

Dear McLinkn,

Thank you for your interest in my article on www.theuniversalunity.com. I really appreciate your feedback and for sharing your perspective. God willing, I will address each of your points one by one. First of all, I held a similar position to yours for about 8 months, so I am quite familiar with these arguments. However, I noticed you raised some additional points regarding the 'Arabic wording,' which I will be addressing point by point as well.

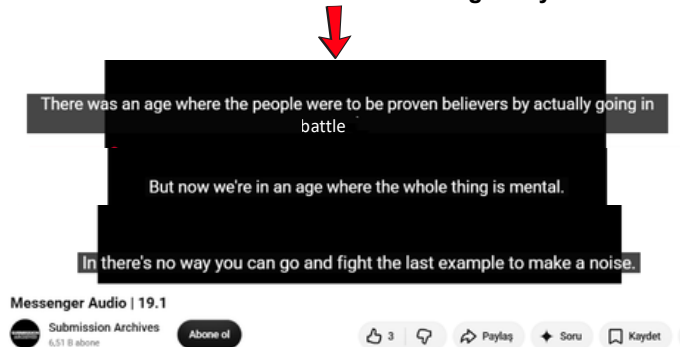
FIRST ARGUMENT: Opposing in 9:107 is only physical.

Relying strictly on root-word definitions is one way to approach the text, but as Submitters, we now have an authorized translation. We clearly understand the difference between "oppose" and "fight" in modern English.

If Rashad intended for this verse to mean physical war, he would not have left it ambiguous; he consistently added "(in war)" in parentheses across many verses when physical warfare was meant. Furthermore, Rashad explicitly stated that physical war is over and that today's struggle is a mental one. Therefore, it is entirely natural to understand "harb" here in the context of a mental/ideological war.

Traditionalists try to abrogate Quranic verses using Hadiths or other verses. Similarly, we cannot restrict a verse solely to the Prophet's historical period by limiting its meaning through linguistic interpretation. Claiming this verse applies only to physical terrorists does not reflect reality as well. In an era of mental warfare, this translation remains fully consistent: those who wage an intellectual war against the Messenger and God's system are clearly engaging in harb.

Let's look at what the Messenger says below

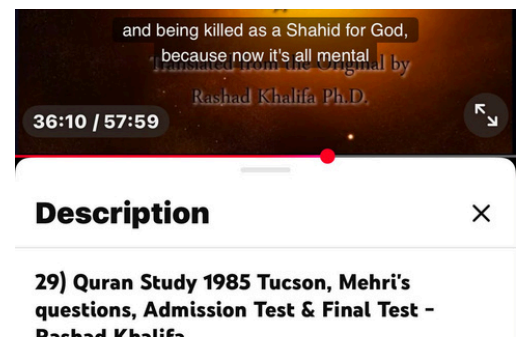
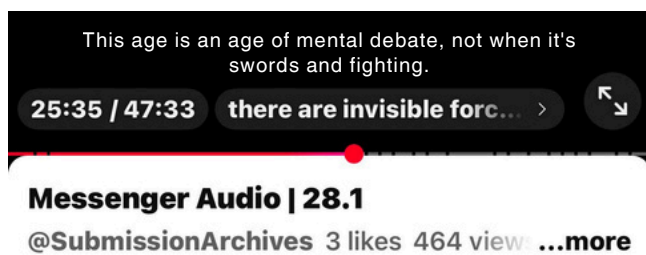


How can "oppose" be restricted purely to physical warfare when even the word "fight" does not strictly mean physical combat in the authorized translation? You cannot fight God physically, yet verse 8:36 (Spending Their Money to Fight God*) and its footnote clearly show that allocating money to suppress the message is considered "fighting God." Furthermore, verse 58:22 speaks of those who "oppose God and His messenger." Since the messenger's physical body is dead, opposing or fighting the messenger today obviously takes place on an intellectual and spiritual level, such as making videos or spending money against the message.

Here is more evidence the war is not physical, it is mental

[58:5] Surely, those who fight God and His messenger are committed to defeat, like their previous counterparts were committed to defeat. We have sent down clear proofs, and the rejectors have incurred a shameful retribution.

Does this mean no one can oppose God and the messenger anymore? According to your logic, these verses are effectively obsolete and confined to the messenger's time. I just don't find that logical.



In short,

1. Why didn't Rashad use "fight" or "wage war" in verse 9:107 if he meant physical combat? Why did he specifically choose "oppose"?
2. Are you suggesting this verse only refers to physically fighting God and the messenger inside the masjid?
3. If the messenger's physical body is dead, does that mean no one can fight or oppose the messenger today?

SECOND ARGUMENT: “Peaceful hypocrites” must be comforted.

There is no such thing as a “peaceful hypocrite” in the Quran. Hypocrites are liars, and the Quran says they will go to the lowest part of Hell. They always spread poisonous ideas, and we must stand against them because they damage the faith from inside. In my view, the main reason Submission did not grow much after Rashad died is because people tolerated hypocrites. I sadly see this same mistake in your stance, and I urge you to think about this for your own soul.

As for verse 4:89, it certainly does not tell us to remain friends with them while they stay hypocrites. My understanding of this verse is that if someone actually mobilizes and supports you in battle, that action itself serves as proof to us that they are no longer a hypocrite. This reading is far more consistent, because going into war and risking one's life requires immense faith and dedication—a sacrifice that can only come from sincere belief.

THIRD ARGUMENT: Allowing them to pray BEHIND you is ALSO giving them comfort.

Allowing someone to pray behind you is completely different from making them an imam or accepting them as leaders. In verse 2:124, when God appointed Abraham as an imam, Abraham asked if his descendants would also be imams. God clearly stated: “My covenant does not include the transgressors.”

This verse shows us that leadership (being an imam) is a privilege reserved only for those who do not transgress. Allowing hypocrites to physically stand in the back of the congregation, for example in the Jumma prayer—where they can hear the Quran and hopefully be guided—is not “giving them comfort.” It is simply allowing them access to God's message.

Giving them comfort means accepting them, elevating them, or placing them in positions of religious leadership (like an imam) despite their hypocritical behavior. Conflating standing in the back with leading the prayer is a clear false equivalence.

FORTH ARGUMENT: The “Be + to + Verb” and “Ought to” Pattern

[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.

First, I never said we should ban anyone or kick people out of the masjid if they come to pray behind us. People have freedom of religion. However, there is a big difference between letting someone pray quietly and giving them a comfort zone.

In verse 9:17, the English structure “are not to frequent” (be + infinitive) is used for official rules, duties, and prohibitions

References: *Michael Swan – Practical English Usage (4th Edition), Section 91*

- *Explanation: Michael Swan explicitly states that the “be + infinitive” structure (e.g., “are not to frequent”) is used to express formal instructions, official rules, obligations, and prohibitions.*

Raymond Murphy – English Grammar in Use (5th Edition), Unit 25 & Appendix 2

- *Explanation: Raymond Murphy categorizes “be to + verb” as a structure used for issuing formal orders, official arrangements, and mandatory instructions.*

It is not just describing a fact of nature; it sets a clear rule about who legitimately belongs in God's masjid. They should not feel comfortable spreading their poison here. They must feel our opposition and know that their ideas are not welcome. If you welcome them and let them act as leaders or imams, you are legitimizing their views. If giving them a platform and making them feel at ease isn't “providing comfort,” then I don't know what is providing a comfort. Setting boundaries happens naturally through our attitude—we don't need a physical ban to show that we will not compromise on our principles.

Secondly, “ought not to enter” is not a prediction or a law of nature. In English grammar, “ought to” (and its negative form “ought not to”) is a modal verb used to express moral obligation, duty, or rules. It means “should not” or “have no right to”, not “will not”. Both “are not to” (9:17) and “ought not to” (2:114) set rules and boundaries, not passive observations of what naturally happens.

Grammar References:

- Cambridge Dictionary (Grammar):
- “We use ‘ought to’ to show that something is the right thing to do, or to express a duty or moral obligation.”
- [!\[\]\(6c117786eacd86d9626685ebfb559b77_img.jpg\) Cambridge Dictionary – Ought to](#)
- British Council (LearnEnglish):
- “We use ‘ought to’ to talk about things which are desired or ideal, or to express duty and obligation.”
- [!\[\]\(a2437798f31357d2bea910e1270385bf_img.jpg\) British Council – Ought to](#)

FIFTH ARGUMENT: Navid

I do not base my faith, principles, or understanding of the Quran on the personal traits or errors of individuals. Even if I personally disagree with some of Navid's character traits or views, resorting to personal attacks (ad hominem) does not invalidate a principled argument.

However, since you presented his actions as an argument to me, I followed the principle in verse 17:36 ("do not accept anything unless you verify it yourself") and asked him directly about these claims. Here is his response in blue color:

"McLinkn misrepresents my position. I have never said I would stop anyone from physically praying. Qur'an 96:9–10 condemns preventing people from praying; I would never do that. My position is that the Qur'an itself establishes prerequisites for valid worship. The Qur'an says hypocrites and idolaters are spiritually polluted (9:28, 9:95), ṣalāt requires purification (5:6), and the deeds of idol worshipers are nullified (39:65). Therefore, a person who knowingly persists in hypocrisy while pretending to worship has not met the Qur'an's conditions for valid ṣalāt. The solution is not to abandon God, but to repent first. Even 9:11 places repentance before becoming part of the believing community: "If they repent, observe the Contact Prayers, and give the obligatory charity..." My argument concerns the validity of worship in a state of hypocrisy, not physically preventing anyone from praying. Since ṣalāt requires the cleansing described in 5:6, and the Qur'an describes hypocrites and idolaters as spiritually polluted while nullifying the deeds of shirk, a person who is a hypocrite or idol worshiper has not met the Qur'anic condition for valid ṣalāt until repentance.

Taken together, the Quran indicates that repentance precedes valid ṣalāt for hypocrites or idol worshipers.

Repentance: Cleaning the Slate

[9:11] If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), then they are your brethren in religion. We thus explain the revelations for people who know.

Once the Sacred Months are past, (and they refuse to make peace) you may kill the idol worshipers when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. God is Forgiver, Most Merciful.

The salat itself doesn't include repentance. That's why God commands the people repent before observing the CP. The hypocrites want to skip that step. Salat is a gift from God to the believers.

The Contact Prayers

[4:103] Once you complete your Contact Prayer (Salat), you shall remember God while standing, sitting, or lying down. Once the war is over, you shall observe the Contact Prayers (Salat); the Contact Prayers (Salat) are decreed for the believers at specific times."*

Regardless of Navid or any other individual, my position remains based on Quranic principles, not personalities. Agreement on a specific principle does not mean blind alliance with a person in all their private views.

SIXTH ARGUMENT: Divisions

Should we remain silent about the truth and refuse to call out hypocrisy just out of fear of division? Should we compromise core principles simply to maintain a false sense of unity or to preserve an annual conference? Should we close our eyes to innovations infiltrating God's religion just to keep everyone under the same roof?

For nearly 40 years, the reason the message of Submission has been delayed from reaching its true potential is precisely this endless compromise—the lack of a firm stand and the passive acceptance of every nonsense introduced into the religion.

Unity built on compromise is not divine unity; it is a illusion. Real unity only exists upon God's truth. God warns us against the fake solidarity of those whose hearts are divided (59:14). A tree is not "good" simply because it has many leaves; it is good because its roots are pure. Clearing out corruption and setting clear boundaries is not "fracturing the community"—it is the necessary purification (3:179) required for true believers to stand strong.

It is time to understand why the victory of Submission has been delayed. Out of fear that hypocrites might be offended or that people might leave, many refuse to show a firm stance. Why inflict this injustice upon your own soul? On the Day of Judgment, every individual will stand alone and answer for their own neck, not for the consensus of a compromised crowd.

We must break free from this mindset. True division occurs when we abandon God's boundaries to please people, not when we stand firm on the Truth.

SEVENTH ARGUMENT: Precedents

When the Quran explicitly commands us not to stand for prayer even in a masjid built on shirk or hypocrisy (9:107-108), how can anyone argue that it is acceptable to choose known idol worshipers or hypocrites as our imams and pray behind them?

Is God's prohibition in verse 9:108 just about a physical building? Of course not. It is about the disbelief, polytheism (shirk), and innovations (bid'ah) taking place inside it. This command is a clear stance against shirk and hypocrisy. God commands us to stay away because He despises shirk, and avoiding those spaces deprives them of a comfort zone. The whole point is to protect the purity of our faith.

If entering a place of disbelief is prohibited as a firm stance against that disbelief, then standing behind those very disbelievers in prayer legitimizes their actions even more.

Regarding your argument about historical "precedents":

1. Inheriting a practice is not the same as appointing a hypocrite or disbeliever leader to believers. Yes, the mechanics of Salat were preserved and passed down through generations since Abraham. However, the fact that corrupt people performed prayers in history is a historical occurrence, not a divine approval. God allowed the practice to survive, but He never approved of idol worshipers leading believers in worship.
2. Where is the scriptural precedent? Can you show a single example from the Quran or the lives of God's messengers where a messenger or a group of true believers willingly chose a known hypocrite or idol worshiper as their imam? You cannot. Throughout scripture, prayer leaders among the faithful were always those who submitted to God alone.

Mixing historical corruption with divine authorization is misleading. Just because hypocrites led prayers in their own corrupted circles throughout history does not mean believers are allowed to accept them as their spiritual leaders today. True believers follow God's commands and standards, not historical bad habits.

EIGHT ARGUMENT: Things must be specifically prohibited

Standing against polytheism (shirk) and hypocrites is specifically commanded in the Quran. Striving against the disbelievers and the hypocrites are explicit Quranic duties, repeated across many verses.

Just one example:

You Shall Be Stern With the Disbelievers

(9:73) O you prophet, strive against the disbelievers and the hypocrites, and be stern in dealing with them. Their destiny is Hell; what a miserable abode!

The core issue where we disagree is simple: Does making a hypocrite or disbeliever an imam violate these clear commands? Does it provide them comfort? Does it compromise our stand against hypocrisy?

You argue that because the words "do not pray behind a hypocrite" are not explicitly spelled out word-for-word, it is not forbidden. Does that remind you something? Yes it is like asking about the color of the heifer (2:67-71).

However, the Quran frequently establishes broad, foundational prohibitions without listing every single specific sub-item.

For example, the Quran forbids intoxicants (khamr), but it does not specifically name every modern form of alcohol like wine, whiskey, or vodka by name. The general prohibition clearly covers all of them.

In the same way, the general commands to oppose hypocrisy, to maintain the purity of God's masjids (9:107-108), and to withhold authority from disbelievers naturally include not placing them as spiritual leaders (imams) over believers in prayer.

Using clear Quranic principles to apply a foundational prohibition is not "adding false prohibitions"—it is obeying the clear, broad commands God has given us.

NINTH ARGUMENT: Rashad's Judgement on this matter (i.e: 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.**

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.**

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"

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.**

Your argument is a classic example of taking quotes completely out of context.

When you analyze Audio 28 and Audio 41 carefully, it is obvious that Rashad Khalifa was not legitimizing hypocrisy, nor was he allowing open idol worshipers or hypocrites to act as imams over believers.

Here is what Rashad was actually addressing in those recordings:

1. He was criticizing Sunni/Shia bureaucracy among believers, NOT accepting hypocrites.

When Rashad made fun of Sunni "priorities and conditions" (such as choosing the oldest person or the one with the most knowledge), he was talking about unnecessary hierarchies within a community of believers. He said, "Since we do it here, this way, we all take turns. It doesn't matter who's doing it". He was rejecting arbitrary rankings among believers—he was never saying, "It doesn't matter if an idol worshiper or hypocrite leads you."

2. Obeying the Truth is not legitimizing the speaker.

In Audio 41, when Rashad says that if a scholar, priest, rabbi, or imam tells you something identical to what God said, you must obey it, he is explaining that absolute obedience belongs to God's command itself. Obeying a truth spoken by someone does NOT mean appointing them as your spiritual leader or giving them a comfort zone to spread falsehood.

Taking quotes meant for organizing rotation among believers and twisting them to justify giving hypocrites and idol worshipers a platform is dishonest. Rashad criticized unnecessary religious arrogance among believers; he never authorized compromising the sanctity of worship by putting enemies of God's truth at the front of the prayer.

Conclusion

In conclusion, maintaining the purity of Submission requires us to stand firmly on Quranic principles rather than compromising for a false sense of unity. Looking at all the arguments presented, here are my final warnings and reminders:

- **Stop confusing historical corruption with divine authorization:** Just because hypocrites or idol worshipers led prayers in history does not mean God approves of it, nor does it give us permission to accept them as our imams today.
- **Do not take quotes out of context to justify hypocrisy:** Misusing Rashad's statements about internal rotation among believers or obedience to God's truth to legitimize hypocritical leadership is a clear misrepresentation of his teachings.
- **Distinguish between presence and leadership:** Allowing someone to pray quietly in the back is access to God's message, but elevating them as an imam or leader gives them a comfort zone and legitimizes their views.
- **Understand broad Quranic principles:** God does not need to name every specific scenario word-for-word. Clear commands to oppose hypocrisy, remain stern with disbelievers, and preserve the purity of worship naturally forbid placing enemies of the faith in positions of spiritual authority.
- **Focus on your own soul, not human consensus:** On the Day of Judgment, every individual will stand alone before God. Tolerating bid'ah and hypocrisy just to preserve numbers or annual gatherings is an injustice to your own soul.

True unity is built only on God's truth, not on endless compromises. I urge you to reflect on these principles for your own salvation.

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