

THE ALLEGORIES

Volume 1

The Allegories—by Imam Ahmad Al-Hassan PBUH
Translated from Arabic to English by the Ansar of Imam Ahmad Al-Hassan PBUH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Secrets of Imam Al-Mahdi (may Allah empower him in the earth)

THE ALLEGORIES

Volume 1

1st edition

by Sayyed Ahmad Al-Hassan
The successor and messenger of Imam Al-Mahdi PBUH

Translated from Arabic to English by Ansar of Imam Ahmad Al-
Hassan PBUH

For more information and other works by Sayyed Ahmad Al-Hassan
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Translated from the original Arabic *Al-Motashabihat* Volume 1:

أسرار الإمام المهدي (مكن الله له في الأرض)

المتشابهات

(الجزء الأول)

السيد أحمد الحسن

وصي ورسول ويمان الإمام المهدي عليه السلام

إصدارات أنصار لإمام المهدي عليه السلام

العدد (4)

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Abbreviations used throughout this translation include:

PBUH	Peace be upon him/her (عليه/عليها السلام ~ <i>alaihi assalam</i>)
PBUT	Peace be upon them (عليهم السلام ~ <i>alaihom assalam</i>)
PBUHAP	Peace upon him and progeny (صلى الله عليه وآله وسلم ~ <i>salla Allahu alayhi wa alihi wa sallam</i>)
SWT	Praise Him and Exalt Him (سبحانه وتعالى ~ <i>sobhanahu wa ta'ala</i>)
(M)	The Mighty and The Majestic (عز وجل ~ <i>azza wa jal</i>)
—Trans.	Footnotes not in the original but added by the translators.

FOREWARD

In the name of Allah, the Merciful, the Intensely Merciful

Praise be to Allah, the One, the Alone, and the Eternal Refuge, Who neither bears, nor is born, and there is nothing equivalent to Him.

Praise be to Allah, Who has created creation, and sent them messengers, and made knowledge in the Divine Books a proof of theirs, by which they are recognized by whomever is sincere in his intention and is striving to know the truth.

Praise be to Allah, Who has made the knowledge of the book exclusive to those whom He purified, and He prepared Hell Fire for whomever usurps their rank, and they reach hell humiliated and disgraced.

Praise be to Allah, Who has made Muhammad and his progeny a way for us to his satisfaction, and made none other than them a path of survival. Praise be to Allah, Who has made their allegiance a good deed with which no bad deed can harm, and He made denying them a bad deed with which no good deed can be useful.

Praise be to Allah, Who has made them a translation of the Book, and made the Book without them locked with no doors. They are the justice of the Quran and its translation. They are the successors of the Messenger and his call. They are the refuge of creation and the suns in darkness and lions of the battlefield. Whoever turns away from them becomes of those with a light scale.

O Lord, pray over them whenever a sun sets and rises, and whenever a wind blows or is silenced. O Lord pray over them by the number of the grains of sand on the earth, the raindrops, the leaves and all that is contained by land and sea. O Lord pray over them by the number of the breaths of creation, the ones which speak and the ones which do not. Pray over them a constant purifying prayer, which reaches You at its

beginning and which never ends. Make it an asset of ours on the day we meet You, that day when no money or children are of benefit unless they are brought with allegiance to Ahlul Bayt PBUH and denial of allegiance to any other than them PBUH. O Lord, make all Your prayers over their grandfather Muhammad Al-Mustafa first, and over them PBUH second. Do not ever separate us from them, by Your mercy, for You are the most Merciful of the merciful.

Allah (M) said,

﴿It is He Who has revealed unto you the Scripture wherein are explicit revelations—they are the Mother of the Book—and others [which are] allegorical. But those in whose hearts is doubt pursue that which is allegorical seeking [to cause] dissension and seeking its interpretation. None knows its interpretation except for Allah and those who are firmly grounded in knowledge, they say, We believe therein; All is from our Lord; but only men of understanding really remember.﴾¹

And the Prophet and his progeny PBUH stated that the allegories of the Quran are only known by the Messenger PBUH and the Imams from his lineage PBUH, and the allegories are never known except through them and through their door PBUH.

Abu Jafar PBUH said,

“We are the ones firmly grounded in knowledge, and we know its interpretation.”²

And Abu Abdullah PBUH said,

“The ones firmly grounded in knowledge are the Prince of Believers PBUH and the Imams of his children.”³

1. The Quran 3:7.

2. Wasail Al-Shia Vol. 27 page 198.

3. Wasail Al-Shia Vol. 27 page 179.

And Abu Jafar PBUH said about the saying of Allah SWT,

“﴿And if they had referred it back to the messenger and those of authority from among them, then those of them who derive it would have known it﴾,¹ they are the Infallible Imams PBUT.”²

And there are many narrations stating the same thing, and by these narrations it is made clear that the interpretation of the allegorical verses is a knowledge particular to the Imams from the successors of Muhammad PBUHAP until judgement day. No one other than them possesses it, unless he had taken it from them PBUT.

Rather the entire Quran is explicit to them PBUT and there is nothing allegorical to them, because the allegorical is what is ambiguous to someone while the Quran is never an ambiguous matter to Ahlul Bayt PBUT as they are its translation after the prophet Muhammad PBUHAP.

Harwal Bin Hamza narrated that he heard Abu Abdullah PBUH saying,

“﴿It is clear verses in the hearts of those who were given knowledge﴾,³ they are the Imams in particular.”⁴

Therefore, the verses of the entire Quran are clear to the Imams PBUT and there are no allegories in them, which is why the interpretation of the Quran is exclusive to the Imams PBUT. This is because any other than them would not know which of the Quran is allegorical, nor know its interpretation, and he who does not possess something cannot give it. And the Imams PBUT mentioned this many times in their narrations, and they warned about interpreting the Quran based on opinion. They

1. The Quran 4:83

2. Wasail Al-Shia Vol. 27 page 200.

3. The Quran 29:49.

4. Wasail Al-Shia Vol. 27 page 180.

also mentioned that the words of Allah SWT's are not like the words of humans, therefore these words of Allah SWT cannot be estimated by humans. Here is a narration of theirs regarding this matter: Al-Mala Bin Khanees said that Imam Abu Abdullah PBUH said in a letter,

“Verily, the Quran is examples for people who know while others do not, and it is examples for people who recite it as it should be recited, and those are the ones who know it and believe in it. As to the people other than those, they are greatly confused by it and it is greatly far from the paths of their hearts. This is why the Messenger of Allah PBUHAP said, ‘Nothing is farther from the hearts of men than the interpretation of the Quran, and this [the interpretation] has been a confusion to the entire creation except whoever Allah wills,’ and Allah has done this so that people pay attention to His door and His path, and so that they would worship Him and obey the people of His Book and the ones who speak by His command, and so that they would refer to them in deriving what they need from the Quran rather than referring to themselves, *﴿and if they had referred it to the messenger and to those of authority, then those among them who derive it would have known it﴾*. And no one other than those people would have this knowledge and they never will. And I knew that it would not be right for the entire creation to be people of authority, because in that case, they would not have anyone as a follower to preach to him about the commands of Allah, therefore Allah SWT has made the successors particular people to be followed, so understand that if Allah wills. And do not ever, ever recite the Quran by your opinion, because people are not associates in its knowledge like they are associates in other matters. They cannot interpret it, except by its door which Allah has made for them, so understand that if Allah wills. And request the matter from its rightful place, and you will find it if Allah wills.”¹

1. Wasail Al-Shia Vol. 27 page 190.

And the Imams PBUT have clarified the obligation of the nation towards the Quran, what they must do and what they are permitted to do. Saad bin Tareef narrated that Abu Jafar PBUH said to Amro Bin Obayd about the verse,

“﴿And he upon whom My anger descends has certainly fallen﴾,¹ people must read the Quran in the form in which it descended, so if they need its interpretation, then O Amro, guidance is by us and to us.”²

Ali PBUH said,

“Fear Allah and do not preach to people by what you do not know,” and he was asked, “What are we to do with the verses we have in the Quran?” So he PBUT answered, “The knowledgeable ones from the progeny of Muhammad PBUT are the ones to be asked about them.”³

And Abu Baseer said that Abu Abdullah PBUH said,

“Whoever interprets the Quran by his opinion, if he is right [in his interpretation] he is not rewarded, and if he is mistaken he moves even farther from the sky.”⁴

We also notice how the Imams PBUT spoke against those who preached to people, and interpreted the Quran by their opinion, like Abu Hanifa:

A companion of Imam Abu Abdullah PBUH said, “I was with Abu Abdullah PBUH and a young boy came and asked him about a matter, so Abu Abdullah PBUH answered him. So I knew the young boy and what he asked about, and when I went to the city of Kufah I met Abu Hanifa and I saw the same young boy asking Abu Hanifa

1. The Quran 20:81.

2. Wasail Al-Shia Vol. 27 page 202.

3. Wasail Al-Shia Vol. 27 page 186.

4. Wasail Al-Shia Vol. 18 page 149.

about the same matter, and he answered him differently than Abu Abdullah PBUH. So I said to him, ‘Woe to you Abu Hanifa, I was on pilgrimage last year and I went to Abu Abdullah PBUH, and I found the same young boy asking him about this issue and the answer had been different than what you said,’ So Abu Hanifa said, ‘And what does Jafar bin Muhammad [Abu Abdullah] know? I am more knowledgeable than he is. I met clerics and heard from them, while Jafar bin Muhammad is a man of books,’ so I said to myself that I must go to pilgrimage this year even if I had to crawl, and I made it to pilgrimage and when I saw Abu Abdullah PBUH I told him what had happened, so he PBUH laughed and then said, ‘May the curse of Allah be upon him, but regarding his saying that I am a man of books, then he is honest there. I have read the books of Abraham and Moses,’ so I said to him, ‘How would Abu Hanifa ever acquire these books?’

At that time, somebody was knocking on the door while some of Abu Abdullah’s companions were present, so he PBUH told a young boy to see who it was and it was Abu Hanifa, so Abu Abdullah PBUH said, ‘Let him in.’ So he came in and said Salam to Abu Abdullah PBUH and he PBUH answered, and Abu Hanifa said, ‘Would you allow me to sit down?’ So he PBUH continued talking to his companions and did not turn to him to answer him. So Abu Hanifa asked for the second and third time, and Abu Abdullah PBUH would still not answer him, so Abu Hanifa sat down without his permission, and when he PBUH knew that he sat down he turned to him and said, ‘Where is Abu Hanifa?’ So he said, ‘Here I am, may Allah ease your matters.’ So he PBUH said, ‘Are you the cleric of the people of Iraq?’ He said, ‘Yes.’ Abu Abdullah PBUH asked, ‘By what do you preach to them?’ He said, ‘By the book of Allah and the Sunna of his prophet.’ Abu Abdullah PBUH then said, ‘O Abu Hanifa, do you know the book of Allah as it should be known? Do you know the abrogator and the abrogated?’ He said, ‘Yes.’ Al-Sadiq PBUH said, ‘Abu Hanifa, you claimed to have this knowledge. Woe to you, for Allah has not given this knowledge except to the people of the book whom the book had descended upon, Woe to you for it is only for particular ones from the progeny of our Prophet. Allah has not bequeathed you a single letter of His book, so

if you are as you say, which you are not, tell me about the saying of Allah SWT ﴿Walk in them, safe, in nights and days﴾,¹ where is that on the earth?’ He said, ‘I think it is between Mecca and Medina.’ So Abu Abdullah PBUH turned to his companions and said, ‘Do you know that people are mugged while travelling between Mecca and Medina, so their money is taken and they do not even guarantee their safety, and they are killed?’ They said ‘Yes.’ So Abu Hanifa kept quiet, so he PBUH said, ‘O Abu Hanifa, tell me about the saying of Allah SWT ﴿He who enters it is safe﴾,² where is that on the earth?’ Abu Hanifa said, ‘Al-Kaaba.’ So he said, ‘Do you know when Al-Hajjaj bin Yosef used the catapult against Ibn Al-Zubair at Al-Kaaba and so killed him, was he safe at it?’ So Abu Hanifa kept quiet. He then said, ‘O Abu Hanifa, if something was reported to you which was not in the book of Allah nor in the Sunna, what would you do?’ He answered, ‘May Allah ease your matters, I analogize and work with my opinion,’ so he PBUH said, ‘O Abu Hanifa, the first one to analogize was the cursed Iblis. He analogized upon Allah SWT and said, “I am better than him. You created me of fire and created him of mud.”’ So Abu Hanifa kept quiet. He then said, ‘O Abu Hanifa, which is more impure, urine or the state of Janaba?’ He answered, ‘Urine.’ He PBUH said, ‘People are only obligated to take a purification shower in the state of Janaba.’ So Abu Hanifa kept quiet. He PBUH said, ‘O Abu Hanifa, which is better, fasting or prayer?’ He said, ‘Prayer.’ So he PBUH said, ‘Then why does a menstruating woman have to make up her fast and not her prayer?’ So Abu Hanifa kept quiet.”³

Zaid bin Al-Shahham narrated that Qotada met Abu Jafar PBUH, and he PBUH said,

“Qotada, are you the cleric of the people of Basra?” He answered, “That is what they claim.” So Abu Jafar PBUH said, “I heard that you interpret the Quran.” He said, “Yes,” until Abu Jafar said, “Woe to

1. The Quran 34:18.

2. The Quran 3:97.

3. Bihar Al-Anwar Vol. 2 page 292.

you Qotada! If you interpreted the Quran on your own, then you and the others have perished, both at your own hands. If you interpreted it by taking its knowledge from men, then you and the others have perished, both at your own hands. Woe to you Qotada! The only ones to know the Quran are those to whom the Quran has spoken.”¹

And from these stories and narrations we have certitude that no one can preach to people or interpret the Quran based on opinions as long as he is not from those who recognize the explicit verses of the Quran from the allegories and the abrogator from the abrogated. And we have certitude that this knowledge is particular to the infallible progeny who are the successors of the Messenger PBUHAP until judgement day, they are the Imams and the Mahdis PBUT.

And a part of the wisdom behind specifying the knowledge of the allegories to the infallible successors is to recognize the infallible and the need to obey him as there is no door through which to know the Quran other than him and so that true Imamate would not be legitimately claimed by just anyone, because whoever does so shall find himself in seas of crashing waves, and his contradiction and confusion about the interpretation of the Quran shall be made very clear like fire on a flag, made clear to those with hearts by which they realize.

The Prince of the Believers PBUH said in his argument with a disbeliever who asked him about allegorical verses in the Quran,

“...And Allah has made [particular] people for the knowledge, and He made it obligatory for worshippers to obey them in His saying, ﴿Obey Allah and obey the messenger and those of authority from among you﴾, and in His saying, ﴿Fear Allah and be with the honest ones﴾,² and in His saying, ﴿None knows its interpretation except for Allah and those firmly grounded in knowledge﴾, and in His saying,

1. Wasail Al-Shia Vol. 27 page 185.

2. The Quran 9:119.

﴿Enter the houses from their doors﴾.¹ And the houses are the houses of knowledge in which the prophets have placed their knowledge, and their doors are the prophets' successors, so each good deed performed without allegiance to the successors and by other than their jurisprudence, laws, Sunna is not accepted. The people of those deeds are disbelievers, even if they were apparently believers. Allah SWT divided His words into three parts, so He made a part which is known by the ignorant and the knowledgeable, and He made a part which cannot be known except by Him with a clear mind and kind sense and correct distinction who had his heart open for Islam, and a part which none knows except for Allah, His angels, and those firmly grounded in knowledge. And He SWT has done so in order for no one from the people of falsehood who usurped the legacy of the Prophet of Allah PBUHAP to claim knowledge of the Book unless Allah SWT has bestowed it upon them, and in order for the necessity to lead them into following the one who is given authority over them, then they became too proud to obey him.”²

It was narrated that there is an interpretation of the Quran at each era, and no one knows this interpretation except the infallible Imam who is appointed by Allah SWT.

Isaac Bin Ammar said that he heard Abu Abdullah PBUH saying,

“The Quran has an interpretation, some of it has already occurred and some has not. So if the interpretation occurred in the time of one of the Imams, then the Imam of that time is to know that interpretation.”³

It is made clear, from the previous narrations, that the interpretation of the Quran at the time of the appearance of Al-Mahdi PBUH is only known by Al-Mahdi PBUH or he who has direct contact with him and learned that knowledge from him PBUH. Therefore we know that Imam

1. The Quran 2:189.

2. Wasail Al-Shia Vol. 27 page 194.

3. Wasail Al-Shia Vol. 27 page 196.

Al-Mahdi PBUH or he who is in contact with him is recognized by his clear proofs against all clerics in the knowledge of the allegories of the Quran and its explicit verses, which is the same way his grandfathers proved their Imamate which was by this knowledge specific to them PBUH.

Therefore, people who are against this call and who claim to be clerics must discuss Ahmad Al-Hassan concerning this sacred knowledge. If they fail to do so or do not respond to him, then the righteousness of Sayyed Ahmad Al-Hassan is proven, and it is proven that he is the successor and messenger of Imam Al-Mahdi PBUH because this knowledge is only carried by the successors of the Messenger Muhammad PBUHAP as the narrations have stated.

And praise be to Allah Lord of the worlds. And may His peace and prayers be upon Muhammad and his progeny, the Imams and the Mahdis.

Sheikh Nathum Al-Oqaili
1429 Hijri

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ACKNOWLEDGEMENTS

To my father, my master and my sire the Prince of Believers Ali PBUH
To you O beloved,

To you, the oppressed whose rights are violated

To you, who did not find anyone to bear his knowledge

To you, who said, “This is how knowledge dies, by the death of its
people”

To you who said, “If there were people to understand my words, I
would have preached among the people of the Bible by their Bible, and
among the people of the Torah by their Torah, and among the people
of the Quran by their Quran”

To you, I dedicate this unworthy commodity
So bestow upon us and give us of your charity, for verily you love those
who give in charity.

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In the Name of Allah, the Merciful, the Intensely Merciful

Praise be to Allah, the Lord of the Worlds, the Owner of Sovereignty, Who sets the course of the skies and the stars, controls the winds, causes the daybreak, and administers authority, the Lord of the Worlds.

All praise be to Allah from whom, out of fear of Him, the sky and its inhabitants shake, and the earth and its buildings shake, and the sea and whatever swims in its depths surges.

O Allah send your Blessings upon Muhammad and the Family of Muhammad, the arks moving in the overwhelming depths. Whoever board these arks is safe, and whoever leaves them drowns. Whoever proceeds without them is an apostate, and whoever lags behind them is bound to disappear, and whoever abides by them survives.



Question 1: How do you know Allah by Allah?¹

It means know Allah SWT by Allah in the creation, who is Imam Al-Mahdi PBUH. He PBUH is the manifestation and appearance of Allah in the creation, meaning the manifestation and appearance of the City of Divine Perfections amongst the creation.

In other words, he is the manifestation and appearance of the names of Allah in the creation; because he, may the prayers of my Lord be upon him, is the face of Allah SWT by which He faces His creation. Thus, whoever wants to know Allah SWT must know Imam Al-Mahdi PBUH.²



1. This question seems to be about Imam Ali's saying: "Know Allah by Allah, and the Messenger by the Message, and the successor by the commanding of good, justice, and doing good to others..." Al-Kafi: Vol. 1, Page 85. Tawhid by Sheikh Sadooq: page 285–286.

2. This has been mentioned in the narrations of Ahlul Bayt PBUH. It was narrated in Al-Ziyara Al-Jamia, "...Whoever desires Allah begins with you [Ahlul Bayt], and it is by you that Allah exposes liars, and it is by you that Allah pushes away the era of tyranny." And Borayd Al-Ajali said that he heard

Question 2: Why did Abraham PBUH see only a planet, a moon, and a sun?

The sun is the Messenger of Allah PBUHAP, the moon is Imam Ali PBUH¹, and the planet is Imam Al-Mahdi PBUH².

The sun, moon, and planet in the Kingdom of Heaven were the manifestation of Allah in the creation. For this reason, they were made similar to Abraham PBUH and each of these three is a manifestation to its own extent. And Muhammad, Ali and Al-Qaim PBUT, specifically, are the complete manifestation of Allah in the creation in this world. This

Imam Al-Baqir PBUH saying, “Allah is worshipped through us, and known through us, and through us He is worshipped as One, and Muhammad is the veil of Allah SWT.” Al-Kafi: Vol. 1, page 145.

1. Narrated by Abu Baseer that he asked Abu Abdullah PBUH about Allah’s saying, ﴿And the sun and its brightness﴾. So Abu Abdullah PBUH said, “The sun is Muhammad PBUHAP, it is through him that Allah clarified the religion to people.” So I said, ﴿By the moon as it follows it [the sun]﴾. He said, “That is the Prince of the Believers PBUH.” Then I said, “What about Allah’s saying, ﴿By the day as it shows its [the sun’s] brightness﴾?” He then said, “That is the Imam from Fatima’s PBUH offspring, he asks the Messenger of Allah PBUH and so he clarifies to whoever asks him. And Allah mentioned him so He said, ﴿By the day as it shows its [the sun’s] brightness﴾.” So I said, “﴿By the night as it conceals it [the sun]﴾.” He said, “Those are the imams of oppression that unjustly took the matter without the family of Muhammad PBUHAP. And they took the authority that was designated to the progeny of the Messenger of Allah PBUHAP. So they covered the religion of Muhammad PBUHAP with oppression and tyranny. Verily, His saying, ﴿By the night as it conceals it [the sun]﴾.” He said, “The darkness of the night conceals the light of the day...” Bihar Al Anwar: Vol. 24, page 70. It is also narrated that Ibn Abbas said the Messenger of Allah PBUHAP said, “My likeness amongst you is the sun, and the likeness of Ali is the moon. So if the sun becomes absent take guidance from the moon.” Bihar Al Anwar: Vol. 24, page 76.

2. If Imam Al-Mahdi PBUH was paired with the Messenger of Allah PBUHAP, Imam Ali PBUH, Fatima Al-Zahra PBUH, Al-Hassan and Al-Hussein PBUT, then he is the brightly shining planet. Narrated by Imam Al-Sadiq PBUH that his father said that his fathers PBUT said that the Prince of the Believers Imam Ali PBUH said, “The Messenger of Allah PBUHAP said, ‘When I ascended to the sky, my Lord inspired unto me SWT...’ until he said, ‘...then He SWT said, ‘Lift your head,’ so I lifted my head and I saw the lights of Ali, Fatima, Al-Hassan, Al-Hussein, Ali bin Al-Hussein, Muhammad bin Ali, Jafar bin Muhammad, Musa bin Jafar, Ali bin Musa, Muhammad bin Ali and Ali bin Muhammad and also Hassan bin Ali and ‘Muhammad’ Ibn Hassan Al-Qaim [the riser], and Al-Qaim is in the center of them, as if he was a brightly shining planet. I said, ‘O Allah, who are those?’ He SWT said, ‘Those are the Imams, and this is Al-Qaim that makes lawful what I made lawful, and forbids what I forbade. Through him I shall take vengeance upon my enemies. Indeed, he is a comfort to my supporters and he is the one who heals the hearts of your followers from [the oppression of] the oppressors, the traitors and the disbelievers...’” Kamal Al-Deen Wa Tamaam Al-Nima page 252.

is because not only are they dispatched, but they are dispatchers as well.

Also because **MUHAMMAD** PBUHAP is the man of clear opening, and he is the one for whom Allah SWT opened the like of the eye of a needle, and revealed a part of the veil of Divinity to him, so he saw some of the grand signs of his Lord.¹ And he is the City of Knowledge², and the City of Knowledge is a reflection of the city of Divine Perfections or the Divine Essence.

As for **ALI**, it is because he is the door to the City of Knowledge and he is a part of it, therefore everything that flows out of the City flows out through him. Thus Muhammad PBUHAP is the manifestation of Allah SWT, and the name of Allah SWT in the creation. And Ali is touched by the Essence of Allah.³ So when Muhammad no longer remains, and none remains except Allah the One, the Conqueror at certain moments, then Ali PBUH becomes the manifestation of Allah SWT in the creation, and Fatima PBUH along with him. And she is unique in being the interior of the moon, and the exterior of the sun, and this is why Ali PBUH said,

“If the veil was lifted for me, I would not have increased in certitude,”⁴

because even though the veil was not lifted for him, he is still at the same status as he for whom the veil was lifted.

As for **Al-Qaim** PBUH, he is the manifestation of the name of Allah SWT in his life and before martyrdom for as long as he lives, and worships, and with the perfection of his attributes and sincerity. His prayer

1. It was narrated from Imam Al-Sadiq PBUH in the hadith of Miraj, “So he [Muhammad] looked into the like of the eye of a needle to what Allah has willed from the Light of Greatness. So Allah SWT said, ‘O Muhammad.’ So he said, ‘*Labbayk* my Lord [I comply to you my Lord].’ He said, ‘...’” Al-Kafi: Vol. 1, page 443.

2. It was narrated from the Messenger PBUHAP the well-known hadith, “I am the City of Knowledge, and Ali is its door ...”

3. This interpretation clarifies the Messenger’s PBUHAP saying about the Prince of the Believers PBUH: “Do not insult Ali for he has been touched by the Essence of Allah.” Al-Ghadeer - Sheikh Al-Ameeni: Vol. 10, page 213.

4. Al-Munaaqib by Ibn Shahr Ashoub: Vol. 1, page 317.

is abiding to his piety, and his piety abides to his prayer, as if his worship of Allah SWT never abates. And it is because he is the one seated on the throne on the Day of Religion, which is the Day of Minor Judgment, and in the Quran it is the Known Day. And also because he is the Ruler in the name of Allah between the nations on that day, therefore he must be a mirror which reflects the Divine Essence in the creation, so that the ruler is Allah in the creation. Hence the words of the Imam PBUH are the words of Allah, and his judgment is the judgment of Allah, and the sovereignty of the Imam PBUH is the sovereignty of Allah SWT. Therefore, on that day the speech of Allah in Surat Al-Fatiha,

﴿King of the Day of Religion﴾,

is made true. And on that day the Imam PBUH is the eye of Allah, the speaking tongue of Allah, and the hand of Allah.¹



Question 3:

A) It is known that Iblis was banned from Heaven because of his refusal to prostrate to Adam PBUH. So how was he able to enter Heaven, and whisper to Adam, and make him eat of the forbidden tree? The words of Iblis to Adam indicate that he was with him in Heaven, because he pointed to the tree using the pronoun “**this**” which indicates he was not far from it.

B) What is the tree that Adam PBUH ate from?

1. Imam Al-Sadiq PBUH said in a long speech with Al-Muffadal bin Omar, “...However, O Muffadal, Al-Qaim PBUH will rest his back on Al-Kabah and he will put his hand out and it is seen as white without defect. He would then say, ‘This is the hand of Allah, [it is] from Allah and by the command of Allah.’ Afterwards he will recite the verse: ﴿Verily, those who pledge allegiance to you pledge allegiance to Allah; the hand of Allah is above theirs. So whoever breaks [his oath] harms only himself﴾. [The Quran 48:10]...” Bihar Al-Anwar: Vol. 53, page 8.

C) Was the nakedness of Adam and Eve showing without clothing and then when they ate from the tree they became aware of their nakedness so they covered themselves with the leaves of Heaven? And what are the leaves they covered themselves with?

To answer these questions an introduction is needed which is: Verily Adam PBUH was created from mud, meaning from this earth. However he did not remain only on this earth, rather he ascended to the highest point of the lowest sky (i.e [he ascended to] the first sky) or say the door to the second sky and it is the Kingdom of Heaven or as described in the narration of Ahlul Bayt PBUT,

“He was placed in the Door of Heaven (i.e the Kingdom of Heaven) trod on by the Angels.”¹

And this ascension of Adam’s mud requires that his mud shines by the light of its Lord and that it be pleasant. Thus when Allah transmitted the soul into Adam for the first time his body was pleasant, enjoying the materialistic Physical Heaven, and there was no darkness in this heaven which would require the emission of impurities from the body of Adam PBUH.

As for Adam’s soul PBUH, it was enjoying the Kingdom of Heaven,² or the Kingdoms of Heaven, because they are many:

﴿Gardens, beneath which rivers flow.﴾³

1. Stories of the Prophets by Sayed Nimatullah Al-Jazairy page 55.

2. This is not surprising as the body of Ali bin Abi Talib PBUH was near the people and in this physical world while his soul was in the Kingdom of Heaven and this is clear from his speech before his martyrdom PBUH: “Indeed, I was but a neighbour of yours in my body for a few days, and after my death you shall have a dead body, still after its movemen, and silent after its speech.” Nahjul Balagha: Vol. 2, page 34.

3. The Quran 2:25

And the Physical Heaven and Kingdom of Heaven are the two mentioned in *Surat Al-Rahman*:

﴿But the one who fears the rank of his Lord shall have two gardens... of spreading branches﴾¹,

and they are also,

﴿And besides these two gardens, another two...both dark green﴾².

And the ascension is an ascension of manifestation (**appearance**) and not an ascension of **location**.³ Thus Adam was not non-existent in the physical earth which we live in, rather he existed in it; and if he were non-existent in it [the physical earth], he would have been dead.

Hence, Adam PBUH lived in this world with a pleasant body in the beginning, but he then returned dense to the earth from which he had ascended when he disobeyed his Lord SWT.



B) The tree that Adam PBUH ate from was wheat, apple, date, fig, etc. and it is the Tree of the Knowledge of the progeny of Muhammad PBUT.⁴

Thus these Fruits in the higher worlds symbolize Knowledge. And

1. The Quran 55: 46,48

2. The Quran 55: 62,64

3. Physical ascension is the movement of an object from its place after its existence in it. And Manifestation is the appearance of a truth while the reflected truth does not change in its reflection and it stays the same and it appears as it is. This will be further clarified later on.

4. Imam Al-Hassan Al-Askari PBUH says in his interpretation of ﴿And do not approach this tree﴾, “It is the Tree of Knowledge and it is particularly for Muhammad and his progeny and no one else. By the command of Allah, no one is to take from it except for them PBUT. Verily, this [tree] is what the Prophet PBUHAP, Ali, Fatima, Al-Hassan and Al-Hussein PBUT ate from (after they had fed the poor, orphans, and prisoners) until they no longer felt any hunger, thirst, fatigue or tiredness. And it is a tree which was distinct from all the other trees in Heaven. Each tree in heaven has carried one type of fruit, while this tree and its genus has held grapes, olives, dates, and all other types of fruits...” Bihar Al-Anwar: Vol. 11, page 189.

this blessed tree mentioned in the Quran carried the Knowledge particular to Muhammad and the Family of Muhammad PBUH.



C) Allah SWT said,

﴿But the best of all is the garment of piety﴾¹.

The Garment that was ripped from Adam and Eve was the Garment of Piety. So in the higher worlds in which they used to live, nakedness is covered by piety. This is because piety becomes a garment which covers the body of the human in those worlds.

So when Adam PBUH and Eve PBUH disobeyed by eating from the blessed tree—the tree of Knowledge of the Family of Muhammad PBUH that becomes an indignation for whoever eats from it without the permission of Allah SWT—they lost the garment of piety so their nakedness became apparent to them.

As for the leaves of heaven with which they covered themselves, they are the religion; where the green leaves in the higher worlds represent religion. And those leaves which Adam PBUH and Eve PBUH covered with were repentance and asking forgiveness from Allah by the right of the People of the Cloak PBUH, whose names were read by Adam PBUH as written on the leg of the Throne.²

1. The Quran 7:26.

2. Mufaddal bin Omar said that Abu Abdullah PBUH said, "...So when Allah SWT made Adam and his wife dwell in Heaven, He SWT said to them, ﴿and eat freely from its food wherever you wish and do not approach this tree﴾, meaning the tree of wheat, ﴿for then you will be of the unjust﴾. So they [Adam and Eve] looked at the rank of Muhammad, Ali, Fatima, Al-Hassan, Al-Hussein and the Imams after them PBUH and they found it to be the most honorable rank in Heaven, so they said, 'O Lord, whose rank is this?' So Allah SWT said, 'Lift your heads towards the leg of the Throne,' so they lifted their heads and found the names of Muhammad, Ali, Fatima, Al-Hassan, Al-Hussein and the Imams PBUH written on the leg of the Throne with the Light of Allah SWT...So when Allah SWT wanted to accept



A) The heaven which Iblis (Allah curse him) was banned from was the Kingdom of Heaven and also the Heaven of **this World**, however Adam PBUH existed in all the **earthly worlds**. Therefore the whispers of Iblis (Allah curse him) were towards the Adam who was present in the earthly worlds which are beneath the Heaven of **this World**.¹

As for his pointing towards the tree as if it was in his presence (Allah curse him), it is because the fruits of the trees on this earth are but an appearance and manifestation of the Knowledge of the Family of Muhammad PBUH.

So the apple, the wheat and the fig, etc. are the blessings of the Knowledge of the Family of Muhammad PBUH. As mentioned in the dua² in the narrations from them PBUH, “By them you are given sustenance.”³



their repentance, Gabriel PBUH came to them and he said to them, ‘You two have wronged yourselves by wishing for the rank of those who have been favored over you, hence your retribution is to descend [away] from the nearness of Allah SWT to His earth. So ask your Lord, by the right of the names [by these names] which you have seen on the leg of the throne, to accept your repentance.’ So they PBUH said, ‘O Allah, we ask you by the right of those favored by you, [who are] Muhammad, Ali, Fatima, Al-Hassan, Al-Hussein and the Imams PBUH, that you accept our repentance and have mercy upon us.’ So Allah SWT accepted their repentance. Verily, He is the Acceptor of Repentance, the Most Merciful...” Maani Al-Akhbar, by Sheikh Al-Sadooq: page 108, Hadith 1.

1. Here, Sayyed Ahmad Al-Hasan PBUH clearly differentiated between the earthly worlds and Heaven, or the Kingdoms of Heaven. Hence Iblis, the one blocked from the door of Heaven, whispered to Adam PBUH inside the earthly worlds, not inside the lowest Heaven, or say the First Sky.

2. Supplication.—Trans.

3. A segment from Imam Al-Baqir’s PBUH Dua is narrated by Al-Kulainy in the book of Al-Kafi: Vol. 2, page 244 and Abu Abdullah PBUH said, “Allah has created us in the best form and He made us His eye within His worshippers, His speaking tongue within His creation, His merciful and compassionate hand upon His worshippers, His Face from which He is sought, His door which guides to Him, His treasurers in His sky and earth. It is through us [Ahlul Bayt] that the trees bear fruit, the fruits ripen, and the rivers flow. It is through us that the rain falls from the sky and the grass grows. Allah is worshipped through our worship. And if it was not for us, Allah would not be worshipped.” Al-Kafi: Vol. 1, page 144.

Question 4: If Allah SWT exists in each time and place, and He manifests through all things that exist, how can it be explained that He exists and manifests SWT in impurities?

It must be known that the manifestation of Allah in all things that exist does not mean He is a part of them or that He is in them; rather, It means that no existing creation would exist except by Allah, nor would it appear without the light of Allah, whether this existing thing was the closest or the furthest from Him SWT. And there is nothing like Allah.

The fact that the light of the sun exists on the earth does not mean that the sun is actually present on the earth. And the fact that we see things on the earth by the light of the sun does not mean that the light of the sun is settled on the earth. Rather, the sun manifests on the earth in one way or another and it influences within the earth in one way or another, although its light and influence reaches the earth and others. And the fact that the light of the sun would show the impurities for us in order for us to see them with our own eyes, that does not mean that the light of the sun has been made impure by these impurities or that it is effected by touching them.

For further clarification, **I SAY:** Existing creations either consist of light which has some darkness in it, or darkness which has some light in it, depending on which is predominant, the light or the darkness. And each existing creation has a fixed rank which does not change, except for the tested creation such as Mankind or Jinn. Each of the two have a choice to become closer to the light by obeying Allah SWT until he becomes light which has some darkness in it, each to a different degree, or becoming closer to the darkness by disobeying Allah SWT until he becomes darkness which has some light in it, each to a different degree. Humans are unique in that they have the ability to rise in rank within the light until the angels close to Allah SWT are not near them [in rank]; so therefore a human can become above the angels. Humans also have

the ability to lower in rank within the darkness until Iblis (Allah curse him) and his filthy soldiers are not near them [in rank].

﴿Surely We created man of the best stature ﴿ then we reduced him to the lowest of the low.﴾¹

It is known that the highest existing creation in the worlds of light is a man who is **MUHAMMAD PBUHAP**, or the first intellect.²

And the lowest existing creation in the worlds of darkness is also a man, who is **THE SECOND**. He is the ignorance which has walked away and never returned, as narrated by Ahlul Bayt PBUT.³

From the previously said: Each disobedience brings a believing man lower. Rather, each turn towards this world, and each negligence toward Allah, makes a man descend in darkness, and touch filth and impurity and the fire of hell. That is why Allah has obligated ablution and ghusl. It is narrated from Ahlul Bayt PBUT,

“A believer does not become impure, that even in his ablution a sweep is enough for him.”⁴

1. The Quran 95:4–5.

2. Abu Jafar PBUH said, “Oh Jabir, when Allah first created, he created Muhammad PBUHAP, and his progeny the guided guides.” Al-Kafi Vol. 1 page 442. And in another narration in Bihar Al-Anwar, Vol. 1 page 97, the Prophet PBUHAP said, “The first to be created by Allah is the intellect.” And also narrated as, “When Allah (ﷻ) created the intellect, He told it, ‘come forth,’ so it came forth, and He then told it, ‘Walk away,’ so it walked away, so He SWT said, ‘By My Glory I have not created a creation more favored by Me than you. By you I reward and by you I punish, by you I take and by you I give.”

3. Sama’a narrated that he was with Abu Abdullah PBUH, and few of his followers were present, and the intellect and ignorance were mentioned. So he PBUH said, “Know the intellect and its soldiers, and know the ignorance and its soldiers, so that you become guided.” So Sama’a said, “May my soul be in your sacrifice, we only know what you teach us.” Abu Abdullah PBUH said, “Allah SWT created intellect from His light, and he is the first creation of Allah SWT from the spirituals on the right of the Throne. He SWT said to it, ‘Come forth,’ so it came forth, and He then told it, ‘Walk Away,’ so it walked away, so He SWT said, ‘I have created you a great creation, and I favored you over all my creation.’ He SWT then created the ignorance, from the brine sea, a dark creation. He told it, ‘Walk away,’ so it walked away, and He then told it, ‘Come forth,’ so it did not come forth. He SWT said to it, ‘Have you had too much pride?’ so He SWT cursed it.” Bihar Al-Anwar Vol. 1 page 110.

4. Also narrated from Abu Jafar PBUH that he said, “Ablution is but a law of Allah, so that Allah knows who obeys Him and who disobeys, and verily a believer does not become impure by anything, such

An attentive person would understand that this whole world is an impurity and whoever pursues it shall also be impure. And Allah has favored the believer, by His generosity SWT, that he does not become impure. The Prince of Believers Ali PBUH said,

“This world is an impurity, and the ones who pursue it are dogs.”¹

He PBUH describes it to be:

“the sweat of a pig in the hand of a leper.”²

Do not delude yourself into thinking that Ali PBUH is exaggerating; rather, this is the truth revealed by Allah to his successors.



Question 5: Is the *Bismillah*³ of Surat *Al-Fatiha* different from the *Bismillah* of the other suras in the Quran? And is the *Bismillah* a part of the sura?

The *Bismillah* of *Al-Fatiha* is the origin,⁴ and the *Bismillah* of all suras in the Quran is a reflection of a part of the *Bismillah* of *Al-Fatiha*. The entire Quran is in *Al-Fatiha* and *Al-Fatiha* is in its *Bismillah*, so each *Bismillah* in the Quran is in the *Bismillah* of *Al-Fatiha*, and the *Bismillah*

that a sweep [of water] is enough for him.” Al-Kafi Vol. 3 page 21.

1. Sharh Al-Akhlaq by Al-Haq Al-Mareshi Vol. 32 page 237.

2. Nahj Al-Balagha Vol. 4 page 52, Sermon 236.

3. The *Bismillah* is *Bism Allah Al-Rahman Al-Raheem* (In the Name of Allah, the Merciful, the Intensely Merciful).

4. The Master of Monotheists Ali PBUH said, “The knowledge of what has already been and what shall be is all in the Quran. And the knowledge of the Quran is in Surat Al-Fatiha, and the knowledge of *Al-Fatiha* is in *Bism Allah Al-Rahman Al-Raheem*.” Noor Al-Braheen by Sayyed Nimat Allah Al-Jazairi Vol. 1 page 315.

is a verse from the verses of *Al-Fatiha*. As for the other suras, the *Bismillah* is a part of the sura but it is not a verse from its verses.

The three names (*Allah, Al-Rahman* and *Al-Raheem*)¹ in the Divinity, or the Divine Self, are the pillars of the Greatest, Greatest, Greatest name **HE**. And the three names are the city of divine perfections, which is **ALLAH**, and its exterior and interior door, which are *Al-Rahman* and *Al-Raheem*.

And these three names in the creation are **MUHAMMAD, ALI** and **FATIMA**; or the city of knowledge, **MUHAMMAD**, its exterior and interior door, **ALI** and **FATIMA**.

And these three names (*Allah, Al-Rahman, Al-Raheem*) are the pillars of the Greatest, Greatest name:

﴿Say, “Call unto Allah, or call unto Al-Rahman, unto whichever you call [it is the same] His are the best names.”﴾²

And these three names (**MUHAMMAD, ALI** and **FATIMA**) are the Greatest name. Muhammad is from Allah, so he is the book of Allah; rather, he is Allah amongst the creation. And Ali and Fatima are from the mercy of Allah, so they are *Al-Rahman* and *Al-Raheem*.

﴿And We bestowed upon them from Our mercy, and We made for them a tongue of sincerity, *Aliyya*.﴾³

And the *Bismillah* of *Al-Fatiha* is Truth, and the *Bismillah* in every other Sura is an incomplete reflection of the *Bismillah* of *Al-Fatiha*; rather, it reflects only an aspect of it. It is as if the *Bismillah* of *Al-Fatiha* is in a center surrounded by a collection of mirrors where each one of these

1. the Merciful and the Intensely Merciful.

2. The Quran 17:110.

3. The Quran 19:50. (Abu Baseer narrated that Imam Al-Sadiq PBUH said about the verse ﴿And We bestowed upon them from Our mercy, and We made for them a tongue of sincerity, *Aliyya*.﴾ He PBUH said, “*Aliyya* meaning the Prince of Believers, Ali PBUH.” Bihar Al-Anwar Vol. 36 page 59.—Trans.)

mirrors reflects an image from a side different from the other mirrors, and at the same time all suras have it in common that they reflect one Truth and these suras are partners with the Truth as well because they reflect it from a particular side.

So if I give you an example of the Quran, you would find that the *Bismillah* of *Al-Fatiha* is a point which all other suras revolve around; rather, the Torah, the Bible and everything brought by the prophets and messengers PBUH. The *Bismillah* of *Al-Fatiha* is the message, the allegiance, the beginning, and the end.



Question 6: What is the meaning of “the whole Quran is in the dot under the letter ب (Ba), and Ali PBUH is the dot”?

The shape of the [Arabic] letter ب (Ba) is a container which has been filled and is now overflowing upon others, and its content is dripping from underneath, while the shape of the letter ن (Noon) is a container receiving from above, and knowledge is dripping into it from its master.

﴿Say, O Lord, increase me in knowledge.﴾¹

And Allah SWT has addressed his messenger Muhammad PBUHAP as ن (Noon). Allah said,

﴿ن (Noon), by the pen and what they write.﴾²

As for the pen in this verse, it is Ali PBUH. Imam Al-Sadiq PBUH said,

1. The Quran 20:114

2. The Quran 68:1

“ن (Noon) is a name of the Messenger of Allah PBUHAP, and the pen is a name of the Prince of Believers PBUH.”¹

The pen receives the ink from ن (Noon), and transmits it to the book, and it writes in it. Therefore the pen has states: sometimes it is ن (Noon), sometimes it is ب (Ba), sometimes it is the dot above the ن (Noon), and sometimes it is the dot underneath the ب (Ba). So is the Prince of Believers PBUH: he is the door to the Messenger of Allah PBUHAP and to the city of Knowledge, it is through him that it is overflowed upon the creation, he is the ب (Ba), the dot of the ب (Ba), the pen and the ink which the pen carries. And the dot has states: it is the overflow coming from Allah SWT to the Messenger PBUHAP, from the Messenger PBUHAP to Ali PBUH, and from Ali PBUH to the creation. The dot which descends from Allah to his Messenger is the Quran, and the Messenger PBUHAP is ن (Noon), and he is the dot of the ن (Noon) as well.

And the Messenger to Ali PBUH represents the ب (Ba) and its dot. And Ali to the Messenger PBUHAP represents the ن (Noon) and its dot. And Ali PBUH to the creation represents the ب (Ba) and its dot.



Question 7: How is it appropriate for a prophet from *Uli Al-Azem*², who is Abraham PBUH, to say that the planet, or moon, or sun is his Lord?

Only a deluded person would assume that these words came from Abraham PBUH in the world of Shahada, meaning this worldly life, even though Abraham perhaps repeated it in this worldly life to reproach

1. Mostadrak Safinat Al-Bihar by Sheikh Ali Al-Namazi Vol. 8 page 582–583.

2. People of Intense Abilities.—Trans.

his people who worship these planets, or the spirits which move these planets.¹

The truth is that Muhammad and his progeny PBUH have sacred lights, which have perplexed the people of complete intellect, from the greatest of prophets and the most favored of angels,² until they thought that they PBUH were the All-Knowing King SWT.³

Therefore, when the Kingdom of Heavens was revealed to Abraham PBUH, and he saw the **LIGHT OF AL-QAIM** PBUH he said, “This is

1. Ali bin Muhammad bin Al-Jaham said, “I attended a gathering at Al-Mamoon’s [An Abbasid ruler], and Imam Al-Retha PBUH was present. So Al-Mamoon asked Al-Retha PBUH, ‘O son of the Prophet of Allah, do you not say that the prophets are infallible?’ Al-Retha said, ‘Yes.’ So Al-Mamoon asked him about verses from the Quran mentioning the prophets PBUH and one of his questions was regarding the verse ﴿When the night grew dark upon him [Abraham] he beheld a planet. He said, “This is my Lord.”﴾. Al-Retha PBUH responded saying, ‘Abraham was sent upon three categories of people: one which worshipped Venus, one which worshipped the moon, and one which worshipped the sun. And that was when he left the path of his people. When night grew dark upon him PBUH, he saw Venus and questioned, as in a denial, ‘Is this my lord?’ So, when the planet was no longer visible, he said, ‘I do not love things that set,’ because setting is a quality of the new, and not of the original. So, when he saw the clear moon, he questioned, as in a denial, ‘Is this my lord?’ So, when the moon was no longer visible, he said, ‘If my Lord had not guided me I would have been from the people who are astray.’ And when the morning started, he saw the clear sun, and questioned, as in a denial and not as in an affirmation, ‘Is this my lord? This is greater than Venus and the moon.’ So, when the sun set, he said to the three categories of people which worshipped Venus, the moon, and the sun, ﴿O my people, verily I am free from all that you associate [with Allah], I have turned my face towards Him Who created the heavens and the earth, against your path, and I am not of the idolaters﴾. By saying this, Abraham wanted to clarify for them the invalidity of their religion, and prove to them that that which has the attributes of Venus, the moon, and the sun is not deserving of worship; rather, He Who created them, the Creator of the heavens and the earth, is the one deserving of worship. And what Abraham used as an argument was from the inspiration of Allah SWT, as Allah SWT says, ﴿That is Our argument. We gave it unto Abraham against his people﴾. So, Al-Mamoon said, ‘This is verily from Allah, O son of Allah’s prophet.’” Oyoon Akhbar Al-Retha PBUH Vol. 1 page 197.

2. As mentioned in the narrations of Al-Miraj.

3. In the narration known as the knowledge, in which Muhammad PBUH speaks to Ali PBUH, Muhammad PBUHAP says, “... And we preceded them in knowing our Lord, praising Him, and glorifying Him, because when Allah (م) first created, He created our souls, and He made us speak by His monotheism and praise. He then created the angels, so when they saw our souls as one light, they glorified our matter, so we praised in order for the angels to know that we are created creation, and that He is far above our attributes. So the angels praised by our praises, and they witnessed that He is far above our attributes. So when the angels saw the greatness of our matter, we said, ‘There is no god but Allah,’ in order for the angels to know that there is no god but Allah, and that we are servants and not gods to be worshipped with Him or without Him. So, they said, ‘There is no god but Allah.’ So when they saw the tremendousness of our status, we said, ‘Allah is the greatest,’ in order for the angels to know that Allah is too great for anyone other than him to acquire greatness of status, so when they saw...”

my lord.” And when he saw the **LIGHT OF ALI** PBUH he said, “This is my lord.” And when he saw the **LIGHT OF MUHAMMAD** PBUHAP he said, “This is my lord.” Abraham PBUH could not recognize that they were worshippers, until their truths were revealed to him¹, and their setting and absence from the Divine Self was clarified for him, and their return to **THE “I”** at moments was made clear to him PBUH. Only then did he PBUH direct himself to the One Who created the skies, and he knew that they PBUT were

“the creation of Allah, and the creation after them is a creation of theirs,”

as mentioned in the narrations of Ahlul Bayt PBUH.²

And Abraham PBUH here is excused. It is in the dua of the days of Rajab by Imam Al-Mahdi PBUH in the description of Muhammad and his progeny PBUT:

“There is no difference between You and them save that they are Your worshippers and Your creation.”³

Elal Al-Sharaie Vol. 1 page 5.

1. It is not hidden that Abraham’s knowledge about them PBUT is dependant upon his own rank, and he did not know them PBUT as they should be known. Muhammad PBUHAP said to Ali PBUH, “O Ali, none has known Allah except for you and I, and none has known me except for Allah and you, and none has known you except for Allah and me.” Mostadrak Safinat Al-Najat by Al-Namazi Vol. 7 page 182. This narration of Muhammad PBUHAP leaves no room for anyone to consider that Abraham PBUH had known them as they should be known.

2. In the book of Al-Lama Al-Bayda by Al-Tabreezi Al-Ansari, page 64, it is narrated that Muhammad PBUHAP said, “Ali and I were light in the hands of the Merciful fourteen thousand years before He created His Throne (and in a narration in the book of Al-Awalem it says ‘forty thousand years before Adam’), so we kept promoting/elevating in the light until we reached the presence of Greatness in eighty thousand years, and then Allah created the creation from our light, so we are the creation of Allah, and all the creation is a creation of ours (and in another narration, ‘the creation later is a creation of ours.’)”

3. Bihar Al-Anwar Vol. 95 page 393.

So praise be to your Lord, the Lord glorified above their description. And peace be upon Muhammad and the purified progeny of Muhammad. And praise be to Allah the Lord of the worlds.

Allah SWT said,

﴿And so, We show Abraham the Kingdom of Heavens and earth so that he would be of certitude ﴿﴾ When the night grew dark upon him [Abraham] he beheld a planet. He said, “This is my Lord,” but when it set, he said, “I love not things that set.” ﴿﴾ And when he saw the moon rising, he said, “This is my Lord.” But when it set, he said, “If my Lord had not guided me I would have been from the people who are astray.” ﴿﴾ And when he saw the sun rising, he said, “This is my Lord! This is greater!” And when it set he said, “O my people, verily I am free from all that you associate [with Allah], I have turned my face towards Him Who created the heavens and the earth, against your path, and I am not of the idolaters.”﴾¹

To interpret Abraham’s words as if they were said in this worldly life and in the world of Shahada, for the sake of argument, against the worshippers of planets or the worshippers of the sun, in particular, does not contradict what I previously said. Also, the narration mentioned which says that the interpretation of this verse is in this worldly life is a narration from Imam Al-Retha PBUH, and it is an argument against the Abbasid ruler Al-Mamoon (Allah curse him), that the prophets are infallible. And how could the Abbasid Al-Mamoon ever comprehend the words of the Imam PBUH if he spoke about the Kingdom of Heaven? Add to that that Al-Mamoon is an argumentative person who, by his question, only wanted to prove the Imam PBUH wrong, and he did not ask in order to seek an answer. And if he asked Imam Al-Retha PBUH for more knowledge, the Imam PBUH would have given him that.

And the Quranic context indicates that Abraham’s view of the plan-

1. The Quran 6:75–78

et, the moon, and the sun is a view in the Kingdom of Heavens. These words in the Quran came after Allah SWT mentioned showing Abraham PBUH the Kingdom of Heavens.

In the book of the interpretation of Al-Qummi, Abu Abdullah PBUH was asked about Abraham's words, "this is my Lord," whether it was shirk, so he PBUH said,

"Whoever said that Abraham had committed shirk is a mushrik. Abraham was not a mushrik; he was seeking his Lord and if the same words had come from any other than him, that person would be a mushrik."¹

Al-Ayashi narrated that Ahlul Bayt PBUH added to the narration above, saying,

"He was seeking his Lord, and he did not reach disbelief in Allah. If any person had done the same thing he PBUH had done, he would have been of the rank of Abraham PBUH."²

Therefore, if Abraham's words ("this is my Lord") are in the world of Shahada, which is this world, as a search for the Lord, then they are definitely shirk, whether it came from Abraham PBUH or from anybody else. Although it is not shirk coming from Abraham, because it is a heavenly spiritual search after the Kingdoms of Heavens and Earth were revealed to him PBUH. If it came from someone other than Abraham, it would be shirk, because it would be a search [for the Lord] in the world of Shahada, in this worldly life, and in the materials which exist in it.

And the Imam PBUH clarified that whoever searches for his Lord in the Kingdom of Heavens is not a mushrik, rather he is of the rank of Abraham PBUH.

1. The Interpretation of Al-Qummi Vol. 1 page 206.

2. The interpretation of Al-Ayashi Vol. 1 page 364.

“Our matter is difficult and made difficult. It is not tolerated except by a sent prophet, a close angel, or a believer whose heart was tested by Allah for faith.”¹

Verily, because he is a believer whose heart was tested by Allah for faith.



Question 8: What is the meaning of the Hadeeth Qudsi by Jabir bin Abdullah Al-Ansari, that Muhammad PBUHAP said that Allah SWT said,

“O Ahmad, if it had not been for you, I would not have created the orbits, and if it had not been for Ali, I would not have created you, and if it had not been for Fatima, I would not have created either of you.”^{2?}

Muhammad PBUHAP is the manifestation of *Allah*³, and Ali is the manifestation of *Al-Rahman* and Fatima is the manifestation of

1. Mokhtasar Basair Al-Darajat page 26.

2. Mostadrak Safinat Al-Bihar Vol. 3 page 334, Al-Janna Al-Asima page 148.

3. For someone, such as the Prophet of Allah PBUHAP, to be the manifestation of Allah amongst the creation means that he is an appearance of Allah's attributes amongst the creation, a representative to them in such a way that Allah is known by him. Allah SWT has stated manifestation in the Quran where He said, ﴿And when Moses came to Our appointment, and His Lord had spoken unto him, he said, “My Lord! Show me [Your Self], that I may look at You.” He said, “You will not see Me, but look upon the mountain. If it stands still in its place, then you will see Me.” And when his Lord manifested to the mountain He sent it crashing down and Moses fell down senseless. And when he woke he said, “Glory unto You! I repent to You, and I am the first of of the believers.”﴾ The Quran 7:143. In this instance, it is definitely not a transmission or change in location, meaning it is not at all a physical ascension of Allah SWT, as he is far above that. His manifestaion to the mountain was actually by His appearance through something which speaks about Him. It is narrated from Ahlul Bayt PBUH, that Allah SWT manifested in a man from the Koroobeyyen to the mountain and sent it crashing down. Abu Abdullah PBUH said, “The Koroobeyyen are people from our Shia from the first creation. Allah has made them behind the throne. And if Allah distributed the light from one of them over the people of the earth, then it would be sufficient for them. And when Moses asked his Lord for what he asked for, Allah commanded a man from the Koroobeyyen, and that man manifested to the mountain and sent it crashing down.” Mostatrafat Al-Sarair by Ibn Idrees Al-Hilli page 569. And in the dua of Al-Semat, “and by the light of Your face in which You manifested to the mountain and sent it crashing

Al-Raheem amongst the creation. All that exists is bright by the light of Allah in His creation, which is Muhammad PBUHAP, and by the door from which this light overflows, and that door is **Ali and Fatima** PBUT.

Allah SWT said,

﴿A revelation from *Al-Rahman Al-Raheem*.﴾¹

And Ali is the exterior of this door, and Fatima is the interior of it, just like the appearance of this worldly life and witnessing it to the person in it, and the absence of the hereafter and its interior to him as well.

And Ali and Fatima, or *Al-Rahman* and *Al-Raheem*, have union and separation amongst them, like the union of two loving spouses,

﴿He created you from one soul﴾,²

and two names which indicate one meaning.

As to their separation, on one hand there is the capacity and comprehensive nature of mercy in *Al-Rahman*, and [on the other hand] there is the exclusiveness and intensity of mercy in *Al-Raheem*.

Al-Rahman, or Ali PBUH, has an aspect of specialization in regards to this worldly life. The capacity of mercy in *Al-Rahman* is inclusive for everyone, just like the overflow from the exterior of the door includes everyone, whether a believer or a disbeliever, just like the dua:

“You [Allah] are the One, Who gives to who requests from Him, and gives to who does not request from Him, nor has known Him, due to

down, and by Your glory that appeared on Mount Sinai, that You spoke through to Your servant and messenger Moses son of Imran, by the rise of You in Mount Seir, and the appearance of You in the Mount of Faran.” Misbah Al-Mujtahid page 419. Ponder over the saying, “the rise of you in Mount Seir and the appearance of You in Mount of Faran.” The physical ascension and appearance are very much beneath Allah SWT, so it does not happen except by manifestation. And the rise of Allah in Seir is by His prophet Jesus PBUH, and His appearance in Faran is by Muhammad PBUHAP, as Imam Ahmad Al-Hassan PBUH clarified in his other books, such as *The Sealing Prophecy*, so refer to that.

1. The Quran 41:2

2. The Quran 4:1

His mercy and compassion.”¹

As to the hereafter, he is the decider of heaven and hell, based on the connection of the creation to him, or their separation from him, in this worldly life and not based on the hereafter.

As to *Al-Raheem*, or Fatima, she has an aspect of specialization with regards to the hereafter.² She is the one who picks out her shia (the people of Truth, monotheism, and sincerity to Allah SWT) on judgement day; and those people are Al-Hassan, Al-Hussein, the Imams, Noah, Abraham, Moses, Jesus PBUH and the prophets and successors and others who are sincere. This is why the Messenger PBUHAP said about her:

“Fatima is the mother of her father.”³

The mother is the origin, which is returned to, and that is why Al-Hasan Al-Askari PBUH said what is in the meaning of:

“We are the proofs of Allah upon the creation, and Fatima is the proof of Allah upon us.”⁴

So, if it was not for Muhammad, the heavens and earth would not be created, because they are created from his light; and if it was not for Ali,

1. Abu Abdullah PBUH said, “In the name of Allah the Merciful, the Intensely Merciful, say this in each day of Rajab morning and night, after your prayers in your day or night: ‘O You Who I beg for every good, and have faith in His security from His wrath at each evil. O You Who gives much in exchange for little. You [Allah] are the One, Who gives to who requests from Him, and gives to who does not request from Him, nor has known Him, due to His mercy and compassion. Give me, by my request, all the good of this world, and the hereafter, and keep away from me, by my request, all the evil of this world, and the hereafter, for what You give is never incomplete. Increase Your favor upon me, O Generous.’” Iqbal Al-Amal Vol. 3 page 211.

2. Muhammad PBUHAP said in a narration, “And Allah (M) says to His angels, ‘O My angels, look at My servant Fatima, the Lady of My servants, rising between My hands, shivering from fear of Me. She came to worship Me with her heart. You are the witness that I secured her Shia from hell fire.’” Al-Amali by Al-Sadooq page 175. And many other narrations which confirm this.

3. Bihar Al-Anwar Vol. 34 page 19.

4. The Fatimi secrets by Sheikh Muhammad Fathil Al-Masoodi page 69.

Muhammad would not have been created, because without Ali, Muhammad would never be known. Ali is the door to Muhammad through which Muhammad is reached, and from him (the door or Ali) the Muhammadi¹ overflow in the heavens and the earth manifests. And if it was not for Fatima (or the interior of the door or the hereafter), Muhammad and Ali would not have been created. Without the hereafter, Allah would not have created the creation, and this world would not have been created.



Question 9: What is the meaning of Gabriel's PBUH saying when Imam Ali PBUH was killed:

“By Allah, the pillars of guidance have been demolished.”?

Are not Al-Hassan and Al-Hussein pillars of guidance, who remain alive after the murder of Imam Ali PBUH?

The first pillar is **Muhammad** PBUHAP, the second pillar is **Ali**, and the third pillar is **Fatima** PBUH. Muhammad PBUHAP is the city of knowledge, and Ali and Fatima are its door, and they three are the pillars of Truth and guidance², or the greatest, greatest, greatest name (**HE**), and its pillars (the city of divine perfections), Allah SWT, and its door: **AL-RAHMAN** and **AL-RAHEEM**. If the door was any other than these two

1. Belonging to Muhammad.—Trans.

2. Al-Sadiq PBUH said, that his father PBUH said, “Jabir Bin Abdullah Al-Ansari said that he heard the Prophet of Allah PBUH saying to Ali Bin Abu Talib three days before his death, ‘Peace be upon you, father of the two basils. I urge you to look after my basil from this world, after a short time your two pillars will be demolished, and Allah is your protector.’ So, when the Prophet of Allah PBUH died, Ali said, ‘This is one of my pillars, which Muhammad PBUH spoke of.’ And when Fatima PBUH died, Ali said, ‘This is my second pillar of which Muhammad PBUH spoke of.’ Al-Amali by Al-Sadooq page 198.

names, then punishments would have been too hard on the people of the earth, and none of them would have been saved.

And the appearance of these names amongst the creation is by Muhammad, Ali and Fatima. Muhammad is the manifestation of *Al-lah* amongst the creation, and Ali is the manifestation of *Al-Rahman*, and Fatima is the manifestation of *Al-Raheem* amongst the creation. And by the martyrdom of the Messenger, the first pillar was demolished, and by the martyrdom of Fatima, the second pillar was demolished, but they remained by the remaining of the third [pillar], which is Ali PBUH. Therefore, when Ali PBUH was martyred, the third pillar was demolished; rather, the first and the second were demolished along with him. That is why Gabriel PBUH said,

“By Allah, the pillars of guidance have been demolished.”

And Al-Hassan and Al-Hussein PBUT, although they remain after Imam Ali PBUH, do not represent pillars of guidance by this meaning.

Therefore, the pillars of guidance are three and no more, and the Imams PBUT are all pillars of guidance, but they are pillars of these [three] pillars, meaning that the Imams PBUT are pillars of Muhammad, Ali and Fatima PBUT.



Question 10: What is the meaning of Imam Ali's PBUH saying:

“If the veil was revealed to me, I would not have increased in certitude”?

Let no one delude themselves into thinking that the Prince of Believers PBUH is talking about veils from the Kingdom of Heaven. How


could that be as he PBUH walks in the graveyard of the city of Kufah and speaks to the dead, and he turns to Haba Al-Arni and says to him,

“If the veil was ever removed for you Haba, you would have seen them [the dead] sitting in circles conversing.”¹

But rather, the Prince of Believers PBUH is talking about a veil which has concealed the Divinity from him. He is talking about a veil which if revealed to Ali PBUH, Ali PBUH would not remain, and none remains save Allah, the One the Conquerer. Ali PBUH considers the presence of this veil to be a great guilt, therefore he says,

“O lord, I have done myself injustice by considering it [myself], so it is damned if You do not forgive it.”²

Rather the Quran itself considers it a great guilt which does not part from a human unless THE CLEAR OPENING happens, and the human becomes non-existent at moments, and returns to existence at other moments; this is in order for the human to maintain his humanity, and for the created to maintain his place as a servant. Allah SWT said,

“We have bestowed upon you a clear opening  so that Allah Forgives the guilt of your past and future.”³

1. Haba Al-Arni said, “I went out with the Prince of Believers so he stood in the valley of Al-Salam as if he was addressing people, so I got up when he got up, until I got tired, then I sat until I got bored, then I got up until I got tired again, and then I sat until I was bored, so I got up and collected my robe, and I said, ‘O Prince of Believers, I have felt pity for you that you are standing for so long, so take an hour of rest,’ and I spread my robe on the ground for him to sit on it, so he PBUH said, ‘O Haba, it is only a conversation with a believer or keeping his company.’ So I said, ‘Are they really so?’ He said, ‘Yes, if it was revealed to you, you would have seen them in circles conversing.’ I asked, ‘Are they bodies or souls?’ He said, ‘Souls, and no believer would die in any spot of the earth without it being said to his soul, ‘Go to the valley of Al-Salam, it is a spot from the heaven of Eden.’” Bihar Al-Anwar Vol. 97 page 234.

2. A part of the dua of Shaban by the Prince of Believers Ali PBUH, Bihar Al-Anwar Vol. 91 page 97.

3. The Quran 48:1–2

And the guilt here is **THE “I”**, or the defect of darkness, which does not part from a human. And Muhammad PBUHAP, due to this clear opening, was fluttering. At a time, Muhammad PBUHAP would no longer remain, and none remains save Allah, the One the Conquerer. And at another time, Muhammad PBUHAP returns as the first servant, the first light, the first intellect, and the winner of the race. May the peace and prayers of Allah be upon him. And since Ali PBUH is the door to Muhammad, and Muhammad is the man of clear opening, and at certain times no name or image remains of Muhammad, save Allah the One the Conquerer, therefore the door or Ali PBUH is touched by the Essence of Allah, and he is in the rank of the man of clear opening. This is why Ali PBUH said,

“If the veil was revealed for me, I would not have increased in certitude.”¹



Question 11: What is the interpretation of the letters at the beginning of some of the Suras in the Quran?

In *Surat Al-Baqara*, ﴿الم﴾ [Alif, Lam, Meem]:²

م (Meem) is Muhammad, ل (Lam) is Ali, ا (Alif) is Fatima.

The number of letters at the beginning of some of the Suras amounts to fourteen (14), which is half of the number of letters in the Arabic alphabet (28). These letters are the **LETTERS OF LIGHT**, and they oppose the **LETTERS OF DARKNESS**, which have little light but are not dark.

And these letters are like the fourteen positions of the moon at the middle of the month, meaning seven days after the month begins. And

1. Al-Manaqeb by Ibn Shahr Ashwab Vol. 1 page 317.

2. The Quran 2:1

the م (*Meem*) is like the position of the moon on the night when it is full, and the ل (*Lam*) is the previous night, and the ا (*Alif*) is the following night. These are the nights of *Tashreeq*.

And Muhammad PBUHAP is the full moon, and Ali and Fatima are the moon which is almost full. It is mentioned in a dua:

“And your complete word, and your words which you have bestowed upon all the worlds.”¹

And the م (*Meem*) opposes Allah in the *Bismillah*, and the ل (*Lam*) opposes *Al-Rahman*, and the ا (*Alif*) opposes *Al-Raheem*. And the *Bismillah* in each Surah is a reflection of the *Bismillah* of *Al-Fatiha* from a certain aspect, and the same applies to the letters, they are a reflection of the Messenger Muhammad PBUH, and Ali, and Fatima PBUT, and the Imams. And in each position, the letters are a reflection of them PBUT from a certain aspect. The more that an infallible knows Allah, the more aspects and appearances he has in the Quran, and the more his representative letter is repeated in the Quran. The م (*Meem*) is repeated seventeen times, the ل (*Lam*) is repeated thirteen times and the ا (*Alif*) is repeated thirteen times.

And these letters are the elite of the Quran, the Greatest Name consists of these letters, and they are a secret between Allah and the Imam PBUH, and the Greatest Name is composed from them.²

If I had permission to speak about them more, I would have done so...



1. Misbah Al-Mujtahid page 419.

2. Abu Abdullah PBUH said in the interpretation of Allah's saying ﴿حَمْسِق﴾ [*Haa, Meem, Ain, Seen, Qaf*]: “They are letters from the Greatest parsed name of Allah, it is composed by the Messenger or the Imam PBUT, so they form the Greatest name, which if they pray to Allah by it, they are answered.” Bihar Al-Anwar Vol. 89 page 376.

Question 12: What are the names which Allah SWT taught Adam PBUH?

He taught him the names of Allah, meaning He introduced him to a part of their truth which the angels had no capacity to know. And He introduced him to the truth of Allah's names amongst the creation. Muhammad and his progeny PBUH, and the prophets and messengers PBUH are the names of Allah in the creation, meaning they are the manifestation and appearance of Allah's names SWT.¹

Also, all that exists is a manifestation and appearance of Allah's names, even the rug we sit on. And since the nature of Adam, or of a human being in general, qualifies him to know the names of Allah by a far greater rank than the rank of the angels and by a broader horizon, Adam PBUH therefore had an advantage over the angels; rather, every human being who walks to Allah and reaches the knowledge of Allah's names SWT has this advantage.

So the submission and obedience of the angels to Adam, and their consideration of him as a path for them which by this path they know what they can know from Allah's names, is an inevitable matter due to his advantage [over them] which does not change unless a human being would relapse.

﴿So set your face towards the religion, against the path of others, that is the nature of Allah which He has made as the nature of all people. There is no altering Allah's creation, that is the right religion but most people do not know.﴾²



1. Abu Abdullah PBUH said about the saying of Allah SWT, "Allah has the most beautiful names, so ask Him by them," "I swear by Allah that we are the most beautiful names, and Allah accepts no work from the worshippers unless it is by knowing us." Al-Kafi Vol. 1 page 143.

2. The Quran 30:30

Question 13: What is the meaning of Allah’s saying, “Fasting is for Me and I reward for it”¹?

The reading, “I reward for it,” is incorrect as He SWT rewards His servants for all worship, and there is no specificity for fasting as this incorrect reading suggests.

The corrected reading is “I am the reward for it,” which is by using one different letter [of the arabic word], and what is meant by fasting is the **FASTING OF MARY** PBUH and more:

“I have vowed a fast unto the Merciful, and may not speak this day to any human.”²

This means that a person would be isolated from creatures, enjoying the company of Allah SWT; rather, this is the beginning and the end, the outcome being that Allah is the reward for fasting; that is, the fasting from **THE “I”**, and this is when the servant walks on the right path, and he knows, and believes, and sees that his given existence and remaining is due to the defect of void and darkness which is mixed with light. And this is the guilt that never parts from the servant. And it is his past, his present, and his future, so if the servant abstains from **THE “I”** and sincerely asks for the removal of the page of darkness and void, and Allah responds to his dua, then nothing remains but Allah, the One, the Conqueror, and the earth is brightened by the light of its Lord, and the book was brought, and it was said, Praise be to Allah, Lord of the worlds.



1. Al-Kafi Vol. 4 page 63 narration 6.

2. The Quran 19:26

Question 14: What is the meaning of Al-Hussein's PBUH saying,

“He who follows me is a martyr, and he who does not follow me does not realize the opening.”¹?

There are three words [in this saying] to examine and they are: to **FOLLOW**, **MARTYRDOM** and the **OPENING**. If we realize the meaning of these three, we realize what Al-Hussein PBUH meant from his gracious words.

to **FOLLOW**: to be attached to something, or to reach it and keep pace with it, that is if the thing followed is a human. In this case, the followed human is either an imam of guidance or misguidance, and whoever moves ahead of the Imam, or delays [following the Imam], does not count as a follower of the Imam PBUH. And whoever keeps pace with the Imam is a follower, but it depends on the accuracy of his pace-keeping. He who is diligent in keeping pace with the Imam PBUH in every detail² is not like the one who keeps pace with the Imam in a general manner.

MARTYRDOM: Its common meaning, amongst people, is to be killed in the way of Allah, and its original meaning is to declare the truth by words or action, such as declaring that there is no god but Allah, and this declaration is what is done by a martyr who is killed in a battlefield to bring higher the word of Allah. He is from the ones who testified that there is no god but Allah, but he is distinguished [from others] in that he testified by his blood that there is no god but Allah, and this is the greatest testimony in the finest path. This is why the word martyr was used

1. Mokhtasar Basair Al-Darajat page 6.

2. It is mentioned in the Dua, “O Allah send your Blessings upon Muhammad, and the Family of Muhammad, the arks moving in the overwhelming depths. Whoever board these arks is safe, and whoever leaves them drowns. Whoever proceeds without them is an apostate, and whoever lags behind them is bound to disappear, and whoever abides by them survives.” Therefore, abiding by them PBUH happens by remaining with them, and never going against their path or methods, because proceeding without them means becoming an apostate, and lagging behind them means disappearing and perishing.

for the person killed in the battlefield to bring higher the word of Allah, almost all of the time, even though whoever has a position on judgement day where he witnesses over a nation or a group is a martyr: such as the Imams PBUH, the prophets and messengers PBUH, Al-Zahra PBUH, Zainab PBUH, Mary PBUH, Narjis PBUH, Wahab Al-Nasrani, Khalid bin Saeed bin Al-As Al-Omawy, each of them to their own extent.

In the book of Al-Mahasen, Obban bin Taghleab said,

“If the people killed at the trenches were ever mentioned in the presence of Imam Abu Abdullah PBUH, he would say, ‘Woe to them, why do they do that so they make the killing of this world and the killing of the hereafter both come faster. I swear by Allah that there are no martyrs except for our Shia, even if they die on their beds.’”¹

In the book of Al-Ayashi, Minhal Al-Qassab says,

“I told Imam Abu Abdullah PBUH to pray to Allah that he bestows martyrdom upon me, so he PBUH said, ‘The believer is a martyr,’ and he then recited the saying of Allah SWT, ﴿Those are the truthful ones and the martyrs﴾.²”³

And Al-Baqir PBUH said,

“Whoever from you knows this matter and waits for the good is like the ones who had fought, I swear by Allah, with Al-Qaim of the progeny of Muhammad PBUH by their sword.” He then said, “Rather, I swear by Allah, [he is] like the ones who had fought with the Messenger of Allah by their sword.” He then said, “Rather I swear by Allah, [he is] like the ones who were martyred with the Messenger of Allah PBUHAP in his camp. Allah SWT has said about you, ﴿And those who believed in Allah and His messengers, those are the truthful ones and

1. Al-Mahasen by Al-Barqi Vol. 1 page 164.

2. The Quran 57:19.

3. Bihar Al-Anwar Vol. 24 page 38, narrated from Al-Tobrosy who narrates from Al-Ayashi.

the martyrs with their Lord, they have their reward and their light. And those who disbelieved and denied Our revelations, those are the people of hell fire.﴾.¹ He then said, “I swear by Allah, you have become the honest martyrs with your Lord.”²

the **OPENING**: is to remove what prevents one from going through something, looking at it, or into it, whether by the sight and the eyes, or by insight and having it revealed to the heart.

Al-Qommi narrated that Imam Al-Sadiq PBUH said about the saying of Allah SWT,

﴿Victory from Allah and an opening which is close﴾,³ he said, “meaning in this world, by the opening of Al-Qaim PBUH...”⁴

There is no doubt that the opening of Al-Qaim PBUH is by the opening of all the countries, and establishing the pure religion in them, and elevating the word of “**THERE IS NO GOD BUT ALLAH, MUHAMAD IS THE MESSENGER OF ALLAH, ALI IS THE SUCCESSOR OF ALLAH.**” It is also by the opening of the worlds of the Kingdom of Heaven, and having them revealed to many believers [who are] with Al-Qaim PBUH.

Therefore, what Al-Hussein PBUH meant by saying, “who follows him,” is whoever walks on his path and by his principle. And each era has a Hussein, so whoever follows the Hussein of his era is following Al-Hussein PBUH, and whoever delays behind the Imam of his era is delaying behind Al-Hussein PBUH. Also, in following Al-Hussein PBUH there are ranks, of which the highest is abiding by the principle of Al-Hussein PBUH, and his method, and remaining with the Hussein of the time which a believer lives in. [It is mentioned] in the prayer of Shaban,

1. The Quran 57:19.

2. Bihar Al-Anwar Vol. 24 page 39.

3. The Quran, Al-Saf 61:13.

4. Tafseer Al-Qommi Vol. 2 page 366.

“Whoever proceeds without them is an apostate, and whoever lags behind them is bound to disappear, and whoever abides by them survives.”¹

He meant by **MARTYRDOM** to be killed in the way of Allah, whether the killing of the body, or the character, which is greater than the killing of the body. Those who stand with the truth always have their characters abased in society by having false things said about them, lying, and accusing them, all done by the enemies of the prophets and messengers PBUH, just like the deviant clerics and their followers who caw² by what they do not know. Rather, [it also means] each person harmed by calling for the Truth, justice, honesty, and establishing the laws of Allah SWT and his words.

And he who is killed in the way of Allah is a witness over the nation which has killed him, or was satisfied by his killing and eliminating his character or sacred body.

He meant, by the **OPENING**, an opening of the higher worlds; and therefore, knowing the truths, and eventually having the clear opening, and knowing Allah SWT, each person to their own extent.

So, whoever does not follow Al-Hussein PBUH, work by his method, or follow the Hussein of his era, does not become a martyr; which means he does not get killed in the way of Allah, nor does he become a witness of truth; and, therefore, he does not realize the opening, which means he does not know the opening, nor understand what it is, and he does not achieve anything from it. How could he possibly know the light, while he is a rat who knows nothing but the darkness and the holes he lives in?

And whoever follows Al-Hussein PBUH is absolutely a martyr, and he realized a part of the opening accordingly to his rank, and how much he abided by Al-Hussein PBUH, meaning he realized the opening with

1. Misbah Al-Mujtahid page 45.

2. The harsh cry of a crow.

Al-Qaim PBUH.

Lastly, **Al-Hussein** PBUH is truth, a word, a sword, and a principle which remains as long as heavens and earth remain. And whoever goes against the truth, which Al-Hussein PBUH has called for, and neglects the word of Al-Hussein PBUH, “is there any supporter who supports us,” and whoever has not carried a sword with Al-Hussein PBUH, and has not built his ideology based on the principle of Al-Hussein PBUH, has let Al-Hussein PBUH down, even if he pretended to cry over Al-Hussein. Al-Hussein fought people who pretended to love the Messenger of Allah Muhammad PBUHAP, and pretended to walk on his path PBUHAP; and Al-Qaim PBUH will fight people who pretend to love Al-Hussein, and cry over his disaster; so may the curse of Allah be upon the oppressing people, and those did not realize anything from the opening, because they did not follow Al-Hussein PBUH on any day.



Question 15: The fruits we eat have grown on soil that has the remnants of human bodies, so are we eating the bodies of humans?

The material body is a manifestation or appearance of the perfect image in matter, or in the nothingness that can exist. Therefore taste, smell, color and all the details of the material body come from its perfect image. So concerning the same matter (which is nothingness that can exist, as aforementioned), if the image of an orange manifests in it, then it [the matter] would have a pleasant smell and taste, and would be permissible to eat; but, if the image of filth manifests in it, then it would have an unpleasant smell, and would be prohibited to eat.

Therefore, the result of the human body after death (if Allah ever wished for it to decompose) is a handful of soil. And the perfect physical image of a handful of soil is different from the image of the human

body. Therefore there is no real likeness between the human body which decomposed and the handful of soil which resulted from this decomposition. It is a likeness seen by a deluded person, who relies on the likeness of the matter.

And matter is nothingness which can exist; rather, it is the identification and specialization of the perfect image, and the perfect image differs one from another, and it does not result from another. So, for example, the tree which has grown on a decomposed body, and grew fruits, did not absorb the decomposed body; it rather absorbed material in the soil which has its own identity and specialization, and it differs from the decomposed body, even if it had the matter, or the nothingness which can exist (which is not identified or specialized), in common with the body. So, for example, if a person ate this fruit, he would not be eating something which resulted from that decomposed body; so, as a result, no human is eating another, and no human is being eaten by another.



Question 16: Is Iblis from the angels or from the Jinn?

Iblis (Allah curse him) is from the Jinn,¹ but as a result of his worship, he rose in rank until he had become from the angels, as Jinn rise in rank by their worship and obedience to Allah, until they become angels. But eventually, Iblis (Allah curse him) rebelled against the command of Allah, because of the **THE** “I”, so he fell to the bottom of hell. That is why the Quran would sometimes mention Iblis as an angel,² and as a

1. Jameel Bin Al-Darraj narrated that he asked Abu Abdullah PBUH, “Was Iblis from the angels? And did he reach anything from the matters of the skies?” So he PBUH said, “Iblis was not from the angels, and he did not reach anything from the matters of the skies. He was with the Jinn and with the angels. And the angels would see him as if he was one of them, but Allah knows that he is not. So when Allah commanded the prostration, he did what he did.” Bihar Al-Amwar Vol. 11 page 119.

2. Allah SWT said, ﴿And We said unto the angels, prostrate to Adam, so they prostrated except for Iblis﴾. The Quran 2:34.

Jinn at other times.¹ And the Prince of Believers PBUH, in his sermon *Al-Qasia*, mentions Iblis as an angel.²

Therefore, both are correct at the stage prior to the command to prostrate to Adam, in respect to where Iblis had reached and in respect to the origin of Iblis (Allah curse him).



Question 17: What is the reason behind selecting the prophets, messengers, and Imams PBUT from amongst others and distinguishing them with infallibility?

When Allah gathered the children of Adam in His Hands and said to them

﴿...Am I not your Lord?...﴾,³

they split into groups according to their response:

The **FIRST** group are those who had seen the light from behind the veils, so they responded, “Yes,” before the question reached their hearings. And this group divides into several subgroups according to the

1. Allah SWT said, ﴿Except for Iblis, he was of the Jinn so he disobeyed his Lord’s command﴾. The Quran 18:50.

2. Ali PBUH said, “Learn a lesson from what Allah has done to Iblis. He dismissed his long and hard work, and he had worshipped Allah for six thousand years, and it is not known whether they were from the years of this world or the hereafter. So who after Iblis can be considered a Muslim when committing the same disobedience as his? No, verily Allah SWT would not let a human being enter heaven by committing an action which expelled an angel.” Nahjul Balaga, Sermon 191, known as Al-Qasia.

3. The Quran 7:172.

number of veils from behind which they saw the light.

And those are the ones who penetrated the veils of light and reached the Core of Greatness.¹ The Prince of Believers PBUH said,

“O Lord! Bestow upon me complete devotion to You, and enlighten the insights of our hearts with the light of looking at You until the insights of the hearts penetrate the veils of light, so they reach the Core of Greatness, and our spirits become attached to the Glory of Your Holiness.”²

The **SECOND** group are those who had seen the light after it had penetrated the veils, so they responded, “Yes,” after the question reached their hearings. They also divided into several subgroups according to the swiftness of hearing and responding, and these groups are **THE FREE ONES**.

Then comes the group of the **SERVANTS**, and they are those who

1. Dawood Al-Raqi narrated that Abu Abdullah PBUH said, “When Allah (ﷺ) wanted to create the creation, He created them and gathered them between His hands and asked them, ‘Who is your Lord?’ So the first to speak was the Messenger of Allah PBUHAW, and the Prince of Believers, and the Imams PBUH, so they said, ‘You are our Lord.’ So He made them carry the knowledge and religion, and then He said to the angels, ‘Those are the carriers of My religion and knowledge, and they are My trustees in My creation, and they are the ones in charge.’ Then He said to the children of Adam, ‘Acknowledge that the Divinity is for Allah, and that obedience and allegiance are to them.’ So they said, ‘Yes, our Lord, we acknowledge.’ So Allah (ﷺ) said to the angels, ‘Testify to that,’ so the angels said, ‘Verily, we testify, lest they should say tomorrow, “Verily, of this we were unaware,” or they say, “It is only that our ancestors of old associated partners with Allah and we were their progeny. So, will You punish us for that which those who follow falsehood have done?”’” O Dawood, the prophets are confirmed in the Covenant.” Bihar Al-Anwar, Vol. 5, page 244.

2. A part from the Dua of Sha’ban, refer to: Iqbal Al-Amal, page 687.

said, “Yes,” after hearing the word “Yes” from others.

Then comes the group of the **HYPOCRITES**; they said, “Yes,” but they had doubt in their hearts about what they heard.¹

Then comes the group of **DISBELIEVERS**; they are those who did not say “Yes.”²

And the prophets, messengers, and Imams PBUT are from the first group, and they have seen the light from behind the veils because they did not turn right or left, rather their souls were attached to the people of the seventh sky, and they restricted their sight to the side of the Divine overflow, so they did not overlook Allah SWT. And they PBUT are also in ranks as some of them focused all their existence into looking at the side of the Divine overflow, and some of them are less than that. Each one of them PBUT has been given according to what he gave, and saw from the signs of his Lord based on how much he pursued looking at them.

﴿And man has only what he pursued ﴿﴾ And his pursuit will be seen ﴿﴾
﴿﴾ And afterward he will be repaid for it with fullest payment ﴿﴾ And
to your Lord is the final stage.﴾³

So, in that world, all the children of Adam had the freedom of choice, and each one of them has the nature of Allah that He created the people

1. Ibn Meskan narrated that he asked Abu Abdullah PBUH about Allah’s saying, ﴿And [remember] when your Lord brought forth from the children of Adam, their seeds, and made them testify over themselves [saying], ‘Am I not your Lord?’ They said, ‘Yes, we verily testify’﴾, “Was this face to face?” He answered PBUH, “Yes, knowledge was affirmed, and they have forgotten the incident, and they will remember it, and if not for that, no one would know who created him and bestowed upon him. Some of them acknowledged it by their tongue in the world of Al-Thar and did not believe it in their hearts, so Allah said, ﴿They would have never believed in that which they denied before﴾ [The Quran 7:101].” Bihar Al-Anwar Vol. 5 page 237.

2. Abu Jafar narrated that his father said his grandfather PBUT said, “The Messenger of Allah PBUHAHP said to Ali PBUH, ‘You are Allah’s proof from when He initiated the creation, where He made them as ghosts and asked them, ‘Am I not your Lord?’; so, they said, ‘Yes.’ And He said, ‘Is Muhammad the Prophet of Allah?’; so, they said, ‘Yes.’ And He said, ‘And is Ali the Prince of Believers?’; so, all the creation refused [to acknowledge so] arrogantly and insolently to pledge allegiance to you, except for a few people, and they are the minority from the few, and they are the people of Right.” Bihar Al-Anwar Vol. 24 page 2.

3. The Quran 53:39–42.

upon, and anyone who restricts his sight to the light, by his own will, becomes from those who are brought near, or [restricts his sight] to the darkness and so he becomes from the people of hell. Thus the prophets, messengers, and Imams PBUH are the ones who chose Allah SWT, and restricted their sight to the light, and for that Allah SWT selected them.

As for the **INFALLIBILITY**, it is in ranks and not only one rank as many imagine, and each one of the prophets, messengers, and Imams PBUH is distinguished by a rank of infallibility based on his choice.¹ Thus the infallible is the one who holds fast to Allah to refrain from what is prohibited by Allah SWT.

In the book of Maani Al-Akhbar, Hisham said,

“I said to Abi Abdullah PBUH, ‘What is the meaning of your saying that the Imam must be infallible?’ So he PBUH said, ‘The infallible is the one who refrains by Allah from all that is prohibited by Allah. He SWT said, ﴿He who holds fast to Allah is verily guided unto a straight path.﴾²’³

Abu Abdullah Al-Sadiq PBUH said,

“The infallible is the one who holds fast to the rope of Allah; and the rope of Allah is the Quran; and the Quran guides to the Imam, just as The Almighty said, ﴿Indeed, this Quran guides unto that which is most straight.﴾⁴’⁵



1. And from this point and beyond, they excel, one over the other, as The Almighty said, ﴿These messengers, We favored some of them over the others. From them, those who spoke to Allah, and He raised some of them in ranks. And We gave Jesus son of Mary the clear proofs and We supported him by the Holy Spirit.﴾ The Quran 2:253.

2. The Quran 3:101.

3. Maani Al-Akhbar by Sheikh Al-Sadooq, page 132.

4. The Quran 17:9.

5. Maani Al-Akhbar by Sheikh Al-Sadooq, page 132.

Question 18: Allah SWT said,

﴿O you who believe, respond to Allah and the messenger when he calls you to that which vivifies you, and know that Allah intervenes between THE MAN and HIS HEART, and [know] that unto Him you will be gathered.﴾¹

And He SWT said,

﴿We verily created the human and We know what his soul whispers to him, and We are closer to him than his JUGULAR VEIN.﴾²

What is intended by “THE HEART” and the “JUGULAR VEIN” in the two verses?

THE MAN means the human who believes in Allah and Allah’s successor in His land. And HIS HEART means the proof upon the creation, thus the heart is the infallible Imam, and the heart is the likeness of the infallible because, like the heart, the Imam manages the matters of the universe, the way the heart manages the matters of the human body.

THE JUGULAR VEIN is the infallible Imam, as he is the firm rope of Allah,³ and the door through which the Divine overflow is given to the creation. Therefore the infallible is the creation closest to the believing human, and the believer beseeches him to fulfill his needs with Allah

1. The Quran 8:24.

2. The Quran 50:16.

3. Abdullah bin Abbas said that the Prophet of Allah PBUHAW was delivering a sermon to them, and he said at the end of his sermon, “Allah SWT has gathered ten attributes for us, that He gathered for no one before us, nor are they for any other than us: we have the wisdom, patience, knowledge, prophecy, lenience, courage, justice, honesty, purity and virtue. We are the word of piety, the path to guidance, the sublime example, the greatest proof, the firm handhold, and the firm rope. We are the ones that Allah commanded kindness towards, so after the guidance, what except for misguidance? How then do you turn away?” Bihar Al-Anwar, Vol. 26, page 244.

SWT.

And these verses clarify to people that Allah is closer to you than the prophets, messengers, and Imams PBUH; and if you turn to them to fulfill your needs, Allah intervenes between you and them. By this, you are taking them as gods other than Allah, but you should make them a way to Allah, to fulfill the need and to intercede with Allah, as they PBUH neither intercede, nor speak unless by the permission of Allah SWT,

﴿And they work by His command﴾.¹

So, how would Allah permit them to intercede for a blind man who does not see Allah,

“Blind is the eye that does not see You.”

He SWT said,

﴿Who is he that intercedes with Him save by His permission﴾,²

and He SWT said,

﴿They do not speak, save him whom Al-Rahman permits, and he speaks truth.﴾.³



1. The Quran 21:27.
2. The Quran 2:255.
3. The Quran 78:38.

Question 19: What are the explicit and allegorical verses? And how do we distinguish which is which?

The allegorical is

“What is ambiguous to the one who does not know it,”

as narrated from them PBUH.¹ And the explicit verses are the Mother of the Book.² And the mother is what is born from and returned to, meaning that the mother is the origin. So in order to know what is meant from the allegorical verses, they must be returned to the explicit verses. And to know the difference between the explicit and the allegorical, it must be known that the Quran, the words of Allah SWT, and the words of the prophets and the Imams PBUH contain:

1) **WORDS FROM THE MOTHER OF THE BOOK** (the book of the explicit verses); and that is the board in which whatever is written in it is not delayed or replaced. And it is knowledge of what was, or will be, until judgement day, with no replacements whatsoever. And it is the knowledge of the unseen, which Allah SWT shows no one except for the prophets, the messengers, and the Imams PBUH. He SWT shows them some of it, according to the need, in the best interest of delivering the message or performing the tasks of Imamate.

﴿[He is] the Knower of the Unseen and He reveals His unseen unto

1. Masada Bin Sadaqa said that he asked Abu Abdullah PBUH about the abrogator and the abrogated, and the explicit and the allegorical. So he PBUH said, “The abrogator is the fixed one, which is worked by, and the abrogated is what was worked by until something came and abrogated it. And the allegorical is what is ambiguous to he who does not know it.” Tafseer Al-Ayashi Vol I page 11.

2. Masada bin Sadaqa narrated that he asked Abu Abdullah PBUH about the abrogated and abrogating verses, and the explicit and allegorical verses, so he PBUH said, “The abrogating verse is the fixed one, and it is the one to be worked by, and the abrogated verse is what used to be worked by until an abrogating verse came after it. And the allegorical verse is what is made of a likeness to he who does not know it.” The interpretation of Al-Ayashi Vol. I page 11.

none ﷻ except unto every messenger whom He has chosen and then He makes a guard to go before him and a guard behind him ﷻ That He may know that they have indeed conveyed their messages of their Lord. He surrounded all they have and He keeps count of all things. ﷻ¹

2) **WORDS FROM THE BOARD OF ERASURE AND CONFIRMATION** (the book of the allegories); and it is also knowledge of what was or is to be, but on many aspects, and numerous possibilities, for the same incident. One of them will happen, and it is **the** possibility which is in the Mother of the Book. As for the rest of the possibilities, they do not happen for some reason; maybe a certain event stops them from happening. For example: it is written for a person who is 50 years old to die this morning by the sting of a scorpion, but if he spends some money in charity, this evil will be pushed away from him, and he will live for ten more years. After the ten years are over, if he treats his parents well, his life will be extended for five more years.

So, in the **BOARD OF ERASURE AND CONFIRMATION**, there are many possibilities for the life of the human being. This person, for example, will maybe not live after the scorpion's sting, and perhaps he spends in charity therefore lives for ten more years, and perhaps he dies after these 10 years, and perhaps he treats his parents well and lives for five more.² If it was not for this divine regard, work and dua would be invalid. Allah SWT said,

ﷻNot a disaster befalls the earth or yourselves, but it is in a book before We bring it into being. Verily that is easy for Allahﷻ.³

As for the **MOTHER OF THE BOOK**, only one of these possibilities is written in it for that person, and this possibility cannot change. For example:

1. The Quran 72:26–28.

2. Abu Jafar PBUH said, “Doing good and spending in charity negate poverty, increase age, and push away ninety wicked deaths.” Al-Kafi Vol. 4 page 2.

3. The Quran 57:22.

it is written for a person to live for 65 years, or it is written that a person lives for 60 years or 50 years. Only one of these possibilities is in the BOARD OF MOTHER OF THE BOOK.

Therefore, the BOARD OF ERASURE AND CONFIRMATION is the BOARD OF THE ALLEGORIES. But for whomever knows the details of these allegories, such as the Imams PBUH, they are explicit. And there is no allegorical to the infallibles PBUH, as all of the Quran is explicit for them.¹ And there is nothing explicit for any person other than them, except if that person takes [the knowledge] from them PBUH. The Quran, to the non-infallibles, is all allegorical.² This is because a non-infallible does not distinguish the explicit from the allegorical verse in it. And how could anyone other than they PBUH distinguish, while Al-Sadiq PBUH uses it as a proof against Abu Hanifah that none is to recognize the explicit from the allegorical, except for the Imams PBUH?³

Add to that, that people do not know anything from the Quran except for the wording,⁴ and the wordings are shells and only a part of the

1. Bared Bin Moawiya narrated that he asked Abu Jafar PBUH about the saying of Allah SWT, ﴿It is clear verses in the hearts of those who were given knowledge﴾, and he asked, “Are you those people?” So he PBUH said, “Who else would it be other than us?” Wasail Al-Shia Vol. 27 page 198.

2. Jabir Bin Yazeed said, “I asked Abu Jafar PBUH about things from the interpretation so he answered me, then I asked him again so he gave me a different answer so I said, ‘but you gave me a different answer before,’ so he PBUH answered saying, ‘O Jaber, the Quran has an interior [and the interior has an interior] and it has an exterior and the exterior has an exterior. O Jabir nothing is farther from the minds of men than the interpretation of the Quran. And a verse’s beginning would be about something while its end is about something else, all while it is connected speech which has various aspects.’” Wasail Al-Shia Vol. 27 page 192.

3. Al-Majlisi mentioned the full incident in the book of Al Bihar, and this is a part of it. Shoayb Bin Anas narrates from some of the companions of Abu Abdullah PBUH saying, “So he PBUH said ‘Are you the cleric of the people of Iraq?’ So Abu Hanifa said, ‘Yes.’ So the Imam PBUH said, ‘And what do you preach them by?’ So he said, ‘By the book of Allah and the Sunna of His prophet.’ So he PBUH answered, ‘O Abu Hanifa, do you claim to know the book of Allah as it should be known, and you know the abrogated and the abrogating verses?’ So he said Yes. The Imam PBUH said, ‘O Abu Hanifa, you have falsely claimed knowledge. Woe to you, Allah has not given that to any one other than the people of the book whom the book descended upon. Woe to you, it is only to the particular ones from the progeny of our prophet PBUH. And Allah has not let you inherit a single letter from His book...’ etc.”

4. Abu Jafar PBUH said to Amro Bin Obayd, “People must read the Quran in the form in which it descended, so if they need its interpretation, then O Amro, guidance is by us and to us.” Wasail Al-Shia Vol. 27 page 202.

meaning which they obtain. They either obtain that meaning from illusion and the lower worlds, therefore being false, or from the Kingdom of Heaven and the facts of things there, therefore being from the BOARD OF ERASURE AND CONFIRMATION.¹

And the things in that board either do not happen to begin with, therefore the meaning of the wording connected to it also does not happen at any time, or that they happen, and they are truth, but they are in many aspects. Each aspect has its own people, time, and place to happen in. This is clarified to the people in this lower world by the infallible PBUH.

Therefore, the same Quranic verse is interpreted in the time of Al-Sadiq PBUH by an interpretation that varies entirely from the interpretation in the time of Imam Al-Mahdi PBUH, because the time, place, and people are different; or, say, because the variables are replaced in the worlds of the descent of the Quran, whether the world of descent was the Kingdom of Heavens, or this world.² Therefore, making an ALLEGORY AN EXPLICIT verse is the task of the infallible, and no one is to recognize the explicit from the allegorical, other than the infallible.³

And the allegory in the verses includes the desired meaning, and the events which happened and happen throughout time. The same Quranic wording could have a lot of meanings, and each one of these meanings would apply to various events. Therefore, the Quran has many exteriors, which no one is to know other than Allah, and whoever Allah chooses to show them to, and those people are the infallibles PBUH. Therefore, it is not strange that what the Prince of Believers Ali PBUH could write about

1. And by this division, acquiring the knowledge of the book is exclusive to whoever wants to survive by Ahlul Bayt PBUH.

2. Isaac Bin Ammar said that he heard Abu Abdullah PBUH saying, "The Quran has an interpretation, some of it has already occurred, and some has not. So, if the interpretation occurred in the time of one of the Imams, then the Imam of that time is to know that interpretation." Wasail Al-Shia Vol. 27 page 196.

3. Many narrations occurred which state that the allegories of the Quran are not known by any except for the successors of the Messenger Muhammad PBUHAW, such as: Abu Jafar PBUH said, "We are the ones firmly grounded in knowledge, and we know its interpretation." Wasail Al-Shia Vol. 27 page 198.

the *Bismillah* would be carried by seventy camels.¹

And there are wisdoms behind the allegorical verses, such as knowing the necessity and the need of the infallible PBUH,² reviving hope in peoples' spirits,³ and testing, and sifting,⁴ and much wisdom which I will not go through.

And the allegories are definite matters, which are inseparable from the descent of the Quran to the world of the Kingdom of Heavens, or this world, or the descent of the BOARD OF THE MOTHER OF THE BOOK to the worlds of multiplicity, and variables, and its multiplication in these worlds to form the BOARD OF ERASURE AND CONFIRMATION.⁵

And in the allegories there is the perfect solution in order for the prophets, messengers, and Imams PBUT to speak to people by the ability

1. The Prince of Believers PBUH said, "If I wanted, I would have made seventy camels carry the interpretation of *Al-Fatiha*." Mostadrak Safinat Al-Bihar for Sheikh Ali Namazi Vol. 2 page 338.

2. In a speech about the knowledge of the Holy Quran, the Prince of Believers PBUH said, "And a part which none knows, except for Allah, His angels, and those firmly grounded in knowledge. And He SWT has done so in order for no one from the people of falsehood, who usurped the legacy of the Prophet of Allah PBUHAP, to claim knowledge of the Book, unless Allah SWT has bestowed it upon them, and in order for the necessity to lead them into following the successor assigned over them, so they became too proud to obey him." Wasail Al-Shia Vol. 27 page 194.

3. Meaning that if it was not for the BOARD OF ERASURE AND CONFIRMATION (THE ALLEGORIES) then nothing which is written would change, and people would never hope for their situations to improve, for their graces and ages to increase, and for them to have a good consequence [in the hereafter], due to dua, charity, good treatment of parents, kindness to relatives, and so on from the good deeds.

4. If the entire Quran was explicit verses to all people, each person would therefore be the imam of himself, and there will no longer be the test of going back to the infallible, and referring to him about the interpretation of the Quran. But Allah SWT has made it in allegories, so that He knows the obedience of people to the assigned successors, and how people commit to what had been narrated from them PBUT, and how people will not be too proud to follow them, nor take the knowledge of the Quran from other than them.

5. The world of intellect, or the seventh sky, is the world of generalities, and each time knowledge descends to the six skies, the circle of that knowledge becomes wider, and it branches, and the details and aspects of it increase until they reach their peak in this world we live in, that is why Ahlul Bayt PBUT mentioned that they can speak of seventy aspects, and they have justifications for each one. Abu Abdullah PBUH said, "I speak of seventy aspects, and in each of them there is a justification." Basair Al-Darajat page 349–350.

of the people to comprehend.¹

And to make a allegory an explicit verse, which is the task of the infallible Imam PBUH, is a sign and a mark to recognize Imam Al-Mahdi PBUH, and whoever reports from him PBUH. That is why the Imams PBUT narrated what means:

“If a man ever claims it [the Imamate], then ask him about the great matters which a man like him [an Imam] would answer.”²

And the great matters today make the ark of the progeny of Muhammad PBUT march in the overwhelming depths and temptations, and to end the sovereignty of oppression on the earth.



Question 20: What is the meaning of Allah’s SWT saying,
﴿Woe unto those who pray﴾,

in Surat Al-Maun?

In the name of Allah, the Merciful, the Intensely Merciful,

﴿Have you seen him who denies the religion? ﴿ That is he who rejects the orphan ﴿ and urges not feeding the poor ﴿ Woe unto those who pray ﴿ who are heedless of their prayer ﴿ those who dissemble ﴿ and prevent support.﴾.﴾.³

1. The Prophet PBUH said, “We prophets were commanded to speak to people by their ability to comprehend.” Al-Kafi Vol. 1 page 23. Therefore, if the entire knowledge of the religion was explicit verses with only one aspect, how could the prophets be able to speak to people according to their ability of comprehension?

2. Book of Occultation by Sheikh al-Numani page 173.

3. The Quran 107:1–7.

﴿Have you seen him who denies the religion?﴾: The question here is directed to the believer, and it is an inquiry about a person whose result is denial of the recompense and Resurrection, or in fact denial of the existence of Allah SWT.

The origin of denying the new religion and he who brought it, who is MUHAMMAD PBUHAP, is disbelieving in Allah and the hereafter, even if the disbelievers did not declare this. However, this result did not come without introductions, rather it came from real introductions, which are denying the orphan his right, and by orphan, meaning the individual amongst his people whom no one comes before him in manners, honor, obedience to Allah, and knowledge of Allah, and they are the prophets, and messengers PBUT, and the Imams PBUT. Therefore, he who denies the recompense does not accept that they advance over him, because he is infected with the disease of Iblis (“I am better than he”), so he does not accept to be advanced over by he who is better than him.

Moreover, his characteristics include stealing the money of the orphans, the widows, and the poor. And those who seize the money of the poor, and enjoy it with those related to them, are always the deviant clerics who fight the prophets, messengers, and Imams PBUT. The deviant clerics from the children of Israel fought Moses PBUH, and the clerics of the Jews fought Jesus PBUH,¹ the clerics of the Ahnaf² and the Jews fought Muhammad PBUHAP, and the misguided clerics of this nation

1. Jesus PBUH said, “You work for this world while you are provided with sustenance without working, and you do not work for the hereafter while you are not provided with its sustenance without working. And you evil clerics, you collect the pay and you omit the work. The Lord of work is about to ask for His work, and you are about to exit from this wide world to the darkness and narrowness of the grave. Allah SWT forbids you to sin, just as He commanded you to fast and pray. How can a man be from the people of knowledge if he is not content with that which is bestowed upon him, and he despised its rank while he knows it is from the knowledge and ability of Allah? How can a man be from the people of knowledge if he blames Allah for what He decided for him, and so he is not satisfied with anything that happens to him? How can a man be from the people of knowledge if he favors this world over his hereafter, as he seeks this world, and favors what harms him over what benefits him? How can a man be from the people of knowledge if he asks for speech [from the infallible] just to talk about it, and does not ask in order to work by it?” Munyat Al-Moreed by the second martyr Al-Shaheed Al-Sadr page 141.

2. followers of Abraham PBUH.—Trans.

fought the Imams PBUT.

And it is not as some would think, that only the Sunni clerics have fought the Imams PBUT, rather the Shia clerics have fought them as well. The heads of the Shia clerics have fought Imam Ali bin Mousa Al-Retha PBUH and they tried to deny him his right, for no reason other than to have the money of charity for themselves and to claim the false religious leadership.

From these misguided clerics, who are seemingly Shia, is Ali bin Hamza Al-Bataini, who is one of the companions of Imam Mosa bin Jafar Al-Sadiq PBUH, and one of the head Shia scholars. But when Imam Mosa bin Jafar Al-Sadiq PBUH was martyred, Ali bin Hamza Al-Bataini fought Imam Al-Retha PBUH, but the Shia youth thwarted those deviant clerics, maintained the creed, and clarified the falsehood of those oppressive clerics. Amongst those youth is Ahmad bin Muhammad bin Abu Nasr Al-Beizanti, and he is one of the finest praised companions of Imam Al-Retha PBUH.

As a result, the oppressive deviant clerics, and their supporters, and followers are the ones who deny the orphans their rank, and they do not advocate giving the poor their rights.

THE ORPHANS AND THE POOR are the prophets, messengers and Imams PBUT,¹ because they are submissive and subservient to Allah, rather than arrogant, meaning they are poor, so no one comes close to them, as each one of them is a unique individual in his nation, meaning he is an orphan.

﴿Woe unto those who pray﴾: means woe unto those who wait. Each messenger has been foretold by the previous prophets, messengers, and Imams PBUT, and there are a group of believers in him who wait for

1. It is narrated from Abaya bin Rabie that Ibn Abbas said that he was asked about Allah's saying, ﴿Did He not find you an orphan and protect you?﴾ [The Quran 93:6]. He said, "He is called an orphan, because there is no one like him, neither from the previous ones, nor the later ones, so He the Almighty said, reminding him of His favors, ﴿Did He not find you an orphan and protect you?﴾, meaning alone without anyone like you." Bihar Al-Anwar: Vol. 61, page 142.

him, but unfortunately, at the end of the path, there has always been tremendous failure from those who waited. The Jewish clerics failed to wait for Jesus PBUH, as when he came to them, they denied him, even though they were waiting for him. And the Jewish and Ahnaf clerics failed to wait for Muhammad PBUHAP, as the Jews established the city of Yathrib to receive Prophet Muhammad PBUHAP when he would rise, so when he rose in Mecca and migrated to Yathrib, many of them denied him and did not believe in him.¹

And this is a followed course, and today it is repeated with Al-Qaim PBUH, as the Shia clerics are waiting for him but fighting him today. Therefore this is a paradox just like the paradox of the words **WOE** and **PRAYER** in the verse. How can **WOE** be unto those who pray? Yes, **WOE** unto them, because they pray opposite to *Al-Qiblah*. They want Imam Al-Mahdi PBUH to come according to their desires and mental fabrications. They want Imam Al-Mahdi PBUH to come to them, and ask for their permission in dispatching whoever he dispatches to the people, and give them his plan of action PBUH, so they can state their conditions regarding it, as they are the Imams [leaders] of the Book, not that the Book is their Imam!²

﴿Who are heedless of their prayer﴾: those who are made heedless by this world and panting after it, those who are heedless of Imam Al-

1. It is narrated that Isaac bin Ammar said that he asked Abu Abdullah PBUH about Allah's SWT saying, ﴿And before that they used to initiate calling the disbelievers [to the religion], and when there came to them that which they had already known, they disbelieved in it.﴾ [The Quran 2:89]. And he PBUH said, "They were a group of people in the time between Muhammad and Jesus PBUH, who used to threaten the idolaters by the Prophet PBUHAP, and they would say, 'A prophet shall emerge, who will shatter your idols, and take vengeance upon you,' but when the Messenger of Allah PBUHAP emerged, they disbelieved in him." Al-Kafi Vol. 8, page 310.

2. As they were described in the words of The Prince of Believers PBUH as he says, "The Quran and its people will be exiled and expelled. They will be companions keeping together on one path, but no one will offer them asylum. Consequently, at this time the Quran and its people will be among the people but not amongst them, will be with them but not within them, because misguidance cannot accord with guidance even though they may be together. The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Quran and not the Quran their leader. Nothing of it will be left with them except its name, and they will know nothing save its writing and its words..." Al-Kafi: Vol. 8, page 388.

Mahdi PBUH, as working between his hands is the best prayer a believer can do.¹ Those are the anticipating failure, whose consequence was great loss, when they abandoned working between the hands of Imam Al-Mahdi PBUH, and they denied his successor and messenger.

And this is the time when the people are

“Drunk and confused, they are neither Muslims nor Christians,”²

as you find him dressed in a turban and a religious robe, whether Shia or Sunni; and at another time you find him receiving (.....), who has no interest in him, or in his country, except to demolish Islam; and at another time he says, “Peace be upon you, Messenger of Allah Muhammad PBUHAP, peace be upon you, Abu Abdullah Al-Hussein PBUH.” And at another time you find him calling for the American democracy and elections, so he would be a Christian of western desire, because Islam and its constitution, the Quran, reject any elections; and we do not know anything from the Messenger PBUHAP, the Imams PBUH, or the Quran which is amongst us as we skim through it other than the assignment from Allah, or from the infallible PBUH which is also from Allah; rather, all the Divine religions concur with the exception of he who followed his desire.

Here are the children of Israel, mentioned in the story of Saul in *Surat Al-Baqara*; they do not assign a king themselves, rather ask their

1. Dawood bin Katheer said, ‘I said to Abu Abdullah PBUH, Are you the prayers in the Book of Allah SWT? Are you the Zakat? Are you the pilgrimage?’ He said, “O Dawood! We are the Zakat, we are the fasting, we are the pilgrimage, we are the forbidden months, we are the Forbidden City, we are the Kaaba of Allah, we are Al-Qiblah of Allah and we are the face of Allah. Allah SWT said, ﴿And wheresoever you turn, there is the face of Allah﴾ [The Quran 2:115], and we are the verses and we are the clear proofs.” Bihar Al-Anwar, Vol. 24, page 303.

2. The Prophet PBUHAP said, “A time will come to people when hearing a man’s name is better than meeting him, and if you meet him then it is better than testing him, and if you test him then he will show you all kinds of scenarios. Their religion is their money, their biggest concern is their stomachs, their women are their Qibla, they bow to bread and prostrate to money, drunk and confused, they are neither Muslims nor Christians.” Bihar Al-Anwar: Vol. 17, page 166.

prophet to ask Allah to assign a king for them. The Almighty said,

﴿Have you not seen the leaders of the children of Israel after Moses, they said unto their prophet, “Send us a king and we will fight in the way of Allah.”﴾.¹

And the Almighty said,

﴿Say O Allah! Owner of Sovereignty! You give sovereignty unto whom You will, and You withdraw sovereignty from whom You will.﴾.²

So the sovereignty is a sovereignty of Allah, not a sovereignty of people, as the one who assigns is Allah.

Unfortunately, many of the ignorant and foolish people flatter and try to draw closer to those deviant clerics, **THE CHRISTIANS**; rather, the truth is for the people to call them **AMERICAN CLERICS**.³ And they say that they are scholars made silent by their wisdom; if only they had stayed silent, but they were quiet for an eon and when they spoke, they spoke in disbelief.

Therefore the result that Al-Sistani, and the likes of him, came to is that, “the constitution is established by the people and the ruler is assigned by the people, their affairs are a matter of counsel. And Muhammad and Ali PBUH, in the opinion of those ignorant ones, are mistaken. And the matter which you inquire about is settled, and the sovereignty, in the opinion of Al-Sistani, belongs to Satan!”

They are certainly dissemblers, and all their work is dissemblance. Their crying over Al-Hussein PBUH is dissemblance, and their prayer is

1. The Quran 2:246

2. The Quran 3:26

3. Because the Holy Quran says, ﴿O believers, do not take the Jews and the Christians as leaders. They lead one another. He amongst you who takes them as leaders is verily from them. Verily, Allah does not guide the unjust people.﴾ [The Quran 5:51]. And the ignorant and foolish people today are not following the Jews and Christians, but they are following the American democracy, so they have become (from them) as stated in the Holy Quran.

dissemblance, their goal from these actions being to occupy the hearts of people, and occupy the rotten worldly positions like worldly presidency.

﴿They who dissemble.﴾¹

﴿And prevent support﴾: those are the deviant clerics who failed in waiting for Imam Al-Mahdi PBUH, as they do not stop with denying Imam Al-Mahdi PBUH and his successor and messenger; but rather, they prevent people from fighting between his hands, and fighting the disbelievers who invaded the Islamic countries. Those cowardly traitorous clerics are as Allah SWT described them to the Prophet PBUHAP in the Narration of Al-Miraj,² that they do not stop with failing Al-Mahdi PBUH, but rather they prevent people from supporting him,³ so may the curse of Allah be upon the oppressors who prevent support.



1. Jesus PBUH spoke to them saying, “Woe unto you, scribes and Pharisees, for you devour widows’ houses, and you only make long prayers for show. Therefore you shall receive the greatest torment.” The Book of Matthew 23:14.

2. In the Narration of Al-Miraj from Prophet Muhammad PBUHAP, he PBUHAP said, “...I said, ‘O Lord, and when will that be?’ i.e. the emergence of Al-Qaim PBUH, so Allah inspired to me, ‘That shall be when knowledge has disappeared and ignorance has appeared, the reciters increase and the practicing ones decrease, the murders increase and the guiding clerics decrease, and the treacherous clerics of misguidance increase.’” Bihar Al-Anwar, Vol. 51, page 70.

3. And this is how Jesus PBUH described the clerics of the Jews, who cut the way off for people with the excuse that they are the clerics of religion, and they would know the Messiah if he was sent, so he PBUH said, “The evil clerics are like a rock that falls on the mouth of a river, it does not drink, nor does it allow the water to reach the plants.” The Knowledge and Wisdom in The Book by Muhammad Al-Reeshihry, page 446.

Question 21: Is it permissible to kiss the hands of the clerics of religion?

It is not permissible to kiss the hands of the clerics of religion, because kissing the hand is not permissible unless it is the hand of a prophet or successor, as Imam Jafar Al-Sadiq PBUH said. The narration is in the book Usool Al-Kafi.¹

Thus every single cleric of religion who presents his hand to be kissed, or is satisfied by this action and allows people to kiss his hand, is disobedient to the command of Allah, His Messenger, the Imams, and Imam Al-Mahdi PBUH. And the clerics must be humble, and submit to the command of Allah, His messenger, the Imams, and Imam Al-Mahdi PBUH, and they must obey what comes from him PBUH, and not become proud and raise themselves above the people, and present their hands to be kissed, imitating the emperors and tyrants. And I ask Allah to guide them except for whoever refuses and disbelieves.



1. The narration that Imam Ahmad Al-Hassan PBUH referred to is from Ali bin Mazeed, and he said that he met Imam Abu Abdullah PBUH, and he took his hand and kissed it, so he PBUH said, “It is only for a prophet or a prophet’s successor.” Al-Kafi Vol. 2 page 185.

Question 22: The Almighty said,

﴿And when he reached his full strength and was on a straight path, We gave him wisdom and knowledge. This is how We reward the good﴾ And he entered the city at a time when its people were unaware and he found therein two men fighting, one of his own followers and the other of his enemies. And his follower asked for his support against he who was of his enemies. So Moses struck him with his fist and killed him. He said, “This is of Satan’s work. Verily, he is an obvious misleading enemy.” ﴿﴾ He said, “My Lord, verily I have done myself injustice, so forgive me,” so He forgave him. Verily He is the Forgiving, the Merciful. ﴿﴾ He said, “My Lord, for as much as You have favored me, I will not be a supporter of the criminals.” ﴿﴾ And he became in the city afraid and vigilant, where the one who had appealed to him the day before and was crying out to him was at. Moses said unto him, “Verily, you are an obvious misleader.” ﴿﴾ And when he wanted to kill the man who was an enemy to both of them, he said, “O Moses, do you want to kill me as you killed a person yesterday? Only if you want to be a tyrant in the earth and you wish not to be a reformer.”﴾¹

There are several questions about these verses:

- 1) Did Moses PBUH kill the Coptic by mistake, meaning without the intention to kill him, but it occurred because of a blow? And if Moses’ killing of the Coptic was intentional, does that make it a disobedience to Allah or an unfavored action?
- 2) The thing described to be ﴿of Satan’s work﴾, was this the action of the killing (by Moses)?
- 3) What did Moses PBUH ask forgiveness for? And what is the guilt he committed?
- 4) Why did Moses not kill the other Coptic man?
- 5) Why did Moses describe the Israelite to be an obvious misleader?

1. The Quran 28:14–19

1) Moses' killing of the Coptic was intentional and deliberate, and it happened after ﴿he reached his full strength﴾, and after ﴿Allah gave him wisdom and knowledge﴾. Thus, this killing was not an act of disobedience from Moses, nor an unfavored act, rather it was a correct act considering it is the killing of an enemy of Allah, and a supporter of Satan.¹

2) The thing described to be ﴿of Satan's work﴾ is the Coptic himself, considering that he was of Satan's making and one of his followers.² Allah said, in the description of the disobedient (to his parents) and disbelieving son of Noah:

﴿He is verily a vicious act﴾.³

So, He the Almighty described the son of Noah to be a vicious act. And Allah SWT said about Moses,

﴿And I made you for Myself﴾.⁴

And the obvious misleading enemy in the verse is the Coptic himself, considering that he was from Satan's army, and he showed his enmity to the successors of Allah SWT.

1. In the dialogue between Imam Al-Retha PBUH and the Abbasid ruler, Al-Mamoon, Al-Mamoon said, "God bless you O Aba Al-Hassan, tell me about Allah's saying, ﴿So Moses struck him with his fist and killed him. He said, 'This is of Satan's work.'﴾" So Al-Retha PBUH said, "Moses entered one of the Pharaoh's cities at a time when its people were unaware, between sunset and evening, ﴿and he found therein two men fighting, one of his own followers, and the other of his enemies. And his follower asked for his support against he who was of his enemies. So Moses struck him with his fist.﴾. So Moses killed the enemy, by the ruling mentioned by Allah SWT, so he died." Al-Ihtijaj by Sheikh Al-Toosi: Vol. 2, page 218.

2. In the same dialogue with Al-Mamoon, Imam Al-Retha PBUH said, "﴿He said, 'This is of Satan's work'﴾, that is, the fight between the two men, and not that Moses had killed him; as he, Satan, is an obvious misleading enemy." Al-Ihtijaj by Sheikh Al-Toosi: Vol. 2, page 218.

3. The Quran 11:46.

4. The Quran 20:41.

3) Moses PBUH asked for forgiveness from Allah SWT, and repented to Him, for staying in the palace of Pharaoh (Allah curse him) after he knew that he was an enemy of Allah SWT. Thus, the guilt he committed was staying in the palace of the Pharaoh (Allah curse him).¹

He made people around the Pharaoh increase, even though Moses was not satisfied with the Pharaoh's actions. That is why he said after the forgiveness, ﴿He said, "My Lord, For as much as You have favored me, I will not be a supporter of the criminals"﴾, meaning the favor of forgiveness, and the favor of physical strength. And the criminals are the Pharaoh and his soldiers.

4) This is because, when the second Coptic saw Moses saying these words, he went off running in fear of Moses. And he informed Pharaoh (Allah curse him) about what Moses PBUH had done.

5) Moses PBUH described the Israelite to be an obvious misleader because he, the Israelite, was supposed to be more cautious and discreet, and was not supposed to expose himself to a clash with the soldiers of the Pharaoh again within such a short period of time, and not so openly. He then calls Moses PBUH, and cries out for him (meaning he calls him loudly), to make it clear for everyone that the one who killed the Coptic the day before was Moses PBUH.



1. In the indicated dialogue, Al-Mamoon said, "So what is the meaning of the saying of Moses, ﴿My Lord, verily I have done myself injustice, so forgive me.﴾?" He PBUH said, "He says, 'I have displaced myself by entering this city.'" Al-Ihtijaj by Sheikh Al-Toosi: Vol. 2, page 218. It is known that Imam Al-Retha PBUH was in a position of presenting proofs to Al-Mamoon, and speaking to him as much as Al-Mamoon could comprehend. And when he PBUH said, "He says, 'I have displaced...,'" he wanted to show that the Prophet of Allah, Moses PBUH, meant his absolute presence with the Pharaoh, including his presence in his palace and not just the entering of one of the cities of Pharaoh.

Question 23: What is the meaning of the word Israel? Are the Zionists present in Palestine today the children of Israel, or the remainder of them? Does the six-pointed star belong to the Zionists? And what is the meaning of the six-pointed star?

Israel means *Abdullah* (the servant of Allah). And some Jews present in the Holy Land are from the descendants of Prophet Jacob PBUH, and he is Abdullah, and according to the Jews he is Israel.

And according to the Jews, the six-pointed star is the Star of David, and it means **THE VICTORIOUS**. And to them it is a sign of the awaited reformer, who is the Prophet Elijah PBUH, who ascended long before the dispatch of Jesus PBUH. And they are awaiting his return, and he is currently one of the ministers of Imam Al-Mahdi PBUH.

As previously mentioned, Israel means Jacob, but the truth is that Israel means *Abdullah*, and it means **MUHAMMAD** PBUHAP.

And the children of Israel are the **PROGENY OF MUHAMMAD** PBUHAP, and their followers are as well; rather, all Muslims are in general as it is mentioned in the Quran. In the interpretation of Al-Ayashi and others:

Haron bin Muhammad said, “I asked Abu Abdullah PBUH about the Almighty’s saying, ﴿O children of Israel﴾. He PBUH said, ‘We, in particular, are them.’”

Muhammad bin Ali said, “I asked Al-Sadiq PBUH about the saying of Allah, ﴿O children of Israel﴾. He said, ‘It is particular to the progeny of Muhammad PBUHAP.’”

In the book of Sunan Abi Dawood, from the Prophet PBUHAP, that he said,

“I am *Abdullah*, my name is Ahmad. And I am *Abdullah*, my name is Israel. So whatever He has commanded him [meaning Israel], then

I am commanded by it. And whatever concerns him, concerns me.”¹

• Therefore, some of the verses are specifically about the Imams,² and in these verses, none other than they PBUH are from the children of Israel.

Allah SWT said,

﴿O children of Israel, remember My grace which I had bestowed upon you and that I verily favored you over the worlds ﴿﴾ And fear a day where no soul will reward another and no compensation is to be accepted from it, and no intercession will be of use to it, nor will they be supported.﴾.³

﴿O children of Israel﴾: meaning O progeny of Muhammad PBUH.

﴿Remember My grace﴾: meaning the grace of allegiance and Imamate, and domination over all worlds.

﴿And that I, verily, favored you over the worlds﴾: meaning by knowing Me (knowing Allah SWT), and knowing His names.

And it is known that Muhammad and his progeny are the ones favored over the worlds. Neither the children of Jacob, nor anybody else, are preferred over Muhammad’s progeny PBUH.

﴿And fear a day﴾: It is the day of death, and it is the only day that has no intercession. Thus, the torture at death is something no one can survive

1. Tafseer of Ayyashi: Vol. 1, page 44.

2. Sayyed Ahmad Al-Hassan PBUH said, “Some of the verses,” because there are some verses that rebuke the children of Israel, and these verses refer to those who claim to be Shia, yet they failed the progeny of Muhammad PBUH. Therefore, they are similar to the children of Israel who had claimed to belong to and support the prophets, but failed to do so, except a few of them. ﴿We took the covenant of the children of Israel and We sent messengers to them. Whenever a messenger came to them with that which their souls did not desire, some of them denied and some killed [the messenger].﴾ [The Quran 5:70].

3. The Quran 2:122–123.

except whoever was in this world [only] by his body and had his heart attached to the people of the seventh sky. Therefore, he was not tied to this world by ropes and attachments that require cutting and ripping out, which would cause the torture.

And those who survive the torture of the death are the ones brought near. Allah SWT said,

﴿Thus if he was from those brought near ﴿﴾ Then breath of life, basil and a heaven of delight﴾,¹

meaning at the moment of his death, and the masters of the ones brought near are Muhammad and his progeny PBUH.

•And some verses about **THE CHILDREN OF ISRAEL** are particular to the Shia and the Shia clerics. Allah SWT said,

﴿And when a messenger from Allah came to them, confirming what was with them, a party of those who have been given the Scripture abandoned the Scripture of Allah behind their backs as if they do not know ﴿﴾ And they followed what the satans recited about the sovereignty of Solomon. Solomon did not disbelieve but the satans did.﴾²

﴿And when a messenger from Allah came to them﴾: meaning a messenger from Imam Al-Mahdi PBUH, because after the dispatch of the complete human—

“Your complete word and your words which you have bestowed upon all the worlds,”

and those [words] are Muhammad and his progeny—the message from Allah SWT was sealed and a new era began; this era being the message

1. The Quran 56:88–89

2. The Quran 2:101–102

from the Messenger Muhammad and his progeny PBUT, as Muhammad's progeny are messengers from Muhammad PBUHAP. They take their knowledge from him PBUHAP through inspiration, or through the angels, or directly from him PBUHAP. Therefore, Prophet Muhammad PBUHAP is

“The seal of whom came before, and the initiator of those yet to come,”

meaning he is the seal of the dispatch from Allah, and the initiator of the dispatch from himself PBUHAP, and from his progeny PBUT.

And verily, it is proven to the Shia that Imam Al-Mahdi PBUH dispatches Muhammad bin Al-Hassan, the Pure Soul, to the people of Mecca fifteen days before his emergence, and so they kill him.¹ So, if this dispatch is correct, then the other dispatches are also correct.

﴿confirming what was with them﴾: of knowledge which the Shia have inherited from Ahlul Bayt PBUT, that Al-Mahdi PBUH is truth, and that he rises with the sword, and that before his rising there are ones who pave the way for his sovereignty, and that he has a lineage, and after him there are twelve Mahdis from his lineage, and that they, the Shia, are certain, based on narrations from them PBUT, that if the earth was free of an Imam, it would have been consumed along with its people.² So, after the killing (or as some believe the death) of Imam Al-Mahdi PBUH, by whom shall the earth stabilize if it were not by one of his sons, the successors after him, and the Imams, the Mahdis, as in the narrations about them PBUT?

1. Refer to Bihar Al-Anwar: Vol. 52, pages 203, 307.

2. Muhammad bin Al-Futheil said that he asked Imam Al-Retha PBUH, “Would the earth remain without an Imam?” He PBUH said, “No,” so Muhammad said, “We narrate from Abu Abdullah PBUH that it does not remain without an Imam, except when Allah SWT is angry with the people of the earth or his worshippers,” so Al-Retha PBUH said, “No, it will not remain and therefore it will consume its people.” Al-Kafi: Vol. 1, page 277, hadith 11.

In the Friday prayer in which Ibn Tawoos (may Allah have mercy upon him) said—and he was of those who met Imam Al-Mahdi PBUH, rather he narrated from him PBUH at the time of the major occultation—“If you left the favored prayer which is before Al-Asr prayer on Friday for any reason whatsoever, then never leave this prayer, for a reason which Allah (ﷻ) has informed us.” And then he mentioned that prayer, and at the end of that prayer the Imam PBUH says,

“And pray [O Allah] upon Your successor, meaning Imam Al-Mahdi PBUH, and the successors of Your covenant, and the Imams from his lineage. And make their lives longer, and make them reach the utmost of their hopes in religion, this world, and the hereafter. Verily, You are capable of everything.”¹

It is mentioned in a narration that he settles in Al-Sahla Mosque with his family.² And it is narrated that after him there are eleven Mahdis from his lineage PBUH.³

And the narrations are many which I will not look into now, but I mentioned some of them as a proof against the ones who are stubborn and arrogant upon Allah and His successors. And whoever wants the knowledge in the quest for truth can refer to the books of narrations and read for himself.

﴿A party of those who have been given the Scripture abandoned the Scripture of Allah behind their backs as if they do not know﴾: These are some of the Shia clerics and their followers in particular. And the Scripture which they abandoned behind their backs is the Quran, and Imam

1. Mafateeh Al-Jinan: page 85

2. Imam Al-Sadiq PBUH said, “It is as if I can see the descent of Al-Qaim PBUH in the mosque of Al-Sahla with his people and his family.” Bihar Al-Anwar: Vol. 52, page 317. And also in, Mustadrak Al-Wasail Vol. 3, page 414.

3. Abu Hamza narrated that Abu Abdullah PBUH said in a long narration, “O Abu Hamza, after Al-Qaim there are eleven Mahdis, from us, from the children of Al-Hussein PBUH.” Ghaibat Al-Tusi page 309.

Al-Mahdi PBUH, and the narrations from the people of Infallibility, and the ones who pave the way for Imam Al-Mahdi PBUH and his dispatch of them. They denied the truth when it came to them, and they said he is a magician or a madman, or he is possessed by Jinn; as if they do not know that this is the truth from Imam Al-Mahdi PBUH.

﴿And they followed what the satans recited about the sovereignty of Solomon﴾: Meaning some of the Shia clerics. They followed the path of the previous nations, and their accusations about the prophets and messengers PBUH, and they said this is from the Jinn (the satans). The sovereignty of Solomon means the sovereignty of Imam Al-Mahdi PBUH.

﴿Solomon did not disbelieve but the satans did﴾: and since Imam Al-Mahdi PBUH is the Imam of the Mankind and Jinn, he dispatches his messenger to Mankind and Jinn. So, just as some humans believe, some disbelieve, some become hypocrites, and some believe then they apostate and so on; likewise, from the Jinn the same thing takes place as that which takes place with humans.

Also, the great matter of Imam Al-Mahdi PBUH, which represents the end of Iblis (Allah curse him) and his soldiers of satans from Mankind and Jinn, how can it [this great matter] not be exposed to craftiness from the satans of Jinn and their deception, craftiness and castings into the cause of Imam Al-Mahdi PBUH, which this time represents the end of their entire falsehood?

•Some verses about **THE CHILDREN OF ISRAEL** are particular to the Muslims who did injustice to Muhammad's progeny PBUT. The Almighty said,

﴿And We decreed for the children of Israel in the Scripture, "You will verily corrupt in the earth twice and you will be of great tyranny." ﴿﴾
So when the first promise came, We sent against you servants of Ours

of great might who ravaged through the country, and it was a promise fulfilled.﴾¹

﴿And We decreed for the children of Israel...be of great tyranny.﴾: The **FIRST CORRUPTION** from this nation was by killing Fatima and Imam Ali PBUH. And the **SECOND CORRUPTION** was by killing Al-Hassan and Al-Hussein PBUT. And the **GREAT TYRANNY** was because of their violation of the sanctity of Al-Hussein PBUH, mutilation of his pure body, and the lifting of his head over a spear; whereas, he is the fifth of the People of the Cloak, and the best of creation of Allah after Muhammad, Ali, Fatima and Al-Hassan PBUH. And the dispatched servants in the first instance were Al-Mukhtar and his soldiers, whom Allah SWT empowered over the murderers of Al-Hussein PBUH, so they killed them.

﴿So when the time for the promise of the hereafter comes, they disgrace your faces and they enter the mosque just like they did the first time, and to destroy with utter destruction all which you were tyrants by.﴾²: These are the companions of Al-Qaim PBUH and his supporters. Allah will empower them until they possess the East and the West of the earth with their master Muhammad bin Al-Hassan Al-Mahdi PBUH. And Allah shall use them to humiliate every disbeliever, hypocrite, and doubter.

﴿It may be that your Lord will have mercy upon you.﴾³: meaning O Muslims, perhaps your Lord will have mercy upon you by your following of Al-Qaim, and supporting him, and acknowledging that he is an Imam who all people are obligated to obey and support, as they are also obligated to support his followers and fight his enemies.

1. The Quran 17:4-5.

2. The Quran 17:7.

3. The Quran 17:8.

﴿Verily, this Quran guides to which is most straight.﴾¹: meaning that the previous verses from Surat *Al-Isra* guides you to which is most straight, which is the straight path, meaning Imam Al-Mahdi PBUH.

﴿And gives glad tidings to the believers who do good deeds that there will be a great reward for them.﴾²: And give glad tidings to the believers in Al-Qaim PBUH, and who work for his emergence, as paving the way for the rise of Al-Qaim PBUH is the good deeds, and it is the prayer, and it is the best of work.

﴿And those who do not believe in the hereafter, for them We have prepared a painful doom.﴾³: The hereafter is Imam Al-Mahdi PBUH and the ones who pave the way for him PBUH, and it is the Kingdom of the Heavens and the earth, and it is the righteous visions of the believer, and it is the nature of Allah upon which He created people. And those who disbelieve in the hereafter are disbelievers, even if they claim to be Muslims.

AS FOR THE SIX-POINTED STAR, it is from the inheritance of the prophets, which Al-Qaim Muhammad bin Al-Hassan Al-Mahdi PBUH inherited, and it symbolizes him PBUH, and it means the victorious and supported. And the Zionist Jews stole this star, and adopted it as an emblem for themselves, and as a symbol for their awaiting of the promised global reformer; and according to them, as I mentioned previously, he is Prophet Elijah PBUH. And whoever insults this star and curses it is like he who curses the words *Allahu Akbar* that Saddam (Allah curse him) has placed on the flag of Iraq. Thus, he will be of those who curse the inheritance of the prophets PBUT.

1. The Quran 17:9.

2. The Quran 17:9.

3. The Quran 17:10.

Therefore this star is the **STAR OF AL-MAHDI PBUH**. And it is narrated from them PBUT,

“If the banner of truth appears, the people of the East and the West curse it.”¹

So be cautious, O believers, because if the curse does not find a target, it returns to the one who said it, as mentioned by the Prophet PBUHAP.²

And David PBUH is our David, and Solomon PBUH is our Solomon, and the temple is our temple (we Muslims), and not the temple of the Zionist Jews, the murderers of the prophets. And the Holy Land is our land, and it must be freed and opened, and the flag of **THERE IS NO GOD BUT ALLAH, AND MUHAMMAD IS THE MESSENGER OF ALLAH, AND ALI IS THE SUCCESSOR OF ALLAH** must be raised in it.

﴿Verily, the ones most deserving of Abraham are those who followed him, and this prophet and those who believe. And Allah is the supporter of the believers.﴾³

And the last of our prayers is that all Praises are due to Allah, The Lord of the Worlds.



1. It is reported that Obban bin Taghlab said, “I heard Abu Abdullah PBUH saying, ‘If the banner of truth appeared, the people of the East and West will curse it, do you know why?’ I said no, so he said, ‘Because of what the people shall find from his progeny before his emergence.’” Bihar Al-Anwar: Vol. 52, page 363.

2. Abu Hamza Al-Thamali narrated that Abu Jafar PBUH said, “If a curse comes out of a man, it hesitates, it either finds a target or else returns to the man who said it.” Al-Kafi: Vol. 2, page 360.

3. The Quran 3:68.

Question 24: What is meant by the seven praises?

Allah SWT said,

﴿Verily We have given you seven of the praises and the great Quran.﴾¹

The praises in this verse are the verses of Surat *Al-Fatiha*.

And the word **PRAISES** is obtained from the word **PRAISE**, which means to acclaim and give thanks, as the verses of Surat *Al-Fatiha* are seven verses, and all of them are verses that praise Allah SWT. For that reason, they are called the seven praises.

And the Messenger PBUHAP, in this case, is **THE ONE WHO PRAISES**, which means the one who acclaims and gives thanks. And if you named it [Surat *Al-Fatiha*] **THE PRAISE** (*Al-Hamd*), then the Prophet PBUHAP would be **THE ONE WHO PRAISES** (*Al-Hamid*) or **THE PRAISED ONE**, Muhammad, and Ahmad.

And the entire Quran is in *Al-Fatiha*, which is why Allah singled out His favor unto the Prophet PBUHAP in the Blessed *Al-Fatiha*. And since the Quran is an elaboration of *Al-Fatiha*, the entire Quran becomes a praise of Allah SWT to the people of the Quran. Thus, it is correct to call the entire Quran by the word **PRAISES**. Allah SWT said,

﴿Allah has revealed the finest of statements, consistent Scripture [and] praises, which makes the skins of those who fear their Lord tremble, and then their skins and hearts soften for the remembrance of Allah. That is the guidance of Allah, He guides by it whoever He wishes. And whoever loses Allah has no guide.﴾²

And the speaking praises are **THE IMAMS** PBUT, and they are seven verses of praise upon the Messenger PBUHAP in this Earth and in all the worlds.

1. The Quran 15:87.

2. The Quran 39:23.

The angels take pride in serving and following them, and striking the enemies of Allah between their hands, and they are,

“Ali, Fatima, Al-Hassan, Al-Hussein, and the eight Imams who are the progeny of Al-Hussein, and Al-Qaim Al-Mahdi PBUH, and the Imams from the progeny of Al-Qaim Al-Mahdi PBUH.” And it is narrated from them PBUH, “that they are the praises.”

﴿We have given you seven of the praises and the great Quran.﴾



The remnant of the progeny of Muhammad PBUH
The strong corner Ahmad Al-Hassan
The successor and messenger of Imam Al-Mahdi PBUH to all people
The one supported by Gabriel, Michael and Israhiel
A progeny descending one from another, and Allah is the Hearer and
Knower
Al-Najaf Al-Ashraf
1st Thul-Hujja 1424 Hijri