

Enlightenments
from the Calls of the Messengers PBUT

Volume 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ENLIGHTENMENTS FROM THE CALLS
OF THE MESSENGERS PBUH
Volume 1

1st Edition

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Certified accurate by the English Translation Committee
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طبعة منقحة

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ABBREVIATIONS

- PBUH Peace be upon him/her (عليه/عليها السلام ~ *alaihi/alaiha as-salam*)
- PBUT Peace be upon them (عليهم السلام ~ *alaihom assalam*)
- PBUHAP Peace upon him and progeny (صلى الله عليه وآله وسلم ~ *salla Allahu alayhi wa alihi wa sallam*)
- SWT Praise Him and Exalt Him (سبحانه وتعالى ~ *sobhanahu wa ta'ala*)
- (M) The Mighty and The Majestic (عز وجل ~ *azza wa jal*)
- ﴿ ﴾ Indicate narrations from Ahlul Bayt PBUT
- ﴿ ﴾ Indicate verses from the Quran
- Trans. Footnotes not in the original but added by the translators.

DEDICATION

To the ones who taught me how to stand by the Truth and not mind
and not abstain from loneliness.

To the ones who taught me about the worthlessness of this world and
its despicableness.

To the ones whom I have the honor and the utter honor to move in
the soil that their feet touch.

To the favored prophets and messengers of Allah ﷺ.

Ahmad Al-Hassan
26th of Safar, 1425 Hijri

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

Praise be to Allah, Lord of the Worlds.
May His blessings and prayers be upon Muhammad and his progeny,
the Imams, and the Mahdis.

ENLIGHTENMENTS FROM THE CALL OF NOAH PBUH

1. Noah PBUH is the first prophet from *Uli Al-Azem** to be dispatched, and his call for his people had some leniency and kind preaching. And as is apparent, even the warning in the call of Noah PBUH fits into this mold, ﴿“I am but a clear warner.”﴾.† Thus Noah was not strict with them even in the warning, although they were oppressors and tyrants, ﴿They said, “If you do not desist, O Noah, you will surely be of those who are stoned to death.”﴾.‡

And this is what he PBUH said in Surat *Al-Araf* (The Heights), ﴿“Then do you wonder that there has come to you a reminder from your Lord unto a man from amongst you, that he may warn you and that you may fear Allah and so that you might receive mercy?”﴾.§

And he PBUH also said, ﴿²⁵And We have verily sent Noah to his people, [saying], “Indeed, I am to you a clear warner ²⁶that you do not worship except Allah. Indeed, I fear for you the torment of a painful day.”﴾.¶

And he PBUH said, ﴿He said, “O people, have you seen that if I should be upon clear evidence from my Lord while He has given me mercy from Himself but you were too blind to see it, should we force it upon you while you are averse to it?﴾.**

So the warning is associated with mercy at a time and with [his] fear for them of the torment at a time. And this leniency from Noah PBUH was either for the purpose of *taqiyyah*†† and avoiding the intense collision with the disbelievers, and the harm that it would cause for the

*. People of Intense Abilities—Trans.

†. Surat *Ash-Shuara* (The Poets) 26:115.

‡. Surat *Ash-Shuara* (The Poets) 26:116.

§. Surat *Al-Araf* (The Heights) 7:63.

¶. Surat *Hud* (Hud) 11:25-26.

** . Surat *Hud* (Hud) 11:28.

††. Concealment of faith out of fear of the tyrants—Trans.

believers, or it was in pursuit of softening their hearts, and eventually in eagerness of their faith. And the latter standpoint is more likely than the *taqiyyah*; and this is because when he knew from Allah that none of his people would believe other than those who already had, he became strict with them, ridiculed them, threatened them sternly and coarsely. The Almighty said, ﴿³⁶And it was inspired to Noah that, “No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing. ³⁷And construct the ship by Our Eyes and Our inspiration and do not address Me concerning those who have oppressed; indeed, they are to be drowned.”

³⁸And he constructed the ship, and whenever the eminent of his people passed by him, they ridiculed him. He said, “If you ridicule us, then we will ridicule you just as you ridicule. ³⁹And you will know who will receive a torment that will embarrass him and upon whom will descend an enduring torment.” ﴿^{*}

2. Patience and protraction: ﴿⁵He said, “O Lord! I have called unto my people night and day ... ⁸Then I have called unto them openly. ⁹Further, I have spoken to them in public and appealed to them in private.” ﴿[†]

Patience and protraction are required for whoever wishes the faith of those to whom he calls, as for many of the people, you would call them to the Truth but they do not believe in the first instance; rather, they face you sternly and coarsely. However, as days pass, they are supported [by Allah] to believe in the Truth and perhaps become of the sincere callers to the Truth.

3. Taking refuge in Allah SWT, leaning on Him and relying on His planning and management SWT, and moreover requesting victory from Allah after despairing from the belief of whoever is left upon disbelief. My Lord, ﴿“Indeed, I am overpowered, so take victory.” ﴿[‡]

4. Mercy upon the believers, and treating them with humility, and overlooking their past before their entry to the call, regardless of what this past was, and moreover defending this small group and taking pride in them. ﴿¹¹¹They said, “Should we believe you while you are followed by the lowest?” ¹¹²He said, “And what is my knowledge of

*. Surat *Hud* (Hud) 11:36-39.

†. Surat *Nuh* (Noah) 71:5,8-9.

‡. Surat *Al-Qamar* (The Moon) 54:10.

what they used to do? ¹¹³Their account is only upon my Lord, if you perceive. ¹¹⁴And I am not one to drive away the believers. ¹¹⁵I am but a clear warner.” ﴿﴾.*

5. Hard work for surviving the flood, and that is by making the blessed ship and preparing food for people and animals, and preparing the equipment and the number. And this is a matter which should not be imagined to be easy; rather, on the contrary, it is a difficult matter. And the one who performs this will certainly face many problems especially if he is an outcast to his people, thus not having much facilities to perform this large task. Hence, we imagine how great Noah’s patience was, and how great was his reliance and dependency upon Allah the One, the Conqueror, and how great were the Divine mercy and favor which covered Noah, as he PBUH worked with a hand that was almost empty except from the mercy of Allah. And he also worked in a community which did not know anything except ridicule of him, mockery, and sarcasm.

6. Certitude, and I do not mean the certitude in the existence of Allah SWT or his prophecy PBUH, I rather mean certitude in victory against the disbelievers and authority over their lives.

This certitude made Noah PBUH of strong determination, delivering the message of the Sky and having patience upon harm, and not minding the ridicule of the people; rather he ridiculed them, as he is confident in His saying SWT, ﴿﴾¹⁷¹And Our word has already preceded for Our sent servants, ¹⁷²Indeed, they are the ones victorious. ¹⁷³And indeed, Our soldiers are the ones who overcome. ﴿﴾.†

Summary:

Calling for the Truth with leniency, mercy, and softness, then amplification in mercy towards he who believes in the Truth, and patience with those who do not believe in the beginning, recognizing that perhaps later they will believe in the truth, and working day and night, in secret and in public, to deliver the Truth without boredom or exhaustion: ﴿﴾And do not confer favor to acquire more ﴿﴾.‡ And in all these situations, there must be certitude in the Divine Victory, and

*. Surat *Ash-Shuara* (The Poets) 26:111-115.

†. Surat *As-Saffat* (Those Who Set the Ranks) 37:171-173.

‡. Surat *Al-Mudathir* (The Cloaked One) 74:6.

taking refuge in Allah and being fortified by Him and relying on Him by genuine reliance, meaning that the servant is a confirmation of the holy verse, ﴿There is no strength save in Allah.﴾*.

*. Surat *Al-Kahf* (The Cave) 18:39.

ENLIGHTENMENTS FROM THE ARGUMENTATION OF NOAH PBUH WITH HIS PEOPLE

﴿Do you not see how Allah has created seven skies in layers ... ﴾.*

Noah PBUH is like all the prophets, they were sent to reform the ideological, legislative, moral, social, political, and economic corruption, and their arguments were simple and free of any complexity; they do not need much consideration and serious examination to conclude that they are the clear Truth. When such arguments are presented to people who have tainted the nature (*fitra*) of Allah, and coated themselves with a coat different from Allah's, these arguments become extremely complex and ambiguous because they were presented to people who have hearts with which they do not realise, and ears with which they do not hear.

And the objections of the people:

1. You are human like us: ﴿So the eminent among those who disbelieved from his people said, "We do not see you but as a human like ourselves ... "﴾.

2. The simple ones and those of weak opinion followed you: ﴿“... and we do not see you followed except by those who are the lowest of us [and] of meek opinion ... ”﴾.

3. We believe that you and those who are with you are liars: ﴿“... and we do not see that you have any favor over us, we rather think you are liars.”﴾.†

And all these objections are far from the heart of the message and the cause that is presented for debate. Thus these are mere fallacies and sophistries, rather empty objections by which they convince their arrogant selves, and clerics use them to belittle those who are weak in the religious matters, along with their followers and imitators who are overwhelmed by ignorance and blindness: ﴿Said the eminent among his people, ... ﴾ the eminent being the ones of religious and worldly authority, ﴿... “Indeed, we see you in clear misguidance”﴾,‡ not just misguidance, rather clear and obvious misguidance according to them,

*. Surat *Nuh* (Noah) 71:15.

†. Surat *Hud* (Hud) 11:27.

‡. Surat *Al-Araf* (The Heights) 7:60.

because Noah PBUH was sent to call people to the worship of Allah, equality, justice, mercy, and piety. And these matters obstruct their satanic path of belittling people, and their religious and worldly leadership, and what these false presidencies provide for them: luxury, power, and fake sanctity.

Therefore there is no need to look into the claim of Noah PBUH, it is rather enough for the eminent (the leaders and especially the religious leaders) to say Noah is in clear and obvious misguidance, and this is enough for all the people who are accustomed to imitation and blind following, to say that Noah is in clear misguidance. ﴿And We drowned those who denied Our signs. Indeed, they were a blind people.﴾*

*. Surat *Al-Araf* (The Heights) 7:64.

ENLIGHTENMENTS FROM THE CALL OF ABRAHAM PBUH

1. Confrontation with sternness and harshness which have no lenience, thus Abraham faces his people and says, ﴿⁵²... “What are these statues to which you are devoted?”⁵³They said, “We found our fathers to be worshippers of them.”⁵⁴He said, “You were certainly, you and your fathers, in clear misguidance...⁵⁷And by Allah, I will surely plan against your idols after you have turned and gone away.”﴾.* Here is where the confrontation transforms, at a marvellous speed, from argument and verbal argumentation to denial by the hand and using the deadly weapon at that time, the axe: ﴿So he made them into fragments, except a large one among them, that they might return to it.﴾.† And they brought Abraham, the only believer among masses of clerics of misguidance and blind followers and slaves of a tyrant, and Abraham did not surrender nor did he take the lenient position, he rather confronted them with harshness and sternness. They asked him, ﴿They said, “Have you done this to our gods, O Abraham?”﴾,‡ so he answered them with mockery and sarcasm, ﴿He said, “Rather, the largest of them did it, so ask them if they do speak.”﴾.§

Ask them, O blind people, you who tainted your nature upon which Allah created you. Ask them, you who coated yourselves with a coat different from Allah's. Ask them, you who covered yourselves with sciences filled with argument and satanic sophistry, and claimed that they represent the religion. Ask them, you relapsed ones. So they found no answer for him except, ﴿“You have already known that these do not speak.”﴾.¶ So this great prophet coarsely addressed this cursed and relapsed group, ﴿⁶⁶He said, “Then do you worship instead of Allah that which does not benefit you at all or harm you? ⁶⁷Fie upon you and to what you worship without Allah. Do you not reason?”﴾** ﴿⁷⁵He said, “Then do you see what you have been worshipping, ⁷⁶you and your ancient fathers? ⁷⁷Indeed, they are enemies to me, except the Lord of

*. Surat *Al-Anbiya* (The Prophets) 21:52-54,57.

†. Surat *Al-Anbiya* (The Prophets) 21:58.

‡. Surat *Al-Anbiya* (The Prophets) 21:62.

§. Surat *Al-Anbiya* (The Prophets) 21:63.

¶. Surat *Al-Anbiya* (The Prophets) 21:65.

** . Surat *Al-Anbiya* (The Prophets) 21:66-67.

the Worlds” ﴿﴾.*

And in the end, they found no answer for Abraham PBUH, save the fire that raged in their hearts, ﴿﴾They said, “Burn him and support your gods if you are to act.” ﴿﴾† And here, the Hand of Divine Mercy reaches out to veil this believer who was angry for the sake of Allah, ﴿﴾⁶⁹We said, “O fire, be coolness and safety upon Abraham.” ⁷⁰And they intended for him harm, but We made them the greatest losers. ⁷¹... And We saved him ... ⁷³And We made them Imams guiding by Our command ... ﴿﴾. ‡

2. There was no protraction in the call of Abraham PBUH, rather it was a fast confrontation in which events proceeded at an amazing speed.

3. Determining the target and the strike that would be fatal to Falsehood, and colliding with Falsehood harshly and quickly without consideration of the materialistic issues or of the religious and worldly authority held by the people of Falsehood, which enables them to belittle the people. When the servant has certitude that there is no strength except in Allah, he faces millions of people on his own without caring about their number and weapon, for his number and weapon are the One, the Conqueror SWT.

Summary:

The most important matter concerning the call of Abraham PBUH was the sternness and the overt and quick confrontation. Surely, this confrontation was preceded by a covert one that resulted in Lot PBUH believing in Abraham’s call.

*. Surat *Ash-Shuara* (The Poets) 26:75-77.

†. Surat *Al-Anbiya* (The Prophets) 21:68.

‡. Surat *Al-Anbiya* (The Prophets) 21:69-71,73.

ENLIGHTENMENT FROM THE CALLS OF ABRAHAM AND NOAH PBUT

The Quran did not speak of a miracle brought by Noah or Abraham PBUT to prove their honesty, because the miracle is support for the call of the prophets and not a proof of the validity of the call. Thus their call PBUT is to return to the nature, [and] the nature of Allah does not need proof because it is the nature upon which Allah created the people. And it is the Truth, the worship of Allah alone, praising Him, sanctifying Him, and having the fine morals of which the human being was created upon their love, [this nature is] the coating of Allah, and none owns a better coating than Allah's. A moth rushes towards the light, but once its optical sensors are damaged it resorts to the darkness. The same applies to the human: the prophets and messengers provide the overwhelming proof of Allah, and they lift the veils from the insight of the human being, then they let him choose whether to open his eyes and head towards the light, or close his eyes and let the veil down upon himself and recede into his shell in darkness, one [darkness] upon the other, ﴿They placed their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.﴾*.

And the greatest proof of the prophets' honesty is their blessed journey and their kind morals, and out of the heart's abundance come the words of the mouth.

However, in spite of this noble journey and the great miracles with which the prophets came, the people of Falsehood, especially Clerics of Misguidance, were not incapable of objection by spreading fallacies and satanic sophistries, after having coated the people with their own coating, which is that false coating with which they opposed the coating of Allah SWT. Thus they created for themselves a fertile platform within the human society, so that it [this platform] would accept everything from them, and follow them in every matter, so that the asceticism of the prophets is madness, their miracles are magic and their wisdom is poetry.

*. Surat *Nuh* (Nuh) 71:7.

ENLIGHTENMENTS FROM THE CALL OF MOSES PBUH

﴿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.﴾*

Here, with Moses PBUH—after Allah bestowed upon him wisdom and knowledge—we enter the city, the capital of Pharaoh, which he filled with corruption, tyranny, killing the believers, assaults against people’s honor, and subjugation of the weak to serve his massive criminal machine. And here is Moses PBUH, approaching two men: one of them is an Israelite believer and the other one is an impurity from Pharaoh’s soldiers who wants to subjugate and humiliate the Israelite. And the Israelite refuses humiliation and abasement, of which most of the Children of Israel had their fill. And Moses PBUH initiates by killing the cursed one, and describing him to be from the work and creation of Satan. And just as Satan is the enemy of Allah and the adversary of His servants, who is clear to every man of sound nature, so it goes for this cursed Pharaonic one. And the battle of Moses PBUH against Pharaoh and his cursed satanic group starts; an unequal battle from materialistic perspectives.

Moses PBUH then leaves the city, afraid and vigilant, begging Allah to save him from the oppressing people, not in pursuit of the materialistic life which is a prison to the likes of Moses PBUH, but rather so that he could bear the banner of (There is no god except Allah).

And here, Moses did not carry an axe to destroy an idol that represents the ideologies of the misguided people; rather he attacked those people directly and killed one of them and then attempted to kill the other, and this step is more progressive than its prior one, and after an occultation of ten years, which Moses PBUH spent with a great prophet who is Shuaib PBUH, Moses PBUH returned to Egypt, and this time he was carrying a message to the tyrant Pharaoh; a message he carried while on the way back [to Egypt], and with it he carried (There is no might except in Allah). The Powerful Lord of the Heavens and the earth said to him, ﴿“And what is that in your right hand, O Moses?”﴾.† And He SWT knows best what is in the right hand of Moses, a staff ac-

*. Surat *Al-Qasas* (The Stories) 28:14.

†. Surat *Ta Ha* (ط) 20:17.

ording to the estimates of those veiled by the material, and this staff cannot be a weapon with which Moses PBUH fights Pharaoh's forces, who were armed with the most modern weaponry of that time, but Allah SWT made it into a snake that moves by His strength, the strength by which the Heavens and the earth exist, and He made the hand of Moses white without harm, which is another sign.

And although these signs are great, the weapon of Moses was neither the staff nor the miraculous white hand, rather the strong and invincible weapon of Moses was (There is no might except in Allah). And these signs, for Moses, were not but for him to see from his Lord's greatest signs. And Moses came to Pharaoh, the tyrant, carrying in his heart that great meaning (There is no might except in Allah); this meaning which made Pharaoh, Haman, and their soldiers, in the eyes of Moses PBUH, more despicable than flies; moreover they were not truly something to be mentioned. And Moses and Aaron cried out in the presence of Pharaoh: ﴿⁴⁷“We have come to you with a sign from your Lord. And peace is upon whoever followed guidance. ⁴⁸Indeed, it has been inspired to us that the torment is upon whoever denies and turns away.”﴾. And the tyrant began insisting and arguing, “Who is your lord?” ... “What about the earlier generations?” ... then the cursed one renounced saying, ﴿⁵⁷He said, “Have you come to us to drive us out of our land with your magic, O Moses? ⁵⁸Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned.”﴾.†

And Pharaoh and his soldiers became arrogant and earned the torment, so they were drowned in the sea of their sins so that they might serve as a lesson for the pharaohs of this time and their soldiers. So is there anyone willing to learn the lesson before the Word arrives?

Some of the Most Important Matters to be noticed about the Call of Moses PBUH:

1. Moses PBUH began by killing one of Pharaoh's soldiers; and this stance is of extreme sternness, since killing and fighting are usually the last method for the call and for spreading the word of there is no god except Allah. So what made it the first step here? The truth is, there are

*. Surat *Ta Ha* (طه) 20:47-48.

†. Surat *Ta Ha* (طه) 20:57-58.

several reasons, of which:

A. Moses was in a confrontation with a tyrant who took control of people's lives, killed, stole, pillaged, and overpowered the people of the earth with no deterrent. Therefore, the blessed act of Moses of killing this satanic soldier was an effectual stab and a great deterrent to Pharaoh, his group and soldiers.

B. This act had a great impact in encouraging the Children of Israel and making them rebel against Pharaoh and his soldiers, and preparing them for the future revolution which Moses PBUH made after his return.

C. This process had a significance in showing the character of Moses PBUH as rebel against the oppression of Pharaoh and his soldiers, and introducing the Children of Israel to the importance of this great leader who will save them from Pharaoh and his soldiers later on.

D. This process had a significance in acquitting Moses PBUH from the accusation of allegiance to Pharaoh (may Allah curse him) which he had to bear as he was the stepson of Pharaoh and was living in his palace.

2. After Moses returned from the city of Madyan, the call for the Truth took another form; this time of lenience, perchance Pharaoh or one of his supporters or soldiers remember or fear Allah SWT, and thus follow the religion of Jacob PBUH and Joseph PBUH who was a person of authority and a minister of their former king. And until that period of time, Moses had not brought the jurisprudence which abrogated that of Jacob PBUH, Isaac and Abraham PBUH, which was the Hanafi jurisprudence, despite the fact that it was distorted and not applied except according to the satanic desires and allegations of the clerics of the religion of Israel.

3. There were Divine punishments and Divine signs which accompanied the call of Moses PBUH in Egypt; perchance Pharaoh, his soldiers, or the arrogant among the Children of Israel like Qarun, would believe. Some of those punishments were that their water turned into blood and their lands were filled with frogs. And they would beg Moses PBUH to ask Allah to lift the torment from them. And even so, only a lineage from his people believed in Moses, and alas unto the servants.

4. At the end of the call, there was the migration of Moses PBUH

and those who believed with him, and their exodus from Egypt fearing that Pharaoh, his eminent, group, and soldiers would subdue, hurt, and kill them. Thus when the two groups encountered one another, this spreading fear surfaced among the Children of Israel, who were faithful with a weak and unstable faith. Thus they said, "Surely, we will be overtaken by Pharaoh and his soldiers." But, Moses PBUH scolded them and advised them that they were migrating to Allah, the One, the Conqueror. He said, "No, my Lord is verily with me. He will guide me." So the Children of Israel survived in honor of Moses PBUH, and a thousand souls are honored for the sake of one. And Pharaoh and his soldiers were drowned, so away with them.

ENLIGHTENMENTS FROM THE CALL OF JESUS PBUH

The truth is that the call of Jesus PBUH is one of the most complex and difficult types of calls to Allah SWT, that is because it was in a community which supposedly was a community of faith whose ideologies were not tainted by obvious polytheism. And also, Jesus PBUH had to face the clerics and rabbis of the Children of Israel who were practiced in the discussion and argumentation in ideologies and other religious matters. Thus the call of Jesus was distinguished by many issues, such as:

1. Asceticism:

The most prominent embodiment of this asceticism was Jesus PBUH and his twelve disciples. And this asceticism, which Jesus PBUH profoundly demonstrated to the people, was a cure for that condition of opulence which spread among the clerics of the Children of Israel who enjoyed the life under the authority of the disbelieving Romans, and became like animals in mangers, they care for nothing except feasting and filling their paunches.

By this, Jesus PBUH and his disciples showed the Children of Israel and the Jews, rather showed all people how the practicing divine cleric, who is devoted to Allah, ought to renounce this world and approach the hereafter, especially in humane societies which have been strained with tyrannical dominion, where the poor have no loaf of bread left to eat with dignity, nor a sound intellectual method by which they can be enlightened, after this tyrannical dominion drowned them in moral and social corruption.

Hence, the asceticism of Jesus and his disciples was a scandal that embarrassed the clerics of the Children of Israel, and it showed the people the straight path and correct method that the divine cleric and leader must follow in order to be a light by which people are led and enlightened, and a savior for them from the authority of the tyrant, and a leader to Allah, the One, the Conqueror.

2. Sincerity in the worship of Allah SWT:

The Jews were not worshipping idols at the time Jesus was dispatched, but they were paying tribute to Caesar, and they were follow-

ing their clerics in all their jurisprudence, and imitating them blindly, ﴿They have taken their rabbis and clerics as lords without Allah, and the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no God except Him. Exalted is He above what they associate with Him.﴾*.

And such deeds are *shirk* (association) in Allah SWT, as they did not only abandon *jihad* and abandon the rejection of the presence of the disbelieving Roman forces in the Holy Land, the land of the monotheists, but they also worked on strengthening the state of the occupier and the tyrant and establishing his power by paying the tribute to the Roman Caesar. And by this action, they became worshippers of a tyrant and not monotheists worshipping Allah, even if they claimed to be so. Moreover, they followed their clerics when the latter violated the legislation of the prophets and successors, and this act is a worship of misguided clerics without Allah SWT because the misguided clerics place their opinion in opposition to the legislation of Allah SWT, and they demand that the people follow them and they delude people [into thinking] that obedience to them is obedience to Allah, while in such a situation obedience to them is obedience to Satan, may Allah curse and embarrass him.

Therefore, Jesus PBUH set off teaching people and clarifying for them these Divine truths and at one time, calling them to sincerity in the worship of Allah SWT, and at another time, calling them to the disbelief in the tyrant and fighting him and demolishing the economic, military, and media pillars of his country.

Jesus PBUH calls the people to rebel against the clerics of the Children of Israel who gave themselves the authority to legislate in opposition to Allah SWT, and they called people to obey them and follow in their footsteps. Thus, they misguided the people after they themselves were misguided, as they made themselves lords to be worshipped without Allah SWT.

3. Justice and Mercy:

Without justice and mercy, life becomes dark with only oppression, injustice, cruelty, and pain. And the tyrant with neither justice nor

*. Surat *At-Tawbah* (The Repentance) 9:31.

mercy, as it is oppression, coarseness, and cruelty that keep Pharaoh, Nimrod, Caesar and their likes in power and in control of the helm of the satanic leadership so they may lead their supporters and those who follow in their footsteps into the abyss of Hell. And whoever expects some justice and mercy from a tyrant is like he who wishes to smell a beautiful scent from an impurity.

This is why the powerful weapon in the hand of the prophets P^BU^T was justice and mercy. Thus, Jesus P^BU^H set out spreading and calling for justice and mercy within the community: the justice that the clerics of the Children of Israel dismissed when they kept the charity money for themselves and passed legislations according to their desires and the foolish and ignorant allegations, and the mercy that people never knew while being in the shadow of the tyrant.

And the mercy of Jesus P^BU^H even included the tax collectors who directly worked for Caesar; thus Jesus P^BU^H tried to save them from the black and dark ending which was awaiting them if they were to continue walking in Caesar's footsteps.

ENLIGHTENMENTS FROM THE CALL OF MUHAMMAD PBUHAP

The call of Muhammad PBUHAP is a general and comprehensive call, as if it included all that came in the calls of the prophets and more. And this meaning was mentioned in the narrations, thus all which is in the Torah, the Gospel, and the Book of Psalms is in the Quran. The Almighty said, ﴿He has ordained for you of religion what He enjoined upon Noah and that which We have inspired to you, and what We enjoined upon Abraham and Moses and Jesus—to establish the religion.﴾.*

So we find that the Messenger PBUHAP had to confront clerics of three distorted divine religions: the Hanafi, the Christian, and the Jewish. And it is obvious that facing a divine cleric who is deviated in ideology or in legislation by his desires, is much more difficult than facing an idolater or an atheist who disbelieves in the existence of Allah. That is because the misguided divine cleric interprets the words of Allah according to his desires, and he portrays the divine ideologies according to his desires, and he presents arguments and fallacies in order to prove his falsehood to be truth. Thus the man of *fitnah* (trials and tribulations) has many arguments and fallacies in order to convince himself, as he PBUHAP said, ﴿“The man of *fitnah* has arguments and fallacies which convince him until his time comes, so when it comes, his *fitnah* burns him in the fire.”﴾.†

Hence, I say that if Muhammad PBUHAP had not raised up the Islamic call, no other prophet would have been able to do so. Thus he, for whom I ransom my mother and my father, tolerated what no other human could tolerate and he took up the call, confronting the Clerics of Misguidance and tyrants who overpowered the people. At one time he would confront them by his knowledge, which only Ali PBUH bore, as he is the door to him PBUHAP; he PBUHAP described him by saying, ﴿“I am the city of knowledge and Ali is its door.”﴾. And at another time he would confront them by the strength which he derived from his reliance on Allah, which no similar to it was ever known. In the city of Al-Taif he stood on the stones that caused his virtuous body to bleed,

*. Surat *Ash-Shura* (The Consultation) 42:13.

†. *Wasail Al-Shia (Ahlul Bayt)* Vol. 12 page 198 narration 8.

replete with pain and praying to Allah with words which, upon hearing, the hearts of the believers still shiver and their eyes overflow with tears, ﴿“My Lord, unto You I complain of my lack of strength, lack of means, and humiliation before people. To whom do you refer me, O Lord of the overpowered and you are my Lord? Do you refer me to an enemy unto whom You have conferred control over me, or to a distant one who receives me with cruelty? If you are not angry with me, then I do not care . . . ”﴾.*

Muhammad PBUHAP does not care when those foolish people incite their boys to pelt him with stones causing him to bleed and be humiliated for the sake of Allah, and he does not care if the people deny him. But it does cause him pain when they do not believe, because he sees Hell lurking at the end of the path which they take.

Hence, Muhammad PBUHAP arose, at one time calling to the path of Allah by wisdom and kind preachment, and at another time arguing in the best manner, and at another time fighting the disbelievers and hypocrites and treating them coarsely, all for twenty-three years, during which the Messenger of Allah PBUHAP knew neither rest nor leniency; [rather] preachment, argumentation, fighting, and calling to Allah until the last breath. And during his last days, he goes out while leaning on Ali PBUH and Al-Abbas PBUH, to urge the people to fight and join the army of Usama bin Zayd, and at the same time in obedience to his Lord and in worship which he amplified until the Majestic addressed him, ﴿¹Ta Ha. ²We have not sent down to you the Quran that you be distressed.﴾† and with generosity and asceticism in this world, until he PBUHAP said to the Muslims, ﴿“By Him in Whose hand is my soul, were I to have as many cattle as the trees of Tohamah, I would have divided them between you. Then you would not consider me a liar, a coward, or miserly.”﴾.‡

Although the gains of war were abundant, he PBUHAP only took a little and what was sufficient, so much that Hafsa and Aisha complained of the restricted living, thus the well-known replacement verses in the Quran descended. If only today we had Muslims who follow one-tenth of Muhammad’s PBUHAP example, Islam would have prevailed over all

*. *Bihar Al-Anwar* Vol. 19 page 22.

†. Surat *Ta Ha* (طه) 20:1-2.

‡. *Mostadrak Al-Wasail* Vol. 7 page 26-27 narration 2. *Majma Al-Zawaed* Vol. 5 page 239.

religions.

And the call of the Messenger Muhammad PBUHAP encompassed all that was in the calls of the previous prophets: calling upon people with leniency and mercy, attacking them with sternness and cruelty, destroying the idols, killing the enemies of Allah and threatening them with harm in this world and in the Hereafter. The Messenger PBUHAP was extremely lenient, merciful, and indulgent with the believers, and extremely stern, coarse, and cruel with the disbelievers. The outward contradictions of this Divine and Truthful balance cannot be endured except by a great soul like that of Muhammad PBUHAP; a soul that holds Heaven in one hand and Hell in the other to display them before the people, promising glad tidings to the believers and warning and threatening the disbelievers, ﴿And with the Truth We have sent the Quran down, and with the Truth it has descended. And We have not sent you except as a bringer of glad tidings and a warner.﴾.*

The Almighty also said, ﴿Praise is to Allah, Who has sent down upon His servant the Book and has not made therein any deviance. †Straight, to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a fine reward.﴾.†

The most important matter that distinguished the call of the Messenger PBUHAP is that it is a SEAL of the divine messages, and that the time has come to execute the preaching, warning, promise, and threat which the messengers brought, and that the executor is from the lineage of the Messenger PBUHAP and he is Imam Al-Mahdi PBUH.

Consequently, the True Promise which Allah SWT promised all the prophets and messengers has drawn near. And the Known Day of Promise which Iblis (may Allah curse him) was promised has drawn near, and it is the day of his end.

The Almighty said, ﴿The matter of Allah has come, so do not rush it. Exalted is He and High above what they associate with Him.﴾.‡ The Almighty also said, ﴿Their account has approached for the people, while they are in heedlessness turning away.﴾.§

*. Surat *Al-Isra* (The Night Journey) 17:105.

†. Surat *Al-Kahf* (The Cave) 18:1-2.

‡. Surat *An-Nahl* (The Bees) 16:1.

§. Surat *Al-Anbya* (The Prophets) 21:1.

The Almighty also said, ﴿The Hour has come near, and the moon has split. ²And if they see a sign they turn away and say, “Continuous magic.”﴾*.

In the end, I say that the calls of the messengers have lots and lots which a believer would benefit from in order to become a supporter from the supporters of Imam Al-Mahdi PBUH and not become one of his enemies. And the calls of the messengers have a Truth, the battle of which must be fought by the believer who wants to support Imam Al-Mahdi PBUH; from struggle, ordeal, hard work, *jihad*, killing, fighting and pains which might go beyond the body to the soul and the spirit, to mockery and sarcasm and ridicule, to abandonment and lack of supporters; pains, pains, and pains.

﴿Until the Messenger and those who believed with him say, “When is the victory of Allah?” Verily, the victory of Allah is near.﴾†

*. Surat *Al-Qamar* (The Moon) 54:1-2.

†. Surat *Al-Baqarah* (The Cow) 2:214.