

Husseinieh Andisheh

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Social Structures of the Imam's Killer: Social Structures that Overthrow the System

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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

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Foreword

Every individual, group or community that encounters the event of Ashura¹ will usually face the question: how did a nation attributed to Islam and the Holy Prophet (PBUH) accompany a catastrophe of this magnitude or at least remain silent in the face of it? Especially when we consider that the lands of Islam and the Muslim population were very large with millions of Muslims living in the area covering present-day Afghanistan in the east, to Rome in the west, and from the Caucasus and Azerbaijan in the north, to Bahrain and Oman in the south. It is natural that this large population had different tastes, different spirits and different rationalities, and their spiritual, intellectual and practical capacities were very different from each other. But with all this diversity and difference, how did this community reach a theoretical consensus and practical unity in a heinous crime such as the martyrdom of the son of the Holy Prophet (PBUH) and the captivity of the Ahl al-Bayt² (AS)?! How did all these differences become integrated into one heinous issue?!

This is the main question of this series of lectures - which was delivered in the first decade of Muharram al-Haram in 1440 (1397) in the Ahl al-Bayt Mosque of the holy city of Qom. In a preliminary statement in the first to third speeches consider the reality called "social structures" as the main factor in creating a unity of procedure between individuals and classes, and by dividing it based on "infidelity, hypocrisy, faith" and pointing to the great role of structures in figuring The prosperity and misery of societies and individuals provide clues to the formation of state jurisprudence and at the same time define a fundamental contribution to these structures in the great crime, the murder of the descendants of the Messenger of God.

In the fourth discourse, the structures that have caused the martyrdom of Aba Abdullah Al-Hussein (AS) are explained objectively in two areas: "political" and "economic" (as discussed in terms of ethnicity and tribalism leading to secularism).

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

² Ahl al-Bayt: Family of the prophet Mohammad (PBUH)

Thus it becomes clear that the message of Ashura for today should also be related to social duties within material structures, basically the current problems of the "Shiite community" - the greatest achievement of which is the formation of the holy system of the Islamic Republic - is from these structures.

As a result, this book provides a new understanding of the message of Ashura within this period of history, by systematically adapting the "social structures of the Imam's killer" to the "social structures that overthrow the system," and makes suggestions for designing divine structures. The basis of action should be to solve the challenges of the blessed system of the Islamic Republic, using the great opportunity of "gathering the believers in the days of mourning" to mobilize the believers spiritually, intellectually and practically to the Islamic Revolution.

Finally, it is necessary to mention that the present collection, although it deals with the "political and economic" structures at that time and in this period, due to the limited time of the lecture - which was dedicated to the first nights of Muharram – did not discuss the "cultural" structures of the Imam's assassin and the overthrow of the regime, which the author hopes will be completed in the not-too- distant future.

Topic 1

The culture of pilgrimage and prayers explains the fundamental role of "ummah, society and social structures" in the martyrdom of Imam Hussein (AS)

Every individual, group or community that encounters the event of Ashura will usually face the question: How did a nation attributed to Islam and the Holy Prophet (PBUH) accompany a catastrophe of this magnitude or at least remain silent in the face of it? Especially when we consider that the lands of Islam and the Muslim population were very large with millions of Muslims living in the area covering present-day Afghanistan in the east, to Rome in the west, and from the Caucasus and Azerbaijan in the north, to Bahrain and Oman in the south. It is natural that this large population had different tastes, different ethos and different rationalities, and their spiritual, intellectual and practical capacities were very different from each other. But with all this diversity and difference, how did this community reach a theoretical consensus and practical unity in the heinous crime, the martyrdom of the son of the Holy Prophet (PBUH) and the captivity of the Ahl al-Bayt (AS)?!

It is clear that Ashura was not an issue that was limited to one day so that one would think that people were unaware of the danger to the life of the Imam; Hazrat Aba Abdullah (AS) and the Ahl al-Bayt (AS) were displaced and homeless for more than five months due to the danger of death. The truth was made public in various ways, but there was no movement from the Muslim community. After the martyrdom, before the revolution of Hazrat Sajjad³ (AS) and Hazrat Zainab⁴ (AS)

³ Hazrat Sajjad: The fourth Imam of the Shiites

⁴ 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 Yazid Assembly). Hazrat Zainab's 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).

in the city of Shum, there was no special movement of the society faced with the news of his martyrdom. Yet the murder of the Prophet's descendants was acknowledged as disgusting so that even in the same hypocritical and polluted society when Marwan proposed to the ruler of Medina to martyr Aba Abdullah(AS) for refusing allegiance, the Umayyad ruler of Medina said to him: "Woe to you! Your suggestion means that I lose my religion and my world."

Now, how do people reach social unity with all their diversity and differences in committing this great crime or accompanying it or remaining silent against it?! This is the main question of this series of discussions, the analysis and answer of which lies in a reality called "society and social structures", which must be properly and systematically applied to today's society to gain a correct understanding of the message of Ashura, in order to make it the basis for action to solve the challenges of the blessed regime of the Islamic Republic: a system that is the greatest achievement of the Shiite community in the era of the Great Absence (al-Ghaybah al-Kubra).

Of course, the greatness of the calamity against Aba Abdullah Al-Hussein (AS) in the narrations of the Ahl al-Bayt (and consequently the wonder of a society accompanying it) goes far beyond the understanding of the hypocritical society of that day and even within the society of the believers of today. Mr. Ibn Qalwiya, the complete author of *Al-Ziyarat* (one of the most authoritative Shiite hadith⁵ books), presents a narration from Imam Sadiq⁶ (AS) that explains the greatness of this calamity and the weight of this great lamentation in the heavens: "'O Abu Basir!' Hazrat Fatemeh Zahra⁷ (PBUH) cries for Aba Abdullah Al-Hussein (PBUH) and a sad voice rises from her, as a result of which the fire of Hell ignites and roars and shouts that the guardian angels of Hell are preparing to restrain it. Because if they do not do this, the fire of Hell will overflow and reach the earth and burn the people of the earth. Therefore, the angels close the gates of Hell, and this intense

⁵ Hadith, in Muslim terms, refers to the words of the Holy Prophet. Shiites also call the words of Ahl al-Bayt a hadith. In the term of scholars of hadith, a word that indicates the actions or narration of an infallible (Muhammad Ibn Abdullah (PBUH), the Prophet of Islam) is called "hadith". Shiites believe: "Hadith, due to its attribution to the infallibility and revelation of its content, is a proof and can be the basis of action."

⁶ Imam Sadiq: The sixth Imam of the Shiites

⁷ Hazrat Fatemeh Zahra (SA), the beloved daughter of Prophet Muhammad and wife of Imam Ali(SA)

inflammation will not end until Hazrat Fatemeh Zahra (AS) calms down and stops crying."¹

In the continuation of the narration, the content of Imam Sadiq's (AS) command is as follows: "As a result of this weeping and sorrow and the sound of the lamentation of Hazrat Zahra (AS), the angels have recited and lamented to God out of compassion and mercy, and the people of the Throne and its surroundings are all moaning. The voices of the angels are raised with the sanctification of Almighty God - for fear of (destroying) the people of the earth - and if any of their voices reach the earth, the people of the earth will faint and the mountains will be torn to pieces and the earth will shake with its people. Abu Basir says: 'I beg your pardon, this is a great thing.' Imam says: 'There is greater news than this that you have not heard.' Then he said: 'O Abu Basir! Do you not like to be among those who help Hazrat Fatemeh (AS)?' Abu Basir says when Imam (AS) said this word, 'He made me cry so much that I could not speak and it squeezed my throat so much that I could not speak. After the assembly, I got up and came out in such a state that I neither ate nor slept, and I fasted the next morning in a state of fear until I was honored again in the presence of his blessed son. So when I saw the Imam still and calm, I also calmed down.'"

Basically, the greatness of the calamity of Hazrat Seyyed al-Shuhada⁸ (AS) and the lamentation and sorrow of Siddiqah Tahereh (AS) and the state of lamentation of the heavens and the people of the Throne and the angels, which flows in our mourning as much as our knowledge, causes the religious ummah to move to mourn.

Therefore, the likes of this narration can explain some of the greatness of the tragedy of Hazrat Seyyed al-Shuhada (AS) and its effects on heaven and earth and their transformation, which is briefly mentioned in the pilgrimage of Ashura.

In the pilgrimage of Ashura after expressing the greatness of this calamity, it is mentioned: this great sin, which means the martyrdom of Hazrat Aba Abdullah Al-Hussein (AS) as the only remnant of the people of Ahl al-Kisa [the Family of the Cloak – the Prophet, his cousin/son-in-law Hazrat Ali (AS), his daughter Hazrat Fatemeh, their two sons Imam Hasan (AS) and Imam Hussein (AS)], curses the perpetrators and, as stated above, is a "nation" that has committed this great crime. In other words, it should be noted that this is a curse on the "nation and society" that killed the Ahl al-Bayt (AS) and engineered the pillars and foundations of oppression on these nobles. A society that, with obedience to the leaders of hypocrisy, caused

¹ Kamil al-Ziyarat; Chapter 26, Hadith 7

the martyrdom of the Imam. Therefore, this curse is not limited to those who were present in the land of Karbala during the time of Ashura and stood in front of the Imam and martyred him in the slaughter pit, but this curse was directed at the "community" that killed the Imam. Of course, in addition to cursing the ummah⁹, the Leaders of hypocrisy as the head of this ummah and society have also been cursed in this pilgrimage. In the absolute pilgrimage of Aba Abdullah (AS) (which is one of the most authoritative pilgrimages according to the document), the curses are not limited to specific individuals, but the subject of the curse is a "community and ummah": God's curse on the society that killed him the society who opposed him, the society that denied him, the society that backed each other (and with their cooperation and support) acted against him, a nation that witnessed his situation but did not testify and did not risk or become a martyr in his way.

So the subject of all these curses is a nation and a society. That is, Aba Abdullah Al-Hussein (AS) was not only against Yazid, Shamar, Ibn Sa'd, Harmala, Kholi and the rest of the hypocritical leaders and their armies, but also against the identity and integrity of a society in all its dimensions. The culprit of the martyrdom of Sayyid al-Shuhada (AS) is a society. This fact is explicitly stated in the noble prayer of Nadbah: that is, the community claiming to be Muslim and attributed to the Holy Prophet (PBUH) insisted on their enmity and anger, and together they formed a social unity with empathy, cooperation, companionship and like-mindedness to destroy the generation and the womb of the Messenger of God (PBUH) and exile his children. In this noble prayer, after mentioning the actions of this community, the murder, martyrdom and persecution of the family of the Prophet are immediately introduced as a result of the behavior of that community, although, of course, a small population is an exception to this rule. Therefore, the society and the ummah are a fundamental issue in the matter of the martyrdom of Hazrat Aba Abdullah Al-Hussein (AS).

⁸ Hazrat Seyyed al-Shuhada The third Imam of the Shiites and another name for Imam Hussein

⁹ A group of people is called an ummah and does not necessarily live in the same geographical area or country and may live in different countries but believe in a common religion.

When Hazrat Aba Abdullah Al-Hussein (AS) wanted to move to Mecca, he wrote a will to his brother Muhammad Hanafiyyah, also mentioning the same important matter: "I left this city to reform my ancestral nation." Again the "nation" is mentioned. Even the hypocrites and the enemies of the Ahl al-Bayt agreed on this "nation and society" and its unity. Therefore, when Hazrat Moslem¹⁰ was captured, Ibn Ziad said to him: "You disrupted the unity of the Muslim community." He replied: "No, it was you and your father who destroyed the unity of the Islamic Ummah... you destroyed the alliance that should have been formed on the axis of the Ahl al-Bayt."²

It was the reform of the "society" for which Hazrat Seyyed al-Shuhada (AS) rose up, while, on the other hand, the hypocrites wanted to keep this same society in their possession. Therefore, if we want to talk about Ashura and its message, the message of this great uprising, the sermons should not be limited to avoiding absenteeism, slander and forbidden food, or observing the hijab and respecting the parents for each individual, although these individual rulings are among the enlightening rulings of the Almighty God. Apart from the individual, "society" also has rulings, and it was their non-observance that caused a society to fight against Hazrat Aba Abdullah (AS) and martyr him. So, the issue of a "nation" is at stake. In addition to learning individual duties from the event of Ashura, we must also pay attention to and demand social duties. In order to understand and act in the direction of the uprising of Ashura, we must consider the question of how to understand the deviations of the ummah and society and how to stand against it? What is the secret of the life of a society and a nation?

It may be said that the ummah and society are not much different from individuals, because society is nothing but the juxtaposition of individuals. Therefore, if each individual performs his duties well and corrects himself, society will be forcibly reformed. This is one of the famous theories that is very incomplete, lacks accuracy and is simplistic; it has created many problems for the believers and has degraded our understanding of the uprising of Aba Abdullah (AS) and his goals, and it has caused many blows to society. Yes! It is true that each individual is the constituent unit of society, but society, apart from individuals, has an identity. For example,

¹⁰ Muslim Ibn Aqeel Ibn Abi Talib (Martyrdom: 60 AH) was the ambassador of Imam Hussein (AS) in Kufa in the event of Karbala and belonged to the family of Abi Talib. Muslim was present in some Muslim conquests as well as in the battle of Safin. In a report to Imam Hussein (AS), he informed him about the readiness of the Kufis for the presence of the Imam in Kufa.

² Congregation of the Majlis and Zina Al-Majalis, vol. 2, p. 200

with the arrival of Muharram, one may recite or listen to a *rozah*¹¹ in one's home and pay attention to the sufferings of the Imam and mourn. But when one enters a crowded mosque and mourns and laments, one becomes part of a crowd observing the ceremony space and listening to the messages of the speaker and the eulogist, creating another state of mourning, which is definitely very different from individual mourning. In this type of mourning, he is affected by the state and the reality of society, and perhaps several times more than the state of individual mourning, he finds attention and sorrow for Hazrat Seyyed al-Shuhada (AS). Therefore, when a group comes together with a common goal and performs a series of similar actions and common procedures, a truth other than the truth of individuals is formed.

Another example is when the Holy Qur'an says: "Prepare as much as you can against the infidels." (Surah al-Anfal, 60) If anyone wants to do his duty individually, his ultimate task is to provide individual weapons and personal training. Now, if every single person arms himself in this way and prepares for battle, can they resist the enemy's attack?! The enemy has come to war by designing an operational plan and coordinating different parts such as artillery, aircraft, missiles, tanks, etc.; they will definitely win against such individuals, because the enemy has created a composite reality and formed a military society by uniting its people and creating a cohesive relationship between them. Whereas on this side of the front, everyone is acting individually; one goes forward alone, one goes right, one goes back, and one stands. So society has different effects from individual actions.

In this regard, it should be noted that "ummah" means a common intention and purpose on the basis of which a group is gathered together. Therefore, in order to understand the Ashura uprising and the duties towards it, it is necessary to pay attention to the important question: "What is the duty of the society?" Because a society with all its dimensions, relations, structures and status stood in front of Hazrat Aba Abdullah Al-Hussein (AS), while Hazrat rose up to reform this society but was martyred. So when we talk about Ashura, we have to talk about "society" and deeply understand that society is also different from the individual. If someone is satisfied with his individual actions in his duty towards Ashura, he

¹¹ A roza is a kind of religious ceremony that Shiites hold in memory of Shiite imams and elders, especially Imam Hussein son of Hazrat Ali, the third Shiite imam who was martyred in the battle of Karbala. A roza reader is someone who recites poems and narrations aloud and sadly about the battle of Karbala or how the Shiite elders were killed, in order to impress the mourning crowd.

Has acted contrary to the narrations mentioned. It is necessary to know the relations and social structures that created the ground for the martyrdom of the Imam in order to say what our society should do, otherwise, our society will face the same dangers as the society in the time of Imam Hussein (AS) resulting in the martyrdom of the Imam. If the delegation and the mourners want to stand in the way of Aba Abdullah (AS) and reform the ummah, they must talk about the problems of the society and its social structures and pay attention to the people in that direction.

Today, it is obvious that society and its structures have a reality independent of each individual; In a way, societies and their structures, with all their complexity, have become like people who are members of a larger society called the "global community." In other words, the international community has become a reality that has an independent identity beyond each of the individual societies, and therefore has created its own structures, the subject of which is no longer "the harmony of one society" but the coordination of the societies within two hundred countries. This is reflected in the United Nations, of which only one part and structure is called the Security Council, which coordinates the issue of security in the world. But why are only five countries the main decision-makers of this council and the holders of veto power?! One of the main reasons for this is that these countries produce atomic bombs and have the most nuclear weapons. That is, the relations and structures of the international community define security on the basis of the atomic bomb, and any country that has surpassed others in the acquisition of atomic bomb technology can decide on the issue of war, peace and security for other countries of the world. In other words, there are common procedures that unite countries, and this procedure in the military sector is based on the atomic bomb.

Of course, we must also pay attention to the important fact that today the people of the revolutionary society of Iran have been able to neutralize the effect and efficiency of the atomic bomb and challenge the global structure in the field of military and security. That is, the system of domination with the atomic bomb frightens all the nations and governments of the world and forces them to obey it, but what has happened to the people of Iran who are not afraid of this weapon?

The Ashura nation of Iran showed that it is not afraid of death by following Aba Abdullah Al-Hussein, and this made the atomic bomb ineffective. In World War II, when the United States faced the resistance of the Japanese people, it used the Atomic bomb to destroy more than 200,000 Japanese people to accept the end of

the war. It was in this situation that the Japanese people became disillusioned and surrendered. During our holy defense, the United States and its allies tried hard to end the war so that their interests would not be harmed any more, but the Iranian nation persevered. Now why did the United States not use the atomic bomb against Iran? Did they feel human mercy that they did not drop an atomic bomb on the Iranian nation? Why didn't America use the atomic bomb, which is the most ferocious wolf in the world, and the only thing that's worth nothing to it is human lives? Was it not because the US realized that if they killed 200,000 or 400,000 or 800,000 or even a million Iranians by atomic bombing, the Iranian people would not give up and would not give up their ideals through their presence and perseverance? Because the model of the Iranian people is Imam Hussein (AS) who fought alone against 20,000 people and did not give up. Therefore, if one million of the 35 million people of Iran were martyred in the 1970s, there was a strong possibility that the people would not leave the scene again. In fact, the Ashura ethics of the Iranian nation broke the structures of the international community, and most likely the United States concluded that if it used the atomic bomb but the Iranian nation remained on the scene, the reputation of the atomic bomb would be lost. That is, the material fear that they created in the nations of the world with the atomic bomb would disappear. Today, not only the Iranian people, but also the Hezbollah in Lebanon have learned this Ashura lesson, and therefore Israel, despite at least 80 atomic bombs, cannot use them against the Hezbollah in Lebanon. Or even the Palestinians who go to the Israeli border with a simple weapon called a kite to set fire to their farms and centers, these same kites hit "nuclear Israel" in such a way that they were forced to seek refuge in Egypt and negotiate indirectly with the Palestinians to ease the turmoil. In fact, one of the effective factors in the military structures and relations of the international community is nuclear power and nuclear weapons, which became disgraceful and inefficient against the struggles of the Iranian people, while the Ashura ethics of the Iranian people defeated the security structures in the international community.

Therefore, the issue of Ashura concerns the "society" and how the enemies of AbaAbdullah (AS) acted towards this society; maintaining the culture of Ashura and fulfilling the covenant with Imam Hussein (AS) is one of the duties of the Shiite "society". God willing, the dimensions of this issue will be explained in future topics such as the following: What were the relations and structures of the society that attacked Aba Abdullah (AS)? How did these structures cause the martyrdom of Aba Abdullah (AS) and what are the social structures that hit the Iranian nation and the Islamic system today causing the people to distance

themselves from the system, creating dissatisfaction and despair for the people
weakening the main support of the system against global infidelity?

Second Topic

The culture of verses and hadiths indicates the fundamental role of the <ummah, society and social structures> in the resurrection of the prophets and testators and explains the position of the "leaders of disbelief and hypocrisy" on this basis.

In some verses of the Qur'an, God Almighty has stated very important and general rules that include all historical periods, as, for example, in verse 36 of Surah Al-Nahl, God Almighty says: "We have sent a messenger to all societies and nations to invite societies to monotheism and to let the people realize the fact that they should avoid tyranny and the leaders of the communities that God Almighty is not pleased with." This is the tradition of God Almighty towards all societies and nations. This confirms the important point made in the previous topic - that is, in the greatness of the tragedy and heavy mourning of the martyrdom of Imam Hussein (AS), a society is involved. Also, citing phrases from pilgrimages and narrations, it was stated that Aba Abdullah Al-Hussein (AS) stood in front of a community and ummah responsible for killing and martyring the family of the Holy Prophet (PBUH). The expression of the Almighty God in this noble verse also conveys the same message that a messenger is raised in all societies and nations, because the Almighty God also deals with societies and not just individuals. In fact, if the guidance of individuals is also considered, it should be noted that individuals do not live alone but in a society and ummah and under the management of leaders and states and owners who have accepted special social relations and structures.

That is, when people come together for a common purpose and form a community to get their lives going, they need to build relationships and structures. For example, how should they generate wealth? How will they distribute it? How will they create power and to whom will they give positions? How will they produce science and culture? How will they distribute it and how will people consume it? Therefore, the creation of a society is not just a "gathering together of people," but the creation of a nation and the flow of its life is achieved through these structures. That is, in addition to the common goal, there is a need to establish common procedures and common relationships.

The prophets also faced the same issues. The divine prophets were sent to lead the people in a society which was ruled by tyrants and materialistic and worldly leaders. In the description of those whom God Almighty says: "And those who disbelieve,

their guardians will take them out of the light into darkness" (Surah Baqarah, 257). Basically, the conflict and challenge of the prophets and saints was that they were confronted with a society that was moving towards darkness with all its goals, practices and structures, and the Guardian of God had no way to guide the people except to break this tyranny and tyrannical structures to let the people be free and be able to go to the house of God Almighty: "We have sent in every nation a messenger that they should worship God and shun tyrants." But how did the nations and communities react to this invitation and revelation?

The answer to this question can be followed in the fifth verse of Surah Al-Ghafir³: The attitude of all nations towards the messengers of God was that they tried to confront the Messengers in order to capture and kill them and exile and torture them or put them in isolation. Therefore, the subject of discussion of God Almighty in this noble verse is the ummah and society. In a comprehensive way the truth of a nation was attacked through the use of a falsehood. It was in this context that it was stated that society is not just a gathering of individuals. For example, can it be said that "army" means the gathering of soldiers together?! If so, such an army will definitely fail. Rather, the division of the army includes its headquarters, artillery, intelligence units, telecommunications, logistics, the air force, land units, and a navy, combat engineering and so on. Of course, this is a necessity during war, otherwise an army will need a lot of training and will have to carry out necessary exercises and training to prepare for war. The same is true of society on a larger scale, that is, there are common relationships, and practices that make society real alongside human beings. So, just as individuals are an undeniable fact in the formation of a society, so are these relationships and structures, otherwise society will not be formed. For example, if (God forbid) all the panegyrists of the city of Qom are martyred in a terrorist incident, the "eulogy" will not be stopped, because it is a position and social relationship that is independent of individuals, not only the people who are engaged in it. Therefore, if all the panegyrists are martyred, other people will replace them in a short time; apart from the panegyrists themselves, such a position is also a reality accepted in the society and is considered an important social need.

Thus, the structures and relations within society have a reality independent of individuals, but also employ and serve individuals. Now, when a society with all its identity stands against Imam Hussein (AS), that is, social structures lead the people in this direction, of course, the people themselves accept these structures. But who

³ The Qur'an, 40:5

led the people in this direction? How did all the nations attack the divine messengers? Those who ruled the structures and social relations, and knew how to create and use them, led the people in this direction. In fact, the sixth verse of Surah Saad explains this fact: "They set out and told the people to insist on your wood and stone gods and be patient. This is our goal, we want this from you." It should be noted that society does not move by itself. Those who dominate the relationships, status, and structures of society move people. In the following narrations, it is stated that this verse was revealed when the Holy Prophet (PBUH) invited the Quraysh¹² to Islam and the Quraysh were challenged. That is, the Holy Prophet (PBUH) alone challenged the materialistic, pagan and ignorant society in such a way that its members went to Abu Talib (AS) and complained that his cousin was attacking their gods, corrupting their youth and society, and it was dividing them and their social unity. This is the truth of the work of the divine prophets.

Basically, why should God Almighty send a messenger? Because the people were being misled. Are people going to stray one by one? No! People live in a society, and that society has stakeholders and owners who regulate the relations, status, and structures of society; people fall into its trap. To illustrate the meaning of the structure, we can cite the following example: roadside layouts allow rainwater to be directed through streams in a specific direction when it is raining. Structures do the same with people. That is, the leaders and the public guide the people to their desired life by channeling and tabulation. When these structures were formed and relationships and positions were established accordingly, the people were forcibly placed in that space and obeyed. As a result, everyone lined up in front of Aba Abdullah Al-Hussein (AS) and martyred him, and no voice was heard from anywhere in the Islamic lands. Since all the people had fallen into the channels [of falsehoods] created by the public and the prominent people of that society, the leaders of infidelity told the people to move in this direction and be patient and resist. But the prophets and divine testators disrupt exactly the same structures and social relations of material and worldly societies. The work of Imam Hussein (AS) and the truth and message of Ashura are similar. Therefore, if one wants to be an Ashura today, one must know what structures and relations are attacking the Islamic system. If this important thing is neglected, the same structures of material societies will rule our society and strike and overthrow it.

¹² Quraysh was tribe of Muhammad the Prophet of Islam (PBUH).

Therefore, in analyzing challenges and attacks, we should not only examine individuals and not forget the fundamental role of structures, for even the leaders, the public, and the elders are not merely individuals, but elements who, by virtue of their dominance of social relations and structures, have attained the status to command and manage people, and are highly skilled sociologists who understand and apply the reality of structures well.

For example, poetry played an important role in the Arab society (both during the pre-Islamic period and after Islam) and the Arab society recognized the position of the poet and established cultural relations and institutions for this position, and for this reason many events of the history of Islam can be found in poetry. For example, when the book of the Safin incident wants to explain the themes of the Safin war¹³, it quotes poems. Poetry, then, was a cultural position in Arab society, and by recognizing its relations, some people were able to dominate the culture of the society and lead the society towards polytheistic or religious goals. Of course, not all people have such power, but those who have the power use poetry and its relationships govern the structures of society. These are special personalities who are interpreted as "mala"¹⁴ in the Holy Quran.

Imam Hussein (AS) was also involved in the same issue. When he received several consecutive letters from the Kufis, in response to these invitations, the Imam wrote the first letter as follows: "In the name of God, Most Gracious, Most Merciful. From Hussein Ibn Ali Ibn Abi Talib to the nation of the believers and the Muslims." He writes the letter for "Mala". That is, the elders and those whose power is visible. He knows that these are the people who dominate the structures and social relations of Kufa and the people follow them. If these people, as owners, users and engineers of relations and social structures, coordinate with the Imam and come to the forefront, the people will also come. Therefore, the Imam states in the text of the letter: "Your letters show that the public and rational people in the community of Kufa want me to come to Kufa and accept your Imamate and guardianship, so I will send Moslem Ibn Aqeel so that if your public behavior is like the letters you sent, then I will come to you."

¹³ The Battle of Safin was one of the battles of Imam Ali (AS) during his caliphate

¹⁴ Mala: The rich and powerful

Therefore, the subject of Imam Hussein's (AS) work was the public and those who are the engineers and users of social relations and structures, and it was these people who caused the martyrdom of the Imam by creating or using false social structures, not just a few cruel people. The reason for his martyrdom was not even the 20,000 or 30,000 people who gathered in Karbala, but a community and a nation with all its structures that attacked Imam Hussein (AS) and he was left alone.

Based on this, Imam Hussein (AS), in the course of his uprising, often addresses and talks to the same people of social relations. Not that he did not talk to ordinary people, but he focused on people usually in the pulpits and meetings who express the situation of ordinary people and individuals. The main thing is that the relationships within social structures and the role of the public and elders in creating and using these structures should not be forgotten. Lessons learned from the Ashura uprising are limited to performing individual worships and forsaking individual sins. It is in this situation that material structures dominate even religious people and take society in another direction. Ignoring this social reality is not commensurate with the message of Ashura and the fulfillment of the covenant to Imam Hussein (AS), because Imam Hussein (AS) became involved with society and the institutions that make up society. If we want to name a list of these “malas” - figures and people of the Club of Power, Wealth and Science who are the owners of social structures at that time, we must mention those with whom the Prophet spoke on the way from Medina to Mecca and Mecca to Kufa:

Abu Bakr Ibn Abd al-Rahman was one of the seven jurists from Medina who was known as the "monk of Quraysh" due to the intensity of his worship. He had social relations in the field of rationality, science and culture. He was the jurist of the same hypocritical society whose rationality and scientific needs were in the hands of such people at that time. Of course, one should not think that he was just a scientific figure, but he had an apprenticeship system and was accepted by the people. His mastery of cultural and scientific structures shows that he also had a good relationship with the government.

Abu Saeed Khedri was one of the companions of the Holy Prophet (PBUH). He took part in the wars of the Prophet (PBUH) and Amir al-Mu'minin (AS). It is the public component that dominated social relations in the realm of power and politics.

Abu Waqid Laithi was one of the companions of the Prophet (PBUH) who also

participated in the battle of Safin in the army of Amir al-Mu'minin (AS). He was the one who hit Mu'awiyah so much that Mu'awiyah said: "If I find him, I will pour hot lead in his ears." He was also in power and dominated the political structures.

Ahnaf Ibn Qays was one of the elders of the tribes of Basra who was in the footsteps of Amir al-Mu'minin (AS) in the battle of Safin. He was also one of the owners of social relations and power structures and politics and the head of the Bani Tamim tribe.

Tarmah was one of the famous poets. The social relations and cultural structures of that time were in the hands of those like him.

Abdullah Ibn Jadat Ibn Habira was among those who wrote a letter to the Imam and advised him not to go to Kufa. He was one of Mukhtar's¹⁵ allies and was able to conquer a large part of Khorasan and Kandaha, that is, he was a dominant figure in the military structures of the time.

Abdullah Ibn Ja'far was also the son of Hazrat Ja'far Tayyar, and the husband of Hazrat Zainab (AS), who had a political position in society.

Abdullah Ibn Abbas the cousin of the Prophet (PBUH) who had a political position and was also Amir al-Hajj during the time of Uthman and was the governor of Basra during the time of Amir al-Mu'minin¹⁶ (AS) and Imam Hassan Mojtaba¹⁷ (AS), that is, he was among those who dominated the power structures and directed the people in this area. Abdullah Ibn Umar was the son of the second caliph, as well as Abdullah Ibn Mati, the governor of Kufa during the time of Zubayr, who was in power. Others of note are Farzadagh who had been a poet and cultural figure in the society. Umrah bint Abdul Rahman Ansari, the daughter of one of the Ansar¹⁸ and the elders of Medina who had helped the Holy Prophet (PBUH).

¹⁵ Mukhtar Ibn Abi Obaid Saghafi (1-67 AH) was the leader of one of the uprisings to revenge the blood of Imam Hussein (AS); he was one of the followers from Taif. Mukhtar hosted Moslem Ibn Aqeel, the ambassador of Imam Hussein (AS) in Kufa and cooperated with him until Moslem's martyrdom; but at the time of the Karbala incident, he was in Obaidullah bin Ziad prison.

¹⁶ Amir Al Mumunin: The first Imam of the Shiites

Of course, she herself was a scholar and a recorder of hadith; one of the Umayyad caliphs ordered her to memorize and write his narrations. This lady also wrote a letter to Imam Hussein urging him not to go. Muhammad Ibn Hanafiya, who was the half-brother of Hazrat Aba Abdullah (AS) had a political position. Masur Ibn Makhzameh was the nephew of Abdul Rahman Ibn Awf, who was both a jurist and participated in the field of cultural and intellectual structures of that time, as well as being among the companions of the wealthy and the rich. Yazid Ibn Asm was one of the elders of Tabein who was in charge of cultural structures.

All these personalities spoke to the Imam Hussein (AS) one by one, and the advice of all of them to the Imam was almost one word: "Do not follow this path and do not follow this goal." Basically, Hazrat Seyyed al-Shuhada (AS) was involved with these personalities and a large part of his speeches and stances in his uprising was directed at them. In fact, the Imam knew that with the beginning of the movement for the reform of society, he would be confronted with the leaders and owners of the political, cultural and economic structures, of that society. This is the truth of the great uprising of Aba Abdullah (AS). Therefore, if during the days of Muharram¹⁹ on the pulpit of Hussein, the issue of economic structures of society is raised, it is a matter of the truth of Ashura. Aba Abdullah Al-Hussein (AS) awakened the hypocritical society of that time with his actions and words in front of the public and the owners of the structures and finally with his martyrdom. What are the challenges and abuses in today's Shiite society? What are the dangers to our Islamic society and what would cause the overthrow of the Islamic system and an uprising in the dissatisfaction and anger of the people? One of the main challenges is the sharp devaluation of the national currency against foreign currencies, the main reason for which is described as "liquidity". This liquidity is related to economic structures.

¹⁷ Imam Hassan Mojtaba: The second Imam of the Shiites

¹⁸ Ansar: This name was used to describe the Muslims who were allies of the Prophet of Islam in the city of Yathrib, especially the tribes of Aws and Khazraj.

¹⁹ The month of Muharram or Muharram al-Haram is the first month of the Islamic calendar (Hijri lunar) and according to Muslims is one of the forbidden months.

Today, the fate of the loving and mourning Shiite community of Imam Hussein (AS) depends on liquidity and economic structures. This means that this is not just an economic issue, but an Ashura issue. If the society stood in front of Imam Hussein (AS) and the Imam was left alone in such a way that no one except a few refused to help him, it was because they took the people to the depths of darkness with false social structures. Of course, the social structures of the Imam's killers were certainly used by particular people (the public), and these structures did not function in isolation from individuals; that is, Yazid and Obaidullah Ibn Ziad were those who were in charge of the cultural, economic, political and military affairs of the society, and based on these structures, they could direct and control the society towards their goals. In fact, these people were very smart sociologists.

Of course, Aba Abdullah (AS) also possessed the divine knowledge of the depth of the capacity of his society and the previous and subsequent societies throughout history, and he knew where to attack, so that even if the people did not accompany him, the argument would be completed.

Even today, the loving nation of Imam Hussein (AS) has been affected by economic and cultural structures. An example of this is the "devaluation of the national currency" and its relationship to increased liquidity. Now, if people follow all the enlightened rulings of the person who is recommended on the pulpits, will economic relations be improved like economic liquidity?! Definitely not! Because in a society other than individuals, structures also have a subject and identity, and until the Ahl al-Bayt lovers focus on the transformation of economic structures, this problem will not only not be solved but will be repeated. For example, a friend visited Karbala on the day of 'Arafah in 1397 [2018]. He said that every year on the day of 'Arafah the crowds of pilgrims had been so large that it took about 40 minutes to go from the shrine of Aba Abdullah (AS) to the shrine of Hazrat Abu al-Fadl²⁰ (AS), but this year he walked easily between these two shrines – economic liquidity had raised the price of currency and reduced the numbers of pilgrims. In previous years, by raising economic issues and problems from the pulpits during the days of Muharram and Fatimiyeh, it was objected to - the pulpit of Muharram was not to be the place for these issues. Today, it is clear that even the pilgrimage of Imam Hussein (AS) - who is the love and identifier of all Shiites - depends on the dollar, liquidity - economic structures. So the mourning Shiite community should know what the problem is with today's economic structures - every few years it confronts the society with a sharp

rise in the exchange rate and might overthrow the Shiite-loving system of Aba Abdullah (AS), a system that raises the flag of Imam Hussein (AS), which has shaken the world. Lovers of Imam Hussein (AS) should be aware that these structures are blasphemous and hypocritical. Most managers and officials are committed and from the same Shiite community, but social structures take them elsewhere, and these people also operate within these relationships and structures.

When Almighty God said, "And we are sent to the whole nation with a messenger" or "And the whole nation is entrusted with their messenger" and when the infidels say, "The difference between our congregation," or when Hazrat said, "From Al-Hussein Ibn Ali to Mala," all this shows the importance and seriousness of the issues within society and the ummah, and should be the subject of discussion from all the pulpits and among all the lovers of religion, and their duties in these complex fields should be determined.

In future topics, these issues will be explained: the cultural, economic and political structures that martyred Imam Hussein (AS) and the cultural, economic and political structures that have hit the Shiite community and the Islamic system today and may be in danger of overthrowing it. What is the point of intensifying and lowering the epic flag of Ashura, which was raised by this divine system, if these structural challenges continue and the believers do not create divine structures to solve these challenges, but rely on their faith and as a result of this negligence a major blow is dealt to the Islamic system and the reappearance of Hazrat Hojrat²¹ (AS) is delayed?

²⁰ Hazrat Abbas Ibn Ali Bi Abi Talib (26-61 AH) known as Abolfazl is the fifth son of Imam Ali(AS) and the first child of Umm Al-Banin. The most important ups and downs of his life are being present at the event of Karbala and martyrdom on the day of Ashura

²¹ Hazrat Hojrat - the twelfth Imam of the Shiites.

Third Topic

The division of nations and social structures into "infidels, hypocrites, believers" and its fundamental role in guidance and misguidance; explaining the position of the Islamic Republic and the absolute authority of the jurist

Another general rule that Almighty God mentions in the Holy Qur'an regarding the mission of the prophets and the standard bearers of monotheism can be seen in verse 34 of Surah Saba: "We did not send messengers in any city unless the heretics took a strong stand against him." Metriffin²² variations of which are mentioned eight times in the Holy Quran refers to the officials of the communities and the elders of the nations; that is, those who dominate social relations and structures and lead society into darkness - the same powerful and rich people who have rebelled because of what they can do. It was said that God Almighty sends His prophets to the "nations" - communities live in cities.

Therefore, the subject of addressing Almighty God in this verse and several verses of the Holy Qur'an is "the city": the rich, the arrogant and the greedy in every city, who rebelled against and took a strong stand against the prophets saying, "We are infidels and deniers in the face of what you conveyed." Almighty God in Surah An'am in verse 123 introduces another aspect of these people: "We allowed great criminals to operate in every city." These people were plotting mischief in cities, communities and nations.

One can say that the uprising of Hazrat Aba Abdullah Al-Hussein (AS) was also against the community and not just the people who had gathered on the day of Ashura and in the land of Karbala for the martyrdom of Hazrat. If the opponents of the Imam had not been Muslims throughout the society of that day but had been limited to the troops of Yazid and those present in the land of Karbala, then a people, tribe or city and village would have risen to help Aba Abdullah (AS); but that did not happen. Therefore, the entire society was completely opposed to Aba Abdullah (AS). Of course, this matter is not only for them, but as explained in the previous topic, all the divine messengers and prophets were at the forefront of a society and a nation, and the owners, chiefs and leaders of criminals (residents of the Club of Power and Wealth) who were in those nations and societies attacked the divine

²² Metriffin: The rich

prophets by mobilizing the people. This fact has been and will be a current rule throughout the history of the prophets and saints.

It seems that the Almighty God says in a general conclusion about this fact: (An'am, 112) we allowed the enemies of jinn and human devils to be placed in front of all the prophets. It should be noted that the human devil, like the genie devil, has the same concentration of denial and opposition. This world is a test, and, therefore God Almighty has given authority to human beings, and in this context, some people abuse the blessings of authority, and are placed in the depths of darkness, becoming human devils and infidels standing in front of the divine prophets. A narration below this verse has been narrated from Imam Sadiq (AS) who has mentioned the main enemies of all the senior prophets by name.

Prophet Noah (PBUH) had two main enemies called "Qitfus" and "Kharam", Prophet Ibrahim (PBUH) had two main enemies named "Maktal" and "Razam", Prophet Moses (PBUH) had two main enemies named "Samaritan" and "Marathiba" and Jesus (PBUH) had two main enemies named "Bulls" and "Meriton" and the two main enemies of the Holy Prophet (PBUH) are also ironically introduced as "Zariq" and "Habtar".

In a part of the continuation of the narration, it is mentioned that each of these human demons misled the people. Now the question arises as to how these people mobilized a society against the Prophet? In order to achieve their goals, did they go to each person and say, "Stand up to the Prophet of God?" Were they misleading such people? In response, it should be said that although the societies at that time were simple and did not have the complexities of today's societies, they were composed of large populations that could not be spoken to individually, for example, and according to the Holy Quran, the people of Jonah had a hundred thousand people. According to some narrations, the children of Israel had a population of seven hundred thousand at the time of Prophet Moses (PBUH). Or at the time of Yazid, whose rule extended from Afghanistan to Eastern Europe, millions of people lived in his empire. Now, was it possible to talk to each of these people and mislead them through direct communication?! Certainly not. Even if there is such a possibility, this kind of relationship with each and every person is not reasonable and cost-effective, especially for human demons who are looking for the most pleasure and comfort. Rather, the leaders of infidelity created structures and relations, values and desirability, through humiliation, glorification, reprimand and encouragement in the society to move the people towards their dark goals

through tabulation and channeling. In other words, the “malas” - the heretics, the criminals, the tyrants, and the infidel leaders were the engineers of structures and social relations, and the builders of the buildings of infidelity and hypocrisy in order to mislead the people. Of course, they also considered communicating with important elements of society in order to mislead them, but they led the public into darkness by designing and engineering structures and social relations.

For this reason, shocking punishments have been mentioned for these leaders of disbelief and hypocrisy, because these are the pillars of hell as the founders of rebellion against God Almighty. These elements have been very cunning and are complex human beings who, as heads of societies, guide the people by dominating the structures and social relations of their nation. In fact, it was the great criminals who mobilized the communities against the prophets so that "the whole nation will be sent to them" (Surah Ghafir, 5) and all the nations would stand against them and stand before them and kill them. Therefore, the heat, ignition, and fires of hell reflect their actions, and these punishments are a result of their complex actions and the depth of their dangerous behavior in the world. It is in line with this fact that in some narrations⁴, it is stated below as in Surah Al-Falaq: And when this well breathes, hell catches fire, that is, the cause of the ignition and the fires of hell. The narration goes on to say: the people who live in this well are fugitives from the heat of the box, which is called the "coffin". That is, this coffin is so hot that the people of Chah-e-Falak - from which all the infernal escaped from its heat - are also fleeing from this coffin, because inside this coffin are six of the first (Leaders of Taghut²³) and six of the last of them. The depth of disbelief, stubbornness, crime and misguidance of these coffin owners will burn the whole hell. That is, all hell is a reflection of their behavior in the world. Following the narration of the Prophet, he said: the first people in the coffin was Cain who killed his brother. The second is Nimrod, who stood in front of Prophet Ibrahim (PBUH). There is a third, the Pharaoh who was in front of Prophet Moses (PBUH). The fourth was a Samaritan who led the people of Moses to calf worship, the fifth was a man who perverted Judaism, and the sixth was a man who perverted the religion of Christ. In the expression of the six "last" people, the names of the main killers and usurpers of the rights of the Holy Prophet (PBUH) and the Ahl al-Bayt (AS) are

²³ Taghut: Rogue people

⁴ Tafsir al-Qummi, Volume 2, pg. 449

mentioned in the narration. In this case, it becomes clear why Almighty God, addressing the Holy Prophet (PBUH), asks him to seek refuge from such creatures in the God of the Universe. From this well is the emergence of the behavior of those who are the engineers of the social structures of infidelity and the builders of the buildings prior to the Flood of prophet Noah (PBUH). Is this horrible torment simply because these people said to the populace: we order you to oppose the Prophet, and the people accepted it easily?! Or is it because of the very complex behavior of these elements in structuring, mapping, planning, and designing social structures, which has been able to bring a society and a nation to stand against the prophets and Imam Hussein (AS) - a society that has led to infidelity and the cause of loneliness, ostracism, and the martyrdom of the prophets and saints.

So there is always the issue of the nation and the society; all the prophets and saints were confronted with a materialistic, infidel or hypocritical society. The whole destiny of humanity is decided in society. Even on the Day of Resurrection, society and nations will be taken into account. It is true that every person is given a letter of his deed (Isra', 13), but above that, God says: On the Day of Judgment, all nations will fall to their knees and every nation will be invited to its record of deeds (Jathiya, 28). Therefore, on the Day of Judgment, it is not the case that individuals will appear before God separately, but everyone will be among his ummah and will be placed before the divine account as an ummah. Surah A'raf, 38 says: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." On the Day of Judgment, sinners are told to go and stand with the rest of the nations like them and enter Hell together.

Therefore, the punishment, the rewards, the reckoning, and the book [of their deeds] that is warned about in all religious teachings are not only related to individuals but also the reckoning and books of the nations. Because it was these societies that resisted or surrendered to the prophets. For example, Shiites²⁴ today, in addition to their own actions, must be held accountable for the actions of the Shiite community in the present age. Similarly, the deeds of the society at the time of Imam Hussein (AS) or the deeds of the society at the time of Prophet Noah (AS) are those for which its members must be held accountable. Therefore, in continuation of the previous verse, it says: When one nation enters, it curses like-minded people and companions in another nation. For example, the society of the time of Imam Hussein (AS) curses the society of the time of Amir al-Mu'minin (AS) for the oppressive foundations they built that contributed to their deviation and misguidance.

Therefore, on the Day of Judgment, the nations will gather together and all guidance and cruelty, misguidance and happiness, punishment and reward, reckoning and books will be determined.

Therefore, as it was emphasized from the beginning of these topics, throughout the history of the world and even in the world of the Day of Judgment, there has always been a discussion of "ummah and society" and ummah has a reality other than "quantitative sum of individuals". When human beings come together for a common goal, they form a society by creating common practices in culture, politics, and economics, and if their common goal is divine, these structures will also take on a divine color, and if their goal is blasphemous, the structures there will emit a stench of disbelief and hypocrisy. If these structures become blasphemous and hypocritical, they will send Aba Abdullah Al-Hussein (AS) to the depths of the slaughterhouse and not even a city or people will rise up to help him. In Kafi Sharif's book, the late Klini has quoted an authentic narration from Imam Sadegh (AS) on the subject of "ummah": God has no shame in punishing a nation that has accepted the obedience of a leader from a non-God, even though they have been pious in their deeds. That is, if a society has accepted the heretics and leaders who have no relation to the divine system, and even this society is a people of prayer, fasting and good deeds, God is not ashamed of their punishment. In the continuation of the narration, the Imam says: On the other hand, if a nation has accepted the guardianship of a divine leader, God will be ashamed to punish them, even if their deeds are sinful and evil.

With the previous explanations, the analysis of this kind of attitude of Almighty God becomes clear as the non-divine leaders, by establishing or using blasphemous social structures, lead the identity of the society to darkness and create a public environment for misguidance in which all people grow, even though people in this society are worshipers and pious.

But if a society accepts the leader and the engineer of divine social relations, it will be placed in structures in which the wicked and ungodly people will also be reformed over time and will move towards enlightened values due to being in the divine tabulations.

²⁴ Shia is the second largest religion of the followers of Islam. The word Shia is an abbreviated form of "Shia Ali" meaning the follower or party of Ali Ibn Abi Talib, the first Imam.

This shows the importance of the role of society and its state and social structures. If Imam Hussein (AS) was martyred, it was because the Islamic Ummah had accepted an ungodly state, and this state would gradually lead society through corrupt structures to worldly desires, and all people would be plunged into darkness. Accompaniment and satisfaction in the face of the greatest tragedy was the martyrdom of Imam Hussein (AS). So it was the social structures of the Imam's killer that left Aba Abdullah (AS) alone, and if today Iranian society, by accepting the guardianship of the Deputy Imam of the time (AS) wants to come out proud in the face of great challenges, it must know the infidel and hypocritical social structures, and know that the main cause of corruption and inefficiencies in economic and cultural affairs are the same infidel material structures that have entered our society from the invading and destructive civilization of the West - not just some corrupt official or manager or tyrant. In other words, we must pay attention to the basic fact that if we accept the channels and the structures from the infidel society in which people's lives are located, the corruption in the country is natural and coercive. Therefore, in speeches and pulpits, the cause of the existing corruptions should not be considered as the individual actions of the people nor should they be humiliated, but the Iranian nation should be praised for accepting the basis of life in the divine society centered on Hazrat Vali-e-Asr²⁵ (AS) and then disclose the humiliating material structures. He spoke about the flow of infidelity and rebellion in them, which caused the inefficiency of the religious system and created dissatisfaction and a danger of overthrowing the system.

In fact, just as the "individual worship" of God Almighty is obligatory, so is the "social worship" of God. If the cause of the gathering of a nation and the basis for the design of common practices, social structure and status is divine, the social worship of Almighty God will be realized. But if the formation of society and the design of its relations and structures is based on the world and the pleasures of the world, and the fun and games of the world, then the social worship of the devil, the criminals and the great criminals will take place.

²⁵ Hazrat Vali-e-Asr: The twelfth and last Imam of the Shiites

In other words, "infidelity, faith and hypocrisy" is not only a description of human beings' activities, but also societies are divided into a "society of infidelity", a "society of hypocrisy" and a "society of faith", and these attributes of societies are much more important and crucial than the attributes of the beliefs of one individual; infidels, hypocrites and believers are raised in the context of these societies. Therefore, the main boundaries that God Almighty and the whole culture of religion offers to humanity is [the separation between] "the infidel nation, the hypocritical nation and the believing nation." The basic boundary in the culture of religion is not only the difference between an infidel and a hypocrite [in comparison] with a believer, but greater than that the conflict between the community of infidelity and hypocrisy against a the divine community. That is, the believer should be in a society where the axis of unity of that society is the worship of Almighty God, and he should not accept the guardianship of societies that suffer from the greatest diseases and ills.

What are diseases and ills? Of course, arrogance, jealousy, arrogance, etc. are among mental illnesses, but all these pains, diseases and illnesses come together in one subject. It is clear that the most eloquent individuals for diagnosing this main pain are the prophets and testators. That is, they were doctors who sought to cure the diseases of humanity. The Amir-al-Muminin (AS) in introducing the disease and the main disease of humanity explicitly says: Find a cure for your diseases from the Qur'an (Nahj al-Balaghah, Sermon 175). In the Qur'an, the cure for the greatest disease is stated and described as, "Blasphemy, hypocrisy, and delusion' - denying the owner of the universe and his messengers who came to save the servants of God. But this disease is not just an internal matter arising from mental acknowledgment or denial, but like many diseases, the external environment has a large share in it, that is, humans become infected by viruses from social structures. So if the worshipers and servants suffer from the worst disease of the world, namely infidelity and hypocrisy, the main reason is that they accept the citizenship of the society of infidelity and hypocrisy and live in a society in which a certain kind of relations and values within that society exist.

For this reason, in the Qur'an, narrations, prayers and pilgrimages, the discussion of the ummah are raised repeatedly and frequently, but a very sensitive issue that should be noted is that the ummah and society do not move without structure, whereas the leaders and the public by creating structures socially, culturally, economically and politically, make people miserable and suffer from infidelity and

hypocrisy.

Therefore, the biggest and most important religious and divine category is the division of societies into infidelity, hypocrisy and faith, which causes the structures of a society to take on the color and smell of faith or infidelity or hypocrisy. If a person does not pay attention to these, even if he is "pious" in his deeds, God will not be ashamed of his punishment. This is the issue that the community of Aba Abdullah Al-Hussein (AS) was faced with, and, therefore, Imam Hussein (AS) also rose up to reform this community.

This is the explanation that can clarify the reason for the severe warning of God Almighty in Surah (Al-Imran, 28) in this verse, God Almighty warns the servants in a way that does not seem to be found in other noble verses of the Qur'an: "God warns you of Himself." God frightens you of Himself. However, this very heavy interpretation is not included in the subject of theft and embezzlement, hijab and chastity, first time prayer, respect for parents, fasting, Hajj, etc., but in the matter of accepting the guardianship of infidels. That is, the believers do not have the right to make the infidels their guardians and to go under the banner of infidelity and to accept the infidel society and the structures of infidelity. If anyone does this, it has nothing to do with God. If one considers the infidels as his guardian and becomes a citizen of a disbelieving society, and this important demarcation between the three communities of infidelity, faith and hypocrisy is broken, God will cut off communication with him. Therefore, God warns: "Allah warns you of His soul" frightens you so that you do not fall into the trap of the community of disbelief and hypocrisy. If you accept the province of the infidels, you will find yourself in structures, relations, tabulations, and canals that willfully or unwillingly sink into the darkness and be crushed between the bricks of the buildings of infidelity and rebellion.

Of course, it should be noted that the society of infidelity and hypocrisy does not remain static and does not stop at a certain capacity, but according to the Holy Qur'an (Nahl, 106), the infidels open their chests for infidelity and constantly increase their capacity for worldliness. Therefore, they must attack other societies and powers in order to take advantage of them; That is, an infidel or hypocritical society attacks other societies of infidelity and hypocrisy and attacks the community of faith. Of course, the greatest danger for them is the God-fearing believers of the Hereafter who are not worldly. Because the infidel may coexist with other infidels and reach

an understanding to spread throughout the world, they are sure that they will have no understanding with the believers about the world. Because the basis of the believer is to pay attention to the Hereafter, and he has not based his life on worldliness that wants to reach an agreement with the infidel on the division of the world, and therefore he will never be influenced by the infidel. That is why the attack of disbelief on the community of faith is more severe.

When believers form their communities based on faith and do not participate in the games of the infidel, the result will be, in spite of whoever is in control, that the believers will see the beauty of the Imams of Light. The system [thus] endangers the infidels. That is, the beauty of the movement of the Holy Prophet (PBUH) and the infallible Imams (AS), the prophets, testators and their special and general successors, always endangers and rejects the system of infidelity and hypocrisy. Therefore, the infidel will arrange the most severe attacks against the system of faith.

Now, if according to religious beliefs, three societies of infidelity, hypocrisy and faith are formed, and this savagery, madness in the society of disbelief and hypocrisy causes a constant attack on the system of faith, will these attacks be stopped during the absence of Hazrat Vali-e-Asr?! Does the air of the infidels' breath disappear during the absence?! Will their lust be stopped?! Or by observing history, does it become clear that as more time passes, infidelity and hypocrisy are expanding and applying its blows in new ways?! Now, if in our religious culture, infidelity and hypocrisy are introduced as the greatest disease of humanity and create such great dangers for the community of faith, shouldn't the believers have a plan, a form of management and planning for defense?! To collect garbage in a city, city management is needed, and if municipal workers go on strike, garbage will remain on the streets. That is, for simple material needs such as garbage collection, management and equipment are needed, but when it comes to heavy and relentless and brutal attacks of infidels and hypocrites, can we doubt the need for faith management and the creation of divine structures to defend the religious ummah? Restricted to the time of the advent of the Infallible ones?! Would not such doubts be contrary to our beliefs about the division of human beings and societies into infidels, hypocrites and believers?! So how should we stand against these attacks and endure?!

Shouldn't we dig a trench and design and strengthen the heart of the army?! Can it be accepted that management and a provincial apparatus is not necessary to fight against the greatest human disease and its dangerous effects?! In the face of

common physical and mental illnesses, a wide and long system called the Ministry of Health, Treatment and Medical Education is designed and managed, but in the face of the greatest human disease, is there no need to design and implement a management system?! It is clear that neither will those barbaric attacks of the societies and governments of infidelity and hypocrisy be stopped during the absence, nor will it be possible without management and a front-line, lining up against them and defending the community of faith. Therefore, "absolute guardianship of the jurispudent"⁵ means confronting the attacks of infidelity and hypocrisy; it is absolute and has no restrictions, and this ruling, before being a jurisprudential ruling, is one of the rulings of belief and is a definite requirement for the indisputable principles of beliefs - this necessity goes back to the doctrinal assumptions about the nature of this world and the religious definition of the society of infidelity and hypocrisy.

In fact, the greatest wealth, the highest wealth, and the greatest achievement of Shiites today is that they have created a community of faith and religious government based on the worship of God Almighty. By following Imam Khomeini (RA) they have revived the boundaries between communities of infidelity, hypocrisy and faith. It has introduced Islam into the equations of world power, and in the Islamic world, it has produced the spiritual courage to fight against infidelity. Imam Khomeini in 1342 (1963) bravely shouted: "Islam is gone." Those who did not pay attention to these Qur'anic truths said: "Where did Islam go?!" People who perform their prayers and fasts and mourn for the Ahl al-Bayt and Imam Hussein (AS) will continue. Because they did not realize that the central issue in Islam is not the rules of individual jurisprudence, but the formation of a divine ummah and demarcation with the ummahs of infidelity and hypocrisy. If the worshipers of God become citizens of those societies, not only will there be no place to practice jurisprudence but gradually belief will also deviate and will suffer from the greatest disease under the rule of the infidels. Imam Khomeini (RA) realized the great danger that the community of faith and love of Aba Abdullah Al-Hussein (AS) was facing within the orbit of the regional and international order of infidels by a dependent regime,

⁵ "Velayat-e-Faqih" means the permission to occupy and supervise and entrust the person of the faqih in a specific matter. Sometimes this is a personal matter, such as performing a marriage contract, and sometimes it is a general matter, such as being in charge of the government of the Islamic society. According to Imam Khomeini, any authority that the Prophet of Islam (PBUH) had in governing the Islamic society is also fixed for a just jurist, including preparing and mobilizing the IRGC, determining provinces, collecting taxes and spending it in the interests of Muslims, etc. Of course, this is about authority. Which the Imams (AS) have in terms of province and social and political monarchy.

so he shouted: "Islam is in danger." In fact, the slogan of independence and anti-arrogance in the discourse of the Islamic Revolution refers to freedom and liberation from the domination of the societies of infidelity and hypocrisy; this is an important Qur'anic truth within the overarching culture of revelation and the literature of verses and hadiths. Even today, the greatest achievement and asset of the Islamic Republic that Imam Khomeini brought is not to disbelieve under the guardianship of the system, structure and life of societies - they are the biggest patients and the craziest free people, and they do not refrain from any crime in order to reach the goods of the world. They have distorted their thoughts and souls. If we are facing challenges and weaknesses today, and some of our social actions and behaviors are characterized as "unjust, offensive" it is because we have accepted, out of urgency or simplification in some parts, the infidel structures and the birth of the system of infidelity and tyranny. Of course, the foundation of the Islamic Republic, which the Iranian nation has established under the leadership of Imam Khomeini and continues under the guidance of the Supreme Leader, is the highest wealth that can enable the Iranian people to continue on the path of breaking the social structures of infidelity. To prepare it, and in this way, to make it one of the saved nations in the Hereafter, this nation has gathered around the axis of God Almighty and the love of Imam Hussein (AS) and has not accepted the guardianship of the infidel, Bush and Trump in the foundation of their society, represented by the slogan "No East, no West" rejecting modern infidelity. With hope in God, thanks to the uprising of Imam Hussein (AS), who alone challenged all the material structures of the society of his time, the Iranian nation can overcome all challenges if its elites pay attention to the truth of the Ashura uprising. Because it is based on Imam Hussein (AS) and Imam Zaman²⁶ (AS) and his successors.

In future topics, we will explain in detail and objectively what social structures were formed in the society after the Holy Prophet (PBUH) that led to the martyrdom of Imam Hussein (AS) and what social structures were created by the Imam's assassins.

²⁶ Imam Zaman: The twelfth Imam of the Shiites

We will then explain what changes have taken place throughout history and what new structures the infidel society has acquired that threatens the religious ummah and the Islamic Revolution. Of course, it should be noted that in these threats, individuals alone are not effective, but individuals are combined within a reality called social structures, and by creating or using them and social statuses, and managing public relations, people are lead to their goals.

Topic 4

"Ethnicity and tribalism based on secularism" as the political structure of the Imam's killer

And the "current of secularism in democracy" as a political structure that overthrows the Islamic system

In summing up the previous topics, it should be said that the killers of Aba Abdullah Al-Hussein (AS) were not only the people present on the day of Ashura, but according to the verses, narrations, pilgrimages and prayers that were presented, a "community" stood against the Imam with all its aspects and dimensions and martyred him. Society is not created simply by the gathering of human beings together, but in addition to this gathering, social structures, relationships and statuses are needed to create a society that will lead people to move in the direction desired by the rulers. So, this society and its ummah and its social structures were the killers of the Imam and caused Aba Abdullah (AS) to be martyred at the height of oppression and exile, with only 70 people to stand in front of 20,000 people without seeing any voice or movement from any ethnic group.

Therefore, according to the detailed verses and narrations, the truth of the uprising of Aba Abdullah (AS) reflected a change in the ummah and its structures, as was the reason for the rise of all the prophets and the missions of the divine guardians, to break the unity of material society and destroy its structures - structures that had misled the people. Therefore, the main criteria of punishment and reward, reckoning and guidance, guidance and misguidance, happiness and cruelty reflects the particular society human beings are in, and the most important boundaries in the culture of religion separate societies into "society of faith, society of infidelity and society of hypocrisy." This division on the Day of Judgment will also determine the punishment and the reward; that is to say, whichever society, its rulers, and social structures (infidels or hypocrites or believers) have accepted the guardianship of the ummah, as reflected in their accounts and book, they will go to heaven or hell. The fundamental point is that infidelity and hypocrisy will continue to attack the community of faith until the Day of Resurrection. "Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack" (An-Nisa, 102). The society of disbelief seeks for the community of faith to be unaware of its actions in order to attack and destroy it universally and comprehensively. On this basis, it becomes clear that the greatest blessing - by the

order of Imam Khomeini (RA) – that has reached the Iranian nation is this "Velayat-e Faqih²⁷" that protects the ummah and the community of faith against the onslaught of the community of infidelity and hypocrisy. Because during the great absence, infidelity and its attacks on the God-worshipping community have not been stopped, and, therefore, the believers need to create a community, social unity and management in order to preserve and save the community of faith from the attacks of infidelity and hypocrisy. Otherwise, this Qur'anic demarcation of societies will be broken and the community of faith will be under the guardianship of the infidel and hypocritical societies, and will not be able to forcefully prepare the ground for the emergence and fulfillment of the covenant with Hazrat Vali-e-Asr (AS).

Therefore, it should not be thought that a person like Yazid just sat on the throne and said to the people: "Kill Hussein bin Ali (AS)," and all the people accepted immediately! No! In addition to the existence of commanders and subordinates, there is another reality called "social relations and structures" that causes people to go towards infidelity and hypocrisy. Therefore, it has been said that although pre-Renaissance societies were simple compared to modern societies, this did not mean that they lacked social structures, but that these relations and structures played an essential role in the martyrdom of Hazrat Aba Abdullah (AS). Therefore, even today, the lovers of the Ahl al-Bayt and the mourners of Hussein, in order to receive the correct message of Ashura and practice it, must pay attention to the basic issue of what social structures threaten the Shiite community, the Islamic system and those who have accepted Velayat-e-Faqih as the protector and stronghold of the religious ummah against the society of infidelity and hypocrisy.

²⁷Velayat-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 and government issues and other matters related to the Infallible Imam. The characteristics of the Supreme Leader and the Islamic ruler, such as justice, piety and piety, prevent him from slipping into the abyss of tyranny and self-determination.

To clarify this issue, we first examine some of the social structures of the early Islamic period and, in comparison, the social structures that afflict the Shiite community today and expose the religious capital of the Iranian people, the blessed system of the Islamic Republic.

To examine the social structures in the matter of "power and politics" that led to the martyrdom of Imam Hussein (AS), we can pay attention to verse 200 of Surah Al-Baqarah and the following narration. This noble verse instructs the pilgrims: "And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance." The following narration of this verse is quoted from Imam Baqir (AS): "People in the age of ignorance were like this: whenever they spoke, they said, 'This is how my father was and that is how my father was.' Of course, not only did they say this about their father, but also about their ancestors, their race, their tribe, their blood, their family and their generation, saying, 'Our family, our tribe were like this, they were like that.' Therefore, in dealing with this relationship and social structure of 'pride in fathers and grandfathers and reliance on tribes and clans', this noble verse was revealed and it was commanded: 'As much as you rely on the power of your fathers, at least as much in the memory of God,' to break that infidel social relationship - which is the pride of ancestor, generation, race, tribe and clan." In another narration, it is said: "They were proud of their ancestors and swore to them." Almighty God wants to break these social relations with these verses and statements, because the source and refuge of anyone's power and identity, originality and roots, race and tribe, is Almighty God and the center of religious society, where Almighty God should be mentioned and remembered. It should be the refuge and support of the power of the divine ummah and its identity.

Also in Surah Al-Tawbah, Almighty God says: "O you who believe! When your fathers and brothers prefer disbelief to faith, do not make them your guardians, and those of you who make them your guardians are wrong-doers. Say, 'If your father, your children, your brothers, your wives, your clan, and the property you have acquired, and the business that you fear is sluggish, and the houses that you are interested in, are dearer to you than God and His Messenger and jihad in His way. Wait for God to send down His punishment on you.'"

God says: (Surah Tawbah, 23-24,) "There should not be such a quality in the believers that they love the enemies of God and the Prophet, even if they are his

tribe.” That is, if you rely on your tribe, you are not a believer. A believer is one who relies on God Almighty and His Messenger and considers God and His Messenger as the center of his power and identity, not the enemies of God, even if they are his tribe and clan, even when God Almighty wants to tell people that on the Day of Judgment you have no refuge, identity and excuse other than God. In Surah Ma'arij, 11-13, the sinner is willing to sacrifice his children, his wife, his brother and the tribe that placed him in the face of the torment of the Day of Judgment.

Tribalism and racism were the center of power, identity, shelter and security. Therefore, everyone had to obey the chief of the tribe. That is, they had to obey the chief of the tribe in choosing a job, in earning a living, choosing a spouse, marriage, divorce, and so on. If one did not obey, he would be expelled from the tribe and had no other refuge, because the other tribes only recognized their own race and were cynical about someone who was rejected by his own tribe. So this person either had to live alone in a cave or desert or as he could not meet many of his social needs he would die. The social structures of power and politics before the appearance of the Holy Prophet (PBUH) and even before the Renaissance were based on racism and tribalism. Therefore, when God Almighty sent Moses and Aaron to Pharaoh and the people of Israel, the people were to humiliate and disobey them: (Surah al-Muminun, 47) “Shall we believe in two people [Moses and Aaron] like ourselves, while their people are our slaves?”

Thus, the structures of power in the past have been such that everyone should be in the service of the tribal chief, who often focused on his own lustful desires and carnal desires. The fact that in the culture of religion it is regularly recommended not to be worldly is not a mental theoretical or abstract matter, but in fact it has a certain structure - secularism in politics refers to the political structures of a tribal and secular society in which everyone was exploited by tribal chiefs and forced into their material goals.

In the previous discussions, it was stated that all the prophets and divine guardians were raised to the forefront of society, the main challenge of those noble ones being to break the society formed on the basis of race and the lust [for power] of the tribal chief, and to create an ummah and society on the axis of monotheism and prophecy. Therefore, the first task of these noble ones was to break this structure. Thus, a messenger sent to an ummah and a society [would find] the political situation of these ummahs having arisen from the social structures of tribalism; the centrality of all these structures having been created to satisfy the material desires of the chief of the

tribe - when he wants food, wealth, welfare, and sexual desire, it must be provided for him immediately and under the compulsion of others. Therefore, the Holy Prophet (PBUH) was not only against a number of corrupt and oppressive elements, but also against very clever and skilled sociologists who managed the whole Arabian Peninsula based on this political structure; he wanted to dismantle this structure so that the servants of God would be free to find monotheism. Therefore, this serious task was possible only by relying on the power and knowledge of Almighty God and the courage placed in the prophets and the covenant taken from the prophets to worship Almighty God.

How beautifully Imam Sajjad²⁸ (AS) describes this great work of his holy ancestor, the Prophet Mohammad (PBUH), at the very beginning of Sajjadiyya²⁹ and in the second prayer: "In inviting you [people] to him (God), he openly opposed his relatives, and for your pleasure, he fought with his family, cut off his relatives to revive your religion, and drove away his relatives who denied him, and he brought those close who were far away from the people to obey him, and made friends with strangers in your way, and he was at enmity with his relatives." The Prophet (PBUH) fought with his relatives to invite people to God. That is, he fought with Abu Lahab, Abu Sufyan, and the sons of the Umayyads, who were the cousins of the Prophet, as well as with his own tribe (the Quraysh) for the sake of God. In fact, the Prophet (PBUH) was involved with those who in the culture of the society of that day, in order to achieve power he had to rely on those people and those structures, but the Prophet was involved with all of them without a powerful companion or material support. To revive the religion of God, he cut off contact with his idolatrous and worldly families. He turned away from the relatives and friends who denied Almighty God. Whereas those who were not of the same race, blood, or tribe, he approached because of their disposition towards monotheism. In the way of God, he accompanied the slaves and those who were considered from a lower race when they accepted monotheism. But he clashed with relatives over their infidelity, as they were often the leaders and members of the "power and politics club".

²⁸ Imam Sajjad: The fourth Imam of the Shiites

²⁹ Sajjadiyya: The Book of Sahifa Sajjadiyah is a collection of prayers and supplications attributed to the fourth Imam of the Shiites, Hazrat Zayn al-Abidin Ali Ibn al-Hussein (AS).

Therefore, the leaders of the Quraysh and the rest of the tribes said: “He will surely be defeated, because he does not rely on political structures for power.” The same things were said to Imam Khomeini (RA): "Why do you chant the slogan ‘neither East nor West’?! One should not fall out with the United States and occupy its embassy, nor should it oppose the Soviet Union and ask it not to kill Muslim Afghans, because they have power, structures and stakeholders, and one must relate to and rely on some of them." Today, the Supreme Leader is also told: "Regional, global and international power has stakeholders with whom you have fallen out and, therefore, you have thrown yourself and the people into trouble."

The main mission of the Holy Prophet (PBUH) and the prophets was to be sent to the nations to break their material social structures; the tribal chiefs who lusted after worldly power were the first to oppose the prophets. Imam Sajjad (AS) continues: "And he went to the land of exile and left his birthplace, family and the land to which he was accustomed, so that your religion may give you victory and pride, and he asked you to help him against the disbelievers." The Holy Prophet (PBUH) separated from the source of power, opposed them and was even forced to leave his homeland (Mecca) and go to another city (Medina) that was not of his race, generation or tribe, but he made a pact with them and was able to conquer Mecca by forming a government and producing power. That is, he created new rules and a structure in the matter of power, which was based on monotheism and reliance on divine will. In fact, he established the "structures of divine power." The mission of the Imams (AS) was thus not limited to communicating their duties and prohibitions to the people. Just as the “malas” and “mutrefin” were disbelieving social relations engineers, conversely the Holy Prophet and the Imams (AS) were the engineers of divine social structures. When the Holy Prophet (PBUH) established a society, government and power in Medina, all the powerful Arabs felt threatened and attacked him, and in ten years, they waged more than 70 wars against him.

Now, relying on whom did the Holy Prophet (PBUH) stand against these social structures in power and politics? Who dared to kill those in power and politics, that is, the tribal elders, and buy their enmity for his life? In a society where everything is based on tribes and clans, if someone kills a person from this tribe and clan and from both their blood and races, all those tribes and races will become his enemies. But the Amir-al-Muminin (AS) in accepting the movement of the Holy Prophet (PBUH) accepted this great risk and became the engineer and founder of a new security, of new military and political structures based on God Almighty. Therefore,

in the pilgrimage to Ghadiriyah⁶, we say to the Amir-al-muminin (AS): “You killed Amr Ibn Abdud and destroyed the infidel community and defeated all of them.” This Imam, by participating in the dangerous security, military and political arenas that had occurred to the nation of the Holy Prophet (PBUH), broke the structures of the infidel society and created new structures in the framework of the prophetic movement. No one dared to do this, because if someone killed the father or brother or relatives of the elders of a tribe, all those tribes would turn against him and find revenge and hatred towards him. But Imam Ali (AS) to comply with and satisfy God did it, and in this way he was not afraid of anything. Therefore, during the time of the Holy Prophet (PBUH) and after his death, the Imam was targeted by the hypocrites.

The hypocritical leaders, during the life of the Holy Prophet (PBUH), established contact with the tribal leaders so that the tribes and nomads would follow. The tribes were promised that the hypocrites would not disrupt the structures of ethnicity and tribalism, and that they would return to the tribes the honor, respect and dignity that the tribal leaders had in their people. In other words, the hypocrites were emphasizing that the Prophet (PBUH) and Amir al-Mu'minin (AS) had abandoned the society and its structures revolving on the axis of the tribal leaders, and they promised the tribes a return to the previous state of ignorance.

With these explanations, it should not be assumed that the events after the death of the Prophet (PBUH) and the story of Saqifa³⁰ happened overnight or within a few days. Rather, the leaders of the hypocrisy started these evil activities from the beginning of the prophetic rule in Medina in order to be able to shape the desires of the people and return the tribal leaders to the center of power.

³⁰ Saqifa: The roof of Bani Sa'deh is a covered porch with a roof in Medina, which belongs to the tribe of Bani Sa'deh, and the people and their advisers gather there. The name of Saqifa Bani Saada is well-known among Muslims, because immediately after the death of the Prophet Muhammad Ibn Abdullah, some of the companions known as Ansar and Muhajireen were thereto appoint a caliph after the Prophet at the invitation of Sa'd Ibn 'Abadah. The Khazraj tribe gathered and elected Abu Bakr as caliph.

⁶ The pilgrimage to Ghadiriyah has been narrated in authentic documents from Hazrat Hadi (as) with which he visited the pilgrimage of Amir al-Mu'minin (as) on the day of Ghadir in the year in which Mu'tasim had sought him.

As a result, the slogan of "Fighting the Arabs" had become common for the Amir al-Mu'minin (AS), so much so that even Omar Sa'd⁷ said on the day of Ashura when he wanted to provoke his army: "Aba Abdullah (AS) is the son of the 'Fighting Arabs'." Also, when the Imam won the battle of Jaml⁸ and went to Aisha to talk to her and send her to Medina, the women of Basra all shouted and cried: "O one who killed our loved ones and destroyed our community," even though Hazrat Amir al-Mu'minin (AS) fought with the highest moral attributes. In response to this statement from the women, Amir al-Mu'minin (AS) said: "I know that Abdullah Ibn Zubayr, Marwan Ibn Hakam and the chiefs of the tribes of Basra hid in this house in front of me. If I had been the killer of your loved ones, I would have killed them now, but I have spared all of them."

Relying on the culture of tribalism, the hypocrites introduced the Amir al-Mu'minin (AS) as a disruptor of tribal structures in politics and promised the tribal leaders that "if you ally with us, when you come to power, your structures and leadership will not be interfered with." Therefore, these tribes gathered around the leaders of hypocrisy - the leaders of hypocrisy were not simple and ordinary people, but very clever people who knew well how to distort and translate the social structures of the usurper and murderer of the Imam with religious literature, and to rule the new Islamic society under the name of a "Council" but with the same ethnic and tribal structure of the pre-Islamic period. They may have called it the "Council of Muslims", but in secret, they were dealing with the leaders and nobles of the tribes and nomads. It is said in the narrations that the Muslim community in the early days of Islam: "They have just come out of ignorance." This ignorance was not just the prostration in front of idols, but ignorance as represented by the social structures of tribalism that the hypocrites relied on by distorting the religious literature to gather people around them. Therefore, the issue of usurping the caliphate was a very complex and time-consuming task, which resulted in the great tragedy of the martyrdom of the grandson of the Prophet of Islam and the Master of the Youth of Paradise, namely Aba Abdullah Al-Hussein (AS).

Today which social structures of the Shiite society have been affected by the terms of politics and power, which have damaged the people's trust in the Islamic system

⁷ **Ūmar b. Sa'd b. Abī Waqqāṣ** known as **Ibn Sa'd** (d. 66/685) was the commander of the army of 'Ubayd Allah b. Ziyad in the Event of Karbala.

⁸ The battle was fought between the army of the fourth caliph, Ali, on one side, and the rebel army led by Aisha, Talha and Zubayr, on the other side.

and, God forbid, has put a distance between the people and the system? In explaining this important point, it is necessary to pay attention to the basic point that before the Renaissance, the same tribalism, generation and race were considered the social structures of power, so that some people would make their generation and race unnecessarily superior and holy to achieve their worldly ambitions. After the Renaissance, much more complex structures emerged. Therefore, there are much greater dangers in front of the Shiite ummah and the Islamic system which, if not taken into account and recognized correctly, the fulfillment of the covenant with the Absent Imam³¹ (AS) and the preparation for the emergence will not be achieved. In the beautiful words of the Supreme Leader, these structures are like “fishing nets” that in the past were woven loosely with big holes by bigots, but today the nets are woven so finely that no one can escape them. Therefore, disbelief has become much more complex and has created complex structures that plunder hearts and distort minds. Of course, after the Renaissance, the literature of dialogue with humanity also changed, and with the following expression they created a culture saying: “Generation, race, and tribalism are oppression and wrong; all are equal.” Why are the generations of Quraysh or Sassanids or Achaemenids or Tsars or Louis(es) superior?! “All human beings are equal and have the right to participate in their own destiny.” In the past, race was dominant and the rest were accompanied by force, intimidation, domination and fear, but after the Renaissance, they saw that by force, intimidation and threat, the efficiency of the people as servants to the rulers’ lustful desires had decreased. Therefore, by raising the issue of democracy, its name and appearance appearing to reflect the equality of human beings but in essence representing secularity and faithlessness, they raised the people’s servitude to maintain the satisfaction of their carnal desires. Of course, exploiting people through force, and intimidation was as beneficial as it had been in the past, and the result was simple tools such as carriages, never thinking of designing tools such as cars, trains, or airplanes. Human efficiency was maintained through fear, force, and intimidation. People worked all year long, and when they handed over the product of their work to these bullies and oppressors, they were rewarded with humiliation. If, however, instead of being humiliated and intimidated, people could enjoy a series of benefits and participation in affairs, they would have been excited and motivated to work much harder.

So the reason why secularists chanted the slogan of human participation in their own destiny and human equality is because recognizing the authority of subordinates

increased their efficiency and effectiveness. In fact, the infidels in the modern era, like the heads of the tribes looking to their world used the slogan of democracy so that the people would work harder to fulfill the wishes of these leaders and rulers. Of course, they may not have admitted this, but their actions show this. In other words, in reality, they did not even act on the slogan of democracy. Because if all human beings are equal, why did they not export the same structure of democracy to other countries in the same years that they achieved it?! The Great French Revolution took place in 1789-1799 and achieved democracy, but decades later it still had not given up its open colonization. If democracy is an inclusive and general basis for all humanity, then why was there no news of it in dealing with other countries, only chanting the slogan of democracy for the people of their own country? This is the first time it has become clear that the slogan of democracy and the culture of participation are only for the realization of worldly goals and plundering nations. Of course, decades later, they realized that if they exported democracy to other countries, they could do better and plunder most of the nations' interests. At this stage, too, the export of democracy to the countries of the world was not equal, but was conditioned by their worldly interests. Therefore, they have still established good relations with some countries that have not hinted at democracy, participation or freedom, and have a continuing monarchy and an absolute dictatorship, such as Saudi Arabia and other countries around Iran. Contrastingly, some regimes that really came to power with democratic elections but were opposed by the outside forces could be eliminated by means of a coup d'état. Democracy, then, is practically conditioned on worldliness and material interests(modern infidelity).

One of the biggest reasons for democracy being tied to worldliness and the goals of the dominating system is the way the claimants of democracy treat the holy system of the Islamic Republic of Iran, which was formed in 1979 with the participation and desire of 98% of the people, that is, with the highest participation and majority in order to overthrow the monarchy and absolute dictatorship. What did they do with this system and the people?

³¹ Absent Imam: The twelfth Imam of the Shiites

All kinds of blows and pressures such as coup attempts, the Tabas event, the incitement of tribes for separatism, eight years, of full-scale military war, economic and political sanctions and cultural aggression, to name a few were authorized against this nation. Worse and more tragic, not only did they not accept the free and ultimate desires of the nation, but they also denied it the right to life; like what Israel did to the Palestinian people.

That is, not only do they not accept the authority of a nation to elect their leaders, but they restrict the Palestinians from living in their own homes and cities, and interestingly, they introduce Israel as a symbol of democracy in the Middle East! In practice, these things show that the slogan of democracy, participation and freedom of human beings and the denial of racial superiority is a new lie and trick to colonize humanity. It is not public colonization like in the past, but rather hidden colonization! Of course, our beliefs also dictate the fact that worldliness and infidelity cannot be shut down, and, therefore, with a simplistic and quick look, the flow of values and beliefs in the new issues of democracy, sectarianism, media, etc. cannot be absolutely denied.

This topic was about the essence of the slogan of democracy and participation in it. Therefore, in future topics, we will examine and explain the objective structures and standards of democracy such as political parties, the media, transparency and accountability of managers, etc., to determine the political anomalies of the country due to a disregard for these objective standards or the result of hidden colonization. Of course, in the next topic, more details about the structures of power and politics after the usurpation of the Caliphate and its changes until the uprising of Imam Hussein (AS) will be explained.

Topic 5

Engineering the usurping structures of the Caliphate by the hypocritical imams by restoring the “culture of ethnicity” to the Islamic Ummah under the auspices of the “Council of Muslims”

And explaining “partisan culture” as subversive political structures of the system and its role in imposing the interests of a certain class under the cover of “organizing public participation”

In the previous topics, it was stated that a society and a nation, through their silence or consent or cooperation, caused the martyrdom of Aba Abdullah (AS), and that the social behavior shaped the structures and relations of that society. The political structures were based on racism, tribalism and nationality. If the fundamental question arises as to “how, in spite of all the emphases and instructions and the completion of the arguments of the Holy Prophet (PBUH) about his successor, did his nation renounce guardianship and the Imamate?!” The answer is that the people at that time were caught in a materialistic political structure, based on ethnicity and tribalism. In the second volume of *Irshad al-Qulub*, page 321, a historical report is quoted from Hudhayfah Ibn Yaman, a companion of the Prophet (PBUH) and Amir al-Mu'minin (AS), which explains well what has been said in the previous topics about the social structures of the Imam's killer and the usurpers of the Caliphate before and after the martyrdom of the Holy Prophet (PBUH). At the end of Uthman's caliphate, when the situation of Madain, over the behavior of the governor of Madain, Harith bin Hakam, the cousin of Uthman, deteriorated and the people complained to the caliph, Uthman appointed Hudhayfah bin Yaman as the governor of Madain. The Amir al-Mu'minin (AS) retained this noble companion in the same position. When Hudhayfah, as the governor of Amir al-Mu'minin (AS), wanted to take allegiance from the people for the new caliph, he made remarks about the previous caliphs. After the sermon, a young Iranian man from Madain came to Hudhayfah and asked about the inclusion of the previous caliphs, and Mr. Hudhayfah answered him in a long statement, about 20 pages long. The statement of Hudhayfah explains well the atmosphere and social structures of that day and how some of the companions of the Prophet signed a cursed book together and decided not to allow the caliphate to reach Amir al-Mu'minin (AS) after the death of the Holy

Prophet (PBUH). At the end of this report, the young Iranian asks: What were the characteristics of these companions of the Prophet (PBUH) that led all the people to change and reject emphasizing and completing the arguments, messages and warnings of the Holy Prophet (PBUH) about their successor? These were the chiefs and nobles of the tribes. That is to say, each of these names, which Hudhayfah mentions in his remarks on the usurpers of the Caliphate and the accursed companions of the Saqifa, had with him a large population who obeyed him, because he was the head and elder of the tribe. Tribalism, racialism and ethnicity enabled them to divert the desires of the people from the Amir al- Mu'minin (AS) and lead them to the usurpers of the caliphate. Of course, they did not do this only on the night of the death of the Holy Prophet (PBUH) and on the Day of Saqifa, but they had started from the beginning of the prophetic rule in Medina. Therefore, in a part of this report, he says: "At the end of his life, the Holy Prophet (PBUH) took the last measures to confront the hypocrites and gathered all the hypocritical imams and tribal elders who supported them - their population reached about four thousand, and He ordered all of them to fight the Romans under the command of Osama bin Zayd and strongly emphasized their rapid withdrawal from Medina. "Then on the same day, they returned from the camp of Osama's army, and none of the Muslims had reacted!" [Osama decided not to follow the Prophet's orders but to wait.]

Of course, this policy of the hypocrites in breaking the management of the Holy Prophet (PBUH) and disobeying his commands in various fields was not new; the usurpers had been moving in this same direction from the beginning of the Prophetic rule in Medina. The tribal leaders, on the one hand, saw that the power of the prophetic community was constantly increasing and they should join it, on the other hand, they saw that the Holy Prophet (PBUH) was breaking the structures of their political power (ethnicity and tribalism). That is, he sought to define power on the basis of the will of God Almighty - and not to give or take with tribal chiefs to preserve their lustful desires - and so they saw their world in danger of destruction. In such a situation, the usurpers of the Caliphate consulted with the chiefs of the tribes that "if you gather around us, you can divide the power after the martyrdom of the Prophet, and we will recognize the leadership of the world taken from you and return your social status to you." This is why, according to Sulaym Ibn Qays al-Hilali in his famous book, the usurpers of the Caliphate did not kill or injure a single polytheist in any of the Prophet's wars, nor were they themselves wounded in the wars of that time, which were all hand-to-hand and quite close. In a tribal society, if

one of the tribesmen was killed, the whole tribe would take revenge on the killer and his tribe for the bloodshed. But the Amir al-Mu'minin (AS) did not take such considerations into account and used the utmost confrontation and courage against the infidels in order to strengthen the foundations of the Prophetic rule and its victory in the wars waged by the infidels. It is with these explanations that the meaning and wisdom of the curses inflicted on the enemies of the Ahl al-Bayt become clear, because these were very complex and cunning sociologists and structuralists who could gather and speak to the tribal chiefs with special advice and behavior. "If your world is destroyed because of the challenge of ethnicity and tribalism and the emergence of a new definition of power, we will return this position to you, and if we become president, we will maintain the relations, structures and social statuses that bring you to power." This was at a time when the Holy Prophet (PBUH) was breaking tribal structures and realizing the power and creation of the ummah and society based on the will of God Almighty and the word monotheism. The Amir al-Mu'minin (AS) was the military and political figure of this movement and all tribes and the nobles who stood against the Prophet, faced the sword of Imam Ali (AS), in a moral and virtuous war, not something violent or irregular! Therefore, in order to usurp the caliphate, the hypocrites attacked the divine structures of the prophetic government, which based society, political power and military victory on the axis of monotheism, in order to gather those who were dissatisfied with the new situation.

The Prophet (PBUH) in expressing the delay of some matters, including the announcement of the Amir al-Mu'minin (AS), said: People are still interested in ignorance and may return. That is, they are still interested in previous relationships and may react. However, these people were not only accustomed to worshiping idols, but also to the structures and relations of the ignorant society in the command and obedience to the form of a tribe, and for centuries they saw their security, identity, personality and life was in their ethnic culture and in the hands of the chief. Therefore, the Holy Prophet (PBUH) was worried that if he introduced the Amir al-Mu'minin (AS) as his successor, everyone would stand against him, and only when God Almighty promised: «God protect you from people», he announced the guardianship and succession of Amir al-Mu'minin (AS). So talking about social structures is not unsupported, but it should be known that a set of real relations in the field of politics and power, science and rationality, culture and wealth in past societies, although simple compared to today's social relations, should not cause them to be ignored, but the public and the heretics would hold on to these relations

and stand against the prophets, if they could not openly hate and declare blasphemy and denial. The hypocrite uses the distortion and interpretation of the literature of religion and pursues his worldly desires behind it.

Therefore, this becomes clear when Hudhayfah Ibn Yaman quotes the text of the accursed writings that the return to the culture of ethnicity and the central tribe by distorting the religion and abusing the religious culture was completely visible. At the beginning of the accursed writings, the following words are uttered: "We gathered together from the companions of the Messenger of God and came to the conclusion that the Holy Prophet (PBUH) did not appoint anyone for the caliphate, but left the authority to the Muslims so that they could choose a ruler for themselves." In the continuation of the text of the writings, this phrase is stated: "It is obligatory on Muslims that if one of the caliphs is eliminated, those who are knowledgeable and discerning have the right to gather and comment on the election of the next caliph." In appearance, they say that the people should choose the ruler. What a beautiful and civilized word! What a deceptive appearance! But do the people who are subordinate to the tribal chiefs have such courage and can they attend and participate?! Therefore, the "Muslim Council" is a cover for a return to ethnicity. That is, first the name "Muslims" is mentioned and then it is changed to "people of opinion and discernment of goodness", but in such a society, who are the people of opinion and goodness except for the chiefs of the tribes and their nobles?! That is, the opinion of the experts is determined during the consultation, arguing, back and forth, among the coalition of the heads of the tribes and those in power. So, the appearance of the work of the "council" and its organization is a return to the "culture of ethnicity", otherwise how did this large population of Muslims suddenly and universally agree on the caliphate of one person?! In fact, long before the Day of Saqifa, all the consultations were formed by people who seemed to be "People of Righteousness and Mind" and the division of power and the division of political shares were done among them.

If these explanations are not given to the Muslim Ummah, those who look at the Shiite community from the outside will think that the Shiites are a population that has differed from other Muslims due to its prejudice in favor of a person named Ali Ibn Abi Talib. But when the truth becomes clear, it becomes plain how the Holy Prophet (PBUH) and the Amir al-Mu'minin (AS) broke the structures on which the history of politics and power on earth was built, and established divine political relations for the first time in history, and the hypocrites how and with what

complexities and designs they diverged this path. It is such complexities that the truth of those curses refer to. What measures did they take to interpret these political rulings and power structures as "councils" and to return to tribalism?

In line with this analysis, the longest sermon in the noble book of *Nahj al-Balaghah* is "the sermon of Qaseh", which, according to Seyyed Razi in explaining the sermon, is aimed at ignorance and prejudice. Ibn Abi al-Hadid also states at the beginning of the explanation of this sermon that the Amir al-Mu'minin(AS) recited this sermon when pride in ancestors, genealogy, generation and tribe, and the like in the time of ignorance, had become common among the Arabs again. Therefore, the Amir al-Mu'minin (AS) in his sermon "Qaseh" - which means "disparagement" - says: "Pride and greatness and glory go back to God Almighty not the race that you claimed and considered important, and in many cases they are vile and sinful! You who are prejudiced and superior with your lineage and race, know that this is the morality of the devil. Because Satan was prejudiced against Adam and his God by claiming that his origin and gender (i.e. fire) is better than dust. The same support that you have, first happened to him. Therefore, the enemy of God is the leader of the fanatics and the leader of the arrogant. One of the roles of the devil is to be the leader of prejudice and self-transcendence. That is to say, this humble, ugly and arrogant basis of the devil - who considers himself and his race and lineage as valuable and puts it against the commands of God Almighty - was acknowledged by and confirmed by the people of prejudice, arrogance and ignorance." This is the way of the devil. The Amir al- Mu'minin (AS) explicitly breaks this social relationship and the structure of power and politics and strikes at it and exposes it. This vile morality has been prevalent in all nations before the Renaissance in order to gain power and enter politics, and it is in accordance with the fact that the Amir al-Mu'minin (AS) continues: "This arrogance with which it has deceived the previous nations, and the nations of the past, all hearts were united in this matter, times and governments came forward accordingly."

But the Holy Prophet (PBUH) defeated this deep-rooted, dangerous, materialistic and worldly culture with the sword of the Amir al-Mu'minin, and the hypocrites returned this ugly morality to the religious ummah under the name of the council. In the following passage, the Amir al-Mu'minin explicitly warns against obedience to the chiefs of the tribes: "Beware of the obedience of the chiefs of the tribes and the elders of your tribes, those who went beyond their own, and considered themselves superior to their lineage." Then the interpretation that was

previously used about the heads of tribes and mullahs and the elders of the tribes and the like were introduced as the engineers of blasphemous social relations, can be seen in the continuation of the Imam's statement: "They are the basis of sins, and they help disobedience." In fact, they are the engineers and founders of oppressive, blasphemous, and worldly relations that are embodied in ethnicity and tribalism, according to which the chief of the tribe must be obeyed, and the fate and life of the family members are in his hands, and he wants to force his subordinates and his tribe to provide better for his world.

When the women of Medina came to the daughter of the holy prophet (PBUH), after the burning of the house and the injury of Hazrat Siddiqah Tahereh (PBUH), she gave very important and beautiful expressions in which the same thing can be seen: "What fault did they find in Ali (AS) that he was thus rejected and isolated? Why did they take revenge? What fault did they attach to him? Because he did not know anyone with his sword [except] against infidelity and did not consider this tribe or that tribe." Amir Al-Mu'minin (AS) when defending the word of monotheism and raising the banner of godliness did not pay attention to the fact that the person in front of him was from a certain tribe; he did not plan to take revenge on anyone. Although he knew that the people of the Power Club have nothing to do with Islam, but as infidels if their tribe's blood was shed, they would harbor revenge and hatred in their hearts and strike at a particular time. Imam Ali (AS) did not recognize this tribe or that tribe, but only God Almighty would raise the flag of monotheism. He was blamed for destroying the enemies of the prophetic movement. Because after sending 124,000 prophets, the deadline for the infidels had finally expired; a prophet had come to break the neck of the infidel and provide security for monotheism and prophecy, and the military and defense burden of this mission was borne by the Commander of the Faithful, particularly to strike painful blows at them and destroy them. The strictness of the Amir al-Mu'minin in the way of God Almighty and the fact that he had become a political and military figure caused him to be blamed for breaking the relations between tribalism and ethnicity, and for this reason people gathered around those who recognized ethnic relations. Therefore, it was social structures that usurped the caliphate. Of course, the role of these people cannot be denied, and, therefore, detailed curses have been leveled against them, but what is important is how to analyze the behavior and role of these people? Were they just one person, or were they the founders and engineers of social relations based on the ethnocentrism and tribalism that the Prophet had broken? Was this what caused a

society to separate from the Amir al-Mu'minin with only six or finally twelve people remaining to defend the rights of the Amir al-Mu'minin? It is natural that these few people will not have power over a society, and of course, this society is not going to be led on the right path by force.

However, with the martyrdom of the Imams and the absence of Hazrat Vali-e-Asr (AS), the society of infidelity, hypocrisy and its social structures did not disappear, but continued its life with more intensity and did not dwell in its own capacity, but constantly strengthening and upgrading its capacity for worldliness. Today, Shiite society is confronted with the political structures of modern infidelity as reflected in the philosophy of democracy and sectarianism which are much more complex and dangerous than the old tribalism and racism. In previous discussions, explanations were given about the flow of infidelity on the basis of democracy and the great lie of the people's rule at the grassroots level. Democracy transforms minds and souls in such a way that even the lovers of Aba Abdullah Al-Hussein (AS) may say: "In the West there is freedom but in our country we are suffocating!" But can secularists bring freedom to mankind? One who is worldly and a disbeliever cannot force people to work for their own benefit. It may show a mirage of freedom, but it binds everyone in captivity. On the other hand, the prophets and saints seek true freedom for the people, because they do not have a predatory view of the people at all, but they want to put the people on the path to God Almighty. They do not want to paint their own world so that they have to steal from others and decorate their own table and, therefore, freedom comes only from the system of the prophets. But democracy and the political structures of modern infidelity have reached a point today and have become so comprehensive and regular with a formula and scientific literature that some of the lovers of Aba Abdullah (AS) have also fallen in love with it. They say over there is freedom, transparency and accountability, but here is suffocation.

Some elements may accept these basic arguments about the conditionality of democracy on worldliness and self-interest, but say, "After all, every country needs political organization; the political arena cannot be left unorganized."

"The experience of the world and humanity is that political organization must be achieved with the party and the culture of the party." To respond to this statement, we must pay attention to the premise that infidelity today is certainly much more complex than infidelity in the past. For example, in the time of Imam Ali (AS),

infidelity and hypocrisy did not have scientific specialized literature for ethnicity or for turning it into a council. This specialized literature in political science and its extensive research, and the vast libraries that exist in the world, were not available at all to the people of Saqifa. The scientific literature and specific formulas, and even their conversion into quantity and standardization in such a way as to grade and rank the state of democracy in different countries, were not in the hands of the usurpers of the Caliphate. Today, they have found the courage for infidelity to classify all countries of the world, including Iran, by their own criteria and subject them to their own infidel and worldly standards. Now, is the guardianship of the Imams (AS) and the recipients of this guardianship worthy of being evaluated according to the standards of those who have raised their worldliness to the highest level?! Can a greater insult to the Shiite community be imagined?! If seminaries come to the fore and show the blasphemy of these structures, some religious people and revolutionary officials will no longer limit the solution of political problems to "sectarianism." Of course, the literature of political science is beautiful and enticing, and if one does not pay attention to its depth, it is natural to fall into its sedition.

So in answer to the question that was raised, it should be noted that in political science they say: "If there is a party, before an official enters the field of management and implementation, a plan can be developed for him. Because in the secretariat, the parties write a plan for running the country and the person in charge must act according to that framework, and the party is also responsible for possible disabilities. Otherwise, if someone takes responsibility and fails, he will not accept responsibility for his inefficiency and will not be held accountable, but if he has a party, he can be held accountable through his party by not voting for that party and all kinds of structural follow-ups." So the party must be realized in order to cure the political turmoil in the country."

But does the party culture do that?! What is going on behind the scenes of the parties?! It should be noted that the formation of a party in the international tradition is not like the factions inside Iran that come close to the elections and leave after the elections. Their parties and secretariats, in order to formulate the governance program, must have skilled experts and comprehensive information and statistics and rely on this program to attract public votes. It also has to hold rallies, recruit and train staff, have a press, TV channels, a newspaper, and a website, and it has to pay staggering sums for various propaganda campaigns. So the party needs complex hardware and software, all of which are costly. How are these various heavy

expenses provided except by those who have the most financial power, i.e. the capitalist class?! The culture of democracy was supposed to be based on respect for public opinion through the party and the party to represent the people, but the heavy software and hardware costs of running the party and its political activities connected the party not only to the demands of the capitalists but has become a dependent captive of capital. On the other hand, the activities of the parties in the administration of the country can have no other purpose than the development of capital and the fulfillment of the intentions of the capitalists and financiers, while the defense of the rights of the people and their votes is slaughtered at the feet of these expansionist goals. This fact has become so public that it is explicitly portrayed in Western films and series and thus attracts an audience. For decades, therefore, American turnout in congressional elections, which are the subject of partisan deliberations, has fallen below 40 percent, and public confidence has plummeted.

Now, are the verses of the Qur'an dead and archaic?! Who does the repetition of the phrase "metriffin" in the verses of the Qur'an refer to, other than the same capitalists of world capitals, cartels and trusts?! So, just as the people of Saqifa ostensibly inspired the Muslim council and authority to appoint a caliph, while inwardly the culture of ethnicity and material inclinations of the tribal chiefs ruled over the people, so too in a democracy is there talk of public participation and self-determination by the people, while inwardly, the delivery of all the possibilities and power of a country to the capitalist class is due to their money and financial power; this deception has scientific literature and kilometer by kilometer of political science libraries to defend this practice. The Shiite community is facing such a complex issue.

Interestingly, the Islamic Republic of Iran is accused of dictatorship because "the party has not been formed in Iran and this has no result other than mandatory election" and this illusion is accepted by some religious people. But we have to thank God Almighty thousands of times that the political structures of the modern party in our country have not been formed in accordance with its international standards, and this is basically one of the greatest achievements of the Islamic system that has not allowed these political structures to strengthen in the country. That is, it should not be considered a weakness. Yes! There are political anomalies in Iranian society today, but the cure is not sectarianism, and if the material orientation of the Islamic Republic has not prevailed in the field of politics until today, it is because the orientation of the revolution has prevented partisan culture and its all-round current.

It has resisted and this is one of the great achievements of the Islamic Revolution. If in 61 AH the social structures of the ethnicity and the council martyred Aba Abdullah Al-Hussein (AS), today we must be careful that fulfilling the duty and fulfilling the covenant to Hazrat Vali-e-Asr (AS) is not possible without passing through the structures of democracy. Of course, the illusion should not be created that public participation in the Islamic system is meaningless, but the holy system of the Islamic Republic has succeeded in realizing "religious democracy" in practice, and of course it is necessary to theorize its achievement with scientific opposition to modern political science literature, and to continue its efforts to create appropriate scientific structures. In other words, "sectarianism" is the structure of secular democracy, but other structures are needed for religious democracy.

For a brief explanation in this regard, the question should be asked: Where do the wills and motivations of the believers gather? Where cooperation is in the religious community formed by sincerity and remembrance of God Almighty and attention to the Hereafter in general, except for mosques, delegations and Friday prayers?! If the "public participation of secularists" and the "democracy of modern infidelity" are denied, it should be noted that the Islamic Revolution has practically used other means to achieve "divine participation". Even in the essence of the movement and victory of the Islamic Revolution, nothing but the general participation of the believers with its own structures can be seen. These innovations were created in practice, but because the seminaries did not theorize this great achievement, and as the universities are also involved in material theories, these innovations have been relatively sidelined and marginalized. On the other hand, there is scientific literature for democracy, and it is theorized and recommended to the world standards of democracy, and political parties and institutions, for example, are updated and revived. Therefore, in the book *Discourse of the Islamic Revolution*, it describes in detail by what mechanism Imam Khomeini (ra) made the revolution and how he overcame a heavy obstacle such as the eight-year war. In other words, in this book, the first and basic steps for theorizing the experiences of the Islamic Revolution in establishing divine political relations are outlined and objective explanations of the general participation of believers and heretics through mosques, congregations and Friday prayers are stated.

Therefore, Almighty God has provided and legislated the divine software and political structure to the religious government, but if there is no understanding of the

structures of disbelief, moving towards the structures of faith does not go beyond a slogan. In this case, the mosque will be limited to a place for congregational prayers! While even the Shiites of Kufa, when they wanted to write a letter to Aba Abdullah Al-Hussein (AS) and convince him to come to their city and prove their readiness to revolt, and disobey the rule of Yazid and his governor, for the Imam, wrote: “We do not participate in congregations and Friday prayers and Eid³² prayers offered by Nu'man Ibn Bashir.” In fact, congregational prayers, Friday prayers and Eid are the tools of the Islamic government to mobilize and coordinate them, and should be the focus of the gathering of faith and public participation toward the Hereafter. The usurpers of the Caliphate turned these facts into a series of individual acts of worship, while public mobilization that had been carried out by the Holy Prophet (PBUH) with the same tools and the management software of the Holy Prophet (PBUH) in ten years was nothing but Friday, congregational and Eid prayers.

So the structures that hit the system in the political arena, highlighting the danger of overthrow, accusing the system of dictatorship, and injecting a sense of suffocation into the people, is the same culture of democracy and the creation of party vices. Today the infidel seditions and complexities must be dispelled. We must understand them so that we can move towards the divine structures of power to show Hazrat Vali-e-Asr (AS) that the Islamic Republic and the brave nation of Islamic Iran will not succumb to the structures of infidelity as in previous societies, and since the nation recognizes these tricks, if the Imam of Time (AS) should come, it will not cause martyrdom and homelessness of the Imam of the time; if the previous Imams were homeless and martyred for them, it was because their societies surrendered to those structures. Of course, it may be said, "If the parties clash with the capitalists, they will be exposed through the free media," which will be answered in later discussions, and the dangers of the objective state of modern media for the Shiite ummah and human society will be clear.

³² Eid refers to an occasion that people in a community celebrate. Eid may be a national or religious occasion or it is held for the good of a dear person.

Topic Six

Engineering the political structures of the Imam's assassin by transforming the "council" into a "kingdom and monarchy" by introducing the political relations between the Persian and Roman empires in the Islamic society and how the modern media is captured by the capitalist system as one of the dimensions of subversive political structures

It is narrated from the blessed existence of the great Prophet of Islam (PBUH) that he said: "After me, one by one the strings of Islam will be broken and the first thread that will be cut from your religion is 'Imamate' and the last one is prayer." This narration is another confirmation and evidence of what was emphasized in the previous discussions: the Holy Prophet (PBUH) and the infallible Imams (AS) and all the prophets and saints were in front of a "society and its material structures," while the hypocrites and the usurpers of the Caliphate were the first to change the political structures of the Prophetic society and return it to its previous state. In fact, the first mission in the Prophetic society was to create a religious community and ummah centered on the Imam and to create divine structures for it. Prayer was the last thing in which deviation and heresy were found. Therefore, if in religious teachings there is talk of heresy and interpretation by the hypocrites, these deviations are not limited to changes in individual rules, but, more importantly, heresy in the social rules and interpretation in the foundation of the nation, society and social structures.

In this regard, as mentioned previously the blasphemous political structures of that time were based on ethnicity and tribalism. The Holy Prophet (PBUH) broke these structures of pride in ethnicity and tribalism, and defined and created a society based on the power of God Almighty. The label of a council, the vote of the Muslims and the people of the settlement restored the previous structure of ethnicity. Accordingly, the Holy Prophet (PBUH) in the blessed sermon of Ghadir, after determining the matter of guardianship as the fundamental principle of Islamic society, based on the power of God Almighty, and appointing the Commander of the Faithful (PBUH) to achieve this important goal, stated: "After me Imams will come to transform the Imamate and the province and the political structure based on monotheism and the power of God Almighty into a kingdom."

Of course, this did not happen overnight. Rather, it began with the label "Council

and the opinion of Muslims" and gradually events took place that the apparent shell of the council was removed and it became a kingdom, resources and a monarchy. For example, the Amir al-Mu'minin in one of the most important letters to Mu'awiyah quotes a very important sentence from the Holy Prophet (PBUH), he states: "Culturally, they interpret the religion of God and use it as a deception. Politically, the people who were freed from ethnicity and tribalism by the movement of the Holy Prophet (PBUH) and found the nature of faith, are turned into slaves of the rich and tribal leaders. Economically, they turn the property of God Almighty and the treasury into their personal property and divide it among themselves." Then the Prophet continued: "You will usurp the government and after you Yazid will rule and my son will be martyred and after you, ten Umayyads who are the children of Marwan will rule. I know you will not change your way with this letter. But I wrote this letter to complete the argument against those around you and yourself and for these facts to reach my Shiites."

Therefore, it should be noted that these deviations and innovations are not the behavior of one person, but - with the explanations given in the previous discussions - it has become clear that these are the characteristics of social structures by which the hypocrites ruled the Ahl al-Bayt (AS) and organized the desires of society along their axis and placed the Infallibles (AS) at the peak of isolation. Of course, the effort made by the Holy Prophet (PBUH) to create the divine structures of power and politics in the Islamic society was enormous, and the hypocrites could not easily change them and move it to material structures. Therefore, despite the distortion of the principle of guardianship and Imamate, the first and second caliphs retained some of the boundaries and appearances that had been formed during the time of the Holy Prophet (PBUH) as social structures and the method of governing and leading a nation. After the Holy Prophet (PBUH), for the reasons mentioned in detail in previous discussions, they were forced to continue the jihad³³ against the infidels and the empires of Iran and Rome - the world's superpowers, indeed like the United States and the Soviet Union in this era - but these structural changes, in the era of

³³ Jihad from Islamic teachings means striving with sacrifice in the way of God with life, property and other human possessions. The term refers to wars and struggles that are waged with the aim of spreading or defending Islam. According to the verses of the Qur'an, those who sacrifice their lives and property in the way of God are superior to other Muslims in the sight of God, and God has given them the good news of paradise and attaining the status of martyrdom.

the third caliph and Mu'awiyah reached their peak. Because they were the next caliphs - to overthrow. Therefore, they faced a world civilization and its political, cultural and economic structures. Before the mission of the Holy Prophet (PBUH), the Arab leaders had simple power and social structures, but with these conquests, they became more than the village khan. Suddenly they had gained control of a large country. Therefore, in one of his letters to Mu'awiyah, Hazrat Aba Abdullah (AS) says: "Before the Holy Prophet (PBUH) rose up and you usurped his caliphate and sat on the caliphate, the most you and your father could do was to take two commercial caravans around the Hijaz every year." In other words, in the equations of world power, the Arabs were considered a second or third rate people and a marginal nation, and the peak of their ability was to manage a trade caravan! In contrast, civilization, power, culture, and the world economy were in the hands of the Persian and Roman empires.

But with the power that the Holy Prophet (PBUH) created for the Muslims and the institutionalization of the culture of jihad against the infidels, the caliphs attacked and conquered the infidel empires of their time. As a result, such an ethnic group, with its political, cultural, and economic weakness, was suddenly confronted with civilizations at a high level of secularism with all their complex political, cultural, and economic structures. Yet hypocrites, like infidels, are worldly, with the difference that they use religious literature and distort it to achieve their worldly goals. So when they became acquainted with this new scale of secularism and saw this level of political, cultural and economic possibilities, they decided to use it, benefit from it and gain material wealth with it. Therefore, they introduced these material relations into the Islamic society. First, the third caliph did so, and because he did so in the matter of government - including class differences, aristocratic lives, and the appointment of atheists and outcasts of the Holy Prophet (PBUH), severe injustice in the distribution of treasury, etc. - contrary to the general conscience of the Muslim community, they revolted against the third caliph. The reason for the revolt against Uthman was that he introduced the material culture and social structures of the infidels of that time into Islamic society. But Mu'awiyah, who was far from the center of government in the Levant and close to the Roman border, and whose people were acquainted with the morals of the Roman government, could more easily introduce the blasphemous cultures and material structures of the Persian and Roman empires into Islamic society. Then, with the war that took place between Mu'awiyah and the Amir al-Mu'minin (AS), and the Kufis being deceived by

Mu'awiyah in this Great War, as well as the Kufis accompanying Mu'awiyah during the time of Imam Hassan Mojtaba (AS), Mu'awiyah was able to usurp the caliphate. Of course, in the beginning, the same people of Kufa with the ethics of ethnicity and tribalism - which had returned to the Muslim community during the time of the first and second caliphs - gathered around Imam Ali (AS) and Imam Hassan (AS) as Kufa was considered a center for managing conquests, and the people of Kufa never accepted the domination of Sham. With these motives, they gathered around the pure Imams (AS), not the motive of divine guardianship. But when they saw that Mu'awiyah could better bring them to their worldly desires and offer them the material pleasures and prosperous lifestyle of Iran and Rome, they renounced their allegiance and left Imam Ali and Imam Hassan (AS) alone, and Mu'awiyah's rule was established.

Thus, Mu'awiyah slowly, cunningly and hypocritically introduced the political structures of that day of infidelity into the Muslim community under the guise of religion. Of course, in the beginning, he had to follow the behavior of the sheikhs, so he told the shamans that “we should think about the future, and we should do the same as the previous caliphs, based on the council and the vote of the people of the settlement.” The people of Sham also gathered together and consulted and said, "Abd al-Rahman Ibn Khalid Ibn Walid is suitable for your successor," because under his command he had achieved great conquests for the Muslims and was popular. When Mu'awiyah faced this choice, he realized that even if he used the tradition of the Sheikhs, who engineered the caliphate under the influence of tribal chiefs and ethnic culture with the label of a “council”, he could not rule over the people and establish a hereditary government. Therefore, he killed the son of Khalid Ibn Walid with poison and turned to the culture of inheriting the caliphate, and for this, he made many complex efforts, the details of which are described in historical books. Whereas before this, none of the caliphs dared to nominate their children as caliphs, and the choice of caliph was made by the council or the general opinion of the Muslims.

In order to change this structure, Mu'awiyah, in addition to numerous and comprehensive efforts in different cities, made several trips to Medina and Mecca to satisfy the elders, companions and their children. Both Imam Hassan Mojtaba (AS), Abdullah Ibn Zubayr, Abdul Rahman Ibn Abu Bakr, the son of the first caliph, and Abdullah Ibn Umar, the son of the second caliph, opposed this innovation. Therefore, he wrote a letter to Marwan Ibn Hakam, the governor of

Medina, saying, "Apparently, the people are satisfied and want to elect Yazid as the next caliph, so take allegiance from the elders of Medina." By doing so, he practically wanted to turn the morality of the province and Imamate into a monarchy. It was so clear that when Marwan raised the issue of Mu'awiyah's letter with the few people mentioned, 'Abd al-Rahman Ibn Abu Bakr reacted quickly and said: "You want to inherit the caliphate. Do you want to establish the tradition of hereditary rule as in the Roman Empire and Iran here? It was so clear that in addition to Imam Hassan (AS) and Imam Hussein (AS), Abu Bakr's son made the first protests. So the point was that Mu'awiyah wanted to upgrade the material structures of politics from the "ethnicity of the Hejaz" to the morality of the empires of Rome and Iran. Of course, the Holy Prophet (PBUH) had announced this innovation in Ghadir's sermon: "Soon after me, the Imamate will be turned into a kingdom through usurpation." A clear example of this policy was to inherit the caliphate and hand it over to Yazid, and therefore Mu'awiyah himself proudly said: "I am the first Arab king." Everyone knew that the succession of the Holy Prophet (PBUH) was not commensurate with the materialistic and blasphemous morals of the Persian and Roman empires, but Mu'awiyah, apart from changing the political structures of Islam, created innovations in the cultural and economic structures that will be discussed in future discussions. He took Islam to this position, and a few years before his death, he obtained allegiance to Yazid from all but a few (including Imam Hassan (AS) and Imam Hussein (AS), Abdullah Ibn Zubayr, etc.). By doing so, the material and blasphemous morality of Iran and Rome in politics entered the Muslim community with a veil of religion.

Therefore, despite the fact that Mu'awiyah's heresies, and heresies are usually mentioned in quoting his innovations about individual and personal rulings (such as the first caliph who drank Nabiz³⁴ or introduced it into the Muslim community and was the first to offer Friday prayers on Wednesdays and...), according to the narration that was discussed at the beginning of this article, his first and most important innovation was in principle the political structures and the way of governing the government. In some historical books, Mu'awiyah's daily schedule is recorded, according to which an important part of his daily schedule was spent listening to the news of historians about the experiences and methods of kings in farming and their tricks, so that in today's interpretation, these experiences could be reverse engineered in the Islamic Ummah.

³⁴ Nabiz: Wine

Thus, he introduced all kinds of management tools and structures of Iran and Rome into the Muslim community, even including Iranian and Roman advisers who entered the government structure with the same religion. Basically, the courts of tribute, land, army, etc. were in Persian and Roman format for a long time during Mu'awiyah; the Arabs did not dominate these matters nor the way of governing, and the ethics of politics in the world was in the hands of Iran and Rome. While the management tools of the Islamic society should have been based on monotheism, knowledge of the Imams and the divine rules, the governments that had done their best to isolate the Imams naturally did not want to use their divine knowledge.

Accordingly, Mu'awiyah was the first person to ascend the throne in Islam and put the people under his control. He was also the first to build maqsura in mosques. The maqsura was like a segregated area [a screened off area, enclosure, or box] next to the mihrab in the qibla wall like the rooms [temple, chancel screens in Byzantine churches] in which the Roman emperor sat, to create a state of material grandeur and glory. Mu'awiyah was the first to appoint a servant, a constable and a court guard. So first he created innovation in these management methods, that is, the innovation created by the previous caliphs founded on Arab ethnicity in a more concentrated and intense form based on the peaks of infidelity at that time (Iran and Rome), and for nearly 20 years introduced such structures, methods, and their ethics and people became accustomed to these matters in Islamic society.

In such a material and corrupt atmosphere, when Imam Hussein (AS) rose up and chanted the slogan of preserving Islam and reviving the prophetic ideal, many Muslims, even the people of Kufa who had tasted the just rule of Imam Ali (AS), but were affected by the change of structures on the culture side of tribalism, reached this conclusion: "The conflict between the people of Bani Hashem and the Umayyads is not a matter of right or wrong! Rather, these two cousins have been arguing with each other and they are handling this dispute themselves. We should not get involved in this dispute between the two tribes." Therefore, when Hazrat Moslem revolted in Kufa and was supported by the people, Obaidullah gathered the nobles of Kufa to frighten the people of Kufa and separate them from Moslem with promises. These promises affected the people of Kufa and they said to each other: "We must leave them (the Umayyads and the Hashemites) so that God may establish peace between them, and in this ethnic conflict the essence will be established between the two tribes of Muslims!" That is, in such an atmosphere, the conflict

between right and wrong in the matter of government and its political structures becomes meaningless. When the situation of the Islamic society becomes like this, the words, positions and actions of Aba Abdullah (AS) will no longer be heard and understood, and his invitation will not move the Islamic Ummah. This society and its people had grown up with these material political structures and had experienced the culture of ethnicity and council for 25 years, and they had tasted and become accustomed to the culture of property and kingdom for 20 years. In this society, the call of Imam Hussein (AS) was considered meaningless and no one accompanied him. However, isolating the message of the martyrs in the Islamic Ummah was not an easy task for the leaders of the society to say: "Do not help Imam Hussein" and for the people to accept it. Rather, the people had received material training in politics. On the one hand, the people saw that the Caliph had introduced the moral traditions of the Persian and Roman empires in his rule, and on the other hand, he promoted the culture of praying, fasting, performing Hajj, etc. as a subculture, therefore, it appears that these matters could be combined! This is where social structures killed the Imam and determined the Imam's homelessness. Even when Mu'awiyah wanted to obtain allegiance to Yazid during the Imamate of Imam Hussein (AS), some Kufis wrote letters to Imam Hussein (AS) that Mu'awiyah had acted against his covenant with Imam Hassan (AS) and appointed Yazid as his successor. Therefore, they invited him to revolt, but he did not accept. Some Kufis went to Muhammad Hanafi³⁵ and repeated the same thing. Mohammad Hanafi had conveyed their opinion to Imam Hussein (AS), but he said: "These people and this society want to make us the tools of their world and shed our blood and reach power themselves." In fact, this tendency to revolt among the Kufis was due to the fact that the culture of ethnicity was institutionalized and that they did not want to be subject to the structure of hereditary monarchy and tyranny of the Syrians, so they were upset that Mu'awiyah did not divide the world well between them. In this case, accepting such an invitation by Imam Hussein (AS), who did not pursue such goals, meant becoming a means for their world. Of course, why Imam Hussein (AS) in the time of Yazid accepted the invitation of the Kufis and after a while moved towards them, these are detailed discussions that were raised earlier.

³⁵ Muhammad Hanafi: Muhammad Ibn Ali Ibn Abi Talib was known as Muhammad Hanafiya, and he was the son of Hazrat Ali Ibn Abi Talib(AS)

But what are the materialistic and blasphemous political structures that threaten the Shiite community and the Islamic system today and accuse the Islamic Revolution and the Islamic Republic of playing the game of power? Today, material and blasphemous political structures are the culture of democracy and sectarianism, and the media that isolate or prevent the formation of divine political structures in such a way that even some of the mourners of Imam Hussein (AS) are caught in their slogans and say: "Learn democracy and accountability and transparency and accountability from the West"! Or the Islamic system is accused of forcing the Iranian people to participate in elections. But such claims are a complex deception. Is it correct that the lovers of Aba Abdullah (AS) who, in spite of backsliding, try to distance themselves from the desires of the world with lamentations, performing their duties and avoiding taboos, are accused of all kinds of deceptions? And then the infidels, who are by far the most worldly, are not deceived and do not plunder the interests of their nation?! Is it possible to believe that the social structures of secularists - who are not bound by any kind of contemplation, propinquity and worship to stay away from the world - are at the peak of freedom, accountability, transparency and health? The behavior of the believers - who finally distance themselves from worldliness with all kinds of worship and propinquity - finally suffocate at the peak of corruption?! And what is this great injustice and what is the disregard for the boundaries of belief and its complements?! The one who is from the world is definitely the one who plunders and extorts from the people and deprives them of their powers, rights, and property, however complex and invisible the methods he may use.

In the early days of Islam, Aba Abdullah (AS) was told: "Enter what the people entered, that is, the people accepted Yazid and you accept it." Today, they say: "Humanity organizes the countries politically through sectarianism and media, and because the culture of sectarianism has not been formed in Iran and you do not have a free and private media, you are facing political challenges and therefore you must enter the same process and use this arena that the world has accepted." But these are the same material structures in politics that make the political behavior of the system play a game of power or accuse the system of suffocation or dictatorship. In other words, it should be noted that first, based on the literature of democracy, they claim that the people by participating in elections participate in their own destiny, and by electing an elected government, a popular system is formed. But then they say that the government - which comes from the elected party - should be reduced and, in

turn, the private sector should be expanded, whereas the private sector refers to capitalists, cartels, trusts and standards of development.

In fact, the downsizing of the government, which had been elected by the people and had been designed as a symbol of public participation met with all kinds of riots, meaning that the people's vote, and the resulting government, had become an employee of the private sector, capitalists, cartels and trusts. It is like an office building where the smallest room is given to the junior employees, and the big rooms with multiple powers are given to the managers, since the managers and the real authorities of countries in today's world are the same capitalists and entrepreneurs being expanded and strengthened against the government. Just as the hypocrites imposed "ethnicity" and then "monarchy" on Muslims in the name of the "council", today they impose the interests of the capitalists and the private sector of the West on the people in the name of democracy and sectarianism. Then the same people who claim democracy and public participation have a veto in the international arena and the whole world must follow them! That is, in addition to unhealthy and dirty internal relations, on an international scale, governments that are the banner of democracy also become manifestations of violence, domination and force.

It may be said: "In democratic societies, the media is free, and as one of the main pillars of democracy, they play the role of the eyes of the people and expose the government or party that sacrifices the public interest to a certain class, including the capitalists. Therefore, parties and governments do not dare to commit such corruptions for fear of media exposure." In response, it should be said: First, how are the staggering hardware and software costs of these so-called free media covered? From the cost of reporting and broadcasting live all over the world to the cost of manpower with very complex and extensive specializations in the field of media (such as producing news, films, documentaries, etc.), where does the money come from?! Can the purchasing power of these expensive services come from those who have the highest financial capabilities?! Isn't it true that many capitalists own the media directly, especially considering that the media can create or change "memory and social intelligence"?! That is, through slogans and artistically repeating a complex subject, they direct the measurement, intelligence, and memory of public opinion. For example, they give the people of the world an idea of the situation in Iran, and then a foreign tourist comes to Iran and says with surprise: "We thought that the Iranian people still use camels for transportation"! That is, they can

portray a nation in the world as backward camel riders or terrorist aggressors. The general public, who work from morning till night cannot check everything themselves, must trust the media. Now, can't such media manipulate the memory of the people towards the promises of the parties and make them forget them, or remove their corruption from the public opinion?! This means that the media not only does not disclose many things, but also creates memory and social intelligence at the behest of those who can afford the heavy costs of the media's hardware and software. This is the state of the free and modern media that is supposed to expose corruption! Of course, media revelation is a hot market, but this revelation is made about the behavior of the party, which is a competitor for the financiers of this media, and the rival party exposes the corruption of the other party with its media, and in the middle of this dispute, public interests are sacrificed. As in the case of astronomical revenues and estates, the media of the two factions attack each other, and as a result of this factional conflict, the only thing that is not addressed is the disclosure of laws, licenses and platforms that pay astronomical salaries and the transfer of astronomical estates. It has become legal! So the media, like the party, slaughters the public interest for the benefit of a certain class.

Therefore, if we do not inform people about the complex deceptions of the party and the modern media, the Islamic system will continue to be negatively exhibited in the field of politics, and the public trust reduced because the elites and experts in politics and governance continue to rely on political science literature indicators. They bring democracy before the eyes of the people and say: "The party must be as diverse as it is, but not for you. The media should be private and free but you do not have it, yet you have been oppressed, while the authorities have been playing with power and distributing trophies, leaving the people behind." On the other hand, if the Islamic Republic and its leaders in the beginning were people of power, they would have had to go along with the great powers of the world, namely the United States and the former Soviet Union, and pay them ransom. But the Islamic Republic rejected both superpowers. The Islamic system was not based on the ethic of ransom and was not a giver and player of power, and it stood alone against the powerful of the world and did not pay ransom nor pay for its resistance! However, if the smell of power is sensed at lower governmental and administrative levels, it is because the flow of callous ethics in the conventional structures of power is ignored, and, therefore, there is no sense of need to produce divine structures of power. Even the field experiences of the revolution (as in the mosques and at Friday prayers and the delegation by which

the revolution won and has been preserved to this day) are not formulated. The officials and politicians of the country inevitably have grown up in the structures of material power and have suffered from its corruptions.

Another skepticism about the political structure of the Islamic system is stated as follows: "In the Islamic system, one person commands as a master and the others must obey, and the participation of the people makes no sense." The root of such doubts goes back to the prevalent knowledge in seminaries, which is based on pre-Renaissance literature, as the sociological literature before the Renaissance was based on ethnicity, tribalism and the elimination of popular participation; unfortunately the same culture is attributed to Islam, which is not part of Islam.

Islam seeks to give the most authority to the people and the authority of the people to flourish in the way of approaching Almighty God. However, in order to realize this divine and Islamic participation within a society and government, the weaknesses and scientific obstacles in the specialized literature of seminaries must be revealed. On the other hand, the specialized literature of the university believes that in all these matters, we should use the experience of humanity today and the ordinary world structures, namely democracy, sectarianism and media, whose material roots and blasphemous truth have been explained. This is while the Islamic Revolution showed the efficiency of Islam in practicality in attracting the participation of the general public and different strata in the management of a system. An example of this was the spontaneous participation of mosques and worshipers in running the country at the beginning of the Islamic Revolution governing the country in political, security and even economic crises, which, according to the Supreme Leader, lasted until a few years after the victory of the revolution. In other words, the Islamic system has created a unique behavior to attract the presence and participation of the people in line with the divine orientation of the Imam and the Supreme Leader, but this has not yet become formalized to be common at all levels of society. The design of these structures is a scientific work that should be considered as one of the basic duties of seminaries and universities, but because the two scientific institutions in the country, each for the reasons mentioned, are not able to provide scientific support to the system, as a result, the Islamic system, despite providing freedom and divine participation for the people of Iran, is in complete suppression and in the position of the accused. This is the affliction, trial and tribulation of the Shiite community today. Just as Aba Abdullah Al-Hussein (AS) was suffering from the political structures of power at that time

when no one understood or believed in his invitation. That is, the calamity and trouble of Imam Hussein (AS) was how to shake this secular society in relationship to power, and finally, his martyrdom exposed these material structures.

God willing, in the next article, we will explain the divine structures and religious software to organize the political arena in the religious ummah, so that bycreating hope for the Islamic community and the believers, a vision of the desired political structure can advance the Islamic system.

Seventh Topic

A new explanation of "mosques, Friday prayers, Hajj, pilgrimages" as divine structures in the field of power and politics

And the need to bind material power structures to them in transition

In the previous topics, explanations were given about the political structures of the Imam's assassin, and then, in comparison, the new structures that the infidel system has created in the political arena today (democracy, sectarianism, and media) endangering the Islamic system were explained.

Now, the community of believers must know what divine structures and religious software exist in order to organize the political arena within the religious ummah in the face of these material structures. In fact, by explaining the depth of the darkness of modern political structures the goal is not to create fear in the community of believers, but first, to reveal the depth of enmity and complexity of these material structures so that they are not treated in a simplistic way, and second, to demonstrate how God Almighty has made the main mission of the prophets to create a religious nation and consequently divine structures. Therefore, in this field, there are detailed and important legislations; however, these software and political structures cannot be deduced from a personal point of view on the Qur'an and hadiths.

Of course, Shiite jurisprudence during the Major Occultation [al-Ghaybah al-Kubra], despite an individual view of religion, was the basis for the health and protection of the religious ummah, but - as the Supreme Leader said - because the great Shiite jurists were not forced to run the government, they did not seek ijihad³⁶ and extract social structures from religious sources. So today, when the Shiites and the school of Islam have come to power, "jurisprudence" and "principles" should not remain in their previous capacity, but should enter into the reckoning of divine structures and religious software to provide this unique wealth for the political organization of the Islamic system.

In this regard, one can see that detailed and strange narrations have occurred on the subject of congregational and mosque prayers: God Almighty has promised rewards to those who attend the congregational prayers in the neighborhood

³⁶ Ijtihad: Attempt and effort

mosque or the Grand Mosque, which are usually far from the minds of ordinary people. For example, in the commentary of Shahid Thani on the book *Shahr al Lum'ah [Al-Lum'ah al-Dimashqiyya fi fiqh al- 'Imamiyya]*, it is stated: "The virtue of congregational prayer is twenty-five times greater than that of individual prayer, and this is if the Imam of the congregation is ignorant. But if he is a scholar, he has a thousand times more virtue than individual prayer." This exponential virtue is surprising at first glance. Then it is specified as follows: "This virtue that has been mentioned is for congregational prayers that are not in the mosque, but if it is in the mosque of the city to the Imamate, it is 2700 times more virtuous than individual prayer, and if it is in the mosque in the mosque to the Imamate of the Imam, 100 thousand times more virtuous than individual prayer!" Or in the fourth volume of Sharif Man la Yahduruhu al-Faqih on page 17, this narration is quoted: "Whoever goes to the mosque for congregational prayers, 70,000 good deeds will be written for each step he takes, and his grade will rise by 70,000 degrees. If he dies in this state (perseverance on the way to the mosque), God Almighty will send seventy thousand angels to visit him in his grave and ask for his forgiveness until the Day of Judgment." What is the wisdom of these strange rewards?

On the other hand, withdrawing from the mosque and indifference to congregational and mosque prayers has been strongly condemned in the narrations, for example: "The prayer in his house is individually scattered dust from which nothing goes to God, and also Imam Sadegh (AS) said: If someone prays reluctantly towards the mosque in his house, even if it is a congregation, it will not be a prayer by him. In other words, if he prays at home out of reluctance towards the Muslim community, he will not pray. Also: The neighbor of the mosque does not pray unless he prays in the mosque. It is also narrated that the Commander of the Faithful (pbuh) was informed that some people do not come to the mosque. He even went on to say, "I am about to order their house to be set on fire."

What is the wisdom of these strange rewards and on the other hand these threats and hardships? Even in material matters, by depositing one million tomans in the bank, 18% of the profit will be given to it. Now, if it is announced that if this deposit is made in another center, 1000% or 100 thousand percent of the interest will be given to it, everyone will be surprised to say what is going on there ?! What is the wisdom of this strange increase of 25 times or 1000 times and 2700 and 100 Thousand times? What is the purpose of this kind of encouragement for the believers? According to the issues and explanations raised in the first, second and third topics, it seems that

the wisdom is that God Almighty wants to form a "nation of faith" against the nation of disbelief and the nation of hypocrisy, and create a society based on monotheism. The infidels built a nation and a community on the axis of disbelief from the fall of Adam to 6800 years ago, which led to a religious community and gathering on the axis of monotheism. This goal was achieved through great honors and rewards and heresy. If this atmosphere of long domination of the infidel system over human motives is not well portrayed, it is natural that these great rewards may seem strange and unusual. In fact, in order to break the 6,800-year-old atmosphere of infidel societies and its social structures, it is necessary to create divine social structures, which will not be created except with this type of stimulation of divine motives towards the Hereafter. With these explanations, it seems that expressing such rewards becomes very natural and even necessary.

Another rational example can be given in order to get closer to the mind and understand the reason for this multiplicity of rewards (of course, the sacred realm of God Almighty and the believers is free from such material and examples): if people are told to go fifty steps ahead and in standing at the end of an alley, one hundred thousand tomans will be awarded, everyone says with surprise that the value of this reward is much more than fifty steps of walking. Is our every step worth two thousand tomans?! But the one who offers this great reward for such seemingly simple work seeks to create a population and a gathering in that particular place, and from that popular gathering, to achieve specific social goals. Now, Almighty God does not incite the believers to gather, not with the wealth of the world, nor with the material political structures, but with the rewards and degrees of Paradise. "Masjid" is the center of political arrangement of neighborhoods in the Islamic society. In fact, the software of God Almighty to mobilize the believers, based on their remembrance, is realized without the least cost and with the voluntary presence of the general public. While the infidels have to spend a lot and make up a set of lustful desires to gather people around them and hold a rally or gathering. However, Almighty God, with His unorthodox intentions and at the lowest cost, has created a great possibility for gathering the believers together, which takes place in the mosques in the first stage. Therefore, mosques are the primary nucleus of gathering and creating the divine ummah and are the unparalleled wealth of the first steps of nation-building for the believers to come together and increase their abilities, and for small streams of the light of the power of faith to flow slowly in the cities.

This information about the status of mosques is not an abstract or ideal and unreal thing in this period, for the Islamic Revolution has won in practice with the same software, and the Shiite community with the same structure of mosques, and of course conscientiously has passed through the crises of the beginning of the revolution. This matter was also the special care of Hazrat Vali-e-Asr (AS) to Imam Khomeini (ra) because without producing the software of this matter in the form of governmental and specialized jurisprudence, he based his revolutionary movement on the religious organization and mosques.

In further explanation, it should be noted that in this modern era, the establishment of a revolution and the overthrow of a regime has a scientific formula: either the elites or political advisers who have the power to trade in powerstructures should be gathered through elections and seize seats in parliament, to push for absolute sovereignty to seek power; that was the Western Bloc method. Or one should engage in armed struggle with the help of military elites and guerrilla training and take over the cities one after another; this was also the method of the Eastern Bloc. But Imam Khomeini (ra) did not act on any of these methods and did not follow these paths. Therefore, they told him: "The result of your work is not known, your movement is blind and ambiguous. Why not contact the political elites and advisers in power or the military and guerrilla elites? Is it possible in the twentieth century to rise up with a group of people in mosques and mullahs whose ultimate power and work is to offer prayers and mourning rituals?"

But Imam Khomeini (ra), by exposing the corruption of the Pahlavi regime and its opposition to religious ideals, increased the capacity of imams and believers, and therefore mosques and religious organizations became the network and organization of the revolution one that could no longer be controlled, even though the Shah and SAVAK used the highest security measures to prevent the movements of guerrillas, such as the Mojahedin Khalq Organization and to control the elites and political advisers such as the Freedom Movement, but why could it not control the Imam Movement? Because Imam Khomeini (ra) left the material methods and existing frameworks of struggle and used the unique wealth of mosques and religious organizations as a religious software for the unity of the believing nation and integrated them on the basis of religious motives and sensitivities. In practice, it defeated all scientific versions of the struggle and proved its effectiveness.

However, there were no scientific discussions and government jurisprudence, and this is basically what indicates the miracle of the Islamic Revolution. That is, the

Iranian nation under the leadership of Imam Khomeini (ra) created a new political reality in the world and Imam Khomeini (ra) was the engineer of divine structures in the struggle and the acquisition of divine power, and the Iranian nation responded to his call and introduced such innovations to the world, newly created politics. Of course, this upgrade of the capacity of the mosques and the delegation lasted from 1942 to 1957.

Therefore, what is said in the narrations about this, and the analysis that was presented about it, has been realized in practice. Because in the culture of religion, the first danger that Almighty God sees for the misguidance of his servants is the formation of societies of infidelity and hypocrisy, which by placing people in material structures, leads them to the depths of darkness. Therefore, the first divine command is that these groups should be broken and a religious community should be created, which is achieved by gathering people on the axis of God Almighty, and its first center is the mosque. Of course, not mosques with the culture of the usurpers of the caliphate, only for reciting prayers and the Qur'an and expressing individual rules, but mosques whose focus is on exposing corruption and the comprehensive material structures of infidelity and hypocrisy. In this case, people are motivated and ponds and streams of light are formed in mosques.

These springs and streams move from the mosques of the neighborhoods and join in the Friday prayers and turn into a great river of light and faith. That is, when the neighborhoods find a political arrangement against the system of infidelity and hypocrisy, these neighborhoods merge and a city takes a political arrangement in the form of Friday prayers against the community of infidelity and hypocrisy.

Therefore, in accordance with this matter, in the first rak'at³⁷ of Friday prayers, Surah Jumu'ah is recited, which is an important part of this Surah about the Jews; that is, the group that (Surah al-Ma'dah, 82) is the most hostile people to the believers, and in the second rak'ah, Surah Al-Munafiqeen is recited, which is about the people of hypocrisy and revealing their attributes. With this view, the strange rewards that have been narrated for Friday prayers make sense - The Holy Prophet (PBUH) says: Whoever performs ghusl³⁸ and attends the Friday prayers at the first time and walks and arrives early and sits near the Imam and listens and does not speak, each step

³⁷ rak'ats: In Islamic culture, each part of the prayer is called a rak'ah.

has the reward of one year of worship, prayer and fasting. In order to understand this extent of reward, it should be noted that for thousands of years, infidels usurped the land of God Almighty and adorned people on the axis of their lustful desires, while God wants cities to be based on His remembrance, and confrontation against the infidels and hypocrites, worldly culture, money, wealth and lustful desires should not be used in this way. Rather, it accomplishes this basic goal with intense otherworldly movements.

Therefore, as it was stated, with this view of the narrations, these rewards are very natural and refer to the necessity of nation building and political arrangement in the cities. Because in the face of the lustful desires that the infidels promised to humanity in the past with the culture of tribalism and ethnicity, and today with democracy and sectarianism, in order to provoke public opinion, to mobilize the people and give them political makeup, Almighty God stimulates and adorns the divine motives of the people with this literature: proximity to God and the position of the people towards God Almighty on the Day of Judgment is determined by how much enthusiasm and urgency they have in going to Friday prayers. Or in Kafi Sharif, it is narrated from Imam Baqir (AS) that on Friday, angels descend, and do not descend on any other day, and sit on chairs of light at the doors of mosques (at that time Friday prayers were in mosques) and names of the people are written in gold pens and on silver plates according to their dignity as they sit in the line of Friday prayers. These angels reproduce the actions of the participants in Friday prayers and do not come except on Fridays, and only for this purpose do they come and return to heaven.

Of course, strange narrations have been narrated in the reprimand of the perpetrators of Friday prayers. He leaves, he becomes a hypocrite. In other words, a person who does not participate in the group of believers and is not familiar with the plans and tricks of the society of infidelity and hypocrisy and the method of breaking their structures and attacks, will be included in their plans, willingly or unwillingly. Or a strange narration in the following verse (Surah al-Jumu'ah, 11) in the second volume of the book *Manaqib* by Ibn Shahrashub, page 146 has been reported.

³⁸ Ghusl literally means washing, and the term refers to a set of heart will and practical implementation of body washing.

The worshipers left the Prophet standing reciting the sermon and went to the caravan. Only eight people remained: Amir al-Mo'menin, Hazrat Zahra, Imam Hassan, and Imam Hussein (AS), Abu Dharr³⁹, Salman⁴⁰, Miqdad⁴¹, and Sahib⁴².

When the Imam saw this situation, he said: “At this time, God looked at my mosque, if these eight people did not sit down and all of them left and the Friday prayer was disrupted, the people of Medina would be engulfed in fire and they would be tormented like the people of Lot⁴³!”

On the other hand, if a person does not offer his individual prayers and does not fast, the torment of Lot's people will not be promised to occur immediately but if the divine rules and social structures are abandoned, God's immediate punishment is certain. If the religious software to create the ummah and the divine power is desecrated, punishments like the torment of Lot's people will be revealed. These heavy threats and great punishments and strange encouragements are due to the fact that the community of infidels and hypocrites had taken over the world and the Holy Prophet (PBUH) and his guardians rebelled against them. Breaking these infidel structures - which have darkened the whole space of the earth, and gathering the believers around monotheism, required the creation of strong apocalyptic motives.

Therefore, in Friday prayers, people should know the dangers of the system of disbelief and hypocrisy and its structures, and then learn the rules of confrontation and defense. That is, until the day of the advent of Hazrat Vali-e-Asr (AS) and even until the Day of Judgment, these three systems of disbelief, hypocrisy and faith are

³⁹ Abu Dharr: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

⁴⁰ Salman: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

⁴¹ Miqdad: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

⁴² Sahib: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

⁴³ The people of Lot were punished by God for the sin of sodomy and turned to stone.

in conflict with each other, and in the meantime, Friday prayer is the place of distribution of "knowledge needed for this historical and social conflict."

Relying on mosques and delegations, Imam Khomeini led the revolution to victory, and after the victory, to confront all political, security and military crises (such as the protests and attacks of the Western and Eastern parties and their press on their positions and armed conflicts and incitement of tribes and the imposed war, etc.). With the divine structure of mosques and Friday prayers, he organized the community of believers politically and led the country through all these crises. In fact, he relied on the "culture of the party" and "modern media" and used the structure of Friday prayers conscientiously (and not systematically and theoretically by producing government jurisprudence) with the care of Hazrat Vali-e-Asr (AS) and the divine miracle. It turned this place into a center of political organization and stimulated discussion of ways to counter blasphemous and hypocritical movements. Therefore, Friday prayers became very crowded. Because the people felt that in this comprehensive and objective attack on their faith, they needed to know the rules and teachings of "conflict" which were distributed in the Friday prayers as much as possible and, therefore, there were capacity crowds attending the speeches of the Friday Imams and their discussions of individual rulings and beliefs on government issues. It is not without reason, then, that the hypocrites martyred five of the Friday Imams of the great cities, who were mujtahids⁴⁴ and scholars of Islam; because those in material power are well aware of what structure and collective power can challenge their power, something that believers may not realize simply as they are immersed in individual precepts. Therefore, they began to physically remove the arms of Imam Khomeini (AS) and the symbol of the religious power of the revolution, namely the Friday Imams. So, in the first years of the victory of the revolution, in a conscientious, experimental and practical way, the organization and political arrangement and mobilization of the people's power and religious motives in the cities took place through the platform of the Friday prayers.

⁴⁴ "Mujtahid" is derived from "ijtihad" (meaning effort). In Islamic terminology, a mujtahid or jurist is a person who in the science of jurisprudence has the ability to deduce secondary religious rules from reliable sources. In other words, one who tries to learn the rules of Sharia from the jurisprudential sources of Islam, namely the Qur'an, Sunnah, reason and consensus

In the previous discussions, it was stated that when the Shiites of Kufa wanted to show Aba Abdullah Al-Hussein (AS) that they were ready for an uprising and that they had separated from the ruling system and weakened it, they wrote in a letter to invite him to Kufa: “Nu'man Ibn Bashir, we do not go to Friday prayers, we do not pray in congregation with him, and we do not leave the city with him for Eid prayers.” As can be seen in this letter, at that time, there was a perception among the Islamic Ummah that the software of the power of the rulers in the Islamic society and coordinating the people in the field of politics was the Friday prayers, the congregational prayers and the Eid prayers. The Islamic Revolution, relying on the religious conscience of the people, used the same divine software to break the material structures of power and struggle in modern times. This political organization of the revolutionary ummah was achieved in practice by the divine structure of Friday prayers, but due to the weakness of existing jurisprudence and an individualistic approach to it, ijihad and theoretical issues and religious documents of this great movement were not divided from religious sources.

Therefore, if this divine structure remains at the level of a religious conscience and is not theorized and modeled, when the country reaches political and security stability, the same material structures of power will flow again in the political affairs of the country, since it has produced its own material structures, expertise and scientific literature and has thousands of dissertations and hundreds of specialized libraries in its scientific support. In fact, when the common sciences in seminaries cannot connect to religion the divine conscience and revolutionary and religious operations of the faithful of Iran with ijihad and the regular understanding of verses and hadiths, and the sciences in universities are caught in the same material structures, and the university considers it the result of human rational experience, these modern material structures rule the country and lead the political atmosphere of the country towards factionalism, the search for power and party struggles, and cause people to distance themselves from the system. While the holy system of the Islamic Republic, if it had been looking for political deals and power, it should have entered the game of power with the United States and the Soviet Union (as the world's superpowers) and ransomed them.

Therefore, it seems that due to the inability of the specialized literature of the seminary and the university to theorize the discourse of the Islamic Revolution, the behavior of the revolution is constantly accused of seeking power. The Islamic Revolution won with the participation of the public in the fight against the Shah,

and with the participation of the public, it was able to overcome all political, security, military, cultural and economic challenges for forty years. But in order not to build its own divine structures in the field of politics, culture and economics, religious officials also have gotten caught up in material structures such as "party and media" and gradually their political ethics have changed and the "fall of the revolution" has been uttered. When some people use material structures such as political parties, factions and modern media to gain power, over time, these moral structures affect them and they form a group of power clubs, and as a result, if people vote against them, they create events such as the sedition of 1988 in the country.

The formation of the 1988 sedition was not the slip of a few individuals or administrators or officials, but when the revolutionary experiences were not theorized in designing the divine structures of power, those in charge and the political elites developed within partisan ethics, democracy, and the media. When he won, they all took a stand against him so that the leadership would be forced to cancel the election and the people's votes would not be counted. The Supreme Leader in those days constantly demanded from the elites to take a correct and insightful position to the people, but what was the reason for the inability of the majority of them? Because most of the political elites who grew up in an atmosphere of democracy and partisanship and the media, which came from the inherently poisonous humanities of universities, would not come to their aid.

Therefore, the cause of the sedition of 1988 was the same subversive social structures that were explained. Of course, with the help of God and the unseen hand of Hazrat Baqiyatullah al-Azam⁴⁵ (AS), the Islamic system again crossed the precipice of sedition on January 29, with the gathering of revolutionary people on the axis of Imam Hussein (AS), but the issue has not been resolved at its root. If we cannot structurally link the network of mosques to the Grand Mosques and the Grand Mosques to the Friday prayers and do not involve the content of this network with material structures in politics, economics and material culture, more dangerous seditions will be repeated and a stronger blow will hit the system because of the subversive social structures flowing in the society and infecting, human beings.

⁴⁵ Hazrat Baqiyatullah al-Azam: The twelfth Imam of the Shiites

Husseini mourners should note that these issues are about the fate of the Islamic system and what is related to the fate of society and the Islamic system is an Ashura issue. With the explanations that were given, it became clear that Aba Abdullah Al-Hussein (AS) was also confronted with a society and its material structures, with the difference that those material structures before the Renaissance were based on ethnicity, while today, with the continuation and material growth of the infidel society, political material has evolved from ethnicity to democracy and sectarianism and the media. Now, if the mosques and Friday prayers do not tell the people how blasphemous these new material structures are and do not expose how these structures confiscate the public interest in favor of the capitalists and the wealthy, the revolutionary people will be demotivated and the Friday prayers will be less effective. As a result, there will be worship services in Friday prayers that people feel can be combined with both material and divine structures! That is, the social effect of these prayer services would be neutralized.

People participate in both congregational and Friday prayers yet work in material structures. The consequence is nothing but the neutralization and ineffectiveness of the worship of the community of faith, even though the infidels and hypocrites do not promote secularism individually, yet they suggest it with every breath.

Therefore, the Supreme Leader, like Imam Khomeini, does not rely on the structures and standards of democracy (sectarianism and modern media) to solve the problems and challenges of the country (even in the political sector). Contrary to the advice of western political scientists, the efforts of the revolutionary young believers and their spontaneous activities will be resolved. But, if the infidelity of these structures is not explained in the Friday prayers and at congregational religious service for the believing youth, how can the youth mobilize and neutralize the enemy's goals without falling into the trap of these material structures?!

Continuing to explain the divine structures of power and politics, it should be said that when streams of light were created in neighborhood mosques and turned into large streams during Friday prayers and the political arrangement of believers against the system of infidelity and hypocrisy was formed, the Hajj became the sea and ocean of faith. Because in Hajj, all the political elites from different countries gather together and maneuver the power of Islam against the power of infidelity at an international and global level. Therefore, the structure of mosques and Friday prayers becomes the axis of the domestic policy of the Islamic system and the structure of "Hajj" becomes the axis of foreign policy. The first structure is political

mobilization within a country and the second structure is the political mobilization of the Muslim Ummah. On this basis, great and strange rewards for the Hajj and heavy threats to leave it are seen in the verses and narrations. For example: every step that a pilgrim takes from his house to go to Hajj, a sin is removed from him and a good deed is written. Or it is stated in another narration: when a Haji shaves his head and cuts his nails, with every hair falling, Almighty God will give him a light on the Day of Judgment. Or for every dirham a Haji spends on Hajj, God Almighty pays one million dirhams. All these virtues in the greatness of Hajj are due to the fact that the Muslim Ummah gather together on the axis of the Hereafter. In fact, with these rituals, Almighty God shows to all the people of the world that the divine ummah gathers on the axis of monotheism in the worst climatic zone and the most limited in the provision of daily human interests and lustful desires, and maneuvers their power in throwing pebbles to the devil and show their hatred of the polytheists to the whole world. This great move and maneuver shakes the hearts of the infidels because they have been plotting for years and months and spending billions of dollars and putting a large collection of lustful desires in a place to show the world so that they can draw people around them in the Olympics, the World Cup. But not only does the Islamic system not incur these costs, but the people and the believers gather at their own expense in the worst climate zone and show their power to get rid of the world and its belongings to the pagans so that they understand that the Islamic Ummah does not back down from its rights and ideals, and has the power to confront all the oppressors of the world.

On the other hand, the threats and warnings of God Almighty regarding the closure of Hajj and disregard for this divine duty are very hard and heavy: if Muslims close Hajj for one year, they will be punished immediately. Or it is stated in the famous will of Hazrat Amir al-Muminin (AS): Muslims should not leave the house of God Almighty empty as long as they are alive, and if this important stronghold is left, they will not be given a respite. Therefore, it can be said that "Hajj" is the axis of the foreign policy of the Islamic system. But at the heart of foreign policy structures around the world is "economic diplomacy". Therefore, until the rulings of the government are explained to the Islamic society, even the believing officials, when chanting election slogans, mention economic diplomacy as the center of their foreign policy plans. Of course, the Islamic system also needs economic diplomacy, but the debate is about the "axis" in foreign policy; is the axis of foreign policy its economic connection with the poles of material development, or

should the international relationship with Islamic countries be central to confronting the power of global infidelity, and at the same time should this central policy form an economic connection between the fighters of the Islamic world? In fact, God Almighty has legislated the rules of these divine structures to create the unity of the Islamic Ummah in the face of global infidelity, and seminaries must deduce these enlightening rules based on government jurisprudence. On this approach Imam Khomeini (AS) based his foreign policy on the hatred of the polytheists in Hajj and emphasized the issue of Palestine. The infidels and the people of the power clubs have also correctly understood that if Hajj becomes the center of the foreign policy of the Islamic world, and this divine policy flows in the Islamic world, what an earthquake will occur in the Islamic world. So they have confronted this policy. For example, four hundred Iranian Hajj pilgrims who were in the safe sanctuary of God by the explicit command of the verses of the Qur'an were killed in the holy month of Hajj in order to stifle the call to oppose infidelity among Muslims. The majesty of infidelity should be clearly depicted in front of the eyes of the Islamic Ummah. Of course, this divine foreign policy, despite the pressure of material structures, continued during the leadership of the Supreme Leader, which resulted in the formation of the "Islamic Awakening" in the Islamic world.

Of course, the end of this process of political mysticism is in the "pilgrimage" and especially the pilgrimage of Hazrat Aba Abdullah (AS), and it is appropriate that the rewards and virtues of his pilgrimage are stranger and greater than all the rewards for congregational prayers, Friday prayers and Hajj. In fact, the community of faith gathers in pilgrimages not only on the basis of worship but also on the basis of love and affection for the blessed forbearers. Therefore, large gatherings are formed in the holy shrines and the Arbaeen⁴⁶ walk on the way to Karbala, and it is these centers and communities that can and should be the center of mobilization of the general Shiite and Islamic ummah to counter the attacks of infidelity and hypocrisy. Because the hearts of the believers, with the knowledge and attention of the Imams, are willing to make the highest sacrifices and take on the most difficult activities, while the most cooperation and the greatest opportunity for participation and collective work based on God Almighty is achieved in these enlightened shrines. So when the seminary and the university do not see the flow of modern infidelity in cultural and economic structures and, therefore, do not have a specialized perception of cultural and economic war, but analyze these areas as a

place for interaction and exchange, the economic and cultural war between people will not be felt. As a result, material structures will intensify their blows to the Islamic system, and ultimately we are all responsible for it. The community of believers and the group formed by the loving Shiites of the Ahl al- Bayt on the axis of love for Aba Abdullah (AS) and hatred towards his past and present enemies should not collapse. But not paying attention to material social structures and only propagating individual rulings, at best, will lead to the training of believers dissolved in material structures, gradually leading to the domination of the society of disbelief and hypocrisy over the believers and the ummah.

However, it should be noted that the breakdown of these material structures is not overnight as with a petrified method such as Talibanism⁹, but should be scientifically considered as a transfer model, where during the transition, the primary existing structures (such as the Interior Ministry, governorships, municipalities, regional divisions, political geography and the election and candidacy process) should be tied to mosques and Friday prayers, and then in the next step mosques and Friday prayers should play a pivotal role in the theory of power generation, as discussed in detail in the two books *Islamic Revolution Discourse* and *The Study of Three Theories: the production of power, information, wealth in the Western lifestyle and the Islamic lifestyle*.

God willing, in future topics, we will address the blasphemous "economic" structures during the early days of Islam and Imam Hussein. Then, the material economic structures that the Shiite community suffers from today will be explained in order to determine how this abnormal situation in the country's economy, which has caused economic pressure on the people and challenged the efficiency of the system, goes back to these material and blasphemous structures.

⁴⁶ Arbaeen literally means forty and in Islamic terms, it refers to the twentieth of Safar, 61 AH, the fortieth day after the killing of Imam Hussein, son of Imam Ali and Fatemeh Zahra, the third Imam of the Shiites in the event of Karbala.

⁹ Talibanism: The Taliban (Taliban) is a Sunni militant group in Afghanistan that has been involved in the war in Afghanistan since 2001.

Topic 8

The economic structure of the Imam's killer: the basis of "secularism" by introducing the "consumption pattern of the Persian and Roman Empire" to the Islamic society

And the overthrowing economic structure of the system: a "model of sustainable and inclusive development" based on "increasing prosperity" and its conflict with scholastic and religious independence

In the previous topics, we were trying to answer the basic question why the Islamic community refused to help Aba Abdullah Al-Hussein (AS)? Why did the society, which had tasted the caliphate and divine rule of the Amir al-Mu'minin (AS) and his unique virtues such as justice, asceticism, courage, etc., for nearly five years, incline to the tyranny and corruption of Mu'awiyah and then accepted the kingdom of Yazid? With all his scandals, why did they prefer him to Hazrat Seyyed al-Shuhada⁴⁸ and left the only grandson of the Holy Prophet of Islam alone to be martyred? In response, the coordination of the behavior of a society, including the community of the ummah, on the martyrdom of Imam Hussein was not possible without social structures, and therefore for a more correct and deeper understanding of the issue, the social structures of the Imam's killer must be explained. Then, in order to understand the duties of the Islamic Ummah towards Ashura in the present era, it is necessary to explain the social structures that overthrew the system, as expressed in the section on political structures. Following this and in continuation of the discussions, the economic structures of the Imam's assassin and the economic structures that overthrew the system should be discussed.

A narration from the holy life of Hazrat Aba Abdullah (AS) was when the poet Farzadagh said to him when he left Kufa: "The hearts of the people of Kufa are with you but their swords are with the Umayyads." Imam (AS) said: "You are right. People are the slaves of wealth and money, and religion and religiosity are the toys of their mouths and speech, and therefore they leave us." In another narration Aba Abdullah Al-Hussein (AS) recited a sermon in Karbala and during it he said: "People are the servants of the world – in other words they are worldly." The same theme was presented to the Amir al-Mu'minin (AS) by his noble companion Malik Ashtar,

⁴⁸ Hazrat Seyyed al-Shuhada: The third Imam of the Shiites and another name for Imam Hussein

and when he spoke about the reason for the dispersion of the people around Amir al-Mu'minin, he said: "They are attached to the world and many of them put the world before the Hereafter."

Religious lectures and speeches from the pulpits, relying on these luminous narrations, describe how the worldliness and greed of the people caused them to incline to Ibn Ziad and Yazid and to follow their order to kill the Imam. Of course, there is no doubt about this fact, but it seems that this fact is expressed incompletely - for it must be determined that this worldliness, money-centeredness had both a social structure and an objective application in people's lives, as it has taken shape today. In fact, as stated in the previous discussions, the martyrdom of Aba Abdullah Al-Hussein (AS) is attributed to a society and the society is not able to move in a coordinated social movement without its own structures. Therefore, the secular social structures for the Shiite community must be carefully explained so that in determining its duty today, in relation to the event of Ashura, weak and insignificant issues should not be raised in the mourning rituals and speeches. That is, it should be explained how the society that was formed by the Holy Prophet (PBUH) and based on that noble man, who was at the peak of asceticism towards the world, became worldly. What specific examples and living, dynamic and current relationships entered the society of that time that lured people to the world and material desires? Is worldliness merely from within this newly formed society and merely the result of the behavior of the hypocrites of the ummah, or have external factors also played a role? There is a lot of historical evidence and narrations in explaining this matter: In one of the letters of the Amir al-Mu'minin (AS) to Mu'awiyah, secularism at that time was objectively clarified and can be analyzed in the form of economic structures of the assassin of the Imam and the sole founder of the Amir al-Mu'minin (AS) and the tendency of people towards Mu'awiyah. Hazrat Amir al-Mu'minin (AS) in expressing the descriptions of Mu'awiyah says: "You are moving forward in the path of pleasure and prosperity of the world as if you do not believe in the resurrection. You did not even follow Arab customs (and instead of putting a simple turban and cloth on the head as an Arab custom) you wear a royal crown, a silk dress and spread such carpets." Then, in summarizing all these behaviors of Mu'awiyah in the field of government, he says these very profound words: "You followed the method of management and governance of the infidel superpowers, namely the Roman and Persian kings."

For further explanation, it should be noted that in every age and era, "secularism" has its owners and leaders. This does not mean that only goods (such as a car or a refrigerator) have an owner and that having a "production center" is limited to goods, but that temperaments, procedures, cultures, and management styles also have production centers and have owners and leaders. So secularism also has professors, technicians and owners, and at that time, the Persian and Roman empires were the manifestation of secularism and blasphemy. It is based on what the Imam said to Mu'awiyah: "You rushed to the lustful desires and beauties of the world, and to achieve this goal, you used the style of rule of the two empires of Iran and Rome in the caliphate system through (in modern terms) reverse engineering." In fact, Mu'awiyah introduced the consumption pattern of the kings of Iran and Rome, who were at the center of secularism, into the Islamic society and established the consumption pattern of the Muslim caliphs and elders on this basis, hypocritically combining it with religious appearances, and the people accepted it, even though the Holy Prophet (PBUH) had broken the dominant culture of the time and the pattern of consumption that emerged from it. Therefore, in a narration when one of the companions observed that the Holy Prophet (PBUH) was lying on a mat, which due to its severity and roughness were affecting his side, and he saw that only two handfuls of barley were placed for the Prophet to eat, he cried. The Prophet asked: "Why are you crying?" He said: "You rule the Arabian Peninsula. Why do you live in this situation while the Roman emperors and the Persian emperors are pampered with various blessings, food and fruits?" The Prophet said: "Are you not satisfied that God Almighty has given them the world and the Hereafter to us?!" That is, the Holy Prophet (PBUH) established the divine government based on a distance from the world and extreme asceticism against the consumption pattern of kings. But the hypocrites' worldliness, by following the example of the life of the main world-worshippers, led the faith community away to their material goals.

To explain how this culture entered the Islamic society, it must be said that when the conquests of the Islamic government reached their peak during the time of the second caliph, the Islamic rule and caliphate achieved enormous possibilities in a very short time and ruled over lands and managed large countries. At first, due to the survival of the simple life culture of the Holy Prophet (PBUH) in the Islamic society, the infidel lifestyle was resisted, but during the third caliph, the entry of this Iranian and Roman lifestyle into the Islamic society intensified and during the Mu'awiya era, it was displayed openly. The aspects of this culture flowed into governance and then

into people's lives. Because when the Muslim caliph and the government apparatus chose this kind of consumption and life, the nobility, elders and tribal leaders (as the most violent and greedy elements in worldly affairs) also moved in that direction and demanded the same to continue their support of the government. They had a high level of delicacy, well-being and desires. In fact, those who were the owners and engineers of the political structures of the Imam's assassin and usurper of the Caliphate, in the face of a new scale of pleasure and belonging to materialism and lustful desires, ruled the economic structures in the manner of the Persian and Roman empires. Of course, this kind of life and the promotion of the consumption pattern of Sassanid and Roman kings, required a huge financial power and heavy costs. As a result, in order to provide for the expenses of this life for the elders and their properties, a new class system was adopted in the treasury for the division of the spoils - with the equal division of the spoils, the aristocracy and tribal chiefs had not received much money to provide for their expensive demands.

During the time of the second caliph criteria such as being a companion, being a Badri, etc. were still considered, but from the time of Mu'awiyah onwards, the same seemingly valuable criteria were abandoned and the distribution of the treasury was established to give priority to the relatives of the Umayyad court. Therefore, a lot of money was spent on the political supporters of the government and the sycophants in praising the caliphs and the Umayyads. For example, when Mu'awiyah introduced the provincial rule of Yazid to the people, one of the famous poets recited a poem about Yazid and was given a great reward by Mu'awiyah, so he immediately sang another poem in praise of Yazid. The news of this story caused another poet to be persuaded and to recite another poem about Yazid. Mu'awiyah also sent him gifts and he sang another poem in praise of Yazid.

Thus, competing in the world and immersing oneself in the pleasures of the world, which was centered on the consumption pattern of the kings of Iran and Rome, created a social platform for individuals to run towards worldly pleasures and build social relations based on it. In other words, secularism was not and is not a general concept and should not be considered merely due to the individual, but what made the people of that time secular was an objective thing that became a social structure – in other words importing the consumption pattern of the life of the infidel superpowers and their kings and nobles into the Islamic society and designing positions and social relations that allowed them to benefit from this kind of life. Therefore, the narrations that are presented in the pulpits about the role of secularism

in the martyrdom of Amir al-Mu'minin or Hazrat Aba Abdullah (AS) should be analyzed socially and governmentally and should not be related to individuals or to general concepts. Of course, a clearer and more objective explanation of this process will be given in the next topic and in the explanation of Obaidullah Ibn Ziad's method of confronting the uprising of Hazrat Moslem.

But how do today's Mu'awiyah set the stage for secularism and separate people from the axis of light? Has the society of infidelity and hypocrisy stopped promoting wordliness and exporting it to others?! Or, conversely, are their tricks becoming every day more complex, precise, and all-encompassing? How do they present secularism in the Iranian nation today in order to the slogans and the ideals of the school of revolution in denying oppression, supporting justice, defending the oppressed, confronting global oppression and infidelity, and setting aside the demarcation of societies based on infidelity and faith? What new social structures have been formed for secularism that threaten to overthrow the Islamic Revolution as the banner of monotheism and heresy in today's world? In answer to these questions, it can be noted that after the Renaissance, the infidel society regained its power by achieving scientific advances, innovations and inventions, and at first gained some of the necessary income for secularism as in the past through open war and colonialism. Instead of swords and spears, they attacked and won the countries with old weapons such as guns and cannons, and then made new weapons. With these campaigns and wars, they plundered the wealth of different countries. So the great wealth and capital gained during this period was due to various campaigns, which relied on new sciences and inventions in military weapons. But over time, public colonization was rejected as the groundwork was laid for covert colonization. That is, with the rapid pace of scientific and technological developments, the world had become acquainted with a new way of life, and instead of moving raw materials from one city to another and making a profit from its trade, relying on technology changed raw materials to goods which became a very efficient and prosperous way to steal everyone's heart. With the acquisition of new and efficient products that brought pleasure to a new greater level, it was no longer necessary to take military action to plunder countries, in fact all the governments of nations eagerly lined up to achieve this level of prosperity and pleasure. They were prepared to accept whatever political, cultural, and economic order was offered to them so that they could enjoy the benefits of this new life, especially when they applied modern humanities and social sciences in such a way that these political, cultural and economic systems were presented to

all governments under the title of "development" as a version of governance.

For example, if in the past a simple process for fleece produced a rough underlay, now with the help of technology, all kinds of yarns and fibers are turned into soft and very delicate carpets. That is, instead of generating wealth solely on the basis of public conquests, colonialism, warfare, and looting of raw materials, they have turned technology into more efficient consumer products and changed the pattern of production so that its added value is comparable, but not with the income from the trade of raw materials. Of course, in this process, with pressures and threats, they determine the price of raw materials (such as oil) politically and cheaply, and then sell the products of the same materials to other countries at higher prices. Also, by acquiring new technology, they will enter the global market only when they have been able to sell the previous generation technologies at high prices to other countries. In addition to the tricks used in natural resources and technology, they also use human resources at the lowest cost or for free.

By attracting the best talents from all over the world, they solve their problems and meet their needs in the form of dissertation topics in prestigious universities without paying for them. In addition to solving the complex problems of these countries, they are willing to pay heavy fees.

This is how "hidden colonialism" came into being; the great powers no longer need a costly military presence and direct intervention. Since governments seem to come to power by popular vote and democracy, the duty of the government is to provide for the people, and in this era, providing for life is not a simple matter but a complex genre and depends on expertise, science, capital and technology. Capital and technology are considered coercive and inevitable, and practical versions of "comprehensive and sustainable development" provide this dependence to all governments in the form of scientific formulas for governing the country, and it is these formulas that determine the scientific identity of managers and social planning. It may be said: "Providing water and bread for the people is not that difficult," but it should be noted that the same "water" and "bread" are not provided today as in the past. For example, for baking bread, simple ovens have been turned into special machines to produce bread faster, which requires technology. These devices require electricity and the use of electricity is not possible without an electrical generation and distribution network. On the other hand, because the population concentration in new cities has increased sharply, bread must be provided for a large population, and therefore large silos are needed to store wheat,

the construction and maintenance of which requires capital and technical knowledge. Also, the dense population of cities has made mass production of wheat a necessity that this mass production is possible only with advanced agricultural techniques and special irrigation, fertilizers and pesticides. Of course, all these various and complex processes are only for baking bread, but human beings today are not as in the past, where most of their meals are bread. In fact bread has become a marginal commodity today, and the variety and multiplicity of foods, and even the production of new foods and unprecedented flavors, have created numerous other structures and processes, all of which must be established to provide the "bread" to the people or the nourishment of society.

Therefore, any part of life that is carefully considered requires special technology that is constantly evolving towards a more complex direction of "material well-being". In appearance, it may be the preparation of "bread and water", but it has become a very sophisticated, advanced and comprehensive system; even the buttons of a garment are dependent on petrochemical processes and large factories. Therefore, all nations are told: "The production of these advanced technologies has been done with a lot of research, heavy investment and high risks that must be recovered." These large investments and complex research are also in the hands of those who consider themselves the owners of the world, that is, the seven industrialized countries of the world or the five veto-wielding countries, or big cartels. In fact, when the consumption pattern of the world's populations changed and the achievement of that consumption pattern was limited to complex products, and these products also led to special factories and production lines, and factories could not operate without heavy and large capital, it was natural for governments to follow the poles of capital and technology at the will of their people, and to accept all their orders and prohibitions in order to secure their world. Therefore, all the governing bodies and all the countries in the modern era seek to connect themselves to one of the poles of wealth, capital and technology, otherwise they will be unable to provide "bread and water" for their people.

The situation was such that even if a nation had a revolution, it had to be either dominated by the Eastern bloc or the Western bloc in order to receive capital, science and technology from them to provide for its people. The Iranian nation, however, led by Imam Khomeini (AS), made a revolution with the slogan "Neither East nor West" and the rule of Islam, and does not want to remain silent in the face of the oppression of those whose entire world has remained silent in the face of their

oppression and take science and technology from them. The power of Islam should not be under the power of infidelity (Surah al-Nisa, 141) and the interests of the oppressed and Muslims should not be plundered by worldly infidels. The people of Iran and the system of the Islamic Republic consider the demarcation of "justice and oppression" and "infidelity and faith" as the basis of religion and on this principle do not abandon the independence of the religious community for the sake of securing the material world. This is a great achievement - the people of Iran and the Islamic system have not accepted the economic structures that recommend silence against oppression and infidelity, and therefore this system and this nation is Husseini, and not only for mourning rituals, feeding and raising the flag, rather, it is because of the protection of the doctrinal boundaries between the society of infidelity, the society of hypocrisy, and the society of faith, which form the basis of religiosity.

Therefore, it should not be assumed that those who stood against the Imam (AS) at the beginning of the victory of the revolution (such as Bazargan and Bani Sadr) were people who opposed the Imam simply because of their lust or personal morality. Rather, the language of these people said to Imam Khomeini (AS): "When you capture the American embassy and take a stand against this country, you can no longer provide the people with bread and water - because the economic structures that govern the world are based on our dependence on one of the poles of capital and technology, and it is not possible to connect to one of the Eastern or Western blocs without securing their interests, you must accept their association with them, not argue with them or even confront and say we are trampling on America." The likes of Bazargan were those who paid attention to the common economic structures of the world and stood in front of the Imam according to the elements of those structures - not that there was personal animosity or that their individual religiosity was flawed. Did Bani Sadr stand in front of Imam (ra) just because he was a proud man?! There were so many proud people, why didn't they stand in front of the Imam?! Based on the common military structures in the world, Bani Sadr said that militarization has a method and fighting has its own equations. If the country's military facilities do not exceed the level of the country's facilities, we should not fight and we should stand "give land and take time". These proclamations were not presented to the Imam merely because of his personal temperament, pride, etc. Rather, it was the material from the common defense, military, security, and political structures of the world that posed a threat of overthrow to the regime, and only by paying heavy costs, such as overthrowing the first elected government in the

Islamic Republic or the martyrdom of Shahid Beheshti and his allies, did the country survive these seditions.

But when the war ended and the military and political challenges and crises were resolved and the country was stabilized, the existing and common economic structures entered the country based on existing scientific and the arguments of experts without the seminaries being able to prove the blasphemy of these structures or recognize them correctly or try to produce an alternative version. This process had no result other than imposing consequences on the Islamic system. That is, it should not be assumed that "Barjam" [the Iran Nuclear Agreement] is merely the result of the tastes of a person or a faction with specific slogans, but the result of an economic structure which says that the production of wealth is not possible without coordination within the "poles of capital, technology and science." It may be said, "We produce our own necessities that is, we build silos ourselves, we do drip irrigation ourselves, and so on," but remain unaware that if we do not change the world's economic structures and accept it, self-sufficiency in providing all the needs of a country with the production of thousands upon thousands of goods that are constantly being promoted and consumed by society is practically impossible, and if it is possible, it is not cost-effective. Therefore, the United States, which is the world's first economic power, has the largest amount of imports compared to other countries; two thousand billion dollars is the annual import of the United States. If self-sufficiency in all areas were feasible based on existing structures, most of the world's imports would not be brought in by the world's largest economic power; the costs of a prosperous life, whose level of well-being is constantly improving, are so high that not every country can afford it alone. Therefore, a global village should be formed and an "international and global division of labor" should take place, and several countries should focus on producing and providing part of their needs and those of the international community, and supply their other needs from other countries.

Accordingly, it is entitled "Comparative Advantage, Global Division of Labor, and Geographical Location." For example, South Korea is active in the field of mobile technology, India in IT and Russia in oil and gas. This is the definition of comparative advantage. Each country, according to its comparative advantage, meets the needs of the international community, produces certain products, and receives the remainder of its needs from other countries, which, due to their comparative advantage, provide it more economically and cheaply.

Of course, it is clear that the formation and design of this global village and this division of labor is not possible without principals and their focus, and this process has owners and principals who are the same seven industrialized countries and five veto-wielding countries, and their interests should be the focus of this village. Therefore, any country that does not recognize their interests and prefers its interests to the principals' interests, does not meet the needs of its modern life, and as a result, a prosperous life becomes expensive for such a country. Of course, scientific and theoretical literature for all these atrocities have been produced, and the public opinion of the elites and the people are guided every day by the presentations of economic statistics. Thus, the economic structures that govern the world make the production of wealth impossible without political coordination with the poles of wealth, capital, and technology. These structured injustices can be identified as "development" and "models of sustainable and comprehensive development." They show the prosperous life to the nations and then say that if you want this kind of life, you must accept our political interests and the plans that we set for you in the regionally and internationally. Therefore, "independence", which is the greatest achievement of the Iranian nation and the gift of God Almighty to this Husseini nation, is considered the most unscientific economic occurrence in the economic structures that govern the world. This is the statement of development experts who say: "The Iranian nation is jealous of the achievements of the West and has seen achievements in the West that they are jealous of and that is why they are fighting against it." Instead of being held accountable for why the Wild West attacks the interests, honors, powers and property of nations and is never satisfied?

Of course, the Islamic Republic has tried to bring prosperity to the people that it considers reasonable, but the economic structures that govern the world define welfare in a different way; they say in the definition of welfare: "Whatever level of welfare you reach, do not stop at that level and go to the next level." This meaning of well-being is the well-being of the crazy materialistic people of pleasure and lustful desires. As a result, ever-increasing prosperity becomes the axis of all social settings, and the Hereafter becomes subordinate. Reasonable well-being is to create a bed of peace so that man can fulfill his individual and social duties on the path of divine and human development, but modern infidelity believes that there is no limit to well-being, and material life must be constantly enhanced and increasingly more complex through superior technology and organizational research. And all matters, even human emotions, should be at the service of this rapid process. Then they

frighten nations and say, "This well-being and the goods that are being upgraded and optimized require heavy capital, and we will not give this capital to everyone. You have to serve our interests so that we can give them to you." The literature of "sustainable and inclusive development" with this tool intends to humble nations.

These are the phrases that clarify their scientific-economic debates, which are also put forward by Iranian economists: "Existing studies show that, unfortunately, in terms of available resources, development is not possible all over the world. It is inconceivable that all parts of the world can reach an average level, such as the economic prosperity of Europe. This is not possible because there are not enough resources in the world to do this. If the whole world wants to develop, the standard of living of today's developed countries should definitely decrease." But studies show that this movement is increasing in the opposite direction, that is, the developed world has increased their handouts of welfare to other countries in such a way that "the gap between the underdeveloped sector and the developed sector in 1960 has tripled in 1993." In other words, the speed of the developed countries is so great that the distance [between the developed and the underdeveloped world] is constantly increasing, and the developed world is constantly becoming more developed and prosperous on the one hand with less resources on the other hand. Therefore, in order not to fall behind the caravan of human civilization, you must join these countries. If you accept the pattern and structures of wealth creation from them and accept the tools of their domestic and foreign policies, you will achieve a proportionate speed, whereas the cost of living will become heavier and more expensive for you every day. The interior of "Barjam" is located here. It is very wrong to analyze the imposition of "Barjam" only on the betrayal of a few people inside. The officials of the administration of the country want to give welfare to all the people, and the existing perceptions of religion quickly say: "Who has forbidden the virtues and adornment of the life of the world for the believers?" They are unaware that the pursuit of this level of welfare by the government has accessories in the pattern of production, distribution and consumption, all of which contradict the slogan of independence of the school that the Islamic Republic bears. Because they do not pay attention to these devices, when "Barjam" does not give the desired result, they explain the reason by the absence of the world's largest companies and the lack of technology and large investments from these companies. Then they have to sign other agreements to bring the capital and technology of these large companies to Iran. Of course, it is not that they follow this practice out of desire and

interest, but the scientific rules of wealth production, economic prosperity and all-round development impose these procedure and policies on them.

In contrast to these common structures and practices, the Supreme Leader proposes a resistance economy. Then he explains: "I ask the experts, especially the youth and the general public, to pay attention to the fact that there are two kinds of views on economic prosperity and economic progress; one view says that we must ensure the development of the economy from the capacities within the country and within the people. There are so many capacities in the country that these capacities have either not been used or have not been used properly. Use these capacities: [i.e.] endogenous economy...The second view of the country's economy is the development of the economy with the help of cross-border aid." The Supreme Leader says "This would require us to change our foreign policy so that our economy would need to come to terms with an arrogant powerbroker in order for the economy to prosper, to accept the imposition of arrogant powers in various sectors again in order for our economy to prosper - this is the second look. Today, the situation in the country has shown us that this second view is a completely wrong, barren and useless view." It should be noted that this second view is not just the view of one or more officials and experts, but this view is the basis of economic structures that govern the world, but if we do not break it and worse accept it as the only way of development, then it will enter the country and introduce new revolutionary and scholastic slogans and ideals for the Islamic system. These are the economic structures that would overthrow the system.

In the early days of Islam, they accepted the standard of living of Iran and Rome, standing up to Imam Hussein (AS). They accepted the consumption pattern of life in Iran and Rome, and ran after the Mu'awiyah to give them this level of life with the wealth he had accumulated. Even today, if the Shiites mourners and lovers of Aba Abdullah Al-Hussein (AS) at the level of strategic governing of the country, accept from them a prosperous standard of living that is constantly improving and unstoppable, then the method of "production, distribution and consumption of wealth" and economic structure has been accepted as well. To permanently promote this sense of well-being requires heavy costs, which must be met by working with the capital, science and technology hubs of the world, and which will bankrupt a country and a nation based on the same structures they have adopted. This is the calamity that the Shiite community is facing today. Of course, these issues should not cause fear and despair in the Islamic society and eventually the surrender of the people, but they are

aimed at recognizing the depth of the enemy's attack and its complexities, and attacking the center of hostilities based on the culture of Ashura. If the uprising of Aba Abdullah (AS) failed because of the worldliness of the people, this should not happen today. If at that time the intention of their secularism was to follow the pattern of consumption of life and wealth of the kings of Iran and Rome and the people refused to abandon it, today we must accept the message of Ashura and not sell religious and scholastic independence because of the economic structures that provide secularism. For the sake of simplicity in the face of the "model of sustainable and all-encompassing development", let us not ignore the line between disbelief, hypocrisy and faith. Religious propaganda should expose to the people the subversive economic structures of the system, which result from the model of "sustainable and all-round development", so that the Islamic system and the Iranian nation, just as they broke the material political structures, can break the material economic structures and continue the uprising of Aba Abdullah (AS) in the present age.

Topic 9

Economic Structures of the Imam's killer: dependence on providing the consumption pattern of the Persian and Roman empires to the "Class Gift and Supply" system designed by the leaders of hypocrisy

Subversive Social Economic Structures of the System: the dependence of the provision of a prosperous life (increasing welfare) on the country's position in the orbit of "comparative advantage and global division of labor" on the axis of comprehensive adherence to the global poles of capital and technology

According to historical reports, when Obaidullah Ibn Ziad, may God curse him, entered the city of Kufa to seriously confront the Moslem Ibn Aqeel movement, he called a group called the "Arifs" of Kufa and made strong threats against the people and the Arifs and he said something that tells about the situation of the economic structures of Imam Hussein(AS) at that time: "Write me the names of those in opposition [to Yazid] and Kharijites⁴⁹ and suspicious people who intend to oppose [him] and be hostile. I have nothing to do with whoever writes their name for me, but whoever does not write the name of anyone for us must guarantee that no one from his Arif will oppose us and that none of them will be hostile to us, otherwise I will not support that Arif, and his wealth and the shedding of his blood will be lawful for us, and any person who is found in his Arif who is the enemy of [Yazid] that he has not introduced to us, will be hanged on Arif's house, and the rights of that Arif will be cut off. He will be deported to a place in Oman."

In the explanation, it should be said that the "Arifs" were the leaders of a number of people in each tribe who were responsible for the behavior of that number and were accountable for their actions before the ruler and the governor. Of course, this position also existed in the tribal society before the mission of the Holy Prophet (PBUH); it was one or two degrees lower than the head of the tribe in terms of rank and social status. After the usurpers of the caliphate came to power, they modified and used the same customary position, which stemmed from ethnic and tribal structures, with the appearance of religion, and used it to bring the people under their

⁴⁹ Kharijites: When Imam Ali (AS) came to the caliphate, Mu'awiyah Ibn Abi Sufyan, who was the ruler of the Levant, did not recognize his caliphate, and Mu'awiyah's rebellion led to the battle of Siffin and led to the formation of the Kharijite group.

control. Each of these tribes was responsible for a number of tribal members. For example, they recorded the status of each person, their spouses, children, and slaves in a notebook, and were held accountable for their behavior to the governor. On the other hand, the gifts and sustenance and salaries that came to the people from the treasury were taken from the governor's office by these nobles and distributed among the people of the Arifs.

For further explanation, an explanation of how the city of Kufa was founded seems necessary. Kufa was a city established during the reign of the second caliph to manage the conquests, and the army and warriors who took part in the jihad against the Persian and Roman Empires moved out of tribal life and settled in this city. In fact, Kufa was a military city that Sa'd Ibn Abi Waqqas had divided into seven groups and neighborhoods called "Asba'a" and the heads of the Asba'a were under the governor and ruler of the Arifs. Of course, "Ziad", the accursed father of Obaidullah, in the Hijri year 50, changed the seven neighborhoods into four neighborhoods and Asba'a was changed to "Arba" and each part had an emir and an official who was in direct contact with the governor. From the share of the treasury he took various things from the governor and gave them to the Arifs to pay the people, and the governor was directly appointed by the caliph. These four parts, one belonged to the people of Medina who lived in Kufa, one belonged to the people of Tamim and Hamdan, in which apparently Shabbat Ibn Rabi'i, may God curse him, was one of the influential people, and one belonged to the people of Rabi'ah and Kanda, whom Muhammad Ibn Ash'ath, the accursed one, had some sway over, another belonged to the people of Madhhaj and Assad, but despite the fact that Hani Ibn Arwa was one of the elders of Madhhaj, he was not given the presidency, but the influence in the quarter of Madhhaj and Assad was under a person named Kathir Ibn Shahab. These people were ranked second after the governor. Each of these four parts had several Arifs who were also responsible for the security and behavior of that area and neighborhood. He also had the task of taking the treasury from the governor and distributing it among his neighborhood. The people, whose share of the treasury was about 100,000 dirhams with their wives, children and slaves, formed an Arafe. But the population of each Arafe was different. Since the time of the second caliph, the distribution of the shares for individuals from the treasury was established as a class. For example, if someone was known as a companion of the Prophet, he would receive a larger share of the treasury, conquests, and spoils, so one hundred thousand dirhams might be distributed among 20 families of this

class. But those who were of a lower race or of lower social status were given a smaller share of the treasury, and so their Arafe could include up to 60 families.

This property, which was distributed among the people according to the class system, was called "gift and sustenance": "gift" was the payment of cash and "sustenance" was non-cash aid. From the great conquests and spoils that were achieved in the war against the Persian and Roman empires as a jihad against the infidels, and the tributes, lands, agricultural products, gold and coins that existed at the time of the Iranian and Roman civilizations, brought great wealth into the treasury of the Islamic government. Another point is that when war and jihad took place and the army of Islam achieved conquests, captives fell into the hands of Muslims called Mawlawi and the Arabs took them in their service. Therefore, the income of the people in Kufa and the big cities was not basically from working, and relying on tribal support, they did not consider the traditional jobs in societies (such as industry and the trades) as fitting their dignity; their income was from gifts and sustenance paid by the government. All other occupations, including the trades, industry, forced labor, labor, etc., were entrusted to Roman, Turkish, and Persian backers. That is, the livelihood and property of the people of Kufa and the Islamic society were set up in a class system through the system of gifts and sustenance, formed in the administrative hierarchy between the governor, the heads of the four Arifs and the nobles. In fact, they had recreated an economic system based on tribalism and racism. Of course, with the caliphate of the Amir al- Mu'minin (AS), the class system abolished the payment of sustenance and the treasury was divided equally among the people. But when Mu'awiyah came to the throne, he even abandoned the class division of "gift and sustenance" based on the position of the Companions, and set the criterion for the division of "gift and sustenance" based on the degree of loyalty to the Umayyads, eliminating the gift of Mawlawis. After the death of the Prophet (PBUH), exactly contrary to the orders of the religion of Islam, the culture of ignorance ruled the Islamic society with a new form and image, and the economic structures created by the leaders of hypocrisy dominated an oppressive government over the people.

It was in this social atmosphere and structure that the accursed Obaidullah Ibn Ziad, in order to oppose the Moslem movement, said to the Arifs: If someone in his Arafe opposes Yazid and is not introduced to us, we will cancel all his rights, gifts and sustenance. That is, all his life property and financial ability will be destroyed,

and then we will hang the opponent of Yazid in the house of that Arif and exile the offending Arafe to Oman. Therefore, historical reports state that Ibn Ziad gathered the leaders or influential people such as Kathir Ibn Shahab, Muhammad Ibn Ash'ath, and Shabbat Ibn Rabi'i in the palace, and when Moslem supporters attacked the palace from the mosque, these leaders fled from the roof of the palace. Ibn Ziad's threats were told to the people: on the one hand, to create military fear of the army of Sham [Greater Syria], and on the other hand, to threaten to cut off "sustenance and gifts".

It may be said, "So the people of Kufa were not to blame for leaving Imam Hussein (AS) alone, because if they wanted to confront Ibn Ziad, they would lose their property and lose their only means of livelihood, and they would starve to death." First, they did not consider themselves worthy of various industries and trades, relying on the protection of ignorance, otherwise it would have been possible to earn money this way. Second, and most important, this "gift and sustenance" not only met the essential needs, but as mentioned in the previous article, the secular consumption pattern in the Persian and Roman Empires was prevalent among those with property and the common people, and providing it was done at a heavy cost. It could not be achieved through inactivity or even normal economic activities, and therefore the oppressor apparatus provided it by paying it as "gift and sustenance". In fact, the recipients lost the level of royal life by losing the "gift and sustenance" payments, otherwise a normal and contented life could be achieved for them in other ways. Basically, the reason why the caliphs turned the system of "gift and sustenance" into a class system was the fact that if they wanted to distribute the treasury equally among all Muslims, they would not be able to provide a significant amount that could maintain the consumption pattern of Iran and Rome for the secularists. And this was while the caliphs of oppression in order to maintain their rule and the support of different tribes, had a strong need to lure and satisfy and provide for the world of tribal chiefs and nobles. Basically through this they were able to impose themselves on Amir al-Mu'minin and Imam Hassan and Imam Hussein - impose peace and break the divine attraction of those nobles through the material attraction of worldly life.

Therefore, the main factor in Ibn Ziad's victory over the uprising of Hazrat Moslem, his reliance on the culture of material ethnicity (Arba and Arif system), its combination with worldly life in maintaining the consumption pattern of the kings of Iran and Rome for the property owners, elders and sections of the people, and

with the monarchy's harsh morality in dealing with enemies and the class system in the distribution of wealth, based on loyalty to the Umayyads, Kufa was taken out of the hands of Moslem.

According to these explanations, the words of Aba Abdullah Al-Hussein (AS) on the day of Ashura and addressed to Ibn Sa'd's army become clear: "Your stomachs are full of *haram* that you do such a thing and do not let me talk and finish the argument, and that is why you want to kill me." Unfortunately, many preachers of the religion in the days of mourning Hussein (AS) in explaining the above phrase to the people say: "Be careful to observe rules such as the sanctity of usury or bribery or underselling and theft so that you do not become like the people of Kufa and do not leave your Imam alone."

Now, have none of the armies of Yazid, which have been characterized as forbidden by the Imam (AS), observed one of the rules of transactions in Islam?!

The above phrase with the explanation given about the economic structure of the Imam's killer, obtaining property through jihad with usurping the Imam and distributing it through ethnic culture and a class system related to the rulers, and the pattern of insane consumption points clearly to the adoption of the style and management of the Iranian and Roman empires. Even the part before this phrase of Sayyid al-Shuhada (AS) - which is not usually mentioned in the pulpits - explicitly refers to this fact:

“These gifts and the system of sustenance and gifts based on the culture of material ethnicity and the morality of the kingdoms of Iran and Rome, have turned you away from helping the right.”

In fact, such matters as usury or theft or conducting individual non-Islamic transactions do not cause a sin as great as the murder of the Infallible Imams and the grandsons of the Holy Prophet (PBUH). Otherwise, many of the enemy corps and the society satisfied with the murder of Imam Hussein (AS) were the ones who paid zakat and adhered to the rules of individual transactions, and not all of them were thieves, robbers and usurers. Relying on these economic structures, they dispersed the people around Amir al-Mu'minin (AS), and with these structures they defeated the Moslem movement and separated the people from the uprising of Imam Hussein (AS). Not through the mental and general worldliness and individualism as those in the pulpits commonly relate, but by importing the consumption pattern of the life of the infidel superpowers into the Islamic society and maintaining it through the

system of “gift and sustenance” for secularists, aristocrats and leaders. Secularism was objectively achieved and the people having been raised in that social context were separated from the Imams (AS) as the standard-bearers of the Hereafter.

Now, what are the economic structures that hit the system today and put it in danger of being overthrown? Is the worldliness instilled in people through past structures (arif, quatrains, tribes, etc.) or are the economic structures of infidelity much more complicated turning God's servants away from theism and dissension? In response, it should be noted that despite the slogan of participation and freedom, and the presence of the people in the elections and their appointment of the government and parliament, the elected governing body must follow the development model as a scientific method of governing the country. This model defines the position and activity of each country based on the comparative advantage and global division of labor in the global economy, and therefore a country cannot pursue any kind of political, cultural and economic strategy based on the will of its people. In fact, the comparative advantage is not only for cities, although for example, the city of Isfahan has a comparative advantage in the tourism industry due to the abundance of historical monuments and old buildings, or Chaharmahal and Bakhtiari has a comparative advantage for planting oilseed crops and almonds due to fresh water. Global order and management also determine a comparative advantage for countries. It then divides labor globally, and all countries must accept this order. If in the past the "Arifs" were in charge of the order of the neighborhood, today the people seem to vote for a government, but this government is bound by the division of world labor that the world administration has assigned to it. For example, South Korea or India are said to operate in IT and meet the needs of the rest of the world. Russia and Iran in the gas and oil industry meet the needs of the world in relation to other countries. Therefore, countries must follow the world order and regional stability that have been defined in order to have productive trade relations with each other. Because it is global management that determines regional and international actors and agents. In fact, contrary to the slogan of democracy and the people's vote in choosing governments that must act in the interests and opinions of the people, governments, through the literature on sustainable development, are bound by a plan presented to them by the global management system based on the comparative advantages of their country. If a nation like the Yemeni people says that we do not want these orders and stabilities and do not accept that we are subordinate to Saudi Arabia in the division of political and economic work, they will threaten them with war and

the elimination of global sustenance. The omission of "universal sustenance" means that they are told: "If you want to live, if you want to build buildings and roads and have a thriving media, electricity, water and markets, these things require capital and technology, and if you do not accept the order and stability that we say, we will deprive you of capital and technology - because we own the world of capital and technology." This situation is much more complicated than before.

In the past, the system of "gift and sustenance" was obtained through conquests and was distributed to several nobles and governors. But today they do not deal with individuals and regions, but countries and governments must orbit in a certain regional and international order, and if they do not fall into that orbit, the United Nations' Security Council will oppose them with war, and the superpowers will use their veto power to make them miserable. If war does not work, in order to make life more expensive and difficult for them. They will impose a blockade and economic sanctions and deprive the nation of the technology and capital on which the people's bread depends.

In fact, as mentioned, unlike in the pre-Renaissance period, the provision of a prosperous life is now the main task of governments, and the provision of welfare in all areas of human life depends on technology and capital; the carpet under our feet, its density and softness, requires the new technology that exists in the Belgian carpet weaving machines. Place your hand on the wood of this chair, for this kind of quality, it needs Ukrainian technology that can turn wood into a flexible material. This microphone we are talking through needs the constantly evolving technology of the sound systems of Japan and South Korea. That is, a much more complex system of universal sustenance has been created. Therefore, they say: "All the gifts of your life go back to the technology of factories and the capital that drives these factories and the scientific research that promotes the generation of technology, and we own them, and if you disrupt regional and global order and stability, we will ruin your life."

This is the system of sustenance today through which the nations are silenced in the face of oppression, and no one reacts. The reflection of the command of Aba Abdullah Al-Hussein (AS) "Your gifts were lowered from the forbidden" - in the present time, this is the situation that by raising the standard of living and showing it to the world, all nations follow and then in practice understand that to achieve this fat and soft life and this ever-increasing prosperity, you must bow down to capital

and technology and its owners, and accept the decisions of its owners, and therefore nations and governments will become weak in the face of oppression. Nations see so much oppression in the world, but they do not move, but accommodate to it. South Korea immediately stopped buying oil from Iran when it was ordered to because it was afraid that the modern system of giving and sustenance would be taken away, and that America would not give it the science, technology and capital needed to continue its development process. Of course, they have advanced home or mobile technologies, but they are completely dependent on the United States in terms of capital political and security stability and other areas in which they have no comparative advantage. So, if a nation is worldly and makes that more complex material and worldly life the principle and goal of its social life, it cannot take a stand against the superpowers and their oppression and live an independent life. Therefore, it becomes a secular nation like South Korea or Japan, which are willing to oppress other nations by boycotting and severing trade ties in the interests of its own world, so that those nations will be destroyed by starvation, or are silent in the face of world oppression (such as the Palestinian people, Yemen, Myanmar, etc.). Tens of thousands of adults and thousands of children are being killed in Yemen, and no country or nation reacts, even though they understand these atrocities very well. If they say something, their livelihoods will be cut off in the modern form (i.e., capital, science, and technology of the superpowers) and will be threatened by armies armed to the teeth.

But the holy system of the Islamic Republic, relying on the literature of revelation and its divine duty, does not want to be in the orbit of order designed by global infidelity, and therefore it has been accused of destabilizing the country, which has disturbed regional stability. Yes, the Islamic Republic has disturbed the stability of secularism and does not remain silent in the face of the oppression and leaving the fate of Muslims in the hands of modern Obaidullahs. Imam Khomeini's slogan "Neither East nor West" achieved with the support of the Iranian nation, means that the Iranian nation will not back down by threatening to cut off the system of world sustenance, because the Iranian nation has stood against infidelity. The depth of this slogan is the denial of the stability and world order of the world-worshippers and their dirty, forbidden and impure sustenance.

The Iranian nation has disrupted the stability of the secularists and the forbidden morsels of world capitalism - this is the truth of the Iranian nation and the great work of Imam Khomeini and the Supreme Leader. Therefore, this nation should be

glorified, not constantly humiliated in speeches due to the non-observance of some individual rules - which, of course, is also our weakness, because this nation is not willing to sell the waving of the flag of monotheism against modern infidelity to achieve worldly possessions but continues to confront oppression and support justice. Therefore, the Iranian nation must appreciate its position and these unique achievements. On the other hand, those who criticize the behavior of the leaders of the revolution and the Iranian nation are familiar with the same material structures of the modern “gift and sustenance” and constantly say that if you do not compromise with the structures of the international community, and the people of science, capital and technology and their oppression, the needs of society will not be met. Of course, this claim is based on the existing economic structures in the world, but to avoid the Iranian nation abandoning its spiritual achievement and divine wealth because of these blasphemous designs, it must recognize these dangerous structures and demand the production of divine structures. Officials must not be intimidated and stopped in the face of Western expertise, but rather move the country to economic security. The imposition of the modern “gift and sustenance” system and its scientific requirements will impose a pattern of production and dependence on technology and Western capital, and prostrate and destroy the revolutionary ideals of the nation and cause a tendency to insane and borderless prosperity. Wordliness will rule over the sensibilities of the Hereafter, and will endanger the fruits of the struggles of the prophets and the Holy Prophet (PBUH) i.e., the formation of a religious ummah and its protection against the disbelieving society.

Topic 10

Expressing the dimensions of the economic structures of the Imam's killer: designing the system of "concentration of wealth and its class distribution"

And

Expressing the dimensions of the economic structures that overthrow the system: the rule of "capital concentration and its permanent increase" on the Fate of the country through the network of "company, bank, development program"

In summing up the previous discussions, it should be said that the confrontation with Imam Hussein (AS) was not done just by a number of individuals or groups, but by a nation and a society with their relations, structures and social positions that stood against Hazrat Seyyed al-Shuhada, and that was why there was no help from this community. Hazrat Aba Abdullah (AS) also went into conflict and struggle with the same structures and social relations, not only with individuals but with groups! Rather, certain people such as Yazid or Ibn Ziad were at the center in confronting the Imam. But this conflict was also due to the fact that they were able to mobilize people on the basis of their worldly goals by founding or using these structures and social relations, and to isolate the worship of Almighty God, and as a result, the Imams as the flag bearers of monotheism in the Islamic society suffered from homelessness and loneliness. As previously mentioned these social structures can be examined in three areas: "political", "economic" and "cultural".

Explaining the political structures of the Imam's assassin, we discussed that the accumulation of properties in the context of "ethnicity and tribalism" on the one hand and the morality of "monarchy" which had entered the Islamic ummah from the Persian and Roman empires, led to the call of Aba Abdullah (AS). Also, in explaining the economic structures of the Imam's killer, it became clear how secularism, in a structured way, made the people dependent on the rule of hypocrisy in the face of the tyranny of leaders who preferred people like Yazid and Ibn Ziad over Aba Abdullah. Of course, that worldliness was not a mental matter, but rather it was the lifestyle and consumption pattern of the religious ummah that drew people to it.

Today, these structures threaten the Shiite community in a much more complex, dangerous and comprehensive way and prevent the victory of Hazrat Vali-e-Asr (AS) and pave the way for his emergence. That is, social structures arising from modern infidelity and ignorance, due to weaknesses, simplifications and negligence in recognizing it, entered the Islamic system and exposed the great achievement of the Iranian nation, the Islamic Revolution and the Islamic Republic, to threats and eradication. In political affairs, the structure of the "party and media", and in economic affairs, the structure and pattern of "comprehensive and sustainable development" and the division of world labor and the ever-increasing prosperity, has endangered the Islamic Revolution and, as a result, preparing the ground for the emergence of Hazrat Vali-e-Asr (AS) and his victory has faced serious obstacles for the Imam of the Time. How can a society that is still plagued by the social structures of infidelity due to the weakness of its elites help the Imam who seeks to eradicate infidelity, oppression and arrogance on a global scale?

It seems that in order to explain more about this economic structure, which bent the backs of all people and the oppressed under its pressure, while strengthening the danger of overthrow and questioning the efficiency of the holy system of the Islamic Republic, it is necessary to recognize the economic structures of early Islam that separated people from Aba Abdullah (AS). Because it is based on the knowledge of the danger in using such structures in the Islamic and revolutionary society, it can better be explained to the believers and lovers of the Ahl al-Bayt. The dispersal of the people around Imam Hussein (AS) was not a matter of coercion and done overnight, the people were placed and raised in a special social context, special channels and tabulations for almost 50 years, a natural and inevitable result of which was the martyrdom of Aba Abdullah (AS).

In this regard, paying attention to the letter of Sayyid al-Shuhada (AS) to "Ahnaf Ibn Qais" and the response of this character. Imam Hussein(AS), in addition to receiving many invitations from the heads of tribes and nobles and the people of Kufa, wrote letters to several heads of tribes in Basra and invited them to help him. One of these chiefs was Ahnaf Ibn Qais. This person was one of those who had complete control over the social relations, political, cultural and economic structures of that time, and for this reason, he traveled and traded with all the caliphs. He was known as the conqueror of Khorasan and Herat, having dealt the last blow to the Sassanid Empire forcing the last king Yazdgerd III to flee. He did not accompany Hazrat Amir al-Mu'minin (AS) in the Battle of Jaml, but Hazrat Amir al-Mu'minin (AS) asked him

not to join Aisha's army, and he agreed. In the battle of Safin, in the footsteps of Hazrat Amir al-Mu'minin (AS), he went to war with Mu'awiyah and was also involved in the story of Hakamiyat⁵⁰ after the rule of Yazid. When Ibn Ziad, independent of the Umayyads, invited the people to his government, he pledged allegiance to Obaidullah, but Obaidullah did not cooperate with him. He then pledged allegiance to Abdullah Ibn Zubayr and fought Mukhtar. Therefore, he was aware of the political, cultural and economic events of that time and was aware of the social relations of that time. Imam Hussein (AS) wrote a letter to him and several other tribal leaders in Basra inviting them to join his movement.

Ahnaf Ibn Qais did not respond to the letter of Hazrat. But in order to explain his non-association with the Imam, he made a statement that can explain very briefly and concisely the social structures of the Imam's killer that were expressed in the previous topics: "We tested the family of Ali Ibn Abi Talib (AS), whether in the battle of Jaml that we withdrew because of him, or in the battle of Safin that we accompanied them, or in the case of the Hakamiyat that we protested against Abu Musa al-Ash'ari, and so on. In short, we did political, cultural and economic work with this family, but in the eyes of this family, there is no politics of maintaining the monarchy, amassing wealth, and trickery in war! In fact, these three facts are a good reference to the social structures that the early Islamic society was caught up in and based on which people were mobilized. However, the⁵⁰ Hakamiyat events is related to the battle of Safin. In this incident, Abu Musa al-Ash'ari, the representative and ruler of the Kufa Corps (Imam Ali (AS) Corps) and Amr al-As, the ruler of the Levant Corps (Mu'awiyah Corps), talked to each other to resolve differences between Muslims, and their opinion was to be in accordance with the Qur'an. The request for arbitration was made by the trickery of Amr al-As and Mu'awiyah and following the disintegration of their army against the army of the Amir al-Mu'minin, as Imam Ali (AS) had opposed it from the beginning. Amr As, the representative of the Levantine Corps, succeeded in deceiving Abu Musaal-Ash'ari and, contrary to his secret agreement with him, introduced Mu'awiyah as the rightful owner. The story of Hakamiyat remained fruitless, and the only result of Hakamiyat was the liberation of the Levantine army from imminent defeat. Family of Amir al-Mu'minin (AS) does not recognize these structures and wants to break them," and therefore, according to Ahnaf Ibn Qais, "it is not possible to cooperate with this family – they are not politicians within the framework of kingdom and monarchy." Therefore, instead of using the word "Imamate or Caliphate", he explicitly used the phrase

"king", while the Holy Prophet (PBUH) said in Ghadir's sermon: "After me, they will turn the Imamate and Caliphate of God Almighty into a kingdom and monarchy." This statement of the Holy Prophet (PBUH) came true when Mu'awiyah, from 40 to 60 AH, tasted the morals and methods of the monarchy inherited from the sultans of Iran and Rome making it the style of the people and the Islamic ummah. Mu'awiyah introduced the political, cultural and economic structures of the superpowers of material disbelief (i.e. the Persian and Roman Empires) into the Islamic society under the cover of an Islamic appearance through hypocrisy, and the people became so accustomed to it that Ahnaf Ibn Qays dared to say contrary to the advice of the Holy Prophet (PBUH): "We did not find a dependency on a king with them!"

Aba Abdullah Al-Hussein (AS) by rejecting the allegiance of Yazid actually stood against these structures, while the people, elites, leaders and nobles had become accustomed to these structures; they said to the family of Ali (AS): "They are not tricksters in war! That is, in wars, they do not want to block water on the enemy corps so that water does not reach the enemy and they die of thirst." The Infallible Ones" (AS) did not use any of the moral vices that Mu'awiyah and Obaidullah wielded in war! In the Battle of Safin, when the Amir al-Mu'minin (AS) took back the river from Mu'awiyah's army, the least he could do for revenge and retaliation, and something that the companions insisted on, was to close the river to them, but Imam Ali said, "We are not like them. We do not act and we do not violate justice and morality in war." Or when Moslem was hiding in the house of Hani Ibn Arwa and Obaidullah Ibn Ziad entered Hani's house and the conditions for the assassination of Obaidullah were ready, Hazrat Moslem saw that such a deception was not chivalrous (not wanting to have Hani responsible for killing a guest in his house). On the other hand, Obaidullah spared Hani, but later broke his trust and killed him in the palace. Although there is physical conflict and struggle in the battle and uprising, the Ahl al-Bayt (AS) in this field always acted in the perfection of morality, decency and sanctity; they were not the people of kidnapping, deceit and material trickery in war, even though people of the world think that chivalrous fighting always fails and should not accompany an uprising. These social structures of infidelity and hypocrisy were accepted by the people of that time. When Imam (AS) wanted to break these structures, and the people and the elites failed such a movement and considered it unreasonable according to the standards of the day, the Imam would refuse to accompany them.

One of the main reasons for this lack of support and help from the people is the economic structures of that time, which is emphasized in this phrase of Ahnaf Ibn Qays: “And now, if you do not collect money and property, how can the chiefs of tribes and people be attracted to you?!” In this society money has become so important! When the consumption pattern of the life of the Persian and Roman empires enters the lives of the people with Islamic conquests, providing this kind of life is expensive and costly. Their world is not a simple world to be satisfied with natural needs, but needs at the level of the lives of kings and princes and the aristocrats of Iran and Rome, whose provisions depended on a lot of money and the concentration of wealth. First of all, Mu'awiyah and Yazid (the leaders of hypocrisy) consumed the same pattern of extravagant consumption, and then they passed the taste for this type of life to the tribal chiefs, and this morality spread in the society. Huge sums of money were brought to accompany the people and the tribes, distributed among the elders, nobles, tribal chiefs, etc., so that they, too, could achieve a part of these lustful desires, defending their sovereignty with its intoxication and pleasure, and controlling the members of the tribe in favor of the system. It was said that if you wanted this worldly life, only the Umayyad family could provide it for you; not the family of Amir al-Mu'minin (AS), because: “We do not see the concentration of wealth in them. They do not collect money so that they can gather the aristocracy and elites around them, but distribute it equally among the people.” Because the religious government never seeks to impart to the people a materialistic lifestyle, the provision of lustful desires and flirting with the world, it does not raise money to spend on the expenses of the aspirations of the nobility and chiefs. Because the world of the people must be subject to their place in the Hereafter, and, therefore, the afterlife of the people must be big, important and complex, while their world here on earth simple and small.

According to historical reports, Amir al-Mu'minin (AS) came to the caliphate when the Muslims had made great conquests with large prizes and property flowed to the Muslim treasury from many parts of the east, such as Iran and Afghanistan, and from the west, such as Eastern Europe. In order to organize the armies of Islam, the previous caliphs had set up offices in which the names of the armies and warriors of the Islamic Army were written down so that they could be paid tribute and receive trophies, and to always have an army on foot and present in the field. But these properties and gifts were distributed year after year in groups and classes. In this way, the property and gifts of one year would be integrated in the treasury, and

in this case, those who were associated with the oppressive system of their world would demand their share, and their demanded share would have to be more than the general public's share to be able to reach the living expenses of the kings of Persia and Rome. Therefore, the "accumulation of wealth" had to be achieved and distributed in classes in order to pay a lot of property to the nobles and tribal leaders who, with their advice, had usurped the government from Amir al- Mu'minin. But if the treasury was distributed quickly and equitably, the share expected by the people of those in the "power club" would not be achieved. Therefore, when Amir al-Mu'minin came to power, in dealing with these spoils and vast property, he said: "The Messenger of God (PBUH) did not save anything for tomorrow, but Umar Ibn al-Khattab's decision was to delay the payment of property for a year. But I will do the same thing as the Messenger of God. Accordingly, Imam Ali (AS) changed the "annual" distribution system of prizes and tributes to a "weekly" distribution and divided the treasury evenly, so that he was able finally to sweep the treasury, to pray two rak'ats, and say: "Testify on the Day of Judgment that I did not imprison the treasury of the Muslims in here so that it would accumulate and remain. I am not a treasurer of wealth or an accumulator of wealth."

But what did the caliphs do before and after Amir al-Mu'minin? Mu'awiyah did something that is quoted in his description: If Mu'awiyah did anything other than laundering the treasury, he would be destroyed because corruption, oppression and violation of the Prophet's tradition were obvious to him. However, he tamed the people by concentrating wealth and unjustly spending the treasury among his relatives, supporters and sycophants. That is, in order to be able to destroy all the criteria of the divine caliphate and establish the ethics of the monarchy, he needed a lot of money and property because, for example, most of the elders of the time, even the sons of Umar and Abu Bakr, were opposed to the hereditary rule in the Umayyads and the governorship of Yazid. Therefore, he had to satisfy his opponents in some way, and for this reason, he sought to accumulate wealth and provide resources; in this regard, he started buying and selling idols. It is narrated that he sent large "messi" [copper] idols by ship to India to make money by selling them to infidels. On the other hand the Holy Prophet (PBUH) had buried the oldest and most expensive idols in history so that nothing of the manifestation of ignorance remained. Mu'awiyah also charged the pilgrims staying in Mecca while it had been free before since apparently Prophet Ibrahim (AS) had bought land around Mecca several miles away just for this purpose. Amir al-Mu'minin ordered during his caliphate that no one has the right to

take money from the pilgrims to the Sacred House of God.

Thus, it was through these social structures - that is, the concentration of wealth and unjust distribution in favor of a particular class - that the leaders of hypocrisy were able to turn the social relations of a nation towards secularism, which paved the way for the usurpation of the Caliphate and the assassination of the Imams.

These are very complex tasks. Because secularism is not a general or subjective concept, but with these structures and behaviors, they cultivated properties and people in the material context, in a way that the likes of Ahnaf Ibn Qays would say that people are accustomed to collecting property, but Ali's family (AS) does not collect money to do such things and, therefore, they will fail and we will not accompany them. In fact, what prevented the victory of Aba Abdullah (AS) and determined his martyrdom was that he did not want to work with the ethics of the monarchy of Iran and Rome and the material poles of power and wealth and their worldly structures. Basically, the Holy Prophet (PBUH) had rebelled against these ethics, but the sedition of the hypocrites was to destroy the divine structures of the Holy Prophet (PBUH) by interpreting and distorting the religion and introducing the new and infidel structures of material civilizations of that time among the ummah and let the Islamic government carry it forward. Therefore, Aba Abdullah Al-Hussein (AS) did not rise only to convey prayer, fasting, Hajj, hijab, etc., but also stood up against the formulas of power, culture, and material wealth, and that is why his uprising covered the scope of history. Therefore, the greatness of the uprising of Hazrat Seyyed al-Shuhada (AS) should not be reduced to merely propagating individual rulings. Now what economic structures are there today that will prevent the Shiite community from coming to the aid of Aba Abdullah Al-Hussein (AS) as in the past? Of course, the Iranian nation has not acted like the hypocritical society of the time of Aba Abdullah Al-Hussein (AS), but in the last 40 years it has shown its loyalty to Islam and the Ahl al-Bayt (AS) and in spite of all threats, pressures, challenges and sanctions with more patience, resistance and generosity, and out of the 200,000 martyrs, has raised the flag of Islam against ignorance and modern infidelity. However, the entry and acceptance of material economic structures into the Islamic system have prevented sufficient support and preparation for the advent of Hazrat Vali-e-Asr (AS). It is necessary to expose to the community of the faithful these structures and how the "concentration of wealth" is formed today by the economic structures of the infidels. Of course, the concentration of wealth and unjust distribution have established much more complex structures and been theorized through a multitude of scientific arguments, and these

complexities have prevented the oppression and corruption of these structures from being exposed. As the corruption and oppression of Mohammad Reza Shah and his supporters were not obvious to many believers, so Imam Khomeini (AS) in the first step of his movement exposed Pahlavi oppression and the people became aware of how the Pahlavi regime had taken all the resources of the Muslim country and put it in the hands of infidels and atheists. Of course, exposing the injustices of an individual and his regime is easier than expressing and exposing the injustices of existing economic structures, wealth concentration and unfair distribution. That is why many people and many intellectuals complain about the intensity of money and materialism and the flow of vicious morality in modern mankind, but cannot analyze or reveal its roots and origins.

To describe these economic structures, it may be best to name them first, even if their performance is difficult or incomprehensible to some. But this kind of treatment is fair, like someone who has a rare and incurable disease, and when the doctor mentions the name of the disease and the name of new drugs, although it is unfamiliar to him and no clear meaning is created in his mind, he keeps the name of those drugs to be able to buy them from a pharmacy and be able to treat himself. That is, not only does he not object to the doctor because of the unfamiliar terms, but he keeps it in his mind to be able to buy them. The economic structures that today concentrate wealth for the benefit of a particular stratum and slaughter the public interest against that particular stratum are created by the close relationship between "companies", "banks", and "development programs". These three categories are connected and coordinated in a completely scientific way and put all the possibilities of the world community in the service of a new being and personality called "capital." Today, "capital" has found an independent personality and identity at the social, regional and global levels and has become a living being and a governing organism within societies through companies, banks and development programs. Although in Iran after the Islamic Revolution, thankfully, these structures have been hit (which will be briefly mentioned in future topics), still the principle of global economic structures of infidelity has entered our social life due to the negligence of the scientific community in the seminaries and universities. But with the increase of economic anomalies and the danger of separating the people from the Islamic system, it is time for the community of believers to know how they, by concentrating wealth and accumulating wealth, cause human society to prostrate in front of money and capitalism.

In a "company", people buy company shares with their own money. The management of the company, which decides on the company's assets, strategies and products, is then left to those who own 51% of the company's shares while the owners of the other 49% do not have management authority. In other words, in the company, "management" is separated from "ownership" and many owners do not have the right to decide on their property. Yet if each of the owners of this 49% is not satisfied with the management of the company and wants to deal with their property in another way, they must sell their shares and leave the company. In fact, they cannot take their money back and go, but must sell it to someone else so that the capital that enters the company does not leave, just the owner changes. So money has to stay in the company to be integrated and centralized, and so companies are the primary cells for concentrating capital and creating an owner-independent personality for capital. All shareholders are told: "You are the owner, but 'Capital' also has an independent personality from the owner. If you do not like these conditions, sell your shares so that the capital accumulated here remains." Relying on a series of definitions, rules and licenses, capital becomes a person independent of the owner and his status rises above the owners. That is, capital, like readers and tribal chiefs, becomes an absolute power but with sophisticated tools. Any company that does not accept this procedure and framework, although it will not be dealt with, will not be allocated government facilities and loans according to the law, and therefore any other economic partnership that does not respect the accumulation of capital will be isolated or destroyed in practice.

Now, does Islam accept such an accumulation of wealth? What is the jurisprudential ruling regarding a company? According to Islamic law, any owner who has a share in the company (even one percent), if he disagrees with the other partners' possession of the company's property, none of the partners will have the right to seize the property, and if it does, it is legally usurped. The practical implication of this Islamic ruling is that money should not be integrated. Because according to the Sharia rules of a company, the more people participate in the company to attract capital, the more likely they are to oppose the majority decision on the detailed, general strategies and plans of a company, and the coefficient of public agreement with the plans will decrease. Basically, the economy in the Islamic society should not be formed by concentrating money and creating an independent personality for capital, but by accumulating and concentrating religious motives so that the economy of the Islamic society continues to work (which will be explained

in more detail later), whereas in the world economic structures, the company is the primary cell of the capitalist system for the concentration of wealth. Of course, the work of companies is production and distribution activities on the subject of "goods".

But in modern economic structures, there is another kind of "sum of property" that takes place in "banks". While the subject of companies' work is commodities, the subject of banks' work is money, and companies must connect to banks to facilitate their transactions, because the bank is the center of money. Banks keep the money of companies and people, and with one third of this money, they carry out daily operations of receiving and paying customers, another third of it is used for their monetary trade, which is done by buying and selling currency and credit documents, and with the income, lends and receives interest with another third. That is, money makes money from itself, without necessarily becoming a commodity, so that money and capital can find independent and dominant characters in the economy at a higher level. Of course, the payment of loans by the bank is not limited to the expenses of individuals such as marriage, cars, housing, etc., but the bank lends to specific, profitable projects and issues by its own observation. In fact, instead of exposing their capital to the risk of failure through individuals' economic activity by paying small loans, banks, by paying large loans, determine the conditions governing economic risk. That is, with its lending system, on the one hand, it strengthens and grows jobs and businesses that serve well for the growth of capital, and on the other hand, it bankrupts businesses and production lines that do not serve well for the profit of capital. In fact, the CEO of a company that cannot continuously increase the profitability of his company must go bankrupt; the CEO is only successful if he serves the capital and constantly increases profits. Therefore, the bank is both the center of money accumulation and with this structure, another form of money worship and capitalism with a focus on "usury" rules a society, and by relying on money that is integrated from people's property, has an independent identity of capital and class. It rules over other people. Although in lectures and pulpits, the cause of money worship, worldliness of society and the prevalence of vicious morality are referred to the lustful desires of individuals, and it is true that the ego itself plays an important role in human deviation, but these social structures in the economy create a smooth road so that the lustful desires of individuals join hands and create a collective identity, moving collectively and at the speed of light, rushing towards the world to fulfill more lustful desires.

The third level of these economic structures relates to when the banks and the central bank, with economic statistics and analysis, advise the government to allocate all national resources, including manpower, natural resources, treasury, licenses, laws and facilities, to increase the profitability of capital. This complex process is shaped by the design of "development programs" in program and budget organizations. In other words, the computing apparatus and the brain of running the country are taken over by "capital-based development programs". With these explanations, "total wealth" by modern infidels is much more dangerous and complex than what the cursed Mu'awiyah and Yazid were doing. That is how they have dominated 200 countries of the world and coordinated all of them based on their management.

It may be asked, "Are Hussein's mourning ceremonies a place for teaching economic topics?" It should be noted, however, that this is not a purely economic issue, but the issue of helping Hazrat Vali-e-Asr (AS) and identifying the obstacles in this period which have led to this issue. That is, if it became clear that in the time of Aba Abdullah (AS) economic structures played an important role in the Exile of the Imam and his martyrdom, today it should be clarified what obstacles there are to the Shiite community to help Hazrat Vali-e-Asr (AS) and take revenge for the unjustly shed blood of Sayyid al-Shuhada (AS). Today, it is the same modern economic structures that attack the just slogans of the revolution and the security of people's livelihoods, causing the people to distance themselves from the Islamic system. If the people become disillusioned with the Islamic system and its efficiency, and distance themselves from it, they will not be able to stand against global infidelity, arrogance, and modern ignorance and claim to lay the groundwork for the world government of Hazrat Vali-e-Asr (AS).

Of course, the people of Iran have responded to the call for the right of Imam Khomeini and the Supreme Leader and have shown that they do not want to be worldly. That is, they want the world and life under the shadow and flag of Aba Abdullah Al-Hussein (AS) and Islam. Hazrat Imam (RA) and the Supreme Leader of the Memory of God taught us to ask the world to serve Hazrat Vali-e-Asr (AS). In this case, the affairs of the world should be small and simple, and the affairs of the Hereafter should be large and complex. But modern arrogance has made the world, material pleasure and increasing prosperity the principle for all the people of the world, and all religions and denominations have become subcultures, while the

culture of capitalism and material development has become the axis. This is done with the structure of "companies, banks and development programs" which have become the bedrock of money-loving people and have distanced them from Islamic ideals, establishing the rule of a certain class called "capitalists" over the fate of society institutionalizing the culture of "collective property".

Of course, it is clear that in the culture of religion, everyone who has legitimate capital is respected, can work with it and seek their own profit and income, but we are not talking about these people, but about the rulings of the government and the method of governing. In individual rulings, working with capital and gaining its profit is not a problem if other rulings are observed, but the religious government cannot accept structures that result in the rule of the capitalist class over the nation, while this class can gather all natural resources, manpower and facilities to push the licenses and allocations in their favor and ride over the whole of humanity. That is, God Almighty has not allowed any group, because of their wealth, to attach other possibilities to themselves and rule the destiny of the Islamic Ummah, and the holy realm of God Almighty and the prophets and divine guardians and the general successor of Hazrat Vali-e-Asr (AS) must reject such a thing for the religious ummah! Unfortunately, the economic structures of the world, under the title of "rational perceptions and human experiences", have been accepted by our scientific community, religious officials and elites, and as a result, material ethics, corruption, and class distance have emerged in the country. The formation of effortless wealth, which the Supreme Leader warned of several years ago, also stems from the same danger, resulting in the acceptance of these structures and the lack of effort to design structures appropriate to the culture of religion and the ideals of the Islamic school.

With these explanations, it becomes clear that despite the complaint and repetition of all the tribunes that "the private sector in Iran is not strong and has a small share of the economy", this is not a weakness but the great achievement of the Islamic Republic in not leaving the private sector, allowing cartels and trusts to be formed with the ethics of capitalism, concentrating wealth in this country and dominating the political and cultural destinies of the country. Imam Khomeini (AS) and the Supreme Leader have understood the depth of the behavior of the Ahl al- Bayt (AS) without being scientifically supported by the seminaries of government rulings or by relying on their sincerity and understanding of the value of the believers of the religion, and have tried to hit these capitalist structures as much as they could so that these structures would not be fully implemented in the country. Therefore, the

private sector (in the sense in which it was proposed) has not gained much power in Iran. Of course, there are many religious and faithful capitalists in the country, but when they want to run a company and make it profitable providing the ground for its growth and development, they have to adhere to the ethics of common global management in companies and as a cell for the capitalist and utilitarian system.

Therefore, the Supreme Leader says with a deep look: "If we discuss economics, science, technology, ethics and knowledge, the goal is to find out what kind of Iran we want for the next twenty years... [Do we] want an Iran in which there is economic prosperity even if it depends on others? Of course, such a thing is not possible. Now suppose we want to be dependent and do not see any problem in being politically dependent ... A country with aristocratic sovereignty, with peaks of wealth like what exists in the United States - Iranian Wall Street - in the face of poverty and deprivation of many - do we want a country with these characteristics and something like that? In America, according to them, when the air heats up, some people die from the heat. Die from the heat or die from the cold means homelessness. "In a country with that wealth - America is a country of wealth - it means that there are peaks and next to these peaks there are valleys of misery and disorder and poverty and deprivation."

Therefore, thanks to the vigilance of the revolutionary leaders against the recommendations of Western and capital-oriented experts, the private sector has not been formed in our country with the ethics of capital concentration and the monopoly and domination of the country's destiny. But if we do not know these Western structures correctly and do not move towards breaking them and designing divine economic structures, the same conventional structures that have little scientific definition and standard for all subjects of micro and macroeconomics will lead us toward Islamic goals. Officials and planners come to the conclusion that in order to generate wealth and create employment and improve people's livelihoods, we have no choice but to concentrate wealth, while the obstacle to this is the discourse of the revolution and the literature of the Imam and the leadership, which must change somehow? Accordingly, economists say: If the structure of the concentration of wealth and capital collapses, factories and national production will not prosper, and the value of the national currency will decline, and people's livelihoods and employment will face serious problems. Therefore, we have to make the country prosperous with the same model even though some remain in poverty. They say: "The first step in economic reform is to acknowledge that most of the

revolution's decisions to prevent the private sector from ruling the country were wrong."

Of course, raising these issues should not cause fear and despair among the believers. Because with the correct knowledge of these challenges and the blows that are inflicted on the body of the Islamic system, it is possible to organize religious motives for the production of wealth by relying on the literature of revelation. For example, Amir al-Mu'minin (AS) during the usurpation of the Caliphate, had the highest production of wealth, but with true motives. History has shown that forty thousand gold dinars was his only annual income. On the other hand, he also had the lowest level of consumption: he dug wells, planted palm trees, and then dedicated everything. Therefore, focusing the religious motives of the Iranian nation on the axis of endowment (by changing the status of endowments) can produce massive wealth that is not monopolized by one class and does not lead to the formation of cartels and trusts. The leaders of the system have always insisted on the slogan of Alawite¹⁰ justice and constantly ask the elites of the seminary and the university to produce programs and structures appropriate to this slogan. For example, by emphasizing the value burden in development programs, they have raised the need to produce an "Iranian Islamic model of progress." So, the literature of the revolution continues to inflict blows on the economic structures of the country in the field of management and, thus, the divine orientation of the system is maintained, but the continuation of this enlightened path within other sections of society including the seminaries and universities should move towards designing alternative structures while the people should constantly question them for their scientific support of the Islamic Revolution.

Otherwise, what will be the meaning of fulfilling the covenant in revenge for the blood of Aba Abdullah Al-Hussein (AS) and paving the way for the emergence of Hazrat Hojjat (AS)?! Therefore, understanding and acting on the message of the uprising of Aba Abdullah Al-Hussein (AS) has crystallized in a nation that is fragile in the political, cultural and economic structures of infidelity by accepting the political, cultural and economic structures of God. It has become clear that Aba

¹⁰ Alawite justice: Alavi mainly means someone who is attributed to Ali Ibn Abi Talib, the first Imam of the Shiites, and has been referred to as his followers throughout history. Methods that Alavis follow

Abdullah Al-Hussein (AS) was also involved in the same material structures and it was these structures that determined his exile but the greatness of the Imam's uprising was to break these material structures, reminding Shiites of that Imam and that they should never lower their dignity.

Topic Eleven

Economic Structures of Imam's killer: Class distribution of treasury in the system of hypocritical Leaders to accompany the nobility and leaders with the rule of oppression

Subversive economic structures: The conflict between the "pattern of production, distribution and class consumption" in the capitalist system with "revolutionary justice" in the Islamic Republic, the main cause of the continuous devaluation of the national currency

The book Sharif Al-Gharat presents a narration from the conversation of Amir al-Mu'minin (AS) with Malik Ashtar Nakhaei. Apparently, Amir al-Mu'minin (AS) talked to Malik Ashtar about the situation of the people who had left him and gathered around Mu'awiyah. Malik Ashtar wanted to describe the reason for the dispersal of the people from the Amir al-Mu'minin (AS) as follows: "At the beginning of your caliphate, the people formed an alliance centered on your axis, but gradually their intentions weakened and the number of your supporters decreased, even though you treated them fairly and acted accordingly. You took the right from the strong and honorable and the possessor of wealth and power and gave it to the weak. In other words, in your case, the people of wealth and power had no virtue in comparison with the weak and oppressed. Therefore, some of those who were with you took a stand against the right and were upset and saddened by the realization of justice, because these people had gained a particular social status during the time of the previous caliphs and their social structures had increased. But you equated them with weaknesses based on divine social structures. This weakened their intentions and reduced their number in support of you and they went to Mu'awiyah. On the other hand, Mu'awiyah directed all his gifts, honors to the people of power, wealth and material glory." In fact, the pressure of material economic structures of the Imam's assassin on the society of that time was so heavy and great that a figure such as Malik Ashtar continued to say to the Amir al-Mu'minin (AS): "If you, like Mu'awiyah, spend this wealth of the treasury, the desire and attention of the people will return to you." When material social structures are formed in a society, according to which worldly social relations prevail over the people and put the people and the elites on one path the divine movement will be very difficult, and therefore these pressures will have a relative effect on Malik Ashtar to makes such an offer. Also, two women (one Arab and one non-Arab) came to the service of the Imam and he gave 25 dirhams to each of them. The Arab woman said: "Why did

you pay my share as an Arab equal to the share of the woman who is a non-Arab?!” Amir al-Mu'minin (AS) replied: "I do not see any difference between the children of Ishmael and the children of Isaac in the treasury." In fact, with equal distribution of gifts and sustenance, other tribal chiefs and aristocrats will no longer be able to maintain the consumption pattern of Iran and Rome, and the Imam, as the divine ruler, did not want that life and that kind of worldly prosperity to be the focus of the Islamic Ummah. Rather, it should be the axis of life and the world should be the only bed and ground for the Hereafter. Therefore, in history, Imam Ali (AS) had distributed many gifts among the people three times in a row, for example, when a lot of property came back from Isfahan, he distributed all these gifts. He even divided the remaining bread into seven equal parts and gave them to seven parts of the city of Kufa (Asba '). Or when heaps of coins and gold were gathered, the Prophet scattered the people around it and divided it among all, he himself returning empty-handed. Qanbar (the servant of Amir al-Mu'minin (AS)) said one day, “You divide all the property and nothing will come to you, so I brought some of it home.” The Imam said: "You brought a great fire to my house." Then he divided the property into several parts by the sword and redistributed it among the people. Because this wealth is not supposed to provide that level of prosperous life of Iran and Rome through the concentration of wealth for the aristocracy and the great.

Also, some of the companions of Amir al-Mu'minin (AS) said to the Imam: “Give this property to the aristocracy and revive the previous work and social relations of the past, and the secular economic structures of the class, and return the glory to the Arabs and Quraysh and do not put them equal with non-Arab and Mawali.” Just so did the usurper economic structures of the Caliphate and the assassin of Amir al-Mu'minin (AS) and Imam Hussein (AS) not seek justice, but insisted on a culture of class distance. Class distance was based on ethnic culture, and in order to accompany the chiefs of the nobility and tribes, a lot of money had to be given to this particular stratum so that they, too, could bring their tribesmen, who were in complete obedience to their tribal chief, into the government. Therefore, if they wanted to distribute the treasury fairly, there would be no concentration of wealth, and as a result, they could not give huge wealth to the chiefs of the tribes and nobles to bring the general public and the members of the tribes with them. In previous topics, it was stated that the tribal chiefs also wanted this large sum of money and property to earn a living, similar to that of the kingdoms of Persia and Rome. Because the hypocrites and the people of the world with the Islamic conquests had brought this pattern of consumption into the Islamic society, which was naturally an expensive pattern and

had heavy costs. Therefore, flirting with the pleasures of this world and setting aside the Hereafter was not a theoretical or conceptual matter, but was summarized in the consumption pattern of the Persian and Roman empires. When they saw the material splendor of the palaces of Akasareh and Caesarea, they wanted to build their houses in the same way. Or, for example, when they wanted to build a mosque in Kufa, they built its pillars like the pillars of the palaces of the Persian kings. This level of boundless and insane prosperity and insane adulation of the world had staggering costs, far from the reasonable prosperity that is endorsed by the culture of religion.

In reasonable welfare, man seeks to meet natural needs in a normal way in order to be able to perform religious duties, which is simple and easy and can be achieved at a low price. But when, instead of innate needs, false social needs are re-produced and the complexity and diversity of life are pursued, and pleasure and well-being are redoubled and varied, it will incur very high costs. This kind of life was placed in front of the eyes of the Muslims, and at first the leaders of the hypocrisy benefited from it, and then they gave the opportunity to achieve it to the chiefs of the tribes and the nobility, at the cost of supporting the government as well. When Amir al-Mu'minin came to power, he said, "I will divide the treasury equally according to the tradition of the Holy Prophet (pbuh)." If a person wanted to glorify the world with his personal wealth, he is free, but the Islamic ruler has no duty to spend the treasury to diversify and decorate material life. The duty of God and the Imam of the Muslims is to make the world follow the religion and to acquaint the people with the Hereafter: "O God, keep me away from this world and frighten me and acquaint me with the Hereafter." Therefore, when Imam Ali (AS) did this, the same secularists who initially pledged allegiance to him fled from the Imam. On the other hand, Mu'awiyah knew the engineering of material ethics and its structures in society well and intensified it: by concentrating wealth, he was able to allocate a lot of money to the rich and honorable, and to maintain, revive and intensify class distance. In fact, combining the political structures of ethnicity and monarchy with economic structures based on secularism in the living standards of the infidels of Iran and Rome, did not allow equal distribution of the treasury, and it was these structures that paved the way for the exile and martyrdom of Amir al-Mu'minin and Aba Abdullah al-Hussein.

So, when it is said that the people left the Imams alone due to worldliness, it does not mean that the people's attempt to get water and bread was practically in conflict with the acceptance of the province, because Amir al-Mu'minin (AS) provided for

the reasonable and balanced natural needs of the people. But the aristocratic life of Iran and Rome, which had come before the eyes of all, had created new and false needs for the people, which Amir al-Mu'minin, in his divine rule, would not provide for the people and the rulers. It is in such a worldly and insane society of wealth that the greatness of the gifts and almsgiving of the Imams (AS) is revealed, even in the days when the government and the treasury were not at their disposal. Again, it is in such a worldly and crazy society of wealth that the greatness of the gifts and almsgiving of the Imams (AS) is revealed, even in the days when the government and the treasury were not in their possession. In a society where everyone sought to accumulate wealth to reach the highest level of life providing for new lustful desires, the unlimited charity of the Infallible Ones to the poor and oppressed who were under the wheel of this class system, and the economic relations of that society, broke and exposed the invalidity of morality in the concentration of wealth.

Therefore, it is narrated that one of the gifts of Hazrat Aba Abdullah Al-Hussein (AS) was such that due to its greatness, a Jew became a Muslim. That is, these gifts in that atmosphere of money-worship, and the preservation and concentration of wealth, somehow broke the material structures, habits and associations that even the Jewish infidels were passive in the face of its greatness. Or it is narrated that a person was in charge of a *diyat* [blood money] that he could not pay and came to Medina to provide the amount of the *diyat* in some way. He was told to go to Aba Abdullah Al-Hussein (AS). He found Hazrat in the market and presented his problem. The Imam replied: "I am in the market because I do not have the minimum needs of my house and I want to provide for them, but I have inherited a farm that is around Medina and these days are the days of harvesting its produce. Take my letter to the farm manager and take all the produce and settle your debt. The Imam himself was at the peak of asceticism and distance from the world and economic pressure to provide the necessary support for his house, but he gives the yield of one year of his farm to such a person. So this generosity should not be limited to a personal description of generosity or compassion and helping the poor; these behaviors challenged the economic structures of the time, which were centered on wealth and class, and showed some without using the treasury making the highest donations to the poor. In contrast, the tyrannical regime, which had the most financial resources, allocated it to the chiefs, nobles, and the souls of the devotees and sycophants, ultimately depriving the public.

But what economic structures does the Shiite society face today that challenges

the Islamic system and the slogan of Alawite justice of the leaders of the revolution and harasses the people by creating widespread discrimination? The Supreme Leader has also said that people tolerate problems but are saddened by discrimination. What are the economic structures that discriminate in Shiite society? Of course, today they cannot make people love the world with the same methods and structures of the infidels and hypocrites as at the beginning of Islam, because the leaders and the people are familiar with the morals of Amir al-Mu'minin (AS). Rather, today the structures of secularization of societies have become much more complex, against which the measures of people like Mu'awiyah and Yazid are very low. In fact, today it is not the decisions of one person but the equations of economics appropriate to the capitalist system that theorize class differences and make it a logical and even necessary matter for officials and decision makers. In line with this fact, the Supreme Leader also says that the danger that the Islamic system faces is a change in the accounting system of the officials. It is clear that the computational apparatus of officials, planners and decision makers is formed through scientific equations and expert discussions. These scientific equations believe that without class differences, a nation cannot be motivated to work, and economic activity, and the pillar of social motivation for economic effort, is class distance. As it was said in the time of Mu'awiyah, if there is no class gap in the treasury, the people will not depend on our sustenance to reach the standard of living of the tribal leaders. Even the book *The Price of Inequality*, authored by a prominent American economics professor and Nobel laureate who criticizes extreme discrimination and class distance in the American capitalist system, states, "Class distance is necessary, but it should not be as much and intense as it is today."

In the United States, for example, which claims global management, American workers in the manufacturing sector earn about \$37,000 a year (average in 2015), but the salaries of the top 500 CEOs in American companies are 340 times higher. This is a sharp gap compared to the American workers' wages, which have the highest wages in the world. But the wages of some workers who work in China or India are about one dollar (one hundredth of the daily wage of an American worker) at the rate of one hot meal per day! That is, if the class gap in the world system - which is managed by countries like the United States - is taken into account, the gap between the salaries of CEOs of American companies and Chinese and Indian workers is thirty-four thousand times! Unfortunately, some people simply say that the whole world works like this and we should do the same. They are unaware that

if we are not sensitive to these global economic structures and scientific equations of wealth production and include them in the planning of society, systematic discrimination and corruption will certainly take place in society and the slogan of justice will be isolated. The Iranian people are accustomed to the slogan of Alawite justice and have made a revolution for it and taken a strong stand against discrimination. Therefore, one should not think that class distance is done by one or two officials; rather, this class system is one of the precepts of economics that has been formed in accordance with the capitalist system. They believe that not all people can achieve the growing and insane prosperity created by the capitalist system because this kind of life is so expensive and costly, and therefore class consumption is a coercive and necessary thing in the capitalist system. In fact, this level of prosperity is the result of a lot of research, technology, science, capital and factories, and therefore its cost is expensive, while basically the resources in the world are not enough to provide this level of expensive prosperity even to all people in their country, let alone other countries of the world! So in the United States, 40 million of its 300 million people need food stamps. Therefore, the class gap in the consumption pattern based on the existing economic structures is coercive.

Higher, stranger, more complex, and more dangerous is the class gap in the pattern of production and, consequently, the pattern of income. In the process of production of goods, from the beginning, "capital gain" must be calculated in a guaranteed and definite way, and then the costs of factory and machinery and its research and development must be determined; on the other hand, the goods must be competitive in global markets. For international competitors, the price should not be expensive and therefore in the last step and after calculating all the previous cases, a "worker wage" is determined. Therefore, man and his value and dignity are subject to the "profit of capital" in the pattern of production.

It is clear that this class system in the model of production and consumption of income is in conflict with the values of the Islamic Revolution and the demands of the leaders of the revolution and the justice-seeking conscience of the Iranian nation; the Iranian revolutionary society will not tolerate it and opposes it. In fact, secularism in the world's most common production pattern occurs when it is not satisfied with any level of well-being, but is constantly optimized and improved, which can also be achieved through the production line and sophisticated and expensive technologies. In this case, production requires heavy astronomical investments, from which investors should reap huge and staggering profits.

Therefore, to determine the price of goods, first the capital gain in a way that is attractive and motivating for investors is determined definitively, and after calculating the capital gain and costs paid for tools, facilities and raw materials, considering competitive price requirements, new wages and the worker's right is determined by all these factors. The result of this process is the launch of hundreds and thousands of major US economic projects and other development hubs in countries such as India and China; these countries are willing to sell their country's labor force to the world's capitalists at the cheapest and least price (such as the cost of a hot meal a day). Thus, the basis of the standards and economic structures of the world today is class distance and humiliation of "man" versus "capital." Therefore, at the root and basis of these structures, there is discrimination, injustice and greed on a new scale, and some people seem to consider these structures as the result of human experience and the result of rational life and use it without a deep understanding of the above facts; as a result they think that it is safe for the Islamic and revolutionary society. While this level of well-being and adulation of the world means denying the "centrality of the Hereafter" in individual and social life, it is only appropriate for those who have all the grief and sorrow of this world and just want to enhance their worldly pleasures. Therefore, materialistic, welfare-oriented and lustful lives are considered to require large structures, complex disciplines and extensive engineering, and for matters related to the Hereafter, they are content with individual and simple activities at the subcultural level. This view is the same as "greed" that is constantly condemned in the culture of religion. Greed means not being satisfied at any level with regard to the world and its belongings, and accepting the meaning, that optimizing and upgrading and complicating life and its prosperity and its tools (technology) will lead to the exclusion of others.

But the Islamic Revolution, with its foundation of Islamic and Alawite justice and the leadership of Islamic jurists and scholars who really seek to achieve these ideals, has been opposed to this economic structure, a structure that believes that without "class distance" the production cycle cannot be moved and the consumption pattern can be formed in a regular way.

For if, in a country contrary to the pattern of world production, the wage of a worker is constantly rising in order to be able to buy new items, according to the slogan of justice, the producer must also constantly add this wage increase to the price of goods, and as a result, the price of goods produced does not find the strength to compete in domestic and foreign markets, and production and investment will not be profitable or attractive.

Such a country will face high and persistent bankruptcy.

This is exactly what has made the investment incentive in the revolutionary country of Iran very low. In other words, the slogan of divine and Islamic justice by the leaders and officials of the country and its demand by the people has made it possible for workers and employees to enjoy new, updated and diverse goods just like other people. Their rights contrary to economic rules and the pattern of conventional production in the world are constantly increasing, which has resulted in nothing but the inefficiency of "conventional production" in the Iranian economy. For example, a master builder of a building in 1350 [1972] was paid about 15 tomans⁵² a day and the price of a kilo of meat in the same year was 40 tomans, that is, he had to work for about three days to be able to buy a kilo of meat. But with the Islamic Revolution and the waving of the flag of Alavi justice and the demand of the people and leaders of the revolution, the salary of this builder in 1397 [2019] without any change in his work, reached 120 thousand tomans per day, while each kilo of meat is 60 thousand tomans. That means he can buy two kilos of meat with one day of work. This six-fold increase in the wage of the worker will certainly be provided by an increase in the cost of goods, not by a decrease in "capital gains." Therefore, it appears to cause the price of goods to become non-competitive and the production cycle to fail. Because on the one hand, we have introduced the usual production structures - which are based on class distance and the rule of capital over the worker - and on the other hand, we are seeking the realization of Islamic and Alawite justice for the general public and workers and employees. However, as mentioned, production is not economical in our country, and most investments and liquidity flow to "distribution" or brokerages, because it is highly profitable. In other words, in Iran, the investment risk in the production sector is extremely high and in the distribution sector it is low. These explanations were about the use of the conventional production model in the revolutionary country of Iran and its conflict with the ideal of justice, and as a result, the situation of production in the country was disorganized. But regarding the "consumption pattern" of society, it should be noted that in the current economic structures of the world, new and growing welfare is very expensive, and therefore the resources of countries and the purchasing power of different classes are not enough to provide this type of welfare for all its people. Therefore, the consumption of goods and welfare must also be "classified".

⁵² Toman is the unit of counting and the unit of semi-official currency of Iran

That is, although all people are constantly aroused by the appearance of new and efficient goods, they do not have the right to benefit from new goods commensurate with this level of stimulation, but for the majority there is, a permanent gap between "produced need" and "satisfaction". Just like in the time of the caliphs in the beginning of Islam, when the way of life and consumption of the kings of Iran and Rome was expensive and therefore not everyone could benefit from this level of consumption. Accordingly, special gifts and sustenance from the treasury should have been given to the chiefs of the tribes so that they could have this kind of consumption and support the central power and the rule of the caliphs. Therefore, if the world and life in it become more diverse, more numerous and more advanced every day, it will become expensive, and as a result, the general public will not be able to enjoy this kind of life and prosperity. But with the Islamic Revolution and the overthrow of the monarchy, and the rule of Alawite and Islamic ethics on the behavior of Imam Khomeini and the Supreme Leader in paying special attention to the livelihood of the general public, especially the oppressed, public spending - contrary to conventional economic logic supplied through the treasury and oil revenues with goods even though imports - was provided to the people at reasonable prices so that the essential needs of the revolutionary people and often the poor would not be seriously affected.

Of course, in today's life, the meaning of essential goods and how they are consumed has changed. For example, before the revolution, in many areas of small towns and most villages, there was no need for electricity and electrical products, or the people of the cities adjusted their consumption of rice or meat on a monthly basis and not daily. Basically, according to the common economics in the world, everyone has the right to consume these types of goods as much as their share in the production of industrial goods. Therefore, in the common economic logic, the inhabitants of villages whose livestock and agriculture are traditionally low value-added, have no income to benefit from industrial goods and services, therefore they have no right to such goods (such as electricity and gas or refrigerators, washing machines, etc.). But the Islamic Revolution and all the governments that emerged from it, due to the divine slogan of justice, by disrupting the supply and demand mechanism, have made a huge amount of industrial goods and services available to all people through oil money and at a price much lower than cost. As a result, it has largely broken the pattern of class consumption common in the capitalist system. For example, in the ninth and tenth governments, the strategy of generalizing the welfare of the metropolitan area to the city level and the welfare level of cities to the countryside

became the focus of government programs.

These fundamental changes in the pattern of production and the pattern of consumption of the general public have been contrary to the rules and logic of the world's material sciences, and the result of this 40-year trend is a "devaluation of the national currency" against the dollar and other world reference currencies. The reason for the decline in people's purchasing power is due to inflation and the constant high cost of goods. Because, on the one hand, production in Iran is not economical based on the blasphemous economic structures of the world, and on the other hand, based on the slogan of right and rational justice, by providing industrial goods to the public, the country's consumption has exceeded its production. That is, production becomes weaker and consumption becomes more intense, while maintaining the value of the national currency depends on the lead of production over national consumption. In other words, the prevailing economic structures in the world have been able to improve the economic situation of the countries of the world based on the class system and solve the problems of production, employment and high prices in a material and unjust way for the people who have given in to these oppressions. But in post-revolutionary Iran, these material economic structures are bound to the "slogan of divine and Alawite justice" so that its corruption does not spread in the country in a comprehensive manner, and therefore the conflict of these structures with the slogan of justice, various economic anomalies in the country (such as the devaluation of the national currency, inflation and high prices, inefficiency of production, unemployment, etc.) have been determined.

That is, because the Islamic Revolution has conscientiously noted that full adherence to these structures and expert advice causes the people to separate from the Islamic Revolution and isolate their ideals, it has bound and conditioned these structures to the "slogan of justice" as much as possible. This great achievement of the revolution in binding the conventional economic model to the slogan of justice has not been done by seminaries and universities, and the production of economic structures in accordance with Islam and Alawite justice has not been done. And the slogan of justice has not been properly realized and this issue has caused economic chaos. Therefore, this economic anomaly should not be attributed only to this or that government, but according to the statistics and the conscience of the people, in all previous governments, the value of the national currency against the dollar has decreased and severe pressures have been put on the purchasing power of the people.

In fact, providing the costs of achieving justice, which is accompanied by the generalization of "increasing welfare" to all classes, imposes heavy costs on governments. The existing level of welfare is constantly being improved and a new lifestyle is constantly entering Iran from abroad combined with the slogan of justice and, therefore, welfare that flows in other countries as a class, flows as a non-class in the life of the Iranian people intensifying and making uncontrollable national consumption, leaving production in a weak state. Therefore, the community of believers should note that economic problems are not only due to violations, embezzlement and discrimination of some officials and individuals, but the root cause and main problem of the current state of Iran's economy is the conflict of existing economic structures with the ideals of the Iranian nation and the Islamic system. Therefore, they should be called "economic structures that overthrow the system." Although there is no doubt that the existence of corruption and oppression at any level is not worthy of the holy system of the Islamic Republic and causes dissatisfaction among revolutionary people, the main cause of "currency imbalance" in the past forty years is certainly not corruption and theft by officials and individuals. The revolutionary forces and lovers of the Ahl al-Bayt(AS) should discard the common economic structures and models of the world- seekers by abandoning childish perceptions in this field, and then, by demanding their correct and accurate demands from the country's elites and officials, and set the stage for moving towards producing divine and fair structures.

In this regard, seminaries and universities should deepen their understanding of these economic structures and convey its corruption to the people so that people understand that these structures are incompatible with Alawite justice and how they affect their religion and world. Some people constantly protest and say to the people: "Ali (AS) justice does not flow in our country" but they have been neglected and do not pay attention to the fact that the obstacle to the realization of Alawite justice in our society is the same social structures that they themselves have accepted as rational manners or rational perceptions, and of course this negligence and that protest, does not help to solve and is more like childish behavior. Therefore, if the demands are not focused on the root of the matter and are limited to the embezzlement and economic misconduct of some people - although trials are held for a few corrupt people - which are the main source of problems of Shiite and revolutionary society – the elites must be made accountable otherwise reforms in these matters will be marginalized.

Topic Twelve

The need to design divine economic structures by breaking the "pattern of production and consumption of the capitalist system" by changing the Performance of the "public, private and cooperative (endowment)" sector in the economy based on heresy motives

In a will to Muhammad Hanafiya, Hazrat Aba Abdullah Al-Hussein (AS) mentions the aims of his uprising and says in the continuation of this letter: "I want to act according to the way of life of my grandfather the Holy Prophet (PBUH) and my father Amir al-Mu'minin (AS)." This tradition in economics is explained in a beautiful narration that expresses the behavior of the Holy Prophet (PBUH) and Amir al-Mu'minin (AS) in creating divine economic structures as opposed to material economic structures: one of the companions of Amir al-Mu'minin (AS) named Suwaid bin Ghafla Khidmat went to see the Imam, when he saw a piece of barley bread with barley shells in it. That is, not even barley flour was sifted, and the Imam sometimes used his knees to help break this bread. When he saw this situation, he said to Fada, the servant of the Imam: "Do you not fear God that you give such food to this old man?! At least if you give him barley bread, sift the flour." Fada said: "The Imam has made us promise not to sift his flour." When Amir al-Mu'minin (AS) heard of Savid's words, he wept and said: "The Messenger of God (PBUH) never ate wheat bread for three consecutive days until he died and never sifted his flour" and said in response to another companions in this regard: "I saw the Prophet who craved drier foods and I am afraid that I would not join him." This is the way of consumption of Islamic rulers. Although it is clear that the Infallible Ones cannot tolerate this level of asceticism, but it must be the direction and the goal of the Islamic society. Of course, it should be noted that despite the very ascetic consumption pattern of the Amir al-Mu'minin (AS), he also had the highest level of production, and it seems that such a level of production activity for a person without advanced tools, should not have been achieved for anyone in history. Mr. Ibn Shahr Ashob quotes from the history of Blazeri that: his income from agriculture was 40,000 gold dinars per year. This 40,000 dinars is equal to 30,000 gold shekels and at current prices is approximately equal to 50 billion tomans. But he gave it away to all the poor people because there were many poor people due to the class distance between the social structures of the caliphs. This give away was so great that he had

nothing to eat at home, that is, he sold his sword and said, "If I had dinner, I would not sell my sword." The same statement was narrated about buying clothes, after which one of the sellers of clothes in the bazaar said to Imam Ali (AS): "I will sell a dress to you on credit and whenever your share comes from the treasury, return the price," and this is how he was able to buy clothes. In another narration, it is narrated that the Imam went to the bazaar and said: "I want two cloths for a total price of 5 dirhams." The seller said: "I have two cloths, one better than the other; the first three dirhams and the second two dirhams." The Amir al-Mu'minin (AS) bought two cloths and gave the three-dirham dress to Ghanbar (his servant) and took the two dirhams himself." Ghanbar said to him: "The three dirham clothes are better for you because you go to the pulpit and recite sermons for people." The Imam said: "There is youthful passion in you and I am ashamed to seek superiority over you because I heard the Holy Prophet (PBUH) say that you should cover them with what you wear." It is also narrated that he bought and freed a thousand slaves at his disposal. So if it has been stated in previous topics that the Islamic system seeks to simplify and diminish the desires of the world, this does not mean that "production and labor" should be shut down. Rather, the religious motives of believers for production and work are far more intense than worldly ones, but production in the Islamic system, unlike societies of infidelity and hypocrisy, is not associated with extravagant, pleasure-oriented and worldly consumption, as Amir al-Mu'minin, according to the above narrations, was at the peak of production and asceticism at the same time. These unique behaviors of Imam Ali (AS) broke the culture of institutionalized class distance in society, however, the interest of the society in the material economic structure that had made the level of consumption of the life of Iran and Rome to their tastes, caused them to stand against the Imam and this movement - although it was a revolutionary and Islamic movement in history - at that time but it did not work in that society since the aristocracy and the elders expected money and facilities from the Imam to live within that worldly consumption pattern, which was previously allocated to them. Amir al-Mu'minin (AS) showed them, however, with his behavior that the Islamic ruler has no duty to provide for the worldly people and leave the oppressed people alone, so he divided the treasury equally while they relied on political power and the Economy that was provided for them during the rule of oppressors who scattered the people away from Amir al-Mu'minin.

It is clear that the Infallible Ones were not able to achieve this degree of asceticism, but they had to move their goal and orientation towards this peak, but

how? Such narrations are narrated in some pulpits and tribunes, and after that, aristocratic and luxurious officials who have a tendency towards worldly pleasures are usually reprimanded. Although the manner and character of this range of officials are condemned, with the explanations given in these topics, the community of believers and lovers of the Ahl al-Bayt should realize that the root of the problems and challenges and distance from the Alawite tradition is not only due to inner lusts, but the material social structures which also play a key role in enticing some officials into the trap of luxury. In other words, in an allegorical expression, one's passion is like a fast horse that runs alone in the deserts and plains to satisfy its desires, but material social structures are like the asphalt roads of a country that allow several million cars to accelerate to two hundred kilometers per hour to reach such lust! Therefore, if the believers do not discuss these structures in congregations, mosques and at Friday prayers, a large part of the simple life of officials will gradually change and fail by being brought into these structures and social contexts.

Therefore, in dealing with the above narrations, which express the Prophetic and Alawite manners, one should not be content with reprimanding and blaming the aristocratic officials and inviting them to change their actions, such simple behavior should be considered as reviving the manners of the Prophet and Amir al-Mu'minin and moving towards the goals of Ashura. It is necessary to identify and expose the material structures that are the bedrock of the officials and get out of them and move towards designing the divine economic structures so that such claims and assumptions about the realization of the goals of Ashura come true. In fact, the seminary and academic elites should move the society towards these peaks of godliness by designing divine social structures so that the world and its material needs are simplified and reduced, and the needs of the Hereafter are diversified and multiplied.

Therefore, it should be noted that today secularists do not seek the absolute elimination of religion and apparently never say to the atheists "do not pay attention to the Hereafter and worship at all", but seek to determine the status of religiosity and worship as a function of worldliness. Therefore they say: "Religiosity and worship are acceptable as a 'subculture' and are done simply and individually and do not require expertise and complexity. Rather, what needs expertise, and should be pursued in a comprehensive and social manner, and needs. Structural design, are material needs and worldly pleasures." Now, in the face of this behavior of the enemy front, can we suffice to read the narrations

and reprimand people?!

So it must be clarified what role the existing economic structures play in the aristocracy of the officials and their distance from revolutionary and Islamic asceticism. At the beginning of the Islamic Revolution, with the same revolutionary conscience and public understanding of Alawite justice among the people and officials, the issue of change in the system of rights and benefits was raised and Shahid Rajaei's government reduced the salaries of ministers and members of parliament, from 70,000 tomans a month during the Shah's reign to one-tenth, or 7,000 tomans, and in return, workers' salaries increased. This kind of reduction in the consumption of officials and the approach of their living standards to other strata continued until the end of the imposed war. But after the end of the war and the stabilization of the country, decisions were re-formed based on conventional structures and expert calculations. Therefore, the expert argument was made that with the low level of salaries and benefits for managers and senior experts, there would be no incentive for professionals – those who have studied hard for many years to achieve a sufficient income and a good life - and the elites will migrate from the country and the manpower needed to build will be lost. For this reason, the law on "system of harmonious payment of salaries" was introduced, which practically created a class gap between officials and employees. Thus, the higher the rank of an official, the higher his salary became, which is common in the world and in all economic activities. But this practice practically means that higher income and purchasing power and more benefit from the world become the main motivations for administrative activity. At the same time, of course, the enjoyment of the world found a new definition in society, and did not mean essential or ordinary needs, but the level of consumption of European and American life, which was available through imports.

In such an atmosphere and structure that stimulates motivation based on income and purchasing power, the luxury and aristocracy of the lives of officials will be a coercive thing that not everyone will be able to resist these social waves. When, with the expert and rational justifications that have been stated and in accordance with the law, the higher the credit and administrative position and responsibilities of a manager, the more his salary and benefits will increase, but the advice to these managers and officials to control lust no longer will have much effect. Rather, in order to prevent the promotion of a secular culture, religious missionaries must expose economic structures that define social positions and responsibilities

according to class distance and higher incomes. Because in the Islamic ruling tradition (such as the existence of the Holy Prophet and the Commander of the Faithful), the higher the responsibility and position of the manager, the higher the distance from the world and asceticism towards it, and instead of material motives, the Hereafter's motives move him, therefore, resulting in the lowest consumption. It is appropriate to say that when the narrator told Hazrat Sadegh (AS) that when he saw the prosperous lives of the usurpers of the Caliphate, he would say to himself that if the government was in Hazrat's hands, what a happy life they would have had with him. Imam responded: "Hihat! If the government is in our hands, our managers and those around us will not be able to do anything but work around the clock and wear thick clothes and eat dry and simple food." In fact, the Islamic ruler does not want and cannot, like the secular ethics of Iran and Rome at that time and the European and American welfare ethics, sacrifice the spiritual development of society to the complications of material life.

But after pointing to the underlying structures for luxury and aristocracy among officials, we must return to the previous discussion of the disruption of the country's economy, due to the conflict between the slogan of justice and the structures of capitalist economy, to clarify the way out of this subversive structure. In this regard, it has been said that in the modern economic structure, the "profit of capital" dominates over other factors of production and subjugates man and his dignity, which is manifested among the factors of production in the form of "labor rates". That is, the worker's wages must be relatively low in order to have a constantly increasing capital gain. For this reason, it is observed that the top companies build factories in China and India with the most sophisticated technologies because there the worker's wages are very low. In fact, China and India have achieved economic prosperity by humiliating their nation and paving the way for the humiliation of human beings against capital, but the revolutionary and religious nation of Iran and the leaders of the regime do not accept such organized humiliation. Therefore, as stated, after the revolution, workers' wages increased sharply and relatively prevented the nation from being humiliated in the face of capital gains, and for this reason, the rule of capital gains over other factors of production (including the labor rate) was disrupted. As a result, production with the capitalist model in revolutionary Iran was not profitable and a strong private sector was not formed in the country. In fact, both the non-acceptance of the public and the workers and the support of the Islamic system for this morality and public conscience hit the interest

rate of capital, and post-revolutionary governments in such an environment, enacted laws and regulations and instructions that the observance of capitalist rules would increase. On the other hand, the consumption pattern of the people was based on the growing American and European welfare, and while such a level of welfare is achieved in other countries as a class, the Islamic Republic had tried to provide many facilities and services based on the slogan of justice, generalizing goods among all classes. As a result, national consumption had also risen sharply. Therefore, inactivity in the face of a steady increase in consumption led to a steady devaluation of the national currency and brought severe pressures on the purchasing power of the people, causing wounds and injuries that the enemy sought to exploit to separate the people from the system. Given these explanations, it is very clear what is the reason for the announced statistics that the index of "facilitating the business environment" in Iran is low - despite the unfavorable lack of a culture of cooperation and collective work in economic affairs, it should be noted that economic collective work in the current structure depends on working in the "company" as the primary cell in the capitalist system. In this case, the low level of this index in Iranian society should be considered one of the great achievements of the revolution, because this form of collective economic work, if formed in a regular and systematic way in the country, is practically the result of creating cartels and trusts for the capitalist class.

Now the important question is how can the culture of economic cooperation circulate the production cycle in the country without the capitalist method? If we want to follow the example of Amir al-Mu'minin (AS) who had the highest efficiency in production and not go to the Western model of production in the sense of ruling "capital" on "human dignity", what economic structures appropriate to life in this century should be designed? Does the rejection of the Western model of production - which is in conflict with the goals of the revolution and the conscience of the believing people - mean that everyone starts a business in their shop to sell consumer goods?! Or should the production model be designed based on "technology breakdown and breaking its focus" in the first place? In explaining this important point, it should be said that one of the main factors in the dominance of capital over human dignity in the existing production model is the heavy investments that are made to achieve new technology and an up-to-date production line - in order to make big profits, you have to constantly bring better and more luxurious goods into the market, and this is achieved through staggering investments in access to very

sophisticated technologies. Basically, secularism means that the world and material needs are constantly becoming more and more complex and non-stop. But if you break the focus and complexity of technology, the role of big capital in production will diminish, and the atmosphere of extreme profit-oriented and capitalist domination of the destiny of people and countries will be broken, paving the way for the mobilization of revolutionary people in production - who have a just conscience. In this case, even believing investors will not have to trample on human dignity and enslave workers for the very high cost of buying or producing sophisticated technologies.

Of course, this must first begin with the government and lead to a change in the definition of "the role of the public sector in the economy". That is, the government should take over the parent industries and take its technology out of focus and complexity, but not with the current revenue and consumption pattern of government managers, rather with the ascetic income pattern that flowed in the revolutionary forces, where they succeeded in showing the highest efficiency with the lowest cost and consumption, relying on jihadist motives. This is not just an ideal atmosphere, but in the holy defense of the same revolutionary forces, at the lowest cost, they ground Saddam's war machine, which was fully supported by the superpowers of the East and the West. In fact, the meaning and objectivity of the "public sector" changes and is defined as the same Pasdaran⁵³ and Basij forces who were ashamed of receiving salaries during the holy defense, and because of this morality, officials were sometimes forced to put money in a box so that anyone who needed money could withdraw from that fund.

Therefore, in order to get out of the structures of the pattern of material and blasphemous production and to break the complexities of technology and its decomposition, the same ethics must prevail in the management of the mother industries. Of course, at this stage and at the first step, the public is not invited to the ascetic consumption pattern, but by changing the role and performance of the public sector, the management of mother industries should be entrusted to the Mujahideen with a revolutionary ascetic consumption pattern so that senior government managers with the lowest salaries and the highest motivation are the vanguard of the desired changes and will achieve the highest efficiency. Of course, not with the same sophisticated technologies that require the imposition of capital gains on the

⁵³ Pasdaran: People who protect Islam and the Holy Quran and the Islamic nation in the way of God

labor force, and this is a very key point in changing the status quo. Although today, to solve the current economic problems of the country, the issue of "jihadi spirit" in the field of work and production is raised, the fact is often overlooked that these pure and powerful jihadist forces will dissolve corporate structures and the accumulation of wealth and complex technology, and the challenges and tools of the capitalist system will reappear, because materialistic and blasphemous economic structures in the form of "companies, banks and development programs" are not known to them. In fact, if the subversive and secular economic structures are not recognized and exposed, the jihadist force and the ethics of the Basij will gradually be dissolved into those structures.

The disintegration of technology, then, is essential to building national resolve in a revolutionary society toward the prosperity of production. For example, giant planes that carry thousands of people have very sophisticated technology and few countries have the ability to produce them, so the country is forced to engage in extensive foreign interactions to buy them to update the transportation industry economically. But building small planes that can carry fifty people is much easier, and mastering its technology is either available or achieved internally. If it is said, "It is not profitable," in response, we say: in what economic structure is it not economical? It is not economical in an economic structure where the focus is on wealth and capital, but in a structure that wants to break the concentration of wealth - like Amir al-Mu'minin (AS) who broke the structures of his time - this is necessary. In that case, small airports can be established in all cities so that everyone feels justice.

In fact, in addition to the construction and maintenance of aircraft and airports, which require heavy investment, upgrading them to the level of new global standards also requires staggering budgets, but limited government budgets and the need for economic justification for private sector projects cause many to be deprived in the provinces and regions of the country in benefiting from an airport or using the new level of airport standards. At the same time, according to the just slogans of the Islamic system, all people should enjoy the same level of welfare and undue discrimination in all dimensions (including discrimination between the capital and other cities) should be eliminated. Therefore, if instead of following the high-level and focused technology in this field - which is used by companies such as Boeing, etc. - airport and aircraft technology is decomposed and

simplified, the number of airports in the country can be increased from the current level to several. It is not difficult or expensive to acquire aircraft construction technology that can carry a limited number of passengers (for example, fifty people), and the astronomical figures used today in the global aviation industry are related to the sophisticated and centralized technology used to produce aircraft that is designed to carry hundreds of passengers. In other areas, the technology should be decomposed accordingly and its simple and durable type should be used. On the other hand, if people feel that there is discrimination and class differences in society, hatred and jealousy will intensify among the members of the society. Accordingly, the most intense hatreds take place in industrial societies because of the sharp class gap that has formed in these countries. Therefore, in addition to the hotline for venting anger, special rooms for venting anger by destroying the equipment in the room have been built in these countries, which have pro-customers!

The next step in the proposed solution is to transform the medium industries and entrust the management of these industries to endowments. In this way the context of public employment and people's participation in the economy and production is formed in an atmosphere that is not only against the religious conscience and justice of the Iranian nation but has their religious and divine motives. That is, although it is often said that "there is no culture of collective work among the religious," if this collective work is based on the firm beliefs of the people about the Imams, collective cooperation in value forces will be far more intense than modern secularists. In this way, in practice, the definition and function of the "Cooperative Sector" in the country's economy will change towards "endowment". Even today, and despite the fact that such measures have not yet been used to enhance the capacity of the believers, the culture of collective work of the lovers of Aba Abdullah Al-Hussein (AS) and its efficiency can be seen in the delegations, mosques and the Arbaeen procession. In the Arbaeen Husseini March, the level of this activity and collective work for Imam Hussein (AS) is so high that without organizational coordination, twenty million pilgrims will be left thirsty, hungry and homeless for several consecutive days. This enormous wealth that comes from Ashura should be the basis for the design of divine economic structures and replace companies, banks and development programs. So, if the existing pattern of production and the pattern of income and consumption pattern is broken in the public sector, the general public will gradually come to work in production workshops whose tools and production

line are dedicated to Imam Hussein and the Imams and children of Imams. Wages would be provided for their living needs in a simple and reasonable way through these endowments, especially considering that the lovers of the Ahl al-Bayt (AS) wish to be the guests of the table of Aba Abdullah Al-Hussein (AS) throughout their lives, instead of being the guests of the table of Aba Abdullah Al-Hussein (AS) only in the first ten days of Muharram. This article about endowed houses, endowed education, endowed transportation, endowed treatment, etc. can also be generalize, provided, however, that the necessities of life are not defined at the level of the American and European consumption patterns. Those consumption patterns require a huge production line with extensive research and sophisticated and expensive technologies, which will not result in anything but decorating the world and destroying the Hereafter and result in the rule of the most greedy class over the fate of society.

Of course, the purpose of the endowment section is not its current situation, but the current situation in the management of endowments and holy shrines should be changed by increasing the capacity in the existing sciences of seminaries.

Unfortunately, today, endowed property, if it is also directed towards production, is in the form of "investment in companies", which naturally brings the same equipment of the structures of the capitalist system. Endowments in the divine structure of the economy should be the bedrock of people's employment, in such a way that both the production line is provided from the endowments of the Ahl al-Bayt (AS) and the workers treat it like the property of the Imam (AS) and take the highest care of it. while distributing its products among those who work or are in need. In this case, despite the simplification of their lives, people will not be upset because they will live in the endowed house of Imam Hussein (AS) or use the clothes dedicated to Hazrat Abaal-Fazl (AS) or with medical facilities attributed to Hazrat Zainab (AS) and are treated. In fact, the good life and construction of the divine civilization is based on "diversity in worship and closeness" and this will create a strong motivation and quality work in the endowment production workshop, and improve the production level of simple and durable goods. These products after creating economic security at home will be extended to the oppressed in the region and the Islamic world, and will extend the axis of resistance formed in the political sector to cultural and economic dimensions, will creating new power equations against global infidelity.

Therefore, it should be noted that the community and collective work of believers around the world is impossible, and therefore, even if the systematic efforts to create

material national determination through "development programs" in the country are realized, the revolutionary and religious people of Iran and the leaders of the system do not fall under its burden - unless the faith of the people is taken away from them, all the historical evidence presents such an idea as futile. As a result of these changes, the "private sector" and efforts to ensure welfare and increase profits are not eliminated, but have moved out of a central position in the country's economy, and can continue to operate without using all the resources and manpower of the Islamic society.

If today everyone is upset about social relations and its contamination with worldliness and money-loving and remembers the 60's [1980s] well, it is due to the fact that in that decade, on the one hand, American and European consumption patterns did not provoke people, and on the other hand, the pattern of capitalist production centering on the company, the bank and development programs had not yet flowed. If in those days this culture of intimacy and integrity and simple life ruled the people in a conscientious way, today the factors of that situation must become self-aware and become social structures and practical models, otherwise the killer structures of Imam (AS) to which the early Islamic society was exposed in a much more complex way, will present the religious community and the Islamic system with great dangers. In that society, economic structures were able to institutionalize the level of consumption of the Persian and Roman Empires based on the class system, and so when Imam Ali (AS) divided the treasury equally, they lined up in front of him not to reduce the level of mad consumption that they were used to. Of course, in the eight years of holy defense, the Iranian nation experienced to some extent the pattern of Alawite income and consumption and the high efficiency of divine motives for social activity. That is, with the lowest salaries, it showed the highest efficiency against Saddam's war machine and the superpowers supporting him, but because the seminary and academic elites did not properly understand the economic structures of infidelity and prescribed its use under the heading of "world experiences and the way of life of the wise," the Islamic system has faced these challenges, or in the words of the Supreme Leader, "wounds" with which the enemy had abused them. Imam Khomeini (AS) exposed the corruption of the Shah and his supporters and called the people to the revolution. Today, the problems of material economic structures must be revealed to the people so that people understand what the challenges and economic problems are. Then it is possible to form an elite mobilization to cross the existing structures and, like during

the imposed war or the Arbaeen Hsseini march, attract the collective cooperation of the people in new, innovative and divine forms and achieve the highest work efficiency with the least consumption. Do the officials and activists of the processions receive special salaries in the days of Arbaeen Husseini?! They are several days from morning to night without pay, but with the highest motivation and maximum efficiency work and serve the pilgrims! Today, these facts are alive in front of us, but because there is no elite and public understanding of the blasphemous economic structures, there is no movement to use and structure this enormous wealth and turn it into an economic model.

In the authoritative complete book of *Al-Ziyarat*, this narration is quoted: "The pilgrim of Imam Hussein (AS) does not leave his house and no shadow falls on anything unless that thing prays for him." In explaining the divine political structures, the question arose as to why these great rewards and virtues were included for "congregational prayer, Friday prayer, Hajj and pilgrimage"? In response, it was stated that when the society of infidelity and hypocrisy is created and has been able to achieve great powers on the basis of lustful desires, God Almighty wants all believers to gather and break material structures and create divine structures on the basis of the love of the Imams. That is, these narrations seem to be the basic forms for deriving the rulings of the government and express the rulings of creating a society based on Almighty God. When the infidels create such a society and arrange the lustful desires, Almighty God must also encourage the believing servants with strong apocalyptic incitements. But as long as blasphemous structures are not exposed in religious propaganda and religious communities, there will be no sense to creating divine structures. In fact, the individual perceptions of religion cannot properly analyze the wisdom of the many rewards of the pilgrimage of the martyrs in the narrations, and therefore makes these rewards conditional on the abandonment of sins, while these narrations are not conditional.

Therefore, the gathering of believers in the holy shrine and in mourning rituals is one of the most important possibilities for recognizing the tricks of the society of disbelief and hypocrisy and exposing its structures and creating divine economic structures, and this blessing is one of the greatest assets of the Iranian nation. In fact, it is true that believers usually do not adhere to the rules of disbelieving societies, but there are rules of faith in the community of believers, including in these mourning rituals. If these disciplines become a fulcrum for divine management instead of the danger of disintegration in the structures of infidelity, believers can

enter the public sector with these faith disciplines to solve economic challenges by dismantling centralized technology and relying on the revolutionary ascetic income model happy events. That is, the same ethics of the Basij and the army that proved effective in grounding Saddam's war machine must change the definition and function of the public sector in the economy and, by transforming the parent industry, shift production from heavy dependence on large capital and sophisticated technologies, which are in the possession of countries hostile to the Islamic system. When the beginnings of the new production pattern appear and the consumption pattern is freed from the bondage of "increasing welfare" and tied to the current level of welfare, people will be willing to consume less to increase the power of Imam Hussein (AS). Of course, consuming less does not mean living a miserable and poor life, but it does mean distancing oneself from the worldly and diversified model. Therefore, the continuous increase in consumption must be stopped in the sense that the next level of welfare should not be pursued at different levels of "public, trade union and government". In this case, the reduction of public consumption makes sense, and only then can employment be created based on the structure of the endowment. That is, the endowment undertakes the production of consumer goods with simple and durable technology, and of course, when the production line of goods is the endowment of Imam Hussein (AS), the workers take care of it so that it lasts and work with more motivation and produce better products. Then the products, although simple and without luxury, are consumed with pride and spiritual pleasure.

In conclusion, one should not think that such proposals are ideal and can be realized only with the advent of Hazrat Hojjat (AS). Unfortunately, the common perceptions of the cause of absence and the causes of emergence also have great weaknesses that need to be corrected. For example, if this noble petition is carefully considered, the main reason for the emergence is introduced as follows: "Let the hearts of the Shiites gather on the axis of fulfilling the covenant with the Imam." That is, a society should be created based on following Hazrat Vali-Asr (AS) and his way. Now, according to previous topics, is it possible to form a community of hearts and the unity of society without appropriate structures?! Or the community of hearts, if it does not have the necessary structures, will it disintegrate with threats and blows?! If we signed all the social structures in the world under the title "Rational Life and Human Experiences" and did not pay attention to the division of societies according to the criterion of "infidelity, hypocrisy and faith" and use infidel and hypocritical structures, could we focus on the heart of Hazrat Vali-Asr (AS) and

integrate his divine and infidel goals?! In the Friday evening prayer and for the advent of Hazrat Vali-Asr (AS), we offer to God: “O God, with the advent of Hazrat, destroy all the tyrants and pass his rule and decree and rule over all the commands and rulers, and with his dominion and power, humiliate all the dominions and powers.” In fact, the mission of Hazrat Hojjat (AS) is to overcome the power of the faith community over the power of the society of hypocrisy and disbelief on a global scale. Is such a mission possible as long as the Shiites are afflicted with the symbols of power and the structures of the domination of infidelity?! In the previous topics, it was stated that the most important category of Almighty God and the culture of religion is the division of societies into "society of infidelity, society of hypocrisy, society of faith" - not only the believer, the infidel and the hypocrite. From the descent of Prophet Adam (PBUH) to the arrival of the Holy Prophet Mohammad (PBUH), which lasted 6800 years, the power of the disbelieving society overcame the society of faith. The blessed existence of the Holy Prophet Mohammad (PBUH) saved humanity from sensual idolatry, infidelity and public polytheism, but with the usurpation of the Caliphate, the secularists ruled the people under the guise of hypocrisy.

Therefore after the death of the Holy Prophet (PBUH) until the fall of the Ottoman Empire, this power of society was hypocrisy that ruled the world for about a thousand years and was considered one of the world's superpowers. Therefore, from the arrival of the Prophet until the advent of Hazrat Mahdi (AS), the forces of hypocrisy will prevail, and from the Resurrection to the Day of Judgment and Rajaat⁵⁴, the world will be dominated by the community of faith. Therefore, in the pilgrimages of Hazrat Baqiyatullah⁵⁵ (AS) we say: “After these few thousand years that God Almighty has endured and will endure, Hazrat Vali-Asr (AS) will appear to eliminate the infidels, hypocrites and atheists in all parts of the world.” But is Hazrat Vali-Asr (AS) supposed to come alone and triumph over the whole world of disbelief and hypocrisy with unseen powers and without the support of a nation?! If the Hazrat was to come alone and rely on divine miracles and the occult without the support of a society, such an event could have happened 200, 500 or 1000 years ago! If these things were to be done alone, why was it not achieved in the time of Imam Sadegh (AS) or Imam Hadi (AS)?! Was not the calamity that befell Imam Sadegh (AS) and other Imams that a nation and society were not present with him?! He had companions such as Zararah Ibn Ain and Younis Ibn Abd al-Rahman. So, individuals and companions with high degrees of faith were always present with the

Infallible Ones (AS), but the main problem was that a society and a nation were not formed to help them. The economic, political, and cultural structures were dominated by hypocritical and blasphemous material society, and the people lived with the same structures and found it impossible to get out of them, while the Infallible Ones (AS) wanted to break the existing structures and put the people in the divine structures and make a life of faith possible at the level of one community - and not just a few. Therefore, a society and an ummah must gather with their will and desire to support Hazrat Vali-Asr (AS) and, before his reappearance, prove that they will not leave him alone during the fulfillment of his mission to destroy the world power and civilization of the infidels and hypocrites. Therefore, every day after the Morning Prayer, we offer a special pilgrimage to the Imam: "O God, make me one of the Ansar and the Shiites and the defenders of that Imam, and of those who were killed before him with obedience without reluctance." In the same line that you described in the Qur'an. Almighty God describes this "group of people" in the Qur'an as follows: "God Almighty loves the people who fight in the line, like a building built with lead" (Surah as-Saf, 4). That is, not a single hole is found for the influence of infidels and hypocrites. But if the community of believers uses the material structures of infidelity in the field of politics, culture and economy, it means that many holes are created for the enemy, and if Hazrat Hojjat (AS) visits in such an atmosphere, the infidels will put pressure on us through these structures. We will leave the Imam alone. Almighty God has hidden him behind a curtain so that he will not be alone and will not be martyred due to the disabilities of the believers and the attack of the enemies. When will the believers become united and one? When the divine political, cultural, economic structures - and not material and blasphemous - rule their society and through this, all hearts are integrated on the axis of Hazrat Vali-Asr (AS).

Basically, what causes the emergence to be delayed is the global power of infidels and hypocrites and the weakness of believers in the realm of balance, and this power is created by the production of material social structures that have placed all different nations and governments in these tabulations and channels.

⁵⁴ Rajaat : The return of a group of the dead and their return to the world during the advent of Hazrat Mahdi (AS). Return is one of the Shiite beliefs and they have cited verses and hadiths to prove it. Shiite scholars have considered the return to coincide with the advent of Imam Mahdi (AS)

⁵⁵ Hazrat Baghiatallah The twelfth and last Imam of the Shiites

Therefore, the reason for his absence was the social structures of the Imam's assassin that led the whole society to its destination – so that in the whole Islamic society, a maximum of one hundred and several people went to the aid of Imam Hussein. These structures were such that eleven Imams came and no community gathered around them. Therefore, the twelfth Imam goes behind the scenes in order not to be martyred. Now when does emergence occur? When the believers reach the maturity of forming a society that has no loopholes to infiltrate the system of infidels and hypocrites. Is this maturity of faith and this divine foundation achieved by accepting company and bank structures and development programs?!

Therefore, one of the most important issues in the issue of the Imam's absence is the issue of "fear"; in various pilgrimages of Hazrat Vali-Asr (AS), his condition has been interpreted with fear: "Peace be upon you, you who are fearful." Is the fear of the Imam like our fear for life or property? Certainly not; rather, his fear is for the word monotheism to disappear. That is, if he appears but the people, lovers and Shiites do not accompany him and he is martyred, his mission in the global domination of the faith system will not end. It is a sacred fear that oversees this important fact. So, expressing poems such as "Maybe this Friday will come" is very good for expressing devotion to Hazrat Valiasr (AS) but the truth of the matter is that history is waiting for the maturity of the believers to reach a power by which he is not alone in the seditions of the society of disbelief and hypocrisy, and if the Shiites have reached this maturity, it is against the wisdom of God Almighty to delay the reappearance even one day.

Basically, "history" is nothing but the bedrock of the "society of infidelity, hypocrisy and faith" and as long as the believers do not have the strength to endure and survive in the balance of power between these three societies, the advent of the Prophet will have no meaning. Therefore, the Shiite community in a region of the world must show its strength of resistance and survival against the all-out attacks of infidelity and rebellion in order to show its loyalty and readiness to support the Imam in practice. Therefore, the necessities and strategies that were proposed to prevent the overthrow of the Islamic system (as a manifestation of the collective power of the believers now) to pave the way for the emergence, do not mean that during the absence, the Shiite community can conquer the whole world; it is important to destroy one's collective dependence on the material appearances adorned by the infidels, and not to incline to their social life and not to destroy one's religious identity, but to be able to resist in the balance of power with the society of infidelity

and hypocrisy and survive. It is at that time that with the advent of Hazrat Vali-e-Asr (AS), and divine victory to the community of faith who have found the ability to circumambulate the axis of the Infallible Imam and live with him, the system of faith will succeed in overcoming all world powers and removing obstacles. Monotheism, spiritual bliss, and promotion in degrees of nearness will be formed during the time of advent and the age of return, and at times of several thousand years, and real life will begin. There will be: “Peace be upon you, O eyes of life”.

Notes

Aba Abdullah Al-Hussein: The third Imam of the Shiites and another name for Imam Hussein (another spelling of Hussein is also Hussein).

Absent Imam: The twelfth Imam of the Shiites Abu Dharr: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

According to Imam Khomeini, any authority that the Prophet of Islam (PBUH) had in governing the Islamic society is also fixed for a just jurist, including preparing and mobilizing the IRGC, determining provinces, collecting taxes and spending it in the interests of Muslims, etc. Of course, this is about authority. Which the Imams (AS) have in terms of province and social and political monarchy.

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

Alawite justice: Alavi mainly means someone who is attributed to Ali Ibn Abi Talib, the first Imam of the Shiites, and has been referred to as his followers throughout history. Methods that Alavis follow

Amir Al Mumunin: The first Imam of the Shiites

Ansar: This name was used to describe the Muslims who were allies of the Prophet of Islam in the city of Yathrib, especially the tribes of Aws and Khazraj.

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

Ashura: the tenth day of Muharram in the Hijri calendar, is the holy day of Muslims

Barjam: The Comprehensive Joint Action Plan, also known as the Comprehensive and Final Agreement on the Vienna Nuclear and, in the West, the Iran Nuclear Agreement or the Iran Agreement, is in line with the Comprehensive Agreement on

the Iran Nuclear Program In Vienna, Austria, a deal was struck between Iran, the European Union and the P5 + 1 (China, France, Russia, Britain and the United States plus Germany).

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.

Diyat: It is a certain property that is prescribed in the Holy Shari'ah due to unintentional crime against the soul, member or benefit, or intentional crime incases where there is no retribution in any way.

Eid: Eid refers to an occasion that people in a community celebrate. Eid may be a national or religious occasion or it is held for the good of a dear person.

Endowment: An Islamic endowment is a gift of money or property that is made to an institution or community in order to provide it with an annual income.

Ghadir: Ghadir Khum is the name of the area between Mecca and Medina that Muhammad, the Prophet of Islam (PBUH), declared Ali Ibn Abi Talib (AS) as the "Lord" and the first Imam of the believers on the 18th of Dhu al-Hijjah in the year 10 AH. The anniversary of this event is known among Shiites as Eid Ghadir.

Ghadiriyah: The pilgrimage to Ghadiriyah has been narrated in authentic documents from Hazrat Hadi (as) with which he visited the pilgrimage of Amir al-Mu'minin (as) on the day of Ghadir in the year in which Mu'tasim had sought him.

Ghusl: literally means washing, and the term refers to a set of heart will and practical implementation of body washing.

Hadiths: Hadith, in Muslim terms, refers to the words of the Holy Prophet. Shiites also call the words of Ahl al-Bayt a hadith. In the term of scholars of hadith, a word that indicates the actions or narration of an infallible (Muhammad Ibn Abdullah (PBUH), the Prophet of Islam) is called "hadith". Shiites believe: "Hadith, due to its

attribution to the infallibility and revelation of its content, is a proof and can be the basis of action."

Hakamiyat: Hakamiyat events is related to the battle of Safin. In this incident, Abu Musa al-Ash'ari, the representative and ruler of the Kufa Corps (Imam Ali (AS) Corps) and Amr al-As, the ruler of the Levant Corps (Mu'awiyah Corps), talked to each other to resolve differences between Muslims, and their opinion was to be in accordance with the Qur'an. The request for arbitration was made by the trickery of Amr al-As and Mu'awiyah and following the disintegration of their army against the army of the Amir al-Mu'minin, and Imam Ali (AS) opposed it from the beginning. Amr As, the representative of the Levantine Corps, succeeded in deceiving Abu Musa al-Ash'ari and, contrary to his secret agreement with him, introduced Mu'awiyah as the rightful owner. The story of Hakamiyat remained fruitless, and the only result of Hakamiyat was the liberation of the Levantine army from imminent defeat.

Hazrat Abbas Ibn Ali Bi Abi Talib (26-61 AH) known as Abolfazl is the fifth son of Imam Ali(AS) and the first child of Umm Al-Banin. The most important ups and downs of his life are being present at the event of Karbala and martyrdom on the day of Ashura

Hazrat Baghiatallah The twelfth and last Imam of the Shiites

Hazrat Fatemeh Zahra (SA), the beloved daughter of Prophet Muhammad and wife of Imam Ali(SA)

Hazrat Hojjat: the twelfth Imam of the Shiites.

Hazrat Imam Sadegh: The sixth Imam of the Shiites

Hazrat Moslem: Moslem Ibn Aqeel was the son of Aqeel Ibn Abi Talib, cousin of Hussein Ibn Ali, nephew of Ali Ibn Abi Talib and ambassador of Hussein Ibn Ali in Kufa during the Ashura uprising to examine the situation and take allegiance from the people. After Obaidullah came to power in Kufa and the Kufis feared him, the people scattered around Muslim. Muslim was arrested and Ibn Ziad ordered that his

head be cut off from his body and he was martyred in Dhu al- Hijjah in the late 60 AH.

Hazrat Sajjad: The fourth Imam of the Shiites

Hazrat Seyyed al-Shuhada The third Imam of the Shiites and another name for Imam Hussein

Hazrat Siddiqah Tahereh: Another name for Hazrat Fatemeh Zahra (SA), the beloved daughter of Prophet Muhammad and wife of Imam Ali (SA)

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

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 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).

Ijtihad: Attempt and effort

Imam Baqir: The fifth Imam of the Shiites

Imam Hassan Mojtaba: The second Imam of the Shiites

Imam Sadiq: The sixth Imam of the Shiites

Imam Sajjad: The fourth Imam of the Shiites

Imam Zaman: The twelfth Imam of the Shiites

Imamate: Imamate is one of the five principles of Shiite belief, due to the importance of which the Twelve Shiites believe in the need for an Imam in society, citing the Qur'an and hadith.

Jihad: from Islamic teachings means striving with sacrifice in the way of God with life, property and other human possessions. The term refers to wars and struggles that are waged with the aim of spreading or defending Islam. According to the verses of the Qur'an, those who sacrifice their lives and property in the way of God are superior to other Muslims in the sight of God, and God has given them the good news of paradise and attaining the status of martyrdom.

Jihadi: The word means effort and struggle and activity. Jihad, contrary to what is being said by politicians today, does not only mean war and bloodshed. Rather, it basically means effort and struggle various fields.

Kafi Sharif: Kafi is one of the most important and authoritative Shiite hadith books by Thaqat al-Islam Klini, who died in 329 AH. He has compiled this book for 20 years at the request of his students.

Kasfa al-Noor (Scented by the light)

Kharijites: When Imam Ali (AS) came to the caliphate, Mu'awiyah Ibn Abi Sufyan, who was the ruler of the Levant, did not recognize his caliphate and Mu'awiyah's rebellion led to the battle of Safin and led to the formation of the Kharijite group

Kisa (Ahl al-Kisa): The Hadith of Kisa - A hadith in the virtue of the Prophet, Imam Ali (AS), Fatemeh (AS), Imam Hassan (AS) and Imam Hussein (AS) who are known as the five members of Al-Abba. When the verse of purification was revealed, the Holy Prophet (PBUH) covered himself and his family with a woolen cloth. Shiite Imams have cited this hadith to prove their virtue and superiority in taking over the caliphate.

Mala: The rich and powerful

Martyrdom: A martyr or immortal is one who is tortured to death or dies for advocacy,

rejection, asceticism, and persecution to support his or her Islamic and divine beliefs.

Metrefin: The rich

Miqdad: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

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 is 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.

Moslem Ibn Aqeel Ibn Abi Talib: (Martyrdom: 60 AH) was the ambassador of Imam Hussein (AS) in Kufa in the event of Karbala and belonged to the family of Abi Talib. Muslim was present in some Muslim conquests as well as in the battle of Safin. In a report to Imam Hussein (AS), he informed about the readiness of the Kufis for the presence of the Imam in Kufa.

Mosque (Masjid): The mosque is a place of worship and a gathering place for Muslims.

Muhammad Hanafi: Muhammad Ibn Ali Ibn Abi Talib was known as Muhammad Hanafiya, and he was the son of Hazrat Ali Ibn Abi Talib (AS)

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

Mujtahid: is derived from "ijtihad" (meaning effort). In Islamic terminology, a mujtahid or jurist is a person who in the science of jurisprudence has the ability to deduce secondary religious rules from reliable sources. In other words, one who tries to learn the rules of Sharia from the jurisprudential sources of Islam, namely the Qur'an, Sunnah, reason and consensus.

Mukhtar Ibn Abi Obaid Saghafi (1-67 AH) was the leader of one of the uprisings to revenge the blood of Imam Hussein (AS); he was one of the followers from Taif. Mukhtar hosted Moslem Ibn Aqeel, the ambassador of Imam Hussein (AS) in Kufa and cooperated with him until Moslem's martyrdom; but at the time of the Karbala incident, he was in Obaidullah bin Ziad prison.

Muslim Ibn Aqeel Ibn Abi Talib (Martyrdom: 60 AH) was the ambassador of Imam Hussein (AS) in Kufa in the event of Karbala and belonged to the family of Abi Talib. Muslim was present in some Muslim conquests as well as in the battle of Safin. In a report to Imam Hussein (AS), he informed him about the readiness of the Kufis for the presence of the Imam in Kufa.

Nabiz: Wine

Pasdaran: People who protect Islam and the Holy Quran and the Islamic nation in the way of God.

People of Kisa: The companions of Kisa, or the companions of the cloak, are nicknames for Prophet Muhammad (PBUH), Imam Ali (AS), Fatemeh (AS), Imam Hassan (AS) and Imam Hussein (AS). According to the narrations, after the revelation of the verse of purification, the Prophet (PBUH) put his cloak on himself and four other people to determine the meaning of the Ahl al-Bayt, these five people have been called the companions of Kisa. (See Kisa above.)

People of Lot: The people of Lot were punished by God for the sin of sodomy and turned to stone.

Quraysh was tribe of Muhammad the Prophet of Islam (PBUH).

Rajaat: The return of a group of the dead and their return to the world during the advent of Hazrat Mahdi (AS). Return is one of the Shiite beliefs and they have cited verses and hadiths to prove it. Shiite scholars have considered the return to coincide with the advent of Imam Mahdi (AS)

Rak'ats: In Islamic culture, each part of the prayer is called a rak'ah.

Rozah: A roza is a kind of religious ceremony that Shiites hold in memory of Shiite imams and elders, especially Imam Hussein son of Hazrat Ali, the third Shiite imam who was martyred in the battle of Karbala. A roza reader is someone who recites poems and narrations about the battle of Karbala or how the Shiite elders were killed, aloud and sadly, in order to impress the mourning crowd.

Safin war: The Battle of Safin was one of the battles of Imam Ali (AS) during his caliphate

Sahib: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

Sajjadiyya (Sahifa): 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)

Salman: He was one of the companions of the Prophet (Muhammad Ibn Abdullah) (PBUH) and a supporter of Imam Ali Ibn Abi Talib (AS).

Saqifa: The roof of Bani Sa'deh is a covered porch with a roof in Medina, which belongs to the tribe of Bani Sa'deh, and the people and their advisers gather there. The name of Saqifa Bani Saada is well-known among Muslims, because immediately after the death of the Prophet Muhammad Ibn Abdullah, some of the companions known as Ansar and Muhajireen were there to appoint a caliph after the Prophet at the invitation of Sa'd Ibn Abadah. The Khazraj tribe gathered and elected Abu Bakr as caliph.

Shahid Beheshti: Seyyed Mohammad Hussein Beheshti (born November 2, 1961 in Isfahan - martyred July 28, 1981 in Tehran) was an Iranian politician and jurist and the second head of the Supreme Court after the Iranian Revolution in 1978, the first secretary general of the Islamic Republic Party and deputy chairman of the Assembly

of Constitutional Experts. He was sometimes referred to as a theorist of Velayat-e-Faqih. He was one of the people close to Ruhollah Khomeini and a supporter of the formation of the Islamic government in Iran and played a very important role in the establishment of the Islamic Republic in Iran.

Shia is the second largest religion of the followers of Islam. The word Shia is an abbreviated form of "Shia Ali" meaning the follower or party of Ali Ibn Abi Talib, the first Imam

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Shiites)

Taghut: Rogue people

Talibanism: The Taliban (Taliban) is a Sunni militant group in Afghanistan that has been involved in the war in Afghanistan since 2001.

The Battle of Siffin was one of the battles of Imam Ali (AS) during his caliphate

The battle was fought between the army of the fourth caliph, Ali, on one side, and the rebel army led by Aisha, Talha and Zubayr, on the other side.

The people of Lot were punished by God for the sin of sodomy and turned to stone.

Toman is the unit of counting and the unit of semi-official currency of Iran

Ūmar b. Sa‘d b. Abī Waqqāṣ known as **Ibn Sa‘d** (d. 66/[685](#)) was the commander of the army of 'Ubayd Allah b. Ziyad in the Event of Karbala.

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

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 jurispudent 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 and 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.

Velayat-e-Faqih: means the permission to occupy and supervise and entrust the person of the faqih in a specific matter. Sometimes this is a personal matter, such as performing a marriage contract, and sometimes it is a general matter, such as being in charge of the government of the Islamic society.