

Preface By The Author

Ka'ba is the first and foremost house of *Tawhid* (monotheism) that was destroyed before Nuh (a) [1](#) and was damaged in the storm at the time of Nuh (a), after sometime Ibrahim (Abraham) *Khalilullah* (a) repaired and reconstructed it [2](#) and then invited all the worshippers of God for the *ziyarat* (visitation) to this center of the lovers and devotees of 'Allah'. [3](#)

God has declared His house (*Ka'ba*) the focal point of gathering for monotheists and the center of 'peace' for God worshippers and that no one should make it unsafe or create disturbance there. [4](#)

God has made *ziyarat* of His house (*Ka'ba*) the basis of sustenance of the life of monotheists and it is reminded that attending Hajj rituals secures their individual, collective and social, material and spiritual life. [5](#)

In the divine inspiration of this verse, Imam Al-Sadiq (a) said:

لَا يَزَالُ الدِّينُ قَائِمًا مَا قَامَتِ الْكَعْبَةُ.

The religion will exist until the Ka'ba exists. [6](#)

The special characteristics and specific attributes of the house of God (*Ka'ba*) and the *haram* [7](#) of God is more than what is reflected in this preface. What is important and requiring attention is the current situation of *Ka'ba* that its custodians call themselves as 'Servants of Two Holy Shrines' (*Khadimayn Harmayn Sharifayn*) and express their pride and joy over its management.

From the special attributes (pointed above), we will mention two of them:

1. Are the current Hajj ceremonies in accordance with 'قِيَامًا لِلنَّاسِ'?

Do the mass gatherings of over 2 million Muslims around the *Ka'ba* and for its *ziyarat* ensures their material and spiritual lives? If it is like that, then let us know in which year in the recent past, the

custodians and the preachers of two holy shrines have discussed or engaged in the solving common problems of Islamic world during the great gatherings and came up with guidelines and solutions?

In the year 1356 S.H. (1978 A.D.), I went to perform ‘*Umra mufarrada*⁸ with a group of young memorizers of Qur’an and visited the house of God (*Ka’ba*). During the days our visit there, news of attack of Israel on South Lebanon for killing and destruction of Palestinians was projected in the news media. On Friday we went to ‘Tahfiz Al-Qur’an Al-Kareem’ adjacent to holy *haram* to participate in the recitation of Qur’an competition. Conference meeting session was chaired by one of the high-level officials of Saudi Arabia. The competition ended and after sometime, Friday prayers *azan* was called and the Imam of the Masjid Al-Haram went on pulpit (*mimbar*) for delivering the sermon. I said to myself that he will mention about the latest incident (attack of Israel on Palestinians in South Lebanon). But he didn’t mention anything and my ‘good opinion’ (*Husne Zan*) changed to ‘bad opinion’ (*Suye Zan*). He mentioned about the etiquette of participating in the prayers in mosque and Friday prayers and that the cleanliness of mouth and feet should be taken care of! But he didn’t say a word about the incident! Beside me a personality from ‘Ikhwan al Muslimeen’ from Egypt was sitting and he was living as a refugee in Mecca. I asked him: “Is this sermon according to what the current situation demanded?” Because he was a righteous person, he gave expression of sadness and didn’t answer.

All the Friday prayer sermons in the grand mosques in Saudi Arabia are routinely checked and their contents are formally approved. Not a word is allowed about the colonialistic policies of blood thirsty and savage United States and Zionist entity and their dangers for the world. However, what is freely allowed is that Shias are Magus!⁹ This is to the extent that after Islamic Revolution of Iran, a book entitled “*جاء دور المجوس*” (The start of Reign of Magi¹⁰) was published from Saudi Arabia!

Keeping in view this situation, can it be questioned that are the current rulers of Najd and Riyadh, really the custodians of House of God and are they preparing the ground for ... *قِيَامًا لِلنَّاسِ* in the Islamic World?!

2. Is the House of God (Ka’ba) a place of peace?

Qur’an has declared Mecca and its suburbs as *Haram* (peaceful sanctuary) of God and says:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

... *and whoever enters it shall be secure...* (Holy Qur’an, Surah Aale Imran, 3:97)

The ancestor of Muslims, prophet Ibrahim Khalilullah (a), requested God to declare Mecca as a city of peace and said:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

'My Lord! Make this city a sanctuary... (Holy Qur'an, Surah Ibrahim, 14:35)

Now the question is: Are the present Custodians of Holy Harams, Guarantors of this Divine order? Does, in reality, do the Leaders of all Islamic sects enjoy security in this place to bring forth the political issues, inform about the important problems of Islamic world¹¹ and guide the true representatives of Islamic nations who have gathered there? Or among all the Islamic sects only Hanbalis have right to speak? And from the lofty Islamic teachings and thoughts only the fossilized and dry views of 'Ibn Taymiyyah', 'Ibn Qayyim' and lately 'Mohammad bin 'Abd Al-Wahhab' be allowed to propagated and discussed? And from among the hundreds of important social, cultural and political discussion topics, only issues related to *ziyarat* of dead, commemoration of Prophet (S) birthday, holding respect for *Awliya' Allah* be echoed every year and undefended opposers are whipped as they are *kafirs* and any injury and harm be inflicted upon them and they be declared as apostates with abusive language and offended in all possible ways!

Is this the meaning of 'حَرَامًا آمِنًا'? Keeping in view the above-mentioned limitations, if we say: *Ka'ba* is occupied by.... Have we said something really harsh?

The culture of Wahhabism in founded on 'Apostasing Islamic sects', 'Creation of sectarian discord between Muslims', 'Giving extremist outlook to the teachings of Islam', 'Destruction of physical sites related to Prophethood and Divine Revelation' and 'Conspiring with oppressors and world arrogant powers.' Even Yazid Ibn Mu'awiyah is a steadfast ruler for them. The missionaries and authors that work under their control are 'Preachers of Despotic Kings' and coward paid agents who will not speak a word other than whatever is whispered in their ears by their masters.

Perhaps respected reader of this book might think that we with this description are talking illogically and without any proof. But for an example, we are presenting below the front cover of a book that is published and propagated in Saudi Arabia. In this book, the person (Yazid) who bombarded and damaged the holy *Ka'ba* with catapult, and for three days allowed his soldiers to plunder, loot and attack the lives, honor and property of inhabitants of Medina¹², is defended, praised and honored.

Keeping in view this fundamental point, it can be said that in this country (Saudi Arabia), there is a kind of 'absolute freedom' maintained with an utterly suffocating authoritarian government system. Books that contain praise of oppressors and tyrants Umayyid and Abbasid rulers are allowed to be liberally written and published. However, books that defend Ahlul Bayt (as) are banned. Not only these books, but any book that enters the country is strictly controlled and should be approved by the Security and Intelligence Ministry.

Last year (1404 A.H. / 1984 A.D.), when I entered Medina airport, I had 10 copies of the book 'مصدر الوجود' (*Masdar Al-Wujud*) with me. This book is related to affirming proofs and arguments on the existence of God. The aim for carrying this book that I am myself the author was to contribute to the culture of this country. However, unfortunately, it was confiscated at the airport. And even after reading it, the relevant in charge of the section at the airport said: 'Even though this book is very good and

informative but it must be sent to Security and Intelligence Ministry and you can get it back from there.’

This is the meaning of **بَلَدٌ آمِنًا** !!

‘Shirk’ (Polytheism), The Most Abundant And The Cheapest Commodity Of Saudi Arabia

Accusation of ‘*shirk*’ and being a polytheist by many of the ‘ulama and seniors is a common and routine practice in this country. When a person encounters the officials of ‘enjoining the good’, before anything, he hears such words (*shirk*, *mushrik*, etc.) from them. In their stock of talks, there is nothing to sell except ‘*shirk*’ or to accuse one of being a polytheist!

While writing this foreword, I got a book entitled ‘*Shias and Shiaism: Their Genesis and Evolution*’ from a Pakistani author¹³ but was published in Saudi Arabia. On page 20 of the book, the author quotes sentences from famous scholar Sheikh Mohammad Husayn Mozaffari and then describes and interprets them based on his personal opinion. We will cite below text of both of them to shed light on how madly these Wahhabi authors accuse people of ‘inviting to *shirk*’.

Late Mozaffari writes: ‘Shiaism started on the very first day when the Prophet (S) of God started inviting people towards one God and his own prophethood.’

There he writes: ‘Invitation to follow Abul Hasan [Imam Ali (a)] pleasantly continued with invitation to *Tawhid* and Prophethood.’

This Pakistani author criticizes these writings of Mozaffari as:

‘The Prophet (S), according to the writing of Mozaffari, used to include Ali in the Prophethood’

If this author was not taken over by his personal inclinations and whims and had not sold himself to the Wahhabis; and if he had basic knowledge of the beliefs of Shia, he would not have made such ridiculous criticism on one of the great writers of the world of Islam.

If such invitation is the ‘invitation to *shirk*’ or ‘*shirk* in prophethood’, before anyone else, the Qur’an itself has done it. The reason is, Qur’an, in addition to invitation to follow ‘God and Prophet’, also invited to follow the **أُولِي الْأَمْرِ** (those vested with authority) and says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Obey Allah and obey the Apostle and those vested with authority among you... (Holy Qur’an, Surah Al-Nisa, 4:59)

Based on the beliefs of this author, the Prophet of God (S) instead of inviting people to *tawhid*, invited

them to polytheism and dual worshipping! Because Prophet (S) brought **أُولِي الْأَمْرِ** in the same position as ‘following God’ and it’s basically known that the term **أُولِي الْأَمْرِ** no matter how it is interpreted is evidently used for Imam Ali (a).

We all know that the day when Prophet (S) was entrusted to invite his relatives and when the verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

“Warn the nearest of your kinsfolk” (Holy Qur’an, Surah Ash-Shu’ra, 26:214)

was revealed, he invited his close family members and in that gathering known as *Yawm Al-Inzar* (يوم الإنذار) [14](#) announced his prophethood and said:

فَأَيُّكُمْ يُوَاظِرُنِي عَلَى هَذَا الْأَمْرِ عَلَى أَنْ يَكُونَ أَخِي وَ خَلِيفَتِي فِيكُمْ؟

“Who will share the burden of this work with me? Who will respond to my call? Who will become my brother, my vicegerent and my successor among you?”

In that gathering, no one except Ali (a) stood up and responded, and Prophet (S) after repeating his call twice and not having any response from family members except Ali (a), said:

إِنَّ هَذَا أَخِي وَ وَصِيي وَ خَلِيفَتِي فِيكُمْ فَاسْمَعُوا لَهُ وَأَطِيعُوا

“This is my brother, my vicegerent and my successor among you. Listen to him and obey his commands.” [15](#)

Based on the historic order, Shias believe: On the day when Prophet (S) was entrusted to invite to *tawhid* and his own Prophethood, that he ordered, he also invited them to the successorship of Ali (a) and so the invitation to ‘Prophethood’ was accompanied with the invitation to ‘*Imamat*’ [16](#).

Now is it right to accuse Shias by saying: ‘Prophet was entrusted to include Ali in the Prophethood and announce it? Was the invitation to successorship that too after death of Prophet (S) meant invitation to Prophethood?!’

The disastrous situation of the books that Sunni authors and especially the Wahhabis write about the beliefs of Shia, is because of two reasons:

1. Lack of knowledge about the beliefs of Shias: This pathetic situation has been prevalent for centuries and the reason for it was Umayyid and Abbasids ruling dynasties that didn’t allow Shias to express their belief in the gatherings of scholars of Ahl Al-Sunnah and let the Shia religion be known as

a school of thought. Everyone was allowed to speak and discuss about their school of thought in the centers of knowledge and learning and worship except Shia, with few exceptions that are beyond the scope of this book.

2. Depth of knowledge of Ahl Al-Sunnah scholars: Revolution that took place in the community and society of scholars of Ahl Al-Sunnah from the point of view of teaching and learning of religious sciences, the new styles of teaching, and the books that lacked depth of knowledge in beliefs and discourse. For this reason, in this Islamic country (Saudi Arabia), there is no one to teach the historic, classical and in-depth theology books such as [17](#) **المواقف** and [18](#) **شرح المقاصد** written in 8th century A.H.

It is because of this shallow approach and teachings in Wahhabi seminaries that lack depth of knowledge that produces authors such as ‘Ehsan Elahi Zaheer’ [19](#) who does not know the difference between ‘Invitation to Caliphate’ and ‘Invitation to Prophethood’ and writes the book **فرق وتاريخ** and with unlimited financial support from oil money of Saudi Arabia, he publishes his books while not knowing even the ABC of the beliefs of Shias.

In-Depth Investigation

The great grandson of Prophet (S), Imam Al-Sadiq (a) said:

العالمُ بِزَمَانِهِ لَا تَهْجُمُ عَلَيْهِ اللُّوَابِسُ

“A person knowledgeable about the conditions of his time will not suffer from onslaughts of unfavorable incidents.”[20](#)

It’s the right time now that we think about the current disastrous situation and the calamities that have descended upon the world of Islam and recognize the real enemies of Islam. At present it’s about hundred years ago that the ideological and intellectual battle against Islam has started and camps from both East and West, with their masters and supporters have united against Islam and almost every week or month with different titles and on different topics, a book with is published against Islam and its teachings.

Is it appropriate that under this difficult situation and condition that in a very short time, only in one country i.e., Saudi Arabia, books are written about Shia religion giving impression that currently in the world of Islam there is no problem, and there is no difficulty other than the beliefs of Shias and there is no solution other than criticism of their beliefs?!

I wish these books were written on logical and reasonable grounds which was not a problem at all. The Shia scholars (*ulama*) should either answer the logical arguments or accept them. However, unfortunately, all these books are loaded with abusive and malicious accusations against Shias, their

scholars and possibly insulting the holy personality of Ameer Al-Mu'mineen Imam Ali (a).

The book entitled ['التشيع و الشيعة و التشيع'](#) (21) (*Shias and Shiaism: Their Genesis and Evolution*) is a glaring example of what was pointed out earlier about the dirty business of writing deviated books. The author of this book while citing from the historic books written by Tabari²², Ibn Kathir²³ and Ibn Khaldun²⁴, conceived that Shias are products and outcomes of a Jew by the name of 'Abdullah Ibn Saba. He then cites Ahmad Amin Misri²⁵, from his book *Fajr Al-Islam* as a testifier to it and then for completing his arguments he takes assistance from the writings of a group of Jewish and Christian experts of Middle East, such as Miller, Douzi and Wellhausen. But he never refers or cites works of Shia 'ulama for their own beliefs that comes from the personalities such as Sheikh Al-Saduq (d. 381 A.H.)²⁶ and Sheikh Mufid (d. 413 A.H.)²⁷ who have extensively written on the topic. He doesn't even accept and doesn't mention any of them and says: These books are the books just for the outwardly propagation of Shia religion and the real beliefs of Shia are not in these books! Worse than all he takes the traditions mentioned in *Bihar Al-Anwar*²⁸ and *Anwar Al-Naumaniyah*²⁹ to prove the beliefs of Shia while we all know that among the sources of ahadith (traditions) of all Islamic sects, there are weak and false ahadith (traditions) and citing one tradition from among them doesn't not always reflect the belief of the sect on that topic or concept.

We now attract the attention of author of *Shias and Shiaism: Their Genesis and Evolution* to few points:

1. Is *Tarikh Al-Tabari* from the point of view of authenticity and validity, a fundamental work that we can say all of its contents are precise and correct? Or is there need for further investigation of the sources *Tabari* has used for making a decision about authenticity of its contents and the views mentioned by *Tabari* in it? The reason for this is because the number of false, liars, weak and unauthentic reporters and individuals in the books of history and exegesis is very high and we cannot mention all of them here.

2. As a worth remembering example, we mention here something that the author of the book *Shias and Shiaism: Their Genesis and Evolution* writes: Shias accepted Islam by following the views of 'Abdullah Ibn Saba,³⁰ a Yemeni Jew who according to the views of *Tabari*, had only outwardly accepted Islam and propagated Jewish ideology (*Isra'iliyyat*)³¹ among Muslims under the cover of invitation to follow Ali (a). Seems this had impressive influence! However, fundamentally, was there any real person in the world by this name? Or is this character, a part of fictional stories of past mythology? Right now, we are not going to discuss it in detail. It is to be mentioned here that *Tabari* cites reference for this text (about belief of Shia and 'Abdullah Ibn Saba) from the following chain of narrators of traditions as:

كتب به إلى السري عن شعيب عن سيف عن عطية عن يزيد الفقعسي قال كان عبد الله بن سبأ يهوديا من أهل صنعاء

'Among the things he wrote to Al-Sirri on the authority of Shu'ayb from Sayf, from Atiyya from Yazid Al-Faqasi who said: 'Abdullah b. Saba' was Jew from San'a.' ³²

3. Let us now investigate the above quote, the content of which is cited by historians like Ibn Kathir, Shami and Ibn Khaldun. All of them have taken this text from *Tarikh Al-Tabari*. Let us now see whether any tradition or contribution from these individuals is worthy of being reliable and can be cited or not:

A. Al-Sirri: Whether he is Maqsud Al-Sirri bin Isma'il Kufi or Al-Sirri bin 'Asim (d. 258 A.H.). Both of them were notorious liars of their time and fabricators of traditions and historic fables.[33](#)

B. Shuayb bin Ibrahim Kufi: Unknown and unidentified[34](#)

C. Sayf Ibn 'Umar: Narrator of false reports from the authentic persons[35](#)

D. Yazid Al-Faq'asi: Individual reported as unknown[36](#) and unidentified in the books of narrators of traditions.

4. Tabari in his history book (*Tarikh Al-Tabari*) volumes 3, 4 and 5 cites 701 historic accounts about the events during the years 11 to 37 A.H. (the caliphates of Abu Bakr, 'Umar and 'Uthman) from these five individuals mentioned above and has vehemently highlighted the results of historic facts.

Reports from these five individuals in context of historic incidents during that period (11 to 37 A.D.) are mentioned in volumes 3, 4 and 5 of *Tarikh Al-Tabari* and at the end of volume 5, the *ahadith* (traditions) also end there in such a manner that for all other historic incidents (except for one *hadith* in volume 10) not a single *hadith* is reported by these five individuals.

Is the historic information of Al-Sirri and Sayf Ibn 'Umar specifically related to this particular historic period? That too even only related to a specific religious sect?

5. Isn't it that because the historic events of that period form the basis and fundamental beliefs and are counted as the views of Muslims, the actual aim of quoting these *ahadith* (traditions)[37](#), is distortion of facts and to paint an opposite picture of the real historic events of that particular period of Islamic history?

6. Anyone who carefully pays attention to these historic reports, will conclude that all of these have been factiously made up and fabricated by a group or one individual and all the details serve one specific purpose. It cannot be supposed that these fabricated reports were not known to Tabari. What can be done! There is no other reason for this other than actions based on blind love, hate and ignorant selflessness.

7. Unfortunately and sadly these fabricated traditions and bizarre reports, after Tabari mentioned in his book, were reported by later books of Islamic history such as *Tarikh Ibn 'Asakir*[38](#), *Tarikh Kamil Ibn Athir*[39](#), *Al-Bidayah wal Nihayah*[40](#), *Tarikh Ibn Khaldun*[41](#) and others. All of them cited these reports directly from *Tarikh Al-Tabari* without doing any research or investigation about their authenticity claiming that whatever Tabari has mentioned is the reality. And so, continuing the similar trend, the historians of later periods too quoted these 'fabricated and preserved lies' one after the other in their

works taking these accounts as ‘historic facts’.

Of course, it’s very fortunate that *Tarikh Al-Tabari* is a ‘musnad’⁴² type of collection of traditions and reports and so the documentation of traditions is mentioned clearly. It’s thus possible to investigate and authenticity of each tradition and differentiate true and authentic ones from false and baseless. As we have pointed out earlier, individuals who are documented as narrators of these traditions in *Tarikh Al-Tabari* lack authenticity and are untrustworthy.

8. A book whose resources are these types of manufactured traditions and the narrators that are liars, fabricators and forgers of lies such as Al-Sirri and their likes... Does it really have a worthy place to withstand in-depth research and thorough investigation by experts? And is it appropriate that a great Islamic community⁴³ that has treasures of Islamic knowledge and that has great wealth of Prophetic traditions and that takes pride to be at forefront in fighting on ground and globally resisting against ‘despotic, usurper and fake Zionist’ regime, to attribute such fabricated and fictional lies to it synthesized by an individual who is a Jew unknown and unidentified in the history books?

Machiavellian Ideology

This obstinate author under the cover of questions and answers and very implicitly criticizes Amir Al-mu’minin (a) as to why he acted hastily in dismissing Mu’awiyah (from governorship)? Why he, ... why, ... why? ...⁴⁴

This criticism lacks a base because the author imagines that Imam Ali (a) was like other common rulers or commanders who would give preference to personal reasons and motives over the commands of God duties made incumbent by God and take his aim with an excuse of means. For this very reason he levels such criticism in the form of a question.

If Imam Ali (a) was a Michiavellist individual, it was possible to think like this author and for personal reasons, he would impose tyrant oppressors on the life and property of common people. But he is the human being, who in response to an advice by Mughira ibn Shu’ba⁴⁵ said:

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

“nor do I take those who mislead others as assistants” (Holy Qur’an, Surah Al-Kahf, 18:51)

Here we will shorten our discussion and hope that this brief explanation will provide reader with enough information about the personality and approach of author, level of his knowledge of the fundamentals of Islamic, reasons behind his choices and selections from the history of Islam. I give you my pledge that very soon we will give an appropriate response to this book (*Shias and Shiaism: Their Genesis and Evolution*) which will be published with the contribution of great scholars of Islam.⁴⁶

Need For Organizing International Islamic Conferences And Seminars

For the solution of several controversial issues, organizing annual international Islamic conference in which different beliefs and point of views should be presented in a rational and logical manner would be very beneficial and effective. In the present times, one category of problems is related to *tawhid* and *shirk* between the followers of Wahhabism and all other Islamic sects. Isn't it appropriate in order to bring these two groups closer to each other, Academic Seminar or even Conferences be organized so that the controversial problems can be presented and discussed with the hope that for all the sects and groups a new horizon of proximity and a new way opens up and all come out of the prevalent friction due to diverse beliefs? However, this mission should be undertaken seriously and following conditions should be taken care of:

1. All the leading intellectuals and scholars of Islamic sects, who are in reality the representatives of fundamentals and beliefs of their sect should be invited. Those who are paid from Saudi money from countries such as Pakistan, India and Egypt that have suffered (because of sectarian conflicts caused by Wahhabism) should not be invited.
2. In these conferences, leading scholars and intellectuals of four major Islamic sects (Hanafi, Maliki, Shafi'i and Hanbali)⁴⁷ as well as from Zaidiyah sect should be invited, and so that the conference should be aimed to be an Islamic event with far-reaching and long-term objectives.
3. There should be respect for logical expression of freedom so that the participants can freely defend their ideology and beliefs and any kind of violence and accusations that is prevalent in Saudi Arabia against the scholars of Islam, should be banned.
4. All the sessions and proceedings of the conference should be managed and supervised by the group of neutral persons or at least an organizing committee comprising of members and participants from different sects should organize and supervise the meetings and sessions.
5. List of important problems to be discussed should be clearly be announced to the participants before the conference so that every participant can choose topic and discuss about it.
6. All the proceedings of the conference without a smallest change or distortion should be published and be made accessible to centers of religious learning so the interested persons can get information about the results of conference.

In case of becoming practical, it can be hoped that the above project and the proposals will help in achieving proximity at least in one category of problems.

Aim Of Writing The Book

In this book, overall controversial issues between the Wahhabis and all other Islamic sects are discussed and through Qur'an and *Sunnah*, I have presented and highlighted the original Islamic views. This is not the first work presented by me on the topic. I have written and published two other books before and in each of these I had analyzed these issues. These are:

1. *Mafaheem Al-Qur'an*⁴⁸: The first volume of this book, chapter entitled 'Tawhid in Worship', (pages 387–528) is related to the relevant issues of 'Tawhid and shirk from the Qur'anic point of view' which was taught in the Islamic Academic *Howzah* of Qum and was written by the famous expert scholar Ja'far Ilhadi. This book has been published in Iran and Beirut, Lebanon.
2. *Tawassul with the Holy Spirits*⁴⁹ : This book is related to the issue of 'Tawassul with the holy spirits' that the Wahhabis are spreading their hearsay and baseless teachings everywhere.

For these reasons, the present book is presented to the Islamic Community. We want the Wahhabis and the authors in Riyadh and the Holy Harams and all their supporters in other cities to write a logical critic on this book if they find the contents of this book against their views and reduce the damage it will inflict on their deceived followers. In other case (if they cannot do it), leave the Muslim pilgrims in the Holy Harams free to worship, in the peaceful House of God do not hurt or offend them, stop propagating Wahhabism which only leads to sectarian discord and division among Muslims and finally allow Muslim scholars and intellectuals of the Islamic Community to manage the Holy Shrines.

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26th Shawwal, 1405 A.H. / 15th July, 1985

1. **إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ۝۱**

Indeed the first house to be set up for mankind is the one at Bakkah, blessed and guidance for all nations. (Holy Qur'an, Surah Aale Imran, 3:96)

2. **وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝۲**

As Abraham raised the foundations of the House with Ismael, (they prayed): 'Our Lord, accept it from us! Indeed, You are the All-hearing, the All-knowing. (Holy Qur'an, Surah Al-Baqarah, 2: 127)

3. **وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝۳**

And proclaim the Hajj to all the people: they will come to you on foot and on lean camels, coming from distant places. (Holy Qur'an, Surah Al-Hajj, 22:27)

4. **وَإِذْ جَعَلْنَا الْبَيْتَ مَحَابَّةً لِّلنَّاسِ وَأَمْنًا ۝۴**

And (remember) when We made the House a place of reward for mankind and a sanctuary (Holy Qur'an, Surah Al-

Baqarah, 2: 125)

5. جَعَلَ اللَّهُ الْكَعْبَةَ الْغُبِّيَّةَ الْحَرَامَ قِيَامًا لِلنَّاسِ

Allah has made the Ka'bah, the Sacred House, a (means of) sustentation for mankind (Holy Qur'an, Surah Al-Maida, 5:97)

6. Al-Kafi, vol.4, page 271

7. Haram (حرم), means 'sanctuary' or 'holy shrine' in the Islamic teachings.

8. There are two kinds of 'umra: 'umrat Al-mufrada and 'umrat Al-tamattu'. 'Umrat Al-mufrada is not related to hajj rituals and is undertaken independently.

9. Followers of Zoroastrianism.

10. Plural of Magus.

11. Saudi Arabia is a key ally of USA and Zionist regime for the last several decades. Following the dictation of its masters, it has initiated several sectarian and military conflicts and invasions in the Middle East and beyond. Wahhabi ideology and petrodollars recently created Daesh and ISIS that has killed hundreds of thousands of innocent human beings and displaced millions from Syria and Iraq. In addition, Saudi led war on Yemen that started in 2015 has killed hundreds of thousands of innocent civilians and has led to the death of thousands of children because of starvation.

12. For details of this horrific historic event in which several companions of the Prophet were also massacred, please read the book 'Battle of Harrah' by Muhammad Ali Chenarani available at:

<https://www.al-islam.org/battle-of-harrah-muhammad-ali-chenarani> [1]

13. Ehsan Elahi Zaheer also written as Ihsan Ilahi Zaheer

14. Hadith of Warning. The occasion is known as العشييرة دعوة ذو (Da'wat dhul-'Ashirah).

15. The authentic reports of this hadith which is known among the experts of the science of ahadith (traditions) as hadith of الأئذنا and بدء الدعوء are found in books of history and ahadith (traditions). Tabari has reported his famous book of history Tarikh Al-Tabari in volume 2, page 63.

16. Divine Guardianship or Successorship after Prophet (S). For details visit: <https://www.al-islam.org/ghadir/> [2]

17. Al-Mawaqif is the famous book of Ahl Al-Sunnah written by Qadhi Ezzuddin Aiji (d. 752 A.H.) in 8th century. It's a master piece of Ilm Al-Kalam (discourse) from Asharites point of view and taught in both Shias and Sunni seminaries.

18. Sharh Al-Maqasid is another classical book of Ilm Al-Kalam written in 784 A.H. by Sunni Hanafi Asharite scholar from Persia, Sa'aduddin Mas'ud bin Umar bin Abdullah Taftazani (d. 792 A.H.).

19. Ehsan Elahi Zaheer was a Pakistani Wahhabi theologian and leader of the Ahl-e-Hadith movement who studied Wahhabi brand of Islam at the Islamic University of Madinah. He died from an assassin's bomb blast in 1987. He wrote several books (translated to different languages) against all sects of Islam based on Wahhabi style of accusation and labelled them as kafirs (unbelievers) and mushriks (polytheists). He sowed seeds of discord between various Islamic sects in Pakistan and other Islamic countries such as Egypt, Indonesia and Malaysia.

20. Al-Kafi, vol. 1, page 26

21. Written by Ehsan Elahi Zaheer.

22. Abu Ja'far Muhammad ibn Jarir Al-Tabari (839 – 923 A.D.). Famous historian and author of History of the Prophets and Kings (تاريخ الرسل و الملوك) a.k.a. Tarikh Al-Tabari.

23. Isma'il bin 'Umar bin Kathir (1300 – 1373 A.D.). Famous Syrian Sunni Shafi'i Islamic scholar and historian, author of several books including the classical historic book Al-Bidayah wal Nihayah.

24. Abu Zayd 'Abd ar-Rahman ibn Muhammad ibn Khaldun Al-Hadrami (1332 – 1406 A.D.) aka as Ibn Khaldun was an Arab historiographer and historian. His famous book on History was Muqaddimah (Introduction to history) written in 1377 A.D.

25. Ahmad Amin (1886–1954 A.D.) was an Egyptian historian and writer. He wrote several books on the history of the Islamic civilization.

26. Abu Ja'far Muhammad ibn 'Ali ibn Babawayh Al-Qummi (918 – 991 A.D.), also known as Sheikh Al-Saduq was great Iranian Shi'ite Islamic scholar and author of several important books including Man la yahduruhu Al-Faqih, Kamal Al-din wa Tamam Al-Ni'mah, Al-Khisal, Ma'ani Al-Akhbar and Ilal Al-shara'i.

27. Muhammad ibn Al-Nu'man Al-'Ukbari Al-Baghdadi (948 – 1022 A.D.), known as Al-Sheikh Al-Mufid, was a prominent Shia theologian. He was student of Sheikh Al-Saduq and author of famous books including Al-Irshad, Al-Muqni'ah, and

Tashih Al-Itiqadat.

[28.](#) Compiled by great Shiite scholar Mohammad Baqir Majlisi, known as 'Allama Majlisi (d. 1110 A.H./1698 A.D.). The book has 110 volumes and was completed after his death. According to many leading Shia scholars, traditions collected in this book are authentic subject to scrutiny.

[29.](#) Compiled by Ni'mat Allah Al-Musawi Jaza'iri (d. 1112 A.H./1701 A.D.). He was student of 'Allama Majlisi. The collection of traditions by him had methodological issues and is subject to thorough investigation. This book is not popular among Shia scholars for citing as a source of authentic ahadith (traditions).

[30.](#) 'Abdullah Ibn Saba was a fictitious character of the 7th century in the history of Islam invented by an agnostic Yemeni Jew and an unreliable story teller Saif Ibn Umar. For more details kindly see the scholarly book "'Abdullah Bin Saba and other myths" written by Sayyid Murtaza Al-Askari (d. 2007 A.D.). The book is available at:

<https://www.Al-islam.org/abdullah-ibn-saba-and-other-myths-sayyid-murtad...> [3]

[31.](#) Isra'iliyyat is an Arabic term used by Muslim exegetes to designate Islamic traditions seen as deriving from the Hebrew Bible and later Jewish exegetical traditions. For a detailed inquiry, refer to the article entitled 'Isra'iliyyat or Traditions of Jewish Origin: A Major Instance of Transferred Traditions' by Moaddab et al., Religious Inquiries available at:

http://ri.urd.ac.ir/article_43965.html [4]

[32.](#) Tarikh Al-Tabari, vol.3, page 378

[33.](#) Tahdhib Al-Tahdhib, vol.2, page 46, Tarikh Al-Khatib, vol. 9, page 193, Mizan Al-I'tidal, vol. 1, page 37, Lisan Al-Mizan, vol.3, page 13.

[34.](#) Mizan Al-I'tidal, vol. 1, page 447, Lisan Al-Mizan, vol.3, page 145.

[35.](#) Mizan Al-I'tidal, vol. 1, page 438, Tahdhib Al-Tahdhib, vol.4, page 295

[36.](#) Several companions mentioned in the Tarikh Al-Tabari and other history books were fictitious characters never existed. For detailed inquiry, refer to book 'One Hundred and fifty fictitious Companions of Prophet' by Sayyid Murtaza Al-Askari.

[37.](#) For detailed inquiry to this topic, refer to the book 'A probe into the history of hadith' by Sayyid Murtaza Al-Askari at:

<https://www.Al-islam.org/probe-history-hadith-alamah-sayyid-murtadha-as...> [5]

[38.](#) Ibn 'Asakir (1106 – 1175 A.D.) was a Sunni Shafi'i Syrian Islamic scholar. The book referred to here is تاريخ دمشق لإبن عساکر (The History of Damascus by Ibn Asakir) popularly known Tarikh Ibn Asakir. It is one of the most voluminous books (74 volumes) of history of Syria. The author tried to collect everything that has been said about personalities and events, true or false, with full chain of narration. It also contains a huge collection of Arabic poems.

[39.](#) Al-Kamil fi Al-Tarikh written by Ali 'Izz Al-Din Ibn Al-Athir Al-Jazari. Ibn Al-Athir was a famous Kurdish Sunni scholar from Turkey.

[40.](#) Written by Isma'il ibn Kathir (1300 – 1373 A.D.).

[41.](#) Original name of the book is Muqaddimah.

[42.](#) A musnad collection is the one in which the chain of narrators who have heard a particular hadith or tradition or historic account is known.

[43.](#) The author refers to full support of Islamic Republic of Iran to Hizbullah movement in Lebanon that defeated Zionist Israel for the first time in its history and to the Palestinian resistance movements.

[44.](#) Shias and Shiaism, page 144.

[45.](#) Mughira ibn Shu'ba (d. 50 A.H./670 A.D.) was a companion of Prophet (S). He played role in attacking Lady Fatima's (a) house and he cursed Imam Ali (a) and his followers in the Masjid Al-Kufa. In the time of Mu'awiyah, he became the governor of Kufa.

[46.](#) The author has published two other valuable books on Wahhabism. 1. A Teaching Course on Criticism of Wahhabism, published by Mo'assasa Darul A'alam li Madressa Ahlul Bayt, Qom, 2017. 2. Wahhabism – Ideological Foundations and Course of Actions published by Mo'assasa Imam Al-Sadiq Publications, Qom, 2016.

[47.](#) For comparison of jurisprudence laws and practices between these four Sunni Schools and Shia school of Thought, please see book The Five Schools of Islamic Law written by Allamah Muhammad Jawad Maghniyyah. Available at:

<https://www.Al-islam.org/five-schools-islamic-law-alamah-muhammad-jawad...> [6]

[48.](#) مفاهيم القرآن is thematic exegesis of Holy Qur'an published in 10 volumes by Mo'assasa Imam Al-Sadiq, Qom, 2000. First 2 volumes of this tafsir were written by Ja'far Ilhadi.

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Links

[1] <https://www.Al-islam.org/battle-of-harrah-muhammad-ali-chenarani>

[2] <https://www.al-islam.org/ghadir/>

[3] <https://www.Al-islam.org/abdullah-ibn-saba-and-other-myths-sayyid-murtadha-Al-askari>

[4] http://ri.urd.ac.ir/article_43965.html

[5] <https://www.Al-islam.org/probe-history-hadith-allahamah-sayyid-murtadha-askari/>

[6] <https://www.Al-islam.org/five-schools-islamic-law-allahamah-muhammad-jawad-maghniyyah>