاری

3 . مسلم

4 . al – Mustadrak is the book of Hakim nayshaburi, one of the documents of the Sunnis

Difference of Views between Wahhabis and Other Followers of Sunna and Community or consensus

It is not surprising to witness numerous cases of difference in the documents of Sunni Followers in regard with the above claim of Wahhabis. Look at the following narration:

"The leader of the believers, Ali (PBUH) is quoted to say: Three days after the burial of the great prophet Mohammad (MGSBH), an Arab Bedouin came to Madina threw himself to the prophet's grave, scattered some of its dirt on his head and said: "O messenger of God, you ordered and we obeyed; you told us the news of God and we listened to it. One verse of the Quran which is sent to you is this : If those who did injustice to themselves came to you and asked God for His forgiveness, you, too, demanded God to forgive them, and they would also find God merciful and accepting penitence."¹

"Now I have wronged myself and I have come to you. I want you to demand Allah for His forgiveness." At this time, there was heard a call out of the tomb that Allah forgave you." ياورقي نيامده"

It is worth noting that all Sunni Muslims respect the prophet (MGSBH) and believe all traditions related to him. This is so much that the author of the book: al – Feghala – al – Madaheb al - Arbaa² writes:

"When you see the city of Madina, ask God for His blessing and benediction to the prophet and say: O God, there is the sanctuary, the holy tomb, of your prophet. Set it as a security for me to be safe from Fine, " and when you arrive at the mosque, prostrate yourself praying and say : "O God, send your blessing to Mohammad and his house hold." Then get up and go to the tomb, stand at the side of his holy head toward Kibla and meditate upon his beautiful,

1 أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا.

2 . الفقه على المذاهب الاربعة

digniried face as though he is lying there in the tomb aware of your deeds hearing your call.

Then say: "Peace be with you, blessing and benediction of God be to you, O prophet of God! I testify that you are the messenger of God."

And then, remember to him those who have asked you to recall like this:

"O prophet of God, peace be with you on behalf of a certain person, son or daughter of certain persons. They have asked me to demand you of intercession for them to God ... So, intercede for them and all Muslims to God."

Then go to the pulpit. Put your hand on the place where the Messenger of God used to put while he preached to the public so that you may benefit from the grace of God.¹

As we see, unlike the opinion all Muslims, Wahhabis mot only deny the above writing of advice but also cause kind of objection in visiting the tomb and even looking at it.

They try to show that paying pilgrimage to the holy tomb and the mosque of the prophet is of secondary importance.

To our regret, such a wrong opinion is turned to some writings, pamphlets, books, tapes, etc, which are handed out free to the pilgrims of Madina and Mecca ingreat numbers.

In a world where all religions try to strengthen the relations of their believers with their religious leaders more and more, how is it that a special group has concentrated all their efforts on breaking off the relation of Muslim believers with their prophet (MGSBH) ? In the book : a Guide to Hajj and Umra oilgrimage, which is disseminated every year in Mecca and Madina, we read :

"Visiting the tomb of the prophet (MGSBH), contrary to the view of some people, is neither obligatory for Muslims nor a necessity among the actions of Hajj." پاورقى

Here, one of the Wahhabi leaders has tried to elaborate the subject and writes :

1 . from the book : al – Fegh ala – al – Madahib – al - Arbaa الفقه على المذاهب الاربعة ، عبدالرحمن الجزيرى ؛

"Visiting the prophet's tomb is neither incumbent upon any Muslim nor is it a stipulation in the acceptability of Hajj ceremonies. Those who travel from a long way to Madina need not specify their intention to visit the tomb of the prophet. If the trip were intended as a religious requirement, It would be included in the Hajj ceremonies as such for the whole Muslims."¹

It is quite obvious that the writers of the above points seek to declare tomb – visiting trips as illegitimate and raise some questions in the minds of their readers.

Is it not legitimate to go on a pilgrimage to visit the tomb of the prophet (MGSBH)? Is visiting the tomb of the prophet less worthy than going on other trips such as business or recreation travels abroad?

Does no one of Islamic people take this trip because it is not legitimate? How is it that many respectable individuals of Muslim predecessors, specially the Sunnites have gone on such a pilgrimage in the past?

An Interesting narration about Belal Habashi's Pilgrimage

It is worth telling a story regarding the above opinion quoted from reliable books of the Sunnites before surveying the history of Wahhabis in the event of pilgrimage.

"... and among those who had come to visit the prophet,s tomb from Damascus to Madina was Belal Habashi, the Muazen² (caller to prayers) of the prophet. According to Ibn Asaker³ who has reliably quoted this story⁴ : Belal dreamed one night that the prophet had asked him why he was so unkind not to pay a visit to the prophet,s tomb for a pilgrimage. Then Belal woke up feeling sad and uncomfortable. He immediately got on his horse and rode until he came to the tomb of the prophet (MGSBH), burst into tears. He put his face on the grave

1 . a Guide to Pilgrimage of Hajj and Umra

2 . مؤذن

3 . a narrator

4 . الوفاء الوفاء from on of the documents of the Sunnites : al – Wafa – al – Wafa;

crying until he saw Hassan and Hussayn coming toward him. He stood up, embraced them and kissed them." پاورقی

ترجمہ یک جملہ جا افتادہ

Our certainty about the lawfulness of travels for the sake of pilgrimage is not merely related to a dream of Belal Habashi; rather, it is the action of his. The dream is only a confirmation for what he did. پاورقی

So, why should we read in the books and booklets distributed beside the prophet's mosque the following prohibition?

" It is not permissible to touch, kiss or rub hands and head on the tomb because this is not quoted from any authentic predecessors ; rather, it is considered a bad and rude action." پاورقی

Are person such as Abu Ayyub Ansari and Belal Habashi, the companions of the prophet (MGSBH), not among competent predecessors?

The Past Record of Pilgrimage in the Thought of the Founder of Wahhabi Sect

Such attitude (prohibition of touching the tomb) was first initiated and developed by Ibn Taymiyya, the founder of Wahhabi Belief, who belongs to Hanbali¹ branch of the religion. Not only the Shiites (the true followers of the prophet and his house hold) but also the four sects of the Sunnites – including the Hanbalis – are against the prevention of touching the tomb of the prophet (MGSBH), which is called illegitimate and forbidden by Wahhabis.

Opposition of the Sunnites to Ibn Taymiyya Concerning the Pilgrimage and his Imprisoning

1 . حنبلی One of the four methods of religious practice in Islam

Ibn Taymiyya was known to disseminate strange creeds and innovated religious proclamations. The distribution of such ideas provoked the Sunnite authorities of his time in a way that they put him into jail. The account of his imprisonment is reported as follows:

" A group of the Sunnite leaders announced : Going an pilgrimage to the tomb of the prophet (MGSBH) is good deed and virtue. All the Sunnites are unanimous with regard to that. But the person who has given a proclamation against the pilgrimage (That is, Ibn Taymiyya) must be Stopped from dissemination of such false religious orders. He must be prevented from announcing such proclamations; other wise, he must be put into jail."

Those who approved the above judgment, gave their verdict and undersigned it are:

- 1. Mohammad - bin - Ibrahim –bin - Sa’d – allah – bin - Jama’a, the Judge of Shafe’I Sect in Egypt.**
- 2. Mohammad - bin - Jariri Ansari, the Supreme Judge of the Hanafi Sect. He said that Ibn-Taymiyya must be imprisoned anyway and added that he must be put into jail even if he repents, because he had repented once but again he propagated his void opinions.**
- 3. Mohammad – bin - Abubakr, the great Judge in Egypt of the Maleki Sect, while confirming the above verdict, adds that Ibn taymiyya must tolerate a hard time in prison so that he would not express anything again of xuch corrupted views or other evil deeds.**
- 4. Ahmad – bin – Umar – al - Maqdasi, a Judge of the Hanbali Sect in Egypt said, "Ibn Taymiyya’s idea about pilgrimage and his other belief caused him to be put into jail several times by the judgments of the Sunnite jurists of his time. Then, his decree about the issue about the visiting of the holy shrine of the prophet (MGSBH) caused him to be put into jail and remain imprisoned to the end of his life until 728, lunar calendar (about 700 years ago).**

Opposition of the Sunnites to Ibn Taymiyya and his Beliefs

The promulgation of Ibn Taymiyya's decree about the pilgrimage of the tomb raised so many disturbances that even Ibn Hajar Asqalani, who wrote a book against the Shiite Faith, rejected his decree severely saying:

"Anyone who believes in the decree of Ibn Taymiyya, it is lawful to shed his blood and to take his property." ¹

Other religious leaders of the Sunnites also have a consensus of opinion for the pilgrimage of the holy shrine of the prophet (MGSBH):

One of such men is Judge Ayad, who says: "Visiting the prophet's tomb is a good tradition among the Muslims and all the religious authorities are unanimous in that. The pilgrimage enjoys a lot of virtues. Many of the leaders of Islam are of the same opinion that going on pilgrimage to the tomb is recommended as a precept for men just as Nawawi has narrated it." پاورقی

To Sum Up :

- 1. Visiting the holy tomb of the prophet and traveling to that place for a pilgrimage is considered to be one of the best religious deeds in the belief of Muslims apart from Wahhabis, who deem it as a heresy.**
- 2. Wahhabis attribute their view on pilgrimage travels being profane to all Muslims; whereas, the belief is merely their own fabrication.**
- 3. Kissing and touching the tomb is a respectful act; it is as a resort to the holy being of the prophet (MGSBH), which is cited to be a very good deed in many sources of the Sunnites; however, Wahhabis seek to deny such a reality.**
- 4. Wahhabis publish their untrue belief in a large circulation and disseminate it to everyone free of charge.**

1 . from al – Durar – al – Kamena, by Ibn Hajar – al - Asqalani

Now indeed, who is heretic? Are the pilgrims to the mosque and the tomb of God's messenger (MGSBH) heretic or another group ...?

Distortion of a Historical Text Related to Pilgrimage, on Old Weapon to Separate Muslims from the prophet

Instead of making the Muslim people united, of which the best time and place is Hajj period, Wahhabis by disseminating their falsifications accuse Muslims of polytheism saying: of they went of pilgrimage to resort to the prophet for his intercession, this would be a wrong action. In order to attain their purpose, the Wahhabis do not even mind distorting old historical texts. Nawawi, one of the famous authorities of the Sunnites (deceased in 676 lunar calendar / 1259 A.D.) has written in his book "al Azkar":

"This is a chapter about pilgrimage of the tomb of God's messenger (MGSBH) and its prayers.

Know that anyone who sets out for Hajj, ought to go on pilgrimage to the tomb of the prophet, too; whether they pass, on their way, through Madina or not.

Visiting the tomb of the prophet (MGSBH) is one of the most important ways to gain access to God; it is one of the most beneficial acts and of the best aims. Then, when someone has set out to visit the shrine, they should send greetings on the way and praise the prophet and when they arrive at the city and catch sight of the trees and other sign of Medina, they should send more greetings; and when they reach the shrine, they should ask God to make their pilgrimage advantageous for them. They should ask God to grant them happiness and make them prosperous both in this world and in the other world afterlife, for the sake of their good deed which is the pilgrimage of the prophet's tomb. They should say this prayer from memory: O God, open the doors of thy mercy and blessings to us; give us the benefit and reward of visiting this shrine; grant us the reward and grace that thou granted thy saints

and messengers and those who obey thee sincerely. O God, forgive our faults and help us.

Thou art the most merciful, the most beneficent the most demanded".¹

But in our time and at present, the same book, which is printed by the Institute Dar-al-Huda, a publishing House in Riyad, the capital of Saudi Arabia, is re-written under the name of "research" and the above chapter is changes by a person called "Abd - al - Qadir Arnawut as follows:

"A chapter in the pilgrimage of the mosque of the prophet. May God send His blessings to him and his household.

Know that it is recommended for anyone who wants to visit the mosque of the messenger of God to increase their praise and send their blessings to the prophet on their way. When they arrive at trhe city and catch sight of the trees of Medina, they should add to their greetings and praisings to the prophet (MGSBH) and then ask God to grant them the benefit of visiting the mosque and make them prosperous in the both worlds. They should say this prayer: "O God, open to us the doors of they mercy and blessings; grant us the benefit and reward of the pilgrimage of the mosque of the prophet (MGSBH)." They should also ask God to grant them the same reward of the saints and those who obey God and forgive their faults. God is the most merciful and the most demanded". پاورقى.

Comparing the two texts, we observe that the phrases "going on pilgrimage to the tomb of the prophet", and "visiting the messenger of God" are missing, because they do not please Wahhabis and, so they have been changed to "visiting the mosque" or "pilgrimage to the mosque of the prophet (MGSBH)". Even the words of "reward" and "good deeds" are omitted from the tradition.

1 . from the book : al – Azkar – al – Nawawiyya, by Yahya Nawawi

We all know that the value of the mosque is only dependent upon the holy being of the prophet whose tomb is over there. Then, why are the Wahhabis so worried about making a pilgrimage to the prophet's tomb that they have deleted or changed the phrases? Can they simply change the original text of religious books from which they leave out prayers and pilgrimage of the tomb? It is possible to distort prophetic teachings on the basis of personal desires?

In fact, why do the Wahhabis prohibit the Muslims from proceeding to the prophet's tomb and from resorting to him and his household (peace be upon them all). Why do they try hard to replace Muslims' recourse to sacred beings with saying compulsory long prayers in the holy mosque ? why do they not mind distorting the original texts and demolishing or destroying the tombs and shrines of the Imams (PBUH) in Baqi' and Samaria by any means? Why do they to deviate people's attention to unnecessary actions? Now look at this result containing a lesson and warning in the form of a wonderful story:

A Miracle from the Tomb of the prophet (MGSBH)

Publishing and disseminating such writing in Medina at the side of the tomb and the shrine of the holy prophet (MGSBH), reminds us of a narration which had been also quotes in the Sunnite's sources:

Khalid bin – al - Walid, know as Ibn Mutayra, who was one of the kinsmen of Bani Umayya ascended to the pulpit of the prophet one Friday, and said : "Once the prophet ordered Ali - bin Abi Talib (PBUH) to do something. After that he understood that Ali had committed treason against him.

Then Fatima, the daughter of the prophet, (PBUH) interceded with her father in behalf of her husband and the prophet (MGSBH) forgave Ali (PBUH)". Just at this time, Dawud bin Qays, who was present sitting in the prophet's mosque, stood up and shouted: 'Keep quit, man!' But some of the audience, fearing Ibn Mutayra, grasped Dawus's garment and made him sit down. Suddenly, a voice was heard out of the tomb of the prophet (MGSBH) saying loudly : 'O

you, the enemy of God, you lied ; O disbeliever, you lied!' repeating these words three or more times".

We hope those who resort to untrue things near Kaaba and at the side of tomb of the prophet will take advice from such events and will repent before their record books become closed with their death so that they may not hear the words: you lied, the enemy of God, you lied O disbeliever, etc.

Chapter Three:

Prophetic Heritage

The Target of Arrows of Malevolence

"Heresy" means applying an opinion or putting to use of an action that is against the principles of a particular religion. Such a practice is considered explicitly unlawful in the jurisprudence of both the Sunnites and Shiites and the heretic is introduced as a "disbeliever". At the same extent that bringing a heresy into the religion is dangerous, calling or naming a reality of religion a "heresy" can also be dangerous since it can create confusion and a lot of disturbance in the religion. In other words, if a fact in the religion, in terms of some personal tastes and desires, is introduced as a heresy, many groups of Muslims believing in that fact and practicing it will be called "disbelievers".

On the other hand, when thinking of religious realities are called "heresy", this must be "calumny" or telling lies, which will in itself result in polytheism. Therefore, as we observed before, the Wahhabis consider the Pilgrimage to and visting the tomb of the prophet (MGSBH) to be a heresy. They keep an old long record in reckoning some religious affairs to be heresy which are of the most original bases in Islam. They easily introduce the creed in which all Muslims practice as a heresy; and this means that all the believers in the practice of pilgrimage to the tomb are heretics, labelled as impious people whose lives must be

put into danger. Such an event has not only occurred about the pilgrimage of the prophetic shrine but also in juridical creeds. Now look at other issues we come across in the books disseminated to the Muslims at the time of Hajj.

Heresy – Supposing in a Juridical Creed and Opposing the Sunnites and Shiites

In the winter of 2004/1383, a book was distributed among the pilgrims with the name of "Instruction of Prayers" in the Persian Language. Discussing the "intention" (niyyat), the writer explains "fixing the mind" or "intention" as follows:

"Intention is in the heart because it has not been proved that the holy messenger (MGSBH) had ever pronounced it in words. Only "intention" for Hajj is verbal, which must be said in words. Moreover, none of the companions of the prophet, successors or followers had ever heard him say the "intention" in words. Then "intending" if spoken is regarded a kind of heresy."¹

More explanation about the above instruction can be found in other books given to Hajjis like this:

"While saying prayers, circumambulating the Kaaba or performing other rites, you should not utter the words of "intention". Intention (niyyat) is in the heart and its articulation in words is "heresy". Then, if someone utters the words of "intention" loudly, they have committed an indecent sin."²

Even the Sunnites do not agree to the above opinion about intention (niyyat). It is interesting that Ahmad Hanbal, the juridical Iman of the Wahhabis, is against the above decree (Fatwa). Hanbal and Shafe'i, two juridical Imams of the Sunnites (out of four Imams on the whole) not only don't consider uttering "intention" in words a heresy but also regard it as a tradition (sunna) and a good character of the prophet (MGSBH). The third juridical

1 . from the book : Instruction of prayers in Persian, printed in Saudi Arabia

2 . in Arabic الفقه على المذاهب الاربعه from the book

Imam of the Sunnites, Malik bin Anas, does not consider uttering "intention" as a "tradition" but does not regard it as a heresy either. As a result, the dominant opinion among the Sunnites must be the permission of uttering "niyyat" in words for performing the prayers or other religious rites.¹

Now, the point of discussion is not that the Wahhabis say : "uttering the intention in words" is a heresy ; the point is that they propagate this special proclamation as a divine precept among all Muslims and say that if someone does not practice it, they will be heretics ; and the consequence of a heretic is quite obvious from the viewpoint of the authorities of the Wahhabi sect.

A Long History in Heresy – Supposing

Did you ever know that the clock, the telephone, the bicycle, etc. were supposed to be sort of "heresy" with the Wahhabis? It is unfortunate that the criterion for heresy has been a personal desire or some sectarian taste according to their superficial understanding of the events. Heresy – supposing the realities of life is a sign of superficial knowledge of the Wahhabis about facts. Including the affairs imagined as heresies since the time of Mohammad bin Abd – al - Wahhab, the founder of the Wahhabi doctrine in Arabia are the following:

- 1. In the past, the Wahhabis would cut off the telegraph or telephone wires because such thing were not in use at the time of the prophet. They thought of the sound of the telegrams sent and the voice heard through of the telephone as the voice of the Satan.**
- 2. The Wahhabis would stop and beat a person who was riding a motorcycle. They thought of the bicycle as the Satan's chariot or horse. They would think of it as a heresy if you liked to use it believing that it moved by the feet of the Satan and the power magic.**

1 . Ibid.

3. In the past, the Wahhabis would set fire to an alarm clock, means of transportation, motor-cars and even road asphalts to destroy them. They called these devices as heresies since they were not applied at the time of the prophet.¹

Still another Heresy – Supposition and Opposing Most Muslim Leaders in another Juridical Decree: Swearing by Someone, Rather than God

One kind of minor polytheism is the sin of swearing by something or someone except Allah. This is when you swear by the prophet, by Kaaba, by honesty, by faithfulness, etc.²

ترجمه نقل قول و تیتیر بعد از آن جا افتاده - صفحه ۵۱ کتاب فارسی

Once again it is a matter of regret that the Wahhabis, while talking about the consensus of some Islamic decrees, announce that all the Ulema agree with them in such and such matters:

"...At the time of Jahiliyya (the pagan state of the Arabs before Islam). The pagans used to swear by some creatures except Allah. They said: by Kaaba, by a certain prophet, by my nobleness, by the angels, by the authorities and so on.³ Such oaths are not consensus of religious authorities".

It is prohibited to swear by something apart from God: This is expressed by most of the Ulema ; but some others have also said: the decree is issued by the general consensus of the religious leaders." پاورقی

As we have seen, the Wahhabis claim that taking an oath to anything except God is unlawful and forbidden by the consensus of the clergy or the Ulema of Islam! Now, is this really correct from the viewpoint of all the Sunnites themselves? Is this issue a general

1 . from the book of Wahhabis

2 . التحقیق والایضاح؛ from the book

3 . الفقه على المذاهب الاربعه ؛ from the book

consensus without reperring to the words of Imams of Guidance (PBU them) and the Shiites?

Look at the following quotations:

"In the belief of Hanafiyya (the followers of Abu Hanifa, one of the four Imams of the Sunnites), swearing by anyone except Allah, if it is intended to persuade the opponent to believe in the honesty of the swearer, is permissible and does not bear any abomination; but if it is applied in an untimely or undue manner, the swearing will be abominable."

"In the belief of Shafe'is (the followers of Mohammad bin Idris Shafe'i, one of the four Imams of the Sunnites), taking an oath to someone apart from Allah is considered abominable."

"In the belief of Hanbalis (the follower of Mohammad bin Hanbal, one of the four Imams of the Sunnites), swearing by anyone or anything except God is unlawful." پاورقی

As you observed, swearing to something other than Allah from the viewpoint of the two sects of the Sunnites (Shafe'is and Hanafis) is allowable in some cases and in some other cases it is abominable if not permissible; but it is not unlawful. However, the Hanbalis including the Wahhabis consider swearing by anyone or anything rather than Allah as unlawful in jurisprudence. The meaning of the words 'allowable'¹, 'abominable'², 'unlawful'³ and 'commendable'⁴, is quite clear for everyone.

It seems to be necessary at the end of this chapter to explain that the Wahhabis' beliefs and opinion are respectful and practicable for themselves, but the important point is this: They ascribe their beliefs to all Muslims generalizing their decrees and excluding those who do not accept them from the Islamic domain!

1. مباح

2. مکروه

3. حرام

4. مستحب

Again, if the case were to come to an end here and up to this extent, the order could be acceptable. But, what can be done when the Wahhabis issue the decree of killing Muslims behind such proclamations, which depicts the ominous manifestations of such comments? پاورقی

Chapter Four:

The Imamate

How can the alert conscience approve of the fact that the whole truth be trampled for the sake of enmity to one issue? Why must some people, because of their opposition to the Shiites, tread on their own belief too? How is it possible to believe in Imam Mahdi, the Expected (PBUH), from one side and deny his holy being from the other merely because of opposition to the Shiites? Is Mahdism something to be ever denied? Can they believe in the Advent of the Imam of Time (PBUH). But of the same time disseminate books in which the doctrine of Mahdism be rejected?

Mahdi the Promised, and Relevant Sources of the Sunnites

Among the original writings that are traceable and researchable – even in the reliable old documents of the Sunnites – we can find the subject of Mahdism. In the *Sehah Setta*¹ (the six correct books), which are the most reliable books of the Sunnites, Madism is explicitly discussed as follows.

Mahdism in "Sahih Bukhari"

Mohammad bin Isma'il Bukhari (194 - 256 A.H.), whose book is known by the Sunnites the Most authentic after the Quran, quotes from the holy prophet (MGSBH);

1 . The correct books are by: Bukhari, Moslim, Ibn Majeh Abi Dawud, Termazi and Nesa'i

"How is it when the son of Mary comes down to you and follows your Imam (in prayers) who is from you, the Muslims? ... پاورقی

Mahdism in "Sahih Moslem"

Moslem bin Hajjaj Nishaburi (204 - 261 A.H.) in his book 'Sahih' which is the most reliable to the Sunnites after Bukhari's book, in addition to the above narration, has quoted from the well-known Jabir bin abd-allah Ansari the following tradition:

"I heard the prophet say : a group of my people battle on the basis of Truth until the Day of Resurrection; and then the son of Mary, Jesus, will come down. The ruler of the group of Muslims says: 60 ahead and perform the prayers on the Faith, and he answers: no, truly some of you are superior to the others for the sake of respecting this nation." پاورقی

The expositors of the books Sahih Bukhari and Sahih Moslem talk about Mahdi (PBuH)

The expositors of these two books have clearly expounded the above – mentioned traditions about Imam Mahdi (PBuH). One of such men is Ibn Hajar Asqalani, who says in his exp;anation of Sahih Bukhari:

"The tradition is successive and definite. Mahdi (PBuH) is from these people; he is the same person behind whom Jesus (PBuH) will stand to perform prayers." پاورقی

Then, Asqalani continues writing :

"Jesus's saying prayers behind a man of these people, with regard to the fact that it is near the End of Time and near the Day of Resurrection, is denoting to the accuracy of the sayings: Truly, the Earth will not be empty of an authority, a Qa'im, to represent God." ¹

This is specified in the book فتح الباری and in the book ارشاد الساری فی شرح صحیح البخاری ؛ 1 .

The above quotation is reported from Asqalani, a great authority of the Sunnites. It is an obvious opinion to confirm the belief of the Shiites in relation to the continuation of the Imamate and the present of the Imam of time, Imam Mahdi (PBUH).

"Mahdism" in the Book "Sunan" (Traditions) by Ibn Majeh,¹ Abu Dawud and Termazi

In his book, Ibn Majeh (209 – 273 A.H.) refers to a well – known tradition in which it is cited that Mahdi is one of the off springs of Fatima² (PBUH) and Abu Dawud Sistani (202 – 275 A.H.) writes in his book of traditions (Sunan):

"The prophet said: 'If there is left only one day to the end of this world, God will make its time so long that a man from my household can rise. He bears the same name as I do'."³

Mohammad bin Isa Termazi (209 – 297 A.H.) also refers to the golden age of Imam Mahdi's governance by saying:

"A person comes to Imam Mahdi (PBUH) and says: 'I am in need. Please donate something to me; donate me something.' Then the Imam, his holy being, orders his people to pour into that man's lap as much gold and silver as he can carry." پاورقی

Mahdi, the Promised (PBUH) and the Wahhabis

It is interesting that the belief in the existence of Mahdi (PBUH) is so supported and documented that also Wahhabis have been compelled to accept the existence of the Savior. They even go forward to prove that a man called Mahdi is over there existing but absent from the eyes.⁴

1 . Nesa'I's book does not contain any traditions about Mahdi (PBUH) It only includes juridical traditions

2 . from Sunan by Ibn Majeh and the book al – Fetan, No.4086

3 . Abu Dawud's book of traditions has also investigated seven traditions about Mahdi (PBUH) : the Book of Mahdi

4 . سنن ترمذی : کتاب الفتن (PBUH) three traditions about Mahdi from the book

جمله اخير و پاورقی آن در این بخش از کتاب فارسی نیامده است!

Ibn Taymiyya (661 – 728 A.H.), the idealistic leader or ideological founder of the Wahhabis, the so – called excessive group writers:

"The traditions concerning the Advent of Mahdi are true narrations They are similar to whatever has been quoted from the messenger of God. ... If there is left only one day to the end of this world, God will make its time so long that a man from my household can rise for the reformation of people's life."¹

Even at this time, the religious leaders of Wahhabis who believe and admit to the advent of the Imam of Time may do something differently. Abd – al – Aziz, the dreat expounder of Mohammadan Law (Mufti) in Saudi Arabia writes again:

"That some of the contemporary authorities (ulame) absolutely deny the existence of Mahdi, the Expected, is a false idea; because there are many traditions quoted about his rising and appearing at the End of Time to fill the whole earth with justice and equity after it has been full of oppression and ill – treatment. Such traditions are endowed with intellectual succession, being quoted frequently." پاورقی

Denying the Being of Hazrat Mahdi (PBuH) and Accusing Him of Doing Wrong Actions

In the Land of Revelation, around the mosque of Kaaba and of the side of the splendid mosque of the prophet (MGSBH), the same Wahhabis who write to prove the Being of the Expected Mahdi, also print and distribute Books in Persian in order to weaken the belief and faith of the Shiites in the sacred being of that great authority. پاورقی Such books not only deny Mahdism but also accuse the Imam of a wrong thing: After his Advent, Mahdi wants to change the Kibla from Mecca to Kufa (a place in Iraq)!

1 . which Ibn Taymiyya has written to refute the Shiites منهاج السنه from the book

The reporter of this big lie and awkward accusation writes:

"We believed that Mahdi, the Riser, would restore the Mosque of Mecca to its original condition which used to be at the time of the messenger (MGSBH) but then we understand that it was not the case: We found out that the Riser would want to transfer it to Kufa."

Then, ascribing this to a narration by Imam Ali (PBuH), the above writer says:

"Fayz Kashani narrates: O folks of Kufa, God loves no other people as much as you! So, He has apportioned to you an advantage more than any other people. Your public Prayer Place will be the same house of Adam,¹ the house of Noah,² the house of Enoch³ and the prayer place of Ibrahim. It will not take long when the Black stone of Mecca will be installed there."

And then the writer adds:

"... therefore moving the Black Stone from Mecca to Kufa, changing the prayer place and making Kufa the house where Adam, Noah, Enoch and Abraham used to worship God all denote to the fact that the Mosque of Kaaba will be destroyed in favor of the new Kibla for Muslims."

What is the Real Cause of their Vain Claim for Changing Kibla?

It is not clear how the writer has taken the following result from the narration of Imam Ali (PBuH): "The Shiites believe that the Kibla will be changed from Mecca to Kufa
ادامه؟

The Leader of the Believers (PBuH) doesn't mention anything about changing the Kibla but also talks about the superiority of the mosque of Kufa where it used to be the prayer place of Divine Prophets such as Adam, Noah, Enoch and Abraham (peace be upon

1. مسجدالحرام

2. نوح

3. ادريس

them all!), this being due to the Imam's knowledge he had acquired by God's help on the basis of Divine inspiration. But this had been by way of a prediction in order to have respected the mosque that the Imam said, "One day the Black Stone would be shifted to Kufa, "without having any relation to Imam Mahdi (PBUH).

The event occurred around 300 years after Imam Ali in the period of Carmathians¹ during 317 to 330 A.H. and doesn't have any relation to Imam Mahdi (PBUH) or his Advent. The event is recorded in history like this:

"Sulayman bin Hassan bin Bahram Jenabi, entitled Abu Tahir, undertook the leadership of the government Ismailian² Carmathians in Bahrayn after his father in the year 310. In 316 to 317, Abu Tahir took his army to Mecca, plundered Kaaba and took the Black Stone with him when he returned in 319. He settled in Kufa for 50 days and then took possession of Bahrayn's coast ; and in 330, he laid the Black Stone in Kufa³."

It is worth mentioning that Allama Majlessi has also explained the same narration as follows:

"Fixing the Black Stone in Kufa's Mosque occurred at the time of the Carmathians who ruined Kaaba and shifted the Stone to Kufa⁴."

Of course, after some time the Black Stone is turned back to Mecca and is set in its own place at the corner of Kaaba.

But unfortunately the above writer instead of drawing people's attention to the Unseen and the secret news in order to introduce the saints of God (Imam Ali and his

1 . قرامطه

2 . اسماعيليه

3 . عارف تامر by

4 . بحار الانوار from the book

progeny peace be upon them all) misuses the tradition on the basis of personal inference and accuses Imam Mahdi (PBUH) of deciding to change Kibla.

Summing Up

What we can conclude from the above chapter's discussion are the following:

- 1. Changing the narration and distorting the meaning of Imam Ali's tradition by the writer of the book.**
- 2. Accusing the Imam of Time (PBUH), the Promised and the Expected in his justice, of the affairs without reality such as changing the Kibla, fixing the Black Stone in Kufa, and distorting other facts.**
- 3. Disseminating the false idea that "Imam Mahdi is not Promised" among the pilgrims to Mecca and Medina.**
- 4. Disseminating a false idea in spite of their full awareness of its being false: since the Wahhabis all know and believe in the Promised Mahdi but they distribute a book free of charge, in which Madism is rejected.**

Now it will be completely timely and worthwhile if Muslims prevent such free books from being printed and distributed among people in sacred places of Mecca and Medina, which is certainly a good deed entailing God's satisfaction.

Chapter Five:

The Muslims

Muslims' Lives Are to Be Respected

The pure God – given human nature respects the lives and property of other human being. With this in mind, we know that the sanctuary of Muslims must definitely have a much higher position, because the religion of the same fact.

Islam wants us to enjoin to good deeds and forbid from evils. Islam cares for and pays special attention to the property, lives and chastity of Muslims. Among all teachings of Islam, the dealing of religious authorizes with their enemies has been the best evidence for such a claim.

It is very regretful that the Wahhabis, at the same extent that they have kept away from Islamic values, have not realized the values of being True Muslims either. They lead a way which is quite the opposite of the course that was taken by the prophet and the pure Imams and against the cause of Allah. Look at the following examples to compare the school of thought that the prophet's household and progeny (PBU them) followed with the method of the Wahhabis.

نمونه هایی از عظمت اسلامی (ترجمه نشده)

Kindness of the Prophet (MGSBH) toward Those Who Wanted to Kill Him

In the event of the War of Tabuk, nine years after Hijra when the prophet was in the heyday of power as the result of conquering Mecca that meant the whole Arabia, a group of his companions decided to kill him in the hope of attaining a high position or the government. This was on the way back from the region of Tabuk at the top of a hill where they wanted to murder the prophet and drop his body down into the valley.¹ But with the help of God, the attempt did not come to the end and the hypocrites were recognized. Yet, the prophet (MGSBH), who the source of affection and kindness to everyone, relinquished killing them. He said about that bad intention:

"I will not kill them, because I abominate it if some of these people say that Mohammad embarked on killing his companions after he was relieved of fighting disbelievers in the Wars

1. عقیبه تبوک . This adventure is recorded in history as the Event of

of Bad, Uhod, and Khandaq; moreover, my reaction as killing them for penalty is not the policy of the prophets (MGSBH).

The prophet's other companion said: "O messenger of God, these men are hypocrites and your companions!" The prophet said: "Is it not that they testify to the uniqueness of God and to my messenger ship?" They answered: "Yes." Then the prophet enunciated: "God, the Exalted has forbidden me from killing the people who say so." پاورقی

Such a kind treatment of the prophet (MGSBH) has also been abserved in the event of Mecca's conquest. After he conquered the city without any bloodshed, he announced the amnesty. The polytheists of Mecca, before the prophet's flight (hegira), used to annoy and offend him too mush even by pouring rubbish or animal excrements on his head from house roofs when the prophet who kept the prophet and other Muslims prisoners in Sha by of Abitalib (a valley outside Mecca) in hard conditions. At the time of the prophet's flight too, these poly-theists made an attempt on his life and some years after his flight (higira) attempted to flight against him several times. Even in the war of Uhod, such persons injured and wounded the prophet (MGSBH) and once broke his tooth. But none of these rude acts caused the prophet (MGSBH) to be revenged on them after he had become powerful and was in authority. The prophet said:

"Truly, you were bad neighbors for the messenger of God! Now go away. You are Free¹!"

Imam Hussayn's Downpour of Blessings over Hurr bin Yazid Riyahi

Hurr, the commander of Ibn Ziad's army, was the first man who blocked the way of Imam Hussayn and his men from going farther ahead. In fact, Hurr became the cause of all other happenings that later occurred in Karbala. Just at the time when Hurr became regretful

1 . **printed in Beirut** تاریخ یعقوبی **from the book**

of what he had done, his remorse and repentance was accepted by the Imam and in the presence of God; and he became a permanent example for those who commit a sin but soon become repentant before God resorting to His saints.

Hurr bin Yazid, who had blocked the way of Imam Hussayn (PBuH), was very sorry of doing this. He came to the Imam saying: "I am remorseful what I have done to you but I have come to devote my self-sacrificing could be accepted as my repentance?" Imam Hussayn (PBuH) said: "Yes, the very remorse of yours is the same repentance you express. The good news for you is that you are a free man in this world and in the other world afterlife for the sake of God." پاورقى

Truly, Imam Hussayn, the "Chief of the Martyrs", (PBuH) not only did not reproach Hurr, but also praised him and gave him some good news for his prosperity.

The Wahhabis Have Made Mecca and Medina Places of Disunion and Dispersion

Unfortunately the Wahhabis, instead of contributing to the unification of Muslims and following the divine authorities, have become like Khawarij (a group of men who opposed and rose against the Imam of their), since they insist on a particular way of thinking and behaving. They drive away those who do not practice exactly the same things they believe in and accuse them of being polytheists or heretics whose property and lives are wasted even if they are called Muslims.² Alas, this is not the whole problem!

They believe that such polytheists must be eliminated from the earth so that the superficial Islam of the Wahhabis, in the center of which there is no soul of affection, may be propagated.

1 . the title of Imam Hussayn : the highest of the Martyrs سيد الشهداء

2 . Many persons do polytheistic things which are not open to public and so they are not called polytheists; but in the view of Wahhabis such acts are called open polytheism not hidden polytheism.

Calling Muslim "polytheists" has become a basis on the Wahhabis can lay their judicial decrees in Arabia. They promulgate such poisonous opinions in books and pamphlets they disseminate among Muslims. On the other hand, if you don't fit into their mold, your blood will be allowable to shed as polytheists. Furthermore, in their false opinion, they are doing a very good deed which must be rewarded spiritually in the other world.

The Label of Polytheism

Deliberate over this decree: "It is not permissible for anyone to ask the prophet (MGSBH) for their needs. Asking the prophet for a need or for some help is "dualism". پاورقی.

Abd - al - Aziz, the greatest expounder of Low (Mufti) in Arabia (deceased in 1421 A.H.) gives more explanation about this:

"Of the worst forbidden deeds is that you resort to the dead and call them to intercede with God to help you. This is the worst kind of polytheism which God has made unlawful." دو پاورقی

ترجمہ نشدہ

Of course, by the dead, the Wahhabis mean the prophet and the other saints such as the Imams in Baqi' and other martyrs in the holy War of Uhod. The great Mufti finally adds to his decree the following words without understanding the effects of what he says and its bad result, which is issuing the decree of killing Muslims as polytheists. پاورقی

ترجمہ نشدہ **He writes:**

"It is incumbent upon the Sultan and the Ruler to make those who commit this great sin of polytheism repents of what they have done. If they repent of the sin, [they will become free of polytheism and there remains no problem for them;] otherwise, they must be killed¹."

With the above-mentioned decree, how will the unity be established among-Muslims?

1 . by the Ministry of Islamic Culture and Foundations in Arabia التحقیق والایضاح printed and distributed in the book

The Results of Baseless, Irrational Words

Violence after Violence

Very sorry to say, these apparently legitimate but really irrational judicial decrees are written, printed and disseminated in Mecca and Medina (the two principal situations for the unification of Muslims), but in other places of the Islamic world such decrees are even put into practice. The Sahaba Corps¹ in Pakistan, al-Qaeda and Taliban in Afghanistan, which are financially and intellectually supported by the Wahhabis, practice on the basis of such judicial decrees and beliefs. They embark on actions whose watching and viewing only introduce Islam as a religion of terrorism, crimes, murders and nothing else.

A) Jawid Parache, a leader of Sahaba Corps, ordered his young men to spend the costs of their marriage ceremonies on buying weapons to kill the Shiites and use their wives: From weekly Kayham Hava'l, 1993.

B) An attack of armed men on two mosques in Karachi, Pakistan and killing 20 Shiites while saying their prayers: reported from paper "Iran", 1995.

C) In Pakistan, in an onslaught of six men riding a van, 60 Shiites in a gathering were shot with machine-gun bullets: "From newspaper "Iran", 1996.

D) 12 people of the Shiites in Kabul, Afghanistan were killed with their bodies badly mutilated. From Kayhan Hava'l, 1997.

E) Taliban has announced that it is permissible to take the Shiite women as booty for yourselves: Newspaper "Women" 1998. F) the Taleban group, after taking possession of

1 . **an extremist group** سرپه صحابه

Mazar Sharif, the population of which is Shiite, chose a great number girls and young women from the people as female slaves and took them.

The rest of the women were transferred to other cities: Newspaper Qods, 1998.

G) Molla Mohammad Umar, the leader of Taleban, has issued a judicial decree saying that killing the Shiites is not considered a crime since the Shiites are disbelievers: Newspaper "Women" 1998.

H) Taleban entered the mosques of the Shiites, broke the banners and tore the flags. They insulted the holy Imams and saints, tied the hands of the Shiites with the black cloth which had covered the walls and then shot them with bullets: weekly Magazine of Ashoorra 1998.

Now that the activity base of the Wahhabis is being removed from Pakistan and Afghanistan, the course of action is pursued in Iraq, Jordan, etc, to follow the violence. Everyday, we are witnessing the violent scenes of Wahhabi extremists¹ under the leadership of Osama bin Laden, Ayman-al-Zawaheri, Abu Mus'ab Zarqawi and other high-ranked commanders of al-Qaeda who do not have pity even on their Sunnite Brothers. By their suicide manner of attacks, they massacre each time many innocent Muslims and others and, particularly, pilgrims to the tombs and holy shrines of the Imams of Guidance (PBU them), those who perform their prayers in the mosques, and the assembly of the Shiites in the mourning ceremony or other religious gatherings.

Truly, with such attitude and behavior of theirs, will there remain any sign of Mohammedanism?! Will the pure nature of humanity ever tend toward the religion of Islam

1 . As we know, Abd – al – Aziz bin Baz got his belief from Mohammad bin Abd – al – Wahhab. The first persons who protested to Mohammad bin Abd – al – Wahhab were his father and brother. Sulayman bin Abd – al – Wahhab, his brother, wrote two books in refuting the Wahhabi creed : پاورقی

جابجاست کامل هم نیست

any more? Will the place of Hajj not become a place of disunion and discord by promulgating such beliefs and disseminating such books among Muslims?

Distortion of the Meaning of "Consensus" of Muslims: A Big Lie in Order to Make the Bloodshed of Muslims Allowable

Having a wrong attitude is an "error" but dispersion of a lie is a worse error to prove that wrong attitude, especially when the claimants of a false claim consider their opinion to be the opinion of all Muslims. Unfortunately, this case will display all Muslims tainted with that false belief.

The behavior of the politicians or those who set the "end" to justify the "means" has been put to action very well here. It seems to be interesting to remember that during World War ii, Mr. Gobels, the Minister of Propagation and Publication of Hitler, in order to spread the aggressive hostile policy of Nazi Germany in those days, said: "The bigger a lie is and the more widely it is spread, the more easily it is accepted by the people." Now it looks as if the Wahhabis have taken Mr. Gobels and the like as their model to take advantage of this trickery in place of following great leaders and saints of Islam.

Not only do the Wahhabis fabricate a lie but they also ascribe it to all Muslims and religious authorities and then call it a unanimous verdict of the whole Islamic society. In one of the books distributed at the time of Hajj among Muslims we read:

"Those we indicate mediators between them and God and intercede with the saints for themselves will become disbelievers to the community of Muslims¹."

In another book we read again:

"Anyone who sets a mediator between them and God and ask the mediator to intercede with God for themselves such persons according to all the Ulema have used profanities¹."

1 . From the guidebook for Hajj and Umra

As we see, the Wahhabis claim that intercession with the divine authorities and saints and even with the prophet or the Imams of Baqi' is the "greatest polytheism". If an individual does such an action, he or she will become a disbeliever according to the opinion of the whole leaders of Islam and the Islamic society. But it is not evident where this unanimous comment has been realized, because first of all millions of Shiites are among and part of the Islamic society believing that resorting to the holy prophet (MGSBH) and interceding with him is not at all the greatest polytheism; but it is also one of the best practices that a pilgrim to Madina can perform.

It is much to be regretted that in the books distributed free of charge at the time of Hajj and umre, resorting to the prophet (MGSBH) while visiting the tomb the tomb has been refuted. Not only are writings of these books inconsistent with the belief of the Shiites but they are also incompatible with the opinion of the four sects of the Sunnites. Here we would like you to pay attention to the viewpoints of the four sects around pilgrimage and intercession.

Pilgrimage and Intercession

Different Perspective of the Sunnites and Wahhabis

Despite what the Wahhabis have claimed, visiting the tomb and shrine of the prophet and asking for his intercession are quite acceptable and honored by all the Sunnites.

In a book that has compared the jurisprudence of the four sects we read about the pilgrimage:

"There is no doubt that going on pilgrimage to the tomb of his holiness the prophet (MGSBH) is one of the best ways of gaining access to the blessings of God. This pilgrimage is endowed with a high position and great dignity. When you go there, stand at the blessed head of the

1 . in persian by Abd – al – Aziz bin Baz, This book has been translated to some other languages from Arabic نواقص اسلام From the book

tomb toward Kibla and say: "I hereby testify that you are the messenger of God and His mercy for the people". Then remember to the prophet whom ever has recommended you to recall them and say: "Peace be upon you O messenger of God on behalf of a certain man son of so and so or a certain woman daughter of so and so. He or she demands of you your intercession to God. Please intercede for them with God and intercede for all Muslims." پاورقى

The above opinion is the belief of all the Sunnites. Judge Ayaz, one of the Sunnite Ulema writes:

"Malik bin Anas, the leader of the Malekis in response to the Caliph of Abbassides, who had asked him whether he should stand toward Kibla or toward the messenger of God to pray for his neess, Malik answered:

"Stand toward the prophet (MGSBH) and ask him to help you intercede with God for you. Have you not heard that God says in the Quran: O Prophet, if those who had wronged themselves came unto thee and asked forgiveness of Allah and asked forgiveness His messenger, they would have found Allah Forgiving, Merciful¹?" پاورقى دوم

Shurunbolali Hakafi in his book, "Maraqi" recommends people to go on pilgrimage to the tomb of the messenger (MGSBH) as follows:

"Peace be upon you, o my master, o messenger of God ; Peace be upon you o prophet of God! I have come a long way for the sake of visiting you because I want to achieve your intercession with God." پاورقى

Adwi Hamzawi Maleki says with regard to this:

"The best thing we can say in this honored place, the shrine of the prophet is this: O messenger of God, we are your guests and your pilgrims. We have come to you in order to

perform whatever is right to do. We want to become consecrated here and demand of you your intercession with God for us of what has cured our backs and has made our hearts dark." پاورقى

Examples of such evidence are very many in the sources of the Sunnites indicating the fact that the Sunnites consider recourse to the prophet and his intercession for the people to be among their true beliefs and are unanimous about this point.

* * *

Now, it is expected of those who introduce themselves as servants of the two holy honorable cities of Mecca and Medina to observe, at least, fairness, equity, justice and rightfulness toward the pilgrims who come there even if the hosts consider such Muslim guests as their enemies. They could criticize with rationalization and argumentation on the basis of the Quranic verses respectfully. The Islamic morality necessitates the directors of Kaaba to avoid disseminating unequal materials against a large group of Muslims. The honor of God, the exalted requires the authorities in Arabia to stop accusing the Muslims, particularly the Shiites, of dualism, polytheism or profanity.

To Sum Up

- 1. Resorting to the prophet and appointing as a mediator and asking him or other divine saints for intercession with God are not only the belief of the Shiites but that of all the Sunnites too. But only Wahhabis are against this belief.**
- 2. Wahhabis consider resorting and intercession to be the greatest polytheism and claim that this is the opinion of all Muslims, where as it is specific of them only and of no other sects.**
- 3. The Wahhabis do not accept two important principles that are among the fundamentals of Islam: resorting and intercession. They have also distorted the concept of unanimity and society of Muslims.**

- 4. They publish and distribute their own beliefs in large circulations free of charge among pilgrims.**

Distortion of the Meaning of the "Whole Muslims"

As we said before, the Wahhabis, in their books, ascribe their own opinion to the whole Muslims every where, which is not correct. Such opinions are only their and not the whole Muslims'. It seems as though they do not grant any values to other Muslims. Their trickery applies to other Islamic decrees as well. Look at a small sample of what they do:

In a book of teaching the people how to say their prayers, which is in Persian, we read in the introduction:

"I deemed it necessary to collect the important points that are incumbent upon every Muslims to do and mention here with legitimate proofs from the Quran and the traditions from the messenger of God. Also, I will leave out the issues that are in disagreement between leaders of opinion¹."

But the writer, in explaining the manner of performing the ablution, includes matters as necessary to do, which none of the Sunnites deem them obligatory. He writes:

"The affairs that are obligatory to perform in ablution are: snuffing and drawing the water through the nostrils while washing the face and rinsing the mouth with tasting the water inside. Another thing that must be done in anointing the head is that you have to rinse the whole head including the ears²."

The Shiites all know that none of the Imams (PBU them) have ever recommended such an ablution. Also, the judicial opinion of most of the Sunnite authorities is unlike the above

1 . Teaching the Prayers by Dr. Abdallah bin Ahmad bin Ali – al – Zayd translated by Ishaq – bin – Abdollah.

2 . From the same book

claim of the Wahhabis. In the book, "Jurisprudence on the Basis of the four Sects' Decrees"¹ of the Sunnites we read:

"Hanbalis say that the obligations of "ablution" are six: 1) washing the face, in which rinsing the mouth and snuffing the nostrils with water are obligatory They are in disagreement with other Imams of the Sunnites in the issue of washing inside the mouth and the nose." **پاورقی**.

As we see, it is only the Wahhabis who follow Ahmad bin Hanba in religious jurisprudence, and the other Sunnites: Malekis, Shafe'is or Hanafis are different from Hanbalis in the above decree for ablution. So, not only is it unnecessary for all Muslims to rinse the mouth and snuff the nostrils with water, but also it is not obligatory for the Sunnites to do that. The judicial decree of the Shiites in this regard is also separate from the Hanbalis in itself.

About the anointment of the whole head ears with water, it is not obligatory to do that according to the Hanbalis, since it is not the decree of the whole community of the Muslims although the above writer considers it obligatory for all Muslims as we said before. In another documents of the Sunnites we read as follows:

"All the ulema (religious leaders) consider it obligatory to anoint the head with water. However, they are not unanimous in the amount of the rubbing. Malekis consider it necessary to rub the whole head with water; Shafe'is and some of the Hanafis or Malekis say it is incumbent to anoint only part of head with water. Some other authorities in the Maleki sect regard it necessary to rub one third, some others two third of the head. But Abu Hanifa says it is enough to rub only one fourth of head with water as anointment²."

1. From the book **الفقه على المذاهب الاربعه . 1**

2. From the book **شرح بدايه المجتهد ونهايه المقتصد ؛ 2**

Still in another book a writer after examining the opinion of the four Imams of the Sunnites writes:

"... As for the ears, rubbing them with water is not obligatory because ears are not, as a rule, parts of the head, and this is according to the judgement of the three Imams of the Sunnites excepting Hanbalis who say ears are included in the head; so they must be rubbed with water." پاورقى

It is obvious that the writer of the book: "Teaching How to Perform Prayers" tries to get together two opposite things. From one side, it propagates the comment of Ahmad Hanbal and from the other side, it claims that it had left out the matters of difference. However, in some parts of the book he brings up differences of opinion in the four sects and at the same time prohibits the practices of those who do not act on the basis of Hanbalies. Consequently, the persons whose ablutions are not according to the Hanbalis, rites, their violation will lead to the annulment of their prayers in Mecca and Medina.

Why to Oppose the Shiites?

As we know, the principal enemy of "Unity" is "accusation". It is accusing the people of the cases they are not aware of at all. The Wahhabis, whose close relations to the British and the individuals such as Lawrence of Arabia, Faylabi and Hampher¹ (the English spy) are

1 . Thomas Edward Laward (1889 – 1935) was known as Lawrence of Arabia or the prince of Mecca was a person whose ambition and the ambition of some others caused today's Saudi Arabia to come into being. Lawrence's activity was so vital for that old colonizer that Winston Churchill wept for him at his funeral ceremony. Lawrence's bust is put in St. Paul's Cathedral, his book "Seven Pillars of Wisdom" is still a good seller and his film called "Lawrence of Arabia" enjoys the most viewers and has been the best "money maker" in the world.

For more Information about the life of Lawrence of Arabia refer to the above book which is also translated to Persian by Arestu Azari. In this regard too, you can also refer to the

obvious, accuse all groups of Muslims of deviation from the straight path of Islam and in this way the label of imputation is most of all put on the Shiites, who are bound to the pure Islam more than others.

The Shiites are Treated Equal to the Jews or the Nazarenes (Christians)

The Wahhabis of Arabia, who consider themselves representatives of all the Sunnites, seek to create discord and intensify it instead of establishing Unity and strengthening it in the religion of Islam. They have written in their book:

"Proximity between the heretics and the Sunnites is impossible; just as proximity is impossible and senseless between Jews and Christians¹."

Calling the Shiites Disbelievers

If only they ended the issue up here by comparing the Shiites with the Jews or Christians in proportion to the Wahhabis! The Wahhabi authorities give their decrees to a question as follows:

"If the question is about a group from the Ja'fari sect (that is the Shiites), who call and resort to Ali, Hassan, Husayn or other saints as their divine references, then, the followers are polytheists; they have gone out of Islam. The meat of slaughtered animals by such a group is not lawful to eat, because this meat is the same as the meat of carrion even if it is slaughtered in the name of Allah." پاورقى

In reply to another question the decree is this:

"Autobiography of Hampher", who has had direct relation with Mohammad Abd – al – Wahhab, the founder of this sect.

1. Means a person who has gone out of religion and this is the accusation of the enemies of the Shiites.

(رافضه)Judicial Decrees of Abd – al – Aziz bin – Abd ollah – bin Baz : Heretic

"Those who seek assistance from Ali, Hassan, Husain and the like are tainted with the greatest polytheism. They will naturally become excluded from the whole society of Muslims. As a result, the marriage of Muslim women to their men is not permissible nor is it lawful if Muslim men get married to Shiite women polytheists unless they become believers **پاورقی**." **پاورقی** believers

Now with such opinions printed in various books and distributed, among people, the desire for unity and unification is nothing but a vain hope. Unanimity will be turned to a valueless mirage. In a world where the statesmen talk about alliance and in a situation where different countries with various ideas and language, try to become united to gain more power, is there not an Islamic model or example to encourage that motive?

In spite of what the Wahhabis say, is it not possible that all Muslims regardless of sect come together like European societies or like countries in Southeastern Asia? Can all Muslims not become united when they have so much in common such as the Quran, the prophet, Kibla, Kaaba, etc? Can they not use another lexicon better than the words: disbelievers, pagans, polytheists, heretics, etc?

Ridiculous Accusations to the Shiites

A person, whose job is exerting accusations to theses and those people, in order to avoid the truth and truthfulness, may turn to ridiculous acts, humorous stories or futile speeches.

Following Ibn Taymiyya Harrani (deceased in 728 A.H.), the Wahhabis of today have turned to some unreasonable strange words. Out of a severe enmity, it seems as if they don't know what they say. The comments they make have led to absurd ridiculous words. Where the leader of a group, Ibn Taymiyya, applies such baseless accusations, let alone his followers to do their own jobs!

An Accusation that Only Provokes Laughter

Ibn Taymiyya writes:

"One of the follies of the Shiites is that they hate saying number 10. They don't build, for example, 10 pillars in their houses because "ten is unlucky. They don't even plant 10 trees in their gardens or on their farms. Strange to say is that the Shiites like number 9 very much¹."

In the next volume of his book, Ibn Taymiyya claims:

"One of the prejudices of the Shiites is that they don't say "ten"; rather, they say "nine and one²".

As you see, such strange, false opinions are still prevalent nowadays.

Recent Humorous Accusations and Tricks

A book is recently distributed among Hajjis in Persian, in which we read the following claim:

"Some of the Shiites still believe that the Sunnites have tails³".

It is surprising that such absurd opinion manifest themselves in the books that have the titles: "New Research" or "Recent Investigations". It seems as though the Wahhabis who want to cause disunion or disperse rumors, instead of studying the sublime books and reliable references of the Shiites (that introduce this savior sect of Islam), turn to watching Hollywood movies and reading magic novels such as "Harry Potter" and "Masters of Rings" in order to ascribe such laughable utterances to the Shiites. Also, the same writer with the intention of creating a discord among Muslims has claimed:

"If one of Shiites wants to curse someone whom he or she is angry with they say: "May a Sunni's bone be in your father's grave! And other words like this¹".

1 . منهاج السنّة From the book

2 . Ibid.

3 . From the book : The Prophet's Household Defend Themselves

And still in order to cause more disunion between Muslims, they accuse the Shiites that they consider the Sunnies to be unclean and untouchable. This writer then pretends to be a Shiite, an Ayatullah and a religious authority in Najaf and tells the following story in the words of his father:

"My father ordered the men in the house to burn the bed of his Sunni guest and wash the vessels in which that guest had eaten, several times. Because the Shiites believe that the Sunnies are so unclean that their vessels will not become clean even if you wash them a thousand times²".

Thanks God that the writer's father had not ordered him to break and bury the vessels that the Sunny had eaten in, nor expose to the wind the ashes of the bed, nor remove the earth that the man's bed had been standing on! So good was it that the writer ended his story at the extent of setting fire to the bed and breaking the dishes!

In none of the present treatises, whether in Persian or in Arabic, can you find out that the Sunny brothers are considered unclean and no one has ever said a bed must be burned or the dishes must be cleaned in such an excessive way. We suggest that this publicizer of disunion who does not ever want to see the unity of the Sunnites and Shiites walk at lest in the streets and the bazaars of some Shia regions if he doesn't have the time to study the Shiite books before writing about them to learn about the authoritativeness of their research and investigations.

Every Now and Then, a New Kind of Fruit Comes out of This Garden

A lot of books in Persian have been handed out to the pilgrims to Mecca and Medina free of charge since 2006. In one of them, the writer claims:

1 . From the book: "The Prophet's Household Defend Themselves" In order to figure out how the writer has sought the truth, you can judge him this way. He introduces himself a man of 90 years of Age and being an authority of reference but he deesn't know the names of the Shiite Imams

2 . From the same book

"A university student of medicine in Tehran was simultaneously studying in a theological college in courses of jurisprudence and Islamic Law. He was Successful in both fields by his perseverance so much that Mr. Wahid Khorassani sent him to some Sunni-selling areas of Iran for promulgation. But this student claimed afterward that although he had been brought up in a Shiite household, he adhered to the Sunnite faith and then to Wahhabis ideas after he had become familiar with their sources". پاورقی.

This writer and scholar whose book is more similar to a short story than a scientific work, only in one place among zoo pages, mentions the name of a book and its writer as a reference for his claims:

Nahj – al - Belagha

To our surprise, the above writer says that the author of Nahj-al-Belagha is "the cursed Shaykh Razi" and claims that this Shaykh has forged a thousand false traditions in Nahj-al-Belagha. But strange to say, a person who introduces himself a "Hujjat-al-Islam" on the cover of the book a university graduate in the city of Qum does not know that Nahj-al-Belagha is compiled by sayyed-e-Razi and agreed to by both the Sunnites and the Shiites to such a degree that the Sunnites have written Shiites to such a degree that the Sunnites have written exegesis in it.

Still in another book, an individual who claims he has been a Shiite and has eventually become a Wahhabi writes:

"In order to treat their children, the Shiites when they get no result from the prescription of their medical doctors, they go to the Sunnites to use their prayings for curing the pains, because it is prevalent among the Shiites that only the Devil can send out the Devil. (This means that praying of the Sunnies is the proof of the Devil, which is useful to cure the illness originating from the Devil)". پاورقی.

Quite by change, the praying of that Sunni authority worked and the patient understood that the Wahhabis are right!

Finally, the most surprising deceit in some of the books disseminated in Mecca and Medina is taking advantage of the names of some Shiite religious authorities on the cover in from of the name of the author or translator, for example, we see Ja'far Subhani or Murtaza Askari written there. These two honorable men are among the famous religious authorities at the present time, and therefore, writing their names is only to attract the attention; otherwise; it doesn't have any other reason.

Can the claimants of guiding people grasp to any means and media, other than lies, deceptions or accusations, in order to reach their goals?

The Last Words: Confiding in All Muslims

In order to be able to influence today's world, the Muslims ought to become united. They should manage to change their earthly mundane life into heavenly spiritual existence by helping one another, with perseverance, unanimity and agreement, with regard and favor of God and by following the teachings of the prophet (MGSBH) and the immaculate Imams (PBuH).

In the course of this action it is necessary to know those who cause of this disunion and create dispersion distinguish the real enemies of our religion. The believers ought to recognize the hypocrites that have hidden themselves in disguise of Islam and propagate their poisonous opinion in the form of books, tapes, pamphlets, etc., so that the Muslims may not be bitten twice from the same hole.

Or on the basis of the Quranic words:

"Do you think that satiating the Hajjis and developing the Mosque of the prophet are the same as the job of someone who has taken faith in God and the Day of Resurrection and someone who fights in the cause of God? No, these two are not the same; and Allah does not guide the oppressors". پاورقی.

Some Books of the Sunnites in the Opposition of the Wahhabis:

You can refer to some of the books that the ulema of the Sunnites have written in refuting the beliefs of the Wahhabis:

You can refer to some of the book that the ulema of the Sunnites have written in refuting the beliefs of the Wahhabis.

١. الاصول الاربعه فى ترديد الوهابيه
٢. العقائد الصحيحه فى ترديد الوهابيه النجويه
٣. اظهار العقوق ممن منع التوسل بالنبي والولى الصدوق.
٤. الاقوال المرضيه فى الرد على الوهابيه.
٥. الانتصار الاولياء والابرار .
٦. الاوراق البغداديه فى الحوادث النجديه.
٧. البراهين الساطعه.
٨. البصائر لمنكرى التوسل .
٩. تجويد سيف الجهاد لمدعى الاجتهاد
١٠. تحريض الاغبياء على الاستغاثه بالانبياء والاولياء
١١. تحكم المقلدين بمن ادعى تجديد الدين
١٢. التوسل بالنبي وبالصالحين
١٣. جلال الحق فى كشف احوال شرار الخلق
١٤. الحقايق الاسلاميه فى الرد على المزاعم الوهابيه بادل الكتاب والسنة
١٥. الحق المبين فى الرد على الوهابيين
١٦. خلاصه الكلام فى امراء البلد الحرام
١٧. الدرر السنيه فى الرد على الوهابيه
١٨. رد على محمد بن عبدالوهاب
١٩. الرد على الوهابيه
٢٠. الرد على الوهابيه
٢١. سعادته الدين فى الرد على الفرقتين الوهابيه ومقلده الظاهريه
٢٢. السيف البائر لعنق المنكر على الاكابر

٢٣. سيف الجبار المسلول على اعداء الابرار
٢٤. سيف الهندي في ابانه طريقه الشيخ النجوى
٢٥. شواهد الحق في التوسل بسيد الخلق
٢٦. الصارم الهندي في عنق النجدي
٢٧. صلح الاخوان في الرد على من قال بالشرك والكفران
٢٨. الصواعق الالهيه في الرد على الوهابيه
٢٩. الصواعق والرعود
٣٠. ضياء الصدور لمنكر التوسل باهل القبور
٣١. غوث العباد ببيان الرشاد
٣٢. فتنه الوهابيه
٣٣. الفجر الصادق
٣٤. فصل الخطاب في الرد على محمد بن عبدالوهاب
٣٥. فصل الخطاب في رد ضلالات ابن عبدالوهاب
٣٦. مخالفه الوهابيه للقرآن والسنة
٣٧. المدارج السنيه في رد الوهابيه
٣٨. مصباح الامام وجلاء الظلام في رد شبه البدعي النجوى التي اضل العوام
٣٩. المنحه الوهبية في رد الوهابيه
٤٠. التقول الشرعيه في الرد على الوهابيه

١. جالفتاده

2. And by Khaja Mohammad Hassan Jan Saheb Sarhendi

3. By Shaykh Mushrefi Maleki Jaza'eri

4. By mohammad Kasm Hanafi

5 . By Shaykh Tahir Sonbol Hanafi

6 . By Shaykh Ibrahim Rawi

7. By Shaykh Sallama Azzami

- 8 . By Shaykh Hamdullah Dajawi
- 9 . By Shaykh Abdallah bin Abd – al – Latif Shafe'i
10. By Shaykh Abdallah bin Ibrahim Mir Ghayni
11. By Shaykh Mohammad bin Abd – al – Rahman Afaleq Hanbali
12. By Abu Hamed bin Marzuq Shami
13. By Shaykh Ibrahim Helmi Qaderi Iskandarri
14. By Malek Dawud
15. By Shaykh Ahmad Sa'id Sarhendi Naaqshbandi
16. By Sayyed Ahmad son of Zayni Dahlan, the Mufti in Mecca
17. By Sayyed Ahmad son of Zayni Dahlan
18. By Shaykh – al – Islam. Tunes and shaykh Isma'il Tamimi – Maleki
19. By Jurist Hanbali Abd – al – Mohsen – al – Ashiqari
20. By Shaykh Ibrahim bin Abd – al – Qader Riyahi Tunesi
21. By Shaykh Ibrahim son of Uthman Samnudi
22. By Abu Hamid Marzuq
23. By Shah Fazl Rasul Qaderi
24. By Shaykh Abdollah bin Isa Sanani
25. By Shaykh Yusuf Benhani
26. By Shaykh Ata'e Makki
27. By Dawud bin Sulayman Baghdadi
28. By Shaykh Sulayman son of Abd – al – Wahhab (brother of Mohammad Abd – al – Wahhab)
29. Compiled by Shaykh Afif – al – Din Abd – allah bin Dawud Hanbali
30. By Zaher Shab Mian Hindi
31. By Shaykh Mustafa Hammami Mesri
32. By Ahmad bin Zayni Dahlan
33. By Shaykh Jamil Sedqi Zahawi

34. By Shaykh Sulayman bin Abd – al – Wahhab (brother of Mohammad bin Abd – al – Wahhab)

35. By Ahmad bin Ali Basri Qabani

36. By Umar Abd – al – Salam

37. By Amer Qaderi

38. By Sayyed Alawi bin Ahmad Haddad

39. By Shaykh Dawud bin – Sulayman Baghdadi Naqshbandi

40. By Shaykh Mustafa Ahmad Shatti Hanbali

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