



O SHĪ'AH OF THE WORLD
WAKE UP!

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Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

In the name of Allah, the One towards Whom the pure word and righteous actions ascend. Salutations and peace be upon the best of His creation, Muḥammad ﷺ, his Household, his Companions, and those who follow them with righteousness.

Wake up, O Shī'ah of the world!

Sinuhe (Sanūḥī) was a doctor of the Pharaoh Amphis who lived in the tenth century BC. He had penned down his memories from the life of this Pharaoh and also of the Egyptian people who would assist in the tyranny of this Pharaoh.

Historians have discussed these memories amongst what the years left behind from the hieroglyphs.

The memories which this doctor wrote in a very unique and amazing way have been translated into the various languages of the world and have been published many times. Now it is in front of us and all readers can read it in their language and derive wonderful lessons from it.

Sinuhe (Sanūḥī) writes in his notes:

I was walking in one of the streets of Egypt, when suddenly I came upon a noble, renowned, rich, and well-known man, Akhenaten, thrown on the ground, stained with his blood. His opposite hands and feet had been cut off, his nose severed, and there was no spot on his body that was free from a spear pierce or a whip lashing. He was in the throes of death. I carried him to the hospital and I tried my level best to save him from death. After more than two months, he regained consciousness from his stupor, and narrated to me his sad story, saying:

“The Pharaoh commanded me to step down from every span of land I owned and to gift him all my wives and slaves and all the gold and silver I own. I accepted his request on condition that he spares my house that I live in and a portion of the gold and silver I own, so that I may use it for my needs. The Pharaoh found this condition too burdensome and took possession of everything I owned. He then commanded that these horrible things be done to me and that I be thrown bare on the street, so that I may be a lesson for those who oppose the commands of this (self-claimed) god (the Pharaoh).”

Days passed while the poor Akhenaten endured poverty and deprivation and all his hopes in this world were pinned on revenge from the oppressive Pharaoh, even though it be at the hands of someone else.

Thereafter, the Pharaoh died and I attended the ceremonies of death in my capacity as the great doctor. The fortune tellers were delivering their farewell speeches, highly praising the great man who had departed.

I remember exactly the words that they were repeating. They were saying:

“O people of Egypt! The earth, the sky, and whatever is between them are missing the big heart that used to love Egypt and all those who inhabited it, from humans, animals, and plants to inanimate objects. He was a father to the orphans, a support for the poor, a brother to the people, and a glory for Egypt. He was the most just and most loving of the gods and the most loving to the people of Egypt. Amphasis has gone to join the other great gods and has left the people of Egypt in the dark.”

Sinuhe adds:

I was listening to the speeches of the fortune tellers and their deceptive way of speaking, and I was mourning over that faction of Egypt and its poor people who were burdened under the whips of both the Pharaoh and the fortune tellers. Meanwhile, a gathering of people, each of whom had personally received pain and punishment from the oppression and lashing of the Pharaoh, had broken into tears. I heard a man crying like how a mother who had lost her child would cry. His crying was the loudest from everyone and he was murmuring something that I could not understand.

So, I searched for a while until suddenly (I found that) the one crying was the same helpless, handicapped Akhenaten who was tied to the back of a donkey. I rushed to him to calm him down a little, as I thought that he was crying out of happiness and delight at the death of an oppressor who oppressed him until the point of death.

However, Akhenaten shattered my hopes when he caught sight of me and began screaming loudly:

“O Sinuhe, I did not know that Amphasis was so just, mighty, and good to his people to this extent, until I heard what these fortune tellers said regarding him. O Sinuhe, I am crying because all these years, instead of love and honour, I carried malice in my heart for this great god. Certainly, I was in manifest error.”

Sinuhe says:

While Akhenaten was repeating these words with firm conviction, I looked at his severed limbs and his disfigured

appearance and I was amazed at what I was hearing. It was as if he could read my mind and he began shouting at me forcefully:

“Amphasis was rightful in what he done to me because I had not listened to the command of the god; and this is the recompense of every person who disobeys the god who created him and loves him. What could be a greater fortune for a person than to receive the punishment he deserves from the hand of the god, and not from the hand of anyone else!”

Who was this Amphasis?

He was a Pharaoh from amongst the Pharaohs of Egypt. He ruled Egypt with fire and iron throughout the ten years [of his rule]. He had initiated a brutal war with its neighbour, Nubia.

In this war, he killed one fifth of the Egyptian population, destroyed the crops, cut the trees, and kept the youth of Egypt alive, disgracing them with defeat in the war in which he invaded Nubia. He burnt the capital city one night, just as Nero did seven centuries later by burning Rome the capital of the Roman Empire.

The era of Amphasis was the worst era Egypt had witnessed in the history of the Pharaohs who ruled them, which began from the first family right until the fifth family of which Amphasis was the first.

Amphasis died and left behind complete destruction and a fragmented people, and despite all of this, the assembled crowd cried over him after being affected with the lamenting of the fortune tellers and their speeches, and amongst that crowd was the poor Akhenaten.

History repeats itself

On Monday, the seventh of June 1989, history repeated itself. The world witnessed on television what the doctor Sinuhe had seen three thousand years ago. The world saw six million Akhenatens full of grief and sobs, bidding farewell to the *al-Walī al-Faqīh*, the Jurist in Tehran, nothing less than what Akhenaten and the others had done.

However, the difference between what Sinuhe had seen three thousand years ago and what the world saw on 07 June 1989 are as follows;

1. It had occurred in different places and in different eras.
2. There were more participants in the funeral procession.
3. The deceased was an Ayatollah and not a great god.
4. The ones delivering the (mourning) speeches were Ayatollahs and not fortune tellers.
5. The tribute and praises were specifically to the Ayatollah and not to the god himself. However, the meaning, the contents itself, and the grieved crowd were afflicted with the most terrible of calamities just as the people of Egypt were afflicted before, with the instruction of the Ayatollahs and not by the instruction of the god himself.

Besides these differences, there is much resemblance between today and yesterday, tonight and last night.

Certainly, it is a great calamity that in this era of enlightenment and civilisation, there is intellectual retrogression amongst us, the Shī'ah Imāmiyyah. We have stooped to this level of decline and deterioration. This is what compelled me to write this petition. And yes, I will not

leave even one Shī'ah on the face of this earth without making him hear what I would like to say in the ensuing pages.

We have just learnt who Amphasis was and now we must learn who the "Jurist" who had passed on was.

The Jurist who passed on ruled the Shī'ah in Iran for ten complete years, with fire and iron. He killed 150 000 of those who opposed his mission. Three million Shī'ah fled (Iran) and they are displaced around the world. He deprived fifty million Shī'ah Imāmiyyah the right of self-determination, intellectual freedom, and social policy. He made the Shī'ah in Iran destitute to a point that has never been experienced before.

He initiated a war, which lasted for eight years, against the Shī'ah and non-Shī'ah of Iraq, in which he murdered close to a million people. He died while there were a thousand Shī'ah in captivity who he denied freedom or release. He left behind a terrible bequest, the bad articulation and disgusting words of which is unmatched in the history of bequests. He commanded opposition and dissention between the Muslims. This Jurist died and the masses bid farewell to him with grief and sobs. (While many of those who participated in his funeral procession and were wailing and remorseful over his departure had been afflicted by the misfortune and evil treatment from the side of this very Jurist, just as Akhenaten had received at the hand of Amphasis who died.)

In the ensuing pages, we will clear things up and explain the causes that led to this intellectual retrogression, which resulted in our enslavement at the hands of the Jurists and Mujtahids who ruled with tyranny over us for 1200 years. Many of us have neither comprehended nor realised what disasters and afflictions had opened up at the hands

of these ruling jurists. Rather, we consider this a divine gift just as Akhenaten had done before.

For this discussion to conclude with the result I intend, it is necessary for me to present my observations in a structured form and numbered, lest one gets mixed with the other, and so that, eventually, we arrive at the conclusion I wish to present in this appeal.

Observation One

For a few years now, I have been calling the Shī'ah to wake up, in the light of reformation, to which I invited in my books *al-Shī'ah wa al-Taṣḥīḥ* (*Shī'ah and Reformation*) and *'Aqīdat al-Shī'ah al-Imāmiyyah fī Uṣūl al-Dīn wa Furū'ihī fī 'Aṣr al-A'immah wa Ba'dahum* (*The Belief of the Shī'ah Imāmiyyah in the Principles and Subsidiary Matters of Dīn in the Era of the Imāms and after them*) to which I gave another name: *al-Ṣarkhah al-Kubrā* (*The Great Plea*).

In these two books, I have established that reformation is the only way to save the Shī'ah from a condition similar to that of Akhenaten, in which they are living.

In short, this is to revert to the pure, pristine, shining, glittering dīn that is similar to the Fiqh of Imām al-Ṣādiq in the light of Qur'ān and Sunnah. The only purpose of this reformation is to set the Shī'ah free from the intellectual, personal, political, economic, and collective hardships they are living in. These objectives cannot be achieved without discarding the distortions, innovations, hollowness, and crookedness which have crept into our pure and pristine beliefs at the hands of some leaders of the Religion and Jurists throughout history.

We, the Shī'ah Imāmiyyah, suffered unprecedented hardships, worries and grief throughout the centuries at the hands of this group, supposedly considered the pure and chosen ones.

If the condition of the Shī'ah in Iran improves, then the condition of the Shī'ah in other parts of the world will likewise improve soon thereafter. The tragedies of the Shī'ah are all linked to one another and all of them stem from intellectual submission to the group we call Jurists and Mujtahids.

I think that our tragedy as Shī'ah Imāmiyyah is not a tragedy of leadership, politics, and of the people in charge. Rather, the tragedy stems from ourselves because of our submission to and acceptance of the innovations that had crept into our belief system. The Jurists took advantage of this to establish their rulership and leadership, and we obeyed and followed everything they said.

From here, I want to be clear on the mission that we are undertaking and to establish that our problem as Shī'ah Imāmiyyah stems from the majority, and not the minority.

We know and see those who call to political and national liberation receive a great welcome and a quick compliance from the side of the oppressed groups, who desire deliverance, and these oppressed political groups then join the movement's leaders or unite under their flag, with the intention of liberation. However, the greatest difficulty is to turn the mindset of the leaders who have taken a stand against delusions, idle thoughts, and fairy tales; and fight against the authorities whose buttresses were built with those idle thoughts, innovations, and misguidance. These leaders obstinately turn more of their attention to countering colonialist philosophies and exploitation than actually countering their own authorities.

To summarise, every time you call a group to fight and free themselves from the rule of political colonisation, all of them walk behind you and sing your tune so that they may gain freedom and re-claim political independence, which these tyrants had robbed them of. However, when you call the people to free themselves from mental colonisation and despotism, which is worse than political despotism, majority of the people oppose you and stand against you; and they will say that the liberator, who intends to free them from the shackles they bound upon themselves and not by Allah decreeing upon them, has no opinion concerning it.

Therefore, my address is to the Shī'ah Imāmiyyah and to that faction that had bid farewell to the Jurist with tears and wailing, while each one of them has on his forehead or heart a wound and scar from him.

Observation Two

I have known from before, and it is incumbent on me to make it clear, that the easy way for a government to rule fifty million Shī'ah with fire and iron for the duration of ten years, is to take several millions out onto the streets whenever the need arises. So, once all the necessities of the people are in the sole hands of the government, whether food, drink, clothing, life, and death, then it is not difficult for a government like this to send multitudes to the arena commanding it to call and shout as mentioned previously.

We have witnessed in the past half a century, a very huge funeral procession; we saw eight million Egyptians bidding farewell to the deceased leader, Abdel Nasser, with cries and tears. We also witnessed greater enthusiasm and worse tears from several million of the same

people while bidding farewell to the great singer, Umm Kulthum. However, the question I am posing is, that those who had bid farewell to Abdel Nasser, did so out of honour for him, and those that bid farewell to Umm Kulthum, did so out of love for her, but what was the reasoning behind these people bidding farewell to this Imām, Governor, Jurist that passed on?

The truth of the matter is as we said; the government ruling over the Shī'ah in Iran had the ability to take out millions onto the streets. Nonetheless, everything we have witnessed was not entirely from the verdict of the Authority, rather there were millions from amongst the people who sincerely believed in the guardianship of this Jurist and believed in whatever came from him, whether good or bad.

This is what incited me to plea to the Shī'ah with this petition and say to them: Wake up! O Shī'ah!

Observation Three

Since I am pleading with the Shī'ah to wake up, I deem it necessary for me to elucidate on a few things that need to be clarified; so, the Shī'ah of the world may recognise the harms they endured at the hands of their Jurists throughout history. Here I must ask you in the Socratic way. I pose a few questions so that the answers to them are the very same clear answers that point to the object I am promoting.

The questions whose answers expose the reality are:

- Why have we, the Shī'ah Imāmiyyah, bounded ourselves to follow the Jurists in every aspect of our lives?
- Why have the Jurists placed enslavement and servitude over us?

- Why have some Shī'ah attached themselves to the Religious Authority yet not shown concern for the suffering of the Shī'ah of Iran?
- Why is the Shī'ī Religious Authority of Iran harsher on the Shī'ah of other nationalities?
- Why are the major colonial powers assisting the Shī'ī Religious Authority?
- Why do some countries in the region which suffer from the terrorism of the Ruling Religious Authority over the Shī'ah in Iran not stand with the Reformation Movement?
- Why is the Shī'ī Opposition unable to overthrow the Shī'ī Religious Authority?
- Is there any Solution to Deliver the Shī'ah from their Distress besides the Reformation Movement?

This is how I will begin, posing the questions and their answers.

Why have we, the Shī'ah Imāmiyyah, bounded ourselves to follow the Jurists in every aspect of our lives?

The Shī'ah Imāmiyyah have, in the name of *Taqīd*, submitted to and obeyed everything their Jurists claimed without any proof that is compulsory to follow. They blindly follow them with the claim that the compulsory acts of the Sharī'ah the Shī'ah carry out will be invalid if they do not surrender themselves to following a Jurist.

Some have added that obedience to the Jurists is not only compulsory in religious matters, but in all matters, i.e. religious as well as worldly matters. This is how the innovation of *Wilāyat al-Faqīh* (Guardianship of the Jurist) came into existence.

The poor Shī'ah did not even ask themselves: Why should our actions be invalid if we follow what is in the Book of Allah, the Sunnah of His Messenger, the fundamentals of Islam, and the clear Fiqh of Imām al-Ṣādiq?

The Shī'ah did not ask themselves: Why will our Ṣalāh, Ṣawm (Fasting), and Ḥajj be invalid when we read Ṣalāh, fast, and perform Ḥajj like Rasūlullāh ﷺ and the Muslims do? They did not ask themselves: Why should our actions be void if our leader is Rasūlullāh ﷺ, Imām 'Alī رضي الله عنه, Imām al-Ṣādiq and the pious predecessors from the Companions of Rasūlullāh ﷺ instead of our leaders being these people who call themselves "Ayatollahs" or similar titles; titles they have given themselves for which Allah سبحانه وتعالى has not revealed any proof?

We the Shī'ah Imāmiyyah accepted what the Jurists claim to be good, even though it opposes the Qur'ān and Sunnah of Rasūlullāh ﷺ,

without asking them for proof, debating with them over what they claim, or judging them according to the Qur'ān and Sunnah of Rasūlullāh ﷺ.

We blindly followed them and accepted the holiness, domination, and pride they claimed over us and referenced to themselves. We are living in an era of darkness and have not recognised what hope, light, logic, and proofs are, thus submitting to everything they made binding upon us.

The leaders of the Shī'ah and the Jurists throughout history (ever since they began forcefully ruling over us, the Shī'ah Imāmiyyah) have taken advantage of our naïveté and our excessive love for the Ahl al-Bayt. They thus brought about innovations, hollowness, and crookedness in our pure, pristine, and clear dīn as we mentioned earlier. Each of these serves their interests and concurrently affects us negatively; rather, completely destroys us.

I have enumerated the innovations and hollowness in my books: *al-Shī'ah wa al-Taṣḥīḥ* and *'Aqā'id al-Shī'ah al-Imāmiyyah* and do not want to repeat all of them here. However, very briefly, I wish to mention that each one of these innovations has been brought into our, the Shī'ah Imāmiyyah's, belief system to place the yolk of submission around us, so that the Jurists may rule over us however they wish. At the end of this plea, I will highlight the link between the innovations and hollowness, and the enforcing of their dictatorship and tyranny over us. In that case, mere naïveté did not play this adequate role. In addition, the Jurists took advantage of the love the Shī'ah have for the Ahl al-Bayt together with the innovations they brought about in the belief system, making the Shī'ah into a moldable tool in the hands of

the Jurists which they sacrifice for their goals in the field of turmoil and again in the field of tribulations.

The Jurists alone did not play this important role of distorting the Shī'ah from their correct, firm, proverbial stance in following the Fiqh of Imām al-Şādiq. Rather, the Jurists had another wing which supplemented their strength: the narrators and scholars of Ḥadīth and Qur'ān—who attributed fabricated and false narrations and aḥādīth to our noble Imāms which supported the innovations, hollowness, and crookedness they entered into the Shī'ī belief system for their sake—as well as interpretations of Qur'ānic verses according to their desires, which served the interests of the Jurists. With these two wings, the Jurists were able to hold the reins of authority and supremacy over the Shī'ah throughout history.

Why have the Jurists placed enslavement and servitude over us?

The Jurists placed enslavement and servitude over us, the Shī'ah Imāmiyyah, because they realised that we are a group who will not oppose their wishes, will not argue any of their claims, and will not seek clarification for anything they say. Our Jurists know very well that the nature of the Shī'ah is ready to surrender to whatever they demand in this era of darkness; hence, they took up positions as guardians and authorities over them.

In order to make their argument convincing in their eyes, they attribute two narrations to Imām al-Mahdī. One states:

أما الحوادث الواقعة فارجعوا إلى رواة أحاديثنا

Refer to the narrators of our speech for any new situation that arises.

And the other:

أما من الفقهاء من كان صائنا لنفسه حافظا لدينه مخالفا لهواه مطيعا لأمر مولاه فللعوام أن يقلدوه

The masses must follow the Jurist who protects himself, safeguards his dīn, opposes his desires, and obeys the commands of his Creator.

Even if these two narrations are authentic, they do not mean that it is necessary to make *Taqīd* in the way our Jurists mentioned. It does not at all mean that the Jurists have the right to command the Shī'ah to do whatever they see as right or wrong, or that they have the right

of guardianship, or that whoever does not accept their opinion in any Fiqhī related or non-Fiqhī matter, his actions are invalid.

They have deduced from these two narrations, even though they may be correctly attributed to Imām al-Mahdī, such meanings which completely contradict the apparent wording of the narrations. However, since they are ruling over simple-minded people and these smart planners confront these simple minds, it is easy to achieve what these shrewd planners desire. They firmly believe that our Jurists do not only intend to spiritually and mentally control us by enslaving us, the Shī'ah Imāmiyyah, but they have two plans, one worse than the other.

They are planning to take control over the wealth of the Shī'ah and from there to seize the reins of rulership. Hence, the Jurists included this great innovation into the belief system of the Shī'ah. The verse that states:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ أُمْتُمْ بِاللَّهِ وَمَا
أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

And know that anything you obtain of war booty, then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter], the day when the two armies met [at Badr]. And Allah, over all things, is competent.¹

1 Sūrah al-Anfāl: 41.

They claimed that this verse was revealed regarding the profits that one earns, whereas the scholars of Qur'ān, Ḥadīth, and Fiqh are unanimous that this was revealed regarding the spoils of war and there is no relation of it with the profits of one's earnings. Thereafter, they passed the verdict that this one fifth must be given in the care of the Jurists. Furthermore, they added that if the Shī'ah do not hand over one fifth of their profits to the care of a Mujtahid or Jurist, then their Ṣalāh, Ṣawm, Ḥajj, etc., is void.

The poor Shī'ah surrendered to this verdict, for which Allah سُبْحَانَهُ وَتَعَالَى has not sent any proof, and have thus been giving one fifth of their earnings throughout history. Never is it reported that anyone of them asked these 'partners' who are not partners in the capital, nor in the effort and toiling, but partners only in the profits: Who made you partners in our profits? What are your proofs? Why do we have to toil and struggle while you sit and reap the fruits of our efforts?

The Shī'ah submitted to this oppressive tax without any investigation or displaying any displeasure and, hence, the Jurists milked them like how an obedient camel is milked. The Jurists were not satisfied with just being partners with the Shī'ah in their profits, but considered themselves guardians over them to whom obedience is necessary. Whoever rebels against them has in reality rebelled against Allah سُبْحَانَهُ وَتَعَالَى and whoever disapproves of anything they say it is like disapproving of something from Allah سُبْحَانَهُ وَتَعَالَى, due to which it is compulsory to kill him and obliterate him from existence.

Many of the Shī'ah submitted to this mental suffering while accepting and believing in it, and sacrificed themselves and their children in the way of these people who claimed divine authority for themselves

without substantiating it with any proof or presenting any evidence. In fact, those who claim this do not only contradict the belief of *Tawhīd* and the divine *Sharī'ah*, but they contradict basic intelligence and common sense.

It is really saddening that the *Shī'ah* face a mental calamity like this and many of them accept it and annihilate themselves for its sake, in an era where the human intellect is able to attack planet Neptune, which is four million miles away from our planet.

In the foreword of this plea, I mentioned Sinuhe's report of the incident from the era of the Pharaoh Amphasis and compared what Amphasis perpetrated in an era of darkness to what the Guardian Jurist perpetrated in an era of light and invasion of space.

I did not, however, mention how Amphasis managed to rule the people of Egypt and who was Amphasis before he ruled the people of Egypt. Here you have it; I mention the story of Amphasis and in it are answers to many of the questions, especially for those who have questions like these: How did the *Shī'ah* surrender to the Guardians Jurists? How did they manage to place enslavement and servitude over them?

Amphasis was an amateur fortune teller in his youth. He was honoured with the task of mummification and burying of the deceased in the common graveyard and would take a meagre fee for his services. In an era of negligence, he claimed to be the king of the graveyard and increased his fees. The people accepted his claim and submitted to the new charges. Then he claimed rulership over the city and the people submitted to his claim without any objection, so he began ruling over the people and they followed whatever he commanded them. Thereafter, he claimed to be the king and the people pledged

their allegiance to him and he became King Amphasis. When he saw that whatever he wished became binding on the people without any opposition or objection, he claimed godhood and the fortune tellers stood by his side and gave testimony that he is indeed the god, the creator of the people, and the one who does as he wishes. The people accepted this and obediently prostrated before him. That is how Amphasis became the Pharaoh of Egypt. He then began ruling the people of Egypt with fire and iron, and thus his era became an era of ruin and destruction which had not been witnessed before.

We will now proceed to examine this Guardian Jurist (*al-Walī al-Faqīh*) before he ruled Iran with fire and iron.

He was an insignificant religious man in the city Qum. He would ascend the pulpit and deliver lectures and advices at funerals and religious functions. He then claimed to be a Jurist and Mujtahid, and nobody objected. He claimed authority and deep knowledge, and his contemporaries in religion and the fortune tellers of the Shī'ī Fiqh bore witness to that, so the people submitted to him and pledged their allegiance to him as the Jurist Mujtahid. Thereafter, he claimed general authority and divine rulership and the senior fortune tellers of Fiqh and the Mujtahids of the Shī'ah bore witness to that. Many of the Shī'ah in Iran submitted to that and he became the one who rules according to the commands of Allah in Iran.

He ruled over the Shī'ah with fire and iron throughout the ten years of his rule and he sent those who did not submit to his divine authority to the gallows and execution grounds.

Certainly, this comparison clarifies for us one reality, i.e., false claims no matter how absurd, huge, false, and feeble, they find an effective

response from collective naïve minds, especially when governmental proclamations support the false claims over naïve minds. Governmental proclamations in the era of the pharaohs were controlled by the fortune tellers and in our times are controlled by religious men and orators of the state, whose wings spread across the Shīʿī world in the form of junior religious men, employed journals, and disseminated books.

It appears that the era for accepting false claims has remained active. Like this, we see that falsehood turns into good and righteousness becomes evil. The Guardian Jurist has died and left behind such destruction and annihilation that cannot be rectified. During his lifetime, he would take support from individuals who had control over the government. In reality, these were his assistants who issued commands and prohibitions. Everything evil and bad that happened to the Shīʿah during his reign only occurred at the hands of these men. After he died, his vicegerents took over the reins and distributed the Shīʿī State of Iran between themselves, just as Seleucids—the vicegerents of Alexander—divided Iran after he died.

In this manner, we see crooked and false influence reaching a critical level. The group that must rule like war criminals, because they committed the worst of crimes throughout the ten years, are now taking the reigns of rulership again and claiming that they will follow in the footsteps of the departing leader.

Why have some Shī'ah attached themselves to the Religious Authority yet not shown concern for the suffering of the Shī'ah of Iran?

Perhaps this is one of the most sensitive subjects that faces the Islamic world, and specifically the Shī'ah. Until now, I have not cautioned anyone on this sensitive subject nor spoken about it or pondered over it despite the fact that many Islamic countries, and countries of the region, have supported the Shī'ah of different nationalities in affiliating to the Shī'ī leadership in Iran.

I will now clarify this matter so that before anyone else, the Shī'ah come to know the colossal dangers that are the result and will be the result of this affiliation.

The Shī'ah in their religious zeal have a deep-rooted feeling of nationalism and have not even pondered over it. Perhaps, the best example of the Shī'ah following the spiritual leadership and their deep-rooted nationalism is the Christians, who for close on to four centuries followed an Italian Pope, until the current Polish Pope was selected. The Christians throughout the world, despite their different nationalities, followed an Italian Pope without his link to the Italian people having any effect on the belief structure of other nationalities.

Similarly, the Shī'ah in Pakistan, India, Africa, and Lebanon follow and refer their religious beliefs to the Iranian Religious Authority. Hence, the leader of the Shī'ah is Iranian and his followers are of other nationalities.

Religious leadership in the last five centuries, and after Shah Ismā'īl Safavi introduced Shī'ism to Iran, was mostly in the control of the

Iranians. We exclude from this general rule some of the few leaders who were Arab.

Here we must answer the following question; why is the national Shīʿ leadership mostly in the lot of the Iranians and not given to anyone else?

The answer to this question will become clear to us after clarifying two opposing matters:

Firstly, our simplicity as the Shīʿah Imāmiyyah and our sincerity to what is made incumbent upon us, like beliefs that are made binding to follow.

Secondly, the plotting and deception the Iranian Shīʿī religious leaders practice; they perpetually train the Iranian leaders for religious leadership and jurisprudence, which they then restrict amongst themselves. Here a dangerous secret lies concealed, which none before has disclosed. It is that the local Shīʿah have exceeded the boundaries in their religious zeal. Also, what becomes apparent is the manner in which the scholars keep the devout Shīʿah ensnared through nationalism and tribalism.

Why do the Iranian Shīʿah men always raise leaders from Iranian background to lead the religion and why don't they nurture leaders from the Arabs, Indians, or Pakistanis; when amongst the devout Shīʿah there are sufficient elements from these nationalities whose good qualities and merits they can benefit from; qualities a religious leader, a Mujtahid, or a *Marja'* (Authority) and if you wish call him Guardian Jurist, is in need of, according to the standards of the people?

Here lies a hidden secret which has not been mentioned or written anywhere. The Iranian Shīʿī leadership, and those behind it, believe

that Shīṭ religious leadership must be amongst the Iranians and none else. Since Iran is the heartbeat of the Shīṭah, and in order for them to ensure that it does not get ‘stained’, it is necessary for it to remain in Iran and in the hands of the Iranians, so that it remains fortified. None can gain anything from it. It is also able to benefit from the resources and potentials of the Shīṭah in Iran and their spending on the exporting of the Shīṭ religious revolution which the concept of Wilāyat al-Faqīh represents, as well as all the innovations and hollowness linked to it.

Thus, it is not possible for the religious leader to be an Indian, Pakistani, Arab, or any other background. However, the great danger I wish to indicate to, is not this, but rather that since the Shīṭah of the world—Lebanese, Indian, Pakistani, African, etc.—have submitted to following the Religious Authority (of Iran) in beliefs; now, when the Iranian Shīṭ leadership left the reins of spiritual submission and became an oppressive state and a political authority and rulership, this will mean that the Shīṭah will now follow this political religious system of rulership, although they may not be among the subjects or linked to them in nationality, language, or its neighbours.

Certainly, since this alignment between the Shīṭah and the Religious Authority of Iran has taken a political form, it threatens the Shīṭah, Islam, and the neighbouring countries with dangers which cannot be enumerated. Hence, although the political system may be religious, it is rife with avarice, and has its own visions and dogma. Also, the political system does not contain any good morals, although it may be draped with the veil of dīn and ‘aqīdah. For as long as this religious political system has followers of other nationalities, they will use them for ulterior motives which are not pure, but rather sick, to promote its influence and to expand its territory and authority.

A religious authority of this type will not find any difficulty in mobilising Shī'ah of different nationalities to fulfil its objectives wherever they go.

This means that the Religious Authority—since they are the spiritual leaders—takes advantage of the naïveté of some of the Shī'ah to attack the cities which they are at loggerheads with. And without doubt, because the Shī'ah are the minority in Muslim and non-Muslim countries, they are not able to enforce the wishes of the Shī'ī Religious Authority as it pleases. So, the work that some of the Shī'ah are doing—inspired by their Religious Authority—is actually a calamity against them and they will be the first victims of it, without considering the dangerous repercussions of those actions.

Now I will answer the second part of the question; why don't the Shī'ah [of other countries] attach themselves to the Shī'ah suffering in Iran? And I say, the reason is as clear as the sun on a clear day, but unfortunately no one has pointed it out as yet. A fundamental reason for this is as follows.

As we mentioned, the Shī'ah in the world do not give any consideration to nationality in their religious following and, therefore, many surrender themselves to the Shī'ī Religious Authority in Iran.

But when affiliating with this Iranian party, they maintain their nationality and see the Iranians as a different nationality which has nothing to do with them. Hence, the Iranian culture does not have the same concern for the Arab Shī'ah as it does for the Iranians, just as the Senegal culture does not concern others as it does the Senegalese. The Shī'ah in India, Pakistan, etc., see the Iranian culture as a culture that is not related to them.

From this we understand that the Shī'ah throughout the world do not realise or do not lend importance to the suffering the Shī'ah in Iran endure. Here we see the dangerous double-sidedness of the Shī'ah affiliation with the Shī'ī Authority becoming apparent. Earnest concern has driven the non-Iranian Shī'ah to support the Religious Authority, but the same earnest concern has not driven them to support the ordeal the Shī'ah faction in Iran are enduring.

This erroneous attitude existed amongst the Shī'ah even before the Shī'ī Religious Authority took power in Iran, i.e., in the era of the Shah. The crimes perpetrated by the Shah never bothered the Shī'ah in the rest of the world and his dictatorship over the Shī'ah only grew stronger. In fact, their support for the Shah was intense, due to them considering him to be the patron of the religion.

I once said to Imām Sayyid Muḥsin al-Ḥakīm, one of the great leaders of the Shī'ah in Iraq, who used to support the Shah and his rule, “Are you aware of the severity and tyranny that the Shī'ah in Iran experience at the hands of the Shah?”

He replied, “Yes.”

I then asked, “Why do you not do anything?”

His answer was, “I fear that I might say something against the Shah that will result in the collapse of his authority, and then we will no longer hear the testimony *‘Alī is the Walī of Allah* echoing in the streets of Tehran during the Adhān.”

I said to him, “Do you prefer that the nation of fifty million remain in hardship, misfortune, oppression, tyranny, and poverty, just so that this innovation remains on the airwaves of Tehran?”

He lowered his head and remained silent for a long while, and then said, “The Shah is a symbol of the Shī’ah and it is incumbent upon us to uphold him.”

When this is the loyalty of the Shī’ī scholarship to the political authority then what will the loyalty of the Shī’ī commonalty be for the Shī’ī Religious Authority?

Here I blame the media, who think that simply broadcasting the tragedies the Shī’ah of Iran face, day and night, will lead to the Religious Authority falling in the eyes of the Shī’ah. For the past ten years, the media, who are against the current Ruling Authority in Iran, continued to describe what the Shī’ah in Iran faced in the name of Iranian nationality, but all of this has not moved the Shī’ī conscience of even one of the Shī’ah of the rest of the world. If the media had addressed the Shī’ah of the world in a language they could understand and painted for them a vivid picture of the misfortunes the Iranians face as a misfortune the Shī’ah face, stripping it of its nationality, then most certainly the Shī’ah around the world will be riled up; they would be moved by the suffering of the Shī’ah in Iran and they would finally come to see the true horrendous face of the Religious Authority.

In short, if only the Shī’ah were to hear from the media that the Religious Authority has gone to war with *the* Shī’ah: a war in which millions of Shī’ah have been killed, three million displaced—left wandering in the far corners of the world—and in which 150 000 Shī’ah youth have been executed, all of whom they depended upon to make this great Shī’ah country flourish. There are 100 000 Shī’ah held in captivity by this Authority for many years who they refuse to release. There are 150 000 political prisoners that are being tortured in prison

under this Authority. There are also fifty million Shī'ah constrained by the chains of oppression and persecution; while poverty, sickness, and hunger haunt them. **Only when these details are learnt will the Shī'ah of the world realise what pain and misfortune has afflicted the Shī'ah of Iran.**

Why is the Shī'ī Religious Authority of Iran harsher on the Shī'ah of other nationalities?

If we consider Einstein's theory of relativity, the Iranian Shī'ah leadership, despite its severity on the Shī'ah of Iran, are currently most severe and cruel to the Shī'ah of other nationalities.

The reason for this is itself the difference in nationalities and what the ultimate reasons were for the Shī'ī Religious Authority in Iran being elected and given its virtue.

So, as we mentioned previously, while the Shī'ah in other parts of the world do not give any consideration to nationality in their choice of a spiritual leader, the Iranian Shī'ī Religious Authority does keep nationality in mind when dealing with the Shī'ah of the rest of the world. In fact, nationality runs deep in every cell of theirs; and I do not have to go to any great lengths to establish this.

When the Shī'ī Religious Authority sends hundreds of thousands of Iranian Shī'ah to kill and exterminate the Shī'ah of Iraq, to destroy their lands and properties, to kill their women and children—without any mercy or compassion—and thereafter wishes to include the properties of the Iraqi Shī'ah in their tax revenue, which they enforce upon them utilising the harshest methods possible; then what other explanation is there for this besides the nationality that instigated the Shī'ah to kill other Shī'ah, at the expense of the Shī'ah?

When the Shī'ī Religious Authority sends thousands of Iranian Shī'ah to Lebanon to kill the Lebanese Shī'ah and destroy their towns and cities, so that the Shī'ī rule may spread over them at the expense of the Shī'ah—this will clarify the level of extreme nationalism the Shī'ī Religious Authority in Iran possess against the Shī'ah outside of Iran.

When the Shī'ī Religious Authority sends tens of thousands of Shī'ah to Pakistan and India to expand their rule and religious authority over the Shī'ah of those places, using strength and wealth; this translates into what is binding on us to clarify so that the Shī'ah of the world may see, and I say to them, "O Shī'ah of the world, wake up!"

When the Shī'ī Religious Authority sends tens of thousands of Shī'ah to the sacred House of Allah in Makkah Mukarramah to make the naïve Shī'ah that are gathered in the pure House a tool, dragging them into rallying, that will lead to corrupt motives and unrest. They make the Shī'ah of the world a cover and shield behind which they hide and push them into such a matter which they have no interest in—this means that nationality plays an important role in making the non-Iranian Shī'ah a lamb which is sacrificed for the ulterior motives of the Shī'ī Religious Authority.

While I am writing these few lines, I know with certainty that in Iran there are hundreds of Shī'ī refugees from Iraq, Saudi Arabia, Lebanon, and Pakistan that are waiting for support from the Shī'ī Religious Authority in Iran to overthrow the current authority in their countries. However, these refugees are interacting with the Iranian Shī'ī Religious Authority like how a servant interacts with its master, where the Shī'ī Religious Authority treats them like beggars and travellers who neither have any support, strength, home, honour, or nobility. They sometimes call them strangers and sometimes homeless, and many a time they are called by their nationality in order to belittle and disgrace them.

Before I end this chapter, I wish to expose an important secret to all the Shī'ah, although it may not be hidden to those who are familiar

with what transpires in the chambers of the Shīṭ Religious Authority. This will make the Shīṭah around the world come to know the extent to which nationalism has dominated and continues to dominate the minds of the Shīṭ Religious Authority in their dealings with the non-Iranian Shīṭah.

I refer to the grants and allowances stipulated for Shīṭ students in the religious seminaries. Up to this day, it is stipulated according to the nationality they belong to. The Religious Leadership has divided them into four classes:

The privileged class, who are the Iranians. They secure the highest grant and allowance. They are followed by the Arabs and then the Indians and Pakistanis, and the fourth class is the Afghans, who receive the lowest grant and allowance.

This was the trend that was followed in the religious seminaries until my grandfather, the great Imām Sayyid Abū al-Ḥasan, took over the leadership and cancelled this preferential treatment based upon nationality, and announced that he will practice upon the verse:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقِيكُمْ

*Indeed, the most noble of you in the sight of Allah is the most righteous.*¹

He stipulated an equal grant for all students, despite the difference in their nationalities. The religious seminaries that my grandfather, the great Imām, headed for twenty-five years continued operating in this manner until he passed on, and after him Imām al-Burūjirdī took over and maintained it in the same way for fifteen years. When

1 Sūrah al-Ḥujurāt: 13.

Imām al-Burūjirdī passed away in 1960, the Iranian Shīī Religious Authority returned to the system of classes that was prevalent before the leadership of my grandfather. This condition continues as I pen these lines.

Why are the Major Colonial Powers assisting the Shīī Religious Authority?

Many gullible people think that the slogans which the Guardian Jurist raised and which many of his followers in the world echo—namely death to America, Britain, and Russia—means that the Shīī Religious Authority in Iran has become a sovereign state, independent from having to follow these countries. It opposes them and stands as an obstacle to their greed and threatens their interests.

I do not wish to delve too deeply into this aspect, rather I will summarise what I wish to express. The Superpowers, as all are aware of, are not bothered by the insults and slogans—being referred to as the greatest devil, medium devil, or even minor devil—they are only concerned about their interests. So, they go wherever they see benefit. As for slogans and insults, these are just waves in the air that do not have any weight in the eyes of any country, the world, or politics.

The revenue from arms sales to third world countries before the Guardian Jurist and the Shīī Religious Authority took power exceeded two hundred billion dollars a year. After the Guardian Jurist rose to power and initiated wars against its Shīī neighbours, threatened the security of the Arabian and Islamic region, and endangered other countries of the region by initiating revolutions and sending terrorist militia to destroy those cities, the sales of weapons skyrocketed. The other countries of the region also began arming themselves to guard against any possible threat to its safety and authority. With that, the international economy and the economy of the Superpowers, that was threatened before the Shīī Religious Authority took over in Iran, went through the roof.

As for the oil prices dropping to its lowest ever, there are billions—that cannot even be counted or enumerated—that international corporations have hidden. With these figures, we understand clearly that the global monopoly and the Superpowers that control the sale and export of weapons see the Iranian Religious Authority as a loyal friend and ally in its interests and economy. It is an important entity for the Superpowers, who race to preserve it.

Therefore, as long as this Authority remains established in the region, the sales of weapons will continue to boom and oil revenue will remain minimal. The people of the various regions will pay its price and the taxes it warrants; at the head of them are us the Shī'ah Imāmiyyah.

Why do some countries in the region which suffer from the terrorism of the Ruling Religious Authority over the Shī'ah in Iran not stand with the Reformation Movement?

I used to firmly believe that the fall of the Religious Authority ruling over the Shī'ah was fixed and the countries of the region would shortly find relief from its nightmare. However, I now believe, and so will it remain, that the freedom of the Shī'ah from this hardship and subsequently the freedom of the countries of the region from the ill effects of the Religious Authority, is entirely dependent on changing the mindset of the naïve masses of the Shī'ah Imāmiyyah and them treading the path of reformation, which I outlined in my book *al-Shī'ah wa al-Taṣḥīḥ* and the book *'Aqīdat al-Shī'ah al-Imāmiyyah fī 'Aṣr al-A'imma wa Ba'dahum*. The reason being that the Religious Authority ruling over the Shī'ah has exploited these innovations and rituals for their personal benefit, becoming a source of strengthening their authority, all carried out by the simple-minded Shī'ī public. As long as these innovations remain in the Shī'ī belief structure, it will allow any person who takes over the Religious Authority in the future to exploit them.

Examples of the Religious Authority's exploitation of these innovations can be found throughout Shī'ī history. Sometimes the ruling parties collapse and just parties take its place, but it does not last for very long. Suddenly, there is a religious party that comes into power and takes advantage of the prevalent innovations all over again and, in this way, it continues.

This proves that the foundation of the movement is not the Religious Authority but rather the innovations and those who believe in them.

Undoubtedly, the primary outcome of this reformation will be putting an end to these conflicts and anything that taints the purity of the Muslim Ummah. It will include uniting the Muslims upon such a cause that would fly in the face of the colonial Superpowers politics of divide and rule. There is nothing worse and more destructive to the aspirations of those who seek to destroy Islam and benefit from religious differences than unity in Islamic ranks and unity of the Muslim Ummah.

No doubt, Reformation will secure this unity. We have established previously that the western and eastern colonial powers have benefited from the differences which the Religious Authority has introduced in the area; from Muslims killing Muslims, the threats they unleash day and night on the neighbouring countries since they took power, and reviving sectarian differences which are the salient features of the Ruling Authority that preserves the interests of the colonial entities. These countries are not and will never be pleased with Muslim unity, which the Reformation Movement seeks to spread in the corners of the world.

It is for this very reason that some countries in the region—which assisted and continue to assist the Shīʿī Religious Authority—despite desiring unity and rightfully seeing it as a necessity for the countries of the region and for the Muslim Ummah, are unwilling to open the door for reformation and close all others behind it.

At this juncture, I would like to state clearly, so that Islamic history will bear testimony, that had I written in place of my book on Shīʿah and Reformation—which emphasises the need for Muslim unity, elevating their status, and would relieve the Shīʿah and the other Islamic schools

from the bitter struggle that has plagued them for 1200 years—a book on disunity which would fan the flames of sectarianism and spread disunity amongst the believers—pitting the Shī'ah against the Ahl al-Sunnah and the Ahl al-Sunnah against the Shī'ah—then, by Allah, it would have been published in the millions and it would have reached the hands of everyone in the region. The media would have spoken about it in such a manner that would increase the sand in moisture and the fire in flames. The mighty colonial Superpowers would have applauded this book, encouraged its circulation, and promoted its distribution. Nonetheless, I do not blame the other countries of the region because the Shī'ah uniting with the Ahl al-Sunnah and establishing Islamic unity is a far cry from differences and sectarian calls, but is rather a call to live under the banner of Islam in the same manner as the Muslims lived in the era of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the pious predecessors, and the Imāms. This opposes the interests of the powers who reign over the interests of the people and the Islamic world.

I do not wish to add more than what has been said, as I do not wish to delve into the political conflict in any way. The intelligent person will be able to sufficiently understand from an indication alone.

Why is the Shī'ī Opposition unable to overthrow the Shī'ī Religious Authority?

We have spoken extensively on the Ruling Religious Authority in Iran and its Shī'ī supporters. This supporting class believe with blind certainty in the ideologies upon which the Ruling Authority was founded and is inspired. The ideologies of *Wilāyat al-Faqīh* (Guardianship of the Jurist) and the incumbency of blindly following the Mujtahids; and that the action of the Shī'ī who does not blindly follow the Mujtahids is false and invalid and the one who disapproves of the *al-Walī al-Faqīh* (Guardian Jurist), his status is like the status of one who disapproves Allah and His Messenger. In addition to these two pillars, [all other ideologies] upon which the Ideological System of the Shī'ah Imāmiyyah rests.

All innovations—which we intend to reform—branch out from it; the Mujtahids and *Wulāt al-Fiqh* (Guardian Jurists) have exploited it to solidify their authority over the Shī'ah and enslave them. Certainly, these innovations, collectively and individually, did and will continue playing a political role in the thinking of a large category of us, the Shī'ah Imāmiyyah.

At this point, it is necessary to state with all clarity that [only] twenty percent of the Shī'ah of Iran believe thoughtlessly in *Wilāyat al-Faqīh* and whatever branches out from it. The overwhelming majority do not believe in *Wilāyat al-Faqīh* in the meaning of him [the Guardian Jurist] being the absolute master (vested with unlimited authority); however, they believe in following the Mujtahids and remaining subject to them. They are on a lower level of fanaticism for the Guardian Jurists than the first class to which we indicated. This overwhelming majority—

whose beliefs are also not free from innovations—would not support the Ruling Religious Authority in the depths of their hearts.

A fight occurred between this overwhelming majority who lost their freedom at the hands of the ruling minority, who do not exceed twenty percent of the Shī'ah. However, the majority did not have the ability to subjugate the minority who, with fire and iron, suppress public demonstrations and the desire of the majority. The danger to which I indicated more than once is concealed here. The Shī'ah are threatened with annihilation and destruction at the hands of the Shī'ah themselves.

In the autocratic political system, when a mass demonstration takes place and the people leave their homes to the parks and streets, the suppression forces which is a tool for the autocratic ruler, in most cases, do not open fire on the demonstrators, as they are their brothers and because they are fighting the autocratic ruler. Majority of the time, they join the demonstrators and complete the image of general national rebellion which ousts the autocratic ruler, as happened in the rebellion which ousted the Shah aforetime—when the suppressive autocratic forces comprising of the law enforcement, police, and army, all joined with the rebels, and the rebellion was universal.

However, in the current setting, the sovereign power over the cities is a religious power and there are twenty percent of the people or more who believe in it and its philosophy, and from this minority the suppressive forces are composed, who control the cities. Thus, every public demonstration will be suppressed by this minority with fire and iron and without any compassion and mercy, believing that they are killing brothers in religion and creed based on Allah's commands, the Qur'ān's regulations, and Imām 'Alī's attitude. Hence, pity will not seize

them, and the killing of a thousand or a hundred thousand or more in one battle will not concern them. They will be boastful and grateful to Allah that they exterminated the enemies of Dīn—the hypocrites, the rebels, the unjust. In this situation, the success of a public rebellion to oust the Ruling Religious Authority in Iran is tough.

I now focus on what I would like to answer. The Opposition of the Shī'ah Imāmiyyah who fought the Authority over the period of ten years have taken a wrong path in depicting the tragedies perpetrated by the Ruling Religious Authority and expounding on the violations it perpetrated, whether in its war with the neighbouring Shī'ah or killing the Shī'ah public in the prisons and concentration camps inside the country, as well as all their affairs which contradict the pillars of Islam.

The Shī'ī Opposition in media, writings, and lectures accuses the Ruling Authority—at the head of who is the Guardian Jurist and the hands working with him—that their actions are contrary to Islam and its fundamentals and that the leadership perpetrates what is in polarity to Islam. The Opposition constantly concentrates strongly on this matter and endeavours intensely to establish to the Iranian Shī'ah that the Ruling Authority does the exact opposite of all that is closely or distantly connected to Islam. Despite this, the Authority is surviving and hundreds of thousands participate in the Ṣalāt al-Jumu'ah and hundreds of thousands emerge in demonstrations in absolute support of the Authority which is called Islamic; though, its actions are contrary to Islam and contrary to the Qur'ān, evident like the sun at midday.

This is the mistake the Shī'ī Opposition made in Iran and outside Iran. All Islamic forces thought that exposing the Ruling Authority of Iran

negatively affects it, Islamically and religiously, in the country and before those who believe in the Authority, yet nothing of this sort happened.

The terrible mistake the Shī'ī Opposition committed was they did not recognise the language of communicating with the Iranian Shī'ah; whether the minority I indicated to or the majority we spoke about, because they are Shī'ah before being Muslims. Islam in their sight is Shī'ism and the true religion for which Islam came is the Shī'ī religion in the form woven by the scholars and Guardian Jurists after the Major Occultation, and after they distorted the reality of pure, brilliant Shī'ism, represented in the Fiqh of the Ahl al-Bayt, to what it is today.

The Shī'ah in Iran look at all Islamic measures from the angle of Shī'ism. Owing to this, we find no strangeness in majority of the Shī'ī Jurists pronouncing Imāmah one of the fundamentals of dīn; and if there is no belief in this, a person's Islam is insufficient and not accepted from him. On this basis, a profound fundamental dispute occurred between the Shī'ah and the other Islamic sects in understanding Islam.

What I am trying to articulate is that the Shī'ī Opposition focused on exposing the Ruling Religious Authority in the eyes of the Shī'ah, demonstrating that the Authority's actions oppose Islam, yet they did not find a positive response or interest from the Shī'ah to accept this proclamation; this only happened because the Spiritual Ruling Leadership gave a Shī'ī interpretation to these actions which gel with the Shī'ī fundamentals they necessitated upon us, the Shī'ah Imāmiyyah. That is why the proof of the Opposition fell away and their words were useless.

Had the Shī'ī Opposition, instead of accusing the Ruling Religious Authority in Iran of their desertion and deviation from Islam, accused them of deserting Shī'ism and deviating from its fundamentals and announced that what they are perpetrating is in polarity to Shī'ī fundamentals, in fact demolition of the same, the result would be different. Instead of addressing the Shī'ah of Iran that the war is against Islam, it would be most appropriate to address them by declaring that the war is against Shī'ism. The execution of the opponents is actually against Shī'ism. Furthermore, stripping the Ummah, in its entirety, of its most basic right of freedom of self-determination is only against Shī'ism. The existence of the Authority in this form is only damaging to Shī'ism and the end of Shī'ism will be at its hands.

It was binding upon the Opposition to furnish proofs and cite examples supporting these claims from the actions and behaviour of Imām 'Alī عليه السلام and the actions, behaviour, and statements of the Imāms. At that juncture, the Shī'ī minority would stand in opposition of the Ruling Authority, with all its suppressive forces who ought to support the Authority, together with the majority which is sometimes enraged and sometimes tranquil—all becoming one mass, to eliminate the Authority which threatens the religion [Shī'ism] it associates with and carries out actions contrary to the religion and its fundamentals.

They asserted that confiscating wealth is contrary to the laws of Islam. It was highly appropriate to assert that confiscating wealth of the Shī'ah is contrary to Shī'ism and that this war is against the Shī'ah and Shī'ism, and so forth and so on.

The Shī'ī Opposition have to this day not recognised the language with which to address the Shī'ah of Iran and outside Iran. Due to this,

the Opposition was not able to form a general standpoint capable of eliminating the Authority. Furthermore, in this address, it was essential not to suffice on accusing the Religious Ruling Authority of opposing Shī'ism and the Shī'ah. Instead, it was compulsory upon the Opposition, and this is what is practically compulsory upon them, to embed firmly and decisively that the foundational core of the Shī'ī Religious Authority is nothing but innovations, hollowness, and crookedness upon which the pillars of their kingdom was founded. As long as these innovations and hollowness are present in the Shī'ī belief system and the naïve populace mindset, the Authority will remain and wretchedness will continue.

Certainly, genuine Shī'ism which was in the era of the Imāms of the Shī'ah totally contradicts the Shī'ism the Jurists claim. Owing to this, all the evil actions that come forth from them, even if given a Shī'ī interpretation to gain acceptance by the general Shī'ah, are in reality contradictory to the foundations of genuine Shī'ism and Ja'farī Fiqh, represented as the pure and brilliant Fiqh of Imām al-Ṣādiq. In this case, the mistake committed by the Shī'ī Opposition is not stimulating Shī'ī sentiment, modified with artificial modification at the hands of the Jurists and Mujtahids, and not focusing on explaining these innovations, refuting them, and exposing their reality. Highlighting the reality leaves no scope for doubt that the beliefs of the Shī'ah Imāmiyyah in the era of the Imāms were totally dissimilar and in complete conflict to the beliefs of the Shī'ah Imāmiyyah after the era of the Imāms. This is exactly what we established in the two books we referred to.

On the 5th of October 1989, the Shaykh who principals the Islamic Republic of Iran appointed Molvi Ishāq Madanī as advisor for *Sunnī*

affairs. Is there a more obvious proof than this for what I suggested a little while back that our clergy—may Allah forgive them—look at Islam as a matter which has no connection to the beliefs they claim affiliation to? Otherwise, what does it mean to select an advisor for the Sunnī affairs of an Islamic country, the name of its Authority being Islamic Republic, who partner with its Muslims populace in their Qiblah, their Qur’ān, their Ḥajj, their Ṣalāh, their Fast, and their pillars of worship? Is there a difference between Islam and Sunnah?

More astonishing than this is that we, the Shī’ah Imāmiyyah, believe that the Sunnah (i.e., the Sunnah to which the Ahl al-Sunnah trace their origins) is the second source for the Sharī’ah after the Book of Allah and the position of the Prophetic Sunnah comes before *Ijmā’* (Consensus) and rational proofs. This means that every Shī’ī Ja’farī in Fiqh is a Sunnī by rational compulsion, whether he approves or disapproves; but, not the opposite. It is possible for a Sunnī to be a Shāfi’ī, Ḥanafī, or Mālikī without being a Ja’farī. But a Ja’farī has to be a Sunnī since the Sunnah is the path to understanding the fiqhī verdicts and legal regulations according to him.

Is there any Solution to Deliver the Shī'ah from their Distress besides the Reformation Movement?

There is a temporary solution which is salvation from the Ruling Authority; this is hoped by those opposing the Authority ruling over the Shī'ah Imāmiyyah in Iran. All opponents are working in their respective ways to attain salvation from this Authority. The Opposition has succeeded on a small or minute scale. Nonetheless, I believe that this Authority which has no connection at all to humaneness in any of its forms or to any of the divine religions in any of its forms, is an odd system and cannot possibly survive for very long. However, I see the problem from a different dimension, i.e., after the toppling of the Authority—and as I said—the Shī'ah remain threatened with danger and annihilation as long as in their depths there are unsound fundamentals which the Jurists and Mujtahids planted falsely and incorrectly. Likewise, I do not consider unlikely the Authority taking up another undertaking in the district, exploiting the naïve and weak in intellect. At this time, it will be the major overwhelming calamity.

Yes, I see myself in a position, it being incumbent upon me to be explicit with the Shī'ah and Ahl al-Sunnah the moment I announce this plea. The danger which threatens the Shī'ah is greater than what the Shī'ah and the Islamic world suppose. The danger is directed at the Shī'ah themselves in their own homes before the neighbouring states. I hope that a questioner will not question why I speak of the Shī'ah in this plea and why I do not mention anything about the millions from other Islamic sects who live in the large Shī'ī country, Iran. The purpose of this plea is to address the Shī'ī majority who reside in Iran, where their existence, opportunities, and resources lie. This is what caused the misfortune for itself and the Muslims residing in Iran and out of Iran.

I return to what I was discussing and I here wish to expose and divulge the secret of the great danger to which I indicated earlier: the eight-year war the Shī'ah Religious Authority of Iran waged thereby killing the Shī'ah and others of Iraq, and in this manner establishing that when nationalism clashes with religion, nationalism conquers the latter. Otherwise, the Religious Authority would not have commanded the killing of the Shī'ah of Iraq and destroying the southern cities, which are all Shī'ah cities, with missiles and bombs over the span of eight whole years. When the Authority accepted a ceasefire, it did not accept due a religious, moral, or international reason. Rather, it humbled before the disgusting defeat with which it was afflicted, which the Guardian Jurist referred to as *drinking a cup of poison* as heard by the world. This means that the basic fundamentals in the Shī'ah faith, according to the formation of the Jurists, approves the repetition of this action. It is very likely to gather forces again and exploit the naïve and the supporters of Wilāyat al-Faqīh to wage a new war, greater in dimensions and graver, to export the Shī'ah revolution, which they call Islamic [deceptively] through Taqīyah.

The Shī'ah, no matter how great their power and strength, are reckoned a minority in the Islamic world. Their numbers do not exceed ten percent of the Muslims. Overpowering the Islamic Ummah's spacious and broad volume is an issue the mind finds impossible, and logic as well as the essentials of time and place reject. However, the risk takers who risked the Shī'ah over the span of eight years and risked them in the previous catastrophes¹ across history would be ready to take another risk when they find an available opportunity for them, according to their thinking.

1 Refer to the book: 'Aqīdat al-Shī'ah al-Imāmiyyah fī 'Aṣr al-A'immah wa Ba'dahum.

We all know that in wars, flowers are not offered. Rather, lethal weapons talk. Our contemporary history bears testimony that deadly and destructive weapons, chemical and nuclear bombs, and other cause obliteration and annihilation unmatched in human history. I summarise my view in one sentence: Do the Shī'ah wish to test out these destructive weapons upon themselves for the eyeballs of the Guardian Jurists and Mujtahids? Do the Shī'ah wish to be exterminated and annihilated in the path of pleasing this group who used them across history, like a butcher experiments upon the flock?

I hope that the Shī'ah Imāmiyyah will allow me to expound on my words with another text. As long as we, the Shī'ah Imāmiyyah, believe that we are the only saved sect among the Islamic sects, as long as we hear from Jurists that killing Muslims—whether they are Shī'ī or Sunnī in the path of including them in the saved sect—is permitted according to religious belief and the one slain in this path is a martyr who will go to Jannah and be grabbed by the large-eyed damsels from every direction, as long as experience established what I say for the duration of eight complete years and the Islamic world witnessed each day on the television screen, and as long as the rulers over the Shī'ah are the personalities who themselves possess backward, fanatic logic, whose leader would say, “If we are victorious, we are victorious. And if we are defeated, we are also victorious,” the least that can possibly be said about them is that they are criminals of war and an extension of the nationalism with which we suffered what we suffered.

As long as the Commander of the Armed Forces of this Authority addresses the Guardian Jurist with the words, “If you told us that this watermelon, half of it is permissible and half is impermissible, we would eat the permissible half and avoid the forbidden half,” as long as

there is a large group that claps and agrees to this type of speech and does not ever reflect that had this been uttered by the commander and military leader in a civilised democratic land, he would, in one moment, land up in a mad hospital, and as long as there is a large group representing the group that mourned Amphasi upon his death, the danger of involving the Shī'ah in a great hazard is imminent. It is the threat which will have the extermination of the Shī'ah and a large number from other Islamic sects. Indeed, it is dreadful and frightening, truly. From here, I only see a single solution to stop this danger which might encompass us the Shī'ah Imāmiyyah, before others, or more explicitly, encompass all the Islamic sects. If you intend the correct expression, the danger that will encompass Islam and the Muslims wherever they are found.

This solution will materialise through one measure: awakening the Shī'ah to recognise the innovations through the medium of which it accepted to endure the misfortunes it incurred upon itself and other Muslim brethren. It is not possible for this to happen except when the call to Reformation reaches those who have been misguided by the Guardian Jurists and the Religious Ruling Authority. Thereupon, we may give the calamities which befell the Shī'ah in the shade of Wilāyat al-Faqīh their true dimensions and expose them, as we said, in their Shī'ī capacity.

What is your opinion when the Ruling Authority executed, on the day of ceasefire in its war with the Shī'ah of Iraq, a few thousand Shī'ī political prisoners in Shī'ī Iranian jails? Every international news channel covered this heartbreaking tragedy, and international marches occurred which the Shī'ah and non-Shī'ah Opposition organised. Among those executed were hundreds of young girls, hundreds of the

aged, and hundreds of wounded; and many of them had completed their sentences and were on their way out of prison. Suddenly, the Guardian Jurist wished to take revenge for his defeat in the war with these prisoners, fettered with chains and collars, so he commanded their execution. He implemented the verdict of their execution within a week and did not have mercy on a single one of them. With all of this, the Shī'ah of Iran learnt of this disastrous news and faced the greatest massacre in Shī'ī history with great listlessness. Why?

This is because the Opposition did not portray the genocide in its true sense. The mass slaughter was not described as the killing of a couple of thousands of Shī'ah; elderly, youth, adolescent and non-adolescent females, at the hands of the Shī'ī Religious Authority and at the command of the Shī'ī Guardian Jurist. Rather, it described those killed at the hands of the Authority as political opponents, martyrs; the Authority described them as hypocrites. The hearts of the Shī'ah loyal to the Ruling Authority were not moved by such a bloodbath.

Among these Shī'ah are the Shī'ah of the world who are loyal to the Ruling Authority in Iran. So why were their feelings not stirred at this catastrophe? Since it, in their sight, was an Iranian national catastrophe, nothing more. As if it is beyond the domain of the religion they believe in. Had they heard, kept in mind, and realised that these prisoners whom the Ruling Authority executed were Shī'ah like them—praying on the Ḥusaynī sand in their prayers and saying 'I testify that 'Alī is the Walī of Allah' in their Adhān—the Shī'ah of the world would have broken through their frightening silence over what happened to their brethren in Iran and changed their stance towards the Ruling Authority.

Here, I deem it necessary to disclose some aspects which the Shī'ah from other nationalities need to be aware of and comprehend so that they realise that when I speak of the danger encompassing the Shī'ah at the hands of the Religious Authority, I am not speaking haphazardly. Instead, I determine that the Shī'ī Religious Authority in Iran is led by racism and ethnocentrism in their dealing with non-Iranian Shī'ah and intend to make them the ram of sacrifice for the Iranian Shī'ah.

The Ruling Authority in Iran, during its Shī'ī war, sent a delegation to Pakistan seeking from its prime minister, the deceased Ḍiyā' al-Ḥaqq, authorisation for the participation of volunteers from the Shī'ah of Pakistan in the war, to take their positions at the head of the Shī'ī Revolutionary Guards. However, Ḍiyā' al-Ḥaqq refused this request. On another occasion, the Shī'ī leadership in Iran commanded the mobilisation of all Iraqi Shī'ī refugees in Iran and dispatching them in various directions of fighting and placing them at the head of the Revolutionary Guards. When one of the leaders objected to this, he was told with arrogance and sternness, “Certainly, you, people of Kūfah, killed Imām Ḥusayn. The time has come to expiate this with your self-sacrifice in promoting the Shī'ī creed.”

I do not know whether the Shī'ah know of this. This Terrorist Authority governs the Shī'ah and warns the world of terrorists—whom they hire and pay large amounts of money to and then warn America, France, and England of, thus collecting taxes from these countries; why did it not utilise the services of a single terrorist from the Shī'ah of Iran for its motives? Rather, all of them are from the Shī'ah who do not affiliate with the Iranian nation in any way. They are Kuwaiti Shī'ah, Lebanese Shī'ah, Pakistani Shī'ah, or Iraqi Shī'ah. Where are the Iranian Shī'ah in this huge list? Why does the Shī'ī Ruling Authority not use a single

Iranian Shī'ī for their despicable motives? Is this not clear proof that the Religious Ruling Authority in Shī'ī Iran is a Religious Ethnocentric Authority; when the religion is at loggerheads with ethnicity, ethnicity is given superiority over religion and all ethnicities are annihilated in its path. Do the Shī'ah of the world wish to sacrifice themselves for the ambitions of the Iranian Shī'ī leadership? O Allah, I have indeed conveyed [the message].

The Shī'ī world witnessed the greatest comedy in the history of the Shī'ī Ummah, when the council of experts [*majles-e khobregân*] made up of a hundred or more Jurists chose a man [Khamenei] for the Shī'ī leadership, all the virtue and knowledge he possessed [set aside], on the basis that he was an obedient servant of the Guardian Jurist [Khomeini] for the duration of eight years of his rule, and he would recite *ta'ziyah* (consolation) beautifully in gatherings of mourning. The Religious Leadership has reached this ebb of impoverishment; every bankrupt person haggles for it. The Mujtahids and Jurists—who know that they are more suitable and fitting to take up this position—remained silent. Instead, they blessed such religious unethical confusion in word and action coming forth from the Jurists so that the Religious Leadership may continue running in its tyrannical form for a while. This means that the Shī'ah have become like a ball, kicked around and tossed from pillar to post. All of this so that the religious game continues according to the understanding of the Shī'ah and those holding the reins of power over them; while the hours of the night and periods of the day are destroyed.

From here I go on to state: Indeed, reformation and restoration of the Shī'ī belief to the Shī'ism which prevailed in the era of the Imāms, i.e. adhering to the Fiqhī school of Imām al-Ṣādiq and returning to the

era of Prophethood and what the pious predecessors were upon, is definitely the best guarantee to ensure that the tragedies that befell the Shī'ah do not repeat ever again, and so that criminal midgets do not become courageous to rule over the Shī'ah with fire and iron or with beliefs and innovations crueler and worse than fire and iron.

Obstacles and Expectations

When I speak about reformation in belief, it penetrates into the depths [of the souls] of millions and settles in simple minds, generation after generation. Behind that there is a nation given to power who possess all the formative elements of deviation and terrorism, especially when behind the ideology there is an Authority which possesses all resources of the state, all besides character and faith, which it proclaims publicly and announces to the people.

I know very well that there are thousands of religious men surviving and living off the innovations we intend to reform and they will stand in opposition to the Reformation Movement, unsheathing their weapons on the pulpits, in books, in media, and in classified and general meetings. I know very well that there are major colonial powers who battle the unity of Muslims and do not wish any good or fortune for them. I know very well that there are advocates for colonialism who wear the garb of the sincere for the Shī'ah, yet spend millions to publish books on disunity and to establish gatherings and conferences which call to disunity and dissension, under the banner of love for the Shī'ah, love for the Imāmiyyah, love for the Ahl al-Bayt, etc. I know very well that there are hundreds of naïve who are moving towards ruin and do not believe in reformation and are obstinate upon what they found their first forefathers upon and tread their path.

I learnt when I studied the history of reformative steps that the call for ideological reformation is a bone-setting, colossal procedure loaded with annoyances which cannot be enumerated or counted. I said in the introduction of this plea, and I repeat, that the promoters of political freedom will receive support and applause from the class who wish

their freedom. Whereas the promoters of ideological freedom find not save thorns most of the time. Owing to this, I was not at all surprised when I embarked on criticising and reforming the Shī'ah, to endure abuse from a man from Qazvin in Iran, who hails from a Jewish origin, well-known for his activism in colonialism. Nonetheless, I also know that many a time these thorns convert into blooming roses which are plucked by upcoming generations. This is when the ideological reformation bears fruit and people are convinced of it.

Just as I listed the obstacles and concerns, it is necessary to list the expectations as well.

I place at the head of expectations, and before any other consideration, faith in true victory no matter how much the dangers threaten and no matter how great the efforts of the enemies to defeat and weaken us. Upon close examination of the history of ideological, social, and political reformations, we find that each of them—though surrounded by major dangers—the reality and truth were triumphant eventually. This is because truth draws its strength from the Owner of Truth Who commanded us to follow it; and He is Allah, who humbles the tyrants and assists the oppressed. The ideologically oppressed is like the politically oppressed, his Helper is the Helper of the oppressed [i.e. Allah]. There is no doubt as well, that the word of truth has its own distinct manifestations which extinguish falsehood no matter how strong. I have seen—since I began addressing the Shī'ah with the word of truth, which is reformation, which appears in my book *al-Shī'ah wa al-Taṣḥīḥ* and *al-Ṣarkhah al-Kubrā*—that the educated, influential, distinguished class from the sublime Shī'ah encourage and support me and send to me letters of encouragement and support and emphasise upon me to continue on the road of reformation day and night, without

tiredness or fear. I would see Shī'ī youth reaching tertiary education standing with the Reformation Movement and believing that it is the only path leading to extricating the Shī'ah from the calamity that has encompassed it from every side.

I would listen attentively to educated youth of the Shī'ah crying and mourning the bad reputation the Shī'ah are afflicted with in the world and them being accused of terrorism and outrageous actions—all due to what emanates from them on the Day of 'Āshūrā' every year, the day of mourning Ḥusayn's عَلَيْهِ السَّلَام martyrdom. International television screens display to the human populace a horrendous image of thousands of them, beating their heads with swords and their shoulders with chains while blood flows down their flanks, proclaiming: "Oh Ḥusayn!" By Allah, the chief of martyrs, the leader of the avengers, the leader of the youth of the inhabitants of Jannah, the sweet-smelling flower of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—Ḥusayn ibn 'Alī ibn Abī Ṭālib—son of Fāṭimah—the Queen of the women of the world—will be the first to declare his innocence before Allah on the Day of Qiyāmah from this gang who disfigured the features of his uprising, disfigured the image of his pure Jihād, and disfigured the fundamentals for which he revolted and was martyred. How many times I have seen educated Shī'ah lamenting the share of the Shī'ah for actions perpetrated by the large Shī'ī country, sometimes in the name of Shī'ism and sometimes in the name of Islam.

I had heard and seen that Reformation started bearing fruits. Had it not been for the censorship some countries of the area placed upon the book of Reformation, and had it not been for the blockage the Ruling Authority placed around this book in Iran, preventing its distribution and the publication of any section of it, as well as its mere mention;

the Reformation would have made great strides of progress in Shī'ī ideology.

All my hopes are pinned on tomorrow when the forearms of three million children become forceful, orphaned by the war of the Shī'ah against the Shī'ah and non-Shī'ah in Iraq and when the forearms of one hundred and fifty thousand children become forceful, orphaned by the Shī'ī rebellion courts in Iran that oppressively, forcibly, and invalidly sent their fathers and mothers to the gallows for execution. They have endured the bitterness of orphanhood, misery, and distress. At that time, the Reformation Movement will have an army marching against falsehood, subduing its adherents, and taking its revenge from those who used innovations as a medium for power, supremacy, autocracy, and war.

Here I wish to relate an incident of much significance. It demonstrates to us how the word of truth intimidates the oppressive ruling power, even if spoken in a distant atmosphere.

More than two years ago, one of my relatives called me from inside the large Shī'ī country and implored me to accept to speak with the absolute master upon the Shī'ah in Iran; the son of the Guardian Jurist, sovereign over the reins of minor and major affairs. I said to the intermediary, "What does the man want from me? Is it conciliation or deception? Whether the former or the latter, it is necessary to identify the danger he intends to avert or guard against or the benefit he intends to obtain. Had it not been for this, he would never have thought of surrendering and seeking to speak to an archenemy." I added to my representative, "Inform him that if this is deception, we seek Allah's protection from it. If it is conciliation, I give him the promise of gentlemen that no

verbal or physical harm will afflict him from me when he stops the war of the Shī'ah with the Shī'ah and non-Shī'ah. The calamity, spilling of blood, and killing of souls that afflicted us is enough." I asked the intermediary whether he read the book, *al-Jamhūriyyah al-Thānīyah*, whether he read what I wrote about his father, and whether he read it completely?

He said, "Yes, by Allah, he read it just as his father read it. Despite this, he yearns to speak to you."

I said, "Never. A condition is a condition."

The conversation ended, yet the war did not discontinue after these talks. It continued for almost two years until their defeat, with the permission of Allah.

Two weeks ago, or a little less than that, suddenly my representative tries to call me and renews the request, "Now that the war is over, do you accept to speak to the man?"

I said, "I do not like detours, evasions, and wasting time. Tell me in clear terms, what does the man want from me?"

He said, "He wishes to speak to you about the book *al-Shī'ah wa al-Taṣḥīḥ*."

I said to my comrade, "What is his concern with the Shī'ah and his concern with the Reformation Movement? Sufficient for the Shī'ah are the [afflictions] they endured at his and his father's hands for the duration of ten years and what they continue to endure at the hands of his successors." I added, "The sword preceded the humiliation." We continued talking for a bit and the dialogue ended.

I relate this incident, which spans over a period of three years. It conveys that the ruling forces over the Shī'ah, notwithstanding all the formidable material and human resources at its disposal, yet it still feels shame, disgrace, and weakness. As if it is waiting for the inevitable destiny. This destiny is realised by the rebel's rebellion or the reformer's reformation.

What is the Solution?

We have spoken abundantly on reformation in this plea. What makes reformation easy is that it is a passive separation, not an active engagement. This eases the mission of promotion for both the hosts and Shī'ah. Now what is the medium to explain the essence of the Reformation Movement and its operation to the common Shī'ah?

Here I direct the plea to two distinguished classes of the Shī'ah, viz. the educated and the affluent. My plea to the educated class is to print one or two books and issue one or two pleas which do not cover the Reformation Movement in its extensive form. Especially when we notice that the windows are closed around us; how are we able to send our voice and call out from closed windows to all the Shī'ah? Indeed, what the Shī'ah hear from behind these windows is like one who sees an indistinct shape in the darkness. The Reformation will not be able to bear fruit except after the call spreads and the educated class stand up all over the world and it has reached everyone, for the elucidation of reformation.

Here I address those who pledged to the Reformation Movement and answered its call, even though they are few at present, this number will soon grow and it will grow based on definiteness of history. The pan of intellect and logic will outweigh the pan of naïveté, ignorance, trickery, and fibs. History bears testimony to the fact that great affairs were operated by small groups and a few people were given glad tidings of it. In no time, truth will spread to the areas of falsehood like how fire spreads in chaff.

The language with which it is necessary to address the Shī'ah Imāmiyyah is the language of intellect and logic which we deduced

from the Book of Allah, the Sunnah of His Messenger ﷺ, the biography of the pious predecessors, and the actions of the Imāms of the Shī'ah عَلَيْهِمُ السَّلَامُ. All that the Reformation demands is convincing the Shī'ah to strongly boycott the innovations and fibs imposed on them. This is an easy affair; the active class promoting Reformation explains it to the Shī'ah and shows the direct link between the calamities which afflicted them and these innovations and elucidates on the connection between these and the afflictions which befell the Shī'ah due to it. This means with all clarity that it is upon the Shī'ah to feel with their hearts, minds, senses, and emotions that all the harm and flames that afflicted them over the passage of history was only due to these innovations, hollowness, and crookedness which were inserted into the pure Shī'ī belief, represented in loving the household of Rasūlullāh ﷺ and adhering to the Fiqhī school of Imām al-Ṣādiq.

It is mandatory upon the class promoting the reformation to address the Shī'ah in clear terms and to place dots on the letters announcing: O gathering of Shī'ah! Indeed, those who appointed Divine Imāmah and determined it as one of the fundamentals of dīn, by Allah, they did not intend by this to raise the status of the Imāms. Our Imāms have a lofty status which towers above the two bright stars of Ursa Minor. Rather, their object was to transmit the qualities and specialties of the Imāms and all the capabilities attributed to them to the Jurists and Guardians so that this group may control them till the Day of Qiyāmah, claiming for themselves the merits of piety, intelligence, wisdom, and infallibility. They appointed themselves to the station of Rasūlullāh ﷺ and awarded a portion of divine attributes to themselves when they claimed that the one who opposes them opposes Allah, and his killing and extermination is necessary. By Allah, O gathering

of Shī'ah, these Jurists and claimants of Fiqh are mere bondsmen like you. Their example is as highlighted in the sublime verse:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا
يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.¹

The basic compulsion upon the educated class who associate with the Reformation and propagate it is to explain to the naïve group of the Shī'ah Imāmiyyah that there is a consequential connection between the suffering of the Shī'ah and the innovations and fibs which have been attached to the pure belief, which the religious leaderships exploited and upon which the castles of the tyrants were built.

The majority of the Shī'ah in our current times live in the large Shī' country, yet suffer with the absence of the most basic human rights. The Religious Authority which governs this majority with fire and iron and snatches from them individual and collective freedom has only taken up this position upon the support of the innovations advocating the power [guardianship] of the Jurists. This means that there is a direct link between autocracy and this Authority. Take into accurate

1 Sūrah al-Ḥajj: 73.

consideration that everything that is the consequence of autocratic rule, like backwardness, hunger, poverty, ignorance, and illness are only due to the absence of democracy, in the shade of which the Ummah has the ability to rise, with all its fundamentals and constituents. The Autocratic Religious Authority is the direct reason for these calamities which are the direct consequence of a solitary autocratic rule.

What truly causes great grief is us seeing communist, heretic assemblies rebelling against tyranny and autocracy and some of them obtaining their freedom, and their lives thus becoming established according to their intention; while fifty million Shī'ah who remember Allah سُبْحَانَكَ وَبِحَمْدِكَ night and day live in the shade of dark autocracy, unprecedented in human history. The link of the calamities which afflict the Shī'ah day and night due to the Jurists' Authority and the innovations upon which they founded their terrifying tyranny is not confined to snatching social, individual, and ideological freedom from the Shī'ah. Rather, it began penetrating into the inner depths of the Shī'ī society, making them victims of both beliefs and politics. If only the Shī'ah Imāmiyyah had to ponder for a long time, they would recognise the dimensions of the conspiracy the Jurists devised against them. Here I list some of what was incorporated into Shī'ī belief, which the Shī'ah adhere to without realising the connection between it and the agonies they are suffering.

The first of these issues is the general Shī'ah blindly following the Jurists and Mujtahids. This blind following has courted upon them innumerable and uncountable disasters. In your opinion, what would be superior for the Shī'ah... adhering to the Fiqh of Imām al-Ṣādiq or adhering to the opinion of those who affiliate to him? Here comes the part of the educated class to explain to the Shī'ah that their duty is to

adhere to the Fiqh of Imām al-Ṣādiq and not to undertake an Imām or Jurist besides him. In this manner, verdicts will be sourced from their correct, fundamental source.

I now indicate to the second disaster the Shī'ah suffer which overburdened the economical upper part of their backs; without there being in this Allah's and His Messenger's approval. It is the *Khums* (fifth) on the earnings which the Guardian Jurists concocted to partner with the Shī'ah in their earnings. It is mandatory upon the Shī'ah not to submit to this tax for which Allah did not send any proof.

There is a third misfortune with which the Shī'ah suffer which has a direct link to walking behind the Mujtahids and Guardian Jurists. It is practicing on *Mut'ah* (temporary marriage) which converted Shī'ī honour into a commodity bought and sold in the markets of slavery. This despicable action is not more than permitting illicit sex. Shī'ī daughters are paying the costly price. We praise and thank Allah that this despicable act is not widespread in the Shī'ī world. Rather, it is confined to Iran. I do not know how the Jurists permitted Shī'ī daughters' honour, yet preserved their own daughters' honour.

There is another tragedy the Shī'ah suffer with as a consequence of them following these Jurists who remained silent upon the truth. The tragedy is suffered by thousands of Shī'ah on the Day of 'Āshūrā', by hitting their heads with swords and their shoulders with chains. This action, let alone physical suffering, is a disfigurement of the Shī'ī image in the world. At the same time, harming the self which is contrary to human dignity.

I repeat again that one of the most crucial tasks of the promoters of reformation is to prove to the Shī'ah Imāmiyyah that there is an organic

link and consequential link between what the Shī'ah suffer in Iran on a social, political, and economical level and the innovations which were incorporated. What do you think the condition would be, if it were not for the mental psychology the Shī'ī Guardian Jurists practice on the Shī'ah and the mind games they play on the naïve fraudulently and deceptively, convincing them that the path to salvation is only by submitting to the oppressive actions and ideologies they have appointed as tokens for their authority and that death, hanging, and torture are truly the recompense of one who stands against their ambitious desires or opposes their passions and sovereignty? Will the Shī'ah in Iran, with its millions bear the suffering of misery and misfortune or will it stand up united, thus effectively destroying the oppressors and leaving them like eaten chaff?

What makes an incision in the soul is us reading in international papers a few days back that the people of Australia who are Christians made a hue and cry against the chief minister who humiliated an old citizen with a Nubian word, demanding his resignation and dismissal from office. At the same time, in Iran, there are hundreds of Muslim Shī'ah driven to the slaughterhouse like sheep every day and hour, yet people are motionless.

The message of Reformation is to change the Shī'ī human from a tool, obedient to the tyrants, to an element contesting and rebelling against the tyranny of the Jurists who hold power. This will not be realised except by changing the ideologies of the Shī'ah, which the Reformation ensures. Here I wish to point out another psychological disaster the Shī'ah suffer with which has direct link to the innovations the Jurists incorporated in the religion, i.e., Taqiyyah.

I do not believe that there is anything existent more detested in the sight of Allah and His Messenger than this ideology given this name. Taqiyyah means disparity between word and action which itself is sufficient to pulverise all noble fundamentals according to mankind. Undoubtedly, the physical, spiritual, and psychological suffering which is the direct consequence of Taqiyyah is clearly manifest. It is regrettable that the Jurists attribute Taqiyyah to a grand Imām of ours, i.e., Imām al-Şādiq. Unquestionably, our grand Imām is innocent from what they attribute to him and he is more sublime and loftier than to command something which directly counters the basic fundamentals of the Ahl al-Bayt of Rasūlullāh ﷺ, represented in the rebellion of Imām Ḥusayn, and likewise contradicts the fundamentals of the pious predecessors, viz. the Companions of Rasūlullāh ﷺ.

There is another psychological or physical misfortune with which the Shī'ah suffer, from the innovations incorporated into their belief system. It is the fanaticism we see deeply-rooted in the minds of many Shī'ah, and even many of the other Islamic sects but in a form lesser in manifestation and effect. Seeking need from others besides Allah and associating partners to Him in His sovereignty and other excessive affairs which the Shī'ah commit at the graves of the Imāms and pious has a direct link to the misfortunes we are suffering in this world.

A person might ask me: What is the connection between seeking need from others besides Allah and associating partners with Him in His dominion on one hand and the financial, social, marital, health, and psychological sufferings a person bears in his life on the other?

I declare with all clarity and precision: When we properly examine the needs people seek at the gravesides of the Imāms and pious directly

from them, we clearly observe that majority of these needs have a direct connection to the worldly life, and a few are solely connected to the Afterlife. What suffering can be greater than a person seeking his needs from people who are unable to answer him? What distress is greater than us supplicating and seeking our needs in places where it could not possibly be? The most likely location of our prayers being answered is fervently pleading to Allah *سُبْحَانَهُ وَتَعَالَى* as per His command and emphatic directive in the Qur’ān revealed upon His Messenger:

أَدْعُونِي أَجْتَبْ لَكُمْ

*Call upon Me; I will respond to you.*¹

He did not command: Call unto those besides me, be he a Prophet or Imām, so I might respond to you or he might respond to you.

Here I wish to indicate to another calamity which the Shī’ah began suffering in the large Shī’ī country. Its involvement, either willingly and eagerly or forcibly and compulsorily, in building lofty palaces over the grave of the Guardian Jurist and taking that grave as a place for circumambulation and seeking needs and requests.

Do you think that a country with hundreds of thousands of its residents who spread out carpet on the earth and wrap the sky, would it be superior for this populace to dedicate these millions to building an imposing shrine which Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* forbade² or spending

1 Sūrah Ghāfir: 60.

2 It appears in the second section of volume one of *Wasā’il al-Shī’ah*, pg. 869, of Imām, Researcher, and Muḥaddith Ḥurr al-‘Āmilī:

عن محمد بن يعقوب عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله عليه السلام قال قال أمير المؤمنين عليه السلام لا تدع صورة إلا محوتها ولا قبراً إلا سويته

continued...

them on projects of cultural development and economical upliftment, through which the Shī'ah may rise from their financial struggle?

More calamitous than this is that this imposing shrine and golden dome is built on decaying bones, the possessor of which was the reason behind the misfortune and misery of the Shī'ah. Likewise, we see the naïve social mind moving towards decline when they fail to have a sincere leader and a genuine slogan and they commend suicidal actions instead of moral actions. Truly, the duty upon the shoulders of the educated class calling towards Reformation is a heavy burden. Harken, it is the Awakening.

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Muḥammad ibn Ya'qūb reports — from 'Alī ibn Ibrāhīm — from his father — from al-Nawfalī — from al-Sakūnī — from Abū 'Abd Allāh عَلَيْهِ السَّلَامُ who reports that Amīr al-Mu'minīn عَلَيْهِ السَّلَامُ instructed, “Eliminate every image and level every grave.”

عن محمد بن الحسين بإسناده عن علي بن الحسين عن محمد بن يحيى عن محمد بن الحسين بن أبي الخطاب عن علي بن أسباط عن علي بن جعفر قال سألت أبا الحسن موسى عليه السلام عن البناء على القبر والجلوس عليه هل يصلح قال لا يصلح البناء عليه

Muḥammad ibn al-Ḥusayn reports with his chain — from 'Alī ibn al-Ḥusayn — from Muḥammad ibn Yaḥyā — from Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb — from 'Alī ibn Asbāṭ — from 'Alī ibn Ja'far who says: I asked Abū al-Ḥasan Mūsā عَلَيْهِ السَّلَامُ whether building over a grave and sitting upon it were correct. He replied, “Building upon it is incorrect.”

عن محمد بن أحمد بن يحيى بن يعقوب بن يزيد عن زياد بن مروان الفندي عن يونس بن ظبيان عن أبي عبد الله عليه السلام قال نهى رسول الله صلى الله عليه وسلم أن يصلي على قبر أو يقعد عليه أو يبني عليه

Muḥammad ibn Aḥmad ibn Yaḥyā ibn Ya'qūb ibn Yazīd reports — from Ziyād ibn Marwān al-Fandī — from Yūnus ibn Ḍabyān — from Abū 'Abd Allāh عَلَيْهِ السَّلَامُ, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited performing ṣalāh upon a grave, sitting upon it, or building upon it.”

Finally, the object of the Reformation is for the Shī'ah to rebel against blind adoption which the Religious Leadership has accustomed them to. The Reformation means that the Shī'ah should believe with determination that running the affairs of dīn is not an occupation or profession, and the one who practices dīn as a trade or takes it as a job or profession behind which he survives, is exploiting dīn in the most despicable manner. A man of dīn who claims understanding is not a communal, political, or economic leader. He is just like the rest of the Muslim individuals whom people consult in the affairs of dīn. The Shī'ah are not obliged to practice on the view of any specific individual among them. Rather, the Shī'ah have the choice to choose the opinion of whomever they wish, whether the consulted is alive or dead. Likewise, a religious man does not have a special attire because in the time of Rasūlullāh ﷺ and the pious predecessors, those involved exclusively in the affairs of dīn did not have an attire to distinguish them. Likewise, the teacher of dīn at that time did not take remuneration for teaching dīn and jurisprudence. Rather, he would do other work to secure his livelihood.

We all know that the Khalīfah Abū Bakr, the day he was selected as the Khalīfah of the Muslims, he went to his shop in the marketplace of Madīnah to trade, from which he obtained his sustenance. Only when people gathered by him pleading with him to leave his job and sit in the Masjid of Rasūlullāh ﷺ to handle the affairs of Muslims, did he tell them a sentence which history will not forget, “On what will the family of Abū Quḥāfah survive?”

You have Imām 'Alī obtaining his sustenance from his hard work in an orchard he toiled in on the outskirts of Kūfah. You have Imām al-Bāqir, father of Imām al-Ṣādiq, being met by a man on the road while

returning from his farm in which he laboured, with perspiration dripping from his forehead. The man blames him with an unrefined sentence which infuriates the Imām and he shouts, “Indeed, I bear this burden so that I am not in need of disreputable people like you.” The Shī’ah ought to look at a religious man in his genuine and natural volume; all the status and honour he is awarded ought to be sourced from the glorious verse:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ

*Indeed, the most noble of you in the sight of Allah is the most righteous.*¹

A Shī’ī Jurist is like the rest of the Muslim Jurists. He does not have more than a single voice. When any of them claims guardianship over the Muslims and believes that the Muslims are duty-bound to carry out his commands and desist from his prohibitions in all worldly and religious affairs, by this, he intends to exploit the individual and human. In fact, he intends to enslave man and mankind. Here, it rests on the shoulders of the Shī’ah to fight him with the sword and pen. This, when the Shī’ah wish to live a free, respectable life filled with virtues and goodness. If they intend to live as is in distress and misfortune, they should answer the imposters of Imāmāh while bearing the burden of following these imposters in this world.

I here focus my plea to two parties of the Shī’ah: the promoters of Reformation and the affluent who believe in Reformation.

As for the promoters of Reformation, it is compulsory upon them to restrict dispute between the Shī’ah and Ahl al-Sunnah to a fiqhī dispute.

1 Sūrah al-Ḥujurāt: 13.

As long as our Book is one, our Nabī is one, our Qiblah is one and the fundamental beliefs and pillars of Islam unite us, the disagreement between us and the other Islamic sects are fiqhī disagreements only. There is no difference between a Sunnī and Shīʿī except that the Shīʿī follows the Fiqh of Imām al-Ṣādiq while the Sunnī follows the Fiqh of his Imām. Besides such discourse, the object [of those promoting other disputes and disagreements] is to provoke an encounter between the Shīʿah and the overwhelming majority of Muslims so that the leadership and sovereignty, those commanding and prohibiting, stand guarantee for the separators who build unmatched, grand dissimilarities upon disunity.

It is binding upon the promoters to explain to the Shīʿah Imāmiyyah that the object of the Reformation is for the meeting between a Shīʿī and Sunnī to be like the meeting of a Ḥanafī with a Mālikī, and a Ḥanafī with a Shāfiʿī and Ḥanbalī. When the Shīʿah will reach this station of agreement and brotherhood, then a Shīʿī Jurists will not dare to label the Shīʿah’s war against Muslim brethren a war of Islam against disbelief. After that day, it will never occur that thousands of Shīʿah unsheathe swords in the face of thousands of their Shīʿah or non-Shīʿah brethren.

It is essential for the educated, promoting class of the Shīʿah to disprove the methods and procedures through the medium of which the Jurists secured the collar around the necks of the Shīʿah and to refute the narrations they falsely and misleadingly attribute to our Imāms, narrations on disunity and Taqiyyah, giving a dark image of the era of the guiders and rightly-guided pious predecessors and Companions of Rasūlullāh ﷺ, and the demolition of everything that is linked to that magnificent era in any way.

It is essential for the educated, promoting class of the Shī'ah to set up conferences to which they invite the Shī'ī thinkers and learned to carefully study the close organic bond between the suffering of the Shī'ah on a material, political, social, and ideological level and the innovations which were incorporated into the Shī'ī belief system. They ought to take up the task of sifting through the books of reports and aḥādīth, all which contain condemnation of the pious predecessors, i.e., the Ṣaḥābah, disunity of the Muslims, and aspects contradicting sound human intellect [and removing these aspects] before publishing these books and disseminating them in Islamic and Shī'ī countries to replace the books bringing about disunity.

It is compulsory on the educated class of advocates from the Shī'ah Imāmiyyah to make the remembrance of Imām Ḥusayn a remembrance of bravery, virtue, sublime character, religiousness, and unity in ranks just as Imām Ḥusayn articulated and for which he was martyred. These gatherings should not be gatherings of disunity, dissension, and actions that disfigure the image of the Shī'ah and oppose sound perception and intellect.

As for the affluent, cultured class who desire Reformation and believe in it and who have all the amenities making them worthy of assuming this great responsibility in their lives; this to guarantee their fortune and the fortune of their children and upcoming generations, as well as the children of their nation and all the Muslims. I wish to address them with this plea:

O gathering of Shī'ah! I intend with this plea, you the affluent Shī'ah, and none besides you. You are the class that possess wealth with which Allah blessed you out of His grace. The Reformation Movement is in

need of your tremendous and effective participation for its projects. The Reformation Movement is only for your sake, and you are the first to benefit from it. Hence, you are the worthiest to spend towards its success. By Allah, I feel embarrassed when I beseech a generous Muslim brother—who has no connection to the Reformation Movement except the amount a Muslim is concerned for the distress of his fellow Muslim brother—to handle the publication of a book or take on the responsibility of one of the projects of the Reformation Movement. There are many affluent individuals among the Shī'ah and there are some who own [treasures]:

إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ

*whose keys would burden a band of strong men.*¹

Among you are the bank owners; among you are those reckoned as the most affluent in the East and West; among you is one who is able to prepare an army for promotion all by himself; among you are those able to spend on sifting through hundreds of Shī'ī books and publication and distribution of these, without the batting of an eyelid. Notwithstanding all this, I have not heard a voice from any of you. When any correspondence reaches me from you, it contains a few lines of encouragement and the supplication for success.

Truly regrettable is that the affluent of the Shī'ah Imāmiyyah have not supported, worked hand in hand, and assisted the Reformation Movement. I am thus forced to stretch my hand out to brothers who, as I mentioned, have no relation to the ordeals of the Shī'ah or their

1 Sūrah al-Qaṣaṣ: 76.

causes, except the amount a Muslim is concerned for the distress of his fellow Muslim brother.

Therefore, I focus this plea to the affluent, wealthy, rich class of Shī'ah Imāmiyyah and seek from them to stand with me at the frontline of the Reformation Movement and spend on its projects, because the Reformation is for them and for their benefit, to save their reputation and to save them from the yoke of servitude which the Guardian Jurists, Scholars, and Mujtahids placed around their necks. They are thus most worthy of joining its procession and supporting its essentials.

I present in this plea the layout I wish to execute with the support of the honourable brothers. This plan demands plenty wealth. I request from the wealthy Shī'ah and men of action, especially those selected elite who would follow our grandfather, the grand Imām Sayyid Abū al-Ḥasan رحمته الله, and are still alive in the corners of the spacious, wide earth to support this plan and to join according to their ability and capacity. Whoever wishes may adopt one of the projects and manage it alone. Whoever is not capable of this, may participate in accordance to his capacity. This does not mean that what I want and request the affluent Shī'ah to manage is confined and detached from what I seek from the educated class of promoters who were included in the first section of the plea.

Reformation Steps

My projects for Reformation which I request the Shī'ah Imāmiyyah to participate in are condensed in the following points:

1. Selecting a group of men of knowledge and virtue to take up the task of sifting through books on [Shī'ī] narrations and ḥadīth; [revealing] those narrations that are falsely and incorrectly attributed to our Imāms who are guides and rightly guided.

These are the narrations upon which the Guardian Jurists and Mujtahids take support to incorporate innovations, hollowness, and crookedness in our pure, pristine, illuminating religion. Indeed, these narrations played a destructive role in creating dissension and putting the Shī'ah against the Ahl al-Sunnah and vice versa. In these narrations, many aspects are found, all of which work in the favour of the Jurists and confirm their power over us. Likewise, I refer to those narrations that deal with Taqīyyah, Mut'ah, other concocted matters attributed to the Imāms, and what appears in the book *al-Shī'ah wa al-Taṣḥīḥ*; this serious, mammoth project demands wealth and effort.

Sifting through the books alone will not mean anything except when the books are printed, after thorough revision and rectification, then distributed, so that the popular saying aptly applies: Quality currency removes bad currency from the market. These books exceed well beyond hundreds of large volumes. Without strong financial backing, nothing will be realised.

2. We composed the book: *Fiqh al-Ṣādiq* to be a source for the Shī'ah in fiqhī issues they are in need of. This book must be translated

into Persian, Urdu, Hindi, Turkish, and English i.e., the languages spoken by the Shī'ah in the world. Then, these translations must be published.

This is one of the most significant steps to free the Shī'ah from servitude and ideological autocracy represented in their absolute following of the Ayatollahs, *Hujaj al-Islām* (authorities on Islam), and *Thiqat al-Islām* (reliable in Islam) according to the labels and titles these ayatollahs and authorities named themselves, and in which the Shī'ah have no option.

Here I wish to elucidate on a grave matter. These titles were not common in the era of Rasūlullāh ﷺ, the pious predecessors, and the first Islamic generations. The title *ayatollah* is corrupted from a Magian title which the soothsayers would give to the kings of Persia, i.e., *Zill Allāh* (lit. Shade of Allah). It was corrupted to *ayatollah* to become the title of the Guardian Jurists.

The Shī'ah's emulation and blind following of Imām al-Ṣādiq عَلَيْهِ السَّلَام precisely, without detours and evasions, is sounder for them and offering better guarantee for their world and Afterlife. Through this, we save the free Shī'ah Imāmiyyah from the ideological prison stretching for twelve centuries. The Guardian Jurists have hitherto enslaved the Shī'ah on the sole basis of them being the transmitters of the Fiqh of Imām al-Ṣādiq عَلَيْهِ السَّلَام. Undoubtedly, it would be preferable and superior for the Shī'ah to return directly to the original source without having to cough up the great oppressive tax the Guardians imposed upon them.

3. It is imperative to secure a permanent base to prepare promoters of the Reformation who would spread the concept. Mūsā al-

Mūsawī will die; however, the concept must remain alive without dying so that it bears fruit every year. This base ought to embrace between its walls a clergy and educated Shī'ah who believe in the concept of reformation and constantly operate it following the steps I just indicated to as well as the upcoming steps. The concept of reformation must definitely not depend on one or two individuals. It is a message with grand burdens. It is necessary for it to be managed by a sincere group, generation after generation. This base could be situated in America, it could be situated in Canada, and it could be situated in Switzerland.

A questioner asks me, “Why should it not be in one of the Islamic countries because the call is to return to the era of Prophethood, what the pious predecessors were upon, and the Fiqh of the Ahl al-Bayt?”

It is necessary to answer this question with one sentence. If I am able to obtain one hand span of earth in the spacious and extensive Islamic lands—which extend from the mountain pass of Jabal Ṭāriq to the ocean of China—where I am able to articulate my message with freedom without police visiting me at the end of the night, or print a single booklet on reformation without an inspector passing by me, I would have chosen that space of earth. However, there is no power nor strength except with Allah.

It indents the soul of every believer in the message of reformation to see an imposing structure built with millions of dollars of Shī'ī wealth in the heart of New York. It is a station to spread disunity and ethnicity firstly among the Shī'ah, then between the Shī'ah and other Islamic sects. **In this manner, Shī'ī wealth is spent**

improperly and incorrectly to demolish Islamic unity and disfigure the image of the Shī'ah rather than spending it on Islamic unity, the benefit of the Muslims, and the projects of reformation.

4. I used to believe, and I remain firm on my belief, that when the affairs of the Shī'ah of Iran are remedied, the affairs of the Shī'ah in other parts of the world will be remedied. I would believe that when the Reformation takes its place in the hearts of the Shī'ah of Iran, the Shī'ah of others parts of the world will also take effect by the Reformation. Therefore, my concern and efforts are directed at extricating the Shī'ah of Iran from the suffering they imposed and inflicted upon themselves. And since the atmospheres are closed tightly upon every concept that threatens the interests of the Religious Authority, the Reformation is unable to enter Iran except through the medium of the Shī'ah living outside Iran who have connection with those inside through family, relatives, or business or the Shī'ah who depart from Iran to meet their like and return to it.
5. The reformation needs a periodical in the languages spoken by the Shī'ah: Arabic, Persian, Urdu, Hindi, and English. Publishing the periodical at the desired level requires a proper financial budget and this step is valuable. It needs the pens of distinguished reformers of the Shī'ah and non-Shī'ah as well. This project is one of the projects which advances the Reformation Movement and ought to be the starting point.
6. The committee of the Reformation Movement which comprises of distinguished individuals of the Shī'ah who believe in the

reformation would demand the setting up of an international conference, assembling the Shīṭī *clergy* who associate with the concept of Reformation. We do not intend by clergy in our context just a religious man, a Jurist, or those who wear religious attire. Rather, every Shīṭī scholar, in whichever field, and every Shīṭī educated man, no matter what his specialisation and attire, who is aware of the sufferings afflicting the Shīṭah over the passage of history due to the adulteration perpetrated by religious men in the pure, pristine, manifest belief system. Fixing a yearly conference of these distinguished Shīṭah is a necessary affair to discuss the necessary steps to take for the Reformation. No doubt, every distinguished Shīṭī who will attend this conference and return to his residence will be an ambassador for the Reformation Movement. Setting up this conference demands a huge budget which the sons and affluent Shīṭah Jaʿfariyyah must handle, seeing to all its requirements.

The affluent and rich Shīṭah as well as active men who believe in the Reformation Movement are summoned to participate in the steps we wish to carry out, each in his capacity and according to his situation. Whoever Allah blesses to join in this project ought to thank and praise Allah for this. It contains goodness for the Shīṭah, as a portion of the Islamic Ummah, and goodness for Islam in its general form. He ought to know that he is participating in helping the Ummah and freeing it ideologically, physically, and materialistically; not only for the generation he is a contemporary of, but for upcoming generations until the appearance of the Hour.

Characteristics of the Reformation

It is binding upon every Shī'ī participant in the Reformation, whether with his wealth, pen, tongue, or effort to know that the characteristics of the Reformation are as follows:

1. Absolute commitment to return to the period of Rasūlullāh ﷺ, the pious predecessors, and Imām 'Alī عليه السلام in fundamentals of dīn, pillars of Islam, and its branches.
2. Adhering to the Fiqhī school of thought of Imām Ja'far ibn Muḥammad al-Ṣādiq.
3. Discarding the innovations and fibs incorporated into our belief system and falsely and incorrectly attributed to Imām al-Ṣādiq and other Imāms, like Taqīyyah, Mut'ah, fanaticism, disparagement of the pious predecessors [Ṣaḥābah], and other issues we clarified in our book *al-Shī'ah wa al-Taṣḥīḥ* and our book *'Aqīdat al-Shī'ah al-Imāmiyyah fī 'Aṣr al-A'immah wa Ba'dahum*.
4. Viewing other schools as Fiqhī schools with which we differ in Fiqhī issues only, just like a Ḥanafī differs with a Mālikī or a Shāfi'ī differs with a Ḥanbalī, as long as the source of the verdicts is the Glorious Qur'ān, the Sunnah of Rasūlullāh ﷺ, the Consensus of the Ummah, and pious predecessors, Intellect, according to us, and Qiyās (Analogy) which is the product of intellect, just as [believed] by other Islamic schools. Our slogan ought to be: All of us are on the truth and there is no dispute between us except in secondary Ijtihādī issues—the one who is correct receives double reward while the one who errs receives a single reward, as promised by Rasūlullāh ﷺ.

5. The status of the Jurists in our sight is the status of the specialists in other sciences. None of them have sovereignty over us. We Shī'ah are free to adhere to the view of any specialist scholar in Fiqh, whether alive or dead, without there being between us any servitude or obedience to their commands.

The Shī'ah ought to decisively reject handing their wealth to the Jurists in the name of Khums in their earnings. The Jurist ought to earn his food through work he carries out. If he desires to be dependent on the Shī'ah, he ought to be content with that which suffices him and his dependents.

6. Awakening the naïve and dimwitted sons of the Shī'ah Imāmiyyah is a basic requirement in the path of Reformation. The promoters of Reformation ought to speak the truth clearly and draw from its power. The truth is the sound of Allah which trumps every sound and every falsehood.

The Shī'ah should know with certainty that the Khums from the profits of earnings is innovated by the Jurists. Here is Shaykh Ḥurr al-ʿĀmilī in his voluminous book, *Wasā'il al-Shī'ah*—considered a substantial source from the sources of deduction according to us, the Shī'ah Imāmiyyah—narrating from Imām ʿAlī, Imām al-Ṣādiq, and Imām al-Riḍā manifest reports that the Khums is only obligatory in the spoils of war. The narrations as appears in *Wasā'il al-Shī'ah* are:

عن علي عليه السلام الخمس يجري من أربعة وجوه من الغنائم التي
يصيبها المسلمون من المشركين ومن المعادن ومن الكنوز ومن
الغوص

‘Alī عَلِيٌّ السَّلَامُ stated, “*Khums* (fifth) is applicable in four instances: from the spoils of war which the Muslims obtain from the polytheists, mines, treasures, and pearls.”¹

محمد بن علي بن الحسين بإسناده قال سألت أبا عبد الله (الإمام الصادق) عن الخمس فقال الخمس إلا في الغنائم خاصة ويضيف الشيخ العاملي ... ورواه الشيخ في إسناده (أي الشيخ الطوسي) عن الحسن بن محمد وفي الوسائل أيضا عياشي في تفسيره عن سماعة عن أبي عبد الله وعن أبي الحسن عليهما السلام (الإمام الرضا) ليس الخمس إلا في الغنائم

Muḥammad ibn ‘Alī ibn al-Ḥusayn reports through his chain, “I asked Abū ‘Abd Allāh (Imām al-Ṣādiq) about the *Khums*.”

He answered, “The *Khums* is only in spoils of war.”

Shaykh al-‘Āmilī adds: Shaykh (i.e. Shaykh al-Ṭūsī) narrated it with his chain from Ḥasan ibn Muḥammad.²

And also in *al-Wasā’il*, ‘Ayyāshī in his *Tafsīr* from Samā‘ah – from Abū ‘Abd Allāh and from Abū al-Ḥasan (Imām al-Riḍā), “There is no *Khums* except in spoils of war.”³

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers.⁴

Allah, the Grand, has stated the truth.

1 *Wasā’il al-Shī‘ah*, vol. 6 pg. 320, 322, Najaf.

2 *Wasā’il al-Shī‘ah*, vol. 6 pg. 383, Najaf.

3 *Wasā’il al-Shī‘ah*, vol. 6 pg. 342, Najaf.

4 *Sūrah al-Tawbah*: 105.