

# Methodology in responding to the misgivings

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Introduction

First point:

This small computer you're looking at (pointing at his notebook) contains almost 120 thousands books. You can search the issue you are looking for within 2 seconds. It gives the source with its page and volume. Our scholars didn't have such technology. Some of our friends have given us some CDs which include more than 60 thousands books. There also millions of books in websites.

Second point:

There have never been a bombardment on Shias in history like the one today. Our opponents and enemies , particularly Wahhabis , are trying to destroy Shia's culture with all their means. Books which are written against Shias are much more than the ones written against apostasy, materialism and Zionism. Apparently, in Islamic countries , Shiism is more dangerous than apostasy. Plenty of books have been written against Shias, and few against apostasy, materialism and Zionism in Persian Gulf countries, Saudi Arabia, Syria, Lebanon and Jordan.

Third point: We haven't served and helped Ah-al-Beit as much as we have to, during this 15 centuries, particularly in these 30 years that I was given a golden opportunity. We haven't trained a very perfect student to stand against enemies and respond to them. Two years ago, from a famous Wahhabi and anti-Shia channel, Al-Mostaghela, a channel which is mostly supported by Saudi Arabia, its manager, Mr.Hashemi called and asked me to have debates about Imam Sadegh, the head of Shiism; they selected some Wahhabis to debate and gave us a chance to select whomever we liked to select from seminary school in Qom to have debates about Imam Sadegh's works and lifestyle. I visited Ayatollah Sobhani and told him that

they had officially asked us to send some scholars to have some debates about Imam Sadegh in London. He welcomed this opportunity. I told him that they had requested 70 million Tomans for the debates. We talked to some friends and they provided us the money within a week. We gave the money to Ayatollah Sobhani and asked him to select the scholars. We had a meeting with Ayatollah Milani , Sobhani and Kruani, they selected an Arab scholar and I paid 800 thousands Tomans for a round-trip ticket to London. Ayatollah Sobhani said that we have to test him before we send him to see if he is able to respond to the questions. So we provided all the possible questions. Ayatollah Millani and I went to his house and asked him some questions, he couldn't answer them well , so we were reluctant to send him. Ayatollah Milani said: if we send him the seminary school will be disgraced .we consulted with God and we did not deem it good to send him Then I cried and I gave back the tickets.

Oh dears, this is our problem

Once, Ayatollah Sobhani was in our house, we were watching Almostaghele channel; A Wahhabi was answering the ibn-Teimie`s doubts. Someone called and posed a question and that Wahhabi brilliantly responded by giving the name and the page of the book. Some called from Baghdad , America and Bahrain and he responded them accurately as well. Ayatollah Sobhani got upset and told me: " We couldn't train someone like him to defend Ah-al-Beit in satellite". I never forget how Ayatollah Sobhani felt that day.

So dears, confessing ignorance is the sign of bravery. Even during the last 30 years, we haven't trained someone in specialized centers to defend Ahl-al-Beit in international conferences, internet or satellite. Some might have done something themselves. But I haven't heard that there might be a plan for training someone to have debates and respond the doubts.

Fourth point:

Those who are aware of programs know that I'm honored to be the first Iranian and Shia jurist who had debates in Al-Mostaghela, the last one dates back to Shaban month which was about martyrdom of Fatima Zahra and of course Ayatollah Makarem Shirazi himself called me and ordered me to attend this debate. I had some debates for three nights. Their audios and texts are available in Farsi and

Arabic language in our website. There were three wahhabis and me alone. I went and started my debates with the name of Zahra; and at the third night, Dr. Abu-Shoareb, a professor of Eskandarie university in Egypt officially confessed and said:

" During these three nights, Mr. Ghazvini proved that he is the expert on debates , he talked politely and he respected Sunni issues."

He also said as his final word:

"مع الأسف إن سيد القزويني قد جعل ابا بكر و عمر في قفس الإتهام"

I told him that it wasn't my fault. During the last three nights , I haven't talked about any Shia's traditions, all were from Sunni sources with their documents. I haven't talked about any weak tradition. You have to solve your problems. You confirm the authenticity of your own books and these traditions have been written by your own scholars in 2<sup>nd</sup> and 3<sup>rd</sup> century, like ibn-Sad, died in 230 AH, in Tabaghat-al-Kobra and also Tabari , died in 310 AH. If you want to exempt Abubakr and Omar, you have to reform your books.

This year also, Al-Mostaghela channel, wrote almost 5 letters for me and invited me to have debates with them, the letters have been uploaded to our websites both in Farsi and Arabic language. I consulted with some great jurists. In their last letter, they said that they ready to have a 2-hour program for criticizing Wahhabis or introducing Shias for a month, but under one condition that I am allowed to talk for 1 hour and then their allowed to talk for one hour as well, and of course the phone lines will be opened to let viewers a chance to pose their questions. I've talked to some jurists, some agreed and some disagreed. I've talked to some jurists and since there were many pros and cons, I decided not to go.

What we are looking for in these sessions is not to talk nonsense but to pose some current doubts, to broadcast some of their video clips and ask them to respond the doubts. They have to answer the newly made posed doubts in their discussions. We are trying to use the mass Medias to visualize the issues.

**The methodology of responding to the misgivings**

First point : the extensive attack on Shiism :

In this era, what types of problems are Shias confronting with?

As you know there is a bombardment on Shias and as Ayatollah Sobahni in his book "A young Shia answers" and in the website: [www.ISL.ORG.UK](http://www.ISL.ORG.UK) stated that almost 40 thousands Wahhabi websites are now working.

Dr.Musa Musavi, the grandchild of Ayatollah Sayed Abulhassan Esfehani who died 3 years ago because of cancer and the one whom his relatives didn't dare to hold a funeral ceremony for him, wrote a book called Al-Shia va Tashih in 1386 and it was published in 8 million volumes and distributed among all Islamic countries for free. Ayatollah Sobhani himself heard from the radio that said said:

"Though the 8-year war was of no use for us, this book will be totally useful if it's published"

According to Mighat magazine, no 43, quoting from Akaz news, during Haj rituals, almost a month, 10678000 books, anti-Shia books, which were translated in 20 languages were distributed to pilgrims in 1381.

Two years ago when I went to Mecca , on Zelhaje 11, we went to Mena; an 8-page newsletter was usually distributed in the Iranian tents. I took one and brought it to Iran.

The minister of the cultural of Saudi Arabia said:

" During these days of Haj rituals, We have given almost 11 million pamphlets, CDs and cassettes to Beit-al-Haraam pilgrims" .

90 percent of them are against Shias and Shias have been accused of apostasy and polytheism and they have to be executed.

Bin-Jibrin, a prominent and the second-top figure of Saudi Arabia, who died 3 months ago from cancer in a German hospital, explicitly stated in his popular Wahhabi websites:

"Undoubtedly, Shias are apostates because of four reasons:

1. Believing in Quran`s manipulation

2. Believing Sunnis as apostates and filthy
3. Believing companions as apostates.
4. Believing in exaggerating about Ali and his children."

Saudi Arabia has two scientific groups which are supported by Saudi Arabia`s government and their members are selected by Saudi king:

1. اللجنة الدائمة للإفتاء 2. اللجنة كبار العلماء.  
اللجنة الدائمة للإفتاء, the same Efta council, its head, Sheikh Abdul-aziz-bin-Abdolah-al-Sheikh, the grand mufti, the one whom I had a debate with 4 years ago and uploaded it in the website, stated in his official verdicts that:

"Shias those who say oh ali, oh Hussain, oh Hassan are apostate and apostate"

فهم مشركون مرتدون عن الإسلام<sup>1</sup>

Zarghavi, the leader of denunciation group in Iraq, made a speech 20 days before he went to hell, which was uploaded in websites as follow:

"Shias are like snakes, ambushed enemies, and crafty scorpions. Shism is something quite different from Islam. Shias worship tombs and circle around Imam`s tombs and consider the prophet`s companions as apostates.

Those who think that Shias can forget about their historical heritage and grudge are making a big mistake, that is like if we ask Christians to forget about the incident when Christ was crucified"

Sheikh Abdul-al-Rahman Boraj the one who has a very unique position in Saudi Arabia, the one who is now considered as the second top figure in Saudi Arabia after Bin-Jibrin`s death, officially announced that :

"If Wahhabis and Sunnis get unified, the first thing they do is to announce Jihad against Shias and slaughter all Shias"

On Sharivar 5, 1386, in Riyadh, the great and prominent scholars had a conference, the result is as follow:

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<sup>1</sup> -Al-lolo almakin man fatava Fazilat Al-Sheikh bin-Jibrin p39

<sup>2</sup> -Fatava al-Janat Aldaema Bohus Elmie Al-Efta v 3 p 373

"We have to forbid Shias from coming to Sunni mosques since Shias are polytheists and dirty and they will make the mosques dirty. Shias are not allowed to visit Beit-al-Haram, because Quran has explicitly stated that polytheists are dirty and we cannot let them visit Beit-al-Haram."

I had a discussion with one of the prominent official of Om-al\_Ghora university, he said:

"One of the objections we have about Saudi Arabia is that they let you enter Mecca. You don't belong here, you are polytheists. It is against Islam if you come to Mecca. You come here to struggle with Muslims."

They quoted from Malik Abdullah as saying:

" We spent 20 billion dollars in Iran`s wars, 40 billion dollars for saving Kuwait from Saddam, we are totally ready to spend 250 billion dollars stop Shias from spreading their culture and overthrowing the government of Nuri Maleki in Iraq."

I told you all this to somehow let you know that what is really going on around us. It would be really time and energy consuming to talk about this.

Second point: Prophet Muhammad`s prediction about Ali`s being oppressed

Though the most important concern of prophet during the 23 years of prophecy was nothing but proving the guardianship of Amir-al-Momeneen, from the moment that the verse Enzar was revealed, he took Ali`s shoulder among 40 people from Ghoraysh and said:

هذا أخي و وصيي و خليفتي فيكم<sup>2</sup>

And in his last days of his life, among 120 thousand people in Ghadir, he introduced Ali as his successor. In his last moments of life he said:

هلموا أكتب لكم كتابا لن تضلوا بعدي<sup>3</sup>

Under the hadith Ghertas, ibn-Hajar-Asghalani in Fathol Bari and Ghastalani in Ershad al-Sari Fi Sharh Sahih Al-Bokhari and Mr.Navavi in Sharh Sahih Moslem quoted Prophet Muhammad as saying:

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<sup>2</sup> -Sharh Nahjol Balaghe ibn-abi Hadid v 13 , p211 / Kanzol Emal Motaghi Hendi v 13 p 114 / Tarkhi Tabari v2 p 63 / Kamel Fi Tarikh ibn-Abi Asir v2 p 63

<sup>3</sup> -Sahih-Bokhari v5 p 137 / Sahih Moslem V 5 p 75

أراد أن يصرح بأسماء الخلفاء من بعده<sup>4</sup>.

He wanted to clarify the names of the caliphs and Imams after him so the community would not be deviated.

There is also a tradition from ibn-Abbas as saying:

إن رسول الله أراد في مرضه أن يصرح بإسم علي و منعت من ذلك<sup>5</sup>.

Beside all these issues, Prophet predicted that people will not obey what he orders. We have 10 traditions that Prophet said:

Ahmad-ibn-Hanbal, died in 241 AH, says:

و إن تؤمروا عليا رضي الله عنه و لا أراكم فاعلين، تجدوه هاديا مهديا يأخذ بكم الطريق المستقيم<sup>6</sup>.

"If you designate Ali as your leader and I know you won't, you will find him as a guidance and he will lead you to the right path."

In some sources, it is stated that:

و إن تستخلفوا عليا و ما أراكم فاعلين، تجدوه هاديا مهديا يحملكم من المحجة البيضاء<sup>7</sup>.

"If you designate Ali as your leader and I know you won't ....."

In some other sources, it is stated that:

إن تولوا عليا و لن تفعلوا، تجدوه هاديا مهديا يسلك بكم الطريق.

"If you consider Ali as the Islamic leader....."

[و إن وليتموها عليا فهاد مهتد يقيمكم على صراط مستقيم

"If you designate Ali as your leader and I know you won't, you will find him as a guidance and he will lead you to the right path."

هذا حديث صحيح على شرط الشيخين و لم يخرجاه<sup>8</sup>.

We have almost 30 traditions talking about same issue.

We have an authentic tradition in which Hakem Neishaburi says:

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<sup>4</sup> –Sahrh Moslem Navavi v 11, p 90 Omdatta-al-Ghari Eini v 2 169

<sup>5</sup> –Sahrh Nahjolbalaghe ibn-Hadid v12, p21

<sup>6</sup> –Mosnad Ahmad v 1 p 109 / Osdolghabe ibn-Asir v4 p31 / Al-Bedye-va-Nahaye ibn-Kasri v 7 p 397

<sup>7</sup> –Kanzol Emal Motaghi Hendi , v 11 p 630 / Halile Olia Abu Naeem v 1 p 64

<sup>8</sup> –Almostadrak Sahihein Hakem Neishaburi v 3 p 142

إن مما عهد إلي النبي صلى الله عليه و آله أن الأمة ستغدر بي بعده.

"Prophet, in his will, told me: "My people, after me, will betray you and breach your rights."

هذا حديث صحيح الإسناد و لم يخرجاه<sup>9</sup>.

Prophet said:

ضغائن في صدور أقوام لا يبدونها لك إلا من بعدي<sup>10</sup>.

"People are holding grudge about you now, they`ll let you know about it after me"

Presence Sedighe Tahere, in her oration for Mohajerin and Ansar, she said:

و ما الذي نقموا من أبي الحسن عليه السلام!؟ نقموا و الله! منه نكير سيفه<sup>11</sup>.

Which is the same case like:

احقادا بدرية و خيبرية و حنينية و غيرهن.

"The grudges against Badr, Kheibar and other battles."

The third point: Imams` advice about encountering the opponents

We can`t be successful in defending Ah-al-Beit in international situations by using harsh and insulting words, because our friends will be offended let alone our enemies. In the meetings I had with Wahhabis, I tried talk politely about companions, Sunni sacred things and Caliphs, it was a blessing of God. Even dr.Ghamedi who wrote a book,Alahvar Alhadi, against us, has written in its introduction:

"Mr.Ghazvini came here and we had debates with him, one of the privileges he had is that he talked politely about companions and that`s why we continued our discussion with him"

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<sup>9</sup> -Almostadrak Sahihein Hakem Neishaburi v 3 p140 / Albedaye va nahaye ibn-Kasir v6 p244 / Sharh Nahjol Balaghe ibn-Hadid v4 p 107 / Alkamel Abdullah ibn Adi v6 p216 / Tarikh Baghdad Khatib Baghdadi v11 p 216 / Tarikh Madine Dameshgh Ibn-Asaker v42 p 447 / Tazkaratol Hofaz Zahabi v 3 p 995

<sup>10</sup> -Majam-alZavaed Heisami v9 p 118 / Mosnad Abi-yala v 1 p 427 / Al-Mojam Kabir Tabarani v11 p61 / Sharh Nahjol Balaghe ibn-Hadid v4 p 107 / Al-Kamel Abdullah -ibn-Adi v7 p173 / Tarikh Baghdad Khatib Baghdadi v12 p394 / Tarikh Medina Damascus Ibn-Asaker v42 p322 / Al-Mizan Etedal Zahabi v 4 p480

<sup>11</sup> -Ehtejaj Sheikh Tabrasi v1 p147 / Menal Taleb Fi Sharh Taval Gharaeb Ibn-Asir Jazari p501-504

If we want to work today either on the pulpit or in satellite channels, we have no choice but to talk politely.

Amir-al-Momeneen says:

من نام لم ينم عنه<sup>12</sup>.

"The one who is sleeping, others (enemies) are aware of him)"

He also says:

من نام عن عدوه، إنبهته المكابيد<sup>13</sup>.

"The one who is sleeping and ignorant, the deceivers will wake him up"

لا تستصغرن عدوا و إن ضعف<sup>14</sup>.

"Though your enemy is not that much powerful never underestimate him"

إياك و ما يستهجن من الكلام. فإنه يحبس عليك اللئام و ينفر عنك الكرام<sup>15</sup>.

"Avoid talking impolitely, the weak people will overpower you and good and virtuous people will stand away from you"

There is a tradition about Prophet Muhammad saying:

إياك أن تتكلم في غير أدب<sup>16</sup>.

"Avoid talking impolitely"

Amir-al-Momeneen says:

و لا تتكلموا بالفحش، فإنه لا يليق بنا و لا بشيعتنا<sup>17</sup>.

"Avoid using abusive language, it`s neither good for us nor for Shias"

The one who talks impolitely has nothing to say. We Shias are honored that their sect is originated from Quran and is accordant with the righteous practice of Prophet Muhammad. There is no for using abusive language and insults.

Two weeks ago, I went to Mashad. One of the scholars said:

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<sup>12</sup> - Nahjol Balaghe Letter 62 / Mizan-al-Hekmat Reyshahri v3 p1848

<sup>13</sup> - Mizan-al-Hekmat Muhammad Reyshahri v3 p 1848

<sup>14</sup> - Mizan-al-Hekmat Muhammad Reyshahri v3 p 1848

<sup>15</sup> - Mizan-al-Hekmat Muhammad Reyshahri v3 p 2734

<sup>16</sup> - Tabligh Fi Ketab Va Sonat Muhammad Reyshahri p132

<sup>17</sup> - Mostadrak Vasael Mirza Nuri v12 p 82 / Jame Ahadith Shia Borujerdi v13 p 432

"I went to Pakistan in Ramadan. I had some lectures in the mosque in which almost 200 scholars attended, we had some nice sessions. Sunnis were more interested than Shias. One night, the officials of the mosque played a video clip about an Daneshmand Esfehni, it made all Sunnis go out of the mosque and they didn't come to the mosque up to the end of the month; Shias were afraid of being assassinated and exploded, so after praying, we stayed in and had some discussions and then we immediately left the mosque. This video clip wasted all our efforts and also it also put Shias into the danger of being assassinated."

I really wonder that what these people have done by insulting and using abusive languages. Of course that video clip belongs to 20 years ago. Couple of nights ago, Mr.Kafi's son was in our house, he said:

" I come up with an idea that my previous strategy was a mistake, and whenever I have lectures, I confess about my mistake."

But today, Wahhabis are sharing and playing his one-minute video clip in satellite, internet and cell phones. Even couple of nights ago, Molazade, the anti-Shia Wahhabi, Rangarang channel, made a video clip in which one minute was about Daneshmand insulting Sunnis and one minute was about me saying: "Insulting Sunnis is an unforgivable sin and a betrayal to Shias, Sunnis are our brothers". Then Molazade said: "You see people, Shias scholars are against each other"

You see how crafty they are. Amir-al-Momeneen says:

و لا تتكلموا بالفحش، فإنه لا يليق بنا و لا بشيعتنا.

And also, late Sheikh Sadugh in his book Eteghadat, says:

و قيل للصادق: يا ابن رسول الله! إنا نرى في المسجد رجلا يعلن بسب أعدائكم و - يسيهم و - يسميهم فقال: ما له؟ لعنه الله! يعرض بنا! و قال الله تعالى: وَ لَّا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ 18.

"Imam Sadegh was told: Oh son of Muhammad! One of your friends is sitting in the mosque cursing and naming your enemies. Imam Sadegh said: "What is wrong with him, may god curse him. He`s making problems for us. Allah in Quran says: ..."

If you insult their sacred things, scholars or their Imams, they insult our Imams in

return.

The main point is that late Sheikh Sadugh has written this tradition in his book Al-Eteghadat Fi Din Al-Emamie.

Of course, we have to pay attention that the words لعن and شتم, سب differ from each other.

The word "لعن" is a Quranic term which is stated for 38 times about cursing Satan, Jews, Christians, apostates, oppressors and liars. Cursing is asking Allah to deprive some people from his blessings. We have in traditions that prophet cursed some people. In Sahih-Moslem and Sahih-Bokhari that the spouses of prophet used to curse, even Abubakr, Omar and Osman used to curse some of the companions. The word "cursing" is an Islamic and Quranic term. But سب and شتم are abusive language which lower class of society uses them. In whole parts of the Quran, these words have been used once.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ 19

Amir-al-Momeneen about Moavie and his companions who became muslims in 8 AH in conquering Mecca, says:

فوالذي فلق الحبة و برأ النسمة! ما أسلموا و لكن استسلموا و أسروا الكفر، فلما وجدوا أعوانا عليه أظهروه 20.

But when they insult him, he says:

إني أكره لكم أن تكونوا سبابين و لكنكم لو وصفتم أعمالهم و ذكرتم حالهم كان أصوب في القول و أبلغ في العذر و قلت مكان سبكم إياهم 21.

"I don't like you to swear even at Moavie, and instead let know people aware of his murders because it is more influential"

About this issue, we have plenty of traditions. Someone visited Imam Sadegh and said:

كيف ينبغي لنا أن نضع فيما بيننا و بين قومنا و بين خلطانا من الناس ممن ليسوا على أمرنا؟ قال تنظرون إلى أئمتكم الذين تقتدون بهم، فتصنعون ما يصنعون، فوالله إنهم ليعودون مرضاهم و يشهدون جنازتهم و يقيمون الشهادة لهم و عليهم و يؤدون الأمانة إليهم 22.

"How shall we treat Sunnis? Imam Said: Treat them the way your Imams treat you.

19 - Surah Anam Verse 108

20 - Nahjolbalaghe oration no 16

21 - Nahjolbalaghe oration no 206

22 - Kafi Sheikh Koleini v2 p 636

I swear to God that they visit their patients and attend their funeral ceremonies and in court if necessary they testify in their favor or against them; and they return their possessions"

An audience:

"About this tradition, there is a tradition called Sanami Ghorayshi"

Professor Ghazvini:

"There is no tradition like that, if you find an authentic document for this tradition, I'll give you 1 million Tomans. We have plenty of traditions that some men from Bani Ommiad's and Bani Abbas told people some lies about Imams to somehow distort Imams` reputation. There`s a tradition in Kafi that Imam Sadegh prohibits people from dealing and trading with Kords:

لا تخالطوهم، فإن الأكراد حي من أحياء الجن، كشف الله عنهم الغطاء، فلا تخالطوهم<sup>23</sup>.

"Don't deal with Kurds because they are like Jinns"

We had one of the professors in our house as our guest and I said:

" Do you say the same tradition in the pulpit in Sanandaj?"

He said: " If I say it, they will behead me in the pulpit"

We are truly aware of Imams` code of conducts. They are divine blessings.

لا فخر للعرب علي العجم و لا للأبيض علي الأسود إلا بالزهد و التقوي

They are the perfect followers of Quran. And the say:

لا تخالطوهم، فإن الأكراد حي من أحياء الجن، كشف الله عنهم الغطاء، فلا تخالطوهم

" Don`t deal with Kurds because ....."

لا تناكحوا الزنج والخزر فإن لهم أرحاما تدل على غير الوفاء<sup>24</sup>

"Don't deal with people from north because....."

و لا تساكثوا الخوز و لا تزوجوا إليهم فإن لهم عرقا يدعوهم إلى غير الوفاء<sup>25</sup>.

<sup>23</sup> -Kafi Sheikh Koleini v5 p158

<sup>24</sup> -Vasael Shia Kolini v14 p55

<sup>25</sup> -Vasael Shia Kolini v14 p55

"Don't live in Khuzestan, don't get marry them because....."

They have narrated a tradition for every tribe. Late Mameghani, about Kurds, talks about one his narrators said:

" He was from Bani Ommiad, he used to manipulate the traditions and gave them to people to distort Imam Sadegh`s reputation"

We have many traditions like this. Amir-al-Momeneen says:

إذا حدثتم بحديث فأسندوه إلى الذي حدثكم، فإن كان حقا فلكم وإن كان كذبا فعلي<sup>26</sup>.

"If you narrate a tradition, narrate it alongside its document...."

He also says:

همة السفهاء الرواية و همة العلماء الدراية<sup>27</sup>.

"Naïve people narrate traditions and scholars study Hadiths"

This is the harshest tradition about Hadith studies. Besides, we don't want to reject the issue of "cursing". Ayatollah Shobeiri Zanjani says:

"Without cursing, the issue of guardianship will not be fulfilled, you have fully utter the phrase لا إله إلا الله"

Didn't the polytheists of Mecca say Allah?

و لئن سألنهم من خلق السموات والأرض وسخر الشمس والقمر ليقولن الله فأنى يؤفكون<sup>28</sup>

They also said Allah, but they also worshiped idols

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى<sup>29</sup>

و يَقُولُونَ هَوْلَاءَ شَفَعَاؤُنَا عِنْدَ اللَّهِ<sup>30</sup>

We can't go through the details of the issue of cursing and guardianship in internet, pulpit or satellite. Even Imam Sadegh used to curse secretly.

In Kafi with weak document and in Tahzib al-Ahkam with strong document, it is stated that:

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<sup>26</sup> - Kafi Sheikh Koleini v1 p52

<sup>27</sup> - Bahar-al-Anvar Majlesi v2 p160

<sup>28</sup> - Surah ankabu verse 61

<sup>29</sup> - Surah Zomar Verse 3

<sup>30</sup> - Surah Unes verse 18

سمعنا أبا عبد الله و هو يلعن في دبر كل مكتوبة أربعة من الرجال و أربعة من النساء.<sup>31</sup>

It means after each pray not anytime or anywhere. Amir-al-Momeneen cursed Moavia and Amroas, in his Ghonut not on the pulpit.

I, myself, utter 100 Salavat for Fatima Zahra and I curse the enemies and I don't doubt that I'll be successful in my discussions. I assume that no Sunni disagrees with cursing the enemies. The issue of loving Ah-al-Beit and cursing the enemies is a Quranic issue. Loving Ah-al-Beit is the blessing of Prophet's mission. Amir-al-Momeneen didn't use any abusive language in Shaghshaghie oration. He thoroughly let people know about caliphs. Of course, he treated bat-tempered people the way they had to be treated, but still his manner had his own characteristics as follow:

فَقَاتِلُوا أَيْمَةَ الْكُفْرِ<sup>32</sup>

We have in traditions that Amir-al-Momeneen treated some caliphs and companions harshly but he didn't use abusive language.

Fourth point: The value of answering the doubts from the view point of Imams

About this also we have many traditions. For instance, Imam Hussain says:

فضل كافل يتيم آل محمد المنقطع عن مواليه الناشب في رتبة الجهل يخرج من جهله و يوضح له ما اشتبه عليه على فضل كافل يتيم يطعمه و يسقيه، كفضل الشمس على السها<sup>33</sup>.

"Responding an orphan of Al-ahmad about a doubt is more precious than giving food and water to other orphans, it is like the superiority of sun over the dull stars"

The most famous tradition is from Imam Sadegh that says:

علماء شيعتنا مرابطون في الثغر الذي يلي إبليس و عفاريتة، يمنعونهم عن الخروج على ضعفاء شيعتنا و عن أن يتسلط عليهم إبليس و شيعته و النواصب، ألا فمن انتصب لذلك من شيعتنا كان أفضل ممن جاهد الروم و الترك و الخزر ألف مرة، لأنه يدفع عن أديان محبينا و ذلك يدفع عن أبدانهم<sup>34</sup>.

"Our Shia scholars are like the guardian of boarders who patrol the Islamic and Shias beliefs. The one who is responsible of responding the Satan's doubts will be much more blessed than the one who is fighting in the battle field of right over wrong because scholars defend our religion but those soldiers defend our bodies"

<sup>31</sup> – Kafi Sheikh Koleini v3 p342 / Tahzib Hokam Sheikh Tusi v2 p 321

<sup>32</sup> – Surah Tobe verse 12

<sup>33</sup> – Ehtajaj sheikh Tabrasi v 1 p 7

<sup>34</sup> – Ehtajaj sheikh Tabrasi v 1 p 8

When Imam Hassan Asgari heard that Isaac Kandi, an Iraqi philosopher, had some doubts about Quran, he told to Isaac's friends that:

أما فيكم رجل رشيد يردع استأذكم الكندي عما أخذ فيه من تشاغله القرآن؟<sup>35</sup>

"Isn't there any young person among you to answer your teacher's doubts about Quran?"

What a harsh statement!!! With today's bombardment, what would we say if Imam Mahdi asks us the same questions?

Sometime Imams themselves were responsible to answer. We have many traditions in Kafi and Rejal Keshi about this. Like this one:

... بلغني أنك عالم بكل ما تسأل عنه فصرت إليك لأناظرك . فقال أبو عبد الله عليه السلام: فيما ذا؟ قال: في القرآن و قطعه و إسكانه و خفضه و نصبه و رفعه . فقال أبو عبد الله عليه السلام: يا حمران! دونك الرجل، فقال الرجل: إنما أريدك أنت لا حمران ! فقال أبو عبد الله عليه السلام : إن غلبت حمران فقد غلبتني، فأقبل الشامي يسأل حمران حتى ضجر و مل و عرض و حمران يجيبه، فقال أبو عبد الله عليه السلام : كيف رأيت يا شامي؟! قال: رأيتك حاذقا ما سألته عن شيء إلا أجابني فيه . فقال أبو عبد الله عليه السلام : يا حمران! سل الشامي، فما تركه يكشر . فقال الشامي: رأيت يا أبا عبد الله أناظرك في العربية، فالتفت أبو عبد الله عليه السلام فقال: يا أبان بن تغلب! ناظره، فناظره فما ترك الشامي يكشر . قال: أريد أن أناظرك في الفقه، فقال أبو عبد الله عليه السلام : يا زرارة! ناظره، فما ترك الشامي يكشر . قال: أريد أن أناظرك في الكلام، فقال : يا مؤمن الطاق ! ناظره، فناظره فسجل الكلام بينهما، ثم تكلم مؤمن الطاق بكلامه فغلبه به . فقال: أريد أن أناظرك في الإستطاعة، فقال للطيار: كلمه فيها، قال: فكلمه، فما ترك يكشر . فقال: أريد أناظرك في التوحيد، فقال لهشام بن سالم: كلمه، فسجل الكلام بينهما ثم خصمه هشام . فقال: أريد أن أتكلم في الإمامة، فقال لهشام بن الحكم: كلمه يا أبا الحكم، فكلمه ما تركه يرتم و لا يحلي و لا يمر . قال: فبقي يضحك أبو عبد الله عليه السلام حتى بدت نواجده . فقال الشامي: كأنك أردت أن تخبرني أن في شيعتك مثل هؤلاء الرجال؟ قال : هو ذلك<sup>36</sup>

"Someone from Damascus asked Imam Sadegh to have debate. Imam said: " What do you like to have a debate about". He said: "About Arabic literature" Imam asked Hemran-ibn-Ain to debate with him. Then the man objected that he only wanted to have debate with Imam Sadegh and no one else. Imam said: "If you defeat Hemran, it is as if you defeat me" Hemran, in the beginning of the debate, could defeat the man. The man said" I want to have a debate about Arabic lexicons." Imam Sadegh asked Aban-ibn-Taghalob to debate. Aban, as well, defeated him. The man again asked" I want to debate about Islamic rulings" Imam Sadegh asked Zarare to debate, he did and he could defeat him too. The man asked " I want to

<sup>35</sup> - Bahar al-Anavar Majlesi v10 p 392

<sup>36</sup> - Bahar-al-Anvar Alame Majlesi v47 p407 / Rejal Keshi p275 no 474

debate about beliefs" Imam asked Momen-al-Tagh to debate, he also defeated him. The man once again asked " I want to debate about capability" Imam asked Tayar to debate and he also defeated him. The man said "I want to debate about monotheism" Imam asked Hesham-ibn-Hakam to debate, he also defeated him. The man again asked " I want to debate about trust issues". Imam asked Hesham-ibn-Hakam to debate, he did and he defeated him severely in a way that the man from Damascus was speechless. The man asked Imam Sadegh "Did you want to show off your students to me?" Imam said: "Yes".

You see how much Hemran knew that if somebody could defeat Hemran it is as if he could defeat Imam Sadegh. Have we improved ourselves up to this level to make Imam Mahdi proud and happy about the things we`ve done??

I demand all to review this tradition on and on to see what Imam Sadegh has done.

The man who came to defeat Imam Sadegh in debates and the one who wanted to tell people of Damascus about his victory said as his final word:

فقال الشامي: إجعلني من شيعتك و علمني؟ فقال أبو عبد الله عليه السلام لهشام : علمه، فإني أحب أن يكون تلميذا لك.

" The man from Damascus said: " Can I be your student and Shia to benefit from your knowledge?" Then Imam asked Hesham to train him....."

Of course, you have seen that after a soccer match, the coach lets his players know about their strong and weak spots, their mistakes by replaying the match. Imams Sadegh also did the same thing for his students after each debate and about Hesham said:

يا هشام! ... مثلك فليكرم الناس، إتق الزلة و الشفاعة من ورائك.

"Someone like you must debate with them..... Go, we pray for you"

Undoubtedly, whoever reads this likes to burst into tears out of joy. This was the strategy of Imams.

If god willing, in upcoming session, we are going to talk about strategies in responding the doubts and the etiquettes in debates.

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

Dr. Sayyed Muhammad Hussain Ghazvini

