

MODERN ISLAM

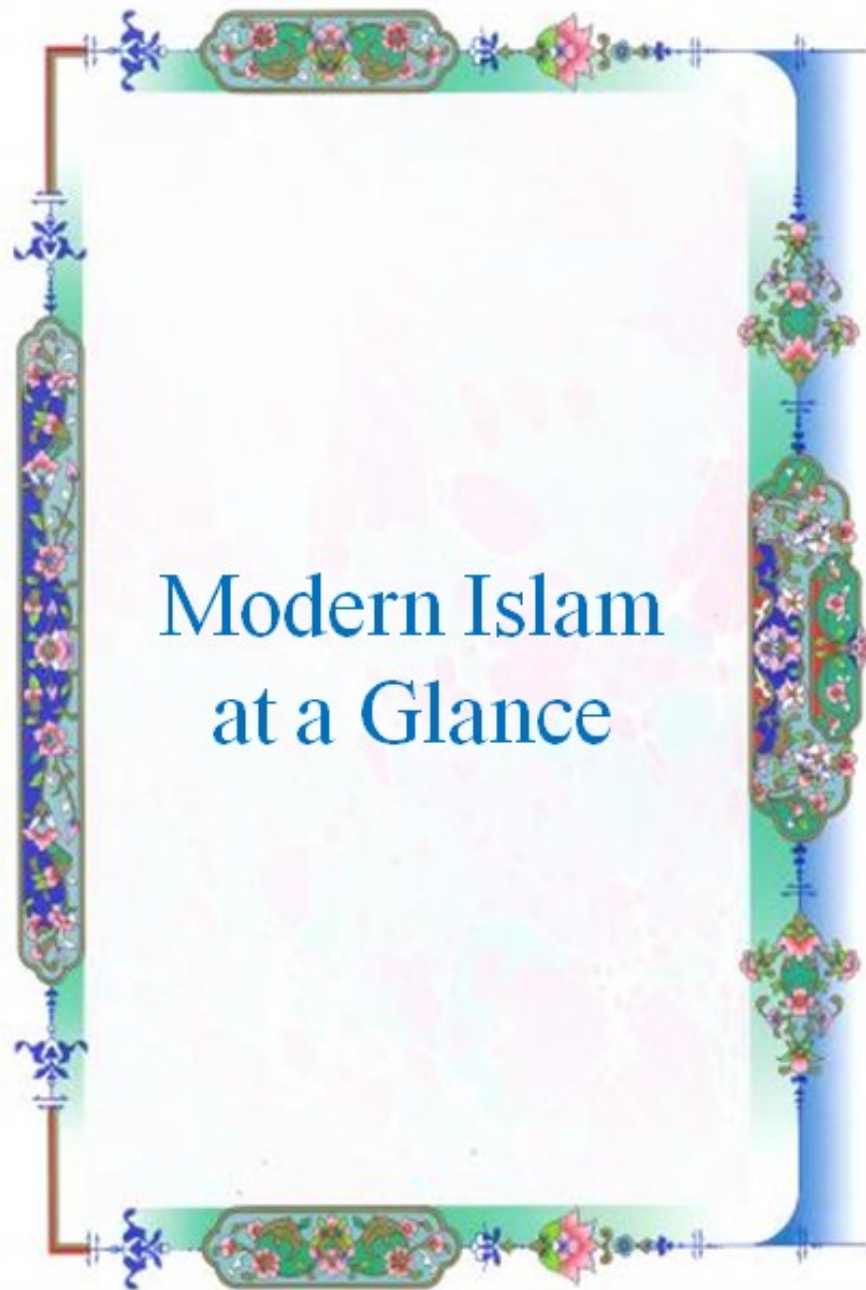
Part 1



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In the name of God the Compassionate the Merciful



Modern Islam at a Glance

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In Modern Islam, shari'a (law), is explained and interpreted based on high human values, which are the essence of the religion of Islam. These values include rationality, justice, freedom, mercy, compassion, chivalry, tolerance, empathy, ethics, human dignity, spirituality, peace, rule of law, human rights, and other humane values and aspirations. To derive shari'a law, in addition to the Scripture and Tradition, independent reasoning is applied to ensure that such a body of law is compatible with human nature and rationality.

In that light, if a scholar or jurist issues an edict which stands in contradiction to the principles of

rationality, justice, natural human rights, ethical freedom, and high moral states, then such an edict is deemed anti-Islamic, and following it is considered a rejection of the high values of the Holy Qur'an.

In Modern Islam, the precious jewel of religion remains unchanging; nonetheless, its directives are interpreted and explained as the sacred law maker in Islam is responsible for guiding humankind in the current period.

In Modern Islam, the general rules of jurisprudence, which are constructed within the edifice of shari'a, play an essential role in understanding Islamic shari'a law. These rules include tolerance, no-harm, no-undue hardship, the assumption of correctness of one's deeds, respect for

denominational beliefs, respect for property, assumption of purity of things and of being Halal, suspending criminal sentences in the case of doubt, executing a directive despite undue doubt, diminished responsibility, and responsibility to fulfill one's commitments, among others. Such rules guarantee the generative nature of religious knowledge and the guidance that the Divine Law brings for the present generation.

In Modern Islam, the Glorious Qur'an, as the Word of God and the Final Testament, is considered the most important source of law. Nonetheless, its interpretation should be consistent with reason, human nature, invariant findings of science, and the absolutely authentic narrations from the infallible

Imams, which are in line with rationality, justice, and other human values. Any interpretation or understanding of the verses of the Qur'an, which contradict reason, human nature, morality, justice, self-evident knowledge, and the invariant findings of human sciences, is considered invalid.

In Modern Islam, narrations, which meet the criteria of authenticity from the point of view of the Principles of Jurisprudence (*usul fiqh*), the Science of the Narrators of the Tradition (*ilm rijal*), and the Science of the Content of Narrations (*diraya*), can be referenced as long as they are consistent with the general spirit of Islam encompassing rationality, justice, human rights, human dignity, and others mentioned human high values.

In the event of a contradiction between a narrated *hadith* and principal human values, principles of reason, or divine human nature, it will be determined that such a *hadith* does not meet the main conditions which are required for its validity. The reason for this is that the infallible Imam's words should never contradict human nature, justice, rationality, and other sacred divine and human values.

In other words, in addition to the requirements of the aforementioned sciences to assess the validity of a *hadith*, it is also required that the content of the *hadith* should be consistent with the general spirit of Islam, which is based on rationality, justice, human rights, and morality.

In Modern Islam, there are four dimensions for jurisprudence:

1. The spiritual dimension
2. The economic dimension
3. The social dimension
4. The governance or public administration dimension

The fourth dimension, i.e., the principles of public administration and rules pertaining to governance, is determined based on the present social context, and may vary in different times. Such principles and rules include those concerning court judgments, sentences, retribution, restitution, compensation, testimony, and armed struggle, which depending on the time the Traditions were issued,

and extenuating circumstances may be reconsidered in accordance with contextual factors, human values, and in conformity with general jurisprudential rules.

The proud example of the infallible Imams in this matter is clear evidence for this (contextual) approach (to jurisprudence), instances of which will be presented in this publication.

In Modern Islam, the process of development of a community should be all-encompassing, including its economic, social, cultural, and political dimensions, while maintaining a balance among them.

In Modern Islam, the economic regime is grounded in a theory of economic development in which economic growth transpires in tandem with

distributional justice. Its ultimate goal is in addition to economic growth, to eradicate poverty and provide social welfare and justice for all members of the society.

Economic freedoms granted to create wealth for individuals and partnerships should also ensure protecting the under-privileged in the society, since a large gap between the poor and the rich always results in social disintegration and disorder.

Governments are responsible to create social justice by striking a balance between accumulation of wealth and ensuring the under-privileged, senior citizens, orphans, poor children, individuals with disabilities, and women without protection, and other

vulnerable sectors of the society have a share in this prosperity.

If governments fail to do so, the public should rise to the occasion and endeavor to spread social justice. In an Islamic society there should be no poor person in need of food, medication, healthcare, clothing, and shelter.

In Modern Islam, the government is established based on democracy, meritocracy, justice, tolerance, moderation, rationality, independence, rule of law, legitimate freedoms, human dignity and rights, accountability of the statesmen, equality of all citizens before law, and providing for the basic needs of the underprivileged sectors of the society.

Otherwise, institutions of religion should part ways with government in order to preserve the sanctity of the Divine Religion.

In Modern Islam, women, together with men, are active in the social, scientific, cultural, political, and economic domains. Women, as men, contingent upon the requisite conditions, have a share in rising to the position of high guardianship, to the leadership of the Islamic society, to become a religious *Marja'*, and to the high positions of the country's administration.



Preface

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After fourteen centuries of the establishment of the final divine religion, meaning the previous faith of Islam, it is worth to conduct a new review of the faith's message for humanity in the current era. The purpose for this renewed review is to enhance our knowledge of the essence of religion, and to rub off the distortions that have landed on this divine school of thought.

When a massive movement against the society's ignorant, deceitful, and oppressors occurs, its power holders and leaders will first try to extinguish that holy movement through the flames of war and by

using wealth, power, and deception so that the new seedling is eradicated.

If the essential richness of that free movement and its leaders' and supporters' resistance is enough to neutralize the conspiracy and attacks of its enemies, the oppressing leaders will recognize their own failure; however, they will never stop their efforts to battle and avenge against that movement.

This time, the enemies of truth, instead of open attacks and explicit actions, will place a mask on their face and infiltrate the layers of the movement to change its main message and its essential approaches towards a direction that they prefer. Thus, the free movement is made vain from inside.

What helps the plot of these enemies is the group of promoters and claimants of this movement, who help the enemies unintentionally by imposing their incorrect understandings of the movement's principles and by inflicting their own traditions on the followers of the movement.

Therefore, as time passes, the dark clouds of distortions will increase in size and it becomes possible that by the passing of time the true essence of that holy school will forever get buried under the thick layers of distortions and superstitions.

The religion of Islam, as the final divine religion, has not been safe from this ominous plot. Throughout history there have been tyrants and

oppressors that have not tolerated this guiding sun and have attempted to change its contents.

Here, we shall mention a few of these examples:

Distortions of Mu‘awiya and the Ummayad Dynasty

According to the testimony of prominent histories, although Mu‘awiya the son of Abu Sufyan, as the Caliph of Muslims and leader of the Muslim world, displayed religiosity and the respect of the religion’s rites, he internally sought to distort the true Islam by destroying the essence of this religion and the name and traditions of the Prophet (PBUH).

A careful analysis of the history of Islam shows this truth, which is a sample of the behavior of the tyrant rulers throughout the Islamic history. For

example, Mas'ūdī in his famous book, *Murūj al-dhahab wa ma'ādin al-jawhar*, Ibn Abī al-Ḥadīd in *Sharḥ nahj al-balāghah*, and Zubayr ibn Bakkār in *al-Muwaffaqīyyāt* report from Ibn Mughayra Ibn Shu'ba:

"وفدت مع ابي الى معاوية فكان ابي ياتيه و يتحدث عنده ثم

ينصرف اليّ فيذكر معاوية و يذكر عقله و يعجب مما يرى منه.

اذ جاء ذات ليلة فامسك من العشاء فرايته مغتما فانتظرته

ساعة وظننت انه لشيئى حدث فينا او عملنا فقلت له مالى اراك

مغتما هذه الليلة ؟ قال يا بنى انى جئت من عند اخبث الناس

قلت له و ما ذلك ؟ قال : قلت له و قد خلوت به : انك بلغت منا

يا اميرالمومنين فلو اظهرت عدلا و بسطت خيرا فانك قد كبرت و

لو نظرت الى اخوتك من بنى هاشم فوصلت ارحامك فو الله

ماعندهم اليوم شيئى تخافه، فقال لى : هيهات هيهات ملك اخو

تيم فعدل و فعل ما فعل فو الله ماغدا ان هلك فهلك ذكره الا ان

يقول قائل ابوبكر. ثم ملك اخو عدى فاجتهد و شمّر عشر سنين

فو الله ماغدا ان هلك فهلك ذكره الا ان يقول قائل عمر، ثم

ملك اخونا عثمان فملك رجل لم يكن احد فى مثل نسبه فعمل ما

عمل و عمل به فو الله ماغدا ان هلك فهلك ذكره و ذكر ما فعل

به ؛ و ان اخا هاشم يصرخ به فى كل يوم خمس مرات اشهدا ان

محمد رسول ، فای عمل يبقی مع هذا لا ام لك ، و الله الا دفنا

دفنا".

“Muṭrif Ibn Mughayra Ibn Shu‘ba said: my father and I used to visit Mu‘awiya; my father would go to him and converse then he would be

astonished and return to me and would speak of Mu‘awiya and his intellect and actions. One night he returned and did not have dinner. I saw him sad. I waited for an hour and thought to myself that he was sad because of an event that has happened among us. I told him: “Why do I see you sad tonight?” He said: “My son, tonight I have returned from the filthiest person.” I asked: “What happened?” He said: “I was in solitude with Mu‘awiya and I said to him: ‘Oh Commander of the Faithful, now that you have reached all your dreams, it is worthy now that you have aged to spread justice, do good, and especially do good to Banī Hāshim, who are no longer a threat to you.’” Mu‘awiya said to me:

“Alas, alas! My brother from Tīm (Abu Bakr from the tribe of Banī Tīm) governed, spread justice and did such and such; when he died his memory died with him too. There was no one you would name Abu Bakr. After him, the brother of ‘Udayy (Umar who was from the tribe of Banī ‘Udayy) governed, and he strove and was hard on matters; when he died his name died too. No one names Umar. Then our brother Uthman took the reign and no one was like him. He did whatever he could, but when he died his name died too. However, this Hāshimī brother (Prophet Muhammad) has his name called five times a day ‘I bear witness that Muhammad is God’s messenger.’ Yet, does there remain a

place for our name oh motherless? No I swear to God!, Unless burying him, unless burying him!”

We observe that Mu‘awiya, who was a contemporary of the Prophet and claims to be a companion of the Prophet and his Caliph with the great wealth and power of caliphate over the destiny of Muslims across the Islamic world, is upset of the greatness of the Prophet’s name and wishes to bury his name. This statement is said to his old friend, who realizes Mu‘awiya’s ominous intention and becomes sad and angry of Mu‘awiya’s animosity towards the Prophet.

Can we expect that after years of dominance of such an enemy of the authentic Islam over the affairs

of the world's Muslims, the religion of Islam would stay unchanged and pristine? Would that Islam be the one that the Prophet Muhammad brought?

We know that during this long dark period, rectifiers such as Imam Hassan ibn Ali and Imam Hussein ibn Ali (AS) opposed the clashing distortions and changes to the religion of Islam by Mu'awiya and Yazid. However, the Imams did not have access to the power and wealth to eradicate such foundational distortions and changes to the religion.

Another example is from Ibn Athir's *al-Kamil fi al-tarikh* in the chapter on the 60 Hijri years:

"وقدم عمرو بن العاص من مصر على معاوية ومعه من أهل

مصر . فقال لهم عمرو : لا تسلموا على معاوية بالخلافة فإنه

أهيب لكم في قلبه و صغروا ما استطعتم.

فلما قدموا قال معاوية لحجابه: كأني بابن النابغة وقد صغر

أمري عند القوم فانظروا إذا دخل القوم فتعتعوهم أشد ما

يحضركم.

فكان أول من دخل عليه رجلاً منهم يقال له ابن الخياط فقال:

السلام عليك يا رسول الله! وتتابع القوم على ذلك".

When Amr ibn al-‘As with a group of Egyptians visited Mu‘awiya in Damascus, Amr ibn al-‘As said to them: “when you reach Mu‘awiya do not

address him as the Caliph because it will make you look great to him, so belittle him.” When the group reached Damascus Mu‘awiya said to his door-keeper: “it seems that this bastard (‘Amr ibn ‘As) has belittled me to them, when they arrive treat them powerfully.” Therefore, when the group approached Mu‘awiya, the first one among them named Ibn al-Khayyat said to Mu‘awiya: **“peace be upon you oh Messenger of God”** and following him the others did said the same.

We observe that Mu‘awiya in his pride, arrogance, and tyranny goes so far that some people call him the Messenger of God and he does not object.

To deplete the Muslim society from the Islamic values and principles and to cultivate the next generations for his own personal desires, Mu‘awiya took significant actions in religion and culture to distort Islam. Some of the religious and cultural distortions that the caliphate of Mu‘awiya achieved are the following:

A) Promotion of fabricating hadith

Based on historical documents that the scholars of Islam have gathered, such as Allamah Amini in the sixth volume of his *Al-Ghadeer fi al-kitab wa al-sunna wa al-adab*, the second Caliph (Umar ibn Khattab) during his reign, which started two years after the death of the Prophet, prohibited writing the

sayings (hadith) of the Prophet Muhammad. This action forbade the companions of the Prophet from narrating and spreading the hadiths of the Prophet; and therefore, the cultural scene of the Muslim world was deprived of first hand narrations from the Prophet.

After Mu‘awiya ibn Abi Sufyan came in power as Caliph and his dominance over the Muslim world, he used the void in the field of hadith and prophetic traditions and commanded his governors to spend excessively and bribe the preachers of the court to fabricate hadith that was against Islamic values and especially against Imam Ali (A.S.), taking the side of Mu‘awiya and his oppressive reign.

Ali ibn Muhammad al-Mada'ini (d. 224 H.), who was a historian and an Islamic genealogist, in his book named *al-Ahdath* says:

After the *'am al-jama'a* (the year that Mu'awiya and Imam Hassan reconciled) Mu'awiya ibn Abu Sufyan in a letter to his governors announced that all those who report on Ali and his family's virtues shall be excommunicated. He ordered his governors to fabricate a contradictory narration against any praiseworthy report on Ali (A.S.). Mu'awiya's letter was read to the people, money was spent on it, many false reports were fabricated, and they were taught to children while they were teaching them the Quran. Judges and governors

also continued this path. The worst of the people in this affair were the weak, hypocritical Quran reciters who pretended to be pious. They fabricated many hadiths in order to get closer to the governors' courts and to gain some wealth. Later, these reports made their way to religious people who did not fabricate lies; however, because of their ignorance would reproduce the fabricated hadiths in their books (Ibn Abi al-Hadid, *Sharh nahj al-balagha*, Vol. 11, p. 44)

Ibn Abi al-Hadid in his book, *Sharh nahj al-balagha*, says:

Mu'awiya paid 400,000 silver dirhams from the government's treasury to someone named

Samara ibn Jundub to speak among the people of the Levant and tell them that verses 2:204-205 from the Quran is to reproach Ali (A.S.):

"وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ".

“And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents. And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the

crops and the cattle; and Allah loveth not mischief.” (Q 2:204-205)

Also, he told the people that verse 2:207, below, is in praise of Ibn Muljam, the assassinator of Imam Ali (A.S.):

"وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ

بِالْعِبَادِ"

“And of mankind is he who would sell himself, seeking the pleasure of Allah hath compassion on (His) bondmen” (Q 2:207)

(Ibn Abi al-Hadid, *Sharh nahj al-balagha*, Vol. 4, p. 72)

We observe that the enormous propaganda machine of the Ummayyads by using power and wealth fabricated numerous hadiths and placed them into books on Islamic narrations. They even fabricated hadiths in relation to the Quran, which is the most important document to Muslims of the world.

With regards to the lack of mass publications at that time, and the lack of independent inspectors and neutral supervisors, this tragedy creates a great impact.

To attain more information on the fabrication of hadiths by agents of Mu‘awiya refer to the following books:

Allamah Amini, *Al-ghadeer fi al-kitab wa al-sunna wa al-adab*, Vol. 10, p. 8.

Mahmud Aburiyya, *Adwa' 'ala al-sunna al-muhammadiyya*, p. 118.

Muhammad 'Abdu, *Risala al-tawheed*, p. 7.

Mahmud Aburiyya, *Shaykh al-madira abu hurayra*.

B) Inverting Islamic Principles and Values

To justify his injustice and wrongdoings against the Islamic values that challenged his governance, Mu'awiya attempted to impose values against Islam in the name of Islam. To achieve this goal he hired many preachers and court jurists and paid them to deny Islamic principles such as the necessity to fight against injustice and support the truth and justice.

Court jurists of Mu‘awiya, with the cloak of jurist and hadith narrator, began to issue fatwas in favor of Mu‘awiya. For example, the author of the book *Al-minhaj* writes the following in regards to the prohibition to raise against unjust rulers: “The aggressors are the Muslims who oppose their time’s ruler, even if he is unjust and an oppressor.”

He also says: “All jurists of Islam agree that it is forbidden to oppose or fight against an Islamic ruler, even if he is an oppressor and corrupted.”

This group of jurists tried to interpret Quranic verses obligating Muslims to follow the “*ulu al-amr*” in favor of the unjust rulers of the time.

Unfortunately, the remains of this fabricated way of thinking still prevents the Arab and Muslim

to fight against their unjust and oppressing rulers. The colonially appointed unjust rulers still abuse this deviation in favor of their own corrupted ruling.

Distortions during Yazid's Reign

Yazid ibn Mu'awiya was born in 25 Hijri. In 56 Hijri Yazid's father, Mu'awiya, appointed Yazid as the crown prince and the future Caliph and ordered the head of tribes to pledge allegiance to him. Some of the prominent figures of the time, such as Imam Hussein (A.S.), Abdullah ibn Zubayr, and Abdullah ibn Umar avoided pledging allegiance to Yazid.

In a letter to Mu'awiya, Imam Hussein (A.S.) condemned Mu'awiya for his numerous crimes, especially for appointing Yazid as the Caliph. A part of this letter is as follows:

"و اعلم ان الله ليس بناس لك قتلک بالظنة و اخذک بالتهمة و امارتك صبيا يشرب الشراب ، و يلعب بالكلاب ، ما اراك الا و قد اوبقت نفسك و اهلكت دينك و اضعفت الرعيه ؛ و السلام".

“Know that, God does not forget the killings by your hand because of your suspicions, your accusations against others, and appointing a young man who drinks wine and plays with dogs. I do not see you other than a person who has ruined his soul, destroyed your religion, and weakened the people.” (*Bihar al-anwar*, 44:214)

In 60 Hijri, after the death of his father, Yazid came into power and ruled the vast Muslim world for

three years and eight months. During this short period, by his order great catastrophes and fabrications to Islam took place.

For example, in the month of Muharram of 61 Hijri, by Yazid's order the governor of Kufa, Ubaydallah ibn Ziyad, martyred the grandson of the Prophet Muhammad, Hussein ibn Ali, in Karbala.

In 63 Hijri, the people of Medina rebelled against Yazid, and so he sent Muslim ibn 'Aqaba with a great army to crush the people's uprising. Muslim ibn 'Aqaba destroyed Medina and massacred its people. He allowed his soldiers to do as they wished to the people of Medina, who sought asylum in Masjid al-Nabi (the Prophet's Mosque); however, the army of Yazid entered the mosque and killed

them in that holy place. This tragic event in Islamic history is known as the Incident of Harra.

In 64 Hijri, Yazid sent an army to Masjid al-Haram (Kaaba) in Mecca to fight against Abdullah ibn Zubayr. Yazid's army placed a siege on the holy city of Mecca, and by using catapult they set fire to Kaaba, which is the holiest place to the Muslims. At that time, the news of Yazid's death reached his army in Mecca and therefore, they left Mecca. Yazid died in the month of Rabi' al-Awwal in 64 Hijri by the age of 38.

Historians of the Muslim world, such as Ibn al-'Imad Hanbali in his *Shadharat al-dhahab*, Mas'udi in his *Muruj al-dhahab wa ma'adin al-jawhar*, and Sa'd al-Taftazani in his *Sharh al-'aqa'id al-nafisa*,

Ibn Kathir in his *al-Bidaya wa al-nihaya*, and other scholars and biographers like Jalal al-Din Suyuti, Muhammad Abdu, and Sabat ibn Jawzi, in addition to affirming the shocking crimes and religious fabrications by Yazid ibn Mu‘awiya, curse him for being an oppressor, corrupted, wine drinker, dog player, and unfaithful.

Here, we shall review samples of the Islamic historical records:

A) Masoudi in *Muruj al-dhahab* says:

"كان يزيد صاحب طرب وجوارح وكلاب وقرود وفهود ومنادمة على

الشراب... وغلب على أصحاب يزيد وعماله ما كان يفعله من

الفسوق وفي أيامه ظهر الغناء بمكة والمدينة واستعملت الملاهي

واظهر الناس شرب الشراب".

“Yazid was a debauchee and voluptuous person; he had hunting animals, dogs, monkeys, and cheetahs. He was always an attendant of wine drinking sessions... During his time, debauchery was common among his companions and appointees. During his era, music appeared in Mecca and Medina, and people would engage in music and wine drinking publicly.” (*Muruj al-dhahab*, Vol. 3, p. 77)

B) Tabari the prominent historian in his *History* writes:

"وبعث الى يزيد وفد من أهل المدينة فيهم عبد الله بن حنظلة
الغسيل الانصاري... ورجالا من أشرف أهل المدينة ... فلمَّا قدم

اولئك نفر الوفد المدينة قاموا فيهم فأظهروا شتم يزيد وعتبه و
قالوا إنا قدمنا من عند رجل ليس له دين و يشرب الخمر و
يعزف بالطنابير ويُضرب عنده القيان ويلعب بالكلاب ويسامر
الخراب والفتيان، وإنا نشهد انا قد خلعناه ؛ فتابعهم الناس".

“A delegation from the people of Medina, among them Abdullah ibn Hanzala Ansari (known as Ghaseel al-Mala’ika), was sent to Yazid ibn Mu‘awiya. After they returned, they stood among the people of Medina and started reproaching Yazid. They told the people of Medina: We returned from a man who does not have a belief nor religion, he drinks wine, plays tanbur, indulges in debauchery, supports music events, plays with dogs, and accompanies with

lewd people. Based on our findings, we witness that he is not a Caliph. At that time, the people of Medina followed that delegation.” (*Tarikh Tabari*, Vol. 4, p. 368. Ibn Athir, *al-Kamil fi al-tarikh*, Vol. 3, p. 307. *al-Bidaya wa al-nihaya*, Vol. 8, p. 238)

C) Ibn Athir in his *al-Kamil* writes:

قال عمر بن سبيئة : حجّ يزيد في حياة أبيه ، فلمّا بلغ المدينة

جلس على شراب... فقال :

ألا يصاح للعجبِ ، دعوتك ذا ولم تجبِ

إلى الفتيات والشهوات والصهباء والطربِ

“Umar ibn Sabi’a says: Yazid went on Hajj during his father’s reign. When he reached Medina, he drank wine and said the following: ‘Is it not strange that you do not reply to me when I invite you to young women, lust, wine, and indulgence?’” (*al-Kamil fi al-tarikh*, p. 317. Abu al-Qasim Shafii, *Tarikh madinat dimashq*, Vol. 5, p. 406. *Mukhtasar tarikh dimashq*.)

D) Jalal al-Din Suyuti in his *Tarikh al-khulafa* says:

"وكان سبب خلع أهل المدينة ان يزيد أسرف في المعاصي".

“The reason for the uprising of the people of Medina was that Yazid exceeded in committing sins.” (*al-Imama wa al-siyasa*, Vol. 1, p. 189)

E) Dhahabi a prominent Sunni historian and scholar of hadith says:

"ولما فعل يزيد باهل المدينة مافعل - مع شرب الخمر واتيانه المنكر - اشتد عليه الناس".

“When Yazid treated the people of Medina in such a manner, because of his win drinking and committing sins, the people rose up against him.”
(Suyuti, *Tarikh al-khulafa*, p. 209. Ibn Kathir, *al-Bidaya wa al-nihaya*, Vol. 8, p. 252)

F) Sibt ibn al-Jawzi in his *Tadhkira al-khawwas* says the following about Yazid:

"ما رأيكم في رجل حكم ثلاث سنين ؛ قتل في الأولى الحسين بن علي ، وفي الثانية أربع المدينة و أباها لجيشه ، وفي السنة الثالثة ضرب بيت الله بالمنجنيق " .

“What do you think of a man who reigned for three years? In his first year he killed Hussein ibn Ali, in his second year he attacked Medina and terrified its people, and his third year he attacked the house of God (Kaaba) with Catapult?” (*Tadhkira al-khawwas*, p. 164)

These were samples of reports by prominent historians and scholars of the Muslim world about the deviations and fabrications by Yazid ibn Mu‘awiya, who ruled the Muslim community as an Islamic Caliph.

It is clear that when such people with the above characteristics rule the Muslim world with absolute power, they try their hardest to empty the religion of

Islam from wisdom, justice, dignity, human munificence, chastity, and other humane values. They did this to justify their own oppression, incompetence, and deviations and prevent the people from any freedom seeking and justice seeking revolt.

Fabrication in Islam and its valuable principles occurred during the reign of other Umayyad, Bani Marwan, and Abbasid rulers for centuries. Hence, mentioning all the cases of fabrications will need its own separate, voluminous book.

Fabricating False Narrations in Shi'i Sources

On the other hand, we know clearly that many enemies of Islam and the Shi'a sect have introduced many fabricated narrations in our tradition books in order to deviate our religion and sect.

Imam Ali ibn Musa al-Rida (A.S.) narrates from Imam Kadhim (A.S.):

"لعن الله أبا الخطاب وكذلك أصحاب أبي الخطاب يدسون
 هذه الأحاديث إلى يومنا هذا في كتب أصحاب أبي عبد الله (ع)،
 فلا تقبلوا علينا خلاف القرآن، فإننا إن تحدثنا حدثنا بموافقة
 القرآن وموافقة السنة". (رجال كشي)

“May God curse Abu al-Khattab and his friends for introducing false narrations in the books of Imam Sadiq (A.S.). Do not accept narrations that are in contradiction with the Quran because whenever we speak, we speak in line with the Holy Quran and the traditions of the Prophet Muhammad.”

Imam Sadiq (A.S.) also says the following:

المغيرة بن سعيد، لعنه الله، دسّ في كتب أصحاب أبي
 أحاديث لم يحدث بها أبي، فاتقوا الله و لا تقبلوا علينا ما
 خالف قول ربنا و سنة نبينا صلى الله عليه و آله و سلم
 فإن إذا حدثنا قلنا قال الله عزوجل، قال رسول الله صلى
 الله عليه و آله و سلم.

“Mughira ibn Sa‘eed, may God curse him,
 introduced false narration in my father’s books.
 So be pious and do not accept a hadith that is
 against God’s words and the traditions of the
 Prophet because whenever we speak, we say:
 God says or the Prophet Muhammad said so.”
 (*Rijal Ibn Dawood*, p. 517)

Conclusion:

Knowing that the substantial change in Islamic
 sciences and rulings throughout history and the

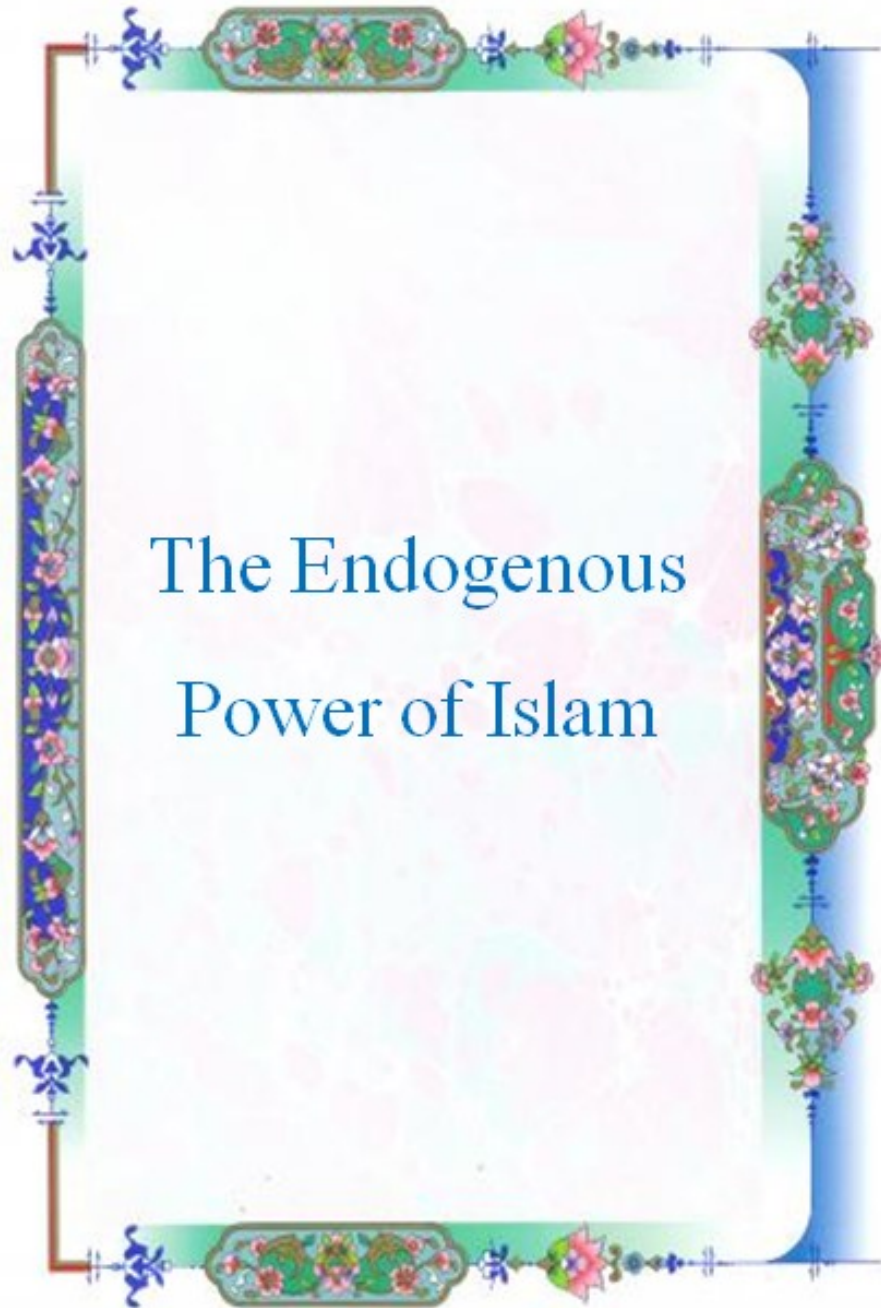
fabrications in the books of hadith, it becomes necessary for us to review the principles of this great religion and clarify the true knowledge.

The most important mission of the Muslim world's thinkers at our time is to rescue the divine religion from false attachments and clear the clouds of fabrication from the religion so that the shining sun of this holy religion appears and sheds light upon the world.

In this work, we aim to search for the true foundations of the eternal religion of Islam with reference to its original principles so that we can clearly see the invaluable gem of the holy religion. Accordingly, we will try to first elaborate on the evolutionary dimensions of Islam and its richness.

Then, we will describe the method for reforming Islam away from the fabrications and deviations.

It is clear that such a task needs the cooperation of a great number of Islamic scholars. By the divine grace, the world will be introduced to the freedom seeking religion of Islam and the original and correct version of Islam, which is the Right Path, and this will be a remedy for the pains of today's society, which is going through a tumultuous era.



The Endogenous Power of Islam

The Endogenous Power of Islam

Despite the fabrications that oppressing rulers named after the divine religion of Islam, this human-building religion has stayed on its course of progress and propagation by its endogenous power in correcting and retrieving its originality. This has shown that if the dark clouds of fabrications against Islam are cleared, this school of thought can bring all the world and its dwellers under its divinely wings.

One of the reasons for the progress of Islam despite the layers of negative propaganda and oppressive fabrications against it is that other religions and sects are unable to respond to the deep and critical questions of today's human beings. These individuals have great ideals; however, they

cannot find their answer in their schools and religions. Inevitably they approach the religion of Islam in their search for truth and they find their wishes in Islam, namely seeking justice, fighting the oppressors, equality, fighting against racial discrimination, freedom of thought, and valuing human rights, which are manifestations of the true religion of Islam.

Many non-Muslim experts and organizations have admitted that Islam is the fastest growing religion in the world. For example, according to the book *Mankind's Search for God* written by a group from the Watchtower Bible and Tract Society of New York (Jehovah's Witnesses): "Islam perhaps, is the fastest growing religion in the world, especially

in the West and Africa.” Here, we shall mention two points

First Point: Despite the changes and fabrications that Islam has been through, if Islam is the fastest growing religion in the world because of its pure and original gem, then when we save it from the claws of fabrications, it can cover the whole world and become the religion of all the people.

Second Point: If Muslim thinkers fail to attend to their duty of defending the true principles of Islam and getting rid of the falsity attached to this holy religion, Islam could fail to answer the needs of the people and become unfitting to the new generations. Nonetheless, because of the enunciations by God and His Messenger (PBUH) in regards to the divine

protection for Islam, we should remain optimistic for the future of this freedom seeking religion and should rid the glorious Islam from the undue contaminations.

Islam and Its Response to the World

Islam, as the most complete divine religion which guarantees happiness in this world and the hereafter for the human beings of all generations, has a hefty mission. This great mission has made Islam responsive to great humane values throughout history.

To explain the above proposition, we will first explain this characteristic of Islam, followed by explaining its great responsibility.

Islam, the Extract of All Religions

By reflecting on the Islamic worldview, we come to the realization that all true religions have the same essence. The divine religion, similar to a fruitful tree, has been planted at the beginning of creation and has grown during the history of prophecy with reached its peak through the mission of the perfect man, who is the last Messenger (PBUH). The perfection of this tree is such that it bears the appropriate fruit for every era. The Holy Quran praises all the prophets who were the great leaders of this holy path:

" انا اوحينا اليك كما اوحينا الى نوح و النبيين من بعده و

اوحينا الى ابراهيم و اسماعيل و اسحق و يعقوب و الاسباط و

عيسى و ايوب و يونس و هارون و سليمان و آتينا داود زبوراً . و

رسلاً قد قصصناهم عليك من قبل و رسلاً لم نقصصهم عليك

و كلم الله موسى تكليماً . رسلاً مبشرين و منذرين لئلا يكون

للناس على الله حجة بعد الرسل و كان الله عزيزاً حكيماً ."

(سوره نساء ؛ آيه 163 تا 165).

“Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms; (163) And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake

directly unto Moses; (164) Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise. (165)” (Q 4:163-65)

Based on this, the essence of all true religions is within the divine revelation; therefore, we never ask the non-Muslims to change their religion to Islam, but we ask them to complete their religion by converting to Islam so that they can reach a more complete level that is accepted by God.

Why Is Islam the Final Divine Religion?

The reason for the conclusiveness of Islam, which is the final divine religion, is that this religion

has the essential aptitude in it that makes it adaptable to any era and responsive to the intellectual and spiritual needs of every generation. The source of Islam's renewal force is its foundation in the innate values of mankind. This source has formed an unbreakable link between Islam and mankind in a way that as long as mankind exists, Islam would exist. We shall elaborate on this further in this book.

On the other hand, mankind of this era has reached enough intellectual growth to not need a new religion or prophet for guidance. Rather, by relying on their own reason and rationality and by finding the true essence of the final religion, which is the essence of other divine religions, mankind can reach its great humane goals.

The Holy Quran clearly mentions the conclusiveness of Islam in the following verse:

"و من يبتغ غير الاسلام ديناً فلن يقبل منه و هو في الآخرة من الخاسرين". (سوره آل عمران، آيه 85).

“And whose seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter” (Q 3:85)

In light of this verse, it becomes clear that by the revelation of Islam, no other religion is accepted to God because with the existence of Islam there is no need for sending another prophet and revelation.

The prerequisite of this quality of Islam is that it should have elements within itself that would make it adaptable to any era, provide solutions to mankind,

stay ahead of other schools of thought, and show the island of salvation to mankind.

Comprehensiveness of Islam

Unlike some schools of thought that either only bring solutions to mankind's worldly problems or only focus on afterlife, the religion of Islam guarantees mankind's happiness in both this world and the afterlife by addressing both material and spiritual needs.

Imam Hassan (A.S.) says the following in his last will to the Muslims:

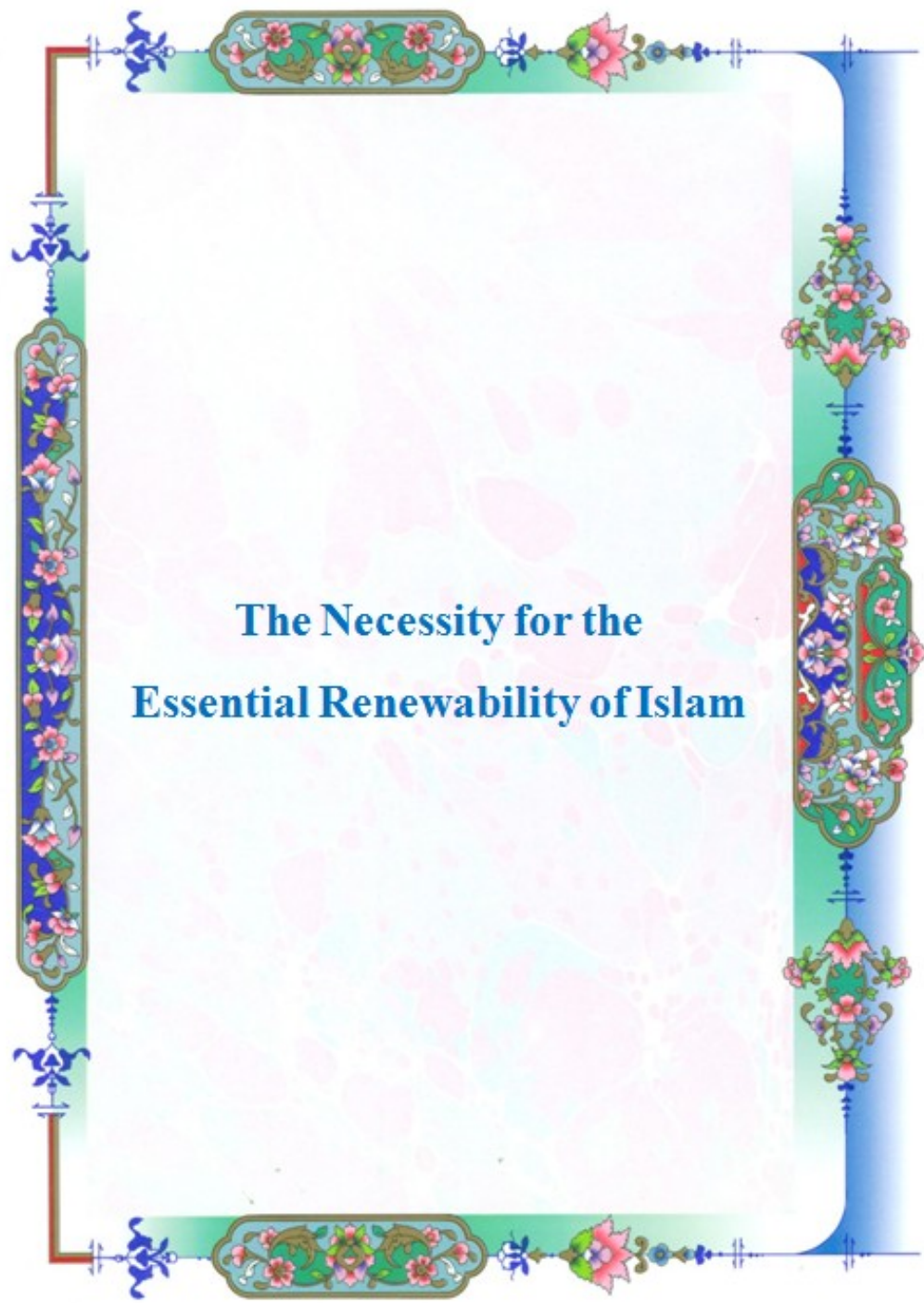
" اعمل لدنياك كأنك تعيش أبدا ؛ واعمل لآخرتك كأنك تموت

غدا" . (بحار الانوار ، ج / 44).

“Work towards this world as if you would live forever, and work for your afterlife as if you would die tomorrow.” (*Bihar al-anwar*, Vol. 44, p. 138)

Because of this, Muslim thinkers have also referred to Islam’s comprehensiveness and it being both a material and spiritual faith. This quality has doubled the responsibility of Islam. On the one hand, Islam must possess a strong renewable force that can be adaptable in organizing the worldly affairs of individuals and societies, keeping up with the advancement of human knowledge and technology and being a solution for the modern way of living of every era. On the other hand, this divine religion must have a multidimensional, spiritual attraction for

the hearts of every era so that it can guide humanity
to the island of peace and salvation.



**The Necessity for the
Essential Renewability of Islam**

The Necessity for the Essential

Renewability of Islam

Because humanity completes the stages of perfection by the passage of time, and because Islam has taken the responsibility to meet the needs of humanity during every era, therefore, Islam is not restricted to the needs of one period of time and only one way of thinking. Rather, by relying on its renewing property, it should provide the basis for the revival of knowledge and guidance for each era and generation.

In other words, the eternity of Islam and the eternal evolution of humanity in time prove the necessity of the renewability of this religion.

The great responsibility of Muslim thinkers is to define the meaning of this renewability and its range so that the Islamic rulings and knowledge does not face inanition and that the essential truth of the religion is not pushed to the margin.

The Definition of the Essential

Renewability of Islam

To clarify the meaning of renewability in Islam according to our perspective and to distinguish it from other theories such as the theory of Contextuality (*asriyya*) and the hermeneutic views on religious thought, we will explain them in next part of this book.



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