

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Muhammad Hussein Taba-Tabaii

Complete Translation

BOOK FORTY ONE

ISLAMIC
SOCIETY

Edited, Summarized, Classified, and Translated by:

SEYYED MEHDI AMIN

2020

AUTHOR

"Allameh TABA-TABAI"

Ayatollah Seyyed Muhammad Hussein Taba-Tabaii

&

His Masterpiece:

"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

(Oil Painting. Work: Seyyed Mehdi Amin, 1991)

CONTENTS:

BOOK-41

ISLAMIC SOCIETY

Pages:

- 7- Introduction
- 10- PART ONE - Islamic Society
- 11- Quran and Religious Society
- 12- Chapter One: Utopian Society, the Promised Society in Quran
- 12- *Promise of God to Establish Government for the Righteous*
- 13- *Righteous Society, Inheritor of the Earth*
- 14- *Promised Society and Promised Mahdi*
- 15- *Characteristic of a Righteous Society*
- 16- *Society of the Righteous: Final Heirs of the Earth*
- 18- Chapter Two: Foundations of Islamic Righteous Society
- 18- *Nature and Islam, Two Bases of Righteous Society*
- 20- *Impression of Prophets in Formation of Righteous Societies*
- 22- *Impression of Monotheism in Formation of Righteous Societies*
- 24- *Impression of Ethics and Piety in Formation of Righteous Societies*
- 26- *Teachings of the Righteous Society*
- 28- Chapter Three: Immigrants and Supporters (Ansar)
- The Constituents of the First Righteous Society*
- 28- *First Immigrants, and Formation of the First Islamic Righteous Society*

- 29- *Founders of the First Righteous Society*
- 30- *Who were Involved in Building the First Righteous Society?*
- 31- *The Civilization Presented to World by Islam*
- 33- *The Brotherhood:*
Establishment of a Guardianship Relation between Immigrants and Supporters
- 35- *"Dar'el'Islam"(House of Islam) The Geographical Divisions of Faith and Unfaith*
- 37- *That Day, there were Two Lands*
- 38- *Leadership of the Islamic Society and its Qualifications*
- 42- Chapter Four: *A Discussion on Islamic Society*
- 42- *The Society in Terms of Islam*
- 43- *Unity and Empathy in Islamic Society*
- 45- *Relationship of Individual and Society in Islam*
- 47- *Executive Power of Islamic Laws*
- 48- *Continuity and Durability of Islamic Social Method*
- 52- *Effect of Social Methods of Islam on Human Society*
- 53- *Social Standard of Islam Comparing with West*
- 54- *The Goal of Today's Civilized Society*
- 55- *Why Western Civilization Tasted Good for People?*
- 57- *A Critique on Following the Majority's View to Adminstr the Society*
- 59- Chapter Five: *The Basic Foundations of Islamic Society and Country*
- 59- **First foundation of Islamic Society:**
- 59- **The Unity, and Unity of the Word**
- 60- *"Hold Firmly to the Rope of God, All of You, do not Be Separated!"*
- 62- *"Hadith Thiqlain" (Tradition of two Reliable Reference Authorities)*
- 62- *Preventing Disunion in Islamic Society*
- 64- *Order to Enter in Collective Submission*

68-

Second foundation of Islamic Society:68- **Enjoining Good and Forbidding Evil**72- *The BEST NATION" (Muslim Ummah)*73- *Guardianship among the Believers, the First Property of Believers*75- *Forgive Mischief, Enjoin Virtues, Overlook the Ignorants*77- *Prevent Prostitution, Vice, and Rebellion*79- *Enjoin: Justice, Goodness, Generosity to Relatives*

82-

Third foundation of Islamic Society:82- **Patience, Resistance, and Solidarity**83- *Care of Self and Islamic Society*85- *Islamic Society under Permanent Care and Protection of God*

86-

Fourth foundation of Islamic Society:86- **Protection against Influence of Enemies**86- *Divine Prohibition against Guardianship of Jews and Christians*87- *Friendship, means of Gradual Influence of Jews and Christians*89- *Strict Order to Stay Away from Religious Mockers*92- *Effect of Jews and Christians' Friendship on Muslims*94- *Friendship with God's Friends Instead of Jews and Christians*95- *Decline of Islamic Societies through Friendship with People of the Book*99- *Prohibit Command to Accept Guardianship of Infidels*101- *Permission of "Taqiyyah" (The Pious Pretence)*102- *Legalizing Pretence "Taqiyyah" against Enemies of Religion*103- *Narratives on Permission of "Taqiyyah" against the Enemies of God*104- *Severity of God's Command against Association with Infidels*107- *Danger of Kinship with Enemies of Religion*108- *Mediation for Hypocrites, Intercession in Evil Deeds*109- *Locking Penetration Ways of Religion Enemies*

111-*Effect of Trusting on Oppressors in Religious life*

115-*God's Command on Avoiding the Hypocrites*

118-*Triple Prohibitions:*

Discord among Believers,

Abandoning Believers' Guardianship,

Accepting Disbelievers' Guardianship

Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

**This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!**

A CLASSIFICATION of ALMIZAN

A Preface to Work:

**This is a " Reference Book "
Or the "Theological Encyclopedia of the Holy Quran,"
Classified and Summarized from Allameh Tabatabai's most
famous Commentary of Quran
"Almizan "**

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...! "

On the website of the *Goodreads* (www.goodreads.com/book/show...), where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "The Classification of Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to

their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of the Holy Book, during the twenty three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran there was a need to categorize the materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his Website, later on he started to prepare another abridged editions in English language and published them at his under-mentioned website.

At his new attempt the Complete Translation of this Valuable Classified Commentary of Holy Quran are presented to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in website:

BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,

BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY

BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS

BOOK 29 - MUHAMMAD Last Messenger of Allah

BOOK 31 - Specifications of HOLY QURAN_ Revelation, Collection, Interpretation

BOOK 41 - ISLAMIC SOCIETY

BOOK 54 - PARADISE

BOOK 56 - MEETING WITH GOD

Please refer to **the Editor's Website** "www.almizanref.com," and the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://cafebazaar.ir/.../com.abrar.tafsiremozoueequranvaaghayedva...>

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 82, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Seyyed Mehdi (Habibi) Amin,

TEHRAN.

April 24, 2020 – May 24, 2020.

Part One

ISLAMIC SOCIETY

"Those who, should We establish them in the land, will keep up prayer and pay the poor rate and enjoin good and forbid evil, and Allah's is the End of Affairs!"
(Holy Quran, Hajj: 14.)

The Righteous Community that was first organized in Medina and then at all of the Arabian Peninsula, was the best Community that formed in the history of Islam. A community that was in the time of the Messenger of God, therein, the Prayer was established, the Zakat (Alms) was given, and the Command of enjoining good and forbidding evil, was performed!
(Almizan V: 28, P. 267)

Quran and Religious Society

Islam has recognized the "Principle" to form a Society united on the base of Religion, forbidding division and hostility!

God has Stated:

"And verily, these Decrees guide you to My Straight Path, so follow the Way and do not follow other Paths, for those will separate you from Allah's Path...!"

(Holy Quran, Al-Imran: 14.)

Quran States:

"Say: O, People of the Book! Come to the Word of [Monotheism] which is common between us and you: That we worship none but Allah and that we shall not associate anything with Him and do not some of us take others as the god other than Allah! And if they turn their backs, then you Say: Bear witness that we are Muslims and surrender ourselves to Allah's Will!"

(Holy Quran, Al-Imran: 64.)

So the Holy Quran - as you see - does not invite people except to submit to Allah the One, and from societies admits only the society to be a religious society, and rejects all other societies which consider a partner for God, humble themselves in front of Palaces, bow down to every king, accept for each kingdom a separate geographical boundary, for each tribe a separate homeland, and other superstitions of this kind that they regard as one of their sacred places!! Islam considers such societies the unauthenticated and invalid societies.

(Almizan V: 3, P. 230)

Chapter One

UTOPIAN SOCIETY

The Promised Society in Quran**Promise of God to Establish
Government for the Righteous**

« وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ! »
(نور / ٥٥)

**"Allah has promised to those of you
who believe and do Righteous deeds
that He will appoint them the rulers in the world ...!"**

(Holy Quran, Noor: 55.)

This Verse is a Heavenly Promise to the Believers, those who did Righteous deeds. God Promises them that He will soon establish for them a Righteous Society, will Dispose the Earth at their disposal, will make their Religion dominant in the world, and will replace the security with the fear that they had. Such a security that no longer were afraid of the hypocrites and their plots and of the disbelievers and their restraints, and then they can worship God freely and do not associate anything with Him!

The Verse is addressed to the general Muslims, among them were hypocrites, and believers, and the believers were also two kinds: One,

those who have righteous deeds and the other does not have a righteous deed. The promise is for those who believe and have righteous deeds.

The Verse in question informs us of the people who, after inheriting the land, they will form a righteous competent Society.

There is no doubt that the Verse is about some people of the nation, not of the entire nation, nor of certain persons of the nation; and these people are the ones that are subject to the Phrase: **"Those of you who have faith and do righteous deeds!"**

Righteous Society, Inheritor of the Earth

Their Caliphate in the Earth, like the Caliphate of their ancestors and the past nations, is that a Righteous Society to be formed to inherit the earth, as their ancestors and the past nations, lords of power and glory, had inherited. This Caliphate and inheritance was upright to their "Righteous Society," not to the certain people of them, as it was in the people before them, it belonged also to the Society.

The meaning of establishing their favored Religion on the Earth, is that God will uphold their favored Religion so that their differences in principles and their negligence in executing the laws and its requirements will not shake it, and their community will always be clean from the spot of hypocrisy! The meaning of changing their fear to security is to protect and overshadow the security and safety on their society, so that they neither fear from internal enemies to their religion or livings, nor from the foreign enemies, and nor from open enmity or secret hostility!

The meaning of what God stated that they may worship God and do not consider any partner for Him, is the same fact that the Verse indicates it, that means the Sincerity in Worship becomes so prevalent that the base of every human dignity other than the Dignity of Piety will be destroyed.

(Almizan: V. 29 – P. 217)

Promised Society and Promised Mahdi

« وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ! »
(٥٥ / نور)

"Allah has promised to those of you
who believe and do Righteous deeds
that He will appoint them the rulers in the world ...!"
(Holy Quran, Noor: 55.)

The Almighty God gives Promise to whom they believe and do Righteous deeds that will soon establish a society for them that will be in all aspects of a Righteous Society: Free from shame of disbelief, hypocrisy, and debauchery. The believers inherit the earth. In their beliefs and actions nothing will govern except the Rightful Religion. They live in peace and security, having no fear from the internal or external hostility. They will be secured of any trick of the tricky, any tyranny of the tyrants, and oppression of the oppressors!

And such Righteous and Pious Society, with its attributes of virtue and sanctity, has never been established in the world, and the world has not yet come to such a Society since the day that the Holy Prophet has been appointed to the Prophecy! **But, if it does, it will be in the time of Imam Mahdi (AS)**, because many narrations received from the Holy Messenger of Allah and Imams of his Household introducing characteristics of the Promised Imam Mahdi (AS,) inform us of the establishment of such a Society! Of course, if we consider the aim of narrations is the Righteous Society, not only the Imam Mahdi (AS) himself!

The truth is that:

If we really want to give the Right to the meaning of the Verse (and to put away all prejudices,) the Verse is not

compatible with any other Societies, except with the Society which will soon be Established by the Appearance of Imam Mahdi (AS)!

In Islamic Traditions, "Ayashi" has narrated from "Ali ibn-Hussein (AS)" that when he recited this Verse from Quran, he said:

"I swear by God, they are our followers (Shiites) that God has Revealed this Verse to give them this Promise that by a man from us, (Imam Mahdi,) His Promise will be accomplished. He is the Mahdi (the Guide) of this nation, and he is the one whom the Messenger of Allah said about him:

- If it will not remain for the world, except one day, God will make that day so long that a man from my Umma would advent, whose name is my name, he will fill the earth with justice and equity, while had already been full of oppression and injustice!"

(Almizan: V. 29 – P. 224)

Characteristics of a Righteous Society

«الَّذِينَ إِذَا مَكَتْنَاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَ...!»
(حج / ٤١)

**"Those who when We bestow them establishment
and power on the earth,
they establish Prayer, pay alms,
and enjoin what is right and lawful,
and forbid what is wrong and Forbidden by Allah's laws!"**

(Holy Quran, Hajj: 41.)

This Verse is a description of the early believers in Islam, the believers of that day, in the meantime all the Muslims until the Day of Resurrection! The attribute that is mentioned in the Verse is an attribute

of every Muslim, although it will come about centuries later, that is: "... Those who when We bestow them establishment and power on the earth, they establish Prayer, pay alms, and enjoin what is right and lawful, and forbid what is wrong and Forbidden by Allah's laws, and to Allah Belongs the final decision about all issues!"

Therefore, the **Nature** of each Muslim, because he is a Muslims, is Righteousness and Virtuousness, although he may do something contrary to his nature and righteousness!

The meaning of establishing them in the earth is to strengthen them on the earth, so that they can do whatever they want, and that no barrier or intrusion can prevent their way.

In describing them, God Says: One of their traits is that, if they are found establishment in the earth and are authorized to select the kind of life they wish, they choose a righteous life among all kinds of livings, and create a righteous society in which the prayer will be prayed, the alms will be given, the good will be enjoined, and the evil will be forbidden!

(Almizan: V. 28 – P. 268)

Society of the Righteous, Final Heirs of the Earth

« وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ
أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ! »
(انبياء / ١٠٥)

**"Certainly We wrote in the Psalms, after the Torah:
- Indeed My righteous servants shall inherit the earth."**

(Holy Quran; Anbiya: 105.)

The inheritance of the land means that the sovereignty of the interests will be transferred from others to the righteous, and the blessings of life on the earth will be allocated to them.

These blessings, if they are worldly, refer to the enjoyment of the righteous from the life of this world, in which case the summary of the meanings of the Verse is as follows:

"Soon the earth will be cleansed of the filth of polytheism and sin, and a righteous human society will be established, in which they will serve God and will not associate partners with Him!"

In the following Verse also the God Almighty announces this enjoyment on the earth: **"Allah has promised to those of you who believe and do Righteous deeds that He will appoint them the rulers in the world... (Up to the Phrase :) ...So that they may worship Me and do not associate anything with Me!"** (Noor: 55.)

If the purpose of these blessings is the Blessings of the Hereafter, it will be the nearness positions that they have gained for themselves in this world, because these positions are also the blessings of earthly life, although it is one of the blessings of the Hereafter:

In the following Verse the God Almighty has informed us about their position in the Paradise narrating from the people of Paradise:

**"They will say: All Praise belongs to Allah,
Who has fulfilled His Promise to us and made us heirs to the earth,
that we may settle in paradise wherever we may wish!"**

(Zumar: 74.)

The following Verse also implies the same meaning:

**"They will inherit Paradise for their Deeds,
and they will dwell therein Forever!"**

(Muminun: 11.)

It is clear that the Verse in question does not involve one of the two worldly and Hereafter lives, but includes both of them.

(Almizan: V. 28 – P. 185)

Chapter Two

FOUNDATIONS OF ISLAMIC RIGHTEOUS SOCIETY

Nature and Islam

Two Bases of Righteous Society

« وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ
وَ أَقَامُوا الصَّلَاةَ
إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ! »
(اعراف / ١٧٠)

**"And those who hold fast to the Book
and perform regular prayers
We do not withhold the reward of The Reformists!"
(Holy Quran, A'araf: 170.)**

1- The Nature

In general, any religion that has the Heavenly Book, revealed in any era, entails the Order of Nature. The Earth or human Society cannot be corrupt except through the corruption of the Order of Nature, the Order, which the God Almighty has created people according it.

The fact is that, every age, can enjoy from the Rules of Nature, the same portion that the people of that age have the capacity to accept it, as Quran says:

"The Upright Religion and the Religious Law that provides all the

necessities of the human life, is the same Nature which Allah has made mankind according it, there is no change in the creation of Allah! This is that Upright Religion; but most people do not know!"

(Room: 30.)

2- The Islam

" Surely the Religion with Allah is Islam!"

(Al-Imran: 19.)

Islam or Submission to the Glorious God and His Running Tradition in Creation and Legislation is based on His Creation. These two Verses expressly proclaim that the Religion of God is the same as adapting individuals their life with the relative Laws of Creation, The purpose of this adaptation is to bring this "Kind" to the position that the Truth of this Kind deserves to achieve it, and his attitude reaches a point where he can truly be called a Natural Human being and a training trainer, whose nature and natural composition require it, and what the natural human reality requires is submission to the Unseen Source, which the existence, survival, happiness and success of man in the affairs of life and the Governing Rules in the world are dependent on Him.

This Submission is the same Religion that we call it "Islam," and the Quran and other Heavenly Books revealed to the Prophets and Messengers of God invite human beings to it! Therefore, reforming the ways of human life, removing any superstitions penetrated into, and eliminating any harsh task that the human illusions put on man's shoulder, is part of the Meaning of Religion, not its effect, quality, or a ruling of its rulings!

In other words, what by the Logic of the Divine Religion the human being is invited to it, is the laws and traditions that provide his interests in worldly life and the Hereafter, not setting up beforehand a set of teachings and regulations, then claim that these regulations are compatible with human interests and that the human interests accord with it!!!

We said this so that no one will be under the illusion that the Divine Religion is a collection of stale and brainless teachings and imitations, in the structure of which there is no soul but the spirit of autocracy!

In the above Verse, God named the "**who hold fast to the Book**" a "**reformer**", which the "corruption" on the earth, or the corruption in the human Society is contrary to reform.

The Divine Book encompasses human interests, and the components of its Commands correct all the corruption of human Society. Basically, we call a book the Divine Book which contains such qualification! And we consider a religion the True Religion which contains the set of reformative laws, just as we consider the set of reformative laws a Religion!

Therefore, the Religion does not invite the humanity except to reform its actions and other social affairs. If they called it "Islam and Submission to God," is for the reason that acting according to Religion is in fact acting in accordance with the laws that the Creation System has prescribed for man. The submission to Religion is submission to the policy that the Creation has presented for man, and this submission is the submission to the Will of God!

(Almizan: V. 16 – P. 180)

Impression of Prophets

Information of Righteous Societies

The human society, like its other spiritual characteristics from the first day, has not been so complete that it no longer has the potential to evolve and develop, but the human societies, like other spiritual and perceptual characteristics of human beings, have always evolved and developed along with the material and spiritual evolution of human beings. There is no reason for us to exclude the social nature of man

from all his other states and characteristics and consider it complete and perfect from the day of its origin. This property also, like all things that originate from the two states of knowledge and human will, has the gradual evolution.

The first society that has emerged on the planet is the Society of Family. This small social unit is the result of marriage, which is the most powerful factor in the formation of society, since the creation of this society requires more than one person. From the Family Society, there has become another quality that we call it: **"Employment."**

"Employment" means that a man by imposing his will and power employs another one to work for him, to meet his needs, and utilizes the product of the second party's work for his own interest.

This meaning has gradually become as the **"Head"**, such as: Head of household, head of family, chief of tribe, and Head of Nation. Naturally, one could occupy the post of presidency, that to be the most powerful and brave than others, to have more wealth and descendants than others, and who knows the state of governance and politics more than the others!

At the beginning, man did not look at the society with an independent look, but his social life focused on other features, such as **Employment** or **Defense**, and the like. The Holy Quran Says that these were the Prophets who, for the first time, focused the human attention on Society in detail, and placed its maintenance and preservation independently on the sight of humanity:

"Mankind was but one Nation, and then they differed!"

(Yunes:19.)

**"At one time all people were only one Nation.
God sent Prophets with glad news and warnings.
He sent the Book with them
for a genuine purpose to provide the people**

with the ruling about disputed matters among them!"
(Baqareh: 213.)

The Almighty Allah Says in the two above-mentioned Verses:

The human being, in the oldest times of his life, has been a single nation, with no difference between them, but little by little disputes arose between them, and God raised the Prophets to save the humanity from seperation; and secured their unity with heavenly laws and rules.

The Verse below considers the invitation to unity and society from Noah, the oldest prophet who owns the law and the book. The Verse states that after him Abraham and then Moses and then Jesus did the same and invited the people to Society and Union:

"Allah has Determined for you the same Religion which He enjoined on Nuh, and what We revealed to you is that which We enjoined on Ibrahim, Mussa and Issa; and We have emphatically enjoined that you Messengers should all be steadfast In establishing the Religion of Monotheism; and do not cause any Division therein...!"

(Shura: 13.)

According to Quran, which is also confirmed by the historical researches, the independent and explicit invitation that has been called to society for the first time was by the Prophets in the form of religion.

This Verse states that the destruction of disunity and the resurgence of unity are not possible except in the light of the power of religion and faith. It is the religion that can secure and guarantee a Righteous Society for the human beings.

(Almizan: V. 7 – P. 100)

The Impression of the Monotheism
In formation of Righteous Societies

« يَا أَيُّهَا الَّذِينَ آمَنُوا
اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »

(٢٠٠ / آل عمران)

**"Believers! Have patience, help each other with patience,
establish good relations with one another,
and have fear of God so that you may have everlasting happiness!"**
(Holy Quran, Al-Imran:200.)

The unifying factor in civilized societies is the **Unity of Objective**. The Objective in such societies is to take advantage of the worldly life. The Happiness in their idea is the very advantage of the worldly life.

Islam does not consider the scope of human life to be limited to the life of the world, but considers the **Real Life** the life of the Hereafter, and believes that a series of **Divine Teachings**, which return to Monotheism, are effective and useful to the present life.

Islam believes that these Teachings are not achievable except in the light of a **Righteous Social Life**, such a life that is based on **worship of God**, humiliation towards Him, and build up the **Social Justice**. Islam, therefore, has established the factor of the development of human societies and the criterion of their unity on the Religion of Monotheism. At the legislative stage, Islam did not satisfied only by moderating the wills of people in deeds, but completed it with a series of Religious Duties, True Teachings, and High Moral Ethics. Islam entrusted the Executive Guarantee of laws with the Islamic Government on one hand, and with the people of the Society, on the other hand, which in a proper operative and scientific order and in the name of the enjoining the good and forbidding the evil, to perform and keep alive the Laws of God.

One of the most important things in the Islamic religion is the connection and complete unity between its components, and this connectivity and relation is what has led to the complete unification of the components of this religion.

In the religion of Islam, the Spirit of Monotheism and believing in One God is considered the primary goal of religion, in such a way that

the Spirit of Monotheism is present in all its moral Values and Ethics, and the Spirit of Morality is also published in all acts that people are required to do. In this way, it turns out that the return of all Islamic religious materials is to Monotheism! The Monotheism, also, at the stage of composition and integration, returns to the same Ethics and Practical Tasks!

Therefore, the highest level of the Faith of Monotheism, if it comes down from its high degree, will be Ethics and Practice. The Ethics and Practice, also, in their ascending course, reach the same Monotheism and Belief in One God.

(Almizan: V. 7 – P. 183)

The Impression of Ethics and Piety In formation of Righteous Societies

« يَا أَيُّهَا الَّذِينَ آمَنُوا
اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(٢٠٠ / آل عمران)

**"Believers! Have patience, help each other with patience,
establish good relations with one another,
and have fear of God so that you may have everlasting happiness!"**

(Holy Quran, Al-Imran:200.)

Islam has established its social and governmental laws on basis of morality, and has exaggerated in training of people on ethical standards. Islam has entrusted the enforcement guarantee of its laws with this moral attainment. This executive guarantee is along with human beings in secret and open, and carries out its duty better than any guardian police and better than any power who sincerely tries to establish order.

The Morality in its stability and durability requires an agent to preserve it. This factor is nothing but Monotheism. Monotheism means that for the world there is One Almighty God who possesses the Finest Names, He created the creatures in order to set them to their Process of

Perfection to achieve their Happiness. He likes the goodness and He hates the evil and corruption. Soon, everyone will be gathered at a point in order to be tried, good and evil will be rewarded for their actions.

It is obvious that if this Faith to Resurrection was not settled in the self of anyone, there would be no other factor that can prevent man from pursuing carnal desires, and enjoying the sensual pleasures, which are a demand of his nature, and to keep him pious and self-restrained against such desires.

The only stronghold that can save mankind from any guilt and fault is the Fort of Monotheism!

The prerequisite to believe in the Origin and Resurrection is that, at anytime and anywhere, man to feel himself obliged to consider goodness and avoid evils, whether the others understand or do not understand it, whether the others praise him or not, either is there anyone to instruct him to do good or prevent him from evil, or not; because he believes that God is with him everywhere and knows everything and preserves every action. He believes that he has a day when everyone will receive rewards for his doings from good or evil!

In the logic of Islam, the basis of affairs is to follow the Right and demand reward from God. In this logic, worldly goals and demands are of second importance.

This logic is common and general in such a way that it includes all issues. Therefore, every act, whether doing or avoiding, is performed solely for the sake of His Divine Essence, in the name of submission to Him and following the Truth, the same Truth that He - The Almighty- has Determined. He is the All-Knowledged Guardian Who neither snores nor sleeps, nor one can seek shelter somewhere else from Him. Nothing is covered from Him neither in the Heavens nor in the Earth!

Therefore, for everyone there is an Attentive and a Witness who look at his deeds, whether people can see him or not, Praise him or not, and whether have power to punish him or not!

The effect of this logic and this belief in the light of Islamic Education came about that people came to the Prophet and confessed their sins, then repented and made them ready to accept the Divine Punishment, like the death penalty or other penalties, in order to attract the Divine Satisfaction and purify their souls from impurity.

It is these kinds of strange events that make one to be aware of the deep influence of religion and religious invitations in the people's soul. The effect of religion is to the extent that, in the name of religion, people are willing to pass through their life and its enjoyments, which are of the dearest gifts of life.

(Almizan: V. 7 – P. 185)

The Teachings of the Righteous Society

« وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ
يَدْعُونَ إِلَى الْخَيْرِ
وَ يَأْمُرُونَ بِالْمَعْرُوفِ
وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ! »
(آل عمران / ١٠٤)

**"There should be from among you a Group,
who call mankind to Virtue and enjoin what is Good
and forbid what is wrong;
and they are those who shall receive Salvation!"**

(Holy Quran, Al-Imran: 104.)

If there in a society, there would be the profitable knowledge and righteous deeds, for its durability and stability, the people must be prevented to divert from the path of goodness - which are the same known good practices among them, and to encourage other people also to promote the same path of goodness, and do not release those who were diverted from the path of goodness, and are in the fall of evil, and

try to save them from the danger of falling.

This is the same invitation that begins with teaching, training, enjoining the good and forbidding the evil. In the above Verse, the God Almighty States: **"There should be from among you a Group, who call mankind to virtue and enjoin what is good and forbid what is wrong; and they are those who shall receive salvation!"**

From here it becomes clear that why the Almighty God named the "Good and Evil" as "Known and Unknown": Because the foundation of the Divine Word is based on grasping the Divine Cord, unity, and brotherhood. It is obvious that a society that places its way of life in it, the "known" or "well-known deeds" to it will be "Good", and the "unknown" or "vices" to it will, of course, be "evil."

If the interpretation of the term "known and unknown," is not this point, inevitably the naming of "good and evil" to the "known and unknown," must be in terms of religion, not in terms of external action, that is, the religion recognizes the "good and evil" as "known and unknown."

Promoting and enjoining the "Known," and forbidding the "Unknown," all are the things that, if they become "obligatory" in some place, are naturally the "Sufficient or Removable Obligation," and if all the people of a nation are the subjects to do so, after reaching their ends by some of them, there is no longer a proper meaning for it. Actually the purpose would be achieved by action done by some of them, therefore, in any case, the duty of promotion and enjoining the "known or good" and forbidding the "unknown or evil" is a duty to some people, not all of them.

(Almizan: V. 6 – P. 285)

Chapter Three

IMMIGRANTS AND SUPPORTERS (Ansar) The Constituents of the First Righteous Society

First Immigrants, and Formation of the First Islamic Righteous Society

«وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا
لَنُؤْتِيَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَ...!»
(٤١ تا ٤٤ / نحل)

**"And those who migrated in Allah's Way
after they suffered oppression,
We Will give them an honourable lodging in this world;
and surely their reward in the Hereafter is greater if they but knew!"
(Holy Quran, Nahl: 41-44.)**

The Holy Quran recalls the history of Emigration in these Verses and gives Immigrants a good promise in the Path of God in the world and the hereafter.

(Immigrants were two groups and migrated on two occasions. The first step was the migration from Mecca to Abyssinia. Those were some

early believers of the Holy Messenger of Allah. The made this immigration by the permission of Allah and His Messenger, and lived there for a long time, safe from the idolaters' torment and sedition. The second emigration was from Mecca to Medina, that his believers did after the emigration of the Messenger of Allah (PBUH) to the city of Medina, one by one.)

Apparently, the above Verse, refers to the second emigration, that is, the migration to Medina. The term: "Immigration in God" refers to the fact that migration should be for the sake of God's Satisfaction, and this purpose should environ them and they should have no other purpose other than that. They migrated in the cause of God and for the sake of their Religion, to form an Islamic and pure society, in which society nothing other than God would be worshiped, and nothing would be ruled but justice and goodness; or their purpose was to enter into a society and live in there that has the same conditions.

So, if they had any good hope from their emigration, or were promised a pleasing promise, that good hope and pleasing promise was this Righteous Society. If they praised the city they were emigrating, it was because of the fact that the place was a proper place to form such a Society, not for good weather of that city!

So, the purpose of the promised goodness given to them - which they will achieve it in the world - is this Righteous Society, whether the purpose was the city itself, or the good state that they will find in that city!

(Almizan: V. 24 – P. 115)

Founders of the First Righteous Society

«الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَ...!»
(حج / ٤١)

**"Those who when We bestow them establishment
and power on the earth, they establish Prayer...!"**

(Holy Quran, Hajj: 41.)

God States: **"Those who were expelled from their homes unjustly, only because they said: Allah is our Lord! Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues and mosques in which Allah's Name is mentioned greatly.**

Allah will surely help those who help Him. Indeed Allah is all-Strong, all-Mighty!

Those who, if We granted them power in the land, maintain the prayer, give the zakat, and bid what is right and forbid what is wrong. And with Allah rests the outcome of all matters!"

The Righteous Society that was first formed in Medina and then spread throughout the Arabian Peninsula was the highest society in the history of Islam. **It was a society at the time of the Holy Messenger of Allah, in which** prayers were performed, zakat was given, and enjoining the good and forbidding the evil became practical!

(Almizan: V. 28 – P. 267)

Who were Involved in Building

The First Righteous Society?

This Society is definitely the most unique society and clear example of the above Verse.

Of course, the Ansar (Supporters) were an important factor in the formation of such a society, not the Immigrants, and in the history of Islam, there is no record in any era that such a society was formed by the Immigrants, that the Ansar did not interfere in it.

Rather, the history has recorded of the early Muslims, especially the

Immigrants of them, ugly acts that we can not in any way validate it as revival of the right and eliminating the wrong.

(Those who have wrongly imagined that the Holy Quran used this trait for the Immigrants of the time of the Holy Prophet, have made a mistake! Although the exclusivity of expelling from their land and suffering by the particular oppression refers to them!)

(Almizan: V. 28 – P. 267)

The Civilization

Presented to World by Islam

« وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...! »
(١٠٣ / آل عمران)

**"And hold you fast to God's Cord, together,
and do not scatter...!"**

(Holy Quran, Al-Imran: 103.)

The God Almighty in this Verse refers to the condition of the Arabs before believing in Rreligion of Islam, and to their life during the era of ignorance, and then refers to the civilization granted to them in the Islamic Righteous Society, and reminds that:

**"And hold you fast to God's Cord, together,
and do not scatter...!"**

**Remember God's Blessing upon you,
when you were enemies, and He brought your hearts together,
so that by His blessing you became brothers.**

You were upon the brink of a pit of Fire, He delivered you from it...!"

(Al-Imran: 103.)

This Verse, at first, was addressed to those who, before its revelation were converted in Islam, and had spent the time of infidelity in the

fire of wars and fighting with each other.

They had no leisure before Islam, nor had they the pleasure of resting in life, nor understood the reality of the general Security of the society, until they had grasped to the Cord of God and formed a blissful society that the blessing of security was evident thereon.

In this Verse, God also informs them about their ancestors, and States: **"Do not be like them, that they became scattered and found differences!"**

The Verse describes their state in the former ignorant corrupted society, before believing in Islam and uniting under the protection of Islam, in the Phrase: **"... And you were on the brink of the pit of the Fire and He saved you from it...!"**

The meaning of **"fire"** here refers to the wars and conflicts prevalent among them, they lived in a society based on divisions and divergent beliefs, and carnal emotions, which the individual tyrannies governed them, and led them to the lowest condition of life.

There are many narratives in explaining the concept of the union of the people and grasping to the Divine Cord, quoted from the Messenger of Allah and the Imams of his Household, the most famous of them we quote, in brief, hereunder:

The Holy Prophet said:

"I will go ahead of you and you will join me on the bank of Kowsar Fountain!

See how you will deal with two "Most Dignified" things?

- The Greatest of the two, is the "Book of God", which is a device one side of it is in the Hand of God, and the other side of it is in your hands.

Cling it firmly so that you never go astray!

The Smaller of it is: "My Household, My Children!"

These two will not be separated from each other until they join me on the side of 'Kowsar Fountain'!

- I have requested my Lord not to separate them!

So do not go ahead of these two then you will lead astray!
And do not teach them, because they know much more and better than
you! "

(Quoted by Tabarani from Zeid-ibn Arqam, in Durr'Manthur)

Imam Baqir(AS) said:

-The Divine Cord is the Household of Muhammad (PBUH), the people have duty to cling them, as the Almighty Allah has ordered: "And hold you fast to God's Cord, together, and do not scatter...!"

(Quoted from Ayashi's Commentary)

"Hadith-Thaqalain" (Tradition of Two Dignified Things)

The above mentioned Tradition is one of the successive traditions that Shia and Sunnis have complete accord on it. (Some of the Narration Scholars have considered its narrators over 35 men and women of the Prophet's companion.)

(Almizan: V. 6 – P. 283)

The Brotherhood: Establishment of a Guardianship Relation Between Immigrants and Supporters

«إِنَّ الَّذِينَ ءَامَنُوا وَ هَاجَرُوا وَ جَاهَدُوا
بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
وَ الَّذِينَ آوَوْا وَ نَصَرُوا
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ...!»
(٧٢ تا ٧٥ / انفال)

**"Indeed those who have believed and migrated and waged jihad
with their possessions and persons in the way of Allah,
and those who gave them shelter and help
they are heirs of one another.**

**As for those who have believed but did not migrate,
you have no heirdom in relation to them whatsoever
until they migrate...!"**

(Holy Quran; Anfal: 72-75.)

According to the above Verse, God Almighty established a relation of Guardianship between two groups of Muslims, namely the Immigrants and the Supporters, and also cut off the link of fellowship and closeness between Muslims and infidels in general!

The Verse refers to those first groups of immigrants who migrated before the Revelation of this Surah. The meaning of "...Those who gave a home to Muslims and helped the Messenger of God," is the group of Ansar (Supporters.)

During the time of the Revelation of these Verses, Muslims were limited to these two groups, the Immigrants and the Ansar, except for a few who believed in Mecca and had not yet migrated. God Almighty established the Brotherhood and Guardianship between these two groups.

This Guardianship has a meaning including Heritage Guardianship, Assistance Guardianship and Protection Guardianship. This means that even if a Muslim gives asylum to a disbeliever, his safety is valid among all Muslims, so all Muslims have Guardianship over each other. An Immigrant is the guardian of all Immigrants and Ansars, and an Ansar is the guardian of all Ansars and Immigrants. The reason for all this is that the Guardianship is absolutely mentioned in the Verse.

The God Almighty denies the Guardianship between the believers who did not emigrate with the emigrated Muslims and Ansars by this Phrase: "...**Those who have believed but did not migrate**," and States: There is no Guardianship between the two first groups with the third group except the Assistance Guardianship, and if the third group asked you for help, help them, but only if they are not at war with a people who have a covenant between you and that people.

Also, God Almighty, with the Verse: "...**The unbelievers are each other's guardian**," states that the disbelievers' guardianship are among themselves and do not relate the believers. So the believers cannot make

friendship with them!

The Verse continues with this Phrase: "... If you do not help (non-immigrant Muslims when seeking help,) the sedition will take place on earth and great corruption will occur!" This Verse refers to the expediency of the legislation of the Guardianship in the way that God had legalized it.

Since, in general, the guardianship and friendship of each other are matters that no society of human societies, especially Islamic societies based on pursuit of Truth and the spread of Divine Justice, are not free from it. It is clear that the friendship of infidels, being the enemy of Islamic society, causes the members of the society to associate and join with them and to adopt the morals and beliefs of the infidels gradually. As a result the Islamic manner and way which is based on Truth will be dissolved and abolished with the infidels' manner and way which is based on falsehood and pursuit of the sensual desires, and in fact is the worship of the devil. **Just as we observed it in our era that the assertion of the Verse became true, and we saw it with our own eyes!!!**

Finally, in the next Verse: **"And those who believed afterwards and migrated, and waged jihad along with you, they belong to you..."**, the God Almighty has joined the next immigrants and those who believe after this and join the first class and engage in jihad, to the first class of Guardians and participated them in the issue of guardianship, too!

Dar-el-Islam (House of Islam)

The Geographical Divisions of Faith and Unfaith

«لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ...!»
(٩٥ تا ١٠٠/نساء)

**"Those of the Muslims who sat at home,
without any excuse or disablement,**

**are not equal with the believers who strive hard
and fight in the Path of Allah with their possessions and their lives...!"**

(Holy Quran; Nissa: 95-100.)

In the days when Muslims migrated to Medina in groups and the other group stayed in Mecca, there were also groups in Medina that took part in the wars along with the Prophet of God, and a group sat in houses, and there were groups that they had remained polytheists and had finally a peace covenant with Muslims; at that time the city of Medina was the "Dar al-Islam (House of Islam)" and the city of Mecca was the "Dar al-Kufr (House of unfaith.)" There were residents in these two cities with different positions. In the above Verses, the Holy Quran clarifies their situation so that they know their obligation towards God and Muslims.

In these Verses, God Almighty divides the believers, i.e., the claimants of faith, into several types in terms of staying in the land of the believers or "Dar al-Iman" and the land of the polytheists or "Dar al-shirk," and mentions the punishment of each of these categories as appropriate, in order to awaken them and then persuade them to emigrate to the "House of Faithful" and gather there and strengthen and unite the Islamic Complex and help each other with good deeds and piety, and raise the Word of Truth and raise the Banner of Monotheism and proclaim the religion to all.

The addressee groups of the Verses:

1- The Fighters and Nonactives:

Both of these groups are the residents of the "House of Islam." One group of them are the believers who strive hard and fight in the Path of Allah with their possessions and their lives, the second group are the ones who sat down and did not go to Jihad, without any excuse or with a pretext (while the fighters number was enough.)

The God Almighty has given a good promise to each of these, but

of course, in terms of Rank, He has made the Fighters superior to the tarries.

2- The Residents of Unbelievers' Town:

These are the people who live in the land of polytheism and do not emigrate in the Way of God due to oppression. This group will go to hell!

3- The Helpless Oppressed:

These were a group of the "Oppressed People" who lived in the land of disbelief, but not because of oppression, and had no choice to find a way to escape.

This group will also be pardoned by God's Willing (if God Wills!)

4- Unfinished Migration:

These are the people who are not oppressed and have come out of their homes in order to emigrate towards God and His Messenger and to take refuge in the land of Islam, but death has come to their trace. Their reward is with God.

The content of these Verses, at all the time and everywhere, is true in the case of Muslims, although the reason for the Revelation of these Verses was the situation and circumstances that Muslims had during the time of the Prophet, after immigration to Medina till the Conquest of Mecca.

That Day, there were Two Lands

One was the land of Islam, which was the city of Medina and its suburbs:

There were groups of Muslims who had freedom in their religion, and there were some polytheists and others who did not have anything to do with Muslims through covenants and the like.

The Other Land were of polytheism, which included Mecca and its suburbs:

They were steadfast in idolatry and persecuted Muslims in the matter of religion, torturing them severely and deceiving them into turning away from their religion.

These Verses, with the general criteria that they have, are always govern the Muslims!

Thus, a Muslim is obliged to either stay in a place where he can learn the teachings of the religion, perform the rituals of the religion, and follow the rules of the religion, or if he is in a land where there is no knowledge of the teachings of the religion, and no way to follow the rules of the religion, he has to emigrate from there, it doesn't matter if they call it "Dar al-Islam" or "Dar al-Kufr" ... Because today the names have changed and have been removed from their origins. The Religion has become a racial issue, and from Islam there is left only a name, and the belief in the teachings and observance of the rules of Islam is by no means observed in this naming.

The Holy Quran places the effect on the Truth - not the Name of Islam, and obliges people to do deeds that have the soul, not the face of Islam !!

(Almizan: V. 9 – P. 85)

Leadership of the Islamic Society And its Qualifications

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(آل عمران / ٢٠٠)

**"Believers, have patience, help each other with patience,
establish good relations with one another,**

**and have fear of God
so that you may have everlasting happiness!"**

(Holy Quran, Al-Imran: 200.)

In the first era of Islam, the Leadership of the Islamic Society was at the hand of the Holy Prophet, and the Almighty God had decreed the obedience of His Prophet to Muslims and to all people. The reason for this Guardianship, and the necessity of this obedience, is the explicit statement of the Holy Quran.

Have a close attention to the following Verses:

"And obey Allah and obey Allah's Messenger...!" (Maeda: 92.)

"So that you may judge among Mankind by means of what Allah has Guided and Taught you...!" (Nissa: 105.)

"The Prophet has more authority over the believers than themselves...!" (Ahzab: 6.)

"Say: If you love God, follow me, and God will love you...!"

(Al-Imran: 31.)

There are many other Verses, each of which represents a part of the qualities of the General Guardianship in the Islamic Society or all of that. The best way for a learned scholar who wants to obtain information on this respect he would, at first stage, study the biography and manners of the Messenger of Allah, in a way that nothing of his life story be neglected, then he returns to re-study all the Verses concerning the Laws of Ethics, Laws of Actions, namely the laws regarding the Worship, Business, Political and other Social Relations in Quran, because if he admits this method, he will see a good reason for the style of Quran and Divine Revelation, in one or two Phrases, which will find it so sufficiently clear and fluent, that never finds, in a single sentence or two, such a plain and comprehending text.

Here is another point that if the researcher takes into consideration, he will find that all the Verses regarding the issue of Worship or Defence (Jihad) and the Execution of Punishments and Retributions, etc., are

addressed to the Public of believers, not the Holy Prophet personally, as in the following Verses:

- "- And establish prayers!**
- And spend in the Way of Allah!**
 - O, you who believe! Fasting is decreed for you!**
 - There should be from among you a Group who calls mankind to virtue and enjoins what is good and forbid what is wrong!**
 - Strive hard in His Way!**
 - And strive hard in the way of Allah, such a striving as is due to Him!**
 - The adulteress and the adulterer, you shall lash each of them!**
 - And the thief, male and female: cut off the hands of both!**
 - In the law of retaliation there is life for you!**
 - And bear witness for the sake of Allah!**
 - And hold you fast to God's Bond, together, and do not scatter!**
 - Perform the religion, and scatter not regarding it!**
 - Mohammad is a Messenger, such as Messengers before him who passed away; if he dies or gets killed, will you then all revert to your old beliefs? And he who turns back on his heels, not the least he will harm Allah! However Allah will soon reward those who are grateful!"**

And many other Verses, all of them show that the religion is a social method that Almighty God has forced its acceptance among the people, because He does not like disbelief for His servants, and has asked all the public people to establish the Religion. Therefore, when a society consists of people, its authority is also at their disposal, without some people having any advantage or having any authority over the others, including the Holy Prophet or the others; everyone is equal in the responsibility of the community, and this equality is well used in the following Verse:

**"I will not neglect the efforts of any of you that labored,
whether male or female; the one of you being from the other,
you are fellow-creatures! "**

(Al-Imran: 195.)

Since the absolute sense of the Verse implies that any natural effect that the components of the Islamic society have in the Society, it depends initially on the will of God, it is legally also subject to his permission. He respects the effectiveness of every individual's deeds in the Society. We read elsewhere in Quran:

**"Verily, the earth belongs to Allah and He Gives it as a heritage to
whomsoever He Wills of His worshippers;
and the Blessed End belongs to the Pious."**

(Aaraf: 128.)

Yes, the difference between the Holy Prophet and other people in the community is that he has the duty for invitation, guidance, and training: **"It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom...!"** So he has been determined by God Almighty to upraise for nations' affairs, to their guardianship and Imamate, to supervise their affairs in the world and the Hereafter, as long as he is among them.

(Almizan: V.4 – P. 143)

Chapter Four

A Discussion On Islamic Society

The Society In terms of Islam

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(٢٠٠ / آل عمران)

"Believers, have patience, help each other with patience,
establish good relations with one another,
and have fear of God
so that you may have everlasting happiness!"
(Holy Quran, Al-Imran: 200.)

There is no doubt that Islam is the only religion that has made the basis of its religion very clearly on the basis of the Society. Islam has never ignored the Society in any respect of its affairs.

This Divine Religion interferes in the extreme range of human engagements and its different types of gender, kind, class, and guild, whose number is out of the power of human thought, with all the great multiplicity they possess, **for each of them has issued a decree.**

All these rulings and regulations were also expressed in a social frame, and as far as possible, the spirit of the society has been enforced and inspired in all of its laws and regulations!

The first Call that invited the humanity to society and gave the society a real independent personality is the Heavenly Call of Islam,

which, through a series of Divine Verses, has invited people to the Prosperity of Social life and its purification:

"And this is My Path, the Straight Path!

So follow it!

And do not follow the other paths!

Lest they divert you from Straight Path...!" (An'am: 153.)

" And hold you fast to God's Cord, together !

And do not scatter ...!

Let there be a group among you who will invite others to do good deeds!

Command them to obey the Law!

And prohibit them from committing sins!

These people will have eternal happiness...!

Do not be like those who turned into quarrelling sects after receiving clear authoritative evidence...!" (Al'Imran: 103-105.)

"The believers indeed are brothers; so set things right between your two brothers and fear God...!" (Hujarat: 100.)

"Help one another to Piety and Godfearing!

You should help one another in Righteousness and Piety...!"

(Maeda: 3.)

(Almizan: V.7 – P. 158)

Unity and Empathy

In Islamic Society

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(٢٠٠ / آل عمران)

**"Believers, have patience, help each other with patience,
establish good relations with one another,
and have fear of God**

so that you may have everlasting happiness!"

(Holy Quran, Al-Imran: 200.)

In this Verse, the Almighty God addresses the Islamic Society and States:

"O you who believe!

**Be patient and show empathy with each other,
And fear God, that you may be successful!"**

The Patience, which is commanded by the Phrase: **"Be Patient,"** is the Social Patience. It is obvious that the general and public patience in terms of power, strength, and effect is higher than individual patience and tolerance. It is within the span of society and social co-operation that individual powers are interconnected and create enormous power.

The use of the term "Relationship" suggests that it is necessary for man, both in comfort and in adversity, to unify and consolidate his spiritual powers and to organize all his vital affairs in the light of a cooperative and social cooperation.

Because these social collaborations are aimed at achieving the true happiness of this world and the Hereafter, therefore immediately after the word "relationship," the Phrase: **"And have fear of God so that you may have everlasting happiness,"** is mentioned.

It is obvious that the real and complete happiness is not possible except in the light of social cooperation, otherwise, if happiness is achieved, it will not be a complete and all-encompassing happiness. The sociality of man is one of the things that does not require much discussion to prove, especially the "Socialization" is in the nature of each individual. History, as well as ancient artifacts which retell of the ancient times and centuries, show that man has always lived in society and collectively.

In many of its Verses, the Holy Quran has reported this in the best possible way, as in the following Verse:

"O mankind!

**Indeed We created you from a male and a female,
and made you nations and tribes
that you may identify yourselves with one another!"**

(Hujarat: 13.)

Again the God Almighty States in other Verses:

**"It is We who have dispensed among them
their livelihood in the present life,
and raised some of them above others in rank,
so that some may take others into service...!"**

(Zukhruf: 32.)

**"Allah is the One Who created man From water,
and has established for him Relations of lineage and marriage!"**

(Furqan: 54.)

(Almizan: V.7 – P. 154)

Relationship of Individual And Society in Islam

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(آل عمران / ٢٠٠)

**"Believers, have patience, help each other with patience,
establish good relations with one another...!"**

(Holy Quran, Al-Imran: 200.)

Islam has considered the real relationship between the individual and society in the training of people of the human race and their guidance towards the true happiness.

The God Almighty Stated:

"Allah is the One Who created man From water,

and has established for him Relations of lineage and marriage!"

(Furqan: 54.)

"O mankind! Indeed We created you from a male and a female...!"

(Hujarat: 13.)

"...The one of you being from the other...!"

(Al-Imran: 195.)

Thus we see: The Holy Quran has accredited to the "Nation" the existence, principle, book, consciousness, understanding, action, obedience, and sin, and says:

"There is a preordained time for every nation; when their time comes, they shall not defer it by a single hour nor shall they advance it!"

(A'araf: 34.)

"Every nation will be summoned to its book!"

(Jathiya: 28.)

"We have made every nation's deeds seem attractive to them...!"

(An'am: 108.)

"Of them are nations who are moderate...!"

(Maeda: 66.)

"Among the People of the Book is an upright nation...!"

(Al-Imran: 113.)

"Every nation attempted to lay hands on their apostle, and disputed erroneously to refute the truth. Then I seized them; so how was My retribution?!"

(Ghafir: 5.)

"And for every nation is a messenger; so when their messenger comes, the matter is decreed between them with justice, and they are not wronged!"

(Yunus: 47.)

It is in view of this fact that we see, as much as the Holy Quran gives importance to the stories of individuals, it gives more importance to the history of Nations. This was at a time when mankind had no history other than mentioning the condition of individuals such as kings and nobles.

The Historians have paid no attention to the history of nations and communities until after the revelation of the Holy Quran, and it has been after the revelation of Quran that some historians, such as Mas'udi and Ibn Khaldun, have paid more or less attention to the history of nations. They have mentioned its events.

This continued until the present century, that there was a general change in history, and the history of individuals became the history of nations.

In short, as we have noted, this real relationship between the individual and society leads to a series of social forces and properties, which, in any case, take precedence over individual powers and properties and prevail over it while conflict.

Islam has given more importance to society than all religions and nations. Islam has established its most important religious precepts, such as Hajj, prayer, jihad, charity, and finally any religious piety, based on society.

(Almizan: V.7 – P. 162)

Executive Power of Islamic Social Laws

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(آل عمران / ٢٠٠)

**"Believers, have patience, help each other with patience,
establish good relations with one another...!"**

(Holy Quran, Al-Imran: 200.)

The Executive Power of the implementation of Islamic social rules, in addition to the governmental organization of Islam, which is obliged to maintain the general rites of religion and to execute the punishments, and in addition to the duty of inviting to goodness and enjoining the good and forbidding the evil, which is obligatory on all Muslims, is that: The Holy Quran has made the supreme goal of Islamic society a true happiness and closeness to God. It is obvious that every society

inevitably has a common goal and purpose, and this is the common goal and purpose of the Islamic society from the point of view of its legislator!

The desire to achieve the above-mentioned sacred goal is itself a great executive guarantor and a serious interior guard for the preservation and implementation of the rules of Islam.

In addition to the apparent aspects, even all the semi-clear corners of the human inner part, are clear and graphic for the inner policeman, although perhaps these two great forces (the inner policeman - and the call to good) are hidden from the current human social leaders and do not pay attention to them.

Islam has made the most of the power of this inner police in enforcing its laws. **(That is why we say that the method of Islam in the care of society is superior to other methods!)**

(Almizan: V.7 - P. 164)

Continuity and Durability of Islamic Social Method

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(آل عمران / ٢٠٠)

**"Believers, have patience, help each other with patience,
establish good relations with one another...!"**

(Holy Quran, Al-Imran: 200.)

It has been said:

" - If the method of Islam in search for a Righteous Society is even more fundamental than the community that has been found by civilized nations, then why the society that Islam has founded, did not

survive except in a very short time and could not maintain itself, let alone to transform the societies of Qeisars and Kesras, but within a short period of time a new empire followed the Islamic government that was far ahead of it and it was more calamitous and disastrous than the past governors.

This is in contrast to the Western civilization, which has been able to move ahead through the time and keep up its existence. This is a reason for that the civilization of the West is more progressive and its social method is firmly established. They have made their social method and their laws based on the will of the nation, and since the unity of word in a nation is actually impossible, they put the criterion of action on the will of the majority. But the hypothesis of religion in today's world is a 100% ideal theory that has never been actualized from the theoretical stage and cannot establish the foundation of a society on it...?! "

In response, we must say:

What they said that the social method of Islam in the world today is not feasible and the only social system is the present day civilization that can be carried out in the present condition - meaning that the present conditions of the world are not compromised and proportionate to the rules of the religion of Islam - it is a matter of course! But the results that they have taken do not come about, because all the methods that have so far governed societies have not been eternal. All of them at a time when the general conditions of the world has not been ready to expand them, they have stepped into the realm and struggled with the opposites and the old methods that were merged with the nature of the people, it is likely, at the beginning, they were defeated in this struggle and retreated. But they have resumed their struggle for the second and third time until they have finally won victory, opened their place in

human societies and established their government. Otherwise, they have been extinct and destroyed in the absence of favorable factors and conditions.

History shows that all religious or worldly methods, even the method of Democracy or the Communist system, have also led this struggle, victory and failure.

(My dear curious reader considers that this article has been written many years before the collapse of the Communist system in the contemporary world!)

The following Verse of the Holy Quran refers also to it:

**"So many methods have passed away before you.
Do but travel in the land and see
the nature of the consequence for those who did deny!"
(al-Imran: 137.)**

The Holy Verse implies that: Those methods that were based on the rejection of the Divine Signs, they had eventually no good endings!

Therefore, if a social system is not compatible with the existing circumstances and conditions, this incompatibility cannot justify its failure! But it is a natural rule, namely, it is necessary a series of methods and traditions incompatible with environment have to come about, through the reactions and struggles of different and adverse factors, a path to be opened for a series of new social phenomena!

Islam is not also an exception to this general rule and in the sense of natural and social terms is like the other systems, therefore, the status of Islam in victory and failure, in relying on the factors and conditions is like the other ideologies. **The Position of Islam and the Religion in the present day (which has ruled over a billion of human beings and has rooted in their hearts.) is not weaker than the time of Noah.**

Abraham, and Muhammad (PBUH)!

We know well that these heavenly leaders began their invitation quite lonely, in the environments ruled by nothing but the corruption, and promoted their invitations. Their religion gradually developed and lodged in the spirit and nature of the people, and expanded to create the spirit of life and interconnection between them, in the way that it has been prolonged ahead up today!

The Holy Prophet of Islam, also, at a time when he had no support but a man and a woman, began his invitation, until the people joined them little by little and one after the other. It was a very difficult time, until the Almighty God helped them, and those people gathered together in the form of a proper community, whose authority and righteousness dominated it, and remained for a while not very long, at the same position. But after the death of the Holy Prophet, this righteous community deviated from its original path and there appeared lots of seditions and intrigues!

However, this Righteous Society, with its own limitations, was able to expand its circle of government to the east and west of the world in less than half a century, and brought up a real transformation that we still see and will see its significant effects in the history of mankind!

(We take the attention of our Reader to the strange fact that these materials had been written by the Great Allameh Tabatabaii, in the Interpretation of Almizan, at a time when neither the Islamic Society of Iran launched its Great Islamic Revolution, nor its Islamic Government, with all due respect, had been established, nor its Religious Democratic Society has sprung up among today's societies.

On the other hand, the Soviet Communist regime has not yet been collapsed, and even such developments have not been addressed to anyone!

This is due to Allameh's profound understanding of the Suitability of the Social Method of Islam, as expressed above, which is a wonder for any social scientist!!) (S.M.Amin)

(Almizan: V.7 – P. 165)

Effect of Social Methods of Islam On Human Society

Social discussions that take place on theoretical history can reveal that the transformation of the present age is merely the effect of the birth of the Religion of Islam and its particular method.

It is only a religious prejudice or political considerations that has stopped most of European Scholars from confessing to the remarkable impact of Islam on human society, otherwise it is not possible for a well-informed and unprejudiced Scholar to consider the movement of new civilization as a Christian movement, and believes that this transformation has been carried out under the banner of Christ and under his leadership. Jesus Christ himself has expressed that what is important in his opinion is the spirit, not the body, and basically, the religion of Christ did not pay any attention to the government in its agenda.

In fact, this is Islam that invites people to community and cooperation and has interfered in every human individual and social affair without exception!

So, whether, ignoring these privileges by the Western scholars is not except for this purpose that by turning out the light of Islam by oppression and enmity, wish to put out the fire that has warmed their hearts!? Is it except for finally introducing Islam in the name of a racial order, which has nothing but a new nationality creed and a new group!?

In Short, Islam for leadership of the human society has proved its competence in leading humanity to prosperity and a pure life. A method that has such a qualification cannot be called an inappropriate hypothesis for human life, and this method, given that its purpose is to ensure

the true happiness of human beings, has never been disappointed to take over the supervision of the worldly affairs of the people !

(Almizan: V.7 – P. 165)

Social Standards of Islam

Comparing with West

« يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا...! »
(آل عمران / ٢٠٠)

"Believers, have patience, help each other with patience,
establish good relations with one another...!"

(Holy Quran, Al-Imran: 200.)

The Standard of the Islamic Society is to follow the Truth in Thought and Action. The Slogan of today's Civilized Society is to follow the Will of the Majority.

Differences in Standards will also cause differences in the ultimate Goal of Society. Therefore, the goal of Islamic Society is the real happiness based on Reason. In other words, it strives to strike a balance between the requirements of its instincts and its powers; it steps in satisfying its instincts to the extent not to prevent it from worshipping, which is the means of knowledge. Rather, the dealing with body also to be in the service of reaching that destination, and in the light of this balance, which leads to the happiness of human powers, the human happiness is also ensured.

It should be noted that this is the great comfort and convenience, although we have not understood this meaning as it should be due to the disruption of Islamic education!

In order to achieve the ultimate goal of its society, Islam, in all its laws, has taken into account the side of the intellect, so much so that the

intellect, following the truth, lies in its nature.

Islam has strongly prevented the corruption of reason, and has placed the executive guarantee of all actions, morals and basic teachings on the community itself. This is in addition to the duties that the government has in enforcing the retributions and policy of political affairs and the like.

It is obvious that this method, in any case, is not compatible with the general nature of the people, and these people are rich and poor who rise up against their desires and aspirations to fight against this method, because this method It deprives them of the freedom to enjoy pleasures and lusts and ferocity.

It is not possible to solve this situation unless, in parallel with other efforts made by the society with a decisive and consistent will, in order to meet its needs, an effort is made to spread the Islamic Invitation and its upright trainings, and thus provide the ground for the development of the supreme method of Islam in society!

Goal of Today's Civilized Society

The goal of today's civilized society is to make use of material interests. It is obvious that this goal leads to an emotional life, and it is in this life that man always follows his desires, whether it agrees with the truth and conforms to the standards of reason or not! In short, he follows reason in a way that does not contradict his material purpose and interest. That is why the basis for the legislation of laws in today's world is the will and inclinations of the **majority**.

In such a society, the guarantee of implementation is only for the same legal materials that are related to the actions of the people, but the main morality and knowledge lacks an executive guarantee and the people will have complete freedom in these matters. However, if this freedom interferes with the implementation of the law, it will be

restricted and any action that interferes with the law will be prohibited. The prerequisite for such a life is that people become accustomed to sensual desires and immoral vices, and consider many things desirable that religion has condemned, and play with any moral virtue and higher teachings of humanity in the name of freedom of law.

The prerequisite for this issue is that the rational life becomes an emotional life, consequently, what the reason considers immoral is called piety according to the decree of human desires and feelings, and has got the name of chivalry, kindness, and good character, like many things that are going on in Europe today between men and married women and girls, between women and dogs, and between men and their family children, or like nightclubs, dance parties, and other things that a devotee to religious rites refrains from even mentioning their names, and it is possible that religious rites are ridiculous in the eyes of such people, as well as their rites and ceremonies looks very strange and ridiculous in the eyes of a Religious men.

This is all due to the differences in the way of thinking and perceiving way of these two categories, and this difference itself is the result of difference in their methods.

Why Western Civilization Tasted Good for People

Reflecting on the difference between the two methods clarifies the reason why Western civilization is compatible with people's spiritual tastes, and also explains why the method set by religion for society does not agree with the general temper of the people. The question of people's general taste's accord is not particular to the Western method, which to consider it an advantage of it, but all the methods that have been common among mankind since ancient times, both before and after the civilization, had and have such particularity, which at their first attempt, the people have always preferred them to the religious methods, which

invited them to the Truth.

This is due to the humility that human beings have in principle in the face of materialist idolatry, and if we think about it well, we will find that the current civilization is a mixture of the same ancient idolatry, which has taken on a social color and gone from simple to one-stage of accurate techniques.

The method of Islam, which offers the pursuit of Truth instead of compromise with the will of the people, has its roots in the Verses of Quran, where God Almighty Says:

"Allah is the One Who has sent His Messenger with The Religion of Truth and Guidance of people...!" (Tubah: 34.)

"God judges with Truth...!" (Ghafir: 20.)

In praise of Believers God States:

"...They enjoin one another to the Truth...!" (Asr: 3.)

"We certainly brought you the Truth,
but most of you were averse to the Truth!" (Zukhruf: 78.)

In the above Verse, God admits that the Truth has no compromise with the wills of the majority and their desires, and then rejects the necessity of agreeing with the majority and their desires, because it causes corruption:

"Had the truth followed their desires,
the heavens and the earth and all that is in them
would have been destroyed.
We sent them the Reminder but they ignored it!" (Muminun: 70-71.)

We see that the course of events and the increasing volume of corruption confirm the contents of this Verse.

The God Almighty Says:

"Thus is God your true Lord.

**In the absence of Truth there is nothing but falsehood.
Then where are you turning?" (Yunus: 32.)**

A Critique on Following Majority's View To Administer the Society

It is said that the method of following the majority is one of the definite laws of nature, it is true, no doubt that the occurrence of effects in nature is predominant, not permanent! What is certain is that this cannot invalidate the necessity of following the Truth and stands against it, because this very definite law of the nature is itself an example of Truth, and how it is possible that what is itself an example of truth to invalidate the Truth!?

The Opinions and Beliefs of the majority against the minority cannot always be considered true. If the opinion accords with reality, it is Truth, and if it is not in accordance with objective reality, it is not Truth, and in this case, man does not deserve to be humbled in front of it, and certainly he will not humble.

It is obvious that if man realizes the Truth, he will never surrender to the opinion of the majority, which is contrary to Truth. If even he surrenders apparently, this is not a real submission, but it may happen out of fear, modesty, or other aspects, so this kind of submission is not in principle a confirmation that the majority opinion is a Truth, and inherently is obligatory!

The best expression that explains this meaning and says that the opinion of the majority is not always the Truth and obligatory to follow, is this Holy Verse of the Holy Quran which says:

**"Rather he has brought them the Truth,
but most of them are averse to the Truth!"**

(Muminun: 70.)

So it became clear that following the opinion of the majority, in the

sense that - this is a natural tradition and ideal - is a corrupt view!

(Almizan: V.7 – P. 170.)

(It is worth noting that part of the contents of the "Promised Society" and the "Righteous Islamic Society" has also been quoted in the statement of the early history of Islam. The same repetitions are also occurred in other Volumes of these Books, for easy reference!)

(S.M.Amin)

Chapter Five

The Basic Foundations of Islamic Society And Country

First foundation of Islamic Society:

The Unity and Unity of the Word

« وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا
وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً
وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ! »
(آل عمران : ١٠٣)

"Hold fast, all together, to Allah's cord, and do not be divided!
And remember Allah's blessing upon you when you were enemies,
then He brought your hearts together, so you became brothers with
His blessing. And you were on the brink of a pit of Fire, whereat He
saved you from it. Thus does Allah clarify His signs for you so that you
may be guided!"

(Holy Quran; Al-Imran: 103.)

To ensure the well-being of human beings in this world and in the Hereafter, Islam began its reforms by calling for Monotheism, so that all

human beings may worship one God, and then legislated its laws accordingly, not only modified their desires and actions, but also Islam completed it with acts of worship and added on it the True Teachings and Morals!

Then, the guarantee of implementation was given to the Islamic government in the first place, and to the society in the second place, so that all members of the society could supervise the work of the government with proper scientific and practical training and having the right to enjoin what is good and forbid what is evil.

One of the most important advantages of this religion is the connection of all the components of society to each other, a connection that leads to complete unity between them, in the sense that the Spirit of Monotheism is flowing in the Moral Virtues that this religion invites to, and the Spirit of Morality is running in the deeds of the people which Islam has ordered to! As a result, all the components of the religion of Islam return to the Monotheism after analysis, and its Monotheism becomes impressive as such Morals and those deeds after the decomposition. If the Spirit of Monotheism is in the arc of descent, it will be Morals and Deeds, and the Morality and Deeds in the arc of ascension will be the same Spirit of Monotheism, as the Holy Quran said: **"To God ascend the good words, and they are exalted by the good deeds!"** (Fatir: 10.)

**"Hold Firmly to the Rope of God,
All of you, do not be Separated!"**
(Al-Imran: 103.)

To be united with God and His Messenger is to hold fast the Cord of God, that is, the connection that connects the servant and the Lord, and connects the sky to the earth, like unifying with God and the Messenger, is unifying with the Book of God, which is the Revelation that reaches the earth from the sky. If you wish you can say: The Rope of God is the Holy Quran and the Messenger of God!

The Holy Quran invites man to the Right of Piety and Constant Islam and says: **"Have fear of God as you should!"** This Holy Phrase implies the ruling of each individual one by one, which they should try to attain the Right of Piety and die only as Muslims! But the captioned Verse implies the ruling of the Community in the Complex and says: **Come together! Do not be divided!**

Therefore, these two Verses, just as they recommend the individual to rely on Book and Tradition, also instruct the Islamic Society to refer to the Book and Tradition.

**"And remember Allah's blessing upon you
when you were enemies, then He brought your hearts together,
so you became brothers with His blessing!"**

The God Almighty has mentioned two reasons in this Holy Verse for the necessity of **"Holding fast to the Cord of God,"** and **"Do not be divided!"** One in the Phrase: **"When you were enemies..."** and the second in the Phrase: **"And you were on the brink of a pit of Fire..."** The first reason is based on the principle of experience, that you yourself have been enemies in the past, and you have tasted the bitterness of enmity, God saved you from it. The second reason is based on a rational expression that will come soon.

If in the Phrase: **"So you became brothers with His blessing,"** God has mentioned the word **"Blessing"** again, it was because He wanted to point to the gratitude that the Phrase: **"And remember Allah's blessing upon you,"** referred to. The meaning of **"Blessing"** is the same fellowship that God has mentioned, so the meaning of the brotherhood that this blessing has fulfilled is the same fellowship and mutual support.

"Hadith Thiglain"

(Tradition of Two Reliable Reference Authorities)

The Messenger of God said: I go ahead of you, I will die before you, and you will enter upon me later on the edge of the Pool. So be careful how you treat "Thiglain," the Two Reliable Reference Authorities after me. Someone asked: O Messenger of God, what is the Thiglain? He said: The greatest one of the Reference Authorities is the Book of God Almighty, one end of which is in the hands of God and the other end is in your hands, so cling to it after me. If you cling to it, you will neither perish nor go astray! The lesser Authority is my household!

These two Authorities will never be separated from each other until they come to me by the pool, and I have asked my Lord for this meaning for both of them, so lest you overtake them, and if you do, you will perish, lest you try to teach them since they are more knowledgeable than you.

(Almizan: V.3 – P. 572.)

Preventing Disunion in Islamic Society

« وَ مَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ
وَ يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُوَلِّهِ مَا تَوَلَّىٰ وَ نُصَلِّهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا! »
(نساء : ١١٥)

**"Whoever gives the Messenger a hard time,
even after having received clear guidance,
and follows a path other than that of the believers,
We shall leave him in the path he has chosen.
We will cast him into hell, a terrible destination!"**

(Holy Quran; Nissa: 115.)

Conflicting with the Messenger of God, after the Path of Guidance

has been clarified, has no meaning other than to oppose the Messenger and to disobey him. Because the obedience of the Prophet is the obedience of God Almighty - **"One who obeys the Messenger has certainly obeyed God,"** - so the Path of the believers, because they have established a Society gathering together in the name of God, this very gathering is in fact their gathering for obedience of God and His Messenger. The Path of the believers is to gather for obedience of the Prophet, because the guardian which maintains the Unity of the Path of the believers is the obedience of the Prophet.

When, according the Verses of Quran, the Path of God is the Path of Piety, and the believers are those who have been invited to this Path, then the Path of these believers while they established a Society is the Path of Cooperation on Piety - **"Co-operate with each other in Righteousness and Piety, not in sin and hostility!"** (Maeda: 2.)

This Verse, as you can see, forbids the disobedience of God Almighty and the division in the social unity of Islam, or in other words, causing the division in it.

This group will be dealt with two ways: **"We shall leave him in the path he has chosen,"** and **"We will cast him into hell!"** Both are the same dealing. It is a Divine Command that a part of it - the first part – is done in the world, that is the issue of leaving him in the path he has chosen, and the other part of it will be done in the Hereafter, and that is the issue of casting him into hell, **which is an evil place of return!**

"God will not forgive the sin of considering something equal to Him, but He may forgive the other sins of whomever He wants.

**One who considers anything equal to God
has certainly gone far away from the right path!"**

(Nissa: 116.)

This Verse implies that hardship and enmity with the Prophet is Polytheism to God Almighty, and that the God Almighty does not

forgive the sin of one who considers partner with Him! This meaning may also be found in the following Verses of the Holy Quran:

"The disbelievers who prevent others from the way of God and give the Messengers a hard time - - even after the guidance has been made clear to them - - will never be able to cause any harm to God, and He will turn their deeds devoid of all virtue!"

"Believers, obey God and the Messenger and do not invalidate your deeds!"

"God will never forgive the disbelievers who prevent others from the way of God and who die as disbelievers!"

(Muhammad: 32-34.)

Since the appearance of the third Verse is to justify the content of the second Verse, which commands obedience to God and obedience to the Prophet, and to understand us that leaving the obedience of God and the obedience of His Messenger is a disbelief that will never be forgiven. We understand this from other Verses also that the disbelief will never be forgiven is the polytheism to God!

Adding the Phrase: **"But He may forgive the other sins of whom-ever He wants,"** to the Phrase: **"God will not forgive the sin of considering something equal to Him,"** was in order to complete the statement and understood them the greatness of this terrible calamity, that was hardship and enmity with Prophet!!

(Almizan: V.5 - P. 131.)

Order to Enter in Collective Submission

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ...! »
(بقره: ٢٠٨-٢٠٩)

**"Believers, submit yourselves to the will of God as a whole.
Do not follow the footsteps of Satan;**

**he is your sworn enemy.
If you are seduced after you have received the authoritative guidance,
know that God is Majestic and Wise!"
(Holy Quran; Baqara: 208-209.)**

These Verses express the way of preserving and maintaining religious unity in human society, the way is that Muslims have to enter the Collective Submission, to say only what the Holy Quran has prescribed to say, and to follow the practical method that the Holy Quran has presented, thus to be able to preserve the Religious Unity, to maintain the Happiness of the world and the Hereafter, and to guarantee the whole nation not to come to perish, otherwise, if they go out of the Collective Submission, change the Revelations of God, or replace them as happened in the nation of Israel's children and the past nations, then the same disaster will soon happen among the nations of Islam, too!

But the God Almighty has Promised this nation Victory and Said:
"Yes indeed, God's victory is near!" (Baqara: 214.)

The three words Salm, Islam, and Submission have all the same meaning, and entering to the Collective Submission has been addressed to the believers, whom they all were commissioned to enter the Collective Submission, therefore the Commandment in the Verse involves all Muslims, as well as each individual members of the Society. They have to consider it obligatory both by individual and by the community that to prevent dispute in the religion of God, and have to submit to the Commandment of God and His Messenger.

Since it has been addressed especially to the believers, the Submission that they are invited to is the Submission to God and to His Messenger, and it belongs to the totality of the Nation and to the individuals, so it is obligatory to each one of the believers and to the Society as a whole.

Thus the Submission to which they were invited is to submit to

God after believing in Him.

Therefore, it is obligatory on the believers to submit to God, and not to consider themselves independent and autocratic, and to follow the path other than what the God Almighty and His Messenger have presented. No nation was perished but those who overlooked the way of God and followed the way of their desires, the way on which they had no proof from God, and also the right of living and the true happiness was not taken away from any nation except from those who caused a difference by following their sensual desire!

It is clear from this point that the meaning of following the devil's footsteps is not to follow him in all his invitations to falsehood, **but to follow him in the invitations he makes as a religion, and to adorn the falsehood which is a stranger to religion, wrapping it in the beautiful envelope of religion, and names it religion, thus the ignorant people accept it for no reason. The sign of its evil is that God and His Messenger did not mention it in their religious teachings!**

It is understood from the characteristics of the context of the word and its constraints that the footsteps of Satan are only those steps of the devil, which are followed in the manner and method.

If we assume that this follower is a believer - that his way is the same as the Way of Faith, naturally the way of such a believer will be the way of Satan in faith, and when it is obligatory on every believer to enter in Submission, naturally any way followed without Submission will be the way of Satan's footsteps, and following it will be following the footsteps of Satan.

Therefore, this Holy Verse will be like the Verses: **"People, eat of the good and lawful things on earth. Do not follow the footsteps of Satan; he is clearly your enemy! He tries to make you do evil and shameful things and speak against God without knowledge!"**

(Baqara: 168-169.)

Also like the following Verse: **"O you who believe! Do not follow the footsteps of Satan, who orders you to do evil and shameful deeds!"** (Noor: 21.)

Again like the following Verse: **"Eat from what God has given you for your sustenance and do not follow in the footsteps of Satan. He is your sworn enemy!"** (An'am: 142.)

The difference between these Verses with the captioned Verse is that in the captioned Verse the word "collective" indicates that the Invitation is addressed to the Community, which such condition is not in the above Verses, so the Verse in question has the meaning of the Verse: **"Hold fast, all together, to Allah's cord, and do not be divided!"** (Al-Imran: 103,) and the Verse: **"This is My path and it is straight. Follow it and not other paths which will lead you far away from the path of God!"** (An'am: 153,) that both are addressed to the Society of Islam and to the whole Community of Muslims.

We understand from the above Holy Verse that Islam has supported and maintained all the rules and teachings that are needed by human beings and are good for their well being.

"If you are seduced after you have received the authoritative guidance, know that God is Majestic and Wise!" (Baqara: 209.)

The Purpose of the above Verse is to remind that if you did not obeyed the Command of God to enter the Collective Submission and followed the footsteps of devil; you should know that no one can defeat the God Almighty, because He is so Powerful and Dominant on His Acts. He is so Wise that never go far from Wisdom while issuing His Decrees on you! What He judges is based on Wisdom and Just Reason, and while He Decrees He is the Guarantor of its Execution and Implementation, and while He Implemented it runs without anyone being able to stop it.

(Almizan: V.2 - P. 150.)

Second foundation of Islamic Society:

Enjoining Good and Forbidding Evil

« وَ لَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ
وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ! »

« وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا
وَ اختلفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَ أُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ! »
(آل عمران: ١٠٤-١٠٥)

"There should be from among you a group who call to Virtue
and enjoin what is good and forbid what is wrong;
and they are those who shall receive salvation!"

"Do not be like those who became divided
and differed after manifest signs had come to them.
For such there will be a great punishment!"

(Holy Quran; Al-Imran: 104-105.)

The righteous complex, which has a beneficial science and a righteous action, must maintain its knowledge and civilization with all its might, and the people of that complex, if they see a person who has violated that knowledge, will return him to that knowledge, and try to keep him in right way if he has deviated from the virtue and goodness, and do not let that person fall into the abyss of sins, fall into the abyss of evil and corruption; and as a duty, each member of that society must deal with the deviant person, forbidding him from deviation!

This is the same invitation to recognize the Virtue from the vice and promotion of Virtue and prevention of vice. This is what the Almighty God has pointed out in the above Holy Verse and mentioned:

"...Who call to Virtue and enjoin what is good and forbid what is wrong," and from this it becomes clear why the God Almighty interpreted good and evil as Virtue and Vice!

If the Inviting in Virtue and enjoining what is good and forbidding what is evil is one of the obligatory acts, it will naturally be obligation needs sufficient act, because after one of the members of the community has supposedly done these duty, it no longer makes sense that it is obligatory on other members of the community to do the same.

So, if we assume that there is a nation whose members claim to be good to each other and command the good and forbid the bad, it will mean that there are people in this nation who will rise to this duty.

So in any case, the issue is up to some people in the community, not all of them, and the address that legislates this task, if it is for some, and if it is for the whole community, it is still valid for some.

In other words, the reproach and the punishment in the violation of this duty are directed at each individual, but the reward is from the one who has done the duty, and that is why we see God ended the Verse with the Phrase: **"...They are those who shall receive salvation!"**

"Do not be like those who became divided and differed after manifest signs had come to them!"

If God did mention the **"divided,"** before the **"differed,"** is because the separation of the bodies from each other is the beginning of the separation of the ideals and beliefs, because when a people is close, integrated, and related, their ideas are connected to each other, and in the end they unite through contact and interaction, and there is no ideological difference between them.

Conversely, when individuals are separated from each other, the same separation of bodies causes differences between tempers and

beliefs, and gradually, some people get independent thoughts and opinions and separate from the thoughts and opinions of others, thus they find the internal divisions and separations and breach the Unity of Muslims

So, it seems that God Almighty has asked you **not to be like those nations that at first their bodies were separated from each other and left the congregation, and at the end, this separation from the community caused their opinions and beliefs to be different.**

We see that God Almighty in some Verse from His Word, has attributed this difference to **"Envy among them,"** for example, He has mentioned: **"And those who received the scripture did not dispute except after the knowledge came to them out of envy among them!"** (Al-Imran: 19.) Though the case of dispute in ideas and beliefs is a matter of necessity, and it is not possible to prevent people from it, because the understanding of people are different, but just as the appearance of this dispute is a necessity, it is also a necessity for the society to resolve it. The unity of bodies can easily resolve this difference. So resolving the dispute is a possible matter - of course possible through mediation - and **if the society cannot directly resolve the dispute, it can be done through an intermediary, and that is to connect the bodies together. However, if a nation does not want to do this, it is a hegemonic and oppressive nation; it has created the dispute itself and has prepared its own destruction by his hands.**

This is the reason that, the Holy Quran emphasizes the **Call for Unity** and overemphasizes the **prohibition of discord**, and this is only because God anticipated and predicted it well, and knew that this nation is like the nations before them, and this nation will be more divided than they were.

We have repeatedly pointed out that we understand from the Tradition of Quran that whenever God emphasizes the warning of a danger and the prohibition of approaching

it, it is a sign that this danger is occurring, or, for example, this act, which God forbade a lot, will be committed!! The befall of dispute among the Islamic Nation is a matter that the Messenger of God has also informed about it and said: "No more time passes that the intangible discord infiltrates step by step among his nation and eventually turns them into various sects, and his nation becomes different, just as the Jews and the Christians became different!"

The course of events also confirmed this prophecy of Quran and the Prophet of Allah that nothing had passed since the death of the Messenger of Allah that the Islamic Ummah was torn to pieces and divided into different sects. Every sect has excommunicated the follower of another sect, and this misery continues from the time of the Companions of the Prophet to the present day, and whenever a benevolent person arises to dispel the differences between these sects, instead of eliminating the differences, one sect divided into two sects, and a third sect emerged again.

What resulted from our discussion with our analysis is that all these differences that have arisen in Islam all lead to the hypocrites, the hypocrites, whom the Holy Quran has the harshest and most violent statements against them, and considers their conspiracies too huge!

Because, if the dear reader carefully reads the statements of the Holy Quran in Surahs Baqara, Taubah, Ahzab, Munafiqoon, and the others about the hypocrites, he will see a strange tone. Yet this tone was about the hypocrites in the time of the Messenger of God, while the Revelation was still conveyed to him, and if they made a conspiracy, even inside their dark houses, the Messenger of God was soon informed by Revelation, and he transmitted it to the general Muslims.

(Then, how did it happen that after the death of the Messenger of God, there was no mention of the hypocrites and suddenly their

noise fell down? Does any wise man think that with the departure of that Holy Prophet of Allah, the hypocrisy was over and the hypocrites were also perished?! (Farsi Translator of Almizan)

However, after the death of the Holy Prophet, the people soon dispersed and various sects separated and distanced them from each other. On the other hand, the oppressive governments enslaved the people and turned their happiness into misery and misguidance. May God Help Muslims!

The Best Nation (Muslim Ummah)

«كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ...!»
(١١٠ / آل عمران)

"You, [Muslims!]

Are the best of the peoples ever emerged for mankind...!"

You enjoin people to goodness!

You Forbid them from evildoing!

And you Believe in Allah...!

(Holy Quran; Al-Imran: 110.)

A "Nation" means a population or an individual who pursues a goal. The "**Emerge of a Nation for mankind**" is an interpretation with which the God Almighty makes us to understand that: **God has created such a nation, and its development was in His Hands.**

God does not want to say that you were like that in the past, but he wants to say that **you are such a nation!**

So the meaning of the Verse is that you, the group of Muslims, are the best nation that God Almighty has created for the mankind and for their guidance. Because you Muslims all believe in God, and you perform two of your religious duties, which are enjoining what is good

and forbidding what is evil.

It is clear that the totality and generality of this honor for the nation of Islam is due to the fact that some of its people are characterized by the truth of Faith, and are rightly fulfilled the Command to enjoin the good and forbid the evil - This is a summary of what the commentators have said in this regard.

The holy Verse describes the condition of the early believers in Islam who believed in this religion at the early appearance of Islam, and in other words, God praises the first groups of Emigrants and the Supporters (Ansar!) The meaning of Faith here is the faith in the invitation of God when invited them to establish the society and make unity through holding fast to the Cord of God, not to disperse in duty.

Faith to this order was also warned to the People of the Book, the same way of unity that was ordered to the Muslims to hold fast the Cord of God. So the meaning of the Verse refers to the fact that you, the group of Muslims, were the best nation among mankind at the beginning of your appearance and development, because you did enjoin what was good and forbid what was evil, and do still the same, and with the unity of the word, and the perfect unity, you cling to the Cord of God, you are all like a single body. It would have been better for the People of the Book also if they had been in the same situation as you, but they would not have been like that, they would have disputed, some would have believed, and most of them would have committed immorality.

(Almizan: V. 3 – P. 577.)

Guardianship among the Believers

The First Property of Believers

« وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ
وَ يُؤْتُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ
وَ يُطِيعُونَ اللَّهَ وَ رَسُولَهُ

أُولَئِكَ سِيرَ حَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ! ﴿٧١﴾
(توبه: ٧١)

**The believers, both male and female, are each other's guardians.
They try to make others do good, prevent them from committing sins,
perform their prayers, pay the religious tax,
and obey God and His Messenger.
God will have mercy on them; He is Majestic and All-wise!"**
(Taubah:71.)

God Says:

The Faithful Men and Women are each other's Guardian, so that the hypocrites know that the opposite of them are the believers, whose men and women, with all their multiplicity and dispersal, are all one body, and therefore some of them take care of the others' affairs.

That is why each one commands the other to the good and forbids the bad.

Yes, it is because they have a guardianship on each other's affairs - a guardianship that reaches even to the smallest members of society - who allow them to enjoin others do good, prevent them from committing sins!

Then God describes the believers in another way and says: They establish prayers and pay zakat.

Then God enumerates another description of the believers and Says: "**And obey Allah and His Messenger!**" In this short Phrase God has summarized all religious rulings under the Phrase: "**Obey Allah,**" and has described only in a short Phrase: "**Obey the Messenger,**" all leadership authorities of the Holy Prophet who has in managing the affairs of nation and reforming their status, such as military regulations and Judicial decrees, and executing the punishments, and the like!

In this Phrase: "**God will have Mercy on them,**" informs that the Divine Judgment will cover the status of such people and His Mercy will cover those who are characterized by these attributes.

"The promise of God to the believers and the believers of the heavenly paradise under my eyes ..." The meaning of the Paradise of Eden is a Paradise that will remain and will not be destroyed. The meaning of "Rezvan Man Allah Akbar," as its context suggests, is that God's Pleasure and Consent from believers, male or female, is greater and more valuable than all these words.

**"God has promised the believers
gardens wherein streams flow
and wherein they will live forever
in the excellent mansions of the garden of Eden.
What is more important than all this for them is that
God is pleased with them.
Such is the supreme Achievement!"
(Taubah: 72.)**

The meaning of the "Paradise of Eden" is a Paradise that will remain and will not be destroyed. The meaning of **"What is more important than all this for them is that God is pleased with them,"** as the context of the Phrase suggests, is that God's Pleasure and Consent from believers, male or female, is greater and more valuable than all these Rewards.

(Almizan: V. 9 – P. 455.)

**Forgive Mischiefs ,
Enjoin Virtues,
Overlook the Ignorant**

« خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ
وَاعْرِضْ عَنِ الْجَاهِلِينَ! »
(اعراف: ١٩٩)

**"Have forgiveness, Enjoin the Virtues,
and keep away from the ignorant ones!"
(Holy Quran; A'araf: 199.)**

The meaning of: "**Forgive the Mischief,**" is to forgive and ignore the evils that were attributed by others to the person of the Holy Prophet of Allah. It was in fact the Prophet's life style that he did not take revenge on anyone during his whole life. This has been quoted in some narrations about the etiquette of Prophet's life style.

Of course, this overlook against the evils of others is one's own right, but the cases in which the right of others are violated the intellect does not prescribe forgiveness, because forgiveness in such cases forces the people to sin, consequently the rights of the people are severely violated and the regulations of the society become ineffective, therefore all the Verses of Quran prohibiting the oppression, corruption, helping the oppressors, inclining and humbling against them, and submission to them, not only prevent it, but even all the Verses regarding the principles of religions and laws prevent such forgiveness, that is a clear matter.

The word "**Virtue**" or Decency means the favored traditions and the finest practices in the society that the wise people of the society accept it as a high standard of morality and respectability, unlike the rare and unusual practices that the social intellect rejects them, (which are not the accepted and well-known but are unknown and rejected practices.) It is also clear that commanding to follow the Virtue and Decency requires that the commander himself is the example of what he commands others to do, and the other condition is that the contact of commander with the people commanding them would not be in an unacceptable and unknowing way, but it should be in a well-known and acceptable way. So the necessity of what God referred to: "**Enjoin the Virtues,**" is to command to all variety of goodness and virtues, secondly the way of commanding should also be the way of decency and well-known, not a negative and disgusting way!

The Phrase: "**And keep away from the ignorant ones,**" is another commandment forcing one to be patient with the people. This commandment is the best and closest way to neutralize the consequences

of people's ignorance and reduce the corruption of their actions, since neglecting this command and retaliate against the ignorance of the people, will lead them to continue the way of misguide.

God teaches His Holy Prophet that: **"Should a temptation from Satan disturb you, invoke the protection of Allah; indeed He is all-hearing, all-knowing!"** If the devil wanted to intervene and force you to be angry and revengeful with the people's ignorant behavior, you should seek refuge in God, for He is All-Hearing, All-Knowing. Although this Verse is addressed to the Messenger of God, but the purpose is his nation, because the Holy Prophet himself is infallible.

"When those who are God wary are touched by a visitation of Satan, they remember Allah and become observant!"

(A'araf. 201.)

The Circle of the devil is his circling around the human heart to find a penetration way to penetrate his temptation into the heart, or it is the temptation that revolves around the heart to find a way to enter the heart.

When the devil approaches the Pious, they will remember that their Lord is God, He is their Lord and Master, and that all their affairs are in His Hands, so how much better it is for us to turn to Him and seek refuge in Him. God removes both the devil from them and the veil of negligence from their eyes, and then they suddenly become vigilant!

(Almizan: V. 8 – P. 495.)

Prevent Prostitution, Vice, and Rebellion

« ... و ينهى عن الفحشاء و المنكر و البغى
يعظكم لعلكم تذكرون! »
(نحل: ٩٠)

**"God forbids them to commit indecency, sin, and rebellion.
He gives you advice so that perhaps you will take heed!"**

(Holy Quran; Nahl: 90.)

The word "swearing, prostitution, and prostitute" all mean ugly deeds and ugly speeches whose ugliness is great.

The meaning of "indecent" is that people do not know it in their society, that is, it is abandoned in society, now either because of its ugliness or because that it is a crime and sin, such as exposing the private parts of body in the eyes of the people, especially in Islamic Societies!

The word "rebellion" originally means seeker, but because much has been used to demand the rights of others by force and aggression, now the word means arrogance and supremacy against others and oppression and aggression on them. It may be used in the sense of adultery, but in the above Verse it means transgression and oppression.

Although these three titles, prostitution, indecency, and rebellion, are often the same in terms of instance, for example, whatever is prostitution is often indecency, and whatever is rebellion is often prostitution and indecency, but the prohibition in the Verse belongs to them due to their titles, because the occurrence of acts that have one of these three titles in the society causes a deep crack among the social actions issued by the members of that community, thus the actions of the community are wasted, the forces are dissipated, the unity of action is fractured, the system is corrupted and the complex are disintegrated, even though in appearance it seems to be standing, and when the system is disintegrated, the destruction of the happiness of the society will also be inevitable.

Therefore, the prohibition of prostitution, indecency, and rebellion is in the sense of uniting the complex, so that they feel the sense of unity among themselves, the actions of all people as uniform, no one try to transcend the others, do not extend a hand of oppression to each other, except to expect from others what they knew as goodness, so it would be the time of mercy shaded the complex, gathering all powers together, and then the oppression, enmity, hatred, and all the unknown and

indecentry which cause the hostility among them will be fully destroyed!

The God Almighty concluded this Verse with the Phrase: "He gives you advice so that perhaps you will take heed," that is, you should remind and understand that what God calls you to, is in fact the source of your life and happiness.

(Almizan: V. 12 – P. 477)

Enjoin: Justice, Goodness, Generosity to Relatives

« إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ! »
(نحل: ٩٠)

**"Verily, Allah Commands you to establish justice and goodness
and be generous to your relatives;
and He forbids all evil and Indecent deeds and the rebellion.
This is Allah Who enjoins you so that you may receive Admonition!"**
(Holy Quran; Nahl: 90.)

The God Almighty has first mentioned the three commandments that are the most important rules on which the basis of human society is established, and in terms of importance they are one after the other, because according to Islam, the most important goal in Teachings of Islam is to maintain the expedience of the community and to reform of the public, because although human beings are individuals, and each person has his own personality, good and evil, but considering the nature that all human beings have, that is, the nature of civilization, the happiness of each person is due to the social frame in which he lives, so that in the corrupt social frame, which is surrounded by corruption on all sides, the salvation of a person and his righteousness is very hard, or in other words it is usually impossible!

For this reason, Islam has made so many efforts to reform the

society, which no non-Islamic system can achieve. Islam has taken the maximum degree of seriousness and effort in legislating the religious rules and teachings, even in worship, the prayer, the Hajj, and the fasting, so that to reform the human beings, both in their essence and in the society.

Justice

The appearance of the context of the Verse shows that what is meant by justice here is "The Social Justice." That is, to treat each member of society as he or she deserves and to place them where they deserve to be, and this is a social trait that individuals are obligated to perform, in the sense that the Glorious God instructs each member of the community to bring justice. The requirement of this is that the Command belongs to the whole too, so that both the individual is in charge of establishing this rule, and also the society, which the government is responsible to govern it.

Goodness

The purpose of Goodness is to do good for others, not that one is a good man, but to bring good and benefit to others, not on the basis of punishment and retribution, but as we have said, to repay the good of others with more good, and to punish others' evil with less evil, and also to do good to others first and foremost.

The Goodness, in addition to being a means of reforming the poor and needy and helpless, it is a means of spreading mercy and creating love, also has other good effects that go back to the benefactor, because it causes the circulation of wealth in society, increases the public safety and peace, and spreads favor among the community.

Generosity to Relatives

"Generosity towards relatives" means giving wealth to relatives, which is itself one of the examples of Generosity, and if the God Almighty mentioned it especially after mentioning the general Generosity, was in order to show more care to correct this small family complex, because the improvement of this small complex improves the large civic complex, just as the marriage complex, that is, the formation of the family, is a smaller complex than the complex of family and lineage, and is the cause before it, and the cause of its formation!

Thus, large human societies are initially made up of house societies whose knot is marriage, then, after the spread of births and the development of family members, a larger society is gradually formed called tribes, clans, and the dynasty, as well as this community increases rapidly in order to become a great nation. Thus the meaning of "Relatives" is not limited in individuals, but it means the gender of relative, and is a general title that - as some have said - includes all relatives.

(Almizan: V. 12 – P. 477.)

Third foundation of Islamic Society:

Patience, Resistance, and Solidarity

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ! »
(آل عمران: ٢٠٠)

"Believers, have patience,
help each other with patience,
establish good relations with one another,
and have fear of God
so that you may have everlasting happiness!"
(Holy Quran; Al-Imran: 200.)

Have Patience:

The Commands mentioned in this Verse, namely, the Commands of "**Have patience! Help each other with patience! Establish good relations with one another,**" are all absolute and unconditional. As a result, the patience, includes both the patience to extreme hardship, and also the patience in obedience to God, as well as the patience in repel of sins, and yet it means the patience of each individual.

Help each other with patience:

In case a group of people tolerate harassment together, and each of them relies his own patience to the patience of another, as a result, the blessings that are in the attribute of patience clip hand in hand and the effect of patience increases.

This meaning is also felt in the individual, if it is considered in relation to his personal condition, and in society, if we consider the state of society and its cooperation, it causes each individual to join his forces with others and all forces become one.

Good relation with others:

Helping each other with Patience was to connect the resistance force of the people of the society against the hardships, and the Good Relation with others is the same connection of the forces, but not only using the forces of Resistance against hardships, but connection of the same forces in all matters of religious life, whether in intensity or in joy and happiness.

Fear of God:

Since the purpose of the good relationship is that the society to reach the true happiness of this world and in the Hereafter - and if there is no relationship, even if my patience and yours individually, my knowledge and yours solely, and every other virtue of individuals solely, is a source of bliss, but it provides only some bliss, and the some bliss is not the true Happiness - so God, after the three above factors, added a Phrase: **"And have fear of God so that you may have everlasting happiness,"** to accomplish the factors of Happiness, that this factor is a real welfare and Happiness.

(Almizan: V. 4 – P. 143.)

Care of Self and Islamic Society

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ
لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا...! »
(مائدہ: ۱۰۵)

**"O you who believe, save your own souls,
for if you have the right guidance,
no one who strays can harm you.
You will all return to God**

who will tell you about what you have done!"

(Holy Quran; Maeda: 105.)

In this Verse, the God Almighty commands the believers to pay attention to themselves, to be careful of their guidance, not to be afraid of the straying those who have gone astray, and to know that God Almighty is the Ruler of all people, and He will judge everyone according to his actions.

We can say that the Phrase: "O you who believe," is addressed to the complex of the believers, as a result the Phrase: "Save your own souls," means to reform the social status of the Islamic society, to be guided to the Divine Guidance of the Religion, and to take care of Religious Teachings, Righteous Deeds, and the public Rituals of Islam, as God has mentioned: "Hold fast, all together, to Allah's Cord, and do not be divided!" (Al-Imran: 103.) The purpose of commanding to such collective gathering around the Cord of Allah, is to refer to the Book and Tradition. According to this statement also the meaning of the Phrase: "If you have the right guidance, no one who strays can harm you," is that the Muslim Society is safe from the harm of misguided and non-Muslim complexes, so it is not permissible for Muslims to see that the misguided human complexes are all lustful and enjoying the benefits of their sinful life have become discouraged from their Religious Guidance, because the return of all is to God, and God Almighty will soon inform them of what they have done and are doing.

Considering above, the Holy Verse is in the same sense of the Verse: "**Do not be deceived by the changing activities of the unbelievers in different parts of the land! Their gains are only a means of enjoyment in this life. However, their destination is hell, the terrible dwelling!**" (Al-Imran: 196-197.) Also the following Verse: "**Do not yearn for other people's property and wives and do not grieve [that they do not believe.] Be kind to the believers!**" (Hijr: 88.)

Islamic Society under Permanent Care and Protection of God

It is possible to consider this point from the absoluteness of the command of the Phrase: **"No one who strays can harm you,"** that the **infidels can never complot against the Islamic Society and make it a non-Islamic society, in other words, the meaning of the Verse may be: You Muslims, keep your guidance, and know that the misguided can never force by the military means to change your Muslim Society into a non-Islamic complex.**

According to this possibility, the Verse in question states what is in the Verse: **"Today, the unbelievers have lost hope about your religion. Do not be afraid of them but have fear of Me!"** (Maeda: 3,) and the following Verse: **"They can never harm you beyond annoyance. In a fight, they will turn back in defeat and they will not be helped!"** (Al-Imran: 111.)

(Almizan: V. 6 – P. 238.)

Fourth foundation of Islamic Society:

Protection against Influence of Enemies

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَ النَّصْرَىٰ أَوْلِيَاءَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَ مَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ! »
(مائدة: ٥١)

"Believers, do not take the Jews and Christians
as your guardians
for they are only allies with each other.
Whoever does so will be considered as one of them.
God does not guide the unjust people!"
(Holy Quran: Maeda: 51.)

Divine Prohibition against Guardianship of Jews and Christians

In these Verses, the God Almighty warns the believers against taking the Jews and Christians as their guardians, and threatens them with the strongest tone, and in a prophecy, informs the future of the Islamic Nation as a result of this friendship with the enemies. God States that if you do so, you will lose the foundation of your religious method, and that is the time when the Almighty God will inspire other people to stand up for the religion and return the foundation of the religion to its original state after its destruction.

Guardianship is a special kind of closeness from one thing to another, so that this Guardianship causes the obstacles and curtains to be removed between those two things, of course, not all obstacles, but the

obstacles related to a goal which the purpose of the Guardianship is to achieve that goal.

The God Almighty, in the above Verse, has stated: **"Believers, do not take the Jews and Christians as your guardians!"** Since the God Almighty has not limited the issue of guardianship to any of the characteristics and restrictions but has mentioned it absolutely: **"Do not take the Jews and Christians as your guardians,"** so the Holy Verse is absolute in this respect, but since the next Verse says: **"You have seen those whose hearts are sick, running around among the people (Jews) saying: We are afraid of being struck by disaster!"** We understand from this last Phrase that the meaning of guardianship is a kind of closeness and connection that is compatible with the pretext of the sick-hearted groups. The fact is that, at that time the Jews and Christians have sovereignty and dominance that the sick-hearted Muslims were afraid to be suppressed under their forces; or may be the domination was outside the Jews and Christian's domain, and the sick-hearted wanted to use the friendship of them as a support against the domination of that power. In this case the title of guardianship will be a support or a help. They may also have feared the Jews and the Christians themselves and befriended them in order to protect themselves from them. In that case, the guardianship would mean fellowship and companionship.

The word "Guardianship" in the sense of closeness of fellowship is a comprehensive meaning for both cases of Support and friendship (spiritual attachment) and therefore this meaning is the true purpose of the Verse.

Friendship, Means of Gradual Influence of The Jews and Christians

The guardianship that creates unity among the Jews and connects

some to others is the guardianship of affection, ethnic bias, or religious ties, as well as in Christians. Also, in the third Phrase, which God Says: **"Whoever does so will be considered as one of them,"** because the criterion that makes the people's guardianship of those people is friendship and affection, which causes the unity among the diverse communities of that population and the connection of different spirits. It unites the understanding and comprehending of all people in one direction, and relates their morals to each other and makes their actions similar, so that you see two friends whose situation differ after they become friends, as if they have become one person, with one personality and one will and action, as if they will never be separated in their way of life.

So it is the friendship that makes the friend of every nation a part of that nation and joins to that nation, as they have said: Whoever loves a nation is from that people, or they have said: Everyone is with the one who loves him. The God Almighty Says in a Verse such as the Verse in question, forbidding the friendship with polytheists: **"Believers, do not choose My enemies and your own enemies for friends, and offer them strong love...!"** (Mumtahina: 1,) then God States after some Verses: **"And whoever of you takes them for a guardian, he is the unjust!"** (Taubah: 23.)

The God Almighty Stated: **"You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk...!"** (Mujadela: 22.) He also has said about the friendship with the infidels - in general terms, which includes Jews, Christians, and polytheists! **"The believers must not establish friendship with the unbelievers in preference to the faithful. Whoever does so has nothing to hope for from God unless he does it out of fear "Taqiyah - pious pretense." God warns you about Himself!"** (Al-Imran: 28.)

This Verse clarifies that the meaning of guardianship is the

guardianship of friendship and affection, not guardianship in the sense of oath and covenant, because at the time of the revelation of the Surah Al-Imran there were between the Messenger of God and the believers, on the one hand, and the polytheists and the Jews, on the other hand, some covenants and agreements.

The guardianship that makes a nation join another nation in terms of prestige is the guardianship of friendship, not the guardianship of oath and help. This is very clear. If the meaning of the phrase: **"Whoever does so will be considered as one of them,"** would be that whoever after this prohibition concludes a help treaty with the infidels in the hard times, he will be one of the infidels, not only it is a false meaning but even the words of the Verse do not accord with such notion.

Thus, in short, the meaning of the Phrase: **"Believers, do not take the Jews and Christians as your guardians,"** is to forbid friendship with Jews and Christians, **to the extent that causes spiritual attraction between Muslims and the People of the Book, and as a result the temperament of the People of the Book inflows among the Muslims, because such a friendship eventually transforms the religious method of the Muslim community, which its foundation is based on the Truth and the Human Happiness, and the method of disbeliefs flows among them, which its ground is following the sensual desires, worshipping devil, and deserting the natural way of life!**

Strict order to stay away from religious mockers

« يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَ لَعِبًا
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَ الْكُفَّارَ أَوْلِيَاءَ
وَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ! »
(مائده ٥٧)

"Believers, do not consider as your protectors

**those among the People of the Book
and the unbelievers who mock at your religion
and treat it as useless,
Have fear of God if you are true believers!"
(Holy Quran: Maeda: 57.)**

If a people have ridiculed a religion of religions, they wanted to say that it is nothing more than a game and a false goal, and that there is no rational or serious benefit in it, otherwise one who considers a religion to be true, and considers the Prophet and the believers of that religion are serious in their claims and beliefs, then he respects them and their beliefs and does not ridicule that religion. So, when we see that in the beginning of Islam, those who ridiculed the religion of Islam understand that they did not consider Islam to be a real, serious and a significant matter.

In this Holy Verse the Judaism and the Christians have been interpreted as those who have been given the Book, meanwhile God has prohibited the believers from making friendly relations with them, this interpretation does not contradict that prohibition, because the said statement considering the Phrase: **"Who mock at your religion and treat it as useless,"** has become a condemnation.

Yes, it is an honor to be a People of the Book, but the Phrase: People of the Book who ridicule the religion of God, is a phrase that is considered the most ugly condemnation, because such a People of the Book is much inferior than the unbelievers of the Book, and if one is ordered to avoid the friendship with an inferior people, he should avoid the friendship of such People of the Book more than those who have no Heavenly Book and do not know God, because the first group have a book that invites them to the Truth and clarifies the Truth for them, and at the same time they ridicule the Religion of the Truth, and make it their own game. Therefore, they deserve to be hated by the people of Truth and the people of Truth to avoid associating with them

and being friends with them.

Considering the Phrase: **"They are only the guardians of each others,"** as we have said before, the meaning of guardianship is the guardianship of friendship, which causes their hearts to come together, their souls to attract each other, their opinions to follow the sensual desires, their arrogance to accept the Truth, their unity in turning off the Light of the Glorious God, and their gathering together against the Messenger of God and the Muslims, as if they were one body and one nation, even though one is Arab and the other is non-Arab. But as soon as these various nations became as guardians of friendship, it was as if they became one nation, and their guardianship made them to have the unity of word, to be all united against the Muslims, because Islam has invited them to accept the Truth. Islam has invited them to something that is incompatible with their dearest desires, and their dearest desires were their pursuing the lusts and freedom in worldly passions and pleasures.

The fact that Islam is against and incompatible with the demands of different nations such as the Jews and the Christians, but it has united the Jews and the Christians, despite the enmity they have with each other, in a common goal, and that was the enmity with Islam. This common goal has forced them to call to each other, the Jew to become a friend of the Christians, and the Christians to be friends with the Jew! This is the meaning of the ambiguity in the Phrase: **"They are the guardians of each others,"** when it is considered separately, but it is the expression of the reason for the Commandment of God in other Phrase, where the God Almighty ordered the Muslims: **"Believers, do not take the Jews and Christians as your guardians!"** It means that, **if we say do not take the Jews and the Christians as your guardians, the reason is that these two nations despite their being the two separate and hostile groups, but at the same time, they are united against you Muslims, so in approaching them in friendship**

there is no benefit to you!

There may be another meaning for the Phrase: **"They are the guardians of each others,"** and that is: If we Commanded you not to take the Jews and the Christians as your friends, it was because you wish to be friends with them for the purpose to ask their help, for example, make friends with Christians so that they can help you against the Jews, while this friendship is of no benefit to you, **because these two tribes are also guardians of each other and will never help you against themselves!**

Effect of Jews and Christians' Friendship on Mulims

« و من يتولهم منكم فانه منهم،
ان الله لا يهدى القوم الظالمين،»
(مائدہ: ۵۱)

**"Whoever does so will be considered as one of them.
God does not guide the unjust people!"**
(Holy Quran; Maeda: 51.)

The Statement of God Almighty annexing a Muslim to Jews and Christians is a matter of degrading annexation, not a real annexation. God does not mean that such a one is not a Muslim and is a real Jews or Christian, but he is regarded as like them. The fact behind this statement is that the Faith is a Truth that has different levels in terms of purity, impurity, opacity and clarity, just as it is used in the following Verses: **"And most of them do not believe in Allah but as polytheists!"** (Yusuf: 106,) and it is the very impurity and opacity that God Almighty has interpreted as the disease of the hearts: **"And you see those people in whose hearts there is the disease [of hypocrisy] they haste to make friends with them...!"** (Maeda: 52.)

Therefore, those who take the Jews and the Christians as their guardians, God Almighty has considered them to be the same Jews and Christians, even though they are apparently believers and non-believers. The least that can be understood from this statement is that such believers have not taken the path of God's Guidance, which is the way of Faith, but have taken the path that Jews and Christians take, and are moving in the direction that the Jews and Christians go there, and the way of such Muslims is led to where the way of Jews and the Christians end up.

That is why the God Almighty interprets this statement with the Phrase: **"God does not guide the unjust people,"** and explains why such believers are joining the Jews and Christians, as if God States: O Muslims, know that these people who choose Jews and Christians as friends are themselves the same, and know that they will not follow your path, because your path is the Path of Faith and the path of faith is the Path of Divine Guidance. Those people are like Jews and Christians the oppressors **and God does not guide the oppressors!**

This Verse, as you can see, only explains the principle of simulation and devaluation, and it only says that these believers are as Jews and Christians, but it did not mention the effects resulted of this simulation, and although the wording of the Verse is not conditional but since it expresses a criterion - such as the Verse: **"And to fast is better for you!"** (Baqara: 184,) and the Verse: **"Indeed the prayer prevents indecencies and wrongs, and the Remembrance of Allah is surely greater!"** (Ankaboot: 45,) and other Verses, which do not instruct how to fast and how to pray. If the scholars want to make it a base to prove a sub-sentence judgment it is not enough, and it requires a traditional statement, and anyone who wants to know more about it must refer to jurisprudential books.

Friendship with God' Friends Instead of Jewish and Christians

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ...! »
(مائده: ٥٤)

**"Believers, whichever of you turns away from his faith
should know that God will soon raise a people
whom He loves and who love Him,
who are humble towards the believers,
dignified to the unbelievers!"**

(Holy Quran: Maeda: 54.)

The meaning of apostasy (turning away from religion,) in this Verse is the same friendship with Jews and Christians, and if God has addressed it to the believers in particular, was because it was already addressed to the believers too. The situation of the Verse indicates that the True Religion has no need for the faith of such believers whose faith is intertwined with friendship of God's enemies, because the God Almighty has called such faith as disbelief and polytheism, and Said: **"Whoever does so will be considered as one of them!"** Indeed, the Glorious God is the Supporter and Guardian of His Religion, and is Guardian of those who support His Religion. God will soon bring a people who hate His enemies and cherish His devoted friends, and do not love but Him.

Regarding the Phrase: **"God will soon raise a people,"** and that the God Almighty attributed that people to himself, the reason was that God wished to stipulate the help of his religion, because it was understood from the context that there is a help for this religion and it has no need to the help from strangers, and that helper is the God Almighty.

The context of the word is the expression of the victory of religion by this people in the struggle against those who see victory in grouping and make friends with the enemies of religion. As well as the interpretation of those people to the word "nation" and expressing their

attributes and actions in the plural form, all indicate that the people whom God has promised to bring are the people who come in groups, not one by one or two by two. In the meantime, it does not mean that God Almighty appoints a person, at any time and in any century, to assist the religion, who God loves him and he loves God! A person who is humble with the believers and powerful and invincible against the infidels, fighting in jihad on the way of God, having no fear of the reproach of any reproacher!

Another point is that the coming of such people, even though they come themselves, if God attributes them to Himself and says, God brings them, does not mean that God creates them, because they are not alone that their creator is God. God has created the whole world, but it means that it is the God Almighty Who motivates them to help religion at every opportunity, and He is the one Who has granted such glory to them that He loves them and they love Him, and God is the One Who has succeeded them to be humble with the God's friends and powerful and invincible against His enemies, and to fight in jihad on His way and turn away from the reproach of every reproacher, so if they help the religion, it is in fact the God Almighty Who helps His religion through them.

It happens that someone may imagine why God did not send such helpers in the early wars of Islam? The answer is that time is not too late or soon for God Almighty, sooner or later it is the same for him, but we are the ones who imagine such difference between them because of the negligence of our mind.

(Almizan: V. 5 – P. 601.)

Decline of Islamic Societies

Through Friendship with People of the Book

What is strictly addressed in Holy Quran and exaggerated in emphasizing and intensifying it, the tone of speech shows that the

condition of environment is against the promotion of Muslims, and the causes are united together to destroy the future of Muslims and involve them in the Divine Wrath: Such as the emphasis and exaggeration that can be seen in the statements of the Verses about the danger of usury, danger of neglecting to refer to the Household of the Holy Prophet, and the other Verses.

Basically, the nature of the address implies that if the wise speaker commands his agents to an insignificant matter and exaggerates his pursuit of insistence on it, the listener will feel that such an insignificant matter does not need so much emphasize, so that there must be a great danger beyond such matter! Or, if a superior addresses his agent to such a matter which his dignity requires more better address than that, for example, to prohibit a Divine scholar having a good record in faith and worship, in front of thousands of viewers, from committing the most heinous crime. In such a case any listener will understand that there is a crucial matter and the great danger that a wise adviser gives such advice!

In the Verses where the addresses of Quran having such a tone are mentioned, immediately after that the events are mentioned that confirm and acknowledge what was understood from the tone of the word, but also indicate it, although the listeners may, at the first moment that they have heard the address, namely, on the day of the revelation, they did not notice the signs and implications of the addresses.

For example, the Holy Quran has commanded the friendship of the Household of the Messenger of God, and exaggerated in it, and even considered it as the reward of his Mission and a way to the Glorious God. But we found out after few years that the same nation of Islam treated them with a ruthless tyranny and oppression that if the Messenger of God had instructed them to destroyed my family in the most injustice way, more than what they did, they didn't!!!

We also see that the Holy Quran forbids discord and then exaggerates on it so that no one can imagine more than that. Later we

found out that the nation of Islam did so much segregate and scatter than the segregation of Jews and Christians, that is, they split into seventy-three sects. These are only the differences in the religion and teachings of the religion, but the differences they have constituted in social traditions and the establishment of governments and other issues are out of account.

Also, the Holy Quran forbids us from judging other than what God has revealed, from instilling differences between classes, from rebellion, from following the sensual desires, and the likes. We found out later that what events emerged in committing such an affairs.

The issue of forbidding the guardianship of the infidelity and friendship with Jews and Christians is one of these kinds of Commands. It is one of the emphatic prohibitions that are mentioned in the Holy Quran. It is not unlikely that one would claim there is no aggravation in prohibition more serious and important in Quran than the prohibition of guardianship of the infidels and the People of the Book.

The aggravation has reached such a level that God Almighty has expelled the friends of the People of the Book and the disbelievers from Islam, and considered them as one of disbelievers, and Said: **"Whoever does so will be considered as one of them,"** and also God Almighty has abnegated them from Himself and Said: **"Whoever does so has nothing to hope for from God!"** (Al-Imran: 28.)

Also, not once or twice, but to the utmost degree, God warned them and said: **"Allah warns you to beware of Him!"** This warning of God indicates that such disaster will certainly happen and will not be converted in any way.

If the reader pays attention to the general Islamic way of life that the Book and the Tradition have organized and performed it among Muslims, and then carefully looks at the corrupt way of life that has been imposed on Muslims today and refers to the Holy Verse: **"Believers,**

whichever of you turns away from his faith should know that God will soon raise a people whom He loves and who love Him, who are humble towards the believers, dignified to the unbelievers!" (Maeda: 54.) He will find that all the vices that have filled the society of our Muslims and rule over us today - all of what we have adapted from the infidels and have gradually spread and settled among us - All are in contrary with the attributes of the people that God Almighty has promised in the Verse that they will come! Because all those practical vices are summed up in one word and that is the fact that our society does not love God!!! God Almighty does not like this society!!!! Our society is humiliated in contact with the infidels and the oppressors against the believers, and does not fight in the way of God, and is afraid of the reproach of every reproacher!

This is the same meaning that the Holy Quran had understood it from the countenance of the Muslims of that day, you can say, the God Almighty had announced such a future to the Nation of Islam from Unseen and predicted that the Islamic Nation would soon be apostatized from the religion! Of course, this kind of apostasy does not mean the so-called apostasy that is the return to explicit infidelity and declaration of disgust with Islam, but a degrading apostasy that is expressed in the Phrase: **"Whoever does so will be considered as one of them. God does not guide the unjust people!"** (Maeda: 51.)

Thus the God Almighty has promised the Islamic Society - after taking on such a description - He will bring a people Who love them and that people also love God, the people who are humble before the believers and invincible against the infidels. They will fight in the way of God, they do not fear any reproach from reproachers!

The attributes that God counted for that people - as you have noticed before - are the comprehensive descriptions that our Islamic society today lacks it. Careful consideration in each one of those attributes, in contrast to these attributes, will indicate that the comprehensive

attributes from which many vices are branched out, have now involved our Islamic society.

That is what the God Almighty had already announced our present situation in the beginning of Islam!

(I invite the reader to read this article in full in the fifth volume of *AlMizan*!)

(*Almizan*: V. 5 – P. 601.)

Prohibit Command

On Accept Guardianship of Infidels

” لا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِن دُونِ الْمُؤْمِنِينَ...!«
(آل عمران: ٢٨-٣٢)

**"The believers must not establish friendship with the unbelievers
in preference to the faithful.**

**Whoever does so has nothing to hope for from God
unless he does it out of fear (Taqiyah: the pious dissimulation)**

God warns you about Himself.

To God do all things return.!"

(Holy Quran; Al-Imran: 28-32.)

The meaning of the disbelievers in these Verses (according to the interpretation of the previous Verses) is both the People of the Book and the polytheists. If the God Almighty prohibits the friendship and spiritual association with the unbelievers He prohibits from both groups. But if the purpose of the Verse is only the polytheists, then the Verses refer to them only and invite people to leave the polytheists and join the Party of God, to love God, and obey His Messenger.

**"The believers must not establish friendship with the unbelievers
in preference to the faithful!"**

If we take the infidels as our guardians, whether or not we will be spiritually mingled with them, and the spiritual association will naturally

draw us to become their tamed, and to be influenced by their morals and other living affairs (because the human soul is adaptable,) then they can interfere with our morals and behavior. The reason for this is the Verse in question, which has stated the Phrase: **"In preference to the faithful,"** as the reason for this prohibition and says that the believers should not take the infidels as their guardians while they do not befriend with other believers! So it is well understood from this clause that the meaning of the Verse is to say that if you are a social Muslim and a so-called humanitarian, you should at least love the believer and the disbeliever equally, but if you love the disbeliever and leave the affairs of the society and the life of the society to him and have no connection or interest with the believers, this is the best reason for that you are in harmony with the infidels and are separated from the believers. This is not correct, so you should avoid the association with infidels!

In the Holy Verses of the Quran also, the prohibition of friendship with infidels, Jews, and Christians is repeated, but the cases of prohibition include a statement that interprets the meaning of this prohibition, and defines the condition of the guardianship from which it forbids, such as the Verse in question, in which the Phrase: **"In preference to the faithful,"** interprets the Phrase: **"The believers must not establish friendship with the unbelievers!"** Also the Holy Verse: **"Believers, do not take the Jews and Christians as your guardians,"** which includes the Phrase: **"For they are only allies with each other,"** and the Holy Verse: **"O you who have faith! Do not take My enemy and your enemy for guardianship,"** followed by the Verse: **"God does not forbid you to deal kindly and justly with those who have not fought against you about the religion,"** which interprets it.

Therefore, bringing these attributes for the sake of interpreting this Commandment: **"Believers should not take the disbelievers as their guardians and disregard the believers,"** is for the sake of mentioning both the causation and the reason of Commandment, and God wanted to make us understand that the two attributes of **disbelief** and **belief** are due

to the contradictions between those two. Naturally the same hostility, separation, and discord of the disbelievers will be transmitted to the believers, as a result it separates those two in respect of teachings, beliefs, and morals, there after their way to the Almighty God and to the other vital affairs of living will no longer are the same. The consequence of this separation will cause the lack of the guardianship and association relation between those two, because it is the guardianship that brings unity between the two groups. These two attributes that exist in these two groups cause the divisions and differences. When a believer finds guardianship on the infidels and it is even a strong guardianship, but at the course of time the quality and attributes of his faith will waste away, and gradually the principle of his faith will also be diminished.

That is why the God Almighty added the following Phrase at the end of the Verse in question: **"Whoever does so has nothing to hope for from God!"**

Permission of "Taqiyah"

(The Pious Pretense)

The God Almighty then added:

**"Unless he does it out of fear – Taqiyah,
(The Pious Dissimulation.)"**

In the first Phrase, God Said that, whoever does so have no connection with the "Party of God," and in the second Phrase, God excluded the issue of "Taqiyah," because it means that the believer declares guardian-ship for disbeliever out of fear, and does not have the truth of guardian-ship.

It is evident from the wording of the Phrase: **"In preference to the faithful,"** that the status of believers is higher than the unbelievers, therefore the believers should not take the unbelievers as their guardian in preference to the believers, because their position and status is very inferior in relation to the position of the believers, and the status of the

believers is very high and superior than the infidels.

"Whoever does so have nothing to hope for from God!" This Phrase emphasizes that whoever does this and takes the infidels as his guardian instead of the believers will have nothing from God. If God did not mention clearly the name of the subject, and used instead a general word, was to point out that the speaker hated the acceptance of infidel's guardianship so much that he did not even want to name it!

Whoever does so has nothing to do with the **"Party of God,"** as God has said elsewhere: **"One whose guardians are God, His Messenger, and the True Believers should know that God's Party will certainly triumph!"** (Maeda: 56,)

Such a person is in no way a part of God's Party. **"Unless he does it out of fear or Taqiyah (pious dissimulation!)"** To express a false friendship out of fear is not considered a real friendship, and also expressing other signs of guardianship, if it is false and fearful, is not a real guardianship, since the fear and love which is related to the heart, are two opposite attributes, having two opposite effects in the heart, then how they may unite in one heart.

Legalizing Pretence (Taqiyyah) Against Enemies of Religion

« لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً...! »
(آل عمران: ٢٨)

**"The faithful should not take the faithless for allies
instead of the faithful,
and whoever does that Allah will have nothing to do with him,
except when you are wary of them out of caution...!"**
(Holy Quran; Al-Imran: 28.)

This Holy Verse has an indication to the permission of "Taqiyyah."

The same use has also been narrated from the Imams of the Prophet's Household (AS,) just as the Verse revealed about the story of Ammar and his father Yasir and his mother Somayyah indicates this, and the Verse says: **"No one verbally denounces his faith in God - - unless he is forced - - however his heart is confident about his faith. But those whose breasts have become open to disbelief will be subject to the wrath of God and will suffer a great torment!"** (Nahl: 106.)

In short, both the Book and the Tradition briefly imply the permissibility of "Taqiyyah," and rational validity confirms this ruling, because the Religion and the Legislator of Religion have no other purpose than to revive the truth and bring a new life in it.

It happens very likely that "Taqiyyah" and working apparently according to the will of the enemy and opponents of Truth, will ensure the expediency of the religion and its surviving, in such a way that abandoning "Taqiyyah" will not ensure it. This cannot be denied, unless one wants to deny the obvious truth.

Narratives on Permission of "Taqiyyah"

Against the Enemies of God

In Safi's Commentary in the Book "Ehtijaj" has quoted a narrative from Ali (AS) about the Verse: **"Except when you are wary of them out of caution,"** that he said: - **The God Almighty has ordered you to use "taqiyyah" in your religion, since God bewares you lest to choose the death while you have the order of pretense in your religion, if you abandon the "taqiyyah" you will shed the blood of yourself and your brothers, and will expose on spoiling the blessings of yours and theirs, and will humiliate you and your brothers in the hand of the enemies of religion, even though God Almighty has commanded you to provide them with the means of honor!**

In Ayashi's Commentary, he narrated from Imam Sadegh (AS) that

he said: **The Messenger of God used to say many times that there is no religion for one who has no "Taqiyah" the Pretence. Again he said: The God Almighty has Said that: "Except when you are wary of them out of caution!"**

In the Book Kafi he has narrated from Imam Baqir (AS) that he said: **"Taqiyah" will come to use by everyone in everything, willingly or not, and God has made it lawful for that reason!**

Author Allamah says:

There is a lot of narratives about the legitimacy of Taqiyyah through the Imams of the Prophet's Household (AS,) and it may reach the frequency level, and the esteemed reader may noted that the Holy Verse also indicates it, the indication that cannot be denied in any way.

Severity of God's Alarm

Against Association with Infidels

« و يحذركم الله نفسه! و الى الله المصير! »
(آل عمران: ٢٨)

**"Allah warns you to beware of Him,
and toward Allah is the return!"**

(Holy Quran; Al-Imran: 28.)

In this Phrase the God Almighty bewares the Muslims, who make friendship with disbelievers, from God's Wrath, and the only purpose of it is to understand them that the Horrific is God Almighty Himself, which they should beware of Him. His disobedience must be avoided! In short, God wanted to understand him that there is nothing terrible between this criminal and the God Almighty, but God Himself, so he can avoid Him, or to seek refuge from His Danger in the walled forts and castles, but the fearful is the God Himself that there is nothing to stop him.

There is also no place of hope between the offender and God that can ward off affliction from him, neither the owner of the guardianship, nor the intercessor, so in the Holy Verse the most severe threat is mentioned and its repetition in other position makes this severe threat more and more severe. Again, by following the Phrase in question with two other Phrases, namely, the Phrase: **"Toward Allah is the return!"** and the Phrase: **"And Allah is most kind to His servants!"** (Al-Imran: 30,) it increases this intensity.

In other words, it is possible to understand why the Almighty God warns the friends of the disbelievers to beware of Him. The fact is that considering the contents of this Verse and other Verses which forbid the friendship with disbelievers, indicate that this kind of friendship is considered as exiting from the servitude of God, and it is a direct abandonment of the Guardianship of God Almighty and joining the party of his enemies and participating in their conspiracies to corrupt His religion.

In short, friendship with the infidels is a rebellion and corruption in the religious system, which has the worst and most dangerous harm to the religion, it is even more harmful than the disbelief of the infidels and the polytheism of the polytheists, because the enmity of an infidel and a polytheist against the religion is evident, and it is easy to ward off his danger from the realm of religion, and beware of his danger, but a Muslim who claims honesty and friendship with religion, and in his heart is a friend of the enemies of religion, naturally this friendship has influenced the morals and traditions of infidelity in his heart. Such a person or persons unknowingly destroy the sanctity of religion and the people of religion, and cause themselves to perish in a destruction that leaves no hope of life and survival.

Finally, this kind of friendship is a rebellion, and the doom of the rebel is in the hands of the God Almighty Himself. In this regard we refer to the Verses of the Surah Fajr:

**"Consider how your Lord dealt with the tribe of Ad?
Irum, with the great columns?"**

**The one which was like no other in the land?
 And Thamud who carved the rocks in the valley?
 And Pharaoh, the impaler?
 They all transgressed in the land?
 And made much corruption therein?
 So your Lord poured upon them a measure of retribution!
 Your Lord is ever watchful!"**

(Fajr: 6-14.)

Well, we considered from the above Verses that the rebellion of the rebel leads him to the ambush of God, the ambush, there is no one other than God in it, He lowers the lash of torment on his head, and there is no one to stop God!

From this it becomes clear that the threat to beware of God Himself, in the Phrase: **"Allah warns you to beware of Him!"** is the reason that having **friendship with disbelievers is an example of rebellion against God to invalidate His Religion, and corrupt in His Religious Laws!**

The proof for our statement is the following Verse:

**"[Muhammad,] be steadfast in your faith
 just as you have been commanded.
 Those who have turned to God in repentance with you,
 should also be steadfast in their faith.
 Do not indulge in rebellion.
 God is certainly aware of what you do!"**

(Hud: 112.)

This is the same Verse which (as stated in the Tradition) the Messenger of God said - **This Verse made me old** - and its indication to our opinion, with no objection, is from this point that these two Verses shows that the trust in the oppressive infidels is a rebellion, a rebellion that leads to a certain fire, the fire that there is no helper to release him. This is the same Divine Vengeance - as we said before -for which there

is no deterrent!

Hence, it is clear that the Phrase: "**Allah warns you to beware of Him,**" indicates that the threat in it is inevitable, because God has warned of Himself, and the warning of God from Himself indicates that there is no other barrier between Him and the torment. There is no one who can stop God from tormenting the rebel, where He has threatened to torment, so it is the definite conclusion that the torment in question will actually happen!

These Verses, namely, this Verse and the next one, both are of the **Foretelling of the Holy Quran from Unseen!**

It should also be noted that the friendship with infidels is the atheism, and the meaning of this kind of atheism is atheism in the Requirements of Religion, not in the principles of Religion, like as atheism to abandon the Prayer and prevent the alms-giving. It is possible that the atheism of such persons is the outcome of their deeds, and as we told before, it is because of the fact that **the infidel's friendship will eventually leads a believer to disbelief.**

(Almizan: V. 3 – P. 235.)

Danger of Kinship With Enemies of Religion

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفَىٰ صُدُورُهُمْ أَكْبَرُ ...! »
(آل عمران: ١١٨)

**"Believers, do not expose your privacy to the unbelievers.
They like to mislead you and see that you are seriously harmed.
Signs of animosity from their mouths have already become audible,
but what they hide in their breasts is even worse.**

**We have certainly made Our evidence clear,
if only you would consider it!"**

(Holy Quran; Al-Imran: 118.)

The relatives of man are closer to man than the strangers and more aware of man's secrets.

Enemies also do not fail to deliver you any harm. They love for you the intensity and suffering. Their enmity towards you is so great that they cannot hide it, but their inner enmity has affected the tone of their words!

God warns the believers that: **"What they hide in their breasts is even worse,"** and wants to point out that what they have in their chests cannot be described, because it is both varied and so great that it cannot be demonstrated, and using an ambiguous statement in the Phrase: **"What is in their breasts,"** confirms its greatness!

(Almizan: V. 3 – P. 599.)

Mediation for Hypocrites, Intercession in Evil Deeds

« مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا
وَ مَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا
(نساء: ٨٥ - ٨٨)

**"Whoever intercedes for a good cause shall receive a share of it,
and whoever intercedes for an evil cause shall share its burden,
and God has control over all things!"**

(Holy Quran; Nessa: 85-88.)

The God Almighty has pointed this fact to the believers as a reminder to know that intercession is not without effect, and not to intercede in any work, and to intercede where is necessary, for example, not to mediate in evil and corruption, which is the goal of the hypocrites, whether the hypocrites from polytheists, or hypocrites from nonpolytheists, especially do not intercede for the hypocrites from polytheists, who do not want to fight, because allowing corruption to grow is a corruption itself, which cannot easily be destroyed and will destroy the cultivation of the generation.

The Holy Verse means to forbid intercession in evil deeds, that is, intercession for the oppressors, rebellion, hypocrisy, and polytheism, because these groups are corruptors on earth and should not be mediated in their work.

(Almizan: V. 5 – P. 41.)

Locking Penetration Ways of Religion Enemies

« مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ ... ! »
(توبه: ١٧)

**"The polytheists may not maintain Allah's mosques
while they are witness to their own unfaith.
Their works have failed,
and they shall remain in the Fire forever!"**

(Holy Quran; Tauba: 17.)

If the God Almighty has conditioned the permit and the right to repair the mosques on having faith in God and the Day of Judgment, and for that reason denied it from the infidels who do not have such faith, and in short, if in this condition God did not satisfied only with faith in God and added also the faith in the Day of Judgment, was because the polytheists accepted God, and their difference with the believers, regardless of polytheism, was that they did not believe in the Day of Judgment. So God conditioned the repairing of mosques and its permit only for those who accepted the Heavenly Religion!

God did not content Himself with this, but added the issue of praying and paying zakat and not being afraid except God, and Said: "Only those who believe in God, the Day of Judgment, perform their prayers, pay the religious tax, and have fear of God alone have the right to establish and patronize the mosque of God so that perhaps they will have the right Guidance!" Because the position of the Verse was the

position to express and introduce those who, contrary to the infidels, benefit from their deeds, and it is clear that the one who abandons the requirements of religion, namely the prayer and zakat which are two pillars of the religion, he is a disbeliever to the Signs of God, and to believe only in God and the Day of Judgment has no benefit for him, although he is considered a Muslim if he does not deny them clearly, and he is a disbeliever when he denies it expressly!

If God mentioned only the prayers and zakat among all the Requirements of religion, it is because the prayer and zakat are two pillars among other pillars that abandoning them are not permissible in any way!

It was understood from this Verse that **repairing mosques is not a right and permissible for non-Muslims**, both for the polytheists for their having no faith in God and in the Day of Judgment, and for the People of the Book for the reason that the Holy Quran did not consider their faith a real one, and God Stated:

**"Those who disbelieve in Allah and His apostles
and seek to separate Allah from His apostles,
and say: We believe in some and disbelieve in some,
and seek to take a way in between!"**

(Nessa: 150.)

And also in following Verse:

**Fight against those People of the Book
who have no faith in God or the Day of Judgment,
who do not consider unlawful what God and His Messenger
have made unlawful, and who do not believe in the true religion!"**

(Tauba: 29.)

(Almizan: V. 9 – P. 268.)

Effect of Trusting on Oppressors

In Religious Life

« وَ لَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا...! »
(هود: ١١٣)

**"Do not be inclined towards the unjust ones
lest you will be afflicted by the hell fire.
Besides God, no one can be your protector
nor will anyone be able to help you!"**

(Holy Quran; Hud: 113.)

Tending towards the oppressors is a kind of trust that arise from a tendency and desire for them, whether this tending is in the basis of religion, such as telling some of the truths of the religion that is in their favor, and remaining silent about what is harmful for them, whether it concerns the religious life, such as allowing the oppressors to intervene in the affairs of the religious complex as they please, and taking over the governorship of public affairs, or he loves them and his friendship leads to amalgamation and mixing with them and as a result, this causes a negative effect on the vital affairs of the society or an individual.

In short, the tending means approaching the oppressors in religion or religious life in such a way that its approaching to be accompanied by a kind of trust and reliance, that nullifies the religion, God, or the religious life from the independence in effect, and descends it from its original sincerity and pureness. It is evident that the result of this action is to travel the path of Truth by untruth, or that the Truth to be revived by false revival, and eventually to be killed for its revival.

Our reason for this meaning is that God Almighty, in His address in this Verse, has gathered among the Messenger of God and the believers of his nation, and the affairs that are both related to the Prophet and to his nation. These affairs are the religious Teachings, Ethics, and Islamic traditions, in terms of propaganda, preservation, implementation, and coordination with social life, as well as the Guardianship of the

affairs of the Islamic Complex, and the recognition of individuals as Muslims if they perform those traditions. Therefore, neither the Prophet nor the Nation can trust these affairs to the oppressors!

Furthermore, it is quite clear that the Verse in question is a conclusion drawn from the stories of oppressive nations that God has destroyed for the sake of their oppression.

This Verse is based on those stories, and the oppression of those nations was not only their polytheism and idolatry, but also the evils that for which God has blamed them, was their following the oppressors, which resulted in corruption in earth after being reformed, and that corruption was the recognition of the oppressive traditions that the tyrant governors had established and the people were followed them.

Therefore, the Phrase: "**Do not be inclined towards the unjust ones,**" is a prohibition against tending toward oppressors and trusting in them and that the principle of religion and religious life to be based on their falsehood.

The inclusion of this Verse as a result of past stories implies that the oppressors in the Verse are not only those who have committed unjust, otherwise it could include all the people, because except a few innocents, all people may have a share of the oppression, so considering this fact there would be no meaning to the prohibition. It also implies that the oppressors do not mean those who were constantly oppressed people. It is true that the action itself carries out the mere realization, and in case of existing means and possibility it describes the attribution and continuation too, but those conditions and causes are not mentioned in the Verse, and nothing indicates anything with no reason.

So the oppressors do not mean this groups, but the purpose is those groups of people whose condition in oppression and tyranny, has been mentioned in the previous Verses by the God Almighty, as if the God Almighty in that stories has considered the general public in front of the Divine Invitation as one group, then He divided them into two types of

acceptors and opponents, and in several places of that stories He interpreted the first group to those who believed, and at about ten places God interpreted the second group who rejected His invitation as those who committed oppression, such as the Phrases:

"He was also told not to address any words to Him concerning the unjust!" (Hud: 37.)

"A blast struck the unjust!" (Hud: 67.)

"It was the tribe of `Ad who denied the miracles of their Lord, disobeyed His Messenger and followed the orders of every transgressing tyrant!" (Hud: 59.)

"The people of Thamud denied the existence of their Lord!" (Hud: 68.)

"How far from [the mercy of God] had the people of Midian gone, just as those of Thamud!" (Hud: 95,) and the like.

So, the summary of the content of this Verse is the prohibition of the Messenger of God, and his nation, from inclining to one who is known as oppressor. God has prohibited inclining towards him, and in the affairs of religion and religious life trust in his oppression. This is the meaning of the Phrase: **"Do not be inclined towards the unjust ones!"**

Here are a few basic facts obtained from the discussion we made on the captioned Verse:

1) The fact is that, the prohibition in this Verse relates only to trusting in the oppressors in affairs of religion or religious life, such as silence in expressing religious truths and matters that cause harm to the religious community, and abandoning any other action that is not pleasing to the oppressors, and Or as if the oppressor does things that are harmful to the religious community, and the Muslims see it and remain silent and do not tell him the religious truths, or leave things that will harm the Muslim community but Muslims stay silent, or Muslims remain silent against the oppressor's assuming control of the religious

community and charging the public interests of the society, having no authority wants to carry out the religious affairs but Muslims stay silent, and so on. **Therefore, reclining and trusting the oppressors in social treatments, transactions, dealings, buying and selling, as well as trusting them in some other matters, are not subject to the prohibition of the Holy Verse,** because trusting in such matters, is not trusting in religion or religious life, we see that the Messenger of God himself, on the night of the migration, when he moved from Mecca to Thor Cave, he trusted in one of the people of Quraysh and rented an animal from him to travel to Medina, and also considered him trustworthy and assured him that after three days, he would bring travelers to the door of the cave. Yes, that was his behavior, and the Muslims themselves had the same deal with the infidels and the polytheists in his presence.

2) Another conclusion drawn from the previous discussion is that the trusting that is forbidden in the Verse is specific to the meaning of "guardianship," which is forbidden in many other Verses, because guardianship means approaching Muslims in a way to impress their religion and morals, as a result, their religion and morality is destroyed, but the oppressive traditions which are prevalent in their own lands to become prevalent in the society of Muslims too, unlike the "Tending," which means building a religion or religious life based on the oppression of the oppressors, this meaning is particular than the guardianship, because wherever there is found a Tending toward the oppressor, there will be the guardianship of the oppressor too, but wherever there is found the guardianship of oppressor, that is not so there is the Tending, too!

Another difference is that the risk and emersion of the effect in case of Tending is actual and effective, but in the guardianship is the general than actual.

3) The third thing that was obtained from the previous discussion

was that the Holy Verse, with the help of its context and position, forbids tending to the oppressors in their oppression, in the sense that Muslims to base their own true religion and religious life upon the oppression of their oppressors, or in their truthful words and deeds of to adhere to the side of their oppression and falsehood.

But inclining towards an oppression of their oppressions, and to allow it in the religion, and its implementation in the Islamic complex, or in the environment of personal life, it is not considered a tendency to the oppressors, but it is the assistance in the oppression and entering in the ring of the oppressors!

This issue has been doubted by many commentators, and they have not been able to differentiate between the tendency to the oppressors and the examples that we have mentioned and said that it is the assistance in oppression!

(Almizan: V. 11 – P. 66.)

God's Command on Avoiding the Hypocrites

« ... هُمْ الْعَدُوُّ فَاحْذَرُوهُمْ
قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ! »
(منفقون: ٤)

**"When you see them, their bodies impress you,
and if they speak, you listen to their speech.
Yet they are like dry logs set reclining against a wall.
They suppose every cry is directed against them.**

**They are the enemy,
so beware of them.
May Allah assail them,
where do they stray?!**

(Holy Quran; Munafiqoon: 4.)

Apparently the address: **"When you see them, their bodies impress you, and if they speak, you listen to their speech,"** it is not addressed to a certain person, but it is a public address to anyone who sees them, and hears their words, because the hypocrites always try to array their appearance and speak eloquently. So it is not only the Messenger of God who is addressed, but God wants to comprehend Muslims that the hypocrites take such a pose to themselves: Deceptive appearance, arrayed body, and if you see them will like their appearance, enjoy their eloquence speech, and like to listen them, because they speak sweetly, and their speech is deceptive.

God wants to say: Hypocrites who have beautiful and seductive body and attractive and sweet words, because they do not have an inside like their appearance, they remain in proverbs like a tree that relies on something as soulless ghosts, just as that wood is good for nothing with no use, they are also the same, because they do not understand!

"They suppose every cry is directed against them." This is another condemnation of them, saying that the hypocrites live a life of fear, apprehension, and terror because they have hidden disbelief in their hearts and hid it from the believers, that's why every shout they hear they deem, is against them, and it is aimed on them.

"They are the enemy," meaning that they are completely hostile to you Muslims, because the worst enemy of man is the one who is really the enemy and one considers him his friend: **"May Allah assail them, where do they stray?!!"** This is a curse on the hypocrites of murder, which is the most severe agony in the world.

When the hypocrites are told: Come and let the Messenger of God seek God's pardon for you - when this offer was given to them that they had committed an immorality or were betrayed, and the people were informed of it - they shake their heads and you can see them arrogantly turning away.

"It is all the same whether you seek forgiveness for them or not;

God will never forgive them!" That is, whether you ask forgiveness for them or not, it is the same for them, therefore this will also have no benefit for them.

"God does not guide the evil-doing people!" This Phrase justifies the contents of the Verse and explains that: If we said that God will never forgive them, the reason is that forgiveness itself is a kind of guidance to happiness and paradise, and the hypocrites are wicked, and they are out of the servitude limits of God, because they have hidden disbelief in their hearts, and God has sealed their hearts, and He never guides the wicked.

"It is they who say; give nothing to those who are around the Messenger of God so that they will desert him..." The hypocrites are those who say, do not spend your wealth on the poor believers who have always surrounded the Messenger of God, for they have surrounded him to help him, and to fulfill his commands and finalize his goals. When you do not help them, they will be separated from him, and he will not be able to rule over us.

"To God belong the treasuries of the heavens and the earth!" God states that: The Religion is the Religion of God, and God does not need the help of hypocrites to advance his religion. He is the One who owns all the treasuries of the heavens and the earth, and He grants to whom He wills and whatever He wills.

So, if He wants, He can enrich the poor believers, but He always wants a destiny for the believers that are righteous, for example, He tests them with poverty or causes them with patience to worship Him, so that to grant them an honorable reward and to guide them to the straight path, but the hypocrites do not understand this. This is the meaning of Phrase: **"But the hypocrites have no understanding!"** That is, they do not know the wisdom of this!

(Almizan: V. 19 – P. 469.)

Triple Prohibitions:

**Discord among Believers,
Abandoning Believers' Guardianship
Accepting Disbelievers' Guardianship**

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا
لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ...! »
(نساء : ١٤٤-١٤٦)

"Believers, do not make unbelievers your intimate friends
and supporters rather than believers.

Do you want to establish clear evidence against yourselves
before God?

The hypocrites will be placed in the lowest bottom of the fire

and none of you will ever find a helper for them, except
those who have repented, put their trust in God,
and sincerely followed only His religion
will live with the believers

to whom God will give a great reward!"

(Holy Quran; Nessa: 144-146.)

The first Verse forbids the believers from joining the guardianship of infidels and their supervision and leaving the guardianship of the believers. Then the second Verse justifies the issue to a severe threat from the Almighty God to the hypocrites. The interpretation and justification that can have no meaning but the God Almighty considers leaving the guardianship of the believers and accepting the guardianship of the infidels as hypocrisy, and warns the believers against it.

The God Almighty advises the believers not to follow this dangerous way, and not to be exposed to the Wrath of God Almighty, and not to provide a clear proof against them in front of God. If they do so He will lead them astray, and will use deception and trick in their work, and will entangle them in their worldly life in wandering, and in the Hereafter will gather them and the infidels in one place in Hell, and

will dwell them in the deepest stages of the Fire, and will cut their relationship between them and every helper, who may help, and every intercessor, who may intercede!

(Almizan: V. 5 – P. 192.)



End of Ramathan, 1441.