

# **The Significance of Imam and Guardianship from the view point of Quran and Practice—Khane Moalem, Tehran 01**

**In the Name of Allah the Most Compassionate the Most Merciful**

**Subject: The Significance of Imam and Guardianship from the view point of Quran and Practice and 23 years of Prophet`s efforts about Imam and Guardianship—Khane Moalem**

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**Professor Ghazvini**

We are passing the days of Fatemie. Before starting our discussion, I would like to offer my condolences, over the heart rending martyrdom of Fatima Zahra, the loved one of Prophet Muhammad, to the presence of Imam Mahdi and all the truth seekers and lovers of Ahl-al-Beit. We demand Allah, for the reputation of Fatima Zahra, to bless us here in the world with hastening of Imam Mahdi. I, also, would like to offer my condolences over the anniversary of Imam Khomeini`s demise, the founder of Islamic Republic of Iran, the great man who could spread the Shias` culture and voice of monotheism throughout the world. He was the one who could make the enemies conspiracies, particularly Wahhabis, neutral. Wahhabis, throughout centuries, considered Shias as a separated Islamic sect, a polytheist sect. Imam Khomeini, considering the victory of Islamic Revolution and establishing a republican system based on the Shias` school of thought. Could disgrace Wahhabis; he could draw the attention of researchers and scientists to Ahl-al-Beit`s culture. God rest his soul in peace.

## **The first continuum of the Discussion: The Significance of Imam and Guardianship from the view point of Quran and Practice**

If someone looks upon, regardless of bias, the traditions and the stories, you will see that the most significant issue, now, in the seminary school is the issue of Imam. Prophet Muhammad, the last Prophet, accomplished the prophecy mission forever; the path he took must be stayed firm forever; to preserve his achievements, 23 years of efforts and continuing his mission, we must appoint some experts; these experts should prevent the path from being deviated; they also should pave the way for implementing the Islamic rulings; they as well, should to

make an effort to prevent any oppressions so that we can have a society full of justice. That's why Allah, about Imam and introducing Amir-al-Momeneen, says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.

Surah Maede verse 67

Allah, with harsh words, addresses his speech to Prophet Muhammad and says:

“If you don't introduce Ali to people as the Imam, your 23 years of efforts will be in vain” This verse shows the significance of Imam and guardianship from the view point of Quran and Islam.

In many traditions, either in Sunni or Shias` sources, the significance of Imam has been underlined. There is an authentic tradition written by late Sheikh Hor Ameli, in Vasel Shia, in which Imam Bagher quotes:

بني الإسلام علي خمس: علي الصلاة و الزكاة و الحج و الصوم و الولاية و لم يناد بشئ كما نودي بالولاية.

“The whole nature of Islam has been built on 5 continuums: Pray, Fasting, Zakat, Haj and Guardianship; among the guardianship is the most significant one.”

None like praying, fasting, Zakat or Haj is as significant as guardianship.

Then, Imam Bagher with a complaining tone of voice says:

فاخذ الناس بأربع و تركوا هذه يعني الولاية.

“People cared about those four and were ignorant about guardianship”

Vasel Shia (published in Al-al-Beit) Hor Ameli v1 p 17, Kafi Koleini v 2 p 18

In Sunni sources, Muhammad Kord Ali in Khatat Al-Sham, an authentic Sunni source, quotes from Abu Saeed Khodri, Prophet Muhammad`s famous companion:

**أمر الناس بخمس، فعملوا بأربع و تركوا واحدة و لما سئل عن الأربع قال: الصلاة والزكاة و صوم شهر رمضان و الحج، قيل له: فما الواحدة التي تركوها؟ قال: ولاية علي بن أبي طالب.**

Khatat Al-Sham Muhammad Kord Ali v 5 p 251

“Prophet Muhammad ordered people to care about 5 things; people cared about 4 and ignored one. When he was asked that what did people ignore? He said: “The guardianship of Ali”

It is also, both in Sunni and Shias, successively stated that:

**من مات و لم يعرف امام زمانه، مات ميتة جاهلية.**

“Whoever dies and does not know the Imam of his age, he will die with ignorant”

This tradition has been successively stated and late Sheikh Mofid proved its successiveness. Al-Efsah Sheikh Mofid p 28

Mr. Taftazani, in Sharh Maghased v 5 p 235, quotes the same tradition. Mohi-al-Din Arabi (died in 755 Hejira) believes that this tradition is stated in Sahih-Moslem. But unfortunately, this tradition has been omitted from the current Sahih Moslem. Wahhabis emerged in 6<sup>th</sup> or 7<sup>th</sup> century. The founder and the great theorist of Wahhabi, Ibn-Teimie decided to omit some the authentic traditions written by late Allame Heli by which Shias can prove the legitimacy of Amir-al-Momeneen`s guardianship. This issue led to the omission of this tradition from Sahih Moslem but they have other successive traditions like:

**من مات بلا امام، مات ميتة جاهلية.**

An interesting point which is about Imam and guardianship, stated in Sunni and Shias` sources, is that Prophet Muhammad says:

“People`s rituals will not be accepted unless they obey the guardianship of Ahl-al-Beit, particularly Amir-al-Momeneen.”

Late Sheikh Mofid, in Al-Amali, p 106, quotes from Prophet Muhammad:

و الذي بعثني بالحق نبيا ! لو أن رجلا لقي الله بعمل سبعين نبيا، ثم لم يأت بولاية اولي الأمر

منا أهل البيت، ما قبل الله منه صرفا ولا عدلا.

“If someone does the same rituals as the 70 prophets did but does not believe the guardianship of Ah-al-Beit, God won't accept any of his rituals”

Kharazmi , a considerable Sunni scholar, in Al-Managheb p 68, narrates a tradition in which Prophet Muhammad addresses his speech to Amir-al-Momeneen:

يا علي! لو أن عبدا عبد الله مثل ما دام نوح في قومه و كان له مثل جبل أحد ذهبا فأنفقه في

سبيل الله و مد عمره حتي حج الف عام علي قدميه، ثم قتل بين الصفا و المروة مظلوما، ثم

لم يوالك يا علي، لم يشم رائحة الجنة و لم يدخلها.

“Oh Ali, if a servant live as long as Noah, if he devotes gold, as much as Ohod mountain, for the sake of god, if he visits the house of god on bare feet for thousand times and if gets killed innocently between Safa and Marve and he does not believe in you guardianship, he will not be a heaven dweller.”

In Sahih Moslem, one of the most Sunni authentic book, it is quoted from Amir-al-Momeneen as saying:

و الذي فلق الحبة و برأ النسمة! انه لعهد النبي الأمي صلي الله عليه و سلم إلي أن لا يجنبي

الا مؤمن و لا يبغضني الا منافق.

“I swear to god, the one created humanity and split the seed. Prophet Muhammad told me: “Only believers will love you and only hypocrites will be your enemies”

Sahih Moslem v 1 p 61

It means being hostile and enemy toward Ali equals with hypocrisy and Quran says:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَنْ تَجِدَ لَهُمْ نَصِيرًا

Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;

Surah Nesa verse 145

I tend to show documents and witnesses, mostly taken from Sunni sources, unless I have to compare the things and that is when I use from Shias` sources as well.

It is really interesting that Imam Ghortobi, a considerable Sunni interpreter who is praised by Iranian Sunnis, in Tafsir Ghortobi v 1 p 267, quotes:

ما روي عن جماعة من الصحابة أنهم قالوا : ما كنا نعرف المنافقين علي عهد رسول الله صلي  
الله عليه و سلم إلا يبغضهم لعلي عليه السلام.

“Plenty of companions said: “We used to, in the lifetime of Prophet, recognize the hypocrites based on the love or grudge he was holding about Ali”

There are many traditions about this issue; we can simply claim that it takes more than 10 sessions to fully talk about the significance of guardianship from the view point of Sunnis and Shias.

I would like to finish this part of my speech by saying that there are a lot of traditions, stated in both Sunni and Shias` sources, which say that world cannot live without Allah`s example:

لولا الحجة لساخت الارض بأهلها.

“If the world gets deprived from Allah`s examples, it will be annihilated and all its dwellers will be destroyed”

The longevity depends on Allah`s examples.

Undoubtedly, you have seen this tradition in Shias` sources. Late Koleini, about this issue, talks about almost 17 traditions, in Al-Kafi v 1 from p 175. Sunnis also, about this issue, have many traditions in which Prophet says:

“My Ah-al-Beit makes the world safe and peaceful”

و اهل بيتي امان لأمتي فاذا ذهب اهل بيتي، أتى أمتي ما يوعدون.

Sahih Moslem v 7 p 173 / Al-Mostadrak Al-al-Sahihein Hakem Neishaburi v 3 p 457

With all due respect to our Sunni brothers and regardless of any form of insulting or cursing, I would like to pose a question:

Considering all the traditions you (Sunnis) have and also a tradition, stated in Sahih Moslem and Bokhari, in which Prophet says:

**خلفائي اثني عشر.**

“My caliphs are twelve people; and they will be responsible of the issue of leadership among Islamic nations forever”

The question is:

Who is the Imam of the time, the one that the world`s longevity and security depends on him? Don`t you think that if we don`t believe in the existence of Imam Mahdi and ignores the issue of Mahdism, we would confront with many problems like eradicating thousands of Prophet`s traditions?

They might say that the Imam of the time is their leaders, governors, officials or their kings. For example, in Pakistan or Saudi Arabia, they might consider their presidents and kings as the Imam of the time. You say, in Sahih Bokhari and Moslem, that in any eras there must be a god appointed caliph in the world:

**فاذا وضع خليفتين، فليقتل الثاني منهما.**

“If people, in an evening, come to allegiance with two caliphs, the first caliph is legitimate and the second one must be killed”

And that is my final point for this part.

### **The second continuum of the discussion: 23 years of Prophet`s efforts over the issue of Imam and Guardianship**

You see, Prophet Muhammad, in the third year of appointment, after three years of secretly inviting people to monotheism, after revealing this verse:

**وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ**

And warn thy tribe of near kindred,

Surah Shoara verse 214

was ordered to invite his relatives and friends to monotheism. He, in 40 member meeting, as some traditions say in Abutaleb`s house, Amir-al-Momeneen`s father, said:

“People, I invite you to god worshiping and monotheism and avoiding polytheism”

**وكل من يعاضدني في هذا الأمر فهو أخي ووصيي و خليفتي.**

“Whoever helps me with this will be my brother and successor”

Sharh Nahj-al-Balaghe Ibn-abi Hadid Motazeli v 13 p 211 / Kanz-al-Emal Motaghi Hendi v 13 p 114 / Managheb Ali Ibn Abi Taleb Ibn Mardevey Esfehani p 290 / Tarikh Tabari v 2 p 63

Prophet said the same thing three times and no one except Amir-al-Momeneen agreed with what Prophet said. Prophet put his hand on Amir-al-Momeneen`s shoulder and said:

**هذا أخي ووصيي و خليفتي.**

It means that announcing Prophet`s mission was coincided with introducing Ali`s guardianship. Prophet, in any proper ceremonies and times, used to talk about Ali`s superiority and guardianship. In the last year of Prophet`s life, in the great ceremony of Ghadir with more than one hundred thousand participants, for three days and nights, he introduced Ali as his Imam and successor. People came in groups and offered their congratulations to Ali; within the group the first and second caliph came and:

**بخ بخ لك يا علي، أصبحت مولاي و مولا كل مومن و مومنة.**

offered their congratulations to Ali. Let me tell you something from Zahabi, a great Sunni scholar, which is quoted from Abu Hamed Ghazali:

“When the first and second caliph congratulated Ali:

**بخ بخ لك يا علي! أصبحت مولاي و مولا كل مومن و مومنة.**

“Does that mean they believe and confessed the legitimacy of Ali`s guardianship? He said: “Yes” He asks: “So why didn`t obey Ali as the guardian?” he says:

هذا تسليم و رضا و تحكيم ثم بعد هذا غلب الهوي حبا للرياسة وعقد البنود، و أمر الخلافة و نهيا، فحملهم علي الخلاف، فنبذوه وراء ظهورهم، و اشتروا به ثمنا قليلا، فبئس ما يشترون.

“After congratulating Ali for the guardianship, they were tempted by power; therefore they didn`t obey what Prophet ordered. They didn`t care about what Ali`s guardianship and what Prophet said. They have done a really bad and nasty thing and they will face the consequences in hereafter”

Siar Alam Nobala Zahabi, v 19 p 328 / Tazkarat-al-Khavas Sebt Ibn Jozi p 62

Besides, Prophet, in many traditions, said that his Ahl-al-Beit is like the surviving ship:

مثل أهل بيتي مثل سفينة نوح، من ركبها نجا و من تخلف عنها غرق.

“Just like the time of Noah, when people got on his ship and were survived, if anyone relies on my Ahl-al-Beit will be survived and whoever disobeys will be destroyed”

Hakim Neishaburi says that this traditions is authentic and has the met the conditions of Sahih Moslem.

Al-Mostadrak Al-al-Sahihein Hakim Neishaburi v 2 p 343 / Majma-al-Zavaed Heisami v 9 p 168 / Al-Mojam Osat Tabarani v 5 p 355

In Al-Mostadrak Al-al-Sahihein v 3 p 149 , it is stated that:

النجوم أمان لأهل الأرض من الغرق و أهل بيتي أمان لامني من الاختلاف . فإذا خالفتها قبيلة

من العرب اختلغوا، فصاروا حزب إبليس.

هذا حديث صحيح الإسناد و لم يخرجاه.

“My Ahl-al-Beit will keep my nation safe and whoever disobeys them will be a satanic supporter; departing from my Ahl-al-Beit is equal with being the Satan supporter”

It is really interesting that Ibn Hajar Heisami (died in 974 Hejira) has written a book in rejection to Shias` beliefs called Al-Savaegh Mohareghat; in its introduction he says:

“I saw that Shias` culture was spreading near Mecca and the surrounding areas. I wrote this book to stop Shias` culture from spreading.”

But he has written some points which a few of Sunni books have written the same, like the tradition which says:

“Prophet was asked:

**ما بقاء الناس بعدهم؟ قال: بقاء الحمار إذا كسر صلبه.**

“Oh Prophet, how would you interpret a society without Ahl-al-Beit? He says: “It is like a donkey whose back is broken and it is not capable of going forward or returning”

Al-Savaegh Mohareghat p 237

Alame Sharaf-al-Din, in Al-Morajeat, quotes this phrase from Ibn-Hajar:

“Oh Ibn Hajar, since you are saying that Prophet said that the society without Ahl-al-Beit is like a donkey whose back is broken, Where are *you* going? What are *you* doing? Where are you leading the Islamic nation to?”

Al-Morajeat p 77

There a lot to say about this issue and I would like to finish the second part of speech.

I've told all this time-consuming issues due to the previous statements by our friends. Be aware that Islam without Ahl-al-Beit, as Ayatollah Shobeiri Zanjani interpreted, is like a dead body without a soul; Islam without Ahl-al-Beit is not an Islam, it is something else. If you pay a close attention to this verse:

**الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا**

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

Surah Maede verse 3

You will see that Quran explicitly says that the Islam that Allah defined is the Islam alongside Ahl-al-Beit. Islam without Ahl-al-Beit is like an American Islam and as late Imam Khomeini interpreted: “Islam without Ahl-al-Beit is the one which Wahhabis are looking for”

As Imam Khomeini interpreted, in an announcement over the martyrdom anniversary of the pilgrims of Beit-al-Haram:

“Today's, Wahhabis are spreading the American and Abusofian-like Islam”

I have to tell you that our friendship with Sunnis is an issue and our efforts toward following the Prophet Muhammad`s Islam is something. With all due respect to our Sunni brothers and considering any form of insult to Sunnis as an unforgiveable sin, I have to say that Scientifics issues does not have anything to do with being Shias or Sunnis; or as in martyr Motahari`s books whom Imam Khomeini recommended all us to read, it is stated that:

“Muslims truly need unity. But having unity does not force us to forget about our religious principles and beliefs”

We shall not be ignorant about Shias` beliefs just because of unity. Unfortunately, some say that we should talk about the shared points among Shias and Sunnis and forget about the differences. As martyr Motahari interpreted:

“This is really unwise and irrational to forget about our beliefs, talk about our shared points and ignore the differences just because of Islamic unity; this is something that our scholars have been doing for the recent years”

He also says:

“How is it possible to ask someone to forget about his beliefs just because of unity? We are Shias and we are proud of being Ahl-al-Beit followers. And we shall not compromise any of our recommendatory rituals. And we don`t expect anyone

to do so. What we are looking for is having a common ground so that we can spread and let the Shias` recommendatory rituals, our literatures, and philosophy to prevent Shias from isolation so that Shias could let the whole world know about the pure culture of Shias”

Imamat and Leadership by Martyr Motahari p 16 & 17 published by Sadra, third publication, 1986

Martyr Motahari has written a delicate point about which I would like to draw your attention to:

“There are some ambiguities about the necessities of unity from the view point of sectarian unity and group unity. The sectarian unity behooves people to have unified perspectives. Two men, with different ideologies shall not be under one unified sect. The unity among Sunnis and Shias is not like the sectarian unity. It is more of a group unity in which people with different ideas stand in a same line to fight against enemies.”

In terms of unity, we have to avoid doing things that might trigger tension, jealousy, and grudges. We have to avoid any type of insult and offensive words because it is something quite rational. We condemn those who curse and insult because of spreading the Shias` culture; it is nothing but betraying Shias. We cannot claim that we are spreading and advertising Shias` culture while we are insulting and cursing or they say that Shias are deviating the young men and scholars.

Late Motahari said:

“Scientific discussions are related with wisdom and rationalism not with feelings and emotions. If we cover the difference among Shias and Sunnis scientifically, we are paving the way for both unity and creating a common ground between Sunnis and Shias and we shall be removing any hostility between these two sects”

I, personally, have spent 25 years of my life for discussing with Sunnis and particularly Wahhabis. I have had more than 300 meetings with the professors and great scholars from Medina and Om-al-Ghora University in Saudi Arabia. I, even, had a meeting with the grand Mufti of Saudi Arabia, Al-Sheikh. If we want to advertise the Shias` culture by reasoning and philosophy based on Quran and the

practice, we have no option but believing Shias` culture. Dr. Al-Esam Al-Emad, the graduate from Bin Saud in Riyadh and student of Bin Baz, the Suadi grand Mufti, and preacher of Wahhabis in Yemen and the Friday Wahhabi pray leader in Sana, wrote a book to prove that Shias were polytheists; when he got familiar with the pure Shias` culture, he tried to read the books of great men; he gave up all his old beliefs and he officially stated that he turned be a Shia; he wrote a book called Al-Monhaj Al-Jadid and Al-Sahih Fi Al-Ahvar Ma-al-Wahhabi which could be really useful for debating with Wahhabis. He says:

“If we introduce Shias` culture clearly and without any tension, young Sunni and Wahhabi men would be simply attracted to Shias` culture”

What he confessed is that we couldn't introduce Shias` culture internationally for scholars and researchers. It is like the same interpretation as Imam Reza did:

**فإن الناس لو علموا محاسن كلامنا لاتبعونا.**

“If people see how much we are tactful, they will sure be attracted to Shias` culture”

Vasael Shia (Published by Al-al-Beit) Hor Ameli v 27 p 92

If we see that Wahhabis are trying to deviate young men, it is not because they have something to say but it is because that Shias have been inactive in international situations and scholars and religious jurists have been ignorant.

I, two years ago, have been received a from Ahl-al-Beit Global Association which was about the investment Saudi allotted for Wahhabis. It was stated in news websites that Saudi Arabia has allotted 34 percent of its budget for Wahhabis. The news websites quoted from Malik Abdullah:

“We, in the battle against Iran, spent 20 billion dollars; we also spent 40 billion dollars for saving Kuwait from Saddam. We are all ready to spend 250 billion of dollars to stop Shias` culture from spreading and also overthrowing the Shias` government in Iraq”

According to their statistics, 500 thousand Jews, Christians, and Buddhists, in Italy, turned to be Wahhabis. They claim that 4 million and 500 thousands Christians, Jews in Latin America turned to be Wahhabis over a decade.

What have we done? How many people turned to be Wahhabi in Khuzestan? How much did they advertise Wahhabis in universities? In Tehran, Wahhabis, on their Friday prays, insult Shias. Many insult Shias in the eastern part of the country. The only sect which does not have anything to say is Wahhabis. They are advertising their sect by force.

In the 12<sup>th</sup> century, Muhammad Bin Abdul Wahhab, the founder of Wahhabis, when he started advertising Wahhabis, he signed a cultural and military contract with Muhammad Bin Saud, the ancestor of Malik Fahad; he says: “I believe that all Muslims are apostates and polytheists and they have to be killed and their properties must be confiscated; we should attack the villages and cities and we should siege their properties which one fifth of the belongs to me and 80 percent of them belong to you.”

Mr. Zeini Dahlan (died in 1304 Hejira), a famous Sunni Mufti and scholar of Mecca, in Al-Dorar Sonie Fi Naghd Aghaed Al-Wahhabi v 1 p 43, says:

“When Muhammad Bin Abdul Wahhab advertised Wahhabis; he said that this sect overpowered the apostate and polytheist Muslims. If anyone wanted to be a Muslim, he had to utter 5 types of testimonies:

1. Testifying about Allah`s monotheism:

أشهد أن لا إله إلا الله.

2. Testifying about Prophet`s Prophecy:

أشهد أن محمد رسول الله

Someone said that: “The more I say my pray and I say Adhan and Eghame and I testify the Prophecy and Monotesim, the less he believed me” He said: “You are polytheists; you are not Muslims”

3. You should testify that you were, before becoming a Wahhabi, apostate and now you are a Muslim.

4. You should testify that your parents, since they were not Wahhabis, passed away as apostates.

5. You should testify that all scholars who were not Wahhabis passed away as apostates and will be the hell dwellers and you are not allowed to ask for forgiveness for them.”

If some uttered these five testimonies, he would have become a Muslim or he would be beheaded. This is the Wahhabi school of thought.

He also says:

“Muhammad Bin Abdul Wahhab said: “No one is allowed to salute Prophet, before, in middle and at the end of pray; and if somebody does that he is heretic.” A blind Moazen (someone who says Adhan) went on the pulpit and saluted Prophet. Muhammad Bin Abdul Wahhab ordered to take him down from the pulpit and kill him in public”

Why? Just because he saluted Prophet?

This is the Wahhabis school of thought. They consider holding any type of ceremonies, martyrdom or birthday anniversaries, for Prophet or Imams as heresy. Even the Saudi Muftis issued a verdict:

“Holding birthday ceremonies, for an infant, and wedding anniversaries is Haram and heresy”

Why? They say: “We cannot hold birthday ceremonies for kids, because this is exactly something that Jews do for their kids”

These issues are in contradictory with the basic logics of humanity.

The question is that Jews also use planes, cars and trains, why do *you* do the same?

They also use telephone and telegraphs. So you are making a big mistake when you go for Haj by your car. It is really surprising that the Wahhabis` Muftis issued a verdict which says holding Tasbih is sign of heresy because Prophet used to invoke the name of God by his fingers. The point is that when Prophet wanted to say the oration for Friday pray, he didn't say it by microphone. Why are you doing so? Prophet didn't use to put a carpet on the mosques` floors. So does it mean that you are making a mistake? There hundreds of other cases about this issue. When humanity invented telegraph, they considered it as Haram. They even considered

bicycle as something Haram, they considered it as the satanic magic and when they figured out everyone was humiliating this idea, they stopped saying such a thing. Even Bin-Baz, the Saudi Mufti, issued a verdict that whoever believes that Earth is turning is apostate and must be killed.

They do whatever they want by these illogical beliefs. They are even more powerful, in advertising, than Christians. Why? Because we are not present in the international situations. We should blame ourselves for everything that happens for me.

Wherever Shias` culture penetrated, Wahhabis` school of thought came after. One of my friends who lived in Canada for 15 years called me and said:

“Once a Wahhabi preacher came and said: “We make an effort for three or four years to convince a Jew or Christian to be a Wahhabi. But Wahhabis simply turn to be Shias within 2 sessions. What is that you do? You simply ruin our three-year of efforts.”

Dr. Ghoneiman, a professor in Medina`s universities, explicitly says that Shias` culture, today, is spreading:

**نحن الوهابيين علي يقين بأن المذهب الإثني عشري هو الذي سوف يجذب إليه كل أهل السنة و كل الوهابيين في المستقبل القريب.**

“We, Wahhabis, know for sure that the only sect, in near future, that attract all Sunnis and Wahhabis to itself is the twelve-Imam Shias”

Al-Monhaj Jadid Fi-al-Ahvar Ma-al-Wahhabin p 178

Dr. Ghefari, in his three-volume PHD thesis called Osul Mazhab Al-Shia Asna Ashari(v 1 p 9 & 10) which is being taught in Medina international University, says:

“I seriously warn Saudi Arabia that Shias are deviating us and I know for sure that some the Saudi Arabia`s tribes have all turned to be Shias”

You see how afraid they are. But unfortunately, we couldn`t defend our Shias` culture the way it is deserved to be defended. Martyr Motahari says:

“We couldn’t perfectly advertise the Ahl-al-Beit’s culture throughout the world”

It is really painful, in year of national unity and Islamic stability, in the western part of country in Zahedan, some Wahhabi and Molavis, in the festival of wearing turbans and reading Sahih Bokhari, provided a CD in which Saddam and Bin Laden are considered as heroes; they also insulted martyrs and their families. They invited a Wahhabi jurist who said:

“Whoever implores to Prophet Muhammad is a polytheist. Whoever says Oh Ali or Oh Husain is polytheist. Prophet used fight against the polytheists of his time”

And no one, from schools in the seminary schools or the officials, objected. To whom shall we talk about our pain?

As someone said, Wahhabis hold the Friday pray rituals, in district 12 in Tehran. Though they consider obeying the Supreme leader as something obligatory but they line up behind the supreme leader in Friday prays.

The Sunni representatives, in the 5<sup>th</sup> or 6<sup>th</sup> Majlis, wrote a letter to our jurists:

“We, in Tehran, do not have any mosque and on Fridays, we have to go to Christians embassies for praying”

It means that the conditions in Shias` mosques are much worse than Christians embassies.

On the jurists, in Qom, said:

“When we go to Saudi Arabia not only do we pray in Sunni mosques but also we stand behind their pray leaders but you don’t want to say your prayers in our mosques even individually.”

The more we withdraw, the more they come forward.

««« السلام عليكم ورحمة الله وبركاته »»»»

Dr. Sayyed Muhammad Husaini Ghazvini