



Criticisms & investigations

Center for preserving and publishing the works of Mansoor Hashemi Khorasani



Code: 8

**Generals;
The author of the book**



Bismillah Ar-Rahman Ar-Rahim

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Date: 24/01/2015

I read his book. Of course I read some parts a few times and I read some parts faster. To be fair, as much as I have knowledge of the religious sciences, I did not see any flaw in this book and almost all of it are truths that have been reminded. But the fundamental question is how can I make sure that he himself follows these truths practically and with certainty? (For example, whether he is not like me, the humble servant who may be a sinner and my faith may be incomplete). Considering that we still have not seen his performance with our own eyes and clear evidence. Of course, according to Holy Quran, we cannot deny everything that we have not seen, and believing in the unseen is one of the signs of faith (the first verses of blessed Surah Al-Baqarah). Perhaps one of our reasons is that he is the promised Khorasani and, according to the authoritative and Mutawatir statement of Imams of guidance, he, in addition to telling the truth, indeed follows it practically as well.

Answer to criticism: 3

Date: 26/01/2015

Dear fair and free brother!

The existence of people like you is appreciated, the people who are away from ignorance, imitation, worldliness, passions, prejudice, arrogance, and superstition, and hold firmly onto the Book of God and the authoritative and Mutawatir Sunnah of His Prophet and seek knowledge of the truth and are obliged to it, and you do not lose your insight and freedom of thought to the present inductions and propaganda, and this shows that the world is not empty of "Ulul Albab"¹, and there are still some free and wise men in the corners of it and there is hope to gather a sufficient number of them to help Mahdi peace be upon him. Although unfortunately, most people are not like you and they are surrounded by the impediments to cognition, and they have eyes that do not see with and ears that do not hear with and intellects that do not distinguish with, to the extent that they are falling from the high peaks of humanity to the

1 . [Translator note: men in possession of wisdom]

deep valleys of animality and compete with each other in animality and predatory; ﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾ (Al-A'raf/ 179).

But in response to your “fundamental question” which is “how can I make sure that he himself follows these truths practically and with certainty?” we should say that:

first of all, it is not necessary for you to achieve this certainty in order to follow these truths; because these truths are based on the Book of God and the Mutawatir Sunnah of the Prophet peace be upon him and his household and stem from obvious necessities of intellect and they do not depend on Mansoor Hashemi Khorasani's actions and his certainty about them; meaning that whether he does follow them “practically and with certainty” or not, following them is obligatory on you anyway because they are the truths; considering that if he does not follow them “practically and with certainty”, it does not change their nature and does not give you permission to not follow them “practically and with certainty”; since everyone is responsible for his own actions and if someone does not follow the truths, it does not invalidate them or does not take away responsibility from others; as every prophet has said so to his people: ﴿قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾ (Al-An'am/ 104); “To you have come signs from your Lord, so anyone who sees does so for his own benefit, and anyone who turns blind shall suffer the consequences and I am not a guardian for you”!

Secondly, it is unlikely that he does not follow the truths that he himself has revealed and revived after centuries of concealment with extreme hardship and in the midst of dangers; because it is out of intellect and custom and habit that someone endangers his life and wealth and reputation for putting forward truths that he does not follow “practically and with certainty”; rather doing so, means he follows these truths “practically and with certainty”; since putting forward these truths after they have been concealed, despite its dangers and hardships, is not merely a simple advisory sermon in the measure of intellectuals, but totally has a “practical format” and is a clear example of rebellion over religious invented heresies and deviations and is a jihad for establishment of the

1 . [Translator note: “Those who are like the beasts, they are rather more depraved; they are indeed ignorant!”]

pure and complete Islam in the world; and this is not possible unless with a firm certainty about them.

Thirdly, regardless of the practical and certitude nature of asserting all these truths, unpolluted with any deviation and distortion, that are literally like a sign above all of them, their oral and theoretical nature is a clear example of “wisdom”, whereas “wisdom” comes only from God and is only given to those who have the necessary performance and certitude about them and whoever has been granted “wisdom”, has been granted much of goodness; as God has said: ﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ (Al-Baqarah/ 269); “He gives the wisdom to whomsoever He wills, and one who is granted wisdom, has been granted much goodness; yet none other than the wise heed”; as He granted wisdom to Dawud peace be upon him and said: ﴿وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ﴾ (Sad/ 20); “And We granted him wisdom and decisive word” and He granted Luqman peace be upon him wisdom and said: ﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ﴾ (Luqman/ 12); “And indeed, We granted Luqman wisdom: 'Give thanks to God’” and He granted Jesus peace be upon him wisdom and said: ﴿وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾ (Az-Zukhruf/ 32); “And when Jesus came with the clear signs he said, 'I have brought you wisdom, and that I may make clear to you some of that which you have disagreement over with each other’”; rather He considered wisdom a heritage in the progeny of Ibrahim and said: ﴿فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ﴾ (An-Nisa/ 54); “Indeed we have given the household of Ibrahim, holy Book and the wisdom” and He recognized teaching it one of the tasks for the prophets and said: ﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ (Aal-i Imran/ 164); “And to teach them the Book and wisdom, though before that they were in manifest error” and therefore, by the wisdom of Mansoor Hashemi Khorasani, which is manifested in the noble book “Return to Islam”, we can find his actions and certainty; especially given that each person’s personality derives from his thoughts and manifests in his aspirations and is recognized with his concerns and the essence of man is hidden under his tongue; as God has said: ﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾ (Muhammad/ 30); “And indeed you will recognize them in their method of talking”; rather, usually everyone’s action is based on his knowledge and correct knowledge requires correct action and hence,

guiding someone to “sacred word” requires guiding him to “the path of the Most Praiseworthy”; as God has said: **وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَيَّ** صِرَاطِ الْحَمِيدِ (Al-Hajj/ 24); **“And they were guided to sacred word and they were shown the path of the Most Praiseworthy”!**

Therefore, your uncertainty about the practical and certain compliance of Mansoor Hashemi Khorasani to the truths he invites to, on one hand, does not prevent your compliance to these truths and on the other hand, regarding the practical and certainty aspects of his invitation to them and the connection which exists in this pure and high wisdom and practical and definite connection with God, can be provided.

It is hereby understood that being certain about his compliance to these truths “practically and with certainty”, apart from the fact that it is not necessary, does not depend on being certain that he is the promised person; since, although some Muslims who are interested in knowledge, believe that he is the promised preparer for advent of Mahdi peace be upon him and they believe that this is obvious due to his intellectual, practical and apparent characteristics, and there is no need for doubt and dispute over this matter, but he does not focus his efforts on such claim and only tries to prepare the grounds for advent of Mahdi peace be upon him objectively and practically and he believes that the rational and religious necessity of cooperation with him in this path is subject to this very objective and real preparation, not subject to the claim of being the promised one; because there are many claimants who claim to be the promised one, but there is no objective and real preparer for advent of his Excellency! Considering the fact that the majority of the claimants, do not have any concern other than proving their claim and do not do anything other than disputing about who they are and who they are not, while it is clear that Mansoor Hashemi Khorasani’s dignity is higher than such acts and a more important act has occupied him enough which is teaching the pure and complete Islam to the Muslims of the world and training a sufficient number of them to help Mehdi peace be upon him; the act which if accomplished by him, the advent of his Excellency will happen, even if nobody considers him the promised preparer. This is an alleviation from God and a measure taken by his honor, so that those who want to help Mahdi peace be upon him and prepare the grounds for

his reappearance, but they are afraid of accompanying the claimants because of dominance of lie over them, there remains no hardship in their religion; because Satan thought by proliferation of the false claimants, he can prevent the emergence of the truthful people and stop Muslims from recognizing them; therefore, God neutralized his plot and revealed the truthful people with no claim such that it would be easy for Muslims to recognize them and false claimants would be easily scandalized; as He has said: ﴿وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾ (Ibrahim/ 46); “And they plotted their plot, whereas with God was their plot, though their plot was such to remove thereby mountains” and has said: ﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ (An-Naml/ 50); “And they plotted a plot, and We plotted a plot, while they perceived it not”! This is how God, by His permission, guided those who have faith with regards to a truth over which they had dispute; as He has said: ﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ﴾ (Al-Bagarah/ 213); “Then God guided those who had faith unto the truth over which they had dispute, by His permission and God guides whomsoever He wills unto a right path”; so that there would remain no sedition in the religion of helpers of Mahdi peace be upon him and they would be able to prepare the grounds for the advent of his Excellency without fear and for those who falsely claim, their share would be a scandal and for them is humiliation in the world and they will be returned to a painful punishment in the hereafter. Accordingly, one can say: All those who are considering themselves a promised one at the present time and invite Muslims to themselves utilizing this title, they are liars and there is no truthful among them, and if there is a truthful person, that person is among those who do not claim anything, and he is the one whom Muslims will recognize to be the promised one, without him considering himself being the promised one; because his being the promised one, will shine upon them at the time of necessity like the sun in the morning, and there will remain no doubt for them about that, to a point where if you ask children in the streets and old ladies in the houses that who is the promised preparer for advent of Mahdi? They will point at him immediately; given that God is never worshiped with doubt, rather he is worshipped with certainty, and the truth will be distinguished from the falsehood like the day is distinguished from the night; as He has said: ﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾ (Fussilat/ 53); “Soon We

will show Our signs to them in the horizons and within themselves, such that it becomes clear to them that he is the truth” and has said: ﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ﴾ (Al-Anbya/ 37); “Man has been created with haste; very soon I shall show you My signs, do not be impatient” and has said: ﴿أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾ (An-Nahl/ 1); “The command of God is arriving soon, therefore do not seek hastening it”!

May God grant Muslims the success to recognize the truth with certainty and to have patience over it; because certainty and patience, provide the grounds for the emergence of Imams among them; as God has said: ﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ (As-Sajdah/ 24); “And We appointed from among them Imams guiding according to Our command, when they endured patiently, and had sure faith in Our signs” and it is clear that Mahdi peace be upon him is one of the greatest of all Imams and praise belongs to God who guided us to this truth and His salutations and mercy be upon Mansoor Hashemi Khorasani who mediated this guidance.

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