

**THE JOURNEY OF MOSES PBUH
TO
THE JUNCTION OF THE TWO SEAS**

The Journey of Moses PBUH to the Junction of the Two Seas—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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1st edition

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

The guilty shortcomer
Ahmad Al-Hassan
Rajab 1430 Hijri

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

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Translated from the original Arabic *Rihlatu Musa ila Majma'a Al-Bahrain*:

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رحلة موسى إلى مجمع البحرين

السيد

أحمد الحسن

وصي ورسول الإمام المهدي

DEDICATION

Dedicated to those who loved Allah,
and departed to whom they loved.

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Contents

Abbreviations	viii
Foreward	ix
Journey of Moses PBUH to the Junction of the Two Seas	1
The Characters of the Journey	3
Two Notes of Caution	6
﴿And when Moses said to his lad, “I will not give up...Our own Presence.﴾	12
A Note of Caution	18
﴿So when they reached the Junction where the two met, they forgot their fish﴾.	21
The Forgetting	30
﴿So when they had passed [a distance], Moses said to his lad, “Bring us...﴾	35
﴿So they found a servant of Ours...in guidance﴾.	39
﴿Moses said to him, “Shall I follow you, so that you may teach me﴾	43
What did the Virtuous Servant want to teach Moses PBUH?	45
﴿They then set out until when they came to the people of a village﴾	47
Who is the Virtuous Servant?	50
Moses PBUH is a prophet from <i>Uli Al-Azem</i> from the messengers, and...fails?	56
Where is the infallibility of Moses PBUH in this meeting?	60
Advice:	68
Appendix 1.	71
Appendix 2.	78
Appendix 3.	84
Appendix 4.	91
Appendix 5.	105
Appendix 6.	108

Abbreviations used throughout this translation include:

- PBUH Peace be upon him/her (عليه/عليها السلام ~ *alaihi assalam*)
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*)
—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 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 Mohammad and the Family of Mohammad, the arks moving in the overwhelming depths. Whoever boards 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.

Praise be to Allah, who appointed leaders and guides for us, who take us to the right path to attain the purpose for which Allah SWT has created us. The Almighty said,

56. ﴿I have not created the Jinn nor the Mankind but to worship Me.﴾

—*Surat Adh-Dhariyat* (The Winnowing Winds) 51.

meaning to know, as it has been interpreted by the progeny of Muhammad PBUH.

And it is from the Almighty's kindness that He made us a law by which we know His successors, and distinguish between them and the false claimants. And the Law referred to consists of three components: the first is the Will, the second is the knowledge and the third is calling to the sovereignty of Allah.

Abu Al-Jarood said that he asked Abu Jafar Al-Baqir PBUH,

If the *Qaim* Imam of *Ahlul Bayt* has left, by what will the next one be recognized? So Al-Baqir PBUH said, “By guidance, solemnity, the acknowledgement of his favor by the progeny of Muhammad, and that he will never be asked about anything between its covers [the Quran] except that he would answer.”¹

It was narrated that Imam Al-Sadiq PBUH said,

If a claimer claimed, ask him about the great matters that whoever is like him [*Ahlul Bayt*] would answer.²

And Al-Sadiq PBUH said,

...Allah does not place a successor in His land who is asked about something and who answers with “I do not know.”³

Hisham bin Al-Hakam narrated that Abu Abdullah PBUH answered a disbeliever who asked him,

How do you prove the prophets and messengers to be true? And he PBUH said, “When we proved that we have an Almighty Creator and an Originator...” until he PBUH said, “In order for Allah’s earth never to lack a successor who possesses knowledge, which indicates the honesty of his words and the validity of his justice.”⁴

Al-Harith bin Al-Mugheira Al-Nadhary said,

We said to Abu Abdullah PBUH, “By what is the possessor of this matter known?” So he PBUH said, “By tranquillity, dignity, knowledge and the Will [testament].”⁵

1. *Al-Imama wal Tabsera* page 137.

2. *Ghaybat Al-Numani* page 178.

3. *Al-Kafi* Vol. 1 page 227.

4. *Al-Kafi* Vol. 1 page 189.

5. *Bihar Al-Anwar* Vol. 52 page 138.

And Sayyed Ahmad Al-Hassan, the successor and messenger of Imam Al-Mahdi PBUH and the promised Yamani, is mentioned in the Will of the Messenger of Allah PBUHAP which is in the book of *Al-Ghayba* by Sheikh Al-Tusi and by other Shia scholars as well. And he is mentioned in many narrations from *Ahlul Bayt* PBUT so his matter is more clear than the sun at midday. But people, unfortunately, had their hearts covered by that which they had earned.

14. ﴿No, but that which they had earned has covered their hearts﴾
—*Surat Al-Mutaffifin* (Defrauding) 83.

Here he is, Allah's peace be upon him, raising, at every while, a guiding banner from his knowledge in which he proves to each person of sound heart that he ladles from the copious sea and the pure spring. And the book that is between our hands, like his other books, is an overwhelming and complete proof clearly revealing that Sayyed Ahmad Al-Hassan PBUH is from those firmly grounded in knowledge, whom Allah has chosen and given the Book and wisdom.

And this book is a jewel from the jewels of the progeny of Muhammad PBUT, which clarifies a Quranic secret that has confused the scholars, and made their words about it cluttered, contradictory and ambiguous without ever achieving the truth of the secret. And Allah refused to place the key of that secret in the hand of any other than His successors over the creation.

And the character of the Virtuous Servant (or the knowledgeable one, or Al-Khidr, or the junction of the two seas) has remained a mystery defying the Muslim scholars' comprehension; and they should have desisted from engaging in it since they were not from those whom the Book has addressed. But due to many motives, they refused other than engaging in it. Therefore, they attached much injustice and inequity to this great character. And they did not stop there, but instead added fuel

to the fire. So their words were a thick veil which concealed the truth of the Quranic story and its characters, its events and its wisdom. They were driven by the assumptions of their minds, and by the fabrications regarding the truth of the infallibility and the knowledge of the prophets PBUH. They were like a lumberjack in the night who does not know where his axe falls.

And perhaps the just reader would see clearly that Sayyed Ahmad Al-Hassan's PBUH eloquence has the strength and clarity which gives the soul complete tranquility and assurance since the mind and heart likewise submit to the inferences that he clarifies. This is attained by people regardless their different levels.

Despite the depth of the inference, the phrases he uses to clarify are easy and simple, but it is with miraculous ease and simplicity which falls into the category of **FORBEARING EASE**; in Sayyed Ahmad Al-Hassan's phrases there is none of the repelling complexity which is common in the words of others whom the people call elucidators, as there are no lengthy linguistic introductions nor useless philosophical arguments that expose the ignorance of their writer more than anything else. The Imam's words and phrases hit the target directly and from the nearest path, and people understand them regardless of their level of education. In addition, his words have a unique character and one rarely finds anything similar to the methods used by the eloquent ones, which is the marvelous suggestive power which the reader feels. Through it, the reader senses that the author's words are coming directly from his heart, and he feels that he is sitting and talking with the author face to face and that he [the author] is addressing all the questions that may cross his mind. By this, he leads the reader with ease and simplicity until he reaches the goal.

Truth be told, I wonder a great deal about those who say that Sayyed Ahmad Al-Hassan lacks that which his pure fathers possessed from incomparable eloquence and fluency. And I cannot find a reason for their hearsay except that they do not know the truth of eloquence,

and that their hearts are blinded with envy and hatred so they no longer see the shining sun.

So here is a new scientific sign that Sayyed Ahmad Al-Hassan places before you, and all you have to do in order to see it is to refrain from looking at it with disdain and making a judgment of rejection in advance.

You have to open the insight of your hearts and dust off all the rancorous misleading innovations that the clerics of the end times propagate. Then you will discover how bright and brilliant the sun of Sayyed Ahmad Al-Hassan PBUH is.

72. ﴿But if you turn away, then I have asked of you no wage. My wage is upon none but Allah, and I am commanded to be from the Muslims.﴾

—*Surat Yunus* (Jonah) 10.

And praise be to Allah alone, alone, alone.

Mr. Razzaq Al-Ansari

Ansar of Allah and Imam Al-Mahdi (may Allah empower him in the earth)

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JOURNEY OF MOSES PBUH TO THE JUNCTION OF THE TWO SEAS

60. ﴿And when Moses said to his lad, “I will not give up until I reach the Junction of the two seas or I spend years and years in search of it.”

61. So when they reached the Junction where the two met, they forgot their fish, so it took its course through the sea and left.

62. So when they had passed [a distance], Moses said to his lad, “Bring us our lunch, we verily have found fatigue from this journey of ours.”

63. He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way.”

64. He [Moses] said, “That was what we were seeking.” So they went back tracing their footsteps.

65. So they found a servant of Ours, on whom We had bestowed Mercy from Us and whom We had taught knowledge from Our own Presence.

66. Moses said to him, “Shall I follow you, so that you may teach me from that which you had been taught in guidance?”

67. He [the servant] said, “Verily You will not be able to have patience with me.

68. And how are you to be patient about that which you have not been told about?”

69. He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”

70. He [the servant] said, “If you follow me, do not ask me about a thing until I speak to you about it.”

71. So they both set out, until when they were on the ship, he [the servant] disfigured it. He [Moses] said, “Have you disfigured it to drown its people? It is verily a strange thing you have done.”

72. He [the servant] said, “Did I not tell you that you will not be able to have patience with me?”

73. He [Moses] said, “Do not hold against me what I have forgotten, nor overwhelm me with difficulty in my matter.”

74. They then set out until when they came across a young man, he [the servant] killed him. He [Moses] said, “Have you killed a pure soul which you have no authority to kill? It is verily a wrong thing you have done.”

75. He [the servant] said, “Did I not tell you that you will not be able to have patience with me?”

76. He [Moses] said, “If I ask you about a thing after this, do not keep me in your company. You would then have been fully excused from me.”

77. They then set out until when they came to the people of a village, they asked them for food, but they refused to offer them hospitality. They found in it a wall wanting to collapse, so he [the servant] rebuilt it so [Moses] said, “If you had wished, you could have taken a wage in exchange for it.”

78. He answered, “This is a parting between me and you. I will tell you the interpretation of that about which you were not able to have patience.

79. As for the ship, it belonged to poor people who worked in the sea, so I wanted to breach it and there was a king behind them who forcefully takes every ship.

80. As for the young man, his parents were believers so we feared that he would tire them in tyranny and disbelief.

81. So we wanted that their Lord replaces him for them by one better than him in purity and kinder to his family.

82. As for the wall, it belonged to two young male orphans in the city, and there was a treasure beneath it which was theirs, and their father was a good man so your Lord wanted that they attain their age of full strength and take their treasure out. Mercy from your Lord and I did not do it by my own command. That is the interpretation of that about which you were not able to have patience.” ❖

—*Surat Al-Kahf* (The Cave) 18.

THE CHARACTERS OF THE JOURNEY

THE FIRST is the Virtuous Servant. Moses mentioned him by saying,

60. ﴿And when Moses said to his lad, “I will not give up until I reach the junction of the two seas or I spend years and years in search of it.”﴾,

meaning that the Quran has named him the junction of the two seas, and details about this character will be mentioned.

THE SECOND is Moses PBUH, a prophet from *Uli Al-Azem*¹ from the messengers. He is the main and prominent character who requires no further definition, and the journey is sealed by his name PBUH.

THE THIRD is Joshua bin Noon PBUH who was called a lad,

﴿Moses said to his lad﴾,

and this naming has exclusivity, as what is meant by lad is the strongly-built brave one. Just as the Quran named Joshua the lad, Gabriel PBUH also cried,

There is no lad except Ali.

And Ali bin Abi Talib PBUH is known for how he opened the fortresses and killed the heroes of the disbelievers. And also, this lad Joshua, it is not hidden that he is the one who entered the Holy Land after the death of Moses PBUH and led the children of Israel after Moses PBUH; therefore, Joshua bin Noon is the successor of Moses PBUH who led the children of Israel after the death of Moses PBUH, fought the disbelievers, opened the cities of disbelief, and spread the religion of Allah in the Holy Land.

1. People of Intense Abilities. —Trans.

Abu Hamza narrated that Abu Jafar PBUH said,

Moses bin Imran's PBUH successor was Joshua bin Noon, and he is his
lad that Allah mentioned in His book.¹

And the role of Joshua PBUH ended when Moses PBUH met the Virtuous Servant, and he stayed as an observing companion learning from what he sees, and he had no independent stance; rather his positions corresponded to, were identical to, and followed the positions of Moses PBUH. This is why Allah mentioned in the Quran both Moses PBUH and the Virtuous Servant without Joshua PBUH, as he did not have a role in this journey,

❖ So they both set out, until when they were on the ship...
They then set out until when they came across a young man...
They then set out until when they came to the people of a village...❖.

As for the reason for Joshua PBUH coming with Moses PBUH, it is because he is his successor and *Khalifa* after his death. Therefore his presence was coming from wisdom, to learn with Moses PBUH from the Virtuous Servant. In fact his absence from this meeting, for no weighty reason, goes against wisdom, because it is wasting an available opportunity in which Joshua PBUH can learn.

It is for certain that teaching the successor and preparing him to take his messaging role is an essential weighty matter, especially if this successor is like Joshua PBUH who will carry a great mission in the movement of the divine religion on this earth which is the opening of the Holy Land. And as much as it has temporal importance, it is of even greater importance in general in the movement of the Divine religion of

1. *Al-Borhan* Vol. 16 Book 5 page 53.

Abraham which is against the other paths.

And it is known to many people that the Divine movement of Abraham started from the east, from Ur—Now the city of Al-Nasiriyah—in Iraq and then ended to the west to the land of Egypt and Northern Africa. And Joshua PBUH was the leader of the first step of opening the Holy Land in the true resumption movement of Abraham to the East. This illuminates the importance of teaching Joshua PBUH, this divine leader chosen for this great mission. Therefore Joshua PBUH accompanying Moses PBUH is a necessity which must happen so that he PBUH learns, because he is the opener of the Holy Land and the possessor of the first step on the path of return, and he needs every lesson available to him PBUH.



TWO NOTES OF CAUTION

FIRST, The first movement of Abraham (which started in Iraq with Abraham, the father of the prophets PBUH, and was also sealed in Iraq with Ali and his descendants the Imams PBUH) was, from a certain aspect, exactly like the surveying before construction, as the signs and determining factors for this sacred path were founded by the efforts and the blood of the prophets PBUH in order for this sacred path to be established by the Second Movement of Abraham (The Great Revolution of Al-Mahdi).

Though I do not want to elaborate, but I say, what happened during the surveying, planning, and mapping must be repeated during the execution [of these plans], so the Iraq which has expelled the father of the prophets Abraham PBUH, the call of Abraham, and whoever believed in Abraham (Sarah PBUH and Lot PBUH), and did so in the beginning of his call and movement, must repeat the same thing with Al-Mahdi.

And Egypt and North Africa, which embraced the children of Israel and the call of Abraham, must have a similar stance towards Al-Mahdi, his call, and his global revolution. And *Al-Sham*¹ as well; the same thing which had happened in the beginning of time shall be repeated by and with *Al-Sham*. That is why they PBUH emphasized that the elite *Ansar* are the Finest of Iraq, the Precious ones of Egypt, and the Replacements of *Al-Sham*. Jabir Al-Jofi said that Abu Jafar PBUH said,

Al-Qaim is given allegiance between the Corner and the Station by three hundred and some, the same number as the soldiers of Badr, within them are the Precious Ones of Egypt, the Replacements of *Al-Sham* and the Finest of Iraq, so he stays for as long as Allah wishes for him to stay.²

1. *Al-Sham* is a region which today includes Jordan, Palestine, Syria and Lebanon.

2. *Al-Ghayba* by Al-Tusi page 476.

And do not believe that these namings are random, as the finest are from Iraq in particular, to indicate that those who face them, and they are the evil ones, are in it and from it as well. And the replacements are from *Al-Sham* to demonstrate that those who are replaced are also in it and from it, as those who are replaced are thought by people to be the first ones to support Al-Mahdi at his appearance. That is why the most important attribute of the real *Ansar* of *Al-Sham* is that they are replacements. As for the precious ones of Egypt, it is because they were sifted from amongst a nation which is in opposition to the fathers of Al-Mahdi (the progeny of Muhammad PBUH) and they have an essential and major role in the blessed global revolution of Al-Mahdi.

And the Media role by the precious ones of Egypt, which has been mentioned by the Prince of Believers Ali PBUH, is not hidden. Abaya Al-Asady said,

I heard the Prince of Believers PBUH saying, “Verily I shall build a platform in Egypt.” I said, “O Prince of Believers, it is as if you are saying that you will rise after your death.” He PBUH said, “How far-fetched, O Abayah! You went into a different sect, a man from me does that.”¹

And also narrated by him PBUH, in a narration mentioning Al-Mahdi and his companions,

...and the Grand Truthful walks with the banner of guidance...he then walks to Egypt and steps up on his platform and preaches to the people...and throws knowledge in the hearts of believers, so no believer needs what his brother possesses from knowledge, at that time the interpretation of the verse occurs:

130. ﴿Allah will enrich each from His abundance﴾²

1. *Bihar Al-Anwar* Vol. 53 page 59.

2. *Bihar Al-Anwar* Vol. 53 page 85, *Bisharat Al-Islam* page 74.

—*Surat An-Nisa* (The Women) 4.

And in this narration, he clarified that the platform of Al-Mahdi has preceded Al-Mahdi to Egypt, meaning it is a platform which has been prepared beforehand by the precious ones of Egypt.

SECOND, Aaron PBUH was the successor of Moses PBUH, but he died before Moses PBUH, therefore the mission of Aaron PBUH was during the life of Moses PBUH, and not after his death as is the usual case for the successor. And this is an essential matter which refutes the sayings of the misleading ones that the successor does not receive the mission of leading the nation except until the death of the Khalifa of Allah in His land. These ignorant ones, the Quran has not passed beyond their collarbones, that is if they read it. Otherwise let them ponder well where Aaron's succession was, and where Aaron's succeeding of Moses PBUH was. Was it not in the lifetime of Moses PBUH, and never after the death of Moses PBUH, because Aaron died before Moses PBUH?

And Aaron's PBUH missions were in the periods in which Moses PBUH was absent. And this is clear and obvious in the Quran, but only to those who have hearts with which to ponder.

Therefore, he was the successor of Moses PBUH and the one sent before Moses PBUH in the land of the first message of Moses (Egypt):

10. ﴿And your Lord called Moses, saying, “Go to the unjust people,
11. the people of Pharaoh. Will they not become pious?”
12. He said, “My Lord, I fear that they deny,
13. and that my chest would narrow, and that my tongue will not speak, therefore send for Aaron.
14. And they have a guilty charge against me, so I fear that they will kill me.”
15. He said, “No, so both of you go with our verses. We shall be with you, listening.
16. And go to Pharaoh and say, I am a messenger of the Lord of the worlds.”﴾

—*Surat Ash-Shuara* (The Poets) 26.

And it is known that these words of Allah to Moses PBUH came before he reached the land of the message which is Egypt. And Moses PBUH had asked for Allah to send his brother Aaron PBUH with him and Allah had answered his dua as it is clear from the verses, since Allah sent Aaron PBUH the successor, just like he sent Moses PBUH.

And Aaron was the sent successor in the land of the message which is Egypt, before Moses PBUH reaches it. And he was the successor of Moses PBUH when he [Moses] went to speak to Allah PBUH:

142. ﴿And when We made an appointment with Moses for thirty nights and completed them with ten, and he completed the appointment of his Lord of forty nights; and Moses said unto his brother Aaron, “Succeed me among the people. Do right, and do not follow the way of the wrong-doers.”﴾

—*Surat Al-Araf* (The Heights) 7.

And Aaron PBUH was the successor of Moses PBUH when he and Joshua went to learn from the Virtuous Servant.



60. ❖ And when Moses said to his lad, “I will not give up until I reach the junction of the two seas or I spend years and years in search of it.” ❖

Moses PBUH is very concerned about this journey.

This meeting is of great importance to Moses PBUH as he decided that he either finds the Virtuous Servant or remains wandering until he perishes.

The great concern of Moses PBUH about this journey reveals to us the importance to Moses PBUH of meeting the Virtuous Servant and the importance to Moses PBUH of the knowledge that Moses PBUH would receive in this meeting.

A very important matter in these words for every person walking towards Allah SWT is that Moses PBUH restricted himself to just two options, and they are:

FIRST, that he reaches the junction of the two seas.

SECOND, that he spends years and years in search of it.

And if the second option was not possible then it would not have been wise for Moses PBUH to mention it as a possible option, keeping it in the same vein as the first option. This means that Moses PBUH set out to reach the junction of the two seas, but there is a possibility that he will not reach the junction of the two seas, so there is nothing guaranteed for Moses PBUH that he will reach the junction of the two seas. And for Moses to reach the junction of the two seas depends on the sincerity of Moses PBUH. This means that the test of Moses did not start when he met the Virtuous Servant, but rather, it started since Allah directed him to find the Virtuous Servant and follow him in order to learn from him.

And this clearly explains to us the first incident of the journey being that Moses PBUH passed by the Virtuous Servant, or the junction of the two seas, bypassed him and then returned to him, and even though

the Virtuous Servant knew Moses PBUH and was waiting for him in this place but he did not declare to him who he was when Moses passed by him, he rather let Moses bypass him without speaking to him. This is because Moses PBUH is tested with the matter of reaching the Virtuous Servant PBUH and recognizing him. And that is why that when this verse occurred,

﴿they forgot their fish﴾,

which led him to the Virtuous Servant, Moses PBUH said,

﴿That was what we were seeking﴾,

which led him to the Virtuous Servant PBUH.

So it was the sincerity of Moses PBUH which led him to the Virtuous Servant PBUH and which qualified him to hear the words of Allah even though the loss of the fish; his sincerity which had appeared clearly before when he said,

﴿“...or I spend years and years in search of it.”﴾.



60. ❖ And when Moses said to his lad, “I will not give up until I reach the junction of the two seas or I spend years and years in search of it.”
61. So when they reached the Junction where the two met, they forgot their fish, so it took its course through the sea and left
62. So when they had passed [a distance], Moses said to his lad, “Bring us our lunch, we verily have found fatigue from this journey of ours.”
63. He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way.”
64. He [Moses] said, “That was what we were seeking.” So they went back tracing their footsteps.
65. So they found a servant of Ours, on whom We had bestowed Mercy from Us and whom We had taught knowledge from Our own Presence. ❖

The objective of Moses PBUH was the junction of the two seas.

And Moses PBUH walks and reaches the junction of the two seas, yet he does not notice that he arrived, and so he bypasses him and then returns to him.

The fact that the objective of Moses PBUH is the **JUNCTION OF THE TWO SEAS** and the fact that he missed this objective needs pondering because you do not miss, for example, the junction of the Tigris and Euphrates if you track one of them downwards, so how did Moses and Joshua bin Noon PBUT miss the junction of the two seas if it was just a location and a junction of two rivers? And how did they overlook the fact that they reached the junction of the two seas even though both of them are infallible?

Therefore, it must be that what Moses PBUH was seeking from the junction of the two seas is something that can be missed, and it is not just a junction of two rivers. Rather it must be that he who overlooks it does not earn the description of being weak in terms of his perception or foolish. And the truth is that the very least to be said about a person who overlooks and bypasses a certain junction of two rivers which he

was seeking, is that he is weak in terms of his perception.

Therefore, the junction of the two seas cannot be a certain location, otherwise the overlooking by Moses PBUH of the junction of the two seas would discredit his perception as well as his infallibility. And it must be that observing, remembering, and initially knowing the junction of the two seas requires a high degree of sincerity, and infallibility (which is a result of this sincerity), higher than Moses' PBUH degree of sincerity, and his infallibility (which is a result of his sincerity). This is in order for the oversight by Moses PBUH and Joshua PBUH of this matter, which Allah has charged Moses PBUH to reach, not be in opposition with their infallibility PBUT.

Rather, in the saying of Moses,

❖“I reach the junction of the two seas or I spend years and years in search of it.”❖,

he PBUH has clarified from the beginning that the junction of the two seas is something which can be missed and that it requires a high degree of sincerity to know it. Therefore it must be that what Moses PBUH was seeking from the junction of the two seas was not the location, but rather it was the Virtuous Servant, and it was the first test of Moses PBUH to reach and know him. And although Moses PBUH did not succeed in reaching the Virtuous Servant and initially knowing him, he also did not entirely fail in reaching the Virtuous Servant. Rather, he reached him in the end, and this was the first lesson which Moses PBUH was taught in this journey.

And to further clarify what Moses PBUH was seeking from the junction of the two seas in this place from the Holy Quran, we must go back to another place in the Quran which mentioned the two seas and their junction but in another way which might be more clear and obvious to the one who ponders. This place is in the beginning of *Surat Al-Rahman*,

He SWT said,

19. ﴿He has merged the two seas that meet.
 20. There is a barrier between them. They do not encroach.
 21. Which of the signs of your Lord will you both deny?
 22. Pearls and coral come out from both of them.
 23. Which of the signs of your Lord will you both deny?
 24. And to Him belong the ships elevated in the sea like flags.
 25. Which of the signs of your Lord will you both deny?
 26. Everyone that is thereon will disappear,
 27. and the Face of your Lord remains, Owner of Majesty and Favor.﴾
- Surat Al-Rahman* (The Merciful) 55.

I do not want to explain and interpret these verses as the narrations that came from them [*Ahlul Bayt*] PBUT explaining and interpreting them are sufficient to clarify them and their meaning clearly. But I only direct whoever wants to ponder them, in order to know what is intended from and within them, to read the saying of the Almighty,

26. ﴿Everyone that is thereon will disappear
27. And the Face of your Lord remains, Owner of Majesty and Favor﴾

so that it would be clarified for him that everything before these two verses is an elaboration of the Face of Allah and a mentioning of the remaining Face of Allah by the attribute suitable for being the remaining Face of Allah, which is **KNOWLEDGE**. And I do not believe that it is a hidden matter that water and sea in the Kingdom of Heavens are knowledge. I also do not believe that the remaining of the knowledge of the knowledgeable ones in this life even after they leave is a hidden matter, rather it remains even after the disappearance of this life, and this is what this verse came to clarify and confirm and introduce to people,

26. ﴿Everyone that is thereon will disappear

27. And the Face of your Lord remains, Owner of Majesty and Favor❖

This face which Allah has faced the creation with, which is knowledge and the full intellect. And it is the water and the two seas, and it is what comes from them and what flows within them, and it is Muhammad and the progeny of Muhammad PBUT, and the prophets and successors PBUT, and the supporters of Allah SWT.

As for the narrations which have clarified that the two seas are Ali and Fatima, and that whatever comes from them or flows within them are the Imams and the Mahdis PBUT, they are many such as:

- From Abu Abdullah PBUH in what Allah PBUH has said:

❖He has merged the two seas that meet ☉ There is a barrier between them. They do not encroach❖, he said, “Ali and Fatima are two deep seas, not one of them encroach upon the other,” ❖Pearls and coral come out from both of them❖, he said, “Al-Hassan and Al-Hussein PBUT.”¹

- From Ali bin Ibrahim in what He SWT said, ❖He has merged the two seas that meet❖ he said,

They are the Prince of Believers and Fatima PBUT, ❖Pearls and coral come out from both of them.❖, Al-Hassan and Al-Hussein PBUT. And what He SWT said, ❖And to Him belong the ships elevated in the sea like flags.❖, this is what Al-Khansa said bewailing her brother, Sakhr.²

- And from those who are not on the path of Muhammad’s progeny PBUT: Al-Thalabi narrated in the interpretation of what the Almighty said,

1. *Tafseer Al-Qummi* Vol. 2 page 244.

2. *Tafseer Al-Qummi* Vol. 2 page 344.

﴿Pearls and coral come out from both of them.﴾, that Sufyyan Al-Thori said, “They are Fatima and Ali PBUH,” ﴿Pearls and coral come out from both of them.﴾ he said, “Al-Hassan and Al-Hussein PBUH.”

Al-Thalabi said, “And this was narrated from Saeed bin Jubeir, and he said, ‘﴿There is a barrier between them﴾ Muhammad PBUHAP.’”¹

- And from Jaber from Abu Abdullah PBUH said in what He SWT said,

﴿He has merged the two seas that meet.﴾, he said, “Ali and Fatima,” ﴿There is a barrier between them. They do not encroach﴾, “Neither does Ali encroach upon Fatima nor does Fatima encroach upon Ali,” ﴿Pearls and coral come out from both of them.﴾, “Al-Hassan and Al-Hussein PBUH.”²

- And the Messenger of Allah PBUHAP used to welcome both of them so he PBUHAP would say,

Welcome, two seas that meet and two stars that join.

And there are many others. Refer to Appendix 1.

Now it is made clear from pondering the verses and from the narrations of Muhammad and his progeny PBUH that the two seas are Ali and Fatima PBUH and the result of their meeting is the Imams and Mahdis PBUH.

Therefore, what results from their meeting PBUH or the junction of the two seas which is in the saying of Allah,

﴿And when Moses said to his lad, “I will not give up until I reach the junction of the two seas or I spend years and years in search of it.”﴾

1. *Al-Burhan* Vol. 27 chapter 7 page 389.

2. *Bihar Al-Anwar* Vol. 24 page 97. *Al-Burhan* Vol. 27 chapter 7 page 387. *Taweel Al-Ayat* Vol. 2 page 635

is a human being, and he is from the progeny of Muhammad ؑBUT and from the lineage of Ali and Fatima ؑBUT. And this does not preclude the existence of a junction of two seas (rivers) wherein Moses finds the real junction of the two seas which he was seeking. And in the location, there is also a sign recognized by its people.



A NOTE OF CAUTION

Those who believe in the Quran, let them ponder these verses so that they might be guided:

19. ﴿He has merged the two seas that meet.
20. There is a barrier between them. They do not encroach.
21. Which of the signs of your Lord will you both deny?
22. Pearls and coral come out from both of them.
23. Which of the signs of your Lord will you both deny?
24. And to Him belong the ships elevated in the sea like flags.
25. Which of the signs of your Lord will you both deny?
26. Everyone that is thereon will disappear,
27. and the Face of your Lord remains, Owner of Majesty and Favor.﴾

—*Surat Al-Rahman* (The Merciful) 55.

These verses are enough to prove the allegiance of Ali and his children PBUT from the Imams and the Mahdis PBUT,

FIRST, the interpretation of the two seas, the pearls and coral is that they are Ali and Fatima PBUT, and Al-Hassan and Al-Hussein PBUT as we have read.

SECOND, we have perhaps paid attention to what the Imam PBUH indicates in the narration by *Al-Qummi* [in the interpretation of the verse],

﴿to Him belong the ships elevated in the sea like flags.﴾

The Imam PBUH said,

It is just as when Al-Khansaa said in the eulogy of her brother Sakhir, in which it is well known how she described her brother Sakhir and how she compared him to a flag, “And Sakhir who the guides take as

a leader...as if he is a flag whose head is on fire.”

This means that these ships elevated in the sea like flags are men and they are the Imams and Mahdis PBUT, and the sea is Ali PBUH and Fatima PBUH.

THIRD, Allah SWT named the following (the two seas, pearls, coral and ships elevated in the sea like flags) the Face of your Lord, after He finished counting them directly.

26. ﴿Everyone that is thereon will disappear,
27. and the Face of your Lord remains, Owner of Majesty and Favor.﴾

Therefore the matter has been made clear. They PBUT are the Face of Allah here in these verses. Ali bin Al-Hussein PBUH said,

We are the Face from which Allah SWT is approached.¹

And whoever turns away from this interpretation shall find nothing but confusion and ignorance. And the meaning of they are the Face of Allah is that by them Allah is known, as He is known by the face with which He is faced by. Therefore they are the successors of Allah. So who is to allow the creation to know Allah? And who teaches monotheism to the creation?

They are the successors of Allah. And this is Adam PBUH, the first successor of Allah in His earth, who started his mission by teaching the angels and allowing them to know the names of Allah, as their names are the names of Allah which they have been created from,

33. ﴿He said, “O Adam, inform them of their names.” So when he had informed them of their names, He said, “Have I not told you that I verily know the unseen of the heavens and the earth? And that

1. *Al-Qummi* Vol. 2 page 323, *Al-Burhan* Vol. 27 chapter 7 page 390.

The Journey of Moses PBUH to the Junction of the Two Seas—by Imam Ahmad Al-Hassan PBUH
Translated from Arabic to English by the Ansar of Imam Ahmad Al-Hassan PBUH

I know that which you reveal and which you conceal?” ﴿٢٠﴾
—*Surat Al-Baqara* (The Cow) 2.



61. ﴿So when they reached the Junction where the two met, they forgot their fish, so it took its course through the sea and left.
62. So when they had passed [a distance], Moses said to his lad, “Bring us our lunch, we verily have found fatigue from this journey of ours.”
63. He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way.”﴾

Joshua PBUH is the successor of Moses PBUH and he is the one who led the children of Israel to enter the Holy Land after the death of Moses PBUH:

IN THE QURAN:

23. ﴿Two men from those who fear said unto those upon whom Allah has bestowed His grace, “Enter upon them from the gate, for if you enter by it, you will be the ones who overcome. So rely on Allah if you were believers.”﴾

—*Surat Al-Maeda* (The Table Spread) 5.

And one of these two men is Joshua bin Noon PBUH and he is the finest of the two because he led the children of Israel to enter the Holy Land after Moses PBUH and he is the successor of Moses PBUH.

AND IN THE NARRATIONS:

Abu Abdullah PBUH said,

Moses PBUH bequeathed to Joshua bin Noon.¹

Salim said that Ammar Al-Sabati said that he asked Abu Abdullah PBUH what the ranks of the Imams were,

1. *Al-Kafi* Vol. 1 page 293.

so he PBUH said, “Like the rank of Thul Qarnain, and like the rank of Joshua, and like the rank of Asif, the companion of Solomon.” Ammar asked, “And by what do you rule?” So he PBUH said, “By the ruling of Allah, the ruling of the progeny of David, and the ruling of Muhammad PBUHAP. And the Holy Spirit is the one who lets us receive it.”¹

Ibn Mahboob narrated that Abu Hamza said that Abu Jafar PBUH said,

When the Prince of Believers PBUH passed away, Al-Hassan bin Ali PBUH stood in the mosque of Kufah, he praised Allah and prayed upon the Prophet PBUH and then said, “O people, this night a man has passed away whom no one has preceded from the earlier ones and no one will reach from the latter ones, as he was the possessor of the banner of the Messenger of Allah. Gabriel was on his right, and Michael was on his left. He does not falter until Allah grants him the opening. I swear by Allah that he left nothing but seven hundred dirhams which was in excess beyond his giving. He wanted to buy a servant with it for his family. And I swear by Allah that he passed away in the night in which Joshua bin Noon, the successor of Moses, passed away in.”²

In a long narration from Ali bin Ibrahim from his father from Al-Hassan bin Mahboob from Muhammad bin Al-Futheil from Abu Hamza from Imam Abu Jafar PBUH,

that he PBUH said, “Allah SWT has entrusted Adam PBUH with not going near this tree, so when the time came in which Allah knew that he would eat from it, he [Adam] forgot and ate from it. And this is the saying of Allah SWT, ﴿And we verily have entrusted Adam before, but he forgot and we did not find him to be of intense ability﴾, so when Adam PBUH ate from the tree, he was brought down to

1. *Al-Kafi* Vol. 1 page 398.

2. *Al-Kafi* Vol. 1 page 457.

the earth”...until he PBUH said, “So when the Torah descended upon Moses PBUH, he gave the good tidings of Muhammad PBUHAP, and there were prophets between Joseph and Moses. And the successor of Moses, Joshua bin Noon PBUH, and he is his lad that Allah SWT has mentioned in His book.”¹

1. *Al-Kafi* Vol. 8 page 114—117.

IN THE TORAH:

Book of Deuteronomy, Congress for Eastern Churches

31 And the Lord said unto Moses, “Behold, here are your days, they have approached so that you die. Call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.” And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

24. And the Lord appeared in the tabernacle in a pillar of cloud: and the pillar of the cloud stood over the door of the tabernacle.

25. And the Lord said unto Moses, “Here you are, lying with your fathers...”

34 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan,

2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3. And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4. And the Lord said unto him, “This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto your seed. I have caused you to see it with your eyes, but you shall not go over there.”

5. So Moses the servant of the Lord died there in

the land of Moab, according to the word of the Lord.

6. And his burial was in a valley in the land of Moab, over against Bethpeor: but no man knows of his sepulchre unto this day.

7. And Moses was a hundred and twenty years old when he died. His eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were completed.

9. And Joshua bin Noon was full of the spirit of wisdom; for Moses had laid his hands upon him and the children of Israel listened to him, and did as the Lord commanded Moses.

10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

11. In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

12. And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

Book of Joshua, Congress for Eastern Churches

1 And after the death of Moses, the servant of the Lord, it came to pass that the Lord spoke unto Joshua bin Noon, the servant of Moses, saying,

2. “Moses my servant is dead; now therefore arise, cross over this Jordan, you, and all this people, unto the land which I do give to them, that is to

the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the setting of the sun, shall be your coast.

5. There shall not any man that shall stand in your face all the days of your life: as I was with Moses, so I will be with you: I will not fail you, nor forsake you.

6. Be strong and of a good courage, for unto this people shall you divide for an inheritance the land, which I swear unto their fathers to give them.

7. Indeed be strong and very courageous, that you may observe to do according to all the law, which Moses my servant commanded you. Turn not from it to the right hand or to the left, so that you thrive wherever you go.

8. This book of the law shall not depart out of your mouth; rather you shall meditate therein day and night, that you may observe to do according to all that is written therein, for then you shall make your way prosperous, and then you shall have good success.

9. Have not I commanded you? Be strong and of a good courage. Be not afraid, neither be dismayed, for the Lord your God is with you whither-soever you go.”

10. Then Joshua commanded the officers of the people, saying,

11. “Pass through the host, and command the people, saying, Prepare you victuals; for within three days you shall pass over this Jordan, to go in to possess the land, which the Lord your Allah gave you to possess.”

12. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spoke Joshua, saying,

13. “Remember the word which Moses the servant of the Lord commanded you, saying, ‘The Lord your Allah has given you rest, and has given you this land.’

14. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan, but you shall pass before your brothers armed, all the mighty men of valor, and help them.

15. That is until the Lord gives your brothers rest, as He has given you, and you shall possess the land which Moses the servant of the Lord has given you on this side Jordan toward the sunrising.”

16. And they answered Joshua, saying, “All that you command us we will do, and whither-soever you send us, we will go.

17. As we listened to Moses in all things, so will we listen to you. Verily the Lord your God is to be with you, as He was with Moses.

18. Whosoever he be that rebels against your command, and will not listen to your words in all that you command him, he shall be killed. Verily be strong and of a good courage.”

Therefore, Joshua PBUH is the successor of Moses PBUH and he is infallible, although,

❖He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it.❖,

so his forgetting about the fish is fixed in the Quran, but this forgetting does not remove him from the circle of infallibility because forgetting, even if it had occurred due to the defect of the darkness (Satan) which is present in the page of Joshua PBUH, it had definitely fallen within the will and desire of Allah. And when the will and desire of Allah was to make Joshua PBUH infallible, this forgetting would have no negative effect. Rather it would be just the opposite. Allah SWT, He who replaces faults with virtues by His Magnanimity and Generosity, wished to reverse this incident which occurred because of Satan (meaning the darkness) to good, blessings, and a virtuous result which would lead to this forgetting being a reason to know the Virtuous Servant and reach him, and this was the objective which Moses PBUH was requesting,

21. ﴿And Allah is predominant in His commands, but most people do not know﴾.

—*Surat Yusuf* (Joseph) 12.

As for what some people imagine, that the infallible would absolutely not omit or forget, then this is simply refuted because this saying of theirs means that the infallible is light with no darkness within, and that is false because the light with no darkness within is Allah SWT (the Ultimate Divinity). So it remains that the infallible is light and a defect of darkness, which is the identity of his existence, and it has an effect on his movement. And since it is darkness, its effect would be forgetting, omitting, and so on of that which happens to the created. But in this sincere servant (the infallible), the existence of these things is as little as possible and perhaps barely mentionable in some situations, but it stays existent and it can happen as in the incident of Joshua's PBUH forgetting.

And this darkness which caused the forgetting is what has been expressed by Joseph PBUH and Joshua PBUH to be Satan,

42. ﴿And he said to the one, among them two, whom he thought

would survive, “Mention me in the presence of your lord.” But Satan made him forget mentioning his Lord, so he [Joseph] stayed in prison for few years.❖

—*Surat Yusuf* (Joseph) 12.

63. ❖He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way”❖

—*Surat Al-Kahf* (The Cave) 18.

and Satan here means evil (and the defect of darkness) and it does not mean Iblis as some imagine, Allah forbid, as Iblis has no power over Joshua PBUH and his movement, because Joshua is protected from this malicious one reaching him and misleading him from the straight path,

27. ❖Except unto every messenger whom He has chosen and then He makes a guard to go before him and a guard behind him.

28. That He may know that they verily delivered the messages of their Lord. And He surrounded all that they have, and He keeps count of all things.❖

—*Surat Al-Jinn* (The Jinn) 72.

Therefore, the infallible is infallible by other than himself—by Allah SWT—and it is not that he is infallible by himself or that he made himself infallible as they imagine. Therefore the infallible is the one who holds fast to Allah to refrain from what is prohibited by Allah, so Allah is the one who makes him infallible because he is poor, incomplete, and his identity is darkness; so it is not possible that he suffice himself neither initially not permanently and substantially. Therefore, at any given time this defect of darkness has an effect on this sincere human being, but its effect is miniscule and is faced by the light which dominates the page of existence of this sincere servant, so it [the defect of darkness] does not

have an effect which takes this servant out of guidance or which causes him to enter into misguidance.

This is infallibility in the upper worlds, that the light on the page of existence of the infallible is in an amount dominant over the defect of darkness in the page of his existence, so that the defect of darkness does not have an effect which takes him out of guidance or which causes him to enter into misguidance.

And for further clarification, I say, the page of existence of a person is darkness and light. So whenever a person knows, works, and becomes sincere, the light on the page of his existence increases and the darkness decreases until it becomes a defect. And its effect will be miniscule such that it does not take a person out of guidance nor cause him to enter into misguidance, and this is the infallibility.

It should be noted that Allah SWT did not ascribe the forgetting to Joshua PBUH alone, but rather to Moses PBUH as well,

﴿So when they reached the Junction where the two met, they forgot their fish﴾,

and that is the truth. So if Joshua PBUH had forgotten considering that he is the one directly responsible for carrying the fish, then Moses PBUH is also responsible for this forgetting because he is the leader. Rather the responsibility of Moses PBUH is greater, and ascribing the forgetting to him is more truthful and it is truth from the Truth.

And to complete the benefit, I convey this text from the book *Enlightments from the Calls of the Messengers* Vol. 3 section 1):

42. ﴿(Joseph PBUH said to the prisoner)...Mention me in the presence of your lord (and the reason why Joseph considered reasoning is Satan). But Satan made him forget mentioning his Lord (so the result was) so he (Joseph) stayed in prison for few years﴾

—*Surat Yusuf* (Joseph) 12.

And this Satan (meaning evil) is the darkness which no creation is free from as the light which has no darkness within is Allah SWT. And even though this darkness is minimal in the holy, light-possessing entities of the prophets, it does exist and has an effect on their movement PBUT, and that is why they need infallibility from Allah.

27. ﴿Except unto every messenger whom He has chosen and then He makes a guard to go before him and a guard behind him.

28. That He may know that they verily delivered the messages of their Lord. He surrounds all that they have, and He keeps count of all things.﴾

—*Surat Al-Jinn* (The Jinn) 72.

If it was not for this darkness, they would not have needed infallibility. And whoever believes otherwise is placing them in the rank of Allah SWT, praised is He above that which they associate with Him. This exaggeration in exalting them PBUT, until some who are ignorant of the truth elevate them to the rank of being light with no darkness within, is *shirk* and whoever believes in this *shirk* has sinned. Also whoever disparages their infallibility, right, and rank is disbelieving in their right and has sinned. And Allah SWT clarified the effect of this darkness in the journey of the prophets in many places, He SWT said,

63. He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way.”

—*Surat Al-Kahf* (The Cave) 18.

And he who forgot and whom Satan made forget is the lad of Moses PBUH and he is Joshua bin Noon, a prophet from the prophets of the children of Israel and the successor of Moses PBUH who opened the Holy Land. Yet, it must be noted that Allah SWT made the prophets the focus

of His consideration, so even what occurs because of this darkness will eventually be a factor that makes them reach [their objective]:

﴿And it took its course through the sea in a strange way.﴾

So forgetting the fish became a factor which led them to the knowledgeable one PBUH,

64. ﴿He [Moses] said, “That was what we were seeking.” So they went back tracing their footsteps.﴾,

—*Surat Al-Kahf* (The Cave) 18.

or it makes them increase their knowledge,

24. ﴿He said, “He has wronged you in demanding your ewe in addition to his ewes and many partners are unjust to one another, except for those who believed and did good works, and they are few.” And David believed that We tested him, so he asked his Lord for forgiveness, he fell down bowing, and repented.﴾.

—*Surat Sad* (Sad) 38.

So after David PBUH learned from this incident that he must not speak until listening to both opponents, Allah SWT said to him,

26. ﴿O David, We have made you a successor in the earth, so judge between the people by truth, and do not follow desire so it misleads you from the path of Allah. Those who stray from the path of Allah have severe torment by that which they have forgotten, on the Day of Reckoning.﴾.

—*Surat Sad* (Sad) 38.



THE FORGETTING

We must know how memory and information are [formed] with a human in order to know what results from them, which is forgetting or omission of what is in this memory and information or some of what is in them.

Some of the information of a human comes from this physical world through sight and hearing for example. And some comes from the Upper Kingdom of Heaven, and the example of what comes from above is the inspiration to the prophets PBUT and the true visions.

And this information is imprinted in the page of a human, or you can call it the place of memory or information, and it is in the humane soul (the spirit) and not in the body as many people imagine that it is in the brain. Rather the brain is exactly like a fax machine or a telephone as it is not the place for permanent saving of information, but rather it is a device that transfers information from and to the existence of the human in this physical world.

And this information, as long as the person is in this world, is continuously increasing. For example, what you see with your eyes and realize, what you hear with your ears, and what you read are accumulated information in the human soul, and remembering is extracting this information and presenting it to the human in this world whenever he wants that.

As for what affects this remembering or collecting an information and extracting it from the memory, they are many things, some of them are:

FIRST, The quantity of information. And the effect of the quantity of information on remembering is clear from the reality in which we live. For example, the child's ability to memorize is far greater than the ability of the adults. And memorizing is nothing but remembering the information. And the reason that the child's ability to remember is

superior is because his memory is almost free of information when he first starts remembering. Therefore, his quantity of information which is accumulated over time is under control in the beginning so it would be easy to sort it and reach the information, unlike the adult who has a massive quantity of information accumulated that is hard to control. And to demonstrate the quantity issue more, I say, if you have something you are searching for, it would be easier to find it if you were searching between ten things rather than searching between a hundred.

SECOND, the quality or type of information, as the simple information is not like the compound and complex information, as the latter may be placed in the memory in an unorganized and random manner as a result of the incomplete comprehension of it. Therefore it will be hard to remember it or extract it in a correct form or with all its components and requirements. Rather even with perceiving it and placing it in an organized and accurate manner, remembering it is still more difficult than with simple information. This is because remembering it requires remembering all its components.

THIRD, the body. And it is a veil which affects the ability of a person to remember and it is like a cover over the information. And this cover becomes thicker the greater the occupation with it [the body] in order to provide it with desires and to push away that which it does not desire. And it lightens as a cover over the information whenever it [the body] is neglected to calculate the concentration on the information, but no matter how neglected it is it remains a cover with an effect, as some things are a necessity such as eating for strength.

FOURTH, the light and darkness in the soul of a human, as the more the light increases, the more the ability to remember increases, and the more the light decreases and the darkness increases, the more the ability to remember decreases. For that, Joshua the pure prophet PBUH, what do we expect from him other than to accuse himself of negligence

and inadvertence,

❖He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it.❖,

which means the darkness.

FIFTH, the brain, considering that it is a device of transmission to and from this world; therefore it affects the matter of remembering greatly. For example, both the correct blood flow within it and the suitable reaching of nutrients to it make it more efficient. The occurrence of a disorder or an illness in it may lead to the loss of the ability to remember fully or partially, temporarily or permanently.

And there is also a matter which must be noted, which is that the information should be truly acquired. This means that the human intended to acquire it, and not that it just passed his hearing without him listening to it, rather he heard it without paying attention to it. This is as if he had passed a place and saw it but did not care to perceive the details of what he had seen. This does not fall within the matter of remembering because to begin with, it is not acquired information in order to be remembered, and whoever omits it is not to be described as have forgotten it.

These matters which I have mentioned have a direct relationship to remembering, negatively or positively. But usually, with a particular human, not all of these matters have an effect in the same amount or direction.

For example, the preoccupation with the body, which negatively affects the human ability to recall the information from the Kingdom of Heavens as well as to remember it later on, could gather in one person along with the increase of light in the page of the human’s existence, which positively affects the human’s ability to recall the information as well as to remember it. Also the amount of this preoccupation, and the

amount of this light, are both in the equation of remembering.¹

Thus, the matter of remembering is an equation which has a number of variables which include the five mentioned above. And it is very difficult, rather usually impossible, to know the result of this equation through knowing the real or approximate value, to know one or two of these variables. Rather the value of each variable in this equation must be known in order to sum up the final result. This means that we cannot judge a virtuous believer as having a high degree of remembrance solely because of our knowledge that he is a virtuous believer, or that we judge a corrupt disbeliever as having a low degree of remembrance solely because he is a corrupt disbeliever. So it is possible that a human is a disbeliever, and the value of his variable of light is five percent for instance, but his other variables have a high value in favor of remembrance. Therefore, a disbelieving human has achieved a high value in the equation of remembering, and is therefore a man with a superior ability to remember despite the fact that he is a disbeliever.

And the important matter that we must notice and perceive accurately is that no creation can achieve and acquire a full and complete value from this equation such that his degree of remembering would be described as one hundred percent. The reason is that the creation cannot achieve one hundred percent value in all variables. Take the light variable for example; if it is assumed that a creation achieved one hundred percent in it, this would mean that this creation is light without darkness within and this is impossible because the light without darkness within

1. An example of this is a virtuous, worshipping good believer but he sometimes fills his stomach with food. So the light which he acquired from believing and worshipping has a positive effect, and the more the worshipping increases, the more the light increases. So the matter is not fixed at a certain level. However the fact that he fills his stomach with food at times would negatively affect his remembering, and the more often these times occur, the more the negative effect increases. And the more he fills his stomach, the more the negative effect increases as well.

is Allah SWT.¹

By this it is shown and made clear that there is no creation who achieves one hundred percent in the equation of remembering, such that his remembering is described to be full and complete, and therefore his omission and forgetting would be equivalent to zero, meaning he does not forget or omit. And Allah SWT cannot create a creation whose remembering is one hundred percent and whose omission and forgetting is zero. This is not because Allah SWT is incapable of doing so, and this is not a matter of ability, but rather because it is impossible and it would mean that the Ultimate Divinity is numerous, while Allah is greatly above that.



1. Abu Abdullah PBUH said, “Allah is knowledge with no ignorance within, life with no death within, and light with no darkness within.” And Younes bin Abdul-Rahman said, “I said to Imam Abu Al-Hassan Al-Retha PBUH that we narrated that Allah is knowledge with no ignorance within, life with no death within, and light with no darkness within, so he PBUH said, ‘That is what He is.’” *Al-Tawhid* by Al-Sadooq page 137.

62. ﴿So when they had passed [a distance], Moses said to his lad, “Bring us our lunch, we verily have found fatigue from this journey of ours.”

63. He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way.”

64. He [Moses] said, “That was what we were seeking.” So they went back tracing their footsteps.﴾

The loss of the fish near the rock was a sign from Allah SWT through which Moses PBUH was alerted that he bypassed the goal. And it originally was not a sign for Moses PBUH, meaning that Moses did not know that his loss of the fish was an indicator of the Virtuous Servant; otherwise he would not have asked Joshua to bring him the fish to eat it as food. So how can anyone reasonably think that Moses PBUH would eat the sign that would guide him to the goal knowing that it is his sign which brings him to it, especially considering that he is commanded by Allah to reach the Virtuous Servant and follow him. As for what Moses PBUH said,

﴿He [Moses] said, “That was what we were seeking.” So they went back tracing their footsteps.﴾,

by that he meant the Virtuous Servant whom they had seen at the rock.

And the matter is as follows, so whoever has ears for hearing then let him hear, and whoever has a heart for understanding then let him understand: Allah SWT speaks in everything but people are negligent, turning toward themselves and their desires, so the way for the words of Allah SWT with the prophets is not only through inspiration or through making them hear articulation in their ears or meanings in their hearts, but rather there is the greatest way which is (**I DID NOT SEE ANYTHING UNLESS I SAW ALLAH WITH IT, BEFORE IT, AND AFTER IT**). So when Mo-

ses PBUH found out that they lost the fish near the rock, he knew that it was a sign from Allah SWT, otherwise they were at extreme fatigue and hunger,

﴿Moses said to his lad, “Bring us our lunch, we verily have found fatigue from this journey of ours.”﴾,

so why would the will of the Compassionate, Merciful Lord here be that they lose their food? This is when Moses PBUH knew what Allah wanted to tell him, and he heard the words of Allah in this incident which were that your food which you came requesting (the knowledge) is there where you had lost your materialistic food (the fish),

﴿He [Moses] said, “That was what we were seeking.” So they went back tracing their footsteps.﴾.

Moses PBUH knew that the servant he passed near the rock was the Virtuous Servant whom Moses PBUH came requesting in order to learn from him.

And just as the loss of the fish was a sign and a proof of the food of the spirit that the Virtuous Servant carries, the life of the fish and its taking its own course through the sea quickly and in a subtle way (took its course through the sea and left) and also by a Divine miracle (in a strange way)—which a servant has the right to be astonished by due to what he sees from the ability of Allah SWT—is also a sign and a proof of the Virtuous Servant, because Allah has made the life of the fish be where the Virtuous Servant was lying in order to indicate that the Virtuous Servant (the junction of the two seas) whom Moses PBUH came requesting knowledge from is the eye of life, since the knowledge—which is related to the Hereafter—is the real life,

56. ﴿I have not created the Jinn nor the Mankind but to worship

Me.❖,

—*Surat Adh-Dhariyat* (The Winnowing Winds) 51.

which means to know,

64. ❖And the life of this world is but a distraction and a game, and verily the home of the Hereafter is the Life, if only they knew.❖.

—*Surat Al-Ankaboot* (The Spider) 29.

Abu Abdullah PBUH said,

Moses stood on the platform and his platform had three steps, so he said to himself that Allah did not create a creation more knowledgeable than him, so Gabriel came to him and said, “You have been afflicted, so get down as there is one in this earth who knows more than you, so request him,” so he relayed to Joshua, “I have been afflicted so make food for us and let us set out.”

He PBUH said,

So as they were walking, they reached a *sheikh* who was lying down with his cane placed by his side and there was a cloak on him and if he covered his head with it, his legs would show and if he covered his legs with it, his head would show. So Moses stood up in prayer and said to Joshua, “Guard me.” So a drop dropped from the sky in the trawl so the fish quivered, and then it started jumping from the trawl into the sea, and it is the saying of Allah SWT ❖so it took its course through the sea and left.❖ then a bird came and landed on the seashore, then he put his beak [in the water] and said, “O Moses, what you took from the knowledge of your Lord is what the back of my beak carried from the entire ocean.” He then stood up and walked and Joshua followed him, and Joshua forgot the trawl. And Moses became tired as time passed, so he said, ❖“Bring us our lunch, we verily have found fatigue from this journey of ours.”❖

Until he said,

﴿And it took its course through the sea in a strange way.﴾ So Moses went back tracing his footsteps until he reached him and he was as Moses had left him, lying down, so Moses said to him, “Peace be upon you,” so he said, “And peace be upon you O knowledgeable one of the Children of Israel.” He then got up and took his cane with his hand so Moses said to him, “I have been ordered to follow you so that you may teach me from that which you had been taught in guidance,” so he said just as narrated upon you, ﴿“You will not be able to have patience with me.”﴾¹



1. *Al-Ayashi* Vol. 2 page 332.

65. ﴿So they found a servant of Ours, on whom We had bestowed Mercy from Us and whom We had taught knowledge from Our own Presence.

66. Moses said to him, “Shall I follow you, so that you may teach me from that which you had been taught in guidance?﴾

Moses came to learn from the Virtuous Servant, so is Moses more knowledgeable than the Virtuous Servant??

It must be paid attention to that the Divine Law states that the higher in rank leads the one lower than him, as the height of his rank makes him dominant and commanding with the knowledge and ability over those who are lower than him. So it is inconceivable that Allah appoints the ignorant one or the one lesser in knowledge over the knowledgeable one who knows the truths. So the discussion concerning the knowledge of the Virtuous Servant and the knowledge of Moses PBUH is settled by the Quran, that the Virtuous Servant is more knowledgeable than Moses PBUH thus the apology of Moses PBUH to the Virtuous Servant,

﴿You would then have been fully excused from me.﴾,

proves this, and the strictness of the Virtuous Servant with Moses PBUH, and this is an example of it,

﴿“If you follow me, do not ask me about a thing until I speak to you about it.”﴾,

proves this. Rather it appears clearly in this verse and the verses before it that the Virtuous Servant treats Moses PBUH like he [the Virtuous Servant] is more knowledgeable than him and that he wants to teach him, since he repeats to him several times the request to stay silent and to be

patient about what he sees. And this is before the journey starts and Moses agrees to this matter wholeheartedly,

❖He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”❖

And this verse is clear and obvious that Moses PBUH is submissive to this servant, docile to his commands, because he is commanded by Allah to do so. The truth is that it is like the command of Allah to the angels to prostrate to Adam PBUH, and this is clear from the saying of Moses,

❖“You will find me, if Allah wills, to be patient and not disobeying a command of yours.”❖.

The truth is that the time of the Virtuous Servant has not come yet, but when he descended to teach Moses in this physical world and Moses and he gathered, he became the proof [of Allah] upon Moses, and Moses cannot say anything in the existence of the Virtuous Servant other than,

❖“and not disobeying a command of yours.”❖

As for those who attempted [to interpret] these verses and made Moses more knowledgeable from one aspect and the Virtuous Servant more knowledgeable from another aspect, this is something which, if they did not engage in, would have been better for them, as the knowledge from Allah SWT in the paths of the Skies, the jurisprudence, and the unseen is determined by the rank of the human being so it is not possible that Allah SWT overflows knowledge upon a servant of a lower rank in knowledge which is greater than the knowledge overflowed upon a servant of a higher rank. This is not because He SWT is incapable of doing so, but rather because in its truth, the issue is one, which is the

overflowing of knowledge and the rank. So it cannot be said that Moses is more knowledgeable in some things and the Virtuous Servant is more knowledgeable in other things. The most knowledgeable here is most knowledgeable in all matters. We are not talking about two books of physics and chemistry, rather we are talking about the Kingdom of Heavens and the jurisprudence. We are talking about the Religion of Allah SWT with which the prophets came. And the percentage of the matters of religion to the prophet and to the sent successor is one, and not a multiple or a varied percentage. So he from them who knows what is in the Kingdom of Heavens to a certain percentage knows the jurisprudence by the same percentage. So if the Virtuous Servant is more knowledgeable than Moses in the unseen matters and the paths of Skies, then he is certainly more knowledgeable than Moses in the jurisprudence as well. And if Moses is more knowledgeable than the Virtuous Servant in the jurisprudence then he is certainly more knowledgeable than him in the unseen matters and the paths of Skies.

And it cannot be said that Moses is absolutely more knowledgeable than the Virtuous Servant; how could that be while the Quran has narrated to us clearly that Moses came to learn from the Virtuous Servant just like the angels learned from Adam PBUH. So nothing is left except that the Virtuous Servant is absolutely more knowledgeable than Moses.

As for those who attempted [to interpret] this Quranic story, they have stumbled in regards to the Virtuous Servant and it was too difficult for them to picture a servant, whose identity or name was not declared by the Quran, to be more knowledgeable than Moses the prophet, who is from the messengers from *Uli Al-Azem*. They also did not know that the Virtuous Servant is a human who descended to this physical world to teach Moses, and that his era had still not come. The fact that the Virtuous Servant was named Al-Khidr¹ in some narrations propelled them to disparage him and deny his clear and obvious Quranic right, which

1. The Green—Trans.

is that he is more knowledgeable than Moses, without paying attention to the fact that Al-Khidr is an attribute and not a name, which can be attributed to more than one Divine character considering that they PBUT leave behind green land, which means from the religion, meaning that they spread the religion, as the green color indicates religion.



66. ﴿Moses said to him, “Shall I follow you, so that you may teach me from that which you had been taught in guidance?
67. He [the servant] said, “Verily You will not be able to have patience with me.”
68. “And how are you to be patient about that which you have not been told about?”
69. He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”
70. He [the servant] said, “If you follow me, do not ask me about a thing until I speak to you about it.”﴾

From the beginning, Moses specified his objective and the reason for his following the Virtuous Servant, which is the knowledge,

﴿Moses said to him, “Shall I follow you, so that you may teach me from that which you had been taught in guidance?﴾.

So when the Virtuous Servant set out and had Moses PBUH with him, he committed actions which Moses PBUH is supposed to learn from, but we find that these actions, the first of which is carpentry, the second which is killing and the third which is the construction of a wall, these are primitive and simple actions, so what did the Virtuous Servant want to say to Moses PBUH or what did he want to teach him? Is it possible that the Virtuous Servant wanted to teach Moses these actions? Or did he want to tell Moses that there are unseen matters which you, Moses, do not know? And would you accept this for Moses bin Imran, while he is a prophet from the *Uli Al-Azem* from the messengers? Is Moses ignorant of the fact that the Knower of the unseen is Allah SWT, and that He SWT reveals some of the unseen to the messengers?

And then Moses requests the knowledge and says to the Virtuous Servant, “I shall follow you to learn from you.” And the Virtuous Servant speaks to him about patience, yet Moses still accepts and promises that he will be patient, but praise be to Allah and His will is compelling,

that Moses was not able to fulfill his saying, rather it is as if he was compelled to fulfill the words of the Virtuous Servant,

“Verily You will not be able to have patience with me.”

So Moses was saying, “I will be patient,” and the Virtuous Servant said to him, “You will not be patient,” and the saying of the Virtuous Servant was fulfilled and the one to fulfill it was precisely Moses who vowed patience. And the test in patience is an important matter in the teaching of Moses PBUH;¹ to bear with those who are beneath him and to be patient with them, because of their constant objections. So now, and in this situation, he was the one who objected and did not have patience. And he felt for himself how much patience the Virtuous Servant had with him, and how much he himself needed this patience from the Virtuous Servant in order to reach the truth.



1. Rather and Joshua PBUH who will open the holy land.

WHAT DID THE VIRTUOUS SERVANT WANT TO TEACH MOSES PBUH?

AND WHAT DID MOSES LEARN FROM THE VIRTUOUS SERVANT?

After he had met him, the Virtuous Servant showed Moses PBUH the “I” (أنا - *Ana*) which Moses had within him, because the Virtuous Servant was the Messenger of Allah to Moses PBUH so Moses was supposed to not object, as the objection in such a situation is an objection to Allah SWT. This is why the Virtuous Servant clarified to Moses PBUH in the end, that he objected to Allah and that he faced Allah with these objections,

❖“I did not do it by my own command.”❖

So has it been clarified for you now what is within yourself from the “I”?

This means that the Virtuous Servant is saying this is not me, as I am a rock, by which Allah tested you and your objection was to the One who tested you. This is why you see Moses PBUH broken each time he fails the test, because he originally knows the reason for why he came and he vowed patience and success yet still found himself failing one time after another.

❖He [Moses] said, “Do not hold against me what I have forgotten, nor overwhelm me with difficulty in my matter.”❖,

and this is what he said this first time, as for the second time, Moses PBUH was even more broken and his confession of [his] negligence was clearer,

❖He [Moses] said, “If I ask you about a thing after this, do not keep me in your company, you would then have been fully excused from me.”❖,

and the third time silenced Moses. So he did not speak, rather he remained only listening.

Therefore Moses has benefited and learned, and the objective of his meeting with the Virtuous Servant was achieved,

❖“And when Moses said to his lad, “I will not give up until I reach the junction of the two seas or I spend years and years in search of it.”❖.

And the Virtuous Servant wanted to tell Moses that fighting the “**I**” is endless ranks, just as the grace of Allah is innumerable, and just as the ranks that humans can reach are innumerable. Also in the end, the Virtuous Servant has advised Moses eloquently so he gradually took him through the ranks of monotheism. The first rank was I, and the second was we, and the third was He. And although it was by the command of Allah, it consecutively showed disbelief to a certain level (I and not He), and *shirk* to a certain level (I and He), and monotheism (He only).

❖“As for the ship, it belonged to poor people who worked in the sea, so **I** wanted...

As for the young man, his parents were believers so we feared that he would tire them in tyranny and disbelief. So **WE** wanted...

As for the wall, it belonged to two young male orphans in the city, and there was a treasure beneath it which was theirs, and their father was a good man so **YOUR LORD** wanted...

and I did not do it by my own command.”❖



77. ﴿They then set out until when they came to the people of a village, they asked them for food, but they refused to offer them hospitality. They found in it a wall wanting to collapse, so he [the servant] rebuilt it so [Moses] said, “If you had wished, you could have taken a wage in exchange for it.”

78. He answered, “This is a parting between me and you. I will tell you the interpretation of that about which you were not able to have patience.”﴾

If Moses PBUH had not said,

﴿“If I ask you about a thing after this, do not keep me in your company, you would then have been fully excused from me.”﴾,

the Virtuous Servant would have continued with Moses PBUH, and if Moses PBUH objected, he would only inform him as he did in the first and the second instance.

But eventually, the Virtuous Servant, who was not from this world nor did he eat food,¹ had to leave Moses PBUH and Joshua PBUH, whose hunger overwhelmed them, so they could take their share of comfort and food. They had started their journey with the Virtuous Servant while they were at the height of fatigue and hunger,

62. ﴿So when they had passed [a distance], Moses said to his lad, “Bring us our lunch, we verily have found fatigue from this journey of ours.”

63. He [his lad] said, “Did you see when we took shelter at the rock? I forgot the fish, and none but Satan made me forget to remember it. And it took its course through the sea in a strange way.”﴾,

1. It has been clarified that the Virtuous Servant's time had not come yet and that he was not from the people of this physical world. In The Allegories there is further clarification. You may also find further information in Appendix 2 at the end of this book.

meaning that their lunch had gone into the sea and they ate nothing from it, and they continued their journey without food because the Virtuous Servant did not eat food. Therefore Moses PBUH had nothing before him but hunger, and in hunger there is much good.

Al-Sadiq PBUH said,

A fullness of a stomach draws a worshipper away from Allah SWT, the servant is nearest to Allah SWT if his stomach is light, and the servant is most despised by Allah SWT when his stomach is full.¹

And Al-Sadiq PBUH said,

The servant is nearest to Allah SWT if his stomach is light.²

There is Divine wisdom in the fact that the food of Moses and Joshua in this journey was hunger. And at the end of the journey and at its third and final incident, Moses PBUH and Joshua PBUH had no choice but to ask for food from the people of the village so that they could continue with the knowledgeable one and would have the strength to set out with him,

❖ They then set out until when they came to the people of a village, they asked them for food, but they refused to offer them hospitality. ❖

And because hunger has exhausted him, Moses PBUH could not even remain quiet and he repeated his request for food when the Virtuous Servant built the wall, and he PBUH told the Virtuous Servant, “You could have asked for food for Joshua PBUH and I in exchange for what you built,”

❖ so [Moses] said, “If you had wished, you could have taken a wage in

1. *Bihar Al-Anwar*, Vol. 63, Page 336. *Wasael Al-Shia*, Vol. 1, Page 242.

2. *Bihar Al-Anwar*, Vol. 63, Page 331.

exchange for it.”❦.

At that time, the knowledgeable one (the Virtuous Servant) had no choice but to leave Moses PBUH and Joshua PBUH because they were exhausted due to hunger and fatigue.

Abu Abdullah PBUH said regarding the words of Moses PBUH to his lad,

❦Bring us our lunch❦

and his words,

24. ❦My Lord, I am in need of whatever good You send down for me.❦

—*Surat Al-Qasas* (The Story) 28.

he PBUH said,

He rather meant food.

And Abu Abdullah PBUH said,

Moses PBUH was verily a man of hunger on several occasions.¹



1. *Al-Burhan*, Vol. 16, chapter 5, page 54. *Al-Ayashi*, Vol. 2, page 330. *Bihar Al-Anwar*, Vol. 13, page 303.

WHO IS THE VIRTUOUS SERVANT?

AND WHY WAS HE CHOSEN RATHER THAN ANYONE ELSE TO MEET MOSES?

We learn from the aforementioned that the Virtuous Servant himself is the junction of the two seas, and the two seas are Ali and Fatima PBUH. Therefore, he is one of the Imams or Mahdis PBUH. Thus it remains for us to know: Who is he, and why does Moses PBUH meet him specifically? Whereas there must be a reason for specifying him in particular rather than anyone else. The truth is that the Virtuous Servant is *Al-Qaim* of the progeny of Muhammad. And the reason why Moses met him in particular is because Moses PBUH wished for his rank and he wished to be *Al-Qaim* of the progeny of Muhammad. And now after Moses had met him, he knew that he could not be *Al-Qaim* of the progeny of Muhammad after he felt his failure with him one time after another. So the answer of Allah for Moses PBUH to his question was practical and it was by having him meet the one whose rank he wished to have, so that Moses PBUH would know and feel his inability, shortcoming and negligence.

Salim Al-Ashil said,

I heard Abu Jafar Muhammad bin Ali Al-Baqir PBUH saying, “Moses bin Imran looked into the First Pentateuch to what is given to *Al-Qaim* of the progeny of Muhammad from empowerment and favor, so Moses said, ‘O Lord make me *Al-Qaim* of the progeny of Muhammad,’ so it was said to him, ‘That is from the progeny of Ahmad,’ then he looked into the Second Pentateuch and saw the same, so he said the same and the same was said to him. He then looked into the Third Pentateuch, and saw the same, so he said the same and the same was said to him.”¹

And the meeting of Moses PBUH with *Al-Qaim* of the progeny of Muhammad, in particular, had a major benefit for Moses PBUH, as *Al-Qaim*

1. *Ghaibat Al-Nomani*- Muhammad bin Ibrahim Al-Nomani: page 246—247.

is the one who spreads knowledge and monotheism which result from the union of the two seas, Ali and Fatima PBUT, meaning the twenty-seven letters [of knowledge].

And even though any of the Imams or the Mahdis PBUT from the children of Ali and Fatima PBUT can be called a junction of the two seas, *Al-Qaim* of Muhammad's progeny has a uniqueness with this name, being the one who spreads the knowledge of monotheism which results from the union of the two seas, Ali and Fatima PBUT.

Abu Abdullah PBUH said,

Knowledge is twenty-seven letters. So all that the prophets came with is two letters, so people until today know nothing other than these two letters. So if our *Qaim* rises, he brings out the twenty-five letters and he transmits them among the people, and he adds the two letters to them so he transmits them as twenty-seven letters.¹

And Moses' issue, for which he was directed towards meeting the Virtuous Servant, was an issue of knowledge. Therefore, the best one for Moses PBUH to meet is the one who spreads the knowledge of monotheism among people, the knowledge of Monotheism which is a result of the union of the two seas of knowledge, Ali PBUH and Fatima PBUH.

And it was narrated from them PBUT, in *Tafseer Al-Qummi*, Vol. 2 page 38:

... When the Messenger of Allah PBUH told Quraish about the people of the cave, they said, "Tell us about the knowledgeable one whom Allah commanded Moses PBUH to follow and what his story was." So Allah descended the verse,

﴿And when Moses said to his lad, "I will not give up until I reach the junction of the two seas or I spend years and years in search of it."﴾.

1. *Bihar Al-Anwar* Vol. 52 page 336.

So he said, “And the reason for that was, when Allah spoke to Moses in speech and He sent the tablets down unto him and they were as Allah SWT said,

﴿And We wrote to him in the tablets a sermon from everything, and detailing of everything﴾,

Moses returned to the children of Israel, stood on the platform and told them that Allah has sent the Torah down unto him and that He spoke to him, and he said to himself, “Allah has not created a creation more knowledgeable than me.” So Allah inspired to Gabriel, “Save Moses for he has perished, and tell him, ‘At the junction of the two seas, at the rock, there is a man more knowledgeable than you, so go to him and learn from his knowledge.’” So Gabriel descended to Moses PBUH and told him, so Moses was humiliated with himself and he knew that he made a mistake, and horror entered him and he said to his successor, Joshua bin Noon, “Allah has commanded me to follow a man at the junction of the two seas and to learn from him.” So Joshua brought a salted fish and they set out, and when they did set out and reach that place they found a man lying down on his back and they did not recognize him...and they forgot the fish and that water was the water of life, so the fish came alive and entered the water. So Moses and Joshua moved along until they became hungry, so Moses said to his successor,

﴿“Bring us our lunch, we verily have found fatigue from this journey of ours.”﴾,

meaning tiredness, so his successor remembered the fish and said to Moses, “I forgot the fish at the rock.” And Moses said, “That man whom we saw at the rock is the one whom we are seeking.” So they went back ﴿tracing their footsteps﴾, meaning back to that man and he was in his prayer, so Moses sat down until he [that man] was done with his prayer, and he said *salam* to them.”

Isaac bin Ammar said that Abu Abdullah PBUH said,

The likeness of Ali PBUH and the likeness of us after him from this nation is like that of Moses PBUH and the knowledgeable one, when he met him and made him speak and requested his company, so from their matter was that which Allah told His prophet in His book, and that is that Allah said to Moses,

﴿I selected you over people by my messages and my words, so take what I have given you and be from those who are thankful﴾,

and He then said,

﴿And We wrote to him in the tablets a sermon from everything, and detailing of everything﴾.

And the knowledgeable one had knowledge which was not written for Moses in the tablets, and Moses believed that all the things he needed were in his tablets, and that all the knowledge was written for him in the tablets, just like those who claim to be clerics and knowledgeable believe. [They believe] that they proved all the knowledge and jurisprudence in the religion from what this nation needs, and what they knew from the Messenger of Allah and learned and memorized. And they did not know all the knowledge of the Messenger of Allah PBUHAP, nor did they take it from the Messenger of Allah nor did they understand it, [for example] the matter of the *Halal* and *Haram* and other verdicts would be directed to them and they would be asked about them, and they would not have a narration about these matters from the Messenger of Allah PBUHAP, and they find it embarrassing that people attribute ignorance to them, and they hate to be asked and not answer and people would, in that case, request knowledge from its source, so therefore they used opinion and analogy in the religion of Allah and they left the narrations, and they attributed innovations to Allah, and the Messenger of Allah PBUHAP said, “Each

innovation is misguidance.”

So if at any time they were asked about anything from the religion of Allah, and they had no narration about it from the Messenger of Allah, if they returned it to Allah, to the messenger and to those of authority from among them, then those who derive it from among them would have known it, that is, from the progeny of Muhammad PBUH. And the reason they refused to request knowledge from us is because of animosity and envy towards us. No, by Allah, Moses PBUH has not envied the knowledgeable one, and Moses is a prophet of Allah whom Allah inspires, as he met the knowledgeable one, made him speak, and recognized him by knowledge, and he did not envy him like this nation envied us after the Messenger of Allah PBUHAP, and they did not want us and our knowledge like Moses wanted the knowledgeable one and requested his company to learn from him and take guidance from him.

So when he asked the knowledgeable one for that, the knowledgeable one knew that Moses PBUH cannot be of his company, and he does not tolerate his knowledge, and he does not have patience with him. At that time, the knowledgeable one said,

❖“And how are you to be patient about that which you have not been told about?”❖,

so Moses said to him, in submission to him and in request of his compassion and acceptance,

❖“You will find me, if Allah wills, to be patient and not disobeying a command of yours.”❖.

And the knowledgeable one knew that Moses PBUH has no patience concerning his knowledge.

And like that, by Allah O Isaac bin Ammar, is the case of the judges of those, their clerics, and their group today. They do not bear, by Allah, our knowledge. They do not accept it nor tolerate it. They

do not take it nor have patience concerning it, just like Moses had no patience over the knowledge of the knowledgeable one when he was in his company, and saw what he had seen from his knowledge. That [the knowledge] was detestable to Moses, but to Allah it was to his satisfaction and it is the truth. The same applies to our knowledge, it is detested by the ignorant ones and it is not taken, while to Allah it is the truth.”¹

Abu Abdullah PBUH said,

Moses PBUH stood on the platform and his platform had three steps, so he said to himself that Allah did not create a creation more knowledgeable than him, so Gabriel came to him and said, “You have been afflicted, so get down as there is one in this earth who knows more than you, so request him,” so he relayed to Joshua, “I have been afflicted so make food for us and let us set out.”²

The narrations clarify that the issue of Moses was an issue of knowledge, as it has been clarified to he who reads the narrations that Moses PBUH said to himself that he was a knowledgeable one, so this meeting was a response to him. And he meant by knowledge [he thought he was most knowledgeable] that he fought himself and triumphed over his “I” which is within him, especially after he fought against himself and Allah spoke to him and he passed the test, and did not even consider himself better than a mangy dog, and it is not as those who do not know the facts imagine, that he thought he is more knowledgeable in the jurisprudence alone. And the last narration has a clarification that the matter is about elevation and perfection,

Moses PBUH stood on the platform and his platform had three steps.



1. *Al-Burhan* Vol. 15 Part 5 page 54.
2. *Al-Ayashi* Vol. 2 page 332.

MOSES PBUH IS A PROPHET FROM *Uli Al-Azem* FROM THE MESSENGERS, AND YET HE STILL FAILS?

So Moses PBUH came to meet the Virtuous Servant because he thought he had fought himself and killed the “I” within him. Thus, it was demanded from him that he be patient and fight himself while accompanying the Virtuous Servant, and not tell the Virtuous Servant, “if only you had done this or had not done that.” When he faces one who is higher than him in rank by saying this, he clearly and distinctly shows the “I” within him as opposed to the one he is commanded to follow and to whose commands he must submit.

In fact, the matter returns to Moses facing Allah SWT, as he says each time “I” in opposition to the Virtuous Servant, which means that he said “I” in opposition to Allah SWT. And this is the test in monotheism which many of those who walk towards Allah SWT have failed, meaning that they perhaps underestimate their saying, “I” in opposition to the successor of Allah or his sayings when they suggest their opinions in opposition to the command of the successors of Allah, whereas it is “I” in opposition to Allah SWT in its truth and reality, and as they have come to be tested in this, they fail without even paying attention to their failure.

Moses PBUH failed with the Virtuous Servant, but he was not a failure of the Divine test, rather, he had achieved great success but at the same time it was limited, so when he was tested with that which was beyond it, he failed.

The Virtuous Servant used to say to Moses PBUH, “You will accompany me while you know I am a proof upon you and Allah commanded you to obey me, but you will not be as Allah commanded you to be and you will not be as you vowed, rather the “I” will appear from your depths and you will object to me although I am a proof upon you and

although you vowed to be patient,” but he said it in this form:

❖“Verily you will not be able to have patience with me.”❖

Since fighting the “I” is in ranks, then if someone fought himself at a certain rank, he would definitely fail if he was tested at a higher rank by someone higher than him.

❖“Verily you will not be able to have patience with me.”❖: The Virtuous Servant was strict with Moses and he reprimanded him for each break of the agreement between them. And he rebuked Moses PBUH because he [Moses] broke his previous vow himself.

And in all this, the Virtuous Servant alerted Moses that he is more knowledgeable than him, and that he [Moses] is commanded to follow him and learn from him so that Moses PBUH would know his ignorance and not perish. Despite that, Moses PBUH was not patient and he objected and questioned the Virtuous Servant in everything he said. There is a defect in you Moses, so pay attention.

❖He [the servant] said, “Verily You will not be able to have patience with me.”

...He [the servant] said, “Did I not tell you that you will not be able to have patience with me?”

...He [the servant] said, “Did I not tell you that you will not be able to have patience with me?”

...He answered, “This is a parting between me and you. I will tell you the interpretation of that about which you were not able to have patience.”

...and I did not do it by my own command. That is the interpretation of that about which you were not able to have patience.”❖

Do you notice that the Virtuous Servant would barely ever speak to Moses without telling him, “You will not be patient with me”?

The truth which the Virtuous Servant wanted to deliver to Moses

PBUH is that there are higher and more superior ranks than that which you have reached and ascended to, O Moses. That is because the creation who possessed, achieved, or knew a certain limited perfection might think that it is the full perfection, and that perfection only happens by him.

And I give this example: A bird flies at a maximum height of 100 meters, and another flies at a maximum height of 200 meters, and a third flies at a maximum height of 1000 meters. That which flies at the height of 200 meters sees the birds which fly at the height of 100 meters beneath him, but if he thought that he reached the top, he would be on the edge of perishing. And this is what happened with Moses PBUH and that is why Allah commanded Gabriel to save him and direct him toward meeting the Virtuous Servant.

Also, the bird which flies at the height of 1000 meters, when it tests the birds which fly at the height of 100 or 200 meters to demonstrate to them their incapability and imperfection, they verily fail with this bird, because it will make them fly at the height of 300 meters for example which is a height very easy for it, yet very difficult for those whose limit is 100 or 200 meters.

And the truth and the truth I say unto you: Our sights are supposed to be directed to the higher, in order for us to know our incapability and to ascend, and our sights are not supposed to be directed to the lower so that we take pride in our perfection, and thus perish.

And the truth is that so many believe that they are at the top, but they are all not at the top. And those who are at the genuine top in the creation do not see or believe that they are at the top, because they simply knew it is an illusional top and not a genuine one so how could it ever be called a top, while its ratio to what is above it is zero, because it [what is above it] is absolute and infinite? And how would they see and believe that it is a top while in this sight of theirs, there is all this shame and disgrace? That is because it means that they say “**I**” so arrogantly in

opposition to He SWT.

And let no one who reads my words imagine that this is just about who is above them, meaning that if they looked at those beneath them they would believe they are at the top. Rather they absolutely do not believe that they are at the top, because they have simply known the truth which the rest of creation has lost. The rest of creation, if they looked at these supporters of Allah PBUT with devotion, they would see them as divine light while these supporters of Allah PBUT look at He who created them SWT and He is light with no darkness within, so they see that they are darkness themselves. And their dark identity is what differentiates them from Him SWT, and that places them in permanent rumination of themselves and permanent regret over that which they neglected in regard to Allah, because they considered themselves and considered their existence and they requested their existence and remaining in opposition to the existence and remaining of Allah SWT.

The Prince of Believers Ali PBUH said,

My lord I have done myself injustice by considering it, so it is damned if You do not forgive it.¹

And the forgiveness which Ali PBUH is requesting is that which Muhammad PBUHAP achieved, and it is the forgiveness resulting from the opening, in the saying of Allah SWT,

1. ❖ “We have bestowed upon you a clear opening,
2. so that Allah forgives the guilt of your past and future, and completes His grace upon you and grants you a straight path.” ❖²

—*Surat Al-Fath* (The Victory) 48.



1. From the Dua of Shaban by the Prince of Believers PBUH, *Bihar Al-Anwar* Vol. 91 page 97.

2. Refer to Appendix 3 and the book of *The Sealing Prophecy*. There is also detailing in *The Allegories* and *A Part of the Interpretation of Al-Fatiha*.

WHERE IS THE INFALLIBILITY OF MOSES PBUH IN THIS MEETING?

Infallibility is holding fast to Allah to refrain from what is prohibited by Allah. And it has two sides, a side from the servant which is sincerity, and a side from the Lord SWT which is support.

So every human being, in this case, has the capability of infallibility placed within his human nature, and the Proofs (*Hujja*) of Allah PBUH are unique because of their degree of sincerity, as by this sincerity to Allah SWT, they have reached a level at which the support descending unto and upon them becomes like a fortress protecting them from the prohibitions of Allah. Also, the Proofs PBUH are unique in that He who knows the truths and the destiny and fate of each human has stated their infallibility and commanded obedience to them because they do not lead people into misguidance nor do they take them out of guidance.

Moses PBUH is a prophet from *Uli Al-Azem* from the messengers.

Moses PBUH is a prophet sent by Allah, he is infallible, and his infallibility was stated [by Allah SWT].

Yet, Allah SWT still commands him to follow the Virtuous Servant and not to go against him, and he himself has vowed not to go against the Virtuous Servant,

﴿He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”﴾,

but he broke his vow and went against the Virtuous Servant.

If the breach was once and at one instance, then it would have been easy. However, he has went against [the Virtuous Servant] in all trials and tests. They were three, and he went against [the Virtuous Servant] in all three, meaning that Moses PBUH here went against the command of Allah, and if you do not wish to say that he went against a direct com-

mand, then let it be that he went against his own vow. And this definitely breaches the infallibility here and in this situation.

From this situation, journey, and its events we can:

- Understand the meaning of infallibility clearly.
- Also understand that it is in ranks.
- Understand that for the Proofs of Allah, whose infallibility has been stated [by Allah], infallibility has a bare minimum limit which cannot be crossed. And that is the limit in which they meet the condition for which their infallibility is stated [by Allah]. The condition is that they do not take the people out of guidance nor do they lead them into misguidance.
- We also understand that if the infallible PBUH was assigned to that [a task] which is above his rank, he would not be infallible in that rank to which he has not ascended.
- We understand that this breach of the infallibility of the infallible at a higher rank does not breach his infallibility at the lower rank.
- We also understand and know the answer to the disobedience of Adam and how it does not breach his infallibility,

121. ﴿And Adam disobeyed his Lord, so went astray.﴾,
—*Surat Taha* (Taha) 20.

as his test was at a higher level to make it clear to him and others that he does not have intense ability,¹ and that the possessor of intense ability and the true successor of Allah in His land is from Adam's lineage and he is Muhammad PBUHAP, so the true successor of Allah to be aspired to is Muhammad PBUHAP and not Adam, so what is needed is the dispatching successor of Allah and not the dispatched successor of Allah.²

1. He was not from *Uli Al-Azem* (People of intense abilities).

2. Refer to Appendix 4, and more details found in the book *The Sealing Prophecy*.

- We also understand that the knowledge and the practiced knowledge are the foundation of the infallibility of the infallible. Therefore the infallible is made infallible based on the degree of his knowledge and practiced knowledge, which actually returns back to the same two sides (sincerity and support),

114. ﴿Say, “O Lord, increase me in knowledge.”﴾.

—*Surat Taha* (Taha) 20.

And from this point on the reason for failing at a higher level is the deficiency of both knowledge and practiced knowledge of the infallible PBUH, preventing them from achieving that rank and the higher level.

- We also understand why Allah has mentioned to some of the infallibles that they are unjust, in His saying SWT,

32. ﴿Then We bequeathed the Book unto those whom We selected of Our servants, some of them are unjust towards themselves, some are just, and some are forerunners in the good deeds, by the permission of Allah. That is the great favor.﴾,

—*Surat Fatir* (Originator) 35.

as those who were described as unjust towards themselves are among the selected servants who inherited the Book and they are the infallibles. And their injustice towards themselves was their shortcoming in elevation, or it is fair to say their shortcoming in sincerity, which has prevented the support [from Allah] to reach a higher rank, or in particular, prevented the overflow of knowledge and practicing knowledge to reach a higher rank. And this shortcoming is definitely injustice towards the self, because it is a loss of a higher rank, and a loss of elevation to a higher rank. Thus, for them, the test in that higher rank corresponds with failure.¹

1. Refer to Appendix 5, and more details are found in the book of *The Allegories*.

- We also understand that the test at the higher rank is not associated with performing or not performing the action, as much as it is associated with who the action is performed against, as in the possessor of that higher rank himself and what is related to him such as his knowledge and practicing knowledge. So the disobedience of Adam PBUH was associated with the tree and its violation more than with the fruit, so the real disobedience was the violation against the tree and not the eating of the fruit

35. ﴿and do not approach this tree, for then you will be of the unjust.﴾,

—*Surat Al-Baqara* (The Cow) 2.

and the tree was Mohammad and his progeny PBUT. Also for Moses PBUH, the objection against the knowledgeable one was the mistake which he repeated, so his test was not in the three issues as much it was in the knowledgeable one himself:

67. ﴿He [the servant] said, “Verily You will not be able to have patience with me.”

68. “And how are you to be patient about that which you have not been told about?”

69. He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”﴾

—*Surat Al-Kahf* (The Cave) 18.

Ponder these verses well and pay attention to these two words “**WITH ME,**” meaning that he [the Virtuous Servant] is saying that as long as I am accompanying you, you will be negligent and you will refuse my leadership of you.

The truth is that all of Moses’ PBUH objections were to the infallible leadership that he knows to be from Allah, and that is why the responses of the knowledgeable one to Moses PBUH were strong and strict, whereas

if the issue was only associated with the ignorance of Moses PBUH of the reasons [for the actions of the Virtuous Servant], then Moses PBUH would have been excused, and there would be no need to treat Moses PBUH in such a strict manner.

In addition, if we paid close attention to the verses and to how the knowledgeable one explains the reason for Moses' PBUH impatience with him as being due to ignorance about the knowledgeable one himself because he is above Moses and from a rank higher than him,

86. ﴿“And how are you to be patient about that which you have not been told about?”﴾,

—*Surat Al-Kahf* (The Cave) 18.

meaning that you will not be able to be patient with me because you do not know me, and it is not as he who reads this verse imagines that perhaps what is meant here is that Moses PBUH is only ignorant of the reasons behind the actions of the knowledgeable one. And for this, look at what the answer of Moses PBUH was, and pay close attention to it,

69. ﴿He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”﴾,

—*Surat Al-Kahf* (The Cave) 18.

and let us pay close attention to the words of Moses PBUH,

﴿“not disobeying a command of yours.”﴾,

so the matter is associated with the Virtuous Servant himself and not his actions, so the test of Moses PBUH was in the Virtuous Servant PBUH himself and not in his actions, meaning that the test was a duplicate of the first well-known test which is the test of the angels and Iblis in Adam PBUH. It is a test in prostrating once again which was repeated with Moses PBUH in this instance, and Moses PBUH was not a refuser of prostra-

tion like Iblis (Allah curse him), and he PBUH is far from such a thing, nor was he an objector prior to prostration like the angels PBUT were, rather he PBUH had initiated the prostration, however he lifted his head from his prostration three times, and it is fair to say that they were three unequal times; the last time being the least. And he who understands this will know that the difference between Moses PBUH and the angels is major and great as Moses PBUH is better than the angels and this has been clarified here. The angels had the knowledge of Adam proven to them prior to their prostration to him, whereas Moses PBUH initiated the prostration without question,

﴿He [Moses] said, “You will find me, if Allah wills, to be patient and not disobeying a command of yours.”﴾.

So how would this pure and sacred one, Moses PBUH, not be a prophet from *Uli Al-Azem* from the messengers, as this is his state of obedience?

- We also understand that the test of the lower with the higher does not occur except by the higher descending to the lower. And the truth is that the ascension of the lower to the higher is not possible without the change of the degree of sincerity attached to him and his work, and hence the matter is restricted by the descent of the higher to the lower, and herein is the test, as the creation or the human being specifically, always imagines that the one who is coexistent with him is at the same level of his, equal to him, or beneath him,

27. ﴿We only see you as a human being, like ourselves﴾
—*Surat Hud* (Hud) 11.

10. ﴿They said, “You are nothing except human beings like ourselves﴾
—*Surat Ibrahim* (Ibrahim) 14.

47. ﴿And they said, “Are we to believe in two human beings like ourselves?”﴾

—*Surat Al-Mumenoon* (The Believers) 23.

154. ﴿You are nothing except a human being like us, so bring a sign if you are one of the honest ones﴾

—*Surat Ash-Shuara* (The Poets) 26.

186. ﴿And you are not but a human being like ourselves, and we verily believe you to be from the liars.﴾

—*Surat Ash-Shuara* (The Poets) 26.

15. ﴿They said, “You are not but human beings like ourselves. And the Merciful has not sent down anything, verily you only lie.”﴾

—*Surat Ya Seen* (Ya Seen) 36.

Rather, he does not usually believe that he is higher than him except when he finds something which clearly distinguishes him such as knowledge for example, which made the angels acknowledge the favor of Adam. Or perhaps, the matter might reach [the extent] that the human wants something which forces him to believe in this favor. This is why the ignorant ones, who are the majority of people, request miracles which compel them into believing in the preference of the messengers PBUT, in order for them to believe in their preference and their right to leadership,

154. ﴿You are nothing except a human being like us, so bring a sign if you are one of the honest ones﴾,

—*Surat Ash-Shuara* (The Poets) 26.

and certainly each one to his own extent. So the prophets PBUT are better than the angels, and are not like these ignorant ones. But the darkness which made the angels object, and made these ignorant ones deny the messengers PBUT, is also present within the prophets PBUT and within Moses PBUH, but in a very miniscule degree that only caused Moses

PBUH to overlook and object so that after just moments, he would regret his objection and overlooking,

﴿He [Moses] said, “Do not hold against me what I have forgotten, nor overwhelm me with difficulty in my matter.”﴾.

Pay close attention to the words of Moses,

﴿“nor overwhelm me with difficulty in my matter.”﴾.

This means that Moses is telling the Virtuous Servant that this is my state and you are aware of it, so do not leave me and complete this journey with me so that I may learn more. Then after that he neglects and asks, so he finds nothing but the vow that he will leave the asking, and he finds nothing but to confess that he has overlooked and failed, and had no patience with the Virtuous Servant.

﴿“If I ask you about a thing after this, do not keep me in your company. You would then have been fully excused from me”﴾,

and that is why the words of Moses PBUH were not in the form of an objection or a question the third time, but rather a suggestion,

﴿so [Moses] said, “If you had wished, you could have taken a wage in exchange for it.”﴾.



ADVICE:

Moses PBUH lost the junction of the two seas (the Virtuous Servant) although he was prepared to spend a long lifetime in search of him.

Moses lost sight of his goal and he did not recognize him although he was sitting near him.

Moses PBUH missed his goal although he passed right by it, and in this, there is an overwhelming lesson for Moses PBUH and for each person walking in the path of Allah SWT.

As for Moses PBUH, he took his lesson then. And he knew that losing the target was possible even with the exaggeration with which he was requesting it and the intensity of caring for it. This is the reason why he was broken when he returned to the Virtuous Servant whom he missed, and it is perhaps possible that we say that when he passed near this man, he did not imagine that he [the Virtuous Servant] was the goal whom he was requesting and this was the first lesson for Moses PBUH; because of the degree to which he turned towards himself and became preoccupied with himself, he lost sight of him. Thus when he returned, he spoke to the Virtuous Servant with the language of a guilty man,

“Will you accept that after I had lost you, even though I was near to you, that I accompany you and learn from you?”

❖“Shall I follow you, so that you may teach me from that which you had been taught in guidance?”❖

As for us, we must learn a lesson from what had happened to Moses PBUH with the Virtuous Servant. So if Moses PBUH would, with the intensity of his request for the Virtuous Servant, such that he made it a normal matter to spend a lifetime in search of him, meaning that he decided that his meeting of the Virtuous Servant is a great matter with which it is easy to spend ages in search of him, yet he still passed near

him and did not recognize him, so is it possible that they will lose their goal, those who request the Virtuous Servant today? Considering that they are not like Moses PBUH, not from the standpoint of sincerity nor from the standpoint of concern which has made Moses PBUH see that spending ages wandering and persisting in search is a small matter if it will result in his meeting of the Virtuous Servant, so is it possible that each person, who is sane and fears the evil consequence, asks himself this question?



The Journey of Moses ؑBUH to the Junction of the Two Seas—by Imam Ahmad Al-Hassan ؑBUH
Translated from Arabic to English by the Ansar of Imam Ahmad Al-Hassan ؑBUH

APPENDICES

APPENDIX I

- Abu Saeed Al-Khudari said regarding His words (M), ﴿He has merged the two seas that meet﴾:

These are Ali and Fatima. They do not transgress one another. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain, may the prayers of Allah be upon all of them.¹

- Ibn Abbas said regarding His words (M) ﴿He has merged the two seas﴾:

These are Ali and Fatima. ﴿There is a barrier between them. They do not encroach﴾, That is the Prophet PBUHAP. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUH.²

- Abu Thar (may Allah be satisfied with him) said regarding His words (M), ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima PBUH. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUH. Who has ever seen like these four, Ali, Fatima, Al-Hassan and Al-Hussain PBUH? None loves them but a believer, and none hates them but a disbeliever, so become believers by the love of *Ahlul Bayt*, and do not become disbelievers by the hate of *Ahlul Bayt* so that you would be thrown in hellfire.³

- Ibn Abbas narrated that Fatima PBUH cried due to hunger and lack of clothing so the Prophet PBUHAP said,

1. *Al-Burhan*: Vol. 27, part 7, page 387. *Bihar Al-Anwar*: Vol. 24, page 97. *Taweel Al-Ayat*, Vol. 2, page 636.

2. *Al-Burhan*: Vol. 27, part 7, page 387. *Bihar Al-Anwar*: Vol. 24, page 97. *Taweel Al-Ayat*, Vol. 2, page 636. *Bihar Al-Anwar*: Vol. 37, page 64. *Bihar Al-Anwar*: Vol. 37, page 96.

3. *Al-Burhan*, Vol. 27, part 7, page 387. *Bihar Al-Anwar*, Vol. 24, page 97. *Taweel Al-Ayat*, Vol. 2, Page 636. *Bihar Al-Anwar*, Vol. 37, Page 64. *Tafseer Furat Al-Kufi*, page 460.

Be content, O Fatima, with your husband as I swear by Allah that he is a master in this world and a master in the hereafter and He SWT has reconciled them so Allah descended the verse, ﴿He has merged the two seas that meet﴾, saying, “I am Allah, I have sent the two seas Ali bin Abi Talib PBUH, the sea of knowledge, and Fatima, the sea of prophecy, which meet together and connect. I am Allah, I caused the link between them. He then said, ﴿There is a barrier between them﴾, a barrier, [who is] the Messenger of Allah PBUHAP who prevents Ali bin Abi Talib from being sad for the sake of this world, and prevents Fatima from disagreeing with her husband for the sake of this world. ﴿Which of the signs of your Lord﴾, O Jinn and Mankind, ﴿will you both deny?﴾, the allegiance of the Prince of Believers PBUH or the love of Fatima Al-Zahra PBUH? And the pearls are Al-Hassan and coral is Al-Hussain, because pearls are the major and coral are the minor.”¹

- Yehya bin Saeed Al-Kattan narrated that he heard Abu Abdullah PBUH saying regarding His words (M), ﴿He has merged the two seas that meet﴾ ﴿There is a barrier between them. They do not encroach﴾, He said,

Ali and Fatima PBUT are two deep seas of knowledge that do not transgress one another, ﴿Pearls and coral come out from both of them﴾, meaning Al-Hassan and Al-Hussain PBUT.²

- Sufyan Al-Thawri said regarding His words (M), ﴿He has merged the two seas that meet﴾ ﴿There is a barrier between them. They do not encroach﴾,

These are Ali and Fatima PBUT. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUT.³

1. *Al-Burhan*, Vol. 27, part 7, page 387. *Al-Manaqib for Ibn shahr Ashoob*, Vol. 3, Page 319, *Bihar Al-Anwar* Vol. 24, page 99

2. *Al-Burhan*, Vol. 27, part 7, page 387. *Al-Khisal*, Vol. 1, Page 65. *Al-Qummi*, Vol. 2. *Bihar Al-Anwar*, Vol. 24, page 98 and Vol. 37, page 95

3. *Bihar Al-Anwar* Vol. 24 page 99, Vol. 37 page 73.

- Narrated from Jabir from Abu Jafar PBUH regarding His words SWT, ﴿He has merged the two seas that meet﴾,

he said, “Ali and Fatima.” ﴿There is a barrier between them. They do not encroach.﴾, he said, “Ali does not transgress over Fatima nor does Fatima transgresses over Ali. ﴿Pearls and coral come out from both of them.﴾, Al-Hassan and Al-Hussain PBUT. Who has ever seen like these four, Ali, Fatima, Al-Hassan and Al-Hussain? None loves them but a believer, and none hates them but a disbeliever, so become believers by the love of *Ahlul Bayt*, and do not become disbelievers by the hate of *Ahlul Bayt* so that you would be thrown in hellfire.”¹

- Abu Al-Qasim Al-Alawi said that Ibn Abbas (may Allah be satisfied with him) said regarding His words (M) ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima PBUT. ﴿There is a barrier between them. They do not encroach﴾, that is the Messenger of Allah. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUT.

- Jafar bin Mohammad Al-Sadiq PBUH said, “﴿He has merged the two seas that meet ﴿There is a barrier between them. They do not encroach﴾,

Ali and Fatima PBUT are two deep seas of knowledge that do not transgress on each other, and the Prophet PBUHAP came between Fatima and Ali, ﴿Pearls and coral come out from both of them﴾, Al-Hassan and Al-Hussain peace be upon them).”²

- Abdullah bin Masood (may Allah be satisfied with him) was once at a gathering of the *Muhajireen* and the *Ansar*, and he was asked about

1. *Bihar Al-Anwar*, Vol. 37, page 96.
2. *Tafseer Furat Al-Kufi*, page 459.

the saying of Allah ﷻ There is a barrier between them. They do not encroach. He said,

Ali does not transgress over Fatima nor does Fatima transgress over Ali. By what Allah has given him and favored him from His grace, Ali favors Fatima. They had their two sons who brought them great joy. They are a bright and clear touchstone of light which were made particular to Ali and Fatima from amongst all the people of heaven. Ali looks at Fatima and finds great joy, and looks at his sons and finds happiness. And Allah bestows His favor upon whoever he wishes, and this is the most generous, merciful and kind favor.

23. ﷻ They will exchange with one another a cup wherein no ill-speech or commission of sin. ﷻ

—*Surat At-Tur* (Mount Sinai) 52.

These are the Prince of Believers Ali, Fatima, Al-Hassan and Al-Hussain PBUH, with no preciosity. Each one of them is at their rightful place, and the favor bestowed upon them stretches for as far as their eyes can see. ﷻ Then on that day none from among Mankind or Jinn will be asked about his guilt. ﷻ¹

• Abu Abdullah PBUH said regarding His words SWT, ﷻ He has merged the two seas that meet ﷻ There is a barrier between them. They do not encroach, he said,

Ali and Fatima PBUH are two deep seas of knowledge that do not transgress one another. ﷻ Pearls and coral come out from both of them, [meaning] Al-Hassan and Al-Hussain PBUH.²

• Joaybir said that Al-Thahhak said regarding His words (M), ﷻ He has merged the two seas that meet, ﷻ

1. *Tafseer Furat Al-Kufi*, page 461.

2. *Rawthat Al-Wa'etheen*, Vol. 1, page 148.

These are Ali and Fatima. ﴿There is a barrier between them. They do not encroach﴾, that is the Prophet PBUHAP. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain.¹

- Muhammad bin Rostom said that Zathan said that Salman said regarding His words (M), ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima. ﴿There is a barrier between them. They do not encroach﴾, that is the Prophet PBUHAP. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUH.²

- Saeed bin Jubair said that Ibn Abbas said regarding His words (M) ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima. ﴿There is a barrier between them. They do not encroach﴾, that is permanent love which does not stop or end. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain.³

- Mujahid said that Ibn Abbas said regarding His words (M), ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima. ﴿There is a barrier between them. They do not encroach﴾, that is love so they do not disagree. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain.⁴

- In the interpretation of Al-Thalabi, he mentioned in the interpretation of *Surat Al-Rahman* His saying SWT ﴿He has merged the two seas that meet... Pearls and coral come out from both of them﴾. He said,

1. *Shawahid Al-Tanzeel* Vol. 2 page 284.

2. *Shawahid Al-Tanzeel* Vol. 2 page 285.

3. *Shawahid Al-Tanzeel* Vol. 2 page 286.

4. *Shawahid Al-Tanzeel* Vol. 2 page 289.

Sufyan Al-Thawri said regarding His words (M) ﴿He has merged the two seas that meet. ﴿There is a barrier between them. They do not encroach﴾, these are Ali and Fatima. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain.¹

- Anas said regarding His words (M), ﴿He has merged the two seas that meet﴾,

“These are Ali and Fatima. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain.” And Ibn Abbas said, “They are Ali and Fatima. ﴿There is a barrier between them.﴾, that is the Prophet PBUH. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUH.”²

- Jafar Al-Sadiq PBUH said regarding His words (M) ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima, they are two deep seas which do not transgress one another. ﴿There is a barrier between them.﴾, that is the Messenger of Allah PBUHAP. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUH.³

- It was narrated by Sayyed Al-Rathi in the book of *Al-Manaqib Al-Fakhira* that Ibn Abbas said regarding His words (M), ﴿He has merged the two seas that meet﴾,

These are Ali and Fatima PBUH. ﴿There is a barrier between them. They do not encroach﴾, that is the Messenger of Allah PBUHAP. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan

1. *Al-Omda* page 399.

2. *Kashf Al-Ghimma* Vol. 1 page 323. *Bihar Al-Anwar* Vol. 37 page 96. *Kashf Al-Yaqeen* page 400.

3. *Al-Manaqib* Vol. 3 page 318.

and Al-Hussain PBUH.¹

- It was narrated by Abu Ali Al-Tabrasi that Salman Al-Farsi, Saeed bin Jobair and Sufyan Al-Thawri said,

The two seas are Ali and Fatima PBUH. ﴿There is a barrier between them. They do not encroach﴾, that is Muhammad the Messenger of Allah PBUHAP. ﴿Pearls and coral come out from both of them﴾, these are Al-Hassan and Al-Hussain PBUH.²



1. *Al-Burhan* Vol. 2 part 7 page 388.

2. *Mujamma' Al-Bayan* Vol. 9 page 336.

APPENDIX 2

(Taken from *The Allegories* Vol. 4)

As for the story of the knowledgeable one with Moses PBUH, it is that Moses PBUH considered what Allah has given him of knowledge after He SWT spoke to him on Mount Sinai, so Allah SWT commanded Gabriel PBUH to save him and to command him to follow the knowledgeable one. Thus Moses and Joshua PBUT set out seeking the knowledgeable one, and that story which was mentioned in the Quran occurred. And it included three matters which are:

1. The story of the ship and its people:

It is a ship which belongs to a group of sincere believers and they are the poor ones of Allah SWT, meaning that they are poor in the worship between His hands and not meaning that they are poor as in that they are in need, as he who owns a ship is not impoverished so how is he to be described as poor?¹ And the poor is he who has neither too much nor too little. And those believers, who are the poor ones of Allah, used to beg Allah SWT and pray to Him that He lets them avoid the tyrant king and his soldiers who used to take the ships and devote them to work for the criminal machine of that king. So these poor people did not want to be a reason for supporting this tyrant, which would occur when he [the tyrant] devoted their ship for the benefit of his crimes. They also did not want to lose their ship, and that is why Allah sent them the knowledgeable one PBUH to work on their survival and the survival of their ship from this tyrant, so he made an apparent defect in it knowing it would be a reason for the king to turn away from it, and he let it sail in the sea.

2. The story of the young boy:

And he is a boy whose parents were good believers who are sincere

1. the materially poor is he whose heart were silenced, because he has neither too much or too little.

to Allah SWT, and they begged and prayed to Allah SWT so much that He would give them a good progeny who is kind to them, and that He would protect them from the mistreatment by children. And this boy was good by appearances, and he was a son of two believers so he follows them from the angle of apparent purity or apparent purity of the soul, and that is why Moses PBUH described him as a “Pure Soul (*Nafs Zakiyya*),” meaning by the apparent because he is the son of two believers, and at that time, he had shown no disbelief or corruption. But Allah SWT knows what is within the soul of this boy from the “I” and the arrogance about the command of Allah and his Proofs PBUH.

So this malicious soul is from the enemies of the prophets and messengers, and that is why Allah SWT sent the knowledgeable one PBUH to fulfill the hope of these two believers of a good, faithful, and kind progeny. And there was no way to separate them [the parents and the boy] except by killing the boy, so the knowledgeable one killed him by the command of Allah SWT and in response to the dua of his parents. And in the previous jurisprudences, a father could kill his son to draw closer to Allah SWT, and the story of Abraham PBUH, who is a prophet, with his son wherein he wanted to slay him, and the story of Abdul Muttalib PBUH, who is a successor, with his son wherein he wanted to kill him to draw closer to Allah SWT, is not a far-fetched story. So when Islam came, it abrogated this ruling, and a father can no longer present his son for slaying for the face of Allah. But if this father kills his son, he does not earn a death sentence. And this is a ruling known by the Muslims, as the killer is to be killed unless he is the father.

This explains why the one who requested to kill the young boy is his father, in such a way that he was unaware. Thus his dua was a request for his son to perish, so he is the real killer. And the one who commanded the killing of the boy was Allah SWT, and the one to execute that command was the knowledgeable one PBUH. So there is no disobedience whatsoever in the apparent jurisprudence in this matter as some people

imagine, that it is punishment before the crime. This is because the killing of the boy was by the request of his father, even if he did not know that the requisite of his prayer was the killing and the perishing of his son.

Also, there are many things, which if known, might resolve a lot of questions about the story of Moses PBUH with the knowledgeable one, and they are:

- 1) The knowledgeable one used to see the present and the future of the interior, and Moses PBUH used to see the interior but only in its present.
- 2) If the knowledgeable one killed the young boy in front of the people, they would not have let him go. So the people did not see the knowledgeable one as Moses PBUH used to see him.
- 3) The matter of killing the young boy is similar to how the angel of death seizes the soul, or an angel flipping a person's car while he is driving it in the street, so that person dies due to the accident. So the situation of the knowledgeable one PBUH was like that of the angels PBUT.
- 4) The command directed from Allah SWT to the knowledgeable one was general and not detailed. An example of that is, "Protect the ship for these poor people." And Allah SWT had not commanded him to protect it by breaching it, that is why he attributed the breach to himself. Allah SWT said, ﴿This is Our giving, so bestow or withhold without reckoning﴾. And in the narration from him PBUHAP, "Allah has not looked at the bodies since He created them."

3. The story of the wall:

And it is a wall of a house of two young orphan boys, meaning that they are good. And the orphan is the individual among his people

to whom nobody catches up in righteousness, piety, and obedience. And the treasure under the wall was money and gold which their father saved for them, and he wrote down a piece of advice for them and he saved it for them with the treasure. Thus *Ahlul Bayt* PBUH considered this piece of advice to be the real treasure, and not the money and the gold. And the advice is like Imam Al-Sadiq PBUH said,

I am Allah. There is no God but I. He who has certitude in death, his tooth never laughs. And he who acknowledges recompense, his heart never rejoices. And he who believes in fate, fears none but his Lord.¹

And this wisdom and advice is a war against the miserliness of the people of this village who refused to feed them, and this is another reason for the building of the wall.

And in building the wall, there is another sign for those who take heed in signs, and they are the progeny of Muhammad PBUH, which is that the wall is a block and barrier between the people of the village and the virtuous manners or the treasure of the two young orphan boys. As a matter of fact, the one who built the wall was the Miserliness of the people of this village. And in building the wall there are signs which are only realized by the knowledgeable ones.

IT IS LEFT FOR US TO KNOW:

That the work of the knowledgeable one was like the work of the angels, they do not precede Him in speech and they work by His command. Thus he was an executor of the command of Allah SWT, and all three actions which he performed were by a command from Allah and by request from its people for whom the actions were performed, and they are an answer to their dua. So **THE SHIP WAS BREACHED** by a request from its owners, and **THE YOUNG BOY WAS KILLED** by a request from his parents, and **THE WALL WAS BUILT** by a request from the two boys' father.

1. *Bihar Al-Anwar* Vol. 13 page 312.

And all these requests were through dua, and by begging Allah SWT, by people who are faithful and sincere to Allah SWT.

And all the works of the knowledgeable one PBUH returned great good to its people, so the ship was protected and its people did not have to support the oppressor. And the young disobedient boy who has a black interior was killed and his parents were given a replacement, a good and kind girl who gave birth to the prophets, and the wall protected the money, the gold, and the wisdom from reaching any other than its rightful people.

And Al-Sadiq PBUH said,

And the likeness of the ship from among you and us was that Al-Hussein left the allegiance for Moawya. And the likeness of the young boy from among you was the saying of Al-Hassan bin Ali PBUH to Obaid Allah bin Ali, “May Allah curse you, what a disbeliever you are.” So it was said to Al-Hassan PBUH, “You killed him, O Abu Muhammad.” And the likeness of the wall from among you was Ali, Al-Hassan, and Al-Hussein PBUT.¹

And in the era of *Al-Qaim* PBUH there is a ship, a young boy, and a wall beneath which there is a treasure as well. As for the ship, and it belongs to the companions of *Al-Qaim* PBUH, it is breached in order to be protected from the tyrants.

He appears in ambiguity so that he is made clear,

meaning *Al-Qaim* PBUH, as they PBUT narrated.² As for the young boy, he is killed because his interior is black and he is infected with the disease of Iblis (Allah curse him), “I am better than he.” And it is narrated by them PBUT that *Al-Qaim* PBUH kills one of those who work between his hands and is from those who are near to him PBUH.

1. *Bihar Al-Anwar* Vol. 13 page 307.

2. *Mokhtasar Basair Al-Darajat* page 179. *Bihar Al-Anwar* Vol. 53 page 3.

As for the treasure, it comes out from underneath the wall and it is transmitted to the people and it is the knowledge of the progeny of Muhammad PBUH. Al-Sadiq PBUH said,

Knowledge is twenty-seven letters. So all that the prophets came with is two letters, so people until today know nothing other than these two letters. So if our *Qaim* rises, he brings out the twenty-five letters and he transmits them among the people, and he adds the two letters to them so he transmits them as twenty-seven letters.¹



1. *Bihar Al-Anwar* Vol. 53 page 3.

APPENDIX 3

(Taken from the book of *A Part of the Interpretation of Surat Al-Fatiha*
and from *The Allegories* Vol. 2.)

From hereon, the greater a servant's gratitude, the greater is the support of Allah by which this servant is directed towards this gratitude. So the blessing upon the close servants of Allah has become greater, and their work and gratitude has become a new blessing, which in itself requires gratitude. And this gratitude is by the support of Allah SWT, and by His power and His strength, as it is a new blessing which is greater than its previous one which requires greater gratitude, and so on until the Generous overwhelmed them with His generosity, so their tongues were silenced and their eyes were overflowing with tears when they realized that they were deficient in thanking Him SWT. Rather, in their praised ranks, when they realized that they were still flawed by the nothingness and its darkness and the imperfection and its truth [the imperfection], they considered their existence and remaining to be a guilt, so they sought forgiveness of Allah from this guilt, they repented to Him and asked for His forgiveness and mercy. This is even though their existence is necessitated by the remaining of this veil, and their remaining is necessitated by their defect with darkness and nothingness. And here is the Prince of Believers Ali PBUH saying,

O lord, I have done myself injustice by considering it, so it is damned if You do not forgive it.¹

So he counted his turning towards his existence to be guilt, rather might I say, he counted his existence to be guilt because of what it includes from the defect of nothingness, without which, no name or image remains of him PBUH, rather he disappears and none remains save Allah,

1. *Iqbal Al-Amal* Vol. 3 page 728, *Al-Fasel*, page 10. Dua of Shaban, *Bihar Al-Anwar* Vol. 91 page 97.

the One, the Conqueror.

In the narration from Al-Sadiq PBUH, he said,

Gabriel asked him to stop at a place saying, “Wait right there O Muhammad (meaning this is your rank, as Gabriel cannot reach the rank of the prophet, so he pointed out to him to elevate to his rank pbuhap), you have stood at a place where at no angel or prophet has ever stood before you. Your Lord Is praying.”

He asked, “Oh Gabriel, how does He pray?”

[Gabriel] said, “He says, ‘The Glorious, the Holy, I am the Lord of the angels and the Spirit. My mercy exceeds My anger.’”

He [Holy Prophet PBUHAP] then said, “Oh Lord, I beg Your forgiveness, I beg Your forgiveness.”

“It was as Allah has said,

9. ﴿And he was at a distance as the length of two bow or nearer.﴾
—*Sura An-Najm* (The Star) 53.

Abu Basir then asked, “May my soul be your ransom, what is ﴿the length of two bows, or even less﴾?”

So he PBUH said, “It is the distance between the arch and the head of the bow.”

He PBUH then said, “And between them there was a veil that shined and oscillated¹...,” until he PBUH said, “It was emerald. He looked into what Allah willed from the light of Greatness the size of the eye of a needle.”²

As for the request of the prophet for forgiveness, it has been clarified. As for the oscillation of the veil, it is a response from Him (M) to the request of the prophet for forgiveness and his request for removing the veil of nothingness and the darkness from his blessed page of existence. But it is a partial response, according to what He SWT would do, since if the

1. Move and swing back and forth

2. *Al-Kafi* Vol. 1 page 443, *Bihar Al-Anwar* Vol. 18 page 306, *Tafseer Al-Safi* Vol. 5 page 87.

veil was removed, the Prophet would no longer have a name, an image, or a truth.

From hereon, you know the rank of this generous one, PBUHAP. He has given his all to Allah, so Allah gave him what he has given no one from the worlds.

“He looked into what Allah willed from the light of Greatness the size of the eye of a needle.”

And this is sufficient in this rank for you to know that everyone must rush towards Him SWT, lowering their heads, repenting to Him, hoping for His mercy and forgiveness, alternating between a bow, a prostration, submission, and humility.¹



Question: Based on the words of Al-Khomaini (may Allah have mercy on him) in his book of *Al-Adab Al-Ma'naweyya*, Imam Ahmad Al-Hassan PBUH was asked the following questions:

- 1) Are these veils of darkness mixed with the veils of light?
- 2) What is the meaning of veils of darkness and veils of light?
- 3) How are some veils of darkness and veils of light lifted?
- 4) Are these veils never lifted as Al-Khomaini (may Allah have mercy on him) said? What happens if they were lifted?

The dark veils are the soldiers of ignorance, which have been mentioned by Imam Al-Sadiq PBUH,² and the detested manners and the “**I**” which is implanted in the nature of the human being. So the more that the “**I**” increases with a human being, these veils increase. And the more that the “**I**” decreases with a human being, these veils decrease. So

1. from the book of *A Part of the Interpretation of Surat Al-Fatiha*.

2. More on the soldiers of ignorance is mentioned in Appendix 6.

these veils originate from the darkness, the nothingness, and the material. And they are nothing other than ways of seizing each good.

As for the veils of light, they are the words of Allah SWT and the overflow which descends from Him SWT to His creation, and they have a condition at each rank and for each person who walks the path towards Allah SWT. So for the finest of creation, Muhammad PBUHAP, the veils of light are the Quran, or the oscillating veil, as in the narration from Al-Sadiq PBUH, in which he said,

Gabriel asked him to stop at a place saying, “Wait right there O Muhammad (meaning this is your rank, as Gabriel cannot reach the rank of the prophet, so he pointed out to him to elevate to his rank pbuhap), you have stood at a place where at no angel or prophet has ever stood before you. Your Lord Is praying.”

He asked, “Oh Gabriel, how does He pray?”

[Gabriel] said, “He says, ‘The Glorious, the Holy, I am the Lord of the angels and the Spirit. My mercy exceeds My anger.’”

He [Holy Prophet PBUHAP] then said, “Oh Lord, I beg Your forgiveness, I beg Your forgiveness.”

“It was as Allah has said,

9. ﴿And he was at a distance as the length of two bow or nearer.﴾”

—*Sura An-Najm* (The Star) 53.

Abu Basir then asked, “May my soul be your ransom, what is ﴿the length of two bows, or even less﴾?”

So he PBUH said, “It is the distance between the arch and the head of the bow.”

He PBUH then said, “And between them there was a veil that shined and oscillated¹...,” until he PBUH said, “It was emerald. He looked into what Allah willed from the light of Greatness the size of the eye of a needle.”²

1. Move and swing back and forth

2. The Interpretation of Al-Safi, *Surat An-Najm*.

And this emerald green veil which oscillates is an indication of the veils of darkness and the veils of light, and the lifting of the veils of darkness by the opening of the like of an eye of a needle, and the lifting of the veils of light by the oscillation which occurs to the veil. So the veils of darkness are disfigured by abandoning the soldiers of ignorance and the “I”, and the veils of light are contained within the human being and he disappears into them when he acquires the soldiers of intellect and the favored manners. This is how the human is in his walk towards perfection, he strives to achieve the lifting of the “I” from his page of existence and to acquire all the soldiers of intellect, and this is the clear opening.

1. ﴿We have bestowed upon you a clear opening﴾.

—*Surat Al-Fath* (The Victory) 48.

And this is the praised rank which the generous messenger Muhammad PBUHAP has reached, and in this rank, Allah SWT manifested Himself to Muhammad PBUHAP at moments,

“Between them there was a barrier that shined and oscillated...,”

meaning that the veil lifts at a moment and returns at another, and at the moment it is lifted, Muhammad PBUHAP does not remain, he rather disappears and burns and the face of Allah, Muhammad PBUHAP, does not remain; rather none remains save Allah the One, the Conqueror.

And the above narration from them PBUT does not at all negate the revealing of the veils of darkness and light, it rather negates the complete, permanent revealing. As for the complete revealing at moments, it has occurred with Muhammad PBUHAP and he PBUHAP oscillates with the oscillation of the veil. And the entire universe oscillates with Muhammad PBUHAP. And if you read the Quran, you would oscillate with its oscillation, back and forth, with no intention for you to do so, rather

as if you are compelled to do so.

Answer to Questions 1 and 2: The light or the veils of light are from Allah SWT, and the veils of darkness are from the material or the nothingness. And the creations were made existent by the shining of the light into the darkness, or say the manifestation of the light in the darkness. And the mixing which occurs between the light and the darkness is not like a mixing of homogeneity, rather it is a mixing of manifestation and appearance, as the Prince of Believers PBUH said that which means,

Within the things with no homogeneity and out of them with no removal.

Answer to Question 3: The veils of darkness and light are lifted by the striving towards Allah SWT and obtaining His satisfaction. And the veils of darkness in particular are lifted by abandoning the soldiers of ignorance and the detested manners, and by turning away from the “I” and abandoning it. And the veils of light are lifted by knowledge, practicing knowledge, acquiring the soldiers of intellect and the favored manners, and climbing the ladder of ascension to the holy ranks within [the level of] the people of the seventh sky.

Answer to Question 4: It has been clarified from what was mentioned previously that they were lifted completely for Muhammad PBUHAP but not permanently, rather for moments. And as it has been clarified, that the reason they were not permanently lifted is because if they were, the servant would have no identity remaining, rather none stays save Allah the One the Conqueror after the burn and disappearance of the slave into the Divine Self. And these veils were not completely lifted for any other than Muhammad PBUHAP and he is the man of the praised rank. And the Master of the Knowledgeable ones, Ali PBUH said,

If the cover was revealed to me, I would not have increased in certitude.

And this is the veil and the cover which has been lifted for Muhammad PBUHAW, whereas Ali PBUH had the veil lifted for him at the ranks lower than the rank he PBUH mentioned [in the narration above], and he PBUH would walk in the graveyard of the city of Kufah and speak to the dead, as Haba Al-Arni has narrated.



APPENDIX 4 (Taken from the book *The Sealing Prophecy*)

MUHAMMAD PBUHAP THE APPEARANCE OF ALLAH IN FARAN

In the Dua of Semat narrated from the Imams PBUT,

...And I ask you my Lord...by Your glory that appeared on Mount Sinai, that You spoke through to Your servant and messenger Moses bin Imran PBUH, by the rise of You in Mount Seir,¹ and the appearance of You in the Mount of Faran^{2...3}

The rise of Allah in Mount Seir is through Jesus PBUH, and the appearance of Allah in Mount Faran is through Muhammad PBUHAP.

It is essential to notice that the phrases of the dua are ranked in an ascending order, from a prophet **WHOM ALLAH SPOKE TO** that is Moses PBUH, to a prophet exemplifying **THE RISE OF ALLAH** that is Jesus PBUH, to a prophet exemplifying **THE APPEARANCE OF ALLAH** that is Muhammad PBUHAP.

And the difference between the rise and the appearance is that the rise is the partial revelation and appearance, meaning that the rise is a lower-ranking manifestation than the appearance, so both Jesus PBUH and Muhammad PBUHAP have represented Allah SWT within the creation, however, Jesus PBUH in a rank lower than Muhammad PBUHAP, and the dispatch of Jesus PBUH was essential for paving the way for the appearance and the dispatch of Muhammad PBUHAP who represented

1. Mountain in Palestine.

2. Mountain in Mecca.

3. *Misbah Al-Mutahajid*, by Sheikh Al-Toosi: page 416, *Jamal Al-Osboo'* page 321, *Misbah Al-Kafami* page 424, *Bihar Al-Anwar* Vol 87 page 97.

Allah within the creation, so Muhammad PBUHAP was truly the successor of Allah.

And if we returned to the origin and the beginning of creation, we would find Allah SWT addressing the angels by:

30. ﴿“I am placing on earth a successor.”﴾

—*Surat Al-Baqara* (The Cow) 2.

So even though Adam was the successor of Allah, as were the rest of the prophets and successors PBUT, the goal to be reached is the True successor of Allah, meaning the person who is a complete successor of Allah SWT, therefore reflects the Divinity in the mirror of his existence in a more complete and more perfect manner than all the prophets and successors PBUT.

So the goal to be reached is to be a person who oscillates between **THE SELF AND THE STATE OF BEING HUMAN** and **THE DIVINITY AND THE DIVINE SELF**. Abu Basir asked Abu Abdullah PBUH, he said, “May my soul be your ransom, how many times was the Messenger of Allah PBUHAP taken for ascension?” The Imam PBUH said,

It happened twice. Gabriel asked him to stop at a place saying, “Wait right there O Muhammad, you have stood at a place whereat no angel or prophet has ever stood before you. Your Lord Is praying.”

He asked, “O Gabriel, how does He pray?”

[Gabriel] said, “He says, ‘The Glorious, the Holy, I am the Lord of the angels and the Spirit. My mercy exceeds My anger.’”

The [Holy Prophet] PBUHAP then said, “O Lord, I beg Your forgiveness, I beg Your forgiveness.”

The Imam PBUH said, “It was as Allah has said,”

9. ﴿And he was at a distance as the length of two bow or nearer.﴾

—*Surat An-Najm* (The Star) 53.

Abu Basir then asked, “May my soul be your ransom, what is

﴿the length of two bow or nearer﴾:”¹

The Imam PBUH said, “It is the distance between the arch and the head of the bow.”

The Imam PBUH then said, “Between them there was a veil that shined and oscillated...” until he said, “It was emerald. He looked into what Allah willed from the light of Greatness the size of the eye of a needle.

Allah, the Most Holy, the Most High, said, ‘O Muhammad.’

He said, ‘Yes, my Lord.’

He said, ‘Who will be after you to guide your followers?’

He said, ‘Allah knows best.’

He said, ‘Ali bin Abi Talib will be the Prince of Believers, the master of the Muslims, the leader of the ones marked with brightness on their foreheads [from prostration].’”

The narrator has said then that Abu Abdullah PBUH said to Abu Basir, “O Abu Muhammad, by Allah, the allegiance of the Prince of Believers Ali PBUH did not come from earth but it came from the Heavens by words clearly spoken.”²

At the time when Muhammad PBUHAP does pass away in the Divine Self, none remains but Allah the One the Conqueror, and none remains but Light with no darkness within, that is Allah SWT, so the cover would be lifted for that servant until he knew Allah as He should be known. That servant alone, can introduce Allah to the creation in a true and complete manner. Also, that servant alone is the complete successor of Allah, which in him, the Divinity or the Divine Self manifested as perfectly as possible for a human.

To clarify this more, I will cite this example: If a person had a factory which had machines and workers, if he managed that factory by himself, the production yield would be one-hundred percent (100%). It then occurred to this person to make another person who succeeds him

1. The Quran 53:9.

2. *Al-Kafi* Vol 1 page 442, *Al-Jawahir Al-Sunneyya* page 312, *Bihar Al-Anwar* Vol 18 page 306, *Al-Tafseer Al-Safi* Vol 5 page 87, *Tafseer Noor Al-Thaqalain* Vol 3 page 98.

in managing that factory, so he found another human who is capable of managing this factory. However, if he did not supervise that person by himself, the production yield would be eighty percent (80%), so he must supervise him in order to maintain a complete production yield (one hundred percent). He then found another person who is more qualified than the one before, but he also needs to supervise him, otherwise the production yield would be (90%), so he made him his successor in this factory and supervised him and his work in order for the production yield to be maintained at one hundred percent (100%).

He then finally found a human similar to him, as if he is an image of his, who is capable of managing the factory and with no supervision, and the production yield would be one hundred percent (100%), so he made him his successor upon the factory and gave him the option to do with it as he wills, because his will is nothing other than the will of the factory owner. Now supervision over this complete successor by the factory owner would be in vain.

Therefore, the one who hears about the fire knows it as much as he has heard about it, and the one who sees it knows it as much as his sight of it. As for the one of whom a part burns by the fire, he knows it in certitude but as much as what burned from him by it. As for the one who burns by the fire completely burns by the fire completely until he himself becomes the fire, he knows it completely, such that you cannot distinguish him from the fire, because he became a part of it,

8. ﴿Blessed is whosoever is in the fire and whosoever is around it.
And Praise be unto Allah, the Lord of the Worlds.﴾

—*Surat An-Naml* (The Ant) 27.

43. ﴿As for these examples, We cite them for people, and none will grasp their meaning but the knowledgeable ones.﴾

—*Surat Al-Ankaboot* (The Spider) 29.



MUHAMMAD PBUHAP, THE SEAL OF THE PROPHETS AND THEIR SEAL

We now direct ourselves back to Muhammad PBUHAP being the SEAL of the prophets and their SEAL, as it is he PBUHAP, the last of the prophets and messengers from Allah SWT, his message, his book the Quran, and his legislation which is to be valid until the Day of Judgment as there is no religion to come after Islam:

85. ﴿And whosoever seeks a religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter.﴾

—*Surat Aali-Imran* (The Family of Imran) 3.

However, reaching the rank of prophecy was still attainable for the children of Adam. Anyone from the believers who is sincere in his work and worship to Allah SWT can reach the rank of prophecy. Moreover, the path of the inspiration from Allah SWT to the children of Adam is still present, attainable, and open in perceptible reality through the **TRUE VISIONS**.

As for the sending of messengers (who have reached the rank of prophecy) from Allah SWT, whether they preserve the legislation of Muhammad PBUHAP, Islam, or they introduce a new religion, it is not existent, and this is the pathway which Allah SWT SEALED with His dispatch of Muhammad PBUHAP.

However, after the dispatch of Muhammad PBUHAP (the complete human, the True successor of Allah, the appearance of Allah in Faran and the image of Divinity), the matter of dispatch from Muhammad PBUHAP was renewed by him PBUHAP, so all the Imams PBUT are messengers to this nation, but from Muhammad PBUHAP (**ALLAH WITHIN THE CREATION**). Allah SWT said,

47. ﴿And for every nation there is a messenger. And when their mes-

senger comes, it will be judged between them with fairness, and they will not be treated unjustly.﴾

—*Surat Yunus* (Jonah) 10.

Jabir narrated,

I asked Abu Jafar PBUH about the interpretation of this verse, ﴿And for every nation there is a messenger. And when their messenger comes, it will be judged between them with fairness, and they will not be treated unjustly.﴾

And he PBUH said, “The hidden interpretation of this verse is that for every century of this nation there is a messenger from the progeny of Muhammad who emerges unto the century which he was sent for as a messenger. They are the supporters [of Allah] and they are the messengers. As for the words: ﴿And when their messenger comes, it will be judged between them with fairness, and they will not be treated unjustly﴾, he said, “It means that the messengers are who judge between them with fairness, and they do not commit injustice as Allah said.”¹

Allah SWT said,

7. ﴿You are only a warner, and for every nation a guide.﴾

—*Surat Ar-Rad* (The Thunder) 13.

Al-Futheil said,

I asked Abu Abdullah PBUH about the words of Allah (M) ﴿and for every nation a guide.﴾ He PBUH said, “Every Imam is a guide for the century he is amongst.”²

1. *Tafseer Al-Ayashi* Vol 2 Page 123, *Tafseer Noor Al-Thaqalain* Vol 2 page 305, *Bihar Al-Anwar* Vol 24 page 306.

2. *Al-Kafi* Vol 1 Page 191, *Basait Al-Darajat* page 50, *Ghaybat Al-Numani* page 109, *Bihar Al-Anwar* Vol 23 page 3.

Abu Jafar PBUH said,

About the words of Allah (M), ﴿You are only a warner, and for every nation a guide﴾, he said, “The Messenger of Allah PBUHAP is the warner, and for every era there is a guide from us to guide them to what the Prophet of Allah PBUHAP has brought. The guides after Muhammad PBUHAP are Ali and then the successors after him, one after the other.”¹

Abu Basir said,

I said to Abu Abdullah PBUH, ﴿You are only a warner, and for every nation a guide﴾. He said, “The Messenger of Allah PBUHAP is the warner and Ali is the guide. O Aba Muhammad, is there a guide today?” I said, “Yes, may my soul be your ransom. From you are the guides one after the other until it has reached you.” He said, “May Allah have mercy on your soul, O Aba Muhammad. If that verse has descended upon one man, and that man passed away, the verse would pass away, and the Book would pass away, but the Book is alive and it applies for those who remain just as it applied for those who came before.”²

Abu Jafar PBUH said about the word of Allah SWT, ﴿You are only a warner, and for every nation a guide﴾, he said,

The Messenger of Allah PBUHAP is the warner, and Ali is the guide. I swear by Allah it has never left us and it remains within us until the time of the Hour.³

1. *Al-Kafi* Vol 1 Page 191, *Bihar Al-Anwar* Vol 16 page 358, *Tafseer Al-Safi* Vol 3 page 59, *Tafseer Noor Al-Thaqalain* Vol 2 page 483.

2. *Al-Kafi* Vol 1 Page 192, *Bihar Al-Anwar* page 279, *Tafseer Noor Al-Thaqalain* Vol 2 page 483, *Ghayat Al-Maram* Vol 3 page 7.

3. *Al-Kafi* Vol 1 Page 192, *Basair Al-Darajat* page 50, *Ghaybat Al-Numani* page 110, *Bihar Al-Anwar* Vol 23 page 3.

They PBUH are the guiding messengers from Muhammad PBUHAP and to Muhammad PBUHAP. In addition, they all PBUH have the rank of prophecy. Rather the unchanging condition of dispatch is **THE COMPLETION OF THE INTELLECT**, so it is essential to reach the rank of the ideal seventh sky (**THE SKY OF INTELLECT**).

This renewed matter is read by everyone (whether they comprehend it or not) when visiting the first messenger from Muhammad PBUHAP who is Ali bin Abi Talib PBUH. In fact, one does not enter the purified shrine of the Prince of Believers PBUH without reading it and it is equivalent to visiting the prophet Muhammad PBUHAP.

In the visit of the Prince of Believers Ali PBUH narrated from Al-Sadiq PBUH:

...and you say, “Peace from Allah be upon Muhammad the safeguard of Allah on His message and His explicit commands, the core of inspiration and descending, **the SEAL of whom came before, and the initiator of those yet to come**, and the dominator upon all that, the witness upon the creation, the bright light, may peace be upon him, as the mercy and blessings of Allah.”¹

The same phrase appeared in the visit of Al-Hussain PBUH from Abu Abdullah PBUH in which he said,

...if you face the grave of Al-Hussain PBUH you say, “Peace be upon the Messenger of Allah PBUHAP, the safeguard of Allah upon His messengers and His explicit commands, **the SEAL of whom came before, and the initiator of those yet to come**, and the dominator upon all that, may peace be upon him, as the mercy and the blessings of Allah.”²

1. *Man La Yahtharuhu Al-Faqeeh* Vol 2 page 558, *Tahtheeb Al-Ahkam* Vol 6 page 25, *Misbah Al-Kafami* page 474, *Farhat Al-Ghirri* page 107, *Bihar Al-Anwar* Vol 97 page 148, *Al-Mazar for Al-Mofeed* page 77, 104. *Nahjul Balagha* Vol 1 page 120, *Bihar Al-Anwar* Vol 74 page 297, *Al-Mazar for Al-Mash’hadi* page 57, 264.

2. *Kamel Al-Zyarat* page 378, *Al-Mazar by the First Martyr* page 37.

Prince of Believers Ali PBUH said,

...and I bear witness that there is no god but Allah alone with no partner, a testimony if testified [by someone] gives Islam its right and if cherished is a safeguard from the torture of judgment day. And I bear witness that Muhammad is His servant, **the SEAL to what came before of the message, and its cherisher, and His messenger, the initiator of what is yet to come of the call and its disseminator...**¹

Therefore, Muhammad PBUHAP has SEALED the dispatching from Allah SWT, and has initiated the dispatching from himself PBUHAP (“**the SEAL of whom came before, and the initiator of those yet to come**”).

By that, it has been revealed about him PBUHAP being the **SEAL** meaning the middle of two matters and him PBUHAP being the **SEAL** meaning the last. It has also been revealed that he is the **SEAL OF PROPHETS** meaning that he PBUHAP is what their messages are SEALED with, meaning that their messages are signed and SEALED by his name PBUHAP. That is because the dispatch of the previous prophets, even if it was by Allah SWT, is also by Muhammad PBUHAP as he is the veil between Allah SWT and the prophets. The messages are diffused from him, and through him passed down onto prophets. So Muhammad PBUHAP is bearer of the messages of the preceding prophets, as these messages have been passed down through him. He is the closest veil to Allah SWT, as the previous dispatch was from Allah and through Muhammad PBUHAP (**THE CLOSEST VEIL**) as he had not been dispatched PBUHAP, and the subsequent dispatch is from Muhammad PBUHAP by the command of Allah, as he had been dispatched PBUHAP.

A name from the names of Ali bin Abi Talib is the messenger of the Messenger of Allah PBUHAP. Jameel bin Saleh narrates that Thuraih said,

I heard Abu Abdullah PBUH warning some of his sons and saying, “I

1. *Yanabe' Al-Mawadda* Vol 3 page 206, *Elzam Al-Nasib* Vol 2 Page 157, *Nafhat Al-Azhar* Vol 12 page 80.

have resolved upon you O wind and O pain, whatsoever creation you may be, by the resolution that Ali bin Abi Talib the Prince of Believers PBUH **the messenger of the Messenger of Allah PBUHAP** has resolved upon the Jinn of the valley of Sabra, so they answered and obeyed for what I answered, obeyed and emerged from the son such and such, the son of my daughter such and such, this hour, this hour.”¹



1. *Al-Kafi* Vol 8 page 85, “The medicine of the Imams page 40,” *Bihar Al-Anwar* Vol 92 page 8.

THE MESSENGERS FROM THE MESSENGERS

The Holy Quran has shed light upon this important issue because Prophet Muhammad PBUHAP is the launcher of its wide door. This happened before, specifically with Jesus PBUH (“the rise of Allah in Mount Seir”) and the one who paved the way for Muhammad PBUHAP and his great call, the great call that shall witness a major transformation in the method of the Divine dispatch to the people of Earth and the succession of the successor of the Almighty in His land, as Jesus PBUH had sent messengers from him to Antioch and they are also messengers from Allah because Jesus PBUH works by the command of Allah SWT.

27. ﴿They speak not until He has spoken, and they act by His command.﴾

—*Surat Al-Anbiya* (The Prophets) 21.

And, this dispatch by Messenger of Allah Jesus PBUH has been mentioned in the Quran, in *Sura Ya Seen*. The Almighty said,

13. ﴿Give for them an example of the people of the village when those sent came unto them.

14. We sent unto them two, and they denied them both, so We reinforced with a third, and they said, “Verily, we have been sent unto you.”﴾

—*Surat Ya Seen* (Ya Seen) 36.

Allah says ﴿We sent﴾ even though the sender was Jesus PBUH. So the dispatch from Jesus PBUH became the dispatch from Allah, because Jesus PBUH represented Allah SWT amongst the creation as he is the “the rise of Allah in Mount Seir.”

There is still something that we should know in the issue of the dispatching of messengers from the messengers, which is that the dis-

patcher must be in the rank of the Divinity according to the dispatched. That is why those who are dispatchers from among the ones dispatched from Allah SWT must be in the rank of Allah within the creation.

To clarify this matter more I say, in the dispatch from Allah SWT Allah was with the dispatched ones hearing and seeing. Therefore He is surrounding the dispatched and his enemies so that no error occurs in delivering the call, and also the enemies of Allah are not able to prevent the delivery of the message, no matter how much they try. He SWT said,

46. ﴿“Fear not. Verily, I am with you two, hearing and seeing.”﴾
—*Surat Taha* (Taha) 20.

It is essential for this to be the case with the dispatch from the messengers PBUH. So the dispatcher who represented Allah must be surrounding the dispatched and his enemies, hearing, seeing, capable and knowledgeable due to the capability and knowledge of Allah. Otherwise, this will not truly be a dispatch from Allah, and exactly how He SWT expressed it ﴿We sent unto them﴾, and if the matter is so then the dispatcher is Divinity according to the dispatched.

Moreover, the dispatcher has dispatched his messenger by the permission of Allah SWT, so how would Allah authorize him without equipping him with the perfect capability to perform this dispatch which is also a dispatch from Him SWT? Because if it was not so, there would be insufficiency and this insufficiency would be attributed to the side of Allah SWT.

Moreover, the goal of creating the children of Adam is to achieve this result because it represents the complete, perfect and true succession of Allah, and He SWT mentioned it in the presence of the angels when He had wanted to create Adam PBUH:

30. ﴿And when your Lord said unto the angels, “Verily I am placing a successor in the earth,” they said, “Will You place therein one

who will do harm therein and will shed blood, while we declare Your praise and sanctify You?” He said, “Surely I know that which you know not.” ﴿﴾

—*Surat Al-Baqara* (The Cow) 2.

And the perfect successor must be a perfect image of the one who made him a successor, so this perfect successor must be **ALLAH WITHIN THE CREATION OR THE FAIREST NAMES OF ALLAH OR THE FACE OF ALLAH**. The Almighty said,

22. ﴿﴾ That day will faces be resplendent

23. Looking towards their Lord. ﴿﴾

—*Surat Al-Qiyama* (The Rising of the Dead) 75.

Certainly the look will not be towards Him, rather the resplendent faces of His supporters will look towards their teacher Muhammad PBUHAP, who is the face of Allah SWT that He faced His creation with. The Almighty said,

210. ﴿﴾ Wait they for nothing else than that Allah comes unto them in shadows of the clouds and the angels? Then the case would be already judged. All cases go back to Allah. ﴿﴾

—*Surat Al-Baqara* (The Cow) 2.

Exalted is He from coming, going, and moving which are the attributes of the creation. The one meant by this verse is Muhammad PBUHAP, the perfect successor of Allah, who represents the Divinity (**ALLAH WITHIN THE CREATION**). And if the successor does not practice the role of the Divinity in sending the messengers, then he would not truly and completely be the perfect successor of Allah, rather the goal of creation would not be achieved. By the practice of this successor of the role of the Divinity, he would be a perfect image by which Allah SWT would be

known and thus the goal of creation would be achieved, which is knowing, meaning knowing the Divinity and the true monotheism,

56. ﴿I have not created the Jinn nor the Mankind but to worship Me﴾,

—*Surat Adh-Dhariyat* (The Winnowing Winds) 51.

meaning but to know Me.¹



1. *Jawahir Al-Kalam* Vol 29 page 31, *Al-Rawashih Al-Samaweyya* page 45, *Omdat Al-Qari* Vol 9 page 25, *Jami' Bayan Al-Ilm* Vol 2 page 44, *Tafseer Al-Thalabi* Vol 9 page 12, *Tafseer Ibn-Katheer* Vol 4 page 4. *Tafseer Al-Aloosi* Vol 15 page 50.

APPENDIX 5

(Taken from *Al-Jawab Al-Munir* Vol. 2)

Question 72: What is the interpretation of this verse?

32. ﴿Then We bequeathed the Book unto those whom We selected of Our servants, some of them are unjust towards themselves, some are just and some are forerunners in the good deeds, by the permission of Allah. That is the great favor.﴾

—*Surat Fatir* (Originator) 35.

In the name of Allah, the Merciful and the Intensely Merciful. Praise be to Allah, Lord of the Worlds. May His peace and blessings be upon Muhammad and his progeny, the Imams and the Mahdis.

First, selecting means choosing, and the one who chose here is Allah SWT. Rather, in the selecting, there is another meaning besides choosing, and that is the favor upon the one chosen from among them, that is why one of the most famous names of the prophet Muhammad PBUHAP was the Selected One (*Al-Mustafa*).

And in this verse there is also a description of those selected ones and that is that they are the servants of Allah, which without a doubt, is a great favor for them, as you find that the best thing by which you can testify concerning the Messenger of Allah, Muhammad PBUHAP, is that he is the servant of Allah (*Abdullah*), and this name of the Prophet PBUH (Servant ~ *Abd*) was mentioned in the Quran in a position of great praise of the Messenger of Allah Muhammad PBUHAP in *Surat An-Najm*.

Moreover these selected servants inherited the Book, and the inheritors of the Book are the prophets and the successors, none other than them.

So here you can find descriptions which only apply to a prophet or a successor and these [descriptions] are that they are truly the servants of

Allah and the Witness for them is Allah. They are selected, and the One who selected them is Allah. They are the inheritors of the Book, and the One who bequeathed the Book to them is Allah SWT.

It remains that they are in three ranks:

1. Unjust towards himself
2. The just
3. The forerunner in the good deeds

And the ones who are forerunners in the good deeds are only Muhammad and his progeny PBUT.

And the just ones are Noah and Abraham PBUT and the sent prophets who are Imams from the children of Abraham PBUH.

And the unjust towards themselves are the rest of the prophets and messengers who preceded Abraham and from the progeny of Abraham. Allah SWT said,

124. “And when Abraham’s Lord tested Abraham with words so he fulfilled them, He [his Lord] said, “Verily, I am making you an Imam for the people.” [Abraham] said, “And of my progeny?” [His Lord] said, “My covenant is not achieved by the unjust.”

—*Surat Al-Baqara* (The Cow) 2.

This means the unjust from the prophets, and the injustice of the prophets is not disobedience, rather a shortcoming in the performance of the task compared to other prophets who are Imams PBUT, so if the same task was assigned to the prophet Jonah PBUH and to Muhammad PBUHAP, Jonah’s PBUH performance of the task would not be at the same level of Muhammad’s PBUHAP performance. So this shortcoming from Jonah is injustice which caused him not to be from the Imams from the children of Ibrahim PBUH, and also caused him not to be at the rank

The Journey of Moses ؑBUH to the Junction of the Two Seas—by Imam Ahmad Al-Hassan ؑBUH
Translated from Arabic to English by the Ansar of Imam Ahmad Al-Hassan ؑBUH

of Muhammad ؑBUHAF. Read the book of *The Allegories* if you wish for further detailing of this verse.



APPENDIX 6

(Added by the translation team, not a part of the original Arabic book)

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. He then made seventy-five soldiers for the intellect, so when the ignorance saw what Allah has bestowed upon the intellect from His generosity, and what He has given him, the ignorance hid his animosity for him and said, "O Lord, this is a creation like myself, You created him, favored and strengthened him, and I am his opposite, and I have no strength against him so give me from the soldiers like You have given him, so He SWT said, "Yes. So if you disobey after that, I expel you and your soldiers from My mercy." He [the ignorance] said, "I am satisfied." So He gave him seventy-five soldiers.

So these were from what He has given the intellect, from the seventy-five soldiers:

- Good which is the minister of the intellect, and He made the evil its opposite, which is the minister of ignorance,
- and faith opposing disbelief,
- belief opposing contempt,
- hope opposing despair,
- justice opposing injustice,
- satisfaction opposing indignation,
- gratitude opposing ingratitude,
- greed [in Allah's giving] opposing desperation,
- leaning [on Allah] opposing caution,
- compassion opposing cruelty,
- mercy opposing anger,
- knowledge opposing ignorance,
- understanding opposing foolishness,
- chastity opposing promiscuity,
- asceticism opposing desire,
- compassion opposing idiocy,
- fear opposing audacity,
- modesty opposing arrogance,
- diligence opposing haste,
- forbearance opposing inanity,
- silence opposing chatter,
- surrender opposing pride,
- submission opposing doubt,
- patience opposing panic,
- forgiveness opposing revenge,
- richness opposing poverty,
- remembrance opposing distraction,
- memorizing opposing forgetting,
- compassion opposing estrangement,
- contentment opposing caution,
- consolation opposing prevention,
- amiability opposing animosity,
- loyalty opposing treachery,
- obedience opposing disobedience,

- compliance opposing rebellion,
- safety opposing affliction,
- love opposing hatred,
- honesty opposing lying,
- truth opposing falsehood,
- trustworthiness opposing betrayal,
- sincerity opposing insincerity,
- nobility opposing lethargy,
- understanding opposing stupidity,
- practicing knowledge opposing denial,
- politeness opposing impoliteness,
- security in the unseen opposing craftiness,
- concealment opposing disclosure,
- prayer opposing missing [prayer],
- fasting opposing breaching [the fast],
- Jihad¹ opposing cowardliness,
- pilgrimage (meaning allegiance) opposing breaching the pledge,
- protective speech opposing gossip,
- kind treatment to parents opposing mistreatment of them,
- truth opposing dissemblance,
- favored actions opposing denied actions,
- decency opposing flaunting,
- secrecy [over the religion] opposing announcement,
- fairness opposing jealousy,
- reformation opposing trespass,
- cleanliness opposing filth,
- shyness opposing pretentiousness,
- equity opposing aggression,
- comfort opposing fatigue,
- ease opposing difficulty,
- blessing opposing the deprivation of blessing,
- and health opposing affliction,
- justice opposing predominance [in number],
- wisdom opposing selfish desires,

1. Striving - Trans.

- dignity opposing levity,
- happiness opposing misery,
- repentance opposing insistence,
- asking [Allah] for forgiveness opposing pride,
- conservativeness opposing negligence,
- dua opposing repelling,
- vigor opposing laziness,
- joy opposing sadness,
- affinity opposing separation,
- generosity opposing miserliness

So all these attributes from the soldiers of intellect do not gather except within a prophet or a prophet's successor, or a believer whose heart was tested by Allah for faith. As for our supporters, one of them would not be free from having some of these soldiers within him until he perfects and purifies [himself] from the soldiers of ignorance so then he is at the higher level with the prophets and successors (meaning if his intellect became complete he would be from the people of the seventh sky, which is the sky of intellect), and he realizes that by recognizing the intellect and his soldiers, and by avoiding the ignorance and his soldiers. May Allah support us and you to His obedience and satisfaction.¹



1. *Al-Kafi* Vol. 1 page 20, “The book of intellect and ignorance,” narration 14.