

Hosseinieh Andisheh

Hosseini's uprising against the first ignorance;

Khomeini's uprising against modern ignorance

Supervisor of research: Hujjat al-Islam and Muslims Massoud Saduq

Author: Hojjat al-Islam Mohammad Sadegh Heydari

Translator: Ms. Parivash Movassat

Research experts: Hajj Islam Ruhollah Sadough and Ahmad Zibaeinejad

Editing expert: Hojjatoleslam Hassan Sadough

Date of discussion: October 2017

Dedication to our noble mother **Hazrat Fatemeh Zahra** and in the hope of the
appearance of **Hazrat Baqiyatullah Al-Azam**

May God put us in their footsteps and bless us

Contents

Introduction5

The First Topic9

The need to raise the level of mourning for the leadership of the Shiite community in order to pave the way for the reappearance of Hazrat Vali-e-Asr (AS) and revenge for the holy blood of Aba Abdullah Al-Hussein (AS)

The Second Topic16

The need for a new and regular analysis of the event of Ashura based on the philosophy of the history of the prophets to promote mourning to create software for the religious ummah to pass the social tests

The Third Topic22

The first step of the mission of the prophets: legislating the "divine ummah" by confronting the objective power of the disbelieving society and adapting it to the mission of Prophet Noah (PBUH) and Prophet Abraham (PBUH)

The Fourth Topic28

The victory of the system of faith over the system of disbelief with the realization of the "religious ummah" in the time of Prophet Moses and the legislation of the "divine government" and its non-realization due to the formation of the system of hypocrisy

The Fifth Topic35

The realization of the "religious ummah" and the "divine government" by the Holy Prophet (PBUH) in order to provide security for the word monotheism, by institutionalizing "jihad with infidelity" as a pillar of the culture of resurrection

The Sixth Topic42

Legislation of "divine civilization" in the time of the Holy Prophet (PBUH) and its non-realization due to the usurpation of the caliphate and the interpretation of the rulings of "nation, government, civilization" by the hypocrites

The Seventh Topic48

"Maintaining the security of the word Tawhid and preventing the return of the ummah and the Islamic government to infidelity" (as a pillar of resurrection), an analyst of the difference between the behavior of Imam Hussein (uprising against Yazid) and other Imams of Huda (taqiyyah against other caliphs)

The Eighth Topic61

Weakness of non-Innocent Rationality in Following the Infallible Rationality, the Cause of the Great Absence and the Beginning of the Flagship of the Special Followers of Hazrat Vali-e-Asr (AS) in Confrontation with the Apparatus of Infidelity and Hypocrisy

The Ninth Topic70

The current of "modern infidelity and ignorance" in Western civilization and the collapse of the empires of "hypocrisy" against it, the reason for the beginning of the struggle of Shiite jurists to preserve the culture of resurrection (adaptation of Imam Khomeini's movement to Hosseini uprising)

The Tenth Topic77

Explaining the dimensions of Imam Khomeini's divine behavior in leading the uprising and managing the system; As rational verses against the scientific methods of modern ignorance in the fields of "political, security, defense"

The Eleventh Topic89

Explaining the course of "evolution of jurisprudence" from the beginning of the great absence to the victory of the Islamic Revolution, reveals the current exams of seminaries for the realization of religion at the level of system structures

The Twelfth Topic100

The need to promote the understanding of the religious community of the "Western governance model", as the main obstacle to the realization of religion in the structures of the system

The Thirteenth Topic108

Explaining the material and blasphemous dimensions of the "Western governance model" as the most complex tool of modern ignorance in attacking the religious ummah and the divine government

The Fourteenth Topic114

Explaining the dimensions of the Western administration model as the main obstacle of modern ignorance in imposing cultural war and economic war on the Islamic Republic

The Fifteenth Topic127

Explain the unique abilities of the Iranian nation and the Islamic system to confront modern ignorance and explain the first step of the proposed solution for defense against cultural war and economic war

Topics Summaries138

Introduction

Muharram and Ashura¹ are the greatest monotheistic verses to call on God Almighty and a divine reserve for the advancement of the Muslim Ummah² throughout history; even the religious nations before the resurrection of the Prophet (PBUH) were guided by this light and were reminded of the great sufferings that the great prophets passed through complex tests.

In our time, both the uprising of June 1959 in Muharram and the mourning of Muharram in 1955 turned into demonstrations that dealt the final blow to the regime, confirmed the victory of the revolution, and drove the Shah out of the country. And during the sedition of 1988, it was the light of Ashura that wrapped the scroll of sedition and saved the country from the edge of the abyss after eight months and marked the epic of January 29th.

Relying on this enlightening truth, then, can create a comprehensive front against the cultural war and the economic war imposed on the country by the modern system of domination and idolatry, and cause the Shiite community to pass the divine tests.

That is, whenever the mourning takes on the color and smell of divine politics, the knot will be untied. But if the Takayas³, Husseinayahs⁴, mosques, and Friday prayers do not step on the path of the Hussein uprising and do not serve the fight against infidelity and polytheism, they will become part of everyday material life. The existing cultural and economic challenges will intensify, and faithfulness to the covenant before the Imam of the Age will not be achieved.

Of course, it has become clear to the Iranian nation as a "conscience" that the spirit of Imam Khomeini's uprising was Qur'anic and religious, but since no "scientific and specialized analysis" of this fact has been provided, the systematic attribution of this divine movement to the Qur'an And the narrations have encountered obstacles, and the connection between the measures and positions of the leaders of the revolution and the literature of revelation has not been explained. Therefore, scientific analysis of these issues and addressing them from the status of jurisprudence (understanding of religion) is absolutely necessary. This important issue should be explained in an argumentative way, and its

¹Ashura, the tenth day of Muharram in the Hijri calendar, is the holy day of Muslims (and mourning of Shiites).

²Ummah: A group of people is called an ummah and does not necessarily live in the same geographical area or country; they may live in different countries but believe in a common religion.

³Tekyyeh in Iranian Shiite terminology, refers to the place where mourning ceremonies of the religious leaders are held, particularly the mourning ceremonies of Imam al-Husayn (a) in Muharram as well as the ceremonies of ta'ziya.

⁴Husseiniyah is one of the Shi'a religious institutions, which is mostly used for holding mourning sessions for Imam al-Husayn (a) and the martyrs of Karbala.

specialized literature should be produced and reflected in the rationality of seminaries such as logic, philosophy, and principles.

Thus, in the words of the Supreme Leader, "one must explain the revolution and its slogans by crossing the surface and entering the depths of thought." Because if the truth of the Islamic Revolution is not analyzed scientifically and professionally and its relationship with the teachings of deception is not explained in a regular way, even the statements of Imam Khomeini and the Supreme Leader will be interpreted into the common elite literature in the world, and the literature of sustainable and comprehensive development and its material orientation will divert the path of the people, the country, and the revolution.

In fact, the uprising of Imam Khomeini and his management cannot be analyzed on the basis of the philosophy of Western democracy or on the basis of the relationship between slave and master before the Renaissance, and basically, the Islamic Revolution did not rely on any of the specialized literature of the seminary or the university in the two stages of "leadership of the uprising" and "system management" because the specialized literature of the seminary, despite its health, lacked the capacity to manage the uprising and the resulting system, and the specialized literature of the university, despite its ability and efficiency in this field, had a material, immoral, and secular identity.

Thus, in the words of the Supreme Leader, "one must explain the revolution and its slogans by crossing the surface and entering the depths of thought." Because if the truth of the Islamic Revolution is not analyzed scientifically and professionally and its relationship with the teachings of deception is not explained in a regular way, even the statements of Imam Khomeini and the Supreme Leader will be interpreted into the common elite literature in the world, and the literature of sustainable and comprehensive development and its material orientation will divert the path of the people, the country, and the revolution.

The fact is that the performance of Imam Khomeini and the Supreme Leader as the standard-bearers of monotheism in the present age goes back to the Qur'anic definition of society; that is, the demarcation between societies based on infidelity, hypocrisy, or faith; and basically, the ummah, the religious government, and the divine civilization are formed on the basis of conflict with the false word to establish the word of truth; however, the two political lines in the country try to interpret the Islamic Revolution in one of the usual frameworks. That is, one faction relies on "republic" and Western democracy based on the university's specialized literature, and the other faction relies on "Islamism" from the perspective of Mawlawi culture and the pre-Renaissance definition, relying on the specialized literature of the seminary. Basically, the demands and

intellectual inquiries of Imam Khomeini and the Supreme Leader indicate the existence of these challenges, and in an age when the administration of governments has gone from a simple and simple state and has taken on a scientific and complex form, if a scientific and specialized solution is not proposed to solve these challenges and the shortcomings in the culture of the seminary and the university and the inability of these two specialized literatures to provide scientific support to the revolution are not identified, no real help will be provided to these flag bearers of monotheism. And if the absolute authority of the jurisprudent, as the source of the production of divine power in the system, is not stable, comprehensive, and theorized, this divine management will face the danger of dissolution in modern civilization.

In this regard, and in order to fill the analytical gaps in this field and at the invitation of the revolutionary forces of the holy city of Qom, a series of discussions on the subject of "Hosseini's uprising against the first ignorance; Khomeini's uprising against modern ignorance" by Hojjatoleslam Mohammad Sadegh Heydari in the first and second decade of Muharram 1439 in Imam Sadegh (as) (located in Sadeghieh Talab town) and Ahl al-Bayt⁵ (as) mosque (located 45 meters from Amaryasar) and finally in the third decade at the invitation of the Political Council, Qom province has been mentioned in the Great Mosque of Quds. These discussions-which owe all to the in-depth research of the late Professor Hajj al-Islam and Muslims Massoud Saduq on theorizing the literature of the revolution-explain the philosophy of the history of the prophets and the struggle of the divine messengers in the path of "building a religious nation, establishing an Islamic government, and legislating divine civilization." Explaining the position of the Islamic Revolution of Iran in relation to the "Resurrection of the Holy Prophet", "The Uprising of Aba Abdullah Al-Hussein", "The Philosophy of the Absence of Hazrat Vali-e-Asr (AS)⁶" and explaining the "process of Western civilization's domination of the world as a banner of modern paganism and ignorance" The "Monotheistic Movement of the Iranian Nation" introduces a new system of government beliefs and a new geometry of the Shiite community's responsibilities for the development of the Islamic Revolution to officials, elites, and the general public interested in the Islamic Revolution, which can be an analytical basis for the "Islamic Revolution Discourse Faculty". And led to the formation of a new level of scientific mobilization among revolutionary

⁵ Ahl al-Bayt: Family of the prophet Mohammad (PBUH)

⁶ Hazrat Vali-e-Asr: The twelfth and last Imam of the Shiites

intellectuals to meet the theoretical needs of the Islamic Revolution and, consequently, to create a new movement among the revolutionary and religious people to confront the cultural war and economic war of the enemy.

The present book is the full text of this series of lectures, which has been accompanied by a slight edition. Although public speaking requires that the scientific discussion process have some shortcomings or excesses, a useful summary of the topics is placed at the end of the book to address this issue as well as to summarize the material, which adds to the benefits of this collection.

Hosseinih Andisheh-Spring 1397

The First Topic

The need to raise the level of mourning for the leadership of the Shiite community in order to pave the way for the reappearance of Hazrat Vali-e-Asr (AS) and revenge for the holy blood of Aba Abdullah Al-Hussein (AS)

With the arrival of Muharram, a new chapter of theism and monotheism begins, and as is evident in the Shiite community, a new spiritual freshness and passion emerges. When the hearts of the lovers of the Ahl al-Bayt notice the infallibility and purity of the unique and great deeds of Hazrat Aba Abdullah Al-Hussein (AS) and the oppression and sufferings of that Imam, in the light of it, it melts and a tendency towards the divine system and disgust arises from the system of rebellion. According to a noble hadith, "is not religion but love and hate." This love and hatred will bring life to the religious ummah and, eventually, the desires will be refined. Therefore, in the honorable pilgrimage of the "Great Society", you address the Infallibles (AS): These blessings and greetings that we send to you, and this breadth of devotion that we give to you, are a gift to your guardianship that has been given to us by God. It purifies the soul, atones for our sins, and purifies our creation. That is, it is the divine software that achieves the purification of hearts without special mystical mathematics and with the highest speed. When a person suffers from a mental illness, how much should he see a psychiatrist, take pills, undergo a not-so- short period of treatment, and pass the recovery period?! But in the Ahl al-Bayt system, with the arrival of Muharram at the highest speed and without special mystical mathematics and special therapeutic difficulties, this divine software purifies the hearts and desires of the divine system.

In addition, in Muharram, the highest level of rationality can be achieved without any philosophical complexities. You know that philosophers seek a profound analysis of the world of creation, and it is said that do not look at the world of creation, but understand it accurately and deeply. They want to know the inside of the created world well. However, according to the sufferings of Hazrat Seyyed al-Shuhada (AS)⁷, the Shiite community, without any philosophical complications, is associated with and aware of the essence and truth of creation.

⁷ Hazrat Seyyed al-Shuhada: The Shiites' third Imam and another name for Imam Hossein

What is the truth of existence? One of its ups and downs is mentioned in the absolute pilgrimage of Hazrat Aba Abdullah Al-Hussein (AS)⁸-which the late Sheikh Al-Muhaddithin Sheikh Saduq (AS) considers to be the correct pilgrimage--"I bear witness that your blood has rested in eternal Paradise and the roof of the Throne has been shaken by this calamity, and all the creatures of the world weep over this calamity, and everything that is now changing and moving in heaven and hell, and also" everything that is seen and not seen cries over this tragedy." The interior of the universe is mourning for Aba Abdullah, and the Shiites, without philosophical complications, are associated with the interior and the truth of creation due to the sufferings of Hazrat Seyyed al-Shuhada. By weeping over the sufferings of Hazrat Seyyed al-Shuhada, he finds the ability to become the most philosophical of philosophers. That is, lovers can benefit from the strongest rationalities in mourning to the extent of their attention and use. In fact, the capacity of this calamity is that, without mystical mathematics and philosophical complexities, it will bring the greatest wealth for the spiritual development of the Shiite community.

On the other hand, it is clear that the month of Muharram is the season of immersion in the grief of the Ahl al-Bayt and the sufferings of Hazrat Seyyed al-Shuhada (AS). This sorrow, and weeping, and mourning is also rooted in the truth of creation. It should not be imagined that it is only during a social contract that the Shiites mourn the arrival of the first of Muharram. In a narration, it was narrated by Hazrat Reza (AS)⁹ that when Muharram came, laughter could not be seen on my father's lips and sorrow reigned over him. So, the burning truth of Muharram, which intensifies every year, does not return to us, but until the revenge of that pure blood is taken, all the sufferings that were inflicted on the blessed existence of Hazrat Seyyed al-Shuhada (AS) on Ashura are inflicted on the blessed existence of Hazrat Vali-asr (AS). If we see that there is a change in the situation of the Shiite community and the Shiite ummah moves to mourn, it is only because all those sufferings descend on the soul and body of Hazrat Vali-asr (AS) and then this pain is reflected in the Shiite community. Wherever there is a name of goodness and virtue, you are the first of its goodness and its root and its sub-branch and its center and its origin and end, and this fact also applies to mourning. Now, if we assume that the revenge of Hazrat Seyyed al-Shuhada was

⁸ Hazrat Aba Abdullah: Shiites' Second Imam

⁹ Hazrat Imam Reza: The Shia's eighth Imam.

taken, would these calamities befall Hazrat Vali-asr (AS)? No! The change in the condition of Hazrat Vali-e-Asr is due to the fact that the blood of his ancestor has not been avenged yet. Because the Shiite community, in spite of the benefits it derives from Muharram for the renewal of the covenant of godliness and spiritual development, has not been able to lay the groundwork for revenge for the blood of Hazrat Seyyed al-Shuhada (AS). That is, the Shiite community, after their mourning in Muharram, for the reasons that are to be clarified in the course of these discussions, resume their daily lives and do not succeed in laying the groundwork and victory and helping for the emergence and revenge of the blood of Hazrat Seyyed al-Shuhada, or this movement is slow. That is why at Muharram next year, the same calamities will be revealed to Hazrat Vali-asr (AS). Therefore, on the one hand, the nation and the family of Muhammad (PBUH) as the nation of the deceased and the best of nations are exposed to the use of these blessings (Muharram, Ashura, etc.) and the New Testament is destined for him; on the other hand, due to the spiritual, mental, and objective obstacles to the development of his literature in the field of Ahl al-Bayt, it is not clear to him to what extent he was able to avenge the blood of Hazrat Seyyed al-Shuhada So, while mourning is the greatest wealth and divine blessing for the Shiite community, it is necessary to seek forgiveness from Hazrat Vali-e-Asr (AS) and ask him to assist us in developing mourning by raising ourselves.

Of course, it is clear that the mourning process of Shiite history is evolving: there was a "traditional mourning" during which Shiites gathered and wept and lamented for the sufferings of the Ahl al-Bayt, were rewarded, and, thanks to it, were deprived of individual needs. But in the last one hundred and fifty years, due to the attacks that the devil has inflicted on the community of faith, there have been changes and developments in these mourning ceremonies. You should notice that the beginning of the enlightened movement of Imam Khomeini (RA)- which in fact all these mournings of ours today are due to his courage, insight, and jurisprudence in relation to time and place-took place in Muharram of the year 42. That is, traditional mourning, which was common in the past, became "militant mourning." Imam Khomeini (as) used this great wealth and genuine capital of the Shiite community to stand against the oppression of the infidels. It is narrated in his memoirs that he did not sleep in those days, because he was constantly coordinating with the scholars of the land through letters in order to make the best use of the capacity of Muharram mourning to confront the Shah's rule. After that, it was the Ashura march in 1957 in Tehran that confirmed the fall of the Pahlavi regime. When the Shah saw a wave of people in the streets of

Tehran by helicopter, he concluded that the work was over. In these parts of history, traditional mourning-which had no particular effect on the social destiny of the Shiites-a militant mourning. This is the beginning of an evolutionary movement that is visible. In recent years, when the enemy managed to hit the unity of the society and lead the country to the brink of the abyss, it was the Muharram of Sayyid al-Shuhada (AS) who repaired this gap to a great depth. Brought to the fore the motives of the people in defense of the Islamic system. Therefore, the evolution of mourning throughout the history of the Shiite community is undeniable. But if we want to put our mourning in the path of mourning Hazrat Vali-e-Asr (AS), this mourning is not enough. Because the pressures and sufferings that come due to the non-revenge of his ancestor's blood on his blessed existence are much, much more than the kind of mourning that we perform. If the Shiites want to get closer to it, what should they pay attention to?! It was narrated by Hazrat Seyyed al-Shuhada (AS) to his son Imam Sajjad (AS)¹⁰ that after telling the following story, he said: "My blood will not remain until Mahdi appears." When Hazrat Yahya (AS) was martyred, God Almighty ruled over Bakht al-Nasr. The old woman told him: "In this city, blood is boiling." Bakht al-Nasr said, "What should I do?" She said: Kill those who remained silent in the face of the oppression of Yahya, so that this blood may calm down. It is narrated that he killed seventy thousand people next to the boiling blood of Yahya until that blood stopped boiling. Hazrat Seyyed al-Shohada addresses his son: "My blood will not stand still and will not stop boiling until God Almighty announces the reappearance of Hazrat Vali-e-Asr (AS) and he will destroy seventy thousand hypocrites with my blood." Therefore, if we do not fulfill our promise to the Hazrat Vali-e-Asr (AS), this blood that is boiling--which was seen with the naked eye in the time of Yahya but is not seen now--will not stop boiling. Therefore, our mourning for the change in the destiny of the Shiite community must start a new movement to define material evolution and daily life as a consequence of spiritual evolution.

On the other hand, infidels spend large sums of money to bring people together, from attempting to gather a crowd for a party rally to culminating in topics such as the Olympics, World Cup, and Oscars. They hold such an opening and closing ceremony for the Olympics that all countries, nations, religions, and denominations eagerly watch the event that night. All countries are mobilizing all their youth for four consecutive years in the form of organizational sports and spending big budgets and hiring the best coaches to win more medals and honors

¹⁰ Imam Sajjad: The Shia's fourth Imam.

at the Olympics than last year. Then they consider the impact of all these activities on increasing their wealth, so that each of these things can be economically justified. On the other hand, they calculate how much this has reduced the depression and sedation of the people of the world so that they can return to the work cycle and the economy with new vigor after the Olympics. See over the next four years what sophisticated organizational measures they use and the arrangement of lures they use to unite countries and to gather tastes and tastes, first of all, to change the spirit of the people of the world, who are tired of running for material prosperity. Secondly, to increase the income of their country from tourism and sports industries, etc. The disbelieving apparatus organizes such collective programs and brings together populations at great expense and with a focus on material motives.

In the field of spirituality, what organizational move did we make for "government mourning"?! What are the effects of the sufferings of Aba Abdullah, who can mobilize the entire Shiite community based on the motives of the Hereafter and at the lowest material cost, on the fate of our society and help it overcome social challenges?! It seems that our mourning should be raised to the level of government mourning when the Islamic government has fallen into the hands of the believers. Our mourning must be the basis for overcoming the existing challenges of the system, the solution to which will be the prelude to emergence. Otherwise, we would not have fulfilled our promise to Hazrat Vali-e-Asr (AS)! If so, if we go back and do not use the new capacity that God Almighty has given us for the flow of religion in society, then the Iranian nation, which has become dear due to the existence of Islam, will face great problems and, according to the Supreme Leader, will be slapped! It should be clarified how it is possible to use so many people who gather in Muharram¹¹ based on the motives of the Hereafter-without all the great expenses and worldly lures of the disbelieving society-as a support for solving the problems of the Islamic system.

This is a very shocking statement from the Supreme Leader, who, in spite of his many speeches praising the Iranian nation, says: "If the character of Imam Khomeini (as) is distorted, the Iranian nation will be slapped!" What is the danger that he mentions in his address to the seminary: that the seminary must be careful

¹¹ Muharram: According to Muslims, the month of Muharram, or Muharram al-Haram, is the first month of the Islamic calendar (Hijri lunar) and one of the forbidden months.

that the revolutionary does not vanish? Addressing the Assembly of Experts, he said: "There is a danger of removing revolutionaries from the Assembly of Experts." Addressing the government, he says, "Revolutionary identity must be the basis of the government's plans!" Addressing the Supreme National Security Council, he says: "Expertise in the Supreme National Security Council must be based on revolutionary identity!" In a meeting with the members of the Expediency Council, he said: "Revolutionary identity must govern the policies of the Assembly." All this means that the "revolutionary identity" is endangered and threatened, and the declaration of cultural and economic war by the leadership is based on the same subject. If we are told tomorrow that they are going to take our identity, which is our last name, from us, how will we find it?! Trembling falls on our limbs! Because a man's relationship with his parents and family is questioned, and the document of a house, car, property, etc., which is registered under his name, gets into trouble, and in this case, nothing remains of human life! Now the leadership says that the "revolutionary identity" is in danger at the level of the structures of the system and the main elements of the system! If the religious motives in the mourning do not specify the task of danger declared by the leadership and Aba Abdullah, the mourning ceremonies should not help the Shiite community in this challenge and to pass this exam, after which group should we expect help?! The fact is that the challenges of an Islamic system will be solved only on the basis of religious motives, and it is the center of growth and strengthening that guides religious motives in mourning. Now, in the pulpits and poems and speeches during the days of mourning, what direction do we give to the people so that the mourning ceremonies become the driving force for solving the problems of the Islamic system? Of course, the issues of the system are cultural war and economic war, not the political movement of this person and that group! Therefore, if our mourning wants to be on the path of revenge for the blood of Hazrat Seyyed al-Shuhada (AS) and the fulfillment of the covenant of Hazrat Vali-e-Asr (AS), as it was upgraded from "traditional level" to "level of struggle", we must again go from "level of struggle" to reach the "level of government", which requires important rational explanation and justification and a new understanding of Ashura and its relationship with our society today, which, God willing, we will discuss in future discussions. The topics that will be discussed in the future are "The role of the Ashura uprising in the philosophy of history and divine societies" on the one hand, and "How to direct the Ashura uprising in the present time" on the other hand. Of course, we all know conscientiously that the Islamic Revolution of Iran is indebted to Ashura, but if we do not analyze this

issue rationally and reasonably, then those who have reasoning and expertise will confiscate the movement of the system towards their goals, which in our timeframe is, it is the hand of Western expertise that governs the whole world. If we cannot promote our mourning at the "government level", then the Shiite community in mourning will become a "subculture" like the traditions of other ethnic groups, and the movement of the system will fall into the hands of Western experts. Just like what is happening now in Western countries, which says: We have no problem with Sikhs, Sunnis, Shiites, Buddhists, etc., each performing their own religious rites; but is this the true dignity of the mourning of Aba Abdullah (AS)?!! Does the blood that has shaken the throne of God have such a dignity that it should be treated like sub-cultures and other traditions and religions?!

The Second Topic

The need for a new and regular analysis of the event of Ashura based on the philosophy of the history of the prophets to promote mourning and to create software for the religious ummah to pass the social tests

In the previous topic, three levels of mourning for the tragedy of Hazrat Seyyed al-Shuhada (AS) were stated: The first level is "traditional mourning," in which Shiites, based on the deep-rooted culture that has reached them from the teachings of religion, gather together for many years in the mourning season. And we will mention the calamity and weeping and benefit from its many rewards. And along with it, they receive the necessities of their lives from the pure Imams (AS). Of course, this kind of mourning is the greatest wealth of the Shiite community, and it has reached us through the pressures, sufferings, sacrifices, and hardships of the Shiites. The second level is the "mourning of the struggles" that has arisen as a result of the new attacks and pressures of the devil's apparatus on the community of faith in the last one hundred and fifty years; In other words, the same traditional mourning has taken another form and this great wealth has been used to mobilize the Shiite community against the oppression of the false system. Therefore, thanks to the grace of Hazrat Vali-e-Asr (AS), the mourning of the Shiite community has not remained at its traditional level and has been raised to a higher level. So, although traditional mourning is a great benefit for the Shiite community, no sane person is willing to leave their material wealth alone and not seek to increase it, let alone great spiritual wealth!

Therefore, it was stated that these two levels of mourning are not enough to fulfill the promise to Hazrat Vali-e-Asr (AS). Because the Shiites have gone through a period of struggle and have reached a new level of capacity, the level of "governance". Considering the course of history, it becomes clear that after the looting and killings that were carried out on the lovers of the Ahl al-Bayt simply because of their inclination towards the Shiite religion and after a long time, in scattered places such as Qom, Kashan, Rey, etc., relative security was provided for the lives of Shiites and a kind of guerrilla life was formed for them. Then, what times, sufferings, and pressures were endured by the Shiite elders until those scattered places became "Shiite ummah" during the Safavid era? After all those sufferings, today the believers have exceeded the capacity of Shiite society and nation-building, and they have reached a new capacity called governance. By entering this field, a huge amount of authority, property, and facilities have been given to the Shiites and the lovers of the Ahl al-Bayt (AS). This is a unique

opportunity, and therefore the mourners must define their relationship with this new capacity. If the Shia identity goes back to the mourning ceremonies, it must determine its relationship to the trials that arise against the Shia because the divine trials are inviolable: (Spider/2) Do people believe exams will be closed just because they did?! No, the divine tests are uninterrupted, and the tests are evolving. The holy verse says: (Repentance/126) Do they not see that they are tested once or twice a year?! What is the meaning of the holy verse? Every day, we are subjected to tens of hundreds of tests concerning prohibitions and obligations. Therefore, why does the verse refer to one or two tests? There is a strong suspicion that the holy verse refers to social trials. That is, society, because it forms an independent identity in the outside world, is tested by God once or twice a year. In fact, just as the divine trials are inviolable for the "individuals," so it is for the "nations."

What is the status of mourning to pass social exams? This question leads us to "government mourning." One may ask why you constantly talk about the government on every issue and mix mourning with political affairs. In response, we say that if the exams become social, they can no longer be passed without resorting to the Imams (as) and directing the mourning. Passing the exams of the religious community is possible only through religious motives, and the peak of religious motives appears in these assemblies, and therefore Imam Khomeini (as) relied on these mosques, Husseiniyahs¹² and Takayas to prepare for a revolution. If we go beyond the capacity to form a nation and reach the capacity to run the system and the government, naturally the divine tests will be formed according to the capacity of the same society. What if mosques, husseiniyahs, and takayas become part of everyday life rather than a conduit for divine politics? Then it can be said that the problems of the Shiite community will intensify, the divine motives will be isolated, and material motives from Western structures will replace them. Is this respect for the dignity of the mourning ceremonies of Hazrat Seyyed al-Shohada?! Is this the fulfillment of the promise of Hazrat Vali-e-Asr (AS)?! If the mourning of Hazrat Seyyed al-Shuhada, as stated in the narrations, affects the system of creation, can it be said that it has no dignity and role in the social system and its leadership?! So, "government mourning" does not mean dealing with micro-political issues, but it means that the aims of the Shiite community are evolving, and today this course has reached a point where, after political stabilization, it is facing an economic war and a full-blown cultural war,

¹² Husseiniyah is one of the Shi'a religious institutions, which is mostly used for holding mourning sessions for Imam al-Husayn (a) and the martyrs of Karbala.

and it is not possible to create a front against this full-fledged campaign, except through mourning ceremonies. If Imam Khomeini (RA) did not have the lofty statement that "By God, those who do not shout are great perpetrators," would the people be willing to sacrifice their blood for the revolution!? When Imam Khomeini (RA) was able to end his movement's connection with religion and raise social sins, the people erupted. If we are in an economic and cultural war today, and the Supreme Leader of the Memory of God is constantly concerned about the trampling of the "revolutionary identity," how is it possible to respond to his invitation? Is it possible through the administrative process and simple and customary approaches?! No! The solution to this challenge is possible only through a new understanding of the sufferings of Ashura, so that mourning can be raised to the level of "government mourning" and become a software to answer the problems of the system.

Therefore, we need a new understanding of the movement of the prophets throughout history and a new analysis of the relationship between the "Islamic Revolution" and "Ashura" and the "movement of the prophets." Yes! We all know conscientiously that our revolution is an Islamic revolution, but when this "understanding of conscience" does not become a "conscious and reasoned understanding", those who have the expertise and reasoning will interpret the "revolutionary identity" in their intended direction. It is a great issue that the Supreme Leader constantly warns the core elements of the system-not just ordinary people-not to lose their "revolutionary identity." That is, we are facing challenges and gaps at the "level of administration" that is the subject of today's test of the Shiite community.

Therefore, in government mourning, we need a new understanding of the "movement of the prophets" and the "uprising of Hazrat Seyyed al-Shohada" and its application to the "movement of the Shiite community today." The analysis of this movement is possible only on the basis of the "philosophy of divine history", otherwise those who have the "philosophy of material history" will rule us by providing another definition of the course of history. You have seen how the infidels interpret history without mentioning the lives of the prophets and their role in the evolution of history. It is said that first it was the Stone Age, and then came the agricultural period and then the industrial period, and now the explosion of communication and information has occurred, and they analyze the course of human society in the present and the future accordingly. It may be said that these are lies that they have told and do not matter. Yes, these are "decorate the sayings"

(An'am/112), but it should be noted that these falsehoods are the basis of social planning and visioning in the world today. Because, unfortunately, infidels are ahead of us in some stages and turn their descriptive discussions and definitions into quantitative matters and use them as the basis of social planning and visioning. Therefore, if we do not have a "philosophy of divine history" by which the relationship between today's Shiite duties and the movement of the divine prophets and the uprising of Ashura does not end, the "philosophy of material history" will distort the Islamic Revolution towards its goals by appearing in the perspectives and plans of development and material orientation to them, and it will destroy the revolutionary identity at the level of the administration of the system and its institutions.

In this regard, we can pay attention to these vertices of the pilgrimage addressed to Hazrat Seyyed al-Shuhada: "Hail and the legacy of Adam, the elite of God; Hail and the legacy of Noah, the prophet of God; Hail and the legacy of Ibrahim, Khalil Allah; Hail and the legacy of Moses, Klemm God; Hail and the legacy of Jesus, Holy Spirit; Hail and the legacy of Muhammad Habibullah."

In fact, the "Husseini movement" is a continuation of the "movement of the prophets," and it was the "divine inheritance" that flowed among the prophets until it was inherited by Hazrat Seyyed al-Shuhada. But what is this inheritance? In explaining the issue of "inheritance from the great prophets", it seems that what Hazrat Seyyed al-Shuhada inherited from the previous prophets, as well as his dear father and brother, was "the practical and objective state of godliness." To clarify this issue, we must first point out an obstacle to understanding the movement of the prophets, and that is that to analyze such issues, the topics of "theoretical reason" are usually sufficient. For example, a monotheist is defined as someone who, after theoretical arguments, acknowledges the existence of God in his mind, and a disbeliever is someone who has not acknowledged the existence of God in his mind. This is true, but it is not enough to suffice with this level of reasoning to direct social behavior. Because the negative definitions of the infidel (one who does not accept God, prophecy, imamate, resurrection, etc.) prevent the recognition of the broad dimensions of the infidel system, in fact, the infidel also has a positive life, and in the series of actions he performs, following the worship of his "lust" and the expulsion of lusts to the highest possible level (Jathiya/23).

In fact, not all infidels are on the same level, and some of them engage in infidelity professionally and are not satisfied with simple lusts. For example, it is not the case that, in order to achieve delicious food, they act in the same way as ordinary

people who gather firewood themselves, go to the river, fetch water, prepare food, and cook food. Rather, the professional and worldly (infidels) seek the greatest pleasure in the world with the least effort. For this reason, it uses and employs others. He wants to be the center and others to be subordinate to him. In other words, he wants to build a society based on the air of his own lusts so that everyone can serve him. Religious people must believe that infidels do not disbelieve alone, but to build their society and achieve objective power in order to achieve their lusts in the outside world. It is after this view of the matter that it can be said that the divine prophets are sent against the "objective power" of disbelief. That is why attention to "objective infidelity" leads us to "objective theism." In other words, to what extent can the divine prophet, with the help of the Almighty God, liberate the people who are under the domination of the leaders of disbelief and, in order to protect them, create a divine society in the outside world? Therefore, in order for God-worship to be realized in the outside world, a divine society must be created to protect those who do not want to live in disbelief. How beautifully the Almighty God describes the infidels: "And those who disbelieve, their guardians of Taghut¹³ will drive them from the light to the darkness." (Al-Baqarah/257) "Taghut" in the narration that is quoted below means the evil leader. The evil leader is the one who is the axis of the society of infidelity or hypocrisy and leads people from light to darkness. So in order for these people to be saved, the material order of society, which is truly their idol, must be broken and placed in a fortress like the divine society, so that their hands are cut off from the people. The transition from light to darkness is achieved in such a way that it creates a "material taste" for people, and what will happen as a result? The Almighty God says in the language of those people: "We have a lot of alimony." (Hood/91). Oh Shoaib¹⁴! Many of your words do not make sense to us. Why does this happen? Because the people have been trained under the guardianship and upbringing of the evil leader, and he has taken the mentality of the people to the depths of darkness with the help of the system he has built. Thus, infidelity has created "objective power" for itself, and therefore the divine prophets were tasked with creating "objective power" for theism. God willing, in future discussions, we will explain what objective situation each of the first

¹³ Taghut: Outcasts

¹⁴ Hazrat Shoaib was a divine prophet from the progeny of the prophet Ibrahim (a). He was the third Arab prophet who is mentioned in the Qur'an. According to the Suras of Qur'an 7, 11, and 26, he was selected by God as a prophet after Nuh (a) (Noah), Hud (a), Salih (a), and Lut (a). He was the prophet of the land and the people of Midian (Madyan) and Ayka.

prophets created in favor of monotheism, and after stating these matters, "the issue of the inheritance of Hazrat Sayyid al-Shuhada (AS)" will be clarified.

The point that needs to be paid more attention to is the simplification of some religious people regarding the lives and relations of infidels. Despite the fact that, thanks to the vigilance and insight of Imam Khomeini (RA) and the Supreme Leader, important aspects of the depth of the evil of the infidel system have been revealed to us, it should be noted that infidels suffer a lot of "spiritual and physical mathematics" to achieve material desires. Hazrat Amir al-Mu'minin (AS) says: to reach the world, people fight like predators and bark like dogs! These are strange creatures. We sometimes do not understand the depth of their danger. The bravest person in relation to the goals of God Almighty in the world of creation is the blessed existence of the Holy Prophet (PBUH). But see how God Almighty warns them about the infidels: (Ghafir/56) Seek refuge in God from the "pride" that is in their hearts! Although they will not reach it. This pride is so great and concentrated that the Holy Prophet (PBUH) should seek refuge in God with that courage and strength. They are not even ready for a moment for a little of the facilities, powers, manpower, enrollment, etc. to be taken out of their control. Therefore, for the introduction of the argument on the "principle of absolute guardianship of the jurist", it seems that we must first determine the task of "material absolute guardianship" that is going on in the world today. In fact, the governorship and rule of the infidels over the peoples of the world is absolute, in such a way that the peoples of the world follow them with enthusiasm and automatically and sacrifice themselves for the wishes of the infidels. Therefore, in the definition of infidels, it should not be enough that they only deny the Almighty God in their own minds; infidels, based on this denial, socialize and create objective status and power, and take the people's tastes and associations deep into darkness. On the other hand, those who believe in God Almighty are first and foremost opposed to the "objective situation of the infidels." Therefore, the first duty and mission of all divine prophets is to carry the banner of objective theism against the "objective state of disbelief" in the outside world. God willing, in the next article, we will apply the above mission to each of the first prophets in order to analyze the "movement of the Holy Prophet" and the "uprising of Ashura", and finally, the relationship between the "Islamic Revolution of Iran" and the uprising of Ashura and the prophets should be clarified.

The Third Topic

The first step of the mission of the prophets is to legislate the "divine ummah" by confronting the objective power of the disbelieving society and adapting it to the mission of Prophet Noah (PBUH) and Prophet Abraham (PBUH).

Ibn Skeit is one of the famous Shiite writers during the Abbasid rule who, for whatever reason (hiding or urgency or infiltration of the ruling apparatus), was in charge of educating the children of Mutawakel Abbasi, and it is narrated that one day Mutawakel asked him: "Are my sons better than Hassan and Hussein, the two children of Ali ibn Abi Talib?" This noble and brave Shiite scholar says in his reply that even Qanbar, the servant of Ali ibn Abi Talib (AS), his position is better than your children, let alone Hassan and Hussein (AS)!

This answer comes displeases the Caliph so much that he orders them to pull out the tongue of Ibn Skeit from behind and bring him to martyrdom in this heinous state. This high-ranking and brave scholar asks a valuable question from Hazrat Hadi (AS), which is quoted in the great Kafi book: Why did the Almighty God send Prophet Moses with a cane that turned into a dragon, but Jesus healed the sick and raised the dead? Awakened and sent the Prophet of Islam with the Qur'an?

In other words, not all the prophets call the people to monotheism, so what are these differences for? In response, Hazrat Hadi (AS) stated the following theme: When the Almighty God sent Prophet Moses, the subject that had overcome the people and the society of Pharaoh was magic; all of them were affected by this matter. The manner in which the power of magic and sorcery influenced people's associations, thoughts, and spirits. In order to complete the proof on them, God Almighty sent Prophet Moses with miracles similar to magic (staff, iodine, etc.) to awaken the people who were astonished by the magic of sorcerers by making the best sorcerers helpless. The market for medicine and treatment was thriving at the time of Jesus (PBUH), and medicine claimed to heal people. Therefore, God sent him with miracles similar to the work of physicians in such a way that he even raised the dead to complete the argument against all the people of that time. He sent the Prophet Muhammad (PBUH) at a time when pre-Islamic preaching, sermons, and poetry were at their peak and prevailing among the Arab

people. As a result, God sent him a word that, despite being neither prose nor poetry, all of Arabic literature had failed to bring in order to finish the argument on everyone in this way

This narration is one of the tens of proofs for what has been said before: the society of disbelief in the outside world creates "objective power" and, with its slogans and chants, gathers people on the axis of arrogance, and thus, material society and government. It builds atheism. In the time of the Prophet Moses (PBUH), he gathered people around him with magic; at the time of Jesus (PBUH), he gathered people around him claiming healing. As a result, God Almighty sent the great prophets to challenge the objective power of the disbelieving society, putting an end to the argument for even the most rudimentary rationality. Therefore, the reaction of the prophets towards each nation changes according to the issue on which the disbelieving society has come to power. This narration is one of the many narrations that infidels do not deny God only in their own minds; rather, they gather people and form a community based on their material desires and inclinations. The Almighty God, on the other hand, with the divine miracles performed by the prophets, challenges the unity of their society and shakes the manifestation of the power of disbelief; in this way, he completes the argument with them.

Therefore, "miracle", as its word implies, is "incapacitating" the arrogant, the public, and the infidel leaders. It is narrated that when Pharaoh saw Mousavi's cane, which turned into a dragon, he could not restrain himself and became infected with his urine! In this way, the Almighty God humiliates the leaders of disbelief. Therefore, the mission of all the great prophets was to target and challenge the center of power of the disbelieving society so that the people would realize that there is a higher power and that another way of life is possible and can be based on the divine prophets. One can experience a community of faith and a life of light.

Therefore, the legacy that Hazrat Seyyed al-Shuhada inherited from the great prophets is to challenge the "objective power of disbelief" in the outside world, to show the "objective power of godliness" to the people, and finally, with these two things, to complete the divine authority over all people. Slowly, it should not be assumed that each of the prophets was sent to the people in a rural and simple society and was tasked with correcting their beliefs, morals, and practices by talking to each individual. At least, the people of the people of Prophet Yunus (AS), who, according to the Holy Quran, had a population of more than 100,000

people: And we sent it to a hundred thousand or more (Safat/147) and it is also mentioned in the narrations that the people of the Prophet Moses (AS) had a population of 700 thousand people. That is, the past tribes had urbanization, government, and civilization to themselves, and objective power ruled the material order over the people and created a society commensurate with the lusts of the infidel leaders. In the face of these circumstances, should it be possible to reform every single one of the people through sermons?

Now that the main mission of the prophets in "challenging the objective power of infidelity" has been clarified, it should be noted that the rational requirement for carrying out this mission in every age is that, after dispersing people around the axis of infidelity, the divine community is centered on the divine caliphate. Because when the social unity of infidelity is damaged, the people cannot be left behind, but every society needs an axis around which the desires of the people gather and take shape. Yes, if the people do not accept the invitation of the prophets, the divine society will not be formed. This is why Prophet Noah (PBUH), after enduring all the hardships of inviting the people, did not succeed in forming the divine nation: the people did not accept his invitation. The Almighty God, in order to continue the evolutionary movement of history, was forced to torment the people of Noah (PBUH) after 900 years of grief and respite. That is why at the time of the resurrection of the Prophet Noah (PBUH), the first reaction was from the "Mala" of his people. "Malas" are those whose power fills the eyes of the people. Verse (Hood/27) the people of Noah said: Those who have gathered around you are the thugs and the lowly of our society, so it is clear that your invitation does not benefit us!

In the time of Imam Khomeini (as), they also said to him: When you want to rise up, which of the politicians and their experts are with you?! Who are your guerrillas and armed fighters, or politicians and lobbyists? Do you want to rise up with a mosque and a delegation?! These words are the modern form of what was said to the Prophet Noah (PBUH). In fact, one of the most important reasons for the isolation of Imam Khomeini after the uprising of 1342 was the kind of doubts that the militant properties raised in society. But Imam Khomeini, by creating insight and cultivating and upgrading the capacity of the mosque and delegation forces, made this revolution victorious and stunned the whole world. That is why it was said that "mourning" should be the basis for solving the problems of the Shiite community.

The Almighty God in the Holy Qur'an describes the situation of the Prophet Noah as "great distress" (Prophets/76); is it now, with the sarcasm and enmity of one or more people, that "great distress" is created? No. This is the time when Noah (PBUH) stood alone against the "objective power of a disbelieving society"! The sufferings of Noah (PBUH) were such that, according to the narrations, he was beaten to such an extent that he was in a coma for two or three days, and according to the verses of the Qur'an, the infidels constantly ridiculed him for building a ship far from the sea. How many days, weeks, and months can be endured if someone in your neighborhood does something that everyone makes fun of, morning and night? Finally, we complain to God about the task you have placed on us! But in spite of all these misfortunes, God Almighty says in the description of Prophet Noah (PBUH). The narrators of the following verse of this noble verse say: Noah (PBUH) was grateful because he glorified and praised the Almighty God every day, morning and evening, with certain words. This thanksgiving was not in a calm and painless atmosphere, but in an atmosphere in which he invited people to divine guidance, and the whole society, with all its tools and facilities, ridiculed, humiliated, and beat him. This means that even the glorification, praise, and thanksgiving of the great prophets has been formed in the atmosphere of struggle against infidelity. Therefore, the correction of the individual beliefs of people and the expression of rulings, etc., does not create a "great distress" for the Prophet, but only an uprising to lead the disbelieving societies and disturb their material order, which leads to a "great distress."

Accordingly, it is narrated that Noah (AS), after 300 years of duty, became disappointed with his people and asked God Almighty to send down the torment! A group of angels from the seventh heaven descended to earth and came to their service, saying: "This is the first time that the torment is to be revealed, so delay the curse!" For three hundred years, the Prophet Noah (PBUH) accepted God's providence and delayed the curse for three hundred years. After this period, he repeated his request that this time the angels of the sixth heaven came down and asked for a delay, and therefore, the Prophet Noah waited another three hundred years. God damn the system of Satan, which accuses the system of divine prophets and believers of violence! Which sect, group, or school has had such patience and endurance for 900 years? There are only divine prophets who, with the help of God Almighty, have the power to endure all these sufferings, and in the end, by doing so, they become the manifestation of the name "Rahman." Therefore, breathing space will be provided for the beliefs of truth when the "objective power of infidelity" in society is broken. When the shackles are

removed from the people, "he puts their sticks on them and the shackles that were on them." (A'raf/157) is achieved when the chains of infidel social relations imposed on the people are broken and all the divine prophets were commissioned to do so.

In his narrations, Ibrahim (AS), as the second great prophet, stood against Nimrod, who in his narrations is introduced as one of the two infidel kings who ruled over the whole world, and said to him: Al-Baqarah/258) The Almighty God brings the sun from the east; you bring it from the west! After that, by breaking the idols, he made everyone doubt. He said, "Ask the idols who broke them." Therefore, in order to maintain his rule, Nimrod decided to set Ibrahim (AS) on fire. According to the narrations, they prepared a very large fire which could not be approached due to its intense heat, so it was decided to throw it into the fire with a catapult! If he had only intended to kill Abraham, he could have done so by setting fire to one person, but he wants to inflict a punishment on Abraham that will fill the whole world because he is the king of the whole world and he must not be disgraced before Abraham. But what happened? In the night prayer of Arafa, we read: "The fire on Ibrahim was cooled by the olive leaf."

During this period, too, when Lebanon's Hezbollah won the Thirty-Day War and defeated the region's strongest army, a wave of Shi'ism¹⁵ erupted in the Arab world, with Sofia siding with the Salafis despite a claim of religious tolerance and holding a joint conference to prevent Shiite influence in Egypt! However, if thousands of books had been written to prove the Amir al-Mu'minin's guardianship and thousands of preachers had been sent to these countries in this regard, such a wave would not have occurred. In fact, the impact of the manifestation of the power of infidelity and the impotence of the arrogant and modern arrogance were responsible for this achievement in creating a suitable environment for deceptive beliefs. So Prophet Ibrahim (AS) also challenged the world government of Nimrod. However, people did not gather around them due to fear of the Nimrod system and their misguidance.

Therefore, Prophet Noah (PBUH) and Prophet Ibrahim (PBUH) acted on the divine mission of "challenging the power of the disbelieving society" and "inviting the people to create a divine society", but due to the people's fear of the

¹⁵ Imāmiyya is a major sub-branch of Shi'ism, alongside Zaydiyya and Isma'iliyya, which is also called the Ja'fari School or Ithna 'Ashari. Its adherents believe in the Imamate of the Twelve Imams (a) after the Prophet (s). Imami Shi'a believe that the term "Shi'a", when used in a general sense, only refers to Imamiyya. However, in theological discussions, the term Shi'a may refer to all three branches.

oppressive system, the "community of faith" failed. With these explanations, it becomes somewhat clear that the first thing that was legislated by God Almighty is "fighting against the society of disbelief and the formation of a divine society," and other legislative matters, such as worship, can be designed after this stage, and consequently, legislation. Be. But in the time of the Prophet Moses (PBUH), in addition to challenging the power of Pharaoh, the children of Israel as a great people came to gather around the axis of the Prophet Moses (PBUH), and thus, the first community of faith based on the "worship of God Almighty" was created. This did not "happen" in the time of the last two prophets, despite being "legislated". Therefore, a very important topic in the philosophy of the history of the divine prophets is the time of the Prophet Moses (PBUH), in which the divine society is formed for the first time, and it seems that this is the reason for the multiplicity of verses in the Qur'an compared to this period of history, because the nation of the Holy Prophet (PBUH) was also in such a situation, and therefore the exams related to these conditions should be reminded regularly. God willing, there will be more explanation of this topic in history in the next subject.

The Fourth Topic

The victory of the system of faith over the system of disbelief with the realization of the "religious ummah" in the time of the Prophet Moses and the legislation of the "divine government" and its non-realization due to the formation of the system of hypocrisy

The late Sheikh Saduq (RA), in his noble book "Thawab Al-A'mal", quoting Daud Ibn Farqad, quotes a narration from Imam Sadegh (AS) on the virtue of Surah Fajr: Recite Surah Fajr because it is Surah Aba Abdullah Al-Hussein. Of course, such interpretations are not strange for the Innocents! For example, they have said that Surah Al-Waqi'ah is dedicated to Amir al-Mu'minin (AS)¹⁶. It is interesting that in Surah Fajr, which is attributed to Hazrat Seyyed al-Shuhada, the Almighty God, after stating the glorious oaths at the beginning of the surah, refers to "striking and destroying and shaking the material powers of disbelief": Did you not see what God did to the people of Aad? They had a garden called Eram that was unparalleled in any land! And the people of Thamud, who cut the rocks, and all their power was to build palaces in the heart of the mountains! And Pharaoh, who had spikes. The following verse narrates that Pharaoh prepared four nails to show his power to everyone and laid his opponents on a wooden board on his face, nailed them to the four sides of his body, and then released them to die. The Almighty God describes the manifestations of the power of the leaders of disbelief, arrogance, and tyranny to the believers and then says: "See what God did with their power!" Therefore, in a surah attributed to Hazrat Seyyed al-Shuhada (AS), the first point refers to the "collapse of the material powers of the infidels." Basically, the main mission of the divine prophets-which Hazrat Seyyed al-Shuhada inherited the same mission-is "to fight against the objective power of infidelity" and "to strike at the manifestation of the power of the infidel community" and "to destroy the material order." It is in this way that the space and environment for creating false beliefs and rulings are created. Therefore, it can be said that our discussion about the mission of the prophets is completely related to the uprising of Hazrat Seyyed al-Shuhada. Because history is a single

¹⁶ Amir Al Mumunin: The Shiites' first Imam.

set that has a single course and destination, historical events should not be analyzed alone and in isolation from the course of history.

In the previous article, it was stated that the main mission of all the great prophets is to "challenge the objective power of disbelief" and "create a divine ummah." Although Noah and Abraham succeeded in doing the first thing, because of the people's reluctance or fear of leaders of disbelief, the second did not happen. But in the time of the Prophet Moses (PBUH), both things were achieved. That is, for the first time, Prophet Moses (PBUH), as the divine prophet, was able to realize the "divine society based on the worship of the Almighty God" after despairing of the material power and greatness of Pharaoh. Thus, the people of Israel, after enduring a lot of pressure from Pharaoh and seeing the unique divine verses from Prophet Moses (PBUH), withdrew from Pharaoh's society and turned to Prophet Moses (PBUH), who finally, according to the Prophet's command, the migration was exported from the land of Egypt. This situation cost the Pharaohs dearly, and they tried to kill them: (Poets/54) meanwhile, the children of Israel, after seeing all the miracles of their prophet, faced a new miracle: the Nile was split open and they were ordered to cross it so as not to fall into the hands of Pharaoh's troops. Finally, it is difficult for humanity, after hundreds of years of living with the infidel Imams, to give in to the grace of the divine prophets, and therefore, in the narrations, subtle points about this are mentioned, such as: The children of Israel, after the splitting of the Nile, became afraid and doubted, saying that we could not cross the river; The first person to break the doubt of the children of Israel through his passage was Caleb Ibn John (a relative of Moses Ibn Imran). After Caleb passed, they made the excuse again that the ground was wet and swampy and maybe we would get stuck in it! These were the ones who said to Moses, "Pharaoh's armies will surely overtake us, but they made such excuses." The Prophet Moses (PBUH) asked God Almighty, and the wind of Saba blew and dried the riverbed. Again, they made the excuse that we are twelve tribes out of twelve fathers; we may quarrel with each other sooner or later; make a separate path for each nation! He did so. They excused themselves once more, saying that in this case, we couldn't see each other; they built corridors between the Nile River's twelve paths so we could see each other! They did so until they finally crossed the Nile River, after which the Nile River engulfed Pharaoh's troops.

In fact, the Prophet Moses was in charge of forming the divine nation, and it was in accordance with this that he said to Pharaoh, "Send the children of Israel with me!" But Pharaoh resisted the prophet of God and eventually suffered divine

punishment. It is also narrated that the Prophet Moses said to the children of Israel: "When the vulva is reached and God destroys your enemy, it is after that that the Torah will be revealed to you and he will teach you the etiquette of divine life." Because when the people are oppressed by the pharaohs and tyrants, there will be no more ground for the flow of rulings at the level of the religious ummah. In proportion to this, after the liberation from the domination of the Pharaohs, the Almighty God gave them the tablets and the Torah.

Therefore, it can be said that after hundreds of years, when people dispersed around the "apparatus of disbelief" and tried to create the "apparatus of faith", it is at this time that a new apparatus called the "apparatus of hypocrisy" appears. People who were materially powerful but could not reach the peaks of that system due to lack of prestige and material dignity in the system of infidelity, abused the glorious attributes of the system of faith (mercy, covering, etc.), and by pretending to believe, they continued their esoteric face of infidelity in order to gain power. These elements prepare the space for their management by doubting and challenging the management and sanctity of the divine prophet, and on this basis, they build community. Therefore, due to the creation of the "ummah and the community of faith", the space was prepared for the creation of the "society of hypocrisy". In fact, the "equation of the collision of powers" found three components, and from the confrontation between "faith and disbelief", "infidelity and hypocrisy" were changed. As a result, new and more complex exams were formed.

In this regard, it was stated in the previous article that if the capacity of the Shiite community has increased from the level of "formation of the ummah" to the level of "formation of the government", its exams have become heavier and more complex. Paying attention to this point can be our guide to why the Holy Quran has dealt with the stories and events of the Prophet Moses (PBUH) and his people more than other prophets. Because there are many similarities between the nation of the Holy Prophet (PBUH) and the children of Israel. The content of the following narrations of the holy verse (Al-Ashqaq/19) is as follows: Every hole into which the children of Israel have entered, the nation of the Holy Prophet (PBUH) will also enter. Every trial that the people of Israel suffer, the nation of the Holy Prophet (PBUH) will also suffer. That is, just as the children of Israel suffer from a society of hypocrisy as a result of the creation of a divine society, so the "nation of the Prophet" suffers from a "society of hypocrisy" after the creation of a "divine society". As a result, the verses and narrations do not refer

to traditional prophetic stories, but rather to "the expression of the rulings of nation-building and government-making and their issues." If we want to reach the "jurisprudence of government rulings", we must first pay attention to these verses and hadiths. If we are careful, the language of these verses and narrations is not necessarily "compositional and grammatical", but mostly "descriptive language". As sociologists do not say in describing society, people do something or do not do something; rather, they say that if norms or anomalies undergo these changes, such and such a result will be achieved.

After the Torah is revealed to them, the Samaritan invites the people to worship the calf, and they accept it! "God Almighty commands fighting to accept their repentance" (Baqarah/54). This means that the torments at the level of the ummah and the government will be commensurate with the same level of hardship. That is, the sin of one who intends to destroy the unity of the word of monotheism, for which blood has been shed and sacrifices have been made for hundreds of years, will be very severe because it will lead a large crowd astray. According to the narration attributed to Imam Askari (AS)¹⁷, those who did not prostrate on the Samaritan calf offered to Prophet Moses (PBUH): "It is correct that those who prostrated on the Samaritan calf should be killed; but we who did not prostrate, why should we kill those who are our relatives?! "If our calamity is higher and more difficult than theirs!" The answer came: It is true that you did not prostrate but did not separate from them! Then they were ordered to cover their faces so that they would not know each other, in order to reduce their suffering! See what killings the nation of the Holy Prophet (PBUH) suffered after leaving the province of Amir al-Mu'minin (AS)! What might happen to us in the present age after that? How can calf-worship adaptation be depicted in the present age?! Aren't we, as the nation of the Prophet, facing these issues and these kinds of great and complex trials?! To say that Hazrat Sayyid al-Shuhada is a lifeboat means that it saves us from seditions and trials of this magnitude and not just to cure this person's illness or suffering. It is reported that the nation of the Holy Prophet (PBUH) became calf worshipers after the Prophet's death. However, did the nation of the Prophet after him place a stone and wooden idol in front of them and worship it?! Or is it true that the form of idolatry will change according to each period? May God have mercy on Imam Khomeini (as), who taught us these hostile and insightful interpretations and raised the issue of "modern idolatry"! How can a community of faith recognize modern idolatry so that it does not fall

¹⁷ Imam Askari: The Shiites' eleventh Imam.

into it?! What will the examples be? These are the tests of our society today. If we do not enter and leave the cultural and economic war properly today, will we be safe from suffering such torments if we do not enter and leave the cultural and economic war properly today? Therefore, it seems that the divine verses on the rules of nation-building and government-making are present at all times.

According to the above-mentioned narration, sometime after they started killing calf worshipers, they remembered that while crossing the Nile River, Prophet Moses (AS) told them to "send blessings upon Muhammad and the family of Muhammad" so that they could cross it safely. Therefore, they found the hope that by repeating this appeal, they would be saved from the torment of killing; and they repeated this appeal, and God Almighty revealed to His Prophet to stop the killing! Your people resorted to something that if they had resorted to when the Samaritan calf appeared, I would have given them salvation from this sedition! The lifeboat of Hazrat Seyyed al-Shuhada (AS)¹⁸ supervises both the exams before him and the exams of his time and after it. That is why it was said that the mourning ceremonies of Aba Abdullah (AS) are the greatest opportunity to pass the exams and save the Shiite nation in any period.

It was after this great test that the command came: (Maeda/21) Now that you have repented, enter Jerusalem, which God has ordained for you, and do not turn back, for you will suffer losses! When you reach the stage of "nation-building", the next stage is to begin the divine life under the management of the divine prophet and to establish the "divine government" in that holy land. According to the narrations, there were infidel people in Jerusalem when God Almighty ordered the war, expelled them, and addressed the children of Israel to live there. The question may be asked here, and that is that if the Almighty God with his divine power crossed the Children of Israel across the Nile River and, on the other hand, destroyed all the Pharaohs, why did he not dig the Nile again so that the Children of Israel could return to their homeland and enjoy all blessings and benefit from the palaces and treasures of the Pharaohs to live in it safely and without difficulty!? The answer is that God Almighty did not intend for his believing servants to live material and pharaonic lives, because the divine life is incompatible with such material and oppressive prestige. Divine life has its own relations and rules, and in order to fulfill it, the Almighty God commands the children of Israel to wage jihad against the infidels in a new land, and the order

¹⁸ Hazrat Seyyed al-Shuhada: The Shiites' third Imam and another name for Imam Hussein.

of jihad and military movement can be considered a clear sign of "governing". But what is the word of the children of Israel against the command of God Almighty? They said against the order of jihad: (Maeda/24) O Moses, go there with your God and fight. After you are victorious, we will come! What can be pointed out as a strong conjecture for inference is that the children of Israel had passed from the capacity of "nation-building" to the capacity of "government and divine life", and this was possible through "jihad". But the children of Israel stop at the previous level, and after they do not accept the command of God Almighty on jihad, a great torment will befall them: (Maeda/26) the land of Jerusalem is forbidden to you; wander in the desert of Sinai for 40 years. When there is a social sentence, violating it will lead to such torments! The risk of social problems is much greater than individual problems because they provide a platform for the spiritual development of individuals. If the divine society disobeys the social and governmental rules of its Imam and inclines towards the oppressive leader, great punishments will await them. According to the narrations below this verse, in the morning they moved from a point, and at the end of the day, the earth was pulled under their feet and they were placed at the starting point. They suffered such torment for forty years. After forty years and their repentance, God Almighty allowed their descendants to enter Jerusalem. Due to the rejection of the command of the "divine society", which had been created in the time of the Prophet Moses (PBUH), over time, became a "society of hypocrisy" and therefore weakened so much that it came under the domination of infidels. And due to the rejection of the command of the "divine government", the same "divine society" was fragmented to the extent that God Almighty says: (Al-Imran/112) Humiliation ruled over them. After the humiliation, they asked God Almighty to send someone to get rid of this humiliation and benefit from divine help against infidels. As a result, God Almighty sent Talut to command jihad against the infidels among the children of Israel, and so the children of Israel, after passing special tests, defeated the infidels by Prophet David (PBUH) and tasted the blessings of the ruling of jihad and its enlightening effects, and it was proved that if the religious ummah is truly monotheistic, it will achieve victory even with a small number of people. After David, the Almighty God miraculously brought Solomon to power-not for the support and acceptance of the people-and all kinds of resources and possibilities were miraculously conquered by him. But again, there is a deviation in them, so that after the death of Solomon, they accused him of witchcraft. As a result, their humiliation continued, and infidels such as Bakht al-Nasr ruled over them and lived scattered throughout the world. The insistence

on hypocrisy among them continued until the Almighty God sent Jesus to expose the hypocrisy of the Jewish scholars and to warn of the deviations of the religious ummah: (I have come to you) to attest to the Law which was before me. And to make lawful to you part of what was (before) forbidden to you." Al-Imran/50) or "When Jesus came with Clear Signs," he said: "Now have I come to you with Wisdom, and to make clear to you some of the (points) on which ye dispute." (Zukhruf/63) With the advent of Jesus (PBUH), they stood in front of him and their hypocrisy became apparent, so much so that they united with the Roman infidels to martyr Jesus (PBUH)! But the Almighty God raised Jesus, son of Mary, to heaven.

The Fifth Topic

The realization of the "religious ummah" and the "divine government" by the Holy Prophet (PBUH) in order to provide security for the word of monotheism by institutionalizing "jihad with infidelity" as a pillar of the culture of resurrection

According to the narration, on the night of the birth of the Holy Prophet (PBUH), the situation in the heavens changed and the people of Quraysh¹⁹ saw with their own eyes that the stars of the sky were having unprecedented interactions. Frightened, they went to Walid Ibn Mughira, their great scholar, and asked him what had happened. He said that if the stars you are orbiting are the same as on the Day of Judgment, but if not, something else has happened that I do not know what it is. The Quraysh saw that the stars were calm and motionless. On the other hand, a Jewish priest living in Mecca addressed the Quraysh and said, "Has a child been born to you tonight?" They said, "No!" He said, "You are wrong!" Surely a child has been born who is the prophet of the apocalypse, and the state of the sky and the stars announce his coming. Of course, the pregnancy situation was not normal for Hazrat Amina (PBUH)²⁰, so that they did not feel the difficulty and weight of pregnancy. For this reason, the Quraysh people were not aware of her pregnancy. When the Quraysh heard this news from a Jewish priest, they went in search of the child through their wives, who finally realized that Hazrat Amina (PBUH) had given birth to the son of Mr. Abdullah (PBUH). The Jewish priest asked to be taken to the baby. When he put the baby on the shoulder of the Prophet Muhammad (PBUH), he saw the sign of a prophet, and at that moment, he fainted! The Quraysh laughed at him when he fainted to see a sign. When he woke up, he said, "You do not know, this baby is the "Prophet of the Sword" who will destroy you with his coming." Prophecy will disappear from the children of Israel forever! The priest Buhaira also used the same phrase "Nabi al-Saif" for the Prophet Nabi al-Akram, who was a teenager at the time, in the story of the journey of the commercial caravan of Mr. Abu Talib (AS) to Syria.

¹⁹ Quraysh: Quraysh was the name of a tribe that ruled part of the Hijaz before Islam and was one of the powerful Arab tribes. Muhammad, the Prophet of Islam (PBUH), was from this tribe.

²⁰ Hazrat Amina: Prophet Mohammad's (PBUH) mother.

Therefore, as it happens today among different religions that a savior will come and fill the world with justice, among all the prophets of the past and their nations, there was such definite good news that a prophet will appear in the end times and he will collect idolatry from the earth. For if, after 6800 years from the beginning of history, paganism is to be gathered, the infidels will not give up their misguidance through their denial and stubbornness, and therefore there will be no other way but to use the sword. Therefore, this matter, which means "eradicating blasphemy and idolatry from the earth," was one of the main missions of the Holy Prophet (PBUH) and, as it was quoted, Jewish and Christian scholars were also aware of it.

May God curse the devil's system, which accuses the system of faith of violence and relies on such narrations to back up their claims! How can they make such a slander when God Almighty's patience and respite to the infidels lasted 6800 years from the beginning of the descent to the resurrection of the Holy Prophet (PBUH), and this long respite was given to those and to a system that during these long years, anyone who had a slight inclination to believe in the system and mentioned God and His Prophet by name would be killed and burned? Then Zacharias (AS) was cut to pieces with a saw while he was sheltering in the middle of a tree trunk, Ibrahim (AS) was thrown into a very large fire; the children of Israel were killed and their wives were kept alive. They wanted to crucify Jesus (PBUH). They beat Prophet Noah (PBUH) in such a way that he was in a coma for a few days, and they prepared a big pit of fire for the companions of Akhdood and said to the Christian monotheists: "Either disbelieve or fall into the fire pit!" And their only sin was that they believed in God Almighty, whom they resented for no reason other than their belief in Allah—the Almighty, the Praiseworthy. (Al-Buruj/8). In the following narrations, it is stated that when they threw everyone into the pit, a mother was left with her one-month-old baby. When the mother was going to the fire, she suddenly became hesitant with compassion for her child. But the baby came to talk to his mother, and he encouraged her to sacrifice and enter the pit! From what system does brutal violence come from? Except for the infidelity machine?! This greatness receives sorrow and patience from what system? From the machine of faith?!

Therefore, one of the main missions of the Holy Prophet (PBUH) was to "eradicate blasphemy and idolatry" from the face of the earth. In this regard, the Holy Prophet, through the "Holy Quran" as a divine miracle, attacked the manifestation of the power of the community of polytheists and infidels, namely,

"ignorant poems and sermons" and led them to despair; so much so that the infidels suggested to the Prophet that we give you wealth, fame, glory, and beautiful women, provided that you refuse your invitation. Such offers would not have been made to the Prophet of Islam if he had not targeted the "center of power of the disbelieving society." But since the Holy Prophet (PBUH) did not seek power and material theory, he rejected all their proposals and said: "Say: O disbelievers, I do not worship what you worship, nor do you worship what you worship, nor do I worship what you worship." Therefore, in the assembly that intended to make his invitation public, he invited all the elders of the Quraysh and said: "I invite you to two words in easy language, and they were very heavy in the amount of deeds on the Day of Judgment: witnessing to the oneness of God and witnessing to my prophet hood." If you accept my invitation, you will rule over the Arabs and the non-Arabs and all the nations: Therefore, the Holy Prophet (PBUH), in his first invitation and to introduce his mission, explicitly states the achievement of "divine government". Another evidence is that when the Holy Prophet (PBUH) in the allegiance of Aqaba raised his invitation with the people of Medina, one of the pledgers named "Abbas Ibn Nazra" addressed them to pay attention to the pledgers: The subject of the Prophet's invitation means war with the kings of the world. If you do not have the strength to do so, do not promise to accompany him: This mission was so obvious that when one of the polytheists at the beginning of the mission saw the Holy Prophet and Khadijah Kobra (the Prophet's wife) and Ali ibn Abi Talib (AS)²¹ praying and asked about their religion, Abbas ibn Abd al-Muttalib said these two sentences in introducing the religion of Islam: He is the one who thinks that God has sent him and that the treasures of Kasra and Caesar will be opened against him. In fact, in addition to their mission to create a "divine nation", the Holy Prophet (PBUH) was also responsible for creating a "divine government", both of which succeeded. Unlike Prophet Moses (PBUH), who succeeded in creating the divine ummah, but to the disobedience of the children of Israel, he did not achieve the desired result in creating the "divine government".

According to this analysis, the Holy Prophet (PBUH), after 13 years of fighting against the polytheists and infidels of Mecca and dispersing the people from the center of the power of infidelity by migrating to Medina, created the "Divine Ummah" and then declared jihad. He tried to "form a divine government" against the infidels of Quraysh. Therefore, the jihad carried out by the ummah of the Holy

²¹ The first Imam of the Shiites

Prophet (PBUH) led to the "formation of the divine government" and what the Israelites refused to do was achieved through the stances of the Prophet and the obedience of his ummah. A noteworthy point in the realization of this mission is the centrality of Amir al-mu'minin Ali ibn Abi Talib in all wars with infidels, polytheists, and Jews. Therefore, in order to achieve such a great goal, the Holy Prophet (PBUH), during his ten years in Medina, did more than twenty-five raids and thirty-five series against the infidels! What does "war" mean? It means the peak of the critical situation for a system and a society that has the victims and the captives and their families, and the cultural, political, and economic consequences, etc., and how to stimulate the spirit of the people so that they do not get tired of war !These are the wars that, on average, have to be fought every three to four months.

Therefore, the Holy Prophet (PBUH) together with the Amir al-Mu'minin, with all his courage and enduring many hardships, established the "culture of fighting infidelity" as a pillar of resurrection in Islamic society, although there were societies that were subjected to trials and tribulations. According to a narration narrated by Hazrat Sajjad²², the first jealousy that was inflicted on the group of hypocrites was when the Holy Prophet (PBUH) stopped before his first arrival in Medina and said, "I will not enter the city until Ali (AS) arrives." The hypocrites also abandoned the Prophet (PBUH) and went to Medina to advance the current of hypocrisy by making a covenant with the elders of the city as one of the companions of the new power. Therefore, it is a big mistake to think that the Amir al-Mu'minin (AS) province was usurped overnight or for a short time after the death of the Prophet. How many people can come to power overnight without confiscating public inclinations and perceptions in their favor? During the time of the Prophet (PBUH), they questioned his management and sanctity. A betrayal of war by one of the less important companions led to the Pillar of Repentance incident; but the betrayal of the peaks of hypocrisy in one of the Prophet's wars-which was much greater than the betrayal of the pillar of repentance-ended without the reaction of the Muslims; while the Prophet (PBUH) had explicitly called them traitors. This would not have been possible without accompanying the tribes and people from the beginning of the formation of the ummah and the Islamic government. At the same time that the Holy Prophet (PBUH) isolated the culture of tribalism-which formed the basis of political power at that time-and based the power of God Almighty, the hypocrites stood on the culture of tribalism

²² Hazrat Sajjad: The fourth Imam of the Shiites

and said that Ali is the one who killed your children, brothers, and fathers in the wars! What will happen to you if he becomes Caliph? Tribal relations in the Arab world, that is, if someone from one tribe kills another person from another tribe, they have been in conflict for a long time. Therefore, according to Hazrat Sajjad in the Sajjadiyya Sahifa²³, the Holy Prophet (PBUH), contrary to tribal relations, approached those who were far away and did not have causal or relative relations with them, but were believers in the Almighty God. On the other hand, those who were close and had close tribal and kinship relations but denied the Almighty God, he shunned or fought them.

But after the society of hypocrisy was formed and the caliphate was diverted from its main path due to the greatness and strength of the movement of the Holy Prophet (PBUH) in "fighting and jihad against blasphemy", the hypocrites were forced to stand on this slogan and that path continued. The roots of the culture of jihad against the infidels were made so strong by the Holy Prophet (PBUH) that if the hypocrites stopped fighting the infidels, the people would gather around the Amir al-Mu'minin (AS). Because the Muslims fought many wars and many people were killed to eradicate blasphemy, and as a result of these struggles, the fight against infidelity was institutionalized among the Muslims.

The hypocrites, because of their jealousy of the Amir al-Mu'minin (AS) and the fear that the people would want him and bring him to power, put "jihad against the infidels" at the top of their agenda. This is a very important point. Compared to the people of Israel, they were deceived by the Samaritans after their hypocrisy, and he was able to lead them to calf worship, and then in the following eras, they became somewhat hypocritical and sought after by the world, and their power was destroyed day by day, and not only did they not find the strength to fight the pagans, but the infidels like Bakht al-Nasr dominated them. But the Holy Prophet (PBUH) did something that the hypocrites, after the deviation of Islamic society, not only did not dare to speak openly about idolatry but also continued the fight against infidelity in such a way that the two infidel empires of that time, namely the Roman Empire and Iran, broke down! On the other hand, they were forced to promote the culture of the Qur'an, the mosque, prayer, fasting, Hajj, and the apparent rules of Islam. This was not possible except with the care and resistance of the Amir al-Mu'minin (AS) against the danger of "the return of the Islamic

²³ Sajjadiyya: The Book of Sahifa Sajjadih is a collection of prayers and supplications attributed to the fourth Imam of the Shiites, Hazrat Zayn al-Abidin Ali ibn al-Hussein (AS)

community to infidelity". Therefore, although he did not draw his sword in the incident of burning the house, when he sees a person who is appointed by the caliph as the person in charge of the charity of Medina, he kills him, and the "idolatry" of that person becomes the basis of the Amir al-Mu'minin's (AS) quarrel with Khalid Ibn Walid--who came from the first caliph with some people to deal with the Amir al-Mu'minin (AS) and silences Khalid and the caliph. The Jews and the Christians, after their faith, introduced polytheism to God (Uzair is the Son of God and Christ is the Son of God); but the hypocrites of the time of the Prophet, despite being more severe in deviance and worldliness than the hypocrites of Judaism and Christianity, did not dare to speak of public infidelity thanks to the struggles and complex management of the Holy Prophet (PBUH) and the Amir al-Mu'minin's (AS). Not only in word but also in deed, they were forced to follow the "tradition of jihad against the infidels" which the Holy Prophet (PBUH) had established in the Islamic Ummah and to overthrow the two great empires of Rome and Iran, and the same Arab people overthrew the superpowers of the day. Today, we see that the regime of the Islamic Republic has been able to revive the anti-infidel culture as a pillar of the resurrection of the Holy Prophet. Meanwhile, according to the statistics of 1994, the military budget of the Islamic Republic of Iran was \$12 billion and the US military budget, which is a manifestation of modern infidelity and polytheism, was \$600 billion. That is, the people of Iran, relying on the Holy Prophet (PBUH) and the Imams (AS), stand against powers whose political, cultural, economic, and military capabilities are fifty times greater than those of the Islamic system. In fact, the security of Iran is the result of reviving the main mission of the Holy Prophet (PBUH) in anti-infidelity because the community of faith has no security against the infidels, and the first option of the infidels against the divine community is their physical elimination. Therefore, after their disappointment with the destruction of the Iranian people, who, after thirty years, turned to negotiation, the first option to confront the Yemeni people is the military option and their elimination. The Holy Quran informs us about the behavior and speech of the infidels. They say: "If you do not stop, we will stone you and you will taste great punishment!" Therefore, it should be known that any security that is achieved for the community of faith is only due to the blessing of "fighting the infidels" and reviving the culture of resurrection, and one should not interpret the security provided by the Islamic system in its material sense, which may exist in many countries such as Switzerland, Sweden, the Netherlands, Australia, and so on.

Therefore, in conclusion, we should pay attention to this process: "The divine ummah" was "expressed" from the time of the great prophets, which did not come true in the time of Prophet Noah (PBUH) and Prophet Abraham (PBUH), despite the efforts of these two divine prophets; but Prophet Moses (PBUH) succeeded in forming a "divine nation", although they did not succeed in forming a "divine government". During the time of the Holy Prophet (PBUH), he succeeded in forming both the "Divine Ummah" and the "Islamic Government". Of course, a new mission based on the creation of "Islamic civilization" was also stated for the Holy Prophet (PBUH), which, according to the narrations, could not be fulfilled until the advent of the Hazrat Vali-Asr (AS), because the hypocritical society, by creating a deviation in religion, isolated the path of divine rule; the eleven infallible Imams were martyred due to the lack of capacity of the Shiite community to support their Imams to "fulfill" the rulings expressed in the Resurrection (Rulings for the creation of a nation, government, and civilization); and God Almighty placed the twelfth infallible Imam in the veil of absence.

Of course, without achieving this maturity and considering the high efforts of the infidels in establishing civilization and its continuation, even the security of the life of Imam al-Zaman (AS) has not been provided for the realization of divine and world government and civilization, and assuming that he appears in such a situation, he will be afflicted with oppressed martyrdom like his ancestors, and the will of God Almighty to prevail over all religions and the inheritance of the oppressed over the world will not be fulfilled. From the perspective of the philosophy of divine history, the emergence occurs when the Shiite community reaches the capacity to accompany the Imam of the Age (PBUH) and can defend his holy existence at the level of creation of the "divine nation, government, and civilization" and, before the emergence, be able to prove their ability to withstand the complexities of this path. Therefore, the formation of a government and a "resistance civilization" is necessary during the time of absence. A civilization that is formed by relying on innocent jurisprudence in a region of the world to protect the life of the faith community against the attacks of the civilization of disbelief and hypocrisy.

The Sixth Topic

The legislation of "divine civilization" in the time of the Holy Prophet (PBUH) and its non-realization due to the usurpation of the caliphate and the interpretation of the rulings of "nation, government, and civilization" by the hypocrites

The Holy Presence of Hazrat Siddique Tahereh (PBUH)²⁴ was in bed after the story of the burning of the house when a group of women from Medina were honored in her presence. One of her valuable statements addressed to them was that if the people had accepted the guardianship of the Amir al-Mu'minin (AS), what blessings would have been bestowed upon them? He would gently guide them to the right path without causing harm to the people and without tiring their horses and riders. He would take them to a clear spring that was full of water and watered them all. If the people of his province accepted him, he would irrigate everyone in matters of religion and the world. Then she cited this verse: "Had the people of those societies been faithful and mindful of Allah, We would have overwhelmed them with blessings from heaven and earth." But they disbelieved, so we seized them for what they used to commit. "(Araf/96). The Imams (AS), according to divine knowledge of events, were aware of the future, and therefore Hazrat Zahra (PBUH)²⁵ also uses the word "Lu"—which is used in matters of non-occurrence--and says: If the people believed in God Almighty and the Guardian of God and avoided following the Guardian of Taghut, the blessings of heaven and earth would descend on them and all the blessings would reach all the people.

Have you noticed how much effort, research, and calculations are imposed on soil, water, seeds, etc. today in order to achieve better agricultural products? Thousands of people spend hours on huge projects, and in the meantime, what injustices are being done to human beings so that they can use part of nature's capacities? But if the guardianship of the Amir al-Mu'minin (AS) was accepted, "all the material and spiritual needs of human beings" would be met without all the austerities and toils; this is something that "civilizations" are responsible for. That is, the claimants of civilizations say that they will meet all your material and spiritual needs. Therefore, after legislating the first main mission of the Holy

²⁴ Hazrat Siddiqah Tahereh: Another name for Hazrat Fatemeh Zahra (SA), Prophet Muhammad's beloved daughter and Imam Ali's wife.

²⁵ Hazrat Zahra: Prophet Muhammad's beloved daughter and Imam Ali's wife.

Prophet (PBUH), which was "the eradication of obvious idolatry from the earth," his next mission, after the realization of the "divine nation" and the realization of the "divine government," was the legislation of the "divine civilization." "Clarification of everything" means that all the material and spiritual needs of humanity are expressed in the Qur'an and the knowledge of the Ahl al-Bayt (AS). Therefore, according to the narration of Qutb Ravandi, before the day of Ashura, Hazrat Seyyed al-Shuhada said to his companions: "I am the first person to return to this world in the world of return, and India and Rome - which is apparently an allusion to the East and the West of the world - will be conquered by Islam, and no one will be left with a calamity unless God Almighty removes the calamity from him through our blessing." Therefore, the world of return is a world in which humanity has been willing to accept the guardianship of the divine saints after thousands of years, and for this reason, it reaches the peak of spiritual and material life. But today, how much austerity, toil, research, etc. is endured by humanity to cure all kinds of mental and physical diseases? How many hospitals and clinics are built and how much medicine is produced to cure people?

Aba Abdullah Al-Hussein (AS) says: "Blessing descends from heaven in such a way that the branches of the trees are about to be broken by the abundance of fruit;" summer fruits will be eaten in winter and vice versa." And then they cite the same verse that their dear mother had cited: "And if the people of the villages believed and feared, then we would have blessings from heaven and earth upon them." Then they said: "God gives gifts to our Shiites of the Ahl al-Bayt that nothing is hidden from them on earth so that when the Shiites want to know about their family, they are informed of their condition by divine knowledge and without displacement." Today, humanity uses the telephone, mobile phone, internet, etc. to obtain information and communicate in different and distant places, and it is necessary to pay attention to the expenses, time, and austerities that governments and scientists have spent to build the infrastructure of these devices (satellites, cables, optical fiber, etc.) and how much they spend to repair and upgrade them! But in the world of return, with the blessing of the guardianship of the pure Imams (AS) and through divine knowledge, all the material and spiritual needs of human beings will be met without the slightest effort and material austerity. It is narrated that during the Friday sermon delivered by Amir al-Mu'minin, Abi Ishaq Sabiee asked his father why Ali ibn Abi Talib (AS) was shaking his shirt. Does it do so because of the heat? His father replies, "No!" "The heat and cold do not affect Ali, but because of his asceticism, he has only one shirt, which he washed, but the moisture of which has not yet been

removed, and by doing so, he wants to dry it." And of course, according to the narrations, it was thanks to the prayer of the Holy Prophet in the battle of Khyber that neither cold nor heat affected the Amir al-Mu'minin. Human beings have spent a lot of money, effort, and research on cooling and heating houses, buildings, cars, etc. and how much manpower and technology (heaters, packages, gas, electricity, power plants, etc.) have been used so that the cold and heat do not bother them. If the people accepted the province of Ahl al-Bayt (AS), one of its millions of blessings would be resistance to cold and heat, and humanity would not need any of these hardships and expenses. It is sometimes observed that some humiliate the believers in the face of the achievements and technology of the infidels, who see what tools they have got. However, this view is due to the inaccuracy in the subject of the mission of the Holy Prophet (PBUH) and his Ahl al-Bayt (AS), the legislation of the divine civilization, and the provision of all human needs if they follow the guardianship of the saints.

At the very least, the daughter of the Islamic Society's leader was murdered; however; however the murderer not only did not respond, but also attended her funeral! At that moment, the Prophet (PBUH) said that the person who was her killer should return; otherwise, I will introduce him. After repeating this sentence three times by the Prophet (PBUH), the killer put his hand on his stomach and said, "I feel pain and I want to return"! As a result, the next mission of the Prophet (PBUH) after "eradicating blatant disbelief" was to "legislate the divine civilization", the knowledge of which was revealed in the Holy Qur'an and in the heart of the Holy Prophet (PBUH). But at the same time, God Almighty informed his Prophet that due to the usurpation of the province by the successors after him, the "realization of the divine civilization" would be delayed until the advent of Hazrat Vali-e-Asr (as). In the previous article, it was stated that it is a big mistake to think that the system of hypocrisy arose overnight and usurped the province, but it also created the seeds of hypocrisy at the same time as the life of the Holy Prophet (PBUH) by attracting the tendencies of the general public towards him and conspiring with the help of tribal leaders, which is carried out by the Imams of hypocrisy. An example of this was the martyrdom of one of the daughters of the Prophet (PBUH) by one of the hypocrites as a result of the beating and the lack of reaction from the people to this crime. Another example was the betrayals committed by some of the Companions in the war against the command of the Prophet, and the Prophet, according to the narrations quoted in Surah Adiyat, called them rebellious and emphasized their rebellion, but there was no reaction from the people. A smaller betrayal by one of the companions leads to the story

of the pillar of repentance. Now, despite the creation of sedition of this magnitude by the hypocritical Imams, what mission did the Amir al-mu'minin (AS) undertake after their usurpation of the Caliphate?

To answer this question, we can pay attention to the verse: "O Prophet!" Strive hard against the disbelievers and the hypocrites" (Repentance/73), which asks the Prophet to say, "Jihad with the infidels and the hypocrites." On the other hand, it is clear that the Prophet (PBUH) did not fight the hypocrites. In the commentary of Ali Ibn Ibrahim Qomi, the following verse has been quoted, which means that the verse means "O Prophet, fight the infidels with the hypocrites." That is, wage jihad against the infidels with the hypocrites.

It was previously stated that the Holy Prophet (PBUH), with the help of Amir al-Mu'minin (AS), had somehow institutionalized the culture of jihad with the infidels in Islamic society such that the hypocrites, despite their "intensity in worldliness", were forced to continue the jihad with the infidels, to the extent that they overthrew the two great empires of Rome and Iran, which were the world's superpowers. That is, the Amir al-Mu'minin (AS), with their tolerance and patience, established the balance of power between the three systems of "infidelity, hypocrisy, and faith" in such a way that the ideals of the Holy Prophet would be realized. That is, they renounced their right so that the hypocrites would be forced to jihad with the infidels in order not to lose the usurped caliphate, and to destroy idolatry from the earth, and to provide security for Islam and Muslims. This is the security that was not provided for Jews and Christians! Because the hypocrites in the Mousavi and Christian ummah deviated from the divine society of that time in such a way that they were dominated by the infidels due to the intensity of their internal weakness, In fact, it is the attention to the complexity of the management of the "three systems of infidelity, hypocrisy, and faith throughout history" that explains the necessity of granting seventy-two of the seventy-three letters of the great divine name to the pure Imams, not that their knowledge is limited to individual jurisprudential rules such as prayer, fasting, Hajj, etc.. That is why in the most sensitive events of history, when the pure Imams (as) are asked about their positions, they rely entirely on the verses of the Qur'an, because in the Holy Quran, the rules of "nation and government and civilization" are stated. Ash'ath ibn Qays asked Hazrat Amir (AS) a sarcastic question: "Since you became the Caliph, you have always said that I was oppressed, so why did you not deal with the oppressors?" The Amir al-Mu'minin (AS) documented his action in this verse of the Qur'an: "Indeed, I feared that you

would say, 'you caused division among the Children of Israel, and you did not observe [or await] my word.' Because when Prophet Moses (PBUH) rebuked Aaron, "Why did you not take a stand against calf worship?" He replied, "I was afraid to say that you had divided the children of Israel!" Therefore, the "rules of division" and the "rules of unity of the word" are in the Qur'an, and the main sciences of the Imams (as) are concerned with these matters. Or when he finished the battle of Jaml, he recited the sermon and said that I fought this battle based on the verse "And if they break their oaths after their covenant and revile your religion, then fight the leaders of disbelief." Surely they have (indeed) no oaths so that they may desist. "(Repentance/12).

Another example is in the noble expression of Imam Baqir²⁶ and Imam Sadegh (AS)²⁷, who, according to the narrations quoted below the verse "Have you not seen those to whom it was said: 'Hold back your hands (from fighting), and keep up the prayer and pay alms' (Nisa '77) says that this verse is in honor of Imam Hassan (AS)²⁸ was revealed and accepted in peace based on this verse. Or when Imam Reza (AS) is asked why he accepted the guardianship of Ma'mun? In response to the verse, "Appoint me over the granaries of the land," (he said), "I shall be a knowledgeable keeper." (Yusuf/55). They cite and say: "The Prophet Yusuf (AS) himself proposed a ministry to the infidel king, but the ruler of the Islamic State forced me to do so."

Basically, the interpretation and distortion that were done to the Holy Quran was the distortion of the rules of "ummah, government, and civilization", and the distortion and heresy in the rules of worship are of lower importance. As quoted in some narrations from the words of the Holy Prophet (PBUH), who said to the companions: "The first thing you violate from Islam is guardianship, and the last thing you violate is prayer." Therefore, before doing anything, the hypocrites first interpreted the rules of the unity of the word and the Islamic society and attributed them to the Muslim community, while the Muslim community will be valuable when it obeys the divine will. They also established the rules of the government and the appointment of the ruler based on the opinion of the council, the opinion of the people of the settlement, and the heads of the tribes, while this was subject to the prophetic text. In addition, they reversed the precepts of the divine

²⁶ Imam Baqir: The Shiites' fifth Imam

²⁷ Imam Sadiq: The Shiites' sixth Imam

²⁸ Imam Hassan Mojtaba: The Shiites' second Imam

civilization and introduced the civilized relations of Iran and Rome into Islamic society and covered them with the appearance of religion.

It is sometimes thought that the Qur'an is just a written existence, while the truth of the Qur'an is what has been revealed to the heart of the Holy Prophet (PBUH). The Qur'an was revealed to a heart to which 72 letters out of 73 letters of the great divine name have been given, and the complexity of Quranic science is so great that if humans upgrade supercomputers for millions of years, they will not be able to understand the "equations of balance between the three systems of infidelity, hypocrisy, and faith" and how to deal with the capacity of each based on the "will of God Almighty." Therefore, the pure Imams (AS), like the previous prophets, were tasked with "striking the society of infidelity and hypocrisy", but based on divine consent and knowledge, not that they wanted to engage in chaos and express audacity and boldness in the material sense of revolution! They took the rulings of "uprising, struggle, silence, piety, etc." If they were sent to war, they would fight with all their might; if they were forced to renounce, they would do so patiently. In our time too, when Imam Khomeini (as) was at the height of his isolation and gloomy atmosphere from 1943 to 1956, the Mojahedin Khalq²⁹ offered him their cooperation. Despite the fact that such a proposal was, in the "theory of material power", the best space to break out of their isolation, he rejected them with all firmness and sincerity, because he recognized this action in accordance with divine knowledge and will. However, if we want to take our personal property from a usurper, we welcome anyone who comes with us so that the property can be taken out of his hands. But at a time when the Pahlavi regime was at the height of its power and the fighters' currents had distanced themselves from the Imam, he did not violate any part of the way and the tradition of divine power and did not accept carrying out his struggle from a path other than the divine path.

²⁹ Mojahedin Khalq: The People's Mojahedin Organization of Iran is an Islamist and leftist political organization with a paramilitary structure. The leadership of this organization rests with Massoud and Maryam Rajavi. Massoud Rajavi's life has been shrouded in mystery since 2003, and in his absence, his wife, Maryam Rajavi, is practically in charge of the organization.

The Seventh Topic

"Maintaining the security of the word Oneness and preventing the return of the ummah and the Islamic government to infidelity "(as a pillar of resurrection), an analyst of the difference between the behavior of Imam Hussein (uprising against Yazid) and other Imams of Huda (taqiyyah³⁰ against other caliphs)

In the previous article, it was stated that the Holy Prophet (PBUH), with the help of Amir al-Mu'minin (AS), had somehow established the culture of jihad with the infidels in Islamic society such that the hypocrites, despite their "intensity in worldliness", were forced to continue jihad with the infidels to the extent that they overthrew the two great empires of Rome and Iran, which were the world's superpowers! That is, the Amir al-Mu'minin (AS) with their patience and perseverance, established the balance of power between the three systems of "infidelity, hypocrisy, and faith" in such a way that the ideals of the Holy Prophet were fulfilled, to wage jihad against the infidels, to remove idolatry from the earth, and to provide security for Islam and Muslims. This is the security that was not provided for the Jewish nation and Christ because the hypocrites in the Mousavi and Christian ummahs perverted the divine society of that time in such a way that they were dominated by the infidels due to the intensity of their internal weakness.

Therefore, the greatness of Amir al-Mu'minin's actions is clear from this process that, after the martyrdom of his beloved wife in that unfortunate situation, he continued his presence in the hypocritical society with all kinds of stances and consultations to manage the process of disintegration of infidelity and security for the word of monotheism. For example, when the second Caliph became afraid of the 150,000-strong Iranian army and was offered to take part in the battle of Nahavand in person, the Amir al-Mu'minin advised him that this is a matter of the victory of the religion of God, which does not depend on the number of people; Do not be afraid after the multiplicity of the enemy, and instead of personally participating in the war, send troops that if the Caliph of the Muslims is hit, the rosary thread will be torn and the pieces will not be collected without it. Also, the miraculous help of Hazrat Ali to the army of the Second Caliph in the case of "O Sariya Refugee Mountain" has been quoted in some books. In

³⁰Taqiyyah :Refraining from expressing one's opinion and religion, or pretending to be against one's opinion.

addition, there are reports of the Amir al-Mu'minin consulting with the second Caliph in the war with Rome, moving to Jerusalem to sign a trust with its inhabitants, and so on. In this way, the correct meaning of the sentence "Amir al-Mu'minin remained silent in order to preserve the principle of Islam" becomes clear, because it may be said that according to the teachings of the Ahl al-Bayt, the principle of Islam is the province and imamate that was usurped. So why did Amir al-Mu'minin remain silent?! The answer is that the Amir al-Mu'minin knew, because of divine and prophetic knowledge, that the people would not accept his guardianship and that the principle of Islam would not be realized in this sense. Rather, the principle of Islam in such circumstances was the survival of the prophet hood of the Holy Prophet (PBUH) and the continuation of the anti-infidel culture, and the realization of the ideal of resurrection and the ideal of all prophets to provide security for the word of monotheism and prophecy and eradicate idolatry and infidelity. Since the hypocrites were forced to continue this path through jihad with disbelief-and even with the intention of maintaining their rule-Imam Ali remained silent and did not rise up in such a way that they would achieve this important goal. That is, the divine will is established that after 6800 years of the domination of "infidelity" over the world, the divine religion enters the equations of world power and recognizes monotheism and prophecy by relying on the literature of "hypocrisy"; even if, due to denial and stubbornness, he does not accept guardianship and imamate. In accordance with this matter, it is narrated from Imam Baqir (AS) that he said: "The Amir al-Mu'minin did not invite the people to him because their return from Islam and remaining in the religion, even with misguidance, was better than their disbelief; just as when Imam Sadegh (AS) was asked why the Commander of the Faithful did not rise up, he said, according to various narrations: "For fear that they would apostatize and not testify that Muhammad is the Messenger of God," or "for fear that they would return as infidels."

Therefore, it can be said that the Amir al-Mu'minin (PBUH)'s taqiyyah towards the "hypocritical system" and the lack of uprising to reclaim their rights, on the one hand, is due to the people's lack of support for the province, and on the other hand, due to the activity of the hypocrites for the cause of resurrection and the special mission of the Holy Prophet, which was "the removal of blasphemy from the face of the earth." That is, the Amir al-Mu'minin, with his management in the balance between the three systems, succeeded in destroying the system of infidelity by the system of hypocrisy, and at the same time saving the system of faith and guardianship from destruction, which requires a very complex science.

Because one must know about the "capacity of the system of disbelief", "the capacity of the system of hypocrisy", and "the capacity of faith" in order to balance the will of God Almighty in the universe.

This is why after the resurrection of the Holy Prophet (PBUH), the form of divine verses and miracles changed, and if the previous prophets were sent along with divine verses (Naqah Saleh, the staff of Moses, the tail of Jesus, etc.) to complete the proof for the people, it is the exquisite soul of the Ahl al-Bayt (AS) and their social and historical stances in managing the system of disbelief, hypocrisy, and faith that completes the argument with the people and is a divine miracle. That is, Ali Ibn Abi Talib, who is at the peak of loneliness and pressure from the whole society, how does he organize the equations so that the hypocrites are forced to jihad with the infidels? Therefore, it is observed that following some verses of the Qur'an in which the phrase "verse" is used, the Infallibles (AS) say: "We are the divine revelations." The person whose wife was martyred in such a way was placed in complete isolation and was accused of divisiveness among the Muslims. What was his attitude towards them that, after twenty-five years of his residence, the same hypocrites gathered around him? The Amir al-Mu'minin, at the height of their hatred and unwillingness to accept their demands, accepted the government to guide the same people who are accustomed to hypocrisy. Therefore, during the pilgrimage on the day of Ghadir, we offer him: "My Lord, you are the extreme argument..." Your actions are not contradictory, your words are not different, and your conditions do not change. "In accordance with this, it is stated in the narrations: "The pure Imams (AS) were constantly benefiting from the divine knowledge by establishing the Holy Spirit in their holy hearts." But the previous prophets waited for the revelation of divine knowledge through Gabriel (AS) to carry out their missions.

Therefore, the Amir al-Mu'minin (AS) on the one hand was able to destroy the "system of infidelity" by "managing the system of hypocrisy", and on the other hand, he was constantly watching the actions of the hypocrites so as not to turn Islamic society into "obvious infidelity"; and on the third hand, he strived to maintain the "apparatus of faith"--despite their small number. But during the time of the third caliph, due to the conquests of Islamic society and their familiarity with the material culture and civilization of Rome and Iran, the culture of welfare and palace building entered Islamic society. This was while the first and second caliphs were content with even a little food, even in their own homes. Therefore, the entry of the material civilization of Iran and Rome--and in its modern term,

"American life"--into Islamic society was hard on the people and caused the anger of the society. Therefore, the people, in the spirit of irregular and materialistic revolutionaryism, overthrew Uthman and asked Imam Ali to accept the position of Caliph. Imam Ali accepted the government with conditions, but his acceptance of the government did not mean the formation of a government based on a pure Islamic society. Therefore, after accepting the caliphate, those who were accustomed to the hypocritical relations in power and politics, challenged the management of the Amir al-Mu'minin and slandered that Ali Ibn Abi Talib was not familiar with the method of managing society. Yes! The Amir al-Mu'minin never wanted to govern society by relying on the "theory of material power" and the ethics of privilege, tribalism, etc., and therefore, in response to these accusations, he said: "A man may see the heart in the face of the trick, and without it a barrier from the piety of God, so let him see the eye and let it end." But these objections eventually scattered the people around the Amir al-Mu'minin and prepared the ground for his martyrdom.

After Imam Ali, Imam Hassan Mojtaba (AS) suffered from all the plagues and finally usurped the government again, martyring his companions and cursing his father in the pulpits. This put him at the peak of isolation and pressure. But when Mu'awiyah stood on the pulpit of the mosque of Kufa and placed Imam Hassan (AS) on a lower step in order to humiliate him in this way, Imam Hassan (AS) recited a sermon and somehow exposed what Mu'awiyah said: Hassan did not come down from the pulpit after his sermon unless the world became dark and I decided to kill him, but I saw that leaving him was closer to the comfort of my government. Despite this completion of the argument and the unique position of Imam Hassan Mojtaba (AS), the Kufis submitted to the rule of Mu'awiyah and the Umayyad also turned the divine caliphate into a material monarchy.

Ibn Abi al-Hadid narrates a narration from Mu'awiyah's companions, who had a lot of companionship with Mu'awiyah, that whenever he returned home after talking with Mu'awiyah, he would describe his intellect and tact. But once, after returning from Mu'awiyah's Majlis, his son sees that the father is very upset and asks the reason, and he says: I have returned from the most infidel and evil people! Because today I made a proposal to Mu'awiyah and addressed him: "You ruled for a long time and reached old age. On the other hand, it is clear that the Bani Hashem cannot do anything against you either. So, in order for the memory of your goodness to remain in history, treat Bani Hashem better and more fairly." Suddenly, I saw Mu'awiyah in anger and sadness, who said: "What good memory

do I have left?! Did you not see that the first and second caliphs made those efforts, but there are no names left?! But look at "Ibn Abi Bakbash"--who means the Holy Prophet (PBUH) whom the infidels call by this nickname--that people shout his name in the minarets five times a day; "It's his name that will stay." Mu'awiyah was in such a state of disbelief, stubbornness, and enmity with the Holy Prophet (PBUH) and the Ahl al-Bayt (AS), and he inflicted the greatest oppression on the companions of the Imams, but he refused to openly martyr Imam Hassan Mojtaba (AS). After the martyrdom of Imam Hassan Mojtaba (AS), the same process continued in the 10 years after the imamate of Hazrat Seyyed al-Shuhada (AS). Therefore, in his will to his son, Yazid says: I prepared all the preparations for your government and took allegiance to you from everyone, but when you come to power, never confront Hussein. That is, do not attempt to have him physically removed.

But Yazid had a special personality and a unique position in misguidance, malice, and infidelity. In this regard, God Almighty says: And We did not make the sight which we showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And we threaten them, but it does not increase them, except in great transgression. (Isra '60) Many narrations from Sunnis and Shiites have been included under this verse that the accursed lineage is the Umayyad. The apparent meaning of the continuation of this verse is that their work adds nothing to them except rebellion, but in one of the narrations, the continuation of the verse is interpreted as follows: Their "Yazid" (i.e., Yazid of the Umayyad) is nothing but a great rebellion! That is, Yazid, who is a descendant of the Bani Umayyads, will cause a great uprising. Is it possible to limit his great rebellion to his drinking, gambling, and monkey-playing, as is the case in the community of believers?! Or is this meaning based on a very weak perception of the personality of Yazid and other hypocritical leaders?! Such a perception seems to have a weak connotation of the great uprising of Ashura and causes this great movement to degrade into a struggle against alcoholism, gambling, and monkeying, which are common prohibitions among ordinary sinners. Has Yazid's individual sins, which no one in Islamic society should have committed, caused such a massive uprising by Hazrat Seyyed al-Shuhada?! This type of analysis, which is common, is not appropriate for the "Great Rebellion" nor for the "Great Uprising of Hazrat Seyyed al-Shuhada"! Therefore, one of the evidences for rejecting this theory is that many rulers before and after Yazid--such as the Abbasid caliphs--who committed the same sins openly, but the Imams of their time did not revolt against

them, one of which is the drinking of "Mutawakef" in front of Hazrat Hadi (AS)³¹. This type of sin was so common among the oppressive caliphs that a detailed book such as "Al-Aghani" describes these immoralities during the time of the Umayyad and Abbasid caliphs. Even though the usurpers of the Caliphate of Amir al-Mu'minin (AS) violated several rules of Islam (such as heresy in some rules of prayer and ablution; inheritance, divorce, theft; the story of Fadak³² the verse of purification and relocation of "Ibrahim's position" and taking back the property of traitorous agents, etc.), the Amir al-Mu'minin (AS) not only did not revolt but also, under duress, pledged allegiance!

Therefore, all the issues mentioned in the previous discussions were a prelude to clarifying the mission of Hazrat Seyyed al-Shuhada and a correct analysis of the cause of his uprising. It was stated that the mission of all the prophets of the past and the Holy Prophet (PBUH), Amir al-Mu'minin (AS) and Imam Hassan Mojtaba (AS) was to "manage the balance between the three systems of infidelity, hypocrisy and faith" to "achieve the ummah, government and divine civilization." And Imam Hussein (AS) will inherit this great mission from them. Therefore, the uprising of Hazrat Seyyed al-Shuhada (AS) cannot be reduced to the struggle against individual and public sins by Yazid, especially since such sins are not commensurate with the description of the "great rebellion". So what is the meaning of the "great uprising" that leads to such a great struggle?! What was it in Yazid's mind that Hazrat Seyyed al-Shuhada (AS)--unlike all the Imams--did not accept his allegiance from the very beginning?

The short answer is that Yazid, after 60 years since the resurrection of the Holy Prophet (PBUH), and observing the hypocritical behavior of the Muslim community and properties, came to the conclusion that he could turn the society into a blatant disbeliever. Therefore, he decided to abandon the same monotheism, prophecy, and religious appearances from which the usurpers of the Caliphate did not dare to retreat and to expose his inner infidelity. Because the hypocrite, like the infidel, seeks worldliness, but because of the consideration of the power of the faith system, he takes refuge behind religious literature and is willing to give up some lusts for power to adhere to the appearances of religion. But when he sees that the power of the apparatus of faith is weakened, it is very

³¹ Hazrat Hadi: The Shiites' tenth Imam

³² The Fadak village was owned by the Prophet (s) during a compromise with the Jews in the Battle of Khaybar. The Prophet (s) transferred his ownership of Fadak to Fatima (PBUH), but after the demise of the Prophet (s), it was seized by the caliphs and was handed to the next Umayyad and Abbasid caliphs.

natural for him to remove these apparent obstacles, which are in front of the discharge of his lusts, and to pursue the satisfaction of his desires without any obstacles or limitations. But this meant the destruction of all the achievements of the Holy Prophet (PBUH) and even the previous prophets on them, because all 124,000 divine prophets were waiting for the appearance of the last prophet to remove the apparent idolatry from all over the earth. The achievements that the Holy Prophet (PBUH) achieved in more than 60 expeditions and series, together with his struggles and those of the Amir al-Mu'minin (AS), broke the back of infidelity in the Arabian Peninsula. That is, after 6800 years, history had reached a point where God Almighty willed, with the revelation of the Holy Prophet (PBUH), the security of godliness to be ensured and the divine religion to come out from under the rule of infidels and not to burn and kill other monotheists! This divine providence was achieved through the struggles of the Holy Prophet (PBUH) and the Amir al-Mu'minin (AS), so that the hypocrites did not dare to deviate from it, but continued the "jihad against the infidels" until the collapse of the two empires of Rome and Iran. But Yazid, in his opinion, had come to the conclusion that there was an opportunity to remove the veil of hypocrisy and return to disbelief; and in fact, he wanted to break the will of God Almighty for the evolution of history. In fact, Yazid wanted to revive ignorance for the first time! However, Hazrat Seyyed al-Shuhada did something with his uprising that until the advent of Hazrat Vali-e-Asr (AS), none of the oppressive caliphs dared to turn society into open idolatry.

To approximate the mind, we can consider the example that if someone who rides a good car and tastes it says, "Leave this car and ride a not-so-good car" (for example, Peykan), that person will not accept this offer at all. That is, in the matter of "material evolution", no one is willing to return to a lower level. Therefore, in "spiritual evolution", after all the hard work and sacrifice, security was created for monotheism and prophecy, and the divine religion was present in the equations of world power, and open idolatry was on the verge of complete destruction. In such circumstances, talking about going back was not acceptable at all, and Imam Hussein (AS), as the objective embodiment of the culture of resurrection and the heir of all the divine prophets, does not allow this evil plan to be realized at all. Therefore, in this field, men, women, children, young and old are irrelevant, and in order to preserve Islam, defend the basis of the word monotheism, and prevent the return of blasphemy to Islamic society, everyone is obliged. This is the issue that can explain the reason for the departure of Hazrat Seyyed al-Shuhada (AS) with his wife and children. In the story of the

companions of Akhdood, a mother and her baby were forced to go to the fire pit. Suddenly, a doubt arose in the mother's heart as to whether such a thing should have happened to her child! Suddenly, the child spoke: "Mother, do not doubt, the issue of monotheism is superior and more important than saving my life."

Therefore, in Yazid's first encounter with Hazrat Aba Abdullah (AS), he ordered the ruler of Medina to either take allegiance to Hussein or kill him! While Yazid had seen the silence of Hazrat Aba Abdullah (AS) in the time of his father, he could reason and see what the political behavior of Hazrat (AS) would be and decide later or offer the Imam to continue the peace that was concluded with Imam Hassan (AS). But Yazid insisted on killing the Imam from the very beginning, and this was while, in the neglected society of that day, killing Aba Abdullah Al-Hussein (AS) meant disbelief and destruction of the culture of resurrection. For this reason, when Marwan insisted on the ruler of Medina killing Aba Abdullah in Medina, the Umayyad ruler said: Woe to you! It means losing my religion and my world. When the blessed head of Hazrat Seyyed al-Shuhada (AS) was brought to the city of Sham, one of the scholars of Sham, who was one of the followers, separated from the people after seeing this scene and hid for a month. When he was found and asked why he was working, he recited the poem. They say "God is the greatest" to kill you, while by killing you, they kill "God is the greatest" and "there is no god but Allah"! Everyone understood what it meant to kill Hussein. Therefore, Abdullah Ibn Mati also said to the Imam on the way to Kufa: If you are killed, the sanctity of Islam, the sanctity of the Arabs, and the sanctity of the Quraysh will be violated. On the day of Ashura, Harr³³ also decided to join the Imam when he saw Umar Sa'd's statement on the Imam's murder.

Therefore, it is necessary to pay attention to what Yazid's insistence on "taking allegiance" or "killing" is for, and what the Imam's emphasis on non-allegiance is for, contrary to the behavior of all the infallible Imams. Hazrat Seyyed al-Shuhada (AS) says to Marwan: If the Islamic Ummah is to be affected by a ruler like Yazid, it is necessary to say goodbye to Islam. But the important question in the analysis of this order is which Islam? Ahl al-Bayt Islam, which was at the height of isolation at that time. As it is known, the least narrations are related to

³³ Hurr was one of the elite of Kufa, who became a companion of Imam Hossein and was martyred in Karbala. At first, he was the commander of a part of Ubayd Allah b. Ziyad's army in Karbala; then he regretted his action, changed sides, and joined the camp of Imam Hussein, thus gaining special reverence in Shi'a tradition. He was a nobleman and a good warrior. He is regarded as the symbol of hope in repentance and its acceptance that leads to eternal salvation.

Imam Hassan (AS) and Imam Hussein (AS), because the Islamic Ummah at that time did not feel the need for their Imams, and they were immersed in the morality of hypocrisy and accustomed to it, and the Islamic community had said goodbye to "Islam of the Ahl al-Bayt" for many years! So what if Islam has meaning!? The correct analysis of this word of the Prophet (PBUH) is that the same hypocritical Islam in which monotheism, prophecy, and the appearances of religion such as prayer, fasting, Hajj, etc. were respected, is disappearing, and the sign of this is that, as a child of the Prophet, I have been exposed to murder and slaughter. But the people of Medina, which was the center of the gathering of the companions of the Messenger of God, did not wake up after the warning of Hazrat Seyyed al-Shuhada (AS) and interpreted the issue as a power struggle between Bani Hashim and Bani Umayya! Therefore, Hazrat Seyyed al-Shuhada (AS) did not initially seek to gain power, and therefore, despite the large number of companions and relatives of Hazrat in Medina and the readiness of the conditions, they did not wield a sword there and did not occupy the governorship of Medina. Because they knew that they did not benefit from the basic necessities of forming a government, that is, the support of the people, but by swearing allegiance and leaving Medina, they wanted to inform the people that Islam is also threatened and destroyed in the literature of hypocrisy. The son of the Messenger of God, as the heir of the ideal of resurrection, is in danger of death and murder because he is aware of the decision of the leaders of the uprising, according to the divine knowledge that was revealed to him on the Night of Qadr³⁴.

The next argument for Islamic society is the departure of the Imam with his women and children, but Medina-the center of sanctity and false spirituality at that time-does not matter at all! This is not an ordinary trip. So it should raise the question for everyone: why does the Imam intend to travel with women and children?! This is while, in addition to Hazrat, Abdullah Ibn Zubayr, who was seeking power, refused to swear allegiance to Yazid and fled from the side roads. They also suggested to the Imam that they choose side routes for their movement, but he did not do so and moved to Mecca through the main road of Medina. What is the reason for these decisions? It seems that Hazrat Seyyed al-Shuhada (AS) wanted to convey his message to everyone and complete his argument against

³⁴ The Night of Qadr (the night of the measure or night of destiny) is the night of the revelation of the Qur'an and the predestination of the coming year for everyone. In the Qur'an and hadiths, the Night of Qadr is said to be more valuable than one thousand months. It is the most virtuous night of the year and the night of divine mercy and the forgiveness of sins, when angels descend on the Earth. According to some Shiite hadiths, the angels present people's predestination for the coming year to the Imam.

everyone! Imagine the son of the Messenger of God being displaced on the roads of a land that is attributed to the Islamic ruler and whose motto is the motto of the religion of the Messenger of God for almost six months! What is the big message to the people of that society?! At the very least, everyone should ask why the descendants of the Messenger of God and the embodiment of the morality and behavior of the Messenger of God in Islamic countries have been displaced to the deserts for six months! The journey that lasted the month (Sha'ban, Ramadan, Shawwal, Dhi Al-Qaeda, Dhi Al-Hijjah). Therefore, when Sulayman ibn Sadr al-Khaza'i recited a sermon in Kufa to invite the Shiites to revolt, he described the situation of Aba Abdullah and said: "Flee from the tyrants of the Abu Sufyan family."

Another argument was the Prophet's reaction to the suggestion of Abdullah ibn Umar (in the presence of Ibn Abbas) in Mecca, who said: "Do not pledge allegiance, but sit in a corner so that you are not killed." The Imam replied, "Woe to this word!" Do you still not understand that these people will continue to pursue me until they kill me?" Therefore, when Ibn Abbas left the Majlis, he said: "Wah Husaynah!" He informed everyone that he was in danger of being killed. That is, the Imam repeatedly declares that they have displaced me and intend to kill me. Finally, during the days of Hajj and on the day of Tarwiyyah³⁵, Abu Abdullah turned his Hajj into a single Umrah and left Mecca in front of all the pilgrims. That is, Yazid wants to martyr the only embodiment of the culture of resurrection in the safe house of God! With these descriptions, what does Yazid believe in terms of Islam? The meaning of these behaviors and stances is to prove that Yazid is destroying the minimum of religiosity. For whom was this completion of the arguments done? Those who had the most financial and intellectual ability at that time were able to come to the house of God, but none of them paid the slightest attention and said that this was a power struggle between Bani Hashim and Bani Umayyah.

Therefore, they left Mecca to announce that their lives were in danger even in the sanctuary of God, and considering that the Kufis also supported them, it was natural for them to move to a place where there were supporters to save their lives. That is, first these insights and protests were raised, and then the Kufis wrote a letter to the Prophet. The matter was so clear that when "Abahra" on the

³⁵ The day of Tarwiyyah in the Islamic calendar is the 8th day of Dhu al-Hijjah, and the reason for naming this day is because there is no water in Mina and Arafat, and Pilgrims who intend to stop in Mina and Arafat must prepare water for themselves from Mecca and take it with them, and this is called Tarwiyyah.

way to Kufa served Imam Hussein (AS): What made you leave the shrine of God and His Messenger?! The Imam (AS) rebuked him: Woe to you! Didn't you understand? They wanted to shed my blood, but I emigrated. The five months of emigration by someone who is the embodiment of the culture of resurrection and his distance from home and homelessness and displacement in the cities of the Islamic Ummah and the completion of the argument with the elders of the Islamic world, revealed the divine evidence to all. So it is very strange that sometimes it is said that people at that time were ignorant and did not understand what was right and who was entitled!

On their way to Kufa, when they encountered Hurr, they said that the people themselves had written to me, and if they changed their minds, I would return. Harr replied that they did not accept my orders and it was not possible to return! Hazrat (AS) continued: "So let me leave the borders of Islamic land." The command came again that it could not. What does this mean? That is, the grandson of the Messenger of God (PBUH) has no security in the land of Islam, but he has security in the lands of the infidels! This is the strongest argument against the society of the day that Yazid seeks to "return to the first ignorance." After receiving the news of the martyrdom of Hazrat Moslem (AS)-in spite of some suggestions to him about changing the route to Yemen and...Aba Abdullah continued on his way because he wanted to stand against the "manifestation of the power of the infidel society"! This is not commensurate with the way things are done. So, whether it is their departure from Medina, or their presence in Mecca, or their untimely departure from Mecca, all declare that my life is in danger! They want to kill someone who is the embodiment of the culture and ideals of resurrection and is the preserver of the words of monotheism and prophecy! He completes the argument with everyone, but the people remain in collective negligence until the martyrdom of Hazrat Seyyed al-Shuhada (AS) and his companions on the day of Ashura and the captivity of the most respected honorable names in the world. Of course, at first they do not give up the literature of hypocrisy in Kufa, and the accursed Obaidullah says on the pulpit of Kufa: "How did you see God doing..."

But after five months of displacement and distance from Medina and the tragic events of Ashura and the martyrdom of Sayyid al-Shuhada (AS), and after several days of traveling with the killers of Sayyid al-Shuhada (AS) on the way to Kufa and Sham, when Yazid sees the stillness of Islamic society, he evaluates the time available to reveal his disbelief and achieve the goal. Therefore, he utters those

dirty and blasphemous verses in front of the beheaded head of Aba Abdullah Al-Hussein (AS): "The Bani Hashim had played with the kingdom; otherwise no unseen news has come and no revelation has been revealed." These killings were due to the casualties of Badr. "I wish my father, who died in the battle of Badr, was here to congratulate me." That is, he proposed the "War of Badr", which was the manifestation of the Muslims' struggle against the pagan infidels, as his identity and honor, and explicitly denied the revelation! Therefore, it is important to pay attention to the fact that Sham, despite being the center of the enemies of the Ahl al-Bayt, how they cried with the sermons of Hazrat Zainab (AS) and Hazrat Zainul Abedin (AS)³⁶ and made Yazid turn from the "infidel literature" which he revealed a moment ago to the same "literature of hypocrisy"?! The reason is that the people of Syria, although they were enemies of the Ahl al-Bayt (AS), were sensitive to the culture of resurrection and the appearances of Islam, and Hazrat Zayn al-Abidin (AS) and Zainab al-Kubra (AS) revived these sensitivities and ruined the evening over Yazid. Therefore, Yazid ordered the muezzin to say the call to prayer to change the atmosphere of the parliament. But Hazrat Sajjad, while mentioning "I bear witness that Muhammad is the Messenger of God," said: "The Messenger of God (PBUH) is the Prophet of God and my ancestor, and your ancestor is Abu Sufyan, who was the leader of the infidels and polytheists, and in this way, he put Yazid in front of the culture of monotheism and prophet hood." That is, by arousing the feelings of the people of Syria towards monotheism and prophecy, a revolution of emotions took place in the same Yazid assembly. Therefore, the severity of the slap on Yazid's face was so great that he had to say that all the cases were on Obaidullah. After that, he ordered the caravan that had been brutally brought to Karbala from Sham to be returned to Medina with all due respect! The severity of that incident can be seen in the incident at Harra the following year. When Yazid's troops killed several hundred emigrants and Ansar, and raped their women. The only house that was safe by the order of the government was the house of Hazrat Zayn al-Abidin (AS). It should not be forgotten that Yazid was the ruler of an Islamic empire that stretched from Afghanistan to Eastern Rome, but in front of him, a few women and children and a young man at the height of their misery and oppression, at the center of Yazid's power, so overwhelmed the enemies that they had to retreat! Therefore, "Ashura" is the greatest verse and authority of God Almighty in all history.

³⁶ Hazrat Zainul Abedin: The Shiites' fourth Imam

The severity of this slap and retreat was so severe that no other caliphs dared to repeat such audacity to the accomplishments of the great prophets and the Holy Prophet (PBUH), instead focusing on monotheism and apparent prophecy as well as continued jihad against infidels and Islamic appearances. They promoted and did not publicly kill the Imams of the Ahl al-Bayt, and therefore, due to the lack of support from the people, the Imams did not rise up to overthrow the hypocritical government and reject allegiance, but adopted taqiya. Until this blasphemy manifested itself in another way in the last one hundred and fifty years with the fall of the Ottoman Empire as the standard-bearer of Islam and the defender of the Islamic world, religion was completely excluded from social, sovereign, and global developments. The "flagship of the Islamic government" fell from the "rulers of hypocrisy" to the "great Shiite jurists". It is in this process that the struggles of Sheikh Fazlullah Nouri³⁷ and Ayatollah Kashani³⁸ and other jurists find meaning until this struggle is achieved by the blessed hand of Imam Khomeini. In the next article, we will analyze the uprising of Shiite jurists against "modern ignorance" and its relation to the uprising of Hazrat Seyyed al-Shuhada (AS) against "the first ignorance."

³⁷ Sheikh Fazlollah Nouri was one of the leading mujtahids in Tehran and one of the leaders of the Iranian constitutional movement.

³⁸, Iranian jurist and politician Ayatollah Kashani. He fought against the British in Iraq and came to Tehran in 1299. Kashani was a political activist in the 1920s and, along with Mohammad Mossadegh, nationalized Iranian oil.

The Eighth Topic

The Weakness of Non-Innocent Rationality in Following the Infallible Rationality, the Cause of the Great Absence, and the Beginning of the Flagship of Hazrat Vali-Asr (AS) Special Followers in Confrontation with the Apparatus of Infidelity and Hypocrisy

In the third article, a narration of "Ibn Skeit" (which is one of the famous literature and great Shiites during the Abbasid rule) was stated in which Imam Hadi (AS) answers the questions of this character. Ibn Skeit asks: "If miracles change in proportion to the cunning of the infidels, then in our time, what is the divine authority and sign and miracle for the people?" The Imam said: "Today's argument is the intellect, by which it is revealed who lies to God and is denied through the intellect, and also who attributes the truth of religion to God Almighty and is acknowledged by the intellect." When Ibn Skeit heard such an answer, he said: "By God, the answer to this question is only what you said." Therefore, in accordance with this noble narration, we say that history has three basic periods: the first period from the descent of Prophet Adam (PBUH) to the resurrection of Prophet Muhammad (PBUH); the second period from the resurrection of Prophet Muhammad (PBUH) to the advent of Hazrat Vali-e-Asr (AS); and the third period from the advent of Hazrat Vali-e-Asr (AS) until the Day of Judgment. The criterion of the above division is the difference between the types of mischief and the divine verses in each period: in the first period, the mischief of society is "sensory" infidelity and hypocrisy, according to which the divine verses are also sensory. In the second period, the evils of society are "rational" infidelity and hypocrisy, according to which the divine verses are rational. In the third period, the evils of society are "intuitive" infidelity and hypocrisy, according to which the divine verses are intuitive. If we pay attention to the stories of the forefathers, we will notice that most of their miracles are sensory and visible to the naked eye, such as Noah's flood and Abraham's cooling of the fire, and Moses' staff, the enlightenment of his hands, and the resurrection of the dead. The powers of the disbelieving society have also been sensory, such as the immense physical power of the Thamud people (who built palaces in the heart of the mountains); the power of Pharaoh's magic; the construction of the pyramids of Egypt; the sound of the Samaritan calf; and the sound of a spruce tree. But in the second period, the Holy Prophet (PBUH), unlike the previous prophets, introduces the "Qur'an", which is a type of literature, rationality, science, understanding, and comprehension, as his

miracle. And carefully in the narrations of the Age of Advent (third period), it becomes clear that the lifestyle of people and communication and even their comings and goings are done through intuitive matters; that is, miracles are generalized among the general public in that period, and therefore the evils and divine verses will be intuitive in proportion to this situation. In fact, one of the characteristics of that period is that people move with "Tiyat al-Ard³⁹" and will be informed of distant places by divine knowledge, and when an enemy hides behind a stone, that stone will speak and inform the believers; and...

It seems that these three historical periods can be deduced not only from one or two narrations but also from the culture of verses and narrations. On the other hand, these three historical periods, which express the direction of the evolution of history, are also commensurate with the individual evolution of human beings. Because every human being goes through childhood first, then puberty, and finally evolution! As a child, he struggles with simple sensory matters; he is given the power of intellect during puberty and reaches his maximum growth during development.

Based on this explanation of historical periods, in the second period of history--that the hypocrites, by interpreting and distorting the verses of the Qur'an and the Sunnah of the Prophet, create intellectual seditions and determine the tests of the community of faith--one should not expect the descent of sensory torment and also not wait for intuitive verses. The fact that on the day of Ashura, evolutionary and occult powers were ready to help Hazrat Seyyed al-Shuhada, but he did not use their help, shows that in the second period of history, sensory verses will not be used to guide people. That is, the torments of the people of Aad and Thamud and other tribes of the past were of the type of sensory matters such as storms, earthquakes, and lightning, but the torments of the nation of the Holy Prophet (PBUH) were shown in war, bloodshed, and social events due to the renunciation of the province. As mentioned in the verse, "He alone has the power to unleash upon you a torment from above or below you or split you into conflicting factions and make you taste the violence of one another." (An'am/65). If we pay attention to the events and tests of the present time, we will see that we also suffer from intellectual and analytical tests. Therefore, the Supreme Leader honestly explains to the people the height of the analytical differences in the system. For example,

³⁹ "A type of dignity in which, instead of moving toward a destination by taking a step forward, the earth turns toward the traverser rapidly, no matter how far the destination may be."

in a speech at the beginning of 1994, they said that we are facing economic problems and there are two theories to solve them: first, we must be in full interaction with the poles of the world economy and ignore their hostility; second, we can grow our economy by relying on our internal capabilities. This comes at a time when all countries in the world have the first theory; that is, modern ignorance dictates to the decision-makers of all countries that if they want to prosper, they must be accompanied by the poles of capital and technology. Because everything has an owner, and the owners of a "prosperous life" are also superpowers. Of course, the fact is that when they eat melon kernels, they only put the skin in front of other countries.

Therefore, the characteristic of intellectual evils is their complexity, and in order to break them, the divine revelations must be of the nature of rationality and science. Therefore, in the face of the evils of the hypocritical leaders after the death of the Holy Prophet (PBUH), the stances of the Amir al-Mu'minin and Imam Hassan and Imam Hussein (as) led the people in the form of rational verses. For example, when Yazid wants to martyr Hazrat Seyyed al-Shuhada (AS), the confrontation of Hazrat is done in the form of warnings, sermons, and stances, and the victory of the uprising in the Levant is achieved by the sermons of Hazrat Zainab (AS)⁴⁰ and Imam Sajjad (AS).

Continuing the previous discussions, it should be noted that thanks to the uprising of Ashura and its achievements (preventing the return of the Islamic community to blatant infidelity), "political security" was created for the next Imams, so that the oppressive Caliphs were forced to recognize the minimum position of the infallibles in society and to put aside the public killing of the Imams. Therefore, Imam Sajjad (AS), Imam Baqir (AS) and Imam Sadegh (AS) lived in the city of Medina and were buried there. By creating political security, these three great Imams started a cultural struggle. That is to say, they revived all the narrations of the Holy Prophet (PBUH) in the interpretation of the Qur'an, which was centered

⁴⁰ Hazrat Zainab (AS) (5 or 6 AH-62 AH) was the daughter of Imam Ali (AS) and Hazrat Zahra (AS). According to the narrations, Hazrat Zainab (AS) was named by the Prophet of Islam (PBUH). Hazrat Zainab was the wife of Abdullah bin Ja'far and was present at the Karbala incident with her brother Imam Hussein (AS). At the end of the war, Zainab and the other survivors of the Imam's caravan were taken prisoner and taken to Kufa and from there to Syria. The sermon of Hazrat Zainab is famous in Kufa and also in the evening (in the Yazid Assembly). Her sermon in Yazid's Majlis impressed the audience, and Yazid was forced to blame Ibn Ziad for the crime and murder of Imam Hussein (as).

on guardianship and imamate (and the second caliph had burned them) and revived the truth of religion as a "translation of the tablet." Therefore, it is very wrong to reduce the status of these three great Imams to the level of scientists who taught their scientific topics to students in educational circles; rather, those nobles presented the true religion with their hadiths and narrations, and struck at the society of hypocrisy and tyrannical rule, which had established the ummah and the rule based on the interpretation of religion. When the leaders of the hypocritical society witness such a situation, they limit the political security of Imam Kazem⁴¹, Imam Reza, Imam Javad⁴², Imam Hadi and Imam Hassan Asgari (as)⁴³. They are called to their place of government in order to limit their cultural struggle. The truth of this cultural struggle is "exposing the apparatus of hypocrisy and striking at the unity of its word." During the cultural struggle of the Infallibles, the followers of Shiism increase, and gradually the ground is prepared for the creation of the Shiite ummah.

We did our homework by following individual rules such as prayer, fasting, Hajj, and so on. But what is the effect of this kind of looking at homework? That is, Imam Musa Kazem (AS) spent at least four years in prison and the Shiite community did not show much reaction to it. At the same time, the Shiite community at that time was both numerically numerous and religiously disciplined. Therefore, the Shiites who were disciplined in the rules of prayer, fasting, khums⁴⁴, Hajj, etc. had increased so much during the time of Imam Musa Kazem (AS) that at the time of his martyrdom, seventy thousand dinars of Sharia funds were in the hands of only one of the lawyers of Imam Musa Kazem (AS) and none of the Imam's lawyers was there unless he had a large amount of property left in his possession. That is to say, the Shiites, unlike in the beginning, had a large population and performed their individual duties very well, but because sedition and testing were at the level of "society, government, and civilization" and interpretation had taken place in these matters, they did not have the power to analyze the behavior and stances of the Infallibles (AS) against the hypocritical system, and as a result, they could not accompany the Infallible Imam. Today, however, in Bahrain, the people have risen up in defense of the

⁴¹ Imam Kazem: The Shia's seventh Imam.

⁴² Imam Javad: The Shia's ninth Imam.

⁴³ Imam Hassan Asgari: The Shia's eleventh Imam.

⁴⁴ Khums (One fifth) is a jurisprudential term meaning to pay one fifth of the annual surplus income, or of mine and treasure, taking into account the required conditions in jurisprudence.

fake authority, who is not innocent, and to prevent his imprisonment, which means raising the level of rationality of the Shiite community. At the time of Imam Reza (AS), when Mamun forcibly dragged him to Merv, there was no reaction from the Shiite community, and only his dear sister and some of his dear brothers left to follow their brother. But what is the Shiite community doing? The Alawite uprisings spread throughout the Islamic land at that time, but Imam Reza (as) did not join them. That is, there are different analyses and entanglements with the existing rationality in social and governmental affairs (such as the armed movement) that divert the decisions and positions of the Shiites from the position of the Imam (AS). During the time of Imam Hadi (AS), many uprisings took place that he did not accompany. These distances show that the subject of the Shiite ummah's examination of "nation-building, state-building, and civilization-building" is very complex. At the time of cultural security, however, the Infallibles revived all the true teachings of the religion, which had been burned, destroyed, or abandoned, and created the Shiite ummah; Shiites contributed to many Sharia funds; and Shiite communities had formed as partisans in remote locations such as Qom, Rey, Kashan, and so on.

This lack of deep understanding of the behavior of the infallible Imams continues in such a way that the period of imamate of Imam Hassan Askari (AS) is only six years and the last Imam present has the shortest period of imamate. In other words, the Caliphs of Bani Abbas managed social and governmental issues in a way that the Shiite community at that time could not have a correct conclusion and, consequently, could not have correct and timely reactions. The result of this is that Imam Hassan Askari has only six years of security and he will be martyred immediately. Therefore, when the hypocritical society deviates from the knowledge and rationality of the Infallibles (AS) and the Shiites also tend to the social analysis in the society of that day and do not have the power to go along with the rationality and stances of their Imam, the Imams become homeless, oppressed, and then martyred. It is at this time that the Almighty God, in order to maintain his authority, increases the period of occultation. And humanity is left to innocent rationality, and the banner of religiosity is entrusted to the great Shiite jurists and special followers of Hazrat Vali-e-Asr, and the occultation begins. Therefore, the exams of the Shiite community, after their absence until the time of advent, are accompanied by innocent rationalities in passing the exams of "nation, government, and civilization", and it is in the case of pride in these exams that it is proved that the Shiites have finally reached the capacity of accompanying the Infallible Imam and the preparations for the advent of the Hazrat Vali-e-Asr

(as) are provided. But what does it mean to be accompanied by innocent rationality in exams? This means that the noble and great Shiite jurists, with their sectarianism regarding verses and hadiths, determine the duty of the Shiite community in every age in the face of the system of disbelief and hypocrisy, and advance the believers.

Of course, this is one of the sufferings of the Shiite community that does not have the power to accompany the Imam of his time: When the direct connection with the Imam of the time (as) is cut off, calamity increases, but who can overcome the Shiite community through these problems? On the night of Ghadr, he chooses the duties of Hazrat Vali-e-Asr (AS) to become clear to them in the path of conflict with the system of disbelief and hypocrisy. Therefore, you will see in history that the general successor of Hazrat Vali-e-Asr (AS) continues the same position that the Imams of the Infallibles (AS) had in front of the society of hypocrisy and the society of infidelity. That is, after the absence of Imam al-Zaman, the oppressive Caliphs continued the apparent respect for the words of monotheism and prophethood and made jihad against the infidels the focal point of their rule, spreading and promoting the appearance of Islam. Therefore, in parallel with them, the Shiite community, with a focus on the general successors, in the form of taqiyyah compared to the hypocritical community, preserved and transmitted the narrations of the Infallibles (AS). It is sometimes heard that "if we accept that the uprising of Imam Khomeini (as) is an Islamic movement, it means questioning the behavior of former jurists who did not revolt." The answer is that due to the behavior and power of the system of disbelief or hypocrisy, the task of the system of faith changes at different times: Whenever the hypocritical society puts the "culture of resurrection" at the forefront of its affairs, preserves the "appearances of religion" and defends the "security of the word of monotheism" and the people are not ready to rise, the great Shiite jurists, by virtue of their imams, are commissioned to taqiyyah against them. But when the hypocritical society laid down the "flag of Islam" and, like Yazid, intended to "return to blatant infidelity", the Shiite jurists had to rise up in the wake of the uprising of Aba Abdullah (AS) so that the word of monotheism would not be defeated by infidelity. The security of the monotheists should not be plundered by infidels. Therefore, for more than a thousand years after the resurrection, when the hypocritical system in the form of Islamic empires defended the Islamic countries, preserved the borders of the Muslim world, and promoted the appearance of religion, the general successors were not obliged to revolt and proceeded with taqiyyah. It continued until the fall of the Ottoman Empire.

But after the formation of the Renaissance in the society of infidelity and the emergence of its achievements, the ostensibly Islamic governments and empires revealed their secular and infidel inner selves and, in fact, ignored the border between Islam and infidelity in order to achieve new material gifts and lowered the "flag of Islam and the defense of monotheism and prophet hood." What happens in the Renaissance that results in the collapse of the 600-year-old Ottoman Empire?! In the Renaissance, the society of infidelity, with the evolution of logic and philosophy, gained the power to occupy nature at a new level and were able to create products that provided the satisfaction of material desires on a new scale. Their first benefit from this great change was the construction of new weapons and the invasion of various countries for "public colonialism", against which the Sunni jurists issued a fatwa on jihad. Their public colonization continued in this way until the situation became such that public colonization was no longer necessary. Thus, a "hidden colonization" was formed. That is to say, by promoting the products of the new civilization and their efficiencies, the countries of the world voluntarily turned to the industrialized countries and gave them all their resources to achieve prosperity, which was a condition for enjoying that prosperity. Because infidelity was at the heart of hypocritical societies, the infidel man was always looking for increasing and ever-increasing prosperity, the Western world had achieved a new level of success. As a result, Islamic societies were destroyed from within, and in the Western invasion of them, the Ottoman Empire was divided into fifty countries that were colonized by Britain, France, and so on. The hypocritical governments formed in the form of the Islamic Empire left the "Islamic Ummah" defenseless against "modern infidelity" in the hope of achieving a better material life.

Therefore, when the great Shiite jurists faced this situation, they were obliged to rise up against "modern infidelity", just as Hazrat Seyyed al-Shuhada (AS) was obliged to rise up against the infidelity of Yazid and his attempt to return the Islamic Ummah to "the first infidelity and ignorance". Hence, they issued fatwas of uprising and confrontation in various forms, like from Mirza Shirazi⁴⁵-contrary to the usual method of jurists who do not consider thematic as their duty-in the case of the infidels' domination of the country's economy, states the issue of foreign affairs, and issues fatwas sanctifying tobacco. And in an innovative and precise action, he considers their use as a war against Hazrat Vali-e-Asr. After him, Sheikh Fazlullah Nouri stands against the illegitimate constitution and

⁴⁵ One of the most famous Shiite Marjas of the fourteenth century and the issuer of the fatwa banning tobacco.

considers the supervision of Shiite jurists over the constitutional laws necessary, and Ayatollah Modarres⁴⁶ will follow the same process by attending the parliament. Ayatollah Kashani, in the same way, and under the chairmanship of the legislature, he enters into the issue of the oil industry, and these uprisings at their peak and development lead to the movement of Imam Khomeini and the victory of the "Islamic Revolution". That is why the stances of the great Shiite jurists against "modern ignorance and infidelity" correspond to the stance of Hazrat Aba Abdullah (AS) against "Yazid and the first ignorance".

Of course, the difference between these two movements and uprisings is that the form of infidelity and idolatry of the present time is different from the infidelity and idolatry of the time of Hazrat Seyyed al-Shuhada. In "First Idolatry," they threatened to kill you if you did not renounce monotheism and prophecy. But in "modern idolatry", they have nothing to do with individual beliefs and rituals and leave individuals free in these cases, but take on the goal of societies and global, international and social decisions. For example, after World War II, Articles 18 and 19 of the Universal Declaration of Human Rights called for freedom of religion and belief. This means that all religions and sects, including Sikhs, Hindus, Confucians, homosexuals, Sunni Muslims, Shiite Muslims, etc., are respected! What is the result of this statement? That is, no religions or sects are respected, and only "material welfare promotion" is! That is, everyone should form a large community and work together peacefully in which "permanent prosperity" is the principle, and none of the religions should stand in the way of achieving this important goal. Is welfare bad now? No! Rather, "prostrating on welfare and making it a principle" is bad! The Almighty God says in the definition of infidels: (Nahl/107) those whose love is the life of this world and they put it before the Hereafter. Therefore, in your prayers, you ask the Almighty God: God, do not make our highest effort for the world! Today, with new and sophisticated means, the "works of matter" are worshiped, and worldliness has emerged in its modern form, and all the peoples of the world are being cut off in the face of material prosperity and technology! That is, do not use technology. No! Didn't the prophets make use of stone and wood? They warned against worshiping stone and wood! Today, nations are invited to "worship technology." That is to say, if

⁴⁶Ayatollah Modarres was a Shi'a faqih and politician. Modarres was introduced by Faqihs to the second parliament after the 1908 bombardment of the Majlis of Iran by Muhammad 'Ali Shah Qajar, at the time of the Iranian Constitutional Revolution. He was the representative of the people of Tehran in the National Consultative Majlis. At the time of World War I, Modarres organized the National Defense Committee and moved to Qom. He opposed Reza Shah's actions, which led to his exile and martyrdom.

you do not accept our management in the world, we will not sell the technology to you; we will boycott you; we will sell it at hundreds of times the price so that a prosperous life becomes expensive for you and you surrender. So, to achieve and enjoy prosperity and technology, you must sacrifice your independence, dignity, and identity!

In fact, placing Shiites and Islam on a par with the religions of Hinduism, Satanism, homosexuality, etc., and claiming that all of them are respected, does not make sense unless none of the religions is respected! Rather, the only respectable thing in the world is "working together to achieve prosperity and continually increase its level."

That is why no trace of the minimum religious teachings has been and will not be recognized in any of the programs and strategies of global development and international documents, while the fate of world events, war, peace, privileges, etc. With the same documents, in the Security Council and the United Nations, at the G7 summit, and so on. For the next decades, they also prepared the documents of global management and development, which are signed by all the countries of the world, but not a word of religious knowledge is recognized in these documents, which determine the destiny of humanity!

In fact, after the Renaissance, the infidels claimed that we would meet all human needs by relying on "new rationality" and that human beings did not need anything else for happiness. Some naive people are also happy with the claim of respect for beliefs and say: "Freedom in America is such that the mourning of Hazrat Aba Abdullah (AS) is easily held!" But they do not realize that homosexuals and demon worshipers can also perform their rituals there. What does this mean? That is to say, religion was destroyed by individuals in a complex material system based on prostration on "welfare." So the religious mourn ten or fifteen days a year, but we must work the rest of the year in the cycle of "production, distribution, and consumption" of the capitalist system with all our might.

Therefore, this kind of dissolution in the society of disbelief and coordination with it, causes the system of disbelief to not deal with their individual beliefs. Although, thanks to the Islamic Revolution, this danger has not yet been realized in Iran and has not taken away the Islamic identity of the society, the Shiite community is exposed to it. This suggests the existence of a "very complex rational test" in the present age.

The Ninth Topic

The current of "modern infidelity and ignorance" in Western civilization and the collapse of the empires of "hypocrisy" against it, the reason for the beginning of the struggle of Shiite jurists to preserve the culture of resurrection (adaptation of Imam Khomeini's movement to the Hosseini uprising),

Following the detailed preparations made in the previous discussions, it became clear that the correct analysis of the cause of the uprising of Aba Abdullah Al-Hussein (AS) and the rejection of any allegiance to Yazid-contrary to the behavior of other infallible Imams (AS)-it goes back to the basic point that Yazid, unlike all hypocritical caliphs, decided to destroy the apparent respect for "monotheism and prophet hood"-which was the result of 6800 years of efforts of 124 thousand prophets and the unparalleled struggle of the Holy Prophet to eradicate paganism from the Arabian Peninsula-and returned the nation of the Holy Prophet (PBUH) to the time of the first ignorance and blatant infidelity and idolatry. Therefore, at the beginning of his rule, he issued an order to take allegiance from Hazrat Aba Abdullah (AS) or kill him, and finally, when the caravan of prisoners entered Yazid's palace, because he had not seen a reaction from the Islamic community, he prepared the space to expose his infidelity. As a result, he recited those blasphemous poems while openly denying monotheism, prophecy, and revelation, and he called the reference to the Holy Prophet's (PBUH) struggles to eradicate blasphemy a game of power. In the meantime, with the sermons of Hazrat Zeinab (PBUH) and Hazrat Sajjad (AS), the motives of the people of Syria towards monotheism and prophecy were aroused, and Yazid, seeing this situation, was forced to return from the "literature of disbelief" to the "literature of hypocrisy." Therefore, due to the continuation of the literature of hypocrisy in the character and behavior of the caliphs after Yazid and the lack of support and help from the Shiites to establish a divine government and civilization, the next Imams did the same thing that Amir al-Mu'minin (AS) and Imam Hassan Mojtaba (AS) were commissioned to do. And they took taqiyya and it was also stated that the general viceroy of Hazrat Vali-e-Asr (AS) established the Infallibles (AS) due to the continuation of "hypocrisy literature" in the behavior of the Caliphs and Islamic empires during his absence and did not revolt. In the meantime, with the sermons of Hazrat Zeinab (PBUH) and Hazrat Sajjad (AS), the motives of the people of Syria towards monotheism and

prophecy were aroused, and Yazid, seeing this situation, was forced to return from the "literature of disbelief" to the "literature of hypocrisy." Therefore, due to the continuation of the literature of hypocrisy in the character and behavior of the caliphs after Yazid and the lack of support and help from the Shiites to establish a divine government and civilization, the next Imams did the same thing that Amir al-Mu'minin (AS) and Imam Hassan Mojtaba (AS) were commissioned to do. And they took taqiyyah and it was also stated that the general viceroy of Hazrat Vali-e-Asr (AS) established the Infallibles (AS) due to the continuation of "hypocrisy literature" in the behavior of the Caliphs and Islamic empires during his absence and did not revolt. When the efficiency and objective power of the products of the new civilization were shown to the world, the Islamic Empire fell in love with it because the "heart of hypocrisy" is nothing but "infidelity and worldliness" and therefore does not accept that it does not enjoy a beautiful and prosperous life. The only obstacle that stood in their way was the "culture of jihad and the fight against infidelity" that they had fought for nearly 1,000 years for generations. Therefore, he chose between "preserving the culture of jihad with infidelity" and the "prosperous life of the Western world" and placed the flag in defense of Islam on the ground. As a result, the 600-year-old Ottoman Empire was divided into fifty countries, and all of them went under the yoke of British, French, Italian, etc. colonization, leaving the "Islamic Ummah" defenseless against "modern infidelity!" Thus, the same conditions that led to the uprising of Imam Hussein (AS) were formed and the Islamic Ummah was exposed to a return to blasphemy, but in its new and modern form. It was in these circumstances that the general viceroy of Hazrat Vali-e-Asr (AS) was obliged to rise up and, contrary to their thousand-year-old practice of preserving narrations and sects in it and propagating knowledge, he did so.

At this point, they began to recognize the dangers of objective and social issues at this time and took action against them. Accordingly, Mirza Shirazi, Sheikh Fazlullah Nouri, Ayatollah Modarres, and Ayatollah Kashani performed various behaviors to combat the domination of infidelity over Islamic society. Of course, it should not be neglected that part of the growth of rationality in the infallible is achieved by trial and error, and the scientific growth of the innocent, unlike the infallibles, whose knowledge is innate, is gradual. Therefore, in the evolution of these uprisings, Imam Khomeini (RA) carefully won the "Islamic Revolution" in the behavior of former scholars by summarizing their trial and error. Of course, all Iranians know conscientiously that their "revolution" is Islamic and has come to an end by relying on the culture of Ashura. But until a rational and analytical

argument is made for it from the point of view of the philosophy of the history of the divine prophets, there is the possibility of "distorting and interpreting its ideals"--which are really the ideals of the resurrection of the Holy Prophet (PBUH). Therefore, the Islamism of the Islamic Revolution, before it means practicing the rules of jurisprudence, means protecting the "godliness and beliefs" of the religious ummah against the "system of infidelity and hypocrisy." Because with the commitment of the Islamic caliphs against "modern infidelity", "worship of the Almighty God at the level of the ummah and the government" was endangered.

But with those who seek Islam only in individual rulings and constantly talk about the lack of implementation of individual rulings in society to the extent that they follow Islam only in the morals of the people of other countries, one may ask in which period of history can be found so many people on the nights of Ghadr and the days of Ramadan, Muharrams, I'tikaaf⁴⁷, Arafah⁴⁸, Friday prayers, mosques, etc., should they mourn, worship, and pay attention to the divine teachings?! One of the elders said that before the revolution, the Fatimid councils in the holy city of Qom, which was the center of Shiism in the Islamic world, were limited to a few women's and household councils. Therefore, thanks to the Islamic Revolution, even the spread of religion at the level of individual rulings has been very high, but more importantly, the Islamic Revolution was at the level of "protection of religious beliefs and ummah" against the "apparatus of infidelity and hypocrisy." Worship of God Almighty on the "level of the religious ummah" is never closed and has no restrictions. Because whatever reason is put forward for it, the system of disbelief will attack the "word of godliness" in the same context. Therefore, the guardianship and management of the viceroy of Hazrat Vali-e-Asr (as) refers to the time of great absence, and the absolute guardianship of the jurist means the same, because the nature of infidelity and worldliness dictates that the community of faith be attacked in all areas. Therefore, the Supreme Leader repeatedly warns that the enemy has not attacked a single point, but his attack is comprehensive.

⁴⁷I'tikaaf is a recommended worship in Islam that consists of at least three days of fasting in a masjid. Although there is no specific time to perform i'tikaf during the year, the last ten days of the month of Ramadan, as the Prophet (s) did so, is the most recommended time to do it.

⁴⁸ Arafah is land with an area of eight square kilometers to the east of Mecca. The stay or sojourn in Arafat is a rukn (essential part) of Hajj al-Tamattu'. Pilgrims must stay in the desert of Arafat on Dhu l-Hijja 9. According to a hadith from the Prophet (s), there are some sins that are only forgiven after the sojourn in Arafat. Imam al-Hussein recited his well-known Supplication of Arafah.

Some critics ask why you breathe so much into Western infidelity and modernity and call it modern ignorance. The answer to this question can be started with this historical story: It is narrated that for one of the kings of Iran named Agha Mohammad Khan Qajar, they brought melons out of season, and at that time, only kings could enjoy fruit out of season at this level and have prosperity. One of his court servants could not help but eat some of the melon when he saw it. After that, he said to himself, "What a big mistake I made." If the king finds out that I did that, he will kill me! Finally, he decided to go to the king's bed at night to save him from this predicament and kill him, and he did so. At the same time, the new civilization has brought a quality of life to humanity, which has made it possible for the general public to enjoy a royal life. In the past, only kings had the opportunity to spend the summer and winter in the best areas to avoid the cold and heat, but now, through gas coolers, packages, etc., they turn cold and heat into mild air for people. In the past, only kings went to the garden for fun, but now people drive to pleasant areas, parks, amusement parks, and so on. The most elegant clothes were worn only by kings, but now the best clothes are also available for the average population. Therefore, the achievement of a new civilization is the generalization of prosperity and the royal way of life for large sections of the population. Hence, when the people of the world see such prosperity and life and feel its comfort and speed with all their being, it is natural that they want it and move towards it. How do the owners of these products react when they request them? First, they say that, basically, for the convenience of the people of the world, we paid for all our efforts and difficulties in researching and producing these goods. Therefore, we give it to you, but buying these products from us is not affordable for you; what is cost-effective is to set up a factory in your own country. It is said that after setting up a factory, you need specialized staff to run it. Therefore, in order to train specialized personnel, you must create an appropriate educational system in the country. After the establishment of appropriate schools and universities, it is said that a special management system is needed to manage this factory and specialized personnel. After that, it is said that a series of communication infrastructures are needed: road, air, sea, power plants, water, electricity, gas, etc. After describing the production system of goods, they say that if you want the products of these factories to be produced over the years with high efficiency and constant use of new technology, your country's political system and cultural system must be accompanied by this economic system. The cultural sector cannot move in one direction, the political sector in the other direction, and the economic sector in the third direction. What

is the axis of coordination? He says that the "economic sector" is the axis of coordination between the other two sectors. That is, achieving the product you want depends on an economic system to which the rest of the sector must adapt. We ask, what does it mean that the economy is the center of society and culture and politics are functions of it? It is said that this means that when people produce goods from morning till night in this economic cycle according to strict rules, their souls naturally get tired. Therefore, in order to relieve fatigue, there should be gatherings and places where they can turn their tiredness into freshness and vitality. Therefore, centers should be provided for concerts, theater, movies, entertainment, and so on. But what about politics? It is said that the production of goods requires massive wealth, and for this reason, it is necessary to attract foreign capital. Therefore, you must be in touch with the capital poles (cartels and trusts). They do not invest anywhere in the world, but the best place to invest in them is in calm and politically stable countries. Political stability means that every word should not be uttered by any country, because if they say something that contradicts the intentions of the capitalists in the world, they will wage a political, cultural, and economic war against it. That is, we should be friends with them and fight and renounce the independence of the country, because in the literature of modern civilization, the "slogan of independence" means isolationism. That is, the "international division of labor" must be accepted. The world is a global village in which each country takes on a part of the set of tasks to achieve ever-increasing prosperity. Therefore, you must remain silent in the face of the oppression and crimes of the world because these behaviors are necessary to secure the interests of rich countries. They are the countries that have taken over the world order on a scale of 200 countries to achieve prosperity, and it is based on this order that Iran, Iraq, Lebanon, Yemen, Syria, Palestine, etc. are called terrorists and destabilizers.

Therefore, one must be committed to the means and ways of achieving new prosperity. Becoming a champion in various sports, arts, etc. has its own way and method, so achieving the highest level of well-being certainly has its own way and tradition. Welfare holders in the new civilization are shackling humanity under the pretext of tasting increasing prosperity. This is the meaning of the new infidelity and worldliness. In the first article, it was stated that the infidel does not only deny the Almighty God mentally, but also commits thousands of blasphemous acts in pursuit of the denial of the Almighty God and seeks to attain the highest level of material pleasure. In describing the infidels, God Almighty

says: (Nahl/107) the infidels are those whose love is the world and they prefer it to the Hereafter.

So when we look at Vietnam, we see the Vietnamese people, who were the epitome of the struggle against US imperialism, and they despaired of the US military and turned the war into a nightmare for them. After years, they decided they needed to reconsider. Their present language is this: We, who were looking for worldly prosperity and its way passed through America, so why did we fight him?! So much so that a few years ago, Obama traveled there and, without any remorse or apology for US war crimes, talked about further interaction between the two countries. All the countries of the world give all their political, cultural, and economic resources to the owners of civilization in order to have material prosperity in order to live a prosperous life. But thanks to the uprising of the great Shiite jurists from the time of the tobacco movement, then the constitutional movement, and the nationalization of the oil industry until the Islamic Revolution, the blasphemy of modern civilization in the political arena is gradually becoming clear to Islamic society.

Therefore, when the countries of the world seek to achieve material prosperity and give them their political, cultural, and economic resources and seek full coordination with them, the first word of the civilizations is to talk about natural resources (such as oil) and pricing. We believe you stated that the price of goods should be determined by the supply and demand system. They say, "No!" The price of energy needed for our factories must be determined by us. Therefore, the price of natural resources, especially oil, is determined by political tools and outside the supply and demand mechanism. In this way, they plunder the wealth of nations at a very low price. It also looks beautiful that you sell oil to them in a bilateral contract of your own free will! This was the treatment of the natural resources of the countries. But in the case of manpower, due to the creation of science and technology hubs in the West, the best talents in the world migrate to the best Western universities at their own expense for their scientific advancement and meet the most complex research needs of developed countries for free. This means that not only do they not receive money for these heavy austerities from developed countries, but governments also spend national money (scholarships) so that the best young people can travel to developed countries to solve their scientific questions!

Do all these steps and preparations give us technology? Yes, but because they know when the next technology will enter the global market, they sell old

technology that is no longer affordable for developed countries to developing countries at exorbitant prices to make the most of it. By the time the countries of the world have become accustomed to the old technology, they introduce a new level to the world market, and by doing so, they constantly follow the people and governments and make the need for a new level of welfare the source of their dependence. Therefore, they are not willing to let any of the manpower, natural resources, authorities, property, population, temperature, enrollment, etc. out of their domination! Islamic society is facing such a thing, and this is why we call the current trend in world civilization "modern ignorance" and "modern infidelity," although this discussion was quite brief in this regard.

Thus, in describing the movement of Imam Khomeini (as) in 1942-57 against "modern ignorance", it should be said that the Pahlavi government had brought all the manifestations of Western civilization to Iran and Imam Khomeini saw him as a representative of modern infidelity. The Imam said: "Islam is in danger... and God is a great perpetrator who does not shout." Some people said that we perform prayers, fasting, Hajj, etc., so why does this person announce the departure of Islam!? But, according to the explanations given earlier, if we see Islam at the level of the ummah, the government, and the worship of God Almighty in the field of society, then the issue becomes clear.

The Tenth Topic

As for explaining the dimensions of Imam Khomeini's divine behavior in leading the uprising and managing the system, as rational verses against the scientific methods of modern ignorance in the fields of "political, security, and defense"

During the days of Muharram and the mourning of Hazrat Seyyed al-Shuhada (AS) and on the night of Ashura, all lovers like to be among the caravan of Aba Abdullah Al-Hussein (AS) and his army. They would like to know what their status with that noble man is and whether their mourning and prayers have been accepted. Are they from the black army and soldiers or from the officers and commanders of their corps or not? They would like to know if they are a lover whose testimony will be signed tonight. They would like to be present in the tent of Aba Abdullah Al-Hussein (AS) and see how much they benefit from the secrets that the Imam shares with his companions on the night of Ashura. The lovers of Aba Abdullah (AS), when they stand in front of his holy shrine, offer the education and discipline of the infallible Imams in absolute pilgrimage as follows: I have come to you to renew my covenant with you. Write a covenant for me with you, and make me one of the faithful to your covenant. If we came to visit you, our intention was not only to visit but to make a covenant and renew it. As in the case of great worship, such as prayer, God Almighty says: (Al-Baqarah/45) Seek help through patience and prayer. In fact, we are not supposed to worship praying, but prayer should be a help and a means to get closer to God. Also, we are not going to be pilgrims; we are going to make a pilgrimage to renew our covenant with the Infallibles (AS) and to walk in the path of fulfillment of that covenant throughout our lives.

What is this covenant? The more we can understand this covenant, the more we can say that our mourning has been accepted and we have become lovers of that Imam. We can hope that we will get closer to the Infallibles and the Almighty God. Usually, in the pulpits, various covenants are introduced as the practical result of these mourning and pilgrimages, all of which are correct, and no one can deny it. For example, it is said that the lovers of Imam Hussein should pay attention to "the prayer that is performed at the beginning of its time" because Aba Abdullah (AS) did not neglect this even in the middle of the war. As it is recommended to "avoid forbidden property"-to which the enemy army was accustomed—and avoiding lies, slander, absenteeism, etc., and practicing other

rules such as khums, fasting, Hajj, etc. are emphasized. All of these things are part of that covenant that we must all abide by. When he feels the weight of the world on his shoulders, the wise man tries to prioritize many tasks and adjusts his other actions and behaviors based on more important priorities and matters. Therefore, the late Kline (RA) in the book "Sharif Kafi" has included a section called "Dua'im al-Islam" in which he has repeatedly explained the main foundations and pillars of Islam, either in the form of questions from the infallibles or with an initial statement by the gentlemen. It has been said that these foundations can be the most important components of the covenant for the people towards the Infallibles.

In these narrations, the main foundations and pillars of Islam are introduced as follows: The first four pillars are prayer, zakat, Hajj, and fasting, and according to the infallibles, above all and more importantly, the matter of guardianship means friendship with the friends of the Imams and enmity with their enemies. One might say that we also pay attention to this issue and that our coming to these assemblies is basically for the sake of governorship and to express hatred of the enemy. But it should be noted that if the main pillar of our covenant with Aba Abdullah (AS) is friendship with the Imams (AS) and enmity with their enemies, then we should, like all walks of life, seek to make it better and more accurate. Do human beings stop at material things or are they constantly thinking about improving their material possibilities? If we do so in the micro matters of material life, can we say that evolution in spiritual matters is not necessary?! Can we say about the greatest pillar of religion, which is our covenant with Hazrat Aba Abdullah and the Imams of the Infallibles (AS), that what we have understood is enough and no more is needed?! That is, how is it possible to improve the service to the Infallibles? Who are their enemies? Who are their friends? Do the enemies of the Ahl al-Bayt (AS) act in a consistent manner in their hatred of the word Oneness, so that we act in the same consistent manner in our friendship with and defense of the Infallibles (AS)?! How is this possible while, according to the narration that was narrated by Imam Hadi (AS) in response to the question of "Ibn Skeit", the divine verses are variable due to the change in the type of evil of disbelief in different eras?

In particular, the verses of "disbelief and hypocrisy" in the Holy Qur'an explain to us how severe and dangerous the enemies of the "community of faith" are in their own disbelief and hypocrisy. Therefore, the Almighty God in the Holy Qur'an informs us about the quarrels of the inmates of Hell on the Day of

Judgment-and what better news than to know what the inmates of Hell say to each other in that world and what misfortunes they share with each other-The subordinates of the Imams of disbelief argue with them that you were the ones who misled us. The Imams of disbelief also say that you joined us of your own free will. The Almighty God warns them of the depth of their danger and enmity by announcing their condition in Hell. Subordinates continue to tell the arrogant: If we accompanied, it was because (Saba/33) you were tricking around the clock. What is their round-the-clock trick? Did they come to the people at all hours of the day and night and invite them to idolatry, corrupt practices, and people's subjugation?! Or did they create a breeding environment and a social context to drag people into the mire of darkness? A trick or anything that is done around the clock is not an easy task, but it is very complex and requires planning and planning. For example, hospitals that provide services 24 hours a day, to provide such services on a permanent basis, how much do you need in simple and specialized manpower, budget, management, administrative services, infrastructure, medicine, etc. to work in a coordinated manner to make it possible to provide these services at any time of day or night? In order to advance their material goals and enmity with the community of faith and its destruction, the infidels coordinate many means, individuals, and tools so that they can trick around the clock. That is, the enemies of the Imams (as) are such people. Today, we still see the complexity of their tricks, and although we live in a Shiite country, we are concerned about the educational environment of our children in schools and universities, as well as in places of entertainment and cyberspace.

Therefore, in order to renew the covenant with Aba Abdullah Al-Hussein (AS), one must know his enemies well. If we talk about "modern infidelity," it means that new ways have been created for the infidels to dominate the Muslims. If we do not know about these evils and are not firm in the fight against them, how can we claim that we have fulfilled our covenant with Hazrat Seyyed al-Shuhada (AS)?! If today the Supreme Leader has declared a cultural war and an economic war, do we feel war and clashes and martyrdom and captivity?! Do we have the same feeling we had when the alarm sounded?! Do we feel the bombing of the enemy and the destruction of houses, cities, and buildings and the displacement of their inhabitants?! What is the reaction of Islamic society to this full-fledged and comprehensive war?! The complexity of cultural warfare is much greater than that of military warfare. Because in military warfare, bodies are hit by bullets, but in cultural warfare, spirits and minds are hit by enemy attacks. But none of the prophets and infallibles and their general successors have accepted and will not

accept the guardianship of the infidels at any point in history. This is the ignorance of the enemy by the Shiite community. It is equal to defeating the enemy and, as a result, accepting the province of infidels over Muslims.

Some may say, why do you want to complicate matters? On the other hand, anyone who obeys his rulings and attends mourning ceremonies has obtained the pleasure of God. In response, we say that, basically, the world is not a comfortable place for believers, but it is associated with all kinds of difficulties. The world is nothing but a calamity, as Hazrat Sadegh (AS) said. Now, does God Almighty--God forbid--wish to bring disaster, sickness, poverty, and hardship on the believers in order to bother them?! Not at all! Rather, in expressing this calamity, the Imam said: "God has given authority to human beings, and human beings can become the enemies of God by their own will and dominate and strike at the divine saints." The basis of the world is that the infidels and their companions are allowed to operate, and therefore they build a system and attack the community of faith. In this case, who can say that life in this world is comfortable and simple?! According to the narrations, is not the world the prison of the believer?! Yes, although the world has trials and tribulations, the believers, by appealing to the Infallibles (AS) and persevering in their path, will pass those trials and will achieve the spiritual pleasures that result from the promotion of their spiritual status. Therefore, in the times of Amir al-Mu'minin (AS) and other infallible Imams (AS), the Shiites were forced to take part in the wars of the various caliphs against the infidels due to expediency, and their sacrifice in those wars ended in favor of the oppressive caliphs. But today, when the people of Iran joined the viceroy of Hazrat Vali-e-Asr (AS) and took Imam Khomeini's (AS) objections to the danger of Islam seriously, the situation has become such that the Sunni brothers are martyred on the front lines of the war against the infidels. And this will end in favor of the Islamic Republic and increase its authority. Which Shiite thought a thousand years ago that such a great power would be created for the Shiite community?! This is the honor that God Almighty has bestowed on the Shiite ummah in order to help the general successor of Hazrat Vali-e-Asr. Passing the exams with pride will bring such honor. If at the time of the late Mirza Shirazi (RA), the Shiites were informed that in the next one hundred and fifty years the Shiites would come to power and reach such a level of power, would they believe it?! But their general successors of the Prophet (PBUH), with their steely certainty, overcame all the doubts and despair of the Shiite community.

In view of the fact that religiosity is a complex matter and the true believers and saints are always exposed to the storm of calamity, it should be noted that the beginning of the movement of Imam Khomeini (AS) begins in a very heavy atmosphere; the atmosphere of domination of two scientific methods for struggle and uprising and gaining power, each of which has scientific equations. That is, just as there were certain goods in the market for use, there were no more than two kinds of goods in the market for politics and uprisings and struggle; one is the Western method of struggle, in which by forming a party and participating in elections and winning parliamentary seats. The central power is put under pressure and its power is constrained, which was known as the "parliamentary struggle." Another method was the Eastern Bloc method, which sought to gain power through armed struggle. Each of these two methods also had representatives and supporters in the Iranian society of that time: the National Front and the Freedom Movement, on the one hand, and the People's Mojahedin Organization and the People's Fedayeen Guerrillas, on the other. But Imam Khomeini, who did not accept either the Western method or the Eastern method, was accused of his move being not reasonable, scientific and rational, and therefore the elites and special people of that time told the Imam that your uprising was blind and vague! It is as if in today's world, where mobile and landline phones are used to communicate with others, someone claims that I want to use another means of communication. They say you have no rationality. In the previous article, it was stated that the exams of the second period of history are of the rational type. But Imam Khomeini did not use the scientific equations of the uprisings in the East and the West to advance his goal, but relied on mosques, husseiniyahs, mourning shrines, and delegations. He was told that these ordinary people, who do not understand politics and struggle, could not rise up! Therefore, after the uprising of June 6, 1942, due to this heavy atmosphere of material analysis among the militant elites, the movement of Imam Khomeini (RA) was isolated for fifteen years. Because in today's society, it is rationality and analysis that dictate dominance or isolation. But when you step in the direction of the culture and ideals of the resurrection and the philosophy of divine history and the traditions of the Almighty God, the divine victory will be with you, and through this the existing powers will be powerless. Of course, the miracle is attributed to God Almighty and the Guardian of Hazrat Vali-e-Asr (AS), as previously stated. But the way to achieve that miracle during the time of absence will be through the general successor of the Prophet (PBUH). Therefore, with the deportation of Imam Khomeini and the isolation of his movement, the Mojahedin

Khalq and the Freedom Movement embarked on the wave of the June 6, 1942 uprising, but were severely repressed by the Pahlavi government and all common methods of fighting the Pahlavi government came to a standstill. On the other hand, the Pahlavi government had spread all aspects of Western life in Iran and had drowned the youth in its corruption. However, with the martyrdom of Haj Agha Mostafa Khomeini and the insult of the Information newspaper to the Imam In 1956, the people of Qom, who were the center of the uprising, insight, and acceptance of the teachings of the Ahl al-Bayt, protested against this desecration. This is the first spark of Imam Khomeini's movement after his 15 years of isolation. Based on the culture of the forties, "Arbaeen"⁴⁹ of the martyrs of Qom was taken in Tabriz, "Arbaeen" of the martyrs of Tabriz was taken in Yazd, and after the massacre of the people of Yazd, "Arbaeen" of the martyrs of Yazd was held in 24 cities. The process continued until Tehran finally moved as the capital of Iran and the Eid al-Fitr march, the massacre of September 8, and the Ashura demonstrations were formed, and gradually the regime lost control of the country and Imam Khomeini (as) turned the people's desires around. The Pahlavi regime dispersed and brought it to Islamic rule. In front of the astonished eyes of the experts and political elites of that day, he won the revolution without using any of the two usual methods of struggle and gaining power, relying on Arbaeen and Ashura, as well as the same mosques, delegations, and mourning, in an age when they say: the nature of power is fluid. That is, the overthrow or survival of any system depends on all regional and global powers. When the world powers wanted to overthrow Saddam in 1981, they succeeded very quickly due to the cooperation of Russia, China, Egypt, Saudi Arabia, etc. with the Western world. But when global powers or regional powers take different positions, an erosive war ensues, like in Syria! However, Imam Khomeini's movement succeeded at a time when both the Soviet Union, as the first power in the East, and the United States, as the power of the Western bloc, as well as European countries and both regional countries and domestic powers opposed his uprising and fought against it; but Imam Khomeini (as) became a vessel for the fulfillment of the divine verse and made all the power of worldly infidelity incapable. With the rationality that governs 200 countries in the world, in 1957, they rose up against the Imam Revolution but failed! Therefore, the

⁴⁹ Arbaeen: Arbaeen literally means forty, and in Islamic terms, it refers to the twentieth of Safar, 61 AH, the fortieth day after the killing of Hussein ibn Ali, son of Ali ibn Abi Talib and Fatemeh Zahra, the third Imam of the Shiites in the event of Karbala.

Iranian nation has been living with miracles for many years. Who are the ones who humiliate the Iranian nation because of some weaknesses? Yes, every nation naturally has weaknesses, but the shortcomings of the Iranian nation must be considered alongside its assets. The infidels want to tell the Iranian nation that you do not have wealth and ability, while the Iranian nation is the banner of confronting the system of infidelity and hypocrisy and the protector of the ideal of the resurrection of the Holy Prophet in preserving the word of monotheism and defending the security of God-worshippers! God Almighty has granted them divine honor for the resistance of the Iranian nation against infidelity. What greater honor could there be than the Almighty God giving His servants life through divine miracles under the protection of Hazrat Vali-e-Asr (AS)?! The Iranian nation is the only nation that has not surrendered to the "target of material prosperity and worldliness," but the Iranian nation wants prosperity in the shadow of Islam. All the people who plunged the world into the depths of their darkness distorted their intellect in such a way that they did not react to the great oppression of the world, the killing of children, women, men, and so on. They are immersed in material life, and if they protest, it is because of job shortages, low incomes, an increasing retirement age, and austerity plans. They have distorted the souls and minds of the people of the world, but the people of Iran have raised the banner of godliness against the system of infidelity and rebellion with full sensitivity to oppression. Therefore, on the night of Ghadr, Hazrat Vali-e-Asr (AS) helped the hearts of his viceroy and mobilized against modern infidelity, and thus such miracles occurred.

Therefore, Imam Khomeini (RA), with his steely certainty, led the Shiite nation through the darkness of despair and doubt. One of the biggest doubts that attacked the movement of Imam Khomeini (RA) was the question of how you wanted to answer all the blood that was shed by the best youth of Iran against the bullets of the Shah or Saddam on the Day of Judgment?! How do you take religious responsibility for the temperature of Muslims?! With this doubt, what doubts do not arise for the best religious people? But Imam Khomeini knew that liberation from the hands of worldly infidels was not possible without these sacrifices. Therefore, immediately after the victory of the Islamic Revolution, modern infidels, like their ancestors, put "physical elimination" on their agenda as the first option to confront believers and heretics, and they imposed coups, civil wars, and foreign wars on the Islamic system. While on the loudspeakers of the world, they shout that we are people of democracy and dialogue. If they were people of dialogue, then why did you go to war and confront the nation that has fought

against the "dictatorial culture of the monarchy" and turned into a "republic"?! They created problems for the Islamic Republic of Iran in three areas: security, defense, and military. Instead of supporting this anti-dictatorship movement, they constantly declared that the revolution would fall in a few months. Sometimes we think that these were ignorant people who, from time to time, raised issues too much. But the fact is that these predictions were based on the scientific rules of gaining and maintaining power. But Imam Khomeini, relying on God Almighty, opened new avenues that invalidated all these scientific predictions, and the enemies stared at these victories with their fingers crossed. When they imposed war on the Iranian nation, the science of war and defense and rationality and calculations based on classical war made it clear that we could not stand against Saddam's army, which had the support of the whole world, with its disintegrated and disorganized army. The Supreme Leader stated that the faithful and pious armies—not the tyrannical elements—wrote to me at the beginning of the war that, according to accurate reports and calculations, our war power was not more than twenty days. That is, declare a dignified ceasefire. The Supreme Leader, who was the Imam's representative in the Supreme Council of Defense, went to the Imam and presented this report, but he said: "Do not pay attention!" Now, what activities took place that turned these twenty days into eight years of resistance? What does eight years of resistance mean?! If a war only takes place between two countries, its continuation ultimately means up to six months, and more than that, has no economic value, and by cost-benefit calculations, does not help them to continue the war. So when a war lasts eight years, it means that all or a significant part of the world's powers support at least one side of the war. In other words, the Iranian nation stood up against all world powers and proved that if it sacrifices and stands in the way of enmity with the enemies of Aba Abdullah (AS), the miracle of God Almighty will be revealed and will break the greatness of the enemy. How did this victory happen? Did they say to hit the heart of the enemy and fight without reflection, calculation, and planning?! No, with the new rationality that the followers of Imam Khomeini (as) acted in the military arena until we won. The likes of Shahid Bagheri changed the strategy of the war. A 21-year-old man who had entered the war as a journalist, but because of his high sensitivity in the fight against infidelity and obscenity, the Almighty God gave him divine rationality in the strategy of war. Instead of "hardware", they put the element of "martyrdom" at the core of the fight and acted on its equipment. Imam Khomeini turned to revolutionary institutionalization and founded the "Army of 20 Million" and prepared the ground for a people's war based on martyrdom. It is

not that we fought the enemy without calculations and reason and awkwardly. As previously stated, mischief is rational in this period of history, and the passage is rational, but with divine rationality!

In practice, therefore, a new rationality was experienced in war, although a theoretical and scientific understanding of it has not yet been found. Today, with the same new understanding and experience of how to fight, it stands against the Saudi and Qatari dollars, the US and British intelligence services, and the violence and atrocities of the Takfiris⁵⁰, and has achieved a new level of honor for the Shiites in the world. In the cultural and economic war, if we use our determination to defeat the enemy by relying on God Almighty, we will be accompanied by God's victory. In one of his speeches, the Supreme Leader said, "In the first two or three years of the revolution, it was the mosques and mosques that ran the country." Therefore, if a cultural and economic war breaks out, mosques, Husseinis, prayers, and mourning must bear the burden of this war. Divine rationality must be formed to confront the cultural and economic enemy. If the mosques and Husseinis cannot organize all these revolutionary and martyrdom-seeking forces, it becomes clear that there is an intellectual weakness among us. What is the flaw in not being able to unite all of these religious, committed, revolutionary, hardworking, prayerful, fasting, and mourning forces into a single army and drive the enemy out of cultural and economic borders?! This lack is to the extent that the leader of the revolution issues the order of "free fire," which means the lack of a single rationality for the single management of the revolutionary forces. Mosques, Husseinis, clerics, and religious people must take the lead in this direction, as they were the ones who started the revolution and ruled the country for the first two or three years of the revolution. Therefore, in order to fulfill our covenant with Hazrat Aba Abdullah (AS), the mourning must end here.

Another enmity of the world powers against the Islamic Republic was the creation of security and intelligence issues and crises. Imam Khomeini (AS) provided the basis for eliminating this threat by establishing a revolutionary institution and establishing "36 million intelligence". What does 36 million in data mean? Except in the sense of popularizing information and security, even in a world where the most closed systems are information systems?! In a situation where the hypocritical organization is killing 17,000 people in the country, in fact, it has

⁵⁰ A **takfiri** is a Muslim who commits takfir, that is, accuses another Muslim (or Muslims) of apostasy (of not being a true Muslim(s)).

started a civil war and guerrilla warfare in the country; a war that usually leads to the disintegration of countries in the world. How can the regime of the Islamic Republic of Iran deal with this issue after the destruction of SAVAK, the country's security organization, and without any intelligence and security experience?! One of the IRGC commanders was quoted as saying that after Massoud Rajavi fled the country, the main element of the Mojahedin Khalq was a man named Musa Khiabani, whom we had great difficulty in reaching. But from ordinary people on the street and in the bazaar, we received a report that in their neighborhood is a building where apparently only one or two people live, but as many as twenty people leave garbage next to their doorsteps. After surveying the house and investigating, they learned that Musa Khiabani was hiding there. In fact, we went through the civil war, coups, and assassinations with 36 million pieces of information. Even more bizarre is the revelation of the Nojeh coup's large-scale operation, which was initially confronted with the same 36 million pieces of information. It is reported that the Cuban military officials, who themselves came to power through guerrilla warfare, during their visit to Kurdistan, asked Martyr Kaveh in surprise how he was able to stand up to the civil war in the west of the country and resolve the issue. How did you overcome the guerrilla war that is eroding and compromising the central government so quickly?! Martyr Kaveh also stated new tactics that he had produced by focusing on this issue, and they were surprised. Therefore, Imam Khomeini (RA), by creating institutions in various fields, created a new lifestyle in the way of political, military, and intelligence management of the country, which is not observed in any common theory. That is, this method has no history in the specialized literature of the university or seminary. These initiatives of Imam Khomeini were due to the victory of God Almighty and the care of Hazrat Vali-e-Asr (AS) because he had no previous experience of this kind and even the recent revolutions in the region, despite being aware of the existence of such experience in Iran, did not pay attention and failed; in addition, unlike the Islamic Revolution, which triumphed at the height of loneliness and oppression, they were at the center of attention and support of world public opinion.

Now, thanks to the relentless resistance of the Islamic Republic of Iran, we have gained the power that the enemies of Islam are frustrated with our physical elimination and are carrying out their mischief from behind the negotiating table. At that time, some people inside, who believed in the common political definitions and equations in the world, said to Imam Khomeini (as) that by doing this, you are isolating us in the world! Do not confront America! "American

power is not a joke! But Imam Khomeini, relying on God Almighty and the help of Hazrat Vali-e-Asr (AS) firmly and with divine initiative and rationality, led the Iranian nation, as a result of which, today, Iran is considered a regional and sometimes international superpower. Of course, the beginning of a movement of this magnitude was necessarily met with very complex and analytical doubts and questions, so that the fall of the two governments (the Bazargan government and the Bani Sadr government) was a cost to pay for this new lifestyle in politics- which today we call It is interpreted as "Imam's line"-to be established, otherwise the two governments would say that you do not know the way of governing the country and will cause the isolation of the country and then its bankruptcy.

The great nation of Iran has passed such difficult and complex tests, although no one can explain, interpret, and analyze them rationally. They simply skip them. Simplification of these great historical facts provides the ground for deviation in the movement of the revolution and the legacy of Imam Khomeini (RA) through a materialistic view. If the revolutionaries and the religious do not recognize these great riches and do not use them to pass the next tests, the Supreme Leader's warnings about the trampling of the revolutionary and Islamic identity of the system will be fulfilled. Today, after the political, military, and security stabilization of the Islamic Republic, it has challenged our cultural and economic issues. The Supreme Leader emphasized that everyone is looking for the slogan of the year and to achieve it, they will form meetings, committees, working groups, and conferences, but it is not going well, so it turns out there is a scientific knot.

It was stated that the exams of the second period of history are rational and therefore this scientific knot is of the same type. For this reason, the economic and cultural problems of the Shiite ummah should be raised in mosques, husseiniyachs, mourning ceremonies, etc., and they should be the subject of the people's sensitivity. To solve them, the people should ask the scholars, elites, seminarians, and university elders. If we devote one-fifth of the time we spend in everyday conversations about the price of land, houses, cars, etc., to talking about the challenges and trials of the Shiite community, new sensitivities will be formed, and gradually, cultural and economic fronts will be created based on religious motives. Why can't our mosques and our delegation organize the revolutionary youth who wish to fight the enemy and guide them by dividing their work and duties? Did we understand the depth of the enemies' enmity?! Did we understand where they were attacking from? What methods do they use to attack

which locations?! Is it possible to identify the enemy's first line in a military war and not summarize its support lines, air and naval forces, logistics, combat engineering, artillery, and other capabilities, and then plan operations and win?! In future discussions, after stating how to stabilize the system in three areas: political, defense, and security, and in order to answer the above questions, the dimensions of the enemy's cultural and economic war against the Islamic Republic of Iran will be discussed.

The Eleventh Topic

Explaining the course of the "evolution of jurisprudence" from the beginning of the great absence to the victory of the Islamic Revolution, reveals the current exams of seminaries for the realization of religion at the level of system structures.

When those exams and complex issues related to divine knowledge and those questions and answers took place between Prophet Moses and Prophet Khidr, Prophet Moses (AS) could not be accompanied by the scientific degree of Prophet Khidr (AS), and Khidr said: This is a parting between me and you. I will inform you of the interpretation of that which you could not have patience with. (Kahf/78) But it is narrated that both nobles saw a bird that, with its small beak, took a drop of sea water and placed it on the blessed hand of Prophet Musa, and Hazrat Khidr said, "This bird is expressing the fact that the knowledge of both of you in comparison with the knowledge of the successor of the Prophet Mohammad (PBUH) is like this drop of water that I picked up with my beak in comparison with the water of this sea." As quoted by Hazrat Baqir (AS), he said: "If I was between Khidr and Musa, I would ask those questions that neither of these two great prophets knew about their answers." If, despite the fact that all the divine prophets have the status of infallibility, there is such a difference in scientific degree between them and the fourteen Imams (AS), it is quite clear how far the knowledge of the innocent is from the knowledge of the infallibles (AS). In fact, the knowledge of the innocent is a gradual attainment. That is, they acquire new knowledge throughout their lives that they were previously unaware of, or they may prefer things that were previously very concise and ambiguous.

Therefore, as stated in the previous discussions, with the beginning of the Great Absence and the handing over of the banner of religiosity to the hands of Innocents rationality (Nawab's general and great Shiite jurists), it is clear that it is gradual and cannot be compared to the science of the infallible. None of the Shiite scholars claim that their science and knowledge are final and that there is no way to progress in it. Innocents' reasoning evolves throughout history; its flaws are removed and improved; its conciseness is reduced; its clarity and precision are increased; and it recognizes new dimensions and depths of which it was not previously aware. The reflection of this in Shiite beliefs is that Shiite scholars

believe in the "opening of the door to ijtihad⁵¹." That is, there is a possibility of more accurate divination and more speculation in understanding verses and hadiths, and infallibles throughout history and in the evolution of their rationality can find knowledge at new levels in the Qur'an and hadiths. Therefore, with the occurrence of occultation and the cessation of direct access to the knowledge of Hazrat Vali-e-Asr (AS), the banner of religiosity was placed on the shoulders of his general viceroy to determine the duty of the Shiite community against the system of infidelity and hypocrisy by dividing verses and hadiths and to overcome their tricks and attacks.

Therefore, Shiite jurisprudence, which is based on innocent rationality, is evolving and improving. Therefore, for many years, despite the deportations, killings, pressures, and tortures of the oppressive caliphs, the deputy of Hazrat Vali-e-Asr (as) was busy preserving and collecting accurate and documented verses and hadiths so that this infinite scientific wealth could be passed on to future generations. Carrying out this great mission was not possible except with the care of Hazrat Vali-e-Asr (AS), because the enmity of the oppressive caliphs in that period was so great that after killing Sadat Hosseini and Hassani and... Shiite jurists were killed and their books burned. It has been said before that the tests and verses of the system of faith are rational. Therefore, preserving and collecting the narrations of the Infallibles (AS) by the deputy (as the first stage of the course of jurisprudence after the great absence) was not possible except through divine miracles, despite the many hostilities of the oppressive caliphs and their determination to destroy the narrations of the Ahl al-Bayt (AS).

The next stage in the evolution of the rationality of the commonwealth can be traced to the production, compilation, and deepening of the "science of principles." That is, due to creating a great distance from the time of issuing narrations and creating new subdivisions and new questions, as well as the Sunni attack on Shiite jurisprudence by analogy, benevolence and correction, etc., gradually it was enough to memorize the narrations. Therefore, with rational, customary, and literary issues, and by refining and documenting these, a tool called the science of principles gradually emerges, so that it can be used to oppose interpretation, analogy, facilitation, and expediency, as well as answer new questions. At this stage, the customary and non-specialist understanding of religious sources came to an end, and the "understanding of religion" was

⁵¹ Ijtihad: Effort and endeavor

specialized and regulated, which resulted in "determining the rulings of individuals and the duty of the obliges." But the "realization of religion" depended on the degree of God-fearing and piety of individuals to do so if they wished to perform religious duties, because the jurists did not have the power to realize religion.

This process continues until the Renaissance takes shape in the West, and according to previous discussions, "modern infidelity" is realized in the form of a new way of life in the world, and the effects of this new way of life attack the life of the Muslim community. The viceroy, therefore, is confronted with a series of objective and tangible matters; at the same time, the "constitutional movement" that seeks to make the monarchy conditional on elections, parliament, law, and the people's vote emerges. At other times, the issue of the infidels' domination of tobacco arises, and at other times, the issue of foreign contracts to plunder Iranian oil is raised. Therefore, instead of theoretical and scientific doubts, jurists are faced with a series of objective matters and dangers and must fight against them. The culmination of these struggles would eventually lead to Imam Khomeini's uprising, revolution victory, and the formation of the Islamic Republic.

Therefore, after the victory of the Islamic Revolution, this "achievement of religion" and how to do it are in front of the deputies of the absent Imam. Of course, the achievement of religion is not only in the field of action of individuals, but because of the rule of religion and school, it is the "system and government" that must achieve religion. Therefore, the next stage in the evolution of the rationality of the deputies of Hazrat Vali-e-Asr (AS) is to be able to deduce the rules of the system and its structures from the Qur'an and hadiths and to achieve religion at this level. In other words, in the continuation of rational exams, jurisprudence, instead of contenting itself with "understanding religion" to "determine the practical duty of individuals", is confronted with a new space: "achievement of religion" at the level of "behavior of a system"; "realization of religion" at the level of "behavior of a system". One might say that this was not much different from the previous stage, because the religious rules are clear and it is enough for the Islamic Republic to follow them. But the issue is much more complicated than this. At the beginning of the revolution, there was a heated debate called the primary and secondary rules, because Imam Khomeini (as) had stated that Islamic rule means the rule of divine laws and Islamic rules over the people. Of course, it was clear that there were obstacles to the implementation of the rulings in the realm of realization, which highlighted the need for "secondary

rulings." But after a few years, it was observed that the same secondary sentences that had been imposed for urgency and temporarily continued because those obstacles and urgencies still persisted. In addition to the persistence and prolongation of emergency time due to the persistence of barriers, emergencies gradually spread to various social issues and to various areas in the media; education, higher education, diplomacy, health, urbanization, lifestyle, and intensified. Gradually, then, as the urgency continued to grow and deepen, it became clear that the realization of religion in the twentieth century had its complexities and was not as simple as initially thought.

It may be said that these obstacles to the realization of religion and the implementation of the rulings are due to the existence of people in different levels of management who do not have the necessary sensitivity to the rulings of Islam and, sometimes with impiety, have sought power, forbidden property, etc. If instead of the incompetent people, religious people and pious people, Basijis⁵², people of mourning, praying, fasting, and paying khums, etc., come to work, all the problems of the system will be solved. Unfortunately, this view and analysis dominates a large part of the revolutionary and religious communities, including mosques and clerics. To critique this kind of view, first of all, we can pay attention to the very enlightening, deep, and insightful words of Imam Khomeini (as) in 1361. It seems that if we do not pay attention to the content of these words, the ideals of Ashura, the commands of the Qur'an, and the narrations of the infallibles, which we are very interested in implementing in society, will not be realized because we did not pay attention to this big obstacle. It is very good for the pulpits to express the advice and verses and narrations and stories of the Qur'an, but then we must pay attention to why these false things do happen in society and why we should abandon simplistic analysis of these obstacles. The words of Imam Khomeini (as) about this: Everything that is said about culture is still being said. You know and we know if there is a deviation in the culture of a regime and all the organs and officials of that regime adhere to the direct human and divine path and believe in the independence and freedom of the nation from the evil constraints and follow it. The nation adheres to Islam and its valuable aspirations. It will not be long before cultural deviation overcomes everyone and leads everyone astray and to make the future generation think that deviation in a

⁵² Basij: The Basij Organization of the Oppressed is one of the paramilitary organizations and subdivisions of the Islamic Revolutionary Guard Corps of Iran and one of the most important arms of the Islamic Republic of Iran.

beautiful and direct way is the way of salvation and to accept deviant Islam instead of true Islam, and will bring upon himself and his country the things that happened to the country during the oppression and especially the fifty dark years."

In this speech, Imam Khomeini (AS), who is in charge of affairs and is more aware of the weaknesses and strengths of the system than any other person, imagines all the factors and conditions in their best condition and points to the consequences of not paying attention to the category of culture and cultural deviation. In fact, this statement criticizes all those who see the problems of the system as merely due to the irreligion of the officials and says that if all the officials and all the people were at the highest level of belief and practice but there was a cultural deviation, the corruption that would be issued from them would be like the corruption of fifty years of Pahlavi! Clerics, religious people, revolutionaries, and delegations should be careful in this statement of Imam Khomeini (AS) in order to avoid simplistic analysis about the causes of the problems of the religious community and the obstacles to the realization of religion and cultural and economic challenges. Of course, no one denies that some of the problems of the system are due to the slipping of some officials or people, but Imam Khomeini (AS) made a hypothesis for us that there is no escape from it: if all officials and people reached the best degree of belief and action, but if cultural deviation occurs, it transforms the very best and degenerates the whole society. Of course, some people constantly shout that the people have become irreligious, but regardless of the descriptions of the revolutionary leaders about the loyalty and religiosity of the Iranian people (who say that they are the best people since the beginning of Islam), the Imam states that even if we have the best officials and people, the problem will not be solved again. Why is this? This seems to be the reason why the "realization of religion at the systemic level" as the subject of the test of innocent rationality is very complex in this age. In this age, infidelity has attacked Muslims and believers in new and modern ways, and modern ignorance has developed tools for secularizing people and leading society to vile morals, corrupt beliefs, and abnormal behavior. What is the name of that tool, you ask? Before answering this important question, it is appropriate to note the allegation that if, God forbid, our child becomes seriously ill, the doctor uses a scientific term to talk to us. What weird names and terms do you say? But the doctor says to keep his name for now because you have to get used to these terms to treat your child. What medicine, you ask? You mention the names of medicines you have never heard of before. However, you keep the names of those medicines so that you can buy them from the pharmacy and pass them on to your child. This

means that not only do you not object to the doctor because of the unfamiliar term, but you keep repeating it a few times and buy it, and then, if you can, try to understand the dimensions of your child's illness by asking questions and even researching on the Internet.

After this introduction, it must be said that the name of the complex tool that modern ignorance uses to secularize the people is the "model of governing the country." That is, you are told that this mobile phone, computer, car, etc., which is easily available to you and you do many of your daily tasks with them, did not come into being all at once, but for the invention and production of these goods, a large crowd of scientists, specialists, and workers, relying on complex sciences, came together in large factories to make these goods. Then they say that if these goods are created with complex science and expertise, can it be simply imagined that governing countries is possible without scientific expertise and tools?! The most complex machine or device in the world is the one with which they operate countries, and it manages the production, distribution, and consumption of all commodities. It is a science that combines various sciences such as sociology, economics, and planning and management. At the beginning of the revolution, we thought that in order for Islam to be realized, it was enough for the officials to be religious and to know the rules and then to implement them. However, after a few decades, we have gradually realized that there are one or more specialties in the world that run parallel to each of the treatise provisions that we attempted to fulfill. Above the thematic specialties, there is a machine and scientific tool for governing the country with all its different and multiple dimensions, called the "model of governing the country," which itself has complex rules and rituals, and its basis is secularism, and it determines how the nation should be nurtured and in what direction, and in what order and laws they should be bound and placed in what conditions. In addition, in order for this machine to get you to your destination quickly and easily, you need to turn those rulings into "public conscience and social culture." That is, nations, whether Shiites, Sunnis, infidels, etc., should have material "repentance and personal care" for the rulings of the "model of governing the country". That is, the model of governance creates "material concern" and "piety for the world." Now, it is not simplistic for you and me to simply object to such and such an official. Why do you not implement the rules of Islam? In a "governance model" that does not recognize your religion, morals, and beliefs, the conditions for contentment, heresy, self-sacrifice, and other scholastic values are gradually eliminated. A simple look at such a situation says that people are irreligious! But those who have realized the depth of modern

evil and infidelity say: "Wow, it is the "model of governance" of atheism!" How can he penetrate into the spirits and culture of the people by creating social structures in various fields, and pulling everyone towards his goal through the channels he has installed, and causing even the most revolutionary officials of the system to fall? If it is said that Aba Abdullah Al-Hussein (AS) rebelled for Islam and we must implement the Islamic rules in our lives, we must also pay attention to the fact that many people, despite believing in the Shiite school, cannot, in the conditions of this model administration, comply with the rulings and, despite the tendency towards the goals of Islam, the system cannot direct its structures towards the divine goals through this model of material management. So, it becomes clear how accurate Imam Khomeini's words were in 1361: If all the officials and people were good, there was still a danger of cultural deviation. Because the achievement of Islamic rules in practice is faced with a scientific apparatus that does not recognize our religion.

For example, before the Renaissance, governments intimidated, threatened, tortured, killed, and forced people to obey themselves. But after the Renaissance, governments brought freedom to the people. People are told to comment, and even more so, the people themselves choose the rulers. The question now is, if people are given so much freedom, will they dare? Is there no order?! What happens next?! How is the work of employers and managers organized? People work around the clock in a certain order, and not only is there no chaos, but their efficiency is not comparable to before the Renaissance, because instead of intimidation and threats, their motives have been stimulated around the world. How do they provoke it? By presenting different and new goods and technologies all over the world and advertising them on TV, the cinema, the internet, urban space, etc. That is, every day, every week, every month, and every year, new models and fashions enter the market in every field. Now, if the people of the world want these efficient and diverse products, they have to accept certain rules; from order in sleep and waking, coming and going, to order in education, scientific degrees, administrative and managerial affairs, and...! The nations of the world, whose motives are based on material things, come to the conclusion that if all these diverse and efficient goods are to be made available to us, it is profitable to accept these disciplines and management. Of course, some still think that fashion is only for hair and clothing, but the fact is that the modern lifestyle offers new fashions for every aspect of life every year, every month, or every week: Every year, the layout and decoration of the house change. The method of building a house is optimized every two to three years, and new fashions are

introduced to the market. Modern ignorance says to observe this diversity in all aspects of worldly life, and if you are looking for increasing lovemaking in the world, accept these disciplines! The result of this process is that it cannot be said that "greed" is just a description of a person, and in order to eliminate it, one should refer to the book "Ascension" or a moral teacher, but greed becomes a description of "society" and they make a society greedy for the world! Because if a society has no economic incentives, it cannot be used around the clock in this economic system. Do they stimulate motivations based on heresy, or do they stimulate motivations based on increased consumption and worldliness?! In these circumstances, the pulpits emphasize teachings such as "the love of the world is the head of all sin" and people are invited to stay away from worldliness; but when the audience enters daily life, they encounter a roaring flood of materialism in society and the effects of the "governance model". It leads them to the other side, and some of them, after a while, come to the conclusion that the clergy and the pulpits are far from the realities of life and think in another world, and therefore a large crowd moves away from the pulpits and the clergy.

Now, does this mean that we do not produce wealth and become poorer every day? No, because religious motives can also motivate a believer and generate wealth. It is narrated that the property of the Amir al-Mu'minin (AS) was 40,000 gold dinars in one year only through agriculture, and if the meaning is the religious dinar, each dinar is equivalent to 4.2 grams of modern gold. But on the other hand, they had the least consumption in food, clothing, housing, etc., and even according to the narration, they donated all this great wealth in such a way that they had nothing to eat for the night, so he sold his swords. In our time, the imposed war was managed with the lowest military cost and the highest efficiency, and despite arming Saddam's regime with the best military hardware and software, the Iranian nation was in an arms embargo and won with the least facilities. Therefore, religious motives can be the axis of mobility of the faith community for social activities such as wealth creation, without inciting worldliness and pursuing greed, mass consumption, and extravagance. But the Western model of governance leads the people of the world to greater greed, diversity, and consumption and, accordingly, to intense economic and social mobilization. It is in this atmosphere that a believer, a revolutionary, and a delegation are engaged in mourning and acquiring the teachings of the Ahl al-Bayt for one month a year, but when he enters society, he feels many challenges in front of him. However, thanks to the Islamic Revolution and the relative

disobedience to the Western model of governance, the corruptions in our society is much less than in other societies.

So what is the test of innocent rationality today, which is crystallized in the mujahedeen efforts of the great Shiite jurists to preserve the religion? In contrast to the "achievement of religion at the level of the system"—against which there is a great obstacle called the "Western governance model"—In fact, instead of simply referring to cultural and economic problems as a lack of piety among some officials or people, it should be said that this is the model of the Western administration, which is irreligious and provides material grounds for changing the calculations of the officials and distancing them from the divine path of the Islamic Revolution. In fact, the main reason for the collapse of the revolution, especially among officials, is that the "model of divine administration" for the management of the system has not yet been presented, and officials initially use the material version to run the country due to urgency, but gradually become accustomed to calculations. Therefore, things that do not fit with this model of governance are considered unrealistic, idealistic, and contrary to realism. As a result, if the Supreme Leader defines "influence" as "changing the calculations of officials," it should be noted that the primary tool for this calculation change is the Western management model, which is derived from a combination of applied humanities in the West (e.g., economics, management, planning, sociology, and so on). Therefore, if these sciences do not recognize your religious and revolutionary ideals in social goals and planning, they will subject the best revolutionary and believing forces to material calculations and gradually lead them to the conclusion that the world powers should not be considered as their enemies, and instead of unrealistic and harsh slogans, we should stop fighting them in order to get rid of underdevelopment and achieve development. Because, based on the current economy and experience in the world, it is not possible to create economic prosperity and a livelihood for the people without foreign capital and technology, and most of the global technology and capital are in the hands of countries that oppose it with extremism."

But we say in response: we had experience in eight years of sacred defense, and experts were saying at the time that fighting in the twentieth century had its own scientific calculations, and therefore, you could not resist Saddam's army, which was equipped with global support, with a dilapidated army and incomplete facilities. But people like Martyr Hassan Bagheri, Martyr Kaveh, etc. showed courage and struggled with intellectual innovation and, in practice, created new

tactics and rationality in war until we could resist the superpowers of the world for eight years. Therefore, the Supreme Leader repeatedly says: Do not forget the experiences of the revolution and the new realities created by the revolution. But we say in response: we had experience in eight years of sacred defense, and experts were saying at the time that fighting in the twentieth century had its own scientific calculations, and therefore, you could not resist Saddam's army, which was equipped with global support, with a dilapidated army and incomplete facilities. But people like Martyr Hassan Bagheri, Martyr Kaveh, etc. showed courage and struggled with intellectual innovation and, in practice, created new tactics and rationality in war until we could resist the superpowers of the world for eight years. Therefore, the Supreme Leader repeatedly says: Do not forget the experiences of the revolution and the new realities created by the revolution. In fact, if the experiences of the revolution are not theorized and it is not clear how we were able to capture and change the classical rationality of war, we will be content with the existing equations in economic and cultural war against the enemy and will consider victory unattainable and impossible. In fact, the lovers of the revolution must heed the Supreme Leader's order that "Western humanities are inherently poisonous" and realize that the system is drinking scientific poison every day because the decision-making of the country, whether it wants to or not, is influenced by the same humanities and the same model of material management. Of course, the preservation and survival of a government that suffers from this poison every day is one of the divine miracles and victories and is due to not paying attention to some of the recommendations of this model of governance. But if religion, seminaries, and jurisprudence are absent from the major decisions of the country, the poison of modern materialism and secularism will gradually create more dangerous blows, diseases, and anomalies for the revolution and Shiite society, and the analysis of the numerous warnings put forward by the leadership seems to return to this point. That is, years after the Imam accepted the resolution and drank the cup of poison in his own words, that poison is still in the body of the current system, and the Supreme Leader is seeking an antidote to the seminary and the university with scientific recommendations. Even a prominent jurist like Imam Khomeini (RA) said, "The existing jurisprudence is not enough to run the country." But why are these words isolated, or why are they not repeated? Why are the words of the Supreme Leader that the humanities are inherently poisonous not repeated?! If the movement of the seminary and the university is slow to achieve this vital antidote, the revolutionary, religious, and pious forces must act and demand the same

mourning ceremonies at mosques and Husseiniyahs. When this is repeated and analyzed and its arguments are expressed and sensitivities are aroused towards it, revolutionary students and scholars will strive to solve the problem. In fact, the specialized literature of the seminary and the specialized literature of the university have been placed against the scientific recommendations of Imam Khomeini (as) and the Supreme Leader, and they are being tested on them, and they are the subject of the examination of the Shiite community! Yes, cultural and economic tests are more difficult and complicated than military warfare; however, it should be noted that walking in this square will also enjoy the miraculous victories of God Almighty and Hazrat Vali-asr (as). Basically, innocent rationality develops in such a way that infidels and hypocrites attack the system of faith and create new plots, and therefore the general vicegerent of Hazrat Vali-asr (as) seeks refuge in them to find a way to overcome these enmities, which, as a result, they benefit from divine help and victories are achieved. Basically, if Imam Hussein (AS) is the ship of salvation, the main level of refuge in the lifeboat of Aba Abdullah (AS) is these things; because the most basic exams of the Shiite community are these issues and not just this person's illness and that person's family problems!

The Twelfth Topic

The need to promote the understanding of the religious community of the "Western governance model" as the main obstacle to the realization of religion in the structures of the system

It was stated that the knowledge of the non-infallibles is a great distance from the knowledge of the infallibles. In fact, the science of the non-infallibles is both erroneous and gradual. That is, the non-infallible often understands something and, after a while, realizes that it is wrong. He also acquires new knowledge during his life that he was previously unaware of or details things that were previously extremely concise and ambiguous. But the knowledge of the Infallibles has the highest degree of growth and development from the very beginning, as we read in the prayer of Nadbah, which is, they have the knowledge of the past, present, and future by divine grace, and their knowledge is not wrong. Therefore, as stated in the previous discussions, the verses in the second period of history are of the type of rational affairs, and with the beginning of the great absence, the banner of religiosity falls into the hands of non-infallible rationality (the general successor of the Hazrat Vali-e-Asr (AS) and the great Shiite jurists), whose gradual growth was expressed. In the first period of this evolution, the great Shiite jurists, in spite of the great flood of hostilities and pressures, tried to preserve, record, organize, and propagate the narrations. In this regard, the scholarly nature of the scholars at that time went back to the level of memorization of narrations, which went beyond a few thousand hadiths, and the emergence of rationality at that time was more at the level of memory.

The next stage in the evolution of the rationality of Imam Zaman's successor was formed by the production and compilation of "Science of Principles" because new questions and sub-questions were raised for which there was no answer with a simple and customary view in the narrations. For example, just as the precision and sophistication used in building a microscope help a person to see things that he could not see with the naked eye, on the subject of understanding verses and hadiths, it can be said that if we move away from simple, customary, and non-specialized understanding, we can make a more accurate tool to understand the levels and depth of knowledge in the Qur'an and hadiths. That is, through the "science of principles," non-infallible rationality can approach knowledge of the infallibles and understanding of their meanings. The result of building the science

of principles and deepening the understanding of religion was that the duty of each individual in various subjects such as marriage, transactions, prayer, fasting, Hajj and their subdivisions was determined. Of course, this stage is the second step in the evolution of non-infallible rationality, because non-infallible rationality must have a course of growth, and the only thing that is at its end, and everyone must be humble towards it and say that it is not higher than this, is infallible science. Therefore, what non-infallible rationality can do is to constantly and step-by-step approach the science of the infallible. However, no matter how much non-infallible science develops and this process continues even in the world of heaven and purgatory, it must still say: No matter how much I praise and describe you, I still do not reach the depth of your knowledge.

Of course, by producing and using the "science of the principles of jurisprudence" in understanding verses and hadiths, some say that this is dangerous and deviant in religion. Because, in their view, religion and religiosity were the same verses and narrations that were collected in hadith books, and everyone had to turn to them to understand their duty. Therefore, they considered the use of the science of principles to add something to the verses and hadiths. But what they neglected was the evolving nature of the infallible understanding of verses and hadiths and the fact that making a tool for understanding the text, incidentally, increases the regularity and accuracy of understanding. Yes, when the onslaught of the insurgency is summed up in an attempt to destroy the narrations of the Ahl al-Bayt, the expectation from the great jurists is nothing but the preservation of the narrations, and a customary and non-specialized understanding of religion is sufficient. But with the formation of new attacks on Shiite jurisprudence by Sunni scholars on the one hand and the creation of new issues and questions for which there is no answer in the narrative view on the other hand, the same customary understanding of the past cannot be satisfied with the claim of pure religiosity. Leave alone those big attacks and these new questions. With the passage of time and the insistence of His Holiness Nawab⁵³ (AS) on "producing the knowledge of the principles of jurisprudence" and observing the protection of Shiite jurisprudence against Sunni jurisprudence and deviations such as analogy and merit, etc., the opposition of those people, who were known as Akhbarians⁵⁴

⁵³ Imam Zaman's successor

⁵⁴ **Akhbārīs** are a group of Imamiyya jurists who take the only source of fiqh (the deduction of shari'a laws) to be akhbar (narrations and hadiths by the Prophet (s) and Imams (a)). The group emerged in the 11th or 17th century. They disallowed the method of ijtihad and principles of jurisprudence for the deduction of shari'a laws. They were opposed to the

gradually disappeared and the policy of the fundamentalists was accepted, which resulted in a specialized understanding of religion and the assignment of individuals and obligors.

This process continued until the developments in the West caused the Shiite community and the general Nawab to face objective issues in order to preserve the religious ummah. If Ayatollah Sheikh Fazlullah Nouri was opposed to "changing the political system from a monarchy to a constitution", if Ayatollah Modarres ran in the parliamentary elections and was opposed to "passing non-Islamic laws", and if Ayatollah Kashani became the head of the legislature, but with the victory over the oppressive regime, Imam Khomeini was confronted with a comprehensive and complex category called "country management". After the victory of the movement, he said that our revolution was to implement the rules of Islam. That is, the understanding of religion has been done, and the rulings of the treatises are clear, and now we want to fulfill them. But should people practice religion? No, but a system with all its three forces and its institutions and relations wants to fulfill the rulings. Therefore, after the victory of the Revolution, the subject of the examination of the general Nawab of Hazrat Vali-e-Asr changed from "understanding religion for the obligated" to "the realization of religion at the level of a system."

At first, it was thought that, for example, the ruling on usury was mentioned in the treatises and it was enough for the system to fulfill it. The ruling of Muharram and non-Muharram is clear and the media should only observe it. Children's beliefs are taught to children in schools so that they can raise good children. At first, we thought things were that simple. We are unaware that we want to fulfill the commandments in the twenty-first century. That is, at a time when modern ignorance, after much austerity and the conquest of various obstacles, has ruled over all areas of life. Some realized that there were objective and external obstacles to the realization of the rulings and resorted to urgency and secondary rulings. An example of this could be a human being who is trapped in the desert and has no food to eat and can eat dead meat to save himself from becoming a corpse. But this ruling does not mean that such a person can eat from the corpse for the rest of his life, but when he escapes from the desert, he must eat halal food. Therefore, the secondary sentence that arises as a result of the emergency must

Usulis, who required the method of ijtehad and principles of jurisprudence for the deduction of shari'a laws.

be temporary. But what the revolution faced was the persistence of emergencies and the failure to resolve them. In addition, emergency issues were becoming more and more frequent. That is, it became clear that we were facing emergencies as wide as the issues of a system. Therefore, those secondary rulings that were supposed to solve temporary and exceptional emergencies are now valid in all areas of society, and instead of being temporary, they have continued.

It may be said that these obstacles to the realization of religion and the implementation of the rulings are due to the existence of people in different levels of management who do not have the necessary sensitivity to the rulings of Islam and, sometimes with impiety, have sought power, forbidden property, etc. If instead of unworthy people, religious people with piety, Basij, people of fasting, prayer, fasting, khums, etc., come to work, all the problems of the system will be solved. Unfortunately, this way of looking and analyzing dominates a large part of the revolutionary and religious communities, including mosques and clerics.

But it should be noted that such an analysis stems from the fact that managerial relations in the new era are not properly understood and what underlies this analysis is the managerial relations that existed before the Renaissance. That is, in the past, the management system was based on the king, the minister, the drug dealer, the executioner, and so on. If the people did not obey the king, they would force the people to accept the decree by intimidation, threats, violence, punishment, execution, torture of the family, taking wages, etc., and the management method at that time was simple. But this is not the case now, and in matters much smaller than community management, nothing can be done without different specializations. For example, if a person wants to build a house for themselves today, they must first get a permit from the municipality. Then he has to get approval from the structural supervisor, architectural supervisor, electrical supervisor, and facility supervisor, and then he has to hire several people with different specialties (such as plumbing, ceramics, bedding, etc.) to build the house and make it habitable. However, in the past, if someone wanted to build a house, it was enough to mix soil, straw and water and build a house with the help of three or four relatives who did not have any specialization. But now, no matter how much you insist that I want to build my own house the way I want with my own money, many rules and permits will stop you. In other words, in the present age, a simple need such as housing can be met only by combining several specialties. If you want to buy food for your child, it will depend on the cooperation of many different specialties, such as food specialists, industrial design, packaging,

business managers, etc., in a food factory. Many specialties must be used in order to provide the simple necessities of life, including housing, food, clothing, transportation, etc. So how can it be said that in the field of running the country, based on "if you follow the order, the goal will be achieved," things will be organized?! That is, just as in the case of violating the laws and not obtaining city permits, the municipality can destroy your home in an area where the map of cities, parks, schools, hospitals, factories, roads, transportation, war, diplomacy, etc. is specified. How can we not pay attention to these laws, licenses, and structures and say with a simple look: "They gave the order, then it will be fulfilled"?! Lovers of Islam, the revolution and the system should at least pay attention to the fact that the analysis of Imam Khomeini and the Supreme Leader of the issues and challenges of the country does not stop at such a simple view, and Imam Khomeini's statements about the current situation in the world and the complexity of economic issues, the new slavery imposed on humanity by the World Eaters, and the important duties of jurists in the face of these issues must be considered. As the Supreme Leader of the Revolution said, the "management system of the country" must be protected against viruses. Therefore, the sect of the great Shiite jurists, as the standard-bearers of monotheism in the age of absence, is facing this new test: "The realization of religion at the system level at a time when any social activity depends on a combination of different specialties." With this explanation, the meaning of this phrase about Shiite scholars will become clearer: "The scholars of the nation are better than the prophets of Israel." The wisdom of this interpretation seems to be that the prophets of Israel received divine knowledge through revelation and realized their duty to the system of infidelity and hypocrisy by relying on divine and infallible knowledge. However, the Shiite jurists during the time of absence must infer the duty of the Shiite community from the verses and hadiths with their own rationality, and after inferring, they must try and make mistakes; that is, to evaluate their effectiveness against the onslaught of disbelief and hypocrisy, and accordingly, to correct their understanding. Therefore, the constitutional movement and the nationalization movement of the oil industry fail because part of the reason of the great Shiite jurists—although they are at the peak of faith compared to other believers—grows through trial and error. In other words, the growth of non-infallible reason begins with the attack of the system of infidelity and hypocrisy on the religious ummah. Seeing this new exam and passing it, he becomes urgent, and, as a result,

he takes refuge in the infallible rationality of Imam Zaman⁵⁵, Seeing his urgency in the main subject of the exam for the Shiite community, he gradually helps his rationality.

So when we look at the category of "governance model" and the method of scientific management of countries in the twentieth century, it will become clear that humanity's achievement of these great achievements is not without reason, and the people of the world have endured severe austerities. We think that expertise and complexity are only related to the goods we use on a daily basis, but the fact is that the most difficult and complex equations and calculations are done in the program and budget organizations of countries. That is, to run the country and meet the needs of the people, to the number of ministries in each country, including roads, buildings, transportation, traffic, terminals, communications, telecommunications, health, energy, water, electricity, gas, oil, diplomacy, defense, and... There are complex specialties that must be coordinated among all of them. In fact, a system does not behave like an individual who can only do one thing at a time! But in the present age, governments have to do tens of thousands of things simultaneously and in unison, which is not possible without a very complex science called the "model of governing the country." Now that these complex sciences are used in the management of today's societies, how can we not pay attention to this fact?! If the Shiite community has come to power and inevitably has to use that model to govern its country, it must understand whether this model of governance has the traction and ability to implement the rules of Islam or not! So our religiosity in the present age depends on the answer to this question. No matter how much the rules, hadiths, narrations, and ethics of the teachings of the Ahl al-Bayt (AS) are read in the pulpits, the ultimate matter in the outside world is this model of management and scientific tools that can achieve these enlightening truths or create obstacles against them. Can we say that we have fulfilled our promise to Aba Abdullah Al-Hussein (AS) without determining the task of this scientific and complex tool? If we repeat these teachings every day and say at the end that it did not happen, and for this reason we humiliate everyone that you, the people, did not follow the rules, have we observed justice and made efforts to perform our duty?! If Aba Abdullah Al-Hussein has risen for the Preservation and Realization of Islam in the sense described, we must see what the obstacles to the realization of Islam are and not

⁵⁵ Imam Zaman: The Shiites' twelfth Imam.

make hasty judgments in analyzing the obstacles in order to fulfill his promise and fulfill the ideal of Ashura. It remains to be seen what this instrument, by which they govern the whole world, has to do with Islam and the rules of religion and the divine beliefs and morals. Because the main and most important issue facing the rulers of countries at this time is the "model of governing the country." This model says how much budget, manpower, etc. should be allocated to each issue; what is the goal of the country, and what steps should be taken to achieve it; what is their precedence and lag; and what changes should be made in the executive, legislative, and judicial structures accordingly. Therefore, any governing body that does not pay attention to these tools will find its country in chaos and will not be able to organize the needs of the people. Ultimately, the dissatisfaction of the people will lead to their dismissal. Gone are the days when the king gave orders and the minister, governor, and subordinates ran after him. This is a management that is related to the past thousands of years, and unfortunately, some of us want to solve the problems of the Islamic system and the realization of Islam as the ideal of Aba Abdullah Al-Hussein (AS) on this basis. Is it right to ask for the best and newest goods when personal needs are at stake but to rely on the situation of the last thousand years in analyzing the obstacles to the realization of Islam?! If it turns out that the Western model of government cannot achieve the divine goals and rules and is itself one of the main tools of modern ignorance and infidelity, it is clear that the religious leader either disarms or becomes accustomed to these material calculations and gradually undergoes change and transformation. It is said that when Shahid Raja'i became the Prime Minister, he decided to bring a number of his religious colleagues to the Prime Minister in order to change the tyrannical atmosphere there. But the Deputy Minister of Finance and Administration, etc., presented him with laws and made it clear that such a thing is not possible because managers in this section must have some degree and work experience, etc., which these people lack. This is a simple rule in the selection of managers. Now we have to see how complex the tool that coordinates all areas of governance is and what the various requirements and restrictions are for managers to implement. But some think that the prime minister and the president are like the old kings and sultans, and whatever orders they give, everyone must do.

Therefore, the model of governing the country forms the "bed for educating the people." In a very simple example, we sometimes tell people that this is the ruling on your prayers and fasting; learn and do it. Or we say, people of divine morality, do not be jealous and be satisfied instead of greedy! But sometimes in cultural

camps, we gradually get teenagers interested in religion and the rules of religion through pilgrimage, camps, recreation, football, friendly gatherings, and other practical settings. So that we no longer need to command and forbid them to perform worship and observe morals.

Now, the "model of governing the country" also creates a breeding ground for all the people of the country. By reprimanding, encouraging, humiliating, and glorifying, it creates a conscience for people about what should be important to them and what should not. When new technology comes, the workers must be trained in-service; otherwise, the workers will be fired if they do not work well and the investor does not make the desired profit, in the name of "force adjustment." The worker says my salary is low. The employer says that if wages increase, the return on capital will not return and the factory will close, so do not talk and work! In fact, the model of governance puts people in front of the requirements of realization in the outside world and thus creates a breeding ground for them. If the model of governing the country is designed on the basis of secularism, then the context of social upbringing will also be blasphemous. "Advice to individuals" is ineffective, and the individual competence of managers cannot solve the root of the existing problems and anomalies. So we are facing a big test.

The Thirteenth Topic

Explaining the material and blasphemous dimensions of the "Western governance model" as the most complex tool of modern ignorance in attacking the religious ummah and the divine government

In the course of previous discussions, it became clear that the Islamic Revolution was a continuation of the Ashura uprising, but this claim is not just a slogan and an understanding of conscience, but an analytical and argumentative understanding of the philosophy of divine history that proves this fact. Because Aba Abdullah Al-Hussein (peace be upon him) revolted to prevent the return of the Islamic Ummah to blatant disbelief, which Yazid intended, the same situation happened to our jurists in the last one hundred and fifty years, and they rose up to prevent the return of the Islamic Ummah to blatant disbelief, with the difference that blasphemy has taken on a modern and complex form in our time. In the course of previous discussions, it became clear that the Islamic Revolution was a continuation of the Ashura uprising, but this claim is not just a slogan and an understanding of conscience, but an analytical and argumentative understanding of the philosophy of divine history that proves this fact. Because Aba Abdullah Al-Hussein (peace be upon him) revolted to prevent the return of the Islamic Ummah to blatant disbelief, which Yazid intended, the same situation happened to our jurists in the last one hundred and fifty years, and they rose up to prevent the return of the Islamic Ummah to blatant disbelief, with the difference that blasphemy has taken on a modern and complex form in our time.

On the other hand, it was stated that after the great absence, the flag of religiosity fell into the hands of the general Nawab of Hazrat Vali-e-Asr (AS), and through this, the non-infallible rationality was tested. In expressing the evolution of the rationality of the great Shiite jurists, it was also stated that after passing the stage of preserving and transmitting the news and documents of the narrations of the Ahl al-Bayt (AS), the understanding of religion with a simple and customary view was promoted to a specialized understanding of religion by the science of jurisprudence. But as "modern ignorance" has emerged in recent centuries, a new test has been put in front of non-infallible rationality; first, in addition to understanding religion, the "realization of religion" is also relevant; second, the realization of religion is not only at the level of individuals, but also an issue

called the realization of religion by a system and government, which is facing jurists and jurisprudence.

On this basis, it was stated that today humanity must use many specialties to meet its basic needs, and thus, running the country, which is one of humanity's most pressing needs, must inevitably use very complex tools derived from a combination of hundreds of specialties in dozens of ministries and agencies. This tool is known as the "country governance model." A very complex scientific method that harmonizes all the different dimensions of social issues. It defines desirability for societies and, step by step, defines the path to the goal and gives numbers, digits, and characteristics for each of the steps and stages. Therefore, all nations are put in this car once every five years, and after that, they set a goal once a year of what situation they should reach during this period and what growth they should achieve in order to achieve a society that does not have livelihood problems after twenty years, and it is economically prosperous and its political situation is stabilized. Although this machine is not perceptible in a way that can be felt by the five senses, the most important tool that all rulers and rulers of countries in the twentieth century used to manage societies is the "governance model." Therefore, if we seek the realization of Islam and the protection of monotheism and godliness—in the sense expressed in the previous discussions—and we want to achieve the ideals of Ashura, we need to define our role in the "model of governing the country"—which in the twentieth century has somehow been required for all countries. In short, we need to understand where we get hit and where we are bombed in the cultural and economic war. Why do we go backwards on some issues and why do we make progress in others? The answer to all these questions seems to go back to understanding this model of governance. That is, no matter how much we repeat the rules, hadiths, ethics, beliefs, and other teachings of the Ahl al-Bayt (AS) in the pulpits, the realization of these enlightened teachings still depends on clarifying our duty towards this "model of governance".

What is the status of this management model? Can this model help us in the realization of Islam and the ideals of the revolution? Or is it of the type of modern infidelity and ignorance? Finally, this model can serve faith, but in this situation and without changing it, it is in the service of modern infidelity and ignorance. To illustrate this, a few examples are given: In the past centuries, when kings wanted to make people obedient to their desires, what tools did they use? They used to say that this is the order and the command, and whoever violates it must

obey my command by torturing, exiling, humiliating, killing, burning, and so on. That is, by intimidating and threatening and creating fear, they forced people to obey. People said to themselves, "If I do not give the Sultan a share of the earth's produce, they will take this little bread from me." But this is not the case today. People are told that not only do we not force you, but you participate in your own destiny and decide! We are your servants; you are the boss! One might think in this comparison that if this were the case, people would be bold and there would be chaos. But incidentally, since such a practice has been introduced in the management of countries, the efficiency of human labor has greatly increased, and with the increase in the accuracy and orderliness of people's lives, their well-being has also increased.

How did this happen? In response, it should be said that the model of governing the country, like a car, needs fuel to move. What is the fuel that is poured into this car and what are the motivations that are led and organized so that people work so accurately and regularly?! He used to be intimidated and forced, but now it is by creating a "diverse" environment! People around the world are told to look at all these diverse goods, including food, clothing, housing, transportation, health, communications, etc., which are constantly being diversified and optimized, and their new fashion is coming to market very quickly! If we reach a desirable level, we do not consider it sufficient. For example, ten years ago they reached a level of mobile technology that they did not consider enough, but with sophisticated research they have reached a new generation called touch phones, and now it is clear where the new mobile technology will move in the next ten years. As a result, the people of the world face constant diversity in all goods related to all walks of life, which motivates them to regular and intense economic activity and motivates them in this direction.

When it comes to fashion, some people think that when it comes to fashion, it only means fashion in hair and clothing, while today fashion has generalized to all human fields! Because they are less complex, some areas change their fashion once a month, and in some cases, new fashion is presented once a year, and in some, two or three years. But they are all changing fashion. Every two or three years, how to build a house changes; home decoration changes once a year; clothing fashion changes once every three months; telecommunication and mobile phone fashion change once every six months; and air, land, and sea terminals change once every few years. Fashion's generalization to all human fields and the creation of diversity in all goods! Humanity is confronted with a

huge variety of goods and its motivation is stimulated! The people of the world, who are confronted with all these efficient, attractive, versatile, and comfort-creating goods, are willing to pay whatever cost is necessary to obtain them. That is, the person says to himself, "I want all of this." What should I do now? This means stimulating motivations based on the diversity of goods, which is rooted in the creation of the vices of "greed." Sometimes you say this "person" is greedy, but sometimes you say this "society" is greedy! That is, they have turned greed into a description of society and made it the axis of motivation and the basis of social activities. If the American people work regularly and accurately, and their national production is higher than all the countries in the world, it is because their motivations are stimulated at the highest level, and therefore everyone shows the highest intensity and reaction to achieving prosperity. They all say that we want so many beautiful and efficient goods, and on the contrary, it creates a public perception and conscience for them when you have to accept a series of rules. This factor makes society greedy. Because greed means that man is not satisfied with any level of satisfaction or need, and by reaching any level, he seeks the next level of worldly pleasures. So to buy the next level of comfort and new fashion that is constantly coming to the market, he has to pay a higher price, and therefore he has to work harder to be able to afford them. Because highly motivated motivations must be eventually be satisfied and evacuated!

If such a process becomes the basis of motivation, then advising people in the pulpits to stay away from worldliness will no longer have a major effect because they have created a platform for motivation and education in society that these enlightening hadiths can only be seen and heard in the pulpits. When the pulpit is finished and people enter society, they notice a different atmosphere as well as different morality and behavior! Some people come to the conclusion that what the clergy say has no bearing on their lives, and they gradually distance themselves from the clergy and become accustomed to other things. In the past, if a person was greedy, he was advised to go to a certain moral teacher or read the book of Ascension, which was the best version at the time. But what about today, when a "society" is greedy instead of an individual?! In a society that exposes the world to its people every day more beautifully and better than yesterday, and makes people inclined to it but loves it, and defines everything else, including the Hereafter, according to the world, how can people avoid the description of greed invited?! How can it be set aside by the will of one or more people? When society is drawn to worldliness with scientific, sophisticated, and all-encompassing tools, how can we tell people "the love of the world is the head

of all sin" and then expect moral and value-based behavior?! As a result, the execution of rulings in society becomes difficult or impossible! This was one of the fuels that drives the model car of the office and makes the community work.

But what about today, when a "society" is greedy instead of an individual?! In a society that exposes the world to its people every day more beautifully and better than yesterday, and makes people inclined to it but loves it, and defines everything else, including the Hereafter, according to the world, how can people avoid the description of greed invited?! How can it be set aside by the will of one or more people? When society is drawn to worldliness with scientific, sophisticated, and all-encompassing tools, how can we tell people "the love of the world is the head of all sin" and then expect moral and value-based behavior?! As a result, the execution of rulings in society becomes difficult or impossible! This was one of the fuels that drives the model car of the office and makes the community work. That is, they changed the payroll process, and based on the revenue pattern, the CEO dominated the specialist; in the same way, the expert ruled over the technical worker, and the technical worker ruled over the simple worker, and each class could have more consumption in its life than the lower class. What is the mood of this method of payment? People say that in order to achieve more prosperity, I have to pull down the one above me and go up! So another type of fuel for this big car is jealousy.

In the past, everyone worked according to their father's job. If someone was a farmer, his child would also be a farmer. If someone was a worker, his child would also be a worker. There were no more than seven or eight more classes in pre-Renaissance societies. This trend continued throughout his generation, and they often could not move from one class to another. But now there are tens of hundreds of classes, and they are announcing to the people of the world that anyone can be promoted from one class to another. How? By studying while serving! The higher his education, the higher his income. Therefore, this new and modern management flows on the basis of greed and jealousy, which constantly has to work harder to achieve greater well-being and higher exclusion. But when is the Holy Shari'ah satisfied with provoking people with greed for the world and jealousy for the welfare of a higher manager and making this the source of society's mobilization?! When will it be satisfied that command and obedience are based on monetary and financial patterns?! Of course, we will explain later that thanks to the revolution, this pattern of greed and jealousy, as institutionalized in the West, has not been realized in Iran, and that's why the

model of the Western administration that came to Iran does not work well here! Because the religious motives of the leaders and officials and the people have not allowed it to function well. Therefore, in a religious society where religious motives are stronger and material motives are weaker, everyone is upset! They say, "What is the situation that everyone has become a worshiper?! To clarify these people, it should be said that the issue is not just that this person and that person are looking for the world. Of course, there is also inner lust, but that "model of governance" leads the environment of society towards worldliness and greed, and creates a channel and a structure in which inner lust strikes with a multiplicity of intensity. That is, it creates a breeding ground for society; people do not choose to enter the world!

The Fourteenth Topic

Explaining the dimensions of the Western administration model as the main obstacle of modern ignorance in imposing cultural war and economic war on the Islamic Republic

After stabilizing the political situation in the system of the Islamic Republic and overcoming the security and defense attacks of modern ignorance on the Islamic Revolution, the system was faced with solving cultural and economic challenges. That is, the country reached a state of stability and moved away from a state of war and crisis, but when political stability was achieved, we had to solve cultural and economic challenges and achieve the goals of the revolution to fulfill the divine commandments and create a religious life for the people. But over time, we find that we have problems and complexities in solving this issue. That is, not only have some of our ideals in the fulfillment of divine commandments and religious life not been realized, but sometimes some values have also faded in society. Not only have cultural and economic challenges not been addressed, but they have become so severe that the Supreme Leader has spoken out about the formation of a cultural war and an economic war. It was stated that the main and central obstacle and challenge to solving the cultural and economic problems and the fulfillment of the divine commandments that are facing us is a complex science and tool called the "model of governing the country". If this tool is not in line with the goals of the Islamic government, it will be the main obstacle to the realization of values. Life is complicated today, just as you need a vacuum cleaner to clean your home, and this machine is produced in a combination of different specialties in factories. More complex than all these machines and goods is the way the country is run, which coordinates all human areas and manages societies. It is no longer the case that the king gives orders and his subordinates obey him. Issuing an order on this machine requires careful expert study. They then present the field of study to the decision makers, and they decide that in order to implement it, complex and comprehensive processes in economics, culture, and politics must be used in order to finally achieve the desired goal.

To clarify this, it was stated that the "machine of governing the country" is like a "car" in which the presidents, ministers, and top managers of the country sit behind the wheel and ride all the people to a destination. This machine has many complex parts and components, and due to the multiplicity and complexity of its

components, its speed also increases. Just as today, with the construction of a car, which has at least ten thousand pieces, they travel the distance from Qom to Tehran in one hour, but in the past they rode horses for this distance, and this journey took several days. This car also has hands and indicators that show the amount of gasoline, water, oil, distance traveled, etc. It has a fuel supply system, a power supply system, and a mechanical system. The ruling forces of the countries loaded the people into this car and promised to take them to a destination where the characteristics of wealth, science, and national power had increased to some extent after twenty years. Therefore, the statistics that are presented daily, monthly, annually, etc. in the news are considered the speedometer and odometer of this car. For example, it is said that developed countries in the field of health and treatment have a certain number of hospital beds, nurses, specialists, etc., and we are some number behind the world standards. Some of the components of this car show the amount of oil, water, and gasoline in the car. An example in the country's governance model is displaying the status of employment, customs, exports, imports, and so on, which are constantly compared with world standards and indicate how much capital and labor are required to close the gap, and so on. After allegorizing the characteristics of the management model and comparing it to the hands and indicators of a car, it was discussed the fuel of this car, how it motivates a nation and determines great economic and social activities. The makers of this car say that the fuel needed and the axis of stimulating people's motivations for economic and social activities is to constantly present diverse and efficient goods to the people, and when nations see the diversity, efficiency, and beauty of goods, they want them. It has been said that in religious teachings, diversity and dissatisfaction with any level of pleasure is referred to as "greed".

If the fuel of the machine that governs that society is "greed," it is clear that heresy, motives, beliefs, morals, and religious precepts will be isolated and divine values diminished. Thus, "greed" is not a description of one person or two people, but they turn greed into a description of society. Because of the greed that was created, all people want everything, but on the other hand, resources are limited and it is not possible to give all goods to all people. Therefore, to solve this problem, they say that greed must be tamed and "humiliated." How? By establishing social classes! It is said that anyone who has a certain level of education and skills can work in a certain job, and if he wants more welfare and consumption, he should increase his level of skills and education.

One might say that in order to achieve the desired education and skills, we have to have money to pay for education, but what should some people who do not have money do? They say they have nothing to do with us. Each degree of education and skill has a certain degree of salary, the next degree more, and so on! Therefore, by creating social and economic classes based on money, salaries, and income, they tame the greed of the people. In other words, they humiliate the people. Therefore, according to statistics published by the largest collection of trade unions in the United States (AFL-CIO) for 2015, the income of CEOs of large companies in this country is 340 times the income of workers! Therefore, the workers do not understand the level of welfare and consumption of the CEO at all, and they cannot imagine what his entertainment and other aspects of his life are like. For example, if the worker is given a "kebab" with rice, he will be very happy, but the food that makes the CEO happy should be a large table of all kinds of luxury food, to eat a little of each and make love with all kinds of food, not to eat just to be full! By doing so, he humiliates all of his guests and those around him in order to demonstrate his level of power! The meaning of his behavior is that if you want to be in my position, you must be humble and obedient to me! So when people in all walks of life-factories, media, schools, etc.-see all these costs at their highest level, they get excited, but they certainly will not reach many of them, and the same culture is prevalent in all countries. So people are deprived and humiliated in such a way that they first understand the rich and managers' level of prosperity and become passive in the face of it; secondly, they understand that if they want such a level of consumption, they must follow the orders of their superiors well; and thirdly, they do not achieve many of the things they desire and must accept this fact. That is, through greed and humiliation and deprivation and creating a permanent gap between need and satisfaction, they move society and thus motivate them to start this machine.

After explaining the fuel of this car, to ignite this fuel, there must be a spark to burn it and transfer the resulting energy to the wheels of the car. Allegorically, "mass production of goods" is one of the components of the power supply system and acts as a spark to move this machine. The same variety of goods that they expose to the people of the world are mass-produced, in which case consumption must also be mass-produced so that mass production is sold and does not cause losses. In such circumstances, religious propaganda and pulpits emphasize the avoidance of extravagance; but in a car whose fuel spark is created by "description of extravagance," how can extravagance be prevented in society?!

After mass production of goods and mass consumption followed, the question arises: If you set up an office, a company, and a bank, it should be so luxurious and formal that everyone understands that you have a high power of consumption and, thus, let them know that you will have a large capital and you will not go bankrupt. In this case, everyone will be encouraged to buy shares in such a company or make deposits in such a bank so that their profits are guaranteed. In fact, the glory and material greatness of banks and companies show their monetary and financial power. In this way, the source of "trust" in society is the power of consumption and the expression of material glory. Therefore, it is somewhat clear why believers and religious people are not trusted despite their financial health, because the scientific model of governing countries has made trust in society dependent on "consumption power and pride in it." Some people think that building towers and skyscrapers in cities like New York, Paris, Tokyo, London, etc. is just for fun, but the fact is that such constructions convey to the world the intensity and speed of capital circulation and The wealth in these cities is such that it brings such great achievements, and therefore, investing in these cities will have a definite profit, and the money and wealth of the investor will not be wasted at all. That is why many governments and nations invest their wealth in the banks and projects of these cities. This is reflected in other countries as well. For example, the turnover of capital in the north of Tehran is so high that it attracts capital from other cities. That is, all kinds of amenities and facilities are available at the highest level in capitals and metropolises (such as Tehran, Mashhad, Shiraz, Tabriz, etc.), and this trend shows that a large amount of money and capital is circulating in these cities. If one invests in these cities, one will make a profit sooner and with more confidence. It is in this way that the inhabitants of other cities are materially humiliated and the small towns complain that the people of the big cities are so proud. This is because pride is the basis of the relationship between the capitals of developed countries and the capitals of developing countries; and then the same trend takes place between large cities and small towns; that is, the vicious creation of "pride" is the basis of relations between cities and countries of the world. Therefore, if the people of Shoaib were suffering only from the vices of "underselling" and the people of Lot were suffering only from the vices of "sodomy", then modern infidelity has become so widespread in worldliness and infidelity that it has turned all kinds of vile morals into a description of society. And has regulated the environment and context of upbringing in society in such a way that everyone will suffer from all kinds of vile morals such as greed, envy, extravagance, and pride. Therefore, the main

cause of the economic and cultural problems of society does not go to this manager and that official, but if the management model is irreligious, it will also bring down the religious managers. In fact, the downfall of the revolution and the change in the identity of managers also stem from this. That is, revolutionary and religious people take over the administration of the country and inevitably face the model of Western administration. At first, they feel the flow of this vicious ethic and avoid it, but over time, and after they have not been given an alternative version, they become accustomed to the material calculations resulting from this model of governance, and they come to the conclusion that these calculations determine the reality in society, and other than that, it is a slogan and idealism.

In fact, the downfalls are due to the fact that the management model imposes material calculations on them and gradually changes their sensitivities, thoughts, and decisions. Therefore, we must stop being simplistic about the problems we face and not constantly put all the blame on this manager and that manager, and rather than accuse the managers of atheism, say: What a "model of atheist management" is! That we are caught in it. Of course, thanks to God Almighty and thanks to the Islamic Revolution and the resistance of the leadership and the religiosity of the people, some components of this model of governance do not work well in our country, and we suffer fewer blows from this tool than other countries. But we must be careful that these blows are going on anyway, and if we do not find a solution, something will happen, and it seems that the reason for the leadership's warnings goes back to the same is In fact, the downfalls are due to the fact that the management model imposes material calculations on them and gradually changes their sensitivities, thoughts, and decisions. Therefore, we must stop thinking simply about the problems we are facing and not constantly putting all the blame on this manager and that manager, and say more than accusing the managers of atheism. What a "model of atheism" we are caught in! Of course, thanks to God Almighty and the blessings of the Islamic Revolution and the resistance of the leadership and religiosity of the people, some components of this model of governance do not work well in our country, and we suffer fewer blows from this tool than other countries. However, it should be noted that these blows are going on anyway, and if we do not find a solution, something will happen. It seems that the reason for the leadership's warnings goes back to the same issue.

In fact, the downfalls are due to the fact that the management model imposes material calculations on them and gradually changes their sensitivities, thoughts, and decisions. Therefore, we must stop being simplistic about the problems we

face and not constantly put all the blame on this manager and that manager, and rather than accuse the managers of atheism, say: What a "model of atheist management" is! That we are caught in it. Of course, thanks to God Almighty and thanks to the Islamic Revolution and the resistance of the leadership and the religiosity of the people, some components of this model of governance do not work well in our country, and we suffer fewer blows from this tool than other countries. But we must be careful that these blows are going on anyway, and if we do not find a solution, something will happen, and it seems that the reason for the leadership's warnings goes back to the same issue. In fact, the downfalls are due to the fact that the management model imposes material calculations on them and gradually changes their sensitivities, thoughts, and decisions. Therefore, we must stop thinking simply about the problems we are facing and not constantly putting all the blame on this manager and that manager, and say more than accusing the managers of atheism: What a "model of atheism" we are caught in! Of course, thanks to God Almighty and the blessings of the Islamic Revolution and the resistance of the leadership and religiosity of the people, some components of this model of governance do not work well in our country, and we suffer fewer blows from this tool than other countries. However, it should be noted that these blows are going on anyway, and if we do not find a solution, something will happen. It seems that the reason for the leadership's warnings goes back to the same issue.

For example, in cultural warfare, it is said that people's beliefs are in danger. Some here believe that only a series of theoretical doubts about God's existence, prophecy, imamate, and so on threaten the people; however, theoretical doubts have long been marginalized and replaced by objective and tangible doubts in life! That is, the enemy wants to lead people to the conclusion that even if these beliefs and divine commandments and morals are true, in the twentieth century, one should live only as all the world lives, and life is not possible in any other way. In fact, they want to impose on society the view that life is no longer "objectively possible." That is, although the word of God and His Prophet is correct, in the present age we have to live this way. Therefore, the main and fundamental doubts are "objective doubts" and not theoretical ones! That is, most of our people, despite the differences in appearances and tastes, have a mental belief in monotheism, prophet hood, Imamate, etc., and above that, they participate in mourning, Muharram, Fatimid, Ramadan, Arafa, charitable affairs, etc., but when they want to live, they feel that in practice, life is different.

For example, the first thing that comes to the public mind on the subject of cultural war is the deviance of the youth, and it is said that the youth have changed and become lavish, ignoring the appearances of religion and becoming illegitimate. But two kinds of views can be proposed on this subject: sometimes we say that this young man could not control his lust and the devil deceived him, and that his ego overcame him and he committed a sin. But sometimes we say that, according to the model of governance, which has been explained, it turns out that there is an environment and context of social upbringing that leads young people to sin. This model tells us how to deal with manpower: first in kindergarten and then in elementary, middle, and high school, he has to study for 12 years. After that, he has to study in universities for 4 years, 6 years, or 8 years, and after gaining the necessary education and skills, he enters the market around the age of 25 to get a good job. In other words, practically everyone has to move based on a certain quality of education and employment in order to earn a living. However, if a young person in a religious community is forced to study until the age of 25 and then enter the market, what will happen to his sexual and emotional needs during this period?! Can a prescription be written for all of them that corresponds to the higher degrees of mysticism and asks them to control their instincts during the ten to twelve years they have to spend on education and skills?! In addition, young people have to work for several years to earn a living just after gaining a suitable job position.

Of course, Western societies do not face this problem because they provide space and ground for free sexual relations for their youth from the very beginning of puberty, and by establishing special places such as nightclubs, dances, parties, etc., the emotional and sexual needs of young people are met. But what happens in religious communities? Under the attractive title of "education and employment" and the fact that religion also rejects illiteracy and unemployment, society is challenged and divided, and young people are drawn into illegitimate relationships to meet their needs. It may be said, "Families can help their children get married before they finish school and work." But it should be noted that the Western model of governance has also changed the definition of poverty and wealth in practice. That is, if women used to cook with picnic gas 20 years ago and did not feel inferior, today, if there is no table gas in the kitchen, there is a feeling of inferiority! If a father does not provide his daughter with a stove, a side-by-side refrigerator, a washing machine, a dishwasher, a vacuum cleaner, a microwave oven, etc., he will feel that he has humiliated her! Therefore, even if the couple's parents help them financially, providing such a life with all the

facilities will still be costly, which many cannot afford. Because the meaning of poverty, richness, reputation, disgrace, respect, and failure has changed in practice and with the change in consumption patterns. Therefore, it is simple to think that only by giving advice and providing religious information to the youth, they will be inclined towards hijab, marriage, etc. The structures of education and employment, as well as the objective definition of poverty and richness, reputation, and bankruptcy, are the main obstacles to the implementation of these provisions. That is, the context created by the Western model of governance around the world places manpower in such channels of education and employment and consumption patterns, and these channels and structures do not leave room for the fulfillment of the rules of marriage, family, and chastity, and destroy the objective possibility of these valuable matters.

So deep is the cultural war that we must believe that worldliness, infidelity, and hypocrisy do not only return to the air of the soul! Rather, the leaders of infidelity are not silent and happen to be very busy, and modern ignorance creates a social atmosphere that leads people to the depths of darkness. God Almighty states that the saints of disbelief lead people from light to darkness. How is this possible? Do they talk to people one by one and deceive them? Or do they create social contexts and place people in channels and structures where leaving means isolation and loss of social prestige and status? In fact, turning away from divine commands and beliefs is not just about inner lusts; rather, it is environmentalism and conditioning in society that can strike at the divine life and stimulate lust for multiplication. Therefore, we should not constantly limit the cultural war to satellites, the internet, mobile phones, etc.! Even if it is assumed that there is no satellite or Internet, when the definition of education, employment, poverty, and richness in practice-and not in theoretical discussions-is left to the Western administration model and no alternative is provided, many religiously inclined young people also come to the economic conclusion that they cannot afford to pay for living expenses, and illegal and irregular relationships are much cheaper, so they turn to them to meet their emotional and sexual needs. Especially considering that, according to the rules of Islam in marriage, a man has to pay alimony to his wife, which, with the current consumption pattern, creates back-breaking costs. But in Western countries, both men and women have to pay for the house together, and the man has no obligation to pay alimony. That is to say, the Western model of practice practically challenges the humanizing rules of Islam, such as marriage and the payment of alimony by a man, which give rise to his growth. In addition to all this, the model of governance that motivates

"diversity" does not limit this to goods, but also to sexual diversity, narrowing the space for the permanence and stability of marriage.

So our society has been forced to accept the Western model and its structures in various sectors, including education and employment. It has suffered from its anomalies, and the religion of the people has been preserved to the extent that it has not accepted and resisted them. But if this process continues and the main problem is not understood, the dangers will increase and the enemy will become more effective. Therefore, the sensitivities of religious people, revolutionaries, and ordinary people must be focused on the main point. Just as before the revolution, no one denied the role of the Baha'is in attacking the religion of the people, but Imam Khomeini (as) correctly recognized that the focal point of corruption and attack on religion is the Pahlavi government. Even today, it must be made clear to the general public and religious people that the focal point of corruption and the root cause of society's anomalies is the "Western model of governance," and everyone must wake up to where they are hit and focus their sensitivity on that point.

It seems that the correct understanding of the "economic war" goes back to the same thing. The economic war is not just about cutting off banking relations with us and preventing the export and import of goods. Rather, the depth of the enemy's economic onslaught is formed at this point: every country must produce wealth in order to achieve a good and prosperous life and to provide for its people, but the production of wealth has its own scientific model. That is, every country faces the efforts of other countries to generate wealth and must compete with them for world markets. Countries in this competition have been successful in investing large sums of money and purchasing new technologies, and by modernizing production lines through the import of capital and foreign technology, producing quality goods and succeeding in capturing the market. In fact, the quality of goods in a way that can compete in the global market depends on superior technology and new and advanced product lines. Therefore, the calculations of the management model tell the people and officials of Iran that if you also want to achieve wealth, you must use new technology in factories to produce quality and cheap goods. But buying and using this technology depends on big investments, and the most important owners of big capital and high technology are the countries that boycotted you, and it is clear that they do not meet such basic needs for the country with which they are in conflict.

Therefore, secretly and openly, they constantly said and say that you should stop your slogans, do not say unrealistic words, and accept the reality of producing wealth and providing livelihood for people in today's world! Only then will your problems be solved. This word is also heard from some officials. Of course, this does not mean that he wants to sell the country to a foreigner, but it is the expert calculations for running the country that impose such an analysis on him. In previous discussions, it was stated that if the Supreme Leader raised the risk of "influence" and defined it as "changing the calculations of system officials," it should be noted that the calculations of government officials in expert studies are influenced by sciences such as economics, planning, and sociology and the model of governing the country. These sciences and calculations deny the great fact that the Islamic Republic has taken up the banner of monotheism and godliness in the present age, and consider all the achievements of the revolution as slogans and unrealism, and say that all the countries of the world are united to achieve increasing prosperity. Only you are stubborn in the meantime, and after a while you will stop this stubbornness! So, the deepest level of economic warfare and cultural warfare also goes back to the model of material and atheistic management! Therefore, one must first understand where the blow comes from and the depth of the dangers facing the Shiite community and the followers of Aba Abdullah. After recognizing the depth of the enemy's danger, in the next article, it will be stated that great wealth and clear experience are at the disposal of the Shiite community in order to overcome these challenges. These complications were also present in the security and military blows inflicted on us at the beginning of the revolution, which the Iranian nation went through.

One may ask, if this model of governance is so problematic and irreligious, why has the system not done anything about it so far? But in view of the foregoing, it should be noted that non-infallible rationality cannot surround all sciences and information in a repulsive manner, but its rationality grows gradually. Therefore, at the beginning of the revolution, it was thought that if revolutionary and religious people were appointed, the problems of the system would be solved; that is, religious people did not understand how to manage at the system level and its software at all. Over time, in the face of various challenges, this understanding has emerged. May God have mercy on the depth of insight and foresight of the Supreme Leader, who explicitly stated in 1986 that we wanted a model of Islamic progress to run the country. In 1989, they held a "Strategic Thoughts Meeting" for which they themselves listened to the speeches of experts for several hours. The former head of the organization and budget program said, "The leadership

presented this order in private meetings in 1974, but the atmosphere was not ready until it was made public in 1986." It should be noted that there are no levels of capacity among the revolutionaries, the religious, and the people themselves that should be created gradually! But after those meetings, the category of "Iranian Islamic model of progress" is now in isolation, while basically one of the purposes of these discussions was to get these basic needs of the system out of isolation and to be considered. The reason for its isolation is the existence of other analyses that have emerged in the meantime. That is, the simplistic analysis that some religious and revolutionary people have, who simply say that they are bad managers and that if such people are corrected, the problems will be solved. This is an analysis that isolates the words of the leadership. (Do not forget that exams in the second period of history are rational and analytical. Another analysis is that "we must stop at the same previous level of religiosity and say that the halal and haram of religion are known; why do you make things so difficult?! If individuals and obligors are bound to perform their duties and prohibitions, God will be pleased and the problems will be solved. And for those problems that will not be solved, "God willing, the Hazrat Vali-e-Asr (AS) will appear soon and will solve them."

But with the previous explanations, it became clear that, firstly, when the creation of conditions and the creation of social contexts is done in a materialistic and worldly way, the space for the performance of individual duties by the obliges will become narrower day by day, and the practical and objective possibility of performing the duties and abandoning the forbidden acts, even by religious people, will gradually disappear. Secondly, it should be noted that the above claim was correct at a time when the Shiites had not come to power; that is, when power was in the hands of disbelief and hypocrisy, the believers had to be content with the lawful and unlawful actions of the individual. But when the Shiites have come to power and the task of realizing Islam has fallen on their shoulders, tensing the previous capacity of faith and religiosity means stopping at the previous stage of history. It's like now that people are moving by car and someone says we have to move by horse! Our religious capacity has reached a point where we are at the level of a system in solving problems, and the protection of the Shiites and the devotees must be done at the level of the structures of society. Another point is that, according to the previous discussions, the basic process of the missions of the prophets and the most important divine legislation is the formation of "religious ummah," divine government, and religious civilization. Other divine commands can be designed and fulfilled due to these three basic

things. The philosophy of the absence of Hazrat Vali-e-Asr (AS) also goes back to the fact that the Shiites have not yet found the capacity to accompany the infallible in these three missions. Therefore, the conditions for emergence will be provided only when the community of faith proves its loyalty in the realization of these three things. Otherwise, without this practical preparation, the community of devotees will not be able to accompany the Imam of our time, who has no mission other than the realization of the divine civilization. The enemy will prevail and, like the other Imams, they will suffer oppression, homelessness, and martyrdom, which is incompatible with the philosophy of occultation.

So another analysis that leads to the isolation of the leadership's view that the Islamic model for the administration of the system is produced is such an analysis that some in the seminaries believe. Some people in the university rely on the experiences of the day and say: "Human beings have gained objective experiences; see the efficiency of the management model all over the world and use it; do not chant so much!" At the same time, the Iranian nation was able to defeat and undermine the same efficiency and human experience that were crystallized militarily and security-wise in organizations such as the CIA, the Pentagon, the intelligence service, Saddam's army, and the hypocritical organization. These facts and realities were brought before the eyes of the world, and it became clear how the power of faith could bring down what was known as human experience and its effectiveness! The West and the East had the same human experiences and their efficiency in military and security affairs that had silenced and humiliated the whole world in the face of their oppression, and the Iranian nation defeated these experiences in the fields of defense, security, and intelligence. Not only did they win, they spread it to other countries. Yes! Experience and efficiency in the fields of culture and economy are still in the hands of the West, but now it is time to defeat this material efficiency and replace it with divine efficiency. We overcame the security and defense pressures and spells of the West and the East, and we used the effectiveness of the atomic bomb and the resulting terror, but now it is time for the cultural and economic atomic bomb of the West! As a result, some people isolate the demands of leadership with university literature, while others do so in seminaries. Some religious and revolutionary leaders and people also isolate the demands of the leadership with simplistic analysis. It should be noted that the demand for such an important issue by a person who is exposed day and night to all kinds of expert and material analysis resulting from this model of management is very strange and miraculous! Because whoever it was, it had so far succumbed to all the pressure from scientific

calculations and comprehensive analysis. But not only has the Supreme Leader not given in to this scientific and professional pressure, but with the strength and insight of his faith, he has come to the conclusion that this scientific apparatus and this model of governance must be changed. However, the pace of movement of the seminary and the university in fulfilling the scientific order proposed by the leadership is very slow, and we must accelerate this movement by saying these things! That is, people should be informed of the root cause of their problems and demand from the seminary and university elites why they are asleep or silent in the face of the enemy's blows in the cultural and economic war! Why is your movement so slow? Why do you give other addresses to people? Why do you tell people to understand and do what is lawful and what is unlawful?! Isn't the Islamic system formed to provide religious conditions for the people, and are you not responsible for scientific support for this?! Why do you humiliate people in the face of technology by relying on experience and efficiency?! Didn't these same people bring down the defense, security, and information technology of the West and the East?!

The fifteenth Topic

Explain the unique abilities of the Iranian nation and the Islamic system to confront modern ignorance and explain the first step of the proposed solution for defense against cultural war and economic war.

In the previous discussions, a complex scientific tool called the "model of governing the country" was explained, which has formed the main level of the attack of modern ignorance on the religious ummah and the devotees of the Ahl al-Bayt (AS). That is, after the Shiites and the devotees, thanks to the Islamic Revolution, reached a level where they could run the system and after overcoming the security, defense, and military challenges posed by modern ignorance to the revolution, the Shiite community and its jurists have faced various cultural and economic challenges. To the extent that the Supreme Leader interprets it as a "cultural war" and an "economic war," Therefore, in the last few articles, we tried to determine the depth of this war and not to limit it to a series of superstitious manifestations or lack of religiosity of some officials and people, but to clarify the depth and main level of this attack and the obstacle of modern ignorance. In other words, in the 21st century, governing the country in a comprehensive way is a very complex task whose scientific tool is the model of governing the country, and no government can ignore it. Otherwise, it will suffer from weakness and chaos, and people's dissatisfaction will determine the fall of that government. Therefore, the Islamic system will be affected by the use of this model until it reaches an alternative version, and since this model of administration is materialistic and atheistic, it will deal great and deadly blows to the Islamic society and the religious ummah.

In this final article, we want to address the issue of what is the duty of the Shiite community in combating cultural war and economic war and reducing the challenges of advancing the system. What is the solution to the Western governance model and its negative effects on Islamic society, and what are the basic principles of these strategies and our ability to get out of this great danger? First of all, we have a Shiite and loving community of the Ahl al-Bayt (AS) in which religious and heresy motives—which can be opposed to modern secularism—are quite alive and strong; and our great wealth, the heart of the Iranian nation, belongs to the Holy Threshold of the Infallibles (AS), which has maintained the motivation to fight against oppression and infidelity in the hearts

and minds of the people. These religious and anti-oppression motives in Iranian society are so strong that even in spite of the promotion of all manifestations of corruption among the youth by the Pahlavi regime, Imam Khomeini (as) when he touched the depths of the apocalyptic identity of the seemingly lazy youth, etc., many of them became the leaders of the Islamic Revolution and the imposed war by sacrificing their blood. They said to Imam Khomeini: "How and with what force do you want to make a revolution?" But Imam Khomeini knew the people of Iran, who had been educated on the basis of belonging to the Ahl al-Bayt by heart, and he knew that if the people understood the relation of their present situation to their faith and love for the Ahl al-Bayt and knew Yazid of the time, they would wake up and sacrifice as much as they could. In 1955 and 1956, cinemas, nightclubs, liquor stores, and all sorts of manifestations of this corruption pervaded the country; but those who were afflicted with these matters revolted when they saw a movement and felt that it belonged to the Ahl al-Bayt. The same Tayyib Haj Rezaei and the same Shahrokh Zarghamah accompanied Imam Khomeini. The revolution would not have won if the bodies of people and different strata had not joined the movement. Therefore, the depth of faith in the Ahl al-Bayt is a great wealth, and if its connection with today's life becomes clear to the public, the people will surely be overwhelmed and mobilized in the same direction.

One can pay attention to the behavior of the Iranian people to make these apocalyptic, God-fearing, and anti-worldly motives that are prevalent among the Iranian people more tangible. What a huge financial turnover in charity and other activities in which no economic benefit is imagined. And is intensifying every year. That is, as some anomalies and corruptions are exacerbated by Western culture and the model of governance, it should be noted that the manifestations of religious and revolutionary culture are also increasing every year. According to statistics, last year the people's participation in the Imam Khomeini Relief Committee reached 1,500 billion tomans⁵⁶ and this is in addition to the expenses that groups of people spend independently and spontaneously in neighborhoods and mosques to help the poor, provide dowry, and so on. The expenses that the people themselves used to spend on the vows of Tasua and Ashura in the past and over time have expanded to include the entire first decade of Muharram, Arbaeen,

⁵⁶ Tomans: The toman is Iran's calculating unit and semi-official currency.

Fatimiyya⁵⁷, Ramadan, I'tikaaf, and so on. This volume of theistic and atheistic motives and behaviors, as well as its enormous turnover, are among the matters that material economists do not fundamentally consider and calculate. However, we must not forget these great facts and realities! According to statistics, 25 million people visit Imam Reza (AS) every year, and last year, 300 million people visited the holy shrine of Hazrat Ali Ibn Musa al-Reza (AS). This type of travel, which is accompanied by pilgrimage, prayer, weeping, and listening to heresy sermons, cannot be defined in the Western style of entertainment, and not only does it not intensify material motivation, but in many cases, it does the opposite. Add this statistic to the millions of trips that are made every year to the shrine of Sayyid al-Shuhada and the holy shrines of the Imams. The same people, without any welfare or economic aspects and only to please God, attend mosques every day and on occasions in Husseiniyahs and Takayas. These great apocalyptic activities, which do not fall within the framework of modern secularism, have protected the religious ummah from the attacks of modern infidelity. Even the behavior of many Iranian parents, especially after the revolution, towards the material lives of their children does not fit into these material frameworks. Because in the West, the age of entry into the labor market and separation from parents is about 18 years, it is not economical or economically justifiable for parents to pay for their children after this age. But in Iran, not only do they cover the living expenses of their children for a few years after the age of 18, but they also take care of the house, car, and the sums related to the formation of their children's cohabitation without any economic gain. This is due to the depth of human love and relationships based on compassion and family culture in Iranian society, although it is associated with a kind of consumerism and underemployment. So the set of these behaviors, because it has no meaning for modern ignorance, is not considered carefully and there are no accurate statistics on it, but we must not forget this enlightening and current truth in all components of society and the behavior of the Iranian people. Basically, this was the great divine wealth that flowed even in the Pahlavi era, and Imam Khomeini was able to turn it from fire under ashes into an explosion of light and rely on it to bring victory to the revolution. Now look at how much these things have developed, quantitatively and qualitatively, since the revolution. This is just one part of the

⁵⁷ **Fāṭimīyya** is an adjectival term, referring to the anniversary of Lady Fatima al-Zahra's martyrdom, during which Shi'a community holds mourning sessions and rituals.

wealth we have at our disposal to combat the complexities of modern worldliness and its counterparts.

For a major overview of these vast fortunes, we can look at the words of one of the American officials: In a farewell interview, Hillary Clinton, who was the US Secretary of State for four years, was asked: "What was the most complicated issue you faced?" "The most complex issue I faced was Iran," she replied. This question is asked of someone who is the Minister of Foreign Affairs of a country that has the highest economic, technological, media, cultural, political, military, and so on. What is the situation of Iran in terms of the economy, defense, security, media, information, technology, etc.? We are either the hundredth or the fifty-fifth! But she says the most complex issue she has faced is Iran.

See how the Islamic Revolution has cultivated these faiths and turned them into a broad and long political, security, and complex defense front that declares the strongest power in all material fields: The most complex issue I faced was Iran, and it still is! What great work has the Iranian nation done that has challenged the world's superpowers?! These spiritual riches, which are in the treasury of the Iranian nation thanks to the love of the Ahl al-Bayt and the uprising of Imam Khomeini and its continuation in the management of the Supreme Leader, should not be forgotten! In previous discussions, it was stated that in 1994, it was officially announced that the military budget of the United States of America was \$600 billion annually and the military budget of the Islamic Republic of Iran was \$12 billion! Such miracles work when the power of faith is imbued with rationality and, in turn, permeates decision-making and decision-making and creates a complex military, security, and intelligence front. That is, a country that possesses less than one-fiftieth of America's military power in terms of material equations has challenged the world's superpower and made it impossible for the Pentagon, the CIA, and the like to wield military power; the same organizations through which they frighten all the nations of the world! What has the behavior of the Iranian nation, following the leadership of Imam Khomeini (as) and the revolutionary ideas that have been spread in security, information, and defense, done with them?! It has made them helpless and it nullifies all the sorcery that they cast and led the nations to misery and fear.

In classical warfare, the common trend is that when one country wants to fight another, in order to win, it must first destroy all of its infrastructure with air power and target civilians to oust the people from power. It is then that the ground forces

enter with mechanized equipment and occupy the desired area. However, following the revolution, the Iranian army could no longer rely on the air force (a major player in the classical wars) or the ground forces. From 1959 to the late 1960s, classical rationality said that it was impossible to fight. Give ground and take time! For almost a year, a year and a half, we were so engrossed in this rationality that it took the country to the brink of collapse and the operations that were planned accordingly failed. What did we do against this rationality? What was done in practice was that, unlike classical warfare, it was not the air force that was relied on but the ground force that played the main role in the war and not in the usual way, but on the axis of the martyrdom-seeking people's force, and the operations were planned accordingly. That is, the activity of the classical ground forces also requires the highest cost. For example, it is said that when Mohammad Reza Pahlavi wanted to intervene militarily in the Dhofar region of Oman, each soldier was paid 20,000 tomans in 1955, which was equivalent to the price of a car. But on the other hand, when our fighters wanted to fight in the siege of Abadan and achieve the first victory, they were paid 300 tomans per person because the believer is fighting for the Hereafter. What measures did we take in manpower to capture Saddam's war machine, which had all the oil dollars and intelligence support of American AWACS and Brazilian tanks and Russian and French fighters and all sorts of new war tactics?! Other than that, we changed the strategy of the war and the way of planning the operation and organized it on the axis of martyrdom?! Apparently, the usual method in ground combat is to attack the enemy line directly, which requires mechanized equipment and tanks and armor to a greater extent than the enemy's mechanized equipment. While such an equation was not established between our military capabilities and Saddam's army, instead of attacking directly, the young commanders took the initiative to bypass the enemy and attack from the side or behind. The implication of this proposal was that we should cross the first, second, and third lines of the enemy without conflict, which required heavy, unprecedented, and risky intelligence work because it was clear that the enemy was in the midst of its own lines, all kinds of ambushes, and had installed inspections and posts and guards. Therefore, commanders such as Haj Ahmad Motusalian, in order to be legally responsible for the blood of the warriors and to be accountable to God Almighty, personally participated in the process of identification and information gathering to make sure that these two or three lines could be crossed secretly, and they were able to complete the operation in a flash. Therefore, they quote that on the night of the operation, the commanders told the forces to take a blanket with them!

Everyone said to themselves, "What is the use of the blanket during the night of operation?" But as they crossed the enemy lines, they encountered a seasonal river that had no water and a rocky bottom, and if one or two battalions wanted to cross it, the enemy guards would notice the operation at the sound of boots. Here they said to drop the blankets so that the sound of the stones would not reveal the operation.

Or when the enemy attacked us with tanks, we did not have the usual means to deal with mechanized equipment. Therefore, by focusing on martyrdom and combining it with tools such as motorcycles and changing their usual use in war, we were able to ground enemy tanks; that is, the brave and martyrdom-seeking man used the speed of a motorcycle to approach a tank and target it with an RPG. This was while the motorcycle was a tool to convey the message from the base to the front line in the usual process of war! Or, for example, we did not have the tank that was needed to attack the enemy line, but after lightning victories, we basically looted the enemy tanks and we used them to paddle and defend the captured line, not to design our offense based on the tank. So it was on the basis of this new basis that the eight-year defense against the world powers became possible by designing a new operation based on the popular force of martyrdom and making changes in the use of the same existing weapons of war. Therefore, if we talk about the blasphemy of the Western administration model, it does not mean petrifying the existing tools and removing them from the realm of human life, but in the first step, we must change the use of current tools based on our divine ability.

These are actual experiences, but because they have not been theorized and turned into scientific rules and formulas, some claim that the imposed war was managed irrationally, resulting in the unjustified killing of many young people in the country! However, a new rationale for using these existing tools is based on the culture of men's martyrdom, and such claims stem from the non-theorizing of these costly experiences. It is essentially the same experience that today stands in opposition to Qatari and Saudi dollars, as well as US and UK intelligence support in Syria and Yemen. In creating a social environment that resulted in the training of martyrdom-seeking people, Imam Khomeini created a society in which all people love martyrdom-seekers, even if not all are martyrdom-seekers. We gave 227,000 martyrs, and with new rationality and new experience in the different uses of these weapons, we were able to manage the 8-year world war. Or we stood up to the armed struggle of the hypocritical organization while the intelligence

organization was disorganized and no one among the revolutionaries had intelligence and security experience and succeeded. These great spiritual riches are in the possession of the Iranian nation. Therefore, the Supreme Leader constantly says, "Do not forget the experiences of the revolution." But when one does not provide an analysis of these facts, which were contrary to the calculations of the day, conventional material analysts challenge these same achievements and claim that you have harmed the country and the youth! While the Iranian nation has been able to break the political, security, and defense power of modern ignorance and, with the courage it learned from Imam Khomeini, to disarm nuclear weapons. Imam Khomeini revived the culture of martyrdom in the Iranian nation and adorned the alleys of the city with the names of the martyrs and issued this courage to the Islamic Ummah. That is why the enemy is so angry and has imposed sanctions that are unprecedented in history against the Iranian nation. Today, the Iranian nation has rendered the nuclear bomb uncharacteristic in the absence of nuclear weapons! The enemy has a military budget 50 times that of our country, but it will not attack Iran! They challenge the country's information and security systems; they even have the highest espionage technology in all its forms! Because the provision of information and security in the post-revolutionary period was done by the people and relied upon by the people. So we have such a huge fortune.

Therefore, even today, in order to manage the system and confront the cultural and economic war, the first step must be the application of the Western administration model must be changed, and step by step, the divine and heresy motives must prevail in the application of the model. That is, prosperity should not be defined as prosperity in the West and should be the goal of Islamic society because its requirements in practice are submission to the poles of capital and technology. If yesterday the Iranian nation abandoned the "fear of death" and gave 227,000 martyrs, and with these experiences was able to disarm the nuclear weapon and create lasting security to preserve the word of monotheism, today, in the face of the Western administration model—which destroys our economy and culture—it is challenging. If we put aside the "fear of losing welfare" by the Western definition, there will be many victories. Otherwise, the enemies will say: "The existing prosperity and prosperity at its next levels are also at our disposal, and the means to achieve superior technology and massive capital and to have a prosperous life, you have to accept our management." If it is explained to the people of Iran that we can be vulnerable from this point, we can convince the religious community with divine motives to be content with the level of existing

well-being and want reasonable well-being, not the crazy, insane, and worldly welfare that knows no limits and sacrifices religion, morality, and humanity for its desires. In fact, the West wishes to instill modern ignorance in believers by relying on increasing and ever-increasing prosperity in all spheres of life. If it becomes clear that the Western model of governance strikes at us from the point of view of unceasing and growing welfare, which is worldliness and greed, and if we stand up to this issue with all our might, what will happen? The same power that was gained in the political arena after 30 years will gradually be gained in the cultural and economic arenas as well. At the start of the revolution, Imam Khomeini (as) was told that such treatment would isolate Iran in the world and make the Iranian people unhappy. Why did the Bani Sadr and the Bazargan separate? Because they believed that the method of Imam Khomeini's political approach inside and outside the country is wrong and the political customs in the world have other requirements. But Imam Khomeini (ra) had risen to confront modern ignorance and, based on the slogan "neither eastern nor western", did not accept that after the victory of the uprising, the Muslim nation of Iran would fall into the same abyss again and the foreigners would dominate us politically, security and defense. But those who did not believe in the Imam's line said: "If you want western or eastern prosperity, neither eastern nor western has no meaning!" Because the technology and capital that creates common prosperity is in the hands of those in power in the East and the West, but with these positions and behaviors, you will be separated from the superpowers of capital and technology and isolated in the world. Therefore, whenever a new way is about to emerge and a new lifestyle is created, a flood of doubts, questions, and pressures will arise. But when you stand up and resist wisely, you see that after 30 years, those who were at the height of their enmity with you and wanted to destroy the Iranian nation openly say that we need the Islamic Republic to solve regional and international problems. So, thanks to Imam Khomeini's new political lifestyle, which he established with thousands of efforts and high costs, we are now a regional superpower and a player in global power equations. If we continue to let go of the fear of death, the fear of losing the next level of well-being, and seek reasonable welfare commensurate with our ideals, great things will happen. Although many people are skeptical and say that you want to make people miserable, when a new economic lifestyle is formed, not only will economic power be gained against the enemies, but the nations of the region, many of whom are poor, will turn to the Islamic Republic. They actually see that the Islamic Republic has created a new kind of economic life that does not involve the forced

labor of the great powers and the resulting oppression. As in the political arena today, such tendencies have emerged in the region towards the Islamic Republic.

In the time of the Holy Prophet (PBUH), when he promised that if he accepted Islam and converted to it, he would rule the Persian and Roman empires, he was ridiculed. In the battle of the "ditch", when the Muslims could not break the stone and it was difficult to work the ditch, the Prophet (PBUH) hit the stone, one-third of which was broken, and they said, "Takbir"⁵⁸; and he said that the keys of "Sham" were given to me and I see its red palaces now. He struck another blow that broke two-thirds of the stone and they said Takbir and he said that I was given the key to Iran and I saw the White Palace of Madain. He struck the third blow and broke the rest of the stone and said Takbir and said that the keys of Yemen were given to me and from here I could see the gates of Sanaa. It was there that the hypocrites mocked the Prophet and said, "Because of the siege of the enemy, we are in a situation where we do not dare leave our place to go to the bathroom, but he promises us the treasures of the emperor and Kasra!" However, the Holy Prophet (PBUH) established the culture of jihad and struggle against the infidels in the Muslims in such a way that this promise was fulfilled in the world after their death. Therefore, the beginning of any movement is full of questions, doubts, and problems, and we must be careful that these questions and doubts are not easily resolved. People like Shahid Beheshti, Bahonar, Motahhari, Rajaei, etc. gave their blood in this way, and heavy expenses were paid until this new political lifestyle—which is known as the Imam's line—was accepted and realized. The two governments of Bazargan and Bani Sadr—which considered the behavior of the Imam and the revolutionaries to be contrary to the political rationality of the day—were overthrown in order to achieve this achievement, but on the other hand, the miraculous divine victories also helped the revolution and the system.

Therefore, the first steps in combating this model of Western administration and its dangerous effects, based on the experiences of the revolution, are to change the pattern of allocation and to make a change in the use of the existing model. Today, it is often said that the private sector should be strengthened and the government reduced, but it should be noted that the private sector in Iran, as a result of the private sector in the world, acts on the basis of worldly motives and focuses on capital gains, thus creating a sharp class gap. It cannot be at the

⁵⁸ The word **takbīr** means "to regard as great, to regard God as exalted, to revere God as great and to say **Allah-u Akbar** (الله أكبر)". It has been mentioned once in the Qur'an.

forefront of "economic warfare," although good, pious, and religious people are working in it. The Iranian nation will never accept such a process and, therefore, those who emphasize the monopoly of the system of management of the model of Western governance and boast of its effectiveness in various countries should know that the Western administration model will not be effective in revolutionary Iran, despite its effectiveness in other countries of the world. Because the divine and revolutionary motives of the people are in conflict with this model of material management.

Even if this model is implemented in the best way in Iran, a society that has found the courage to revolutionize and basically rebel against the class distance will not accept it and will not accept its rules, and therefore economic problems will continue. According to some statistics, cited in the book *The Price of Inequality*, the Nobel Prize-winning work on economics, in the United States over the past 30 years, workers' wages have risen by only three-tenths of a percent; but the revolutionary courage in Iran is such that the government, despite severe economic pressures, raises the wages of workers and employees as much as inflation every year! In other words, no one in Iran dares to actually hand over large financial resources to the private sector to solve economic problems and force people to follow its requirements. Therefore, justice-seeking, heresy, anti-class and anti-secular motives among the people and officials do not allow this model of governance to work well in Iran. These show that anyone who seeks to implement the Western governance model will not succeed, at least in Iran.

Secondly, a huge number of religious and revolutionary motives, examples of which were presented, are strongly current in society, and after the revolution, they have developed both quantitatively and qualitatively. Therefore, this religious motivation can be the source of wealth production without pursuing mass consumption, luxury, and extravagance. As it is narrated, the property of Amir al-mu'minin (AS) in one year was about 40 thousand gold dinars only through agriculture; that is, divine motives produce wealth on a very large scale while the lowest and most ascetic consumption pattern is associated with it. We also saw this way of life during the war and the fight against security and intelligence issues: those who imposed the lowest costs on the system and received the lowest salaries but achieved the highest efficiency in grounding Saddam's war machine and extinguishing the seditions of the MEK. If it is emphasized that strengthening the private sector due to the rotation based on Western profit motives is not a prescription for saving the Iranian economy, it

does not mean that the public sector is considered in its current form. Rather, the change in the public sector means the same Basij motives and the pattern of revolutionary and ascetic consumption that, with the lowest salaries and benefits, resulted in the highest efficiencies in managing war and security issues. There are many young people today who are desperately seeking revolutionary work in the public sector without expecting such a salary. The management of the public sector and mother industries should be entrusted to these elements so that revolutionary asceticism and religious motives rule the atmosphere of government and offices. Also, instead of allocating the resources of the country and the treasury to the private sector to create employment, people should be organized in the endowment sector so that divine motives can organize production very quickly. The endowment section is the only section that concentrates wealth but is not in the interest of any particular person, as it must be spent in the public domain. You see how much people enjoy sitting on the recitation of the blessings of Aba Abdullah Al-Hussein (AS) in the decade of Muharram and Safar. If the endowment sector becomes the sponsor of the country's production and employment, and the workers and employees working in this sector see themselves as guests at the table of the Imams (as) throughout the year, in addition to spiritual pleasure, they will be satisfied with food, clothing, and consumption patterns. The endowments of the Ahl al-Bayt, blessed by the light of those nobles, will reduce the intensity and speed of the welfare-oriented and extravagant consumption pattern, and the private sector and the ethics of capitalism and profiteering will be marginalized. So, as in the war against classical military rationality, the definition of the function of tanks, motorcycles, ground forces, etc., changed, and the definition and functioning of the public, private, cooperative, and other pillars of the economy must also change, so that gradually, victories and conquests can take shape, and a new movement can begin, demonstrating its efficiency and engaging the public in this process.

Of course, this was the first step on the way out of the current situation, which was expressed in an allegorical way, and the elaboration of this discussion requires specialized topics, which can be followed by two books, "The Discourse of the Islamic Revolution" and "Study of Three Theories of Power, Information, and Wealth." In "Western Lifestyle and Islamic Lifestyle," refer to the works of the late revolutionary scholar Hojjat al-Islam and Muslim Massoud Saduq.

Topics Summaries

Summary of the first topic

The mourning of Aba Abdullah Al-Hussein (peace be upon him) creates a new life for the religious ummah and refines the desires on the axis of the divine saints. It is a recovery period that is usually used to treat mental illness. Moreover, in Muharram, the highest level of rationality can be achieved without any philosophical complexities. That is, just as philosophers seek a deep analysis of the world of creation and an accurate understanding of existence, so the Shiite community, according to the sufferings of Hazrat Seyyed al-Shuhada (AS) and without any philosophical complications, is accompanied and aware of the essence and truth of creation.

On the other hand, it is clear that the month of Muharram is the season of immersion in the sorrow of the Ahl al-Bayt and the sufferings of Hazrat Seyyed al-Shuhada (AS). This sorrow, weeping, and mourning is also rooted in the truth of creation, and it should not be imagined that the Shiites are engaged in mourning under a social contract with the arrival of the first of Muharram. The truth of the heat of Muharram, which intensifies every year, does not return to us, but when that pure blood has not been avenged, all the calamities that befell the blessed existence of Hazrat Seyyed al-Shuhada (AS) in Ashura are inflicted on the blessed existence of Hazrat Vali-e-Asr (as) every year. In fact, the change in the situation of the Shiite community and the movement of a nation to mourn is a reflection of the pressures and calamities of Aba Abdullah, which are revealed again on the soul and body of Hazrat Vali-e-Asr (AS) during Muharram. That is, despite the benefits it received in Muharram for the renewal of the covenant of godliness and the course of spiritual development, the Shiite community was unable to lay the groundwork for Hazrat Seyyed al-Shuhada's blood. And due to the spiritual, mental, and objective obstacles to the development of devotion to the Ahl al-Bayt, it is not clear to him to what extent he was able to move on the path of emergence. Therefore, on the one hand, these mourning ceremonies are the greatest wealth and divine blessing for the Shiite community, and on the other hand, it is necessary to seek forgiveness from Hazrat Vali-e-Asr (as) by determining the negligence and guilt that exist in them, and ask him to be the leader of the Shiite community in the path of promotion and development of mourning with his guardianship and care. Of course, it is clear that the course of mourning in Shiite history is evolving: for centuries, there was a kind of "traditional mourning" in which Shiites, by weeping for the sufferings of the Ahl

al-Bayt, were rewarded and, thanks to it, were not deprived of individual needs. But in the last one hundred and fifty years, due to the new attacks that the devil has inflicted on the community of faith, progress has been made in these mournings, and for example, the beginning of Imam Khomeini's enlightenment movement took place in Muharram of 1402. After that, it was the Ashura march in 1357 in Tehran that confirmed the fall of the Pahlavi regime. In recent years, when the sedition of 1388 occurred and the enemy managed to hit the unity of society and take the country to the brink of an abyss, it was the Muharram of Hazrat Seyyed al-Shohada (AS) who largely repaired this gap. It brought to the fore the motives of the people in defense of the Islamic system. These are the moments in history when traditional mourning, which had no particular effect on the social destiny of the Shiites, became "militant mourning" and, in an evolutionary movement, mobilized people in the direction of religious social change.

But if the Shiites want to place their mourning in the path of mourning of Hazrat Vali-e-Asr (as) and in the direction of his reappearance, what should be considered? The answer to this question becomes somewhat clearer considering the activity of the opposite front. For example, infidels, with large budgets and hard work, give complex and organizational makeup to different lusts to gather large crowds of the world-despite different tastes and preferences-in events such as the Olympics. In this way, the people of the world, who have become depressed due to the constant running for welfare, are given material vitality. In the field of spirituality, what organizational move have we made for "government mourning!"? What are the effects of the sufferings of Aba Abdullah (AS), who can mobilize the whole Shiite community based on the motives of the Hereafter and with the least material cost? What are the effects on the fate of our society and helping it to overcome social challenges?! It seems that with the formation of the blessed system of the Islamic Republic, our mourning should be raised to the level of government mourning and be a basis for solving the existing challenges of the system. Otherwise, we have not fulfilled our promise to Hazrat Vali-e-Asr (as)! According to the Supreme Leader, if we do not use or interpret the new capacity that God Almighty has given us for the flow of religion in society, the Iranian nation will be slapped. Of course, the purpose of government mourning is not to pay attention to petty political issues, but today the leadership has repeatedly stated that the Islamic system is facing a cultural war and an economic war, and numerous warnings have been issued about the disappearance of the "revolutionary spirit" in the main institutions of the system. If the religious

motives in the mourning are not mobilized based on paying attention to this danger, and the mourning ceremonies of Aba Abdullah (AS) are not the helpers of the Shiite community to pass this exam, then what institution should we wait for?! The fact is that the challenges of an Islamic system will be solved only on the basis of religious motives, and the center of growth, strengthening, and guidance of religious motives is mourning. Therefore, if the mourning of the Shiite community wants to be on the path of revenge for the blood of Hazrat Sayyid al-Shuhada (AS) and the fulfillment of the covenant of Hazrat Vali-Asr (AS), it must reach the level of "government mourning," which requires a rational explanation and a new understanding of Ashura and its relationship with our society today.

Summary of the second topic

In the previous discussion, three levels of mourning were expressed for the tragedy of Hazrat Seyyed al-Shuhada: The first level is the "traditional mourning" that Shiites have had for many years, and according to the deep-rooted culture that has been passed down to them from the teachings of religion, they hold mourning ceremonies and mention calamities. The second level is the "struggle mourning" that has arisen as a result of the new attacks and pressures of the devil and Juggernaut regime on the community of faith in the last 150 years, in which mourning ceremonies have been used to mobilize the Shiite community against the oppression of the oppressive regime. Of course, traditional mourning is a great benefit for the Shiite community, but no one is willing to leave their material wealth alone and not seek to increase it, let alone great spiritual wealth! Therefore, it seems that stopping at these two levels of mourning is not enough to fulfill the promise to Hazrat Vali-e-Asr (AS). Because the Shiites have gone through a period of struggle and have reached a new level of capacity, the level of "governance". Considering the course of history, it becomes clear that after the looting and killings that were carried out on the followers of Ahl al-Bayt just because they were Shiites, after a long time, relative security was provided for the lives of Shiites in scattered places such as Qom, Kashan, Rey, etc., and a guerrilla life was formed for them. Then, many sufferings and pressures were endured by the Shiite elderly until those scattered areas became "Shiite ummah" during the Safavid era. After all the hardships, today the believers have passed the capacity of socialization and nation-building and have reached a new capacity called governance. This unique opportunity has set new tests for the Shiite community. That is, if the Shiites exceed the capacity to form a nation and reach the capacity to run the system and the government, naturally the divine tests will be formed as a result of this new capacity, and therefore the mourners must determine their relationship to this new capacity. If the identity of the Shiites goes back to the mourning ceremonies, the relationship between the mourning ceremonies and the exams that were put in front of the Shiites must be determined. Because the divine tests are inviolable. (AL-ANKABOOT) "Do people think that they are left alone by saying: 'We are believers' and will not be tried?" Basically, passing the exams of the religious community is possible only through religious motives. Therefore, if mosques, husseiniyachs, and takayash become part of daily material life and are not channels of divine politics, it can

be said that the problems of the Shiite community will intensify, divine motives will be isolated, and material motives from Western structures will replace them. Thus, to deal with the full-blown economic and cultural war imposed by the enemy and to prevent the trampling of the "revolutionary identity"—which has been repeatedly emphasized by the leadership—cannot be satisfied with the usual administrative procedures or customary and vulgar approaches. Rather, delegations, prayers, mourning, mosques, and Friday prayers must enter the arena, and the realization of this important issue requires a new understanding of the relationship between the "Islamic Revolution" and "Ashura" and the "Movement of the Prophets." Of course, the lovers of the revolution know conscientiously that this revolution is Islamic, but until this "understanding of conscience" becomes a "conscious and reasoned understanding", those who have specialties related to the administration of the system will interpret the "revolutionary identity" in their intended direction, and by relying on the "philosophy of material history" and through the scientific literature in the perspectives and programs of material development, they will destroy the revolutionary identity at the level of administration of the system and its institutions.

But for a new understanding and analysis of the uprising of Aba Abdullah and its relation to today's social trials, we can begin the discussion from these vertices of the pilgrimage addressed to Hazrat Seyyed al-Shuhada: "Hail and the legacy of Adam, the elite of God; Hail and the legacy of Noah, the prophet of God; Hail and the legacy of Ibrahim, Friend of God; Hail and the legacy of Moses, That which God has spoken to; Hail and the legacy of Hail and the legacy of Muhammad Beloved of God." In fact, the "Husseini movement" is a continuation of the "movement of the prophets," and it was the "divine inheritance" that flowed among the prophets until it was inherited by Hazrat Seyyed al-Shuhada (AS). But what is this inheritance? In response, it should be said that what Hazrat Seyyed al-Shuhada (AS) inherited from the previous prophets seems to have been the "practical and objective state of theism." Explain that infidelity is not limited to "denying the existence of God in the mind of an infidel." The infidel also has a proven life, and in the series of actions he performs, he seeks to satisfy his lusts to the highest possible level. Therefore, some infidels, who seek the least effort and the highest benefit from the world, force others to subordinate and obey them, and try to "build society" based on the air of their souls, and thus "objective power" is created for them. It is on this basis that it can be said that "objective infidelity" and the necessity of confronting it lead us to "objective theism," and

the divine prophets are sent against the "objective power" of infidelity, with the help of God Almighty, to liberate the people who are under the domination of the leaders of disbelief and to realize the divine community in the outside world in order to protect the believers. Otherwise, the arrogant and tyrannical, by creating a society, change the likes, tastes, and associations of the people and take them to the depths of darkness. "And those who disbelieve—their allies are the Juggernaut. They take them out of the light into the darkness." In a way that people say in front of the divine prophets: "We do not understand much of what you are saying." This is because the people have been educated under the guardianship and upbringing of the tyrannical leader, and he has taken the souls and minds of the people to the depths of darkness with the help of the system he has built. On the other hand, those who believe in God Almighty are first and foremost opposed to the "objective situation of the infidels." Therefore, the first duty and mission of all divine prophets is the banner of "objective theism" and "breaking" against the "objective state of disbelief" in the outside world. In this context and in the continuation of the discussions, the above mission will be applied to each of the first prophets in order to analyze the "movement of the Holy Prophet" and the "uprising of Ashura", and finally, the relationship between the "Islamic Revolution of Iran" and the uprising of Ashura and the prophets should be clarified.

Summary of the third topic

The narration of "Ibn Sekit" from Imam Hadi in Kafi Sharif, in which he was asked about the reason for the difference between the miracles of the prophets (turning the staff of Prophet Moses into a dragon; raising the dead by Jesus; and the communication of the Qur'an by the Holy Prophet) and the infallible answer (The domination of magic and sorcery over the people in the time of Prophet Moses; the prevalence of medicine in the time of Jesus; and the domination of words and speech and poetry over the people in the time of the Holy Prophet), is one of dozens of narrations that confirm the previous topics: infidels They do not deny God Almighty only in their minds; rather, they gather people and form a community based on their material desires and inclinations. That is, infidelity in the outside world creates "objective power" and, based on its slogans and chants, gathers people on the axis of the arrogant and exploits them to fulfill the wishes of the governing body. In this way, he creates a material society and an atheistic government, and by directing the spirits, thoughts, and associations of the people, he takes them into the depths of darkness, thus destroying the objective possibility of guiding them.

Therefore, God Almighty sends the great prophets to challenge the objective power of the disbelieving society, and in this way, the argument for even the lowest rationality ends, and the people get out of the nurturing bed created by the oppressive rule and realize that there is a higher power. There is another way of life that is possible, and one can experience a community of faith and a life of light based on the divine prophets. Hence, the divine reaction and behavior of the prophets towards each nation change according to the manifestation of the power of the infidels in that era. In fact, the "miracle", as its word implies, is the "incapacitate" of the arrogant and prominent people and the tyrants and leaders of infidelity. Therefore, the legacy that Hazrat Seyyed al-Shuhada inherited from the great prophets is to challenge the "objective power of infidelity" in the outside world, to show the "objective power of godliness" to the people, and finally, with these two things, to complete the divine authority over all people.

Now that the "main mission of the prophets" has been defined as "challenging the objective power of infidelity," it should be noted that the rational requirement of carrying out this mission in every age is that the divine society form on the axis of the divine caliphate after dispersing people around the axis of infidelity.

Because when the social unity of infidelity is damaged, the people cannot be left behind, but every society needs an axis around which the desires of the people gather and take shape. Yes, if the people do not accept the invitation of the prophets, the divine society will not be formed. This is why, despite enduring all the difficulties in carrying out the divine law based on the creation of the divine society, Prophet Noah (PBUH) did not succeed in realizing it because the people did not accept his invitation. The Almighty God, in order to continue the evolutionary movement of history, was forced to torment the people of Noah (AS) after 900 years of grief and respite. So, if the Almighty God in the Holy Qur'an describes the situation of Prophet Noah as "the great distress," it cannot be accepted that during the expression of the rulings or the correction of the beliefs of each individual, a "great distress" occurs, but it is the uprising alone to lead the disbelieving societies and disturb their material order, which leads to a "great distress." That is, the chains of infidelity, misguidance, arrogance, and exploitation will be removed from the people, and "and prohibits for them the evil and relieves them of their burden and the shackles which were upon them." will be achieved when the disbelieving social relations imposed on the people are broken, and all the divine prophets were commissioned to do so.

As the second determined prophet, Ibrahim (AS) stood up against Nimrod, who is mentioned in the narrations as one of the two infidel kings who ruled over the whole world. Ibrahim's explicit confrontation with this material system and direct confrontation with Nimrod's person, which is mentioned in the verses of the Qur'an, caused Nimrod to decide to burn Ibrahim (AS) in order to maintain his rule and provide a very large fire that could not be approached due to the heat so that everyone would not dare. So Prophet Ibrahim (AS) challenged Nimrod's world government, but people did not gather around him due to fear of the Nimrod system and its misguidedness. In our day, too, when Hezbollah in Lebanon won the Thirty-Three Day War and defeated the strongest army in the region, a wave of Shi'ism tended to spread in the Arab world, with Sofia siding with the Salafis despite a claim of religious tolerance and holding a joint conference. Hold to prevent Shiite influence in Egypt! However, if thousands of books had been written in proof of the Amir al-Mu'minin's guardianship and thousands of sums had been sent to these countries in this regard, such a wave would not have taken place. That is to say, this achievement in creating a suitable environment for the beliefs of truth was due to the impact of the manifestation of the power of infidelity and the impotence of arrogant and modern tyranny. Therefore, the global arrogance was forced to increase the fire of religious

differences in order to protect itself and its allies and to launch a military sedition of ideologies in a counter-attack.

With these explanations in the discussion of the philosophy of divine history, it became somewhat clear that the first thing legislated by God Almighty was "the struggle against the society of disbelief and the formation of a divine society." Other legislative matters, such as worship, can be designed and legislated after this stage. But in the time of the Prophet Moses (PBUH), in addition to challenging the power of Pharaoh, the children of Israel as a great nation came together to gather around the axis of the Prophet Moses, and thus, the first community of faith was created on the axis of "worship of God Almighty." Despite being "legislated," this did not "happen" during the time of the last two prophets. Therefore, a very important topic in the philosophy of the history of the divine prophets is the time of Prophet Moses (PBUH), in which the divine society is formed for the first time, and the multiplicity of verses in the Qur'an about the time of Prophet Moses is appropriate to this issue. More information about this time period will be provided below.

Summary of the fourth topic

After stating special parts at the beginning of the Surah, referring to the manifestations of the power of the infidels and the arrogant and the tyranny, the victory of Cairo's power over these material powers is shown to everyone in Surah Fajr, which according to narrations is the Surah of Hazrat Aba Abdullah Al-Hussein (AS), the Almighty God. This is evidence that the main mission of the divine prophets—which was also inherited by Hazrat Seyyed al-Shuhada—was "fighting against the objective power of infidelity" and "hitting the manifestation of the power of the infidel community." It is their "disintegration of the material order" that will be necessary in the next stage, the "formation of a divine society" centered on the prophets. Therefore, it was stated that Prophet Noah (PBUH) and Prophet Ibrahim (PBUH) as two determined prophets, although with unparalleled struggles, confronted the disbelieving community; but due to the unaccompanied people, the second commandment of forming a divine society was not fulfilled. But for the first time in the time of the Prophet Moses (PBUH), that great prophet was able to realize "the divine society based on the worship of the Almighty God" after the desperation of Pharaoh's material power and greatness. That is, the people of Israel, who according to the narrations had a population of more than 600 thousand people, after enduring a lot of pressure from Pharaoh and seeing the unique divine verses from Prophet Moses (PBUH), agreed to withdraw from Pharaoh's society and follow the axis of Prophet Moses (PBUH). Gather and flee Egypt; cross the Nile River through a divine miracle; and be delivered from Pharaoh's clutches. In fact, Prophet Moses (PBUH) was in charge of forming the divine ummah, and it was in accordance with this that he said to Pharaoh: "Send me the children of Israel."

But it should be noted that with the dispersion of the people around the leaders of infidelity and the formation of the divine society, a new system called the "hypocrisy system" is formed: people who are worldly and seek material power, but due to their lack of credibility and material dignity in the system of infidelity, they cannot reach high levels of power in it. Therefore, by abusing the glorious attributes of the system of faith (mercy, veiling, etc.) and claiming the belief in monotheism and prophecy, and relying on religious literature, they pursue their esoteric infidelity and worldly intentions. That is, by creating doubt and challenging the management and sanctity of the divine prophet, they provide the space for their attainment of power. Therefore, in the time of the Prophet Moses

(PBUH) and following the creation of a "community of faith" for the first time, space was also provided for the creation of a "community of hypocrisy" and In fact, the "equation of the clash of powers" found three components and changed from the confrontation between "faith and disbelief" to the confrontation between the three systems of "faith and disbelief" and "hypocrisy". As a result, new and more complex exams were formed. Paying attention to this point can explain why the Holy Quran, more than other prophets, deals with the stories and events of the Prophet Moses (PBUH) and his people. Because the nation of the Holy Prophet, like the people of Moses, gathered around the axis of the Prophet of Islam and formed a divine society, and consequently, they were exposed to the tests and rules related to "socialization" and became hypocritical. Hence, it is stated in the narrations that the nation of the Holy Prophet will face exactly the same tests that the children of Israel suffered. In fact, the verses and narrations referring to the stories of the prophets are not like conventional storytelling, but the expression of the "rules of nation-building and government-making" and how to pass the exams related to them, and they can be the source of inference of "jurisprudence of government rulings". Although the language of these verses and narrations is not necessarily "compositional and grammatical," the expression "informational and descriptive" is used more often, like in sociological equations, which are usually descriptive.

After the children of Israel crossed the Nile and Moses (PBUH) went to Mecca, the people were deceived by the Samaritans. To accept their repentance, God Almighty orders their own killing. The great distance between this type of repentance and the manner of individual repentance means that the torments at the level of the ummah and the government are different in nature and will be very severe and heavy. The nation of the Holy Prophet (PBUH), after leaving the province of Amir al-Mu'minin (AS), according to the narrations, became calf worshipers and suffered great disputes and massacres. In the present age, it must be clarified what issues may endanger the Muslim Ummah. Because the nation of the Prophet of Islam did not worship stone and wooden idols after the death of the Prophet, and the truth is that the form of idolatry will change according to each period. Now, as the Prophet's nation, we face these issues and great and complex trials. Is the "modern idolatry" introduced by Imam Khomeini well explained so that the faith community can avoid it?! If we do not properly participate in the "cultural war" and the "economic war" today, will we be safe from suffering such torments?! Shouldn't the mourning ceremonies of Hazrat Seyyed al-Shuhada, which is the ship of salvation of the ummah, inform the

people about these new trials and explain the process of "rulings of nation-building and government-building" at all times, according to the ruling of "The Qur'an runs its beginning over its end, and every nation has a verse from which they recite"?! After the repentance of the children of Israel, this divine command was issued: After the war with the infidels, enter Jerusalem and do not go back or you will suffer losses! In a strong sense, this verse indicates that after the formation of the community of faith (nation building), the next stage is that divine life begins with the management of the divine prophet and a "divine government" must be formed, which is necessary to jeopardize the interests of material governments and the necessity of the command of jihad to defend the community of faith. But the children of Israel turn back and refuse to enter the stage of government, saying, "O Moses, go there and fight with your God;" We are sitting here!" The land of Jerusalem is forbidden to them; they wandered in the desert of Sinai for 40 years; they moved in the morning, and when they stopped near night, the Almighty God pulled the earth from under their feet, and in the morning they saw that they had returned to their original place. In fact, violation of social and governmental rules will lead to severe punishments after the completion of the argument and after repeated observation of verses and miracles.

Summary of the fifth topic

It was stated that the "divine community" and the ummah of Moses (PBUH), at which time the Holy Prophet (PBUH) had emerged, deviated over time by the scholars of the Children of Israel and became a "community of hypocrisy." Therefore, it was so weakened that it came under the domination of the infidels, and due to the rejection of the command of the "divine government", the same "divine society" was fragmented and the "blow against humiliation and abode" was realized. This humiliation and pressure on them went so far that, at the request of a commander, they announced their readiness for jihad, and in the time of Prophet David, they tasted the blessings of jihad temporarily. But the insistence on hypocrisy among them continued until the infidels dominated them again like Bakht al-Nasr, and the Almighty God sent Jesus to expose the hypocrisy of the Jewish scholars and to warn of the deviations of the religious ummah. Therefore, despite their claim to monotheism, the children of Israel allied themselves with the infidels of Rome to kill Jesus, and God Almighty ascended him to the heavens.

As is the case today among the various religions that a savior will come and fill the world with justice, there was definitely good news among all the prophets of the past and their nations that a prophet would appear in the end times and collect idolatry from the earth. Therefore, the Holy Prophet of Islam (PBUH) was known among Jewish and Christian scholars as "Nabi al-Saif" (the Prophet of the Sword). Because after 6800 years from the beginning of history and the longtime of God Almighty to the infidels, the divine will to advance history was set to eliminate idolatry, end the killing and burning of the monotheists, and finally provide lasting security for the word of monotheism and prophecy. Therefore, in addition to the thirteen-year confrontation with the manifestation of the power of the infidel society, the Holy Prophet (PBUH) through the "Holy Quran" and scattering the people around the infidels of Quraysh to form a "divine community" and then the establishment of a "religious state" in Medina had another special mission, which could be called the "removal of blatant blasphemy and blatant idolatry from the earth." It was in this context that, at the beginning of their invitation to the "Day of Judgment", they introduced the acceptance of Islam as the cause of the Quraysh's rule over the Arabs and non-Arabs, and thus announced the entry of Islam into the equations of world power. After migrating to Medina with a group of Muslims, they succeeded for the first time in fulfilling the divine command to form a "divine government", which had not been achieved

due to the disobedience of Jews and Christians in the past, and mobilize Muslims for jihad against infidels. This unique struggle of the Holy Prophet (PBUH) for the realization of the divine will was such that during only ten years of rule in Medina, he took the lead in twenty-five raids and, with the help of the Amir al-Mu'minin (AS) and thanks to his sword, political and military power, the Quraysh infidels were sent to the garbage dumps of history in the Arabian Peninsula. It was as a result of this unparalleled resistance of the Holy Prophet and the Amir al-Mu'minin (AS) that the culture of anti-infidelity became the pillar of resurrection and was institutionalized among Muslims. In such a way that, despite the Muslims being caught in the hypocrisy and deviation of the Islamic Ummah after the death of the Holy Prophet (PBUH), no one dared to give up the appearances of monotheism, prophet hood, Islamic rule, and jihad against the infidels, and the hypocrites surrendered to the fact that in order to maintain their sovereignty and not turn the people to the Amir al-Mu'minin (AS), they must continue the culture of fighting the infidels.

As a result, and contrary to the hypocrisy of the Jewish and Christian nations, which led to the establishment of polytheistic and calf-worshiping beliefs and obedience to infidel powers, the unique behavior of the Holy Prophet (PBUH) caused the hypocrites in the Muslim ummah not only not to dare to return to open idolatry and polytheism. Rather, they will be forced to continue the jihad against the infidels in order to maintain their rule until they destroy the two empires of infidelity of that day, namely the empires of Iran and Rome. Also, they promoted and spread Islamic practices such as prayer, fasting, Hajj, building mosques, and reciting the Qur'an. Thus, the positions of the Holy Prophet and the resistance of the Amir al-Mu'minin (AS) fulfilled the main mission of the Prophet to eradicate idolatry from the earth and to provide security for the word of monotheism, so that open idolatry is now isolated or housed in museums. Of course, in addition to eliminating idolatry from the earth, there was another mission dedicated to the Holy Prophet, which can be called the legislation of "divine civilization". However, God Almighty had informed his Prophet that despite the legislation and communication of this important matter, the usurpation of the Caliphate would cause the realization of the divine civilization to be postponed to the time of revelation and return, which will be explained in the following discussions.

Today, the regime of the Islamic Republic has been able to revive the anti-infidel culture as a pillar of the resurrection of the Holy Prophet and to defend Islam and the Islamic Ummah by standing up to the United States and Israel. Meanwhile,

according to the statistics of 1994, the military budget of the Islamic Republic of Iran was 12 billion dollars and the US military budget, which is the manifestation of modern infidelity and polytheism, was 600 billion dollars! That is, the Iranian nation, relying on the Holy Prophet (PBUH) and the Imams (AS), is standing against powers whose military capability is 50 times that of the Islamic system. In fact, the security of Iran is the result of carrying out the main mission of the Holy Prophet (PBUH) in anti-infidelity and its revival because the community of faith has no security of life against the infidels, and the first option of the infidels against the divine community is nothing but physical elimination: Surah Yasin: "If you do not stop, we will stone you, and you will surely suffer a painful retribution." Therefore, after thirty years and only when they were disappointed with the military and security solutions, they accepted negotiations with the Islamic system. In fact, it should be known that any security that is achieved for the community of faith is only due to the blessing of "fighting the infidels" and "defending the word of monotheism" and reviving this pillar of the culture of resurrection. The security provided by the Islamic system should not be interpreted in the material sense that exists in many countries.

Summary of the sixth topic

In addition to the mission of the Holy Prophet (PBUH) to "the apparent elimination of idolatry from the planet" (which was described in detail last night), he also had another mission, and that was: the end of prophecy and the expression of the rules of human happiness was until the Day of Judgment; these were rulings that provided all the material and spiritual needs of human beings on the axis of Imamate, and this fact had no meaning other than legislating the rulings of "divine civilization". In fact, verses such as "If the people of the towns had been faithful and God wary, we would have opened to them blessings from the heaven and the earth" and the following narrations refer to the fact that if people were steadfast in the path of divine society and religious rule and they continued this path with the focus on Amir al-mu'minin (AS) and accepting his guardianship, all their material and spiritual needs were met by divine power and prophetic and Alawite knowledge, and humanity today did not have to give in to all these material problems in order to enjoy the potential of nature and achieve prosperity and, consequently, accept the injustices that have been done to him in this process. Therefore, relying on human achievements and technological advances to humiliate the community of believers is due to ignorance of the legislation of the divine civilization, and the non-realization of this enlightened civilization and the lack of access to its blessings is due to human withdrawal from the divine system. In fact, the Almighty God informed the Holy Prophet (PBUH) from the beginning of his mission that Muslims do not accept the command of guardianship and imamate, and that divine civilization will not be achieved despite the legislation, except in the world of emergence and return. Because humanity is the only species at that time who will accept life based on the holy essence of the infallible.

In this regard, it should not be assumed that the usurpation of the province and the denial of the Imamate took place after the death of the Holy Prophet, but numerous historical evidence shows that the usurpers, relying on the culture of tribalism and conventional methods in the theory of power, at the same time, during the life of the Holy Prophet (PBUH), had succeeded in attracting the support of public properties and tendencies, and therefore, they put the Amir al-Mu'minin (AS) at the peak of isolation and pressure and took over the government. Despite this situation, the Amir al-mu'minin (AS) alone, with an active presence and position in society and an emphasis on anti-heresy as a culture of resurrection, succeeded in forcing the usurpers to continue the jihad with the

infidels in order to fulfill the mission of the Holy Prophet (PBUH) to eradicate the obvious infidelity from the world and to provide security for the word of monotheism and prophecy, to the extent that the two empires of Iran and Rome, which were considered world superpowers, collapsed by the army of the caliphs.

On this basis, and taking into account the course of the divine messengers' missions to form "ummah, government, and civilization" in the philosophy of the prophets' history, it is clear that the Holy Qur'an, above all, explains the rulings of "ummah, government, and divine civilization." As a result, the most significant interpretation and distortion of the Holy Qur'an was the distortion of the rules of "ummah, government, and civilization". Hypocrites attributed the rules of the unity of the word "society" to the Muslim community, whereas the Muslim community will be valuable if it obeys the divine will. The rulings of the government and the appointment of the ruler were based on the opinion of the council and the opinion of the people of the settlement, while this was subject to the prophetic text. They overthrew the rules of divine civilization and introduced the relations of civilization in Iran and Rome into Islamic society and covered it with the appearances of religion. Therefore, the pure Imams (AS), like the previous prophets, were tasked with "hitting the society of hypocrisy and the manifestations of its power" and completing the argument against them, but based on divine consent and knowledge and relying on the rules that God Almighty had legislated for the resurrection, not on the basis of melee and expressing courage and sway. In the present era, when Imam Khomeini (as) was at the peak of isolation from 1943 to 1956, and the regime was at the height of power and the militant currents had distanced themselves from Imam Khomeini, he did not accept the Mojahedin Khalq's offer to cooperate, despite the fact that such a proposal was considered the best way for him to get out of isolation according to the "theory of material power". Because that divine superman sought to rise based on the divine will and the enlightened rules of Islam, and not to gain power based on materialistic methods and atheistic morality.

Summary of the seventh topic

Despite the usurpation of the Caliphate, the Amir al-Mu'minin (AS) alone, with an active presence and stance in society and an emphasis on anti-infidelity as a culture of resurrection, succeeded in forcing the usurpers and hypocrites to continue jihad with the infidels to fulfill the mission of the Holy Prophet (PBUH) and to eliminate blatant blasphemy from the world and provide security for the word of monotheism and prophecy; to the extent that the two empires of Iran and Rome, which were considered world superpowers, collapsed by the army of the Caliphs. Of course, the hypocritical society's desire and tendency to worldliness, deviation, and return from the path of truth were no less than the hypocrites of the Mousavi and Christian ummah, but due to the resistance of God's followers, the hypocrites of the Islamic ummah did not dare to abandon the appearances of monotheism, prophecy, and jihad culture. In this way, they should maintain their rule, and the people who were accustomed to anti-infidelity should not gather again on the axis of the Amir al-Mu'minin. In other words, the Amir al-Mu'minin, with his unique behavior, while giving up his right and not attempting to revolt, managed the balance of power between the three systems of "infidelity, hypocrisy, and faith" in such a way that the infidels were destroyed by the hypocrites, and at the same time, the system of faith and guidance was maintained. It seems that this analysis can correctly interpret the famous statement "Amir al-Mu'minin remained silent to preserve the principle of Islam" because "the principle of Islam" in those circumstances, the fulfillment of the promise of God Almighty to 124 thousand prophets to provide security for the word of monotheism and prophecy. At the global level, and after the eradication of idolatry from the earth by the Prophet of the Apocalypse, the hypocrites, in exchange for maintaining their sovereignty, had agreed to continue this ideal of resurrection. Otherwise, Imam Ali (AS) knew by divine knowledge that "the principle of Islam means the realization of guardianship and imamate" would not be achieved due to the rejection and turning away of the people. In fact, the divine will was to end the domination of infidelity over the world and to recognize the word of monotheism and prophethood by humanity, relying on the literature of hypocrisy.

Of course, this behavior requires a very complex science that deals with the "capacity of the system of disbelief," "the capacity of the system of hypocrisy," and "the capacity of faith" and how to deal with each in order to fulfill the will of

God Almighty in the course of history. This is why after the revelation of the Holy Prophet (PBUH), the form of divine verses and miracles changed and if the previous prophets were sent along with the divine verses (Naqah Saleh and the staff of Moses, etc.) to complete the proof on the people, this soul of the exquisite Ahl al-Bayt (AS) and their social and historical positions in the management of the system of infidelity, hypocrisy and faith, which completes the argument with the people and is considered a divine miracle. That is, divine verses and miracles are transformed from the sensory and physical form in the time of the previous prophets into a scientific and human form (the establishment of the Holy Spirit in the holy existence of the Imams).

It should be noted that during the caliphate of Uthman, due to the conquests of the Islamic Revolutionary Guard Corps and their familiarity with the material civilization of Rome and Iran, the culture of welfare and palace-building entered Islamic society. That is, contrary to the Sheikhi tradition, the materialistic way of life in Iran and Rome—and in its modern sense, the American way of life—was promoted and provoked anger and revolt in society, and the people asked the Amir al-Mu'minin to accept the rule of Islamic society. Of course, their acceptance of the government did not mean the formation of a government based on a pure Islamic society. Therefore, with the beginning of the rule of Ali (AS), those who were accustomed to hypocritical relations in politics and the theory of material power, challenged the management of the Amir al-Mu'minin, and by imposing three wars and dispersing the people around them, they prepared the ground for the martyrdom of Ali (AS). Also, Imam Hassan Mojtaba (AS) was forced to make peace with Mu'awiyah after a short time and was at the peak of pressure and isolation by killing his companions and cursing and cursing his noble father on the pulpits.

Based on the general analysis of the behavior of the Imams of the Infallibles (AS) in the previous discussions, it is now possible to obtain a correct and accurate explanation of the event of Ashura: He instructed his son not to publicly seek the physical removal of Aba Abdullah al-Hussein (AS) and to continue his ten-year practice regarding Imam Hussein (AS) at the time of his death. But only a few days after Mu'awiyah's death, Yazid, in a letter to the governor of Medina, instructed him to take allegiance to Hazrat Aba Abdullah and kill him if he refused. It appears that this order was intended to destroy the remnant of religion in the government of hypocrisy, and that by denying monotheism, prophethood, and the culture of resurrection, which was embodied in Aba Abdullah's Hussein

(AS), it would eventually become public disbelief, allowing Yazid and his friends to easily attain their worldly lusts and desires.

Therefore, forcing the Imam between allegiance and martyrdom meant the formation of a dangerous and unprecedented behavior in the system of tyranny and hypocrisy, which all rationalists understood well but did not want to accept. In other words, based on the previous discussions, everyone should have understood that the center of Besat culture is Aba Abdullah Al-Hussein (AS), who was threatened with assassination by Yazid, and while the Imam had no political move to gain power, this threat could have had no motive other than destroying the culture of resurrection, destroying the word of monotheism, and prophet hood, and returning the ummah to blasphemy and ignorance, and destroying the achievements of the Holy Prophet in providing security for godliness (after 6800 years of infidel domination on earth). Therefore, shortly after Mu'awiyah's death and Yazid's proclamation on allegiance or murder, the Imam decided to expose Yazid's intention to return to the culture of ignorance and blasphemy. The first step to expose is the departure of the Imam's caravan of several hundred people from Medina to show the people that the founder of the culture of resurrection in Medina, as the center of the companions of the Prophet (PBUH), is not safe; This may provoke sensitivities in Medina to defend them; No answer was given to this completion of the argument. In fact, the silence of the people of Medina meant that they accepted the propaganda of the Umayyads and thought that the dispute between the Imams and the Umayyads was over power and not over right and wrong; while accompanying narcotics and children with the caravan on the way out of Medina by the Imam meant nothing more than fighting for the preservation of the principle of Islam, in which age and gender are not a condition and everyone is obliged to it. This was because while the Imams, given the power they had in Medina, could revolt according to the theory of conventional power and from the best opportunity for political work and gaining power in Medina and the easy capture of Dar al-Khalafah, given the power and warfare of Bani Hashem and his companions, the Imams did not do this. And this shows that their goal was to preserve the culture of resurrection, expose Yazid's infidelity, and prove his opposition even with the culture of Sheikhs, and not to create a government that has definitely not remained stable due to the lack of a religious ummah. For this reason, Mecca was chosen as a destination to provide security for the lives of the Imams (as) according to the beliefs of the Islamic community about the sanctity of Mecca and the security of Muslims in it, but by the order of Yazid and the arrival of a group to assassinate

the Imam in the Sacred House, Once again, Yazid's ugly face is revealed to the people, and the argument is completed. That is, Yazid did not believe in Mecca and its sanctity as one of the pillars of religion; also, he did not consider the only remnant of the Messenger of God (PBUH) to be a Muslim, who sought his murder in the divine sanctuary. This completion of the great argument takes place in front of the eyes of pilgrims from all over the Islamic world. That is, a large number of pilgrims to the Sacred House of God, who had the financial means and power and political understanding and knowledge and worshipped and still paid attention to the achievements of the culture of resurrection and uprising of the Prophet (PBUH), did not face these events in Mecca. In fact, the Imam, in the face of such an atmosphere, on the day of Tarwiyyah, and while everyone has decided to perform Hajj, leaves Mecca, and the reason is Yazid's conspiracy to kill him and to preserve the sanctity of the sanctuary. So, after more than four months of the Imam's stay in Mecca, and despite the flood of letters from the Kufis to him and the invitation to move to Iraq, Aba Abdullah (AS) decided to leave Mecca at such a time, and this is the greatest scream and the highest argument against the Islamic Ummah. First, Yazid's determination to destroy all appearances of Islam and the last bastion of religiosity was clear, and secondly, the insecurity of the descendants of the Messenger of God should be declared in the house of God.

In the days after the martyrdom of Imam Hussein (AS) and all his family and companions, until the arrival of the caravan of captives to Kufa, the enemy was still relying on the literature of religion, but it was in the evening that Yazid revealed his intention and made his infidelity public in a poem he sang. He stated, "My children were playing the game of power and basically no revelation was revealed, so I took revenge on the blood of my infidel ancestors in the battle of Badr!" It is here that Imam Sajjad (AS) and Hazrat Zainab, peace be upon them, touch on the beliefs of the people and their sensitivities towards God-worship, the Qur'an, and the culture of prophethood, and, relying on the culture of resurrection, argue with Yazid and change the atmosphere of the assembly and In a way, Yazid, who had recently publicized his infidelity, immediately retreated and returned to Islamic literature to save himself and control the atmosphere of the capital. Therefore, with the uprising of Imam Hussein (AS), the movement of the Holy Prophet (PBUH), Islam was established and it became clear that Yazid's behavior is infidel, against theism, and based on infidelity, and it is not possible to destroy the center of revelation and achievement of the Holy Prophet with violence and openly and return the religious ummah to its original ignorance.

Summary of the eighth topic

After stating that three systems of "infidelity, hypocrisy, and faith" exist in this world and that each of them must seek to build a "nation, government, and civilization" in order to achieve its goals, we must turn to another important division in the philosophy of history. Elahi noted that the history of the world has three main topics. The first period is from the descent of the Prophet Adam (PBUH) to the resurrection of the Holy Prophet (PBUH). The second period is from the resurrection of the Holy Prophet (PBUH) to the advent of Hazrat Vali-e-Asr (AS), and the third period is from the advent of Hazrat Vali-e-Asr (AS) to the Day of Judgment. The criterion of the above division is the difference in the nature of the evils and, on the contrary, the difference in the types of verses, divine miracles, and tests in each period: In the second period, the evils of the system of infidelity and hypocrisy are rational and analytical, in which the divine verses are "rational" in proportion, and in the third period, the evils of the system of infidelity and hypocrisy are intuitive, in which the divine verses are "intuitive". Therefore, the verses that were passed down from the prophets in the first period are of the "sensory" type, like the flood of Noah and the cooling of the fire on Abraham, the staff of Moses, and the resurrection of the dead by Jesus. But in the second period, the Holy Prophet (PBUH), unlike the previous prophets, introduced the "Qur'an", which is a type of literature, rationality, science, understanding and comprehension, as its main miracle. Carefully in the narrations of the Age of Advent (third period), it becomes clear that the lifestyle of the people is done through intuitive matters and miracles are generalized among the general public in that period.

Based on this explanation of historical periods, it becomes clear that in the second period of history, the hypocrites create intellectual seditions by interpreting and distorting the verses of the Qur'an and the Sunnah of the Prophet, and the tests of the community of faith are determined. Therefore, in the face of the evils of the hypocritical leaders after the death of the Holy Prophet (PBUH), the stances of the Imams in the form of rational verses lead to the guidance or completion of the argument against the people. Therefore, thanks to the Ashura uprising and its achievements (preventing the return of the Islamic community to blatant disbelief), "political security" is created for the next Imams, and the tyrant Caliphs are deprived of the courage to kill the Imams openly. Therefore, from the time of Imam Sajjad (AS) to the time of Imam Sadegh (AS), using this political security,

a cultural, intellectual, and analytical struggle with the hypocritical system began, and all the narrations of the Holy Prophet (saw) were revived in the interpretation and translation of the Qur'an, which was centered on guardianship and imamate and was burned by the second caliph, and the true religion and pure Islam were published. Therefore, the design of hadiths and narrations by the Imams was a great blow to the hypocritical society and the rule of the hypocrites who had interpreted the religion, and hence, the next Imams were under the strict control of the regime and were exiled, imprisoned, and besieged. This cultural struggle was "exposing the apparatus of hypocrisy and undermining the unity of the word and its sovereignty", during which the groundwork was laid for the formation of the Shiite ummah. However, the Shiites could not defend the Imams against the system of hypocrisy, and in spite of following individual rules, they failed to distance themselves from the existing rationality and interpretation of the rules of the ummah, government, and civilization in social and governmental exams and be accompanied by the divine rationality of the Imams, which was one of the examples of the ubiquity of the Alawite uprisings during the time of Imam Reza, despite the Imam's opposition to it. This process continued until the imamate of Imam Hassan Askari lasted only 6 years and the Shiites could not protect a basic right such as the life of their Imam. Therefore, the withdrawal of the ummah from the province of Ahl al-Bayt, on the one hand, and the inability of the lovers to accompany the divine rationality of those nobles to pass the social exams, led to the "great absence" and a period began when the banner of religiosity was given to "non-Infallible Rationality", the general successor of the Hazrat Vali-e-Asr. That is, the exams of the Shiite community after the absence until the time of advent are accompanied by non-infallible rationalities in passing the exams of "nation, government, and civilization" against the system of infidelity and hypocrisy. It is in the case of pride in these exams that it is proved that the Shiites have reached the capacity of accompanying the Infallible Imam, and in this case, the preparations for the advent of the Hazrat Vali-e-Asr (as) are provided.

With the beginning of the great absence, the general nawab of Hazrat Vali-e-Asr (AS) continued the same position that the Imams (AS) had towards the society of hypocrisy and the society of disbelief in their time. Because after the absence of Imam al-Zaman (as), the Caliphs, in the form of Islamic empires, for a thousand years, provided security for the word of monotheism and prophecy, and by defending the land of Islam, continued jihad against infidels, and promoted the appearances of Islam. Therefore, in parallel with them, the duty of the general Nawab was nothing but to renounce the society of hypocrisy and to preserve and

transmit the narrations of the Ahl al-Bayt and jurisprudence in them. But when the hypocritical government lowered the banner of defending Islam and, like Yazid, sought to return to blasphemy based on the uprising of Aba Abdullah (AS), Shiite jurists were obliged to rise up against the onslaught of infidelity so that the achievements of the resurrection in maintaining security for the word Oneness and the presence of Islam in the world equations would not be trampled. In fact, with the formation of the Renaissance in the West, the infidels gained a new power to conquer nature by changing their logic and philosophy, and products were produced that would satisfy material desires on a new scale. Therefore, after public colonization, "hidden colonization" was formed. That is, by promoting the products of the new civilization and their efficiencies, the countries of the world voluntarily turned to industrialized countries and gave them all their opportunities to achieve prosperity. In view of the fact that the hypocritical apparatus pursues worldliness like infidelity, when the Ottoman empires faced a rise in the scale of lust in the West, they abandoned the banner of defending Islam and, in order to achieve material prosperity, they pursued a peaceful life with disbelief and collapsed from within, and the Ottoman Empire was divided into 50 countries after the defeat in World War I, leaving the Muslim ummah defenseless against the onslaught of modern infidelity.

As a result, the great Shiite jurists were obliged to rise up against modern infidelity and ignorance just as Sayyid al-Shuhada (AS) was obliged to rise up against Yazid's infidelity and his attempt to return the Islamic Ummah to infidelity and the first ignorance. Hence, movements such as the tobacco movement, the constitutional movement, and the oil nationalization movement were formed, and at their peak and development, led to Imam Khomeini's movement and the victory of the Islamic Revolution. Of course, primitive ignorance destroys people simply because of their belief in monotheism and prophecy, but modern ignorance, by turning "material and increasing prosperity" into the goal of societies and relying on global strategies and international documents, realizes secularism in a deep and complex way, and it has confronted humanity with scientific and intellectual infidelity, which will be explained in the following sections.

Summary of the ninth topic

In order to understand why the Western way of life that pervades the world today is introduced in this series of discussions as "modern ignorance" and "new paganism," it should be noted that, unlike the original ignorance—the killing of monotheists—prophecy was at the forefront. In modern ignorance, one does not deal with one's beliefs and religion, but "secularism"—as the basis for the definition of infidelity—is realized in a complex and new way. That is, "ever-increasing prosperity" has become the "goal of society," which in religious propositions is interpreted as immersion in the world and drowning in lust. In fact, by presenting this lifestyle, Western civilization invites all humanity to come together on the axis of prosperity and pleasure and provide a happy life for themselves and others. At the same time, it is claimed that in this way of life, all cultures, ethnicities, religions, and faiths are respected so that, in the shadow of this respect, everyone can achieve a prosperous and modern life. However, the same respect for the monist, the polytheist, and the atheist actually means that none of them has respect. Rather, the only honorable and sacred thing is the "religion of worldliness" and the ritual that results in the attainment of prosperity. That is, in the modern world, religions are a subculture that must be dissolved and followed in the culture of development in order for society to be aligned with a single goal (permanent prosperity). So, in the beginning, simply believing in God Almighty and the prophets was considered a crime and was severely punished. But in modern ignorance, infidelity is complex and does not deal with individual beliefs, but rather denies the Almighty God and deprives of revelation in determining the social destiny of mankind, and therefore, in none of the universal documents and international rules and strategies for development and targeting of societies, not even a word of religious literature is recognized, but flirting with the world and enjoying it is the basis of social decision-making and the movement of society, and secularism has become a platform for the objective development of the general public. Therefore, any kind of belief is respected because this level of individual belief not only does not disrupt the above field but also dissolves in objective structures. In other words, when everyone agrees on a prosperous life as a common ideal, it is clear that achieving this common goal requires rules and regulations. In fact, the United Nations was established to "apply" those definitions and tasks to the situations of nations in order to achieve a prosperous and modern way of life around the world by defining "tasks" related to this goal.

If a country disrupts the order necessary to achieve ever-increasing prosperity and pleasure and violates the rules of wealth creation, it will refer the matter to the Security Council and decide on the punishment of that country through war, sanctions, and so on. Therefore, despite the claim of freedom of religions, sects, and cultures in the existing way of life, what is not accepted at all and is severely dealt with is to create a barrier against these material rules and regulations in the global, international, and national arenas.

In this regard, with the formation of the Renaissance and the production of new goods and human achievement at an unprecedented level of prosperity and efficiency, all countries and nations have been fascinated by it and have sought to benefit from this lifestyle and the goods that result from it. It is clear that in this case, countries will need to import factories and related science and technology to repair and assemble goods, and it is necessary to develop the manpower that dominates these matters, so a change in education and higher education is also necessary. Also, the creation of physical infrastructure such as roads, air terminals, banking networks, and telecommunications... will be necessary. In fact, after the arrival of goods, which are considered as hardware, and to maintain and upgrade them, there is a need for a management device called "software". Therefore, the import of hardware is not practically possible without the import of software, and with the import of products and goods, not only appropriate scientific and managerial structures are formed, but also appropriate social and legal structures are created. Along with the creation of this new approach in the field of economics, the coordination of the cultural sector and the political sector with the economic sector is emphasized because achieving comprehensive welfare is not possible without coordinating all aspects of society and economics, and welfare should be the basis of other human affairs. Therefore, developing countries are advised to pursue political stability, that is, for comprehensive development; to have sincere relations with the poles of global development and the owners of capital and technology in the international arena; and to compensate for the wide backwardness they suffer; to accept the "global and international division of labor." That is, the position of a country in the world system is analyzed and political, cultural, and economic maps are determined for that country. In the form of programs developed by the World Bank, the United Nations Development Program, etc., it is proposed to the governing bodies so that these societies can be coordinated with the speed of the world in the fields of production of science, research, industry, technology, goods, etc. That is to say, the caravan of Western civilization and lifestyle is moving at breakneck speed,

and only countries can be in this attraction and space that define their national possibilities in deep connection and dependence on the global development process. As a result, this way of life rejects ideals such as political, cultural, and economic independence, as well as standing up to the oppression of great powers, and interprets them as isolationism and a lack of rationality. Thus, Vietnam, as a country that until a few decades ago was the epitome of the struggle and hero of resistance against a global superpower, has today come to the conclusion that if it seeks a prosperous and modern life, it must establish deep ties with its owners and that the war with America was a bad decision on the basis of which he should not define his identity. Therefore, it has accepted various conditions of the United States, such as not apologizing for the war crimes in Vietnam, in order to bring in American capital and technology and to organize the movement towards material prosperity.

When nations give all their political, cultural, and economic resources to the superpowers for a prosperous life, the great powers even take the pricing of resources (such as oil) out of the mechanism of supply and demand and competition, and by imposition and pressure, determine the price of precious energy politically, thus plundering natural resources. By creating the ground for the migration of the most elite elements to developed countries, the cost of their education is also provided by the less developed countries (scholarships), and as a result, researchers are provided free of charge for developed countries, and these forces respond to the most complex issues and challenges of advanced societies for free with their round-the-clock austerities. On the other hand, since the highest level of technology and goods and their optimal processes are available to developed countries, they manage when new technology enters the market in such a way that they can export goods and technologies that are on the verge of obsolescence to other countries at exorbitant prices. When these goods are institutionalized in different countries, they bring a new level of goods and technology to the global markets. In this way, the least developed countries are always held back for several years from the new capacity of technology so that the ground for the sale of old technology and goods and the rich profits from it for developed countries is not lost.

Summary of the tenth topic

Based on the previous discussions on the explanation of infidelity and modern ignorance, it became clear that the great Shiite jurists were in a situation similar to that of Aba Abdullah Al-Hussein and were obliged to rise up to prevent the return of the Islamic Ummah to infidelity. Thus, new movements such as the Tobacco Movement, the Constitutional Movement, and the Nationalization of the Oil Industry were formed to protect the religious community from objective and tangible issues that had attacked Ahl al-Bayt devotees from the Western way of life. The continuation of Imam Khomeini's movement also faced the Pahlavi regime, which was practically following modern ignorance and spreading it in Iranian society. But Imam Khomeini was not isolated in order to start the uprising and struggle, but was in a situation where the culture of modernity had dominated the world and, based on this, all social activities, including struggle and uprising and gaining political power, are realized through scientific methods. That is to say, unlike the pre-Renaissance period, it is not the case that a brave and courageous person confronts the government and achieves victory by gathering people on the basis of his tribe and based on simple social relations in that era. In fact, the revolution and the acquisition of power and the overthrow of the rule in the twentieth century were done with scientific equations. At the beginning of the uprising of Imam Khomeini, two major theories were proposed in this regard. One was the theory of "armed struggle," often proposed by the Eastern bloc, which depended on weapons and guerrillas, with the purchase and maintenance of weapons and related training provided through contacts with major powers. Another theory was the "parliamentary struggle," which was mainly promoted by the Western bloc and relied on the media and the party to run in elections and win seats in political centers and consult with world powers to put pressure on the central government. Today it is known as the "Color Revolutions." For this reason, most of the elites and fighters who sought to oppose the Pahlavi monarchy based their political thought and action on one of these two theories. Because scientific perceptions and familiarity with the common commodity in the market of power and politics, dictated the following procedure. Meanwhile, Imam Khomeini's idea of creating a movement did not reflect either of these two scientific directions and did not accept the common political custom in the world to gain power. For this reason, most fighters and property owners considered their movement a blind movement with no future. Therefore, after the uprising of June

6 and the exile of Imam Khomeini abroad, the Islamic movement was isolated and other fighters, who believed in existing scientific methods, rode the wave of the uprising, but by 1955, all fighters were suppressed by the regime's brutal violence.

It was at the height of this despair that, with the martyrdom of Ayatollah Seyyed Mostafa Khomeini and the insult of the regime to Imam Khomeini, the uprising of January 7 was formed and the fire of the movement was rekindled. Then, relying on the culture of religion in commemoration of the 40th martyrdom of Imam Hussein (as), the fortieth day of the martyrs of Qom was held in Tabriz and turned into the uprising of the people of Tabriz on the 17th of February. The big cities of Isfahan, Mashhad, Shiraz, etc. were extended and spread to small cities; the "Forty Consecutive" software finally made the capital rise during the holy month of Ramadan, and large demonstrations took place on the day of Eid al-Fitr, culminating in the uprising of September 8th. The people of Tehran and the metropolises did not recognize the military rule for a single day and continued to demonstrate and strike every day. Public inclinations towards the Shah were severed and the regime lost control of affairs. Therefore, Imam Khomeini won the revolution based on the literature of the Qur'an and the religion and culture of Ashura, relying on the faithful elements in mosques and congregations and showing the power of God Almighty against those who considered only the scientific methods of struggle effective. Therefore, the leadership of the uprising and the Islamic Revolution is a "rational verse and miracle" that the existing analyses of the leadership of the uprising and the struggle and their efficiency failed.

The same trend was repeated after the victory of the revolution in the management of the three areas of "political, defense, and security" because the global infidelity, contrary to its slogans of dialogue and peace, etc., in the first encounter with the Islamic movement resorted to physical elimination and it carried out coups, imposed wars, and other security and defense attacks. Although classical rationality in managing war and security affairs ruled that confronting Saddam's army and controlling the armed struggle of the hypocrites was not possible despite the country's devastated post-revolutionary situation and global support for the invaders, Imam Khomeini relied on divine rationality. "Revolutionary institutionalization." For example, the country's security and intelligence system, one of the most secretive and closed in the world, was established with the participation of the revolutionary public and "intelligence." Thirty-six million

people emerged independently of intelligence and security networks in the region and the world. In addition, relying on the culture of religion, Imam Khomeini provided the conditions in the field of defense, contrary to the common military doctrine in the West and East-which relies on complex hardware, "genocide, destruction of infrastructure, and then confronting the war machine." The country is based on a moral war based on the people's forces (20 million army and the Revolutionary Guards) and hardware-based military equations were challenged in the face of the faith of the martyrdom-seeking elements and the resulting operational initiatives, focusing on the war machine of the aggressor power instead of genocide and the destruction of infrastructure. Just as the culture of "materialist partisanship" was not used to mobilize the people and keep them on the scene in the face of the political attacks of modern infidelity and its internal idiots, the divine party flowed in a practical, conscientious, and non-professional manner in Friday prayers, congregations, and mosques. It was in this way that, with the resistance of Imam Khomeini and the support of the people, a new political lifestyle (known as the Imam's line) was established, which, with various conquests, was able to swallow the strings that the Pharaohs put against the Islamic Revolution and nullify the magic of modern political, security, and defense doctrines and expose their ineffectiveness in the face of the power of faith; and by creating national unity inside and producing spiritual courage in the Islamic world, let the superpowers and leaders of infidelity despair and regret the hard and direct confrontation with the Islamic Republic. Of course, those accustomed to the theory of material power saw all of these actions as unscientific and irrational, with the potential to isolate the country and destroy the people's material life; as a result, they took a stand against the Imam and his companions, dealing various blows to the revolution and the system. Therefore, heavy expenses such as the fall of Bazargan and Bani Sadr governments and the martyrdom of a large number of Imam's supporters and the pillars of the revolution such as Beheshti, Rajai, Bahonar, etc. were paid, but with the divine victory and intelligence of Imam And with the support of the people, this enlightened path was preserved.

Summary of the eleventh topic

After analyzing the uprising of Imam Khomeini and his management against the defense, security, and political challenges and explaining the quality of the flow of rational miracles in it, it is necessary to express the rational tests of the present time; a period in which, as a result of the management of Imam Khomeini and the Supreme Leader, the Islamic system has been practically stabilized politically and is opposed to the management of cultural and economic fields, and must achieve Islamic and scholastic ideals in these areas. In this regard, and based on previous discussions, it should be noted that the flag of religiosity in the era of absence was entrusted to the general Nawab of Hazrat Vali-Asr, and relying on their intellectual capacity, they deduced the duty of the Shiite community against the system of infidelity and hypocrisy, and they led the devotees of the Ahl al-Bayt through a wave of pressures and seditions. However, this intellectual capacity is of the type of "non-infallible rationality" and it is clear that non-infallible rationality—unlike non-infallible science—has a course of growth and development, which is certainly manifested in the Shiites in the category of "opening the door to ijtihad".

Therefore, it seems that the first stage in the development of non-infallible rationality—which is crystallized in the sect of their great Shiite jurists—was formed after the great absence, during which efforts were made to preserve, compile, and organize precisely the narrations and hadiths of the Imams. This was at a time when oppressive regimes were slaughtering Shiite jurists, lovers, and Sadat; burning books containing the teachings of the Ahl al-Bayt; and dealing severely with the publication of these facts. However, with the blessings of Hazrat Vali-e-Asr (AS) and the miraculous struggle of Shiite jurists, the sciences of the Ahl al-Bayt have been preserved in a documented and reliable way, and this valuable heritage has been able to be transmitted into the future.

The second stage in the evolution of the rationality of the commonwealth can be traced to the production, compilation, and deepening of the "science of principles." That is, due to creating a great distance from the time of issuing narrations and creating new subdivisions and new questions and attacking deviant matters such as analogy, merit, correction, etc., the need to establish the science of jurisprudence for accurate understanding of verses and narrations gradually increased, instead of sufficing to take the preservation of narrations. Therefore,

with the introduction of rational and customary issues, a tool called the science of principles gradually emerges so that it can be used to stand against interpretation and to answer new questions and new sub-issues. At this stage, the customary and non-specialist understanding of religious sources came to an end, and specialization and regularization of the "understanding of religion" were carried out, which resulted in "determining the rulings of individuals and the duty of the obligors." But the "realization of religion" depended on the degree of God-fearing and piety of individuals to do so if they wished to perform religious duties, because the jurists did not have the power to fulfill religion. This trend continued until in the past centuries, with the formation of the Renaissance in the West, "modern infidelity" was realized in the form of a new lifestyle in the world and the Islamic Ummah was attacked in various aspects of life. Therefore, the general Nawab are confronted with objective and tangible issues arising from modern civilization: from the tobacco movement and the oil industry movement, which faced the issue of natural resource transactions with infidels, to the "constitutional movement," which was related to changes in the country's political system and binding the Shah's power to the usual laws passed in parliament, led to the culmination of these struggles, which eventually led to the uprising of Imam Khomeini and the victory of the revolution and the formation of the Islamic Republic.

Therefore, after the victory of the Islamic Revolution, it is the "realization of religion" that is opposed to the rationality of the general Nawab and Shiite jurists. Especially considering that the realization of religion is not only in the field of "action of individuals" but also because of the attainment of power and rule by the school and its scholars, it is the "system and government" that must realize religion. Therefore, the next stage in the evolution of the rationality of the general Nawab of Hazrat Vali-e-Asr is to be able to deduce the rules of the system and its structures from the Qur'an and hadiths and to realize the religion according to the conditions of human life in the twentieth century. In other words, in the continuation of rational exams, jurisprudence, instead of being content with "understanding religion" to "determine the practical duty of individuals", is faced with a new test: "realization of religion" at the level of "behavior of a system". Of course, the mechanism for the growth of non-infallible rationality is also based on engaging with the rationality of non-infidelity and hypocrisy, and in order to counter it, one needs infallible knowledge and seeks refuge in the Hazrat Vali-e-Asr to be subject to the blessings and help of God Almighty and achieve new rational ratios.

Therefore, although at first it was thought that the fulfillment of divine commandments is not a complicated task despite the Islamic system, gradually the objective obstacles to the fulfillment of the commandments expressed by the country's expert apparatus created emergencies and led to the reliance on secondary judgments. However, everyone observed that the persistence of objective barriers caused these urgent issues to continue rather than be temporary and, at the same time, to be extended to all social issues. Subsequently, the perception prevailed in the clergy, religious and revolutionary community that the problem is some unhealthy managers or a lack of religious discipline in some people.

But this analysis is simplistic because it has an anthropological perspective on a sociological challenge. Therefore, the religious and revolutionary strata must stop making hasty and inaccurate judgments about the source of the problems of the Islamic system and deepen their understanding of management in the post-Renaissance era in order to find a practical solution to the objective obstacles to the implementation of the rulings at the system level and to the existing anomalies in the cultural and economic fields in order to fulfill the ideal of Ashura to protect Islam. In this regard, it is very important to pay attention to these deep and profound words of Imam Khomeini: "There is little to be said about culture. You know and we know that if there is a deviation in the culture of a regime and all the organs and officials of that regime adhere to the direct human and divine path and believe in the independence and freedom of the nation from evil shackles, they follow it and the nation follows Islam. And if its valuable demands are adhered to, it will not be long before cultural deviation overcomes everyone and will inevitably lead everyone to deviation and make the future generation think that deviation is a beautiful and direct way of salvation and accept deviated Islam instead of true Islam and bring a calamity on themselves and the country that has befallen the country during the imperial oppression and especially for fifty dark years. "(Sahifa Noor/J17/p. 323). This precise statement shows that even if all officials and people are at the highest levels of individual faith and piety, they still threaten the revolution, which may bring it back to a worse situation than during the imperial oppression. Therefore, in the following topics, this danger will be analyzed and its nature will be explained in order to clarify the exams that are in front of the specialized literature of the seminary and the specialized literature of the University for scientific and intellectual support of the Islamic system.

Summary of the twelfth topic

After explaining the evolution of Shiite jurisprudence in the age of occultation, it became clear that with the victory of the Islamic Revolution, sectarianism was faced with a complex test that could be interpreted as "the realization of religion at the systemic level." This serious fact became clearer with the passage of the country through the political, security, and military attacks imposed on the system by modern ignorance in the first decade of the revolution and with the system reaching a state of political stabilization, solving cultural and economic challenges and fulfilling the divine commandments in the lives of the people became the main issues in the administration of the country. But these challenges have not only not been resolved but have intensified, with the Supreme Leader explicitly emphasizing the formation of a "cultural war" and an "economic war" by the enemy. Of course, the analysis that is common among the clergy, religious people, and revolutionaries about the cause of these anomalies and their continuation is that "the problems of the country should not be considered complicated and difficult without a cause, but by obeying the guardian and being careful in fulfilling their words, the problems of the country can be eliminated." The cause of these challenges is the officials, managers, and citizens who do not pay much attention to the orders of the province and the divine commands. But the fact is that such a perception of the management of the country stems from the pre-Renaissance culture, which was based on a simple relationship between slave and owner, and according to which, by relying on the throne of sultans and issuing various orders, courtiers And the soldiers and guards of the city and other classes obeyed these commands, and as a result, the security and livelihood of the people were ensured. But the management and administration of countries in this period is not the same as in the past, and the Islamic Revolution has not won with this culture, and overcoming difficult obstacles and complex challenges after the victory of the movement against modern and complex ignorance has not been based on this. During the time of the Holy Defense and to resist the imposed war, the Imam and his companions were confronted with complex military hardware and software, and it was basically the calculations that resulted from this that eventually led to the adoption of the resolution.

For example, it should be noted that today, to meet a simple need such as cleaning clothes, a machine such as a washing machine is used, the construction of which depends on various specialties and complex research. Also, in order to build a

house, various approvals must be obtained from the supervisor of facilities, structures, electricity, and architecture, and then various specializations must be applied to make the house habitable. Now, can it be simply imagined that the administration of the country in the twentieth century—which is a much larger and more complex issue than the construction of housing and household appliances—can be achieved only by the issuing of orders by rulers and subordination of subordinates?! Are today's governments facing complex and complex issues ranging from housing, transportation, traffic, terminals, communications, telecommunications, health, water, electricity, gas, diplomacy, defense, art, culture, and the media, and coordinating and directing them? They have to do it in a way that brings all-round prosperity. Can they do it without the use of a sophisticated scientific tool?

The fact is that the result of all the applied sciences of universities in the field of practice and objectivity becomes a "machine" and, as in all aspects of daily life, different machines (such as cars, washing machines, vacuum cleaners, air conditioners, etc.) are used. The machine used at the highest levels of government for social management is called the "model" or "management model," and the model of development plans, which are ridden by a population of seventy million in Iran or a population of one billion in China, after a few years, are implemented at a certain moral point. That is, this machine, with a specific path and calculated speed, brings a country to the quorum of production of wealth, economic power, and prosperity. Therefore, today, the first, main, highest, and most important category that managers and rulers face and are facing is the "model of governing the country," which, based on certain desirability and goals, determines the different stages of society and the necessary steps in each stage. It determines the priority of each societal issue and the method of allocating budget and manpower to them based on that priority, and it expresses the standard status in all areas of modern life quantitatively and with specific numbers and figures. Therefore, not paying attention to this complex scientific tool and its rules, calculations, and characteristics causes chaos in the administration of the country and the inability of the government to meet the needs of the people, resulting in public dissatisfaction and the fall of governments.

Therefore, believers, religious people, revolutionaries, and all devotees and mourners of Hussein who are eager to follow the ideals of Aba Abdullah in the face of infidelity, protection of Islam, and the fulfillment of divine commandments, must pay attention to the basic fact that the implementation of

religious and revolutionary knowledge and solving cultural challenges Economics, first of all, depends on a correct understanding of the method of governing the government in the current era, and managers, officials, and citizens are all in the context of education and the objective conditions for which the model of governing the country is determined. Therefore, it must be carefully clarified what the relationship of this complex scientific tool has with Islam and school ideals on the one hand, and its relationship with modern ignorance and modern infidelity on the other. Otherwise, how can the claim of fulfilling the covenant to Aba Abdullah Al-Hussein (AS) and serving the goals of Ashura be made without considering and paying attention to the obstacles to the realization of religion at the system level and content with quick and simplistic judgments?! If it becomes clear that the model of governing the country is tainted with modern infidelity and new worldliness, will it not be clear that the reason for the fall of some officials and their "influence"—defined by the Supreme Leader as a "change in the calculations of officials"—at its main level goes back to material calculations in the Western administration model?!

If it is proved that this machine is characterized as atheistic, it can no longer be limited to correcting individuals and advising them in pulpits and mosques by claiming that the model has no connection with religion; and it cannot be claimed that if individuals act, the authorities will improve according to individual orders, the situation of structures and departments, etc.! In fact, if the model of governance is a blasphemous category, by placing a completely holy and pious figure at its head, its requirements and performance will not change, and this car, like other cars, will only move in the right direction and will travel to its destination and goal. Therefore, in the following, the model of Western administration and its relationship with modern ignorance and modern infidelity will be examined.

Summary of the thirteenth topic

To examine the governance model as the main tool used by governments to govern societies in the twentieth century, it can be likened to a vehicle with a fuel, electrical, and mechanical system that travels on roads and travels to a destination. In explaining the "refueling" system that generates the energy needed to move the car and regulates social mobility, it should be noted that before the Renaissance, the motives and wills of the people were dominated by kings through dictatorship, violence, and intimidation, and they expanded their monarchy by employing members of society in political and military apparatuses. That is, motivating people for social activities was based on intimidation, threats, coercion, and force.

But after the Renaissance, motivation for the public came through "diversity." That is, when the living environment is constantly diversifying and changing in all dimensions, human beings are constantly stimulated to achieve the welfare and efficiency of goods, and this will motivate economic activity and the people of the world, by observing the living conditions in advanced cities such as New York, London, and Paris, and the constant promotion of prosperity in them, seem to see a worldly paradise before their eyes. This means that social motivation in the Western model of government is achieved through diversity towards the world and through "greed", and this vicious creation not only grips individuals but also becomes a "description of society". In other words, it is sometimes thought that "fashion" is a category related to the makeup and clothing of women and youth, but in Western civilization, all aspects of life revolve around "fashion" because without fashion, wealth production becomes impossible, the market does not prosper, and employment is not created. In this case, "fashion" finds a fundamental place in the essence of human life, and diversity is used as a means to move society and stimulate it. That is, with the implementation of development plans over several decades, the people of a country become greedy because today the rotation of the economies of countries requires social motivation, and it is not like in the past to do things with intimidation, violence, and the orders of kings, as according to Mawlawi culture.

The next step in fueling the office model machine is to create potential social class differences; otherwise, there will be no command and control in society. Of course, in the pre-Renaissance period, there were different social classes, but that

was accompanied by domination and tyranny, and often no one could move from the class in which he was born to a higher class and take action to improve his social status. But today, social classes flow from the bottom to the top, and by observing the consumption patterns of the upper classes, the desire to change the social status and increase income and improve the consumption patterns in the lower classes is created. In the existing civilization, to achieve this desire, channels and structures are created and individuals are allowed to continue their education or participate in in-service courses along with work, and by obtaining scientific degrees and educational certificates and changing legal status, you can increase your income. So, in a factory, for example, the CEO rules over the experts, and the experts rule over the technical workers, and the technical workers rule over the simple workers, and management and command flow through the revenue model and, consequently, the consumption pattern.

Therefore, when the manager of a collection enters the workplace with an expensive car and the most stylish cover, all subordinates are humiliated and forced to obey him because they know that he has the financial power and the allocation of funds and distribution of money in this collection. Thus, in the world economic system that modern civilization claims to manage, there is an astronomical gap between the wages of Chinese and Indian workers and that of a senior manager in a large American corporation, and if for past societies, seven classes (such as courtiers, military, priests, etc.) were mentioned, there are hundreds of income classes in the world today that result from the staggering profits of businesses.

Thus, the difference in potential for society to move through the "income model" and its classification is created so that command flows from the top down and "commanding and taking command" is achieved; otherwise, it will not be possible to manage any collection. As a result, the creation of "jealousy" becomes the basis of the management system, and the creation of "jealousy" becomes the description of society.

In addition to the fuel system, etc., to move this car, roads must be provided that reduce friction and increase its speed. One of these roads is the natural resources and geographical conditions of a nation or a country, in which the model of their management serves investors and the private sector for free or at very low prices, with the justification that if the investment motivation is not created for them, it is not possible to create employment and provide people's livelihoods. Another

category that should not hinder the speed of this machine and create friction for it is governments, which should shrink and become employees of the private sector, as well as the laws of parliament and the judiciary, which should be in support of this group. That is, while bribes are used to buy a judge or an employee in developing countries, there are only 3,100 consultants and lobbyists working with congressional representatives on treatment laws in the United States, the center of modern welfare and civilization. They negotiate and actually buy the "law" instead of bribing the judge or law enforcer!

Now, does Islam allow the incitement of society to act on the basis of "greed" and force people to obey through the income model of the capitalist system, and as a result, society-and not only individuals-becomes "jealous"?! Is it possible to suffice with the advice of the people in the pulpits to avoid worldliness and to deal with the diversity that is institutionalized through the construction and display of thousands of goods and relies on thousands of specialties in the context of society?! Is the holy Shari'a satisfied that a class's political and economic resources, as well as a country's destiny, are given to them because of their financial and monetary power?

The fact is that in the past, if the people of Shoaib were to fall into disbelief and polytheism only on the basis of the description of "underselling" and the people of Lot only on the basis of the heinous act of "sodomy", modern ignorance has reached such a level that nations are based on various kinds of vile morals, forcing them to prostrate against the Western lifestyle. That is, modern ignorance, like its predecessors in the system of disbelief, has based its management on vicious ethics.

Summary of the fourteenth topic

After comparing the office model to a car and explaining the fuel used to move the car, which creates a flow of "social greed and jealousy," it should be noted that a car also has an "electrification system" to cause the combustion of this fuel and transfer the resulting energy to the car's wheels. Allegorically, "mass production of goods" is one of the components of the power supply system and acts as a spark to move this machine. It is clear that "mass production" must be followed by "mass consumption" in order for production to become profitable. It is as a result of mass production and mass consumption that the creation of "extravagance" also becomes a description of society. Another thing that can be said about the fuel system of this car is about the "cost power" that will create cities like New York; that is, cities where the concentration of capital and technology, large companies, huge projects, and modern facilities will attract the capital of others. In fact, the stability, profitability, and spending of American and European banks and companies, which depend on high technology, is such that it attracts not only the wealth of individuals but also the wealth of countries. Governments invest their nation's assets in those portfolios to enjoy a guaranteed benefit. That is, the power of spending—which in turn goes back to the material glory of banks and corporations—creates global "trust" and attracts international investment to the top stock exchanges, which fluctuate even less in economic crises. This trend is also going on inside the country and in Iran. For example, most capital flows to the capital because the profit of capital and spending power in Tehran is greater than in cities such as Tabriz, Mashhad, and Shiraz, and these cities, in turn, compared to small towns, have more financial guarantees and profitability. In such an environment, preaching and advising people to avoid extravagance has no effect because extravagance and extravagant spending are the basis for gaining "social trust" and attracting capital and money. Departments of economics around the world are exploring the equation in these areas by constantly researching for greater market profitability.

Therefore, the creation of "pride" begins with extravagance in personal use such as clothing, food, and other aspects of a CEO's life, and it continues until the selection of the best part of the city for the company's office and the way it is decorated, etc., so that it can represent a large company in a less developed country. Hence, the creation of "pride" is generalized and expanded inside and

outside and becomes the basis of relations between human beings and cities and countries.

Although this machine has other components, with these explanations, it becomes somewhat clear what the cause of the flow of vicious morality such as greed, envy, extravagance, pride, and other aspects of "secular religion" goes back to, and what the most important obstacle to the fulfillment of divine commandments and religious life is.

Accordingly, it is important to note that the deepest level of the enemy's "cultural war" and "economic war"—which is the most urgent issue and place of suffering for the Islamic system—origins. For example, cultural warfare is usually defined as the enemy's attempt to undermine the faith and beliefs of the people, but the fact is that today the undermining of beliefs is not done only through theoretical suspicions, but it is the "objective suspicions" that have the greatest share in this field, and as a result of these doubts, people, although they do not lose their theoretical belief in the legitimacy of monotheism, prophet hood, and imamate, tend to believe that life in this age is practically impossible except in the way that all the worlds act. So if there is a misunderstanding of religious norms among young people, it is not simply because of the prevailing air of inner self over them, but because of the objective conditions of education and employment standards—which actually allow them to enter the labor market and save income to make a living. There is a gap of ten to fifteen years between the age of puberty and the attainment of the financial power to manage a prosperous life, and most young people are forced to engage in illicit relationships, which have far fewer material costs than marriage, in order to satisfy their long-term sexual and emotional needs.

It also seems that the depth of the enemy's economic attack is formed at this point: every country must produce wealth in order to achieve a good and prosperous life and to provide for the livelihood of its people, but the production of wealth has its own scientific model. That is, every country faces the efforts of other countries to generate wealth and must compete with them for world markets. Only countries that have been able to modernize their national production lines by importing large investments and advanced technologies have succeeded in producing high-quality goods and successfully capturing the market. In fact, the quality of goods in a way that can compete in the global market depends on huge capital, superior technology, and new and advanced production lines. But the most important

owners of large capital and high technology are the countries that boycotted the Islamic system, and it is clear that they do not meet such basic needs for the country with which they are involved.

In this way, it becomes clear that the cultural war and the economic war, at their deepest level, return to the model of Western governance and the calculations that result from it. Of course, the Supreme Leader, with his depth of insight and deep thinking, has emphasized on producing an Islamic model for running the country since 2007, but unfortunately, the movement of the seminary and the university to fulfill this scientific order has been very slow and this vital demand has been isolated. Because a group in theological seminaries emphasizes the monopoly of religion and religiosity to perform individual duties and prohibitions and to rely on the capacity of the previous stage of the history of religiosity, and some in universities insist on the need to follow global experiences and the efficiency of existing models and consider any other way an unrealistic idealism, while others attribute all corruption and anomalies solely to individual incompetence among some officials. That is, the existing analysis in society has marginalized the scientific recommendations of the leadership for the preservation and continuation of the Islamic Revolution.

Therefore, religious and revolutionary people must know where the root of their daily problems goes back to, and focus all their sensitivities on it, and demand from the seminary and academic elites, and in this way, put the properties in the direction of scientific support for the revolution.

Summary of the fifteenth topic

After explaining the model of Western administration as the greatest challenge to the progress of the Islamic Revolution for the realization of religion and after explaining the fact that the deepest level of "cultural war" and "economic war" goes back to this model and the calculations derived from it, it is necessary to express the capabilities and strategies according to which the negative effects of this model on the religious ummah and the Islamic government can be addressed in order to explain the new geometry of the duties of the Shiite community, seminaries, universities, and administrators of the system. The next steps to protect the Islamic Revolution against the attacks of modern ignorance and the future path of the Islamic Republic to pass the new tests and fulfill the covenant to the ideals of resurrection and Ashura should be clarified, and the tasks assigned to the ummah and the religious government for the evolution of history and the movement towards the advent of the Imam of the Age (PBUH) should be considered.

The first ability of the Iranian revolutionary society to face the new and complex attacks of modern infidelity and ignorance is the important fact that the Iranian people have very strong religious and heresy motives due to their devotion and heartfelt attachment to the infallibles. After the Islamic Revolution, these motives have grown significantly, both quantitatively and qualitatively. The depth and intensity of these motives is so great that even despite the promotion of all manifestations of corruption among the youth and the deepening of the degenerate Western culture among the general public by the Pahlavi regime, Imam Khomeini, relying on this faith and heartfelt belief, ignited the revolution. By explaining the connection between the current issues of the country and the school of Ahl al-Bayt and its ideals, he brought the general public and the youth to the stage and, under the leadership of the Islamic Movement, brought to light the elements that were seemingly immersed in materialism. Therefore, the depth of the Iranian nation's faith in the Ahl al-Bayt of infallibility and purity (AS) and consequently the flow of religious, revolutionary, and heresy motives in the minds and actions of the Iranian nation is a great wealth that, if related to the current challenges of the system clearly, will mobilize people to a new level. Although over time, the ill effects of the Western administration model on the lives of the people and the behavior of the system increase, at the same time, religious motivations and their flow in Iranian society intensify and deepen over

time, which can be understood in a variety of ways. He noted that without any economic benefit and pleasure, material diversity and worldliness, it is prevalent among the people and accounts for a huge amount of money in spiritual and religious affairs: From public donations to the relief committee, the latest statistics of which show last year amounted to 1,500 billion tomans; to various charitable groups in charity that help the poor and needy in their neighborhood and city; From the annual registration of 300 million visits to Hazrat Reza's shrine and the travel of 25 million Iranians to Mashhad for pilgrimage to other infallible Imams and Imams; From the heavy public expenses that are spent every year during the days of Muharram, Safar, Ramadan, Fatimids, I'tikaaf, Arafa, etc., and are constantly increasing to the constant presence of people in mosques, Husseiniyachs, Takayas, Friday prayers, and other social activities based on religion and the remembrance of God, which is not supported by any material stimulation or economic gain. Of course, experts accustomed to material calculations do not pay any attention to the sheer depth and volume of these activities and the heavy manpower and budget that are spent on them, and therefore accurate and comprehensive statistics on these matters are not available. It is basically the depth of these heresy motives among the people and the revolutionary officials that has so far prevented the full and comprehensive functioning of the Western administration model and prevented the materialization of the orientation of the Islamic system. Therefore, although this model has proven its effectiveness in creating economic prosperity in other countries, it can never be effective in Iranian society and the people who have found the spirit of courage and boldness against oppression thanks to the Islamic Revolution. Because the revolutionary spirit is never silent in the face of matters such as extreme class distance or the transfer of political and cultural powers of the country to the capitalists, which is a definite element of the Western model of governance and does not accept these issues at all.

Another great wealth that the system of the Islamic Republic has to continue its way against modern ignorance and to pass through its scientific tools, such as the model of governance, is the same category that the Supreme Leader has described as "the experiences and realities created by the Islamic Revolution." In fact, immediately after the victory of the revolution, this Islamic movement was confronted with the violent waves of military, security, intelligence, and political conspiracies by the world's superpowers, and despite all the scientific equations in these fields, it was able to resist and protect itself and survive. Indeed, all areas of human life, including military, security, and intelligence, have become

scientific and specialized, with their own rules and equations, and thus, in a situation where this specialized rationality ruled that it was impossible to resist the superpowers' political, security, and military attacks, the Islamic system succeeded in demonstrating the power of faith and divine rationality against the superpowers, and in breaking the spell.

For example, the first factor in the doctrine of modern warfare is "genocide" to force people to leave their cities and secede from the ruling system. The second factor is the "destruction of development infrastructure" such as power plants, dams, hospitals, schools, etc., so that the basic needs of people's lives-which are provided by technology today-cannot be met, and it becomes clear that people's resistance has heavy costs and the central government is forced to surrender. It is after these two factors that it is time to "attack the war machine" of that country and destroy it. In this doctrine, the "Air Force" is the main variable and actor, and superiority in the Air Force makes it capable of genocide and the destruction of infrastructure, leading to victory. Accordingly, it was clear that the regime of the Islamic Republic could not resist the Iraqi army and world and international powers because the Iraqi air force and other military capabilities were equipped with the most modern equipment from the West and East, and the reactionary oil dollars of the region provided all the needs of the Ba'athist government to win according to the doctrine of modern warfare. Therefore, considering this military rationality, Bani Sadr considered the resistance impossible and emphasized that the remaining lands should be preserved by accepting the ceasefire and handing over the occupied lands. Expert advice provided by committed military experts in the Islamic Republic Army led to the same conclusion, as "hardware-based" calculations in modern warfare science comparing the number of aircraft, tanks, artillery, and other military equipment and the state of warfare proved that the continuation of the defense was not possible and it was necessary to end the issue of war by resorting to political negotiations.

But Imam Khomeini did not accept such methods and emphasized the preservation of the country, insisted on the ideals of the school and relied on the power of God Almighty. But the very important question is how the power of God Almighty entered the scene of sacred defense and its field management. What was the military rationality that resisted the doctrine of modern warfare and even after that became a model for the oppressed nations in areas such as the Gaza war, Lebanon, Yemen, etc.? The answer to this question seems to lie in the fact that in sacred defense, it was the "ground force" that replaced the "air force" and

became the main variable for resistance in the doctrine of war. Relying on a martyrdom-seeking ground force and without the need for an advanced air force and a huge amount of modern military equipment, the Islamic system was able to resist and not surrender to a fully armed enemy and a world war. Thus, the Islamic regime, without genocide and without attacking the infrastructure of the Iraqi people, turned to Saddam's war machine in practice, transforming the situation on the fronts by turning the ground forces into the main variable on the battlefield, supporting the air force and navy, and managing the war scene.

Of course, the situation of the Iranian ground forces was not comparable to that of the enemy ground forces and was not managed in a classical way because the Iraqi regime had no restrictions in terms of weapons, training, manpower, supplies, etc., and operated hundreds of tanks in a very small area. The Islamic Republic did not have such facilities to equip its ground forces, but for example, by using the spirit of martyrdom and combining it with simple weapons such as RPGs and devices such as motorcycles, it destroyed a large part of the efficiency of enemy tanks and front lines and turned the battle into an arena for hunting Ba'athist tanks and mechanized equipment. Even though motorcycles have a special place and efficiency in modern warfare and a specialized definition, this device is used to transmit the command message to the operating forces when the command post or other lines are disconnected from the front line or the enemy is likely to be intercepted by the telecommunications system. But in the field management of the Holy Defense, the efficiency of this device changed and it was used to accelerate the hunting of tanks. Also, due to the lack of tanks on the home front, the definition and efficiency of this military product changed, and it became a means to unite and attack the enemy embankment, a tool to stabilize the occupied line and defend it. Modern military equipment, therefore, was used in the field scene of the Holy Defense in a new form and on the basis of martyrdom without conducting academic and specialized research in war academies on these issues. That is to say, there is no denying the fact that the Holy Defense was not governed by the common doctrine of war, but a new rationality emerged in the field of war and the way operations were planned. Otherwise, the divine direction and management of Imam Khomeini would not have been able to flow in the management of the holy defense, and the resistance of the Iranian nation in the eight-year war would not have been possible. The political arena was managed in the same way.

In most countries in the world, the strategies of the systems are prepared and formulated by the ruling parties because the determination of the strategy requires very complex expertise and science that does not include a set of generalities but finds a special form for each country and in each time and place. However, in the last thirty-seven years, the Islamic Revolution has not been governed on the basis of partisanship, but the strategy of the revolution has been determined by Velayat-e-Faqih⁵⁹, and its body has been formed in the clergy, seminaries, Friday prayers, mosques, and delegations. In the field of security, the spy apparatuses go through a very complex scientific process to obtain news, analyze it, and act on the basis of that analysis by the operational department, which is done in coordination with the regional and international security apparatuses and is the most confidential part of any system. The Islamic Republic's confrontation with security problems and crises was done through the presence of the public, relying on "Thirty Million Popular Information" and based on complete independence from foreign intelligence and security services. It was these innovations that formed the basis of the formation of "revolutionary institutions" that had a unique function and met the needs of the revolution that could not be met by conventional and classical systems.

Therefore, the world powers attacked the Islamic Revolution based on the rationality of political, defense, and security doctrines, and Imam Khomeini and his companions and the people resisted this complex attack in a new and unprecedented way. Although some of these innovations are mentioned in the form of memoirs on various occasions, the existing academic centers in defense, politics, and security not only do not have the power to explain and analyze this management; rather, by studying these decisions based on existing rationality, they will constantly talk about the mistakes and errors that have occurred! In fact, none of the political, security, or defense aspects of the revolution were managed on the basis of existing rationality, and for this reason, the behavior of the Imam and the leadership is incomprehensible to institutions such as the CIA, which is constantly seeking to establish embassies or spy centers in Iran. Perhaps through direct presence and obtaining news and information, they will gain an

⁵⁹ Velayat-e Faqih: Velayat-e-Faqih is a theory in Shiite jurisprudence that expresses the legitimate political system during the absence of the Infallible Imam. The system of the Islamic Republic of Iran is based on this theory. In the theory of political guardianship, the jurisprudent forms the basis of the political order of the period of absence, and the jurists are the successors of the Infallible Imam in the implementation of policies, government issues, and other matters related to the Infallible Imam. The characteristics of the Supreme Leader and the Islamic ruler, such as justice and piety, prevent him from slipping into the abyss of tyranny and self-determination.

understanding of the decision-making process in the Islamic system. Therefore, by producing thousands of dissertations on the subject of field calculations of the revolution in various fields, the way must be carefully analyzed and theorized, and by extracting rationality and expertise from these practical struggles, he set out to design a comprehensive way for the continuation of the revolution and armed the students, scholars, and general public with the divine rationality of the Imam and the leadership. The main task in this field is clearly the seminary and university elites, and the orientation of science production in these institutions must change, as must scientific identities that are incapable of theoretically supporting the system.

In other words, just as today's calculations derived from the governance model emphasize the impossibility of economic and cultural resistance and the meaninglessness of war in these areas, so did scientific calculations in classical war at the start of the revolution emphasize the impossibility of resistance. However, Imam Khomeini and his companions did not give in to these calculations, nor did they take a rigid approach to military equipment and the reality of war.

Therefore, even today, in order to manage the system and confront the cultural and economic war, it is necessary to first change the use of the Western administration model in the first step, and then, step by step, the divine and heresy motives in applying the ruling model. That is, first, welfare should not be defined by the West as the "goal" of society, whose requirements in practice are submission to the poles of capital and technology. If yesterday the Iranian nation abandoned the "fear of death" and gave 227,000 martyrs, and with these experiences was able to disarm the nuclear weapon and create lasting security to preserve the word of monotheism, today if against the model of Western administration-that economy and culture challenge us-the "fear of losing welfare" should be left out of its Western definition, and it should be clear to the Iranian nation that from this point on, it is vulnerable and a rational and appropriate definition of "welfare" should be based on the Ahl al-Bayt school. The same power that was gained after 30 in the political arena can also be achieved in the cultural and economic arenas.

Secondly, in this regard, and at the same time as restricting "Western welfare" and changing the "texture of exports and imports" based on it (stopping superior technology in the pattern of public consumption, its management in the pattern

of trade consumption, and its development in the pattern of consumption of power), the role of the "public, private, and cooperative" sector in the economy should be changed. Its common definitions in the existing economy should be removed in order to create an economic resistance front. Otherwise, until there is no change in common economic rationality and economic operations planning in the enemy is not transformed on the basis of religious culture, the "scientific knot for the advancement of the resistance economy"—which is the interpretation of the Supreme Leader—will not be untied.

That is, if it is emphasized that strengthening the private sector due to its rotation based on Western profit motives and the need for its organic connection to the private sector in the region and the world cannot be a lifeline for Iran's economy in the face of sanctions, does not mean that the public sector in its current form should be considered; rather, centralization of the public sector means the same motivations of the Basij and the pattern of revolutionary and ascetic consumption, which, with the lowest salaries and benefits, achieved the highest efficiencies in managing war and security issues. There are many young people today who are desperately seeking revolutionary work in the public sector without expecting such a salary. The management of the public sector and the mother industries must be entrusted to these elements so that revolutionary asceticism and religious motives can drive the resistance economy.

Then, instead of allocating the resources of the country and the treasury to the private sector to create jobs, people should be organized in the cooperative sector in its new meaning, i.e., endowment, to organize divine motives very quickly and production based on simple and medium technology. This is because the endowment section is the only section that concentrates wealth, but its benefit is not for the individual but for the public. In addition to spiritual pleasure, if the endowment section becomes the sponsor of the country's production and the workers and employees working in this section see themselves as guests at the table of the Imams (as) throughout the year, in addition to spiritual pleasure, they are satisfied with food and clothing and consumption patterns belonging to Ahl al-Bayt endowments. In the light of those consecrated nobles, the intensity and speed of the welfare-oriented and extravagant consumption pattern will be reduced, the private sector and the ethics of capitalism and profiteering will be marginalized, and the economic environment will gradually shift towards appropriation rather than luxury. So, as in the war and in the face of classical military rationality, the definition of the function of tanks, motorcycles, ground

forces, etc. changed, so must the definition and function of the public, private, cooperative, and other sectors of the economy so that gradually, victories and conquests should take shape and a new movement should start, and by showing its efficiency, it should accompany the public in this process.

Of course, since the Western administration model is inclusive and comprehensive and governs all political, cultural, and economic structures, the exit plan from the Western administration model must also be comprehensive, and the changes mentioned above are only the beginning, as relying on the experiences of the revolution in the formation of infrastructure based on Islam and change in the use of existing rationality will be only the first step of this plan, which was proposed to acquaint revolutionaries with the proposed solutions. Therefore, the full explanation of this map depends on specialized and detailed discussions. In this regard, we can refer to the two books "The Discourse of the Islamic Revolution" and "A Study of the Three Theories of Wealth Production, Power, and Information in the Western Lifestyle and the Islamic Lifestyle" by the late revolutionary scientist Hojjat al-Islam wal-Muslimin Massoud Saduq.