



Return to Islam

Mansoor Hashemi Khorasani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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«فَإِذَا اسْتَأْذَنُوكَ لِيُبْعَثَ شَأْنُهُمْ فَأَذِنَ لَمَنْ
شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ»

Your excellency Mansoor
Hashemi Khorasani

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rahmatullah

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بسم الله الرحمن الرحيم

«فَإِذَا اسْتَأْذَنُوكَ لِيُبْعَثَ شَأْنُهُمْ فَأَذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ»

محضر مبارک حضرت منصور هاشمی خراسانی

سلام علیکم و رحمت الله

با احترام از آنجا که به نظر می رسد این کتاب حضرت عالی. حاوی مطالبی خطیر
و چالش برانگیز است. مستدعی است نسخه ی مطبوع آن را ملاحظه و مطابقت
آن با نسخه ی مخطوط خود را تأیید و در صورت صلاحدید. اذن خود برای نشر آن را
مکتوب فرمایید.

Thanks,

Dr. Zakir Ma'roof

Manager in the office of preserving and
publishing the works

بسم الله الرحمن الرحيم

I worship Almighty God as I
should do and I send peace and
salutations to His servant and
messenger and then: Alaikum Al
Salam Wa Rahmatullah.

I saw the printed version and I am
aware of its conformity to my hand
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for free and with no profit. May
Almighty God accept it and put all
good and blessing in it. As He likes righteous deed and He raises it and He disdains evil
deed and He annihilates it and end of everything return back to Him.



بسم الله الرحمن الرحيم
خدا را حمد و تعظیم و بزرگداشت و سپاس و پرستش و تحمید و تهنیت نماید
و درود می فرستد و آیتها را در حق تعالی و در حق محمد و آل محمد
مطابق کتاب و حدیث و معتبرین و معتبرین آن بر مخطوطات خویش آگاهی می فرستد
و به نشر این دو معین مسلمانی بودن در حق تعالی و در حق محمد و آل محمد
که خداوند آن را مقبول کند و در آن خیر و برکت قرار دهد و چرا که علم و صنعت
را دوست دارد و با آن می رود و از علم مستی و بیزاری است و آن را به هر که
دور هم که به سود او است.

Mansoor Hashemi Khorasani

Return to Islam



Mansoor Hashemi Khorasani

A few words by the publisher

«زكاة العلم نشره»

«Zakat of knowledge is to publish it»

The honorable book “Return to Islam” is a noble, valuable and revolutionary work in the field of Islamology, which analyzes current version of Islam very wisely and redefines its fundamentals and sources, along with a thorough inspection of beliefs and deeds of Muslims and invites toward establishing a complete and pure Islam all over the world based on Islamic trivial facts and certitudes. The intellectual and knowledgeable author of this book, his Excellency Mansoor Hashemi Khorasani, with his special God-given talent which is not hidden for those who have insight and perspicacity, declares the most fundamental scholarly and professional arguments about Islam with clear statements which is understandable for all Muslims and he intentionally ignores common terminology and knowingly avoids widespread verbiage and talkativeness, and writes down deepest and most precise concepts of Islam in simplest and clearest manner and he appears as a free Muslim with no affiliation to any of the Islamic sects or groups with a brave detachment to all political streams and frames and he takes all his brothers and sisters in religion from all sects, groups and lands alongside with himself from ground to the heavens of religious cognition. Because he sets aside all Islamic presuppositions and starts over from most basic fundamentals and then in his long scholarly and spiritual journey by utilizing wisdom in his footsteps and in the light of book of Almighty God that shines like a light in front of his steps, gains access to the highest level of Islamic knowledge and meanwhile, with a high level of insight and awareness toward people of his time, he never suffices to talk abstract and general statements, rather he finds realistic subject matters and

objective examples in real world of Islam and introduces them and he does not let any fear penetrate him in disclosing Muslims deviations and mistakes and he discloses them with good intention in order to rectify them.

Without a doubt he has written a book with his deep and high leveled thoughtfulness, which can indeed bring about awakening of all Muslims of the world and return them to pure Islam and relieve them from their current misery and ignominy. A book that cuts the ill feeble body of Ummah¹ of Islam with his sharp criticizing knife and announces the roots of disorder and failure in an unequivocal and brave manner. A book that unveils the true miserable unfortunate realities existing in world of Islam, as it is, and speaks about the lost truth of Islam, as it should be. A book that does not belong to any sect or land, rather belongs to genuine Islam and all its followers around the world and it accompanies every free and enlightened Muslim from every sect and land and spreads the heavenly Islamic awakening and the spiritual call for return to genuine long forgotten teachings of Islam in east and west.

Based on this, we invite all those who comprehend the value of this school of thought and Islamic ideology, to help us in translation, printing and publishing this book among Muslims of the world. Because this is an extremely hard and breathtaking job due to various hindrances and obstructions on the way and this non-government office with its low capabilities does not have the ability to do it all alone.

To contact us and to access the explanations and translations of this book refer to www.Alkhorasani.com.

Thanks

Center for preserving and publishing the works of
Mansoor Hashemi Khorasani
Eid Al-‘Adha, 1435 after Hijra.
[October 5, 2014]

1 . [Translator note: nation]

Contents

Foreword	15
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Part One

Return to Islam; Prefaces17

First preface; cognition standard	19
1. Necessity of cognition standard	19
2. Unity of cognition standard	19
Deniers of unity of the truth and its cognition standard	20
[Sophists]	20
[Humanists]	21
[Al-Musawiba]	21
[Pluralists]	22
3. Being cognition standard as trivial	23
Intellect; The cognition standard	24
Unity of intellect	25
[Levels of the intellect and its perceptions]	26
Being intellect as trivial	27
Deniers of authority of intellect	28
[Christian scholars]	29
[Muslim Ahl al-Hadith]	29
[Muslim Salafists]	31
[The doubts of deniers of the authority of intellect]	34
Difference between intellect and philosophy	36
Basis for good and evil	37
Second Preface; Impediments to Cognition	38
1. Ignorance	39
[Necessity of knowledge of concepts and their instances] ..	39
[Incumbency of seeking knowledge]	40
[Ignorance, origin of Muslims' problems]	41
[Ignorance about Islam]	41

[Causes of ignorance about Islam]	42
[Consequences of ignorance about Islam]	44
[Ignorance about nation of Islam]	44
[Ignorance about Islam's enemies]	46
2. Imitation	48
[First; imitating the predecessors]	49
[Non-necessity of following the predecessors]	50
[Impossibility of following the predecessors]	55
[Second: imitating scholars]	57
[Impossibility of imitating scholars based on imitation of them]	59
Impossibility of scholars' Ijtihad based on their imitation ..	60
Impossibility of absolute guardianship of jurisprudent	60
[Third; imitating the majority]	62
[Incorrectness of word and deed of the majority of people] ..	63
[Invalidity of fame]	64
[Invalidity of consensus]	65
[Invalidity of publicness]	65
[Forth; imitating oppressors]	67
[Non-obligatory of obeying the oppressor rulers]	68
[Consequences of obeying the oppressor rulers]	70
[Permit to rebel against oppressor rulers]	72
[Fifth; imitating the unbelievers]	74
[Source of unbelievers' strength and its consequences]	74
[Non-validity of following of unbelievers by Muslims]	75
[Necessity for unbelievers to follow Muslims]	76
[Background history of Muslims following unbelievers] ...	77
[The right way of confronting unbelievers]	78
3. Passions	80
[Necessity of abandoning the presuppositions]	82
[Necessity of submitting to God's satisfaction and disinclination] ..	84
[Consequences of following the passions]	84
4. Worldliness	86
[The origin of worldliness]	87
[Consequences of worldliness]	88
5. Prejudice	92
[The origin and consequences of prejudice]	93
6. Arrogance	95

[Origin of arrogance]	96
[Consequences of arrogance]	97
[Arrogance of scholars]	98
[Arrogance of the people of power and wealth]	102
7. Superstitionism	103
[Superstition among Sufi Muslims]	104
[Role of Sufi Muslims in expanding lack of wisdom]	108
[Superstition among Shiite Muslims]	112
[Superstition among Salafi Muslims]	115
[Concluding the impediments to cognition]	115

Part Two

Rerun to Islam; Necessity and feasibility.....117

Necessity of return to Islam	119
Necessity of performing Islam	120
1. Performing the original Islam	120
2. Performing the entire of Islam	123
[Feasibility of performing the entire of Islam]	126
[Performing some parts of Islam is contingent on performing the entire of it]	128
Reality of non-performance of Islam	130

Part Three

Return to Islam; Impediments131

Causes for non-performance of Islam	135
1. Disagreement among Muslims	135
2. The non-God sovereignty	153
3. Association with non-Islamic nations and cultures	166
4. Prevalence of the traditionalism	173
5. Emergence of sects and their competition with each other ..	185
6. Moral decline	194
7. Prevention of Islam's enemies	201

Part Four

Return to Islam; Cognition of Islam211

First; Concept of Islam	213
Second; Instance of Islam	216
[Necessity of prophets]	216
Cognition of prophets	217
[Cognition of the last prophet]	218

[Followers of the last prophet are Muslims]	220
[Islam is doctrinal]	221
[Practicality of faith]	222
[Cognition of the sinner]	223
[Cognition of the apostate]	225
[Cognition of the hypocrite]	225
[Cognition of the polytheist]	226
Third; Sources of Islam	232
The book of God	232
[Non-distortion of the Quran]	233
[The authority of outwards and generalities of the Quran] ...	233
[Non-specification of understanding the Quran to a group of people]	234
[Impossibility of contradiction between the Quran and intellect]	236
[Non-specification of the Quran's authority to the Prophet].....	238
[Impossibility of abrogating the Quran through prophet's Sunnah].....	239
[Impossibility of specifying the Quran with the Prophet's Sunnah]	240
[Impossibility of generalizing the Quran with the Prophet's Sunnah]	241
[Necessity to evaluate narrations against the Quran].....	242
The messenger of God	243
[The prophet's dignities]	244
[Necessity for people to refer to the prophet]	249
[Necessity for people to accept from the prophet]	249
[Necessity of the prophet's infallibility]	250
[Permissibility of the prophet's Sahw]	251
[Authority of Sunnah of God's prophet forever]	253
[Impossibility of access to Sunnah of God's messenger after him]	255
[Necessity of setting a Caliph for the prophet upon God]	256
[Appointment of the Prophet's household as his Caliph]....	263
[Intention from the Prophet's household is some of them, not all of them]	268

[Ali, Fatima, Hassan & Hussain, the intention from the Prophet's household]	270
[Appointment of twelve persons of the Prophet's household as his Caliph]	274
[Necessity of respecting the Prophet's companions]	278
[Mahdi, the last Caliph of the Prophet]	280
[Non-advent of Mahdi on the earth and necessity of his advent].....	284
[The reason for Mahdi's non-advent on the earth]	287
[Incumbency of appearing Mahdi on people]	290
[Quality of how people appear Mahdi]	294
[Consequences of non-advent of Mahdi for people]	297
[Method of recognizing Mahdi for people]	299
Forth; Fundamentals of Islam	303
[God's unity]	303
[God's unity in creation]	303
[God's unity in legislation]	307
[God's unity in sovereign ruling]	310
[Following God]	315
[Following God in His assertion]	315
[Prophet-hood]	315
[Angels]	316
[Hereafter]	316
[Following God in his edict]	318
[Prayer]	319
[Zakat]	323
[Fasting]	327
[Hajj]	328
[Jihad]	331
[Promotion to good and Prohibition from evil]	338
[Final words]	339
References	345



Foreword

I worship God as it's required and I praise upon His prophet Mohammad (PBUH) as it is praiseworthy, but next; is the purpose of this writing, which is theoretical preparation for practical return of the Muslims to Islam, that means performing Islam after it has been annihilated by them; based on the presumption that they have abandoned performing Islam as it must be performed, with due regard to the fact that its outcomes, is not evident among them as it is required, should Islam has been performed, rather the consequences of abandoning it, are evident among them, so there is no doubt in necessity of returning them to Islam and it is clear that this return, is possible through cognition of Islam and comparing it with the version that they have already had from Islam; so as cognition of Islam without standard and with the impediments existing in this path, is not possible and therefore, knowing the standard and impediments to cognition of Islam, is necessary for acquiring one and removing other. Therefore, talking about return to Islam requires talking about four subjects:

First; Prefaces of cognition, including its standard and impediments, for cognition of Islam and returning to it;

Second; Necessity of returning to Islam and its possibility, which means the necessity and possibility of performing Islam completely and purely after its annihilation by Muslims;

Third; Impediments of returning to Islam; which means the causes and motives for non-performing it after the Prophet till present;

Forth; Cognition of Islam, which means cognition of the beliefs and laws of it based on the certainties and away from illusions and mistrusts;

While we must ask God for help and we must rely on Him; as He has said: ﴿اسْتَعِينُوا بِاللَّهِ﴾;¹ “Get help from God” and has said: ﴿فَعَلَيْهِ تَوَكَّلُوا﴾;² “So rely on Him” since every good existed, come from Him and will occur only through His permission and worship must be for Him who is the Lord of the earthlings.

1. Al-A'raf/ 128.

2. Yunus/ 84.



Part One

Return to Islam; Prefaces

First preface; cognition standard

Talking about the cognition standard in general and accordingly Islam's cognition standard in details requires presenting a few introductions:

1. Necessity of cognition standard

In order to recognize anything in the world, a standard is required and cognition of Islam is not an exception from this rule. By cognition we mean distinguishing between one thing and another, such as distinguishing between good and bad or between true and false, or between right and wrong and this would be possible when a standard for distinguishing exists. It is evident that without any standard, judgment is not possible and if it was supposedly possible, any person will judge in a different way and this will ultimately make the judgment impossible; because without any standard, it is not recognizable that which judgment is correct and which is not. The Muslims' disagreement which has led to their weaknesses and the strengths of their enemies, could have been possibly caused by lack of cognition standard or non-commitment to it and this makes the necessity of cognition standard and commitment to it, more clear than ever.

2. Unity of cognition standard

Muslims' disagreements are caused by differences between their cognition of Islam; it means that different Muslim individuals and groups have different cognition of Islam and do not tolerate others' cognition of Islam. It is obvious that relief from this disagreement is not possible without achieving a unit cognition and in order to achieve a unit cognition, a unit standard is required. Numerous standards necessitates numerous cognitions and numerous cognitions causes

dispute and dispute is not good for Muslims; as God has said: ﴿وَاَعْتَصِمُوا﴾¹ “Hold firmly the rope of God together and do not disperse” and this is also an evidence that the rope of God is unit; since if it was numerous, clutching to it would not lead to unity, rather would be a factor for division!

Moreover, it must be noted that the truth, has a unit and non-multiple essence; since it is actually nothing but the existence that has an extensive and non-plural essence and this requires the unity of its cognition and accordingly the unity of its cognition standard. In other words, the truth is creation or divine legislation of God originated from His essential unity and therefore, there is no diversity in it and it cannot be diversified; As God has said about His creation: ﴿مَا تَرَى﴾² “You may not see any diversity in creation of God” and has said about His legislation: ﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ﴾³ “Should it come from anyone other than God, there would have been so many diversities in it.” Therefore, the truth, whether it is the creation of God or His divine legislation, is a unit and non-plural existence, that anything other than that will be considered as falsehood; As God has said: ﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾⁴ “Then what comes after the truth but deviance?!”

Briefly, the truth is unit; whereas it has a unit origin and a unit requires unit cognition and a unit cognition, needs a unit standard.

Deniers of unity of the truth and its cognition standard

Unity of the truth and its cognition and the standard required for it, are from essential facts in which there is no place for doubt. However, since long time ago until now, there have been some people who had doubts about it and even denied it.

[Sophists]

As an example, it is said that in the ancient Greek, there was a group of people who have not recognized a unit existence for the truth and considered it as a subordinate to human being's opinion. In the

1 . Aal-i Imran/ 103.

2 . Al-Mulk/ 3.

3 . An-Nisa/ 82.

4 . Yunus/ 32.

opinion of this group who were referred to as the Sophists, the truth is something that the human being considers as truth and can prove it even through the power of debate. This means that the truth does not have a fixed existence, independent from the human being, and changes based on human being's cognition of it. In other words, the human being cognition does not comply with the truth, but it is the truth which complies with human being's cognition and if human being does not recognize any truth, no truth actually exists!

[Humanists]

This sophistry may be a kind of humanism which is governing the world of atheism today; since today, the world of atheism is affected by the atheist philosophers like Machiavelli (Died 1527 AD) that had been the heirs of the Sophists, they have made moral values adapted to their desires and presented new definitions of fundamental concepts that are different from their natural and historical definitions. As an example, justice and freedom has found new meanings in their lexicon that in their world view, are based on the relativism more than anything else. From their point of view, exactly the same as the Sophists, the truth is a subordinate to their opinion and anything that is compatible to their interest, is good and anything which is not compatible to their interest is bad! This humanism is obviously a movement against theism and those who have founded it, have not believed in God; since in theistic divine world view, God is the origin of the truth and human being is dependent to the truth, while in the non-theistic world view, human being is the origin of the truth and God has no role in it. In other words, believing the unity of the truth, is a monotheistic belief originated from the belief in God's unity as the origin of the truth, while the belief of the truth diversity, is a polytheistic belief originated from denying God's unity and believing in diverse origins for the truth.

[Al-Musawiba¹]

As described above, there is no wonder about existence of this stream

1 . [Translator note: Al-Musawiba (Authorizers) are groups of Muslims who believe the truth is compliant with opinion of Mujtahid. In other words they authorize Mujtahid's opinion to be recognized as the truth.]

among the unbelievers; Existence of this stream among Muslims is a wonder; since during the 2nd and 3rd century AH, a group of Muslims were affected by some political factors at the time of Omayyad's ruling and with the motivation of approving disagreements of the Prophet's companions, inherited this atheistic belief and believed that the truth, is dependent upon the Mujtahid¹ and is diversified by plurality of his opinion! In the opinion of this group called "Musawiba", anything which is considered as the truth by Mujtahid, is the truth in God's view, and anything which Mujtahid considers as not being the truth, is not the truth in God's view! Therefore the Mujtahid is not the follower of God's view, rather God is a subordinate to his view and creates the truth as per his opinion! It is probably thought that this was a rare and obsolete view stated by a small group of the ignorant Muslims, but the fact is that most of the Ash'arites² and many of the Mu'tazila³ have had the same opinion and some individuals like Abu Hanifa (Died 150 AH), Malik (Died 179 AH), Shafi'i (Died 204 AH), Ibn Hanbal (Died 241 AH) have also been mentioned in the above-said group whereas it is definitely not certain and is subject to disagreement.⁴

[Pluralists]

Anyway, this false approach, such as many other false approaches that were common among the ancestors, have been transferred to later generations and today, is also seen among a number of Muslims. In addition, another group has appeared nowadays which is referred to as "the pluralists" who openly believe in plurality of the truth and its cognition and consider the numerous interpretations of a unit text, as correct. There is no doubt that this stream is not an Islamic one and it is created under influence of the atheist streams; since at the time

1 . [Translator note: A person who makes effort to derive laws from religious sources.]

2 . [Translator note: People in a theological school of Islam which has been founded by Abu al Hassan al Ash'ari (Died 324 AH) and they believe in a limited utilization of intellect to justify narrations.]

3 . [Translator note: A school of Islamic theology that has been founded in first century AH and they are famous for their wise approaches.]

4 . As an example, see: Ghazālī, Al-Mustasfa, page 352: Amidi, Al-Ahkam, vol. 4, page 184; Fakhr Al-Din Al-Razi, Al-Mahsoul, vol. 6, page 34, Zarkeshi, Al-Bahr Al-Muhit, vol. 4, page 535.

when the Islamic world mixed with the atheism world and they chose interaction with it, rather than confrontation with it, some people from among Muslims who have had less cognition of Islam and less commitment to it, got a passive position, consciously or unconsciously and were astonished by the earthly deceptive adornments of the atheism world, and they have taken the color and aura and taste of unbelievers. However, we may not consider this approach completely as a gift of the atheism world; since its roots is traceable from among Muslims during the first centuries of Islam and the similarity between them does not necessarily mean their relationship with each other; as God has said: ﴿بِضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ﴾,¹ “Their words are similar to those who have previously become infidel” and has said: ﴿كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ﴾,² “The people that were living before them said so, their hearts are alike, just the same as their words”

However, what is certain is that the truth, is a unit and distinct existence and is not capable of diversity and plurality and therefore, requires a unit cognition and demands a unit standard.

3. Being cognition standard as trivial

Cognition standard means anything which is recognized by itself and causes other things to be recognized; which means that for the purpose of its cognition, nothing else is required and other things are recognized through that means; such as light which is seen by itself and causes other things to be seen. This means that cognition standard, has no need to cognition itself; since if it needs to be recognized itself, its cognition also requires a standard and this means an unending chain which is impossible. The human being's cognitions must inevitably lead to a trivial cognition which is the origin of all cognitions and is not originated from any other cognition itself; since anything which needs to be recognized itself, may not be a standard of cognition; regarding the fact that it needs a cognition standard itself. As described before, people who make such a thing as their cognition standard, should not be confident of their cognition; as their cognition is weak and baseless; such as someone that has

1 . At-Tawbah/ 30.

2 . Al-Baqarah/ 118.

made his building foundation on pebbles and may sink in it anytime; or like someone, about whom God has said: **﴿أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ﴾**¹ “Or someone who has made his building foundation at the weak edge of a cliff that sinks suddenly in the fire of the Hell”

Intellect; The cognition standard

The human being is a distinct animal and his mark of distinction is the power hidden in his soul which makes him able to distinguish between his benefit and loss, more than any other found animal, so that through achieving his benefit, he may increase his survival, and prevent his decline through avoiding his loss. This hidden power is called “Intellect.” There is no doubt that human being’s body is not sufficient for his superiority over other creatures; since compared to many others’, human being’s body is weaker and more vulnerable and has no special and considerable advantage. His soul is also in common with the soul of other animals, such as an unknown power which causes his physical movement and growth and may not be sufficient for his superiority over other animals that have physical movement and growth like him. The only thing which exists in human being which is not found in other creatures, is the intellect which has the ability to comprehend the general concepts and looks for their conformity to detailed instances and with an effort which is called “thinking”, finds its way from the things he recognizes, toward the things which he does not recognize. This power may possibly exist in other animals, but definitely it is stronger in human beings and for this very reason, has made him dominant over other animals. If there was another animal which understands more than human being, without a doubt it would be dominant over him and would make him serve it, while this has not happened and human being’s domination over other animals is evident. This supremacy is merely the result of human being’s intellect and no other privilege can be observed for him. Therefore, a human being who lacks intellect or does not utilize it enough, has no superiority over other animals, rather he is inferior

1 . At-Tawbah/ 109.

to them; as God has said: ﴿وَلَيْكَ كَالْإِنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾¹; “Those who are like the beasts, they are rather more depraved; they are indeed ignorant!”

Considering this fact, the only thing that can be the cognition standard for human being, is “Intellect”; since the intellect, is the mere means for mankind’s cognition and there is no perceptive power except intellect in his soul. In other words, there is no substitute for intellect which can be equivalent to it and can bring about needlessness of it and this is a tangible and conscientious matter. Furthermore, human being cognition is performed practically through the intellect and his consent or reluctance has no effect on this reality; as this fact, is the natural quality of the human being and is creation of Wise God and with above descriptions, it is not possible for human beings to change it. In this way, the intellect is the most principal and primary basis for cognition and any cognition which does not lead directly or indirectly to intellect, is meaningless. Other bases, if ever any exists, return to intellect themselves; since they are not recognized without intellect and are useless except for the wise people; as the religion, even though it is very useful, is recognized itself through intellect and only addresses the wise people and has said as an example: ﴿فَاتَّقُوا اللَّهَ﴾²; “Be afraid of God, you the wise people, so that you’ll be blessed.” and has said: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾³; “Indeed in the creation of the heavens and the earth and changes in the day and night, there are signs for the wise people” and has said: ﴿إِنَّمَا يَذَكِّرُ أُولُو الْأَلْبَابِ﴾⁴; “There are only the wise people who take advice.”

Unity of intellect

The intellect is a peerless gem which is common among Adam’s children and is regarded as the basis for their individual wills and social responsibilities and connection links to each other and since it has a unit origin, has unit perceptions too and there is no disagreement

1 . Al-A’raf/ 179.

2 . Al-Ma’idah/ 100.

3 . Aal-i Imran/ 190.

4 . Ar-Ra’d/ 19.

among its individuals. The origin of intellect is the creator of the earthlings who is Himself, the pure intellect and master of the wise people and there is no contradiction in His deeds. Therefore, the wise people from all around the world with any race, language and culture, are in agreement in the theories that refer to intellect and there is no disagreement between two people from them about it. For instance, all of them agree that anything that can be sensed, does exist and the whole is larger than a part and congregation of two contradictory things is impossible and the created needs a creator and the Mutawatir¹ narration is true and oppression is bad and justice is good and alike. This means that intellect, is a unit existence and therefore, has the competency to be regarded as a cognition standard so that through commitment to it, disagreement among the wise people will be transformed into agreement.

[Levels of the intellect and its perceptions]

Although there are numerous degrees and different measures for intellect, but it is clear that the difference of its degrees and measures, may not damage its unity as a basis for cognition; such as light that has intensity and dimness but in all degrees and intensities, it is considered as the basis for observation. Moreover, intellect to the meaning of power of thinking and knowledge, although, it is more in some human beings compared to others, it sufficiently exists in all human beings and this is sufficient for its unity as the cognition standard; since the just God, has gifted every adult human being, a sufficient amount of intellect and its abundance in some of them, is a favor granted to them, without this being an oppression to others; as God has said: ﴿وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾;² “God increases for anyone he wills and God is indeed the wise extender.” As the intellect of some people, completes intellect of others, through a natural and reciprocal process; since they have interaction with each other and make a collective intellect through discussion that compensates for the deficits in individual intellects; As God has said: ﴿وَرَفَعْنَا بَعْضَهُمْ فَوْقَ

1 . [Translator note: Mutawatir is a type of narration which has enough number of narrators in each class such that collusion or error of all of them is not possible and this type of narration brings about certitude.]

2 . Al-Baqarah/ 261.

بَعْضُ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُرُورًا ﴿١﴾ “And we have given some people, superiority over others in rank, so that some of them may take others into service!”

But indeed, intellect's perceptions is not simple in no human being, but depending on the amount of knowledge and impediments for him, it has different degrees that includes “illusion” which means the defeated probability, “doubt” which means the equal probability, “conjecture” which means the dominant probability and “certainty” which means improbability of any contrary. Notwithstanding the above matter, although all the above arise from the intellect, this is only the certainty that is regarded as the cognition standard; whereas illusion, doubt and conjecture, contradict more or less with their contrary probability and in this way, they need a standard for cognition themselves, so that the correctness of one of two probabilities embedded in them, may be recognized, and that standard is indeed the “certainty” in which there is no contrary probability and therefore, its authority is inherent and self-evident. It is hereby understood that the basis for human being cognition, is merely the certainty and any cognition not referring to certainty, has no validity; as God has said: ﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾²; “Undoubtedly, suspicion does not reveal anything from the truth”, while suspicion is the most powerful perception of human being after certainty, and his other perceptions are much weaker and accordingly are not preferably regarded as a proof.

Being intellect as trivial

Intellect is the major source of cognition and the primary standard for knowledge and its authority is definitely clear, since it is not possible to imagine it unless to affirm it first and affirming it may not be separated from imagining it, rather it can be said that: Authority is a wise topic and has no meaning but discovering the reality for intellect and therefore, proving the authority for intellect, is like proving authority for authority! In other words, authority of anything which is argued for proving the authority of intellect, is not more clear than the

1 . Az-Zukhruf/ 32.

2 . Yunus/ 36.

authority of intellect itself and proving it needs proof of authority of intellect; as for instance, the religion must first prove its own authority beforehand, in order to be able to prove the authority of intellect afterwards; since its authority is not more clear than the authority of intellect, while for the purpose of proving its own authority, there is no means except for intellect and proving religion's authority through itself is meaningless. Of course, the intellect proves authority of the religion and therefore, when it is regarded as the cognition standard, it includes the religion naturally and in this way, naming the religion beside it as a cognition standard, is not necessary and only naming a special thing beside a general or a requisite thing beside a required is for extra emphasis; as God has said: **﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾**¹ “Do you think that most of them will listen or use their intellect?! They are nothing except like the beasts, they are even more ignorant” and has said: **﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾**² “They say that if we had listened or had used our intellect, we were not among the companions of fire” and has said: **﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ﴾**³ “Didn’t they walk around the earth so that they can think with their hearts or listen with their ears?! So undoubtedly the eyes are not blind, but the hearts in the chests are blind.” Considering the fact that listening, resorting to religion and is concomitant with using the intellect, even it is not possible except through using the intellect which is called “the heart” in the holy book of God.

It can be said so, that people who have doubts in the authority of intellect or deny it, do nothing other than prove it; since having doubt in authority of the intellect and denying it, is not possible without authority of intellect and its denial requires its proving!

Deniers of authority of intellect

Authority of intellect and its being as a standard for cognition, is from essential issues, having doubt in which is meaningless. However, there have been people who have doubts in it for a long time until now and even they have denied it.

1 . Al-Furqan/ 44.

2 . Al-Mulk/ 10.

3 . Al-Hajj/ 46.

[Christian scholars]

For example, the Christian scholars who have undertaken the leadership of the church, are among those who do not believe in authority of intellect and do not consider it as cognition standard. Since 4th century A.D., these who have come to the belief that the Christ, is God and is God's child at the same time, have said farewell to the authority of intellect; since believing in the Christ's divinity and his filial status at the same time for God, is an apparent contradiction which is not absolutely accepted by the intellect and those who have had such a belief, could not have paid attention to intellect. From long ago until now they have insisted on this principle that the unit God, is three persons: father, son and the Holy Spirit¹ and this is exactly the same as if they say: one is equal to three! There is no doubt that such a belief is the most impossible of all, and intellect cannot comprehend the unity of God despite divinity of the father, the son and the Holy Spirit. Moreover, believing in the occurrence of God from Himself, transforming God to human being, pre-existence of the Christ despite being born from Mary and the Christ being sacrificed for forgiveness of the sins and other beliefs like that, has converted Christianity to a contradictory and unwise religion. Therefore, masters of the church have come to the belief that being wise is not necessary for the belief; since the faith is a heart issue and it does not need to be conformed to intellect. In fact from their point of view, the standard for cognition is not the intellect, but is the religious texts and since religious texts confirm such contradictions, believing in them is necessary².

[Muslim Ahl al-Hadith³]

Propagation of this contradictory and unwise approach in western materialist and experience-oriented societies is surprising, but more surprising than that is the propagation of a similar approach among Muslims who blame the Christians for having this approach! Specifically, a group of Muslims appeared during the 2nd and 3rd century

1 . See: Maj-Ma' Al-Kana'es Al-Sharqiya, Qamus al-Kitab al-Muqaddas, page 232.

2 . See: ibid, page 233.

3 . [Translator note: People of Hadith]

AH, in contrast with the groups such as Mu'tazilites¹ and "Ahl al-Ra'y"² who have denied the authority of intellect like Christians and believed that intellect may not be cognition standard. In their view, who were called "Ahl al-Hadith", cognition standard, is the exact religious texts and any belief or deed, for which there is a single narration that confirms it, is the truth even if it is contrary to intellect. This was while from one hand, they received several true narrations about the authority of intellect and necessity to apply them which were intentionally encountered with their inattention³ and ignorance and on the other hand, following the Omayyad monarchy and the political and religious competitions of the first three generations, several forged and contradictory narrations were propagated among them, which were deemed as true with their self-made standards. These false and contradictory narrations that were incompatible with intellect have made them believe that there is no accompaniment between intellect and religion, rather, religion is against intellect! From their point of view, religion was a substitution for the intellect; which means that while the religion exists, there is no need to intellect. Therefore, they deemed it an innovation to use intellect in understanding religion and they accused the wise for opposing religious texts. In their view, intellect, whether for recognizing correctness of narrations or for recognizing their meanings, had no efficiency and this would mean that one unwise narration could be true or one true narration could have an unwise meaning; as for instance the narrations indicating the existence of direction, movement and body limbs for God, although it was definitely unwise, was considered as true and in this way, this made the Muslims beliefs closer to the polytheists' beliefs! It is clear that this approach was exactly similar to the approach that was adopted by Christian scholars in the nearby outside the Islamic world, in order to plan for propagating the polytheistic beliefs, through stiffness of apparent meaning of religious texts' and through denying the authority of intellect.

1 . [Translator note: People in the Islamic school of theology "Mu'tazilah" that flourished in the cities of Basra and Baghdad, both in present-day Iraq, during the 8th-10th centuries.]

2 . [Translator note: Title of the followers of one of the main two attitudes in Fiqh of first centuries of Islam who preached utilization of Ijtihad of opinion in Fiqh reasoning.]

3 . As an example, some of these narrations have been gathered by Ibn Abi Al-Dunya (281 AH) in book Al-Aql wa fadluh.

[Muslim Salafists]

Unfortunately, although many of the Muslim scholars did not agree with this approach during the first Islamic centuries, it continued to exist under protection of Abbasid reign since the time of Mutawakkil, (Died 247 AH) and also under the propaganda of a group of Hanabalah¹ who regarded themselves as followers of the predecessors and was transferred to the subsequent Islamic generations, up until today that it has reached a group referred to as “Salafia.” These people who consider themselves the heirs of “Ahl al-Hadith”, have inherited the lack of wisdom from leaders such as Ibn Taymiyyah (Died 728 AH) and increased it through guidance of the people like Ibn Abd al-Wahhab (Died 1206 AH) in two directions: From one side they do not regard the intellect as proof, not only in cognition of the practical narrations supervising the religious edicts, but also has suspended intellect in the cognition of theoretical narrations supervising over religious beliefs and they have believed that religious beliefs do not require any wise reason and can be based on conjectural narrations; since in their opinion, conjectural narrations, whenever considered correct with their self-made standards, will cause certainty! While, this is contrary to the opinion of the majority of people of knowledge, and people like Shafi’i (Died 204 AH) and jurisprudent and expert communities have emphasized that nothing cause certainty, except what, the issue of which by God is certain with no contradiction². Yet further, people like Nawawī (Died 676 AH) have emphasized properly that such a belief is nothing but stubbornness³ against the sensible⁴. On the other hand, these people not only have not considered the conformity of narrations to the intellect as required, but also have not regarded their conformity to the Quran which is the most original religious text and conforms to the intellect, so that, there remains no attachment to intellect and the wise people and wisdom in any way and hence grounds for propagation of superstitious and polytheistic

1 . [Translator note: One of the Sunni schools of jurisprudence named after Imam Ahmad ibn Hanbal]

2 . See: Ibn Abd Al- Bir, Al-Tamhid, vol. 1, page 7.

3 . [Pertinacity and arrogance].

4 . See: Nawawī, Sharh Sahih Muslim, vol. 1, page 132.

beliefs become provided for them. These people have emphasized with a surprising recklessness and fearlessness that the conjectural narration, not only abrogates the intellect rule, but also is an abrogation of the Quran¹. While the Quran, is a book of certainty and abrogating it with conjectural narrations is not reasonable. In addition, it is in contradiction with the predecessor community and even contrary to the view of the leaders of which these people regarded as their followers! As for instance Malik ibn Anas (Died 179 AH) did not regard permissible, the Quran's abrogation through the Prophet's Sunnah² and Shafi'i (Died 304 AH) also agrees with him in this case³ and Ahmad ibn Hanbal (Died 241 AH) said that the Sunnah is the interpreter and explainer of the Quran, not dominant over it and he considered the belief of the rule of Sunnah over the Quran, as an "astonishing audacity!"⁴ Abu Hanifa's (Died 150 AH) point of view was completely clear in this regard; whereas he did not believe in general, much validity for these types of narrations and preferred the intellect to them, even in the area of laws! With the above description, the approach adopted by this group, is more similar to the Christian leaders' approach than those of Muslim leaders and practically has made the same results in the Islamic society as those made in the Christian society; since as an example, the belief that God is not like His creatures and yet, has real direction, movement and body, is contradictory to the same extent as the belief in the unity of God and divinity of father, son and the Holy Spirit at the same time! Yet, the Salafists, while referring to their conjectural narrations, propagate these types of polytheistic beliefs, as the Christians do while referring to their conjectural narrations, do exactly the same work! Even the Salafists have indulged in lack of wisdom so much as they deny the sensibles, while referring to the conjectural narrations; as for instance, they deny the sphericity of the Earth and its rotation around the sun and still believe that the sun orbits around the earth!⁵ I have talked to

1 . As an example see: Albani, Irwa Al-Qalil, vol. 1, page 322.

2 . See: Ghazali, Al-Mankhul, page 387.

3 . See: Usul al-Sarakhsi, vol. 27, page 143; Badr Al-'Eini, 'Umdat al-Qari, vol. 1, page 31.

4 . See: Khatib Baghdadi, al-Kifayah fi 'Ilm Al-Riwayah, page 30.

5 . See: Bin Baz, Al-addilla al-naqliyah wa al-hissiyya 'alaa Imkan al-souud Ila al-Kawakib wa 'alaa Jariyan al-Shams wa sukoun al-'ardh.

one of their scholars myself in this regard and I explained to him that the sphericity of the Earth and its rotation around the sun is among the successive facts and rather sensibles, in which having doubt is fallacy, but he said that even if he observes sphericity of Earth and its orbiting with his own eyes, he will not confirm it; since in his opinion, it is contrary to narrations! This approach which is similar to the approach of the Church during the medieval ages, proves the degree of lack of wisdom among this group. While lack of wisdom involves atheism since intellect, is creature of God and is the only means that God has given to human being for cognition and in this way, opposing it, means opposing the will and deed of God! Those who regard the intellect, as the rival for religion, neglect this great reality that intellect and religion were originated from one source and both are the creatures of the unit God! Is there any disagreement in the creation by the unit God and do some of His creatures contradict others?! It is clear that this is not true; since God's deeds are based on His wisdom and none of them contradicts others; As He has said: ﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ﴾¹ “In the creations by God, you can find no contradiction!” In other words, the one who has sent the religion, is the one who has created the intellect and in this way, contradiction of intellect and religion is impossible. Those who consider intellect and religion in contrast with each other, have unknowingly turned to Zandaqah² and have assumed the creator of intellect apart from the creator of religion! Believing the contradiction between intellect and religion, is a polytheistic belief which arises against the monotheistic belief; since existing dualism in the world and opposition between creation and religious legislation, is only acceptable based on atheism! There is no doubt that religion agrees with intellect and clearly approves it, even calls people toward it and fears its quitters; as for instance He says: ﴿إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾³ “We have revealed Quran in Arabic, so that you may use your intellect” and says: ﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾⁴ “In this way God explains His verses to you, so that you may use your intellect” and

1 . Al-Mulk/ 3.

2 . Dualism, Hidden atheism

3 . Yusuf/ 2.

4 . Al-Baqarah/ 242.

says: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾¹; “Indeed there are signs in it for a group who use their intellect” and says: ﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾²; “Indeed in God’s view, the worst beasts are the deaf and dumb who does not use their intellect” and says: ﴿صُمٌّ بُكْمٌ عُمًى فَهُمْ لَا سَمْعٌ وَلَا بَصَرٌ وَلَا عِلْمٌ﴾³; “They are the deaf and dumb and blind people, so they do not use their intellect” and says: ﴿وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ﴾⁴; “And God places contamination in those who do not use their intellect!” These verses clearly imply that people who deny the authority of intellect and avoid its use, are the worst beasts in God’s view and are joined with contamination and ignorance; but precision of these verses in authority of intellect and necessity for using it, is to the extent that the denier of that, may be the denier of Islam’s fundamental principle and is someone who has left it! I have heard so many times from this group that they reject the rationalies and consider any kind of wisdom in understanding the Sharia⁵, as an innovation and it is clear that if someone present evidences to an individual from above mentioned group, the verdict of an apostate or hypocrite will be executed on him; since validity of the intellect and the necessity to use it in Sharia is among the requirements in Islam, for which an individual unaware of this fact is not excused.

[The doubts of deniers of the authority of intellect]

It seems that the thing which has made this group deny the authority of intellect more than anything else, is their unwise beliefs, since believing in authority of intellect, requires relinquishment of these beliefs, and this is something they are not willing to do. I have seen those people; most of them prefer to die than to abandon their predecessors’ beliefs, such as the polytheists who, according to the informing of God about them, say: ﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ﴾⁶; “We have found our ancestors on a manner and we have

1 . Ar-Ra’d/ 4.

2 . Al-Anfal/ 22.

3 . Al-Baqarah/ 171.

4 . Yunus/ 100.

5 . [Translator note: The collection of all Islamic laws is called “Sharia.”]

6 . Az-Zukhruf/ 22.

been guided because of following them” and do not listen to God’s words that says: ﴿أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ﴾¹ “Even if I have brought to you something more guide-full than what your ancestors have believed?!” Therefore, these people do not worship God in this method, rather, they worship their predecessors and this is not much strange; since worshipping the ancestors is from among the oldest types of polytheism in the world!

Of course, those who do not regard intellect as a proof, have an observation upon limitation of its perceptions and think that it may not be the cognition standard with those descriptions, while limitation of the intellect perceptions, does not mean their incorrectness and does not prevent the authority of intellect; but means that those perceptions are less compared to the divine perceptions which is the requirement of being a creature for the intellect and is the inherent limitations of the creature. Therefore, intellect does not know everything, but whatever it knows is regarded true and this is sufficient for being as a proof; as for instance the eyes do not see everything, but whatever they see, is regarded as true and ears do not hear everything but whatever they hear, is regarded true and this is sufficient for both, being proof. The complete cognition only belongs to God and no one can have a complete cognition except Him and therefore, the religion He has descended, is complete, but completeness of the religion does not require contradiction to intellect; since in matters about which intellect speaks, religion does not say anything contrary to the intellect’s words, and in matters about which intellect is silent, religion says something which is not contrary to the intellect’s words; since intellect does not say anything about them so that the words of religion become contrary to them; such as detailed descriptions of the heaven and hell that have an occult nature and accordingly intellect is silent about them, but religion talks about them and with above description, its words are not regarded as contrary to the words of intellect and such as the details of worship acts that are credence in nature and intellect is accordingly silent about them, but religion talks about them and in this way, its words are not regarded contrary to the words of intellect; especially considering the fact that intellect understands the religion’s authority

1 . Az-Zukhruf/ 24.

and as described above, it accepts its practical reliabilities and certain information about possible events.

Anyway, it is impossible for those who deny the authority of intellect to prove their claim; since proving any claim without the authority of intellect is impossible. Therefore, they are reasoning based on intellect without knowing themselves; since as for instance, the argument of limitation of the intellect which states that reasoning by a limited thing is not permissible, is a wise argument based on using intellect and as described before, if reasoning by intellect is not permissible, this reasoning is not permissible either and if reasoning by intellect is permissible, this argument is wrong!

As a result, propagation against the intellect is a satanic deed to provide the ground for spread of ignorance in the world and any human being who propagates against the intellect, is from the Satan's faction and his soldier who is placed at his service, willingly or unwillingly and he is fighting against God.

Difference between intellect and philosophy

The point which must be mentioned here is that some people think that intellect means philosophy and therefore, they oppose it, while this opinion is not true; since intellect is a God-given power for correct comprehension of the concepts and their instances which is common among all human beings and is not specified to philosophers. While philosophy is a specific science like other humanities that appeared originally in the ancient Greek and was brought among Muslims at the time of the Abbasids reign and has found lovers and enemies. It is clear that intellect has existed before appearance of the philosophy and philosophy is only a modern science based on intellect; as other sciences such as Arithmetic, Geometry and Medicine are based on intellect and each one has applied intellect in a way. Therefore, any philosopher is wise, but any wise person is not a philosopher and what is the cognition standard, is the intellect not philosophy. In other words, by intellect, where it is regarded as the cognition standard, we mean the typical intellect of the wise people, not the philosophers' individual intellect and it is clear that wise thinking is different from philosophical thinking. Therefore, opposing the philosophy should not lead to opposing the intellect; since intellect is not equal to philosophy

and commitment to it is not concomitant of the commitment to philosophy. Although intellect has an especial scrutiny for specific subjects of exclusive importance, which is similar to the philosophical scrutiny, but this scrutiny should not be considered as switching to philosophy in common use; Because its origin is the unanimous foundation among wise people to have more scrutiny on subjects of extra importance; As God has said for the purpose of proving His unity that: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾¹, “Had there been in heaven and earth any deities other than God, both those realms would surely have fallen into ruin” With this statement that the numerous deities were a source of conflict and conflict, was the source of destruction, while the heaven and earth were not destroyed, therefore there is no God in them except for God. It is clear that this is a wise scrutiny and with above description, it shall not be regarded as philosophy; since God is not certainly a philosopher and His holy book is not considered as a philosophical book. Therefore, the wise scrutiny in important subjects such as beliefs, even based on non-acceptance of the philosophy, is possible and permissible. As, I myself do not like philosophy; since although its results are partly correct, its method is different from the method of wise people and is more mental and abstract than applicable. Therefore, I consider the philosophy an unwise act; since based on my definition, philosophy is thinking about things, about which the wise people do not usually think, such as geniunnity of existence and essence and laws of substance and disclaimer; otherwise thinking about things about which wise people habitually think, is not philosophy, even though it is accompanied with wise scrutiny, rather, it is called pondering. Therefore, what separates philosophy from pondering, is its subject, more than its method.

Basis for good and evil²

From what we have described above, it is clear that the 1000-year-old dispute between the Ash'arites³ and Adliyah concerning the basis for goodness and badness has not been justified, but it has been a

1 . Al-Anbya/ 22.

2 . [Translator note: Goodness and badness]

3 . [Translator note: An early theological school of Islam who were the followers of Abu al-Hasan al-Ash'ari.]

verbal dispute; since as per the view of Ash'arites, the basis for goodness and badness, is the command and prohibition of God and prior to God's command and prohibition, there is no goodness and badness; it means that anything regarded good by God, is good and anything regarded evil by God, is evil and this is the basis which is called "the religious goodness and badness" and based on Adliyah's view, basis for goodness and badness, is not God's command and prohibition, rather the basis for God's command and prohibition, is goodness and badness and the basis for goodness and badness, is intellect not religion; it means that God has commanded to the thing that is good and has prohibited from the thing that is bad and goodness and badness are real titles that have not arisen on the credit of the religion and this is the basis which is called "intellectual goodness and badness." While upon what we said, intellect and religion have originated from one origin and will return to one reference which is indeed God, of whom there is no disagreement in His creation and religious legislative deeds. On this basis, the basis for goodness and badness, is the command and prohibition of God; Except that God's command and prohibition has occurred in two forms: One is the religious command and prohibition that has appeared in the religion and the other is the creation command and prohibition that has appeared in the intellect and since the union of His command to, and prohibition from a single subject simultaneously is impossible, conflict between religion and intellect is not possible. Consequently, the basis for goodness and badness is God.

Second Preface; Impediments to Cognition

Looking at anything which is plausible to be recognized, when takes place in the light of intellect requires cognition of that thing; like, looking at anything which is visible and anytime when it is done under the light, requires a sight from that. However, it happens very often that a person looks at something to recognize its goodness or badness, but he does not achieve his purpose and sometimes he achieves something opposite to his purpose, meaning that he considers the good thing as bad and the bad as good; such as someone, about whom God has

said: ﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا﴾¹; “Does the person whose badness of deed was adorned to him, considers it as good?!” The reason for this great fiasco and frustration, is the existence of factors in human being’s soul which prevents him to realize cognition even though he gives it an observation; It is like curtains that are located before his eyes and prevent him from seeing things; as God has said about the unbelievers: ﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا﴾²; “The people whose eyes were covered by the screens from invocation of Me and were not able to hear” and also has said: ﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ﴾³; “And we have set a barrier in front of them and behind them, so we have covered them, therefore they cannot see!” These inauspicious and malignant factors are called “cognition impediments.” Therefore, intellect although requires cognition, but it attains cognition when there is not impediment in its way and whenever there is an impediment in its way, it is not able to recognize. As described above, recognition the impediments of cognition and removing them, is an introductory step for cognition and accordingly is necessary. most important impediments of cognition, are as follows⁴:

1. Ignorance

Ignorance which means lack of knowledge, is the most important impediment, rather it is the origin of all impediments of cognition; since its relation with cognition, is like relation of something with its opposite, and there is no impediment unless it has risen from it; as God has said: ﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ﴾⁵; “Thus God sealed the intellect of those who have no knowledge!”

[Necessity of knowledge of concepts and their instances]

It is clear that in order to recognize an unknown thing, intellect needs

1 . Fatir/ 8

2 . Al-Kahf/ 101

3 . Ya-Seen/ 9

4 . The cognition impediments can be possibly known as seven things; since they are Hell’s gates and God has said: ﴿لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾ (Al-Hijr/ 44); “There are seven gates for the Hell, which for every gate, a group of people are divided!”

5 . Ar-Rum/ 59

some information, so that by combining them together, may attain the cognition of that unknown, as in order to recognize that something is true, intellect needs to recognize the truth on one hand and recognize that thing on the other hand, so that by adjusting these two with each other, intellect may recognize whether that thing is true or not. So it can be understood that knowing the concept of something, is not sufficient for recognizing it and knowing the instance for that, is also necessary. While knowing its instance is more difficult than knowing itself; since its instance is outside of human being's existence, and recognizing something outside of human being's existence, is more difficult than recognizing something which is inside of human being; so as for instance recognizing the right and wrong concerning their concepts, is not difficult and may be achieved by the endeavor of mind, but their recognition in terms of instance, is difficult and may not be achieved except by the endeavor of body limbs and therefore, people disagree on instance of something about which they have no disagreement in its concept. With the above description, lack of necessary information for recognizing something, whether in terms of concept or in terms of instance, prevents the cognition of that thing and acquiring the necessary information to recognize it, whether in terms of concept or in terms of instance, is necessary.

[Incumbency of seeking knowledge]

This is what has been called “seeking knowledge” in Islam and is regarded as obligatory¹ upon every Muslim, to the extent that God has said: ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾,² “And say, Oh my Lord! Increase my knowledge” Yet, it is surprising that many of Muslims have doubt

1 . As an example see: Narration «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ» [Translator note: “Seeking knowledge is an obligation for every Muslim”] in Sunan Ibn Majah, vol. 1, page 81; Wakee’ ibn Jarrah version, page 98; Musnad Abi Ya’la, vol. 5, page 223, Ibn Salamah, Musnad al-Shahab, vol. 1 page 135; Musnad Abi Hanifa, page 24; Bayhaqi, Shu’ab Al-Iman, vol. 2, page 254; Tabarani, Al-Mu’jam Al-Awsat, vol. 2, page 297 and vol. 4, page 245; ibid, Al-Mu’jam al-Kabir, vol. 10, page 195; and for awareness about its fame among Muslims, see: Hakim Nishapuri, Ma’arifat ‘ulum Al-hadith, page 92; Ibn Abd Al-Birr, Jami’ Bayan al-‘Ilm wa Fadlihi, vol. 1, page 7; and for awareness about its Tawatur, see: Katani, Nazm al-Mutanathir min al-Hadith al-Mutawatir, page 35.

2 . Taha/ 114.

in its incumbency, even most of them, do not regard it as obligatory; since in their opinion, gaining knowledge is obligatory for a group of them and with their action, others will be waived from it and it would be sufficient for others to imitate them. While seeking knowledge, is obligatory following incumbency of knowledge and imitating others, will not cause knowledge; whether it is imitating the predecessors or those living at present. Therefore, those who are the imitators, are not regarded the scholars and this is the fact on which there is no disagreement. As described above, most of Muslims are ignorant; As God has said: ﴿وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾¹; “But most of them are ignorant”; since their cognitions are imitative, rather a group of them that have acted out for gaining knowledge, are not yet considered as knowledgeable either; Because they have gained knowledge based on imitating the predecessors, while knowledge is not gained based on imitation; concerning the fact that knowledge is certainty, and imitation is conjecture and certainty will not be gained through conjecture; As God has said: ﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾²; “They do not have any knowledge about that; They do not follow anything but conjecture, while conjecture will not make anything needless from the truth!” In this way, most of the Muslims who imitate these people, are actually imitating some people who themselves are imitating others and this is nothing except gaining conjecture in a conjectural way, about which God has said: ﴿ظُلُمَاتٌ﴾³; “Obscurities, some of which are above others!”

[Ignorance, origin of Muslims' problems]

There's no doubt that Muslims' problems, more than anything is because of the ignorance that has surrounded them, since they are surrounded by the ignorance from three sides:

[Ignorance about Islam]

On one hand, they do not know Islam and make no effort for its cognition; rather their effort is made for the world and their cognition

1 . Al-An'am/ 111.

2 . An-Najm/ 28.

3 . An-Nur/ 40.

is based on imitation; as God has said: ﴿مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتَّبَاعَ الظَّنِّ﴾¹ “They do not have knowledge about that unless following conjecture!” Even those who are making effort for Islam and have no intention but serving that, often do not recognize it by intellect and have no basis but emotions; to the extent that most of them are like sheep going anywhere they are driven! While their ignorance breaks their purpose and their unawareness leads to something against their intention; considering that loving Islam before its cognition is not useful and taking action for it before knowing it, is hazardous; since an ignorant lover, wishes to cause it benefit but causes it harm and a negligent functor wishes to serve it, but betrays it. Therefore, cognition of Islam is prior to its love and knowing it is essential before taking action for it; but it seems that most of Muslims, love Islam while they do not know it, and perform it while they do not have any knowledge about it; such as people about whom God has said: ﴿وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ﴾² “And some of them are illiterate people who regard religion nothing but dreams and do nothing but conjecture!”

[Causes of ignorance about Islam]

This unfamiliarity of them about Islam, is the heritage of their predecessors that has risen due to different causes, such as they do not make sufficient dedication to know Islam and are ignorant about its incumbency for each of them and as they do not regard the intellect as cognition standard and do not care about the conformity of their perceptions of Islam to Islam, rather they run away from that and pride themselves on quitting it and like they rely on the conjectural narrations for the purpose of recognizing Islamic beliefs, although their certainty is necessary, rather they follow the sect of theologian, following of whom, has no principle in Islam and as if they do not refer to the original sources of Islam for cognition of its rules, but imitate the jurists' sects, of whom there is no reason for imitating them, rather, there are reasons for not imitating them and as if they pay less attention to the Quran than to the narrations for cognition

1 . An-Nisa/ 157.

2 . Al-Baqarah/ 78.

of Islamic beliefs and edicts, but they ignore the disagreement of one belief or rule with the Quran, if there was a narration for it, to the extent that some of their beliefs oppose the Quran and some of their deeds are contrary to it, such as their belief about seeing God with eyes, while it is explicitly contrary to the Quran and their verdict on occurrence of three divorces at one session, while it is contrary to the appearance of the Quran, and as they regard some of the narration books, as correct, even they compare them with the Quran and know them as the most important basis for cognition of Islam, while they have no correctness more than other books, but perhaps they are weaker than some other books, and there are weak and fake narrations among them, such as the book named “Sahih Bukhari”, in which weakness of most of the narrations even based on the Ahl Al-Hadith is clear, to the extent that denying it, is nothing but denial of common sense, and as they ignore some of Sahih¹ narrations and regard some of the Sahih ones as weak, since they do not agree with their sect, although those narrations agree with the Quran and intellect, such as narrations about necessity of resorting to the Ahl Al-Bayt² of prophet Mohammad (PBUH), while they consider some of the weak narrations Sahih rather accept some of the fake narrations, because they are in agreement with their opinions, although they do not agree with the Quran and intellect, such as narrations about the necessity of obeying the oppressive rulers and as they avoid observing the history of Islam and prevent each other, even they conceal some of the events of that or distort them intentionally, lest they get deviated by awareness of that, while they are not guided unless by awareness of that, and as they do not refer to books other than their owns and do not look at the opposing Muslims’ books, rather they avoid hearing opposition opinions and fear from knowing their reasons, lest they get deviated by becoming aware of them or lest they become aware of their own deviation and this is because of the doubt in which they are sunk;

1 . [Translator note: Correct]

2 . [Translator note: Household]

Like those about whom God has said: ﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ﴾¹ “Rather they are playing in a doubt!”

[Consequences of ignorance about Islam]

The outcome of this approach is that Islamic beliefs are inverted and its rules are reversed. Explicit polytheism is regarded as monotheism and obvious innovation is considered as Sunnah²! Obvious Halal³ are introduced as Haram⁴ and obvious Haram are called Halal! Those who are definitely unbelievers, are considered as Muslims and those who are definitely Muslims, have been considered as unbelievers! The wrong is masked by the right and the right is covered under the veil of the wrong! Everyday a faction appears somewhere and every night a sect is created in a corner! Knowledge is replaced by conjecture and certainty is replaced by guess; As God has said: ﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾⁵ “They do not follow anything but conjecture and do nothing but conjecture!” While conjecture differs with different causes and guess is as numerous as the number of people and this creates nothing but conflict; as already it has not created anything but conflict and Muslims are in quarrel at every corner.

[Ignorance about nation of Islam]

On the other hand, they do not know each other and they are not aware of viewpoints of each other; therefore they do not like each other and accuse each other of bad things; while they often do not have any knowledge about what they accuse and only follow suspicion; since their connection has become broken and they have become dispersed in terms of sects, politics and race; such as those about whom God has said: ﴿مَنْ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾⁶ “From among those who have divided their religion into several factions and became different groups, every group is happy with what they have!” As, the Sunni Muslims often hate the Shiite Muslims and Muslims of

1 . Ad-Dukhan/ 9.

2 . [Translator note: Prophet's tradition]

3 . [Translator note: Lawful]

4 . [Translator note: Unlawful]

5 . Al-An'am/ 116.

6 . Ar-Rum/ 32.

one country are unfamiliar with Muslims of another country and the Arab Muslims avoid from Non-Arab Muslims and this is because of their ignorance about what they have in common due to the religious, political and racial separations that none of them have no principle in Islam. It is clear that if they had sufficient communication with each other, they could find the commonalities among themselves and remove their disagreements based on their commonalities. As an example, if Sunni Muslims have had sufficient communication with the Shiite Muslims, could find out that they believe in Islamic principles and are committed to its fundamentals and do not consider the Quran, as distorted and do not accuse the Prophet's wife and do not offend the companions of the Prophet (PBUH), except for few of their common people and with the above description, there is no reason for hostility with them. I am so annoyed to see that most of the Sunni Muslims in the Saudi Arabia, Iraq, Syria, Pakistan, Afghanistan and other places, regard the war against Shiite Muslims, as a Jihad¹ and prefer that to the war against the hostile unbelievers; while the beliefs and deeds of Shiite Muslims, although have some differences with Sunni Muslims' beliefs and deeds, are in the framework of Islam and in this way, the war against them is not justified, rather friendship with them is necessary. I have talked to many of the Sunni Muslims; they know nothing about the Shiite Muslims, unless the things they have heard from the Sunni Muslims; since they do not talk to the Shiite Muslims and do not read their authentic books and they disprove them while they do not have any knowledge about their opinions and reasons; such as the people about whom God has said: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۚ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۚ﴾² “Even they disprove something that have not encompassed the knowledge of it and its interpretation have not reached to them! In the same way they disprove those who lived before them; so behold to see how the end of the oppressors was!” While the Shiite Muslims refer to the authentic books of the Sunni Muslims and check their opinions and reasons, although not to the extent that they check their own opinions and reasons.

1 . [Translator note: Holy war]

2 . Yunus/ 39.

In fact most of the opinions and reasons of the Muslims have not reached out to many of them and with the above description, it is clear that they cannot have a cognition about those opinions and reasons, while the unfamiliarity of the Muslims with opinions and reasons of each other, causes mistrust, vilification and felony toward each other and dominance of Islam's enemies over them. In addition, being limited to only finding familiarity with their own opinions and reasons and avoiding to get acquainted with others' opinions and reasons, deprives them from the possibility of getting informed about their own weaknesses and others' strengths and prevents them from recognizing the "best word" and to follow it; while God has said: ﴿فَبَشِّرْ عِبَادِ؛ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُوْلُو ٱلْأَلْبَابِ﴾¹, "Therefore bring my servants the good news; Those who hear every word and follow the best of it; they are the very people God has guided them and they are the very people who are the intellectuals!"

[Ignorance about Islam's enemies]

On the other hand, they do not know Islam's enemies and are not aware of their hostilities with it; since new atheistic streams have been initiated in the world and secret Satanic efforts against God have been organized. The Satanists have come out from their darkrooms and witches have emerged from their crypts, in order to dominate the atheism ruling throughout the world through support of the corrupt powers and the atheist wealthy people and in the meantime, Muslims, unaware of what is going on, are engaged in small and unimportant issues and conflict over them; as for example, they quarrel for placing their hands below the navel or above it during prayer and their utmost care is to prevent the pilgrims of the graves from getting close to them; as their seminary students also ignore anything other than cognition of their own sects and they are free from getting acquainted with the world of atheism and what is going on in it; as God has said: ﴿ذَٰلِكَ مَتْلَعُهُمْ مِّنَ ٱلْعِلْمِ﴾², "This is the utmost of their knowledge!" In this way, unbelievers from different religions, have united for fighting with Islam, while Muslims with a united religion, are separated from each other and this has had no result but dominance of unbelievers over Muslims.

1 . Az-Zumar/ 17&18.

2 . An-Najm/ 30.

In the meantime, a lot of Muslims, who are hopeful toward their mercy or they are fearful from their evil, rush toward them and make friendship with them; As God has said: ﴿تَرَىٰ كَثِيرًا مِنْهُمْ يَقُولُونَ الَّذِينَ كَفَرُوا لَيْسَ عَلَيْنَا فِيهِمْ شَيْءٌ وَلَا عَلَىٰ الَّذِينَ آمَنُوا أَلَّا يَتَّقُوا اللَّهَ ۚ وَالَّذِينَ كَفَرُوا هُمُ الْكَافِرُونَ ۚ﴾¹ “You see a lot of them who make friendship with the unbelievers! Indeed this is such a bad thing that their souls have sent for them and God will get furious on them and they will be in eternal suffering” and has said: ﴿فَتَرَىٰ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَادِمِينَ﴾² “So you see those who have sickness in their hearts, rush toward them, they say: “we are afraid that something happens to us!” Therefore it is hoped that God will bring victory or some action on behalf of Himself and consequently they will regret about what they have hidden in their souls!” There is no doubt that if these people had known them and they were aware of their hostilities toward themselves, they would not make themselves dependent to them; since the human being’s nature prevents him from getting close to any harm and his instinct makes him avoid any danger; but these people have abandoned intellect and are transformed to the group of idiots; therefore they do not distinguish benefit from loss and do not recognize friends from enemies; while unbelievers have known them properly in order to dominate over them and they have been aware of their weaknesses and strengths, in order to lessen their strengths and increase their weaknesses.

They are indeed the ignorants, yet more ignorant than them are Muslims who are friends with unbelievers and are hostile toward Muslims; while friendship with unbelievers does not necessitate hostility toward Muslims and some of unbelievers’ friends have no hostility with Muslims; As God has said about them: ﴿سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ﴾³ “You will soon find other people who wish to be secure from you and also away from their own people!” With the above description, it is surprising that some of the Muslims, are friends with unbelievers and are enemies to their brothers, with this illusion that

1 . Al-Ma'idah/ 80.

2 . Al-Ma'idah/ 52.

3 . An-Nisa/ 91.

the unbelievers have good will for them and their brothers wish evil for them; such as some of the Muslims in Afghanistan who consider, tens of unbelievers and oppressive governments as their friends, but regard two neighboring Muslim governments as their enemies! Furthermore, a group of Islam's enemies, are hypocrites who are regarded as Muslims, while they do not believe in what God has revealed to His prophet, and cooperate with unbelievers for the purpose of destroying Islam and dominating atheism over the world and this is while Muslims do not know them and are not aware of their infidelity; as God has informed about their infidelity and has said: ﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ﴾¹ "If they believed in God and the Prophet and the revelation to him, they would not make friendship with them, but most of them are sinners!" They are in fact, a group of unbelievers that are considered as Muslim rulers and are supported by unbelievers, for governing over the Muslims, in order to supply the interests of unbelievers among Muslims. Undoubtedly, the head of them are the Saudi rulers who openly have their hands in hands of Islam's enemies and make effort for destroying Islam, in both political and cultural fronts. On one hand, they cooperate with hostile unbelievers in political front and support the corrupt and combatant groups in Islamic lands, and on the other hand, in the cultural front, they make schism among Muslims and promote polytheistic beliefs under the title of monotheism, while many of Muslims regard them as custodians of the two holy sanctuaries and propagators of the right belief!

In summary, ignorance about Islam is the cause of misdirection and the ignorance about Muslims is the cause of separation and the ignorance about unbelievers is the cause of annihilation of Muslims and that is the disaster that has gone on them and a sedition that surrounded them and the only way to relieve from it, is gaining knowledge and propagating it in triple aspects.

2. Imitation

As it was cleared, another impediment to cognition is "imitation" and that is following the words or deeds of another person with no reason which has been spread in five forms:

1 . Al-Ma'idah/ 81.

[First; imitating the predecessors]

One of the common forms of “imitation”, is following the words and deeds of predecessors; As God has said: **﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ ۚ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ﴾**¹ “And in this way, we have not descended any warner before you in no land unless the beneficiaries of it said: We have found our fathers believing in a religion and we are following them!” This is because many people think that the words and deeds of their predecessors are necessarily more right than their own words and deeds; whereas this opinion, is nothing but an illusion and have no basis on intellect; since undoubtedly, more correctness or incorrectness of the words and deeds of human being, is not dependent on his birth date, rather depends on being more or less in conformity to intellect which does not accompany with precedence or posterity of human being’s existence; as there is no dispute on incorrectness of most of the words and deeds of the predecessors, rather, God has considered most of them in deviation and destruction and has said: **﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ﴾**² “And indeed before them, most of the predecessors were lost” and has said: **﴿أَلَمْ نُهْلِكِ الْأُولِينَ﴾**³ “Didn’t we destroy the predecessors?!” This means that following the predecessors on the credit of their time priority, is contrary to Islam’s principles, rather it is contrary to essential fundamentals of it; based on the fact that the essential fundamentals in Islam, are the things that are understood from God’s explicit word in His holy book and non-necessity of following the predecessors is undoubtedly included in it; since God has explicitly said in His holy book: **﴿وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾**⁴ “And when it is said to them to follow what God has descended from revelation, they say: but we follow what we found our fathers upon! What if their fathers have not understood anything by intellect and they were not guided?” and has said: **﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا أُولُو كُنَّا آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾**⁵ “And when it

1 . Az-Zukhruf/ 23.

2 . As-Saffat/ 71.

3 . Al-Mursalat/ 16.

4 . Al-Baqarah/ 170.

5 . Al-Ma'idah/ 104.

is said to them to come toward what God has descended and come toward the Prophet, they say: whatever we found our fathers upon, is sufficient for us! What if their fathers did not know anything and did not find the way?!” and has said: **﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَفَاءَ آبَاؤُنَا وَقَدْ نَجَدْنَا عَلَىٰ آبَائِنَا آلَؤَلُوًا كَانُوا شَرًّا لِّمَا نَدْعُهُمْ إِلَىٰ عَذَابِ السَّعِيرِ﴾**¹ “And when it is said to them that: follow what God has descended from revelation, they say: But we follow what we found our fathers upon! What if the Satan invited them to the flaring torment?!” and has said: **﴿وَإِذَا فَعَلُوا فَاجِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاؤَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ إِنَّا اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ ۚ﴾**² “And when they do something indecent they say: We found our fathers upon that and God has commanded us to that! Tell them that undoubtedly God does not command you to do an indecent thing, therefore, do you say something upon God, which you are not aware of?!” With above description, it is clear that believing in necessity of following the predecessors, has no principle in Islam and is regarded as the polytheists’ beliefs and so is considered as impediment of cognition from this aspect that its believers, regard the right as wrong, in case it is in contrary to predecessors’ words or deeds; with due regard to the fact that in their opinion, if that was right, it did not remain hidden from the predecessors and anything that remained hidden from predecessors, is an innovation; as God has informed of their words and said: **﴿مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ﴾**³ “We have not heard that in the previous religion! This is nothing but a forgery!”

[Non-necessity of following the predecessors]

Therefore, falsehood of the Salafists’ approach who believe in necessity of following the predecessors, is cleared; since following the predecessors, if it is on the credit that they followed the intellect, the intellect does exist for later generations as well and with the existence of intellect, following the predecessors is meaningless and if following the predecessors is based on the credit that they followed the religion, the religion does exist for later generations

1 . Luqman / 21.

2 . Al-A’raf/ 28.

3 . Saad/ 7.

as well and with the existence of religion, following it is more worthy than following the predecessors; rather it is a contradictory and meaningless thing to follow predecessors on the credit that they followed intellect and religion; since following the predecessors in case of their following of intellect and religion necessitates following intellect and religion not the predecessors; regarding the fact that the predecessors themselves, have presumably followed the intellect and religion not the predecessors and with above description, following predecessors necessitates not following the predecessors!

Yes indeed, if the predecessors, had been necessarily more aware of the religion, due to their being closer to the origin of the religion, following them in hope of getting closer to following the religion, is not unjustifiable, but this status does not seem to be certain; since their being closer to the origin of religion, does not necessitate them to be more aware of the religion, even possibly it involves the contrary to it, from a perspective; since habitually cognition of something that is created newly, is more difficult than something that has been created previously, with due regard to the fact that naturally there was less opportunity for its cognition and less time was spent for its cognition and less experience has been gained about it and less people got informed of it and this requires less cognition of it, to the extent that many of new things are not recognized at the beginning of their occurrence and only through passage of time, their cognition will be facilitated and becomes expanded and therefore, always in all subjects that are not limited to a special time, the knowledge of future generations has been more than that of past generations and this is a sensible well-examined reality; especially considering the fact that the knowledge of future generations, is a combination of their own knowledge and knowledge of past generations and this is regarded as more scholarly capacity for them; because they will be aware of their past generations' experiences and add those to their own experiences and build more experiences for the future generations, it seems that the rule in cognition of things that have no time limit is the same and accordingly religion cognition is not excluded from this rule; since the religion is not considered as a historical event, belonged to the past, rather, it is an ongoing fact along the line of eternity; except that knowledge of the Prophet's (PBUH) companions about his highness's

words and deeds, due to their companionship with him, has been more than the knowledge of those who have not had any companionship with his highness, while considering this knowledge was allocated to the purpose of issuing the words and deeds of his highness and was not necessarily included in other aspects like meanings, perspective and effects; regarding that narrating the narration did not require having the insight about it and any Bedouin that came to the town of the Prophet (PBUH) has been able to perform that. Therefore, inductively, cognition of late generations, on the Quran's subtleties and narration's points and beliefs' reasons and jurisprudence's subtleties and ethics' elegance is obviously more than cognition of the precedent people about them and studies and researches carried out at present about them, were not possible previously, the result of which is thousands of detailed books in different subjects of the religion that has been created today, while they did not previously exist and this is considered a clear evidence on the scholarly evolution of Muslims, to such an extent that its denial, is nothing but soberness against sensible things.

Yes indeed, conveying knowledge to future generations has been carried out by the predecessors and knowledge of future generations are mainly based on the knowledge of predecessors, but this also does not necessitate that predecessors were more learned than future generations; since not only it is possible that the student becomes more learned than the teacher, but also is common and well-examined; to the extent that it has been narrated so: «رُبَّ حَامِلٍ¹ «There are so many people carrying knowledge who have no knowledge themselves and there are so many people who carry knowledge toward someone who is more learned than them» Considering the fact that the student can combine the knowledge of one teacher with the knowledge of another teacher and gain more knowledge than those two and with above description, there is no prohibition for future generations to become

1 . Shafi'i, Al-Musnad, page 240, Musnad Ahmad, vol. 4, page 80 & 82 and vol. 5, page 183; Sunan Al-Darimi, vol. 1, page 74 and 75, Sunan Ibn Majah, vol. 1, page 84, 85, 86 and vol. 2, page 1015, Sunan Abi Dawud, vol. 2, page 179; Sunan Al-Tirmidhi, vol. 4, page 141, Al-Nasa'i, Al-Sunan Al-Kubra, vol. 3, page 431; Musnad Abi Ya'la, -vol. 13, page 408; Sahih ibn Hibban, vol. 1, page 270, Ramhormuzi, Al-had-al-fasil, page 166; Hakim Nishapuri, Al-Mustadrak, vol. 1, page 87 & 88.

more learned than predecessors; as God has said: ﴿تَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ ۖ﴾¹ “we upgrade any person we’re willing to, and there is a more knowledgeable person above any learned person!” In the meantime, the narration of Ahl Al-Hadith with the content that says «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»² that claims the superiority of the primary Muslims over the future Muslims does not prove the necessity of following the primary Muslims by future Muslims either; because regardless of impossibility of commitment to its freeing of which one of those primary Muslims are being referred in accordance with existing hypocrite leaders during the Prophet’s (PBUH) era and oppressor leaders during two centuries after his highness, on one hand is a Wahid Hadith³ and accordingly non-certain, and on the other hand, it is contradictory to the narration of Ahl Al-Hadith with the content that says «مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرِي أَوَّلُهَا خَيْرٌ أَوْ آخِرُهَا»⁴ which considers the superiority of the primary Muslims over the posterity Muslims as unknown and accordingly this will be invalidated.⁵

However, the fact is that in case it has been proven that primary Muslims have more knowledge about religion, would only qualify them to be followed by future generations, when it is certain that they have conveyed it in a correct and complete way, whereas, honestly,

1 . Yusuf / 76.

2 . [Translator note: “Best of people are the ones in my century then those who follow them and then those who follow them”] Musnad Ahmad, vol. 1, page 378 & 434, Sahih Al-Bukhari, vol. 3, page 151 & vol. 4, page 189 and vol. 7, page 174; Sahih Muslim, vol. 7, page 185; Sunan Al-Tirmidhi, vol. 3, page 339 & 376 and vol. 5, page 357; Bayhaqi, Al-Sunan Al-Kubra, vol. 10, page 122, Al-Nasa’i, Al-Sunan Al-Kubra, vol. 3, page 494.

3 . [Translator note: Solitary narration]

4 . [Translator note: “The example of my nation (Ummah) is like the rain, it is not known whether predecessors are better or posterity”] Musnad Ahmad, vol. 3, page 130, 143 and vol. 4, page 319; Sunan Al-Tirmidhi, vol. 4, page 239, Musnad Abi Dawud Al-Tayalisi, page 90 & 270; Musnad Abi Ya’la, vol. 6, page 190 & 380; Sahih Ibn Hibban, vol. 16, page 210, Ramhormuzi, Al-had Al-fasil, page 346; Tabarani, Al-Mu’jam-Al-Awsat, vol. 4, page 78 & 231, Haythami, Majma’ Al-Zawa’id, vol. 10, page 68; ibid, Mawarid Al-zam’an, vol. 7, page 295, Ahadith Al-Shamoukhi, page 30, Ibn Salamah; Musnad Al-Shahab, vol. 2, page 276 & 277.

5 . For information about attention of Ahl Al-Hadith to contradiction of these two narrations, see: Ibn Qutaybah, Ta’wil Mukhtalif Al-Hadith, page 107; Ibn Abd Al-Birr, Al-Tamhid, vol. 20, page 250 to 254; Ibn Hajar, Fath Al-bari, vol. 7, page 5; Aby Rayyah, Adhwa ‘Ala Al-Sunan Al-Nabawiyah, page 243.

there is no certainty in that and there is only optimism about it, which is not sufficient for such a serious matter; as God has said: **﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾**¹; “Indeed, conjecture does not make anything needless from the truth”; since regarding existence of deep and expanded intellectual and political disagreements among primary Muslims and domination of the oppressor rulers over them after the Prophet (PBUH), there were numerous motivations for concealing the correct and complete knowledge by them, even further, most of the times, expressing it involved difficulty and giving up wealth, life and reputation; in addition to the fact that definitely, at least some of them, especially in the second and third generations, used to follow their passions and world greed and accordingly concealed their knowledge intentionally; as numerous contradictory narrations are received from them, in which the main accused, with regards to some of them, are they themselves. With the above description, even if it is certain that Islamic primary generations were more learned about the religion, expressing the correct and complete knowledge by them for posterity is not certain and this is sufficient for refusal of posterity from following them.

Indeed, concealing knowledge and combining it with lies and flatteries, may possibly be more among posterity than the predecessors, as God has said: **﴿فَخَلَفَ مِنْ بَعْدِهِمْ خُلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ﴾**²; “Therefore following them, the posterity have come who wasted prayers and followed the passions, so they will see deviousness”, but it is clear that this is also not sufficient for posterity to follow predecessors; since if one’s words and deeds are more correct than other’s, one may not be qualified to be followed, so long as it is not true in its essence, regardless of words and deeds of another person; considering the fact that an incorrect word and deed, may be regarded more correct in comparison with another incorrect word and deed, while still it is not followable concerning its incorrectness in its essence; such as a liar who tells a little or smaller lie, compared to another liar, but following him by another liar on this credit, is not obligatory, since the obligation is following the truthful people; as

1 . Yunus/ 36.

2 . Maryam/ 59.

God has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾¹ “O you who believe! Fear from God and accompany with the truthful people”; as there is no person among people unless he is regarded more honest than another person among them, while absolutely it is not obligatory that one follows another, on this credit.

Yes indeed a group of primary Muslims who saw the Prophet (PBUH) and obeyed him, were undoubtedly virtuous people; As God has said about them: ﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾² “And the foremost primary Muhajirin and Ansar³ who took the lead and those who followed them in beneficence, God became content with them and they became satisfied with Him and God provided them paradises in which there are streams flowing beneath them, and they will be living there ever after and this is a great prosperity”, but it is fair to say that proving virtue for them does not involve negating virtue of posterity; rather, it does not even prove their superiority over posterity; since a group of future Muslims that have not seen the Prophet (PBUH) and have obeyed him may possibly have more virtue than them; with due regard to the fact that obedience to the Prophet (PBUH) without seeing him, is more difficult. However, the supremacy of primary Muslims over the prosperity, if it is proven, only means that their reward in the other world will be more and still it does not prove the necessity for posterity to follow them; As God has said: ﴿انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلَآ خَيْرَ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾⁴ “See how we made some of them superior over others and undoubtedly, the other world is greater in rank and giving virtue!”

[Impossibility of following the predecessors]

It is hereby understood that following three Islamic primary generations has no basis in Islam and is not justifiable with any statement, and this is regardless of its impossibility in reality; since three primary Islamic generations, were several individuals and groups with contradictory

1 . At-Tawbah/ 119.

2 . At-Tawbah/ 100.

3 . [Translator note: Immigrants and helpers of the Prophet in Medina]

4 . Al-Isra/ 21.

words and deeds, to the extent that they deemed the words and deeds of each other as incorrect and fought with each other over them. It is clear that with the above description, it is not possible to follow them; since following the words and deeds of some of them, means not following words and deeds of some others and this is contradictory and meaningless; regardless of the fact that following them selectively is not permissible without a wise and religious preferring, and leads to disagreement among posterity, while with the wise and religious preferring, it is not considered as following them, rather it is indeed following the intellect and religion. Therefore, it looks like the Salafists have recently realized the incorrectness of their approach and are getting away from it and they are reconstructing the principles of the Salafism; since they do not emphasize anymore on necessity of following the companions of the Prophet, Tabein¹ and followers of Tabein, but they insist on referring to the Quran and the Sunnah, regardless of the words and deeds of the companions of the Prophet, Tabein and followers of Tabein, but indeed they will not be able to do that; because following the companions of the Prophet, Tabein and followers of Tabein even selectively, is not any more optional, it is rather something which will take place willingly or unwillingly; since what is known to them as the Sunnah, which is their criterion for cognition of Islam, is typically conjectural narrations received through the companions of the Prophet, Tabein and followers of Tabein and those who were afterwards and have been affected by their political and religious groupings and events of first centuries and accordingly those narrations are lacking the necessary originality and purity. Therefore, as described above, it seems that it is too late for returning to the Quran and the Sunnah, and in this current structure, the Salafists have no way but to follow the Salaf²; except that they break apart this current structure which is based on the conjectures and replace that by another structure which is based on certainties and this is the way of return to Islam; because Islam is based on certainty and anything which does not cause certainty, has no place in Islam and this is as a general and non-allocable rule.

1 . [Translator note: Followers of companions]

2 . [Translator note: Predecessors]

[Second; imitating scholars]

Another common type of imitation is following words and deeds of scholars. Because most of Muslims, deem words and deeds of scholars as the rule of religion and they do not differentiate between the two. While certainly the religion is not words and deeds of scholars, rather it is words and deeds of God that does not have a concomitance with words and deeds of scholars and they both do not have an inherent conformity. As nonconformity of many scholars' words and deeds to religion is evident, to such an extent that God has said about them: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۖ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ﴾**¹ **“O believers, many scholars and monks devour the possessions of people wrongfully, and keep people away from the way of God.”** Moreover, their differences between themselves in their words and deeds are tremendous and numerous. While “the truth” is surely one unique word and deed and does not have the capability for multiplicity and diversity and hence, on one hand, following them is contradictory and meaningless, and on the other hand, it will lead to dispute among Muslims; as it has lead to dispute already. Because the dispute among Muslims in their beliefs and deeds, more than anything else, is effect of their following different scholars. According to the fact that they follow scholars like Ash'ari (Died 324 AH) and Ibn Taymiyyah (Died 728AH) in their beliefs and they follow scholars like Abu Hanifa (Died 150AH), Malik (Died 179AH), Shafi'i (Died 204AH) and Ibn Hanbal (Died 241AH) in their deeds. While their followers are following them merely based on conjecture about the conformity of their words and deeds to religion which surely is not sufficient for following them. Because it is necessary to have the knowledge of conformity of something to religion, in order to believe in it or practice it, and conjecture cannot be the basis for beliefs and actions of Muslim, as God has said: **﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ إِلَّا الظَّنُّ لَا يَغْنِي مِنَ الْحَقِّ شَيْئًا﴾**² **“They have no knowledge about this, and follow nothing but conjecture, indeed conjecture is not sufficient for making anything needless of the truth”**

In addition, Muslims do not refer directly to those whom they

1 . At-Tawbah/ 34.

2 . An-Najm/ 28.

imitate in order to get aware about their words and deeds, because they mostly imitate those who are already dead and there is no possibility to access them and in order to get familiar with their works, Muslims need some prerequisites like learning Arabic language and jurisprudence and theology terminology that they lack, and hence they refer to other people than them who inform about their words and deeds, while conformity of their information to reality, is not certain like any other Wahid¹ narration and they are feasibly affected by their ignorance or passions, and this means earning conjecture from a conjectural way, and this is regarded darkness upon darkness! It is obvious that such religiousness which is based on conjecture to such an extent is so flimsy and invalid and cannot be the fact of Islam and hence it is considered a cognition impediment since their advocates deem the truth as wrong, should that not conform to their scholars' decrees. While opposition of the truth with their scholars' decrees does not necessitate its wrongness, rather necessitates the wrongness of their scholars' decrees. Because surely the truth is not recognized by individuals, rather the individuals are recognized by the truth, even though too much respected and glorified those individuals be and the truth is more worthy of respect and glorification than individuals.

Nevertheless, many of Muslim scholars in current time are not seemed to be just; Because a group of them cooperate with oppressor rulers and try to spread corruption on the earth and create dispute among Muslims and a group of them are desiring presidency and call themselves guardians of the Muslims and deem themselves the masters of their religion and their world, and a group of them hide in mountains and valleys and practice robbery and suicide, while each one of them pull a bunch of fools behind themselves and victimize them for their own greed. As many of them were in allegiance to oppressor rulers in early centuries and deceived Muslims with their false narrations and wrong Fatwahs² and compelled them to assist oppression and huge sins, so that with this method, they paved the way for deviation of Muslims from path of Islam and filling of earth with oppression and they became role models for later scholars, that many of them

1 . [Translator note: Solitary and non-certain narration]

2 . [Translator note: Religious decree]

conduct in their same way. Not to mention many of them are not actually scholars! Because on one hand, scholar in Islam is someone who fears God, as God has said: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾¹, “Only those of His servants fear God who are scholars.” And accordingly those of His servants who do not fear Him, are not scholars, and on the other hand most of them imitate previous scholars that existed before them, and they order in their sects’ framework, while an imitator is not considered a scholar for sure and this is something indisputable.

[Impossibility of imitating scholars based on imitation of them]

With all these, many Muslims especially in countries like Iran, Iraq and Lebanon, regard it incumbent for every Muslim to pick a Marja² from them to be followed, and perceive deeds without that as wrong and unacceptable. While the reason of many of them for believing in this is their scholars’ Fatwahs to that and this means imitating them based on imitating them which is a vicious and meaningless circle! Because surely imitation is against natural principle and accordingly it is not needless of reason and its reason cannot be based on itself. Therefore there is no way out, other than doing “Ijtihad”³ in imitation, while typically they are just imitator in their imitation, because they don’t know any reason from religion or intellect for their imitation, other than an illusion that has been created for some of them that imitating scholars is from this aspect that wise people refer to the expert, while this illusion is far from reality. Because in the view of the wise people, an expert differs depending on the field in which he is referred, and in their view, an expert in the field of religion is someone referring to whom brings about certainty for them, like messenger of God (PBUH), not someone referring to whom just benefits the conjecture, like Mujtahid; according to this fact that in religious matters contrary to common and worldly matters, certainty is relevant and is necessary. While referring to someone other than God or someone other than who speaks on behalf of Him naturally cannot bring about certainty and hence it is not wise. In addition, basis

1 . Fatir/ 28.

2 . [Translator note: A religious scholar as reference]

3 . [Translator note: “Ijtihad” is the practice of a “Mujtahid” who makes scholarly and reasoning effort to find religious laws and verdicts.]

of the wise people about matters that belong to God, is cited to His order, although in matters that belong to themselves do not cite to His order hence their basis in their own affairs like construction and medicine will not be the basis for their affairs that belong to God like religion and this is clear that God's order in the matters that belong to Him is certain and will not be achieved by imitating Mujtahids. To conclude, referring of wise people to mason and doctor does not necessitate them to refer to a Mujtahids in religion and comparison of the two with each other is an irrelevant analogy.

Impossibility of scholars' Ijtihad based on their imitation

In addition, these people, reproach whoever cease to imitate their scholars and refer to more original sources of Islam and say: "which Marja¹ permitted him to leave imitation in Islam and approach Ijtihad?" Because in their opinion, Mujtahid only is permitted to do Ijtihad when another Mujtahid has given him a decree to do Ijtihad. This is also a wrong continuity and an obvious sophistry! Because imitating such a person will be contingent on imitation of the one who has permitted his imitation by decree, while imitating that person will also be contingent on someone who has permitted his imitation by decree and so on and this does not ever become determined and is not practical.

Impossibility of absolute guardianship of jurisprudent

In addition a group of them in countries like Iran, exaggerate about their scholars and they deem them as appointed people from God and see them as guardians like prophet Mohammad (PBUH) and obey them as they obey commands of God and His messenger. Like Jews that God has said about them: **﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾**,² **"They considered their scholars and monks, as Lords apart from God."** Regarding the fact that they surely did not pray to their scholars nor they fasted for them, rather they obeyed them instead of obeying God and this is an apostasy that was hidden to them. Whereas surely Muslim scholars, however righteous they may be, they are not infallible of

1 . [Translator note: In Arabic "Marja" means the entity you refer to and here by that we mean the person to whom you refer for religious affairs and questions.]

2 . At-Tawbah/ 31.

wrong words and deeds and this is a fact that they admit it themselves. Therefore they cannot be appointed ones from God or guardians like prophet PBUH, because God and His prophet PBUH, are infallible from wrong word and deed and obviously obeying someone who is not infallible is inconsistent with obeying someone who is infallible. According to the fact that opposition of word and deed of an infallible person to word and deed of a person who is not infallible is probable, rather almost certain, and hence commanding to obey word and deed of an infallible necessitate prohibiting from obeying word and deed of a fallible person and this is not possible that God commands to both of them and accordingly attributing such a command to Him, although by relying on some Wahid¹ and conjectural narrations, is considered fabrication of lie against Him which is such a huge sin. As He has said: ﴿انْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا﴾²; “See how they fabricate the lie against God, while that’s enough as an apparent sin.”

Rather it is fair to say that, it is not wise and can not be obligatory to have indisputable obedience to persons who willingly or unwillingly may command something which is against the command of God and prophet PBUH, and this is from clear and necessary matters in Islam, to such an extent that it is not improbable that the believer in it be a incompetent and be considered interdicted like children! Especially having indisputable obedience to a fallible individual and giving him the authorities of an infallible individual, habitually is the source of various seditions and huge corruptions like political dictatorships, and this is sufficient to avoid that; as God has said: ﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ لَا تَعْمَلُونَ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾³; “Those who are infidels some of them are guardians of others. Unless you do the same there will be sedition in the land and huge corruption.” It is obvious that the piety of such a person as long as it does not reach the limit of infallibility, does not guarantee that he will not abuse his absolute and unsupervised power; because it has been seen and heard a lot that when pious individuals achieve power, they have surpassed God’s lines and then became oppressors. Therefore giving authority to such an individual without

1 . [Translator note: Single and non-certain narration.]

2 . An-Nisa/ 50.

3 . Al-Anfal/ 73.

any restriction and supervision, is to put yourself into perdition. That is considered an oppression against yourself and it is not permitted. As God has said: ﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾¹, “and do not put yourselves into perdition at your own hands” And has said: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسُ أَنْفُسُهُمْ يَظْلِمُونَ﴾², “undoubtedly God does not oppress the people; but the people oppress themselves.” Therefore God has not made the obedience to such a person obligatory upon people, rather these are people who have made it obligatory upon themselves to obey such an individual. Because God does not oppress them rather they are the ones who are oppressing themselves. Although, not only this is regarded oppression, rather it is an obvious case of insolence which is improbable from common of wise people, let alone from their Lord!

Hence we know that imitation from scholars is not adequate at all and Ijtihad is obligatory for all Muslims, indeed, should the purpose of Ijtihad be certain cognition about beliefs and laws of Islam. Because otherwise if we mean conjectural cognition about beliefs and laws of Islam by Ijtihad, even though relying on Wahid narrations and illusions such as “consensus”, it will not be much different from the imitation and accordingly it is not adequate either. Because the reason that imitation is not adequate is due to its reliance upon uncertainties in beliefs and laws of religion and this reason is common between imitation and the Ijtihad relying on uncertainties and with above description, the type of Ijtihad relying on uncertainties is not adequate, although it is better than imitation; rather whatever is necessary for certain cognition about beliefs and laws of religion, that is obligatory for all Muslims.

[Third; imitating the majority]

Another common form of imitation, is following the word and deed of the majority of people, since many of Muslims, regard word and deed of the majority, more correct than those of the minority and follow them as their role model; while the correctness or incorrectness of a word or deed, does not certainly follow the number of its followers, but is a subordinate to its conformity or inconformity to intellect which is regarded the cognition standard.

1 . Al-Baqara/ 195.

2 . Yunus/ 44.

[Incorrectness of word and deed of the majority of people]

Therefore, word and deed of majority of people may be possibly incorrect, but the fact is that it is mostly incorrect; since it is evident that the majority of people do not use intellect, as God has said: ﴿بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾¹ and most of them are suffering from ignorance as God has said: ﴿وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾² and they do not have sufficient interest in knowledge as God has said: ﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾³ and most of them follow conjecture as God has said: ﴿وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا﴾⁴ and most of them do not like the truth as God has said: ﴿وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ﴾⁵ and therefore most of them are not able to recognize the truth as God has said: ﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ﴾⁶ and most of them do not believe in the truth as God has said: ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾⁷ And He has said: ﴿لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ﴾⁸, even though the effort is made for them to believe as God has said: ﴿وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾⁹, unless they pollute their faith with polytheism as God has said: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ﴾¹⁰ and accordingly most of them are sinners as God has said: ﴿وَأَكْثَرُهُمْ فَاسِقُونَ﴾¹¹ therefore they are not considered grateful as God has said: ﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ﴾¹² and God has said that: ﴿وَلَا تَجِدْ﴾¹³ rather most of them are like beasts and yet they are considered more deviated than them as the God has said: ﴿أَمْ تَحْسَبُ أَنَّ

1 . Al-'Ankabut/ 63. [Translator note: "Rather most of them do not ponder"]

2 . Al-An'am/ 111. [Translator note: "But most of them are ignorant."]

3 . An-Nahl/ 75. [Translator note: "And most of them do not know."]

4 . Yunus/ 36. [Translator note: "And most of them follow nothing but conjecture"]

5 . Al-Mu'minun/ 70. [Translator note: "And most of them abominate the truth"]

6 . Al-Anbya/ 24. [Translator note: "Rather, most of them do not know the truth therefore they just turn their back."]

7 . Hud/ 17. [Translator note: "But most of the people do not believe."]

8 . Ya-Seen/ 7. [Translator note: "And the word came true to most of them but they do not believe in."]

9 . Yusuf/ 103. [Translator note: "Most of people will not believe in even though you desired eagerly."]

10 . Yusuf/ 106. [Translator note: "Most of people do not believe in God unless they are polytheists."]

11 . At-Tawbah/ 8. [Translator note: "And most of them are sinners."]

12 . An-Naml/ 73. [Translator note "And most of them are not grateful."]

13 . Al-A'raf/ 17. [Translator note "And you will not find most of them grateful."]

!¹ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ² إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ³ بَلْ هُمْ أَضَلُّ سَبِيلًا ⁴ فَقَلِيلًا مَّا يُؤْمِنُونَ ⁵ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ⁶ وَتَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ⁷ وَقَلِيلٌ مِّنَ الْآخِرِينَ ⁸ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ⁹ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ¹⁰ It is hereby understood that it is not justied to follow majority of people and it is considered an impediment to cognition in the sense that once the truth opposes their word or deed it is deemed as wrong as God has said: ¹¹ وَإِنْ طَغَى أَكْثَرُ مَنْ فِي الْأَرْضِ فِضْلُكَ عَنْ سَبِيلِ اللَّهِ ¹² “And if you follow the majority of people on the earth, they will mislead you from the way of God!”

[Invalidity of fame]

It is hereby understood that famousness of a word, does not indicate its correctness and prevalence of a deed, does not prove its correctness; as unpopularity of a word and a deed which is not prevalent, is not a reason for its incorrectness; considering the fact that incorrectness of a word and a deed of most of the people is possible, rather it is prevalent. Whereas many of the Muslims, have made the word and deed of majority as the role model of their word and deed and they have been affected by it knowingly or unknowingly; rather most of them have acquired their beliefs and deeds from the majority of their communities and they have had no reason for that except imitating them; to the extent that any of them who was born in the Hanafis, has become Hanafi and any of them who was born in the Malikis, has become Maliki and any of them who was born in the Shafi'i, accepted the Shafi'i and any of them who was born in the Hanbalis has become Hanbali and any of them who was born in the Shiites, has become Shiite and in this way, any of them followed the sect which is common

1 . Al-Furqan/ 44. [Translator note: “Or do you think that most of them listen or ponder?! Indeed they are like beasts, yet they are more in deviation.”]

2 . Al-Baqarah/ 88. [Translator note: “And they are too few who believe.”]

3 . An-Nisa/ 155. [Translator note: “Except for a few they will not believe in.”]

4 . Al-Baqarah/ 246. [Translator note: “They turn their back except for a few of them.”]

5 . Hud/ 40. [Translator note: “And they did not believe along with him except for a few.”]

6 . Al-Waqi'ah/ 14. [Translator note “And too few from the posterity.”]

7 . Saba/ 13. [Translator note “And too few from my servants are grateful.”]

8 . Al-An'am/ 116.

in his own environment, meanwhile relinquishing from following it is difficult, even for following something better than that, because of attachment and addiction to it and fear of standing in the minority which brings forth the political and social pressures. Therefore, prevailing words and deeds in the society, affect its individuals, like a forcible and intangible factor and form their words and deeds, in such a way that they consider those words and deeds, as theirs, while in fact those words and deeds are not theirs, but are those of the society and they have had the least contribution in creating them.

[Invalidity of consensus]

It is hereby understood that the consensus to the meaning of the prevailing majority of the Muslims cannot be a standard for the truth and commitment to it is not justified, and the people of that are not necessarily the people of the truth. As it is said the Jama'ah¹ are the people of the truth, even if they are few. As the consensus whenever it means reputation and lack of cognition of opponent, has no principle in Islam and does not prove the truth; since lack of cognition of opponent, does not mean the absence of opponents and reputation does not indicate rightfulness. Yes indeed, Muslims' certain unanimity, based on impossibility of their gathering on the wrong, discovers the rightfulness, but it is clear that its complete induction is not possible and its incomplete induction does not cause certainty. With the above description, justifying its validity based on its inclusion on the opinion of the Prophet (PBUH) or his guided Caliphs according to the fact that their opinion is proved, is also meaningless; since its inclusion on their opinion is certain when the principle of its existence is certain, while the principle of its existence is based on incomplete induction which is conjectural and accordingly has no validity in Islam; as God has said: ﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾²; "Indeed conjecture does not make anything needless of the truth!"

[Invalidity of publicness]

As the publicness to the meaning of ruling based on opinion of the

1 . [Translator note: Congregation]

2 . Yunus/ 36.

Majority of people is not wise; since ruling is from wise deeds and is accordingly based on intellect and has no purpose but absorbing the public interests and repelling the public corruptions, while opinion of majority of people, is not necessarily wise and based on the intellect and is not considered as a standard for cognition of the interests and corruptions and with the above description, ruling based upon that, often leads to defeating the purpose; especially in societies in which the intellect of the majority of people has had less development and the cognition impediments are common among them; since ruling over them based on opinion of the majority of people, certainly leads to absorbing corruptions and repelling public interests; while ruling based on opinion of the majority of people, in the societies in which the majority of people has had sufficient wise development and suffer less from cognition impediments, leads more to attaining the purpose than to defeating it and therefore, the permission for consultative government in these type of societies is not unlikely; as God has regarded the council as the working method of the righteous people and has said: ﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَنْتَ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ؛ وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ؛ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ؛ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ؛ وَجِزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ “And what is with God is better for those who believe in God and trust in their Lord; and those who avoid from great sins and ignominy and forgive when they get furious; and those who complied to their Lord and kept up prayer and their work is consultation among themselves and donate from what we have provided for them; and those who confront when they are exceeded; and recompense of an evil is an evil the same, so any one who forgives and reforms, God will reward him, since He dislikes the oppressive people” But it is fair to say that administering the society’s affairs based on consultation, does not necessarily mean ruling based on the opinion of majority of people; since it can mean ruling based on the most wise opinion of people which is discovered through confrontation of their opinions during consultation and this is the requirement that the intellect should be the standard for cognition; with due regard to the fact that basis of everything for wise people is

1 . Ash-Shuraa/ 36 to 40.

intellect and their ruling in accordance with opinion of the majority of people, whenever the opinion of the majority of people is based on intellect, is considered ruling based on intellect not based on opinion of the majority of people and whenever it is not based on intellect, ruling in accordance with that, is not the act of wise people.

It is hereby understood that the publicness to the meaning of ruling based on opinion of the majority of people, regardless of the fact that their opinion is wise or unwise, has no position in Islam and is not acceptable under any statement. Although consultation with people in ruling, for the purpose of finding the most wise opinion that exist is alright and useful and this is regardless of the basis for the government in Islam which is not compatible with the publicness to the above-mentioned meaning.

Consequently, imitation from the majority of people has no principle in intellect and accordingly in Islam and Muslims must follow the truth; even if it is against the word and deed of the majority of them.

[Forth; imitating oppressors]

Another common form of imitation, is to follow the word and deed of the oppressors; since many of the Muslims follow their oppressor rulers, whereas on one hand their oppressor rulers are not lawful for ruling, considering the basis of legitimacy in Islam and on the other hand, they do not govern in accordance with the intellect and religion as required by the fact that they are oppressors, and as described above, following them is not obligatory as required by intellect and religion, rather it is definitely unlawful; since those who have no right to rule, accordingly have no right to be followed either, and following them regarding that they oppose intellect and religion, is against following intellect and religion and this is from clear and essential matters; as God has obviously said: **﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ﴾**¹; **“And do not tend to those who do oppression since you may catch fire and you have no one to take care of you but God and then you will not be helped”** and has said: **﴿وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ﴾**²; **“And do not follow the desires of the**

1 . Hud/ 113.

2 . Al-Ma'idah/ 77.

group who were misdirected before and have misled so many people and have lost their way at the middle of the route” and has said: ﴿وَلَا تُطِيعْ﴾¹ “And do not obey someone of whom we made his heart in negligence of our remembrance and who followed his passions and did indulgence” and has said: ﴿وَلَا تَتَّبِعْ سَبِيلَ﴾² “And do not follow the way of the corrupts” and has said: ﴿وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ﴾³ “And do not follow the way of people who do not know” and has said: ﴿وَلَا تُطِيعْ مِنْهُمْ آيْمًا أَوْ كَفُورًا﴾⁴ “And do not obey the people who are sinners or ungrateful”; rather He has considered obeying them as an excuse worse than the offense for the damned people in hellfire and as the source of their regret and repentance in other world and has said: ﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا رَبَّنَا آتِهِمْ﴾⁵ “And they say: Our Lord! We obeyed our leaders and the elders, therefore they misled us; Lord! Make them suffer twice and give them a great curse!”

[Non-obligatory of obeying the oppressor rulers]

However, it is surprising that many of Muslims, since the first Islamic century, sought for domination of the Omayyad and under influence of their propagations, regarded obedience to their oppressor rulers as obligatory and deemed it as the belief of the Ahlul Sunnah Wal Jama’a⁶ and by relying on some wrong impression from a few wahid Hadiths which are contrary to the explicit text of the Quran, insisted that depriving them of ruling, even though they apparently oppose intellect and religion, is not permissible, while this necessitates the obligation for opposing intellect and religion which is impossible; with due regard to the fact that the ruling of oppressors is not possible with disobedience to them while by requiring the fact that since they are oppressors hence they rule against intellect and religion and therefore obligation of obeying them, contradicts the obligation of obeying intellect and religion and these two do not add up.

1 . Al-Kahf/ 28.

2 . Al-A’raf/ 142.

3 . Yunus/ 89.

4 . Al-Insan/ 24.

5 . Al-Ahzab/ 67 and 68.

6 . [Translator note: People of a sect from among Muslims]

Rather it is clear that obeying the oppressor ruler, by requiring the contradiction of oppression with justice, opposes obedience to the just ruler who is God, and accordingly consolidation of ruling of oppressor necessitates denial of the just ruler that is the God and therefore, attributing the legislation of that to God, is attributing an obscene legislation to Him which is regarded as detraction to Him; As God has said: ﴿وَإِذَا فَعَلُوا فَاجِسَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۚ﴾¹ “And whenever they do something obscene, they say: We found our fathers doing that and God has ordered us to do so! Tell them undoubtedly God does not order to do an obscene thing, so do you attribute something to God, of which you have no knowledge about ?!” as the Ahl Al-Hadith, consider the obedience to the oppressor ruler which is an obscene work as the belief of the Salaf² and as attached to God’s order while this is what God has explicitly negated and considered it as a detraction to Himself, to the extent that after this stipulation, believing in that may possibly be reversing Islam and be counted as a rebellion on it.

Moreover, it is certain that God’s purpose of divine legislation is realization of justice among people, as He has said: ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ ۚ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾³ “Indeed we have revealed our messengers with clarifications and descended books and criterion with them, so that people would rise to justice”, while the oppressors ruling is certainly preventing from the realization of justice among people and therefore legislation of obedience to oppressor rulers and its retention, will defeat the purpose of God from divine legislation which is the contradiction in His divine legislation and is not possible; as He has said: ﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾⁴ “Don’t they ponder in the Quran?! Whereas if the Quran had come from a source other than God, they would have found many differences in it!”

Furthermore, it is clear that the oppressors’ ruling, even if it does not necessitate opposing their obedience to intellect and religion, at least necessitates themselves to oppose intellect and religion and therefore,

1 . Al-A’raf/ 28.

2 . [Translator note: Predecessors]

3 . Al-Hadid/ 25.

4 . An-Nisa/ 82.

its retention, even although without obeying them in cases where they oppose intellect and religion, means retaining their opposition for intellect and religion which is considered as a contribution to it and accordingly is opposing intellect and religion, as God has said: ﴿وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾¹ “And do not help one another in contribution to sin and aggression!” Therefore, it is fair to say that unlawfulness of obeying the oppressor rulers and retention of their ruling, is among the evident perceptions of Islam, imagination of which is sufficient for confirming it, to the extent that believing in its obligation is equal to believing in the obligation of the unlawful; as the most learned, most righteous and most advising among Muslims in their own era, were aware of this rule and did not believe in the obligation of obedience to, and retention of oppressor rulers, such as Hussain ibn Ali ibn Abi Talib who was the master of the paradise youths², according to the Mutawatir Hadith of the Prophet (PBUH) and therefore, he sacrificed his own and his household’s life in rebellion on the oppressor ruler in order to be a good role model for Muslims, although most of Muslims who were following the Omayyad, never submitted to his opinion in this matter.

[Consequences of obeying the oppressor rulers]

Anyway, it is evident that believing in incumbency of obeying oppressor rulers and retaining them, is among the most inauspicious opinions prevalent among Muslims which has caused to weakening Islam and decline of the Islamic civilization and developing the cognition impediments among Muslims; since during prolonged centuries, the oppressor rulers have changed the beliefs and laws

1 . Al-Ma’idah/ 2.

2 . See: Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 512; Musnad Ahmad, vol. 3, page 3, 62, 64 & 82 and vol. 5, page 391; Sunan Ibn Majah, vol. 1, page 44, Sunan Al-Tirmidhi, vol. 5, page 321 and 326; Al-Nasa’i; Al-Sunan-Al-Kubra, vol. 5, page 50, 81, 95, 145, 148 & 149; ibid, Fadha’il Al-Sahabah, pages 20, 58 & 76; Al-Nasa’i, Khasa’is of Amir Al-Mu’minin, page 123; Musnad Abi Ya’la, vol. 2, page 395; Sahih Ibn Hibban, vol. 15, pages 411, 412 & 413; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 167; Tabarani, Al-Mu’jam Al-Awsat, vol. 1, page 117, vol. 2, page 347 and vol. 4, page 325 and vol. 5, page 243 and vol. 6, page 327; ibid, Al-Mu’jam Al-Kabir, vol. 3, pages 35, 36, 37, 38, 39 & 40; Haythami, Majma’ Al-Zawa’id, vol. 9, pages 182, 183, 184 and 201. Also for information about its Tawatir, see: Katani, Nazm Al-Mutanathir min Al-Hadith Al-Mutawatir, page 196.

of Islam one after another to their advantage, by misusing this baseless belief which were propagated by their affiliated fools and they authorized a version of Islam which was in accordance with their desires and meantime, Ahl al-Hadith were always serving them, like the hired puppets; since they have practically paved the way for reinforcing their government and defeating Muslims' reformatory movements and prevented the oppressed from uprising for restoring their rights, through confirming and propagating fake narrations that are in apparent contradiction with the Quran and emphasize on incumbacy of obeying oppressor rulers and retaining them; narrations that are in apparent contradiction with the Quran. Inevitably, as a result of efforts of these traitors, the most reckless oppressors greed out in ruling over Muslims and have found the opportunity to do that; to the extent that someone like Yazid ibn Mu'awiya (Died 64th AH), although he was a fool and openly carried out sinful acts, dominated over Muslims and set God's house on fire and killed the Prophet's household and someone like Hajjaj ibn Yusuf (Died 95 AH), although he was a bloodthirsty oppressor, dominated over Muslims and beheaded the righteous people with no guilt and someone like Walid ibn Yazid ibn Abd al-Malik (Died 126 AH) dominated over Muslims, although he was so eminent in maliciousness and debauchery and he even did not pray and disclosed the Heterodoxy and others like them, although there were no disagreement in their oppression, each dominated over Muslims, succeeded by another one and transformed the Prophet's Caliphate into kingdom of Khasars and Caesar, while during all this time, Ahl al-Hadith, considered their obedience as obligatory and interdicted the rebellion on them, in order to prevent the sedition in their opinion, while they were just located inside the sedition; as God has said: ﴿وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ اَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ﴾¹ "And among them are people who say: Give me permission and do not put me within the sedition! Be aware that they were fallen in the sedition and indeed the Hell surrounds the unbelievers!" In exchange, oppressor rulers also have always supported them, as a reward for their historical efforts that have guaranteed retention of their ruling up until now and brought them

1 . At-Tawbah/ 49.

to major governmental positions and provided them with necessary facilities for propagation of their deviated and anti-Islam beliefs, so that they can seduce Muslims by their false narrations and transform them into slaves who serve them!

[Permit to rebel against oppressor rulers]

Also now, some survivors of those, who consider themselves as Ahl al-Sunnah wa'l-Jamaa'ah have made oppressor rulers dominate Islamic lands, and regard obedience to, and protection of them as their own Islamic duty; to the extent that in each of the Islamic lands, a dictator bully is ruling and is spending Muslims' properties, lives and dignity for his greed, while no one from them dares to oppose him and does not know of any right for himself to confront him; to the extent that the most autocratic and corrupt governments, are located in the Islamic lands and the oppression which is seen among Muslims, is not found among unbelievers! While if one of the Muslims shows up like a rare gem who decides to oppose such a ruler and intends to confront his oppression, they will excommunicate him before doing anything else, so that opposing him will be permitted by Muslims and confronting with his oppression will be lawful for them; since by referring to a Wahid and uncertain narration, he thinks that rebellion on an oppressor ruler is Haram and is regarded as separation from Muslims' congregation, unless an apparent blasphemy is observed from him!¹ While as a rule his oppression even when it is very intense, does not necessitate his blasphemy and as long as he declares Shahadatain², apparent blasphemy is not observed from him; since apparent blasphemy, is denying God or His prophet or the doomsday or the necessities such as prayer and fast, and the blasphemy of any person who acknowledges above items, although it might be derivable is not apparent. Therefore, rebellion on Muslim ruler, with the excuse that he was afflicted with apparent blasphemy is not justified, but the mere permission for rebellion on him, is his oppression on Muslims; as God considers the oppression alone

1 . See the article «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا» in Sahih Al-Bukhari, vol. 8, page 88; Sahih Muslim, vol. 6, page 17; Bayhaqi, Al-Sunan Al-Kubra, vol. 8, page 145. Although in some sources, this article is not brought in the original Hadith and bringing it has been attributed to some people! See: clause «وَرَأَى بَعْضُ النَّاسِ: مَا لَمْ تَرَوْا مِنْهُمْ كُفْرًا بَوَاحًا» in Musnad Ahmad, vol. 5 page 314.

2 . [Translator note: The two witnesses]

on Muslims sufficient for permission to oppose them and to confront them and He has said: **﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾**¹ “God dislikes yelling with bad words unless from someone whom has been oppressed and God is all hearing and all wise” and therefore yelling with bad words against oppressors, even if he is not an unbeliever, is cherished by God and God has said: **﴿إِنَّ لِلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ إِذَا كَانُوا فِي سَبِيلِ اللَّهِ وَلَمْ يَكُن لَهُم مَّا يَكْفُلُونَ صُلْحًا غَيْرَ ذَلِكَ وَلَهُ يَكُونُ لُغْمٌ﴾**² “Those who are battled are permitted, since they are oppressed and undoubtedly God is mighty to help them” and therefore, fighting with the oppressor, even if he is not unbeliever, is permitted and helped by God and He has said: **﴿وَلَمْ يَكُن لَّهُمْ مَّا يَكْفُلُونَ صُلْحًا غَيْرَ ذَلِكَ وَلَهُ يَكُونُ لُغْمٌ﴾**³ “And indeed anyone who seeks revenge after being oppressed there is no path against him; the path is only against those who oppress people and encroach unjustifiably, and there is a great punishment for them” and therefore, those who confront oppressors even if he is not an unbeliever, are not considered as sinners; since God has put a path for them against him. Yes indeed, depriving an oppressor from power for the purpose of granting it to another oppressor is not permitted; since this is not regarded as opposing and confronting oppressors, rather is retaining him in another way; as few oppositions and confrontations performed by Muslims against oppressor rulers until now, generally have been for the purpose of changing from an oppressor to another and hence it has not lead to removing oppression and has not brought about justice.

It can be hereby understood that claimers of Sunnah wa jamaa'ah, despite their extortionate claim, have inversed Islam completely and they have become united for violating Islam and preventing it to attain its aims; meanwhile, in order to return to Islam, Muslims have no way but to prohibit obedience to oppressor rulers and abandon it, even further to rebel against them despite all its consequences in order to change them to a just ruler.

1 . An-Nisa/ 148.

2 . Al-Hajj/ 39.

3 . Ash-Shuraa/ 41 & 42.

[Fifth; imitating the unbelievers]

Another common form of imitation, is following the word and deed of the unbelievers; since many of Muslims, due to their weakness and the strength of unbelievers during the recent centuries, have been placed in a passive position and they have followed them in a way that they have made themselves similar to them, willingly and knowingly in order to achieve the strength that they have achieved or they [many of Muslims] have been influenced by their [unbelievers'] propaganda and empathies unwillingly and unknowingly and they have contaminated their beliefs and deeds by their beliefs and deeds.

[Source of unbelievers' strength and its consequences]

Whereas undoubtedly, the strength of unbelievers during the recent centuries, on one hand has become possible based on exploitation of the weak people and despoliation of their lands and on the other hand has been formed based on materialism and separation of the religion from the world and in this way, although it has strengthened them in materialistic aspects, but it has weakened them in spiritual aspects; to the extent that most of them have lost their individual, family and social health and they have ruined the ethical fundamentals and cultural infrastructures and they have not maintained any possibility for human being development in intellectual and literary aspect. Moreover, they have become so arrogant and smug, because of their monopolistic and one-dimensional strength such that they are being hated increasingly by world oppressed nations and they have sprinkled the seed of hatred and enmity throughout deprived countries especially in Africa and Middle East. It is clear that this condition, although brings about some short-term, limited benefits for specific individuals from them, but in long-term it brings about unlimited loss for international community and also those people themselves, to the extent that in a general outcome, it may not be regarded useful for any person at all; As it can be observed evidently, their strength from materialistic point of view has not reduced from their problems overall, rather it has added to them in various ways and has created newer and greater risks for them; as God has said: ﴿وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ

﴿لَا يُعْجِرُونَ﴾¹; “And those who became unbelievers, must not think that they have overtaken; they will not be able to weaken!”

[Non-validity of following of unbelievers by Muslims]

As described above, fascination to their materialistic strength, is neither justified nor wise; as God has said: ﴿وَلَا تَمْدَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعَنَا بِهِ﴾²; “And do not dazzle your eyes to anything from the worldly life efflorescence, of which we have benefited some couples from them in order to charm them by them and the sustenance granted by your God is better and more persistent” and has said: ﴿لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ؛ مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤُهُمْ﴾³; “The infidels’ exploring the countries in the world must not deceive you; since it is a little benefit and their place will be the Hell thereafter, which is a bad dorm!”; Rather following them in hope of achieving their strength, has a reverse result and will lead to Muslims’ regression and not their progression; as God has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْذِلُوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ﴾⁴; “O you who believe! If you follow those who became infidels, they will take you back, so you will become losers”; since following them will cause the right seem to be the wrong, whenever it is against their belief and against the governing processes of the world dominated by them, and under the influence of their negative propagations and indoctrinations, the right will be subject of hatred and denial by Muslims, so that their fundamentals and laws will gradually substitute fundamentals and laws of Islam and Muslims abandon following of their own goals and make effort for fulfilling their goals and put the cloth of Islam on the body of blasphemy for gaining their satisfaction and to prevent from their aggression. Therefore, the only valid border in Islam, is the border between Muslims and unbelievers who have dispute in the belief in God, which is the most important and basic principle of life; as God has said about them: ﴿هَٰذَا نِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾⁵; “These are

1 . Al-Anfal/ 59.

2 . Taha/ 131.

3 . Aal-i Imran/ 196 & 197.

4 . Aal-i Imran / 149.

5 . Al-Hajj/ 19.

two enemies that grew enmity about their God” and it is clear that this border, unlike other borders, is not artificial, but it is real once you consider the essential and real effects of it on every affairs of life and therefore, it must always be defined and officially recognized and must not be faded and overshadowed by credential and unreal matters; to the extent that after necessity of amity with God, nothing in Islam is more obvious than necessity of enmity with unbelievers; As God has said: ﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾¹ “Undoubtedly, There is a good role model for you in Ibrahim and those who were accompanying him, when they told their people that we are clear of you and whatever you worship except God, we disbelieve in you and an enmity and hatred has been created between us, until you believe in unique God” and therefore, it is clear that following the unbelievers have no position in Islam and is not permissible in no field and with no excuse; as God has said: ﴿فَلَا تُطِيعُوا الْكَافِرِينَ﴾² “So do not obey the unbelievers” and has said: ﴿فَلَا تُطِيعُوا الْمُكَذِّبِينَ﴾³ “So do not obey the deniers!”

[Necessity for unbelievers to follow Muslims]

Rather indeed this is unbelievers who must follow Muslims; as God has said: ﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾⁴ “Often will those people who became infidel, wish they were Muslims”; since it is clear that most of the unbelievers especially in the Western lands, in cultural aspect are in a condition close to savagery, due to their separation from civilization centers and they have not grown sufficiently in humane aspect and therefore they require Muslims’ education. As previously in the midst of nine-fold Crusades war after they regretted to have set Muslims libraries on fire foolishly they have learned their experimental sciences and Mathematics and entered those into their dark and ruined lands and set them as the basis for Europe’s industrial development. Although they were not smart enough to learn humanities from Muslims and

1 . Al-Mumtahanah/ 4.

2 . Al-Furqan/ 52.

3 . Al-Qalam/ 8.

4 . Al-Hijr/ 2.

therefore, their culture did not develop alongside their economy and remained in the same low and primary level. To the extent that today, the culture which is governing the atheistic world, especially in Europe and North America, is a complete example of the modern barbarism, formed based on brutal unrestrained brutish desires and is in contradiction with inherent and humane laws and is comparable with savage culture of some primitive tribes. The main foundation of this culture, if it can ever be named "Culture", is pleasure-seeking and nonchalance made from a combination of Roman nobility and Greek humanism and completely contradicts with eastern spiritualism and Islamic wisdom. Therefore, it is surprising and regretful that some of Muslims who were frustrated by their own divine culture that has every necessary means for their perfection, have resorted to obeying a group of rascals that for instance, regard promiscuity as a right and insensitivity as duty and have no glory but drinking, dancing and nudity and while ignoring the starving and homeless people's rights, defend the rights of the prostitutes and homosexuals; although regularly, the nomads like those, are required to be educated by Muslims in order to relieve from their brutality and learn a humane living discipline!

[Background history of Muslims following unbelievers]

Of course following the deed and word of unbelievers has not been limited to a group of ignorant and lost Muslims; rather a group of outstanding and knowledgeable Muslims, especially during the first Islamic centuries, have also appealed to utilizing the Jewish books and following their fictions and teachings, under the influence of welcoming attitude of second and third Caliphs and some Omayyad rulers toward Ahl al-Kitab¹, and they had thought that, this is a lawful and beneficial route for cognition of Islam's beliefs and laws, under the influence of the propaganda of some Ahl al-Hadith, and in this way they have paved the way for the influence of them and those Muslims who were close to them, on Muslims' beliefs and deeds and they contaminated the Islamic politics and culture to the Jewish politics and culture. While surely referring to Ahl al-Kitab, for cognition of Islam and following them in Islamic beliefs and deeds,

1 . [Translator note: People of the book who are mostly referring to Jews and Christians.]

is an unwise and hazardous route, and it is in contrary to Islam's necessary fundamentals; as God has said clearly: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ ۖ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾¹ “O you who believe! If you follow the group of people to whom books were given, they will make you infidel after believing” and has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾² “O you who believe! Do not make friendship with Jews and Christians! Some are friends of others and any one of you, who make friendship with them, is one of them! God does not guide the group of oppressors” and has said: ﴿وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِيعَتَ أَهْوَاءِهِمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِن لِّهِ ۚ وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِيعَتَ أَهْوَاءِهِمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِن لِّهِ ۚ﴾³ “And Jews and also Christians will never be satisfied with you until you follow their religion! Tell the guidance of God is the real guidance and if you follow their desires, after the knowledge has been given to you, there will be no guardianship and help from God!” Especially with regard to the fact that Jews and Christians, although they have had some principles in common with Muslims, it's been centuries that they have practically lost their commitment to their own principles, and they have replaced their prophets' beliefs and deeds by beliefs and deeds of the atheists. Rather it is evident that the new Judaism, have almost lost its religious nature, influenced by some historical events and power arrangement during the past century and it has found almost a political nature and modern Christianity also has no tangible distinction from the polytheists' sect, whether in the field of beliefs or in deeds and there has remained nothing in it of the divine religions' beliefs and deeds.

[The right way of confronting unbelievers]

However, it must be considered that Muslims' following the unbelievers, have been carried out unwillingly and unknowingly, rather than willingly and knowingly and has been performed in the framework of natural impression from their propaganda and indoctrinations; since in the new world order which has been

1 . Aal-i Imran / 100.

2 . Al-Ma'idah/ 51.

3 . Al-Baqarah/ 120.

connected and attached like a network, every group that has more power and wealth, naturally imposes its culture over other groups and make them follow it, willingly or unwillingly and since during the two recent centuries, most of the power and wealth have been in the hand of western unbelievers, their culture has transformed to the governing culture over the world and accordingly has overshadowed Muslims' culture. It is clear that this predominance, has not been as a result of superiority of unbelievers' culture over that of Muslims', but it is originated from their political and economic superiority and it will disappear with its decline. Therefore political and economic superiority of Muslims, as an achievable aim, is a certain necessity for which we cannot find a substitute, to safeguard their Islamic culture and then to impose it over the world thereafter; as God has said: ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾¹ "And provide forward them with as much strength as you can!" Although the fact is that gaining this superiority is encountering a lot of difficulties at present, to the extent that it may almost be considered impossible; because most of its infrastructures have not been established among Muslims and establishing them, needs sufficient will, endeavor, coordination and time, while Muslims because of their alienation, laziness, political and religious disagreements and lack of a unit and qualified leader, lack the necessary will, endeavor, and coordination and have no sufficient time for it and therefore, finding a more practical and short-term strategy may be essential beside following up an ideal and long-term strategy, for resisting against unbelievers' cultural attack and that strategy, is indeed the propaganda; since propaganda is the most efficient and low price action that can be taken for the purpose of reducing their political and economic power and their influence among Muslims.

Although this is an action that they also take against Muslims through benefiting from efficient means, but it must be regarded that the content of propaganda is always more efficient than its means and content has been able to compensate their weaknesses with its own strength; as the Prophets, through benefiting this very possibility, have dominated powerful people of their time, otherwise their prevalence upon them was not possible relying on their power and wealth; as

1 . Al-Anfal/ 60.

God has remembered, as an example, the Pharaoh against the Moses (PBUH) and said: ﴿وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۚ أَفَلَا تُبْصِرُونَ؟ أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مِثْلُكَ يُبِينُ لَكَ فَلََوْلَا أَلْفَبُورَةٌ مِّنْ رَبِّكَ فَتَأْتِي ۚ﴾¹ “And the Pharaoh called among his people saying that: O My people! aren’t the Egypt’s kingdom mine and aren’t these rivers running under me?! Don’t you see?! Or am I better than this man who is nothing and he is not as near to speak clearly! So why gold bracelets were not revealed to him or angles did not accompany him?!”, while Moses (PBUH) dominated him eventually, with all these description! As Muslims’ dominance during the primary Islamic decades over the western and eastern emperors, was not due to their developed propaganda or even military means, but it was only the charisma in their message that was able to make the glitters of the world emperors lose favor among people and paved the way for their political and military developments, despite their limited facilities.

To conclude, cognition of the truth is possible for those who give up imitation in all forms of it, including imitating the predecessors, scholars, oppressors, unbelievers and the majority of people and those who have taken intellect as their cognition standard and those who in the field of their beliefs and deeds are not satisfied with conjecture resulted by word and deed of others.

3. Passions

Another impediment to cognition, is the passions; since the human being’s soul, due to its instincts, has likes and dislikes that do not necessarily conform to reality and affect his cognition of reality; as God has said: ﴿وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾² “And it maybe that you dislike something while that is to your benefit and also it maybe that you like something while that is bad for you and God knows and you do not know!” These pleasant and unpleasant things that are originated from the human being’s emotions and do not conform to his intellect, create optimisms and pessimisms in his mind, that prevent his intellect from being realistic; since his intellect, is not able to recognize the good and bad, due to

1 . Az-Zukhruf/ 51 to 53.

2 . Al-Baqarah/ 216.

being surrounded by his likes and dislikes, and is forced to regard his likes as good and his dislikes as bad; to the extent that it is said: «حُبُّ الشَّيْءِ يُمِيبِي وَ يُصِمُّ»¹; “Loving something, makes the person blind and deaf”; It means that to love something before knowing that, affects its cognition and causes its badness not to be recognized; as not to love something before knowing that, affects its cognition and causes its goodness not to be recognized. Therefore, to love or not to love something before its cognition, is not wise and it is wise after knowing it, since loving something is based on its goodness and not loving it, is based on its badness, and goodness and badness are realities outside of human being’s soul that do not follow his inner feelings. In addition, his inner feelings, not only has no companionship with reality, but also are as many as number of the human beings and this creates nothing but contradiction which is the origin of destruction; as God has said: «وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ»²; “And if the truth were to follow their passions, the heavens and earth and whoever is in them would have been destructed!” Therefore the approvals and disapprovals of the human being, must follow his cognition, rather than his cognition to be follower of his approvals and disapprovals; regarding the fact that whenever his cognition, follows his approvals and disapprovals, he may possibly disapproves a truth and regards it as wrong; as God has said: «أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ»³; “Whenever a messenger brought you something which your souls do not approve, you were arrogant, so you denied some of them and killed others?!” and has said: «لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ»⁴; “We have indeed brought to you the truth, but most of you dislike the truth!” But sometimes the human being’s reluctance about the truth is intensified to the extent that he prefers to die but not to accept it; like those, about whom God has said: «وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا جِبَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ»⁵; “And when they said: Lord! If this is really a truth on your behalf, therefore rain stones to us from the sky, or give us a painful torment!”

1 . Al-Mu'minun/ 71.

2 . Al-Baqarah/ 87.

3 . Az-Zukhruf/ 78.

4 . Al-Anfal/ 32.

5 . Al-Anfal/ 32.

[Necessity of abandoning the presuppositions]

Moreover, the human being's satisfaction and disinclinations, create some expectations from the truth in his mind that make the cognition of truth difficult for him; because these mental expectations that are called the "presuppositions", expect the truth to be in conformity with human being's approvals, before knowing it, and whenever it appears contrary to them, they regard it as wrong. The example of these presuppositions, is the presupposition of polytheists who expected the prophet not to eat and not to walk in the market and always has an angel accompanying him and when the prophet appeared in contrary to their expectation, they denied him, as God has said: ﴿وَقَالُوا مَا لَٰهُذَا الرَّسُولِ ۚ يَأْكُلُ الطَّعَامَ وَيَمَشِي فِي الْأَسْوَاقِ ۚ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرٌ ۚ﴾¹ "And they said: What's wrong with this prophet who eats and walks in the market?! Why no angels is revealed to him, to be a warner alongside him?!"; or they expected God to talk to them Himself, or bring them a sign to their interest and they became infidel, when their expectation was not met; As God has said: ﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَآ يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَٰلِكَ ۚ﴾² "And those people who do not know say: Why God does not speak to us Himself or no sign is brought to us?! The people before them said the same! Their hearts are alike! We have made the signs clear for the group who certainly believe"; or any of them expected to be given everything that the prophet was given and when they are not given, they disbelieved in the prophet; as God has said: ﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ۚ﴾³ "Rather every single one of them wishes to be given individual letters" and has said: ﴿قَالُوا لَنْ نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۚ﴾⁴ "They said: We do not believe until whatever is given to God's prophets, is given to us as well!" While none of these expectations of them were based on the intellect and rather they were originated only from their likes and dislikes. Another example of these presuppositions, was that of the Jews who expected that the last prophet be from Isaac's descendants; therefore when they found that he is from the Ismail's descendants,

1 . Al-Furqan/ 7.

2 . Al-Baqarah/ 118.

3 . Al-Muddathir/ 52.

4 . Al-An'am/ 124.

they denied him; as God has said about them: ﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾¹; “And they used to seek triumph over people who became infidel, but when they received what they have known before, they denied him; therefore may God curse the unbelievers!”; or they expected every prophet to bring them a sacrifice to be swallowed by fire and when a prophet did not bring that, they denied him; as God has said: ﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا تُرْسِلَ رَسُولًا كَرِهَ أَنْ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهَا النَّارُ﴾²; “Those who said: God has made a promise to us that we do not believe in a prophet until he brings us a sacrificial which is swallowed by fire” While these expectations of them were not based on intellect and were originated only from their wishes; as God has said: ﴿بَلْكَ أَمَانِيهِمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾³; “This is their wishes; tell them bring your proof if you tell the truth!” In this way, the presuppositions that are due to passions, determine conditions for the cognition of the truth that indeed, cognition of the truth does not depend on them. In addition, through arousing prejudgments, they deprive the opportunity for cognition of the truth and do not give the intellect, the opportunity to investigate it; like a judge who refuses the claim of the claimant before hearing his reasons, since he does not like him to be truthful or, based on his presumptions, it is not possible that he is truthful; or accepts his claim before hearing his reasons, because he likes him to be truthful, or based on his presumptions, it is not possible that he is a liar. As, a lot of Muslims like some people and therefore, regard everything that they say or do as the right and dislike some other people and therefore, regard everything that they say or do, as wrong; while God has said: ﴿وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا﴾⁴; “And being hostile toward a group, shall not make you act unjustly; Act justly; It is closer to virtue!” It is clear that this prejudgment, is one of the greatest impediments to cognition and the most important means of denying the truth; as Almighty God has said: ﴿وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ

1 . Al-Baqarah/ 89.

2 . Aal-i Imran / 183.

3 . Al-Baqarah/ 111.

4 . Al-Ma'idah/ 8.

﴿الْكَافِرِينَ﴾¹; “And indeed their prophets have brought them clear signs, but they could not believe in what they had denied before! In this way God sealed on the hearts of unbelievers!”

[Necessity of submitting to God's satisfaction and disinclination]

There is no doubt that the requirement for being Muslim is abandoning one's satisfaction and disinclination and to submit to God's satisfaction and disinclination; as God has said: ﴿فَالِهَكُمْ إِلَهٌ وَاحِدٌ﴾²; “So your God is the unique God; therefore submit to Him” and said: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾³; “And you do not wish unless should God, Lord of the world is willing”; since the wise satisfaction and disinclination, depends on the Hosn and Qobh⁴ of things and as it was made clear earlier, the Hosn and Qobh of things depends on God and anyone who prefers his own satisfaction and disinclination to God's satisfaction and disinclination, is not faithful; As God has said: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾⁵; “Therefore, no, swear to your God, that they do not believe in God until they take you as judge for matters that they dispute over and then they do not have any anxiety in their souls about what you sentence and completely submit” and has said: ﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَخْطَأَ أَعْمَالَهُمْ﴾⁶; “That was because they disliked what God has revealed, therefore their deeds was shattered” and has said: ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَخْطَأَ أَعْمَالَهُمْ﴾⁷; “That was because they followed something which made God angry and they were reluctant to bring about His content, therefore He shattered their deeds!”

[Consequences of following the passions]

Therefore, abandoning the prejudgments, presuppositions and presumptions that arise from illusions, emotions and tastes, is considered as prerequisite for cognition and is essential to realize it.

1 . Al-A'raf/ 101.

2 . Al-Hajj/ 34.

3 . At-Takwir/ 29.

4 . [Translator note: Goodness and badness]

5 . An-Nisa/ 65.

6 . Mohammad/ 9.

7 . Mohammad/ 28.

While currently, minds of Muslims, followed by hundreds of years of following conjectures and influenced by oppressors propaganda, are full of prejudgments, presuppositions and presumptions which have no basis in Islam, and this has happened gradually and has spread over time to such an extent that it has been deemed as trivial and any doubt in them is unacceptable. Undoubtedly, this is a great sedition that has made the cognition difficult for them; since their prejudgments, presuppositions and presumptions, act as their cognition bases and affect and alter all their reasoning and derivations in different fields. In addition, they will form their spirit, personality and culture and will push them further away from Islam; as already their spirit, personality and culture is far away from Islamic wisdom, ethics and realism, and is full of insolence, violence and ignorant superstitions and this is an undeniable catastrophe. The passions have taken over their reins and have moved them on the earth and therefore, Islam is only a cover of their sensualities; as most of them, regard polytheism as monotheism and enforced dominance over Muslims, as Caliphate and murdering children, as Jihad¹, and stealing wealth and properties, as booty and committing suicide, as martyrdom so that in this way they deceive Muslims and meet their carnal soul satisfaction, under the name of God's satisfaction; As God has said: ﴿يَخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾², “They want to deceive God and those who believe in, while they deceive no one other than themselves and they do not know” and has said: ﴿وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾³, “And they swear to God that we had no intention but goodness, while God is a witnesses that they are liars!” It is said they have reached to the point that some prostitutes from among them, go to Syria and Iraq, under decree of some Al-Saud Muftis, for adultery with the corrupts on the earth and name it as Jihad al-Nikah⁴, in order to be the cause for weakening Islam and to provoke the war among Muslims, while the purpose of Jihad, is to uphold Islam's laws not to violate its laws and those who violate Islam's most obvious laws among Muslims

1 . [Translator note: Holy war]

2 . Al-Baqarah/ 9.

3 . At-Tawbah/ 107.

4 . [Translator note: Sexual Jihad]

regarding their sexualities and blood, are not warrior Jihadists, rather they are violent disturbers and corrupts on the earth! As a little farther from them, the oppressed Muslims in Palestine are getting killed and are becoming homeless, by cruel unbelievers and no one is there to defend them and oppressed Muslims in central Africa are slaughtered and burned by wild unbelievers, and no one is there to protect them; since small strips of Palestine and hot deserts of the central Africa, have no attraction for these warrior Jihadists who fight in the way of their passions!

There is no doubt that today, the wars among Muslims in Syria, Iraq, Afghanistan and Pakistan, are not based on Islam, rather they are based on passions and accordingly everyone who is killed in these fights, is worthy to go to Hell contrary to his assumption; As it is clear that those who urge Muslims to these wars, are corrupts on the earth and fighting them is obligatory upon every Muslim who is able to do that.

To conclude, cognition will be only possible for one who has emptied his soul from baseless loves and hatreds and puts aside his presuppositions and prejudgments and establishes his approvals and disapprovals based on God's approvals and disapprovals.

4. Worldliness

Another impediment to cognition, is "worldliness." By worldliness we mean to give priority to things that human being need them due to his instincts, for his worldly life, regardless of his life in Hereafter, and lack of them will not necessarily impair his life in Hereafter; such as things that God has named in His book and has said: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ﴾¹ "To have love for things like affection for women and sons and wealth stored in form of gold and silver and precious horses and cattle and cultivations, are polished for people; this is pleasure of worldly life!" It is clear that human being's life, as per what is apparent from the intellect and religion, is not limited to the worldly life; rather worldly life, is an introduction to the life in Hereafter, rather the life in Hereafter in comparison with the worldly

1 . Aal-i Imran/ 14.

life, is regarded as the original compared to fake; as God has said: ﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ﴾¹; “And this worldly life is nothing but an entertainment and fun and the Hereafter is undoubtedly the genuine life, if they ever comprehend it” and has said: ﴿يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ﴾²; “O You people! In fact the worldly life is only a pleasure and it is the Hereafter which is the persisted home!” Of course, loving things that are necessary for worldly life, is natural and is not considered bad, but loving them more than things which are necessary for life in Hereafter, is not natural and is considered bad; since the intellect, prefers the eternal life to temporary life and prioritize more reward or punishment over less reward or punishment. Therefore, it is not bad to love worldly life; but it is bad to prioritize it against the life in Hereafter, and it is the very worldliness, which is regarded as the impediment to cognition; as God has said: ﴿بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾³; “Rather you prefer the worldly life; while Hereafter is better and more eternal” and has said: ﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ﴾⁴; “Never ever; but actually you love the world and abandon Hereafter” and has said: ﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ﴾⁵; “Indeed, these people actually love the world and abandon a tough day ahead of them” and has said: ﴿أَرْضَيْتُمْ بِالْحَيَاةِ﴾⁶; “Are you satisfied with the worldly life more than life in Hereafter?! While this worldly life is nothing but very little compared to Hereafter!”

[The origin of worldliness]

It is clear that the origin of this worldliness is lack of faith in Hereafter; since human being is not able to sacrifice something which is certain for him to something which is not certain for him, hence the most worldliness is observed among those who deny the life in Hereafter and believe that human being will be destroyed and will perish after

1 . Al-'Ankabut/ 64.

2 . Ghafir/ 39.

3 . Al-A'la/ 16 & 17.

4 . Al-Qiyamah/20 & 21.

5 . Al-Insan/ 27.

6 . At-Tawbah/ 38.

death. Therefore, it can be said that: materialistic developments of unbelievers after European revolution, has been more because they abandoned spirituality and they forgot the life in Hereafter, than being the result of their extra knowledge and effort; since they decided to separate from religion because they were tired of thousands of years of Church's lack of wisdom and they designed and created a system which is empty from belief in unseen that is still steadfast and increasingly continues to live. The role of this new materialistic system that has overshadowed the whole world, is very clear and outstanding in expanding and institutionalizing worldliness; since this atheistic system during the past two centuries has established worldliness an official and public culture of the world, by utilizing new propaganda means and creating an unnatural cycle of supply and demand; to such an extent that even the Islamic countries have not been safe from its inclusion and most of Muslims have lost Islamic inclination toward Hereafter under its dominance; because as it is evident, today individual and social priority of majority of Muslims, is to provide livelihood and worldly welfare, while individual and social priority in Islam, is to provide for Hereafter and to fulfill Islamic ambitions, which of course once provided, livelihood and worldly welfare will be provided as well in an appropriate and just way.

[Consequences of worldliness]

This is an important reality that contrary to common mentality, the outcome of worldliness is not improvement of world condition; since worldliness is turning back from Hereafter and turning back from Hereafter is turning back from justice and moral values and not only this will not lead to improvement of world condition but also in a reverse equation, will lead to an increase in the gap between different classes of society and eventually will lead to war; while war by itself, is able to destroy all worldly achievements. Hence, it is clear that modern worldliness, has not been able to remove worldly problems; because although it has facilitated worldly life for a minority of people, it has transformed life of majority of people into an intolerable catastrophe; as according to official statistics, half of the world's wealth, is in the hand of one percent of its residents and ten children starve to death per minute in the world and this is

God's informing that has said: ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾¹ "Everyone who ignores my remembrance, he will be encountered with straitened life!" There is no doubt that worldliness does have catastrophic outcomes, but definitely the most important outcome of it is decrease in ability of worldly people for cognition of the truth; since on one hand, it is the cause of their engagement in worldly deeds and accordingly that will stop them from gaining knowledge and on the other hand, it causes them an anxiety for a decline of their worldly possessions should they acquire cognition about the truth and follow it, which prevents them from cognition of the truth and following it accordingly; because the worldly people, when something necessary for the worldly life contradicts with something necessary for life in Hereafter, due to natural contradiction of this world with Hereafter, prefer its achievement over achieving the other and this affects their cognition of the truth; as God has said: ﴿ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى﴾² "That was because they liked the worldly life more than the life in Hereafter and God does not guide the group of unbelievers!" In other words, prioritizing the worldly life over Hereafter, when cognition of the truth necessitates losing something in worldly life, prevents the human being from cognition of the truth and has him deny it; since the truth, due to its perfection and human being's defect, often appears contrary to human being's desires, in a way that approving it, puts his worldly possessions at risk and this is a deterrent factor for approving it; as God has said: ﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾³ "Tell them if your fathers and children and brothers and spouses and relatives and the property you have gathered and trades that you are afraid of its depression and houses that you like them, are more pleasant to you than God and His prophet and Jihad⁴ in his way, then expect that God brings to you his action; since God does not guide such a sinner group!" As for example, he has informed of

1 . Taha/ 124.

2 . An-Nahl/ 107.

3 . At-Tawbah/ 24.

4 . [Translator note: Holy war]

some of His prophet's deniers and has said: ﴿وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ تَتَخَفَتُمْ﴾¹ “And they said: If we follow the guidelines with you, we will be expelled from our land!” Therefore it is understood that, the more the attachment to the world are, the more they make cognition of the truth difficult, and the less the attachment to the worldly life, the easier cognition of the truth is; and this is a sensible and well-experienced fact; since when the truth comes out, usually, the rich people worry about their wealth and the powerful people worry about their power and the leaders of people, worry about their subordinates and the famous people worry about their fame and the affiliates worry about their masters and in this way, everyone with any dependency will be hindered from cognition of the truth, as God has said: ﴿وَمَا﴾² “And in no land, we descended a warner, unless its beneficiaries said: we are infidel to what you have been descended for!” Therefore, often the poor, weak, forlorn, unknown and gallant people are the ones who recognize the truth and follow it; since they have no wealth or power or people or fame or masters, for whom they worry about and for these aspects, they are regarded as the lower class of society, as God has said: ﴿فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدِي الرَّأْيِ﴾³ “The beneficiaries of his people that became infidel said: we regard you nothing, except as a human being like us and your followers are naive ignoble people and we see no superiority for you over ourselves, except that we consider you as liars” and has said: ﴿قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ﴾⁴ “They said: Shall we believe in you, while the ignoble people have followed you?” and has said: ﴿فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنِ يَتَّبِعَهُمْ﴾⁵ “Therefore they did not believe in Moses except some youth from his people who feared Pharaoh and his beneficiaries that they may torture them” and has said: ﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا﴾

1 . Al-Qasas/ 57.

2 . Saba/ 34.

3 . Hud/ 27.

4 . Ash-Shu'ara/ 111.

5 . Yunus/ 83.

﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾¹ “In this way, we examined some of them with some others to say: Are these people, upon whom God has bestowed his favor from among us?! Isn’t God more knowledgeable as to who is more thankful?!” As described above, it is not surprising that when Islam appeared, poor people of Mecca accepted it and rich people of Mecca denied it, weak people of Mecca helped it and powerful people of Mecca were hostile toward it, the strangers in Mecca joined it and the tribe chiefs of Mecca stood against it, less-known people of Mecca turned toward it and well-known individuals of Mecca turned their back against it, freemen of Mecca followed it and the affiliated people in Mecca followed their masters; so as very soon this procedure was transferred to Muslims too, and affected their cognition of Islam; because following the Umayyad dominance, they recognized a version of Islam as official, that provided the interests of the powerful people and regarded other version of Islam that provided the interests of the oppressed people, as an innovation. Their version of Islam that was soon announced as the belief of Ahl al-Sunnah wa’l-Jamaa’ah, was more than anything else, based on lack of wisdom, narration-orientation, determinism, hostility toward the Prophet’s household and submission to oppression that was supported by the ruling class in every aspect and endangered the rights of deprived classes of society. The outcome of this approach during the first Islamic centuries, was a great deviation in the path of the Muslims’ movements that has continued up to present and has distanced them from Islam; to the extent that today most of them, especially in Arab countries, have transformed to big consumers that has enriched the infidel producers with a great wealth; the great wealth that serves the infidel powerful people, directly or by tax payments, to fight against Islam using its support, and to make atheism dominate the whole world.

There is no doubt that today, the most important income sources of unbelievers for fighting with Muslims, are Muslims themselves; since the major sale market for unbelievers’ products, is the Islamic countries and if Muslims avoid from buying unbelievers’ products, their economy wheel will stop working immediately. But the reality is that, Muslims will not avoid buying unbelievers’ products; since the

1 . Al-An’am/ 53.

To conclude, only those who move contrary to the main stream society and they have weakened their attachments to the world and they have enforced their attachments to hereafter, will be successful in cognition of the truth and succeed to follow it.

Another impediment to cognition, is “prejudice.” By prejudice we mean some kind of tribal, religious or political attachment that has no wise basis and prevents from being fair in recognizing the reality; in a way that the fanatic person loves his ethnicity or sect or group, regardless of being good or bad, to the extent that he is not able to recognize the goodness or badness of that based on intellect. In this condition, if another ethnicity or sect or group, is better than his ethnicity or sect or group, based on the intellect, he will not accept its superiority; rather he will insist unfairly, on superiority of his ethnicity or sect or group and ignores the reality; like the Jewish people about whom God has said: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ أَكْبَرُ مَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفُرَنَّ هَذِهِم بِهِ وَلَا يَتَذَكَّرْنَ أُولَٰئِكَ سَاءَ حَقْلٌ رَبِّ الْعَالَمِينَ﴾¹, “Didn’t you see those who were given a pleasure of the book and they believe in idolatry and falsehood² and comment about the unbelievers that they are more guided than those who have believed in?!” This is the very ignorant prejudice that once takes over intellect, prevents it from admitting the truth and makes it defend the wrong; as God has said: ﴿إِنَّ جَعَلَ

2 . [Translator note: Arbitration and sovereign ruling of non-God is deemed as Devil's and is called "Taughut."]

﴿الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحُمَةَ حُمَةً الْجَاهِلِيَّةِ﴾¹ “Furthermore those who became infidel placed in their hearts, siding, an ignorant siding”; such as the Arabs before Islam who regarded their tribes as the truth standard and supported it, even if it was an oppressor and also after Islam, they followed the inauspicious political rivalries with the Hashemite, based on the same mentality, which led to rise of disagreements, after demise of the Prophet (PBUH) and brought about a lot of bloody events during the first Islamic centuries and still remains in a different form today.

[The origin and consequences of prejudice]

It is sensible and well experienced that prejudice toward something, makes one support it blindly and confront its dissidents by controversy, lie and oppression; while controversy, lie and oppression, although may make the dissidents voice silent, will not satisfy the intellect and has no value as near; as God has said about this type of people: ﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ﴾² “They dispute with you on the truth after it has been clear, as if they are dragged toward the death, while they are watching” and has said: ﴿فَمَنْ أَظْلَمُ مِمَّنِ﴾³ “Then, who is more oppressive than the one who attributes lies to God in order to mislead the people with things other than knowledge?! Indeed God does not guide the oppressive nation!”

It seems that prejudice, is a combination of ignorance and passions; since a fanatic on one hand has ignorance about his ethnicity or sect or group; meaning that he does not recognize its badnesses and on the other hand has attachment to it, to the extent that he is not willing to recognize its badnesses, rather with a baseless dogmatism, considers its evils unlikely to ever exist. Therefore, once he is informed of its badnesses, he gets annoyed and shows an emotional reaction. There is no doubt that this manner, prevents cognition of the truth. But rather, it is common and evident among Muslims; as a lot of them, due to their unfamiliarity with weaknesses of their beliefs and attachment

1 . Al-Fath/ 26

2 . Al-Anfal/ 6.

3 . Al-An'am/ 144.

to them, are not ready to reconsider them based on intellect and any kind of reconsideration even based on intellect is regarded, as hostile and with bad intentions and therefore, they do not tolerate it and reject it beforehand and the worse thing is that they consider this self-deception and escape from the reality as defending their beliefs, while that is nothing but expression of feelings and expressing feelings, does not prove their beliefs, rather the proof of them is only founded by intellect; since a belief is rendered right or wrong by being abstracted from its essence and it is not affected by the feelings of the believer of that belief; otherwise everyone who is stronger and more loud voiced, would be more right, while this is opposite of evident and certain fact. It is hereby understood that those who are seeking to defend their beliefs by yelling and pounding the table, do not indeed defend their beliefs; since yelling and pounding the table, does not render the beliefs right, should they have already been rendered wrong based on intellect, but even they make their falsehood more obvious; regarding the fact that yelling and pounding the table often occurs when there remains no proof to be expressed, so that its absence is covered, while it is actually making it more obvious; as God has said: ﴿وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتُلُونَ عَلَيْهِمْ آيَاتِنَا ۖ قُلْ أَفَأَتُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَُمُ النَّارُ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ﴾¹ “And when our clear verses are read to them, you will see the obscenity on the faces of those who became infidel! They are about to attack those who read our verses to them! Tell them, how about I inform you of even something worse than that?! A hellfire, which God has promised to those who became infidel and that is a dreadful place!” While a wise man, due to his intellect, seeks for reality and does not get upset once he recognizes it, even though it turns out to be contrary to his mindset, rather he becomes glad and thankful to the person who made its contradiction with his supposition clear; because he has done him a favor and made him achieve his goal. Therefore, regretfully, a lot of Muslims are fanatic about their ethnicity, sect and group and do not tolerate any criticism about it; to the extent that there is no room ever to mention its cons and flattery is regarded as necessary for it; such as those about whom God has said: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا﴾

1 . Al-Hajj/ 72.

“Never assume such thing! Never assume that those who cheer for what they have done and would love to be praised for what they have not fulfilled, will be exempt from punishment, indeed there is a dreadful punishment for them” and those about whom God has said: ﴿صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ﴾;² “They are deaf and dumb and blind, therefore they will not return!”

I have talked to many of them; they do not imagine any good beyond what they have already known and they assume there is no truth beyond what they have already achieved; while what they have already known, are often based on conjecture and what they have already achieved, are not mostly certain and this means that its falshood are likely and therefore, being dogmatic about it is not wise.

This condition is more sensible in some Muslim countries that are more diverse in ethnicity and sect and are less developed; as for instance in Afghanistan, the ethnic and religious prejudice in the shadow of its ethnic and religious diversity is to the extent that there is no room to establish peace and it is hard to form a united sovereignty or to retain it and this has transformed Muslims of that country into a miserable nation.

To conclude, only those who do not have prejudice toward their ethnicity, sect and group and do not trade their conjectural beliefs off as they do their certain beliefs and have the capacity to reconsider them and accordingly abandon them if necessary, should they conflict with truth, are able to recognize the truth.

6. Arrogance

Another impediment to cognition, is “arrogance” meaning a megalomania which appears when one does not see the need for cognition of the truth and eventually leads to obstinacy in accepting it; as God has said: ﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ﴾;³ “It is not so, indeed the human being mutinies, as he sees himself not in need”; since the person who imagines himself greater than what he is, does not recognize his need to cognition and accordingly does not take

1 . Aal-i Imran/ 188.

2 . Al-Baqarah/ 18.

3 . Al-‘Alaq/ 6 & 7.

any action to provide it and he thinks that it is contrary to his dignity should somebody else provide it for him and hence he does not accept it; as God has said: ﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ﴾¹; “In this way God seals on every arrogant unmerciful heart” and has said: ﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا﴾²; “We will ban those who are unjustifiably arrogant on the earth, from our signs, so that when they see a sign they do not believe in it and when they see the way of rectitude they do not follow it and when they see the way of misery they follow it! This is because they considered our signs as lies and they were unaware of them” and has said: ﴿إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾³; “Indeed those who dispute on God’s signs without an authority revealed to them, there is nothing in their hearts but an arrogance that they will never reach! Therefore seek refuge toward God; since He is all hearing and all seeing!”

[Origin of arrogance]

What causes this manner to appear in a human being, is a real or an imaginary superiority that exists in him and he feels proud of it; as some people are proud of their race; like Satan who was the first arrogant, about whom God has said: ﴿قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾⁴; “He said: I am better than him; since you have created me from fire and created him from clay” and some are proud of their reign; like Pharaoh, about whom God has said: ﴿وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ﴾⁵; “And the Pharaoh cried among his people and said: Oh My people! Ain’t Egypt’s government mine and ain’t these rivers flow below my feet?! So don’t you see that?!” And some others are proud of their wealth; like Korah, about whom God has said: ﴿إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ

1 . Ghafir/ 35.

2 . Al-A’raf/ 146.

3 . Ghafir/ 56.

4 . Saad/ 76.

5 . Az-Zukhruf/ 51.

1. “Indeed Korah was from Moses people, so he oppressed them and we gave him some from the treasures, the keys of which, troubled a group of bullies! When his people told him: Do not cheer and eat and drink; as God does not like the drunk cheerers people” and some others are proud of their military force; like rulers of Saba, about whom God has said: ﴿قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ﴾² “They said: we have power and hard warriors and we are at your service, so watch what you command!” and some others are proud of their physical force; like ‘Ad people, about whom God has said: ﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا﴾³ “But the ‘Ad people sought for superiority on the earth unjustly and they said: “Who is more powerful than we are?!” Didn’t they see God who has created them and is mightier than them?! And they denied our signs” and some others are proud of their abundance; like those about whom God has said: ﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنتَصِرُونَ﴾⁴ “Or they say that we are a mass of victorious people” and some others are proud of their knowledge; like those people about whom God has said: ﴿فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾⁵ “So when their prophets came to them with clear signs, they cheered on some knowledge they had and what they ridiculed, encompassed them eventually!”

[Consequences of arrogance]

All these people, will be deprived of cognition of the truth because of their arrogance; since due to thier enjoyment of an ability, they ignore their lack of other abilities and because of being enraptured by one blessing, ignore the things they do not have; otherwise it is clear that no one but God is perfect and everyone who has a strength, has also a weakness and if he does not have one weakness, he has another and the wise man is the person who is aware of both his weaknesses and

1 . Al-Qasas/ 76.

2 . An-Naml/ 33.

3 . Fussilat/ 15.

4 . Al-Qamar/ 44.

5 . Ghafir/ 83.

strengths. However, many of Muslims have become arrogant because of the things they have found in the world and they are arrogant about their wealth, power and knowledge more than anything else; since I have seen different classes of them and I have not found any of them more arrogant than the wealthy, the powerful and the knowledgeable.

[Arrogance of scholars]

Rather their scholars are more arrogant than the wealthy and the powerful among them. Because Muslims respect them more and flatter about them more, to such a point that they have come up with a wrong conclusion and an illusion has formed in their minds that they are more superior to others; whereas basis for superiority in Islam is not knowledge, rather it is piety, as God has said: ﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾¹; “Indeed, most superior among you before God is the most pious among you”, and obviously many of the scholars are not pious; as some of them envy others while God has said: ﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ﴾²; “Or they envy people about what God has bestowed them from his glory” and some of them seek superiority over others, whereas God has said: ﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا﴾³; “We will save Hereafter for those who do not seek superiority nor corruption on the earth, and future belongs to the pious.” And some of them conceal the truth and sell it for a low price, while God has said: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ﴾⁴; “Indeed those who conceal what God has revealed in the scriptures and then sell it for a low price, are inhaling nothing but fire into their bellies and God will not speak to them in judgment day and He will not purify them from their sins and there shall be a dreadful punishment for them.” And some of them do not prevent Muslims from incorrect beliefs and inappropriate deeds whereas God has said: ﴿لَوْلَا بَنَاهُمُ الرَّبَّانِيُّونَ﴾⁵; “How come priests

1 . Al-Hujurat/ 13.

2 . An-Nisa/ 54.

3 . Al-Qasas/ 83.

4 . Al-Baqarah/ 174.

5 . Al-Ma'idah/ 63.

and scholars do not prevent them from their incorrect beliefs and inappropriate deeds?! Indeed this was a disloyal behavior that they were practicing” and some of them live off of people’s wealth unfairly and mislead them from the way of God whereas God has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ﴾¹ “Oh you who are believers, indeed many of scholars and priests live off of people’s wealth wrongly and mislead them from the way of God!” With the above description, absolutely, some of Muslims from among their public are more pious and accordingly more respectable, compared to their scholars. Rather I have not found any group of Muslims that is so much in love to be flattered and complimented more than their scholars. While God has said: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا﴾² “Never assume such thing! Never assume that those who cheer for what they have done and would love to be praised for what they have not fulfilled, will be exempt from punishment, indeed there is a dreadful punishment for them.” To such an extent that many of them sit on chairs higher than them and look upon people with contempt and extend their hands to be kissed and do not stop them when they flatter and prate about them and their body-guards clear their paths ahead of them and push away Muslims from their paths. As for instance, I went to one of them for a conversation and asked him to support me in this mission that I have started to return Muslims to Islam, but he squeezed his face with disdain due to his extreme arrogance and remained silent and his courtier who is responsible to respond in lieu of him in such situations said, his majesty has spent his whole life to return Muslims to Islam and now you have come along so suddenly out of blue and you want to replace him?! I said if his majesty has spent his whole life for doing this job, it is appropriate that he welcomes me joining this job as well, rather than feeling contempt. Because if I do that job as well the conclusion would be fulfillment of his aim and it is obvious that I have not come to replace his position, rather I have come to cooperate with his majesty to return Muslims to Islam and there is no doubt that every single Muslim has a duty in this way. He said, the

1 . At-Tawbah/ 34.

2 . Aal-i Imran / 188.

Qibla¹ of people and deputy of Imam, does not need your cooperation and this job is the duty of the supreme knowledgeable scholars and preeminent references, not the duty of unknown men like you! Then I said, his majesty is the Qibla of which people and minister of which Imam who does not need cooperation from Muslims and who has determined these supreme knowledgeable scholars and preeminent references that you can assert I am not one of them?! Then his majesty stood up to leave, meaning that he does not want to listen to me anymore and I stood up with him as well, then as a usual habit, he extended his hand toward me so that I kiss his hand and then leave, but I pushed his hand down and only shook his hand and then I left, while he was angry with me as to why I did not kiss his hand! This is a manner that is evident among many Muslim scholars and there exist some manners worse than that among them that is not appropriate to be mentioned. It is clear that as long as such mentality is in them, there would remain no hope that they will recognize the truth and their followers will sink into darkness after them accordingly. Just as Sayyid Jamal Al-Din (Died 1314 AH) wrote letters for some Muslim scholars and invited them to be alert against infidel unbelievers and stand against the colonialism, many of them did not respond to him. Because they saw themselves more aware about what to do and what not to do than him, and they found their dignity so higher than him to let an unknown and anonymous man assign them their dos and don'ts!² Even Mirza Hassan Shirazi (Died 1312 AH) who responded to his invitation primarily and released a Fatwa³ that banned tobacco, regretted what he did soon afterwards, because he assumed that Sayyid Jamal Al-Din has deceived him⁴. This is while people of knowledge need to recognize the truth more than others as they have more impact on the society, and they damage and harm more, should they not know

1 . [Translator note: Direction to the city of Mecca toward which Muslims stand, bow and prostrate while in prayer]

2 . To see his letters to them see: Rashid Rida, Tarikh Al-Shaykh Muhammad 'Abduh, vol. 1, page 56 afterwards.

3 . [Translator note: 'Fatwa' is a firm religious verdict that decrees a decision and rules out any contrary.

4 . For information about this event see: Tabatabaei, Role of Sayyid Jamal Ad-Din in awakening of the East, page 62 & 63.

the truth and obviously their unfamiliarity with the truth is not impossible. Because it is possible that one is so expert in one aspect of religion and lacks knowledge in others, and it is not strange that God conceals a fact from a famous scholar and unveils it to another scholar who is not famous. As a group of unbelievers deemed it odd when Quran was revealed to Mohammad (PBUH) in spite of the fact that there were men who were more supreme than him in their eyes. As God has said about them: ﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمٍ﴾¹ “And they said why this Quran was not revealed down to a supreme man from the two cities?!” and has said in their response: ﴿أَنَّهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُلْخِيًّا ۚ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾² “Do they divide your Lord’s mercy?! We have divided their shares in their worldly lives and we have founded some of them in higher ranks compared to others so that some of them will serve some others, and your Lord’s mercy is better than what they are gathering around.” In addition, God does not fear to choose some of His unknown creatures to become an intermediate to guide His servants, as He has said: ﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً ۚ فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾³ “God is not ashamed to bring a mosquito or beyond, as an example. But those who have faith know that this is the truth from their Lord and those who are unbelievers will say, what was God’s intention from this example?! He will guide many and misguide many with that, and He will not misguide any unless the sinners.” Rather it is proved by experiment that most of the sincere friends of God have been unknown individuals, and hence it is in conflict with intellect and it is not conservative to turn back from one’s invitation, merely because of being unknown. Rather God has willed to bestow on oppressed people on the earth and make them leaders who will inherit the earth as He has said: ﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾⁴ “And we have willed to bestow on those who have been oppressed and weakened on the earth

1 . Az-Zukhruf/ 31.

2 . Az-Zukhruf/ 32.

3 . Al-Baqarah/ 26.

4 . Al-Qasas/ 5.

and make them leaders and make them those who will inherit the earth.” With the above description, it is appropriate for community of scholars to give up their ignorant arrogance and do not deem themselves ¹ «بِكُلِّ شَيْءٍ عَلِيمٌ» and remember God’s words that has said: ² «نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۖ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ» “We will raise everyone we will in rank and there always exists a more knowledgeable over a knowledgeable.” As it is not appropriate for their followers to say that it is not possible for the truth to be hidden from their eyes and then gets revealed for someone other than them. Because this is a lie and baseless speech which is not in conformity to religion and intellect, rather is in conflict with common sense and well-examined experiment.

[Arrogance of the people of power and wealth]

This rule also applies to the people of power and wealth; since cognition of the truth is not concomitant with power and wealth, but it is clear that most of power and wealth is under control of people who have less portion of the cognition of the truth and therefore, their refusal from cognition of the truth, on the credit of their power and wealth, is not wise. Rather it is worthy that they make more effort in cognition of the truth, on the credit of their power and wealth, so that due to their extra power and wealth added by their unfamiliarity with truth, lest they cause more harm to themselves and to the society and cause damage to Muslims willingly or unwillingly. This means that the powerful and the wealthy Muslims must make more effort than others in cognition of the truth and must not refuse to admit it, in fear of a loss in their power and wealth, since their power and wealth are there for the purpose of providing their prosperity in this world and in Hereafter and if they do not do that, they will not have any value, and obviously prosperity in this world and in Hereafter, depends on cognition of the truth and admittance of it. As the source of power and wealth in the world, is God and everyone who joins God, has joined the source of power and wealth in the world, and everyone who gets apart from Him, has gotten apart from the source of power and wealth in world and this fact is against what is often imagined; as God has

1 . [Translator note: “Aware of everything”]

2 . Yusuf/ 76.

said: ﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾¹ “Anyone who seeks esteem, the esteem all of it belongs to God” and has said: ﴿يَتَّبِعُونَ عِزَّهُمْ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾² “Do they seek esteem from them?! While all esteem belongs to God” and has said: ﴿وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾³ “The treasures in the heavens and earth belongs to God but the hypocrites are not aware of that” and has said: ﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ﴾⁴ “And there exists nothing, unless its treasures is with us and we do not send out except for a certain amount” and has said: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾⁵ “What is with you will perish and what is with God is everlasting” and has said: ﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ﴾⁶ “God is the rich and you are the poor!”

To conclude, only those will succeed to recognize the truth and will be obliged to it, who consider themselves in need of it and abandon their arrogance due to their possessions in the world; because contrary to what may be assumed, the more their possessions in the world, the more their need to the cognition of the truth, and naturally, the more is their need for cognition of the truth, the more they are required to be humble and have demand for it.

7. Superstitionism

Another impediment to cognition, is “superstitionism.” By superstition we mean, a hypothesis contrary to habit which have no foundation on intellect and religion and it is clear that thinking based on that, prevents from cognition of the truth; since superstition, although it is the most baseless hypothesis, sometimes has more prevalence and penetration than the wise and religious beliefs and contaminates and weakens the wise and religious beliefs. This is while most of Muslims who often do not have sufficient knowledge, are suffering from having such hypothesis; since all the Islamic sects, are contaminated more or less to the superstition and have distanced

1 . Fatir/ 10.

2 . An-Nisa/ 139.

3 . Al-Munafiqun/ 7.

4 . Al-Hijr/ 21.

5 . An-Nahl/ 96.

6 . Mohammad/ 38.

from the Islamic wisdom and realism, by turning toward fantasizing and daydreaming in religious beliefs.

[Superstition among Sufi Muslims]

As for instance, most of the Sufi Muslims, have no basis but enthusiasm for many of their religious beliefs and exactly for this very reason, they do not believe in so much role for intellect in cognition and just like the Salafists, they do not consider it as an authority and compose poems in blaming the intellect; as for instance they say: «پای»
 «استدلالیان چوبین بود/ پای چوبین سخت بی تمکین بود»
 “The people of reason have wooden legs/The wooden legs are so disobedient”¹ and by reasoning, they mean the wise reasoning! While it is certain that God has reasoned in His holy book several times and has informed of reasoning of His prophets and has commanded His prophet to reason as well and has challenged the unbelievers to bring their reasons if they have any and the basis for reasoning in all of these cases, is the intellect. Therefore, it is not clear that if the legs of the people who reason are wooden, then how the legs of other people would be! Because the intellect is the most robust basis for cognition and the other bases are weaker than that and intuition which is regarded as the basis for cognition of the truth among Sufi, if by intuition they mean observing the truth beyond the nature, then it is not in conflict with intellect, rather it is actually one of the means under the service of the intellect which will serve it like the sight sense serves intellect and therefore the efforts of Sufi who are trying to prove that there is a conflict between intellect and intuition are like the efforts of Ahl al-Hadith who are trying to prove religion is in conflict with intellect, both of which have no reality and are nothing but an illusion. Unless by intuition they mean the incomplete and variable enthusiasm of the human being, which due to the imperfection and variability in its essence, may be in conflict with intellect and exactly for this very reason, it cannot be the cognition standard; especially with due regard to the fact that the human being’s enthusiasm, whenever it is not based on their intellect, is multiple to the number of them and regardless of the fact that it is not founded based on intellect, following it will lead to their disagreement which

1 . Molavi Balkhi, Masnavi Ma’navi, the first book, section 105.

is not favorable. Rather it can be said that the enthusiasm with this meaning, is the very passions that may not ever be counted down in number and it is one of the impediments to cognition; as God has said: **«وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ»**¹; **“And who is more misguided than the person who follows his passion without any guidance from God?! Indeed God does not guide the oppressor group!”** It can be understood hereby that the Sufi intention from intuition by heart, where they regard it in conflict with intellect, is the human being enthusiasm; as they sometimes call it “love” and strictly consider it in conflict with intellect and they have said whatever they could in praising the love and in remonstrating with intellect; as for instance they have said: *«دور بادا عاقلان از عاشقان/ دور بادا بوی گلخن از صبا/ گر درآید صد مرچبا»* *«Wise people shall be away from the Lovers/ Furnace smell shall be away from the northeast wind /When a wise man comes to you say go away/ when a lover comes, say you’re welcome»*² or it was said that: *«من کان له عشق فالمجلس مثواه/ من کان له عقل فإياه»* *“Everyone who has love is welcomed at our party/ anyone who has wisdom is not”*³ or it was said: *«در صرصر عشق عقل پشه‌ست/ آنجا چه مجال»* *“In the storm of love, wisdom is weak and bewildered like a mosquito/ There is no chance for wisdom against love”*⁴ or it was said: *«عشق را اندیشه نبود زانکه اندیشه عصاست/ عقل را باشد عصا یعنی که من اعماستم»* *“Love has no thinking since thinking is a stick/ wisdom has a stick meaning that I’m blind”*⁵ or they said: *«بر قاعده‌ی مجنون سرفتنه‌ی غوغا شو/ کاین»* *“Act lovingly and clamorous as Majnun/ as love tells you to hate and be away of wisdom”*⁶ or said: *«عقل گوید گوهرم»* *“Wisdom says I’m gem, breaking gems is not a proof of wisdom/love says take my stone and break the wisdom gem”*⁷ or it is said: *«عشق را با عقل اگر جمع آورند/ سالها»* *“wisdom and love may never unite/ so you should put*

1 . Al-Qasas/ 50.

2 . Molavi Balkhi, Divan Shams, sonnet 172.

3 . Ibid, sonnet 267.

4 . Ibid, sonnet 724.

5 . Ibid, sonnet 1599.

6 . Ibid, sonnet 1876.

7 . Ibid, sonnet 1959.

wisdom aside and take love”¹ or said: «همزیمت همان روز شد شاه عقل / که در شهر
 «the king of wisdom ran away (flee) at the very moment/that the love commander camped in human being’s body”² or
 it is said that: «عقل اگر در بارگاه عشق می‌لافت چه باک/ بر در سلطان سر چندین گدا خواهد
 “No fear if wisdom boasts at the love palace/they break the beggars head at the kings palace”³ or said: «قیاس کردم و تدبیر عقل در ره عشق /
 “I compared (inferred) and found the wisdom tact in the way of love/ like a dew in the sea, so worthless”⁴
 or said : «ما را ز منع عقل مترسان و می‌بیار/ کان شحنه در ولایت ما هیچ کاره نیست» :
 “Do not frighten us from wisdom and bring the wine/the wisdom sheriff is nothing in our land”⁵ or they said: «عقل از سر نادانی با عشق نیامیزد/ با شیر ژیان آهو
 “Wisdom does not mingle with love due to its ignorance/ a deer never fight with the strong lion of love”⁶ or said: «هر که را عقل در
 “Anyone who obeys wisdom in this way/ may not ever find way to sacred zone of love”⁷ or said: «عقل
 “Wisdom has no way to the love solitude/ plebs may not be admitted to the noble’s presence”⁸
 or said: «بر اهل عشق فضیلت به عقل نتوان جست/ که عقل و فضل در این ره عقیده است و
 “no one may have preference through wisdom over the lovers/ as the wisdom and virtue are annoying and intruders in this way”⁹ or
 said: «it’s a mistake to question the love secret from wisdom/the Devil knows nothing about the Holy Spirit”¹⁰ or they said: «شوق را بر صبر قوت غالبست/ عقل را با عشق دعوی
 “passions overcome patience/ quarrel of love and wisdom is futile”¹¹ or said: «the world
 “دانند جهانیان که در عشق/ اندیشه‌ی عقل معتبر نیست»

1 . Awhadi, Rukn Al-Din Maraghai, Poems Divan, sonnet 435.

2 . Ibid, sonnet 447.

3 . Bidel Dehlavi, Poems Divan, sonnet 517.

4 . Hafez Shirazi, Poems Divan, sonnet 471.

5 . Ibid, sonnet 72.

6 . Khawju Kermani, Poems Divan, sonnet 299.

7 . Ibid, sonnet 546.

8 . Ibid, sonnet 571.

9 . Ibid, sonnet 609.

10 . Ibid, sonnet 751.

11 . Sa’di Shirazi, Ghazaliat (sonnets), sonnet 72.

knows that in love/the wisdom thinking is invalid”¹ or said: «ماجرای عقل
 «I asked love about the wisdom story/ love said: It is dismissed and has no command”² or they said: «ای
 «O’ wisdom! Didn’t I tell you that you have no place in love/ one may not rule in the
 Khan’s caliphate”³ or said: «چو شور عشق درآمد قرار عقل نماند/ درون مملکتی چون دو
 «when passion of love appears, there remains no patience for wisdom/ there is no place for two kings in one land”⁴ or said: «عقل را گر
 «if wisdom had thousand proofs/ love still claims it is invalid”⁵ or said: «عشق آمد و عقل همچو بادی/ رفت از بر من
 «love appears and wisdom went away like a wind/ thousand miles away from me”⁶ or said: «حدیث عقل در ایام پادشاهی عشق/ چنان شدست که
 «wisdom’s orders under kingdom of love/ has no value as those of a dismissed agent”⁷ or said: «زان گه که عشق دست تپاول دراز کرد/
 «when love seized the man’s existence/ it proved wisdom’s incompetence”⁸ or said: «رها کن عقل را با حق همی باش/ که
 «leave wisdom and be with the truth/ as the bat eyes bear no sunshine”⁹ or it was said that: «عشق را با عقل نسبت کی توان/ شاه
 «How can you compare love and wisdom/ king commands and doorman commands as well, not comparable though”¹⁰
 or said: «عقل را در عشق ویران کن که در درگاه دوست/ عاشقان را بار هست و عاقلان را بار
 «Destroy wisdom for love as at the divine portal/the lovers are admitted but the wise are not”¹¹ and nonsenses of this kind, mentioning
 of which causes boredom and is not necessary. It is clear that there is
 no meaning behind these beautiful words; since if by ‘love’ they mean
 to love the truth, then it is not in conflict with intellect, rather vice-versa,

1 . Ibid, sonnet 116.

2 . Ibid, sonnet 118.

3 . Ibid, sonnet 136.

4 . Ibid, sonnet 159.

5 . Ibid, sonnet 331.

6 . Ibid, sonnet 344.

7 . Ibid, sonnet 351.

8 . Ibid, sonnet 531.

9 . Shabestari, Golshan-i Raaz, part 7 answers.

10 . Feyz Kashani, Poems Divan (collection of poems), sonnets, sonnet 5.

11 . Ibid, sonnet 167.

it is based on the intellect; considering that without the intellect, no truth will be recognized, so that love of which would be possible and the love that is not based on cognition, is passion.

[Role of Sufi Muslims in expanding lack of wisdom]

It can be said that the Sufi Muslims alongside with Muslim Ahl al-Hadith have had an outstanding role in expanding lack of wisdom among Muslims; the only difference is that Muslim Ahl al-Hadith have been propagators of narration-based religiosity and the Muslim Sufi, have been the propagators of poetic religiosity! Whereas poem is more invalid than conjectural tradition; even further, it is mostly fallacy a dance of words, that due to its harmony, makes the intellect silent, but does not convince it; since it is clear that each harmonic word, is not right, and the truth may not be recognized through such glittery orations; as God has called these type of glittery false words, as “Zukhruf-ol Ghawl”¹ and has considered them, fabricated by the devils for deceiving each other in order to enmity toward prophets and has said: **﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾**² “And this is how we have set for all prophets, an enemy from among Devils of men and Jinn³, some of whom conveys glittery orations to others for deceiving, while if your God willed, they would not do that, therefore leave them with what they fabricate!” Further He has named these type of deceptive sophistries as “Lahw-ol Hadith”⁴ and considers them a cause for an unknowing misguidance from the way of God and ridiculing the way of God and has said: **﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾**⁵ “And from the people, there are some who choose the “vain orations” so that they will misguide from the way of God unknowingly and they will ridicule it; they will be descended a degrading punishment!”

However, many of Muslims have been influenced by the poets as

1 . [Translator note: Glittery orations]

2. Al-An'am/ 112.

3 . [Translator note: Jinns are creatures created from plasma fire and they are the same creatures who were under ruling of prophet Solomon.]

4. [Translator note: “Vain orations”]

5 . Lugman/ 6.

much as they have been influenced by prophets, rather sometimes they cite their poems, in the same manner as they cite verses of the Quran and the role of their composed poems in forming the present culture of Muslims is not deniable; while God has warned explicitly from following the poems, and has said: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ؛ أَلَمْ تَرَ أَنَّهُمْ﴾¹ “And the poets are followed by the misguided people! Don’t you see that they are bewildered in every valley?! And they say things that they do not fulfill?!” As God has not taught His prophet the poems and did not consider it befitting Him and has said: ﴿وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ﴾² “And we did not teach him poems and it is not befitting him”; even God has considered it an insult, to regard the Prophet as a poet and regard that inconsistent to the Prophet’s dignity and has said: ﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ﴾³ “And that is not a poet’s speech; few of you will have faith!” Therefore, it is not an exaggeration to say that, poets like the magicians, are rivals for prophets and have opposed them knowingly or unknowingly; since they have undertaken teaching people, with their sweet and harmonic words, willingly or unwillingly, while teaching people is not their status but is the prophets’ status and the poets do not have the right to cover their teachings with their illusions! Ain’t it for instance, opposing the prophets when a capable poet like a master magician says: «هش دار که
 «Be aware that if you listen to the temptation of the intellect/ you will get out of the paradise as Adam did?!»⁴ While the prophets have regarded the intellect, as the cognition standard and a means to achieve the paradise and they have obviously invited for following it and it is clear that Adam (PBUH), has not disobeyed God, through following the intellect, but has done that by following of his own passion and the poet’s claim about him, is nothing but an accusation; however, it is so beautiful and deceptive that often no one pays any attention to its incorrectness and hence one is not safe from its influence on his soul! This means that the poets infiltrate untrue teachings covered by harmonic and delightful

1 . Ash-Shu’ara/ 224 to 226.

2 . Ya-Seen/ 69.

3 . Al-Haqq/ 41.

4 . Hafez Shirazi, Poems Divan (Collection of poems), Sonnet 494.

phrases to Muslims' minds and make them assume baseless and weak illusions as wise and delicate points, by use of their rhetoric and coquetry power, while their main words, when are transformed into prose and become devoid of colorful ornaments, are in fact similar to a delirium that has no meaning! Therefore, Muslims who do not agree to abandon intellect and in the meantime, love poems and are fanatic about the poets, inevitably interpret their poems and fabricate wise and acceptable concepts for the most undignified poems of them! As for instance, they attribute their words about kissing, necking and coitus, to closeness to God and their compositions about dancing and drinking and singing, to worshipping God, while some of their interpretations are extremely vapid and some of their justifications attribute to the impossible!

Yes Indeed, honestly, among those absurd talkative poets, there have been a few poets who have composed poems based on intellect and have conformed them to prophets' teachings and obviously I am not scorning them; since the human being's words, whenever it has true meanings and nice wording, is complete and complete is nice and lovely; as God has excluded such individuals from the braggart poets and has said: **﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ﴾**¹; **«ما ظَلَمُوا اللَّهَ وَسَيَعْلَمُ الَّذِينَ الظَّالِمُونَ أَيَّ مَنَقَلَبٍ يَنْقَلِبُونَ»** “Except for those who have believed in God and have done worthy things and have remembered God very often and compensated after they have been oppressed, and those who oppressed shall know that to what turning point they shall return!” Anyway, those who say distracted words never compare to those who say considered words, those who have never contaminated their speeches by scorning intellect and have founded their enthusiasm based on intellect and have composed poems in following prophets and for instance have said: «عقل همی گویدم: موکل کرد/ بر تن و بر جانت کردگار مرا/ نیست ز بهر تو با سپاه هوا/ کار مگر حرب و کارزار مرا!// سر ز کمند خرد چگونه کشم؟/ فضل، خرد داد بر حمار مرا/ دیو همی بست بر قطار سرم/ عقل برون کرد از آن قطار مرا/ غار جهان گرچه تنگ و تار شده است/ عقل بسنده است یار غار مرا/ دل ز خرد گشت پر ز نور مرا/ سر ز خرد گشت بی خمار مرا/ پیش روم عقل بود تا به جهان/ کرد به حکمت چنین مشار مرا/ بر سر من تاج دین نهاد خرد/ دین هنری Wisdom says: the Lord gave me power/ to rule on your body and soul/ I have nothing to

1 . Ash-Shu'ara/ 227.

do with passions army/ but to fight for your sake!/ how can I disobey wisdom?/ wisdom preferred me to the donkey/ demon put me in a chain/ wisdom freed me of that chain/ although the cave of the world got full of darkness and disturbance/ wisdom is sufficient as my guide and friend/ wisdom made my heart full of light/ wisdom made my head full of caution/ my pioneer was wisdom such that world/ made me a consultant out of wisdom /wisdom gave me a crown of religion/ religion gave me art of patience/ wisdom and religion secured me/ from the fire and eternal pain”¹ or have said: «چون و چرا نتیجه‌ی عقل است بی‌گمان/ چون و چرا ز جانوران جز تو را کراست؟/ جز عقل چیست آنکه بدو نیک و بد ز خلق/ آن مستحق لعنت وین در خور ثناست/ قدر و بهای مرد نه از جسم و فریبه‌ی است/ بل مردم از نگو سخن و عقل پر بهاست/ بر جانور بجمله سخن گوی جانور/ زان است پادشا که برو عقل پادشاست/ چون تو خدای خر شدی از قوت خرد/ پس عقل بهره‌ای ز خدای است قول راست/ ملک و بقاست کام تو وین هر دو کام را/ اندر دو عالم ای بخرد عقل کیمیاست/ گر تو به دست عقل اسیری خنک تو را/ وای تو گر خردت به دست تو مبتلاست/ تخم وفاست عقل، به تو مبتلا شده‌است/ گر مر تورا ز تخم وفا برگ و بر جفاست/ «argument is the result of wisdom, no doubt/ argument is in no creature but you/ what is wisdom? that of which the goodness and badness of people/ deserve curse and worthy of praise/a man is valuable, not for his body and bulk/but for good words and precious wisdom/to animals, talk as animals/king is the one on whom, wisdom rules/ as you became the god of beasts, through the power of wisdom/so wisdom is truly a gift of God for you/ you wish for eternity and power/ and both, are gained through wisdom in world and Hereafter, o’ the wise man! Wisdom is elixir/ good for you, if you are a slave of your wisdom/ alas, if you captured your wisdom/The intellect is the seed of loyalty that has suffered to you/ if the leaf and fruit of oppression has been achieved for you from the seed of loyalty/justice and truth are the fruits of pure wisdom/ wisdom is the heart’s sunlight and justice is its beam”² or it is said: «بپرس راه ز علم، این نه جای گمراهیست/ بخواه چاره ز عقل، این نه روز ناچاریست/ به چشم عقل ببین پرتو حقیقت را/ مگوی نور تجلی فسون و طراریست/ بخر ز ده‌ی عقل آنچه روح می‌طلبد/ هزار سود نهان اندرین خریداریست» “seek the way from knowledge, as there is no place for losing way/ seek remedy from wisdom, as there is no constraint/ see the light of truth with the wisdom eyes/ Don’t

1 . Nasir Khusraw, Poems Divan (collection of poems), odes No, 5.

2 . Ibid, odes No. 40.

say the light of manifestation is deception and fraud/ buy what your spirit needs from wisdom/ as there is much profit in this deal”¹ or said: «سر بی چراغ عقل گرفتار تیرگی است/ تن بی وجود روح پراکنده چون هباست» “wisdom is captured in darkness without wisdom/ body is scattered without soul like dust”² or they said: «رهنمای راه معنی جز چراغ عقل نیست/ کوش پروین تا به تاریکی» “there is no guide for human being but wisdom/O parvin! Try not to proceed to the darkness”³ And other points like this which smoothen the heart and convinces the intellect.

[Superstition among Shiite Muslims]

To conclude, most of the Sufi alongside Salafists, have risen against wisdom especially by their use of poetry as a weapon and they have paved the way for superstitious and fictional religiosity among Muslims and they have presented an unreal image of Islam which is extremely misguiding; to the extent that their influence over many Islamic groups is evident, like scars on their body, and their footprint is traceable among many of Muslim sects; as for instance, many of the Shiite Muslims, who were influenced by the Sufi reign during the tenth century After Hijra, distanced themselves from an Islamic wisdom and realism and then they have based their religiosity on emotions and they have presented an unrealistic image of Muslim leaders that was far away from the reality. In fact those who were formed from the very beginning in an state of independence from the governing class and for this very reason they had more sincerity compared to those groups affiliated to governing class, always were famous for Islamic wisdom, by following their wise leaders, until a group of the Sufi with Shiite tendencies, dominated over them, and mixed their Sufi beliefs with their wise beliefs and in that way, contaminated the Shi’ism to Sufism. Although before them, there were also some groups with tendency to the Shiite who spoke about the superstitions, while refusing the Islamic wisdom and realism and especially exaggerated about Muslim leaders, but they were always disclaimed and objected by the scholars of the Shiite and they were never considered as representatives of this sect, until when a group of them, with the history of Sufism, took

1 . Parvin Etesami, Poems Divan (collection of poems), odes No. 12.

2 . Ibid, odes No. 9.

3 . Ibid, odes No. 21.

power and made superstitious beliefs official and during more than two centuries of reign, which was longer than the Omayyad reign with its dreadful effects, almost aligned the Shiite scholars with themselves and changed their viewpoints toward leaders of the Prophets' household. Of course, believing in Caliphate of the leaders of the Prophet's household, has a history as long as the history of Islam and it did not arise from the Sufi's reign, but the type of viewpoint of the Shiite followers toward them which is filled with superstitionism and unreality, was undoubtedly influenced by the Sufi's reign; since it has been the Sufi who have placed their masters in a superhuman being status and they have described eccentric manners for them, by which the intellect gets astonished in imaging them! There is no doubt that the Shiite followers, influenced by their illusions, have pictured their leaders as Semi-Gods who have a halo of light around their heads and can vitalize the dead, heal the ill, fulfill their demands and they are aware of what is in the hearts and therefore, it is clear that they imagine them too far away so that they do not think about following them and they have no attention to help them out and they are satisfied by remembering their tragedies and crying for them like children or old women, and they will not recognize them if once they see one of them as who he really is; because in their opinion, the leaders of the Prophet's household, are distinguished in their appearance from others and moreover, they are ¹«بِكُلِّ شَيْءٍ عَلِيمٌ» and ²«عَلَى كُلِّ شَيْءٍ قَدِيرٌ» just like God is.

Unfortunately, most of their scholars are on the same page with their public in this realm; since at least, after the realist scholars like Mohammad ibn Hassan ibn Walid Qumi (Died 343 AH) and wise rationalist scholars such as Mohammad ibn Mohammad Noaman known as Shaykh Mufid (Died 413 AH) and his loyal students such as Sharif Murtaza (Died 436 AH) and Abu Jafar Tusi (Died 460 AH), gradually exaggerating imaginations penetrated in their minds about the leaders of the Prophet's household and after domination of the Safavid Sufi, those imaginations were transformed to their official and common beliefs; to such an extent that today most of the Shiites,

1 . [Translator note: "Aware of everything"]

2 . [Translator note: "Capable of doing everything"]

have no conception of the Shiite sect, except expression of emotional feelings about the leaders of the Prophet's household and do not make any effort in the religion other than delivering exaggeratory poems and eulogies in their glorification and some of them perform some activities during their mourning for their death anniversaries which brings about the weakening for Islam and embarrassment for Muslims. While according to proven history, the leaders of the Prophet's household, were wise and pious people that have had no difference with others in appearance and have not claimed to have miracle or to have knowledge of the unseen and they sought acquittal from those who used to exaggerate about them, so as they hated their enemies and those who denied their merits alike.

Anyway, imagination in the Shiites, have now been so institutionalized that if a Muslim invites them toward realism about the leaders of Islam, they will accuse him of Naasibi'sm! Even the superstition has found roots so deeply among them that if a reformer invites them to correct a belief or action, they will request him to bring a miracle for them instead of requesting to bring his wise and religious reasons and they will request him to do a supernatural performance instead of the best word and yet they expect it in a way that it may be done by any itinerant soothsayer or novice magician!

As I wrote letters to some of them and invited them to accompany me to return to Islam and I mentioned my wise and religious reasons for doing such a blessed act, but they wrote back to me and said, they would only accompany me if I read their minds or if I inform about their secrets; and I did not know whether to laugh or cry at this reply! Because I did not claim to be a prophet nor I invited them to a new religion. Therefore expecting a miracle from me would only rise from a confused mind that is full of superstitions. Regardless of the fact that it is also possible to inform about minds or hidden actions by sagacious people and priests as well and hence, this is not a proof that one is right! As some deceitful people have already gathered many of them by abusing this very baseless expectation and utilizing magic and abnormal acts and they have dragged them into following them in doing unwise activities and they have spent their wealth, life and dignity for their false claims.

[Superstition among Salafi Muslims]

Anyway, this is a deadly disease that has surrounded the Shiite's hearts and made the cognition of the truth, extremely difficult for them and it is clear that its origin is nothing but superstitionism. Although these types of vulgar approaches are not attributed to them only and other groups of Muslims are also more or less contaminated by them; to the extent that even among the Salafists, despite their narrow-mindedness and rigidity, there exist lots of superstitions and some decrees issued sometimes by their Muftis, are like deliriums; Because plenty of superstitions have diffused into their narrations and their lack of wisdom is the origin of all miseries; regardless of the fact that, some of their decrees are issued to the order of the oppressors and are for the purpose of insulting Islam and do not have any basis in their own narrations, considering that some of them, are hypocrites and laborers of the oppressors and intentionally attribute lies to God and His prophet.

[Concluding the impediments to cognition]

In conclusion, the superstitionism is one of the greatest impediments to cognition of the truth and return to Islam and alongside previous impediments, has a major role in emergence and increase of Muslims' problems. Although the impediments to cognition is not limited to these seven items and other items can be mentioned as well, but it seems that all other items are slighter than these items and may be easily classified thereunder; as for instance moral decline, is one of the greatest impediments to cognition and also one of the greatest preventive factors for return of Muslims to Islam and yet it is obviously originated from ignorance, worldliness and passions.

However, what is definite is that for the purpose of cognition of the "Best Word" and return to pure religion, the Muslims have no alternative other than fighting against these impediments and it is necessary to start a widespread cultural movement through cooperation together, to fight against ignorance, imitation, passions, worldliness, prejudice, arrogance and superstitionism in all its manifestations and concentrate their whole political, economic and propaganda plans

on it, in order to pave the grounds for reforming of Ummah¹ and realizing Islam's aim. Although, accomplishing this project in a social way, requires the assistance of Muslim rulers, while most of them are presently traitors and do not carry out such an assistance; therefore, it is more practical to start this reform movement, individually; in a way that each Muslim removes these impediments from himself, individually or alongside his family and friends, so that his guidance toward the truth will be possible, with the existing requirements; as God has said: ﴿قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شِئْءٍ وَفِرَادَىٰ تُثَمَّ تَتَفَكَّرُوا﴾²; “Tell them that I advise you only to one thing: Rise for God in groups of two and alone and then think” and has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾³; “O' you who believe! Restrain yourself and your household from the fire, the wood of which is the people and stones”; due to the fact that the guidance on behalf of God shines like the sun over all people, but only those who have seeing wide eyes and push aside the veils off of their eyes, will benefit from it.

1 . [Translator note: Nation of Islam]

2 . Saba/ 46.

3 . At-Tahrim/ 6.



Part two

**Return to Islam; Necessity and
feasibility**

Necessity of return to Islam

Necessity of return to Islam will be revealed when the necessity of performing Islam on one hand and non-performance of Islam by Muslims at present, on the other hand becomes evident; since as long as these two introductions have not been clarified, talking about return to Islam, is meaningless; with due regard to the fact that return to Islam is necessary when Islam in the meaning of special opinions and laws, is regarded as the source of Muslims' felicity in this world and in Hereafter and their salvation from their material and spiritual problems, not the source of Muslims' cultural decline, political passivity and economic backwardness, as the infidels believe so; since in that case, getting rid of Islam, even while respecting it apparently, as some of the Muslim governments are seeking that, is already determined and a call for return toward it, is not favorable and will be disregarded and opposed by Islamophobes. As it will make sense only when it is admitted that Islam has not been realized among them, as a cause for Muslims' felicity and their salvation from their material and spiritual problems; whereas if it was realized among them, the intended felicity and salvation was naturally fulfilled for them, in respect of its natural and definite result, while it is not absolutely fulfilled for them and their problems are evident in different aspects; to the extent that the effort for acquitting them from this accusation and defending their beliefs and deeds, is nothing but evasion and objection against the evident; since it is evident that there are extended and deep problems among Muslims and their existence is naturally caused either by lack of sufficiency of Islam for solving them or caused by non-realization of Islam!

In the meantime, those who do not believe in Islam, think that Islam does not have the necessary sufficiency for solving Muslims' problems; meaning that Muslims have realized Islam, but Islam is

not capable of solving their problems, rather it is itself the factor for creation or increase of their problems and therefore, there is no other alternative but abandoning Islam and resorting to other fundamentals. Therefore, they call openly for separation of religion from the world and consider Islam in society, an impediment to its development and progress, and make effort for replacing Islam's beliefs and laws with human being opinions and laws. On the opposite side, those who believe in Islam know that Islam is a perfect and felicitous religion and is capable of solving material and spiritual problems of Muslims; if it has not solved these problems yet, the reason is that its original has not yet been performed as it really should be, or the entire of it with all its components has not yet been realized. Therefore, there remains no other remedy for them but realizing the original Islam and setting its entire as their aim and make their efforts to achieve it and this is what we mean by return to Islam.

Necessity of performing Islam

Undoubtedly, those who believe in Islam and regard performing it necessary in order to achieve felicity and removing the problems, are right; as God has commanded to it and said: ﴿أَنِ أَقِمْوَا الدِّينَ وَلَا تَتَفَرَّقُوا﴾¹ “That you perform the religion and do not disperse about it” and has said: ﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ﴾² “And if they have performed the testament and Bible and what was revealed to them from their God, indeed they would have enjoyed blessings from over their heads and under their feet”, but as it became clear, performing Islam in two ways is sufficient and achieves the purpose:

1. Performing the original Islam

Performing Islam, causes achieving the felicity and salvation from the problems only when the original Islam is performed; due to the fact that all the beliefs and laws attributed to Islam, is not from Islam; since Islam is an independent external fact originated from the will of God, and God's will is appropriate with His perfection and accordingly

1 . Ash-Shuraa/ 13.

2 . Al-Ma'idah/ 66.

has no companionship with the will of others which is incomplete and therefore, the will of others may not be the source of belief and law, alongside His will and any belief and law which is not originated from His will, is not complete and for this very reason may not guarantee human being's felicity and salvation. Therefore, it is very important that original Islam, apart from the beliefs and laws raised from will of others, be performed throughout the world; since performing the beliefs and laws raised from others' will although it be with goodwill and beside Islam's beliefs and laws, is not performing Islam and accordingly does not have the good results and outcomes of it, rather vice-versa, has bad outcomes and results which is the consequence of the human being imperfection and may be imagined to be from Islam, due to its attribution to Islam, and shows it inefficient. Therefore God has emphatically said that: ﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾¹; "Beware that the pure religion is for God"; meaning that obviously the impure religion, is not for God and may not be attributed to Him, although some part of it was issued from Him; since whatever is issued from God, is in fact a pure collection and an impure collection which arises from contaminating God's will with others', is not issued by Him and therefore existence of some original elements in it, is not sufficient for attributing it to God; whereas God is clean and is transcended of any unclean thing. Moreover, those original elements are affiliated and attached to other elements and form a unit complex beside them and due to this very combination and close relationship, are not followed by favorable results of God's will and therefore, as if they are not original elements at all, practically.

Accordingly, God has considered being the entire religion for Him and not only some parts of it as the Islam's goal and said: ﴿وَقَاتِلُوهُمْ حَتَّىٰ﴾²; "Fight with them until there remains no discord and the entire religion will be for God!"

It is understood hereby that Islam, whenever it is mixed with non-genuine beliefs and laws, has no connection with God as an entire and practicing it is not adequate; since anything which is created from compiling the Islamic and non-Islamic elements, is not Islam

1 . Az-Zumar/ 3.

2 . Al-Anfal/ 39.

in reality, but is a new innovation which is indulgently called Islam and accordingly performing it, is not performing Islam, although considered commonly as performing Islam. Therefore, God has not even permitted His prophet who is infallible, to mix any opinion or law originated in his human being will with the beliefs or laws arising from the divine will and has threatened that in case of occurring the slightest interference on his part as a human being, He will ignore other pure preaching efforts of him and will punish him in the hardest form possible; as He has said: **﴿وَأَنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيتَ إِلَيْكَ لَيَتَفَرَّقِي عَلَيْنَا غَيْرُهُ ۖ وَإِذَا لَاتَخَذُوكَ خَلِيلًا؛ وَلَوْ لَا أَنْ تَشِينَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا؛ إِذَا لَأَذَقْنَاكَ ۖ﴾**¹ “And you were about to be deceived from what we have revealed to you, so that you attribute something other than that to God and at that time, they would certainly make friendship with you; and if we have not made you stable, you were about to tend toward them; then we would have certainly caused you to taste twice in life of this world and twice in death and then you would have no supporter for yourself against us!” As He has said: **﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ؛ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ؛ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ؛ فَمَا مِنْكُمْ مِنْ أَحَدٍ ۖ﴾**² “And if he attributed some sayings to us; we would have certainly put him in hardship; then we would cut his heart vessels; then no one of you would be his guardian!” It is not far-fetched that God’s approach toward people other than His prophet, would be more severe than this, if they committed the same act! As God has emphasized so many times on necessity of “Sincerity in Religion” to the meaning of performing it purely, and even has restricted His worship to it and said: **﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ۖ﴾**³ “Call God through making the religion pure for Him, even if unbelievers disliked that” and has said: **﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ﴾**⁴ “He is the ever living, that there is no other God but Him; therefore call Him while you make the religion pure for Him; worship is for God, who is the Lord of the worlds” and said: **﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ۖ﴾**

1 . Al-Isra/ 73 to 75.

2 . Al-Haqq/ 44 to 47.

3 . Ghafir/ 14.

4 . Ghafir/ 65.

﴿وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾¹ “And they were not commanded but to worship God through making the religion pure for Him and to tend toward the truth and to have prayers and pay their Zakat and that is indeed the true religion!” This clearly suggests that worshipping God through a religion not purified for Him and mixed with things other than the beliefs and laws arising from Him, is not sufficient and is not bound to His divine command and hereby the corruption or non-acceptance of the acts of worship that are based on conjecture or mixed with innovation, is understood; since the conjectures are not from Islam, and an innovation in the worship, voids the entire of it.

2. Performing the entire of Islam

In addition to performing the original Islam purely and away from unreal beliefs and laws, performing the entire of Islam completely and away from division and discrimination, is necessary; since Islam, is a connected and conjunct collection, like a detailed system and linked chains, that each part of which is legislated in consideration to another part, in a way that once one part is disregarded, other part may has not ever been able to be legislated or even its legislation would very likely defeat the purpose; such as the beads that each were made on the credit of a part of the whole and none of them is valuable by itself and is not useful but in form of the whole and therefore, existence of its parts, is alongside existence of the entire of it and with the decline of the entire of it, its parts will also be destroyed. Accordingly, the parts of Islam are also legislated on credit of its entire and are not useful except in case of performing it entirely, even probably in case of non-performance of it entirely, performing some parts of it alone, is harmful; such as a number of medicines that a doctor has prescribed all together accounting for their synergistic effects and consuming one separately from another, is harmful; as God has said: ﴿وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾² “And we reveal something from the Quran which is remedy and mercy for the believers in God, while it will add nothing but harm to the oppressors!” This means that the Quran, although it is naturally appropriate for remedy and mercy,

1 . Al-Bayyinah/ 5.

2 . Al-Isra/ 82.

it is harmful for oppressors who do not perform it either in whole or in part. Therefore, God has warned His prophet, not to leave a part of Islam's laws due to oppressors' desires and has said: ﴿وَإِخْذَرَهُمْ أُنْ﴾¹ “And beware of them, not to prevent you from some part of what God has revealed to you”; As, after God has commanded His prophet to propagate it, after revealing a law of the Islam's laws at the end of his life, and apparently warned him that in case of not propagating it, it is the same as if he has not propagated his whole prophetic mission, as God has said: ﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾² “O' You the Messenger! Propagate what has been revealed to you from your Lord; since if you do not do so, you have not propagated His divine mission and God will protect you from among the people! Undoubtedly, God will not guide the unbelievers group!” As when the Prophet propagated that decree at the end of his life, He said: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾³ “Today I completed your religion for you and concluded my grace to you and I chose Islam for you as the religion” it means that until that day and prior to propagation of the mentioned decree which was the last decree of Islam, the religion was not completed and the grace was not concluded for Muslims and God had not yet chosen Islam for them as their religion; since He is complete and accordingly prefers the complete religion and does not like the incomplete Islam, a part of which is deficient, for Muslims; since such Islam, may not help its followers achieve perfection, due to its deficiency, rather due to lack of solidarity and coordination among its parts, it paves the way for contradictions and corruptions and therefore, commitment to the incomplete Islam, if it is not more hazardous than non-commitment to Islam, is not less hazardous than that; as Muslims, have greater problems than others in most of the areas and this is because of their commitment to the incomplete Islam. It is clear indeed, that this does not bring about necessity of abandoning Islam, but vice-versa brings about necessity of performing it in a complete manner; since

1 . Al-Ma'idah/ 49.

2 . Al-Ma'idah/ 67.

3 . Al-Ma'idah/ 3.

God, due to His perfection, has made it complete and has informed of its perfection and if any deficiency was made in it that caused lack of development of Muslims, was not caused by God, rather was originated from Muslims themselves; whereas they have taken some parts of Islam and left other parts of it and have not performed the entire of it completely, while God has warned clearly about this and has said: **﴿اَقْتُمُونْ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ اِلَّا جَزِيٌّۖ﴾**¹ **“Do you believe in some part of holy book and disbelieve in other part of it?! What is the punishment for one who does such a thing, other than abjection in the worldly life and that in the resurrection day will be returned to the severest punishment and God is not unaware of what you do!”** It is clear that Muslims’ abjection in the worldly life, is the outcome of this very selective action toward Islam and therefore, returning them to the severest punishment in Hereafter, is certain, based on God’s promise. As God has threatened explicitly, those who have a discriminative approach in religion’s area and has considered performing of some parts of the Quran, apart from other parts, as an inadmissible deed, and has said: **﴿كَمَا اَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ؛ الَّذِيْنَ جَعَلُوا الْقُرْآنَ﴾**² **“As we have revealed to the discriminators; those who divide the Quran in parts; so swear to your Lord that we will call all of them to investigate; about the deed they have been doing!”** But He has considered those who have divided their religion and have not held the entire of it as a comprehensive unit, as alien outcast from His prophet and said: **﴿اِنَّ الَّذِيْنَ فَرَّقُوا دِيْنَهُمْ وَكَانُوا﴾**³ **“Indeed, those who have torn their religion into pieces and became divided into groups have nothing to do with you! They have to deal only with God and He will then inform them of what they have been doing!”**

Consequently, performing Islam causes achieving prosperity and a relief from problems, only when the entire of it is performed as a unit law; with due regard to the fact that Islam is indeed a unit law and the parts existing in it, are like parts existing in a device that despite their

1 . Al-Baqarah/ 85.

2 . Al-Hijr/ 90 to 93.

3 . Al-An’am/ 159.

plurality, create a unit device and lack of function of each of them, affects the function of other parts and prevents the entire of that device from proper function.

[Feasibility of performing the entire of Islam]

It may be considered that performing the entire of Islam, is not feasible and in this way, there remains no remedy except performing some part of it but when performing a part of it was not adequate, then it will be a dispersion which is impossible; but it is clear that this is a delusive notion; since surely, God has not set anything in Islam, due to His wisdom and mercy, performing of which is not feasible; but setting everything in Islam has been with the aim of performing it and it is clear that setting something in Islam performing of which is not feasible, is vain and therefore, will not be issued from God.

Moreover, there is no doubt that God has commanded to the entire of Islam and not only a part of it, and it is evident that His commandment to an infeasible thing, is impossible; since it is in contradiction with His divine wisdom. Furthermore, in the entire of Islam, nothing is claimed, believing or performing of which is inherently impossible per se. However, the only reason that can be mentioned for impossibility of performing the entire of Islam, is impossibility of having all knowledge toward the entire of it; due to the fact that knowledge of the entire of Islam, is necessary for performing the entire of it and it is certainly only possible for someone who has legislated it and therefore, knowledge of Muslims toward the entire of it and accordingly their performing of the entire of it, is not feasible. But truly this reason is also rejected; since surely God has made it obligatory for all Muslims, to perform the entire of Islam and therefore, since it is contingent on knowledge of the entire of Islam, only the necessity of teaching the entire of Islam necessitates upon God, not removing the incumbency of performing the entire of it; this means that due to the necessity of performing the entire of Islam and since it is contingent on knowledge of the entire of it and the inherent exclusivity of this knowledge to God, it is necessary for God to make the knowledge of the entire Islam possible for Muslims in a way, so that they would have no excuse against Him for not performing the entire Islam and accordingly being placed in misery and problems. It is clear that this teaching, is

inevitable and certain and therefore, it is possible in two forms: Either God will make all Muslims, directly know the entire of Islam, or He chooses some of them for this matter so that others may learn the knowledge of the entire of Islam indirectly from them. As it is certain that God has not let all Muslims directly know the entire of Islam, it is clear that, He has given the knowledge of the entire of Islam to some of them and it is therefore obligatory for others to know them and learn from them. Due to the fact that knowledge of the entire of Islam is specified to God, they are inevitably either the prophets who have received the knowledge of the entire of Islam directly from God or are connected to them, who has indirectly received the knowledge of the entire of Islam from the prophet and those people, on the credit that they are representatives of God in teaching the entire of Islam, are the Caliphs¹ of God among Muslims. It is hereby understood that God has set a successor on the earth; as He has mentioned as His procedure and has said: ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾², “I set a Caliph on the earth” and it is clear that this successor, whenever he has knowledge about the entire of Islam and obliged to teach it, can teach the entire of it to Muslims and make it practicable for them and it is clear that in this way, learning from him is obligatory for all Muslims. Based on this, it is necessary that earth shall never be empty of such a successor; since his absence, although for a short time, requires impossibility of knowing and accordingly performing the entire of Islam during that time and according to this fact that such an impossibility will be referred back to God and would serve as the cause for Muslims’ loss which is not possible and God is purified of that. Yes, when such a successor is set among Muslims, but they do not know him due to their fault, and do not make him affluent of teaching, there will be no objection to God and in this case, their dispersion will be possible; since the dispersion, whenever it is originated from the Muslims’ deed and not originated from the divine action, is possible; in a way that performing some part of Islam due to their fault in obtaining its prerequisites, is now impossible and performing other parts of Islam without performing it, is not adequate; nevertheless, such condition,

1 . [Translator note: Successors]

2 . Al-Baqarah/ 30.

by regarding the possibility of removing fault of Muslims, will be removable; as God has said: **﴿ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُخَفُّوْا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ﴾** ¹ “They were beaten by humiliation and misery everywhere they are, unless near the string of God and a string of the people and they were stricken by the rage of God and were beaten by the misery” and has said: **﴿إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرَهُ مَا فِي أَنْفُسِهِمْ﴾** ² “Undoubtedly, God will not transform anything for a nation, until they transform something within themselves!”

Briefly, performing the entire of Islam is as much feasible as it is necessary, except that it is dependent on knowledge of the entire of it and knowledge of the entire of Islam, is possible for its divine legislator and is inevitably received from Him and He has either given it to all the followers of Islam, which is not so, or has bestowed it to some of them so that others will obtain it from them and He has inevitably done this very latter, since He has not done the former and therefore, knowing those people is essential for reception of knowledge about the entire of Islam, and it is possible, for this very reason; it means that the necessary means for knowing them must have been adversely issued by God inevitably and it is researchable; as the necessary ways for accessing them, has been put in place by God as well and may be followed up and this is something that we will talk about Insha'Allah.

[Performing some parts of Islam is contingent on performing the entire of it]

It is hereby understood that performing some part of Islam solely while the other parts are not performed, is problematic; since each part of Islam was legislated on the credit of performing the entire of it and is in accordance with other parts of it and it will accordingly be useful and performable only when all parts that are connected to it, have been performed; regarding the fact that Islam's parts, are interdependent and they have impacts on each other and are influenced by each other and whenever some of them are not performed, performance of others would be ineffective, even probably harmful. As for instance, the punitive laws of Islam, have been put into place on the

1 . Aal-i Imran / 112.

2 . Ar-Ra'd/ 11.

credit of complete realization of Islam, in accordance with time and location that the other laws of Islam were also in effect as preventive factors and with those laws being in effect, there will be no cause for committing crimes and accordingly once a crime is committed in this condition, it is unnatural and requires due punishment. As for instance, the judgment for amputation of the thieves' hands, is set upon the credit of complete realization of Islam and appropriate to the time and location that the economic laws of Islam and preventive actions of it such as fair distribution of the wealth and taxes such as Zakat and Khums have been performed; not in the time and location where the economic laws of Islam have not been performed and the wealth distribution is oppressive and the taxes such as Zakat and Khums are not being paid as it should be and hence there is exigency for theft and its impediment is absent. This means that if one commits a robbery at the time of a non-Islamic ruling and a location where the original and general laws of it are not administered, one is not entitled to the due punishment for robbery and execution of that punishment toward him, is unjust and contrary to the legislator's purpose. As execution of other punitive laws, is pending on realization of Islamic government and administration of the original and total laws of Islam and before that, it is not useful and is inappropriate; since God has legislated those laws to be executed in His government and in accordance with a certain time and location that someone on behalf of Him, with complete knowledge of all of it and complete capability for conforming it to its instances, holds office and administers His government based on that and manifests His justice; as the major executor of the laws at the time of revelation, has been the prophet and this reality has influenced the legislations and has been observed in their legislation; to the extent that it is not far-fetched that if those laws were revealed for someone other than his highness or even someone just similar to him, they would have had a different nature. This means that performing the Islamic Hadds¹ by those who do not know the entire laws of Islam and are not capable of administering all of them, is not permissible, without the legitimacy for non-performing the Islamic Hadds by them be permissible; since performing the Islamic Hadds

1 . [Translator note: Prescribed punishments]

by them, is obligatory in addition to performing the entire of Islam and performing the entire of Islam by them, is possible only through following someone who has the knowledge of the entire of it and this person, as it was made clear, is God's successor on the earth and has been informed of the entire of Islam by Him and hence is His mediator in administering His reign.

Reality of non-performance of Islam

From all the above, it can be understood that Islam, after the Prophet (PBUH), has not been performed yet and this is a certain and evident fact; since the original and entire of Islam, has not got the opportunity to be performed, due to different reasons and accordingly as long as this condition sustains, Muslims' felicity and their relief from their problems, is not possible. Therefore, cognition of the causes of this situation and motivations of deviation from the genuine and entire of Islam, for the purpose of return to the pure and complete Islam, meaning performing it after its annihilation, is useful; since it is clear that Muslims, due to their divine nature and their human being nature and also due to their attachment to Islam, have been willing to perform the genuine and entire of Islam and therefore, their failure in this matter, has not been possible, unless due to the impediments that emerged against it after the Prophet (PBUH).

Yes, indeed, the demise of the Prophet (PBUH) and absence of his highness, has been a great sorrow and has had dreadful outcomes; as God has informed of that and had said: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾¹ "And God is not the one who punishes them so long as you are among them" and had said: ﴿أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾² "If he dies or gets killed, will you go backward?! While any person who goes back, will not cause any harm to God and God will reward His grateful servants!"

1 . Al-Anfal/ 33.

2 . Aal-i Imran / 144.



Part Three

Return to Islam; Impediments

Undoubtedly, the thing which prevents the return of Muslims to Islam at present, is the very thing which prevented them in the past from performing it; since Muslims, due to their habit, refrain from returning to something, from which they have turned away in the past; as God has said: ﴿فَمَا كَانُوا لِلْيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ﴾¹ “So they could not believe in what they have already denied in the past” and has said: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾² “And we will turn their hearts and eyes away, so as the first time that they did not believe in that and we will leave them in their rebellion so that they go bewildered”; as this refusal from performing Islam, is an inauspicious heritage from their forefathers; since they have not performed Islam at their own time, and made the way of performing it for those who come after them, narrow and dark and now these people who are followed by them, find themselves inside a fire which has been set for them; as God has said: ﴿أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً﴾³ “Or you say that, our forefathers have been polytheists beforehand and we were their children after them, so do you destroy us due to what the followers of the falsehood has done?!” while undoubtedly, they have an authority and an obligation, so as their forefathers had an authority and obligation and they are in the same situation as their forefathers were, so that it will be clear that which of them are more honest in that; as God has said: ﴿أَمْ حَسِبْتُمْ أَنْ﴾⁴ “Did you think that you enter the Paradise, without being encountered by what your predecessors have been encountered?!” and has said: ﴿فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ﴾

1 . Yunus/ 74.

2 . Al-An'am/ 110.

3 . Al-A'raf/ 173.

4 . Al-Baqarah/ 214.

﴿ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ﴾¹ “So do they expect anything other than the days of those who were living before them?!” and said: ﴿لَنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾² “Then we have set you as successors to them on the earth to see how you will act” and has said: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ﴾³ “The one who have created death and life to examine which of you are more benefactor?!” Therefore, they have to observe their forefathers’ status after the Prophet (PBUH) till now and to learn from their negligence and faults that led to non-performing of Islam at their own time, so that in this way, they may perform what did not have the opportunity to be performed and to return to it after the long-lasting interval; as God has commanded to that and has said: ﴿قُلْ سِيرُوا﴾⁴ “Tell them explore on the earth to see how was the fate of those who have passed away”¹, and has said: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ﴾⁵ “Didn’t they explore on the earth to see the fate of those who were before them”; despite those who consider it inadmissible while being foolishness and obstinacy to observe the circumstances of the predecessors, and regard it as the source of disrespect to them and also a cause for Muslims’ misguidance, so that by this guile, they can prevent them from cognition of the truth and keep them in delusion and ignorance, while showing themselves as their gracious, by hypocrisy; like those about whom God has said: ﴿بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلْ﴾⁶ “But for those who have been polytheists, their guile was ornamented and they were prevented from the way and whoever God misguides, there will not be any guidance for him” and has said: ﴿وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾⁷ “And undoubtedly these people will indeed prevent those from the way, while they think that they are guided, but they are not!”

1 . Yunus/ 102.

2 . Yunus/ 14.

3 . Al-Mulk/ 2.

4 . Ar-Rum/ 42.

5 . Ghafir/ 82.

6 . Ar-Ra'd/ 33.

7 . Az-Zukhruf/ 37.

Causes for non-performance of Islam

But the most important causes and motivations of non-performance of Islam after demise of the Prophet (PBUH) to present, has been as the followings:

1. Disagreement among Muslims

The first cause for non-performance of Islam after the Prophet (PBUH), is the disagreement among Muslims after his highness; since they lost their correlation very soon after his highness and divided into sects, like those who were before them and each sect was attached to his own beliefs and deeds; while God had warned them clearly and frequently from doing that and had said: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾¹ “Do not be like those who were divided into sects and disagreed with each other, after clarifications were revealed to them and there will be a great punishment for them” And has said: ﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ؛ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾² “Do not be from among the polytheists; of those who have divided their religion into sects and groups; and each group was attached to what it had!” But they forgot God’s warning and rebelled on His command and after the Prophet (PBUH), while his highness was not yet buried, disagreed on his succession and this was the origin of all their disagreements after his highness which continues increasingly to the present and therefore, despite the reluctance of some of them, deliberation about it is very important and it can be investigated. Historically, due to the Mutawatir narrations, it is clear that the companions of the Prophet (PBUH) disagreed about the government after his highness to be administered by whom; in a way that a group of them regarded the government after his highness to be administered by the Prophet’s household and another group considered the government to be run by others, while such a disagreement among Muslims, is extremely surprising and unexpected; since there is no doubt that the government in Islam, is for God and does not belong to anyone but Him and this is regarded as one of the most clear and necessary fundamentals of Islam; as God has emphasized and has

1 . Aal-i Imran / 105.

2 . Ar-Rum/ 31& 32.

said: ﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾¹; “The ruling is only for God” and has said: ﴿لَهُ﴾²; “Be aware that the ruling belongs to God” and also has said: ﴿لَهُ الْحُكْمُ﴾³; “Worship in this world and in Hereafter is for God and ruling is for Him” and has said: ﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾⁴; “So the ruling is for God, the supreme, the great” and has said: ﴿لَهُ الْمُلْكُ﴾⁵; “The ruling belongs to Him and worship is for Him and He is mighty of everything” and has said: ﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ﴾⁶; “He is your God for whom the ruling is, there is no God other than Him, so to whom you turn away?!” Therefore, it is certain that the sovereignty is exclusive to God and no one has any participation in that with Him; as He has said: ﴿مَا لَهُمْ﴾⁷; “They have no other guardian but Him and He does not share His government with anyone else” And has said: ﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾⁸; “The one who has the reign of the heavens and the earth and has not had any child and has no partner in His ruling” and has said: ﴿ذَلِكُمْ﴾⁹; “That God is your Lord for whom the ruling is, and those whom you call, do not own a date’s kernel thread!” This means that human beings have no portion of the ruling even to the slightest amount; as God has questioned as a sign of implausibility that: ﴿أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾¹⁰; “Or do they have a share in the ruling so that in this way, they would not give a slightest amount of care to people?!” Rather the ruling, is totally specified to God; since He is the only one who has created this world and knows its necessities and is mighty of fulfilling them and it is clear that He applies His sovereignty, not through the existential

1 . Al-An’am/ 57.

2 . Al-An’am/ 62.

3 . Al-Qasas/ 70.

4 . Ghafir/ 12.

5 . At-Taghabun/ 1.

6 . Az-Zumar/ 6.

7 . Al-Kahf/ 26.

8 . Al-Furqan/ 2.

9 . Fatir/ 13.

10 . An-Nisa/ 53.

This is completely natural and comprehensible that the ruling of God will only be realized when appointing a ruler is carried out by Him; since as long as appointing a ruler is carried out by others and not by Him, the ruling is not considered to be for Him and this is the

1 . Al-Baqarah/ 30.

2. Saad/ 26.

3 . Al-Baqarah/ 247.

4 . Aal-i Imran / 26.

5 . Al-Baqarah/ 247.

very thing that He has mentioned: ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾¹ “Blessed be the one who has the ruling in His hands and He is mighty of doing everything” and has said: ﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾² “So glory be to God who has the ruling of everything in His hands and you will be returned to Him” and has said: ﴿قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾³ “Say who is the one who has the ruling of everything and He shelters and is not sheltered, should you be wise and know it!” Therefore, belonging of the ruling to Him, practically has no meaning but relying of it on His authority, regardless of others’ authority; as He has said: ﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ﴾⁴ “And your Lord creates and chooses anything He wills and they have no right of choosing on that; God is more pure and more prominent than what they associate with Him!”

In other words, return of ruling in Islam, is toward permission of God, even issuance of no affair has legitimacy except if it returns to His permission and this is one of the most important fundamental rules in Islam; as He has emphasized frequently and has said: ﴿أَلَا إِلَى اللَّهِ﴾⁵ “Be aware that everything will be returned to God” and has said: ﴿وَالِلَّهِ اللَّهُ تَرْجَعُ الْأُمُورُ﴾⁶ “And everything will be returned to God.” And has said: ﴿وَالِلَّهِ اللَّهُ عَاقِبَةُ الْأُمُورُ﴾⁷ “And everything will be ended to God”; and has said: ﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ﴾⁸ “The ruling of the heavens and earth is for God and will be returned to Him!” This means that the basis for legitimacy in Islam, is God’s permission and anything which is not returned to God’s permission, is not considered Islamic and accordingly does not lead to His Heaven and forgiveness; as He has clearly said: ﴿وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ﴾⁹ “And God invites to Heaven and forgiveness on His permission”; meaning that

1 . Al-Mulk/ 1.

2 . Ya-Seen/ 83.

3 . Al-Mu’minun/ 88.

4 . Al-Qasas/ 68.

5 . Ash-Shuraa/ 53.

6 . Aal-i Imran / 109.

7 . Luqman/ 22.

8 . An-Nur/ 42.

9 . Al-Baqarah/ 221.

He uses His permission as a means for making deeds, legitimate and accordingly achieving His satisfaction by doing them. Therefore, any action which needs the ruler's permission from the wise people's point of view, in fact requires God's permission; since He is the ruler of everything.

It is hereby understood that government in Islam, is only legitimate for someone who has been selected and appointed by God as His deputy and this is not an strange or a new thing, but it is a tradition from among His traditions which has been in effect in previous nations and will be in effect as long as this world lasts; as God has said: **﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾**¹; "God's tradition were the same in those who have been previously living and you will not find any conversion in God's tradition!" Yes, the truth is that necessity of appointing a ruler on behalf of God and introducing him through His prophet or through an evident sign, has been one of the obvious things and necessities of all the divine religions and has not been subject to doubt and disagreement among any of the past nations and therefore, it has only been subject of doubt and disagreement among this nation! As for instance, Israelite knew it impromptu, after Moses (PBUH) that for the purpose of Jihad in the way of God, with the aim of performing the religion, they needed a ruler appointed by God, and for this very reason, they asked their prophet to introduce a ruler from God in order to fight in the way of God alongside him and their prophet accepted their request and did not tell them that for the purpose of fighting in the way of God and performing the religion, there is no requirement for a ruler from God; as God has mentioned them in order to teach Muslims and has said: **﴿أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ائْعِثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ﴾**²; "Didn't you see a group of the Israelite after Moses who told their prophet: Raise up a ruler for us so that we can fight in the way of God! He said: Don't you consider it is probable that when Jihad becomes obligatory for you, you do not take part in it?! They said: Why should not we fight in the way of God, while we are being

1 . Al-Ahzab/ 62.

2 . Al-Baqarah/ 246.

driven out of our cities and away from our children?! So when Jihad became obligatory for them, they turned away except for a few of them and God knows well about the oppressors” and afterwards God appointed Saul for them.

Therefore, negligence of the companions of the Prophet (PBUH) from this obvious and necessary basis seems to be odd; since their disagreement about ruling after his highness, was based on this presumption that ruling is for them and they are accordingly entitled to bestow it to any person they choose from themselves; to the extent that according to the Mutawatir and famous reports, many of them gathered in a place known as “Saqifah Banī Sā’idah” and each group of them tried to take the ruling for himself, to the extent that they were about to fight with each other for that and some of them stampede over others! However, the origin of their dispute was about the issue that whether the government of the Prophet (PBUH) should remain inside the house of his highness or to go out of it? Those who won the dispute, said that the government of his highness must be out of his house, arguing that Arabs will not have consent on conjunction of prophet hood and Caliphate in one house; while surely the consent of Arabs or Non-Arabs is not a concern in appointing the Caliph, and appointing a ruler as it was made clear is contingent on consent of God and His consent is informed inevitably through His prophet, as in the case of Saul they were informed and therefore, it was obligatory for them to refer to His prophet’s texts and to establish the person who was introduced by his highness as the ruler on behalf of God to rule on them; but they did not do that, despite the attachment they had to Islam; since on one hand, due to their closeness to the age of ignorance, they were still stricken to some of the tribal rivalries among themselves and on the other hand, some of them, due to lack of their complete familiarity with competences of the Prophet (PBUH), did not consider the political texts of his highness, contrary to his other texts, as binding and for this very reason, even at the time of his highness, conflicted with his suchlike texts, especially in cases where they were related to his household; as for instance, many of the Ahl al-Hadith such as Ibn Ja’ad (Died 230 AH)¹, Ibn Hanbal

1 . Musnad Ibn Ja’ad, page 360.

(Died 241 AH)¹, Bukhari (Died 256 AH)², Muslim (Died 261 AH)³, Abi Dawud (Died 275 AH)⁴, Tirmidhi (Died 279 AH)⁵, and others⁶, have narrated together that when his highness began talking about the twelve Caliphs after him, a group of his companions raised their voices against him and raged, in a way that they did not let anyone to hear the rest of his speech!⁷ While God had obviously prohibited them from doing that and had said: **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ** **وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ**⁸ **“O you who believe! Do not raise your voices over your prophet’s voice and do not yell at him like you yell at one another, because your deeds will be destroyed while you do not understand!”** As it was frequently narrated and agreed unanimously by Muslims that on a last Thursday of the life of the Prophet (PBUH), when his highness wanted to make his will about some issues after him so that Muslims would not be misguided and would not dispute with each other, a group of his companions prevented him and raised their voices and said that he is hallucinating and there is no need to his will, while the Quran exists and that is sufficient⁹! While God had considered the words of his highness, as

1 . Musnad Ahmad, vol. 5, pages 93 and 98.

2 . Sahih Al-Bukhari, vol. 8, page 127.

3 . Sahih Muslim, vol. 6, page 3 & 4.

4 . Sunan Abi Dawud, vol. 2, page 302.

5 . Sunan Al-Tirmidhi, vol. 3, page 340.

6 . Like: Ibn Abi Asim, Al-Ahad wa Al-Mathani, vol. 3, page 127; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 617; Sahih Ibn Hibban, vol. 15, page 44.

7 . In some of the narrations it has been said: **«ثُمَّ تَكَلَّمَ بِكَلِمَةٍ لَمْ أَفْهَمْهَا وَ ضَجَّ النَّاسُ»**; **“Then his highness said something that I did not understand; since people moaned”** and it has been said in some narrations: **«ثُمَّ قَالَ كَلِمَةً أَصَمَّيْتُهَا النَّاسُ»**; **“then his highness said something which people did not let me hear that”** and it has been said in some narrations: **«فَكَثَّرَ النَّاسُ وَ ضَجُّوا وَ قَالَ كَلِمَةً خَفِيَّةً»**; **“At that moment, people said Takbeer and shouted and his highness said something which remained unheard”** and in some narrations it has been said: **«فَارْتَفَعَتِ الْأَصْوَاتُ»** **“At that moment, voices were raised!”**

8 . Al-Hujurat/ 2.

9 . For information about this great loss, as explained by Abdullah ibn Abbas **«الرزية كل الرزية»**; **«Alraziat Kol-o- Raziat»**; Abd ar-Razzaq, Al-Musannaf, vol. 5, page 436 and vol. 6, page 57 and vol. 10, page 361; Musnad Ahmad, vol. 1, page 293, 324 and 336; Sahih Al-Bukhari, vol. 1, page 37 and vol. 4, page 31 and vol. 7, page 9; Sahih Muslim, vol. 5, page 76; Sunan Al-Nasa’i, vol. 3, page 433 and vol. 4, page 360; Sahih Ibn Hibban, vol. 14, page 562 and other numerous resources.

the revelation and said that: ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ؛ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾¹ “He does not say anything for his desire; and that is nothing but the divine revelation” and it is certain that the Quran does not remove the need to the Sunnah² of his highness.

Anyway, this group of companions of the Prophet (PBUH) were determined that appointing the rulers after him, does not need the clear texts of his highness and if a clear text be issued about that, especially when it was to the benefit of his household, it is not binding practice-wise and is not in conflict with their authority in appointing the ruler. It is clear that this was a false assumption; since God has clearly said that: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ﴾³ “And no faithful man or woman should have the authorization to choose, when their God and the Prophet have issued a command and anyone who disobeys God and His prophet, has been misguided evidently” and it is clear that the authority of God and His prophet have been based on wisdom and expediency and not on prejudice and passion. However, the opinion of that group, due to the fact that they took power after the Prophet (PBUH), was transformed to the common opinion of Muslims especially in the next generations; since Muslims in next generations, had not seen the Prophet (PBUH) and had learned Islam through that group and their followers who ruled over them and accordingly they had no other remedy but to have optimism and complete reliance on them in order to correct their beliefs and deeds.

That is why most of Muslims, having complete passivity and blind imitation of the dominant circumstances after the Prophet (PBUH), presently believe that God has not chosen anyone on His behalf for ruling and has left them alone in this issue, but it is clear that this ill suspicion to Him, is due to the optimism toward the companions of the Prophet (PBUH); this means that those Muslims, due to their optimism toward the companions of his highness, has had an ill suspicion toward God and they have supposed He has substituted His tradition and has left His ruling and this is one of the worst beliefs

1 . An-Najm/ 3 & 4.

2 . [Translator note: Tradition]

3 . Al-Ahzab/ 36.

about Him; as God has said Himself, about the followers of that belief: ﴿الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾¹ “The people with ill suspicion to God will suffer a vicious cycle caused by their suspicion and God will rage on them and the curse of God will be upon them and He will provide the Hell for them which is a bad recursion” and has said: ﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ﴾² “And this ill suspicion of you that suspected your Lord, have plummeted you, so you became losers” and said: ﴿يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾³ “They have false supposition about God, an ignorant supposition!” As their conjecture about the Prophet (PBUH), is one of the worst conjectures about his highness; since these people believe that his highness, although he has taught them the way of purifying from the urine and sewage, has left them while he has not fulfilled their most essential need which is the need for a ruler from God and left them to encounter bloody conflicts over ruling after himself! While honestly, no wise person will leave their minor children without appointing a custodian for them; even no shepherd will leave his sheep in the desert to be lacerated by the wolves and this is regarded as a wise and customary deed; to the extent that the person abandoning that, will be accused to insolence and vileness by the wise people. With the above description, there is no doubt that God has revealed everything that Muslims have required; as He has said: ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾⁴ “And we have revealed a holy book on you which is revelatory for everything and guidance and blessing and an annunciation for Muslims” and His prophet has undoubtedly informed all of it without any failure and weakness and he has had adequate foresight and graciousness for this cause; as God has said about him: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾⁵ “Undoubtedly, a prophet was revealed to you from among yourselves, to whom it is hard, what is difficult for you and he is much eager about you and is gracious and

1 . Al-Fath/ 6.

2 . Fussilat/ 23.

3 . Aal-i Imran / 154.

4 . An-Nahl/ 89.

5 . At-Tawbah/ 128.

merciful toward the people of faith!” It is clear that such a prophet, after a lifetime of effort and hardship for the purpose of teaching and purifying his nation, does not leave them unaware of what they would suffer from and would lead to their disagreement, and does not leave them without leaving a guarantor behind for their guidance and for protecting his achievements after him and this is a fact which is testified by Mutawatir narrations from him.

Certainly, his highness has explained with no ambiguity, the quality of his government after himself and whether it belongs to his household or not; since this issue was the principle and essence of the dispute among his companions during his lifetime and afterwards; with due regard to the fact that a group of his companions like Salman, Abū Dhar, Miqdad, Ammar and Zubair considered his household more deserving for the government after him than others and another group of his companions such as Umar, Abu Bakr, Abu Ubaidah and Salim did not agree with them on this issue¹ and this has been the principle and essence of division among Muslims since then. It is hereby understood that the will of the Prophet (PBUH) would have been accordingly and inevitably, focused on this very issue and it was in line with explaining that; since the duty of his highness has been prevention from disagreement among Muslims and further to provide the grounds for solving it; as God has said: ﴿وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمْ ۖ﴾ *“And we have not revealed holy book to you unless for the purpose of explaining it for them what they disagree about and to be guidance and mercy for the group who will believe in God!”* Accordingly, it is clear that his highness, despite the opinion of the pessimists toward him, has fulfilled this duty of him, through explaining the quality of the government after himself and

1 . For more information about these two groups, see: Abd ar-Razaq, Al-Musannaf, vol. 5, pages 439, 446, 447 and 472; Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 615; Sahih Al-Bukhari, vol.8, pages 25, 26 and 27; Ibn Abi Qutaybah, Al-Imamah wa Al-Siyasah, vol. 1, page 16 to 20; Tarikh-Al-Tabari, vol. 2, pages 443 and 446; Tarikh-Al-Ya’qubi, vol. 2, page 124; Jowhari, Ahmad Ibn Abdul Aziz; Al-Saqifah, page 37 afterwards; Ibn Abd Al-Birr, Al-Isti’ab, vol. 3, pages 974 and 975; Ibn Athir, Al-Kamil fi Al-Tarikh, vol. 2, pages 325 & 331; Abu Al-Fida, Al-Mukhtasar fi Akhbar Al-Bashar, vol. 1, page 156; Dhahabi, Tarikh Al-Islam, vol. 3, pages 5 & 6

2 . An-Nahl/ 64.

whether it belongs to his household or not, which was the axis and essence of disagreement among his nation; as for instance, he has said before his demise, in different locations and in different ways: «أَتَيْهَا النَّاسُ» إِيَّيْ أَوْشَكَ أَنْ أَدْعَى فَأُجِيبَ وَ إِيَّيْ مَسْئُولٌ وَأَنْتُمْ مَسْئُولُونَ فَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ خَلِيفَتَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ نَبَأْنِي بِذَلِكَ الطَّيِّفُ الْحَبِيرُ»؛

“O’ People! I am about to be summoned, therefore I will comply, while I am responsible and you are responsible as well; therefore I will leave among you, two precious things as my successors: holy book and my relatives who are my household, if you adhere to them, you will never be misguided, therefore observe what you do with those two after me, and those two will never get separated until they arrive back to me at the Kawthar pond, the benevolent and the all-aware has informed me of this”! This very important and fundamental Hadith¹ which is known as the “al Thaqaalayn Hadith²” and indicates the incumbency of adherence to the relatives and the household of his highness, beside the Quran and the Caliphate and accordingly their sovereignty after his highness from God, has been narrated with similar themes, by more than thirty persons of the companions of his highness such as Salman the Persian³, Abu Dhar Ghifari⁴, Abu Sa’id Khudri⁵, Zayd ibn Arqam⁶, Jaber ibn Abdullah Ansari⁷, Huzaifah ibn Asid⁸, Zayd ibn Thabit⁹,

1 . [Translator note: Narration.]

2 . [Translator note: The narration of two weighty things]

3 . Ibn Uqadah, Al-Wilayah, page 194.

4 . Ibn Uqadah, Al-Wilayah, page 193; Sunan Al-Tirmidhi, vol. 5, page 327

5 . Ibn Sa’d, Al-Tabaqat Al-Kubra, vl. 2, page 194; Musnad Ibn Ja’ad, page 397; Musnad Ahmad, vol. 3, page 14, 17 & 59; Ibn Abi ‘Asim, Kitaab Al-Sunnah, page 629; Musnad Abi Ya’la, vol. 2, page 297.

6 . Musnad Ahmad, vol. 4, page 366; Sunan Al-Darimi, vol. 2, page 431; Sahih Muslim, vol. 7, page 122; Al-Nasa’i, Fadhail Al-Sahabah, page 15; Al-Nasa’i, Khasa’is (خصائص) of Amir Al-mu’minin, page 93; Sahih Ibn Khuzaymah, vol. 4, page 63.

7 . Sunan Al-Tirmidhi, vol. 5, page 327; Tabarani, Al-Mu’jam Al-Awsat, vol. 5, page 89.

8 . Ibn Makhlad, Marwiyat Al-Sahaba fi Al-Hawz wa Al-Kawthar, page 88; Sunan Al-Tirmidhi, vol. 5, page 327; Tabarani, Al-Mu’jam Al-Kabir, vol. 3, page 67 and 180; Haythami, Majma’ Al-Zawa’id , vol. 10, page 363; Ibn Asakir, Tarikh Madinah Damishq, vol. 42, page 219.

9 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 498; Al-Muntakhab min Musnad Abd ibn Hamid, page 108; Ibn Makhlad, Marwiyat Al-Sahaba fi Al-Hawz wa Al-Kawthar, page 137; Musnad Ahmad, vol. 5, pages 182 & 189; Haythami, Majma’ Al-Zawa’id, vol. 1, page 170.

Abd al-Rahman ibn ‘Awf¹, Sa’d ibn Abi Waqqas², Jubayr ibn Mut’im³, Umm Salama⁴, Abu Rafi’⁵, Abu Hurairah⁶, Zamarah⁷, Abdullah ibn Hantab⁸ and others⁹, for tens of successors to the Prophet’s companions such as Mus’ab ibn Abdul Rahman (Died 64 AH)¹⁰, Muslim ibn Sabih (Died 100 AH),¹¹ Umar ibn Muslim (Died 101 AH),¹² ‘Amir ibn Wathilah (Died 110 AH),¹³ ‘Atiyya ibn Sa’d (Died 111 AH),¹⁴ Habib ibn Abi Thabit (Died 119 AH),¹⁵ Qasim ibn Hassaan¹⁶ Hassin ibn Sabareh¹⁷, Yazid ibn Hayyan¹⁸, Ali ibn Rabi’ah¹⁹, and others, for a great number of followers of successors to companions, for Muslims’ nobles among whom there are famous people such as Sulaiman ibn Mehran (Died 148 AH), Zuhari ibn Harb (Died 234 AH), Abubakr Ibn Abi Shaybah (Died 235 AH), Ishaq ibn Rahawaih (Died 238 AH), Ahmad ibn Hanbal (Died 241 AH), Sofyan ibn Waki’ (Died 247 AH), Abdullah Darimi (Died 255 AH)²⁰ and also the authors of entrusted

1 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 498; Musnad Abi Ya’la, vol. 2, page 165; Hakim Nishapuri, Al-Mustadrak, vol. 2, page 120, Haythami, Majma’ Al-Zawa’id, vol. 9, page 163.

2 . Tarikh Alya’qubi, vol. 2, page 109, within the narration of Al-Khutbah Al-Widaa.

3 . Ibn Abi ‘Asim, Kitaab Al-Sunnah, page 613.

4 . Ibn Uqdah, Al-Wilayah, page 244.

5 . Ibn Uqdah, Al-Wilayah, page 224.

6 . Ibn Uqdah, Al-Wilayah, page 206; Haythami, Majma’ Al-Zawa’id, vol. 9, page 163.

7 . Ibn Uqdah, Al-Wilayah, page 227.

8 . Haythami, Majma’ Al-Zawa’id, vol. 5, page 195; Ibn Athir, Usd Al-Ghabah, vol. 3, page 147.

9 . See: Ibn Uqdah, Al-Wilayah, page 196, 197 and 245.

10 . Hakim Nishapuri, al Mustadrak, vol. 2, page 120.

11 . Hakim Nishapuri, al Mustadrak, vol 3, page 148.

12 . Musnad Ahmed, vol. 4, page 366; Sahih Muslim, vol 7, page 122.

13 . Al-Nasa’i, Fadha’il Al-Sahabah, page 15; Al-Nasa’i, Al-Sunan Al-Kubra, vol. 5, page 45; Hakim Nishapuri, al Mustadrak, vol.3 page 109; Ibn Asakir, Tarikh Madinah Damishq, vol. 42, page 216. Actually some people have accounted him as a companion of prophet. (Look at: Ibn Sa’d, Al-Tabaqat Al-Kubra, vol 6, page 64).

14 . Musnad Ahmad, vol. 3, page 14 & 17.

15 . Sunan Al-Tirmidhi, vol 5, page 328.

16 . Musnad Ahmad, vol. 5, page 181 and 189.

17 . Musnad Ahmad, vol. 4, page 366; Sahih Muslim, vol. 7, page 122.

18 . Musnad Ahmad, vol. 5, page 182; Sunan Al-Darimi, vol. 2, page 431; Al-Nasa’i, Fadha’il Al-Sahabah, page 22.

19 . Tabarani, Al-Mu’jam Al-Kabir, vol. 5, page 186.

20 . Look at authors of references 19 and 20 and their Masters mentioned therein.

tradition books among Muslims, such as Muslim (Died 261 AH), Tirmidhi (Died 279 AH) and Al-Nasā'ī (Died 303 AH) and many of the leaders of Hadith such as Tabari (Died 310 AH), Mahamili (Died 330 AH), Hakim (Died 405 AH), Dhahabi (Died 748 AH), Ibn Kathir (Died 774 AH), Haythami (Died 807 AH), al Suyuti (Died 911 AH), Manawi (Died 1031 AH) and the contemporaries such as Albani (Died 1420 AH)¹, have stipulated its authenticity, even some of them have narrated the consensus on its correctness² and with above descriptions, its correctness is among the certainties; since on one hand, it is in complete agreement with the judgment of intellect regarding the necessity of appointing rulers by God and appointing teachers for the entire of Islam after the Prophet (PBUH), while no substitute has been narrated by his highness and in case of its incorrectness, non-appointment and termination of God's ruling becomes unavoidable which is impossible and on the other hand, its narrators in each class, are numerous, therefore their collusion on the falsehood is impossible and this is a wise argument that indicates it was issued by the Prophet (PBUH). Therefore, we have no dispute with those who are doubtful about its issuance by the Prophet (PBUH); since most of them are people who have no faith in authority of intellect and dispute with such people, is similar to dispute with the beasts! As their dispute about its meaning, despite its clarity, is equivalent to dispute about God's verses and signs after their clarifications which is regarded as blasphemy and God has said about those type of people: **﴿وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا﴾**³; **“And those who have become infidel, dispute falsely in order to suppress the truth and they ridiculed my verses and what they were warned of”** and also said: **﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ﴾**⁴; **“They dispute with you about the truth after it was clarified, as if they are dragged to death, while they are watching!”** And has said: **﴿وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا﴾**

1 . Albani, Sahih Sunan Al-Tirmidhi, vol. 3, pages 543 & 544; Albani, Zalat Al-Jannat Fi Takhrij Al-Sonāt, page 337.

2 . For more information on this, refer to: Vishnawi, Hadith Al-Thaqalayn, Explanation by Mohammad Vaez-Zadeh Khorasani, Al-Majma' Al-'Alami li't Taqrib Bayn Al-Mazahib Al-Islamiya.

3 . Al-Kahf/ 56.

4 . Al-Anfal/ 6.

﴿مَا لَهُمْ مِنْ مَّجِصٍ﴾¹ “And those who argue about our verses, should know that there is no escape from that!” In addition, it is clear that their doubt about this text is originated from their religious prejudices and passions, not from a real problem in its references or its text; since it is obvious that the reference of this text, is Mutawatir and its content is wise and in agreement with the certain texts of God; even the certain texts of God about the household of the Prophet (PBUH) necessitate this conclusion which makes the task even easier and makes the words, short; since God has mentioned in His holy book, clearly to the household of his highness and has unveiled His will on purifying them from any kind of impurity which is the requirement of their mediation in teaching the original and entire of Islam and has said: ﴿إِنَّمَا يُرِيدُ اللَّهُ﴾² “There is no counter to the fact that God is willing to remove all impurities from you, O’ the household of the Prophet and to make you completely pure!” It is clear that the will of the Prophet (PBUH), from following his household beside the Quran, is among the requirements of the same divine purification; since following those who were not purified by God and has not been informed of their purification, may possibly lead to contamination and violation of obeying God and therefore, it is not wise to make such a recommendation; while making a recommendation to follow those who have been purified by God and He has informed of their purification, is extremely considerate and useful; rather it is not wise not to make such a recommendation, should such purified persons exist. As God has made amity to them, as obligatory in Islam and has explicitly said: ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا﴾³ “Tell them that I do not demand you any compensation unless the amity to my relatives and everyone who adopts good deeds, we will add good for him in his deeds; indeed God is the forgiver and thankful!”⁴ This is while surely the incumbency of

1 . Ash-Shuraa/ 35.

2 . Al-Ahzab/ 33.

3 . Ash-Shuraa/ 23.

4 . This is the most apparent and most appropriate meaning for this verse, narrated by the Prophet’s household and people such as Sa’id ibn Jubayr, Amr ibn Shuaib, Qatadah and Soddi (See: Tabari, Jami Al-Bayan, vol. 25, page 33 & 34; Hakim Nishapuri, Al-Mustadrak, vol. 2,

their amity, which is subject of consensus among Muslims, is originated from their purification from every impurity; due to the fact that God has prohibited the amity to His enemies and Muslims' enemies and has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ﴾ **“O' you who believe! Do not regard my enemy and your enemy as the guardians to whom you have amity”** and He has prohibited them from any tendency to oppressors and has said: ﴿وَلَا تَتَّخِذُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ **“And do not have tendency toward those who have oppressed which catch you to be in fire and there are no guardians for you but God, then you will not be helped!”** It is hereby understood that the hostility of the household of the Prophet (PBUH) with God and with Muslims and also issuance of oppression from them, is not possible; since God's will has no violation; as He has said: ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ﴾

← page 444 and vol. 3, page 172; Tabarani, Al-Mu'jam Al-Awsat, vol. 2, page 336 and vol. 6, page 49; Ibid, Al-Mu'jam Al-Kabir, vol. 3, page 47 & vol. 11, page 351; Haythami, Majma Al-Zawa'id, vol. 7, page 103; Tha'labi, Al-Kashf wa Al-Bayan, vol. 8, page 37 & 310; Zamakhshari, Alkashaf, vol. 3, page 467; Ibn Al-'Arabi, Ahkam Al-Quran, vol. 3, page 190; Fakhr Al-Din Al-Razi, Al-Tafsir Al-Kabir, vol. 27, page 166); As many of Muslim interpreters have regarded it, as the preferable and deemed it as what clarifies from that verse (For instance see: 'Eini,' Umdat Al-Qari, vol. 16, page 71 and vol. 19, page 157 which has said: “كما يتبادر الذهن إلى قول سعيد بن جبير: [As it cross one's mind from the word of Sa'id ibn Jobayr (Translator)] and Tha'labi, Al-Kashf wa Al-Bayan, vol. 8, page 310 that has said: “And this interpretation is the most similar to verse and to the revelation”)! The other opinion is that even though the purpose from “Qurba” is the relatives of the Prophet (PBUH), but it consists of the entire Quraysh tribe and is not specified to the household of his highness and meanwhile it can mean the necessity of amity of the Prophet (PBUH) to the Quraysh tribe due to His relationship with them, regardless of truthfulness of his claim, while this is a very weak and non-observable opinion; since the amity of the entire Quraysh tribe, considering the existence of infidelity and hypocrisy and oppression among them, could not be obligatory; as the amity of the Prophet (PBUH) is only due to his relationship with Quraysh and regardless of truthfulness of his claim, could not be expected and demanded by his highness, since such an amity, is an ignorant solidarity prejudice and is contrary to the verdicts of intellect and holy book of God; as God has said: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾ (Al-Mujadilah/ 22) **“You cannot find those who believe in God and the Last Day have amity with someone who is hostile to God and His prophet, even though if they are their fathers, sons or brothers or their relatives!”**

1 . Al-Mumtahanah/ 1.

2 . Hud/ 113

﴿يَكُونُ﴾¹ “His command, when He wills a thing, is to say to it, “Be,” and it comes to being.” and it is clear that the incumbency of amity to them, is in contrary to the possibility that they may be out of capability of being subject to amity. Especially considering that God has commanded His prophet, to teach them before others, or more than others and has said: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾² “And warn your closer relatives” and has said: ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾³ “And order your household to pray and have endurance in it”; as He has made it obligatory on every Muslim to prevent his household from the fire just as he prevents himself from it and said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ﴾⁴ “O' you who believe! Refuse and prevent your household from the fire” and it is clear that the Prophet (PBUH) has not been excluded from this law and has accordingly obeyed it and has prevented his household like himself from the fire and its causes accordingly.

This means that the household of his highness, are knowledgeable and doer of the original and entire of Islam, based on the Quran, certain tradition and judgment of the intellect; since being refined from all kinds of impurity, means refinement of all beliefs and deeds contrary to Islam and it is clear that refinement from all beliefs and deeds contrary to Islam, without the knowledge of the original and entire of Islam, is not possible. It is hereby understood that the household of the Prophet (PBUH) are the most deserving Muslims for ruling over them; since such a refinement and knowledge, have not been claimed and proved for any person except them and there is no doubt that any person who is more refined and more knowledgeable, is more deserving for ruling over others; as God has said: ﴿أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا﴾⁵ “Is the person who guides to the way of the truth, more deserving to be followed or the person who does not guide, unless he is guided himself?! What is wrong with you and how do you judge?!” and has said: ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا﴾

1 . Ya-Seen/ 82.

2 . Ash-Shu'ara/ 214.

3 . Taha 20:132.

4 . At-Tahrim/ 6.

5 . Yunus/ 35.

Yes, it is fair to say that, appointment of the household of the Prophet (PBUH) as God's Caliphate on the earth and teachers of Muslims, is the most clear fundamental concept in Islam and it is not an odd or new thing at all; since God's method has always been, appointing of His prophet's household and their children and this is similar to His tradition in the past nations; as He has informed of that

“Indeed God has selected the Adam and Noah and household of Ibrahim and household of Imran, over the people of the world; children, some of whom are of some others and God is the all hearing and all wise!”² Therefore, people’s rivalry with the

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ

“Or they envy toward such people on something that” ³ مُلْكًا عَظِيمًا ﴿

God has blessed from His grace! As we blessed the household of prophet Ibrahim, holy book and the wisdom and bestowed them a great government!” It is clear that God’s grace to the household of prophets, is a general and fixed rule; as for instance, in addition to prophet Ibrahim’s household whom God has bestowed His grace and blessings under the title "Ahl al-Bayt" and has said: رَحِمْتُ اللَّهَ وَرَبَّكَائِهِ⁴; “May God’s grace and His blessings, be on you, the Ahl al-Bayt⁵ of the Prophet; since He is the worshiped and

5. [Translator note: Household]

gracious” has remembered His favor on the Ahl al-Bayt¹ of Jacob, the household of Lot, the household of Imran, the household of Moses, the household of Aaron and the household of David and therefore, His favor on the household of prophet Mohammad, who is the best of His prophets, is natural even the most preferable; regardless of the fact that the household of prophet Mohammad (PBUH) are originally a part of the household of Ibrahim and God has informed of the continuity of His ruling in them, as the posterity and the pure descendant of his highness and said: ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾,² “And He placed it as a persistent word among his children, be it so that they refer to it” and has said that: ﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾,³ “And we set prophet-hood and holy book in his descendants” and has said: ﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾,⁴ “And when God examined prophet Ibrahim with some words, then as he completed them, He said: I set you as Imam⁵ for people! He said: And from among my sons?! God said: My covenant will not reach to oppressors”, meaning that God’s covenant will reach to pure ones and it is clear that the household of prophet Mohammad (PBUH) are the only children of prophet Ibrahim whom God has informed of their purity.

Therefore, it is clear that inviting to their ruling, is not regarded as invitation toward any sect, rather it is the invitation to an original and complete Islam, rising from the certain wise and religious requirements and is the only way of realization of God’s ruling over the world. As I am indeed neither a Shiite nor Sunni in a conventional meaning, rather I am an example of a right-oriented Muslim, who invites people to Islam and in this realm, I follow prophet Ibrahim (PBUH), about whom God has said: ﴿مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾,⁶ “Prophet Ibrahim was neither Jewish nor Christian, but he was a right-oriented Muslim and was not from the polytheists!” This happens while some of Muslims in Islamic countries like Iraq,

1 . [Translator note: Household]

2 . Az-Zukhruf/ 28.

3 . Al-’Ankabut/ 27.

4 . Al-Baqarah/ 124.

5 . [Translator note: The leader]

6 . Aal-i Imran / 67.

Syria, Afghanistan and Iran, invite to their own government and have the dream of Islamic Caliphate in their minds! They are undoubtedly in an obvious deviation; since as it was made clear, the ruling is for God and their ruling, although it be with good will, is not considered as the Islamic Caliphate; considering that God has not appointed them on His behalf and has not commanded Muslims to follow them and they are aware of this fact and they do confess it themselves. Therefore, their possessions on the earth and borderings that they make on it are illegitimate; since the earth is for God and He will bestow it to anyone He wills; as He has said: ﴿إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾¹ “Indeed earth is for God, He bestows it to any one of His servants He wills and the future eventually belongs to the pious people”; As the public assets belong to God and His appointee and no one has the right to take their possessions without their permission and it is accordingly permissible for them to take them out of others’ possession; as God has obviously said that: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾² “They ask you about the supererogatory wealth, tell them that the supererogatory wealth belongs to God and His prophet” and said that: ﴿وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾³ “And God will make His prophets dominate on any one whom He wills and God is mighty to do everything!”

It is hereby understood that none of the present movements and governments in Islam’s world have legitimacy and the only way for the Muslims to return to Islam, is rejecting them and paving the way for the movement and government of someone who is the household of the Prophet, whom has been appointed by God and whom God has commanded to follow him and this is a task which is achieved through his cognition and his cognition, is possible as I will say should God will so.

2. The non-God sovereignty

The second cause for non-performance of Islam, after the Prophet (PBUH), is non-realization of ruling of God after his highness; since

1 . Al-A’raf/ 128.

2 . Al-Anfal/ 1.

3 . Al-Hashr/ 6.

competition of the companions of his highness after him, regardless of what their motivations were led to victory of the opposite stream to household of his highness, and brought a political system to power that considered the mere belief of the ruler in Islam, sufficient for realization of the Islamic government and did not believe in the necessity of his appointment by God, as His Caliph on the earth. Although this wrong orientation in first decades of Islam, did not make its destructive and dreadful effects apparent yet, due to the relative commitment of the first rulers to Islam, but after their death and when another group came to power who had no commitment to Islam, that deviation very soon proved its falsehood; since this group who had the record of the most hostility with Islam and the least advantage of its teachings at the time of the Prophet (PBUH), backed by some new Muslims from the conquered countries who had accordingly no cognition of Islam, pushed their rivals from among the Muhajirin and Ansar¹ away and took the power over Muslims and transformed what was previously called the “Caliphate”, due to some of its apparent similarities with the government of the Prophet (PBUH), to Khasars and Caesar’s monarchy; Moreover, they openly replaced the Islamic culture with the Omayyad’s culture by spreading non-Islamic approaches such as evading wisdom, Hadith-orientation, determinism, anti-prophet’s household rhetoric and oppression admissibility among Muslims which was backed by Ahl al-Hadith in second and third century, and hence made the cognition of the original and complete Islam, extremely difficult for future generations of Muslims.

Undoubtedly, ruling of the Omayyad children at the most exquisite era of the Muslims’ history, during which any event could be transformed to a role model for them, returned Islam to its roving era during the first days of the delegation of the Prophet (PBUH), even changed its nature entirely and a version of it dominated, which did not bring anything but misery and desperation for Muslims and its destructive consequences has remained to present time, like an injury on Muslims’ body; even the more it is going further, it gets deeper and

1 . [Translator note: Those who migrated with prophet Mohammad to Medina are called “Muhajirin” and those who helped him in Medina and they were already living in Medina were called “Ansar.” In Arabic they mean “migrators” and “helpers” respectively.]

more widespread; to the extent that sometimes compensating for it, seems to be impossible or extremely unlikely; since if during the first decades of Islam, this great tragedy was manifested in form of one single government, it's been a while that it has been manifested in the form of tens of governments, each of which has been a great tragedy by itself!

After the Omayyad, the Abbasids continued their route and openly began a multi-lateral fighting against the principles and constituents of Islam, specifically since the time of Mutawakkil (Died 247 AH). They paved the way for formation of sects among Muslims, on one hand through mutual protection of the passive Hadith narrators and by killing and imprisoning the independent scholars, and on the other hand, by provoking verbal and jurisprudential disagreements among them, and they imposed their own favorite beliefs and deeds on them, under title of the beliefs and deeds of Ahl al-Sunnah wa'l-Jama'ah. After the Abbasids, the Ottomans continued their route, until following their defeat in the first world war Muslims' centralized government known till then as "the Caliphate" was disintegrated and transformed into numerous hostile governments.

But in the meantime, the most important element of the Omayyad and the Abbasid's elements which openly contradicts with the Islamic culture and therefore, was transformed to a common belief among Muslims as a result of the Omayyad and Abbasids propaganda, is the realization of the Islamic government without any text from God; since most of the Muslims, through blind imitation from the Omayyad and influence of the stream that took power after the Prophet (PBUH), has not considered the formation of Islamic government should be based on God's text, but regarded it only as it is based on allegiance of Ahl al-Hall wa al-Aqd¹ or it is based on the previous ruler's will or it is based on whoever conquers others², meaning that whenever one or more of the expert Muslims, pledge allegiance to a person as a

1 . [Translator note: The people of council and decision]

2 . See: Nawawi, Al-Majmou', vol. 19, page 192; Ibid, Rowzah Al-Talibin, vol. 7, page 263; Shirbini, Mughni Al-Muhtaj, vol. 4, page 130; Ibn Abidin, Hashiyah Radd Al-Muhtar, vol. 1, page 591; Hashiyah Al-Dasuqi, vol. 4, page 298; Ibn Najim, Al-Bahr Al-Ra'iq, vol. 6, page 462; Bahuti, Kashaf Al-Qina', vol. 6, page 202; Taftazani, Sharh al-Maqasid, vol. 2, page 272; Ibn Hajar Haytami, Al-Sawa'iq Al-Muhriqah, page 8 and other numerous sources.

ruler of the Muslims, as for instance, they pledged oath of allegiance in Saqifah to Abu Bakr, or someone who is appointed by the previous ruler as the ruler of the Muslims, as for instance Umar was appointed by Abu-Bakr, or someone pushes his rivals aside through wrath and domination and takes the possession of the ruling over Muslims, as for instance Ma'mun Abbasid (Died 218 AH) took power through killing his brother, pledging allegiance to him will be obligatory for all Muslims! It is completely clear and certain that the origin of this belief, has not been holy book and the "Sunnah" of the Prophet (PBUH) and there is no disagreement among Muslims on that; because they believe that God and His prophet have not said anything about the ruling over Muslims and they have left them in a wandering situation and discord about it and based on this, none of them has claimed the presumption in favor of this belief that it has originated from the Quran or the Sunnah; rather they acknowledge unanimously that the source of this belief, is the deeds of a number of companions of the Prophet (PBUH) and the Omayyad and Abbasid rulers and this happens while all of them know that the deeds of these people are not authority, especially where it was accompanied with the disagreement of another group of their peers! Therefore, it seems that they are aware of the fact that their belief is baseless and they already confess that, hence they have only accepted that because they insisted on forbearance and overlooking in order to correct the deeds of some of the Salaf¹. While certainly, the source of Muslims' beliefs, is Islam and Islam consists of the word and deed of God and His prophet, not the word and deed of others, although they are very respectable and magnificent and God and His prophet have also said and done everything that Muslims need from knowledge or deed until the Judgment day and admitting this fact is obligatory and a requirement for being Muslim; as God has said that: ﴿مَا قَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾² "We have not neglected anything in the holy book!" Therefore, relying on the basis of the sovereignty of a number of companions and their successive rulers for cognition of the foundation of ruling in Islam, is irregular and has no basis in the religion; as it is clearly in contradiction with intellect; since the incumbency of Muslims'

1 . [Translator note: Predecessors]

2 . Al-An'am/ 38.

allegiance to a person, the ruling of whom is considered satisfactory only by one or more of them, is insane; as the incumbency of their oath of allegiance to someone, whose sovereignty is only satisfactory by the previous ruler, is not wise and the incumbency of their oath of allegiance to someone who has dominated through bloodshed among Muslims, is obscene.

It is hereby understood that citation about the foundation of sovereignty in Islam, like citation about the foundation of all other beliefs and deeds, must be referred to Islam itself, not to the words and deeds of some of the Muslims! This happens while the sovereignty in Islam is in two types only and has no third to it; one is God's sovereignty and the other is the sovereignty of Taughtut¹; but the sovereignty of God is the ruling of someone who rules to the divine order; such as the ruling of descendants of prophet Ibrahim (PBUH), about whom God has said: ﴿وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾;² "And we have set them as leaders who will guide to our commandments" and the sovereignty of "Taughtut", is the ruling of someone who rules without the commandment of God; such as the ruling of the Pharaoh's descendants, about whom God has said: ﴿وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ﴾;³ "And we set them as leaders who invite people toward the fire!" In this way, the ruling of someone who has been assigned by God for that purpose, is God's sovereignty, and the ruling of someone who has not been assigned for that purpose, is the sovereignty of "Taughtut" and this is a rule which is extremely simple and clear.

Based on this rule, the aim of all prophets, have been realization of God's sovereignty and denying the sovereignty of Taughtut; as God has said: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾;⁴ "And indeed we have delegated a prophet in every nation, to worship God and avoid Taughtut" and accordingly the aim of the last prophet (PBUH) was the same; considering the fact that admittance of the sovereignty in Islam, is among the instances of worshiping and any person who accepts the ruling of someone other than God, has in fact worshiped Taughtut; such

1 . [Translator note: Illegitimate arbitration and ruling sovereignty of non-God is called "Taughtut" in Islam.]

2 . Al-Anbya/ 73.

3 . Al-Qasas/ 41.

4 . An-Nahl/ 36.

as the Jewish people, about whom God has said: **﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ﴾**¹ “Tell them shall I inform you of a punishment, worse than that to God?! For someone whom God has cursed and angered at and made him monkey and pig while he worshiped Taughtut! They have a worse stand and they are more misguided!”

As God has praised His pious servants due to their avoidance from worshiping Taughtut and has said: **﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمْ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ﴾**² “And those who have avoided from worshiping Taughtut and resorted to God, there will be a reward for them, so there will be good news for My servants!”

Therefore, disbelief in Taughtut, is a requirement of belief in God and everyone who has not submitted to the sovereignty of Taughtut and accepted the sovereignty of God, has found his way to the original and complete Islam; as God has said about him: **﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾**³ “Therefore, everyone who disbelieves in Taughtut and becomes the believer in God, has indeed grasped the string of God which has no disconnection and God is all-hearing and all-knowing!”

Therefore, resorting to the arbitration of Taughtut, meaning admitting the sovereignty of someone who has not been appointed by God, has had no place in Islam and has always been originated from Satan’s intrigue; as God has said that: **﴿يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾**⁴ “They wish to transform ruling to Taughtut, while they have been commanded to disbelieve in it and Satan wishes to mislead them far away!”

As fighting in the way of Taughtut, which is fighting for realization of the ruling of someone who has not been appointed by God, is the disbelievers’ deed and the Muslims deed is nothing but fighting in the way of realizing God’s sovereignty; as He has said: **﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾**⁵ “Those who believe in God fight in His way and those who do not believe in God, fight

1 . Al-Ma'idah/ 60.

2 . Az-Zumar/ 17.

3 . Al-Baqarah/ 256.

4 . An-Nisa/ 60.

5 . An-Nisa/ 76.

in the way of the Taught; so fight with the friends of Satan! Indeed Satan's deception is weak!" Yes, the aim of Islam is that the word of the disbelievers, be lower and the word of God shall be superior; as God has said: ﴿وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾¹ "And He put the word of those who have become infidel, lower and God's word is indeed the superior and He is the glorious and the wise"; meaning that the upper hand in the world is for God; as God has said: ﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾² "And He has the loftiest attribute and He is the glorious and the wise" and also has said: ﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾³ "And He has the loftiest attribute in the heavens and the earth and He is the glorious and the wise!"

Moreover, it is clear that Wilayah⁴ in Islam, is only for God; as He has said: ﴿وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾⁵ "And they have no guardian but Him" and said: ﴿وَكَفَىٰ بِاللَّهِ وَلِيًّا﴾⁶ "And God is sufficient as the guardian" and said: ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾⁷ "Don't you know that God has the ruling of the heavens and the earth and you have no guardian and supporter but God" since only He, due to His complete knowledge and unique power, is competent for the guardianship and therefore, taking any guardianship except for Him, is not permissible, even it is considered as polytheism; As He has said: ﴿أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾⁸ "Or do they choose guardians other than God?! While, only God is the guardian and He resurrects the dead and He is mighty of doing everything" and has said: ﴿قُلْ أَغْيَرَ اللَّهُ اتَّخَذَ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ ۚ وَلَا يَسْتَعِينُ بِهِ شَيْءٌ مِّنَ الْمَشْرُكِينَ﴾⁹ "Say: Shall I choose any guardian, other than God?! While He is the Lord of the Heavens and the earth and He feeds everyone and is fed by no one! Say: I have been commanded to be the first Muslim and to never be

1 . At-Tawbah/ 40.

2 . An-Nahl/ 60.

3 . Ar-Rum/ 27.

4 . [Translator note: The guardianship and authority]

5 . Ar-Ra'd/ 11.

6 . An-Nisa/ 45.

7 . Al-Baqarah/ 107.

8 . Ash-Shuraa/ 9.

9 . Al-An'am/ 14.

from the polytheists” and has said that: ﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَأَتَّخِذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾¹ “Tell them who is the Lord of the Heavens and the earth?! Say God! Say, therefore, will you choose people who do not own their own benefit or loss, as your guardians, other than Him?! Say, are the blind and the all-seeing the same?! Or, are the darkness and light equal?! Or have they set associates for God, who have a creation similar to His creation, so the creation has been obscure for them?! Say God is the creator of everything and He is the dominant one” and has said: ﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ ۚ﴾² “Did those who disbelieve in God assume that my servants chose any guardian other than me?! Indeed, we have provided the hell for disbelievers to dive in it!” As He has informed of the outcome of choosing guardians, other than Him and has said: ﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَىٰ الظُّلُمَاتِ ۚ مِنَ الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾³ “God is the guardian of those who have believed in, He takes them from the darkness into the light and those who are disbelievers, their guardian is Taughtut, they take them from the light to the darkness, they are the peers of the fire and will be living eternally in it” and has said: ﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۚ﴾⁴ “The example of those who have chosen guardians other than God, is like the spider that have taken a house, while the weakest houses of all is that of spider's, if they ever know!”

It is clear that restricting the Wilayah to God means that the Wilayah, is originated only from God and He is the only one who bestows it and accordingly, taking a Wilayah other than Him means accepting the Wilayah of someone whom has not been bestowed any Wilayah from God; as He has obviously said: ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ﴾⁵ “Follow something that has been revealed to you from

1 . Ar-Ra'd/16.

2 . Al-Kahf/ 102.

3 . Al-Baqarah/ 257.

4 . Al-'Ankabut/ 41.

5 . Al-A'raf/ 3.

your Lord and do not follow the guardians other than Him! Very few of you will take heed!"

Therefore, allegiance in Islam, is specified to God and allegiance to anyone other than Him, is not permissible and anyone except Him, to whom the people pledge oath of allegiance, is the Taughtut and naturally pledging allegiance to God, will be realized through someone, to whom God has commanded the allegiance; as for instance He has commanded to pledge allegiance to His prophet and has said on this very credit that: **﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾** "Indeed, those who pledge oath of allegiance to you, pledge oath of allegiance only to God; His hand is superior to their hands; therefore anyone who breaks the oath of allegiance, will only do that to his own loss and everyone who keeps the promise that he has had to God, shall be granted a great reward!" As to pledge oath of allegiance to others, on the credit that God has not commanded to pledge oath of allegiance to them, is regarded as the oath of allegiance to Satan and is deemed as admitting the guardianship of that accursed discarded creature, instead of God's guardianship; as God has said: **﴿إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ ۖ ۚ﴾** "His ruling is over those who have admitted his guardianship and those who have set him an associate" and has said: **﴿وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا﴾** "And anyone who takes Satan as his guardian, instead of God, has undoubtedly incurred a great loss!" As He has called the guardians other than God, "the guardians of Satan" and has said: **﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۚ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ۖ﴾** "Therefore fight with the guardians of Satan; indeed Satan's deception is weak" and has called them "Satan's faction" and has said: **﴿اسْتَحْذَرُوا الشَّيْطَانَ فَانْصَاهُمْ ۖ ذَكَرَ اللَّهُ ۖ أُولَٰئِكَ جَرَّبَ الشَّيْطَانُ ۖ أَلَا إِنَّ جَرَبَ الشَّيْطَانِ هُمْ ۖ﴾** "Satan dominated over them, therefore make them forgot God's remembrance; they are Satan's faction; Be aware that Satan's faction are indeed the losers" And named them the "soldiers of Satan"

1 . Al-Fath/ 10.

2 . An-Nahl/ 100.

3 . An-Nisa/ 119.

4 . An-Nisa/ 76.

5 . Al-Mujadilah/ 19.

and said: ﴿وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ﴾¹ “And all of them are Satan’s troops” even He called them “Satan’s children” and said that: ﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ﴾² “So do you choose him and his children as guardians other than Me, while they are your enemies?! It is a bad substitute that oppressors choose” even has called them “Satans” themselves and has said: ﴿إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ﴾³ “Indeed they chose the devils as the guardians, other than God, while they assumed that they are the guided people” and has said: ﴿إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾⁴ “Indeed we have set the devils, as the guardians of those who do not believe in!”

It is hereby understood that present rulers on the earth, on the credit that they have not been appointed by God, have been knowingly or unknowingly appointed by Satan and their ruling is in direction of realizing his domination over the world. As those among the Muslims in the Islamic countries who have found the field empty nowadays, and hence took advantage of the opportunity and while supported by little amounts of iron and little number of people who have gathered around them, invite Muslims to pledge allegiance to them and call themselves, as their Caliph or commander, do not have any portion of the truth and willingly or unwillingly are serving Satan; since God has not appointed them for that and has not commanded them to do that and they are aware of this fact and they confess it; as the appointee and governor of God on the earth, has not yet been able to take the ruling and teach and conform Islam to the genuine one which is supposed to be in conformity to, as long as they exist and rule over the world; and this is the most important purpose of Satan; since Satan has always intended to conflict with God; as God has said: ﴿إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾⁵ “Indeed, Satan has been a rebel toward the compassionate” and has followed this conflict through negating God’s ruling and proving His own sovereignty instead, in order to take the domination over the world and take it out of God’s control in his own

1 . Ash-Shu’ara/ 95.

2 . Al-Kahf/ 50.

3 . Al-A’raf/ 30.

4 . Al-A’raf/ 27.

5 . Maryam/ 44.

opinion and keep it in his own control; since there is only one who is able to take the domination of the world and He is either God or Satan and domination of both over the world is not possible and each of them who dominates over the world, will enforce his own laws on it and prevents from enforcement of the other's laws on it. Domination of each of them over the world will also be realized when someone on behalf of each of them, dominates it and rules under commandment of one of them. Therefore God on one hand and Satan on the other hand make effort to prevail their own person over the world and in this arena, the people are their troops that conflict with each other, following those two; many of them, knowingly or unknowingly, are Satan's troops who make effort for his sovereignty over the world and a few of them, are the troops of God that are trying for His sovereignty over the world and they are indeed very unknown and anonymous; as God has said that: ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾¹, "And no one knows the troops of your Lord, but Himself!" In the meantime, the Satan, this old well-experienced being, has taken advantage of the lever of politics, just as the lever of culture and economy, in order to win over God and achieve the domination over the world and following thousands of years of effort, has been successful in designing and creating a comprehensive and coherent system on the earth, which is based on his administration and far from God's administration in its highest levels. This comprehensive and coherent global system, is like a pyramid, that Satan is located at its top and accordingly, the entire of its realm, is under his superintendence and dominance. Under this condition, he may possibly do not appoint each ruler directly himself, but he has created a system that produces his favorite rulers automatically such that it does not need his superintendence and will put them in his service; so as it educates his favorite rich people and scientists and puts them in his service. In such a cycle, someone who does not satisfy the Satan and does not serve his goals, habitually will neither achieve the ruling, nor will achieve much of wealth and fame; since the numerous Satanic filters prepared in different political, economic and cultural levels, do not let him do so and in a completely natural way, reject and marginalize any uncoordinated element, while

1 . Al-Muddathir/ 31.

absorbing every coordinated element, in a completely normal way and the system protects it to the extent of its conformity. Therefore, the arena of society will gradually get empty of the theists and get full of the Satanists, until Satan's global government will be realized like a reality on the earth and he pushes its multiple masks away with no anxiety and becomes obviously recognized officially, to the extent that everyone throws themselves at its mercy and shows it with their fingers and say: Long live the government of our master, Satan! It is hereby understood that the hostility of Satan with mankind, is not a symbolic and unreal hostility and is not limited to tempting him for carrying out individual obscene acts, rather it is an objective and perfect hostility which includes diverse social aspects and directs them to his foul aims; as God has said: ﴿تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَآلَهُمُ الْيَوْمَ وَعَدَّتْ أَلِيمٌ﴾¹ "Swear to God that we have revealed to the nations before you, therefore the Satan adorned their deeds for them, so he is now their guardian and there will be a great punishment for them" and has said addressing him: ﴿وَاسْتَغْفِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصُوتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾² "And provoke any one of them that you could, through your call and attract your cavalry and infantry against them and take part in their properties and generations and promise them and Satan does not promise anyone, except for deceiving them!" This is a plan pursued by Satan and his human being and demon supporters who work in this direction, but it is clear that God has His own plan and His plan is more precise and considerate; as He has said: ﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾³ "They plan and God plans and God is the best planner" and has said: ﴿إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾⁴ "God is the fulfiller of His acts, He has indeed set a limit for everything!"

To conclude, most of the Muslims, due to their inattention to Islam and over-attention to some of the primary Muslims, have considered God's power limited in setting a Caliph and applying His sovereignty on the earth; such as the Jewish people, about whom God has said:

1 . An-Nahl/ 63.

2 . Al-Isra/ 64.

3 . Al-Anfal/ 30.

4 . At-Talaq/ 3.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾¹
 “And the Jews said that God’s hands are tied! May their hands be tied and may the curse of God be upon them for what they said! Rather God’s hands are wide open and He gives away in any way He wills!”
 As they have believed that for the purpose of realizing the Islamic government, they do not need God, rather it is God who needs them; such as the Jews about whom God has said: ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ﴾²
 ﴿اللَّهُ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا﴾³ “Indeed God heard the words of those who said that God is needy and we are needless! We will record what they said!” Therefore, when they are called toward God’s sovereignty, they will say, based on a fallacy, that presence of a ruler on the earth is necessary; as if God is not aware of this necessity and they are the only ones who have become aware of that; as He has said: ﴿قُلْ أَتَنْبِئُونَ اللَّهَ﴾⁴
 ﴿بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ﴾⁵ “Say, do you inform God of what He is not aware of in the heavens or on the earth?!” and said: ﴿أَمْ تُنَبِّئُونَهُ بِمَا لَا﴾⁶
 ﴿يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَاهِرُ مِنَ الْقَوْلِ﴾⁷ “Or do you inform Him of what He is not aware of on the earth, or of a superficial saying?!” while undoubtedly He is more aware of the necessity of presence of a ruler on the earth and for this very reason, He has set a ruler on the earth! But they leave His ruler on the earth and appeal to their own rulers on the earth; as if He is not able to rule and only they are capable of ruling!

In this way, most of Muslims have replaced the ruling of God by their own ruling and have admitted this as part of their Islamic culture and have regarded it necessary, to defend it due to its similarity with the deeds of some of the primary Muslims and they have considered any revision and correction of it based on wise and religious certainties, as disrespect to the Salaf and deems it as a rebellion on Sunnah wa’l-Jamaa’ah; while it was made clear from the above explanations that the ruling is only for God and the human beings do not associate in that and a Muslim, is someone who follows Islam not the primary Muslims and following Islam is neither disrespecting them nor rebellion on Sunnah wa’l-Jamaa’ah and it is clear that they were not infallible of

1 . Al-Ma’idah/ 64.

2 . Aal-i Imran / 181.

3 . Yunus/ 18.

4 . Ar-Ra’d/ 33.

faults and they have not claimed to be infallible and have not asked Muslims to leave Islam, for the sake of following them, even if they were alive today and they would have heard my remarks, they would have corrected their faults; since most of them did not abominate the promotion of good and prevention of evil and if someone has told them about the truth, they would have accepted it and therefore, their followers are more deserving to do this, than them.

3. Association with non-Islamic nations and cultures

Another cause of non-performance of Islam after the Prophet (PBUH), is the association of Muslims with non-Islamic nations and cultures which has been a common cause for non-performance of religions after all of the prophets; as for instance, after Moses (PBUH), his followers forgot his teachings gradually and they communicated with infidel nations and as time went on they were more influenced by their blasphemous culture and went so far away such that they worshiped their gods and at the time of Elijah the Prophet (PBUH), prostrated for Baal, which was the Canaanites' idol; as God has said according to that prophet, while he was addressing them: **﴿أَتَدْعُونَ بَعْلًا﴾** **“Do you call Baal and leave the best of creators?!”** **﴿وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ﴾**¹ After prophet Christ (PBUH), his followers also with the motivation of relief from the Roman Empire abuse and oppression and in order to gain their support and under the influence of the Paul's teachings who was an anti-Christ Jewish, forgot the teachings of that prophet and approached the idolater Romans and were influenced by their polytheistic beliefs and replaced prophet Christ's monotheism by their Trinity. In this way, also after prophet Mohammad (PBUH), his followers continued the path of their ancestors and following their conquests in unbelievers' countries, associated with the atheist nations and they associated with Ahl al-Kitab² and were influenced by their culture and they forgot some components of the Islamic culture. Moreover, those polytheists and Ahl al-Kitab who were influenced by propagation or battles of Muslims which was how they believed in Islam, could never leave all their previous beliefs and deeds and

1 . As-Saffat/ 125.

2 . [Translator note: People of scriptures who are referred to Jewish and Christian people in Quran.]

kept, willingly or unwillingly, some effects from it with themselves and transferred them to their future generations. Moreover, those who have newly believed in Islam, but were still under the influence of their previous beliefs and deeds, during the time of Umar and Ottoman as well as the Omayyad and the Abbasids' rulers, infiltrated into Muslims' ruling class and combined their own beliefs and deeds with theirs; to the extent that Muslims books of Hadith became full of Jewish and Christian stories and myths and the erroneous and false reports of them from the old testament and Bible, became the basis for interpreting the Quran; even it went further and reached to the point that their anti-Islam viewpoints also entered into the most reliable books of Muslims and became the basis for their Islamology; as for instance, different narrations from the Jews have infiltrated Sahih Bukhari's book which is obviously in accordance with their beliefs and in contrary to Muslims' beliefs. As for instance, a narration has entered into it which claims that a Jewish man has informed the Prophet (PBUH) that God has fingers and he made the Prophet confirmed it and he made him astonished¹. While certainly, the Prophet (PBUH) was more knowing about God, than that Jewish man and have never confirmed and admired the existence of a few fingers for God, rather it is said in the original narration that after hearing the Jewish man's speech, he said that: **﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾**², **"They have not known God as it is worthy of knowing"** and this is apparent that he denied his word! Moreover, some unusual narrations entered into it which claim that the Prophet (PBUH) was not superior to the Jewish prophets, but Moses (PBUH) and even Yunus ibn Matta (PBUH) was superior to

1 . Sahih Al-Bukhari, vol. 8, page 174: ان يهوديا جاء الى النبي فقال: يا محمد! ان الله يمسك السماوات على اصبع و الارضين على اصبع و الجبال على اصبع و الشجر على اصبع و الخلائق على اصبع ثم يقول: انا الملك! فضحك رسول الله صلى الله عليه و آله و سلم حتى بدت نواجده ثم قرأ: **﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾** ! قال يحيى بن سعيد: و زاد فيه فضيل **﴿!! بن عياض عن منصور عن ابراهيم عن عبيدة عن عبد الله: فضحك رسول الله صلى الله عليه و آله و سلم تعجبا و تصديقا له** [Translator note: A Jewish man came to prophet Mohammad (PBUH) and said: "Oh Mohammad, indeed God carries the heavens on one finger, and earth on another finger, and mountains on another, and trees on another and people on another and then says: I am the sovereign ruler." So prophet laughed so that his incisive could be seen and he recited the verse: "They have not known God as His dignity is worthy of knowing" Yahya ibn Saed said: and added to that fuzayl ibn Ayaz from Mansoor from Ibrahim from Ubaydah from Abdullah: So the messenger of God laughed surprisingly and with confirming him!]

2 . Al-An'am/ 91.

him and anyone who considers him superior, has lied¹, while it is clear that all Muslims, consider his highness, as the most superior of all previous prophets, since the superiority of his highness is among the indisputable premises and even the essentials of Islam. As it has been narrated frequently from his highness that he considered himself as “Sayyid² of children of Adam”³ and said that if Moses (PBUH) was alive, he had no way but to follow his highness!⁴ Therefore, it is not clear that this group of Ahl al-Hadith, if they truly considered Moses (PBUH), superior than prophet Mohammad (PBUH), then why they did not enter the religion of Moses (PBUH), instead of the religion of the Prophet Mohammad (PBUH) and why they did not follow the old testament instead of the Quran?! Although they were practically doing that and confirmed and propagated the Jewish teachings and interpreted the Quran, based on what the Jews narrated from the old testament; even many of them claimed that God has commanded to learn knowledge⁵ from Ahl al-Kitab, when He says in the Quran: ﴿فَاسْأَلُوا﴾ **“Ask the people of remembrance if you do not know”**⁶ while this is a false illusion and a hazardous accusation; since God has frequently accused the Ahl al-Kitab for denial of the truth and

1 . Sahih Al-Bukhari, vol. 3, page 88: قال النبي صلى الله عليه وآله وسلم: لا تخيروني على موسى فان الناس يصعقون يوم القيامة فاصعق معهم فاكون اول من يفيق فاذا موسى باطش جانب العرش فلا ادرى اكان فيمن صعق فافاق قبلي او عن ابي هريرة رضى الله عنه عن النبي صلى الله عليه وآله: “!! كان ممن استثنى الله عن ابي هريرة رضى الله: 31: Sahih Al bukhari, vol. 6, page 31: !! وآله وسلم قال: ما ينبغي لعبد ان يقول انا خير من يونس !!عنه عن النبي صلى الله عليه وآله وسلم قال من قال انا خير من يونس بن متى فقد كذب

2 . [Translator note: The chief]

3 . See: Abd Ar-Razzaq, Al-Musannaf, vol. 3, page 183; Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 417 & 430; Musnad Ahmad, vol. 2, page 540 and vol. 3, page 2 & vol. 5, page 388; Musnad ibn Rahawaih, vol. 1, page 227; Sahih Muslim, vol. 7, page 50; Sunan ibn Majah, vol. 2, page 1440; Sunan Abi Dawud, vol. 2, page 407; Sunan Al-Tirmidhi, vol. 4, page 370; Hakim Nishapuri, Al-Mustadrak, vol. 2, page 605.

4 . Ibn- Abi Shaybah, Al-Musannaf, vol. 6, page 228; Musnad Ahmad, vol. 3, page 338; Musnad Abi Ya’la, vol. 4, page 102; Ibn Hajar, Fath Al-bari, vol. 13, page 438.

5 . As an example, see: Tabari, Jami’ Al-Bayan, vol. 14 page 144; Nahas, Ma’ani Al-Quran, vol. 4, page 68; Ibn Abi Zamanin, Tafsir Ibn Zamanin, vol. 2, page 404; Raghīb Isfahani, Al-Mufradat, page 179; Tha’labi, Al-Kashf wa Al-Bayan, vol. 6, page 18 & 270 and other sources.

6 . An-Nahl/ 43 & Al-Anbya/ 7.

concealing it by the untruth¹ and He has informed of attributing lies to Him by them, and their falsifying infiltrations in holy book² and has warned of amity to them and following their religion³ and therefore, it is impossible that God has commanded to learn knowledge from them. Rather, perhaps, by “Remembrance” in this verse, He meant, His prophet, as God has clearly named his highness, “the Remembrance” and has said: **﴿قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا؛ رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ﴾**⁴; **“God has revealed a remembrance to you: A Messenger who recites the enlightening verses of God to you”** and therefore, **“The People of Remembrance”** are no one other than the people of the Prophet (PBUH), that God has clearly informed of their complete purity and the Prophet (PBUH) has also emphasized on the necessity of adhering to them besides the Quran, and this is a preferable opinion that was narrated by Ali ibn Abi Talib⁵ and Abu Ja’far Baqir⁶; but it seems that those who were trained in the Omayyad’s school, prefer to follow Jews and Christians, rather than following the household of their prophet and escape toward blasphemy, in fear of being a Shiite! While it is clear that following the household of the Prophet (PBUH) is based on the certain texts of the Quran and the Sunnah and therefore, Shiite is not considered in the meaning of a sect, but it is similar to performing the prayers and paying the Zakat and it is among the exigencies of the original and complete Islam.

Anyhow, the role of Ahl al-Kitab in forming the culture of Muslims,

1 . **﴿وَإِنْ قَرَيْتُمْ مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾** . (Al-Baqarah/ 146). [Translator note: “And Indeed a group of them conceal the truth, while they do know”]

2 . **﴿قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا خَلِيلًا قَوْلٍ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ﴾** **﴿قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا خَلِيلًا قَوْلٍ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ﴾** (Al-Baqarah/ 79) [Translator note: “So Woe to those who write the book with their own hands, then say that this is from God, in order to gain through it, a low price, so Woe to them of what their hands wrote and of what they gain.”]

3 . **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾** (Al-Ma'idah/ 51). [Translator note: “O’ You who have believed in God, do not have amity with Jews and Christians; some of them are the friends of others and anyone who have amity with them is from among them; indeed God does not guide group of oppressors.”]

4 . At-Talaq/ 10 & 11.

5 . Tabari, Jami’ Al-Bayan, vol. 17, page 8; Tha’labi, Al-Kashf wa Al-Bayan, vol. 6, page 270; Qurtubi, Al-Jami’ li Al-Ahkam Al-Quran, vol. 11, page 272.

6 . Tabari, Jami’ Al-Bayan, vol. 14, page 145; Ibn Kathir, Tafsir Al-Quran Al-‘Adhim, vol. 2, page 591.

either in the realm of politics, under the influence of some of them, such as Al-e Barmak [the Barmakids] who had a Zoroastrian background and who had incumbency of important positions and offices like high ministries in the Omayyad and the Abbasid ruling system, or in the realm of beliefs and deeds under influence of people like Ka'ab al Ahbar who had a Jewish background, has been distinguishable and considerable among the Ahl al-Hadith.

However, the role of Ahl al-Kitab in forming Muslims' culture, has never been as distinguishable and considerable as in the past two centuries; since through disintegrating the centralized ruling of Muslims, after the first world war and wide-spread and deep influence in the Islamic countries under the title of "colonization", they practically opened a new and distinct season in the culture of Muslims that changed their world view and spirituality. A wave which had been formed in the west, based on the atheistic culture and appropriate with unbelievers' needs and aims, involved Muslims in a severe contradiction between tradition and Modernity, after entering into the Islamic lands. The cause of this severe contradiction was that the newly found modernity, was not originated from the inner core of Muslims and not following their natural and gradual requirements, rather it was found from outside and following the imposed and sudden impulsive actions of unbelievers and therefore, could not be in complete conformity to their culture and nature. The Muslims needed a modernity which was created by their own hands and which is accordingly compatible with their Islamic culture, but since unbelievers opened their ways into their countries, they lost this opportunity and since then, they have been transformed to the consumers of the unbelievers' products; to the extent that today, their life is more influenced by unbelievers' culture, than by Islam and the most loyal among them, are those who try passively to find an Islamic cover for the cultural imports of the west. While it was essential that they resist against the colonialists from the beginning and do not let them dominate over the Islamic lands, so that their culture may not be spread among them and their diseases may not become epidemic in their lands; as God has said for the purpose of preventing from unbelievers' dominance over Muslims: ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ

﴿سَيِّدًا﴾¹ “God has never set a way for unbelievers against believers”; meaning that He has absolutely not legislated a way for domination of unbelievers over Muslims in Islam and any action that leads to unbelievers’ domination over Islamic lands is prohibited. As it was obligatory for them long before this happens, when unbelievers were busy with their industrial revolution and when they were preparing for invasion of the east, to provide necessary political and economic facilities in order to confront them and in this way, prevent or ward off their assault. But at the time when Islam’s enemies were equipping their army to invade their countries, they were busy disputing with each other on ruling and they were having disagreements about ritual wiping and rinsing and therefore, they were easily defeated by the atheists’ army and surrendered to their non-Islamic culture.

There is no doubt that common diseases such as consumerism, seeking welfare, nationalism and democracy among Muslims totally have a western origin and they were stemmed from the dominant culture in the world of atheism. Moreover, the unbelievers, after domination over Muslims have divided their lands appropriate to their long-term passions and interests and drew imaginary lines titled as borders, with no regard to the interest of the resident Muslims in those areas and in this way, took the sense of union away from them and changed their union to a distant dream that may never come true. With a review on the Islamic lands’ maps and histories, it would become clear that most of these border lines among Muslims, have been drawn directly by western unbelievers’ pens and for the purpose of fulfilling their unilateral interests and has had no basis on intellect or religion and has brought no good for Muslims. Therefore, the utter surprise is from Muslims who consider these imaginary lines, as their homeland and regard it sacred and assume them as introducer of their essential existence! Even some of them try to disintegrate the remaining small parts into smaller ones; since due to extreme narrowness and exclusiveness, they are not able to get along with each other in one place and each group wishes to declare its own lane and neighborhood as an independent country! While certainly God has not created earth as different countries, but as an integral unit, of which every part

1 . An-Nisa/ 141.

completes the other and as a whole it leads to supplying the needs of the human beings and realizing their prosperity in the light of justice, and will remain incomplete and inharmonious, if disconnected. Therefore the claimed borders, does not exist in reality and are found only in the minds of those who have relied on them and are in fact very useless, even harmful; because they will only lead to separation of Muslims from each other and will bring about their weakness and decline, and will decrease the possibility of their resistance against unbelievers. Therefore the western unbelievers who have drawn those borders for Muslims and have urged them to protect them, are themselves presently removing their borders and uniting with each other and in this way, the Islamic countries are getting smaller and the unbeliever lands are getting bigger every day!

In the meantime, the only way for Muslims' salvation, is to cut the dependence to unbelievers and to achieve cultural and economic independence which is not possible unless through removing the artificial borders and uniting with each other under the flag of God's appointee on the earth; since when the unbelievers have united with each other, the distracted and dispersed Muslims, are not able to resist against them and this is a natural law from God's laws. Therefore, creating a vast Islamic country by integrating all Muslims' lands into one, under the flag of a ruler, whom God has named and appointed, is the only way for Muslims' salvation and their dominance over the world. Although before that, some shorter ways such as creating a union of the Islamic countries with a unit money and army may be contemplated as an introduction for creating an Islamic unit government; since direct transmission of Muslims from the present stage to the ideal stage, even with the help of a general revolution in the Islamic countries, such as what happened in some of the Arab countries titled "The Arab Spring" is extremely difficult. Therefore, it seems more practical that in the first stage, a great union such as the European Union gets established with membership of all the Islamic countries with free borders and common money and army, and in the next stage, a deeper unity in form of an Islamic pervasive government and based on following God's Caliph on the earth, be created among them. This is definitely the way for Muslims' salvation and a way that will take them to the felicity in this world and in Hereafter.

4. Prevalence of the traditionalism

Another cause of non-performance of Islam after the Prophet (PBUH), is the prevalence of the traditionalism after his highness. The meaning of traditionalism is foundation of beliefs and deeds based on the words and deeds that were attributed to the Prophet (PBUH), in a non-Mutawatir way and through men of whom, falsehood, mistake or forgetfulness is possible, and hence their authenticity are not certain accordingly; because it is sensible that the narration of a fallible person, even if he is assumed to be truthful, may be correct and may be not; regarding the fact that regularly, the certain knowledge about truthfulness of someone in the past may not be gained; regardless of the fact that truthfulness of someone in the past, does not mean his truthfulness in the future; regardless of the fact that the truthfulness of someone in the past and future, may not prevent his forgetfulness and Sahw¹ and in addition, the difference between the Wahid² narration and the judgment conforming to the external state of reality, especially in cases that there is a big time interval between them, is prevalent and dominant; to the extent that it is very likely that no Wahid narration be exactly and completely in conformity to the external state of the reality; as God has said: ﴿وَقَالُوا آمَنَّا بِهِ وَإِنَّا لَلْهَمُ التَّنَاسُتُ مِنْ مَكَانٍ بَعِيدٍ﴾³ “And they said we have believed in, while how they can access that from a distant location?!”. Therefore, it is clear that the narration of single individuals does not lead to certainty, but in the best possible condition, it leads to conjectural presumption and this is something on which all the wise Muslims, yet further, all the wise people have consensus. While certainly, conjecture does not have the capacity to become the basis for Muslims’ belief and deed and Islam is only based on certainty; as God has frequently and clearly said: ﴿إِنَّ الظَّنَّ لَا يُغْنِي﴾⁴ “Indeed, conjecture is not sufficient to reveal anything from the truth” and it is clear that this is a factual rule in the meaning of narration of reality and accordingly may not be arbitrarily specified credit-wise, as its manner refuses to endure the specification; since

1 . [Translator note: Inadvertent error]

2 . [Translator note: Solitary and non-certain narration]

3 . Saba/ 52.

4 . Yunus/ 36.

conjecture, due to presence of possibility of its opposite, is not indeed the authority and giving credit of authority to something which is not indeed the proof, is useless like trying to give the credit of burning power to ice; with due regard to the fact that there is no contradiction between intellect and religion and the credits of the wise man are based on realities, yet giving credit to something that indeed does not exist, is actually a lie; such as crediting day with darkness or night with light while no lie is issued from God; as He has said: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ﴾¹ “And who is more truthful than God!” In addition, the religion is competent of setting something which it has removed itself, not competent of setting something which intellect has already removed; since setting something which has been removed with a cause, is wise only with that same cause and it is not permissible to be done with another cause; as among the wise people, a rule that is specified by a rank, is specifiable by the same rank and its specification by another rank, is not acceptable. This is while removing the authority of conjecture in an absolute manner, has been carried out by intellect; since lack of its authority, to the meaning that it cannot unveil the absolute reality, is among the wisdom and realistic subjects and is not capable of receiving any credit and hence is not accessible by religion and therefore, religion is not capable to interfere in it. It is hereby understood that the belief of some of Muslims in the religious authority of the special conjecture meaning the conjecture resulted from the Wahid narrations, is baseless; since the authority is not among religious categories, rather it goes back to natural perceptions of human being from reality and therefore, creating authority for a conjecture may not be performed through a rule, so as the authority of certitude may not be removed by a rule either. And yet, regardless of the fact that the religious decree for authority of some conjectures, is not proved; since there are numerous verses and narrations in denying the authority of conjecture in a general manner and with their existence, certitude on authority of some conjectures in religion, is not achieved; even honestly, the precision of some verses and narrations in lack of absolute authority of conjecture, is to the extent that attributing its specification to the religion, is similar to attributing lie to God and His prophet.

1 . An-Nisa/ 87.

To conclude, religious specification of the conjecture is neither possible nor has occurred and hence the conjecture in general manner regardless of how it has been achieved, is not valid. Therefore, primary Muslims at the time of the Prophet (PBUH) have never relied on conjectural traditions from his highness and in fact they did not need them; since they often had access to his highness and also when they did not have access to him, the narrations that were received from him, were Mutawatir or fraught with certain evidences. Also, after his highness, Muslims were divided into two groups about the basis for their beliefs and deeds: One group that considered holy book and the Prophet's household, as the basis for their beliefs and deeds, in accordance with recommendations of his highness in Aarafah, Ghadir Khumm¹, Ta'if and his deathbed, such as Salman, Abu Dhar, Miqdad, Ammar, Huzaifa and others and another group who considered holy book, as a sufficient basis for their beliefs and deeds, due to their Ijtihad against the texts and disbelief in the obligation of the political recommendations of his highness, hence they did not accept the role of the household of the Prophet (PBUH) beside that and they called, like Umar: «حَشْبُنَا كِتَابُ اللَّهِ»; "holy book is sufficient for us", meaning that we do not need the household of the Prophet (PBUH) beside holy book². As this division existed not only among the companions of his highness, but also existed among his wives and a group of them like Aisha, Hafsa, Safiyya and Sawda who disliked the household of his highness and the other group were Umm Salama and other wives of the Prophet (PBUH) who liked the household of his highness³. Therefore, Muslims after his highness, followed one of the two views: Following holy book and the household of the Prophet (PBUH) and following holy book solely and accordingly these two views were the only existing views among them and there were no third to it. The third view

1 . [Translator note: Pond of Khumm]

2 . See: Abd Ar-Razaq, Al-Musannaf, vol. 5, page 436 and vol. 6, page 57 and vol. 10, page 361; Musnad Ahmad, vol. 1, page 293, 324 & 336; Sahih Al-Bukhari, vol. 1, page 37 and vol. 4, page 31 and vol. 7, page 9; Sahih Muslim, vol. 5, page 76; Sunan Al-Nasa'i, vol. 3, page 433 and vol. 4, page 360; Sahih Ibn Hibban, vol. 14, page 562 and many other sources.

3 . See: Sahih Al-Bukhari, vol. 3, page 132; Ibn Abi 'Asim, Al-Ahad wa Al-mathani, vol. 5, page 388; Tabarani, Al-Mu'jam Al-Kabir, vol. 23, page 50; Dhahabi, Seir 'Aalam Al-Nubala', vol. 2, page 143.

only emerged during the next few decades, following the prevalence of the latter over the former and it was motivated by attempts to fill the empty place of the household of the Prophet (PBUH) among Muslims and that was indeed, following holy book and the Prophet's Hadith, while the primary Muslims did not have such an opinion and they did not confirm placing the Hadith of the Prophet (PBUH) besides holy book, but they were opposing it and they extremely confronted it; since the Hadith in its common use, was nothing but a few conjectural narrations without any necessary indications for complete and correct comprehensibility, that could not be placed besides holy book and could not compensate for the vacancy of the household of the Prophet (PBUH) and it was predictable that in case of prevalence, it would only pave the way for disagreement among the Ummah¹ in the Islamic beliefs and deeds and would bring about their separation from holy book. Therefore, they prevented seriously from writing Hadiths and they banned narration of them and even they gathered Hadith books and notes and destroyed them². This was a measure that they took out of benevolence and with purpose of protection of Islam, contrary to assumption of some ignorant people, because they correctly knew that those Hadiths are on one hand, conjectural and does not have sufficient validity and on the other hand, they are very incomplete and does not have sufficient preciseness and therefore they could not be the basis for Muslims' religiosity. Although they disagreed on necessity of referring to household of the Prophet (PBUH), as a live and certain reference for cognition of Islam, but they did not disagree on the non-necessity of referring to the Wahid narrations and all were against systematizing and promoting it as a religious basis. In the meantime, it was only some young and underling among them such as Abu Huraira who attempted in narrating Hadith and for this very reason, the Hadith books were full of their narrations; otherwise the elders like Abu Bakr, Umar, Uthman, Ali, Talhah, Zubair, Salman, Abu Dhar, Ammar and others, were narrating few Hadiths and prevented those like Abu Huraira from too many narrations and for this very reason,

1 . [Translator note: Nation of Islam]

2 . For information on these measures, see: Shahrestani, Prohibition of Tadwin Al-Hadith; Qulami, Mahw Al-Sunnah Aw Tadwinuha; Najmi, Azwah' Ala As-Sahihain, page 47 to 50.

few narrations from them may be seen in Hadith books¹.

1 . For more information about this, see: The confessions of Abu Huraira about opposing of companions with multiplicity of Hadith narration and avoiding of Muhajirin and Ansar from doing that, with the subject of “انكم تقولون اكثر ابو هريرة [من الحديث]” [Translator note: People say that Abu Huraira has overindulged in narration of Hadith and] “انكم تقولون اكثر ابو هريرة عن النبي” [Translator note: You say that Abu Huraira has narrated from the Prophet (PBUH) with overindulgence and] “انكم تقولون ما بال المهاجرين لا يحدثون عن رسول الله عليه وآله وسلم بهذه [Translator note: You say that why Muhajirin do not narrate so much Hadiths from the Prophet (PBUH) and why Ansar do not narrate so much Hadith from the Prophet (PBUH)] (in: Ibn Sa’d, Al-Tabaqat Al-Kubra, vol. 2, page 362, 363 & 364 and vol. 4, page 330 & 332; Abd Ar-Razzaq, Tafsir-Al Quran, vol. 1, page 64; Musnad Ahmad, vol. 2, page 240 & 274; Sahih Al-Bukhari, vol. 1, page 37 and vol. 2, page 65 and vol. 3, page 2 & 74 and vol. 4, page 209; Sahih Muslim, vol. 7, page 167; Al-Nasa’i, Al-Sunan Al-Kubra, vol. 3, page 439; Bayhaqi, Dala’il an-Nubuwwa, vol. 6, page 201); and ”و” [Translator note: None of the companions of the Prophet (PBUH) has narrated from his highness, more than me, except Abdullah Ibn Amr and] “لم يكن احد من اصحاب النبي صلى الله عليه وآله وسلم اكثر حديثاً” [Translator note: None of the companions of the Prophet (PBUH) has narrated the Hadiths from his highness, more than Abu Huraira] (In: Sahih Al-Bukhari, vol. 1, page 36; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 509; Ibn ‘Adi, Al-Kamil, vol. 1, page 20) Also see: The objections of elders among companions to Abu Huraira due to multiplication of his Hadith narrations, with subject of “اكثر ابو هريرة علينا” [Translator note: Abu Huraira has overindulged above us all] “اكثر ابو هريرة على نفسه” [Translator note: Abu Huraira has overindulged about himself] (In: Sahih Al-Bukhari, vol. 2, page 89; Sunan Abi Dawud, vol. 1, page 285; Bayhaqi, Al-Sunan Al-Kubra, vol. 3, page 45; Sahih Ibn Khuzaymah, vol. 2, page 167; Sahih Ibn Hibban, vol. 6, page 220); to the extent that it was narrated from Sa’ib ibn Yazid that he heard Umar telling this Dousi from Ahl al-Hadith: “لتركن الحديث عن رسول الله صلى الله عليه وآله وسلم او” [Translator note: You will either abandon narrating Hadiths from the Prophet (PBUH) or I will send you to the Dous land!] And tells the Ka’ab Al-Ahbar who was from Ahl al-Hadith like him “لتركن الحديث او لالحقنك بارض القردة” [Translator note: You will either abandon Hadith narration, or I will send you to the land of Apes!] (Ibn Asakir, Tarikh Madinah Damishq, vol. 50, page 172; Dhahabi, Seir A’alam Al-Nubala, vol. 2, page 600 & 601); As Sa’ib Ibn Yazid, has also narrated the similar attitude toward those two, by Uthman and said: “ارسلني عثمان بن عفان الى ابي هريرة فقال: قل له يقول لك امير المؤمنين: ما هذا الحديث عن رسول الله صلى الله عليه وآله وسلم؟ لقد اكثرت! لتنهين او لالحقنك بجمال دوس! وات كعباً” - يعني كعب الاحبار، فقل له: يقول لك امير المؤمنين [Translator note: Uthman Ibn Affan has dispatched me to Abu Huraira and said: Tell him that: Amir Al-mu’minin says: What is this Hadith from the Prophet (PBUH)?! Have you overindulged! You will either stop that or I will send you to the Dous Mountains! And go to Kaab - Kaab Ol Ahbar - and tell him that: Amir Al-mumenin Usman says: What is this Hadith?! You have filled the world with Hadiths! You will either stop or I will send you to the Apes Mountains!] (Ramhormuzi, Al-had Al-fasil, page 554). Against people like those two, there were the great companions of the Prophet

← (PBUH) who did not regard Wahid Hadith, as proof and prevented from diligence toward that; as it has been narrated from Ali that said: "كنت اذا سمعت من رسول الله صلى الله عليه وآله وسلم حديثاً نفعتني" [Translator note: It was so that when I myself, heard a Hadith, from the Prophet (PBUH), God provided me with as much benefit that He was Willing to and when another person narrated me a Hadith, I request him to swear and if he swore before me I would confirm him.] (Ibn Abi Shaybah, Al-Musannaf, vol. 2, page 280; Musnad Ahmad, vol. 1, page 10; Sunan Abi Dawud, vol. 1, page 340; Sunan Al-Tirmidhi, vol. 1, page 253; Al-Nasa'i, Al-Sunan Al-Kubra, vol. 6, page 109) And it has been narrated from Umar who said: "قلوا الحديث عن النبي صلى الله عليه وآله وسلم وانا شريككم [فيه]" [Translator note: Reduce narrations from the Prophet (PBUH) and I will practice it with you (in reducing narrations).] (Musnad Ibn Al-Mubarak, page 103, Sunan Al-Darimi, vol. 1, page 85; Sunan Ibn Majah, vol. 1, page 12; Ramhormuzi, Al-Hadd Al-fasil, page 553; Tabarani, Al-Mu'jam Al-Awsat, vol. 2, page 326); even it has been narrated from him that a number of companions such as Abu Dardaa and even Ibn Mas'ud were imprisoned by him for the guilt of multiplicity of narrations from the Prophet (PBUH) and told them: "قد اكثرت الحديث عن رسول الله صلى الله عليه وآله وسلم" [Translator note: You have indeed indulged in narrations from the Prophet (PBUH)] (Ibn Abi Shaybah, Al-Musannaf, vol. 6, page 201; Ramhormuzi, Al-Hadd Al-fasil, page 553; Dhahabi, Tazkirah Al-Huffaz, vol. 1, page 7), this happened while it has been narrated from 'Awn Ibn Abdullah who said: "احصينا حديث عبد الله بن مسعود عن رسول الله صلى الله عليه وآله وسلم، فاذا بضعة وخمسون حديثاً!" [Translator note: We have counted Hadiths narrated by Abdullah Ibn Mas'ud from the Prophet (PBUH), and they were above fifty!] (Ramhormuzi, Al-Hadd Al-fasil, page 557; Ibn 'Asakir, Tarikh Madinah Damishq, vol. 68, page 33); but it has been narrated from Amr ibn Maymun who said that: "ما أخطأني ابن مسعود خميساً الا اتيته فيه، فما سمعته يقول لشيء قط: قال رسول الله صلى الله عليه وآله وسلم!" [Translator note: There was no Thursday on which I did not go to Ibn Mas'ud, so I never heard from him to say about something: the Prophet (PBUH) has said!] (Ibn Abi Shaybah, Al-Musannaf, vol. 6, page 200). Similar to this report was narrated by 'Alqama and Qais Ibn 'Abd (Tabarani, Al-Mu'jam Al-Kabir, vol. 9, page 123 & 124). Therefore, no wonder that it has been narrated from Abu Huraira that after demise of Umar he said: "ما كنا نستطيع ان نقول: قال رسول الله عليه وآله وسلم حتى قبض عمر، كنا نخاف السياط!" [Translator note: We were not able to say "the Prophet (PBUH) said" that we were afraid of whipping until Umar died.] (Dhahabi, Siar A'lam Al-nubala', vol. 2, page 602 & 603) and said: "اني لاحد باحدث لو تكلمت بها في زمن عمر" [Translator note: I narrate Hadiths which if I narrated at the time of Umar, he would break my head for that!] (Ibn Asakir, Tarikh Madinah Damishq, vol. 67, page 343; Dhahabi, Siar A'lam Al-nubala', vol. 2, page 601) and said: "اذا لافيت المخفقة ستياشر ظهري" [Translator note: If Umar was alive, would I ever narrate these Hadiths for you?! I Swear to God that I would then find the whip coming down on my loin.] (Abd ar-Razzaq, Al-Musannaf, vol. 11, page 262). As it has been narrated from A'isha that she told 'Urvah ibn Zubair one day: "الا اعجبك ابو هريرة! جاء فجلس الى جانب حجرتي يحدث عن رسول الله" [Translator note: Aren't you surprised by Abu Huraira?! He came and sat near my room and began narrating Hadiths from the Prophet, in a way that I can hear them and I was remembering

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God, then before I finished my invocation, he got up and if I could reach him, I would have answered him that the Prophet would never narrate Hadiths continually.] (Musnad Ahmad, vol. 6, page 118 & 157; Sahih Al-Bukhari, vol. 4, page 168; Sahih Muslim, vol. 7, page 167; Sunan Abi Dawud, vol. 2, page 178; Ibn 'Adi, Al-kamil, vol. 1, page 20). As other nobles of the companions did not make effort for narration of Hadith, unlike Abu Huraira and people like him, and they understood corruptions caused by Hadith narrations; as it has been narrated from Amr ibn Maymun who said: "صحب عبد الله بن مسعود ثمانية عشر شهرا فما سمعته يحدث عن رسول الله صلى الله عليه و سلم الا حديثا واحدا فرق ثم قال: هذا او نحو هذا او شبه هذا!" [Translator note: I kept company with Abdullah Ibn Mas'ud eighteen months, but I never heard him narrating from the Prophet (PBUH), except for one Hadith and he sweated then said: This, or something close or similar to this.] (Ibn Abi Shaybah, Al-Musannaf, vol. 6, page 200; Tabarani, Al-Mu'jam Al-Kabir, vol. 9, page 123) and it has been narrated from Sa'ib Ibn Yazid who said: "صحب سعد بن ابى وقاص سنة، فما سمعته" [Translator note: I kept company with Sa'd Ibn Abi Waqas one year, but I never heard him narrating from the Prophet (PBUH) except for one Hadith.] (Ibn Sa'd, Al-Tabaqat Al-Kubra, vol. 3, page 144 with a bit difference; Ramhormuzi, Al-Hadd Al-fasil, page 557) and he said: "خرجت مع سعد بن مالك من المدينة الى مكة فما سمعته" [Translator note: I went from Medina to Mecca accompanied by Sa'd Ibn Malik and I did not hear him narrating a single Hadith from the Prophet (PBUH) until we came back] (Ibn Abi Shaybah, Al-Musannaf, vol. 6, page 201; Musnad Ibn Al-Mubarak, page 104; Sunan Al-Darimi, vol. 1, page 85; Sunan Ibn Majah, vol. 1, page 12) and it has been narrated from Sh'abi who said: "جالست ابن عمر سنة فما سمعته يحدث عن" [Translator note: I kept company with Ibn Umar for one year, but I never heard him narrate anything (Hadith) from the Prophet (PBUH).] (Ibn Sa'd, Al-Tabaqat Al-Kubra, vol. 4, page 145; Ibn Abi Shaybah, Al-Musannaf, vol. 6, page 201; Sunan Al-Darimi, vol. 1, page 84; Sunan Ibn Majah, vol. 1, page 11) and alike about Ibn Umar has also been narrated from Mujahid (Musnad Al-Hamidi, vol. 2, page 298; Sahih Muslim, vol. 8, page 137) and it has been narrated from Rabi'a Ibn Hudair who was a friend of Talha who said he has not heard except for one Hadith from Talha narrating from the Prophet (PBUH) (Ramhormuzi, Al-Hadd Al-fasil, pages 558 & 559). Therefore, some of the successors of the Prophet's companions and their successors were also aware of lack of authority of Hadiths and prevented from diligence toward them; as for instance it has been narrated from Abu Hanifa (150 AH) that when he narrated some Hadiths for his students, he said: "هذا الذى سمعتم كله ربح و" [Translator note: Whatever you heard was all void.] (Ibn Abi Hatim Razi, Al-Jarh wa al-Ta'dil, vol. 8, page 449) and it has been narrated from Abdullah Ibn Abd Al-Aziz (184 AH) who said to one of the famous Ahl al-Hadith named Sufyan Ibn 'Aynia (198 AH) who said: "ما" [Translator note: None of those who come near me, are not more loved to me than you, but you have a fault: You love Hadiths!] (Ibn 'Adi, Al-Kamil, vol. 1, page 24) and it has been narrated from Ayyub Sakhtiani (131 AH) who said: "ما قل من الحديث كان خيرا" [Translator note: The less Hadith the better] (Ibn 'Adi, Al-Kamil, vol. 1, page 24) and from some other people some similar compassionate speeches has been narrated which none of them have been heard by the hard hearing Ahl al-Hadith!

However certainly, this approach of them, was never due to their disgust from the words and deeds that they have heard and seen from the Prophet (PBUH), but it was only due to the fact that they knew that Islam's basis, is certainty and certainty may not be achieved through a Wahid Hadith and therefore, diligence upon it is not proper; even probably is harmful; since it prevents from making effort for the certain premises and accordingly will cause disagreement among Muslims' beliefs and deeds in the future.

As it actually happened and Muslims, after the Omayyad rulers freed systematizing and promotion of Hadith, appealed to gathering narrations of the people from here and there and wrote any moist or dry under title of the Hadith of the Prophet (PBUH) in their books and in this way, they paved the way for forming the greatest deviations among Muslims and joined the group of those, about whom God has said: ﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا؛ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾¹ “Say do I inform you of the worst losers in deed?! Those who made effort in the worldly life toward misdirection, while they believed that they are doing well!”

It is now long time since Ahl al-Hadith attribute beliefs and deeds from a long distance and in the absence of the Prophet (PBUH), to his highness; as God has said: ﴿وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ﴾² “And in the absence, they attribute from a long distance” and listen to others' attributions to his highness from long distances; as God has said: ﴿أَوَلَيْكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ﴾³ “They are called from a far place” and this is a misdeed that Satan has beautified in their views, in order to prevent them from the right way; as God has said: ﴿وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾⁴ “And Satan has beautified their deeds for them, therefore he prevented them from the way, so they do not find the way!”

However, there is no doubt that Wahid Hadiths existing in the Hadith books, have been one of the most important factors for Muslims' deviation and disagreement since long ago, due to lack of validity and preciseness of most of them and their pervasive conflict with

1 . Al-Kahf/ 103 & 104.

2 . Saba/ 53.

3 . Fussilat/ 44.

4 . An-Naml/ 24.

one another as one opposes another. Because each group of them has adhered to a different narration and has abandoned another narration and in this way, each group has preferred one conjecture over another; while certainly attributing one belief or deed to God and His prophet, based on a conjecture, is not permissible and unknowingly serves to defame them: as God has said: ﴿نَظَرُ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا ۚ﴾¹ “Look how they attribute lies to God and that is sufficient to be a sin” and has said: ﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾² “And for what your tongues explain as lie, do not say that this is Halal and that is Haram in order to attribute lie to God; since those who attribute lies to God, will not be blessed!”

It is hereby understood that traditionalism, contrary to what is believed, is an innovation that emerged at the time of the Omayyad’s ruling, in opposition to consensus of the companions, like many other innovations, and has had no principle in Islam; since Islam has obliged its followers to certain beliefs and deeds and has set up and introduced necessary means to facilitate it and that is indeed holy book which is always at Muslims’ access and will never face any problem during the course of time; as God has said about it: ﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾³ “The wrong will not arrive upon it neither from ahead, nor from behind; a revelation from a praiseworthy wise” and the other one is the household of the Prophet (PBUH), from whom a person always exist among Muslims, like the Quran and is accessible and he makes their guidance to Islam, possible; as God has said: ﴿وَمِمَّنْ ۖ﴾⁴ “And from those whom we have created there always exist a group who guide toward the truth and thereby administer justice upon it!” Therefore, the foundation that Islam has designed and created for Muslims’ beliefs and deeds, is to follow holy book as a string from God and the Prophet’s household as a string from the people which leads to certainty; as God has said: ﴿ضُرِبَتْ عَلَيْهِمُ

1 . An-Nisa/ 50.

2 . An-Nahl/ 116.

3 . Fussilat/ 42.

4 . Al-A'raf/ 181.

¹، الذَّلَّةُ أَيَّنَ مَا تُقْفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ﴿١﴾

“The humiliation will be sent down to them, anywhere that they are found, unless near the string of God and a string from the people and they will suffer from God’s wrath and destitution will be sent down to them!” Yes, without a doubt the basis for Islam was that, and was not following the Quran and the Hadith, which will not lead to certitude; since the authority of the Quran and the Prophet (PBUH) household, are not based on a Wahid Hadith, but they are based on a Mutawatir Hadith, which is narrated by numerous people at different classes and such a narration leads to certitude, contrary to Wahid Hadith. It is hereby understood that Hadith has always been a substitute for the household of the Prophet (PBUH) in order to compensate for lack of referring of Muslims to them; since falsehood of the opinion of a group of companions who considered holy book after his highness, sufficient, was made clear very soon, but the correctness of the opinion of another group of the companions who considered the household of the Prophet (PBUH) necessary beside holy book, has not yet become clear for them; since the impediments to cognition, especially propaganda of the oppressor rulers and imitating the predecessors, have not given them the opportunity to unfold it. Therefore, they have established a third opinion and appealed to Hadith, so that with relying upon it beside holy book, they may fulfill their needs; while certainly the Hadith, as a non-certain narration, has no authenticity with holy book and may not be located in the same rank; since holy book is certain and a non-certain will not be located beside a certain. Only God’s Caliph who is from the Prophet’s household who, due to his purity from every impurities in accordance with the Quran, and his non-separation from the Quran until the resurrection day, is competent, according to Mutawatir Hadith, to be joined to the Quran and it is clear that direct referring to him is possible and will lead to certainty to the Islamic belief and deed, similar to direct referring to the Prophet (PBUH).

It is hereby understood that the just and merciful God has not bestowed the possibility of certitude to Islamic belief and deed and achieving the unity in religion, only to the companions of His prophet,

1 . Aal-i Imran / 112.

but He has bestowed it to all Muslims until the day of resurrection, so that no generation of them, will have proof against Him and may not have any excuse that if we had perceived the Prophet while he was alive, we would have achieved certitude about our beliefs and deeds and we would have not disagreed among ourselves; as God has said: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۚ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا يُؤْمِنُونَ﴾¹ “And they swore to God with their most severe oaths that if a warner were revealed to them, they would definitely be the most guided nation; so when a warner was revealed to them, that did not do any help but increasing their hatred!” As those who have perceived the Prophet when he was alive, have not achieved certainty on their beliefs and deeds like these either, and they had disagreements among them so that the beginning and the end of this Ummah becomes fairly equal. Anyway, God’s justice requires that every necessary means for achieving the certainty that was provided for the first generations, also be provided for the later generation too, so that everyone will be equal in this respect and their superiority of one over another will be evident; as He has said: ﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾² “The fact is that you are only a warner and there are guides for all nations!” This means that in every generation of Muslims, there is a live guide who has been appointed by God and His prophet has informed of him and accordingly his word and deed reveal word and deed of God and His prophet and his cognition through the texts and sign and referring to him beside holy book, is the duty of every Muslim and therefore, the belief and deed which is not based on this, even if it is based on narrations, is not acceptable; unless the narrations that are Mutawatir; due to the fact that the Mutawatir narrations, wisely lead to certainty and certainty can be the basis for Muslims’ belief and deed; or the narrations transmitted from a live guide for a Muslim at his time, whenever they have no fault in lack of access to him; considering that the narrations of a live guide, whenever they are against the reality, are habitually recognized and corrected by him; since attributing lies to the live people, is not simple and is simply recognizable and correctable by them; unlike the narrations of the guides in the past, that they have no possibility

1 . Fatir/ 42.

2 . Ar-Ra’d/ 7.

for recognizing and correcting them. Therefore God has restricted the warning of the prophet, to the people of his time and has said: ﴿لِيُنذِرَ ۚ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾¹ “To warn those who are alive and to make the word upright on unbelievers” meaning that the warner’s duty is to warn those who are alive at his time and he is not obliged to warn future generations; since in God’s tradition, future generations will have a live warner for themselves and warning them is his duty, so that he warns them appropriately in accordance with their needs at their own time. It is hereby understood that if someone knows a guide from the past, but does not know the guide at his own time, his beliefs and deeds are not adequate, based on the Hadiths narrated to him from the past guide; since there is no way other than referring to the live guide of the time; regarding that if there was an alternative, assigning a guide of the time would not be necessary, while vain action is impossible from God. Therefore, inaccessibility of guide of the time, in case it ever occurs to the Muslims, is inevitably caused by their failure in cognition or protection of him and therefore, it is clear that it would not be considered an excuse for them in resorting to conjectural narrations; Because according to their action and fault, achieving certainty may not be possible by accessing the guide of their time and at the same time, resorting to conjectural narrations are not permissible for them either; with due regard to the fact that presence of a remedy in such a situation, is not compulsory and hence the predicament caused in this situation, is not attributed to God to be in contradiction with His grace.

To conclude, Hadith to the meaning of solitary narration, although it is regarded correct colloquially, has no religious value and is not regarded as the source of Islam like the Ra’y² is not, and a belief and deed formed based on that is null and void, and basis for religiosity, is direct referring to holy book of God and a live guide whom He has appointed for people; as He has said: ﴿فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ ۖ هَٰذَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾³ “Therefore, whenever a guide came to you from Me, everyone who follows My guide, neither will have

1 . Ya-Seen/ 70.

2 . [Translator note: Opinion]

3 . Al-Baqarah/ 38.

any fear, nor will be sad”¹ and has said: ﴿فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ﴾¹ “Therefore, whenever a guide came to you from Me, anyone who follows My Guide, neither will be misdirected nor will fall into misery” and indeed, direct referring to this guide, is regarded as indirect referring to the Prophet (PBUH); since he suggests the Sunnah of the Prophet (PBUH) and therefore, referring of Muslims, will always be to holy book of God and the Sunnah of the Prophet (PBUH) through certainty and thank God and may God be praised conjecture has no place in Islam.

5. Emergence of sects and their competition with each other

Another cause for non-performance of Islam after the Prophet (PBUH), is emergence of different sects and competition of some of them with others; since division between Muslims at the time of the Prophet (PBUH) which was concealed due to presence of his highness, was revealed immediately after his demise and found depth and expanded with a high acceleration; to the extent that at the time of Abu-Bakr and Umar, it created two opposing intellectual currents through relying on disagreement among companions of the Prophet (PBUH) over who his successor is and placed them against each other and soon they were named the “Shiite” and the “Sunni.” Undoubtedly, this was the first separation of Muslims in the history of Islam that occurred based on their disagreement on priority or non-priority of the household of the Prophet (PBUH) for the Caliphate showed up in the form of two sects Shiite and Sunni and since it was accompanied with a good luck and political superiority of the Sunni agents, led to domination of the Sunni beliefs and deeds over Muslims and marginalized the Shiite sect that was later named “Rafz”², by the Sunni rulers for humiliation and this sect was placed at a restrained minority and as an unofficial and illegal sect. This was in fact the beginning of the process of division among Muslims; since their division, due to absence of the Prophet (PBUH) who was the only guarantee for their union and also since their commitment to Islam decreased after his highness, found more depth and expansion, until

1 . Taha/ 123.

2 . [Translator note: Apostasy]

the time of Uthman ibn Affan and Ali ibn Abi Talib, the two great streams of the Omayyad and the Hashemite that were rivals before Islam and at the time of the Prophet (PBUH) represented the atheism and Islam, were placed once again against each other. The Hashemite stream, due to its dependency on the Hashemite, the household of the Prophet (PBUH), supported Ali ibn Abi Talib and the Shiite approach and the Omayyad stream, due to its dependency on the Omayyad and its competition with the household of the Prophet (PBUH) supported Uthman ibn Affan and the Sunni approach. This contrast that was based on fanaticism for the Omayyad stream and was more religious rather than tribal for the Hashemite stream, led to polarization of the Islamic streams and caused bloody conflicts among Muslims affiliated to the two poles, from the very beginning. Although in the meantime, the Kharijites¹ stream was an exclusion and was not affiliated with either of the two poles and opposed the Omayyad and the Hashemite to the same extent, but it is hard to find any stream among Muslims other than them that knowingly or unknowingly is not affiliated to one of the two Omayyad and Hashemite streams. Therefore, the conflict between the Omayyad and the Hashemite was the main source of all Islamic streams and has been the greatest factor for polarization of the Muslims since the onset of Islam until present; as God has said about them: ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾²; “These are two enemies that grew enmity about their God”; since they were hostile toward each other, both before Islam and after that and the issue of this hostility has been at least after the delegation of the Prophet (PBUH), about ignorance and Islam; in a way that the Omayyad, has been typically defender of the Arab ignorant culture and traditions and the Hashemite have been typically defender of the Islamic culture and traditions and in the meantime, what has changed the history of Islam and wrote the Muslims’ destiny, has been the victory of the Omayyad stream over the Hashemite stream; because the Omayyad, due to penetration of the ignorance culture in them, and lack of their Islamic education, on one hand has not had much obligation to Islamic objectives and

1 . [Translator note: A stream that formed during Caliphate of Ali and consisted of people who were against Ali, Mu’awiyah and Uthman to the same extent.]

2 . Al-Hajj/ 19.

methods and on the other hand, they had the support of new Muslims that did not have sufficient acquaintance with Islam and they had tendency to their predecessors' ignorance and besides, they were fresh and motivated; while the Hashemite, due to penetration of the Islamic culture in them, following their close relationship with the Prophet (PBUH) were bound to Islamic objectives and methods with a special rigidness and also they were supported by high profile Muslims from the Muhajerin and Ansar eventhough they had lost their power and motivation during the passage of time and afterward they seemed to be exhausted and had no tendency to continue the conflict anymore. Therefore, soon afterwards the Hashemite at the time of Hassan ibn Ali, after they lost Muslims' support in a frustrating way, found it impossible to continue the competition and inevitably left the battlefield for the Omayyad. This was the beginning of the complete domination of the Omayyad over Muslims that was considered a terrible catastrophe for Islam; since the Omayyad, were the last group that believed in Islam, even typically they did not believe in Islam until they were forced to, and therefore they had the longest record of hostility toward Islam and the least amount of education from it and naturally as described above, they could not be the appropriate executers for Islam. Therefore, upon complete domination over Muslims, they changed some parts of Islam to their own interests and substituted it with some parts of the ignorance era culture and they killed every high profile Muslim who prevented them from that and therefore, they forced others willingly or unwillingly to follow them. In addition, in their first efforts after achieving power, they tried to take revenge from the Hashemite and they tried to eliminate them forever, as their sole rival. Therefore they started their suppression with extreme atrocity and violence and through extremity in murder and imprisonment, they drove them and their lovers into a corner. At this point, the Hashemite, although they were the closest household to the Prophet and the most loyal group to Islam, became isolated and their lovers who were typically under oppression and were committed Muslims, were affected by seddition, to the extent that they were not safe even in their own houses and had fear from their own spouses and neighbors; because in the Omayyad ruling, loving the Hashemite was considered an unforgivable crime and especially, loving Ali ibn Abi

Talib was the cause for losing the life, property and honor. In addition the Omayyad were determined to transform the hostility with the household of the Prophet (PBUH) to a public culture among Muslims and a cultural heritage for the future generation, in order to guarantee their ruling forever against them. Therefore, they put their demolition and self-justifications as their priori agenda and for this very reason, they got help from the Hadith narrators and scholars affiliated to them. In this way, under the Omayyad command, so many Hadiths in blaming the household of the Prophet or in confrontation with their virtues were forged and soon those Hadiths were rotating in every one's mouth, even vilification and cursing Ali ibn Abi Talib and his children, became a common custom among Muslims especially during the Friday prayer sermons and was taught to the Muslim's children in the schools as an Islamic custom; to the extent that the Muslim children grew up with hatred of the Prophet's household and their followers and learned Islam in the schools of the Omayyad and their followers and in this way, they fell into a deep deviation and misunderstanding, while they believed that they are guided and are doing good; like those about whom God has said: ﴿إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾¹ "Indeed, they have placed the devils, as their guardians other than God, while they thought that they are guided" and has said: ﴿هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا؛ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ﴾² "Say, Shall we inform you of the greatest losers in deeds?! Those who have made efforts in the worldly life in deviation while they thought that they are doing good things!"

It is hereby understood that a significant portion of Muslims' beliefs and deeds since the first century of Hijra, has not been originated from holy book of God and the real Sunnah of His prophet, rather they come from the Omayyad's impositions during the first and second century of Hijra and during passage of time, they have established Islamic justifications and they have transformed them into official beliefs and deeds among Muslims by help of the Hadith forgers and scholars affiliated to the Omayyad stream; because most of the people who were considered as references for Muslims' beliefs

1 . Al-A'raf/ 30.

2 . Al-Kahf/ 103 & 104.

and laws during the later centuries, as Salaf or narrators of Sunnah, were openly connected to the Omayyad and they were protected and administered by them and even some of them had governmental offices and received government awards and bestowals in exchange for their services. As for instance, those like Amr ibn 'Aas (Died 43 AH), Abu Musa Asha'ari (Died 52 AH), Mughira ibn Shu'ba (Died 58 AH), Abu Huraira (Died 59 AH), Samara ibn Jundab (Died 60 AH), Nua'man ibn Bashir (Died 64 AH), Umar ibn Sa'd (Died 67 AH), Hassin ibn Numayr (Died 67 AH), Abdullah ibn Umar (Died 73 AH), Aswad ibn Yazid (Died 75 AH), Bosr ibn Artah (Died 86 AH), Urwah ibn Zubayr (Died 94 AH), Abu Barda ibn Abi Musa (Died 103 AH), Mohammad ibn Shihab al-Zuhri (Died 124 AH), Abdul Malik ibn Umair (Died 136 AH), Hariz ibn Uthman (Died 163 AH) and many others, were openly at the service of the Omayyad and they were recognized for their severe hostility with the Hashemite and nevertheless, they were trusted by Ahl al-Hadith and those like Bukhari (Died 256 AH) and Moslem (Died 261 AH) and they relied on them. A few of them who refrained from cooperation with rulers and hostility with the household of the Prophet (PBUH), were either imprisoned or murdered and were surprisingly disregarded by Ahl al-Hadith; such as Abu Hanifa (Died 150 AH) who did not accept the offer for a judiciary position and had relationship with the household of the Prophet (PBUH) and hence he was imprisoned for this very reason and he was accused of apostasy and deviation by Ahl al-Hadith¹. Regardless of this very small category of narrators who were very few in number and did not find much opportunity to narrate narrations, due to the fact that they were deemed as outcast by Ahl al-Hadith, most of other narrators among Muslims who later became major source of beliefs and deeds of Muslims, were affiliated with Omayyad's stream and hence they did not allow any opposition against them. Therefore, it is clear that such people could never be a trustworthy reference for future Muslims; since due to their affiliation or fear, it was very difficult for them to transfer to people the dimensions of Islam that were in

1 . For information about accusations and insultations of Ahl al-Hadith to him, see: Bukhari, *Al-Tarikh Al-Kabir*, vol. 8, page 81; Nasa'i, *Al-Dhu'afa wa Al-Matroukin*, page 270; Dhu'afa Al-Aghili, vol. 4, pages 280 to 285; Abu Nu'aym Al-Isfahani, *Al-Dhu'afa*, page 154; Khatib Baghdadi, *Tarikh Baghdad*, vol. 13, pages 394-423.

contradiction with the Omayyad rulers' interests. Therefore, optimism about such people in spite of so many motivations against them for concealing or falsifying the truth, is not wise, rather it is definitely an instance of insolence. Although, apparently, many of Muslims are intentionally determined for this self-deception and believe that they are obliged to acquit the first generations from any kind of mistakes even by utilizing lies, while undoubtedly the self-deception and lie has no place in Islam; as God has said: ﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ﴾¹ “They deceive God and those who believe in, while they do not deceive anyone but themselves and they do not understand” and has said: ﴿إِنَّمَا يَفْتَرِي الْكُذِّبُ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾² “Only those people who do not believe in God's signs, may attribute lie and they are the liars!” But at such instance, the utmost obligation which is applicable by the verdict of intellect and religion, is respecting primary Muslims the same as respecting the parents, not acquitting them from every mistake they have committed; since considering the parents' faults does not necessitate disrespect to them; rather we can criticize them for their wrongs, without disrespecting them; like prophet Ibrahim (PBUH) who criticized his father due to his faults, without disrespecting him; as God has informed of that, for teaching Muslims and has said: ﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ﴾³ “When he told his father that O' my father! Why do you worship something that does not hear nor does see nor does make you full of everything?!” As respecting someone, does not necessitate blind obedience to him and for this very reason, God has permitted disobedience to parents, but has not permitted disrespecting them and has said: ﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا﴾⁴ “And if they attempted to make you regard something that you do not know about, as a partner for Me, do not obey those two and accompany them well in the world kindly!” It is hereby understood that we can respect primary Muslims and in the meantime, remind their mistakes and not obey them on those mistakes.

However, whether we like it or not and whether we accept it or

1 . Al-Baqarah/ 9.

2 . An-Nahl/ 105.

3 . Maryam/ 42.

4 . Luqman/ 15.

not, the current structure of the world of Islam and the existing alignments in it, have been formed as a result of the Omayyad's ruling and following the political events of the first centuries of Islam and originated from the orientation of the oppressor rulers and passivity of the Muslim scholars toward them and the absence of the Hashemite, and have not originated nor formed from Islam's source and its pure and complete teachings; to the extent that the current official version of Islam may be regarded especially in the realm of beliefs, as an Omayyad version of Islam; a version that is completely clear and evident that has originated from Omayyad school, at least in terms of political sovereignty.

Although, it does not mean that the influence on Muslims' viewpoints has been specified to the Omayyad rulers; since after the Omayyad rulers, other rulers have also taken power who had a significant role in forming Muslims' viewpoints and they created new streams, but in fact the Omayyad rulers, due to their domination in the onset of the Islam's history and their utilization from the most reputable Muslim personalities, had the deepest and most extended impact on Muslims' culture and even on their successive rulers, and their successive rulers were willingly or unwillingly, only their followers and more or less followed their policies. This occurred while the primary rulers after them, were the Abbasid who were regarded as descendants of the Hashemite and seized power while utilizing their submissiveness, however they were not the representatives of the Hashemite stream, from the intellectual aspect and belonged to the Omayyad stream and for this very reason, took the chance to achieve the reign among Muslims who were majority of the Omayyad. The proof for this fact is that after seizing the power, they also began suppression of other Hashemite especially the "Alavids" and like the Omayyad, placed killing and imprisoning them and their lovers in their agenda and possibly used more atrocity and violence in some cases. Therefore, what I mean by Omayyad stream, is not only the stream among the Omayyad rulers; but rather, is the stream that the Omayyad rulers have founded and the next rulers continued under other titles and it is also followed up by rulers like al-e Saud currently. In addition,

today, a bare Omayyad stream is forming in Sham¹ region which is the Omayyad's origin, under leadership of some of the Abi Sufyan's family who follow the revival of their ancestors' ruling under title of the Islamic Caliphate and attract many of Muslims under this title and they are in hope of reviving the materialistic glory of their era, in order to carry out a new deployment against a survivor of the household of the Prophet (PBUH) and to reinforce this idea that there is no end to the conflict of the Omayyad and the Hashemite. While undoubtedly the Hashemite are not guilty that God has selected them for His Caliphate and has not selected the Omayyad; as God knows better where to place His divine mission and to whom bestows His grace; as He has said: ﴿وَاللَّهُ يَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾²; and has said: ﴿وَاللَّهُ يَخْتَصُّ﴾³ As accepting Abel's sacrifice and not accepting Cain's sacrifice was not the guilt of Abel that Cain regarded him as enemy and killed him; as God has informed of those two for admonition of Muslims and has said: ﴿وَأَنبَلُ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا﴾⁴ "And recite to them truly, the narration of two sons of the Adam, when they presented a sacrifice, so the sacrifice was accepted from one of them and not accepted from the other; He said: I will kill you certainly! He replied: God accepts only from the pious people!" Therefore, a Muslim is one who submits to God's will and does not question or argue it and does not quarrel against the person selected by Him. Therefore, if the Omayyad abandon their mutiny to God and submit to His divine decree about their brothers, it is much better for them; since they are both from the Quraysh⁵ tribe and obviously connecting relationship between relatives is better than breaking them off.

However, at present time most of Muslims follow the Omayyad stream, willingly or unwillingly; since knowingly or unknowingly, they follow the sects that were created or spread through the support

1 . [Translator note: Current Syria]

2 . Al-An'am/ 124. [Translator note: "And God is the best knowing as to where sets His divine mission."]

3 . Al-Baqarah/ 105. [Translator note: "And God specifies His grace to any person He wills and He is the owner of great divine favor!"]

4 . Al-Ma'idah/ 27.

5 . [Translator note: The tribe to which prophet Mohammad (PBUH) belonged to.]

and management of the Omayyad or the rulers in line with them; as for instance Malik's book which became the foundation of his sect, was written following the order of Umar ibn Abd al Aziz the Umawi (Died 101 AH) and was supervised by his governor in Medina, Abu Bakr ibn Mohammad ibn Amr ibn Hazm (Died 120AH)¹ and it was supported and propagated by Mansur (Died 158 AH) and Mahdi Abbasid (Died 169 AH)² at the time of the Abbasid ruling and ibn Hanbal's sect was only authenticated after Mutawakkil Abbasid (Died 247 AH) made him and his peers close to himself and supported them³ and the Abu Hanifa's sect became official only after he abandoned his political position which was permission for opposing oppressor rulers and in an open eclecticism, substituted it with the viewpoint of the Ahl al-Hadith, based on declaring incumbency of obeying them and practically he associated with their ruling through Abu Yusuf (Died 182 AH), the prominent student of Abu Hanifa who undertook the superintendence of the Abbasid's judiciary, unlike his professor⁴; and the Ahl al-Hadith sect was spread only after the Abbasids ruling appointed a remuneration and reward, from the time of Mutawakkil, for the outstanding Hadith narrators such as Abubakr ibn Abi Shayba (Died 235 AH), Mus'ab ibn Abdullah Zubairi (Died 236 AH), Uthman ibn Abi Shayba (Died 239 AH), Ibrahim ibn Abdullah Herawi (Died 244 AH), Ishaq ibn Abi Israel (Died 245 AH) and others and asked them to narrate the Hadiths that were satisfactory to them⁵. There is no need to say that all these sects, regardless of the good will and

1 . See: Ibn Sa'd, *Al-Tabaqat Al-Kubra*, vol. 2, page 387 and vol. 8, page 480; Sunan Al-Darimi, vol. 1, page 126; *Sahih Al-Bukhari*, vol. 1, page 33; Ramhormuzi, *Al-Hadd Al-fasil*, page 373; Bayhaqi, *Ma'rifa Al-Sunan wa Al-Athar*, vol. 6, page 389.

2 . See: Tabari, *Al-Muntakhab min Al-Dayl Al Moudayyal min Tarikh As-Sahaba wa Al-Tabiin*, page 143 & 144; Ibn Abd Al-Birr, *Al-Iniqa fi Fada'il Al-Thalatha Al-A'imma Al-Fuqaha*, pages 40 & 41; Ibid, Jami' Bayan Al-'Ilm wa Fadlihi, vol. 1, page 132; Dhahabi, *Siar A'lam Al-nubala'*, vol. 8, page 61, 78, 79 & 111.

3 . See: Dhahabi, *Tarikh Al-Islam*, vol. 18, page 196; Ibid, *Siar A'lam Al-nubala'*, vol. 12, page 31; Ibid, *Al-Ibar fi khabar man ghabar*, vol. 1, page 413; Safadi, *Al-Wafi bi Al-Wafayat*, vol. 11, page 101; Kutubi, *Fawat Al-Wafiyat*, vol. 1, page 289.

4 . Ibn Abd Al-Birr *Al-Iniqa fi Fada'il Al-Thalatha Al-A'imma Al-Fuqaha*, page 173; Ibn Khal-lakan, *Wafayat Al-A'yan*, vol. 6, page 379; Khatib Baghdadi, *Tarikh Baghdad*, vol. 14, page 245; Ibn Jawzi, *Al-Muntazam*, vol. 9, page 72.

5 . See: Khatib Baghdadi, *Tarikh Baghdad*, vol. 10, page 68; Ibn Jawzi, *Al-Muntazam*, vol. 11, page 207; Dhahabi, *Tarikh Al-Islam*, vol. 17, page 13, Suyuti, *Tarikh Al-Khulafa*, page 373.

scholarly efforts and reasoning power of their pioneers, are united in the principle of belief in legitimacy of the Omayyad stream and ignoring the Hashemite stream, and this is the cause for their enjoyment of oppressor rulers' support during more than the past thousand years; a support which has been able to spread the image of stoppage of gate of Ijtihad and hence the necessity of imitation from one of the four sects among Muslims, through using rage and domination and vast propaganda, and in this way, prevented the return of the Hashemite to power and stopped emergence of Islamic independent streams.

It is hereby understood that return to original and complete Islam, is only possible after abandoning the Omayyad sects and leaving off the confidence in narrators and scholars affiliated with the Omayyad and the Abbasid; an action which is definitely very difficult unless for those who are humble when confronted with the truth and for those who are guided by God; as God has said: ﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾¹ “And it is indeed hard unless for the humbles” and has said: ﴿وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ﴾² “And indeed, it is difficult except for those whom God has guided!”

6. Moral decline

Another cause for non-performance of Islam after the Prophet (PBUH), was fading out the Islamic ethics and domination of the sensual vice among Muslims after him; since most of them after his highness, forgot many of the ethical teachings of Islam and returned to their ignorant characters in the past; as God has warned them about that and has said: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ ۚ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾³ “And Mohammad is no one but a messenger, before whom, some messengers passed; If he dies or gets killed, so would you return to your past?! While any person who returns to his past, will never harm God and God will reward the thankful people!”

The moral vices such as worldiness, fanaticism, obstinacy, jealousy, animosity and power-loving, were all the ignorant characteristics that after the Prophet (PBUH) emerged very soon among the companions

1 . Al-Baqarah/ 45.

2 . Al-Baqarah/ 143.

3 . Aal-i Imran/ 144.

of his highness and forced them to disagree with each other and deviate from the path of Islam. This odd illusion that the disagreement among the companions of the Prophet (PBUH) has been only based on their different Ijtihad in Islam, was originated in the deliberate negligence about the historical facts and is not real; because certainly, although they had companionship with the Prophet (PBUH), they have been normal human beings and they were exposed to mistakes and forgetfulness and their infallibility may not be proved by any means from the religion; rather actually their fallibility is evident due to their disagreement with each other and there is apparently, no disagreement among Muslims about that. As the justice of all of them, whenever it means the lack of immorality of all of them, is no longer probable with appearing immorality in some of them, due to committing the definite and non-interpretable great sins such as murder, rebellion, adultery, theft, false accusation, drinking wine, escape from Jihad and attributing lie to God and His prophet, to the extent that insisting on that, is considered obstinacy against common sense; as it is denying God's words about them and accusing Him; since although God has praised many of them, due to their good deeds, but has never validated all of them forever and unconditionally and He is way more glorified to do such an unwise deed and great lie, but He has openly blamed and rebuked some of them for their bad deeds; as for instance, He has considered some of them, the sinners who confessed their sins and have mixed the good and bad unwise deeds together¹ and has informed of the mistakes of some of them as a result of Satan's encroaching and the sins that their hands have forwarded² and has considered some of them as devoted to this world³ and has remembered those among them whose hearts have not been entered any faith to, although they have

1. ﴿وَالَّذِينَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾. (At-Tawbah/ 102) "And others who have confessed to their sins, have mixed a good deed with a bad one, may God accept their repentance; since He is the forger and the merciful!"

2. ﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا﴾. (Aal-i Imran / 155) "Undoubtedly, some of you who left at the time of encountering two groups, indeed Satan has caused them to slip from right path, due to what they have gained!"

3. ﴿حَتَّىٰ إِذَا فُيِئْتُمْ وَقَتَا رَعِمْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَأَيْتُمْ مَا يُحِبُّونَ ۚ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾. (Aal-i Imran/ 152) "Until you have weakened and disputed in action and disobeyed, after he showed you what you like! There are people among you who like this world and there are people who like the other world!"

believed in Islam¹ and has revealed the friendly and secret relationship of some of them with Islam's enemies and regarded them the causes for deviation² and accused some of them for lying for the purpose of escaping from Jihad³ and has informed of those among them who criticized the Prophet for his bestowals and if he bestowed them, they would have been satisfied and if he did not bestow them, they would have raged at him⁴ and have considered some of them, as those who hurt his highness⁵ and has informed of presence of some hypocrites among them whom are known only by God and the Prophet (PBUH) does not know them⁶ and has informed of the possibility of apostasy among some of them after his highness⁷ and existing adulterers⁸

1. ﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾; (Al-Hujurat/ 14) "The Bedouins said that we have become believers; say you have not become believers, rather say we have joined Islam; since the faith has not entered into your hearts!."

2. ﴿تَسِرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَمْتُمْ وَمَنْ يَفْعَلْ مَا كَانَ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾; (Al-Mumtahanah/ 1) "You have amity to them secretly, while I am more aware of what you have concealed and what you have revealed and any one of you who does that, has indeed lost his way!."

3. ﴿وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾; (Al-Ahzab/ 13) "And a group of them seek permission from the prophet, they say that our houses are shelterless, while they are not shelterless; they do not want anything other than to escape!."

4. ﴿وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ﴾; (At-Tawbah/ 58) "And among them are those who criticize you about the alms; therefore if they are granted of the alms, they get satisfied and if they are not, they get angry!."

5. ﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلْ أَذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ﴾; (At-Tawbah/ 61) "And from among them are those who tease the Prophet and say that he is naive! Say naivety is good for you that he believes in God and in other believers, and is a grace for those among you who have already faith and those who tease the Prophet will have a suffering punishment!"

6. ﴿وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ تَحْنُ نَعْلَمُهُمْ سَعَدَ بِهِمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ﴾; (At-Tawbah/ 101) "And from among the Bedouins around you, there are hypocrites and from the residents of Medina, there are people who insisted on discord; you do not know them, we know them; We will punish them twice as much and they will then return to a great punishment!."

7. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾; (Al-Ma'idah/ 54) "You who have become believers! Any of you who leaves his religion, soon God will bring a group that He likes them and they like Him and they are humble with believers and tough toward unbelievers, they fight in the way of God and they do not fear from people who blame them, This is God's grace that bestows to any person He wills and God is the all reliever and the all wise!"

8. ﴿الرَّائِبَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَذَابُهُمَا﴾



and thieves¹ among them and has considered some of them guilty for false accusation to the wife of his highness and has promised great punishment for them² and has regarded some of them, explicitly, as insane³ and some others as sinners⁴ and has accused some others who were the wives of his highness, to disobedience who revealed the secrets of his highness and even plotted against him and has compared them to the wives of the Noah and the Lot⁵ and has regarded their punishment in case of doing a bad deed, twice as much as others!⁶ It is clear that cognition of the companions of the Prophet (PBUH) without considering this part of God's words about them and only with consideration of other parts which is about praising them, is incomplete and misleading; as God has said: ﴿أَفَتُؤْمِنُونَ بِالْكِتَابِ وَتَكْفُرُونَ⁷ بِبَعْضِ⁸ فَمَّا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ⁹﴾⁷ “Do you believe in some part of holy book and disbelieve in other

← ﴿طَائِفَةٌ مِنَ الْمُؤْمِنِينَ﴾ (An-Nur/ 2) “Whip the adulterer and the adulteress a hundred lashes and do not compassion toward neither of them for the sake of the religion of God, if you believe in God and the day of resurrection and a group of the believers must be witness to their suffering!”

1. ﴿وَالسَّارِقَ وَالسَّارِقَةَ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءَ بِمَا كَسَبَا تَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (Al-Ma'idah/ 38) “And the man who steals and the woman who steals, amputate their hands as a punishment for what they took and as a divine sanction and God is the glorious and the wise!”

2. ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي سَلَطَ عَلَيْهِمْ الْبَغْيَ أَفَعَسَىٰ أَنْ تَأْتِيَهُمُ الْغِيثُ وَأُولَٰئِكَ فِي عَذَابٍ مُّهِينٍ﴾ (An-Nur/ 11) “Indeed those who have brought the vilification, are a group of you; do not regard it as an evil for you, but it is good for you; there is a sin for any man from them who has gained it and any one from them who has committed the great sin, will have a great suffer!”

3. ﴿إِنَّ الَّذِينَ يَدَّاعُونَكَ مِنْ أَخْفَىٰ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ (Al-Hujurat/ 4) “Undoubtedly those who call you from behind the rooms, most of them do not use their intellect!”

4. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ﴾ (Al-Hujurat/ 6) “O you who have become believers! If a sinner informs you of something, investigate about it, never harm any group by ignorance and then regret from what you did!”

5. ﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا تَبَيَّنَ لَهُ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا تَبَيَّنَ لَهُ قَالَ تَبَيَّنَ الْعَالِمُ الْخَيْرُ﴾ (At-Tahrim/ 3) “And when the Prophet told a secret to some of his wives; so when she revealed that and God revealed to him, he mentioned some of them to her and overlooked others! That woman said who has informed you of that?! He replied: The wise God has informed me of that!”

6. ﴿يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ (Al-Ahzab/ 30) “O you the prophet's wives! Any of you who openly does a bad deed, will be punished twice as much as others and that would be easy for God!”

7. Al-Baqarah/ 85.

part of it?! Therefore the punishment for anyone of you who does that, is nothing but abjection in worldly life and to be returned to the severest punishment in resurrection day?!” It is hereby understood that respecting the companions of the Prophet (PBUH) although due to their services to his highness, is a good and necessary deed, but it never means ignoring some parts of God’s words and lying about them and it is clear that acknowledgement to their faults while relying on intellect and the religion is not considered as disrespect to them; but is considered as respect to intellect and religion and, disrespecting them is only cursing them which is a bad and inadmissible deed, wisely and religiously.

Accordingly, it can be said that many of the companions of the Prophet (PBUH), after demise of his highness, were changed in moral respect and substituted their Islamic characteristics with their ignorant characteristics and for this very reason, they disagreed with each other and considered the properties, lives and honor of each other as lawful and became misleading role models for the Islamic subsequent generations who placed them as their leaders.

It seems that the thing that paved the way for this moral transformation in them, is on one hand, expansion of Islamic victories after the Prophet (PBUH) that led to promotion of Muslims’ worldly life and their acquaintance with luxuries of unbeliever nations and on the other hand, it was the Omayyad royal government that provoked the prevalence of worldiness and ignorant characteristics. These two inauspicious factors, beside the death of a number of the companions of the Prophet (PBUH) who adhered to Islamic ethics and those who followed the simple life of his highness and also prevalence of evident vice and immorality among the ruling class since the time of Yazid ibn Muawiya ibn Abi Sufyan, paved the way for the moral decline of Muslims and faded the piety which was the most important guarantee for their movement in the path of Islam and their loyalty to the aims of the Prophet (PBUH).

There is no doubt that piety in the meaning of being aware of God and having the fear for His punishment in Hereafter, is the best deterrent factor for Muslims from deviation and deceitfulness; since being aware and having fear from punishment of others, may not naturally be forever and in instances where others have no knowledge

or power, there is no deterrence, but being aware and having fear from God's punishment, due to His eternal knowledge and power, is always a deterrent; as God has said: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾¹, “**And take provisions since the best provision is piety**” and has said: ﴿وَلِبَاسٌ﴾ ﴿وَلِبَاسٌ﴾², “**And the clothing of piety is better!**” Therefore it can be said that lack of piety among Muslims may not be compensated by any other factor and anytime that the piety is absent among them, their deviation and deceitfulness is certain and this is a bad thing that has happened; since Muslims, after the Prophet (PBUH) up to present, have had decreasing trend in the realm of piety and by passage of time they have abandoned the tendency toward Hereafter and they have decreased their attention to the heavens and hell and they have now reached to a point that they compete with unbelievers in hedonism and guilt; such as those about whom God has said: ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ﴾ ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ﴾³, “**Then came the future people after them who have damaged the prayers and followed the passions; so they will soon see the deviousness!**”

In many of the Islamic countries, the moral corruptions have recently expanded and most of Muslims, especially from the young class are attacked by evident impacts of indecency and vice. This means that a significant part of their time and energy is spent on vanity and pleasure instead of correcting themselves and their society and in addition, they will end up suffering from different physical and mental diseases each of which will decrease their ability for comprehending Islam and performing it. For instance, drug addiction, is one of the deadly consequences of moral weakness which is spread among Muslims, and it has imposed large material and spiritual expenses on them. Just as the unrestrained sexual ambition has been a destructive calamity that has corrupted them in various ages and has been even worsened by unbelievers' propaganda and communication means, for the purpose of weakening them increasingly. As the consumerism and a luxury-orientated style in the worldly life, has transformed most of them into sluggish and demanding human beings and has spread laziness and

1 . Al-Baqarah/ 197.

2 . Al-A'raf/ 26.

3 . Maryam/ 59.

meanness among them and different entertainments during the day have prevented them from paying much attention to important issues of the life and has stopped them from getting involved in their human being and Islamic duties. As their wrong and non-Islamic education and requirements of their full of devilry modern societies, have transformed them into liars and flatterers and has made the honesty and perspicuity very rare among them and accordingly has ruined mutual trust and optimism among them; since every lie is a hole that is penetrated in the dam of the society's trust and any flattery is a plague which harms the root of its safety. As their feeling of responsibility toward each other has faded and the promotion of good and prevention of evil which is their most important Islamic obligation with regards to each other, is replaced with silence and indifference; since none of them likes others to interfere in his deeds, even if it is incorrect and hence he himself does not naturally interfere in others' deeds either, even if it is wrong, to the extent that Muslims' benevolent advices to each other is regarded as interference in others' deeds and is deemed to be in contrary to politeness and respect.

As egoism and solitude has become a contagious disease and solitude has enclosed everyone and it has caused them trouble, despite their communication with each other; since no one has enough trust to others and one does not regard any one as his sympathizer and compassionate. In addition malice and hostility has increased among Muslims and love and forgiveness has decreased evidently. As honor and bravery has faded among them and has been replaced by compliance to oppression and admittance to abjection and a fear from amendments is institutionalized among them. Undoubtedly, each of these moral vices like other impediments to cognition has many direct and indirect impacts on Muslims' conditions; since the world is a connected and dependent system and is based on influences and impacts and any action in it has a sensible or insensible reaction; to the extent that any sin facilitates another sin and creates a chain of sins which will ultimately lead to denial of truth and ridiculing it; as God has said: **﴿ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصَابُوا الشُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ﴾**¹
“Then, the fate of those who did evil deeds, one after another, was that

1 . Ar-Rum/ 10.

they denied and ridiculed God's signs!" Since repeated sins ruin the appropriate grounds for cognition of the truth and eliminate the ability of commitment to it in human being's soul and deprives the human being from the necessary favor from God; as God has said: ﴿وَأَمَّا مَنْ بَهِلٌ ۖ وَأَمَّا مَنْ بَهِلٌ ۖ وَاسْتَعْتَىٰ؛ وَكَذَّبَ بِالْحُسْنَىٰ؛ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾¹ "And one who is envious, tight-fisted and sees himself in no need and denies good-doing, we facilitate plenty of hardship for him!" As piety and avoiding from moral vices, prepares the grounds for cognition of truth and commitment to it in human being's soul and makes him subject to divine grace; as God has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾² "O you who believe! If you have the fear of God, He sets for you the means for distinguishing!"

To conclude, the moral vices such as, worldiness, fanaticism, meanness, envy, malice, power-loving, pleasure and hedonism, individualism, villainy, laziness, fear and admittance of oppression, are sever impediments in the path of performance of Islam and accordingly, the more the level of piety and moral characteristics are promoted among Muslims, through purification of their souls, the easier their return to Islam would be.

7. Prevention of Islam's enemies

Another cause of non-performance of Islam especially during past two centuries, has been the prevention of Islam's enemies from performing it; since the enemies of Islam, consider that the performance of Islam necessitates annihilation of them and their assets in worldly life and therefore, they do not spare any efforts for preventing it. It is clear that the Islam's aim is justice and justice is harmful for the oppressive people who have enslaved free nations of the world politically and culturally by their military power and propaganda capabilities; because that will end the period of their dominance over the world and will put the oppressed masses in their place; as God has said about them: ﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۚ وَنُفَصِّلُ الْبَرَكَاتِ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ﴾³ "And We will to grace those who were weakened on the earth and to make them leaders and to set them as the heirs; and to make them propertied

1 . Al-Layl/ 8 to 10.

2 . Al-Anfal/ 29.

3 . Al-Qasas/ 5 & 6.

on the earth and to show the Pharaoh and Haman and their troops something that they had fear of!”

In addition justice is harmful for the capitalists who through domination over the vital resources of the world and monopolizing the markets of the oppressed countries, make them poorer and more dependent and they get richer; since by fair distribution of resources and breaking baseless monopolies, justice will decrease their limitless profits and will take the rights of the deprived classes back from them and will end their domination over the world's economy; as God has said about this: ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْأَغْنِيَاءِ مِنْكُمْ﴾¹ “What God returns from the people of the lands to His prophet, is for God and for His prophet and for the relatives and the orphans and the poor and those who have got stuck on their way so that wealth would not be just cycling among your rich people!” Therefore, most of the statesmen and owners of factories and bankers and big businessmen and owners of the mines and oil wells in the world have anti-Islam tendencies and have hostility with the Islamist governments and movements. Even many of them, by membership in secret networks have created an unofficial union for maintaining their common interests in the world and preventing realization of Islam's aim and they support every kind of cultural, political and economic activities that are opposing Islam. In this regard, they recognize every person at every corner of the world who is useful for them in some way or another, knowingly or unknowingly and make connections with them, in an organized way, and in this way, they make their network more expanded and increase number of their affiliated people. The scientists, authors, inventors, poets, singers, actors, athletes and in general all those people who can have a significant influence on a group of people on the credit of their prominence or reputation, are under their supervision and can benefit from their economic, political and propaganda supports, in case of being in line with them and even if they wish, they can be members of their secret networks as well; as they may possibly get in too many trouble in case of not being in line with them, or at least they will not achieve much success in their career.

1 . Al-Hashr/ 7.

This is completely natural that the great powerful men and capitalists of the world regard themselves obliged to guard a system that have taken them to power and have brought them capital; since in case of annihilation of this system, their power and capital will be ruined and this means their dependence to this system; as in a cross process, this system does also depend on them. While this system is based on oppressive and non-ethical principles and they are also aware of this reality and therefore, they recommend new philosophical principles to justify it. They know that this political and economic system is based on lie, oppression and devouring people's properties in an illegitimate way, while none of those deeds are permissible in any of the divine religions. Therefore they will find no other way but to deny the divine religions and they are eventually driven to atheism. Rather, by committing crimes against human being for the purpose of achieving personal interests, they find themselves in agreement and in cooperation with Satan and they will eventually resort to Satanism; since their political and economic viewpoints match clearly with the viewpoints of Devil and therefore they are not accordingly defensible, unless by defending his viewpoints. In this way, those among them who have had mainly religious backgrounds, after arriving at this stage of rebellion, they justify Satan and under coverage of justifying him, then they justify themselves indeed. Therefore, the major leaders of this system of power and capital, are mainly the Satanists with Jewish backgrounds who have violent anti-religion and anti-Islam tendencies. In addition, due to historical acquaintance with the witchcraft that they have inherited from the Jews in Egypt, they have found a disastrous tendency to witchcraft in order to utilize the witches' spell, for protecting and increasing their power and capital more than ever. This tendency is surprisingly prevalent also among the great propertied and capital owners in the highest political and economic levels of the world, although it is mainly observed among the superstitious and poor villagers who want to maintain their donkeys and cows and sheep! Although the connection between magicians and the people of power and wealth, is not a new thing and has always existed throughout the history; As God has informed of the connection between the magicians

and Pharaoh people and has said: ¹﴿وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ﴾ “And the Pharaoh ordered that bring every professional magician to me”, but it seems that this tendency, has never been so deep and wide-spread as it is today; since at present, the secret networks consisting of the people of power and wealth, hold rituals for Devil in very high levels and get themselves busy to communicate with Devils and they do trade with them; such as those about whom God has said: ﴿وَأَنَّهُ كَانَ² رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ “And that, there were some men among the human beings that have sought refuge to the men from among the Jinn, therefore they increased their rebellion!” Even some of their leaders that undertook the administration of the dominance and capitalism system, have devoted their souls for the purpose of realization of the sovereignty of Satan over the world and they are in touch with the Satan himself and they receive necessary commands from him directly, by the help of some great magicians. This may seem very odd but is real; since the Satan has always been in touch with his fellows and has administered and supported them; as God has said: ³﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ “And indeed there is no doubt that Devils talk secretly with their fellows in order to dispute with you and if you obey them, indeed you will become polytheists” and has said: ﴿أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ⁴﴾ “Didn’t you see that we revealed the devils to unbelievers to move them severely?!” and has said: ﴿هَلْ أَتَيْتُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينَ؛ تَنَزَّلُ⁵ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ؛ يُلقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَاذِبُونَ﴾ “Do I inform you about those to whom, the devils are revealed?! They are revealed to every liar and sinner who induce what they hear and most of them are liars!” Even he provokes them with his call and support them by his infantry and cavalry and share their economy and generations; as God has told him: ﴿وَاسْتَفْزِرْ مَن اسْتَطَاعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ⁶﴾ “And provoke any of them that

1 . Yunus/ 79.

2 . Al-Jinn/ 6.

3 . Al-An’am/ 121.

4 . Maryam/ 83.

5 . Ash-Shu’ara/ 221 to 223.

6 . Al-Isra/ 64.

you can with your call and gather your infantry and cavalry for them and make partnership in their properties and share in their children and promise them and Satan will not promise them except for deceiving!”

This means that Satan is the great boss and the main leader of this system of dominance and capitalism in the world and most of the people of power and wealth alongside other Satanic wicked powers, are his foremen in the world who have been employed by him from among the human beings and the Jinn in order to employ people, these ignorant and naive workers, to work for their master. This is an explicit and honest word, without any metaphor and allegory in it. It is hereby understood that Satan is the greatest real enemy of the Muslims and he is the principle axis for preventing performance of Islam in the world and understanding this fact is very important and essential; therefore God has frequently emphasized and has said: ﴿إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ﴾¹

“Indeed the Satan is an evident enemy for the human” and has said: ﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾² “Indeed the Satan is an enemy for you, so regard it as your enemy! Indeed there is this fact that he summons his faction to be the people of the fire!”

In the meantime, Satan’s faction are the powerful and the rich who are in agreement and in cooperation with him and make effort and spend money toward realization of his aims in the world in return of guaranteeing their power and wealth, in a coordinated and organized manner and his troops are all the scientists, authors, inventors, poets, singers, actors, athletes and those who somehow work on spreading materialism and consumerism in the world and impose the western atheistic culture as the official and standard culture to the free and independent nations such as Muslims. They are all, Satan’s faction and his troops who work for him and are paid by him; whether they know it or not. It is clear that confronting with them and with the wicked Satanic system that they have established during the past two centuries over the world, is necessary; since it leads to the annihilation of the deprived and oppressed classes that consist the majority of the society, while after their annihilation, the powerful and capitalist class also won’t remain; because deprived and oppressed classes are the

1 . Yusuf / 5.

2 . Fatir/ 6.

work force and the guarantee for maintaining their power and wealth and therefore, annihilation of those will lead to annihilation of these and this means the annihilation of the entire humanity which is the ultimate goal of Satan.

In the meantime, the only way of confronting with Satan's faction and his troops who are trying for annihilation of themselves and others, is to establish, expand and reinforce God's faction and His troops; since the creator of the universe, is God and He is the one who is the source of justice and therefore, His sovereignty over the world, leads to realization of the global justice and adjudication of the rights of deprived and oppressed classes of the society and it is clear that His ruling over the world will be objectified by realizing the ruling of His successor over the world and realizing the ruling of His successor over the world requires the capability and following of a sufficient number of world residents to him; since no ruling over no territory would be possible without the capability and following of a sufficient number of its residents and this is a sensible and well-examined fact. Therefore, establishing, developing and reinforcing God's faction and His troops, would be possible by inviting world residents to admit and follow the ruling of God's Caliph and to unify and coordinate them against Satan's faction and his troops; since it is necessary that the powerful and rich people of the world, especially from among Muslims, choose the ruling of God over Satan's ruling so that with the help of their power and wealth, they can stand against the power and wealth of Satan's faction. They can start a membership in a secret network, and create an unofficial union for maintaining the interests of the deprived and oppressed people in the world and assist realization of aim of Islam and prevent from realization of the aim of Devil and they should support every cultural, political and economic activity that is in opposition with Devil and is in harmony with Islam. In this regard, in an organized manner, they can recognize every person at every corner of the world who is somehow at the service of Islam's aim and is knowingly or unknowingly useful for it and they make connections with them and in this way, they make their network more expanded and increase number of their affiliated people. The scientists, authors, inventors, poets, singers, actors, athletes and in general all those people who are able to have a significant effect on a group of people

on the credit of their prominence or reputation, can be supervised by them and in case of being in line with them, they benefit from their economic, political and propaganda supports and even if they wished, they can become members of their networks; as it is required that in case of not being in line with them, they get into too many trouble and at least achieve not much success in their career; as God has said: ﴿فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ﴾¹ “And every person who oppresses you, so oppress him in the same way that he oppressed you!” This means establishing a divine global network against a Satanic global network which is the only possible way for removing its evil and preparing the grounds for God’s ruling over the world, and this is the very thing that I am trying to accomplish. Although, I may not possibly be capable of accomplishing it, but at least I can make efforts to do that. It is clear that if there be other number of Muslims who have this same intention as mine and make efforts alongside me for accomplishing this, the grounds for its accomplishment will be paved eventually, even though in a century from now and by the next generations. If someone thinks that they are only heroes who can do such a task, he should know that heroes became heroes only after performing such tasks and they were not heroes before performing that task. It is evident that for accomplishing such a task, we cannot wait for a hero; as we cannot be in hope of Muslim rulers; since they are presently either a part of Satan’s global network and do not want to perform such a thing, or they are surrounded by Satan’s global network and have no ability to perform such a task. But it seems that all countries that have become members of the United Nations Organization, have connected to Satan’s global network knowingly or unknowingly; since this organization, is grounded in the non-Islamic culture and based on the oppressive and immoral principles and is openly at the service of Satan’s arrogant goals and therefore, being a member in it, means membership in Satan’s global network. It is hereby understood that establishing, developing and reinforcing the divine global network is the duty of Muslim people who must rise without expecting for advent of a hero and without expectation from

1 . Al-Baqarah/ 194.

their rulers; as God has said: ﴿قُلْ إِنَّمَا أَعْطِيكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ وَفَرَادَىٰ﴾¹ “Say I advise you only to one thing; To rise in groups of two and one for God!”

This is the battle between the right and wrong in the end of times, on one hand of which, there is God and His faction and on the other hand, is Satan and his faction and each one makes effort for achieving the world’s administration, but it is evident that ultimately, God and His faction will win over Satan and his faction; since Satan and his faction’s foundation is based on oppression and magic and, oppression and magic are not stable substructures; as God has said: ﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾² “And those who have oppressed, will know to which place they will return” and has said: ﴿إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ﴾³ “Something that they have forged, is only magician tricks and a magician will not win no matter what he does!” While God and His faction’s foundation is based on justice and piety and these two are the most stable substructures; as God has said: ﴿اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾⁴ “Administer justice since it is closer to piety” and has said: ﴿إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾⁵ “Indeed, future belongs to the pious!”

However there are also other Muslims who believe in performance of Islam and therefore, they have risen up in the Islamic countries, but the great problem in their approach is their disbelief in God’s permission and their disbelief in necessity of the Islamic ruling to a ruler appointed from God. It would be so good that these Muslims may realize this great problem in their approach and accompany me in the approach that I have adopted, in order to provide the grounds for establishing a divine global network and accordingly prepare the grounds for realization of God’s ruling over the world; since otherwise, their movement will not have any good outcome and it only leads to reinforcing Satan’s front. If they are sincere in their intention and they truly follow performance of Islam, it is more worthy for them to follow my words; since I invite them to something better, that

1 . Saba/ 46.

2 . Ash-Shu’ara/ 227.

3 . Taha/ 69.

4 . Al-Ma’idah/ 8.

5 . Hud/ 49.

is, realization of God's ruling with His permission and through His Caliph on the earth and God has said: ﴿فَبَشِّرْ عِبَادِ؛ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ﴾¹ "Therefore give good news to my servants; those who hear all words and follow the best of them, they are the people who are guided by God and they are the very wise people!"

Anyhow, there is no doubt that every individual has to clear out his position and select solidarity with either of the two fronts. Front of God or front of Satan and I am the first person to announce my position. Hence all of those who are on God's front are from me and I am from them, even though I do not know them or they do not know me. Their sign is that they make efforts for realization of God's reign over the world, with His permission; and all those who are not on the side of God's front are aliens to me and I am alien to them, even though I know them or they know me and their sign is that they make efforts for realization of reign of others. This is the way in which I live and in which I will die Insha'Allah, and if I succeed, it would be a favor from God and if I fail, it would be from myself, and future belongs to the pious.

1 . Az-Zumar/ 17 & 18.



Part four

Return to Islam; Cognition of Islam

After recognizing the standard and impediments of cognition and causes of non-performance of Islam up to present, which is necessary for cognition and performance of Islam purely and completely, it is now time for cognition of Islam and it is based on cognition of a few subjects:

First; Concept of Islam

Concept of Islam means submission to the God will which becomes necessary after His cognition; since when the human being concerns his own creation, he finds out the existence of a creator for himself; considering that he knows that his creation is not possible without a creator and his creator may not be himself; as God has said: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾¹ “They were either created by nothing or they are the creators themselves” and one accordingly finds out that the creator is not created like himself; since if He was created, then He would need a creator just like he does, while the need of any creator to another creator without leading to a creator who is not in need of a creator, leads to non-creation; due to the fact that no creation in the world is possible without a creator and if there is no possible creator in the world who does not have a creator, no creation would be possible in the world, while every creation has occurred in the world and it is possible and therefore, there exist a creator in the world that have always existed and has never been in need of any creator and His independence suggests His perfection; since His independence from all creators is not possible unless by His perfection; regarding that any imperfection, is a need to the creator and accordingly any imperfection is a creation. Therefore, once one sees creation of himself, then one will become certain that his creator is perfect and His perfection requires that He likes every cause that brings about

1 . At-Tur/ 35.

perfection and dislikes every cause that brings about imperfection and hence to be satisfied from His creature who achieves perfection and to be dissatisfied with decline of His creature; since anyone who is not so, is not perfect. As His creature is also consequently inclined to perfection and dislikes decline, except that because of his imperfection due to being a creature, he has no comprehension of all his perfection and decline causes and he is not aware of all the things which cause satisfaction or disinclination of God. Therefore, it is necessary for God due to His perfection, to inform all the causes of perfection and decline of His creature to him and to make him aware of His satisfaction and disinclination in any way possible, so that His creature may achieve his perfection, through knowledge and hence practices it and becomes secure from decline.

It is hereby understood in this way, that human being's guidance is undertaken by God; as He has said: ﴿إِنَّ عَلَيْنَا لَلْهُدَىٰ﴾¹, "Undoubtedly, the guidance is undertaken by us" since human being, due to his inherent imperfection, is not able to recognize the perfection and hence has no duty for achieving it and this is only God's task to make him acquainted with perfection and make him aware of cause of it. Meanwhile, after God has made him acquainted with perfection and made him aware of causes of it, human being's duty is only to accept it and achieve His satisfaction away from His disinclination; since due to his intellect, he has the authority and therefore is able to not accept what God has informed him and to not achieve His satisfaction away from His disinclination and in this way to take steps toward his decline; as God has said: ﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرًا وَإِمَّا كَفُورًا﴾², "Undoubtedly we have showed him the way; whether he is grateful or ungrateful!" Therefore, guiding human being is necessary for God and the only thing which human being is supposed to undertake is to admit it and follow it and in other words, it is necessary for God, to remark His will for human being and it is necessary for human being to submit to His will and this is the meaning of Islam.

Therefore, Islam in its origin, does not mean saying the Shahadatain³,

1 . Al-Layl/ 12.

2 . Al-Insan/ 3.

3 . [Translator note: The Two Testimonies]

but it means to submit to the will of God which has already been compulsory prior to necessity of saying the Shahadatain and it is not specified to the time after delegation of the Prophet (PBUH) and therefore, to God, the religion is only Islam; as He has said: ﴿إِنَّ﴾¹ **“Indeed to God, the religion is Islam”** and every person who selects another religion except Islam, has not selected any religion in God’s view; as He has said: ﴿وَمَنْ يَبْتَغِ الْإِسْلَامَ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾² **“And anyone who seeks a religion other than Islam, it will never be accepted from him and he will be among the losers in Hereafter!”** Therefore, all previous prophets and those who have followed them were Muslims; meaning that they submitted to God’s will; as God has said about prophet Ibrahim (PBUH): ﴿مَا كَانَ﴾³ **“Ibrahim was neither Jewish nor Christian, but he was a truth oriented Muslim and he was not from the polytheists”** and He has regarded that as his and Jacob’s will to their children and has said: ﴿وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ﴾⁴ **“And Ibrahim has bequeathed to his children and to the Jacob on that and said: O’ my sons! There is no doubt that God has chosen the religion for you, therefore do not die unless as you are Muslims”** and has said about the household of Lot (PBUH): ﴿فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ﴾⁵ **“Therefore we did not find any house except one which had Muslims in it”** and said on behalf of the followers of prophet Moses (PBUH): ﴿رَبَّنَا أَفْرِغْ﴾⁶ **“O’ Lord! Descend patience upon us and make us die as we are Muslims”** and has said: ﴿وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ﴾⁷ **“And Moses said that O’ my nation! If you believe in God, so trust Him if you are Muslims”** and has informed on behalf of the followers of prophet Solomon (PBUH) and has said:

1 . Aal-i Imran / 19.

2 . Aal-i Imran / 85.

3 . Aal-i Imran / 67.

4 . Al-Baqarah/ 132.

5 . Adh-Dhariyat/ 36.

6 . Al-A’raf/ 126.

7 . Yunus/ 84.

﴿وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾¹; “And we were informed earlier as we were Muslims” and has said about the followers of prophet Christ (PBUH): ﴿قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾²; “The disciples said that we are the helpers of God we believed in God and you be witness that we are Muslims!”

This means that Islam has always and in all nations been the religion of God and was not specified to this nation and is not restricted to after the advent of the last prophet (PBUH) and any person who has submitted to God’s will has been Muslim.

Second; Instance of Islam

Consequently, it is necessary for God, to inform human being of what makes him achieve perfection or decline, in order to be capable of achieving perfection and to earn salvation from decline and in case of not achieving the perfection and falling into decline, he would have no proof against Him; since God, due to His perfection, is just, while not informing human being from the causes of his perfection and decline, regarding his incapability of achieving that knowledge all by himself, is contradictory to justice of God and is not possible.

[Necessity of prophets]

Therefore, it is necessary for God to inform every human being about the causes of his perfection and decline and about the causes of His satisfaction and disinclination, or in more precise words, to make him able to gain awareness. It is clear that this will be performed either directly, in a way that God will inform every human being, without any intermediate, about the causes of his perfection and decline and the causes for His satisfaction and disinclination, or it is performed indirectly, in a way that God will inform some of human beings about the causes of their perfection and decline and the causes of His satisfaction and disinclination, so that others may refer to them and recognize through them, the causes of their perfection and decline and the causes for God’s satisfaction and disinclination. There is no doubt that God has not informed every human being in details and

1 . An-Naml/ 42.

2 . Aal-i Imran / 52.

without an intermediate, about his perfection and decline and about the causes of His satisfaction and disinclination; since unawareness of most of human beings of that, is conscience and sensible. Therefore it is hereby clarified that He has done that indirectly by sending intermediate. Therefore, a person who is not directly connected to God and may not be informed about the causes of his perfection and decline and His satisfaction and disinclination, without any intermediate, has no other option except that he looks for someone who enjoys this capability and he is the person who is known as “Messenger” based on the credit of bringing messages from God and is logically recognized through declaration of the prophet-hood and presenting something which is inherently restricted to God and no one but him is capable of presenting that; since mere presentation of such a thing, proves his connection with God and this is what colloquially is called “the Miracle.”

Cognition of prophets

From among those to whom, declaring the prophet-hood and miracle were attributed, there are people of whom there remained nothing that shows God’s satisfaction and disinclination and the cause for human being’s perfection and decline and therefore, studying about them is useless and is not necessary. But from among them, there are three persons that something significant has been attributed to them for this purpose and still has remained and therefore, studying about them might be useful and is necessary. Those three persons are Moses, Christ and Mohammad (PBUT) that a book under title of the divine book has been attributed to every three of them and each were followed by a group of people. However it seems that the books that has been attributed to Moses and Christ (PBUT) has not been issued by themselves, but has been written by some known or unknown people and has been done after demise of those two; since it is explicitly written as third person narration and has informed of the circumstances of the demise of those two and has mentioned the events that happened after their demise; as for instance in some verses from the thirty forth part of the Deuteronomy of Torah it has been said: “So the prophet Moses the servant of the Lord died there in land of Moab as God said and He buried him in land of Moab in

the valley opposite Beth Peor, but to this day no one knows where his grave is” and this is clear that it was written by an author in the time after Moses (PBUH) and writing holy Bible is also explicitly attributed to people such as Mathew, Mark, Luke and Johnathan, each of whom has written it after Christ (PBUH) and in different ways. In addition, none of these two books were narrated continuously and through known narrators and therefore has no historical authenticity; as existence of people with the characteristics of Moses and Christ (PBUT), although they have much reputation and fame, is not proven and it is not regarded as certain historically; since the time that it is thought they were living, has been shaded in the dark half of history; meaning that writing at that time was not sufficiently boomed and improved and the connection between civilized nations were limited and therefore, its narrations are contaminated with superstitions and myths. In addition, the book which is attributed to those two, is not miraculous concerning its text and no one has regarded it a miracle and accordingly it is not sufficient for proving the prophet-hood of those two, regardless of its historical problem. Moreover, the miracles attributed to those two such as transforming a rod to a dragon and vitalizing the dead people through God’s permission were not narrated as documented and Mutawatir from those two; it means that it is not exactly known that who has seen their miracles and for whom they have narrated them and how it has been transferred to the next generations and then became famous. Therefore, believing in prophet-hood of prophets Moses and Christ (PBUT) and validity of the books attributed to those two may not be gained for the people who live at present time and it is clear that conjecture of that is not sufficient for following those two; since conjecture does not have inherent authority and is not wise when these matters are concerned.

[Cognition of the last prophet]

But unlike the book which is attributed to Moses and Christ (PBUT), the book attributed to Mohammad (PBUH) is clearly narrated by God’s words and does not contain any phrase that requires its issuance by anyone other than Him and more important is that, it was written at his own time and was narrated continuously by him for a large number of well-known friends of him and by them for a large number

of well-known subsequent Muslims in a unit and constant way and spread in east and west of the world and therefore is Mutawatir and undoubtable; since the age in which Mohammad (PBUH) appeared, unlike the age of Moses and Christ (PBUT), has been located in the bright half of the history; it means that writing was boomed and developed at that time and relationship between civilized nations was widespread and has been observed and recorded by hundreds of well-known witnesses. In addition the context of his highness's book is miraculous and is capable to prove the prophet-hood of its Messenger; since unlike the book of Moses and Christ (PBUT), this book has invited everyone to bring a book similar to Itself and no one has yet been able to bring a book like that and it seems that bringing a book like that is not possible in the future either; since despite its gradual development during the twenty three years and the antithetic conditions of Mohammad (PBUH) in situations of safety and fear and in wealth and poverty and in rest and emigration and in war and peace, in victories and defeats, that habitually is concomitant with incompatibility of the human being's words, there is no discord in it and it has a unit and constant tone and in addition, it has extreme eloquence and rhetoric and contains true narrations from the future and secret sciences at the age of development and has no contradiction with intellect and natural morality and a collection of all of that is not possible for a human being who is not connected with God and these characteristics honestly does not exist in any of the prophets and in any of their books and it is hereby understood in this way that Mohammad (PBUH) is the only certain prophet and his book is the only book which has a historical originality and accordingly his religion is the only religion that has the necessary authenticity for the obedience of the mankind in today's world; since the mankind in today's world has no access to any certain religion except that, and they cannot obey the conjectural and illusory religions. However, it must be considered that Mohammad (PBUH) as a certain prophet, has confirmed the prophet-hood of Moses and Christ (PBUT) and this is the only certain proof for prophet-hood of those two; as God has addressed his highness and has said: ﴿تَرَىٰ عَلَىٰ الْكِتَابِ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ﴾¹, "He

1 . Aal-i Imran / 3.

has revealed holy book to you truly, so that it will be a testifier for something that had been before that and He has revealed the Torah and the Bible” and has said: ﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ﴾¹ “And He has revealed holy book to you truly, in order to be a testifier for holy books which had been before and to be a guardian for that!” Therefore, having certainty in prophet-hood of Moses and Christ (PBUH), is possible for someone who believes in prophet-hood of Mohammad (PBUH) and, believing that for someone who does not believe in prophet-hood of Mohammad (PBUH) is non-certain and baseless.

[Followers of the last prophet are Muslims]

In addition it is clear that the followers of each prophet were Muslims, due to the fact that they have submitted to God’s will in regards to that prophet and the satisfaction and disinclination that He has declared through him for them, until a new prophet was revealed to them. Then, some people among them who have submitted to God’s will in regard to that prophet and the satisfaction and disinclination that He has declared through him for them, remained on their Islam and those who did not do that, left and turned apostate to their Islam; since the concept of Islam, is submission to God’s will and its instance is to admit all of His prophets without discrimination and following the last prophet; as God has said: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾² “Say we have believed in God and in what was revealed to us and in what was revealed to prophets Ibrahim and Ismail and Isaac and Jacob and their descendants and in what bestowed to all prophets from their Lord and we do not differentiate between them and we are Muslims toward Him” Therefore, those who have followed Moses (PBUH) following his advent, did not become Jewish, but they believed in Islam until Christ (PBUH) appeared to them. At that time, those who denied Christ (PBUH) have turned apostate to their Islam and those who followed him, remained on their Islam, until Mohammad (PBUH) appeared to them. At that time, those

1 . Al-Ma’idah/ 48.

2 . Al-Baqarah/ 136.

who denied Mohammad (PBUH), turned apostate to their Islam and those who followed him, have remained on their Islam; as God has said about them: **﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ؛ وَإِذَا بُنِيَّ عَلَيْهِمْ قَالُوا ۖ أَمَّا بِإِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ؛ أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا﴾**¹ “Those to whom we have bestowed a holy book, they will believe in that and when it is recited to them, they say it is from our Lord, we have been Muslims before; they will be rewarded twice as much for their endurance” Therefore, the religion of God is unit and all of His prophets are like its different laws and all their holy books are like different verses of one book and the necessity of following the last prophet and book, is only due to necessity of following the abrogating law and verse which is an intellectual and wise necessity and this is the meaning of Islam.

[Islam is doctrinal]

It is hereby understood that the concept of Islam, is submission to God's will and admitting the last prophet is an instance of that. But is the admittance of the last prophet theoretically, sufficient for realization of Islam's instance or the practical admission of him through enforcement of the laws communicated by him is required? A group of Muslims such as the Kharijites and the Salafists believe that believing in prophet-hood of the last prophet means believing in the correctness of everything that he has brought from God and necessity of performing it, is not sufficient for realization of instance of Islam; and a Muslim is someone who is loyal to the practical prerequisites of it and avoids specifically from the deeds similar to unbelievers' deeds, such as invocation to the dead people and calling them. But this avoidance, although it is honestly very nice and valuable, it is not the instance of Islam, rather it is considered the instance of faith which is beyond Islam; since Islam is submission to God's will which means confirming His authority theoretically and accepting His laws as the causes for Muslim's perfection and performing it which consists of avoiding the deeds similar to the deeds of unbelievers, is something beyond just confirming it and accepting it; as God has said: **﴿وَمَنْ أَحْسَنُ دِينًا﴾**

1 . Al-Qasas/ 52 & 53.

﴿يَمَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾¹ “And whose religion is better than someone who has submitted his essence to God, while he is benevolent?” and has said: ﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ﴾² “Yes, anyone who submits his essence to God, while he is benevolent, will be rewarded by God and there would be neither any fear nor any sorrow for them”

[Practicality of faith]

This is a condition which is colloquially considered as “the faith” and may exist in a Muslim and may not exist in a Muslim; as God has said for instance: ﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ﴾³ “The Bedouins said that we have earned faith! Say you have not earned faith, but say you became Muslims; since the faith has not yet entered your hearts!” Yes, in more precise words it can be said that: Islam in the meaning of submission to God’s will, has different levels and begins from theoretical confirmation and acceptance of it and continues up to pure and complete performing it and in all of its levels, it is considered as Islam, except that in its theoretical level, it is only called Islam and in its practical levels, it is called faith in addition to that; as God has said: ﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ﴾⁴ “They consider it a favor to you that they became Muslims, say do not consider your Islam a favor to me, rather God has conferred favor upon you that He has guided you to the faith, should you be truthful” and with the above description it is clear that the faith increases and decreases; as God has said: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ﴾⁵ “The believers are only those whose hearts get frightened when they remember God and when His verses are recited to them, their faith will increase and they trust on their Lord” and has said: ﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾⁶ “He is the one who has descended tranquility into hearts of the believers in order

1 . An-Nisa/ 125.

2 . Al-Baqarah/ 112.

3 . Al-Hujurat/ 14.

4 . Al-Hujurat/ 17.

5 . Al-Anfal/ 2.

6 . Al-Fath/ 4.

to increase a faith to their faith” But accordingly Islam also increases and decreases in addition to faith; since God has said: ﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ﴾¹ “So when believers saw the groups they said: This is what God and His prophet has promised us and God and His prophet have told us the truth and it indeed increased their faith and submission!” Therefore, someone who has admitted and accepted the last prophet of God only theoretically, is a Muslim, but a person who is more Muslim than him is someone who is practically committed to the requisites of this admittance and acceptance and is colloquially called a faithful who has earned faith and someone who has more practical commitment to these requisites, is regarded more faithful. Therefore, someone who has admitted and accepted the last prophet of God only theoretically, and he is not committed to the requisites of this theoretical admittance and acceptance, has entered Islam and is not regarded an infidel due to his deeds; since a person who is theoretically aware of prophet-hood of the last prophet and legitimacy of what he has brought from God, even though he does not perform the requisites of his knowledge, is not equal to someone who has no theoretical knowledge about this fact and considering them, equal, is contrary to the conscience and common sense; as God has said: ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾² “Say, are those who know, equal to those who do not know?! Only the wise people take advice” and has said: ﴿أَفَمَنْ يَعْلَمُ﴾³ “So, is someone who knows what has been revealed to you from your Lord is the truth, is similar to the one who is blind on that?! Only the wise people take advice”

[Cognition of the sinner]

Anyway, such a person has submitted ideologically to the will of God and it is clear that the belief is a basis for action, even it is somehow regarded as action. However, if he does not perform other orders of God and comply to causes of His satisfaction, due to

1 . Al-Ahzab/ 22.

2 . Az-Zumar/ 9.

3 . Ar-Ra'd/ 19.

ignorance or negligence and even if he does deeds similar to deeds of unbelievers, he is regarded colloquially as a “Fasiq”¹ and he is not regarded a “Mo’min”²; as God has said: ﴿أَقَمْنِ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا ۚ﴾³ “Therefore, is someone who is a faithful similar to someone who is a sinner?! They are not equal” and has said: ﴿كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ﴾⁴ “Your Lord’s word about those who became sinners came true in this way that they do not believe!” And has said: ﴿بِئْسَ الْاِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾⁵ “Immorality by sin after faith is an ill-fame” such as those among the Muslims who commit Qazf⁶ and do not present four just witnesses and with this deed they are considered as sinners, without leaving Islam; as God has said about them: ﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ دَعْوَاهُمْ وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾⁷ “And those who accuse the loyal women and do not present four witnesses, whip them eighty lashes and do not accept any testimony from them and they are indeed the sinners!” And such as those from the Muslims who divide animals meat with lottery arrows like unbelievers; as God has regarded that a sin and has said: ﴿وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَلِكُمْ فِسْقٌ﴾⁸ “And that you divide your portions with lottery arrows, is committing a sin” or like unbelievers they eat the animals meat which were not slaughtered with the name of God; as God has considered it as a sin and has said: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾⁹ “And do not eat from what the name of God was not mentioned on it, which is a sinful act!” It is clear that these kinds of deeds, are similar to those of the infidels, but they are not considered as infidelity by itself; since they might be caused by ignorance or negligence and can still be added with the belief in the prophet-hood of the prophets and necessity of performing their laws.

1 . [Translator note: Sinner]

2 . [Translator note: Faithful]

3 . As-Sajdah/ 18.

4 . Yunus/ 33.

5 . Al-Hujurat/ 11.

6 . [Translator note: False accusation of unchastity]

7 . An-Nur/ 4.

8 . Al-Ma'idah/ 3.

9 . Al-An'am/ 121.

[Cognition of the apostate]

Therefore, only those who are aware of and confess to their leaving Islam, are considered the ones who leave Islam; such as those about whom God has said: ﴿شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ﴾¹; “While they are testifiers on their own blasphemy” and has said: ﴿وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَافِرِينَ﴾²; “And they testified on themselves that they were infidels!” Therefore, those who believe that they are Muslims in terms of belief, although they prostrate to non-God in practice, they are regarded as Muslims; since blasphemy is based on intent and someone who does not have the intent of that, is not considered an infidel; such as angles who prostrated to Adam (PBUH); as God has said: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا﴾³; “And when we said to the angels to prostrate to Adam, therefore they prostrated to him” and children of Jacob (PBUH) who prostrated to Joseph (PBUH); as God has said: ﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا﴾⁴; “And he gave seat to his parents and they prostrated to him!”

[Cognition of the hypocrite]

But the hypocrites who have an inner self full of blasphemy and are more inferior than the blasphemous unbelievers in Hereafter, due to the fact that they consider themselves Muslims, are regarded as Muslims, although they are in fact infidels and their cognition is possible due to their deeds and words; as God has said: ﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾⁵; “And indeed you will recognize them in their method of talking and God knows your deeds” alike those who say words contrary to the theoretical and practical fundamentals of Islam, despite confessing to Islam, or take an intentional action in contradiction with it; as God has said about them: ﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ شَاءُوا بِمَا لَمْ يَبْأَلُوا﴾⁶; “They swear to God that they did not say it, while they said the word of blasphemy and therefore they became infidel after their Islam and made effort on

1 . At-Tawbah/ 17.

2 . Al-An'am/ 130.

3 . Al-Baqarah/ 34.

4 . Yusuf/ 100.

5 . Mohammad/ 30.

6 . At-Tawbah/ 74.

something that they did not achieve!” This means that the person who claims to be a Muslim, whenever he says something which may not be heard except from an infidel or does something which may not be done except by an infidel, is considered a hypocrite, not an apostate; since an apostate is an infidel who confesses his blasphemy after his belief in Islam and based on Mutawatir narrations, killing him under this title, before or after asking repentance, depending upon discretion of God’s Caliph on the earth, is permissible, but a hypocrite is an unbeliever who does not confess his blasphemy, rather he considers himself a Muslim in order to survive and as a rule, killing him as an infidel, is not permissible; due to the fact that regularly, a person who says that he is Muslim, should be verified according to his words and his deeds will be accounted by God. Yes indeed, in case that the blasphemous deeds or words of the hypocrite, is clear and is an instance of fighting and corruption on the earth, killing him as a militant and corrupter on the earth and not as an infidel, is permissible and in this case, he will be given ritual ablution like Muslims and will be prayed and buried in Muslims’ cemetery, although direct involvement of God’s Caliph in these actions is not appropriate; as God has said to him: ﴿وَلَا تُصَلِّ عَلَىٰ ۚ١ أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورُ ۚ وَهُمْ فَاسِقُونَ﴾ “And never pray on any of them when he died and never stand on his grave; since they disbelieved in God and His prophet, and they died while they were sinners”

[Cognition of the polytheist]

Therefore, someone who considers himself, a Muslim, is not regarded a polytheist, due to his deed, even if that deed is something like calling the dead people; since calling the dead people, whenever it is based on the belief that this is advantageous to do so, after God’s permission, is not considered polytheism; since God is mighty of giving benefit through a dead person, as He is mighty of giving benefit through an alive person; even He is mighty of taking out an alive from a dead and is mighty of taking out a dead from an alive; as He has said: ﴿يُخْرِجُ الْحَيَّ ۚ٢ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ﴾ “He is mighty of taking

1 . At-Tawbah/ 84.

2 . Ar-Rum/ 19.

out an alive from a dead and is mighty of taking out a dead from an alive” even some of the dead people are alive in His view; as He has said: **﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾**¹ “And do not consider those who are martyred in the way of God as dead, rather they are alive but you do not understand” and some of the alive people are considered as dead, in His view; as He has said: **﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ﴾**² “Or someone who was dead, then we made him alive and set a light for him to walk among the people with it, like someone whose likeness is in darkness and does not come out of it?” With the above description, calling some of the dead people is like calling some of the alive people in God’s view and calling some of the alive people in His view, is like calling some of the dead people; unless calling the dead people based on their advantage without God’s permission which is considered polytheism, in which case calling the alive people based on such a belief is polytheism as well; since the person who regards a creature, independent of the creator and expects it as he expects Him and is afraid of it like he is afraid of Him, is not a Muslim and therefore, if he does not consider himself a Muslim, he is a polytheist and if he considers himself a Muslim, he is a hypocrite and the hypocrite is tolerated as long as he does not cause sedition on the earth, meaning that he does not invite others toward polytheism and does not prevent them from Islam; as God has said: **﴿لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ﴾**³ **﴿وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا﴾** “If the hypocrites and those who have malady in their hearts and the seditious people in Medina do not stop, indeed we will motivate you against them, then they won’t live with you in that but a few of them!”

However, honestly, calling someone other than God instead of Him, whether he is dead or alive, based on belief in his advantage with God’s permission, although is not considered polytheism, but it is not befitting Muslims; since the advantage of non-God with the permission of God requires calling God not calling someone other than Him; due to the fact that in the view of the wise people,

1 . Al-Baqarah/ 154.

2 . Al-An’am/ 122.

3 . Al-Ahzab/ 60.

calling the main advantageous source, is more worthy than calling a subordinate advantageous and anyone who has a connection with boss, does not get involved with his deputy and it is clear that God is close to all of His creatures and hears all their calls and does not need an intermediate between himself and them for this reason; as He has said: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾¹ “And when my servants ask you about me, so indeed I am close, I respond the call of the caller when he calls me!” Therefore, requesting for one’s needs from a dead or an alive person instead of God, even though if he is someone like the Prophet (PBUH), is considered as abandoning a priority; since his highness, with all the dignity he has before God’s eyes, due to being a human being does not own any profit and loss for himself and accordingly nor for others, and he is not aware of being called in hidden and this is regardless if his highness is dead or alive; as God has said: ﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ ۚ لَاسْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾² “Say I do not own any profit and loss for myself unless what God wills and if I knew the secrets, I would increase the Good and would not be harmed; I am only a warner and I only bring good news for a group who believe” And therefore, calling his highness in secret instead of calling God, is not worthy and is considered as abandoning the priority; since the prior thing is calling God who is definitely aware of the secret and the detailed awareness of the Prophet (PBUH) of the secret is not certain, even it may not be possible, although his brief awareness of it is possible, considering God’s omnipotence; as God has said: ﴿وَسِيرَىٰ ۖ إِنَّ اللَّهَ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرْدُونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾³ “And God and His prophet will see your deed, then you will be returned toward the knower of the secret and the evident, therefore He will make you informed of what you were doing!”

This happens while making the prophet associate with God in some matters, in the meaning of considering him after God, is not regarded polytheism and restricting some matters to God, in the meaning of ignoring the prophet after God, is not monotheism; as expecting the

1 . Al-Baqarah/ 186.

2 . Al-A'raf/ 188.

3 . At-Tawbah/ 94.

grace of God and his prophet, is not considered polytheism and losing hope in His prophet's grace, is not monotheism; as He has said: **﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾**¹ “And if they were satisfied with what God and His prophet bestowed them and would have said that God is sufficient for us, God and His prophet would soon bestow us from their grace, we are inclined toward God” And knowing the Good from God and His prophet is not regarded as polytheism and not knowing the Good from His prophet, is not regarded as monotheism; as He has said: **﴿وَمَا تَقْمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ﴾**² “And they did not become vengeful unless after God and His prophet made them affluent from their grace” and wishing the Good for God and His prophet, is not regarded as polytheism and not wishing the Good for His prophet, is not considered monotheism; as the He has said: **﴿وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾**³ “And there is no blame on those who do not find anything for charity so long as they are sincere to God and His prophet” and dividing the booty of war for God and His prophet is not polytheism and ignoring the share of His prophet is not monotheism, as God has said: **﴿يَسْأَلُونَكَ﴾**⁴ “They ask you about Anfal⁵, tell them that Anfal belongs to God and the prophet” and inviting to God and His prophet, is not considered polytheism and not inviting to His prophet, is not monotheism; as He has said: **﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ﴾**⁶ “And when they are invited to God and His prophet, to judge between them, then a group of them refuse” and taking action for satisfaction of God and His prophet, is not considered polytheism and not taking action for satisfaction of His prophet, is not monotheism; as He has said: **﴿وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ﴾**⁷ “And God and His prophet are more deserving to be satisfied should they be believers” and obeying God and His prophet is not regarded polytheism and not

1 . At-Tawbah/ 59.

2 . At-Tawbah/ 74.

3 . At-Tawbah/ 91.

4 . Al-Anfal/ 1.

5 . [Translator note: Property truly belonging to prophet Mohammad or to any of the Imam.]

6 . An-Nur/ 48.

7 . At-Tawbah/ 62.

- 1 . Al-Anfal/ 20.
- 2 . Al-Hadid/ 25.
- 3 . An-Nisa/ 59.
- 4 . An-Nisa/ 150 & 151.
- 5 . Al-An'am/ 50.
- 6 . Al-Kahf/ 110.

6 . Al-Kahf/ 110.

is not able to respond to all those at once and God's might does not apply to enabling him to this deed; since this deed, due to inherent limitation of the human being's power, is impossible and God's might does not apply to impossible things; meaning that it is not imagined that God creates a human being, as God. Consequently, calling the Prophet (PBUH) in his absence instead of God or beside Him, without belief in God's permission for his response, is polytheism and with belief in that is abandoning the priority; since in any way calling God is the prior.

Yes indeed, referring to the Prophet (PBUH) for the purpose of asking for prayer and forgiveness of his highness, in his lifetime, is worthy, since his prayer and asking forgiveness is closer to be accepted, due to his closeness to God; even that is one of his duties for his Ummah¹; as God has commanded him and has said: ﴿وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾²; “And pray for them; indeed your prayer is a tranquility for them and God is the all hearing and the all knowing” and has said: ﴿وَاسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾³; “And ask God for forgiveness for them; undoubtedly God is a kind forgiver!” Rather it is unlikely that referring to his highness to ask for his prayer and forgiveness, if possible, be obligatory on his Ummah; as God has said: ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾⁴; “And if they came to you when they have oppressed themselves, so they asked God's forgiveness and the prophet asked forgiveness for them, they would indeed find God, a kind acceptor of repentance!” As this action has also been narrated from the previous nations; in a way that they referred to their prophets, for the purpose of forgiving their sins and fulfilling their needs by God and asked them to pray for them and to ask forgiveness for them, to the extent that they were sometimes given the ablution for repentance in rivers by them; as it has been narrated from the John (PBUH) that he gave people ablution for repentance in Jordan river and it has been narrated from the Christ (PBUH) similarly, although there was not much

1 . [Translator note: Nation of Islam]

2 . At-Tawbah/ 103.

3 . An-Nur/ 62.

4 . An-Nisa/ 64.

dedication to this matter in this Ummah and this can be due to their negligence and heedlessness; as God has said: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ﴾¹ “And when it is said to them: come, God’s messenger will seek forgiveness for you, they nod their heads and you see them holding back in pride!” Yes indeed, after the Prophet (PBUH), referring to his highness for the purpose of his prayer and asking forgiveness by him, does not seem possible and therefore, there is no other remedy but referring to His Caliph for that purpose and therefore, it is Muslims’ duty to refer to the Caliph of his highness at their own time and to ask him to pray for them and ask God’s forgiveness for them and it is clear that his prayer and request for God’s forgiveness is similar to prayer and forgiveness request of the Prophet (PBUH).

Third; Sources of Islam

From all the above, it was made clear that Islam means submission to God’s will and it is obvious that God’s will has been manifested in form of His commandment and prohibition; since due to His perfection, He has commanded to all what is useful for human beings perfection and prohibited all that leads to his imperfection and has informed him of this commandment and prohibition, through His prophet. Therefore, the sources of Islam, are those things through which God’s commandment and prohibition are made clear and they are God’s holy book and His prophet.

The book of God

The first and most important source of Islam, is God’s holy book and it is manifestation of His will in words which were put into the heart of His prophet through an angel or without mediating that and they were read by His prophet with no decrease or increase, to hundreds of Muslims and has been narrated by them with no disrupting contradiction for thousands of Muslims and has reached to present Muslims in a written and Mutawatir format and therefore, it is definitely proof.

1 . Al-Munafiqun/ 5.

[Non-distortion of the Quran]

Although a number of Muslims have been attributed that there is probability of occurrence of some distortion in the Quran by some of the primary Muslims, but there is no reason for this probability; rather this probability is in conflict with the wise rules; since God's holy book's narration has not been restricted to those who were accused of distorting it and was carried out by a large number of others than them and it is clear that collusion of all of them on distorting it in a unique form, is not possible. In other words, the narrators of holy book of God since the time of the Prophet (PBUH) up to now, have always been in a number such that their consensus on exactly the same decrease or increase in a unique form, has not been possible and this is a wise and experimental necessity. Moreover, occurrence of distortion in holy book of God means occurrence of a problem or an incongruity in it which is naturally observable, while no problem or incongruity is evident in it; rather its content is harmonious, elegant and wise and has no literary and semantic equal and is not objectionable and this means its being miraculous which proves it as an emanation of God and proves its non-distortion; because any distortion in it, will naturally cause damage to its order and disrupts its harmony, elegance and wisdom and blemishes its being miraculous, while this has not occurred; as God has said: ﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ ۙ اخْتِلَافًا كَثِيرًا﴾¹ "Therefore, don't they ponder on the Quran?! If it was from other than God, they would have found a great distortion in it definitely!" Moreover occurrence of a distortion in it, would have a concomitant adverse consequence that is possibility of Muslims' deviation without a plausibility of their guidance; because its distorted parts has not been narrated in Mutawatir way and therefore, completing and correcting it, is not possible for Muslims. It is hereby understood that holy book of God is proof in its present form; meaning that it certainly reveals God's will.

[The authority of outwards and generalities of the Quran]

Although some of Muslims have been attributed that they consider the outward of holy book of God is not a proof; meaning that what

1 . An-Nisa/ 82.

often occurs from its phrases, is not the serious will of God and its generalities are not clearly committable; since there are less subjects in it, that were not specified by the Sunnah and therefore, adhering to it is useless, while this thought has no wise basis; since the outward of the phrases of the wise people is proof among them and indicates the serious intention of them and its generalities are not considered futile, even they are taken on its generality until the time of entrance of the specifying and it is evident that God is also one of the wise, but rather He is their creator and their master and therefore, the outward and generalities of His phrases is not an exception from this rule.

[Non-specification of understanding the Quran to a group of people]

It is also attributed to some of Muslims that they consider holy book of God, understandable only for a specific group of Muslims and do not consider it usable for others, while this imagination is also in conflict with the common sense and conscience; since holy book of God is not a mystery, rather it was revealed in clear Arabic language and addresses the public and hence was eased and appropriate for their understanding; as He has said: ﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾¹, “And this is a clear Arabic language” and has said: ﴿هَذَا بَيَانٌ لِلنَّاسِ﴾², “This is a clarification for all people” and has said: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾³, “And we have undoubtedly simplified the Quran for learning; so is there anyone who learns?!” Rather it is fair to say that, God’s word is more clear than the word of those who intend to clarify it; since it is more eloquent and rhetorical and is more appropriate with people’s intellect and therefore, someone who is incapable of understanding God’s word, is more incapable of understanding others’ word; as God has said: ﴿تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ﴾⁴, “These are the verses of God that we truly recite to you; therefore in which word they will believe, after God and His verses?!” And has said: ﴿وَمَنْ أَصْدَقُ﴾⁵ “And who is more truthful than God?!” and said: ﴿اللَّهُ نَزَّلَ﴾

1 . An-Nahl/ 103.

2 . Aal-i Imran / 138.

3 . Al-Qamar/ 17.

4 . Al-Jathiyah/ 6.

5 . An-Nisa/ 87.

﴿أَحْسَنَ الْحَدِيثِ﴾¹ “And God has revealed the best word!” With all that being said, clarifying words of God with words of others is like trying to enlighten sunshine with an oil lamp!

Yes indeed, it is fair to say that a part of God’s word, due to its decline to the level of human being’s alphabet and usage of the common word, requires clarification, but this part of His word may not also be clarified except by Himself; since no one but Himself is aware of His intention and accordingly the human being is incapable of clarifying His word. Therefore, that part of His words which requires to be clarified, has been clarified by Himself and through another part of His words; such as the allegorical verses that are clarified through His decisive verses; as God has said: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ ۖ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾² “He is the one who has revealed holy book to you; from which there are the decisive verses that are the basis of holy book and others are the allegorical verses” as for instance He has said allegorically: ﴿وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾³ “Some faces on that day will be bright, and will be looking towards their Lord” and then for the purpose of clarifying His intention has said decisively: ﴿لَا تُدْرِكُهُ﴾⁴ “No vision comprehend Him and He comprehends all visions and He is the discerning and the aware” and has said: ﴿قَالَ رَبِّ ارْنِي أَنْظُرْ إِلَيْكَ ۖ قَالَ لَنْ تَرَاني﴾⁵ “He said my Lord! Show me [yourself] so that I look at you! He said: You will never see Me” or has said allegorically: ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾⁶ “God’s hand is above their hands” and has said: ﴿فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ﴾⁷ “Anywhere you look, there is God’s face” and has said: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾⁸ “The beneficent, stood on the throne” and then has decisively said for the purpose of clarifying His intention: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾⁹ “There is nothing like the likeness of Him!”

1 . Az-Zumar/ 23.

2 . Aal-i Imran / 7.

3 . Al-Qiyamah/ 22 & 23.

4 . Al-An’am/ 103.

5 . Al-A’raf/ 143.

6 . Al-Fath / 10.

7 . Al-Baqarah/ 115.

8 . Taha/ 5.

9 . Ash-Shuraa/ 11.

[Impossibility of contradiction between the Quran and intellect]

It is essential to consider this fact that the Quran, due to its emanation by God, has no contradiction with intellect, since the intellect has also been emanated by God, like the Quran and there is no contradiction among God's creatures, due to His unity; as He has said: ﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَافُوتٍ﴾¹ "You will see no incongruity in the creation of the Merciful" As God is wise Himself and has revealed His holy book to a wise prophet and has addressed the wise people in it and therefore its contradiction with intellect is impossible. Therefore, understanding holy book is possible based on intellect and inference from it contrary to intellect is not permissible and leads to deviation from its purpose; as some of the Ahl al-Hadith, due to their denial of authority of the intellect and renunciation of it, have imagined Him to be in high direction, relying on God's words about His being seated on the divine throne and have imagined real hands and face for Him, relying on some other words of God about "hands" and "face", while existing real directional and organs for God, is contrary to necessity of intellect; since existing real direction and organs is among the characteristics of the body which fills and empties a space and may be disintegrated and synthesized, while definitely God is not a body and does not fill and empty a space and may not be disintegrated and synthesized. Therefore, most of the Ahl al-Hadith, as a result of the weak wise push from the side of some individuals such as Abu al Hasan al Ash'ari (Died 324 AH), while emphasizing on the existence of the real direction and organs for God, have regarded His quality, unknown for themselves so that through this method, they may leave the anthropomorphism abyss; while they will not leave the anthropomorphism abyss through this method; because considering the real direction and organs for God is willingly or unwillingly a kind of determining quality for Him and therefore saying "with no how" after it, is like saying "candy" after eating the snake venom which does not make the mouth sweet! But without a doubt this viewpoint is the same as the anthropomorphism wrapped inside deceptive and senseless words; since in wise people's lexicon, real directions and organs, are the directions and organs that fill a part of space and empty

1 . Al-Mulk / 3.

other parts and may be disintegrated and synthesized and directions and organs that have not this quality, are not real ones.

Therefore, it is clear that the purpose of mentioning “hand” for God is His omnipotence; as He has said: ﴿وَإِذْ كُنَّا عَبْدًا دَاوُدَ ذَا الْأَيْدِ﴾¹; “And remember our servant David who had such a hand” means he had such a power; regarding that having a real hand, was not a privilege for David; as people who pledged allegiance to the Prophet (PBUH) under the trees, did not sense a real hand above their own hands and accordingly they did not perceive anything other than encompassing of the divine omnipotence over their own power, from the clause ﴿يُدُّ﴾² and the purpose of “face” for God, is His essence; as He has said: ﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾³; “And the glorious and esteemed face of your Lord will be remained” means that the glorious and esteemed essence of Him will be remained; considering that remaining His face, apart from His other organs is meaningless and has said: ﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ﴾⁴; “Yes indeed, anyone who submits his face to God, while he is a benevolent, he will be rewarded by his Lord” means that if one submits his essence to God; due to the fact that submitting the real face to Him, is meaningless and the purpose of “throne” for God, is not a throne on top of the heavens on which He is seated, but is His entire creation over which He encompasses; as He has said: ﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾⁵; “His throne has encompassed the entire heavens and earth” and said: ﴿وَكَانَ﴾⁶; “And God has been encompassing everything!” Therefore, it is clear that such a perception is not only concomitant of using intellect, but also is a collective conclusion of God’s words in the Quran; rather they are primarily originated from them; due to the fact that God has revealed the Quran to the wise people and they do not infer interpretations other than them; since due to their method, the wise people sum different components of it and easily understand

1 . Saad/ 17.

2 . Al-Fath/ 10. [Translator note: “God’s hand is above their hand.”]

3 . Ar-Rahman/ 27.

4 . Al-Baqarah/ 112.

5 . Al-Baqarah/ 255.

6 . An-Nisa/ 126.

serious intention of those words such as “hand”, “face” and “throne” and do not infer anything except the meaning appropriate to the divine dignity from those words. The mistake in this field occurs only for those who are incompetent and do not comprehend wise people’s words and it is clear that they are not addressed by the Quran and has no qualification for inferring from it either; as God has said: ﴿قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ﴾¹, “We have detailed the verses for the group who ponder” and also said: ﴿فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾², “Therefore what is wrong with this group who are not even close to comprehend ever any word?!”.

To conclude, the Quran was revealed to all wise people and is appropriately proportional to their intellect and hence is comprehensible and proof for all of them, but insane people who are deprived from the gift of intellect or do not utilize it, are not able to understand it; not because of an ambiguity in it rather because of an insanity in them that they are deprived of the gift of intellect or do not utilize it and such people need to be under supervision of the wise people.

[Non-specification of the Quran’s authority to the prophet]

Yes, one thing that has been attributed to some of Muslims, is the authority of the Quran for no body except for the prophet; meaning that the Quran has been revealed only to his highness and therefore the Sunnah of his highness is the only source of Islam, while this is contrary to common sense and evident; since most of the Quran’s verses have not specifically addressed his highness, but have addressed the public and all Muslims, with the phrases ﴿يَا أَيُّهَا النَّاسُ﴾³, and ﴿يَا أَيُّهَا﴾⁴ and has been communicated to the public by his highness, while if they were revealed specifically to his highness, and has had no authority and benefit for others, its communication to them would not have been naturally obligatory, rather would be useless and vain. Moreover, whether the Quran was revealed specifically for his highness or for the public including his highness, his Sunnah is in agreement with it and therefore, adherence to the Quran has no contradiction with

1 . Al-An’am/ 98.

2 . An-Nisa/ 78.

3 . Al-Baqarah/ 21. [Translator note: “O’ you the people”]

4 . Al-Baqarah/ 153. [Translator note: “O’ you people who believe.”]

adherence to the Sunnah of his highness. Therefore, God has clearly regarded adherence to His holy book, pleasant and said: ﴿وَالَّذِينَ يُتَسَكَّبُونَ﴾¹ **“And those who adhere to holy book and have performed the prayers, we do not waste the reward of the reformers!”** Moreover the Sunnah of his highness has not been narrated in a Mutawatir manner except in few cases and therefore, adherence to that is not sufficient for those who are born after his highness. However, one of the cases of the Mutawatir Sunnah, is the “al Thaqalayn”² Hadith which has been narrated by more than thirty persons of his companions and implies the necessity of adherence to holy book after his highness.

[Impossibility of abrogating the Quran through prophet's Sunnah]

It is hereby understood that referring to God's holy book in order to comprehend Islam's beliefs and commandments, is possible and necessary and the beliefs and commandments that are inconsistent with the texts of it, does not exist in Islam, even though it is documented by prophet's Sunnah; since prophet's Sunnah consists of the word and deed of his highness, in accordance with the Quran and it is not possible to be inconsistent with the Quran and has no competence to abrogate the Quran; As the Quran is the word of God and it is worthy that the prophet be obedient to the word of God and speaks and acts according to that and if there is any need to abrogate the Quran, God is more aware and more qualified to do that and He will do that through the Quran; since the Quran is Mutawatir and has reached to the east and west of the world, but the prophet's Sunnah is not Mutawatir in most of cases and has not reached to the east and west of the world and as described above, abrogation of the Quran through the prophet's Sunnah is not sufficient and may not achieve God's purpose and is delayed expression of the need. Therefore, the Quran's abrogation is permissible merely through the Quran itself and is not permissible through the prophet's Sunnah and therefore, it has not occurred either.

Yes indeed, in case that narration of the prophet's Sunnah in a

1 . Al-A'raf/ 170.

2 . [Translator note: The two weighty things]

Mutawatir manner and publishing it throughout the world like the Quran, had been obligatory upon Muslims, abrogating the Quran would have been possibly permissible and may have occurred, even though Muslims have not carried out that task to Sunnah; since their failure in narrating the prophet's Sunnah in a Mutawatir manner and publishing it through the world like the Quran may not prevent possibility of abrogating the Quran by that, but it is fair to say that, narrating the Quran as Mutawatir and publishing it throughout the world has been more the result of God's act and will, than being the result of Muslims' action and will and this has been originated from the characteristics of the Quran and has been started and administered by the prophet; as God has said: ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾¹ "Indeed we have revealed the Quran and we will definitely be its protector" whereas narrating the prophet's Sunnah in a Mutawatir manner and publishing it throughout the world, has not benefited from such a capacity and was not started and managed by the prophet, along with the Quran. Therefore, it seems that it was never arranged that the Sunnah of his highness, establish a law contrary to the Quran and therefore there has been no motivation for narrating it in the Quran's rank.

[Impossibility of specifying the Quran with the prophet's Sunnah]

As specifying the Quran is only permissible through the Quran and is not permissible with the prophet's Sunnah; since specification is a kind of abrogation and abrogating the Quran by the prophet's Sunnah is not permissible; as the common Mutawatir is not specified with the solitary specific and specifying something which is evident with something which is covered, is not fair, rather it is contrary to wise people's method; since they do not specify their public announcements with private announcements rather they specify with public announcements and they excuse anyone who acts based on the public announcements after the private announcements are made and it is evident that God is one of the wise, rather He is their creator and their master and therefore, specifying the Quran with the prophet's Sunnah is not possible; unless a Sunnah which is Mutawatir and clear

1 . Al-Hijr/ 9.

like the Quran that in this way, specifying the Quran through that, is possible, but it is not secret that such a Sunnah does not exist; since the most famous narrations that seek the specification of the Quran are not as successive and evident as the Quran and therefore, they have no competence for specifying the Quran; due to the fact that in cases of contradiction, the weaker narration is not prior to the stronger narration and the Sunnah is the weaker narration and the Quran is the stronger. It is hereby understood that the dignity of the prophet's Sunnah is not abrogation or specification of the Quran, but is explanation of it through explaining its subjects of law and its details particulars which do not require its abrogation or specification; as God has said: ﴿وَأَنزَلْنَا﴾¹ “And we have revealed the Quran to you, in order to explain for people what was revealed to them and may they ponder!” and has not said, in order to abrogate for them or specify, but He has said in order to explain for them; such as explaining the prayers' Rak'at² and its qualities and adjuncts of the Zakat³ and its quantity and the conditions of Hajj⁴ and its rites and the number of the Uli al-Amr⁵ and the instances of it and it is clear that none of these matters, is abrogating or specifying the Quran.

[Impossibility of generalizing the Quran with the prophet's Sunnah]

Furthermore, impossibility of generalizing the Quran with the prophet's Sunnah will be originated from impossibility of specifying the Quran with it; since generalizing the law, is a kind of abrogation and hence a specification; due to the fact that it abrogates its specification to its subject matter and specifies it; like generalizing the prohibited foods in the Quran, despite it explicitly indicates the specification, to all other various foods; as God has said: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ﴾⁶ “Say I do not find anything prohibited for the person who eats it, in what

1 . An-Nahl/ 44.

2 . [Translator note: Units]

3 . [Translator note: Alms tax]

4 . [Translator note: Pilgrimage to Mecca]

5 . [Translator note: Rank holders of sovereign ruling]

6 . Al-An'am/ 145.

has been revealed to me, except for a corpse or a shed blood or flesh of swine which is unclean or any sin on which the name of non-God was mentioned!" It is evident that God is not forgetful and accordingly has not omitted another food due to forgetting it; as He has said: ﴿وَمَا كَانَ رَبُّكَ﴾ ¹ "And your Lord is not forgetful" and therefore, generalizing these four foods to tens of other foods through the prophet's Sunnah which is typically non-Mutawatir and is accessible to a limited number of people, is not wise and is contrary to God's justice and grace; unless it is subject of mentioning Makrooh² food for the purpose of transcendence; since in that case, there would be no conflict between those two; or in a case which the Quran's law is general and relies on a criteria, like when He said: ﴿وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾ ³ "And forbids the impure things for them" that in this case, the law of the prophet's Sunnah is not indeed generalizing the Quran's law, but is guiding toward another example of it, while considering the unity of their criteria, which is committable when there is certainty in presence of criteria in them; such as prohibition of all the impurities of which the uncleanness is certain, such as human being's excrement; although it is not mentioned beside the four foods and the principle is specifying the uncleanness to them, to the extent that it is not unlikely that eating things other than them, are unfavorable but not unlawful; as eating rotten and bitter things are not Haram, but is unfavorable and is not suitable for most of people's taste.

[Necessity to evaluate narrations against the Quran]

It is hereby understood that abrogating or specifying or generalizing the Quran has not occurred by the Sunnah and hence those narrations that are totally or partially opposing the Quran, are not acceptable and are not considered to be from the Sunnah; such as the narrations that abrogate the incumbency of waiting period after divorce if the divorce is prescribed three times at a single session and those who abrogate the permission to enjoy with women and marriage with women from Ahl al-Kitab by prohibiting those two and the narrations that specify the impossibility of observing God by eyes to this world, and those

1 . Maryam/ 64.

2 . [Translator note: Undesirable]

3 . Al-A'raf/ 157.

who specify the prohibition of tendency toward the oppressors to non-rulers, and those who specify the flow of the relatives' inheritance to the non-murderer, and those who specify the lawfulness of the food of Ahl al-Kitab to grains, and those who specify the lawfulness of marriage with women from Ahl al-Kitab to the temporary marriage, and those who generalize prohibition law of four foods to prohibition of animals other than pig and other narrations like that. It is clear that none of these narrations that are opposing the Quran, have been issued by the prophet, unless for Istihbab¹ or purification, as the non-obligatory rules in cases that have the capacity for it; since regarding something Mustahab² or Makrooh,³ which the Quran has regarded permissible without making it obligatory or prohibited generally or partially, is not considered abrogation or specification of the Quran; due to the fact that a permitted disinclination or Istihbab, is not inconsistent to its permissibility and commitment to it and accordingly being aware of it, is not necessary. It is hereby understood that introducing narrations to the Quran, in limited cases in which relying on them is permissible, is necessary; since agreement or disagreement of them with the Quran, is the precondition for their correctness and a narration that is opposing the Quran, although it is correct in the opinion of Ahl al-Hadith, is not committable; since the basis for correctness of the narrations, is not the illusions of Ahl al-Hadith, but is the wise confidence to its issuance which may not be achieved in case of being inconsistent with the Quran.

The messenger of God

The second source of Islam, is the messenger of God and he is the one for whom God has manifested His will in a private manner and has obliged him to declare it for others; due to the fact that the public need to know about God's will so that through taking action in accordance with it, they may achieve their perfection and in order to be aware of that, they have no other way except connection with God, while they are not capable of that on their own behalf and for this very reason, it is necessary for God to make that connection on His

1 . [Translator note: The state of a deed being liked by God.]

2 . [Translator note: A deed which is liked by God.]

3 . [Translator note: A deed which is disliked by God.]

own behalf, at least with one of them and to make him aware of His will and to make him obliged to inform others of that and hence, he is called “Nabi”¹ based on that which means the person who informs, and the last messenger in the world, has been prophet Mohammad (PBUH); as it was proved based on intellect rule and God has said: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾²; “Mohammad is not the father of anyone of your men, but he is God’s messenger and the last of prophets” and he is the person to whom God has revealed His holy book and has obliged him to three tasks with that regards: Reading, explaining and conforming it for people; as He has said: ﴿كَذَلِكَ أَرْسَلْنَاكَ﴾³; “In this way we sent you in a nation, before whom the nations have passed so that you may read what we have revealed to you” and has said: ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ﴾⁴; “And we have revealed the remembrance to you in order to explain for people what has been revealed to them” and has said: ﴿فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ﴾⁵; “Therefore rule among them based on what God has revealed!”

[The prophet’s dignities]

Therefore, before anything the prophet is the mediator in propagation of God’s laws through reading and explaining His holy book and this is his major dignity and this is the meaning of prophet-hood; as God has said: ﴿مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ﴾⁶; “There is no duty for the prophet except propagation” means that there is no task but propagation of God’s laws which is undertaken by the prophet, with respect to his prophet-hood, although in cases that he was assigned as Imam of people, he is regarded the mediator in conformity of God’s laws with respect to the fact that he is their Imam; like Ibrahim (PBUH) whom God assigned as people’s Imam, sometime after delegating him as the prophet so that he will be the mediator in conformity to His commandments among them; as He has said: ﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ﴾

1 . [Translator note: The messenger]

2 . Al-Ahza/ 40.

3 . Ar-Ra’d/ 30.

4 . An-Nahl/ 44.

5 . Al-Ma’idah/ 48.

6 . Al-Ma’idah/ 99.

فَأَتَمَّهُمْ¹ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ﴿١٢٤﴾ “And when his Lord examined Ibrahim through some words, then he completed them, He said I appoint you as an Imam for people!” Since it is clear that mere awareness of people from God’s laws is not sufficient for their achievement of perfection and conformity with God’s laws among them is also necessary for them, while conformity to God’s laws completely, needs the complete awareness of their subjects which are the absolute and external realities and are not possible except for God who is aware of entire absolute and external realities. Moreover, many of God’s laws, have general and political natures and hence executing them is not possible except through applying domination, while applying domination means sovereignty which is inherently specified to God and no one but Him is qualified for that. Therefore, as it is necessary for God to appoint a mediator for propagation of His laws, it is necessary for Him to appoint a mediator for conformity to His laws; especially due to the fact that determining a law without appointing an executer for it has no guarantee of execution and is not sufficient for fulfillment of the purpose and therefore, is in contrary to the method of wise people; even determining a rule without appointing a ruler, means leaving the execution of that rule to people which is like leaving its execution to luck; yet in fact, it is obligating people to a task which is not in their power even if they will to comply; since its complete execution, needs complete awareness of its subject matter which is not possible for people due to their inherent ignorance and it is clear that its execution in an incomplete way is not sufficient.

Therefore, the most deserving person for Mediation in conformity to God’s laws, is the mediator in propagating them, since he is the only person who is in connection with God and is the first one who has been informed from His laws and accordingly he is capable before and more than anybody else in becoming aware of the external instances of them. Therefore, the majority of the prophets, as they were obliged to propagate God’s laws, they were also obliged to conform them among people and these two were both their dignities.

However, it seems that their supervision over conformity to God’s laws unlike their supervision in propagation of His commands is

1 . Al-Baqarah/ 124.

not necessary, but it is permissible to be performed through seeking deputy; meaning that the prophet may choose a deputy for conformity to God's laws and administering His sovereignty on the earth; provided that his deputy is capable of this task like himself; meaning that he is aware of God's laws like him and he must also be immune of making any mistakes in conforming to those; since otherwise, leaving this task to him, will not obtain God's purpose and it is not permissible, while knowing someone with these characteristic, is only possible for God; since the complete awareness of God's laws and complete immunity from making mistakes in their conformity, is not written on anybody appearance and it is among the esoteric matters and accordingly it is evident for no one other than God who is the knower of the invisible and the visible; as He has said: ﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ﴾¹ "Isn't God more knower of what is in the hearts of the people of the world?!" and said: ﴿رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ﴾² "Your Lord is more aware about what is inside you than yourself" and said: ﴿إِنَّ رَبَّكُمْ أَعْلَمُ بِكُمْ﴾³ "Your Lord is more knowing to you" and said: ﴿رَبُّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾⁴ "Undoubtedly your Lord is more knowing that who has been misguided from His way and He is more knowing to guided people" and said: ﴿فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ﴾⁵ "Therefore your Lord is more knowing to those who are more guided" and said: ﴿وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ﴾⁶ "And God is more knowing to your faith" and said: ﴿هُوَ أَعْلَمُ بِمَنْ اتَّقَىٰ﴾⁷ "He is more knowing about those who have become God-fearing" and said: ﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾⁸ "Isn't God more knowing about the grateful people?!" and therefore on that basis He said: ﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾⁹ "God is more knowing as to where to set His divine mission!" Therefore, appointing a deputy for the prophet for conformity to God's laws, in case there is the

1 . Al-'Ankabut/ 10.

2 . Al-Isra/ 25.

3 . Al-Isra/ 54.

4 . Al-An'am/ 117.

5 . Al-Isra/ 84.

6 . An-Nisa/ 26.

7 . An-Najm/ 32.

8 . Al-An'am/ 53.

9 . Al-An'am/ 124.

necessity or an expedient in appointing a deputy for Him, is only in God's power and accordingly is undertaken by Him and He does that by introducing a deputy for the prophet and obliges him to introduce him to others.

It is indeed clear that non-supervision of the prophet on conformity to God's laws, has no contradiction with his mediation in that; since supervision of his deputy on that, is as his supervision and is cited his mediation; due to the fact that wise people do their job by their own hand or by appointing a deputy and in both cases, performing their job is attributed to them. As for instance, the Israelite prophets before David (PBUH), were only assistant in supervising propagation of God's laws and on this credit, they were called "Nabi" and they delegated some people by His command, as their deputy for the purpose of conformity to God's laws that were called Malik¹ on this credit; as God has said:

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا رَزَقْتُمْ إِلَّا بِالْقَلِيلِ وَالْكَثِيرِ ۚ﴾² "And when Moses told his nation that O' my nation! remember God's grace for yourselves when He appointed the prophets among you and set you the sovereign kings and bestowed you something that He did not bestow anyone else in the world" as a group of them told their prophet after Moses (PBUH) to delegate a sovereign king from God for conformity to the Jihad law among them; regarding that their prophet was only the supervisor for propagation of God's laws and was not the supervisor for conformity to God's laws and therefore, God delegated Saul as "Malik" and the supervisor for conformity to His laws; as He has said: ﴿أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيِّنَا أَلْهِنَّا لَكُمْ لِنَكُنْ مِنَ الْمُتَعَابِينَ ۚ﴾³ "Didn't you see a group of the Israelite after Moses who told their prophet delegate a sovereign king for us in order to fight in the way of God" so that where He said: ﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ ۚ﴾⁴ "And their prophet told them that God has delegated Saul as your sovereign king!" It seems that this was a common process among the Israelite where God appointed and introduced two people from among them: One as "Nabi" for supervision on propagation

1 . [Translator note: The sovereign king]

2 . Al-Ma'idah/ 20.

3 . Al-Baqarah/ 246.

4 . Al-Baqarah/ 247.

of His commands and the other as “Malik” for supervision over conformity to His commands; until when it was David’s (PBUH) turn; then God collected both prophet-hood and sovereign kingdom in Him; as He has said: ﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُدَ زَبُورًا﴾¹ “And indeed we exalted some prophets more than some others and bestowed David, the Psalms” and said: ﴿وَقَتَلَ دَاوُدُ جَالُوتَ ۖ وَآتَاهُ اللَّهُ الْمُلْكَ﴾² “And David killed Goliath and God bestowed him the kingdom and wisdom and taught him as He willed” as He named him “a Caliph on the earth”, on the credit of his supervision on conformity to God’s laws and said: ﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ﴾³ “O’ David! we have appointed you as a Caliph on the earth, therefore rule among people rightfully and do not follow the passions which will misguide you from the way of God” and it is hereby understood that the supervisor on conformity to God’s laws is considered His Caliph on the earth and may not be a prophet, although it would be then necessary for him to be introduced by God and through His prophet, as it was the case for Saul, and for this very reason, one may not regard him as an evident for separation of religion from politics, since his politics is originated from the prophet’s religion and is bound to that.

To conclude, God has two types of supervisors among people that can manifest in one or two individuals subject-wise. One supervisor for propagation of His commands which is called a “Nabi” or “Rasul”⁴ and one supervisor for conformity to His commands among them which is called “Malik”, “Imam” and “God’s Caliph on the Earth.” According to the fact that they need God’s guidance in two fields; One in general field of awareness from God’s will which has a theoretical aspect and will be manifested in the frame of awareness from His laws and other one is in detailed realm for awareness from what includes God’s will to real life which has the practical aspect and will be manifested in the frame of awareness from subjects of God’s laws and is the basis for divine sovereignty.

1 . Al-Isra/ 55.

2 . Al-Baqarah/ 251.

3 . Saad/ 26.

4 . [Translator note: Prophet]

[Necessity for people to refer to the prophet]

It is hereby understood that referring to the prophet is obligatory for all those people who are at his time; since being aware of God's laws and its subject matter, without referring to him is not possible and his reference to all people who are at his time, is excused. Moreover, it is naturally required that the needful person refers to someone who is able to fulfill his need, not the person who is not in need refers to one who is needful; since the needful person in case of non-referring to the one who is not in need will be destroyed, while the non-needful person will not be harmed in case the person in need does not refer to him. Therefore it is obligatory for all people to refer to the prophet and it is not obligatory for the prophet to refer to everyone, but it is sufficient for him to inform them about his own prophet-hood. Yes indeed, reference of all people to him simultaneously, due to the fact that it will cause hardship and disorder in the system, is not wise and it is sufficient for them to refer to him in turns or dispatch some people from among themselves whose narration would count as Mutawatir to refer to him and to bring the news for them; as God has said: ﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾¹ “And believers were not those who migrate altogether, so why not from each group of them some migrate to learn about the religion and to warn their own nation when they return, so that they may beware?!”

[Necessity for people to accept from the prophet]

It is clear that necessity of referring to the prophet, requires the necessity of acceptance from him; since the necessity of referring to him without the necessity of accepting from him, is useless. Moreover, his mediation in propagation and conformity to laws, will have meaning when obeying him in laws which he propagates and conforms to, is obligatory; Therefore, God has said: ﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ ۝۲﴾² “And we have not revealed any prophet unless to be obeyed with the permission of God” regarding that obeying the messenger, is obeying the one who has sent him; as He has said: ﴿مَنْ

1 . At-Tawbah/ 122.

2 . An-Nisa/ 64.

﴿يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾¹ “Anyone who obeys the messenger, has obeyed God” since he does not speak on behalf of himself, rather he declares God’s will; as He has said: ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ؛ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾² “And he does not speak on the passion; it is nothing but the revelation”

[Necessity of the prophet’s infallibility]

As it is necessary for God to prevent him from the imperfection that causes disruption in propagation of His laws; such as forgetting what God has declared to him, as He has said: ﴿سَنُقَرِّئُكَ فَلَا تَنْسَى﴾³ “We will read to you, then you will not forget” and like changing what God has declared to him; as He has said: ﴿قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ﴾⁴ “Say I am not allowed to change it of my accord” and like attributing something to God what He has not declared to him; as He has said: ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ؛ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ﴾⁵ “And if he would attribute some words to us; we would have certainly captured him powerfully” and like avoiding from propagation of some laws of God; as He has said: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ ۚ﴾⁶ “O’ messenger! propagate what has been revealed to you from your Lord; since if you do not do that, you have not propagated His divine mission and God will keep you safe from people” and like tendency toward the oppressors in propagation of God’s laws, as He has said: ﴿وَلَوْلَا أَنْ تَبْتَئْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ﴾⁷ “And had it not been that we kept you, you were close to incline a little toward them” and like doing some deeds that may lead to committing sins and hence prevents others to feel confidence in one’s narration; as God has said: ﴿إِنْ جَاءَكَ مِنْ بَنِي فَتْنَيْنَا﴾⁸ “If a sinner has narrated something to you, research it” and like a deliberate violation of others’ rights which is considered oppression; as God

1 . An-Nisa/ 80.

2 . An-Najm/ 3 & 4.

3 . Al-A’la/ 6.

4 . Yunus/ 15.

5 . Al-Haqqa/ 44 & 45.

6 . Al-Ma’idah/ 67.

7 . Al-Isra/ 74.

8 . Al-Hujurat/ 6.

has said: ﴿لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾¹, “My covenant will not reach to the oppressors” since making someone the mediator for propagation of laws of God, who due to involvement in some of these items, does not have the power or capacity of propagation of God’s laws, is contrary to wisdom and justice of God and will not be issued by Him and this means the necessity of the prophet’s infallibility.

[Permissibility of the prophet’s Sahw²]

Although fairly, the prophet’s fall into some kinds of Sahw that may not disrupt the propagation of God’s laws by him, is not contrary to his infallibility; such as forgetting personal matters or to make mistakes in permissible matters or to rush in permissible deeds or to become exhausted from regular works or to be unaware of unnecessary matters or to fail in involuntary deeds such as falling asleep during daytime; since these kinds of failures are concomitant of being a human being which is common among the prophets and other people; as God has said: ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾³, “Say indeed I am only a human being like you” and it is clear that immunity from these kinds of failures, is only possible for God who is the real perfect and there is no perfect other than Him and only He is worthy of exaltation and the prophets are not gods like God and do not transcend Him in purity and perfection and are not exalted like Him; as He has said: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ﴾⁴, “And He does not order you to assume angels and prophets as gods; Does He order you to blasphemy after you are Muslims?!” but the prophets are human beings who are aware of what a human being can and must be aware of and they abstain from everything that a human being can and must abstain from and therefore, exaggerating about them by taking them to a place beyond the ability of human beings in order to consider them purified from any kind of Sahw, forgetfulness and negligence, is not permissible; as downgrading them by attributing deeds that are contrary to piety, modesty and chastity, is away from the truth and is impermissible.

1 . Al-Baqarah/ 124.

2 . [Translator note: Inadvertent error]

3 . Al-Kahf/ 110.

4 . Aal-i Imran / 80.

Yes, it is possible that some of them before their prophet-hood, have done inappropriate deeds or have been oppressive to themselves, that have repented from them before the beginning of their prophet-hood; like the deed performed by Adam (PBUH), when he ate the fruit of the tree, despite God's prohibition and the deed performed by Moses (PBUH) when he killed a man from his enemies in partiality of his friend and without investigation; considering the fact that both of them have confessed that oppressiveness of those deeds on themselves; as Adam (PBUH) said: ﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾¹; “My Lord! We have treated ourselves with oppression and if you do not forgive us and have mercy upon us, surely we will be among the losers” and Moses (PBUH) said: ﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾²; “My Lord! I have undoubtedly inflicted oppression on myself, so forgive me! Therefore He forgave him; since He is the forgiver and the merciful” even maybe some of them have done inappropriate deeds or oppression toward themselves at the time of their prophet-hood, which were not contrary to their prophet-hood mission and have repented from those deeds immediately; such as the deed performed by Jonah (PBUH), when he left his nation before God's permission, after fulfilling his prophetic mission when he was driven to despair about his nation's compliance, as He has said: ﴿وَدَا التَّوْنُ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾³; “And the companion of the whale when he went out with rage then he thought that we will not go strict on him, so he called in the darkness that there is no God but You, You are pure and I was undoubtedly from among the oppressors” and like the deed performed by David (PBUH) when he requested his brother to divorce his only wife in order to marry her, while he already had ninety nine wives; as God has quoted from his brother sarcastically: ﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ؛ قَالَ لَقَدْ ظَلَمَكَ بِسْؤَالِ نَعْجَتِكَ إِلَى نَعْجَةٍ ۚ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ﴾⁴; “Indeed this is my brother who has ninety nine ewes while I have only one ewe, so he asked me to give it to him and put me under

1 . Al-A'raf/ 23.

2 . Al-Qasas/ 16.

3 . Al-Anbya/ 87.

4 . Saad/ 23 & 24.

pressure with the word; and he said undoubtedly he has oppressed you by asking you to give him the only ewe you have, despite he had plenty of his own ewes” and like the deed performed by Solomon (PBUH), when he got busy with treatment of beautiful horses in the evening and hence forgot remembrance of God before the sunset; as God has said: ﴿إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ الصَّافِنَاتُ الْجَيَادُ؛ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾¹ “When in the evening the beautiful horses were presented to him; so he said indeed I preferred the companionship of the horses to remembering my Lord, until the sun was covered” And in fact none of these deeds, from which they immediately repented are relevant to propagation of God’s laws by them and therefore, may not be regarded inconsistent to their prophethood; especially regarding that incumbency of obeying the prophets, is not necessarily due to their infallibility from these kind of deeds so that any disruption in that, prevents obedience to them, rather it is possible that it is due to the fact that God has commanded to obey them which is advantageous holistically and being excuser in cases of failure. Yes indeed, being excuser for obeying them, is not sufficient by itself for God’s purpose; since His purpose due to His perfection is human being’s achievement to perfection which is gained by real obedience and not only superficial obedience and therefore, their dos and don’ts, whether they have performed an erroneous act or not, is necessarily in conformity to God’s dos and don’ts and incumbency of obeying them, is due to this very conformity; as God has said: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ﴾² “And take what the prophet gave you and abandon what the prophet prohibited you from that, and be afraid of God; since He has a severe punishment” and has said: ﴿فَلْيَحْذَرِ﴾³ “Therefore those who disobey from His law, must be afraid of sedition that may run into them or some painful punishment that run into them.!”

[Authority of Sunnah of God’s prophet forever]

It is hereby understood that the prophet’s Sunnah is proof and

1 . Saad/ 31 & 32.

2 . Al-Hashr/ 7.

3 . An-Nur/ 63.

what we mean by his Sunnah is his deed and word; as God has said: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾¹ “Undoubtedly there is a good role model for you, in the prophet for every person who is hopeful of God and the last day and remembers God very much” and by that, we do not mean the word and deed attributed to him under title of “Hadith”; because that is indicated as his word and deed not itself and accordingly in case it is Mutawatir, it proves that and is proof and in case it is not Mutawatir, it does not prove that and is not proof; regarding that the certitude in his word and deed is essential for following it and it may be achieved either through senses that is seeing and hearing or through the Lobb² which is succession and frequency of narrative and conjecture to his deed and word which is gained through solitary narrations, is not a proof; as God has said: ﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾³ “Indeed conjecture does not make anything needless of the truth!” Therefore the word and deed of the Prophet (PBUH) for whoever finds certitude in them would become proof whether he has been present at the time of his highness or afterwards; since commandments communicated by all of the prophets are fixed necessarily until communication of another commandments by another prophet after him, while according to God’s certain narration, there will be no prophet after Mohammad (PBUH) to communicate another commandments and therefore, commandments communicated by him, are inevitably fixed until the day of resurrection and this means non-occurrence of any kind of alteration in them; since alteration of God’s commandments falls under the category of legislation and their legislation is not permissible except for God and hence it must only be propagated by someone who is in a prophetic relationship with God, while such a relationship has been terminated according to God’s certain narration and it is not possible and therefore, alteration of the commandments and legislating them after the last prophet is not possible. Therefore, Islam has a fixed nature and will not be transformed in its essence and what has been legitimate by Mohammad (PBUH) as Halal will remain Halal and

1 . Al-Ahzab/ 21.

2 . [Translator note: Singular of Albab, meaning intellect in Arabic.]

3 . Yunus/ 36.

what has been legitimate by him as Haram will remain Haram until the day of resurrection.

[Impossibility of access to Sunnah of God's messenger after him]

Yes indeed, word and deed of his highness, has been applicable mainly for the people of his time; since although its authority is not essentially specified to them, they are practically applicable for those who become certain about it, while certitude about it, is gained by seeing and hearing which is possible for the people of his time and it is not possible for future people, unless through the Mutawatir narration which wisely brings about certitude; due to the fact that its narrators from every class are in a number that their aggregation on wrong and their collusion on false is not possible, and these two methods are the only way of benefiting from what God has revealed to His prophet; as He has stipulated on that and said: **﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾**¹ “Indeed, there is a source of reminder in it for every person who has intellect or listens while he is present” and therefore, for someone who has no access to either a wise intellect-type reason such as Mutawatir narration of the Prophet (PBUH) or a sensory reason such as verbal reception from his highness, no reminder source of his highness exists for him, while the verbal reception from his highness is impossible for future generations and the Mutawatir narration of his highness has not sufficiently reached them either, and it does not exist in many of the scholarly and practical branches; since narrations that exist in most of the scholarly and practical branches, are Wahid and Wahid narrations do not accordingly bring about certitude; considering that their narrators are not often more than one or two persons and the possibility of lie, wrong and forgetfulness naturally exists in them and therefore, in best possible condition, they will bring about conjecture for future generation, while lack of authority and inadequacy of conjecture is among the essential rules of Islam.

Therefore, the Sunnah of the Prophet (PBUH), although is a proof for all Muslims, it is only accessible to people of the time of his highness and future generation's access to that is not possible in a

1 . Al-Qaf/ 37.

certain way; as God has said: ﴿وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ﴾¹ “And how they can have access to it from a far place?!” and on this very basis, God has considered the warning of the prophet, restricted to the people living at his time and said: ﴿لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَجْعَلَ الْقَوْلَ عَلَى الْكَافِرِينَ﴾² “In order to warn those who are alive and to be the words truthful against unbelievers” even He has deemed His reminder useful only for those who grasp based on intellect to the Mutawatir narration, or accede the audition in person, relying on the sense and has said: ﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾³ “Indeed there is a reminder source in that for those who have intellect or listen while he is present” not for those who hear the narration in absentia and from a distant place and attribute that to his highness; as He has said with objection: ﴿أَوَلَيْكَ يَنَادُونَ﴾⁴ “They are summoned from a distant place” and said: ﴿وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ﴾⁵ “And attribute in absentia from a distant place” and this happens while the Mutawatir narration is not sufficient for future generations and the verbal audition of it is impossible for them and it is clear that this is considered an impasse for them.

[Necessity of setting a Caliph for the prophet upon God]

It is hereby understood that setting a possibility for access of future generations in certitude to the Sunnah of the Prophet (PBUH) is obligatory upon God; since the need to the Sunnah of the Prophet (PBUH) is not restricted to his highness era and includes future generations as well; due to the fact that future generations do not gain certitude in details and instances of God’s commandments without having access to the Sunnah of his highness with certitude, like people living at the time of his highness, and then without having certainty of it, they are not able to perform Islam purely and completely and accordingly they may not achieve their perfection and may not be saved from decline; while their access to the Sunnah of the Prophet (PBUH) with certitude, due to their lack of access to his highness

1 . Saba/ 52.

2 . Ya-Seen/ 70.

3 . Al-Qaf/ 37.

4 . Fussilat/ 44.

5 . Saba/ 53.

and lack of narration of entire Sunnah of his highness in a Mutawatir way, is not possible for them and this is considered for them a proof against God; considering that their lack of access to the Sunnah of the Prophet (PBUH) with certitude despite their need to that, has not been due to their own action and fault, rather God has created them after the Prophet (PBUH) and has not made the Sunnah of his highness capable of survival like the Quran and this is contrary to God's justice toward them; unless He arranges another method for their access to the Sunnah of the Prophet (PBUH) with certitude and that is a person from among them who has been informed of Sunnah of the Prophet and He has obliged him to inform them about that.

It is clear that without arranging such a path, termination of prophet-hood with the meaning of mediation in propagation, has no reason and is not permissible; since although need to legislation of the new commandments and hence their propagation, is capable of termination, the need to propagation of the previous commandments for future generations like the propagation performed by the Prophet (PBUH) for people of his own time, is not terminable and therefore, appointing a mediator for propagation of the commandments of Islam in all centuries is obligatory; as God has considered it obligatory in the past and said: ﴿وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾¹ "And there was no nation unless a warner has been in it" rather He has considered it obligatory in future and said: ﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾² "You are only a warner and there is a guide for all nations!" Although considering the survival of holy book of God as the content of Islam's commandments and non-survival of the prophet's Sunnah as its margin, appointing a mediator for propagation of the Sunnah of the Prophet in all centuries, is sufficient and there is no need to appoint a mediator in propagation of Islam's commandments in a way that it was required to delegate the prophet in the past; because a propagation which requires setting a prophet, includes the propagation of holy book and propagation of the prophet's Sunnah as an explanation to it, while propagation of holy book by the Prophet (PBUH) has been performed in such a way that it has reached to future generations just like it has reached people living

1 . Fatir/ 24.

2 . Ar-Ra'd/ 7.

at the time of his highness; as God has said on behalf of his highness: ﴿وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ﴾¹ “And this Quran was revealed to me, so that I warn you and every person to whom it is delivered!” Therefore, it is only the propagation of the prophet’s Sunnah as the explainer of holy book, that has not been carried out for future generations like the people of his time and that does not solely require setting the prophet, but it is sufficient that a mediator be appointed as the successor of the prophet, for propagation of his Sunnah.

Furthermore, even if the need of people to a mediator in propagation of God’s commandments is terminated with termination of legislation, their need to a mediator for conformity to God’s commandments will remain until the day of resurrection and therefore, after the Prophet (PBUH) who was the mediator in propagation and conformity to God’s commandments, presence of a successor in order for him to supervise conformity to God’s commandments as a deputy on his behalf, is essential; because the need to conformity to God’s commandments, despite the need to its propagation which is dependent on the need to its legislation and is temporary, is permanent and will continue to exist as long as two people live on the earth, while as a rule, providing it is among the dignities of the prophet and therefore it is his responsibility to introduce a deputy for after his demise in order to supervise that conformity; as it is a responsibility to be undertaken by God to appoint this deputy for him and to oblige him to introduce himself to people, so that conformity to God’s commandments will remain possible after him.

It is however clear that supervision over conformity to God’s commandments, does not require prophet-hood, so that to be inconsistent with its termination; since a supervisor on conformity, is only an executive of the commandments that were legislated by God before and was propagated by the prophet and hence does not require the revelation relationship with God anymore, as far as receiving His commandments for propagation is concerned. Although the revelation relationship with God, as far as receiving His commandments for purpose of propagation is not concerned, is not the meaning of prophet-hood, and it is possible for a non-prophet as well; as for instance God revealed to mother of Moses (PBUH) although she was not a prophet;

1 . Al-An’am/ 19.

as He has said: ﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾¹ “And we have revealed to mother of Moses to keep breastfeeding him, then if you had fear for him, put him into the sea and do not have fear and sorrow, since we will send him back to you and appoint him from among prophets” and revealed to Mary (PBUH) although she was not a prophet; as He has said: ﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾² “And when the angels said:” O’ Mary! Indeed God has chosen you and purified you and selected you above the women of the world” and revealed to Dhul Qarnayn, although his prophet-hood is not proven; as He has said: ﴿قُلْنَا يَا ذَا الْقَرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا﴾³ “We said, O’ Dhul Qarnayn, you must either punish them or treat them with kindness” and revealed to disciples even though their prophet-hood is not proven; as He has said: ﴿وَإِذْ أُوحِيَ إِلَى الْخَوَارِجِ أَنْ آمَنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾⁴ “And when I revealed to the disciples to become believers in Me and My prophet, they said that we have become believers and you be witness that we are Muslims” and it is clear that His purpose from revelation to them, is that He talks to them either by inspiring His intended meanings into their senses with or without mediation of an angel; as He has said: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ﴾⁵ “And no human being is capable of hearing from God, unless in the way of revelation or behind a veil or through a messenger revealed, so that He reveals what He wills at His permission; since He is an exalted wise” and therefore mere revelation does not require prophet-hood; since prophet-hood means receiving God’s commandments from His addressing and to transfer it to others, while some people such as mother of Moses, Mary, Dhul Qarnayn and the disciples, although they were addressed by God, they did not receive any commandments from Him in order to get transferred to others and therefore, they were not messengers. It is understood that termination of prophet-hood, does not require termination of revelation and God’s

1 . Al-Qasas/ 7.

2 . Aal-i Imran/ 42

3 . Al-Kahf/ 86.

4 . Al-Ma'idah/ 111.

5 . Ash-Shuraa/ 51.

address to supervisor in conformity to His commandments after the final messenger, in a way that it does not require transferring them to others, is possible; as God has clearly informed of it and said: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ؛ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾¹ “Undoubtedly those who said, God is our Lord and resisted, angels descend for them saying, do not fear nor grieve, and be happy for the paradise which you are promised. We are your friends in the life of this world and in Hereafter; in it for you is all that you wish, and for you is all what you ask.” considering the fact that apparently angels descend upon them and speak to them in this worldly life and the certain individual among them is the supervisor for conformity to God’s commandments with His permission.

Regardless of all this, it is clear that only God is aware of all the word and deed of the Prophet (PBUH); since He is the only one who has the record of all actions carried out by His servants and has counted all the words and deeds of the people living in the past time; as He has said: ﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ؛ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ﴾² “And everything they have done is written in the inscriptions and every small and great thing has been written!” Therefore no one but Him, is able to inform future generations of entire Sunnah of the Prophet (PBUH), while they are not able to perform the entire of Islam, without being informed of the entire Sunnah of the Prophet (PBUH) and therefore, it is necessary for God to inform them of entire Sunnah of the Prophet (PBUH) and this is something that He does by setting a Caliph for the Prophet (PBUH); A Caliph who has been informed by Him and His prophet, of entire Sunnah of the Prophet (PBUH) and has been obliged to inform others about that.

It is hereby understood that Muslims, have no competency for choosing the Caliph for the prophet and their opinion about him is not valid and their duty is only cognition and admitting the Caliph appointed by God for His prophet and who has been introduced to them by means of His holy book and the Mutawatir narration from

1 . Fussilat/ 30 & 31.

2 . Al-Qamar/ 52 & 53.

him; as He has said: ﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَى ۚ﴾¹ “And your Lord will create and choose what He wills; they have no authority; God is more pure and exalted above partners they associate with him.” and said: ﴿أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ؛ إِنَّ لَكُمْ فِيهِ لَمَّا ۚ تَخَيَّرُونَ؛ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَقَّةِ إِلَى يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ؛ سَلِّمُوا إِلَيْهِمْ بِذَلِكَ رَعِيمٌ﴾² “Do you possess a scripture in which you read that you shall have in it whatever you choose? Do you have a pledge binding us until the day of resurrection, that you shall indeed have what you decide? Ask them, which of them will aver that!” Therefore, the oath of allegiance of Ahl al-Hall wa al-Aqd and the previous ruler’s will, and forcible conquer, and other methods of this type, none of them may cause realization of the prophet’s Caliphate and the path of it is only restricted to God’s text and this is considered among the certainties of Islam, rather a certainty among all divine religions.

To conclude, the certain cognition of God’s commandments, is only possible by referring to holy book and the Sunnah of His prophet and the certain cognition of His prophet’s Sunnah, is only possible by referring to his highness for a person who has access to him or to his Mutawatir narration and by referring to His Caliph for a person who does not have access to him or his Mutawatir narration and therefore, it can be said that the certain cognition of God’s commandments, is only possible by referring to God and His prophet and the Caliphs of His prophet and this is the basis of God’s word that said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾³ “O you who believe! Obey God and the prophet and governors among you” regarding the fact that obeying above mentioned governors, is conjoined to obedience to the prophet and hence is on the same decree as that; on the credit that they are the Caliphs of the prophet set by God and indicate the Sunnah of his highness with his permission and anyone who obeys them, has in fact obeyed the prophet; as anyone who obeys the prophet, has indeed obeyed God; as He has said: ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾⁴ “Any person who obeys the prophet, has obeyed God” as it is also the content of

1 . Al-Qasas/ 68.

2 . Al-Qalam/ 37 to 40.

3 . An-Nisa/ 59.

4 . An-Nisa/ 80.

a famous Hadith which has been narrated by Muslim narrators from his highness and they have considered it correct and firm that asserts: ¹«عَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي فَتَمَسَّكُوا بِهَا وَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ»
 “It is upon you to adhere to my Sunnah and the Sunnah of the righteous and well-guided Caliphs after me and hold onto it firmly and take it by incisive” although they have considered it habitually, based on their own illusions and interpreted it with their own passions and wishes!

Yes indeed cognition of Sunnah of the prophet's Caliphs with certitude, like the certain cognition of the Sunnah of his highness, is only possible by the sense and the Mutawatir narration; since as it was clarified, the Wahid Hadith, although it has been narrated by mediation of reliable and keeper narrators, considering their non-immunity from Sahw² and mistake and forgetfulness, is not useful against certitude, whether it is about beliefs or about commandments, and therefore, holding to that, although it is very common, has no basis in Islam. Yes, the Wahid Hadith for the people of the time of the Prophet (PBUH) or his Caliphs is often fraught with evidences that make the correctness or incorrectness of it as certain. In addition, it can be informed and corrected by them and therefore the Wahid Hadith from them can be the proof for people of their time, although it may not be the proof for future generations and they have no other choice but referring to the Caliph in their time or the Mutawatir narration of the Prophet (PBUH) and his previous Caliphs. Especially with regard to the fact that the opinion which is based on Wahid narrations or religious decrees of the past scholars or the famous doctrine or transmitted consensus or analogy of some commandments with others, have no value for them and they may not be the basis for their belief or deed; since none

1 . It is however part of a Wahid and non-certain Hadith narrated by just one of the companions of the Prophet (PBUH) named 'Arbaz ibn Sariyah from his highness, but due to its conformity to holy book of God and the Mutawatir Hadith of the prophet and intellect and besides, due to its correctness from Ahl al-Hadith point of view, it is merely mentioned as a witness for concomitant. For more information about that, see: Musnad Ahmad, vol. 4, page 126 & 127; Sunan Al-Darimi, vol. 1, page 45; Sunan ibn Majah, vol. 1, page 16; Sunan Abi Dawud, vol. 2, page 393; Sunan Al-Tirmidhi, vol. 4, page 150; Sahih Ibn Hibban, vol. 1, page 179; Ibn Abi 'Asim, Kitab Al-Sunnah, page 29 & 30; Hakim Nishapuri, Al-Mustadrak, vol. 1, page 96 & 97; Bayhaqi, Al-Sunan Al-Kubra, vol. 10, page 114; Tabarani, Al-Mu'jam Al-Awsat, vol. 1, page 28; Ibid, Al-Mu'jam Al-Kabir, vol. 18, page 246, 247, 248 & 249.

2 . [Translator note: Inadvertent error]

of them are useful for certitude and anything which is not useful for certitude has no place in Islam.

[Appointment of the Prophet's household as his Caliph]

It is hereby clarified from all above mentioned that it is necessary for God to appoint at all times after the Prophet (PBUH), someone on his behalf as a sovereign ruler, Imam and Caliph on the earth so that through him, He makes the certainty about the entire Sunnah of the Prophet (PBUH), like the certainty about the entire Quran, possible for people of all times like it was certain for the people living at the time of the Prophet (PBUH) and therefore to pave the way for conformity of commandments of Islam purely and completely for all in a just manner and it is clear that in order to become informed of God's assignee with this title, there is no way other than referring to God Himself and referring to Him, is possible by referring to His holy book and His prophet; since His holy book and His prophet, definitely represent His will and act; with this explanation that referring to His prophet for those who are living after him, despite those who are living at his time, is possible only by referring to his Mutawatir narration; since it is only his Mutawatir narration which definitely represents His will and act and his Wahid narration, does not represent His will and act with certitude. But fairly, referring to the holy book of God and the Mutawatir Hadith of His prophet, whenever it is in light of intellect and away from cognition impediments such as imitation, prejudice and passions, necessitates certainty of the fact that God has appointed the household of His prophet as the sovereign ruler, Imam and Caliph on the earth; as they have been addressed explicitly in the holy book of God: **﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾**¹, **“Indeed God wills to remove all impurity from you, the household of the Prophet and to purify you a thorough purification”** regarding the fact that God's intention from “Rijs”² in here, cannot be the material and apparent uncleanness, rather it is the spiritual and inner impurity; as God has applied this meaning to this word and has said: **﴿كَذَلِكَ يَجْعَلُ اللَّهُ﴾**

1 . Al-Ahzab/ 33.

2 . [Translator note: Impurity]

﴿الرَّجَسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾¹ “This is how God puts impurity on those who do not believe” and has said: ﴿وَيَجْعَلُ الرَّجَسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ﴾² “And He puts the impurity on those who do not use the intellect” and it is clear that the impurity caused by lack of belief and ponder, is not material nor apparent, but is spiritual and inner and the perfect materialistic and physical purity is neither possible, nor has so much value. As the purpose of God’s will, regarding the household of the prophet, is the definite and existential will, not an indefinite and legislative will; as God has said: ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾³ “His action, when He wills a thing, is to say to it, “Be,” and it comes to being” since His indefinite and legislative will, is not exclusive to the household of the Prophet (PBUH) and includes all people and therefore, restricting it to them with the article of restriction, has no reason, rather it is contrary to reality; as making them feel indebted due to that, is unlike the action of wise people who do not make one feel indebted by specifying him in a favor; as God has said: ﴿وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾⁴ “And God selectively exalts whoever He wills to His mercy and He has the great grace!”

It is hereby understood that the household of the Prophet (PBUH) are purified definitely from all spiritual and inner impurities such as ignorance and mutiny and oppression and aggression and therefore God has obliged everyone to have amity to them in His holy book and said: ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾⁵ “Say I do not ask for any reward, except to have amity to my household relatives”; while He has forbidden to have amity to the ignorant, mutiny and oppressive and aggressive people, in His holy book and said: ﴿وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾⁶ “And turn away from the ignorant people” and said: ﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ﴾⁷ “And do not tend toward the people who have oppressed you because you will catch

1 . Al-An’am/ 125.

2 . Yunus/ 100.

3 . Ya-Seen/ 82.

4 . Al-Baqarah/ 105.

5 . Ash-Shuraa/ 23.

6 . Al-A’raf/ 199.

7 . Hud/ 113.

fire and there is no guardian for you except God, then you will not be helped” And has said: **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ** **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ﴾**¹ “O you who believe! Do not regard my enemy and your enemy as the guardians to whom you make amity” and has said: **يَا أَيُّهَا** **﴿يَا أَيُّهَا﴾**² “O you who believe! Do not have amity to those upon whom is God’s wrath” and has said: **لَا تَجِدُ قَوْمًا** **﴿لَا تَجِدُ قَوْمًا﴾**³ “You will not find the group who believe in God and the last day to have any amity to those who are hostile to God and His prophet!” Even further, He has made it obligatory to disdain such people which is opposite of having amity to them and has said: **قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ** **﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ﴾** **مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ** **﴿مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ﴾**⁴ “Undoubtedly, you have a good role model in Ibrahim and his companions when they said to their people: “We dissociate ourselves from you, and from what you worship instead of God, we disbelieved in you and there has come to be enmity and hatred between you and us until you believe in God, the one” and has said: **فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ** **﴿فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ﴾**⁵ “So when it became clear for him that he is the enemy of God, he disgusted him” and has said: **وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهَ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا** **﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهَ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا﴾**⁶ “And those who followed say, should we had another chance to return, we would have disgusted them, as they have disgusted us” and has said: **فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ** **﴿فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ﴾**⁷ “So if they disobeyed you, tell them I disgust what you do”; and has said: **وَإِنَّا بَرِيءٌ مِمَّا تُجْرِمُونَ** **﴿وَإِنَّا بَرِيءٌ مِمَّا تُجْرِمُونَ﴾**⁸ “And I disgust the crime you are committing” and this clearly means that His prophet’s household, are not among those people and are purified of these actions; even God has clearly expelled any person who has committed any unrighteous deed, from His prophets’ household and for instance, has said, while addressing prophet Noah (PBUH), referring to his son: **قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا**

1 . Al-Mumtahanah/ 1.

2 . Al-Mumtahanah/ 13.

3 . Al-Mujadilah/ 22.

4 . Al-Mumtahanah/ 4.

5 . At-Tawbah/ 114.

6 . Al-Baqarah/ 167.

7 . Ash-Shu'ara/ 216.

8 . Hud/ 35.

«He said O' Noah! He is not from your household, he has an impious deed, therefore do not ask me something that you do not have knowledge about; I advise you never to be from the ignorant people!»

This means that any person who has committed an unrighteous deed, although he is from the relatives of the prophet, is not regarded from his household and hence those who are regarded from his household, do not have any unrighteous deed and this is simply originated from the words of God in the Quran and His declaration of their spiritual and inner purity and incumbency of amity to them upon all Muslims. Therefore, it is clear that obeying them, due to their definite purity from any imperfection in propagating the prophet's Sunnah and conformity to commandments of Islam, is permissible and this is a wise and evident matter, to the extent that denying it, is nothing but disputing God's signs. As it has been narrated in the Mutawatir narration of the prophet, with emphasis and in different means stating:

«إِنِّي تَارِكٌ فِيكُمْ الْخَلِيفَتَيْنِ مَا إِنْ تَمَسَّكْتُمُ بِهِمَا لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللَّهِ وَ عِترتي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظِرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا» “Indeed I will Leave among you, two Caliphs that if you adhere to those two, you will never be misguided; The holy book of God and my “Itrat”² who are my household my kinsfolk and indeed they will not be separated until the time when they arrive back to me at “Hawz”³, therefore watch how you treat these two after me”! This Hadith has been narrated by more than thirty persons of the companions of the Prophet (PBUH) like Salman the Persian, Abu Dhar Ghifari, Abu Sa'id Khudri, Zayd ibn Arqam, Zayd ibn Thabit, Huzaifa ibn Asid, Jabir ibn Abdullah Ansari, Abd al Rahman ibn 'Awf, Sa'd ibn Abi Waqqas, Jubayr ibn Mut'im, Abu Huraira, Abu Rafi', Umm Salama and others, for tens of the successors to the companions and then for hundreds of Muslims, and has been issued with certitude and it clearly indicates the mediation of household of the Prophet (PBUH) in propagation of the Sunnah of his highness and conformity to commands of Islam purely and completely, after him; as this is a consequence of God's declaration

1 . Hud / 46.

2 . [Translator note: Household]

3 . [Translator note: The heavenly fountain]

in His holy book about their spiritual and inner purity; since adhering to them is wise only in case that they are purified of any command to misguidance, according to the fact that if they are not purified from any command to misguidance it is probable that adhering to them leads to misguidance, whereas the Prophet (PBUH) has considered adherence to them a guarantee for non-misguidance of Muslims and has said: «مَا إِنْ تَمَسَّكْتُمْ بِهَمَّا لَنْ تَضِلُّوا بَعْدِي»! “If you adhere to them, you will never be misguided after me” As their inseparability from the holy book of God until the day of resurrection, is only possible if they are purified of all kinds of discrepancies and wrongness like holy book of God; since if they are contaminated to discrepancy and wrongness, contrary to holy book of God, they will be adversely separated from holy book of God at some point in time, while the Prophet (PBUH) has informed of the inseparability of those two until the resurrection day and has said: «وَإِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ»! “Indeed those two will never be separated until they arrive to Me at Hawz”!

Therefore, there is no doubt that the household of the Prophet (PBUH) has been appointed by God as the sovereign rulers, Imams and Caliphs on the earth, in order to make certitude in entire Sunnah of the Prophet (PBUH) possible, like the certitude in entire holy book of God, for people of all times like people of the time of the Prophet (PBUH) and to pave the way for conformity to commands of Islam, purely and completely for every one; as God has said: «وَمِمَّنْ خَلَقْنَا»¹ “And from those whom we have created, there is a group who guide toward the truth and hence administer justice” and this is an evident fact based on the certainties of Islam, submitting to which, is not considered an exaggeration about them; since exaggeration about them, is considering them higher than the position that God and His prophet has set for them, not considering them higher than the position that the Omayyad and the Abbasids have set for them; regarding that the view point of their enemies about them, is not the criterion; but the criterion is the viewpoint of God and His prophet about them that has been clearly mentioned in the Quran and Sunnah, even though it turns out to be contrary to the viewpoint of all people of the world; as God has said: «وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ

1 . Al-A'raf/ 181.

﴿الْمُجْرِمُونَ﴾¹ “And God will realize the truth through His words, even if the disobedient people disdain it” Therefore, those people who abominate the position of the household of the Prophet (PBUH) in Islam, in fact they abominate what has been revealed by God and God will indeed beat them down to the mud!; as He has said: ﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا﴾² “That was due to the fact that they abominated what God has revealed, therefore He rendered their deeds null” As the confession to their position in Islam, does not mean admitting any of the Muslims’ sects, but it is only a return to pure and complete Islam, to the extent that the person who confesses that, deserves no name other than “the Muslim” and entitlement of him by any other name is oppression and lie and aggression.

[Intention from the Prophet’s household is some of them, not all of them]

Yes, from all mentioned above, it is hereby understood that intention from the household of the Prophet (PBUH), when they are considered as his Caliph on behalf of God, may not be the entire Quraysh³; since among the Quraysh, there were oppressive and tyrant families who were not hence clean from all kinds of impurities and their separation from the holy book of God was evident, such as the Omayyad; as the intention from the household of the Prophet (PBUH) in the holy book may not be the entire Hashemite; since among the Hashemite, there were people whose impurity of any kind of uncleanness and their separation from the holy book was evident, such as the Abbasid who were often corruptive and bloodthirsty rulers; but even among the Hashemite, there were people who were not even Muslims and the Quran has verses that were revealed on criticizing them; such as Abu Lahab; as the intention from household of the Prophet (PBUH), where they are considered as his Caliph on behalf of God, may not be all the wives of his highness; since among the wives of his highness, there were those who disobeyed his highness, according to God’s declaration in Surah Tahrim, to the extent that they were likened to

1 . Yunus/ 82.

2 . Mohammad/ 9.

3 . [Translator note: The tribe to which prophet Mohammad PBUH belonged to.]

the wives of Noah and Lot (PBUT); while God has told Noah (PBUH) about some of his household members who were disobedient, saying: ﴿قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾¹; “He said O’ Noah! He is not from your household, he has committed an unrighteous deed!”

Therefore, there is no doubt that intention from the household of the Prophet (PBUH), when they are considered the Mediator in propagation of Sunnah of his highness and conformity to God’s commandments, is some of the relatives of the Prophet (PBUH) not all of them; rather, perhaps, by them in these cases, He means one of them at a time; since their number at any given time is more than one, while only one Caliph may exist at a time and presence of two Caliphs at a time, except in case that one of them follows the other, is unnecessary, even causes disorder in the system and is contrary to the wisdom and the method of wise people and obviously that Caliph, is the closest of them to the Prophet (PBUH) at any time; with due regard to the fact that the relatives of the Prophet (PBUH), on credit of their closeness to his highness, have been included in divine grace and therefore, depending on the level of their closeness to his highness, they could be more deserving among themselves; as God has said: ﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾²; “The prophet is more deserving to believers than they to themselves and his wives are their mothers and some of the relatives in the holy book of God are more deserving than others”; Considering the fact that apparently by relatives, God means the prophet’s relatives, since the verse is explaining the prophet and his wives and his relatives and is specifying priorities among the household and therefore, it is clear that the children of Fatima, on the credit that she was the child of his highness, are considered the children of his highness and they are more deserving than others to his highness and while they are present, the children of Abbas, Ja’far and Aqeel will not come in prior; since the closer relatives, will exclude the distant relatives and Fatima’s children, are the closer relatives of the prophet. This rule still holds true, in case that God’s intention from relatives, is not particularly the

1 . Hud/ 46.

2 . Al-Ahzab/ 6.

prophet's relatives; since through its generality, it includes the prophet and his relatives too and therefore, the priority of Fatima's children over other Muslims and relatives of the Prophet (PBUH) in all matters in which the priority is determined such as the Caliphate, is proved and accordingly any of them who is regarded their senior at his own time, is more deserving to the Prophet (PBUH) and his qualifications compared to others; such as Hassan after Ali ibn Abi Taleb and Hussain after Hassan and Ali ibn Hussain (Died 94 AH) after Hussain and Abu Ja'far Mohammad ibn Ali known as Baqir (Died 114 AH) after Ali ibn Hussain and Ja'far ibn Mohammad, known as Sadiq (Died 148 AH) after Abu Ja'far, where every one of them were known as the senior of the household at their time.

[Ali, Fatima, Hassan & Hussain, the intention from the Prophet's household]

Yes indeed, by the household of the Prophet (PBUH), we basically mean Ali, Fatima, Hassan & Hussain and this is the requirement of their closeness to the Prophet (PBUH) compared to others and their residence in the house of his highness and the Mutawatir narrations, narrated from his highness by many of his companions, such as Abdullah ibn Abbas¹, Abu Sa'id Khudri², Sa'd ibn Abi Waqqas³, Anas ibn Malik⁴, Wathila ibn Asqa⁵, Abdullah ibn Ja'far⁶,

1 . Musnad Ahmad, vol. 1, page 331; Ibn Abi 'Asim, Kitaab Al-Sunnah, page 589; Al-Nasa'i, Al-Sunan Al-Kubra, vol. 5, page 112; Hakim Al-Nishapuri, Al-Mustadrak, vol. 3, page 132.

2 . Tabari, Jami' Al-Bayan, vol. 22; page 9; Tabarani, Al-Mu'jam Al-Awsat, vol. 2, page 229 and vol. 3, page 380 and vol. 8, page 112; Haythami, Majma' Al-Zawa'id, vol. 7, page 91 and vol. 9, page 167.

3 . Tabari, Jami' Al-Bayan, vol. 22, page 12; Nasa'i, Al-Sunan Al-Kubra, vol. 5, page 107; Ibid, Khasa'is of Amir Al-Mu'minin, page 48; Hakim Nishapuri, Al-Mustadrak, vol. 3, pages 108, 147 & 150.

4 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 527; Musnad Abi Dawud Al-Tayalisi, page 274; Musnad Ahmad, vol. 3, page 259; Sunan Al-Tirmidhi, vol. 5, page 31; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 158.

5 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 501; Musnad Ahmad, vol. 4, page 107; Hakim Nishapuri, Al-Mustadrak, vol. 2, page 416; Bayhaqi, Al-Sunan Al-Kubra, vol. 2, page 152; Tabarani, Al-Mu'jam Al-Kabir, vol. 3, page 55.

6 . Hakim Nishapuri, Al-Mustadrak, vol. 3, page 147.

Zayd ibn Arqam¹, Bara' ibn 'Azib², Umar ibn Abi Salamah³, Jabir ibn Abdullah⁴, Abu Huraira⁵, Abu Hamra⁶, Abu Barza⁷, Umm Salama⁸, Aisha⁹ and others have narrated from his highness for tens of successors to them and for hundreds of Muslims and many of the Ahl al-Hadith and commentators, have claimed consensus on its correctness¹⁰ and therefore purification of these four people from all kinds of uncleanness and their inseparability from the holy book of God and accordingly incumbency of obeying them and amity to them for Muslims, is so much certain; although realization of the Caliphate for Fatima in the meaning of mediation in enforcement of God's sovereignty, is subject to speculation, even subject to objection; since mediation of a woman in administering the divine sovereignty, even though that woman be the best women of the world, as she is, is contrary to God's rule and possibly have some constraints as to be performed; as God has named Mary "Seddiqah"¹¹, but did not name her "Nabiyyah"¹² nor "Khalifah"^{13&14}. Therefore, Caliphate in the meaning

1 . Ibid, Al-Mustadrak, vol. 3, page 149.

2 . Ibn 'Adi, Al-Kamil, vol. 6, page 211; Ibn Asakir, Tarikh Madinah Damishq, vol. 42, page 368; Hakim Hasakani, Shawahid Al-Tanzil, vol. 2, pages 26 & 27.

3 . Tabari, Jami' Al-Bayan, vol. 22, page 12; Sunan Al-Tirmidhi, vol. 5, page 30 & 361; Tabarani, Al-Mu'jam Al-Kabir, vol. 9, page 26.

4 . Hakim Hasakani, Shawahid Al-Tanzil, vol. 2, pages 28 & 29

5 . Hakim Nishapuri, Al-Mustadrak, vol. 3, page 149.

6 . Al-Muntakhab min Musnad Abd ibn Hamid, page 173; Tabari Jami' Al-Bayan, vol. 22, page 10; Sunan Al-Tirmidhi, vol. 5, page 31 & 361; Tabarani, Al-Mu'jam Al-Kabir, vol. 3, page 55; Haythami, Majma' Al-Zawa'id, vol. 9, page 121.

7 . Haythami, Majma' Al-Zawa'id, vol. 9, page 169.

8 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 501; Musnad Ahmad, vol. 6, page 292, 296 & 298; Sunan Al-Tirmidhi, vol. 5, page 361; Hakim Nishapuri, Al-Mustadrak, vol. 2, page 416; Musnad Abi Ya'la, vol. 12, page 313; Tabarani Al-Mu'jam Al-Kabir, vol. 3, pages 53 to 55.

9 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 501; Musnad Ibn Rahawaih, vol. 3, page 678; Sahih Muslim, vol. 7, page 130; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 147; Bayhaqi, Al-Sunan Al-Kubra, vol. 2, page 149.

10 . For more information on this, see: Ansari, Hadith Al-Kasa fi Masadir Al-Hadith.

11 . [Translator note: The truthful woman]

12 . [Translator note: The messenger woman]

13 . [Translator note: The Caliph woman]

14 . ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَنتُمْ صَادِقَةٌ﴾ (Al-Ma'idah/ 75) "The Jesus Christ, son of Mary was indeed a prophet before whom there were prophets and his mother was a truthful woman!"

of mediation in enforcement of the divine sovereignty, is proved for Ali, Hassan & Hussain and is not proved for Fatima, although there is no discussion about her purity from all kind of uncleanness and her inseparability from the holy book of God and accordingly the incumbency of her amity and obedience to her upon all Muslims, and it is clear that the Caliphate of Ali, Hassan & Hussain is alternative, since as it was said before, presence of more than one Caliph at a time, is not wise and therefore, any one of those three who was born earlier, became a member of the household of the Prophet (PBUH) earlier and accordingly has gained the right of amity to, and obedience by all Muslims, earlier. This is while the intention from the household of the Prophet (PBUH) in the meaning of his Caliph, may not be limited to these three people and may not be terminated after Hussain who was the minor among them in age and hence the latest of them in turn; since the requirement of the Mutawatir narration from the Prophet (PBUH) about their inseparability from the Quran until the resurrection day, is their continuity alongside the Quran until the resurrection day and also it is clear that the need of Muslims to a Caliph for the Prophet (PBUH), will still remain after Hussain. Therefore, presence of the household of the Prophet (PBUH) and the Caliphs from among them after Hussain, is essential and they are inevitably from among Hussain's household; since his household consequently are from the household of the Prophet (PBUH) as well, and closest people to him are considered as the closest people to the Prophet (PBUH) after him; with due regard to the fact that at his time, the closest person to the Prophet (PBUH) was him, and therefore after him, the closest person to him, is regarded as the closest person to the Prophet (PBUH) and it is clear that the closest person to him, were his sons, like Ali ibn Hussain Known as Zayn al Abidin (Died 94 AH), and not for instance the children of his brother Hassan, like Abdullah ibn Hassan (Died 61 AH), Hassan ibn Hassan (Died 87 AH) and Zayd ibn Hassan (Died 120 AH) and therefore, his children were more deserving to him and accordingly to the Prophet (PBUH), than others and this is the requirement of God's word that has said: **﴿الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾** **“the prophet is more deserving to believers than they to** ¹ **في كتاب الله**

1 . Al-Ahzab/ 6.

themselves, and his wives are their mothers and some of the relatives referred to in the holy book of God are more deserving and are in prior to others” and accordingly, the children of the Prophet (PBUH), in holy book of God, are more deserving to him, than his cousins and Hussain’s children, in the holy book, are more deserving to him, than his brother’s sons and this is the requirement of God’s word that has said: ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾;¹ “And those who believed in and their children obeyed them faithfully, we will join their children to them and we will not decrease anything from their deeds” And therefore, children of the Prophet (PBUH) will join the prophet and children of Hussain will join Hussain and accordingly, Fatima’s sons are more deserving than sons of Abbas and Jaafar and Aqeel and sons of Hussain are more deserving than children of Hassan in holy book of God and their elder children, in case they are believers and obey their fathers, are more deserving than their minor children in the holy book of God; since the command for amity and obedience to them was issued earlier and it is clear that prioritizing the more deserving to others, is the requirement of justice and is obligatory; as also in practice, based on induction and comparison, the children of Fatima compared to children of Abbas and Jaafar and Aqeel and children of Hussain, compared to children of Hassan, were more learned and more righteous and this is a witness for their priority for Caliphate of the Prophet (PBUH) considering the priority of the more learned and more righteous for that position; as among children of Hassan and other children of Abdol-Mutaleb, there was no one like Ali ibn Hussain (Died 94 AH) and Abu Jafar Baqir (Died 114 AH) and Jafar ibn Mohammad Sadiq (Died 148 AH) and Musa ibn Ja’far Known as Kazim (Died 183 AH) and Ali ibn Musa Known as Ridha (Died 203 AH) in knowledge and righteousness and this is a fact that is not hidden from fastidious scholastic people.

It is hereby understood that being Fatimaid² and Hussainite³ is a condition for becoming a Caliph, although the main condition, is his appointment by God and through the Prophet (PBUH). Therefore, the

1 . At-Tur/ 21.

2 . [Translator note: Pertaining to or descended from Fatima]

3 . [Translator note: Pertaining to or descended from Imam Hussain]

narrations received in proving the Caliphate of people other than the household of the Prophet (PBUH), is not correct; because they are Wahid and non-certain narrations and are contrary to the requisites of the holy book of God and Mutawatir narration of the Prophet (PBUH); as there are agents affiliated to the Omayyad stream and opponent to the household of the Prophet (PBUH) among their narrators and therefore, most of the leaders of Hadith have asserted their weaknesses and non-acceptance of their narrations. Even the fair is that all of these narrations are wrong and were fabricated for satisfaction of the Omayyad rulers and in hostility with the household of the Prophet (PBUH) and any person who researches in their documents, will find out this reality.

[Appointment of twelve persons of the Prophet's household as his Caliph]

Yes, many of the companions of the Prophet (PBUH) such as Jabir ibn Samurah¹, Abdullah ibn Mas'ud², Abdullah ibn Umar³, Abdullah ibn Abbas⁴, Abdullah ibn Amr⁵, Anas ibn Malik⁶, Abdullah ibn

1 . Musnad Abi Dawud Al-Tayalisi, page 105 and 180; Musnad ibn Ja'ad, page 390; Musnad Ahmad, vol. 5, page 86, 87, 88, 89, 90, 92, 93, 94, 97, 98, 99, 100, 101, 106, 107 & 108; Bukhari, Al-Tarikh Al-Kabir, vol. 1, page 446; Sahih Al-Bukhari, vol. 8, page 127; Sahih Muslim, vol. 6, page 3 & 4; Sunan Abi Dawud, vol. 2, page 309; Sunan Al-Tirmidhi, vol. 3, page 340; Ibn Abi 'Asim, Al-Ahad wa Al-Mathani, vol. 3, page 126; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 617; Sahih Ibn Hibban, vol. 15, page 43 & 44.

2 . Musnad Ahmad, vol. 1, pages 398 & 406; Sunan Al-Tirmidhi, vol. 3, page 340; Musnad Abi Ya'ala, vol. 9, page 222; Hakim Nishapuri, Al-Mustadrak, vol. 4, page 501; Khazzaz, Kifayah Al-Athar, page 23.

3 . Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 492; Ibn Hammad, Al-Fitan, page 52; Tabarsi, I'lam Al-wara, vol. 2, page 163.

4 . Ibn Hammad, Al-Fitan, page 247; Ibn Qutayba, Uyun Al-Akhbar, vol. 1, page 302; Khazzaz, Kifayah Al-Athar, page 10; Muttaqi Hindi, Kanzul Ummal, vol. 11, page 246.

5 . Ibn Abi 'Asim, Al-Ahad wa Al-Mathani, vol. 1, page 73; Ibid, Kitaab Al-Sunnah, page 534; Sunan Al-Tirmidhi, vol. 3, page 340; Tabarani, Al-Mu'jam Al-Awsat, vol. 8, page 319; Haythami, Majma' Al-Zawa'id, vol. 5, page 178; Ibn 'Adi, Al-Kamil, vol. 3, page 123; Khatib Baghdadi, Tarikh Baghdad, vol. 6, page 261; Ibn Hammad, Alfitan, page 52.

6 . Johari, Ahmad Ibn Ubaydullah, Moqtazab Al-Athar, page 4; Khazzaz, Kifayah Al-Athar, page 68; Muttaqi Hindi, Kanzul Ummal, vol. 12, page 34.

Abi 'Awfa¹, Abbas ibn Abd al Muttalib², Jabir ibn Abdullah³, Abu Juhaifa⁴, Abu Qatada⁵, Aisha⁶ and many others⁷ have narrated from his highness, for many of successors to themselves and by them for hundreds of Muslims that he has considered the number of his Caliphs to be twelve persons and has said in different ways: **«يَكُونُ مِن بَعْدِي اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ»** **“After me, there will be twelve Caliphs, all of whom are from Quraysh”** and has emphasized that Islam will be “magnanimous”, “glorious”, “constant”, “incisive”, “manifest”, “competent” and “persistent” and this is based on God’s rule in previous nations, for whom He has appointed twelve Imams; as for instance He has said: **«وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا»**⁸ **“And indeed God has taken the Israelite’s covenant and has delegated from among them, twelve leaders”** And it is clear that God’s rule in previous nations, is also going in this Ummah and does not change; as He has said: **«رُءُوسُ الشُّعْبِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا»**⁹ **“Rule of God that passed in previous nations and you will never find a substitute for rule of God!”** It is hereby understood that the twelve persons of the household of the Prophet (PBUH), are his Caliphs on behalf of God; since this is the collective conclusion from this Mutawatir narration along with the Thaqalayn Mutawatir narration and holy book of God and in addition, it is the only guarantor of magnanimity, glory, being constant, incisiveness, manifestation, competency and persistence of Islam until the resurrection day; considering the fact that such results, will be achieved necessarily through Caliphate of those who are purified of all belief and deed that are against Islam, not the

1 . Ibn Uqdah, Fada'il Amir Al-Mu'minin, page 153.

2 . Tabarsi, I'lam Al-wara, vol. 2, page 165.

3 . Khazzaz, Kifayah Al-Athar, page 53; Tabarsi, I'lam Al-wara, vol. 2, page 166.

4 . Bukhari, Al-Tarikh Al-Kabir, vol. 8, page 410; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 618; Abu Nu'aym Al-Isfahani, Al-Ruwat an Said bin Mansour, page 44; Abu Shaykh Ansari, Tab-aqat Al-Muhaddithin bi-Asbahan, vol. 2, page 90; Haythami, Majma' Al-Zawa'id, vol. 5, page 190.

5 . Ibn Uqdah, Fada'il Amir Al-Mu'minin, page 151, Khazzaz, Kifayah Al-Athar, page 139.

6 . Khazzaz, Kifayah Al-Athar, page 187; Tabarsi, I'lam Al-wara, vol. 2, page 164.

7 . See: Khazzaz, Kifayah Al-Athar fi An-Nasse Al-A'immah Al-Ithna 'Ashar; Aali Noah, Turugh Hadith Al-Ay'immah Al-Ithna 'Ashar min Quraysh; Men Din Al-Razi; Baqeri, Al-Khulafa Al-Ithna 'Ashar.

8 . Al-Ma'idah/ 12.

9 . Al-Ahzab/ 62.

Caliphate of those who are not purified from all belief and deed that are against Islam and accordingly due to their doctrinal and practical opposition to Islam, they cause disturbance willingly or unwillingly in magnanimity, glory, being constant, incisiveness, manifestation, competency and persistence of it; as the Omayyad and Abbasid ruling in the name of Caliphate, led to weakening, humiliation, decadence and refraction of Islam, due to their doctrinal and practical opposition to Islam and this is a definite and evident reality. Therefore the twelve Caliphs of the Prophet (PBUH) from the Quraysh, where they are considered the guarantors of magnanimity, glory, being constant, incisiveness, manifestation, competency and persistence of Islam until resurrection day, are definitely from his household; since they are the only group of Quraysh whose purity from all kinds of uncleanness and their conjunction with the holy book of God, is definite until the resurrection day and, on this credit their Caliphate may cause magnanimity, glory, being constant, incisiveness, manifestation, competency and persistence of Islam until the resurrection day and this is a fact that every fair and knowledgeable Muslim will submit to and no one will deny it, except those who are drowned in the darkness of ignorance and prejudice and have no fear from God and the last day.

However, it is not said that the household of the Prophet (PBUH) at least after Ali and his son Hassan, have not achieved expansion of power and therefore, by twelve Caliphs of him, the Prophet (PBUH) did not mean them; since a Caliph in Islam, is not a person who has expanded his power, as any person who achieved the expansion of power, is not a Caliph, but Caliph is someone whom God has appointed him for Caliphate, regardless of the fact that he has expanded his power or not; due to the fact that expansion of power arises from people's acceptance, while Caliphate does not arise from people's acceptance, but arises from God's acceptance and it is clear that people's acceptance does not always conform to God's acceptance and therefore, non-acceptance by people, does not prevent from the acceptance by God and therefore, the Caliphate is not conditioned on expansion of power, rather expansion of power is conditioned on Caliphate; meaning that it is not acceptable except from God's Caliph on the earth. It is hereby understood that neither people's acceptance establishes Caliphate for any person, nor their non-acceptance

deprives anyone from Caliphate; since the intention of Caliphate in Islam, is the appointment by God and appointment by God, is not suspended to admittance by people; as the twelve Caliphs intended by the Prophet (PBUH) have not definitely achieved to necessary expansion of power; considering the fact that the magnanimity, glory, being constant, incisiveness, manifestation, competency and persistence of Islam until the resurrection day, has not been achieved yet and this is a reality that is conscientiously evident.

It is hereby understood that Ahl al-Hadith astonishment about the meaning of this Mutawatir narration, arises from their evasion; meaning that they have not wanted to know meaning of that narration, not that its meaning is not really understandable; since definitely the Prophet (PBUH) did not mean to set forth a puzzle by this narration, but he meant to inform Muslims of the characteristics of the Caliphs after him and therefore, if none of his companions knew the meaning of this narration, it was obligatory for them to ask about it from his highness and if none of them asked about that from his highness, despite their unawareness about the meaning of the narration, it would definitely be obligatory on his highness to explain its meaning to them himself, and it is hereby understood that the companions of his highness knew the meaning of this narration and his highness had therefore explained it to them and the evidence for this fact, is their turmoil after hearing it, such that their noise prevented people to hear some part of his highness's speech and therefore the astonishment about its meaning occurred only in later centuries and was caused by ruling of people other than household of the Prophet (PBUH) in a number more than twelve individuals with beliefs and deeds opposite to Islam and was a result of their evasion toward the certain declaration of God and His prophet about the household of the prophet. May God have mercy on us from denial of the truth that is similar to what the Jewish priests did and hence caused them to be cursed by God and cursed by all people who curse; as God has said: **﴿إِنَّ الَّذِينَ يَكْفُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾**¹; **“Undoubtedly those who deny the clarifications and guidance that we have revealed after clarifying them in the holy book for people, will be cursed by God and all the cursing people will curse them!”**

[Necessity of respecting the prophet's companions]

Consequently, Ali, Hassan and Hussain are definitely three Caliphs out of twelve Caliphs of the Prophet (PBUH) and after Hussain, nine persons from his children, one after another, are regarded the Caliphs of the Prophet (PBUH) based on the rule of ﴿ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ﴾¹; “The children, some of whom, born from some others”; and this is the requisite of God’s holy book and the Mutawatir narrations of the Prophet (PBUH), without being required to disrespect some of the companions of the Prophet (PBUH), who achieved ruling after his highness; since their good records in Islam, causes optimism about them and optimism about them, is that they were not aware of this fact or they have forgotten it and if the reality be the contrary, they are responsible for their deed and others are responsible for their deed and future Muslims will not be rebuked for deeds performed by previous Muslims; as God has said: ﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾²; “They were a group who passed away, they own whatever they have gained and you own whatever you have gained and you will not be rebuked for what they did” Therefore, argument about their deed and their intentions they had, is inessential; since God is more aware of their deed and their intentions and every person is liable for his own deed and intention; as God has said: ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾³; “Every person is liable for what he has gained!” Rather, it is possible that ill-suspicion about them is considered as a sin; since they are more deserving to optimism, due to their good records in Islam and God has prohibited from many pessimistic suspicions and has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾⁴; “O you who believe! Avoid many of suspicions; since some of the suspicions are sin”; rather He has commanded to have optimism about Muslims and has said: ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ﴾⁵; “Why when you heard about that, the faithful men and women did not have optimism about each other and did not say that it is an evident

1 . Aal-i Imran/ 34.

2 . Al-Baqarah/ 134.

3 . Al-Muddathir/ 38.

4 . Al-Hujurat/ 12.

5 . An-Nur/ 12.

accusation?!"; As asking for God's Mercy for the previous Muslims is appropriate and hatred of them is not appropriate; as God has said: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾¹ "And those who came after them, say: O' Lord! Have mercy on us and on our brothers who have surpassed us in faith and do not put in our hearts the hatred of those who have believed! O' Lord! Without a doubt you are the compassionate and the merciful!" Therefore, it is necessary that deeds of the companions of the Prophet (PBUH) and the primary Muslims, be attributed to the best possible manner; as for instance their refusal from swearing allegiance to the Prophet's household to be taken as their fault due to ignorance or negligence or forgetfulness or haste or fear from oppressors, not due to apostasy and discord and hostility with Islam; although attributing their deeds in impossible aspects, is a lie and is not permissible; such as their oath of allegiance to rulers other than household of the Prophet renders non-obligatory of oath of allegiance to them, which is impossible, or their fight with rulers from the household of the prophet, renders fight with them permissible even though it is based on their individual Ijtihad which is impossible, or committing capital sins such as murder, adultery and drinking wine by them, renders the possibility of Ijtihad in these kinds of instances, which is impossible, or issuance of rebellion and oppression and indecency the evil from them, to be rendered in harmony with their justice which is impossible; due to the fact that no one but God is purified, unless someone who is considered purified by God and therefore, considering purified those who are not considered purified by God, is not permissible; as He has said: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ﴾² "Didn't you see those who considered each other purified?! But God considers any person whom He wills as purified and no oppression will be inflicted to them"; As He has considered His prophet's household as purified and said: ﴿إِنَّمَا يُرِيدُ اللَّهُ﴾³ "But God wills to remove all kinds of impurities from you, the household of the Prophet and to purify you a thorough purification" and has not regarded any person,

1 . Al-Hashr/ 10.

2 . An-Nisa/ 49.

3 . Al-Ahzab/ 33.

purified other than them and has said: ﴿فَلَا تَزْكُوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾¹ “Do not regard each other, purified; He is more aware of every person who is pious!” Therefore, those who consider the companions of the Prophet (PBUH), purified of their errors, only deceive themselves and do not alter the reality; as people who insult them for their errors, do not harm them and only make themselves guilty; since insulting in Islam, even though insulting the people whom are worshiped instead of God, is forbidden; as He has said: ﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾² “And do not insult those who call deities other than God, lest they insult God unknowingly” and therefore people who insult the companions of the Prophet (PBUH), due to their errors, like the people who insult other Muslims, whenever they insist on that, are sinners and oppressors; as God has said: ﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ ۖ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾³ “And do not cavil in each other and do not call each other by bad titles, committing sin after becoming faithful, is a disgrace and any person who does not repent, he is indeed from the oppressors”; Although they will not regularly be considered infidels, due to commitment of this great sins.

[Mahdi, the last Caliph of the prophet]

Anyway, regardless of who were the twelve Caliphs of the Prophet (PBUH) from his household, there is no disagreement among Muslims, about their last one, and he is a man who has the same name as the Prophet (PBUH) from the Fatima and Hussain's generation called “Mahdi”⁴ and

1 . An-Najm/ 32.

2 . Al-An'am/ 108.

3 . Al-Hujurat/ 11.

4 . However in a Wahid Hadith (Sunan Abi Dawud, vol. 2, page 311), instead of “Hussain”, “Hassan” has been mentioned which is probably a miswriting; as there is disagreement on different version and in some of them, “Hussain” has been mentioned (See: Qunduzi, Yanabi' Al mawadd, vol. 3, page 259 narrated by Sunan Abi Dawud). Regardless of that its narration documentation is discontinuous and weak (See: Bastawi, Al-Mawsu'a fi Ahadith Al-Mahdi Al-Da'ifa wal-Mawdu'a, page 347) and its text is in contradictin with other narrations that have considered Mahdi a descendant of “Hussain” (see: Ibn Hammad, Al-Fitan, page 230, Ibn Uqadah, Fadha'il Amir Al-Mu'minin, page 25; Maqdisi, Iqd Al-Durar, page 24, 32 & 223; Ibn Sabbaq, Al-Fusul Al-Muhimmah, vol. 2, page 1114) and therefore it may not be regarded

he will appear after earth is filled with oppression and injustice and he fills it with justice and equity; because more than forty people from the companions of the Prophet (PBUH) such as Abdullah ibn Mas'ud¹, Talha ibn Abdullah², Abd al Rahman ibn Awf³, Abdullah ibn Abbas⁴, Abdullah ibn Umar⁵, Jabir ibn Abdullah⁶, Hudhayfa ibn Yaman⁷, Ammar ibn Yasir⁸, Anas ibn Malik⁹, Imran ibn Hassin¹⁰, Awf ibn Malik¹¹, Abu

to adverse the Quranic and wise rule about the priority of children over children of brother. Yes, in case that Mahdi's Lineage goes to "Hussain" through Abu Ja'far Mohammad Ibn Ali Baqir, he is regarded as descendants of "Hassan" too; since Abu Ja'far's Mother, was Fatima the daughter of Hassan (see: Ibn Sa'd, Al-Tabaqat Al-Kubra, vol. 5, page 320; Bilazari, Ansab Al-Ashraf, vol. 3, page 147; Fakhr Al-Din Al-Razi, Al-Shajara Al-Mubarka fi Ansab Al-Talibiya, page 73) and therefore, Mahdi May be regarded Hussaini [descended from Hussain] on his father's side and Hassani [descended from Hassan] on his mother's side and in this way narrations and words may be united.

1 . Ibn Abi Shaybah, Al-Musannaf, vol. 8, page 678; Musnad Ahmad, vol. 1, page 377; Sunan Abi Dawud, vol. 2, page 309; Sunan Tirmidhi, vol. 3, page 343; Sunan Ibn Majah, vol. 2, page 1366; Sahih Ibn Hibban, vol. 13, page 284 and vol. 15, page 238; Hakim Nishapuri, Al-Mustadrak, vol. 4, pages 442 & 464; Tabarani, Al-Mu'jam Al-Kabir, vol. 10, pages 133, 134, 135, 136 & 137.

2 . Tabarani, Al-Mu'jam Al-Awsat, vol. 5, page 60; Haythami, Majma' Al-Zawa'id, vol. 7, page 316.

3 . Maqdisi, Iqd Al-Durar, page 16.

4 . Abd Ar-Razzaq, Al-Musannaf, vol. 11, page 373; Ibn Abi Shaybah, Al-Musannaf, vol. 8, page 678; Ibn Hammad, Al-Fitan, page 125; Hakim Nishapuri, Al-Mustadrak, vol. 4, page 514; Muttaqi Hindi, Kanzul Ummal, vol. 13, page 513; Maqdisi, Iqd Al-Durar, pages 19, 39, 137, 146 & 148.

5 . Tabarani, Al-Mu'jam Al-Awsat, vol. 4, page 256; Haythami, Majma' Al-Zawa'id, vol. 7, page 317; Maqdisi, Iqd Al-Durar, page 29, 31, 32 & 64.

6 . Abd Ar-Razaq, Al-Musannaf, vol. 11, page 372; Musnad Ahmad, vol. 3, page 345; Sahih Muslim, vol. 1, page 95 and vol. 8, page 185; Sahih Ibn Hibban, vol. 15, page 75 & 231; Bayhaqi, Al-Sunan Al-Kubra, vol. 9, page 180; Hakim Nishapuri, Al-Mustadrak, vol. 4, page 454; Tabarani, Al-Mu'jam Al-Awsat, vol. 9, page 39.

7 . Maqdisi, Iqd Al-Durar, pages 17, 18, 31, 34, 35, 63, 81, 136 & 232; Muttaqi Hindi, Kanzul Ummal, vol. 14, page 265.

8 . Ibn Hammad, Al-Fitan, page 189 and 209; Haythami, Majma' A-Zawa'id, vol. 10, page 68; Muttaqi Hindi, Kanzul Ummal, vol. 14, page 271; Moqaddasi, Uqd Al-Durar, page 66

9 . Sunan Ibn Majah, vol. 2, page 1368; Hakim Nishapuri, Al-Mustadrak, vol. 3, page 211, Moqaddasi, Uqd Al-Durar, page 144.

10 . Maqdisi, Iqd Al-Durar, page 35.

11 . Tabarani, Al-Mu'jam Al-Kabir, vol. 18, page 51; Haythami, Majma' Al-Zawa'id, vol. 7, page 323; Motaqi Hindi, Kanzul Ummal, vol. 11, page 184.

Ayyub Ansari¹, Abu Sa'id Khudri², Salman the Persian³, Jabir Sadafi⁴, Abu Huraira⁵, Abu Amama⁶, Thawban⁷, Umm Salama⁸, Aisha⁹ and many others have narrated the narration about his highness, for tens of their own successors and from there for hundreds of Muslims and most of the leaders of Hadith, such as Tirmidhi (Died 279 AH), Abri (Died 363 AH), Hakim (Died 405 AH), Bayhaqi (Died 458 AH), Baqawi (Died 510 AH), Ibn Athir (Died 630 AH), Qurtubi (Died 671 AH), Mazzi (Died 742 AH), Dhahabi (Died 748 AH), Haythami (Died 807 AH), Sakhawi (Died 902 AH), Suyuti (Died 911 AH), ibn Hajar (Died 974 AH), Katani (Died 1345 AH), Albani (Died 1420 AH), and others have asserted the validity and Tawatur¹⁰ of that¹¹ and many of them, such as ibn Abi Khaythamah (Died 279 AH), ibn Hammad (Died 288 AH), ibn Munadi (Died 336 AH), Abu

1 . Tabarani, *Al-Mu'jam Al-Saqir*, vol. 1, page 37; Haythami, *Majma' Al-Zawa'id*, vol. 9, page 166; Maqdisi, *Iqd Al-Durar*, page 25.

2 . Abd Ar-Razzaq, *Al-Musannaf*, vol. 11, page 374; Ibn Abi Shaybah, *Al-Musannaf*, vol. 8, page 678; Musnad Ahmad, vol. 3, page 17, 21, 28, 36, 48 & 52; Sahih Muslim, vol. 8, page 185; Sunan Abi Dawud, vol. 2, page 310; Sunan Al-Tirmidhi, vol. 3, page 343; Musnad Abi Ya'la, vol. 2, page 275, 356 & 367; Sahih ibn Hibban, vol. 15, page 236; Hakim Nishapuri, *Al-Mustadrak*, vol. 4, page 465, 557 & 558; Tabarani, *Al-Mu'jam Al-Awsat*, vol. 9, page 176.

3 . Maqdisi, *Iqd Al-Durar*, pages 24 & 32; Tabarsi, *I'lam Al-Wara*, vol. 2, page 180.

4 . Ibn Hammad, *Al-Fitan*, page 67, 237 & 238; Tabarani, *Al-Mu'jam Al-Kabir*, vol. 22, page 375; Haythami, *Majma' Al-Zawa'id*, vol. 5, page 190; Muttaqi Hindi, *Kanzul Ummal*, vol. 14, page 274.

5 . Abd Ar-Razzaq, *Al-Musannaf*, vol. 11, page 400; Sahih Al-Bukhari, vol. 4, page 143; Sahih Muslim, vol. 1, page 94; Sahih Ibn Hibban, vol. 13, page 283; Sunan Ibn Majah, vol. 2, page 928; Musnad Abi Ya'ala, vol. 12, page 19; Hakim Nishapuri, *Al-Mustadrak*, vol. 4, page 520; Tabarani, *Al-Mu'jam Al-Awsat*, vol. 5, page 195.

6 . Ibn Hammad, *Al-Fitan*, page 346; Tabarani, *Musnad Ash-Shamin*, vol. 2, page 410; Haythami, *Majma' Al-Zawa'id*, vol. 7, page 318; Muttaqi Hindi, *Kanzul Ummal*, vol. 14, page 268.

7 . Musnad Ahmad, vol. 5, page 277; Sunan Ibn Majah, vol. 2, page 1367; Ibn Hammad, *Al-Fitan*, page 188; Hakim Nishapuri, *Al-Mustadrak*, vol. 4, page 463 & 502.

8 . Ibn- Abi Shaybah, *Al-Musannaf*, vol. 8, page 609; Musnad Ibn Rahawaih, vol. 4, page 122; Sunan Abi Dawud, vol. 2, page 310; Sunan Ibn Majah, vol. 2, page 1368; Musnad Abi Ya'ala, vol. 12, page 370; Sahih Ibn Hibban, vol. 15, page 158; Hakim Nishapuri, *Al-Mustadrak*, vol. 4, page 431 & 557; Tabarani, *Al-Mu'jam Al-Kabir*, vol. 23, page 267 & 296.

9 . Sahih Muslim, vol. 8, page 168; Ibn Hammad, *Al-Fitan*, page 229; Maqdisi, *Iqd Al-Durar*, page 16 & 67.

10 . [Translator note: The state of being "Mutawatir."]

11 . For more information on details and cases of these stipulations, see: Markaz Al-Risalah, *Al-Mahdi Al-Muntazir Fi Fikr Al-Islami*.

Na'im (Died 430 AH), Abd al Ghani (Died 600 AH), Hamawi (Died 650 AH), Kanji (Died 658 AH), ibn Qayyim (Died 685 AH), ibn Kathir (Died 774 AH), Suyuti (Died 911 AH), ibn Hajar (Died 974 AH), Shawkani (Died 1250 AH) and others, have written independent books about that and the content of this narration is in compliance with God's promise in the Quran where He has said: ﴿وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا ۖ﴾¹ "And indeed we have written in the Psalms after the Torah that my righteous servants will be the heirs of earth" And has said: ﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾² "And we desire to bestow a favor upon the oppressed people on the earth and to set them leaders and to appoint them as the heirs" and has said: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾³ "God has promised those who have become the believers and have done good deeds to indeed set them as Caliphs on the earth, as He set their ancestors as the Caliphs and has definitely enabled their religion which He has chosen for them to achieve power and to indeed secure them after their fear in order to worship Me and not to associate a partner for Me and anyone who disbelieves thereafter, is indeed from the sinners" And has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾⁴ "O you who believe! Anyone of you who returns from his religion, so then God will descend a group in future whom He loves and they love Him, they are humble to believers and are tough toward infidels, they fight in the way of God and do not have fear from blaming of the blamers! This is God's grace that He bestows His grace to every person He wills and God is the wise all solacing all knowing" Due to the fact that what is acquired from the above, is the certainty of domination of some of the believer, righteous, oppressed, loved, warrior, kind and brave servants of God over the world in future and Mahdi is the complete example of such servants of God,

1 . Al-Anbya/ 105.

2 . Al-Qasas/ 5.

3 . An-Nur/ 55.

4 . Al-Ma'idah/ 54.

based on the descriptions mentioned in the Mutawatir narration of the Prophet (PBUH) for him and therefore, his domination over the world in future, is certain based on God's promise in the Quran; as God has said: ﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾¹; "O' You people! Undoubtedly God's promise is true" and has said: ﴿وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ﴾²; "This is God's promise and He will never violates His promise" and has said: ﴿فَلَا تَحْسَبَنَّ اللَّهُ مُخْلِفَ وَعْدِهِ رُسُلَهُ﴾³; "Therefore, do not think that He violates His promise to His prophets"; and also has said: ﴿إِنَّمَا تُوعَدُونَ لَصَادِقٌ﴾⁴; "Indeed what you have been promised is definitely true"; and has said: ﴿إِنَّمَا تُوعَدُونَ لَوَاقِعٌ﴾⁵; "Indeed what you have been promised will definitely take place!" Therefore, it is befitting that the certainty of belief of Mahdi's advent as the divine Caliph of God on the earth and a person from the household of the Prophet (PBUH) who will fill the earth with justice and equity, by performing the complete and pure Islam, to be considered as essentials of Islam and be subject to consensus by all Muslims, so that it be a basis for their union in future.

[Non-advent of Mahdi on the earth and necessity of his advent]

This is while the earth has not yet been filled with justice and equity and this means that Mahdi has not yet appeared and those who believe that he has already appeared, are wrong. However, by his advent, we do not mean only people's access to him, but what we mean is his domination over the earth; as God has said: ﴿يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ﴾⁶; "O' people! Today, the ruling is yours while you are apparent on the earth"; and has said: ﴿فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ﴾⁷; "Therefore we helped those who have become believers, over their enemies, therefore they appeared"; and it is clear that his advent in the meaning of his dominance over the earth following people's access to him, is necessary for realization of the promise of God and His prophet; since what is inferred from their promise is that earth will

1 . Fatir/ 5.

2 . Ar-Rum/ 6.

3 . Ibrahim/ 47.

4 . Adh-Dhariyat/ 5.

5 . Al-Mursalat/ 7.

6 . Ghafir/ 29.

7 . As-Saf/ 14.

be filled by oppression before the advent of Mahdi and will not be filled by justice and this means non-realization of God's ruling over the earth until the advent of Mahdi; Due to the fact that if God's ruling on the earth was realized before Mahdi's advent, the earth would not be filled with oppression before his advent, rather it would be filled with justice; since God is just and realizing His sovereignty on the earth, means realization of ruling of justice on it; As he has said: **﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾**¹, "Indeed God commands to justice" and has said: **﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾**², "Indeed God loves just people" and has said: **﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ﴾**³, "And God does not like any oppression for the people of the world!" Rather, filling the earth with justice, is not in fact possible unless in case of realization of God's ruling over earth; since justice means putting everything in its own place; considering that everything in the world, has its own specific measure; as God has said: **﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾**⁴, "Indeed we have created everything with a measure"; and has said: **﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾**⁵, "God has set a measure for everything" and said: **﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾**⁶, "And everything has a measure before Him" and accordingly everything in this world, has a place in accordance to its specific measure which is proportional to it and is not proportional to other things and therefore, has the right to be placed in its own position, as it has no right to be located in position of others and therefore, being placed in its own position is considered as justice and will help reform the world, as being placed in others' positions, is considered as oppression and provokes corruption in the world; considering that everything existing in the world, are not disconnected and independent from each other, but they are connected and dependent to each other and they are affected by each other and affect each other and therefore, each of them which gets out of its own position, will occupy another one's position, willingly or unwillingly and therefore another one of them, whose position is occupied is

1 . An-Nahl/ 90.

2 . Al-Ma'idah/ 42.

3 . Aal-i Imran/ 108.

4 . Al-Qamar/ 49.

5 . At-Talaq/ 3.

6 . Ar-Ra'd/ 8.

forced to be out of his own position and then will occupy, willingly or unwillingly, the position of another one of them and this is the chain of oppression that will continue, so that it fills the entire world with oppression and accordingly leads world into corruption; as God has said: ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾¹; “The corruption has dominated in the land and the sea due to what peoples’ hands have brought about!” Therefore, oppression will spread like plague and will reproduce like mushrooms and spreads from one thing to two and from two to four and from four to eight and continues in this way, until it will spread to everything and therefore, justice is realized only when entire oppression is diminished from the earth, not only when just a part of it is destroyed; since as long as a part of oppression exists on the earth, it will spread throughout the earth, like a small fire in the haystack that surrounds all around it very soon; as the entire earth, is a solitary and coherent complex and its regions are connected and dependent to each other and if there is oppression in one region, other regions will be pushed toward oppression and therefore, justice will either appear everywhere or appears nowhere and the relative and discriminative justice is not possible.

It is hereby understood that justice means putting everything in its own position, not putting some things in their own position without putting some others in their position and it is clear that such an act, is not possible except for God; since it is only the creator of everything in the world, who is aware of everything and their measures and positions in the world and therefore He is capable of putting all of them in their own position and brings about justice, while others are not aware of everything and their measures and positions in the world and therefore, they are not able to put all of them in their own position and bring about justice, even though they wish so and make plenty of effort to do that, and therefore realizing justice is not undertaken by them and is undertaken by God; meaning that it is His duty to make the realization of justice possible for them, so that they do not have any proof against Him, due to their deprivation from justice and its horrible consequences, and that the argument will always be for

1 . Ar-Rum/ 41.

God; as He has said: **﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾**¹; “Say, therefore the expressive argument is always for God, so if He wills, He would have guided all of you”; and God will carry out that through appointing a Caliph from Himself on the earth that He has guided him to everything and their measures and positions in the world so that he may put all of them at their own positions on His behalf as His Caliph and he brings about justice and on the credit of the enjoyment of this divine guidance, he is called “Mahdi”²; since he has been guided to everything and their measures and positions in the world.

[The reason for Mahdi’s non-advent on the earth]

It is hereby understood that God’s purpose from appointment of Mahdi on the earth, is to realize justice on the earth; since he is the successor to all the prophets and God has said about them: **﴿لَقَدْ أَرْسَلْنَا﴾** **﴿رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾**³; “Indeed we have revealed our prophets with clear signs and descended the holy book and the criterion alongside them so that people rise for justice” and it is clear that realization of justice on the earth will be possible through Mahdi’s advent on the earth and therefore, Mahdi’s non-advent on it is not attributed to God, since it is in contradiction with His purpose and contradiction in His purposes is impossible; as He has said: **﴿مَا يَنْدُلُ الْقَوْلُ﴾** **﴿لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ﴾**⁴; “My words do not contradict themselves and I am not oppressive to my servants!” In addition, Mahdi’s non-advent on the earth, prevents realization of justice on it, while making an obstacle for realization of justice on the earth, is oppression and oppression may not be attributed to God. It means that Mahdi’s non-advent on the earth, is not due to non-existence of an incentive for it; since the incentive for that, is the necessity of realization of justice on the earth which is contingent on Mahdi’s advent, and this incentive does exist; therefore his non-advent on the earth is because of existence of an impediment for his advent and whatever that impediment is, may not be originated from God’s primary will and act; since the primary will

1 . Al-An’am/ 149.

2 . [Translator note: Mahdi means “guided”]

3 . Al-Hadid/ 25.

4 . Qaf/ 29.

and act on it, is preventing from realization of justice and is considered as primary will and action to oppression and such a deed, may not be originated from God; as He has said: ﴿وَمَا رَبُّكَ بِظَالَمٍ لِلْعَبِيدِ﴾;¹ “And your Lord is not the oppressor toward His servants” and has said: ﴿وَلَا يَظْلِمُ أَحَدًا﴾;² “And your Lord does not oppress anyone” and has said: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾;³ “Undoubtedly God does not oppress even in a small amount!” As such a deed, may not arise from the joint will and act of Him with others; since the act which is not originated from Him independently, will not be originated from Him jointly either and oppression whether independently or jointly, is obscene. As such an action, may not be originated from the primary will and action of Mahdi either, in case of his existence; since Mahdi, according to the Mutawatir narration of the Prophet (PBUH) is from the household of his highness and God has purified the household of his highness from any kind of uncleanness and it is evident that preventing from realization of justice on the earth, is uncleanness. Moreover, the primary will and action of Mahdi will return to the primary will and act of God; since Mahdi is the God’s Caliph on the earth and he wills and acts as His Caliph and therefore, Mahdi’s primary will and action on such a deed, is impossible, as it would be alongside the primary will and action of God on that.

It is hereby understood that the impediment to Mahdi’s advent, whatever that is, has emerged from the primary will and action of people and God, whether through mediation or without mediation of Mahdi, has no interference in it and He is not satisfied with that; as He has said: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ﴾;⁴ “Indeed God does not oppress people at all, but this is the people who oppress themselves” and has said: ﴿فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾;⁵ “Therefore God was not the one who oppressed them, but they were those who oppressed themselves”; and has said: ﴿وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ﴾;⁶

1 . Fussilat/ 46.

2 . Al-Kahf/ 49.

3 . An-Nisa/ 40.

4 . Yunus/ 44.

5 . At-Tawbah/ 70.

6 . Aal-i Imran/ 117.

“And God did not oppress them, but they oppressed themselves” and has said: ﴿ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾¹; “That is due to something which your hands have brought about before and without a doubt God is not oppressive toward the servants!” However, all deeds in this world, even though as bad as oppression, is carried out with God’s strength and power and knowledge and existential permission and will be returned to God in this respect; as God has said: ﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ﴾²; “And they are not harmful toward anyone, except through God’s permission” and has said: ﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾³; “And if God wills so, they would not be polytheist” and has said: ﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا﴾⁴; “And if God wanted so, they would not kill each other” and has said: ﴿وَلَوْ شَاءَ﴾⁵; “And if your Lord wanted so, they would not do that “ and has said: ﴿وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ سَيَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾⁶; “And if a goodness comes to them, they say this is from God and if a badness comes, they say this is from you! Say they are all from God! Therefore what’s wrong with this group who are about to not comprehend even a word?!”; But in fact a wrong deed which God has prohibited, will not be attributed to Him; since it has clearly originated from the voluntary will and action of the person who does that and had been contrary to the satisfaction and commandment of God; as He has said: ﴿وَمَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكُمْ﴾⁷; “The Good thing which comes to you, is from God and the bad thing which comes to you is from yourself” and said: ﴿أَوَلَمَّا﴾⁸; “Or when some calamity came to you, that you might have doubled it, you said from where it has come?! Say, it is from yourself” and has said: ﴿وَمَا أَصَابَكُمْ﴾⁹; “And every calamity that comes to you is from what your hands have achieved and he forgives from

1 . Aal-i Imran/ 182.

2 . Al-Baqarah/ 102.

3 . Al-An’am/ 107.

4 . Al-Baqarah/ 253.

5 . Al-An’am/ 112.

6 . An-Nisa/ 78.

7 . An-Nisa/ 79.

8 . Aal-i Imran/ 165.

9 . Ash-Shuraa/ 30.

so many!” Therefore, creating an impediment for Mahdi’s advent, since it is an obstacle to realization of justice, although it is through the strength and power and knowledge and existential permission of God, is not attributed to Him, but is attributed to people, since it has definitely originated from the will and optional action of them and is in contrary to the divine satisfaction and commandment.

Yes, non-creation of Mahdi, in case that he has not been created yet, is the act of God, since creation or not doing that, is not attributed to other than God; as He has said: ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾¹; “Be aware that creation and commandment is for Him”; but Mahdi’s creation is necessary for God, when there is no impediment on the side of people for his advent; due to the fact that the main purpose of God from his creation, is his advent and as long as an impediment exists on the side of people for his advent, his creation would not achieve God’s purpose and therefore, it can be said that non-creation of Mahdi, in case that he has not yet been created, although it is the act of God, but is the consequence of will and optional action of people, as if he has been created already, his non-advent is the outcome of optional will and action of people and God is not to be accused to its causality in either cases; as He has said: ﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُعَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾²; “That is due to the fact that God does not withdraw the blessing that He has once bestowed to a nation, until they change what is among themselves, and without a doubt God is the all hearing and all knowing” And also said: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ ۖ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾³; “Indeed God does not change anything among a nation, until they change what is among themselves!”

[Incumbency of appearing Mahdi on people]

Therefore, Mahdi’s creation by God, should it has not yet occurred and his advent in case that he has been created already, depends on authority and optional action of people; meaning that once they remove the impediment to his advent, it will be possible and it will not otherwise, and it is clear that removing the impediment to Mahdi’s

1 . Al-A’raf/ 54.

2 . Al-Anfal/ 53.

3 . Ar-Ra’d/ 11.

advent is possible for them; since everyone who is able to take an action, is also able to abandon it and they have been able to create an obstacle for impediment to Mahdi's advent, and therefore it is clear that removing the impediment to Mahdi's advent is obligatory for them; since their salvation from ruination, due to their existence, is obligatory for them, while without performing Islam completely and purely, it is not possible and performing Islam completely and purely, depends on Mahdi's advent and his advent, depends on non-existence of impediments to that and the impediment to that, is something which has been created by people and accordingly, they are capable of removing it and therefore, there is no argue on obligation of removing it for them and what we mean by impediment to Mahdi's advent, is whatever negates his domination over the earth, such as lack of adequate number of individuals, wealth and weaponry and the collective impediment is lack of sufficient amount of support from people which are the supply source of individuals, wealth and weaponry; considering the fact that army, wealth and weaponry are necessary for establishing his government, yet for providing his security; as it is witnessed by common sense and experience, domination of someone over the earth without sufficient support from people by supplying sufficient individuals, wealth and weaponry for him, is not possible and it is clear that Mahdi is not excepted from this sensible and well-experienced rule. Therefore, Mahdi's advent depends on sufficient support of people for him and the moment sufficient support of people for him, is realized, that moment will be moment of his advent and clearly, people's sufficient support for him, is a task which is within the scope of their authority and is regarded something common and easy and it is not extraordinary and impossible; as they have carried out this similar task for individuals other than Mahdi and they have brought others to ruling, through those means.

Therefore, it is not said that people's sufficient support for Mahdi, is not possible before his advent; since his advent in the meaning of his domination over the world, is the result of people's sufficient support for him and his advent in the meaning of people's access to him, requires at least sufficient security for him, while providing that, is not possible without supplying sufficient individuals, wealth and weaponry for him. Therefore, there is no remedy other than supporting

him before his advent and that is possible, although it may be difficult; since supporting someone, is not contingent on detailed access to him, rather is possible by a limited access to him as well, as the detailed access to God in the meaning of observing him and hearing his words, is not possible and does not ever exist and yet, supporting him is possible and even obligatory; as he has said: **يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ**¹ “O you who believe! Be the helpers of God, as Jesus son of Mary who told the disciples: who is my helper toward God? They said we are God’s helpers” And it is clear that the method of supporting God, is to supply sufficient individuals, wealth and weaponry for Him, so that His sovereignty on the earth will be realized; as He has said: **وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ**² “And fight in the way of God with your wealth and your souls” and has said: **مَنْ ذَا الَّذِي يَفْرِضُ اللَّهُ قَرْضًا حَسَنًا**³ “Who is the one that lends a goodly loan to God so that He would increase it for him and that there would be a valuable reward for him?!” and has said: **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ**⁴ “And provide against them all facilities and military ride that you can, in order to scare God’s enemy and your enemy with those” and this is the very method of supporting Mahdi; as a lot of people support those whom they have never seen and have never talked to, in this way, in order to pave the way for their ruling over the world; but the most important people who are ruling over the world now, are not known by people and they do not have access to them and most of those whom are known by people under the title of rulers and people have access to them, are not the main and real rulers and they obey the policies of some secret individuals who are out-of-reach of people; because today greatest amounts of individuals, wealth and weaponry belong to those whom are not known by people and they do not have access to them and they follow them while they are not aware of that themselves; such as the Satan and his peers who rule over the world, while God has said about them: **إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ**

1 . As-Saf/ 14.

2 . At-Tawbah/ 41.

3 . Al-Hadid/ 11.

4 . Al-Anfal/ 60.

﴿حَيْثُ لَا تَرَوْنَهُمْ﴾¹ “Indeed he and his peers see you from somewhere that you do not see them!” Therefore, the sovereign ruling over the world not only does not require the ruler to be known and accessible to people anymore, but also is not common and possible with that; since the world has become very large and insecure, in a way that every good and independent ruler who becomes known and accessible, will typically get wiped out! This means that the ruling of Mahdi over the world does not require him to be known and accessible and would be possible without that, but with sufficient number of individuals, wealth and weaponry.

Yes indeed, people’s access to him is essential for their awareness of Sunnah of the Prophet (PBUH) and subject matters of God’s commandments; since without their access to him, the possibility of their reference to him in a way that they could ask, does not exist; but probably even their access to him, for the purpose of realization of his ruling in a way that it will adjust conformity to God’s commandments and provision of justice takes place, is also essential; since the ruling over the world without being seen and being in direct connection with people, although it is possible, but is the manner of oppressors and is not appropriate for just people. Therefore, advent of Mahdi is essential, both in the meaning of his ruling and in the meaning of people’s access to him; except for the fact that people’s access to him, like his sovereignty still requires removal of its impediments by people; since access to him, in case of absence of necessary security measures for him, is contrary to wisdom and defeats God’s purpose of his creation, while lack of necessary security for him, is due to the hazards caused by people’s voluntary will and action and therefore, removing them is also regarded as their duty; since anyone who creates an obstacle for carrying out an essential action, is considered as responsible for that and removing that is undertaken by him and this is a very wise rule.

Yes indeed, fairly access of people to Mahdi, in case that they remove the impediments to it, is not possible without a guidance from him; since they are not aware of his existence or his place in case of existence and accordingly they can hardly find him by searching for him, even by relying on signatures that have been narrated for him.

1 . Al-A’raf/ 27.

Therefore, it is necessary for Mahdi, to provide people with possibility of access to himself once people have removed impediments, and that may be carried out by sending an ambassador or by writing a letter for them or by another means, depending on possibilities and occasions. Therefore, removing the impediments to have access to Mahdi, which is first of all, lack of necessary security measures for him is obligatory for people and whenever they fulfill that, it will be obligatory for Mahdi to facilitate people's access to himself and he, due to his purity from all uncleanness and due to his inseparability from the holy book of God, will indeed fulfill that and non-fulfillment of this matter by him until present, is reason of the fact that people have not yet removed impediments to access him and they have not provided the necessary security measures for him.

This happens while without a doubt, this is people who need Mahdi, not Mahdi who needs people; because Mahdi becomes informed of God's commandments and their subjects, without referring to people, but people do not become aware of God's commandments and their subjects, without referring to Mahdi and therefore, Mahdi's referring to people, is not obligatory, but people's referring to Mahdi is obligatory; considering that according to intellect, referring of a needful person to the person who fulfills his need, is obligatory, not referring of the person who is not needful to the person who needs him; as the hungry person goes after food and food does not go after the hungry; and the thirsty person goes after water, and water does not go after the thirsty person and the patient seeks the doctor, and the doctor does not seek the patient and the ignorant seeks the knowledgeable, and the knowledgeable does not seek the ignorant and this is the requisite of instinct and nature. Therefore, Mahdi's referring to people, before they have referred to him, is unnatural and contradicts the wisdom and therefore, is not expected to be done by wise people, although incompetents do expect that.

[Quality of how people appear Mahdi]

It is hereby understood in this way that people's belief about advent of Mahdi when they believe it to be undertaken by God and then render it subject to His primary will and act, is not correct; since as it was clarified, advent of Mahdi in the meaning of having access to him and his domination over the world, is among the tasks which depends on

sufficient support of people for him and it is clear that their sufficient support for him, will not be carried out by God's enforced will and act, but will be carried out by their optional will and action and God's will and action, although it is necessary for creation and manifestation of Mahdi, but depends on the people's primary will and action; as God has said: **﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾**¹, "Indeed God does not change anything among a nation, until they change what is among them themselves" with due regard to the fact that enforcing people to support Mahdi, although it is possible for God, but it is contrary to His method and procedure; as He has said: **﴿أَتُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ﴾**², "Shall we compel you to do that while you abominate that?!" and has said: **﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾**³, "There is no force in the religion, the rectitude has been indicated against false"; as He did not compel people to sufficiently support His prophet, although he was more deserving to that compared to Mahdi and said: **﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ ۖ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾**⁴, "And if your Lord wanted so, all those who are living on the earth would believe in, so do you force people to be believers?!"

But what we mean by sufficient support of people for Mahdi is their sufficient quest for, cooperation with and obedience to him; in the meaning that an adequate number of people quest for Mahdi and do not quest for anyone other than him; due to the fact that habitually, no one will take power without enjoying sufficient popularity among people and if one takes that one would not remain in that and questing for two rulers together at a time is not possible; since the world is in fact a single habitat and hence needs a single ruler and two rulers do not fit in one habitat and therefore, appealing for one, prevents from appealing for other. As after sufficient quest for Mahdi, sufficient support for him becomes obligatory for people; meaning that a sufficient number of them should provide necessary requirements to gain access to him and prepare grounds for his ruling and necessary requirements for access to him, is presence of a sufficient number of

1 . Ar-Ra'd/ 11.

2 . Hud/ 28.

3 . Al-Baqarah/ 256.

4 . Yunus/ 99.

trustworthy guards who are capable of securing his safety and freedom while people have access to him; whenever he feels secure regarding his freedom and safety, due to presence of such people, he will not have any excuse to not accept for people to access him, even though he is not yet able to establish a government and the necessary requisites for establishment of his government is existence of sufficient amount of individuals, wealth and weaponry for him which can be supplied by people; due to the fact that no government would be established without sufficient amount of individuals, wealth and weaponry and if established, would not last long and Mahdi's ruling is not an exception from this rule. As securing safety and freedom of other rulers and supplying individuals, wealth and weaponry for them, prevents from Mahdi's advent; because that causes reinforcement of his rivals and makes it more difficult and useless to secure his safety and freedom and supplying individuals, wealth and weaponry for him. As after providing sufficient support for him, their sufficient obedience to him and abandoning obedience to rulers other than him would become necessary; since his ruling, neither before establishment nor after establishment, would be possible without obedience to him and otherwise will not attain its purpose and obedience to someone other than him, means disobedience to him; since obeying two rulers leads to conflict and is not possible and accordingly obeying one of them, means disobeying the other.

This is while the majority of Muslims, quest for rulers other than Mahdi and protect, support and obey them instead of him and there is no sufficient number of people among them to protect, support and obey Mahdi and even if sufficient number of people are among them for this task, they are separated and are spread around the world and it is clear that each of them alone and separate from others is not able to protect Mahdi's safety and freedom and therefore, their union is essential for this purpose, while there is no one to unite them for this purpose and this is the reason for Mahdi's non-advent, even as limited as mere access to him. On this very basis, I have been traveling for a while around the world, seeking for competent people, in order to gather a sufficient number of them and to make them ready to protect, support and obey Mahdi, so that when God sees their gathering and readiness, makes it easy for them to access Mahdi and paves the

ground for his sovereignty, in order to be a preparation for his advent; regarding that if this matter is carried out today, he will definitely appear tomorrow, even access to him would be possible tonight; since God does not oppress anyone even for an hour; as God has said: **﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ﴾**¹ “So when their time comes, they do not delay for an hour and do not overtake” but yet, the more I have searched, the less I have found, to the extent that I have got tired and frustrated; because it seems that the world is empty of competent qualified people!

[Consequences of non-advent of Mahdi for people]

It is hereby understood that lack of people's access to Mahdi and the consequences resulting from that, is due to their failure and for this very reason, that is not an excuse for them for abandoning their duties that are doable at the time of access to Mahdi; because anyone who falls under compulsion, due to his action and causing by himself, is not excused merely due to being under compulsion; like a hungry person that have wasted a Halal food while he is aware of his need to that food and hence then he is forced to eat a Haram food and therefore, eating the Haram food, although He has no other choice, is regarded a sin for him anyway; as God has said: **﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾**² “So anyone who is under compulsion, has not committed a sin, should he did not neglect or indulge” meaning that whenever he is under compulsion, due to his own neglect or indulgence, he is a sinner; or like a thief who has entered a usurped land, and then he has to perform the prayers on that land with his authority, while his occupation of that land is not permissible, even for performing the prayers and therefore, his prayers would be void, even though he is under compulsion and he does it at the end of prayer time, and this is the meaning of God's word that has said: **﴿إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ﴾**³ “Indeed God does not correct the deed of corrupts!” Therefore, those who have prevented from ruling of Mahdi, due to their failure in sufficiently supporting him, are not permitted to establish another ruling, even though they do

1 . Al-A'raf/ 34.

2 . Al-Baqarah/ 173.

3 . Yunus/ 81.

not have another remedy, and if they establish another ruling, it would not have legitimacy. As their reliance upon absolute conjecture, even solitary narrations, although they have had no remedy prior to access to Mahdi, is not permissible and their beliefs and deeds based on that, is not admissible; as God has said: **﴿إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾**¹; “God will definitely accept only from the pious people” rather, their beliefs and deeds based on absolute conjecture and Wahid narrations, are wrong; as God has said: **﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَشْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾**²; “That is due to the fact that they followed something which made God angry and they did not like His satisfaction, therefore He rendered their deeds null” such as those about whom God has said: **﴿أُولَئِكَ الَّذِينَ حَبِطَت أَعْمَالُهُمْ فِي﴾** **﴿الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾**³; “They are those, whose deeds were ignored in this world and in Hereafter and they have no supporter” and has said: **﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾**⁴; “And we proceeded their deeds they had done and we transformed them to sporadic dust” and this seems like a heavy liability, commitment to which seems to be difficult, but it is easy for God; as He has said: **﴿أُولَئِكَ لَمْ يَؤْمِنُوا فَأَحْبَطَ اللَّهُ﴾** **﴿أَعْمَالَهُمْ﴾**⁵; “They did not believe in, therefore God destroyed their deeds and that was easy for God” with due regard to the fact that they have paved the ground for that with their own authority and their compulsive urge in the time of loss or absence of Mahdi, is due to their own action and cause and therefore, the wrongness of their beliefs and deeds, has no contradiction with God’s justice and grace, rather it is the concomitant of His justice and grace.

In fact, admitting and obeying the God’s Caliph on the earth, is the basis for correctness of the belief and deed and there is no doubt that the correctness of belief and deed, is a condition for their acceptability therefore, God rendered belief and deed of Satan null and unaccepted, when he avoided from prostration to Adam; since Adam was God’s Caliph on the earth and prostrating to him, meant admitting his superiority and accordingly accepting and obedience to him and Satan

1 . Al-Ma’idah/ 27.

2 . Mohammad 47:28.

3 . Aal-i Imran/ 22.

4 . Al-Furqan/ 23.

5 . Al-Ahzab/ 19.

considered himself, superior to him; as God has said: ﴿قَالَ أَنَا خَيْرٌ مِنْهُ﴾¹ “He said I am superior than him” and therefore, he did not bow in submission to admit him and to obey him and therefore, God rendered his belief and deed, null and considered him “infidel” in belief and “sinner” in deed; as He has said: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ﴾² “And when we told angels to prostrate to Adam, therefore they prostrated all, except Satan who refused to do that and acted arrogantly and he was among unbelievers” and said: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾³ “And when we told angels to prostrate to Adam, therefore they prostrated all, except Satan who was from Jinn, so he became sinful to his Lord’s commandment!” Therefore, it is clear that any person who refuses to admit and obey the divine Caliph on the earth, has taken an approach similar to Satan’s approach and is from Satan’s faction and his belief and deed will accordingly be ignored; as God has said: ﴿أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ﴾⁴ “They are Satan’s faction, be aware that Satan’s faction are indeed losers!”

[Method of recognizing Mahdi for people]

It is clear that after removing the impediments to advent of Mahdi and people’s access to him, his objective cognition with certitude for them is necessary and this cognition will be achieved by a sign from God; since Mahdi is God’s Caliph and accordingly for his cognition, there is no option other than referring to God and referring to God, is possible by referring to someone on the earth whose correctness of narration from God, is certain and he is either someone whose correctness of narration from God has become certain by a sign that he himself has brought from God, or someone that such a person has introduced him based on correctness of his narration from God. Therefore Caliph of God on the earth, will be recognized either by himself, when he brings a sign from God, or by the previous Caliph, when he is introduced by him. While at present, there is no known

1 . Saad/ 76.

2 . Al-Baqarah/ 34.

3 . Al-Kahf/ 50.

4 . Al-Mujadilah/ 19.

Caliph before Mahdi, who is able to introduce him in an objective way and narrations of the prophet and his household about him are general and they are not sufficient for his objective cognition and therefore, his objective cognition will be possible only by himself by a sign from God and a sign from God is any deed that God is mighty of doing that, and no one else is capable of doing that and therefore, from this aspect it proves that the one who brings that is appointed by God; such as transforming the rod to dragon and resurrecting a decayed dead and healing incurable illnesses and pulling an animal from inside a rock and boiling water among the fingers and predicting the future completely, none of which is possible except by permission of God and it is clear that revealing these signs from God is not restricted to the prophets; since the cause of that, is proving the appointment by God and this cause does exist in every person who is appointed by God, whether he is a prophet or not; as it occurred for Mary (PBUH), when God selected her and placed her as the best women of the world¹ and occurred for the companion of Solomon (PBUH), when God selected him and placed him in a scientific position from his holy book² and occurred for Saul (PBUH), when God selected him and placed him the ruler for people³, while the prophet-hood of none of them, is proved. This is due to the fact that God like all wise people, carries out every action for which there is a requirement and to which there is no impediment; since He is definitely mighty of doing everything and His mercy has encompassed everything and therefore, He does not hesitate to do everything to guide His servants and it is

1. ﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ﴾ [Aal-i Imran/ 42] “And when angels said O’ Mary! Indeed God has chosen you and purified you and selected you above all women of the world”

2. ﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ﴾ [An-Naml/ 40] “Someone for whom, there was a share of knowledge from the holy book said: I will bring it to you sooner than a blink! So when he saw that close to himself, he said that this is from the Lord’s grace, in order to examine me whether I am thankful or not.”

3. ﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ﴾ [Al-Baqarah/ 248] “And their prophet told them: The sign of his ruling is that he brings the coffin to you in which there is peace from your Lord and remainder of what is left in families of Moses and Aaron and angels carry it! Undoubtedly there is a sign in it for you if you are believers.”

clear that setting a sign for their guidance toward Mahdi, is essential; since without that, his cognition would be impossible or would be full of hardship for them and therefore, unlike the Jews, we must not regard His hands tied; as God has said: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾¹ “And the Jews said that God’s hands are tied! May their hands be tied and God’s curse be upon them for what they said! But His hands are wide open and He bestows as He wills!”

Therefore, setting a sign for Mahdi which makes his cognition possible after having access to him, may be done by God and it is not improbable. Yes, there are also some physical characteristics narrated for Mahdi, which are useful for his cognition when they surpass the Tawatur limit; to the extent that it is not unlikely that finding him by searching for him is possible by relying upon those; since in general, issuance of such narrations from the prophet and his household is certain, while vain and useless narrations would not be issued from them and therefore, we can be sure that generally such narrations are useful for recognizing Mahdi; due to the fact that if they have no benefit for recognizing him, their issuance from the prophet and his household would have been rendered vain and this is a necessity which is not committable. Especially due to the fact that paying attention to the characteristics and signs that have been promised by God for His promised Caliph in order to recognize them, is not a strange thing and has always been common among scholars; as God has said: ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾² “Those who obey the illiterate messenger and prophet whose descriptions they find in their scriptures, in the Torah and the Bible” due to the fact that in Torah and Bible, characteristics and signs of his highness have been written; yet God has considered these characteristics and signs promised for his highness sufficient for recognizing him and said: ﴿وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى﴾³ “And they said why He has not revealed a sign from his Lord for us?! Wasn’t the evidence that was mentioned in previous holy scriptures revealed for them?!”

1 . Al-Ma'idah/ 64.

2 . Al-A'raf / 157.

3 . Taha/ 133.

except that it seems like the promised characteristics and signs of his highness in previous scriptures, also included his miracles including the Quran; since it is unlikely that the mere physical characteristics and signs of his highness, would have been sufficient for recognizing him; as God has confirmed the inclusion of promised characteristics and signs of his highness to the Quran and has said: ﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾¹ “Say what is your view if it was from God and you become infidel to it?! While a witness from Israelites testified on its example, therefore he became a believer and you acted arrogantly! Without a doubt God does not guide the group of oppressors!” Considering that belief of a witness from the Israelites in the Quran, had been based on its similitude with promised characteristics and signs in previous Holy Scriptures. Therefore apparently, recognizing Mahdi, especially after removing the impediments to access to his highness, for someone who has a surrounded knowledge about his physical characteristics and signs, based on Mutawatir narrations and visits him in most probable locations of his presence in effect of looking for him, is possible; except that, this recognition would be primitive and uncertain and it will become final and certain when a sign appears for Mahdi from God.

It is certain that Mahdi is not Abu Bakr Baghdadi or Ayman Zawahiri, or Mohammad Umar or Ali Khamenei or their likes. Because even though they call themselves Caliph or commander or Guardian of affair of Muslims, they have neither conformity to characteristics and signs promised by God for Mahdi nor they present any sign from God; As they do not have such a claim about themselves either and therefore, protecting, supporting and obeying them is contrary to protecting, supporting and obeying Mahdi and this is considered from among impediments to advent of his highness and therefore it is hoped that those who are doing this stop it and return to Mahdi, should they sincerely seek to establish complete and pure Islam on the earth ever. Because if their leaders are good, Mahdi is better than their leaders for them and accordingly Mahdi deserves their protection, support and obedience more than their leaders and this is a fact in which there is no dispute.

1 . Al-Ahqaf/ 10.

Forth; Fundamentals of Islam

Originally Islam is, based on the cognition of God which is achieved by God Himself; since there is nothing more known than Him to be the mediator for his cognition, such as light that can be observed by itself and is the mediator for observing everything else; as God has said: ﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾¹; “God is the light of the heavens and the earth” on this credit that anything which is seen, is seen by the light and accordingly, observing it before observing the light is not possible and similarly, every existence, exists by God and therefore its existence is impossible before existence of God and with above description, cognition of God is the mediator in cognition of it and in this respect, is prior to its cognition, even though it is not given much attention because of intensity of its evidence.

[God's unity]

But cognition of God requires His unity in the meaning of acknowledging His oneness; since existence of all creatures in the world, is unit, although their essence which is the measure of their existence, is diverse and the unit is originated inevitably from a unique source; due to the fact that its emergence from several origins, is not possible and the unity of the origin, is proved in three dimensions.

[God's unity in creation]

The first dimension, is creation in the meaning of creating, providing sustenance and managing creatures; considering that their creation in the meaning of creating and determining their measures by two sources, requires contradiction, while there is no contradiction among them, rather harmony is observed; as God has said: ﴿مَا تَرَىٰ فِي خَلْقِ﴾²; “In God's creation, you do not see any contradiction” especially due to the fact that contradiction, requires corruption in the meaning of disorder in universe; as God has said: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ﴾³; “If there were gods other than God in them, they would have been corrupted” and has said: ﴿إِذَا لَدَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ﴾

1 . An-Nur/ 35.

2 . Al-Mulk/ 3.

3 . Al-Anbya/ 22.

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ﴾¹ “In that case definitely, every god would take what has created, and definitely some of them would have sought superiority over one another” while the universe has not been corrupted and is not in disorder and this is a decisive argument for absence of contradiction in it and accordingly unity of its creator; as God has said: ﴿خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تَوْفِكُونَ﴾² “That God is your Lord who is the creator of everything, there is no god but Him, therefore toward where are you turning away?!” and providing sustenance in the meaning of sustaining creatures in their existence, is in fact their updated creation at every single moment; as He has said: ﴿أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ﴾³ “Do we become weary of the primary creation?! Rather, they are always under the cover of a renewed creation” and it is clear that the diversity of the creator for a unit creation, is not possible; as He has said: ﴿أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ مَعَ اللَّهِ ۙ﴾⁴ “Or who begins creation and then keeps repeating it and who provides sustenance for you from the sky and the earth?! Is there any god other than God?! Say bring your proof if you are truthful!” And has said: ﴿إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّبِعُوا﴾⁵ “Indeed those whom you worship other than God, do not own any sustenance for you, therefore seek your sustenance from your God” and managing creatures in the meaning of their creation-wise guidance, is in fact gradual completion of their creation; as He has said: ﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ﴾⁶ “He manages the deed from the heaven to earth, then it will ascend toward Him on a day, that its measure will be thousand years from what you count” and therefore, the unity of the manager alongside the unity of the creator is proved; as He has said: ﴿قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ﴾⁷ “Said: our Lord is the one who bestowed everything with His creation and then guided that” and has said: ﴿وَالَّذِي قَدَّرَ فَهَدَىٰ﴾⁸ “And

1 . Al-Mu'minun/ 91.

2 . Ghafir/ 62.

3 . Qaf/ 15.

4 . An-Naml/ 64.

5 . Al-'Ankabut/ 17.

6 . As-Sajdah/ 5.

7 . Taha/ 50.

8 . Al-A'la/ 3.

the one who bestowed measures and then guided” and has said: **﴿إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ﴾**¹ “Except the one who have created me, then He is the one who guides me!” It is hereby understood that God is unique in creation, providing sustenance and management of creatures and any person who associates a partner for Him, in these three tasks, is not a Muslim, rather he is considered as polytheist.

Yes, those who consider themselves Muslims and yet regard some creation dominions for non-gods, for instance they demand solvency for their sustenance and appeal for healing disease and quest for killing their enemies, from some dead people, they do act like polytheists, but they are not regarded polytheists; since as it was clarified although their deed are similar to polytheists’ deed, their belief is in fact different from polytheists’ belief; regarding that their deed is apparently based on their belief in God’s unity in creation, providing sustenance and management over creatures and is originated from the assumption that there is no conflict between those two and it is clear that their belief will not be ignored due to their deed; as if they are asked who is the creator, sustenance provider and manager of creatures, they will answer God and they do not associate anyone to Him; except that the Salafists think that their belief and confession is not sufficient as a proof for their Islam; since among the polytheists of the time of the Prophet (PBUH), there were similar to them and because they called idols that wouldn’t be sufficient to count as a proof for their Islam; as God has said about them: **﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾**² “And if you ask them who has created the heavens and the earth, they would definitely answer God” And has said: **﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَأَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾**³ “Say who provides your sustenance from the sky and earth or who the owner of your hearing and seeing is and who takes out the live people from the dead and the dead people from the live, and who manages affairs? Then they would say God! Say, therefore won’t you act piety?!” But in fact this practical similarity is not sufficient for denying the Islam of Muslims who pray toward

1 . Az-Zukhruf/ 27.

2 . Luqman / 25.

3 . Yunus/ 31.

Mecca; since definitely the polytheists of the time of the Prophet (PBUH), have refused to acknowledge to “¹لا اله الا الله” as God has said about them: ²﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾: “Indeed when they were told: There is no God but God, they act arrogantly” and there is no doubt that their arrogant disobedience to confess this word, was due to their disbelief in the meaning of that, while its meaning is nothing but the unity of God in creation, providing sustenance and managing creatures and therefore, their belief and confession to God’s unity in these three fields is not proved, rather apparently they did not believe in, and they did not confess to the unity of God in these three fields and they only accepted the role of God as one of the gods or the greater god; as God has informed according to them and said: ³﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾: “Did He make the gods, a unique God?! Indeed this is a surprising thing!”

As they clearly associated their idols, as partners for God in creation, providing sustenance and managing creatures and they considered a role for each one beside God’s and for instance, they named one of them the god of rain and another one the god of war and another one, the god of love and for this very cause they considered them worthy of worship and prostrated to them like they prostrated to God. Regardless of the fact that their failure to prove Islam, was not only due to this belief of them; since in addition to this belief, they denied the prophets of God and what has been revealed to them; as God has said: ⁴﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ﴾: “And those who disbelieved, said that we neither believe in this Quran nor in what is before that” as they did not believe in the last day and they denied the resurrection day; as God has said: ⁵﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ﴾: “And they swore to God with their strongest oaths that God will never make alive anyone who dies” and has said: ⁶﴿وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾: “And they are disbelievers in the hereafter” This happens while unlike

1 . [Translator note: There is no God but God]

2 . As-Saffat/ 35.

3 . Saad/ 5.

4 . Saba/ 31.

5 . An-Nahl/ 38.

6 . Hud/ 19.

them, Muslims, although they practically call non-gods, they do not associate partners to God in His creation, providing sustenance and managing creatures in their belief, rather they consider the good and devil depending on His permission and they confess to “لا اله الا الله” and they admit to the prophets and what has been revealed to them and they believe in the last day and day of resurrection and therefore, comparing them with polytheists of the time of the Prophet (PBUH) is not fair and is not possible unless by a severe connivance and feign negligence. Although as it was clarified calling those entities other than God in their absence with any justification, is regarded abandon of prior and is not befitting Muslims; since the preferable prior at all times, is to call God who is more hearing, more merciful and more granting than anybody else; to the extent that with His existence, there is no need to call anybody else, even if he is a sacred creature.

[God's unity in legislation]

The second dimension, is legislation in the meaning of issuing verdicts for creatures; due to the fact that it is contingent on complete knowledge about all of them and their entire benefits and losses, so that necessary dos and don'ts for their prescriptive guidance to their perfection will be determined, while such a knowledge does not exist except for their creator; as God has said: **﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ۖ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾**¹ “He is the one who have created for you whatever is on the earth and then He processed the heaven and made it seven heavens and He is the one who knows everything” And has said: **﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾**² “Isn't the one who created, the knower?! While He is the all discerning and all informed” And therefore, it is clear that no one but Him is competent for making something permissible or prohibited for something else; since making something permissible or prohibited for another thing, is contingent on knowledge about both of them and their proportionality to each other which is not possible, except for the creator of those two; as He has said: **﴿قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ**

1 . Al-Baqarah/ 29.

2 . Al-Mulk/ 14.

﴿أَوَإِن لَّكُمْ عَلَى اللَّهِ تَفْتَرُونَ﴾¹ “Say have you seen the sustenance bestowed to you by God that you have made some of them prohibited and some permissible?! Say did God permit you, or you attributed lies to God?!” While God’s commandments are a function of His knowledge about the nature and measure of objects and their proportionality and relationship with each other and benefits and losses resulted by them and His fixed rules and variable observations and also the occult and metaphysical causes in the universe and it is clear that such a knowledge, is out of access for others. It is hereby understood that only God’s commandments are worthy of obedience and commands issued by others, are not capable to be followed; as God has said: ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾² “Or do they have partners who have legislated portions of their religion which God has not permitted?! Had their separation not been determined we would have settled it between them and indeed, there is a painful punishment for oppressors” Since others, due to their limited senses and perceptions, are not aware of everything in the world and accordingly they devise commandments while they do not have a dominant knowledge about requisites and impediments to that and therefore, correctness and usefulness of their commandments may not be achieved with certitude even for themselves, let alone for others and therefore, their commandments are originated from ignorance and accordingly is not subject to obedience for wise people, as God has said: ﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾³ “Do they seek for ignorance commandments?! While, who commands better than God for a group who believe with certitude?!”

It is hereby understood that God is unique in legislation, and anyone who associates a partner for Him on that, is not a Muslim, but is regarded a polytheist; as anyone who does not believe in necessity of performing the laws of God and is commitment to the laws legislated by others who ignores His laws, is regarded an infidel, theoretically and is an oppressor practically from a social aspect, and is a sinner from an individual aspect: as God has said: ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ

1 . Yunus/ 59.

2 . Ash-Shuraa/ 21.

3 . Al-Ma'idah/ 50.

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ﴾¹ “And anyone who does not sentence to what God has revealed, is indeed an oppressor” and has said: ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ﴾² “And those who do not sentence to what God has revealed, are indeed from the oppressors” and has said: ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ﴾³ “And those who do not sentence to what God has revealed, are indeed from the sinners!” This is while at present, in many of Islamic countries, most of God’s laws are abandoned and instead, the man-made laws similar to infidels laws, are enacted and conformed; as for instance, the murderer is not killed despite existing the collection of conditions for Qisas⁴ and the thief do not get their hands amputated, despite the collection of conditions for Hadd⁵ and adulterer are not stoned or flogged, despite collection of entire Hadd conditions and are instead, imprisoned. It is clear that this is an evident of going out of Islam, even though it be due to inappropriateness of God’s commandments to them due to their own failure; because they know that their laws are not issued by God and they are contrary to His laws and they believe in following that and are committed to that and therefore, there remains no other argue about their going out of Islam, even though under title of hypocrisy and accordingly it is obligatory for Muslims who live among them, to have them return to Islam, through promotion of good and prevention from evil, in case they are capable to do that and in case they are not capable of performing this task, they should migrate from among them if possible, and go to another country in which God’s laws are implemented and if they do not take either of these actions, despite their capability and possibility, then they will share their oppression and sin, even if they do not share their infidelity, due to a sincere disdain that they have for them in their heart; as God has said: ﴿وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنْهُمْ﴾⁶ “And any one of you who makes friendship with them, is undoubtedly from them” and has

1 . Al-Ma'idah/ 44.

2 . Al-Ma'idah/ 45.

3 . Al-Ma'idah/ 47.

4 . [Translator note: Retaliation]

5 . [Translator note: Prescribed punishments]

6 . Al-Ma'idah/ 51.

said: ﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾¹; “And any one of you who makes friendship with them is indeed from the oppressors”

[God's unity in sovereign ruling]

The third dimension, is reign in the meaning of conformity of commandments among creatures which will be possible through sovereignty over them and certainly no one except God deserves that; as He has said: ﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾²; “The sovereign ruling over heavens and earth and whatever exists in them belongs to God and He is mighty of doing everything” considering that it is only God who has the capacity of legislating commandments and accordingly only He is capable of complete conformity of His commandments; since complete conformity of His commandments is contingent on complete knowledge of them, while complete knowledge of them, is not possible except for Himself who has legislated them; due to the fact that no one like Him, is aware of His satisfaction and disinclination and accordingly no one recognizes His Halal and Haram; as He has said: ﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَٰذَا﴾³; “Or were you present when God advised you on that?!” And has said: ﴿قُلْ هَلَمْ شُهَدَاءُ كُمْ﴾⁴; “Say bring your witnesses who testify that God has prohibited that!” and has said: ﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا﴾⁵; “And for what your tongues describe falsely, do not say that this is Halal and that is Haram so that you attribute lie to God, undoubtedly those who attribute lies to God, will not be blessed!” As complete conformity of God's commandments, is contingent on complete knowledge of their subject matters, while the complete knowledge of their subject matters, is not possible except for Him, who has created them; considering that no one is aware of His creatures, as much as Himself and accordingly no one knows their measures and positions; as God has said: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي

1 . At-Tawbah/ 23.

2 . Al-Ma'idah/ 120.

3 . Al-An'am/ 144.

4 . Al-An'am/ 150.

5 . An-Nahl/ 116.

﴿إِنَّ اللَّهَ﴾¹ “And the occult keys are for Him that no one but Him is aware of that and He is aware of whatever is on the land and in the sea and no leaf falls from the trees, unless He is aware of it and no grain is in the darkness of earth and no wet and dry exists unless it is in the enlightening book” And has said: ﴿إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾² “Undoubtedly God knows and you do not know!”

Furthermore, it is clear that conforming God’s commandments to their subject matters, is not possible without His sovereign ruling over them; since most of His commandments are general for all of them and accordingly without His domination over them, does not have executive guarantee; while His sovereign ruling over them, would not be possible without their obedience to Him and this means the obligation of their obedience to Him; as their obedience to anyone other than Him, is not permissible; because their obedience is wise only to someone who is purified of all imperfections; due to the fact that obeying an imperfect being, leads to imperfection and it is clear that no one but God is purified of all imperfections; as He has said: ﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾³ “O’ people! You need God and He is indeed the needless and the praiseworthy”

In addition to the fact that sovereignty over people means the ownership of some of their authoritative wills and such an ownership returns to ownership over people themselves which is not proved except for their creator; as God has said: ﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾⁴ “Be aware that whatever is in heavens and earth, is owned by God” and has said: ﴿أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ﴾⁵ “Or who is the owner of hearing and eyes?!” and also has said: ﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾⁶ “God is your Lord, for whom the ruling is and those other than Him who you call, do not own anything, even a date’s seed husk!”

It is hereby understood that God is unique in sovereign ruling over

1 . Al-An’am/ 59.

2 . An-Nahl/ 74.

3 . Fatir/ 15.

4 . An-Nur/ 64.

5 . Yunus/ 31.

6 . Fatir/ 13.

people; as He has said: ﴿وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ﴾¹; “And there is no partner for Him in ruling” and accordingly there is no remedy for people, except to accept His sovereign ruling over themselves; since without ruling, their life will be disturbed and His ruling is the only wise and admissible ruling; as achieving to their perfection, is contingent on realization of justice and realizing justice is only possible by God’s ruling and God’s ruling like any other ruling will not be possible without people’s acceptance and therefore, accepting God’s ruling is obligatory for people and that will be performed by accepting the ruling of someone who rules, as the representative of God; since God like all other rulers, entrusts His ruling over people to anyone of them that He wills, in order to conform to His commandments among them as His representative; as He has said: ﴿وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ﴾²; “And God entrusts His ruling to whom He wills” and that person, will be regarded as His Caliph on the earth, on the credit that he is ruling on behalf of God; As He has said: ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾³; “Indeed I will always set a Caliph on the earth” as for instance, He entrusted David (PBUH) on His behalf and said: ﴿وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ﴾⁴; “And David killed Goliath and God entrusted him with ruling” and on this credit, He considered him as His Caliph on the earth and said: ﴿يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾⁵; “O’ David! We have set you a Caliph on the earth, therefore rule over people justly and do not follow passions that will misguide you from the way of God!” Therefore “Bay’ah”⁶ in the meaning of admitting the ruling, is only permissible to someone who has been appointed by God as Caliph like David (PBUH) and oath of allegiance to such a person, is regarded oath of allegiance to God; since God has commanded to pledge allegiance to him; as if He has regarded oath of allegiance to His prophet as pledging allegiance to Himself on this credit and has said: ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾⁷;

1 . Al-Isra/ 111.

2 . Al-Baqarah/ 247.

3 . Al-Baqarah/ 30.

4 . Al-Baqarah/ 251.

5 . Saad/ 26.

6 . [Translator note: Oath of allegiance.]

7 . Al-Fath/ 10.

“Indeed those who pledged allegiance to you, without a doubt pledged allegiance to God and God’s hand is above theirs” and it is clear that such a Caliphate at present time is not proved for anyone other than Mahdi; since knowledge to that, is only possible by Mutawatir narration of the Prophet (PBUH) and no Mutawatir narration of his highness has been received, except for Mahdi and therefore, there is no Caliph for God on the earth except him and accordingly all people are obliged to pledge allegiance to him; since God and His prophet have commanded to pledge allegiance to him and therefore, pledging allegiance to him is considered pledging allegiance to God and His prophet; as the oath of allegiance to someone other than him, even if he is a Muslim from Quraysh and is a righteous person, is not legitimate; since in the view of wise people, advocating a deed is interdicting the opposite to that deed and therefore, the command of God and His prophet’s to pledge allegiance to Mahdi, is to prohibit them from pledging allegiance to someone other than him and therefore, pledging allegiance to someone other than Mahdi, in the meaning of admitting the ruling of someone other than him, even though he is from the Hashemite and is a righteous person, is Haram; even it is regarded as resorting to sovereign ruling of Taughut which is a far deviation; as God has said: ﴿يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾¹ “They wish to resort to Taughut for ruling, while they are commanded to disbelieve in it and the Devil wishes to put them in a far deviation” Considering that every ruler who has not been appointed by God, even if he is Fatimid or Hussaini and all Muslims have consensus on him, is regarded ruling of Taughut and anyone who admits his ruling, has worshiped Taughut and has moved away from Islam as far as distance between heaven to earth and this is the necessity of religion and God’s tradition in the past, in which there is no room for dispute and discussion.

It is hereby understood that those Muslims who have chosen a Caliph or a commander or guardian of authority other than Mahdi and make effort to protect, support and follow them, instead of him, they only obey their own passions and conjectures and they have no evidence from God and their death on this path, is an ignorant death;

1 . An-Nisa/ 60.

such as those about whom God has said: **﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا؛ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾**¹ “Say shall we inform you of the worst of the losers in their deeds? Those whose efforts were in deviation in world life and they thought that they are doing good deeds!” Due to the fact that their access to Mahdi, is possible as soon as they will and take necessary actions for that and his sovereign ruling will be realized through their quest, support and obedience and therefore, they do not need to disregard him and appeal for others.

To conclude, God is unique in sovereign ruling over people and accordingly, He is the only one who is entitled to set a ruler on the earth and anyone other than Him who tries to set a ruler on the earth, is a polytheist, since he has considered himself, God’s partner in setting ruler; as anyone who does not accept the ruler who has been set by God on the earth, has refused to worship God and has gone out of his protective covenant; as He has said: **﴿وَمَنْ يَسْتَكْبِرْ عَنْ عِبَادَتِي وَسَتَكْبِرُ﴾**² “And anyone who refuses to worship Him and acts arrogantly, He will resurrect all of them toward Himself” and has said: **﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾**³ “Indeed those who refuse to worship Me, will enter the Hell, with humiliation” Therefore, anyone except Mahdi, who invites Muslims to pledge allegiance to him, is an Imam who invites toward the fire; as God has said: **﴿وَجَعَلْنَاهُمْ﴾**⁴ “And we have made them, Imams who invite toward the fire”, even he is a Taughut which is worshiped instead of God and takes his followers from light toward darkness; as God has said: **﴿وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾**⁵ “And those who disbelieved, their guardians are Taughut, they take them out from light toward darkness, they are the companions of the fire and will be inside it forever” But anyone except Mahdi, who beats Muslims with his weapon, in order to force them to pledge allegiance to him, has risen in armed revolt against God and His Caliph and has provoked corruption on the earth and punishment for those who rise

1 . Al-Kahf/ 103 & 104.

2 . An-Nisa/ 172.

3 . Ghafir/ 60.

4 . Al-Qasas/ 41.

5 . Al-Baqarah/ 257.

in armed revolt against God and His Caliph and provoke corruption on the earth, is in fact to be killed or to be hanged or to get their hands and legs cross amputated or to be driven from earth; as God has said:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾¹

“The punishment for those who rise in armed revolt against God and His prophet and provoke corruption on the earth, is in fact to be killed or to be hanged or to get their hands and legs cross amputated or to be driven from earth; that would be a humiliation for them in this world life and they will have a great punishment in Hereafter” And if ever I have capability on the earth, I will punish them for their deeds; since removing them from the path of Mahdi, is obligatory for every Muslim who is capable of doing that.

[Following God]

But unity of God in these three areas, necessitates worshipping Him, which is regarded as the aim of His creation, legislation and setting ruler; as He has said: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾²; “And I have not created Jinn and human being unless in order to worship Me” and worshipping Him means following Him; since the meaning of a servant who worships his master in the view of wise people is to follow his master and God is the master of everyone; as He has said: ﴿بَلَىٰ اللَّهُ ۖ﴾³ “But God is your master and He is the best supporter” and following God is to agree with His will and His will is manifested sometimes by His assertions which is able to be agreed by confirming it and sometimes is manifested in His edict which is able to be agreed by practicing it.

[Following God in His assertion]

But His informative assertion sometimes is about what has occurred:

[Prophet-hood]

For instance, we know His informative assertion about the prophet-hood of His prophets and the last one of them, prophet Mohammad

1 . Al-Ma'idah/ 33.

2 . Adh-Dhariyat/ 56.

3 . Aal-i Imran/ 150.

(PBUH) who are His mediators in legislation and accordingly, it is necessary to confirm it due to the certainty of His assertions and obligation of following Him; as He has said: ﴿فَآمِنُوا بِاللَّهِ وَرُسُلِهِ﴾¹; “Therefore believe in God and His prophets”

[Angels]

And for instance we know His informative assertion about existence of His angels that have wings to fly; as He has said: ﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مِّثْنَى وَثَلَاثَ وَرُبَاعَ﴾²; “Praise be upon God who is the creator of the heavens and earth that has set angels, the messengers with two-fold and three-fold and four-fold wings” and they do not surpass Him in speech and they only act according to His commandment; as He has said: ﴿لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ يَعْمَلُونَ﴾³; “They do not surpass Him in speech and act according to His commandment” and therefore, they are His mediators in creation in the meaning of creating, providing sustenance and managing; as He has said: ﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾⁴; “He said: I am just messenger of your Lord to grant you a pure son” and has said: ﴿فَالْمُقَسَّمَاتِ أَمْرًا﴾⁵; “So they are dividers of the work” and has said: ﴿فَالْمُدَبِّرَاتِ أَمْرًا﴾⁶; “So they are managers of the work” and accordingly it is necessary to confirm that because it is a requisite of certainty of His assertion and obligation of following Him; as He has said: ﴿كُلُّ أَمَنٍ بِاللَّهِ وَمَلَائِكَتِهِ﴾⁷; “Then all of them believed in God and His angels” and has said: ﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾⁸; “So any person who is the enemy of God and His angels and the prophets and Gabriel and Michael, God is the enemy of infidels!”

[Hereafter]

And sometimes, the assertion is about something which has not

1 . Aal-i Imran/ 179.

2 . Fatir/ 1.

3 . Al-Anbya/ 27.

4 . Maryam/ 19.

5 . Adh-Dhariyat/ 4.

6 . An-Nazi'at/ 5.

7 . Al-Baqarah/ 285.

8 . Al-Baqarah/ 98.

occurred and on this credit, is considered His promise; such as His assertion about resurrection day on which, the dead people take their heads out of the soil after the trumpet is blown and transformations take place in the heavens and earth and they will attend at His presence for the reckoning and they will be informed of all of their deeds, through the justice scales and witnesses of the truth and in case of prevalence of their good deeds they will be transferred into paradise and in case of prevalence of their bad deeds they will be transferred into hell and they will be punished for their deeds without any oppression from Him and it is clear that confirming it due to the certainty of His assertion and obligation of following Him, is necessary; as He has said: **«إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا»**¹ “Undoubtedly God’s promise is true and the time there is no doubt in it” especially due to the fact that God’s justice requires the benefactors to be rewarded by their benefaction and the evildoers be punished for their bad deeds, so that the benefaction will not be equal with the vice and those two will not have similar destinies, while this is not what often happens in the world and therefore, there is no remedy other than its occurrence after the world; as He has said: **«أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ** **كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ»**² “Or those who accumulated bad deeds, assumed that we will set them equal as those who have believed and have done good deeds, and their lives and deaths are similar?! It is such a bad verdict that they issue?!” And has said: **«أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ؟ مَا لَكُمْ كَيْفَ تَحْكُمُونَ»**³ “Therefore do we put Muslims like evildoers?! What is wrong with you and how do you judge?!” And has said: **«أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْفُجَّارِ؟»**⁴ “Or do we place those who have believed and have done good things, equal to corrupts?! Or do we make the pious people like the sinners?!” And also said: **«وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَذَكَّرُونَ»**⁵ “And the blind person is not equal to the seeing person and neither those who have become believers

1 . Al-Jathiyah/ 32.

2 . Al-Jathiyah/ 21.

3 . Al-Qalam/ 35&36.

4 . Saad/ 28.

5 . Ghafir/ 58.

and did good acts, are equal to the evildoers? The less take heed!" even annihilation of human being after death, regardless of how he lived a life in the world, will revoke His creation, while the vain will not be issued by God; as He has said: ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾¹ "So you have assumed that we have created you vainly and you will not return to us?!" Therefore, those who deny existence of Hereafter, cannot believe in existence of God; since existence of God necessitates the existence of Hereafter; as the deniers of existence of God, do not find any wise justification for their life and they have no fate but despair and vanity; as God has said: ﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكُونُونَ لَكُمْ آيَةً ۖ أَنَّهُمْ لَا يَرْجِعُونَ﴾² "And those who disbelieved in God's verses and signs and His visit, they disappointed from My grace and there will be a painful punishment for them" since in their opinion, if they are good, they will die like the bad people and if they are bad, they will die like the good ones and they will not necessarily benefit from their goodness nor get harmed from their badness due to the fact that many of the good people, died without any reward and many of the evils, died without any punishment in this world and the pain of the former did not lead to any comfort and the comfort of the latter did not lead to any pain and based on this, the preference of the pain for the goodness to the comfort for the evil, although all the wise people have consensus on that, would be insolence.

[Following God in His edict]

But His edict means His commandments and prohibition which originates from His satisfaction and disinclination, since due to His perfection, He is satisfied with good deeds and abominates bad deeds and this happens while He does not need anything, in order to become glad of achieving it or gets sad of losing it, but His servants due to their incidence of creation, need to survive and have no remedy other than perfection, and their survival and their perfection, depends on doing good deeds and abandoning bad deeds and He wants their perfection, due to His own perfection; because perfectionism is considered to be part of perfection. Therefore, His satisfaction of good deeds and

1 . Al-Mu'minun/ 115.

2 . Al-'Ankabut/ 23.

His abomination to evil deeds, did not originate from His need, but originated from His perfection; as for instance He has said: **﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾**¹ “If you disbelieve, undoubtedly God does not need you, while He is not satisfied with blasphemy for His servants and if you are thankful, He will be satisfied with that for you” and therefore, it is clear that He has commanded to all good deeds and prohibited from all bad deeds; as He has said: **﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ﴾**² “Indeed God commands to justice and beneficence and taking care of the relatives and prohibits from bad and obscene deeds and oppression” and accordingly He has not commanded to any bad deed or prohibited from any good deed; as He has said: **﴿قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾**³ “Say indeed God does not command to do evil deed” and has said for instance: **﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ﴾**⁴ “God does not prohibit you to do good and to be just toward those who have not fought you about religion and have not driven you out of your homes” And therefore, accepting His commands and prohibitions, although its reason may be covered for some people, is obligatory for everyone and accordingly practicing based on that is obedience to God and it is considered as worshiping Him which provides the need of children of Adam and guarantees their felicity.

[Prayer]

Like His commandment to prayer which is a special and fixed obligatory duty for Muslims; as He has said: **﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ﴾**⁵ “Indeed, the prayer is a specified obligatory duty for believers” and is performed five times a day; at the beginning of the daylight and at the end of it which is the morning and afternoon prayer and at the beginning of night which is the sunset prayer; as He has said: **﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَا مِّنَ اللَّيْلِ﴾**⁶ “And perform the prayer at two

1 . Az-Zumar/ 7.

2 . An-Nahl/ 90.

3 . Al-A'raf/ 28.

4 . Al-Mumtahanah/ 8.

5 . An-Nisa/ 103

6 . Hud/ 114

ends of the daylight and at the beginning of the night” and also at the midday which is the noon prayer and before the midnight which is the night prayer; as God has said: **﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾**¹; **“Perform the prayer for decline of the sun until the climax of the darkness of night and performing the dawn; since calling at the dawn is remarkable”** and therefore, keeping them at their times, is obligatory; as He has said: **﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ﴾**²; **“Keep the prayers and the middle prayer and rise to worship God”** and keeping them means to continue practicing them and means to have humbleness in them; as God has said: **﴿الَّذِينَ هُمْ﴾**³; **“Those who have perseverance with their prayers”** and has said: **﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾**⁴; **“Those who are humble in their prayers”** as it means avoiding from being spiritless, duplicity, negligence and Sahw in them; as God has said: **﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ﴾**⁵; **“Indeed the hypocrites act deceitfully to God, while He deceives them and when they rise for performing the prayer, they rise spiritless, they show off to people and do not remember God but very little”** And has said: **﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾**⁶; **“Those who have Sahw in their prayer”** and that is principally, based on bowing and prostration; as God has commanded to those two and has said: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا﴾**⁷; **“O you who believe! Bow and prostrate and worship your Lord”** Although reading the Quran during it is also obligatory, to the possible amount; as God has commanded to that and has said: **﴿فَاقرءوا﴾**⁸; **“Therefore, read whatever amount of it, which is possible and perform the prayer”** and it is obligatory that the prayer be performed in congregation if possible; as God has commanded to that and has said: **﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾**⁹; **“And bow with the all other**

1 . Al-Isra/ 78

2 . Al-Baqarah/ 238

3 . Al-Ma'arj/ 23

4 . Al-Mu'minun/ 2

5 . An-Nisa/ 142

6 . Al-Ma'un/ 5

7 . Al-Hajj/ 77.

8 . Al-Muzzammil/ 20.

9 . Al-Baqarah/ 43.

bowers” and it is not permissible to approach it when one is drunk or in a state of ritual impurity; as God has prohibited that and has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾¹ “O you who believe! Do not approach the prayer while you are drunk, in order to know what you are saying and while you are in the state of major ritual impurity, unless you are passing by until you do body ablution” and performing the ritual ablution before performing it is obligatory and it consists of washing the face and hands up to the elbow and ritual wiping of the head and feet up to the two protuberances; as God has commanded to that and has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾² “O you who believe! When you rise for performing the prayer, wash your faces and hands up to the elbows and wipe on your heads and feet up to the two protuberances” Although most of Muslims, due to a few conjectural narrations, consider it obligatory to wash the feet, like washing the face and hands, but apparently contradiction of this act with the Quran is not covered; since the Quran in appearance, whether “أَرْجُلَكُمْ”³ is pronounced with vowel “e” or is read with vowel “a” clearly implies wiping the feet, except that if “أَرْجُلَكُمْ” is read with vowel “a” refers to “وَامْسَحُوا”⁴ and indicates the entire feet up to the two protuberances and if it is read with vowel “e” does not refer to “بِرُءُوسِكُمْ”⁵ and indicates to wiping of some part of the feet up to the two protuberances and in neither case refers to “فَاغْسِلُوا”⁶; since its referring to that in either case, is contrary to the appearance and eloquence and is not permissible, unless in case of necessity; while there is no necessity for that, except conformity of the Quran to the famous sect and it is clear that adjustment of the Quran to the famous sect, is a an arbitration whereas that is not correct, and it is only correct to adjust the famous sect to the Quran; As many of the companions and their successors have insisted on

1 . An-Nisa/ 43.

2 . Al-Ma'idah/ 6.

3 . [Translator note: The feet]

4 . [Translator note: You wipe.]

5 . [Translator note: To your heads]

6 . [Translator note: So you wash.]

this fact¹ and the household of the Prophet (PBUH), considering their purity from all uncleanness and their inseparability from the Quran, have had consensus on that² and some of the just and prudent scholars have confessed to that³, although washing the feet for the purpose of hygiene cleaning although connecting to wiping them in the ablution⁴, has no problem and is Mustahab and purpose of the Prophet (PBUH) by doing that sometimes, in case the narration is correctly coming from his highness, was this very thing whereas wrongfully have been attributed to inclusion and obligation; considering that disagreement of his highness with the appearance of the Quran is impossible.

Anyway, the quality of prayer and preliminaries of it, is in the way

1 . For instance see: Abd Ar-Razzaq, Al-Musannaf, vol. 1, page 18 & 19; Ibn Abi Shaybah, Al-Musannaf, vol. 1, page 30; Shafi'i, Ahkam Al-Quran, vol. 1, page 50; Tabari, Jami' Al-Bayan, vol. 6, page 175 & 176; Nahas, Ma'ani Al-Quran, vol. 2, page 273; Ibn Shahin, Nasikh Al-Hadith wa Mansukha, page 219; Tabarani, Musnad Ash-Shamin, vol. 4, page 25; Sunan Al-Daraqutni, vol. 1, page 10; Qurtabi, Al-Jami' li Ahkam Al-Quran, vol. 6, page 92.

2 . The most correct statement from Ali and the Wahid statement from Abu Ja'far Baqir and his son, Ja'far ibn Mohammad Sadiq and others from household of the prophet, is incumbency of wiping; as similar statement has been narrated from others from the Hashemite family such as Ibn Abbas, while the Ommayad's statement and those like Hajaj Ibn Yusuf Saqafi, is the incumbency of washing. For information on this, see: Ibn Abi Shaybah, Al-Musannaf, vol. 1, pages 30 & 208; Musnad Ahmad, vol. 1, page 95, 114, 116 & 124; Tabari, Jami' Al-Bayan, vol. 6, page 175; Nasa'i, Al-Sunan Al-Kubra, vol. 1 page 90; Nahas, Ma'ani Al-Quran, vol. 2, page 273; Musnad Abi Ya'ala, vol. 1, page 278; Ibn Kathir, Tafsir Al-Quran Al-'Azim, vol. 2, page 27.

3 . As for instance, Fakhr Al-Din Al-Razi has stated in Al-Tafsir Al-Kabir (vol. 11, page 161): "حجة من قال بوجوب المسح مبنى على القراءتين المشهورتين في قوله: "وارجلكم" فقرأ ابن كثير و حمزة و ابو عمرو و عاصم في رواية ابى بكر عنه بالجر، وقرأ نافع و ابن عامر و عاصم في رواية حفص عنه بالنصب، فنقول: اما القراءة بالجر فهي تقتضى كون الارجل معطوفة على الرؤوس، فكما وجب المسح في الرأس فكذلك في الارجل. فان قيل: لم لا يجوز ان يقال: هذا كسر على الجوار كما في قوله: "جحر ضب خرب" و قوله: "كبير اناس في بجاد مزمل"، قلنا: هذا باطل من وجوه: الاول: ان الكسر انما يصار اليه حيث يحصل الامن من الالتباس كما في قوله: "جحر ضب خرب"، فان من المعلوم بالضرورة ان الخرب لا يكون نعتاً للضب بل للجر، و في هذه الآية الامن من الالتباس غير حاصل. و ثانياً: ان الكسر للجوار انما يكون بدون حرف العطف، و اما مع حرف العطف فلم تتكلم به العرب، و اما القراءة بالنصب فقالوا ايضا: "انها توجب المسح، و ذلك لان قوله "وامسحوا برؤوسكم" فؤوسكم في النصب و لكنها مجرورة بالياء، و فاذا عطفت الارجل على الرؤوس جاز في الارجل النصب عطفاً على محل الرؤوس و الجر عطفاً على الظاهر، و هذا مذهب مشهور للنحاة. اذا ثبت هذا فنقول: ظهر انه يجوز ان يكون عامل النصب في قوله: "وارجلكم" و هو قوله: "وامسحوا" و يجوز ان يكون هو قوله: "فاغسلوا" لكن العاملان اذا اجتماعا على معمول واحد كان اعمال الاقرب اولي، فوجب ان يكون عامل النصب في قوله: "وارجلكم" هو قوله: "وامسحوا" فثبت ان قراءة "وارجلكم" نصب اللام توجب المسح ايضا"، فهذا وجه الاستدلال بهذه الآية على وجوب المسح، ثم قالوا: و لا يجوز دفع ذلك بالاخبار لانه باسرها من باب الآحاد، و نسخ القرآن بخير الواحد لا يجوز."

4 . [Translator note: Minor ritual ablution before prayers which consists of washing hands and face and wiping specific sections of head and feet.]

that Mahdi performs; since he is the mediator in conformity of God's commandments and the most acquainted person with the Sunnah of His prophet and whenever he appears among Muslims, he will perform the prayer for them in a way which has been legislated; as God has said about people similar to him: ﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ﴾;¹ "Those who will perform prayer, if we enable them with capabilities on the earth" and has said while addressing His prophet as His Caliph on the earth: ﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ﴾;² "Therefore whenever you are among them, so you will perform prayer for them"

[Zakat]³

Like God's commandment to pay Zakat which is of the same rank as His commandment to perform prayer; as He has emphasized frequently and said: ﴿وَأَقِمْ الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾;⁴ "And perform prayer and pay Zakat" and therefore, it is obligatory for Muslims, like performing prayer; as if collecting it from them, is obligatory for God's Caliph; as He has said while addressing him: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ﴾;⁵ "Collect Zakat from their properties in order to purify them through that and pray for them" and that is an amount of wealth that he determines as the mediator in conformity of God's commandments; as according to Mutawatir narrations, the Prophet (PBUH) determined some amount of wheat, barley, dates, raisins, gold, silver, camel, cow and sheep, based on the quorum of each and other types of wealth was remitted from Zakat and he did that as the Caliph of God on the earth and the ruler of Muslims and therefore, it is permissible for God's Caliph on the earth and ruler of Muslims after him to replace other types of wealth subject to Zakat, or to increase them as expedient to his time and location; since God has commanded to receive Zakat from Muslims' wealth and Muslims' wealth at the time and location of the Prophet (PBUH), were often these nine things; Due to the fact that they were either farmers like citizens of Medina and owned wheat, barley, dates and raisins and/or they were businessmen like citizens

1 . Al-Hajj/ 41.

2 . An-Nisa/ 102.

3 . [Translator note: Alms-Religious Tax]

4 . Al-Baqarah/ 43.

5 . At-Tawbah/ 103.

of Mecca and owned gold and silver and/or they were ranchers and owned camels, cows and sheep and therefore, the prophet determined these nine things for Zakat which was appropriate with people who lived at the time and location of his highness and it was in line with collecting Zakat from their common wealth in accordance with God's commandment and accordingly it is permissible for Caliphs of his highness on behalf of God, to determine other things appropriate with people who live at their own time and location and in line with collecting Sadaqah from their common wealth in accordance with God's commandment and this is not considered to be in contrary to the Sunnah of the Prophet (PBUH), rather vice-versa, it is in complete agreement with the Sunnah of his highness; especially with regard to the fact that God's purpose for commanding payment of the Zakat had been to prevent concentration of wealth among rich people and hence to stop increase of gap between different classes of Muslims; as He has said: ﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾¹, "So that there will be no cycle of wealth among your wealthy rich people", while the wheat, barley, dates and raisins, camels, cows and sheep, although they were regarded as wealth, at the time and location of the Prophet (PBUH) and was often possessed by the rich people, it is not considered much wealth at present time and they are often possessed by the needful people and instead of them, new wealth have appeared which have been concentrated among the rich people and has therefore increased the gap between Muslims' classes and it is clear that in this way, restriction of Zakat to wheat, barley, dates and raisins, camels, cows and sheep may not achieve God's purpose from commandment to payment of Zakat, even it probably defeats the purpose. Although the meaning of gold and silver at the time and location of the Prophet (PBUH) was the same as Dinar and Dirham at present which was regarded as Muslims' currency and therefore, if at that time gold and silver was payable for Zakat it means that the currency was payable for Zakat which is a fixed criteria for measuring the wealth, but many of Muslim jurists have not comprehended such a verdict and have not given a religious verdict on currency to be payable for Zakat, rather they have regarded gold coin and silver coin to be subject to

1 . Al-Hashr/ 7.

that, while at present time and location, the gold coin and silver coin is not often the currency and paper money and credit money have been spread out instead that are not considered to be included for Zakat and this is contrary to God's purpose of legislating Zakat, and therefore this negligence has led to concentration of wealth among the rich people and has led to an increase in the gap among Muslims' classes. It is hereby understood, the type of wealth which is subject to Zakat is not fixed and unchangeable, but it is the wealth that Imam of Muslims determines based on his appointment by God, appropriate to the time and location of Muslims and accordingly he is allowed to determine for people of all regions in proportion to plantations and animals and money which is deemed as common wealth in that region, so that the purpose of legislation of Zakat will be achieved in the best way possible and the wealth will not be a cycle among rich people.

What is certain though, is that anything which is subject to Zakat is payable to eight groups of Muslims, as God has said: ﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۚ وَالصَّدَقَاتُ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخِفُّونَ؛ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ ۚ ۝۲ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ۝۱﴾ “The fact indeed is, the Zakat are payable to the poor and the needy and their collectors and the propitiated and for the slaves and debtors and in the way of God and people who have lost their way, as an obligatory duty from God and God is all knowing and all wise” and will be divided among them based on discretion of God's Caliph on the earth, although some of them do not receive any portion of that after division; as God has said: ﴿ وَمِنْهُمْ مَّنْ يَلْجِزُكَ فِي الصَّدَقَاتِ ۚ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخِفُّونَ؛ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ ۚ ۝۲ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ۝۱﴾ “And among them, there are those who blame you about Zakat therefore if they are given from that, they will be happy and if they are not given from that, they will be angry, while if they were happy with what God and His prophet bestowed them and they have said that God is sufficient for us, God and His prophet will soon bestow us from their grace, we are willing to God”; Provided that they are not from the Hashemite; since according to Mutawatir narrations, Zakat is prohibited for the Hashemite and this is a respect for them by God due to specifying them

1 . At-Tawbah/ 60.

2 . At-Tawbah/ 58 & 59.

to His grace and instead, Khums¹ of any unexpected profit belongs to them; as God has said: ﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ﴾²; “Be informed that from the profit you will find unexpected, one fifth is undoubtedly for God and His prophet and His relatives and the orphans and the poor and those who have lost their way, if you have believed in God and what we have revealed to our servant on the day that the two groups encountered” and it is clear that God’s share will reach to His prophet; due to the fact that it is not possible for God’s share to reach Him without mediation of His prophet and His prophet’s share will reach to his heirs, after him which will be one half of the one fifth, together with their own share as the relatives of his highness and the owner of them at present is Mahdi; since He is the closest person to the prophet at present and another half will be the share of the orphans and the poor people and the wayfarers from the Hashemite family; considering that they have no share from Zakat and therefore, they need a share from the Khums³ and this is a right which is not being paid to them since the end of the Ummar ibn Khatlab’s ruling until today⁴; because since then, the opponents of the Hashemite have had domination over that power and they have found it in conflict with their political expediency; regarding the fact that it has been a supplier for Hashemites economic needs and one of the factors for increase of their power and therefore by depriving them from that right, they have taken this efficient measure for preventing the realization of their ruling; as if today the one-fifth of the valuable wealth of Muslims reaches to Mahdi, one pillar of the four columns of his sovereign ruling will be formed and forming the other three pillars

1 . [Translator note: One fifth]

2 . Al-Anfal/ 41.

3 . See: Tabari, Jami’ Al-Bayan, vol. 10, pages 7 & 11; Bayhaqi, Al-Sunan Al-Kubra, vol. 6, page 293; Tahawi, Sharhu Ma’ani Al-Athar, page 276; Jassas, Ahkam Al-Quran, vol. 3, page 79; Tha’labi, Al-Kashf wa Al-Bayan, vol. 4, page 358.

4 . See: Shafi’i, Al-Musnad, page 325; Ibn Abi Shaybah, Al-Musannaf, vol. 7, page 699; Musnad Ahmad, vol. 1, page 248; Sunan Al-Darimi, vol. 2, page 225; Sahih Muslim, vol. 5, page 195; Sunan Abi Dawud, vol. 2, page 27; Ibn Shabbah, Tarikh Al-Madinah, vol. 2, page 646; Bayhaqi, Al-Sunan Al-Kubra, vol. 6, page 344; Ibid, Ma’rifah Al-Sunan wa Al-Athar, vol. 5, page 152; Ibn Hajar, Fath Al-bari, vol. 6, page 175.

which is sufficient quest, individuals and weaponry will be facilitated.

[Fasting]

Like God's command to fast on certain days which is obligatory for all Muslims, as He has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾¹; "O you who believe! Fasting has become obligatory for you as it was obligatory for those who lived before you, may you become pious; that shall be on few counted days" and those are the days of the month of Ramadan; as He has said: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَن شَهِدَ ۖ﴾²; "The month of Ramadan in which the Quran was revealed as a guide for people and the clarities from guidance and understanding, therefore any one of you who meet that, must fast" And days of that naturally start with certainty of its crescent observation or a Mutawatir narration to it; as God has said: ﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ ۖ﴾³; "They ask you about the crescents (new moon), say that is a timing for people and the Hajj pilgrimage" Therefore anyone who is certain about the crescent of that month, must fast until the certainty of the Shawwal month new moon crescent; unless someone who has no forbearance due to illness or is a traveler, and he can instead, fast later in other months; as God has said ﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾⁴; "And anyone who was ill or a traveler, therefore in the same number in some other days" and if despite his ability he does not fast in the other months until the next Ramadan month, it is his responsibility to compensate for that by giving meal of a poor person, for each day, as God has said: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾⁵; "And any person who was ill or on a trip, so he should fast in the same number of days in later days and for people who have the power, the ransom is the meal of a poor person" although there is no obligation for fasting and hence no ransom, on an individual who has no power to fast, due to his young age or old

1 . Al-Baqarah/ 183 & 184.

2 . Al-Baqarah/ 185.

3 . Al-Baqarah/ 189.

4 . Al-Baqarah/ 185.

5 . Al-Baqarah/ 184.

age; as God has said: ﴿لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾¹; “God does not obligate any person, except to the extent that he is capable of” and the fasting means avoiding from having intercourse and eating and drinking after the dawn until the sunset; as God has said: ﴿فَالآنَ بَاشِرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ² وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ³ ثُمَّ أَتِمُوا الصَّيَامَ

لَكُمْ⁴﴾ “Therefore now you have intercourse with women and seek, eat and drink whatever God has written for you until when the dawn line becomes clear from the dark line, then complete your fast until the night”

[Hajj]⁵

Like God’s command to Hajj which consists of certain actions in Mecca in certain months; as He has said: ﴿الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ﴾⁶; “Hajj is in certain months” and is obligatory at least once for whoever finds his way to its performance; as He has said: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ﴾⁷; “And for God’s sake it is obligatory for people to do Hajj of house for every person who finds a way to it” as it is obligatory for God’s Caliph on the earth, to prepare Mecca for Hajjis⁸ by repairing and purifying it and also inviting people to Hajj; as God has said: ﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ؛ وَأَذِّنْ

بِأَوَانٍ لِّلنَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾⁹ “And when we have prepared the place of the house for Ibrahim that do not associate anything as my partner and purify my house for the circumambulators and standers and bowers and those who prostrate and call people to Hajj to come to you on foot and by riding on every lean beast from every far distance” and this means that management of God’s house and attention to the affairs relevant to it, is in principle for Ibrahim (PBUH) and therefore it is inherited by his children on his behalf; as after Ibrahim (PBUH) was inherited by Ismail (PBUH) and God has said about him: ﴿وَعَهْدًا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهَّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ

1 . Al-Baqarah/ 286.

2 . Al-Baqarah/ 187.

3 . [Translator note: Pilgrimage to Mecca]

4 . Al-Baqarah/ 197.

5 . Aal-i Imran/ 97.

6 . [Translator note: Pilgrims]

7 . Al-Hajj/ 26 & 27.

﴿السُّجُودِ﴾¹ “And we have promised Ibrahim and Ismail to purify my house for the circumambulators and those who seclude and bowers and those who prostrate” And accordingly it is inherited on behalf of Ismail (PBUH) by his children, provided that they are pious people; since non-pious people may not be administrator of God’s house; as He has said: ﴿وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ﴾² “And why won’t God punish them?! While they forbid the Masjid al-Haram, while they are not its administrators; the administrators of it are only the pious people, but most of them do not know” As polytheists have no right to take care of the affairs of God’s Mosques; as He has said: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا﴾³ “There is no right for polytheists to build the Mosques of God while they testify their own blasphemy” rather the guardianship of God’s house is only for His Caliph on the earth, who is from Ibrahim and Ismail’s children and is purified of all uncleanness and is inseparable from the Quran and therefore, he is the person whose piety is the certain from among the pious people and at present time, he is Mahdi; as God has said: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ﴾⁴ “The Mosques of God will be built only by a person who believes in God and the last day and performs prayer and pays Zakat and do not have fear from anyone other than God, therefore probably they shall be from the guided people” And it is clear that Mahdi, as it is evident from his name⁵, is from the guided people. This occurs while at present, the administration of God’s house is not undertaken by him, but is undertaken by those who are contaminated with polytheism in their beliefs and with sin in their deeds; since they do not admit God’s unity in sovereign ruling and resort to resemblance about His attributes and make friendship with infidels and they are hostile toward Muslims and cause sedition and corruption on the earth and therefore, it seems that the key holder of God’s house is Satan; while God has said, while mentioning this house: ﴿وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدْفَهُ مِنْ عَذَابٍ﴾

1 . Al-Baqarah/ 125.

2 . Al-Anfal/ 34.

3 . At-Tawbah/ 17.

4 . At-Tawbah/ 18.

5 . [Translator note: Which means “guided”]

﴿أَلَيْمٌ﴾¹ “And anyone who intends to proceed to any oppression, we will have him taste the painful punishment!” It is hereby understood that the occupations of the Saudi family in Ka’aba² treasures and incomes of Hajj is illegitimate and aggressive and accordingly Muslims’ contribution in that, is contribution to sin and aggression which is not permissible; as God has said: ﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾³ “Do not contribute in sin and aggression” especially due to the fact that they spend God’s wealth against Him and apply it in the way of reinforcing the blasphemy forefront and equipping the army of misguidance and division among Muslims; rather in this way, dismissing them from administration of the Shrine and entrusting it to Mahdi is obligatory; as deporting them from Mecca, even from the Arabian peninsula, due to the obligation of deporting the polytheists from it, is obligatory; as God has said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ﴾⁴ “O you who believe! There is no doubt that the polytheists are filthy, therefore since the end of this year on, they should not get close to the sacred Mosque” Especially due to the fact that, according to Mutawatir narrations, Mecca is the haven for Mahdi before his advent⁵ and therefore, domination of the oppressors over it, is regarded a serious hazard for him and accordingly it is obligatory for all Muslims to remove domination of oppressors on this city, as soon as possible, in order to provide the security and possibility for Mahdi’s advent in it. Although fighting in this city, is not permissible, because it is prohibited by God; as He has said: ﴿وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ﴾⁶ “And do not fight with them at the sacred Mosque until when they fight with you in it” and therefore, there is no other way but disconnecting their

1 . Al-Hajj/ 25.

2 . [Translator note: House of God]

3 . Al-Ma’idah/ 2.

4 . At-Tawbah/ 28.

5 . See: Abd-Razzaq, Al-Musannaf, vol. 11, page 371; Musnad Ibn Ja’ad, page 393; Ibn Abi Shaybah, Al-Musannaf, vol. 8, page 308; Musnad Ahmad, vol. 6, pages 105, 259, 287, 289, 290, 316 & 318; Musnad Ibn Rahawaih, vol. 4, page 121; Sahih Al-Bukhari, vol. 2, page 159; Sahih Muslim, vol. 8, pages 166, 167, 168; Sunan Ibn Majah, vol. 2, page 1350; Sunan Abi Dawud, vol. 2, pages 310 & 311; Sunan Al-Tirmidhi, vol. 3, page 317; Sunan Al-Nasa’i, vol. 5, pages 206 & 207; Sahih Ibn Hibban, vol. 15, page 157; Hakim Nishapuri, Al-Mustadrak, vol. 4, pages 429, 431 & 520.

6 . Al-Baqarah/ 191.

access to this city from outside and disconnection of Muslims with them in economic, political and cultural fields will probably provide preparations for that; as suspending Hajj due to its contribution to their sin and aggression at the time of their dominance over Mecca, considering that it will help the stream of Hajjis' wealth down to the infidels and hypocrites' pockets, is not unreasonable; except that it is feared that from other aspect this suspension leads to reinforcement of Islam's enemies and weakening of its rituals and it would not be to the benefit of Muslims and therefore, it cannot be recommended. Yes it is appropriate that Muslims be satisfied with the obligatory Hajj only and avoid the Mustahab¹ Hajj and the Umrah² Hajj during the time when oppressors are dominant over the Mecca; since the obligatory task may not be abandoned for the sake of a recommended task and avoiding contribution to oppressors against Islam and Muslims, is obligatory.

[Jihad]

Like God's commandment to fight against those whom with their presence, it would not be possible to perform His religion on the earth, such as infidels and hypocrites; as He has said: ﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾³ "O the messenger! Fight with infidels and the hypocrites and be harsh toward them"⁴ and accordingly fighting against them, due to His commandment and the fact that performance of His religion depends on that, is obligatory for all Muslims; as He

1 . [Translator note: Something God likes but is not obligatory.]

2 . [Translator note: Minor pilgrimage]

3 . At-Tawbah/ 73.

4 . Although the purpose of God from Jihad with hypocrites, is to fight with those from them who have made their blasphemy evident and have proceeded to corruption on the earth; since Jihad with some of them who have concealed their blasphemy and have not proceeded to corruption on the earth, is neither possible nor permissible; as it has not been narrated from the Prophet (PBUH) that he has fought with any of such people or has killed any of them, but it has been narrated that he prohibited from killing them and has said: "Lest people say that Mohammad kills his companions!" for information, see: Abd Ar-Razzaq, Al-Musannaf, vol. 9, page 469; Waqidi, Al-Maghazi, vol. 1, page 417, Musnad Ahmad, vol. 3, pages 355 & 393; Musnad Al-Hamidi, vol. 2, page 520, Sahih Al-Bukhari, vol. 4, page 160 and vol. 6, page 66 & 67; Sahih Muslim, vol. 8, page 19; Sunan Al-Tirmidhi, vol. 5, page 90; Nasa'i, Al-Sunan Al-Kubra, vol. 5, page 271 and vol. 6, page 492; Musnad Abi Ya'ala, vol. 3, page 458; Sahih Ibn Hibban, vol. 13, page 331; Tarikh Al-Tabari, vol. 2, page 261; Bayhaqi, Al-Sunan Al-Kubra, vol. 9, page 32.

has said: **﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ﴾**¹; “Fighting was made obligatory for you, while it is unpleasant for you” unless for those who are not capable due to blindness or limp or illness or old age or poverty; as He has said: **﴿إِنْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرْجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾**²; “There is no fear on the disabled and the patients and on those who have nothing to spend, as long as they are good-intentioned and merciful for God and His prophet” And has said: **﴿إِنْسَ﴾**³; “There is no fear on the blind and on the cripple and on the patient” until when the entity or the characteristics of those against whom fighting is obligatory, disappears as a result of fighting against them, which means that they either die or surrender; as He has said: **﴿تَقَاتِلُوهُمْ أَوْ يُسْلِمُوا﴾**⁴; “You either fight with them, or they surrender” and the principle of that, is to donate wealth and life in the way of God; as He has said: **﴿وَجَاهِدُوا بِأَمْوَالِكُمْ﴾**⁵; “And fight in the way of God with your wealth and lives” and the aim of that is to remove the sedition in the meaning of depriving the sovereign ruling of the non-God and purifying the religion for God in the meaning of establishing His sovereign ruling on the earth; as He has said: **﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾**⁶; “And fight against them, until when there will be no more sedition and the religion will be entirely for God” and this is the very “way of God”; as He has said: **﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾**⁷; “And fight in the way of God and be aware that God is the all hearing and all knowing” and this requires fighting against any ruler whom God has not appointed for sovereign ruling on behalf of Himself, whether he is an infidel or a Muslim; since the sovereign ruling of any ruler on the earth except God, causes a sedition on it and is a great corruption; as He has said: **﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾**⁸; “And those who became infidels, some are guardians of others, if you

1 . Al-Baqarah/ 216.

2 . At-Tawbah/ 91.

3 . Al-Fath/ 17.

4 . Al-Fath/ 16.

5 . At-Tawbah/ 41.

6 . Al-Anfal/ 39.

7 . Al-Baqarah/ 244.

8 . Al-Anfal/ 73.

do not perform that, there will be a sedition and a great corruption on the earth” considering that the ruling of non-God, prevents willingly or unwillingly, from performing His religion completely and purely and therefore, the entire religion will not be for God.

It is hereby understood that donating wealth and life, with the aim of establishing the sovereign ruling of non-God in the meaning of the ruling of someone who has not been appointed by God for sovereign ruling, is not Jihad and is not regarded fighting in the way of God, but it is fighting in the way of Taughtut; as God has said: ﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾¹ “Those who believed in, fight in the way of God and those who became infidels, fight in the way of Taughtut, therefore fight against friends of Satan that Satan’s deception is weak” Like the foolish people who are flooded at present time from all around the world toward Iraq and Syria in order to establish the ruling sovereignty of a man from among themselves, whom they are aware that God has not appointed him for ruling on the earth; therefore, they are fighting against one Taughtut the devil ruler, in order to replace him with another Taughtut, while they think that they are guided; as God has said about people similar to them: ﴿إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾² “Indeed they regarded the devils, as their guardians other than God, while they think that they are guided!”

Therefore, Jihad in Islam means fighting against those who do not submit to God’s sovereign ruling on the earth and seek rulers other than Him, so that through their weakness and decline, the grounds will be paved for His sovereign ruling on it; since with existence of sovereign ruling of others on the earth, His sovereign ruling will not be possible adversely; considering that practically, any region can only have one sovereign ruler and therefore, He is not the ruler of the region which, there is a sovereign ruler other than Him; rather throughout the entire world, regarding its natural unity, there can be only one sovereign ruler and therefore, as long as a sovereign ruler other than God exists anywhere throughout the world, God’s sovereign ruling has not been realized and this happens while anytime that His sovereign ruling over the entire world is realized, its width and length will be filled

1 . An-Nisa/ 76.

2 . Al-A’raf/ 30.

with justice, as it was filled with oppression and this is to the interest of the public.

However, it is not hidden that Jihad in this meaning may not be possible, except in companionship of God's Caliph on the earth, since realizing God's sovereign ruling, will be possible by realization of His Caliph's sovereign ruling on the earth and realization of His Caliph's sovereign ruling on the earth, will be possible when he will be present in companionship with combatants for that. Therefore, without his presence and companionship, Jihad in the way of God will not be possible and the burden of its guilt will be on shoulders of those who have prevented his existence or companionship by their failure in quest, support and obedience to him; as the Israelites, by understanding this necessity as well as their responsibility, have requested their prophet to delegate for them, a ruler from God, so that they fight in the way of God with his companionship and God has mentioned them, in order to teach Muslims and has said: ﴿أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَآئِيلَ مِنْ بَعْدِ مُوسَى إِذْ﴾ **“Didn't you see a group of the Israelites after Moses who told their prophet: Delegate a sovereign ruler for us so that we fight in the way of God”** and their prophet did not tell them that for the purpose of fighting in the way of God, they do not need any sovereign ruler from Him or they can choose a sovereign ruler from among themselves, on their own opinion, rather regarded their request, appropriate and only considered their quest, support and obedience to him as the precondition for acceptance of God; as God has mentioned them, in order to teach Muslims and has said: ﴿قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾ **“He said: Do you think it is probable that you do not fight if fighting becomes obligatory for you?! They said what is wrong with us if we do not fight in the way of God, while we are driven out from our houses and our children?!”** Therefore when they showed their quest and guaranteed their support and obedience, their prophet accepted their request and delegated a sovereign ruler from God for them; as God has mentioned them, in order to teach Muslims and has said: ﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا﴾ **“And**

1 . Al-Baqarah/ 246.

2 . Al-Baqarah/ 246.

3 . Al-Baqarah/ 247.

their prophet told them that the God has delegated Saul for you as the sovereign ruler!” Then he did not pay attention to their aversion to him and preferred God’s appointment over their choice; as God has mentioned them, in order to teach Muslims and has said: **﴿قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾**¹ “They said how does he have sovereign ruling over us?! While we are more deserving for sovereign ruling than him and no abundance of wealth is bestowed upon him! He said: Indeed God has selected him for you and has increased his knowledge and physical strength and God entrusts His own sovereign ruling to anyone He wills and God is the solvent and the wise” It is hereby understood that fighting in the way of God, will not be possible unless by leadership of an appointee from Him and the appointee from Him, will be delegated when sufficient quest, support and obedience of the people to him is guaranteed and this is God’s tradition that has passed in previous nations which will not be changed until the resurrection day; as He has said: **﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا ۖ﴾**² “Tradition of God that passed in previous nations and you won’t find any change in God’s tradition” And has said: **﴿فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾**³ “So do they expect something other than the tradition of their past generation?! Therefore, you will never find any substitute for God’s tradition and you will never find any alteration for God’s tradition”

Moreover, there is no doubt that fighting in the way of God, in addition to the intention of realizing the sovereign ruling of God’s appointee and accordingly necessity of his companionship, depends on God’s permission, since in Islam, every action which naturally requires the sovereign ruler’s permission, depends on God’s permission and will not have legitimacy without His permission, as He has said: **﴿لَهُ ۚ الْمُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾**⁴ “The sovereign ruling of the heaven and earth is for Him and every deed is returned to Him” and it is clear that fighting is not from among personal matters, rather it

1 . Al-Baqarah/ 247.

2 . Al-Ahzab/ 62.

3 . Fatir/ 43.

4 . Al-Hadid/ 5.

is from among social matters and accordingly needs the sovereign ruler's permission, whereas the only sovereign ruler of the Muslims is God and therefore, they will not fight except by God's permission; as He has mentioned them and said: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ﴾¹ "And God has fulfilled His promise when you were killing them with His permission" and has said: ﴿مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ﴾² "Every palm tree trunk that you have cut or left standing, was by God's permission"; since Jihad in Islam without God's permission is meaningless and is not feasible and this has been so obvious for the onset of this Ummah and for all previous nations; as He has said: ﴿أَذِنَ﴾³ "Those whom are fought with, were permitted, because they were oppressed" and has said: ﴿وَإِن يَكُن مِّنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَ الْفَنِينَ﴾⁴ "And if your number is one thousand, you will win over the two thousands, with God's permission" and has said: ﴿كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ كَوْمًا كَثِيرَةً بِإِذْنِ اللَّهِ﴾⁵ "There have been so many small groups who won over a large group, by God's permission" and has said: ﴿فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ﴾⁶ "Therefore, they defeated them by God's permission" and it is clear that God's permission is known by His Caliph on the earth; since he is the mediator of God's commandments and their subject matters with certitude; even he is responsible for performing Jihad in case there is sufficient quest, support and obedience of Muslims; as God has said: ﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾⁷ "O' the messenger! urge believers for fighting" and has said: ﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ﴾⁸ "And when you came out of your household in the morning, to prepare the believers in war camps" but performing Jihad in the meaning of fighting for realization of God's sovereign ruling, considering the fact that it is contingent on his companionship, is only in his power and is regarded as his duty and others are only obliged to support and obey him; as God has said: ﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضْ﴾

1 . Aal-i Imran/ 152.

2 . Al-Hashr/ 5.

3 . Al-Hajj/ 39.

4 . Al-Anfal/ 66.

5 . Al-Baqarah/ 249.

6 . Al-Baqarah/ 251.

7 . Al-Anfal/ 65.

8 . Aal-i Imran/ 121.

﴿الْمُؤْمِنِينَ﴾¹ “Therefore fight in the way of God, since no one but you is obliged to do that and encourage believers!” Therefore, if God’s Caliph on the earth, does not perform Jihad, due to any cause, whether absence of expediency or lack of possibility, rising for performing Jihad, is not permissible for others; since others, although they have good intention and make effort, are not able to achieve the purpose of Jihad and therefore, their rising to that would be vain; rather, although they achieve victory in war, despite their intention and effort, they will defeat the purpose of Jihad; since the purpose of that, is to realize God’s sovereign ruling and realizing God’s ruling, will not be possible without His Caliph on the earth and realizing sovereign ruling of someone other than him, which is inevitable after winning a war and lack of access to him, will defeat the purpose of Jihad.

To conclude, Jihad in the way of God, requires Mahdi’s companionship and his companionship is possible when there exists necessary guarantees from Muslims to have support and obedience to him and in this way, accompanying them, will be obligatory for him and he will not abandon his obligation, due to his purity from any kind of uncleanness and his inseparability from the Quran and accordingly, in case he has enough confidence in them, he will go to them himself, and in case he does not have enough confidence in them, he will send a messenger along with a certain sign to them, on his behalf, so that in both cases, their rising will be possible for Jihad. It is hereby understood that Jihad in the way of God is always obligatory for Muslims; except that correct way of performing it is not to do it under the leadership of someone from among themselves, rather performing that is by enabling Mahdi for its leadership and this is a task which is always obligatory for them; as God has said: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ﴾² “And the beneficence is not to enter the houses from the backyard, but the beneficence, is to be pious and enter the houses through the door” meaning that to appear in Jihad, from its gate, is regarded beneficence, not from its back door, and its gate is to enable Mahdi for its leadership, and its back door is to enable somebody other than him for that.

1 . An-Nisa/ 84.

2 . Al-Baqarah/ 189.

[Promotion to good and prohibition from evil]

Yes, promotion to good and prohibition from evil, in the meaning of inviting others to do good, whenever the purpose is to call them toward quest, support and obedience to Mahdi, does not require his companionship; since his companionship, is not possible except by their quest, support and obedience to him and if their quest, support and obedience to him is not possible without his companionship, then impossible will become concomitant of that, and it is clear that quest, support and obedience to Mahdi, where it leads to realization of his sovereign ruling and consequently God's sovereign ruling on the earth, is the basis for all good and it is the most important good deed and therefore, inviting toward it, is prior to inviting toward any other good deed and virtue; even when that exists, inviting toward other things, is not reasonable; since that would be invitation toward the important despite presence of the most important, which is contrary to the priority and manner of wise people; even, that would be invitation toward the secondary in presence of primary whereas secondary does not exist without primary and secondary will not be realized if the primary is not realized and this is the foundation of what I am doing. Because I invite toward quest, support and obedience to Mahdi and accordingly whoever accepts my invitation has added one more guarantee to his guarantees for his advent, and whoever does not accept my invitation has added one more impediment to impediments to his advent. Because contrary to many pretenders in Islamic world I do not invite toward quest, support and obedience to myself rather I invite toward quest, support and obedience to Mahdi and I do that due to a wisdom necessity and hence whoever is wise will cooperate with me in that. Because it is a good deed and pious action to do and accordingly due to its necessity, cooperation with such a deed is obligatory. As God has commanded to that and said: **﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾**¹, **“And cooperate with each other in pious deeds and beneficence”** and therefore it is wise that a number of Muslims cooperate with me as long as I am doing that and do not cooperate with me as soon as I invite toward quest, support and obedience to anyone other than Mahdi. Because invitation toward quest, support and obedience to other than Mahdi

1 . Al-Ma'idah/ 2.

is not legitimate and God has prohibited from cooperating in that and has said: ﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾¹ “And do not cooperate with each other in sin and aggression” so that those who are willing to assist Mahdi and see the strength in themselves migrate toward me and they join each other before me; with their stamina and intention may grounds for advent of him be prepared and we may hear from him, then we move toward him and reach him, as it is written beforehand and has been promised.

[Final words]

What I depicted in this text, is a picture that has more conformity to the religion that God has completed for His servants and with which is in content. Because I did adhere to nothing but the holy book of God and Mutawatir narration from the prophet and decisive verdict of intellect and I avoided all cognition impediments and conjectural verdicts and solitary narration. With all that should one knows a picture that has more conformity to Islam, he can follow that. Because God knows better which picture has more conformity to Islam as He has said: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا﴾² “Say everybody acts based on his own structure, then your Lord knows better who is more guided”

Anyway this is my way through which I will go toward my Lord. Like the person about whom God has said: ﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ﴾³ “And he said indeed I go toward my Lord, He will guide me”, so that whoever finds it straight accompany me and whoever does not find it straight, God is more aware to the guided ones; As He has said: ﴿قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾⁴ “Say this is my path through which I invite toward God based on an intuition for myself and whoever follows me and God is all pure and I am not from the polytheist” Because this is my belief based on which I worship God, so that whoever finds it truth assist me to manifest it and whoever does not find it truth, assist me to reform it. Because Muslims are brothers with each other and they deserve to reform each other, as

1 . Al-Ma'idah/ 2.

2 . Al-Isra/ 84.

3 . As-Saffat/ 99.

4 . Yusuf/ 108.

God has said: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ﴾¹; “For sure believers are brothers, therefore reform among your brothers” Because my purpose for manifesting it, is not to bring an innovation into religion or to forge a new sect or to spread schism among Muslims or to spread corruption on the earth, rather I am merely seeking to reform my brothers by promotion to good and prohibition from evil, and if I succeed my success is from God and I will not ask them for any compensation and if I do not succeed, I have done my responsibility and I am not in fear from their reproach. Like the prophet about whom God has said: ﴿قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلِيمٌ بَيْنَهُ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۚ إِنَّ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾²; “He said ‘O my people! Have you considered, should I stand on an evident proof from my Lord, and has provided me a good provision from Himself? I do not wish to oppose you by what I forbid you. I only desire to reform, as far as I can, and my success lies only with God, on Him I have put my trust, and to Him I turn penitently”

Anyway this is a bounty that my Lord has given to me and I thank Him for that and I talk about it with His servants as He has commanded to this and has said: ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾³; “and as for your Lord’s blessing, proclaim it!” I do it without imposing that on them; as He has prohibited from doing that and has said: ﴿وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ﴾⁴; “And you are not there to compel them.” Rather I just bring it into words so that anyone who finds a truth in my word, catches the truth and whoever finds wrong in my word, leaves the wrong behind. Like those about whom God has said: ﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۚ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ﴾⁵; “those who listen to the word and follow the best of it. They are the ones whom God has guided, and they are the ones who are wise people.” And which word is better than the word of one who invites toward God and prepares the ground for His sovereign ruling and says that he is from Muslims. As God has said: ﴿وَمَنْ أَحْسَنُ﴾

1 . Al-Hujurat/ 10.

2 . Hud/ 88.

3 . Ad-Duhaa/ 11.

4 . Qaf/ 45.

5 . Az-Zumar/ 18.

1. **“Who has a better call than him who summons to God and acts righteously and says, ‘Indeed I am from among Muslims’?”** Whereas he has brought the truth word so that whoever is from the pious, accepts the truth; As God has said: **﴿وَالَّذِي جَاءَ بِالصَّدَقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾** 2. **“And the one who brought the truth word and deemed it truth, indeed they are the pious”** and whoever is the most unjust attributes lie to God and deems the right word as lie, as God has said: **﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصَّدَقِ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ ۚ﴾** 3. **“So who is more oppressive than who attribute lie to God and deems the right word as lie when it reaches him isn’t there any abode for infidels in hell?!”** Although I preferred that this word would have been heard from someone other than me; Because if someone other than me would have said that, he would have made me needless to say it and would have removed a heavy burden from my shoulders, but nobody other than me said it and it was not heard by anyone other than me. Yes indeed, a man rose up from this land before me and said some of what I said; because he invited toward someone with whom household of prophet Mohammad were content. But he took the sovereign ruling from children of Omayyad and gave it to children of Abbas, whereas household of prophet Mohammad were not content with children of Abbas. Therefore I feared that if I sit down and do nothing someone like him might rise and make the same mistake as he did. Such that he takes the sovereign ruling from one oppressor group and gives it to another oppressor group under the name of satisfaction of household of prophet Mohammad. Therefore I wanted to prevent from this sedition and take away the battle field from such individuals. Yet I heard that a voice of the wrong is rising from the west, therefore I wanted that a voice of the truth also be heard from the east so that only one voice is not heard in the world, lest Muslims gather around the wrong and God’s wrath falls down on them. Because sovereign ruling only belongs to God and He will bestow that to anyone of His servants who He wills, and He has not willed anybody other than Mahdi Fatimid with whom household of prophet Mohammad and all Muslims are content. Therefore I rose up to prepare the ground for His

1 . Fussilat/ 33.

2 . Az-Zumar/ 33.

3 . Az-Zumar/ 32.

sovereign ruling in order to collect a sufficient number of people and preparation. It was after that I saw Muslims going away from Islam and I found it inevitable to return them to Islam and I assumed they and I are aboard the same vessel such that my survival depends on theirs and my destruction is concomitant with their destruction. Therefore I feared that if I do not take action to save them I may drown along with them. Like a group of Israelites who saw another group from them in the beach when they were violating a law on Saturday and others did not prohibit them from violation and they turned to Apes like them. As God has remembered them in order to teach Muslims and has said: ﴿وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَّا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُم وَلَعَلَّهُمْ يَتَّقُونَ ۚ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِزَابٍ بَّيْسٍ بِمَا كَانُوا يَفْسُقُونَ﴾¹ “And when a group of them said, ‘Why do you advise a people whom God will destroy, or punish with a severe punishment?’ They said, ‘as an excuse before your Lord, and that they may become pious.’ So when they forgot what they had been reminded of, we rescued those who forbade evil and seized the ones who oppressed with a terrible punishment because of the transgressions they used to commit.” Moreover I did not like to be among those who conceal the truth despite they have knowledge about it, because such people will be cursed by God and will be cursed by all those who curse, as God has said: ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾² “Do not cover the truth with wrong, nor conceal the truth while you know.” and has said: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾³ “Indeed those who conceal what we have sent down of evident proofs and guidance, after we have clarified it in the book for mankind, they shall be cursed by God and cursed by all those who curse” As I was hopeful that with this scream out, some of Muslims will wake up from ignorance asleep and will rise to perform Islam on the earth and fill it with justice after it is filled with oppression by creating sovereign ruling of God through establishing sovereign ruling of His Caliph on the earth Mahdi. As God has been hopeful to that and has said: ﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ﴾⁴ “And admonish,

1 . Al-A'raf/ 164 & 165.

2 . Al-Baqarah/ 42.

3 . Al-Bqarah/ 159.

4 . Adh-Dhariyat/ 55.

as admonition indeed benefits the believers”, Although I was aware that most of them will not like it, as God has said: ﴿يَلْجَأُ بَلَائُهُمْ بِالْحَقِّ وَأَكْثُرُهُمْ﴾¹ “Rather, he has brought them the truth, and most of them are averse to the truth”, even possibly some of them will make efforts for destruction of their brother and do not take heed of the word of God that has said: ﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ﴾² “Those who deny God’s signs and kill the prophets unjustly and kill those who call for justice from among people, inform them of a painful punishment!”

This was all my intention from what I did; otherwise I was not looking for any compensation for that, as I did not fear from any punishment for that, because there is no fear on Muslim as long as he has done his wise and religious responsibilities and in case that he is torn into pieces or burned for that, that would be his expedience. Because life of this world is short and will pass by anyway and future belongs to the pious and does not belong to the bullies or liars, as God has said: ﴿إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾³ “Indeed the end is for the pious!”

Now I seek refuge toward my Lord and rely upon Him and return to Him and pray that He accepts this good beneficent deed from me and all those who helped me on that and bestow me and all Muslims around the world the success of return to Islam and to perform it purely and completely. Because this is the best success ever bestowed on someone and whatever good exists, is from Him and all praise is due to God as He is the Lord of the universe.

﴿وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ﴾⁴ “And may peace be upon him who follows guidance!”

Manseer Hashemi Kherasani
The night of Ramadhan 23rd 1435 AH
[July 21, 2014]
The beaches of Jihon

1 . Al-Mu'minun/ 70.

2 . Aal-i Imran/ 21.

3 . Hud/ 49.

4. Taha/ 47.

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The honorable book “Return to Islam” is a noble, valuable and revolutionary work in the field of Islamology, which analyzes current version of Islam very wisely and redefines its fundamentals and sources, along with a thorough inspection of beliefs and deeds of Muslims and invites toward establishing a complete and pure Islam all over the world based on Islamic trivial facts and certitudes.

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