

## Imam Hussein's (AS) Birth International Velayat Network 24 / 4 / 1389

**Notice:** Most of the mentioned resources are from Maktabat Ahlol Bayt (the Household of Prophet Mohammad (Peace Be Upon Him)) software.

Mr. Naghavi

Talk to the audiences about the technical problem of the network.

Professor Hussein Ghazvini

Before I start speaking, I say hello to you and all of the international Velayat Network crew. Happy Imam Hussein's (AS) birth to you and all of those people who love the Household of the prophet Mohammed (peace be upon him). And may Allah reappear Imam Mahdi (AS) as a prize of our work.

We apologize to our audiences in Europe, Asia, America, and Canada for the technical problem which happened by the company itself. And we hope this problem not to be repeated. We regularly in Iran, Dubai, and also Italy and Mr. Naghavi in the U.S. followed and this problem was solved fast. We should get accustomed to these problems which usually happen in these daily programs and we hope not to face such problems in the future.

Mr. Naghavi

Before you start, talk a little about Imam Hussein's (AS) birth and naming as an introduction.

Professor Hussein Ghazvini

What we nearly can say about Imam Hussein's (AS) birth and is popular among Shia and Sunni Ulema (religious authorities) is that he was born on Sha'ban Third in the fourth year After Hegira. It was quoted by late Tabarsi and late sheikh Mufid<sup>1, 2</sup>

جَاءَتْ بِهٖ أُمُّهُ فَاطِمَةُ (س) إِلَيَّ جَدِّهِ رَسُولِ اللَّهِ فَاسْتَبَشَرَ بِهٖ وَ سَمَاهُ حُسَيْنًا وَ عَقَّ عَنْهُ

Fatimah after Imam Hussein's (AS) birth took him in his swaddling clothes to Prophet Mohammad (Peace Be Upon Him) and she enunciated his birth. Prophet Mohammad (Peace Be Upon Him) named him Hussein and he slaughtered a sheep for him and distributed its flesh among people.

Imam Hussein's (AS) age, as it is proved, was between Sha'ban 4 in the fourth year After Hegira and Moharram 10 in the 61<sup>st</sup> year After Hegira. It was 57 years and 5 months. He had been living with Prophet Mohammad for 7 years, with his father for 17 years, and with his brother (Imam Hassan (AS)) for 47 years [translator: the number of ages were overlapped] and his Imamate was about 10 years and 5 months. It was quoted by Mohammad Ibn Esmail Bokhari and late Tabarsi.<sup>3, 4</sup> And it is clear for all of us that he was martyred on Moharram 10 in 61 After Hegira.

Mr. Naghavi

Are there some verses in the Holy Quran which were sent down for just Imam Hussein's (AS) position?

In the Holy Quran point of view, there are a lot of verses about Imam Hussein (AS), which were mentioned in the most rightful Sunni books.

1. Mobaahale Verse

<sup>1</sup> A'laam Al-Vari, v 1, p 406, by Tabarsi.

<sup>2</sup> Al-Ershaad, v 2, p 27, by Sheikh Mufid.

<sup>3</sup> Sahih Bokhari, v 4, p 210,

<sup>4</sup> A'laam Al-Vari, v 1, p 420, by late Tabari.

One of those verses is the Mobaahale Verse in which Prophet Mohammad (Peace Be Upon Him) made an appointment with Najran Christians and asked them to bring their best people and then curse each other. And those who were not right will perish by this curse. Prophet Mohammad said to them according to the Allah's Order:

مَنْ حَاكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقَدْ تَعَالَوْا قَدْ تَعَالَوْا نَدُّعُ أَبْنَاءَنَا وَ  
أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ تَبْتَهِلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى  
الْكَاذِبِينَ

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

According to this verse, Prophet Mohammad (Peace Be Upon Him) took Imam Ali, Fatima, Imam Hassan and Hussein (AS) with him in the Mobaahale day. It is mentioned in Sahih Moslem:<sup>5</sup>

عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا فَقَالَ كَأَوْ لَمَا أَنْزَلْتَ هَذِهِ الْآيَةَ دَعَا رَسُولُ اللَّهِ  
اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

When the Mobaahale Verse was sent down, Prophet Mohammad (Peace Be Upon Him) took Imam Ali, Fatima, Imam Hassan and Hussein (AS) with him and said: O' Allah! These are my household.

Ibn Kasir Dameshghi also explained in his interpretation, v 1, p 379, that أَبْنَاءَنَا in this verse means Imam Hassan and Hussein (AS).

## 2. Tathir (purification) Verse

Another verse is Ahzaab (Confederates) Surah, verse 33 which says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا

Also it is quoted in Sahih Moslem from Ayesha, Prophet Mohammad's (Peace Be Upon Him) wife:<sup>6</sup>

خرج النبي صلى الله عليه و سلم غداة و عليه مرط مرحل من شعر أسود، فجاء الحسن بن علي فأدخله، ثم جاء الحسن فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء علي فأدخله، ثم قال: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا.

Once Prophet Mohammad (Peace Be Upon Him) came in the morning as he was wearing a cloak. And then Hassan, Hussein came. He let them under the cloak. And then Ali and Fatima came and he also let them under the cloak and said: He just wants to keep demons away from your house, and purify you completely.

It is interesting that Tarmazi quoted from Omme Salame:

When Hassan, Hussein, Fatima, and Ali went under the cloak, Prophet Mohammad (Peace Be Upon Him) recited this verse. I wanted to go under the cloak and said:

و أنا معهم يا نبي الله؟ قال: أنت علي مكانك و أنت علي خير.

O' Allah's Prophet! Am I from this household? He said: you are a good person, but they are my household.

It is interesting that Omme Salame said:

I did not suffice to Prophet Mohammad's (Peace Be Upon Him) speech and picked up the cloak to go under it because of the position of the people under it. Prophet Mohammad (Peace Be Upon Him) pulled the cloak from my hand and said:<sup>7</sup>

فرفعت الكساء لأدخل معهم، ف جذبته من يدي و قال: إنك علي خير

<sup>5</sup> Sahih Moslem, v 7, p 120, hadith 6114

<sup>6</sup> SAhah Moslem v 7, p 130, hadith 6155

<sup>7</sup> Mosnad Ahmed, v 6, p 323, Al-Mojam Al-Kabir LeLTabrani, v 3, p 53, Al-Dorr Al-Mansour LeL Seyooti, v 5, p 198.

You are a good person, but you are not allowed to come under the cloak.

It is interesting that Sahih Moslem itself narrated from Zeid Ibn Argham:

فقلنا: من أهل بيته نساؤه؟ قال: لا، وأيم الله! إن المرأة تكون مع الرجل العصر من الدهر، ثم يطلقها فترجع إلى أبيها وقومها

I said: are the Prophet's wives are from the household? He answered: no, they are not. By Allah! A couple may live for a lifetime, but when they get divorced, they both come back to their parental family. If a woman belongs to the household, there will not be any divorce.<sup>8</sup>

### 3. Mawaddat Verse

The third verse about this issue is the Mawaddat Verse in which the holy Quran says:

عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Ahmed Ibn Hanbal and some others quoted from Ibn Abbas:

I told Prophet Mohammad (Peace Be Upon Him): the Holy Quran says:

قَدْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say, I do not ask you any reward for it except love of [my] relatives."

Who are these relatives that you have a kinship with them and their loving is your reward as being the Allah's Messenger?

مَنْ قَرَابَتِكَ هَؤُلَاءِ الَّذِينَ وَجِبَتْ عَلَيْنَا مَوَدَّتُهُمْ

He answered: they are Ali, Fatima, and their children. They are my relatives and kin and they are the reward of my being the Allah's Messenger.<sup>10</sup>

فَقَالَ عَلِيٌّ وَفَاطِمَةُ وَابْنَاهُم

### 4. Insan (Man) Surah (verses 5-10)

The last point I am going to mention for the audiences is Insan Suarah:

إِن الْإِنسَانَ لِرَبِّهِمْ لَشَكُورًا \* يُؤْفُونَ بِاللَّذْرِ وَبِخَافُونَ يَوْمًا \* كَانْ شَرُّهُ مُسْتَطِيرًا \* وَ يُطْعَمُونَ الطَّعَامَ عَلِيَّ حَيْه مَسْكِينًا وَ يَتِيمًا وَ أَسْرًا \* إِنَّمَا نَطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا \* إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

These verses were sent down for the position of [Imam] Ali, Fatima, Hassan, Hussein (AS) and it has a detailed story. Zamakhshari quoted from Ibn Abbas:

Hassan and Hussein were sick and so Ali and Zahra made a [religious] pledge to fast for three days in order for them to get better. They fasted for three days and made something to eat as a breakfast in the evening. When they wanted to break their fast, one of the poor Muslims came and asked for aid. They gave their breakfast to the poor person and broke their fast only with water. This story happened again and again tomorrow and the day after tomorrow. And because of this story, Allah sent down Insan Surah for the position of those four great people.<sup>11</sup>

These are a part of verses which were sent down for the position of Imam Hussein (AS) along with his brother, Imam Hassan, Imam Ali, and Zahra (AS).

Mr. Naghavi

Where is Imam Hussein's (AS) position in the Sunni Hadiths?

Professor Hussein Ghazvini

I do not guess that someone disagrees with this issue that Imam Hassan and Hussein (AS) were mentioned in the Sunni Hadiths rightfully. Their great virtues were mentioned in Sunni and Shia books.

First narrative:

<sup>8</sup> Sahih Moslem, v 7, p 123, hadith 6122.

<sup>9</sup> Surah Showra, verse 23.

<sup>10</sup> Fazaal Al-Sahabeh by Ahmed Ibn Hanbal, v 2, p 669, and Al-Mojam AL-Kabir Lel Tabarani, v 11, p 351.

<sup>11</sup> Al-Kashef Lel Zamakhshari interpretation, v 4, p 670, Al-Kashf and Al-Bayan Lel Thalabi, v 10, p 98, Asad Al-Ghabeh Le Ibn Asir, v 7, p 256.

One of those narratives quotes:

مَنْ أَحْبَبَنِي فَلْيُحِبْ هَٰذَيْنِ

One who loves me should love Hassan and Hussein.<sup>12</sup>

Second narrative:

Also they quoted a lot of narratives that Prophet Mohammad (Peace Be Upon Him) said:

من أحب الحسن و الحسين فقد أحبني و من أبغضهما فقد أبغضني

He who loves Hassan and Hussein loves me and he who hates them hates me.<sup>13</sup>

Third narratives:

There is a narrative in which Prophet Mohammad (Peace Be Upon Him) said:

الحسن و الحسين سيذا شباب أهل الجنة

Hassan and Hussein are the prince of young people in the paradise.

But unfortunately, they fabricated a hadith in Bani Omayye era to oppose the household's virtues. In one of them they said:

ابوبكر و عمر سيذا كهول أهل الجنة

Abu-Bakr and Omar are the prince of old people in the paradise.<sup>14</sup>

Our Sunni brothers and Ulema (religious authorities) know that there will not be any old people in the paradise. While Yahya Ben Aksam was debating with Imam Javad (AS), he wrote this narrative for Imam Javad (AS). Imam Javad (AS) said to Yahya Ben Aksam who was one of the greatest Sunni Ulema that:

و هذا الخبر محال أيضا، لأن أهل الجنة كلهم يكونون شبابا و لا يكون فيهم كهول و هذا الخبر وضعه بنو أمية، لمضادة الخبر الذي قال رسول الله صلى الله عليه و آله في الحسن و الحسن عليهما السلام: بأنهما سيذا شباب أهل الجنة.

This narrative is impossible and inconceivable. All people in paradise will be young and there will not be any old person in the paradise. And then he continued that: this narrative is fabricated by Bani Omayye. They did it to oppose Prophet Mohammad's (Peace BE Upon Him)

<sup>12</sup> Al-Senan Al-Kobra, Beihaghi, v 2, p 263, - Fazaal Al-Sahabeh, Nesaei, p 20 – Majma Al-Zavaed Heithami, v 9, p 179 – Mosnad Abi Davood, Al-Tyalasi, p 327 – Al-Mosnef, Ibn Abi Shibe Al-Koofi, v 7, p 511 – Al-Senan Al-Kobra, Nesaei, v 5, p 50 – Mosnad Abi Yali, v 9, p 250 – Sahih Ibn Khazimeh, v 2, p 48 – Sahih Ibn Hayyan, v 15, p 427 – Al-mojam Al-Kabir, Tabarani, v 3, p 47 – Mawared Al-Zaman, Heithami, v 7, p 189 – Kanz al-Ommal, Mottaghi Al-Hendi, v 12, p 121 – Al-Asaba, Ibn Hajar, v 2, p 63 – Al-Kamel, Abdullah Ibn Oday, v 3, p 257, Elal Al-Darr, Ghatni, v 5, p 64 – Tarikh Madina Dameshgh, Ibn Asaker, v 13, p 200 – Tarikh Al-Islam, Al-Zahabi, v 5, p 100 – Al-Badaya va Al-Nahaya, Ibn kasir, v 8, p 225.

<sup>13</sup> Al-Mostadrak Ala Al-Sahihayn, Hakem Neyshabouri, v 3, p 166 – Mosnad Ahmed, v 2, p 288 – Senan Ibn Maje, v 1, p 51 – Mosnad Abi Yali, v 11, p 78 – Al-Mojam Al-Owsat, Tabarani, v 5, p 102 – Al-Majam Al-Kabir, Tabarani, v 3, p 48 – Tarikh Baghdad, Khatib Al-Baghdadi, v 1, p 151 – Tarikh Madine Dameshgh, Ibn Asaker, v 13, p 188 – Mizan Al-Etedal, Zahabi, v 2, p 111 – Al-Badaye Va Al-Nahaye, Ibn Kasir, v 8, p 39 – Tarikh Al-Islam, Zahabi, v 5, p 98 – Mosnad Ahmed, v 3, p 3 – Al-Mostadrak Ala Sahiheyneyn, Hakem Neyshabouri, v 3, p 167 – Senan Ibn Maje, v 1, p 44 – Senan Al-Taramazi, v 5, p 321 – Fazaal Al-Sahabe, Nesaei, p 20 – Majma Al-Zavaed, Heythami, v 9, p 165 – Al-Mosnef, Ibn Abi Shibe Al-Koofi, v 7, p 512 – Al-Senan Al-Kobra, Nesaei, v 5, p 50 – Mosnad Abi Yali, v 2, p 395 – Al-Mojam A-Owsat, Tabarani, v 1, p 117 – Al-Mojam Al-Kabir, Tabarani, v 3, p 35 – Selselat Al-Ahadith Al-Sahihah, Al-Bani, v 2, p 423 – Feyz Al-Ghadir Sharh Al-Jame' Al-Saghir, Manavi, v 3, p 550 – Al-Jame' Al-Saghir, Soyooti, v 1, p 20 – Al-Dorr Al-Mansoor, Soyooti, v 4, p 262.

<sup>14</sup> Al-Mosnef, Ibn Abi Shibe Al-Koofi, v 7, p 473 – Tarikh Madine Dameshgh, Ibn Asaker, v 30, p 165.

news about Hassan and Hussein. The news said that Hassan and Hussein are the prince of young people in the paradise.<sup>15</sup>

Mubarak Fouri who is one of the greatest Sunni Ulema wrote in Tohfah Al-Ahoozi, v 10, p 103:

لم يكن في الجنة كهل

There will not be any old person in the paradise.

Manavi also explained in his book, Feyz Al-Ghadir, v 1, p 117, and wrote:

ليس في الجنة كهل

There will not be any old person in the paradise.

In addition, when Heysami quoted this narrative «سيدا كهول أهل الجنة» in Majma' Al-Zavaa'ed, v 9, p 53, he explicitly said that this narrative is not documented well.

Aghili in his book, Za'fa, v 2, p 345, wrote this narrative is not documented well.

Ibn Oday in his book, Al-Kamel, v 2, p 381, wrote the same about this narrative.

Ibn Jazari wrote in Al-Mozu'aat, v 1, p 398, that this narrative is fabricated.

Fourth narrative

There is narrative which is quoted by Ahmed Ibn Hanbal in Mosnad, v 5, p 210:

When Prophet Mohammad (Peace Be Upon Him) looked at Hassan and Hussein, he said:

اللهم إني أحبهم، فأحبهم.

O' My Allah! I love Hassan and Hussein, love them both.

Heysami wrote in Majma' Al-Zava'aed, v 9, 179, that this narrative is right.

These are a small part of those Hadiths which are mentioned in Sunni books and are about the virtues of Imam Hassan and Imam Hussein (AS).

Mr. Naghavi

Is this Hadith «حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ» mentioned in Sunni books? What does this narrative mean?

Professor Hussein Ghazvini

This is a narrative which is mentioned in everywhere; even in the magazines, newspapers and masjids. This narrative is mentioned not only in Shia books but also in the reliable Sunni books.

For example in Senan Tarammazi, v 5, p 324, it is mentioned «حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ».

It means Hussein is a part of me and I am a part of him too.

It is quoted in Bokhari's Al-Adab Al-Mofrad, p 85, Mosnad Ahmed, v 4, p 172, Senan Ibn Majeh, v 1, p 85, Hakem Neyshabouri's Al-Mostadrak Ala Al-Sahihin, v 3, p 177, Senan Taramazi, v 5, p 324, and Heysami's Majma' Al-Zava'aed, v 9, p 181. And all of them believe that this narrative is right.

But what are the consequences of this narrative? And what does it mean? So, حسين مني, "Hussein is a part of me" means that Imam Hussein (AS) was Prophet Mohammad's (Peace Be Upon Him) grandson and a part of his generation and, أنا من حسين, I am a part of Hussein, clearly it means Imam Hussein (AS) guaranteed his action (being the Allah's messenger) because of his revolution. In fact he guaranteed Prophet Mohammad's (Peace Be Upon Him) name and religion in the world forever.

Our dear audiences know that the Islamic society went astray when Prophet Mohammad (Peace Be Upon Him) passed away. They did not follow his successor and selected some other people [to follow] who were not qualified for Caliphate. We are not here to mention to what had happened and what were the reasons and incentives. But what is important is that the Islamic society faced with division after Prophet Mohammad's (Peace Be Upon Him) demise. These

<sup>15</sup> Al-Ehtejaj, Sheikh Al-Tabarsi, v 2, p 247 – Mowsoo Al-Imam Javad (AS), Sayyed Al-Husseini Al-Ghazvini, v 2, p 404.

divisions led to the ruling of Moavie. He was the person who fought against Prophet Mohammad (Peace Be Upon Him) and Islam. He became the ruler of the Islamic society and selected his illegitimate, binge drinker, murderer, incestuous son who was always playing with monkeys, as his successor for ruling. The ruling was in his power. Their aim was to eliminate Prophet Mohammad's (Peace BE Upon Him) name from history and destroy Islam. They wanted to replace their monarchy with Islamic society. When Imam Hussein (AS) saw these things, he could not ignore and he started his uprising. In a quotation which is also narrated by Sunnis he preached:

أَلَا تَرَوْنَ الْحَقَّ لَا يُعْمَلُ بِهِ وَ الْبَاطِلَ لَا يُتْنَاهِي عَنْهُ وَ إِنِّي لَا أَرِي الْمَوْتَ إِلَّا سَعَادَةً وَ الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرْمًا

Do not you see that the right is violated and everywhere in the society is covered by wrong. No one dare to disagree with the wrong [person]. If you are killed in the situation in which the right is destroyed and the wrong is expanded everywhere, you will be happy and living in this situation is nothing but dishonor.<sup>16</sup>

Prophet Mohammad (Peace Be Upon Him) was sent to do justice and destroy the wrong; but by ruling Moavie and Yazid in the Islamic society, the right was destroyed and the wrong was expanded everywhere.

I quote this statement from Al-Movafaghiyat p 576, by Zubair Ben Bokar: I have heard from Moghayre Ben Shoba that Moavie said:

يصاح به في كل يوم خمس مرات : أشهد أن محمدا رسول الله، فأبي عمل يبقي بعد هذا لا أم لك؟ لا والله إلا دفنا دفنا

It is not bearable for me to hear the Prophet Mohammad's (Peace Be Upon Him) name from Muslims every day and they say أشهد أن محمدا رسول الله. By Allah! If I do not eliminate the Prophet Mohammad's (Peace Be Upon Him) name, I will not calm down.<sup>17</sup>

It was very disappointing in the society in which Imam Hussein was living, Abdullah Ibn Zubair preached in the day of congregation and eliminated the Prophet Mohammad's (Peace Be Upon Him) name and said that we should not call the Prophet Mohammad's (Peace Be Upon Him) name in the day of congregation. He was one of the Prophet Mohammad's (Peace Be Upon Him) companions and saw Prophet Mohammad (Peace Be Upon Him) and he was admirable. When people objected him and asked him why you do not mention the Prophet Mohammad's (Peace Be Upon Him) name, he answered:

إن له أهيل سوء، إذا ذكر استطالوا و مدوا اعناقهم لذكره

Prophet Mohammad (Peace Be Upon Him) has a bad family. When we call the Prophet Mohammad's (Peace Be Upon Him) name from the pulpit, they will be very proud that we call their grandfather's name.<sup>18</sup>

This book is in the Al-Jame Al-Kabir Software which is written by Wahhabis themselves and is available on different websites.

When Imam Hussein (AS) saw that they are allied to eliminate the Prophet Mohammad's (Peace Be Upon Him) name, he decided to rebel. And therefore he let the people call their Prophet's name once again and brought the Prophet Mohammad's (Peace Be Upon Him) name to life. He guaranteed the Prophet Mohammad's (Peace Be Upon Him) name and religion in the society forever. Hence Prophet Mohammad (Peace Be Upon Him) said «وَأَنَا مِنْ حُسَيْنٍ». He meant

<sup>16</sup> Majma' Al-Zavaed, Heythami, v 9, p 192 – Al-Mo'jam Al-Kabir, Tabarani, v 3, p 115 – Tarikh Madine Dameshgh, Ibn Asaker, v 14, p 217 – Tarikh Al-Tabari, v 4, p 305 – Tarikh Al-Islam, Zahabi, v 5, p 12 – Seyr a'alam Al-Nabla, Zahabi, v 30, p 310 – Behar Al-Anwar, Alamme Majlesi, v 44, p 192.

<sup>17</sup> Sharh Nahj Al-Balaghe, Ibn Abi Al-Hadid Mo'tazeli, v 1, p 451, Al-Nasayeh Al-Kafiya, Ibn Aghil, p24.

<sup>18</sup> Ansab Al-Ashraf, Balazari, v 2, p 418.



that the survival of my name and religion depends on Imam Hussein's (AS) uprising and martyrdom.

Audiences' questions

Question:

1. You know that Imam Hussein (AS) was martyred because Shoryh Ghazi decreed to do so and he had some followers. They did everything with his permission (decree).
2. As there are a lot of people now like Shoryh Ghazi, I wanted to know that how we can know them and basically if a religious authority said something which was not logically true, should we follow him blindly or not?

The answer:

1. Yes, Shoryh Ghazi decreed and officially said that Imam Hussein (AS) should be killed.

إن الحسين خرج علي امام عادل فوجب علي المسلمين دفعه و قتله.

Hussein rebelled against the just Imam, Yazid Ibn Moavie, and it is obligatory for Muslims to defend against him and kill him.

And it was the decree by which some unreal Muslims and those who were called Muslim were deceived and took part in killing Imam Hussein. It is interesting that some people asked Imam Zein Al-Aabedin (AS):

O' the son of Allah's messenger! We have heard that some people hit Imam Hussein (AS) with some stones, pieces of wood, or lumps in Karbala and after Imam Hussein's (AS) martyrdom. It does not seem reasonable to hit the corpse. Imam Zein Al-Aabedin said:

كُلُّهُمْ يَتَّقِرُونَ بِذَلِكَ إِلَيَّ اللَّهُ

They were trying to get nearer to Allah by hitting the pure corpse of Imam Hussein.

2. The best way for knowing them is the Islamic yardsticks which were mentioned by the Prophet Mohammad's (Peace Be Upon Him) household. Prophet Mohammad (Peace Be Upon Him) said: «إِنِّي تَارِكُ فِيكُمْ ثَقَلَيْنِ كِتَابُ اللَّهِ عَثْرَتِي وَ أَهْلَ بَيْتِي» , if somebody wants to know the real Islam, they must know it through the Prophet Mohammad's (Peace Be Upon Him) household. If we learn Islam by the Holy Quran and the Prophet Mohammad's (Peace Be Upon Him) household and know the Islamic yardsticks, we can completely understand that these judges' and rulers' decrees agree or disagree with Islam. The best way for knowing the decrees which are revoked and anti-Quran is presenting them to the people who are recommended by the Prophet Mohammad's (Peace Be Upon Him) household.

Question:

How many Masjids were destroyed when Abu-Bakr, Omar, Osman, Moavie, and Yazid were in power?

The answer

They changed the Masjids which were built in Prophet Mohammad's (Peace Be Upon Him) time into the places for cursing Imam Ali (AS). I wanted to ask you that love the Prophet Mohammad's (Peace Be Upon Him) companions whether Imam Ali (AS) was a Prophet Mohammad's (Peace Be Upon Him) companion or not? Was not Imam Ali (AS) one of those who were Prophet Mohammad's (Peace Be Upon Him) real companions? Suppose that Imam Ali (AS) was not Prophet Mohammad's (Peace Be Upon Him) son-in-law; and also suppose that he was not the first Muslim; or suppose that he did not fight along with Prophet Mohammad (Peace Be Upon Him) for two or three years! Was he a Prophet Mohammad's (Peace Be Upon Him) companion or not? Are those places in which you curse Imam Ali (AS) on their pulpits a real Masjid; or it is of lesser value than a pub? Zamakhshari (one of the greatest Sunni Ulema [religious authorities]) said:

كان في ايام بني اميه اكثر من سبعين ألف منبر يلعن عليها علي ابن أبي طالب بما  
سنه لهم معاويه من ذلك.

Ali Ibn Abi Taleb was cursed on over 70 thousand pulpits in the Bani Omayyeh era just because of the abominable and disgusting tradition which was established by Moavie Ibn Abi Sofyan.

Do you call these places real Masjids? I wish they destroyed those Masjids! I wish they completely demolished those Masjids; but they did not curse Imam Ali (AS).

You may say that you do not believe Zamakhshari, but Sahih Moslem is the most rightful book after the holy Quran in your [Sunnis'] point of view:<sup>19</sup>

أمر معاوية ابن أبي سفيان سعدا، فقال: ما منعك أن تسب أبا التراب؟

Mavie commanded Sa'd Ibn Vaghas to curse Imam Ali (AS) and asked him: why do not you curse Ali?

What was wrong with Ali? What kind of sin did he commit? What kind of villainy did he commit to deserve that Moavie openly commanded to curse him? Ibn Teiymiye Harrani (a Sunni Theoretician) interpreted this Hadith:

و اما حديث سعد لما أمره معاوية بسب و أبي

The ablative of this hadith which is mentioned in Sahih Moslem is omitted and it means now that Moavie commanded Sa'd Ibn Vaghas to curse Ali, but Sa'd Ibn Vaghas refused.<sup>20</sup>

And also it is mentioned in Fath Al-Mon'am Sharh Sahih Moslem, v 9 p 332, chapter 1, Dar Al-Shorooqh Al-Mesr:

امر معاوية بن أبي سفيان سعدا، المأمور به محذوف، لصيانة اللسان عنه،  
تقديره: أمره بسب علي رضي الله عنه و الثابت أن معاوية كان يأمر بسب علي

In that hadith which was quoted by Moslem «امر معاوية سعدا», was omitted and in fact it does not have any ablatives. Why? Because they respect Moavie and its real meaning is that Moavie commanded Sa'd Ibn Vaghas to curse Ali. Something which is proved is that Moavie commanded Sa'd Ibn Vaghas to curse Ali.<sup>21</sup>

So my dear brother! Can you call these places Masjids? The place in which Imam Ali (AS) is cursed is not a Masjid.

I said in one of my TV shows which was broadcasted on channel 3 that why Moavie commanded to curse Imam Ali (AS). Having fought for 21 years against Prophet Mohammad (Peace Be Upon Him) and against Islam, Moavie was in power then and wanted to fight with Prophet Mohammad (Peace Be Upon Him), and curse Prophet Mohammad (Peace Be Upon Him) on the pulpit; but the society was not capable. Moavie knew that Prophet Mohammad (Peace Be Upon Him) said: مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي, he who curses Ali means to curse me. And therefore he came on the top of the pulpit to curse Imam Ali (AS) and by that take revenge upon Prophet Mohammad (Peace Be Upon Him).

A narration which is quoted by all your [Sunnis'] great people is that Prophet Mohammad (Peace Be Upon Him) said:

مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي وَ مَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهُ

He who curses Ali means to curse me and he who curses me means to curse Allah.<sup>22</sup>

Hakem Neyshabouri and Heysami said that this narrative is true.

<sup>19</sup> Shih Moslem, v 7, p 120, hadith 6114.

<sup>20</sup> Rabi' Al-Abrar, Zamakhshari, v 2, p 168.

<sup>21</sup> Menhaj Al-Sena, Ibn Teymiyeh, v 3, p 15.

<sup>22</sup> Al-Mostadrak Ala Sahiheyne, Heakem Neyshabouri, v 3, p 121 – Majma' Al-Zavaed, Heythami, v 9, p 130 – Mosnad Ahmed, v 6, p 323 – Al-Senan Al-Kobra, Nesaei, v 5, p 333 – Al-Badaya Va Al-Nahaya, Ibn Kasir, v 7, p 391 – Tarikh Al-Islam, Zahabi, v 3, p 634.



A place in where they curse Imam Ali (AS), Prophet Mohammad (Peace Be Upon Him), and Allah is not a Masjid. These are not something to put a lid on. There is no problem if they destroy a few Masjids in some parts of the country. The government will destroy a Masjid which is changed to a place that is not in public interest. How many Masjids were destroyed only in Saudi Arabia? Can you object in that country? There are some Masjid in Medina namely Al-Zekr, and Rad Al-Shams which is near Shajare and a place in where the sun baked into its first position [the day restarted] by Prophet Mohammad's (Peace Be Upon Him) order for Imam Ali (AS) to say his prayer. Bani Omayye and Wahhabis' ancestors destroyed those Masjids. I myself went there, took some photos, and saw that they destroyed them all. It is not something to deny. I have been living in Qom for 40 years. There were some Masjids here which were caught in the civilization projects. The government ordered to destroy them. For example, there was a Masjid in Khak Faraj Street. It was both a Masjid and the grave of one of the Imams' (AS) children. It was also in the center of the street. Around 10 or 12 years ago, the government understood that it was not in public interest and ordered to destroy it. Now it became a street. So shall we object and ask why they destroyed it? Each government decides according to the public interest and the country interest. Governors are Olel Amr (people who are prior after Prophet Mohammad (Peace Be Upon Him)) and the Holy Quran commanded that we must obey Olel Amrs. How could you consider Saddam Hussein as an Olel Amr and if he made a decision, you would obey it because you believe it is obligatory for you? But in your idea, if a person is in power in the religious government, not only he is not Olel Amr but also he is the most villainy person and you can curse him.

We like you and we are eager to answer your questions completely if you do not ask hostile and annoying questions. But if your questions are annoying or doubtful, we will give an answer to them with tolerance. And we believe that any kind of offence against Sunnis is an unforgiveable sin. And we strongly condemn every problem which causes diversion between Sunni and Shia and there is no difference who proposes these problems. Even if the international Velayat Network broadcasts any issues which mean to make a diversion between Sunni and Shia someday, we will condemn them and do our best to make it up. Because we know that the diversion between Sunni and Shia in the time which we are living in is the highest wish of the enemies of Islam, Quran, and Prophet Mohammad's (Peace Be Upon Him) household. And there is no difference for them whether you are Sunni or Shia. We should behave toward each other with tolerance and peacefully. We also have our disagreement. Shias with their Shia believes and Sunnis with their Sunni believes live together in spite of their all disagreements. And we believe that these enmities, disagreements, and cursing are directly against the Holy Quran and Islam.

Question:

Explain the marriage between Imam Hussein (AS) and Bibi Shahr Banoo. Was it a really true or not?

The Answer:

Yes, the marriage between Imam Hussein and Bibi Shahr Banoo was completely true. When Islamic Army attacked Iran, Yazgerd's two daughters became a prisoner of war. Based on the Caliphs' idea, the prisoners were distributed among Muslims. Imam Ali (AS) was there when they wanted to give Bibi Shahr Banoo and her sister to someone. She said something and the second Caliph [I mean Omar] thought that she was cursing him. Imam Ali (AS) came nearer and objected to the second Caliph that she was cursing his father:

If my father did not tear Prophet Mohammad's (Peace Be Upon Him) letter and accepted Islam, we would not witness such a humiliation and prisoning.

Imam Ali (AS) said after her speech:

O' Omar! The royal families and those who come from great families should always be respected. You should announce these two princesses that if they want to get married with any Arab youngsters, they can do so with their agreement and Muslims themselves should give their rights.

Bibi Shahr Banoo turned her face and pointed to Imam Hussein (AS) and then they got married and Imam Zein Al-Aabedin (AS) was born in this family. Of course if we have another opportunity, we will talk in details about the story of Bibi Shahr Banoo, Imam Hussein's (AS) wife. One of the professors of Jame'at [university] Al-Zahra wrote a detailed book about Bibi Shahr Banoo's biography, her prisoning, her marriage with Imam Hussein (AS), and Imam Zein Al-Aabedin's (AS) birth, and whether she was in Karbala or not or where she is buried which is about 300 or 400 pages. Of course we ourselves answered this question in details on the website.

Question:

How old was Imam Hussein (AS) when he got married and how many wives did he get married with?

The Answer

You can refer to the Sunni Book "Al-Fosool Al-Mohemma Fi Marefat Al-Aemma" by Ibn Sabbagh Maleki, v 2, p 852, and Shia Book "Al-Avaalem" by late Bohraani, Imam Hussein part, p 331. It is obvious that Imam Hussein (AS) had 6 children: Ali Ibn Al-Hussein or Zein Al-Aabedin (AS), whose mother was Shahr Banoo or the queen of the wives and Iran King's (Yazdgerd) daughter, Ali Akbar whose mother was Leila Bent Abi Marre, one of the Saghafis' family member and he martyred in Karbala, Ja'far Ibn Hussein whose mother was Ghozaeiye and he died in Imam Hussein's (AS) time. And Abdullah who was called Ali Asghar and Harmale martyred him with an arrow as he was in his father's hand. His mother was Robab, Amr Al-Gheys's daughter. And she was one of Imam Hussein's (AS) wives. Imam Hussein (AS) liked her very much as she was a religious woman. It is said that she did not drink any cold water and she was always under the sun after Imam Hussein's (AS) martyrdom. She was always crying for the catastrophe of missing her husband. She also had a girl namely Fatima.

Question:

Were these Masjids destroyed physically or not? I myself saw these Masjids were destroyed somewhere.

The Answer

If you are right, tell me where these Masjids are. Which Masjid are you talking about? What was behind building them in Iran? I asked about these issues and answered them completely some days ago. There was a Masjid in Babol. Sunnis disagreed on it. They sued and as it was not right, judge sentenced to destroy it. Hence the people destroyed it. And a Masjid was changed into a park. Please tell us: Was a Masjid destroyed without any religious reason? We ask you to give us the exact address of the Masjids which you have seen and were destroyed. We will talk about those Masjids for the audiences here.

Question:

The reliable Sunni books prove that the Prophet Mohammad's (Peace Be Upon Him) household are right. Why Sunnis do not follow the right after 1400 years?

The Answer:

We have nothing to do with it. You say that they have not been following right and they say that you have not either. This is a problem that must be solved in the Day of Judgment. Prophet Mohammad (Peace Be Upon Him) determined 73 sects and said that 72 sects of them will go to the hell and only one of them will be saved sect. which sect will be saved? Of course Prophet Mohammad (Peace Be Upon Him) already determined the saved sect and mentioned

the characteristics and features of the saved sect and the mortal ones. But only Allah can guide people. The Holy Quran said to Prophet Mohammad (Peace Be Upon Him):

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ

You cannot guide whomever you wish, but [it is] Allah [who] guides whomever he wishes, and he knows best those who are guided.<sup>23</sup>

Question:

I wanted to ask about the accuracy and antiquity of the history books. When were they written? Was any kind of books or the history books since Prophet Mohammad's (Peace Be Upon Him) time?

Were the Imams' (AS) date of birth written somewhere in a book? And what was its resource? As there were not any resources since 300 years ago, what are the resources for the birthdays on which we celebrate? Are they really on those days? Thank you.

The Answer:

You talked about the history; O' my brother! About writing the history actually imagine that the history was written by Sunnis. And the history which was written by Shias is only the Shias' history. The first person who authored the history in Imam Ali's (AS) time was Ibn Abi Raaf'e, an Imam Ali's (AS) companion, and if I'm not mistaken, late Sheikh Horr Aameli wrote in Vasaael Al-Shia, v 30, in Imams' (AS) time:

Over 6600 books were authored by Imam' (AS) companions in Imam's (AS) time, from Imam Ali (AS) to Imam Asgari (AS). Among them 400 books called as اصول اربعمأة, or 400-fold principles were chosen and all religious authorities and Shias referred to those 400 books and extracted divine decrees.

Many of the authored books were taken and presented to Imams (AS). Obeid Allah Halabi authored a book and presented it to Imam Saadegh (AS) and asked: O' son of Allah's Messenger! Do you confirm this book or not? Imam (AS) confirmed it. Also Fazl Ibn Shazan authored a book and presented it to Imam Asgari (AS). Imam (AS) confirmed it. **يوم و ليلة** book [day and night] was taken and presented to Imam Javad (AS) by some Imam Reza's companions. It was authored by Yunos, one of Imam Reza's companions. He turned over and saw all pages and confirmed it completely. It means that these books are recorded in the Shia history. Late Koleini authored kaafi Book in 8 volumes. He authored, collected, and edited all books written in Imams (AS) time and authored Kaafi Book. Late Koleini died in 329 AH and it means he authored this book 1100 years ago. It is not true that you say that all our books were written since 300 years ago; 1100 years ago, Kaafi Book was authored and all Imams' (AS) birthday are mentioned in its first volume. Many of the birthdays were announced by Imams (AS) themselves. For example, Imam Saadegh, Baagher, and Haadi (AS) were asked about Imam Hussein's (AS) birthday, and date of his martyrdom. Late Koleini authored all this information in Kaafi Book with their documents and also late Sheikh Mufid (died in 413) authored them in Al-Ershaad. They recorded all Shia's history. Among Sunnis, when the first caliph became in power, he banned the writing of Prophet Mohammad's (Peace Be Upon Him) speeches. The second and third caliph and also Moavie followed this method. Near the end of first century AH, Omar Ibn Abdul Aziz (died in 98 AH) commanded to write Prophet Mohammad's (Peace Be Upon Him) speeches and the history. Apparently, the history has not been written till Zahri's time. The history was written since around 235 AH and the first available Sunni Book in history is Ibn Sa'd's (died in 235 AH) book namely Al-Tabaghaat Al-Kobra.

Question:

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<sup>23</sup> Surah Ghesas, verse 56.

Sometime ago, I was watching one of the unbelievers' channel. It was said in that channel: Prophet Mohammad (Peace Be Upon Him) always outstretched his legs, but when Osman came in Prophet Mohammad (Peace Be Upon Him) crossed his legs to respect him. Is it true or not?

The Answer:

I myself watched this TV show. It is their method when someone quotes a narrative, the director of this channel (Zolmat [darkness] channel or Nefagh [dissension] channel or what they may call it) himself says: In where the document of this narrative is routed? Is the document true or not? But when they want to quote a narrative from Bani Omayye's fabricated ones, they will not need any documents. And they quote a narrative emphatically from Behar Al-Anvar or some other unreliable sources about Shia. If someone watches our programs impartially, he will understand that we emphasize on the volume, page, and narrator's date of death of a narrative. Even we check that what Sunnis' great people said are true or not. If they really tell the truth, or if they do not want to make any problems for the others, or if they do not proselytize Wahhabis, or if it is not the dissension channel which says some nonsenses against the household and make people kill Shia, or if they do not make disagreements among Muslims or if they do not support their enemies, they must give a true document for the narratives they quote against Shia. For example, they must say that this narrative was in a certain book and quoted by Sheikh Mufid, Sheikh Toosi, Allameh Helli, and or Khooei. They must check their documents.

We have different kinds of Hadiths in our books such as: true, weak, quoted, and **resolved** one. It is a good method in debating that each parties give a documented narrative which accepted by another one. These Hadiths quoted in the TV shows are the ones which were fabricated in Bani Omayye time to support caliphs.

I have only one repeated question and I ask these people to answer my question:

If those Hadiths supporting Abu-Bakr, Omar, Osman, Moavie, and Yazid were true, why were not they used or quoted in Saghife when Abu-Bakr really needed them to dispute the problem between Mohajerin and Ansar? The one and only narrative quoted by Abu-Bakr to support him with lots of problems, and controversies was: Prophet Mohammad (Peace Be Upon Him) said: [الائمة من قریش](#), you, the Ansar, are not from Ghoraysh. If Prophet Mohammad (Peace Be Upon Him) said some Hadiths and they are presented in Sahih Moslem and Sahih Bokhari, how could it be possible that Abu-Bakr and Osman have not heard them?

Question:

Who has authored Ziarat Aashoora? Was it authored before or after Imam Hussein's (AS) martyrdom?

The Answer:

Ziarat Aashoora was documented by Imam Bagher (AS). In Sheik Toosi's Mesbah Al-Mojtahed book, p 773, Saleh Ibn Aghabeh and Seyf Ibn Omeire quoted from Al-ghamte Ibn Mohammad and he quoted that Imam Bagher (AS) read all Ziarat Aashoora. And this narrative is documented truly. It means that all the narrators are also reliable.

It is quoted in a narrative by Safvaan Ibn Mehran Jammal:

We went and asked Imam Sadegh (AS) to tell us something about Imam Hussein's (AS) Ziarat (pilgrimage). Imam Sadegh (AS) told us whatever Alghame quoted from Imam Bagher (AS).<sup>24</sup>

If our dear readers refer to Vali Asr website, they can see that in order for one of our readers' question about the documents of Ziarat Aashoora, we have presented a very long article for checking the documents of Ziarat Aashoora and we have proved that this Ziarat Aashoora was

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<sup>24</sup> Mesbah Al-Mojtahed, Sheikh Toosi, p 777.

quoted both in Mesbah Al-Mojtahed book by Sheikh Toosi and Kamel Al-ziaraat by Ibn Ghowliyah. It had 6 documents and all documents are completely reliable.

Question:

1. Which country did invent the paper?
2. Was Prophet Mohammad's (peace Be Upon Him) letters on the paper or animals skin when he wanted to send a letter to other countries? What was the difference between those papers and skins?
3. Were the Holy Qurans made of papers or something else when people put them on the spears in of the wars in Imam Ali's (AS) time?

The Answer:

As it is recorded in the history of paper, Chinese were the first nation who invented the paper. The first person who invented the paper was Tassi Loon in 105 AD, and then it was sent to Japan in 610 AD and Samarkand in 751 AD. It was taken to the Islamic countries in the early 2<sup>nd</sup> century AH. It is said that Fazl Ibn Yahya Barmaki was the first person who established a paper factory in Baghdad. Producing papers was spread in Baghdad in the 4<sup>th</sup> century AH. Ibn Nadim (one of the greatest Sunni Ulema [religious authorities]) mentioned 6 kinds of papers which were famous in his time. This issue is mentioned in different websites.

They wrote on something like leaves, barks, animal skins, and some pieces of stones in Prophet Mohammad's (peace Be Upon Him) time. Even they wrote the Holy Quran on the different leaves and then they were quoted by Prophet Mohammad (peace Be Upon Him). Even some Sunnis quote a narrative from Aayeshe, Prophet Mohammad's (peace Be Upon Him) wife:

I have written one of the verses of the Holy Quran on a leaf. When Prophet Mohammad (peace Be Upon Him) passed away, this leaf was under my pillow. I was busy with the Prophet Mohammad's (peace Be Upon Him) funeral. A young goat came in and ate that leaf and that verse went into that young goat's stomach.<sup>25</sup>

Those people who object and blame Shia for distorting the Holy Quran narrate these stories. We described the distortion of the Holy Quran in details in our website and this issue was mentioned in the Sunnis' sources. I also have described all these issues in Terasena magazine, v 12, p 67.

Question:

Is not conveying Imam Hussein's (AS) message and his movement more important than mourning for him? Are some special kinds of mourning like chest beating with chains or cutting your head with big knives for the religious purposes, religiously right?

The Answer:

Prophet Mohammad (Peace Be Upon Him) himself was the founder of mourning for Imam Hussein (AS). Even the first mourning was held by Prophet Mohammad (Peace Be Upon Him) himself. Kharazmi in his book Al-Managheb narrated Prophet Mohammad's (peace Be Upon Him) mourning on the top of Masjids pulpits for his companions. There is no doubt in it that the mourning for Imam Hussein (AS) is actually conveying his message; and all Sunni great people and even some Christians believe that it was Imam Hussein's (AS) name which could save and maintain Islam forever. Ahmed Mahmood Sobhi (one of the most famous Egyptian scientists who wrote some different books) wrote:

Although Imam Hussein (AS) defeated in the war or politics, there is no defeat in the history like Imam Hussein's (AS) in which everything was finished in favor of the defeated party; and the call of vengeance for Imam Hussein (AS) was changed into a cry; and it made the kingdom of Bani Omayye unstable.

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<sup>25</sup> Al-Ahkam Ibn Hazm, v 4, p 454.

Or for example Abbas Mahmood Eghad (an Egyptian famous scholar and writer) said:  
Imam Hussein's (AS) war was one of the most unique wars that happened in the history and were kind of religious invitation or political movement. After this movement, Bani Omayye did not last as long as an ordinary person's life. They could not rule more than about 60 years after Imam Hussein's (AS) martyrdom.

Or Mohammad Ali Jenah, Pakistan great leader, said:

There is no example of bravery in the world better than what Imam Hussein (AS) did in bravery and abnegation. In my point of view, all Muslims should learn a lesson from that martyr who sacrificed himself in Iraq.

Gandhi (whose quotation is spread in all religious ceremony) said:

I read the story of Imam Hussein's (AS) life carefully. He was the great martyr of Islam. I adequately paid attention to the pages about the story of Karbala. It is clear for me that if India wants to be a successful country, it must follow Imam Hussein's (AS) pattern.

Even in Christians, Antoine Bara wrote a book namely *الحسين في الفكر المسيحي*, Imam Hussein (AS) in Christian Ideology (and this book has been translated into 53 languages). He said: **لو**

**كان الحسين منا لنشرنا له في كل عرض؟؟؟ الى المسيحي باذن الحسن**

If Imam Hussein (AS) was one of us, the Christians, we would put a flag in memory of him everywhere and we would hold a religious ceremony for him in every village and we would invite people to the Christianity.<sup>26</sup>

About chest beating by chain or hand, we can say that it has been our great people's lifestyle and it is accepted by our Ulema and great people.

But there has been a dispute among the Ulema from many years ago about cutting your head with big knives. It makes people defame the religion. Most of our Ulema in the present time banned it. Because this issue causes that Wahhabis say something against Shia and propose some disputes to confuse young people and make the young people believes unstable. Therefore, some of the Ulema in the present time believe that it is forbidden.

God willing, we will talk about cutting head with big knives in Moharram.

When did cutting head with big knives start? Who believes that it is right to do that? Who are those people and what is their reason? God willing, we will criticize their reasons and answer these questions in the future. But what are respected for us are these:

First: we should respect the laws of each country where we are living in; whether in Iran or Pakistan or even the U.S. every Shia must obey the laws of that country in all aspects.

Second: If a religious authority believes that cutting head with big knives is not forbidden, no one is allowed to be disrespectful or dishonor toward those Ulema who believe that it is forbidden. And if a religious authority believes that cutting head with big knives is forbidden, no one is allowed to be disrespectful or dishonor toward those Ulema who believe that it is not forbidden.

Imam Khomeini (RA) said:

He who wants to be disrespectful toward Ulema, he will be disrespectful toward us. And if someone is disrespectful toward us, he will be disrespectful toward Allah.

Each religious authority has an idea and his idea is respectful for himself and his followers. We are not allowed to consider our own religion authority's idea for each issue and disrespect the other Ulema.

Dr. Seyyed Mohammad Hussein Qazvini

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<sup>26</sup> Al-Hussein Al-Fekr Al-Masihi, p 357.



