

city of Medina.

Then his eminence stressed to all the audience and believers the importance of constantly remembering this great tragedy. He stressed the importance of taking collective action to put an end to this tragedy and rebuild the holy shrines of the Imams, peace be upon them, at the Baqee:

It is not right to say: What is the point of such efforts as long as the Wahhabis insist on their crimes?

The point is because the obligation of enjoining the good and forbidding the evil is not lifted simply because we believe there is a chance our efforts will not make a change. In addition, it is the collective effort and voice that will yield results and bring change. That is why every voice has its value, because when it is combined with other voices, it will have an impact.

Then his eminence gave an example to illustrate the impact of collective effort through a rule in the science of jurisprudence which the students were all familiar with. There are two types of sums. In one sum, every unit has its own independent value. In the other type of sum, every unit's value is dependent on other units. The collection of all the units gives one value. Otherwise, without the collective value of all the units, the sum will not have a value. Take the number one thousand for instance. A thousand will not be a thousand unless there are one thousand units. If one unit is missing, it will not longer be a thousand, and it will not have the value of a thousand. Thus, every unit contributes to the overall value of the sum.

Then his eminence pointed out a verse in the holy Qur'an: When some of them said: "Why do you preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him." (7:164).

Although this verse was revealed about Bani Israeel, it has a broad meaning which addresses the topics of admonishment, enjoining the good, and forbidding the evil. When those who were

not willing to preach claimed that there was no point in preaching because they didn't think it would have an impact, the preachers replied using two arguments.

First, they had to fulfill their duty towards Allah. Their duty was to preach and show the unbelievers the right way, so that on the Day of Judgment they would have fulfilled their responsibility.

Second, who said that their preaching, if done collectively, will not have an impact?

We also must fulfill our responsibility and we must never lose hope. We must be hopeful to achieve the results of past efforts, and present efforts of our time so that we may honor ourselves by achieving the full reward of making change. Otherwise, we will lose this honor and others will achieve it.

Forty years ago, my late brother the martyr Sayed Hassan Al-Shirazi made an effort to rebuild the shrines of the Imams at the Baqee. He continued his efforts till he was martyred, but this does not mean that we should abandon that noble objective.

Then his eminence called on everyone to learn a lesson from early Islamic history and the events that befell Imam Ali, peace be upon him. After being under house arrest for 25 years, people flocked to him requesting him to be their leader and caliph. How better it was if the people turned to him from the first day, so that that word of Allah would've

been realized when He said, "they would have enjoyed happiness from every side." (5:66).

From another angle, his eminence said that the world today has become much different from the past, in terms of the freedom that exists, the abundance and various methods of the media, the ease of access to media outlets, and the influence of the media on public opinion. When we see all these deviant sects, religions, and parties taking advantage of this freedom and utilizing the media to propagate their false teachings, it becomes more of a responsibility for the believers, especially the scholars, thinkers, writers, and speakers to take advantage of this freedom and use these available means to relay the importance of this tragedy of the Baqee and give much attention to it. The believers must never experience despair. They must realize that these drops of effort will gather to form a significant wave which can bring change by the will of Allah.

His eminence concluded by saying that it is mandatory on all believers, whether scholars or businessmen, men or women, elderly or youth, in this land or in other places, to contribute in achieving a collective effort that will have in impact, by the will of Allah. They must all use every opportunity they have, wherever they may be, to give attention to this tragedy and attempt to bring an end to it.



Respecting and sanctifying the Quran entail reward. Therefore, I must say that this act has no link with polytheism.

Sadiq: Now, if that is actually the case, then why don't you say the same thing about kissing the burial chambers of the Holy Prophet (pbuh) and Imams (a.s.)²?

You might say that those who kiss the burial chambers may take the iron as God's partner? If that is so, why don't they kiss the metal pieces that are seen everywhere? They never kiss every iron. They kiss the burial chambers because they include the pure grave of the Prophet (pbuh) or one of the Imams (a.s.). Since they do not have access to these great people, they express their eagerness and love by kissing their burial chambers. Therefore, they are rewarded by God because kissing the burial chambers is in fact revering the Prophet (pbuh) or the Imam and revering them is in fact revering of Islam, the religion which they preached and invited others to it. Hence, whatever causes Islam to be revered and held in high regard is included in God's sacred tradition. Almighty God says in this regard: "And whoever respecteth the signs of God verily it is (the reflection) of the piety of the hearts."

Malik: If that is the case, then why do

some people label you as polytheists?

Sadiq: It is mentioned in a hadith:

"إنما الأعمال بالنيات"

Indeed, the acts are based on the intentions.³ [Reward and punishment are also given on this basis.]

For this reason, if one kisses the burial chambers with the intention of setting up a partner, he is a polytheist but if he kisses the burial chamber out of love and with the intention of upholding divine traditions and gaining reward, he is entitled to the reward. You can ask Shia and Sunni Muslims about kissing the burial chambers and their motive of doing so. Undoubtedly, they will tell you that they are kissing the burial chambers out of extreme love and devotion and with the intention of obtaining divine reward. You will not get at least one different answer.

Malik: You are right.

Sadiq: What is more, if simply kissing without the motive of setting up a partner amounts to polytheism, then there would not be a single person who would be a monotheist because Muslims however kiss the burial chambers and the Quran. In both cases, all Muslims would be polytheists. Now I ask you, will anyone be a Muslim in this case?

Malik: Thank you very much indeed. I will discuss this matter with my father.

He was the one who taught me these fanatic beliefs. Now I have realized that the truth is with Shia. I owe you permanently for enlightening and acquainting me with the truth. From now on, I will not accept a saying unless I have researched and made myself sure about its veracity.

1. Vide heresiography texts written by Hasan bin Musa bin Nawbakhti (one of the scholars of the third Islamic century), Feraq al-Shi'a; Ali bin Ahmad better known as Ibn-e Hazm Zaheer (d 456 A.H.), Al-Fasl fil-Melal wal-Ahwaa wa Al-Nehal; Abdul Karim Shahrestani (d548 A.H.) Al-Melal wa Al-Nehal; Muhammad Khalil al-Zain, Tarikh Al-Feraq al-Islamiyah.

2. The Imams are as per their order: Ali bin Abi Talib, the grandsons of the Holy Prophet the chief of the youth of the heaven, Hasan and Husain, sons of Ali bin Abi Talib and nine children of Imam Husain – peace and blessings of Allah be upon them.

The traditions accepted by most Islamic sects and which have the status of being uninterrupted transmissions (tawatur) consider the Imams to be from Quraish and they are twelve: Ali bin Abi Talib, Hasan bin Ali, Husain bin Ali, Ali bin al-Husain, Muhammad bin Ali, J'afar bin Muhmmad, Musa bin J'afar, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali, Hojjat bin al-Hasan, titled "Saheb Al-Zaman" and "Mahdi".

3. Saheh Bukhari, Vol.1, p.3, hadith No.1, chapter 1, kitab, bad' al-wahy elaa rasulillah; Fakh Razi, Al-Tafsir al-Kabir, vol. 4, p.5, issue 4 commentary of verse 112 of Chapter Baqarah; Tahzibul Ahkaam, vol.1, p.83, chapter 4, hadith No.67, kitab al-Taharah, Awsaf al-Wudhu, and Ibid, vol.4, p.184, chapter 44, hadith No.1, Niyat al-Saim.

His Eminence:

It is incumbent upon all to exert all effort possible, taking advantage of all means, to contribute in rebuilding the shrines of the Imams at the Baqee in Medina.

Translated by: Sayed Baqer Alqazwini



It is the eighty-second year that we commemorate the painful tragedy of the destruction of the shrines of the Imams at the Baqee, which was perpetrated by the deviant sect of Wahhabis on the eighth of Shawwal (year 1343 A.H.). On this occasion, his eminence Grand Ayatollah Al-Sayed Sadiq Al-Shirazi, released this statement before starting his Bahth Al-Kharij class (which represents the highest level of teaching in the seminary) at Imam Zaynul Abidin Mosque in the holy city of Qom:

On such a day (8th of Shawwal) eighty one years ago, the Wahhabis made a big insult to the Messenger of Allah, peace be upon him and his family, and his family, peace be upon them. They even insulted the holy Qur'an and the religion of Islam, and this offense continues today. Their offense was the destruction of the shrines of the Imams Ahlul-Bayt, peace be upon them, at the Baqee in the holy



Kissing Burial Chambers

Malik: Sadiq, what makes you keep persisting on kissing the burial chambers of the Prophet and Imams?

Sadiq: Is there any objection to it?

Malik: Well, they say kissing burial chambers is considered to be one of the polytheistic acts.

Sadiq: Who says that?

Malik: Muslims say that.

Sadiq: Strange! Let me know who kiss burial chambers?

Malik: They say Shiites do that.

Sadiq: Have you gone to Makkah to perform Hajj rituals?

Malik: Yes, thanks to God.

Sadiq: Have you visited the grave of the Holy Prophet (pbuh) in Madinah?

Malik: Yes, and I thank God for this success.

Sadiq: You must have seen thousands of Sunni pilgrims trying to kiss the burial

chamber of the Holy Prophet but there are individuals from the Committee of "Amr bil-Ma'ruf (the Protection of Virtue) who beat them off and prevent them from doing so.

Malik: You are right.

Sadiq: The point I want to make is that, it is not we the Shiites only who kiss the burial chambers of prophets; rather the entire Muslims visit and kiss them.

Malik: If so, why do some people consider kissing the burial chambers as forbidden and polytheistic?

Sadiq: Those who believe that kissing burial chambers leads to polytheism are a small group of Muslims who consider only themselves as true Muslims rejecting others as polytheists and worshippers of entities other than God. They are people who label other Muslim groups as infidels. You must have seen that the people in the Committee of Amr bil-Ma'ruf call Muslims who kiss the burial chamber of the Holy Prophet (pbuh) with very abusive words such as 'O infidel! O pagan! O heretic! O swine! O dog! and a lot of such mean terms the ascription of which

to a Muslim make Hadd [fixed punishment] obligatory on the ascribing person. According to them, it does not make a difference as to whether their addressee is a Shia, or a Hanafi, Maleki, Shafe'ei, Hanbali, Zaidi or followers of other Islamic denominations.¹

Malik: Yes, I have seen everything with my own eyes. Even worse than that, I witnessed that whoever persisted on kissing the burial chamber of the Holy Prophet (pbuh), he would be beaten up by the "Committee" police. At times, they would hit the pilgrims with their staffs so hard that it would break their heads and make them bleed. I have seen them beat the pilgrims with their fists on their chests and cause them severe pain. I was very unhappy to see such scenes. However, I believe God has ordained this congregation for the whole Muslims so that they may discuss their material and spiritual problems with one another. Unfortunately, now-a-days we see that some people who call themselves "board of protecting virtue and preventing evil" has turned into a means for dispersing Muslims and shattering their hopes.

Sadiq: Let's return to our dialogue. Do you kiss your child?

Malik: Yes, I do.

Sadiq: Do you consider him a partner for God by doing so?

Malik: No, I never do so.

Sadiq: Why is it that your act does not amount to polytheism?

Malik: Well, I kiss my child out of love. I kiss him and it is never a polytheistic act.

Sadiq: Do you kiss the Quran also?

Malik: Yes.

Sadiq: Don't you become a polytheist by doing so?

Malik: No.

Sadiq: Is the cover of the Quran a thing other than leather or a cardboard?

Malik: No, it is not. It is made of either of them.

Sadiq: If so, you have set a partner for God and the partner is the leather which is made of animal skin, whereas God is exalted.

Malik: No, that is not the case actually. I kiss the Quran because it comprises God's words. I kiss the Quran because I love it. It has nothing to do with polytheism? By doing so, not only do I respect the Quran but I also gain divine reward.