




Criticisms & investigations

Center for preserving and publishing the works of Mansoor Hashemi Khorasani





Code: 5

**Necessity and feasibility of
return to Islam**



Bismillah Ar-Rahman Ar-Rahim

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I have a few questions from his honor:

First, if the religion of Islam which currently exists, is not the very Islam at the time of the Prophet, then why does God say in Quran: **إِنَّا نَحْنُ** ¹ **زَلَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ**? Has God not been able to preserve His religion from distortion during 1400 years??

Second, if the religion of Islam which currently exists, is not the very Islam at the time of the Prophet, then what will happen to those many Allamah and great people whom even his honor [Allamah Khorasani] learned under their teachings?? Does it mean all of them have died on false religion? Even his honor's [Allamah Khorasani's] masters??

Thank you for answering my questions in the section for investigating criticisms of the website.

Answer to question: 1

Date: 21/01/2015

Dear brother!

Please pay attention to the following points:

First, the meaning of “Zikr” i.e. “remembrance” in this noble verse **إِنَّا نَحْنُ زَلَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** (Al-Hijr/ 9); “Indeed we have revealed the remembrance and we will definitely be its preserver”, as it is clear from its appearance and is agreed by scholars, is the “Book of God”, not the “religion of Islam”; regarding that the “religion of Islam” is not limited to the “Book of God”, but also includes the Sunnah of “the Prophet of God” and therefore, this noble verse only applies to preserving the holy Quran from distortion and does not apply to preserving the Sunnah of the Prophet peace be upon him and his household from distortion, where it refers to narrations of his Excellency, and this means the possibility of distortion in his Excellency's narrations which

1 . [Translator note: “Indeed we have revealed the remembrance and we will definitely be its preserver” (Al-Hijr/ 9)]

unfortunately has happened and is one of the most important causes of non-realization of the pure and complete Islam after him. Yes, as Allamah Mansoor Hashemi Khorasani has explained in the book “Return to Islam” (page 253,254), the meaning of the Sunnah of God’s Prophet is not his Excellency’s narrations, but rather is his word and deed, and although his word and deed are not accessible through conjectural and distorted narrations, but they are accessible through his Caliph and it means that God has preserved his Sunnah after him just like His Book, but Muslims, by misusing their free will, have not acted based on that; as they also have not acted based on the Book of God because of their fault, and this has caused non-realization of God’s religion. Therefore, non-realization of the pure and complete Islam after the Prophet peace be upon him and his household until now, has not been due to the lack of preservation of the Book of God or the Sunnah of the Prophet peace be upon him and his household, to ask whether God has been able to preserve His religion or not, but rather has been due to Muslims not acting based on the Book of God and the Sunnah of the Prophet peace be upon him and his household and this has arisen from their own undoing and fault, and it is not attributed to God -may He be praised and exalted-; given that the meaning of preserving religion, when it is considered the duty of God, is to create the possibility for certain access of Muslims to His Book and the Sunnah of His Prophet, regardless of whether they use this possibility or not, not forcing them to use this possibility in addition to creating it; because such enforcement is against the wisdom and Sunnah of God and repeals the duty of Muslims and their reward and punishment. Therefore, God has been able to preserve His religion during 1400 years and has done so by preserving His Book from distortion and appointing a Caliph for His Prophet, but Muslims have not acted upon His religion and have neglected His Book and have made His Prophet’s Caliph disappear and therefore, God has not wronged them, but they have wronged themselves; as He has said: ﴿رَوَّمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ (Al-’Ankabut/ 10); “It was not God Who wronged them, but they wronged themselves”.

Secondly, those who passed away with an incomplete cognition about Islam and the Caliph of God on earth, were a group who died and God

is more aware of their situation; He forgives them if He wills, and He punishes them if He wills. If He forgives them, He has forgiven them by His mercy; for He is kind and merciful, and if He punishes them, it is because of the guilt they committed in not acquiring complete cognition about Islam and the Caliph of God on earth, and He does not wrong them; as Pharaoh, when heard the invitation of Moses peace be upon him, said to him: ﴿فَمَا بَالُ الْقُرُونِ الْأُولَى﴾ (Taha/ 51); “So what about the past centuries?!” and Moses peace be upon him, answered him: ﴿عَلِمَهَا﴾ ﴿عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى﴾ (Taha/ 52); “The knowledge of it is with my Lord in a book, and my Lord does not go astray and does not forget”. This is why He has said about them: ﴿تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ﴾ ﴿مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾ (Al-Baqarah/ 134); “They were a group who passed away, they own whatever they have gained and you own whatever you have gained and you will not be rebuked for what they did”! Therefore, it is better for you to leave their fate in the hands of God and mind your own fate; because death is so close and may also lead you to their fate.

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The section for studying criticisms

