

Dear Iskender,

I have seen your blog post on why you believe that it is prohibited to pray behind hypocrites, and I thought it would benefit your soul to send this to you since you have not sat down and heard the other side of the argument. You have instead heard Navid's mischaracterizations of the argument. So please give the other side of the argument due diligence for the benefit of your own soul. I am not your guardian, and it does not affect me whether you remain astray or be guided-- but I felt that I had to strive for God to give this to you and your community. I do not ask you to believe like I believe, I only ask that you understand my position and give it the same due diligence as you gave Navid's position.

## 9:107

[9:107] There are those who abuse the masjid by practicing idol worship, dividing the believers, and providing comfort to those who oppose (Arabic: *harraba*) God and His messenger. They solemnly swear: "Our intentions are honorable!" God bears witness that they are liars.

Let's start with verse 9:107 that you mentioned in your blog. Let's take a step back:

Do you know why San Jose Submitters split from Navid and Peter? It is because they had different views on the dietary prohibitions. San Jose believes that the word "dedicate" (Arabic: *Uhilla*) in verse 6:145 is not only limited to the time of slaughter, but it applies more broadly: they say if after slaughter, someone dedicates the cooked meat to an idol, that it is haram to eat it. However, the word in Arabic (*uhilla*) that Rashad translated as "dedicate" specifically means "dedicate at the time of slaughter", not just a general dedication. San Jose basically ignored the Arabic meaning of that word which limits it to the time of slaughter!

Navid commits the same mistake with verse 9:107. The word 'oppose' in Arabic (*harraba*) is limited to "oppose in war". It's '*harb*' in Arabic. Not a general opposition. Please confirm this yourself. The Arabic word here is "*harraba*" which means war. So, the verse is referring to those masjids that give comfort to those who are engaging in **war** against the messenger! Basically giving comfort to terrorists.

But you incorrectly translated it as giving comfort to quiet peaceful hypocrites who do not fight us! A peaceful hypocrite who disagrees with the messenger on something is NOT committing *harb* (war) against the messenger! He is not opposing the messenger in war! And the Quran proves this, see verse 4:89:

[4:89] They wish that you disbelieve as they have disbelieved, then you become equal. Do not consider them friends, unless they mobilize along with you in the cause of God. If they turn against you, you shall fight them, and you may kill them when you encounter them in war. You shall not accept them as friends, or allies.\*

When you read the context of verse 4:89, it is referring to hypocrites. And God is permitting us to keep these hypocrites as **friends** IF they mobilize along with us in the cause of God. So if these hypocrites are mobilizing along with us in the cause of God, are they opposing us in **war**? Of course not! So, we are allowed to give comfort to these peaceful hypocrites who are mobilizing with us and helping us! We can give comfort to peaceful hypocrites who mobilize with

us as verse 4:89 says—we can take them as friends/allies because they are **not opposing us in war** and are in fact helping us. So you ended up prohibiting something that is not prohibited (you prohibited giving comfort to peaceful hypocrites at the Masjid)---and prohibiting what God didn't prohibit is a **gross offense**; It is idolatry. As Rashad said in Appendix 18, false prohibitions constitute a religion other than Submission.

Additionally, your understanding of this verse is not consistent. You assume giving comfort means allowing them to lead the prayer. But I argue that allowing them to pray BEHIND you is ALSO giving them comfort. In order to be consistent, you must say it is also prohibited to let them pray behind us, otherwise, you are being inconsistent and biased—which is not good for someone who strives to be a sincere Submitter. You can't just arbitrarily decide what giving comfort means and doesn't mean just to fit your agenda. Giving comfort means giving comfort. Them praying behind you is also giving them comfort. If we are to take your interpretation of that verse to truly avoid giving them comfort, then we must kick them out of the Masjid. They cannot enter peacefully. And this makes sense. Those who committed *harb* (war) against the messenger are not to be provided comfort in our masjid—they are not to be allowed to use this masjid as a safehouse. Someone like Glenn Francis (who assassinated Rashad) has committed *harb* (war) against the messenger. If he were to come inside our masjid, he would not be allowed to even pray behind us at all. He would be beaten up and the police will be called. If we allow Glenn Francis to pray behind us, we would be giving comfort to him. Do you understand? Even allowing them to pray BEHIND us is giving them comfort...

## 9:18

[9:18] The only people to frequent God's masjids are those who believe in God and the Last Day, and observe the Contact Prayers (*Salat*), and give the obligatory charity (*Zakat*), and do not fear except God. These will surely be among the guided ones.

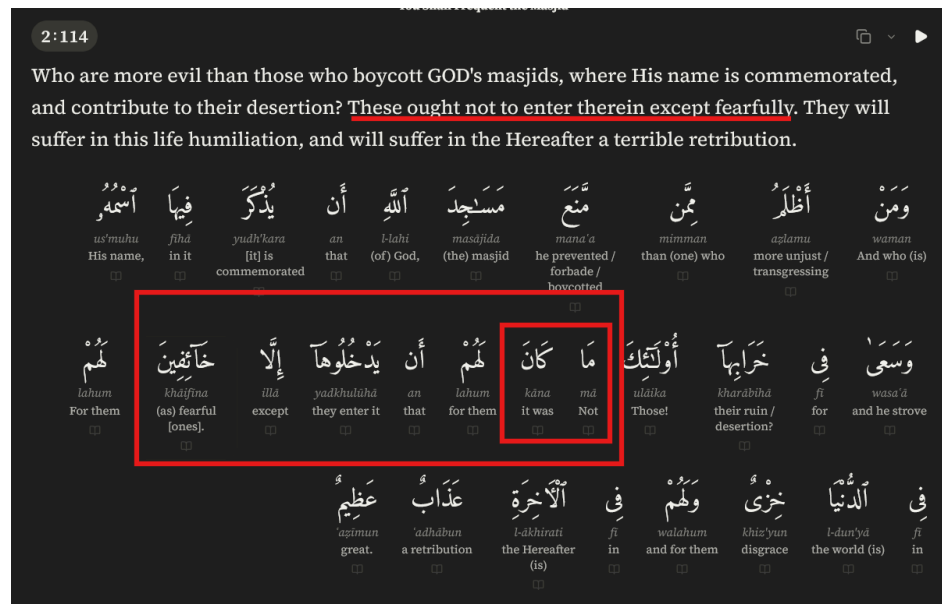
The other verses you mentioned in your blog are verses 9:17-18. Again, consistency is extremely important. Let's say you had a hypocrite who is peaceful and he comes in to do the 5 prayers a day everyday, and leaves (frequenting the masjid). He attends the masjid everyday for the 5 prayers and leaves peacefully. Is it your position that we must ban this hypocrite from attending our masjid since he is frequenting it? So this hypocrite can't pray behind you anymore and he must be banned from coming to do his prayers at the masjid? Is this what you believe?

Or let's say you have a new Submitter, a weak believer who fears other than God (verse 9:18 says that the ONLY people to frequent God's masjids are those who... do not fear except God) — and this weak believer who fears his boss and other things beside God comes in to the masjid 5 times a day everyday for prayers (he is frequenting the masjid). Is it your belief based on your understanding of verse 9:18 that you must ban this weak believer from your masjid because he fears other than God and cannot frequent the masjid? Is this your belief?

I disagree with this interpretation of 9:17-18 as being the necessary one. Otherwise, we would have to **ban weak believers** from frequenting the masjid. Let's see another interpretation:

Verse 9:17-18 is NOT giving believers a command to kick anyone out of the masjid. There is no command in those verses. 9:17 uses the Arabic "*ma kana*" which means "it is not for", as in "it is not for the idol worshippers to frequent the masjids of God". Notice it does NOT say "O you who

believe, do not let idol worshippers frequent the masjid”, instead it gives a fact of nature “it is not for them to frequent the masjid”—basically God doesn’t like it and is saying that they are not the legitimate frequenters of God’s masjid— in the same way Rashad said God does not like divorce, but divorce is not sinful. There’s another example of “*ma kana*” in the Quran where it is not a command for us to do anything:



In verse 2:114, while referring to those who boycott the masjids, it says “ma kana”, “it is not for them to enter the masjid except fearfully”— it uses the same Arabic as 9:17 (“ma kana”). Do you interpret this as a command that we should scare those who boycotted our masjid? Of course not! It’s not a command for us to do anything, it is describing a law of nature: those who boycotted the masjid will end up entering it fearfully!

Similarly, 9:17 is not giving us a command to do anything or kick hypocrites out, it is stating a law of nature. As Rashad clarified, the **hypocrites drop out on their own**. That is how verse 9:17 happens, God makes them drop out! It’s not necessarily a command for us to do anything! It is not for the idol worshippers to frequent God’s masjids, because God will make them drop out. There is no explicit command for us to do anything in verse 9:17-18.

In the same way God will make those who boycott enter fearfully in verse 2:114, God will make hypocrites drop out on their own (they won't frequent the masjid) in verse 9:17-18...

There is also evidence of this in Rashad’s own practice at his masjid. Rashad said the hypocrites drop out on their own. Rashad didn’t kick them out. We don’t need to kick them out, Rashad said they will drop out on their own.

## Navid has gone further astray:

Navid has been exposed as a hypocrite over and over again. You saw how he allied with the Sunnis against your community, and we saw many more crimes committed by him that we do not need to mention here. More importantly, you are not united with Navid because he has a view that is probably fundamentally different from yours:

If you think your community is united with Navid, you are wrong. Navid has gone further astray than you realize. Navid believes that a hypocrite doing the Salat alone at home is committing a sin!

About 3 months ago, Navid was telling a Submitter that if there is a hypocrite who wants to repent—Navid said he would have them study the topic that they disagree on—but in the meantime, the hypocrite should **stop** doing their Salat because their salat is sinful. He is now prohibiting a hypocrite from praying alone at home to God alone...

Recently, Navid has doubled down on this view, and has published a video trying to justify that a hypocrite is prohibited from doing the prayer even **alone at home** because they cannot perform Wudu. He now claims that the Wudu is a spiritual cleansing, and that hypocrites are unclean, and so they cannot be spiritually cleansed, so they do not have Wudu, and therefore they cannot perform the Salat because Salat requires you to have Wudu...

Here is the link to that video: [https://www.youtube.com/watch?v=2mv\\_6HGzqp0](https://www.youtube.com/watch?v=2mv_6HGzqp0)

Navid once again has gone further astray and now prohibits a hypocrite from praying alone at home. The Quran condemns him:

[96:9] Have you seen the one who enjoins.

[96:10] Others from praying?

[96:11] Is it not better for him to follow the guidance?

Meanwhile, God says

[15:99] And worship your Lord, in order to attain certainty.

So if anything, a hypocrite should be doing their prayers even more diligently than before in order to attain certainty and be redeemed (33:24).

If you disagree with Navid on this, then know you are not united with Navid and know that Navid prohibits something that is not specifically prohibited (he prohibits even hypocrites praying **alone** at home), which Rashad said constitutes a religion other than Submission in Appendix 18.

## Divisions:

Rashad said that you can identify a good tree by seeing the fruit it produces. A good tree produces good fruit; a bad tree produces bad fruit. When we examine the real world consequences of Navid's view, what we see is constant divisions and fracturing of communities rather than unity. This has already happened many times over, and Navid has successfully divided many Submitter communities over this view of his that you cannot pray behind hypocrites. Not just online communities like in discord where he did divide us, but even in person communities all around the world. He got people to divide from the Ottawa community, the London community, the Dubai community, the Kurdish community, all over this view that prayer behind hypocrites is forbidden. Now we have multiple divided and fractured masjids in those communities. And now, we see him beginning the attempt to divide **your community**. And even worse, Navid rejoices in such division and he even considers it "removing the

hypocrites”.

This system of believing it is prohibited to pray behind hypocrites will continue to lead to fracturing in communities. What happens when a community disagrees on whether one person is a hypocrite or not? Then you have a group within that community who will boycott the masjid, and have their own Friday prayers, and even within this new group, what if again there is a disagreement on whether or not the prayer leader is a hypocrite—more and more divisions and fracturing within communities. You have divided the believers –you’ll have one group of believers believing a person is a hypocrite, and then another group of believers believing that same person is not a hypocrite. This is God’s wisdom behind not specifically prohibiting prayer with hypocrites. We see the evils and the bad fruit that this system causes.

Additionally, consider that Navid believes Masjid Tucson are hypocrites. Masjid Tucson runs an annual conference and they host salat there, including Jum’aa which are led by people Navid considers to be hypocrites. That means you in the Turkish community should not visit Masjid Tucson conference in the future because they are hypocrites and the prayer leaders are hypocrites, so you cannot join their prayers according to Navid. And if you do join Masjid Tucson’s prayers, Navid will call you a compromiser, consider you a hypocrite for praying behind hypocrites, and then tell others that they cannot pray behind you because you are a hypocrite.

Is this the system that you desire? Is this what you believe God wants from our communities? Is this the good fruit that this system is producing? Constant fracturing of communities and divisions? Indeed, a bad tree bears bad fruit, as Rashad said.

## **Precedents:**

Navid argues that there is no precedent for a hypocrite or an idol worshipper leading the salat. He uses the same argument for why women cannot lead the prayers—because we have never seen women lead the prayers for men – there is no precedent for that. Of course, we must do the prayers as it was passed down from Abraham—the Quran defines the prayers as such: something we do that was passed down.

While it is true that women do not lead the prayers for men, we have never seen this as a thing in the past (there is no precedent for it), it is **not** true that hypocrites and idol worshippers have not been leading the prayers! In fact, MOST of the salat leaders throughout history have been hypocrites and idol worshippers. We literally inherited the prayer from hypocrites and idol worshippers! Muhammad himself inherited the prayers from idol worshippers who were the imams of those prayers. So did we Submitters inherit the prayer from prayer leaders who were hypocrites and idol worshippers. To say there is no precedent for hypocrites and idol worshippers leading the prayers and compare that with women leading the prayers is blatantly false. Women simply have not been observed leading the prayers for men ever. Whereas, hypocrites and idol worshippers leading the prayers **have been observed all throughout history**. It’s not even comparable.

Abraham himself taught his descendants to observe the contact prayers, and many of Abraham’s descendants ended up being hypocrites who led the prayers for their families and still passed down this practice of salat to their children. Even disbelievers and hypocrites after Abraham ended up performing and leading the contact prayers for their families and their congregations. Whereas, we see no evidence for women leading the prayers for men in the

past. It's not even comparable. Hypocrites and disbelievers have been leading prayers and passing down this practice all throughout history. To say there is no precedent for it is demonstrably false.

### **Sunnis & Shias:**

We cannot turn to Sunnis & Shias for such precedents. Let me give you an example: Rashad said that his masjid was the ONLY masjid in the world that figured out how to do Zakat correctly. That ALL the Sunnis/Shias have been doing it wrong, and Rashad's masjid was the only one who is doing it correctly. If you argue based on precedent of Sunnis/Shias, you would say "there is no precedent for doing Zakat charity like this for non-food items" and you would reject Rashad's method of doing Zakat.

Using that same precedent argument for Sunnis & Shias, you would say we need to have a double Shahada for the salat—because all Sunnis & Shias say it is mandatory to have the double shahada in the salat. You see? Using Sunnis & Shias for the precedent argument is weak. We cannot use their beliefs on what's permissible or not to determine our beliefs. They have greatly corrupted their religion and added many false prohibitions.

If you want to study precedents, don't look at what Sunnis/Shias do and believe, instead examine whether it happened in the past—and hypocrites (known and unknown) and idol worshippers have been leading the prayers all throughout history and even for Submitters. Even Navid himself would tell you he begrudgingly prayed behind people he considers hypocrites at Masjid Tucson. It's a common occurrence, and even according to Navid, many Submitters have prayed behind people they considered to be hypocrites in the past and still continue to do this today...how can you possibly say praying behind hypocrites is at all similar to a woman leading the prayer for men, when literally one is observed to happen all throughout history and today, and the other is not observed to happen...

### **Rashad's Judgement on this matter:**

Quran 4:65 informs us that believers accept the messenger's judgement and have ZERO hesitation in their hearts in accepting such a judgement. And putting your opinion above the messenger, nullifies all your works (49:1-2). Therefore, when we encounter Rashad's judgement on this matter, we should have no hesitation in our hearts in accepting that judgement. Let's see Rashad's judgements on this matter:

### **Rashad said things must be specifically prohibited in order to be considered unlawful:**

Appendix 16:

## **Appendix 16**

### **Dietary Prohibitions**

The Quran teaches that God is extremely displeased with those who prohibit anything that was not specifically prohibited in the Quran (16:112-116). The upholding of any prohibitions not specifically mentioned in the Quran is tantamount to idolatry (6:142-152). Such prohibitions represent some other god(s) besides God. If you worship God ALONE, you will uphold His teachings ALONE and honor the commandments and prohibitions instituted only by Him.

## Appendix 18

### Quran: All You Need For Salvation

The words of the Quran speak in 19:64, saying, "We come down in accordance with the commandments of your Lord. To Him belongs the past, present, and the future. Your Lord never forgets." God did not forget, for example, to tell us how to sleep (18:109, 31:27). Yet, the fabricators of such false doctrine as *Hadith & Sunna* have come up with religious teachings dictating to their followers how to sleep, and even how to cut your nails. The Sacred Mosque in Mecca and the illegal "Sacred Mosque" of Medina, hire some individuals to seek out the exhausted visitors and beat them with a stick if they fall asleep on the wrong side!

The Quran proclaims that the Quran is complete, perfect, and fully detailed (6:19, 38, 114, 115; 50:45), and that religious regulations not specifically instituted in the Quran constitute a religion other than Islam, i.e., Submission (42:21, 17:46). The true believers uphold the Quran, the whole Quran, and nothing but the Quran. This principle is confirmed by the Quran's mathematical code. Verse 46 of Sura 17 proclaims that we shall uphold the Quran ALONE. The word "ALONE" occurs in the Quran 6 times: 7:70, 17:46, 39:45, 40: 12 & 84, and 60:4. All these occurrences refer to God, except 17:46. When we add the numbers of suras and verses which refer to "GOD ALONE," we get 361, 19x19. This proves that 17:46 refers to "the Quran ALONE."

Notice what Rashad is teaching: anything that is prohibited must be specifically mentioned in the Quran. Religious regulations must be specifically instituted in the Quran, otherwise, it constitutes a religion other than Submission!

These apply to the verses you mentioned 9:17-9:18 and 9:107, and what you notice is that they do **not specifically** prohibit the prayer behind hypocrites. Using such verses to prove that prayer with hypocrite is prohibited goes against the messenger's teachings and indicates hesitation in his teachings and putting your opinion above the messenger's. The only time you can use verses to prohibit something is if they are specific. This is the messenger's judgement. Do not hesitate. You have to have no hesitation in your heart and you must not put your opinion above the messenger's.

Yet, you used verses that do not specifically prohibit prayer with hypocrites to issue such a prohibition. For example, you used verse 9:17 (which you interpret to mean we must prevent hypocrites from frequenting the masjid) to prove that this means we can't pray behind them. You prohibited the fat of pigs (prayer behind hypocrites), when the verse according to you only prohibited the meat of pigs (hypocrites frequenting the masjid). Rashad has **condemned** making any prohibitions using this kind of logic:

Footnote 5:3 -

*\*5:3 The "meat" of the pig is prohibited, not the "fat." Anything that is not specifically prohibited in the Quran must be considered lawful. See 6:145-146.*



If hypocrites can't frequent the masjid as you say, then why can't you pray behind them *infrequently* when they do visit? Why can't you pray behind them **one time** at the **park** outside for Maghrib? The verse you mentioned does not specifically prohibit this, yet you used it to prohibit this. This goes against the messenger's judgement. You must wholeheartedly accept the messenger's judgement with NO hesitation in your heart whatsoever (4:65). The verses you use to prohibit anything must be specific to that prohibition. Do not hesitate.

**Rashad said the Imam doesn't have to be righteous:**

**Audio 28: Rashad Khalifa Quran Study**  
Quran Study 45:33, Parivash's Home, 19 Math  
Beginning at 55min 20sec

**Rashad:**  
**(59:16) They have to ask you, "Are you a bad person?"**

**(Laughing)**

**(59:22) I'm sure this is written in a book, as to the priorities and conditions of leading the prayer.**

**(59:30) I know they have to be the oldest one, and the most knowledgable, and so on. There is a certain priority.**

Navid believes you cannot have transgressors as Imams, yet Rashad was making fun of Sunnis for ensuring the imam was righteous. So the imam doesn't have to be righteous...

**Rashad said you must obey a hypocrite Imam:**

**Audio 41: Rashad Khalifa, ~31 minutes:**

**"But when the the scholar or the priest or the rabbi or the imam is saying something that's identical to what God said, you are bound to obey...absolute obedience is required"**

Navid makes the argument that the Quran says to not obey the hypocrites and this is one of the reasons why we cannot pray behind them. However, this is misinterpreted – Quran obviously means do not obey hypocrites in sinful matters, not in righteous matters like Salat (5:2). Rashad had given his ruling, that even if a priest, rabbi or imam tells you something God has commanded, you must obey that priest, rabbi or imam because you are ultimately obeying God. So it doesn't matter the beliefs of the priest, rabbi or imam, if they are telling you God's commands, you **MUST** obey them.

**Rashad said it doesn't matter who leads the prayer:**



## Audio 28: Rashad Khalifa Quran Study

Quran Study 45:33, Parivash's Home, 19 Math

Beginning at 55min 20sec

(58:21) **There's a system in Sunnis...**

(58:24) **Since we do it here, this way, we all take turns**

(58:27) **It doesn't matter who's doing it.**

(58:29) **This is the Sunni system.**

(58:30) **The Sunni system and apparently also the Shia system.**

(58:34) **There are priorities for leading the prayer.**

In an absolute devastating blow to Navid's position, Rashad says it doesn't matter who leads the prayers. Navid makes the prayer leader a big deal, but Rashad trivializes that role.

**Rashad made fun of Sunnis for having conditions on who can lead the prayer:**

## Audio 28: Rashad Khalifa Quran Study

Quran Study 45:33, Parivash's Home, 19 Math

Beginning at 55min 20sec

**Rashad:**

(59:16) **They have to ask you, "Are you a bad person?"**

**(Laughing)**

(59:22) **I'm sure this is written in a book, as to the priorities and conditions of leading the prayer.**

(59:30) **I know they have to be the oldest one, and the most knowledgable, and so on. There is a certain priority.**

In another absolutely devastating blow to Navid's position, Rashad made fun of sunnies who have priorities and conditions of who can lead the prayer.

Navid attempts to say that Rashad was only referring to priorities of who can lead the prayer (like the oldest one or most knowledgeable one should lead), however, Rashad clearly said "priorities **AND conditions**" of leading the prayer.

A **Priority** is an imposed hierarchy for certain qualities of prayer leaders

A **Condition** is a requirement that must be met in order to lead the prayer in the first place

This is the same audio where Rashad later says it doesn't matter who leads the prayer.

## Conclusion:

So I ask you and your community, if you believe we are hypocrites for having this view, tell us which one of Rashad's teachings have we put our opinions over? You will find none. Now, ask me which one of Rashad's teachings Navid puts his opinion over, and I would say Appendix 16, Appendix 18, footnote of verse 5:5, and the audios mentioned above, where Rashad explicitly criticized those who have conditions (not just priorities) on who can lead the prayer and where Rashad explicitly, categorically, and verbatim stated that it doesn't matter who leads the prayer.

As always, God knows best. May God guide you and your community. Peace and God bless.