

The Sealing Prophecy – by Imam Ahmad Al-Hassan PBUH
Translated from Arabic to English by the Ansar of Imam Ahmad Al-Hassan PBUH

THE SEALING PROPHECY

Prophecy of Muhammad PBUHAP

1st Edition

Sayyed

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Successor and Messenger of Imam Al-Mahdi
(May Allah empower him in the earth)

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In the name of Allah, the Merciful, the intensely Merciful

INTRODUCTION

Praise be to Allah, the Owner of sovereignty Who sets the course of the skies and the stars, controls the winds, causes daybreak and administers authority, the Lord of the worlds. Oh Lord, bless Muhammad and his Family, the Imams and the Mahdis.

The prophecy was SEALED by the prophecy of Muhammad PBUHAP¹ and Allah SWT has perfected religion and completed His favor upon the believers. The nation has disagreed on the meaning of “SEAL of the Prophets.” Some of them read it as **SEAL (MIDDLE)** and some read it as **SEAL (LAST)** and they had given each reading a meaning different from the other.

You also find some narrations which confirm that there is no prophecy after Muhammad PBUHAP and whoever claims prophecy is a lying impostor. And on the other hand, you find narrations which insist that the prophecy continues after Muhammad PBUHAP. And that the proof over the creation after Muhammad PBUHAP must have a connection with the heavens, as in he must be informed and given inspiration by Allah SWT.

Actually, you also find narrations from Muhammad PBUHAP which state that the matter of inspiration from Allah SWT is not restricted to the successors of Muhammad PBUHAP but it extends beyond that to people in general, for example the true visions which are described by the messenger Muhammad PBUHAP to be a part of the prophecy. Imam Al-Retha PBUH said,

¹ Abbreviations used throughout this book include PBUHAP for Peace be upon him and his progeny, PBUH for Peace be upon him, PBUT for Peace be upon them, SWT for Praise Him and may He be exalted, and (M) for the Mighty and Majestic. ↻ signifies the separation of verses in Quranic quotations.

“My father told me that my grandfather had said that his father said that Muhammad PBUHAP said, ‘...the truthful vision is 1/70th part of the prophecy.’”¹

Narrated from Muhammad PBUHAP that he had said,

“No prophecy after me except for the good tidings.” It was said, “Oh Messenger of Allah, and what are the good tidings?” He said, “The true visions.”²

And here is where the seeker of truth finds himself at a crossroads between the two paths which both contradict what the Prophet Muhammad PBUHAP and his purified progeny came with. Thus if he spoke of absolutely SEALING the prophecy by Muhammad PBUHAP, he would have contradicted the narrations which speak of the continuation of the prophecy (or at least some parts of it) after Muhammad PBUHAP. And if he spoke of the absolute continuation of the prophecy, he would have contradicted the narrations which speak of the absolute SEALING of the prophecy by the message of the most honest of all creation, Muhammad Al-Mustafa PBUHAP.

The solution is not by taking and depending on part of the narrations while disregarding the other and trying to marginalize it and eliminating its significance or even saying that it is incorrect (Allah forbid.) This is a method rejected by the progeny PBUH in so many narrations

1. Amali Al-Sheikh Al-Sadoo1 page 121, Oyoon Akhbar Al-Retha PBUH Vol 1 page 228, Man La Yahtharuhu Al-Faqih Vol 2 page 585, Madinat Al-Ma’ajiz Vol 7 page 183, Bihar Al-Anwar Vol 49 page 283, and other sources.

2. Al-Dor Al-Manthoor Vol 3 page 312, Bihar Al-Anwar Vol 58 page 192 where it is also narrated in the same part in page 177 in this way, “Nothing is left from the prophecy except for the good tidings,” they said, “what are they...etc?” Also narrated in different articulations in these sources: Al-Mowata’a Vol 2 page 957, Masnad Ahmad Vol 5 page 454, and Vol 6 page 129, Sahih Al-Bukhari Vol 8 page 69, Majma Al-Zawaed Vol 7 page 173, Omdat Al-Qari Vol 24 page 134, Al-Mojam Al-Kabeer Vol 3 page 197, and other sources.

which tell us not to refuse any narration coming from Ahlul Bayt PBU¹, unless it was against the Quran and the verified Sunnah².

Therefore, the question of SEALING the prophecy is from the allegories which can only be made explicit by the successors of Muhammad PBUHAP. Allah SWT said,

﴿It is He Who has revealed unto you the Scripture wherein are explicit revelations—they are the Mother of the Book—and others [which are] allegorical. But those in whose hearts is doubt pursue that which is allegorical seeking [to cause] dissension and seeking its interpretation. None knows its interpretation except for Allah and those who are firmly grounded in knowledge, they say, We believe therein; All is from our Lord; but only men of understanding really remember.﴾³

1. Al-Saffar narrated about this in the book of Basair Al-Darajat, under a chapter named “About he who does not know the narration, therefore rejected it.” He mentioned several narrations including that Abu Obaida Al-Hetha said that he heard Abu Jafar PBUH saying “I swear by Allah that the most beloved of my companions to me are their wisest and most knowledgeable and most discreet about our narrations. And the most detested ones to me are those who if they hear a narration referenced to us which their hearts don’t accept, they are repulsed from it and they detest it and they say whoever believes in it is a disbeliever in Allah, while he doesn’t know, perhaps the narration is from us and it is truly referenced to us. By this action of his, he is not a believer in us” Sofyan Bin Al-Sait said that he told Abu Abdullah PBUH “May my soul be in sacrifice to you, a man could come to us from your side and narrate great matters from you, so we cannot tolerate it therefore we deny it” so Abu Abdullah PBUH said “Does he not say that I said it?”, Sofyan said “Yes”. So he PBUH said “Does he say that night is day and day is night?” Sofyan said “No”. So he PBUH said “Refer it to us, because if you deny it you are denying us”.

Ali Al-Sinani narrated that Abu Al-Hassan PBUH wrote to him saying “Do not deny a narration brought to you by someone, because you do not know, it is perhaps true and therefore you are denying Allah on his throne”. Basair Al-Darajat page 557–558

2. Sheikh Al-Kolaini narrated about this in the book of Al-Kafi, under a chapter named “About working by the Sunna and its confirmations from the Quran.” He narrated twelve narrations including that Abu Abdullah PBUH said that the messenger of Allah PBUHAP said “Upon each truth there is a fact, and upon each correct act there is light. So take whatever agrees with the book of Allah, and leave whatever disagrees with the book of Allah”.

Hathr Bin Abu Al-Yafoor said that he asked Abu Abdullah PBUH about the differences in narrations narrated by someone trustworthy and others who are untrustworthy, so he PBUH said “If you hear a narration and you found its confirmation from the book of Allah or from the words of Allah’s messenger PBUHAP [then take it and believe in it]. Or else it is more likely to belong to who has narrated it”.

And Ayoob Bin Rashid narrated that Abu Abdullah PBUH said “That from the narrations which disagrees with the Quran is ornaments” Al-Kafi Vol 1 page 69

3. Quran 3:7

Imam Al-Sadiq PBUH said to Abu Hanifa,

“Oh Abu Hanifa, do you know the book of Allah as it should be known? Do you know the abrogator and the abrogated?”

He said, “Yes.”

Al-Sadiq PBUH said, “Abu Hanifa, you claimed to have this knowledge. Woe to you, for Allah has not given this knowledge except for the people of the book which the book had descended upon them, Woe to you for it is only to particular ones from the progeny of our Prophet PBUHAP. Allah has not bequeathed you a single letter of His book, so if you are as you say, which you are not, tell me about...”¹

Therefore, in this book of THE SEALING PROPHECY, you find the fulfilling answer. Sayyed Ahmad Al-Hassan, the promised Yamani and the messenger and successor of Imam Al-Mahdi PBUH, has clarified this matter in the most perfect manner from the Holy Quran and the purified Sunnah. He has not refused any narration from either paths (i.e the narrations which say the prophecy is SEALED and the narrations which say that it continues after Muhammad PBUHAP).

Sayyed Ahmad Al-Hassan PBUH has clarified the meaning of prophecy, and distinguished between the prophecy which has been SEALED by Muhammad PBUHAP and the prophecy which continued after him. He also clarified the meaning of the SEAL OF PROPHECY (Arabic KHATAM with a fat-ha on the taa, meaning MIDDLE) and the meaning of the SEAL OF PROPHECY (Arabic KHATIM with a kasra on the taa, meaning LAST).

Therefore, you will find that this book has clarified by the clearest proofs that prophecy has been SEALED by the messenger Muhammad PBUHAP and there is no prophet after him, but that is in a different context than saying that it continues after him PBUHAP. So there is no

1. Elal Al-Sharae Vol 1 page 90, Bihar Al-Anwar Vol 2 page 293, Al-Tafseer Al-Safi Vol 1 page 22, Tafseer Noor Al-Thaqalain Vol 1 page 368

contradiction between the narrations, because each one of the two collections of narrations talk about a different meaning of the prophecy than the other collection.

Sayyed Ahmad Al-Hassan has also clarified the truth about dispatch, and whether the dispatch of prophets is exclusive to Allah SWT or whether it can be done by messengers and prophets as well, and whether it is true to say the the infallible Imams are messengers from Allah SWT or not. If the answer is yes, who sent the Imams PBUH, and what is the difference between their dispatch and the dispatch of prophets PBUH?

All these truths have found no sufficient answer throughout the previous centuries, but the answer to them is found with the son of the pure progeny, the successor and messenger of Imam Al-Mahdi PBUH, Sayyed Ahmad Al-Hassan in the book within your hands THE SEALING PROPHECY. And the truth I say unto you, that this book is from the evidences of the connection of Sayyed Ahmad Al-Hassan to Imam Al-Mahdi PBUH, because such knowledge is exclusive to the successors of the Messenger Muhammad PBUHAP.

Allah SWT said,

﴿Say, “Have you thought, if your water were to disappear into the earth, who then will bring you gushing water?”﴾¹

Praise be to Allah Who has guided us to this, and we would never have been guided if it was not for Allah. May the prayers and blessings of Allah be upon Muhammad and his progeny, the Imams and the Mahdis.

Sheikh Nathum Al-Oqaili

1. The Quran 67:30

ACKNOWLEDGEMENTS

To those who see the sun

To the ones of clear insight

I hope from Allah and from them that they mention me in their prayers

THE PROPHECY

The *religious* definition of the word prophet (Arabic *Nabi*) is the one who receives news from the heavens. So the word *Nabi* is taken from the word *Naba'a* [meaning news] and not from the word *Naba* [meaning to rise and ascend]. The truth is that the word *Naba'a* is taken from the word *Naba*. This is because the news are the unknown which have risen and ascended so that the people can see it and it became known after it had been covered and obscured.

The news of the heavens reach a human in multiple ways, though they are combined in one original path. So Allah can talk directly to the human from behind a veil or he can inspire unto him what He SWT wills. That is to say, He writes in the page of this human's existence whatever He SWT wills or He sends angels who will talk to the human directly or these angels write in the page of his existence what Allah SWT wills. Allah SWT said,

﴿It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills; for He is Most High, Most Wise.﴾¹

As for this method of speech, revelation and writing, it is either by a vision while asleep or by a revelation while awake. And I mention revelation because the world of spirits is not like this physical world so in order for a man to see it and connect to it, the veil of this physical world must be lifted.

It is not necessary that every prophet² is a messenger from Allah SWT, rather perhaps there was more than one prophet at one certain time

1. Quran 42:51

2. As I have clarified earlier that the prophet is the one who knows some news of the heavens so

but Allah SWT sends one of them to be a Proof over them and over other people. Of course this person who has been selected and chosen by Allah amongst the rest of the prophets is the best of them. He is made infallible by Allah SWT and he is informed by Allah SWT about what he needs to be informed with from the Unseen by the favor of Allah SWT.

﴿[He is] the Knower of the Unseen and He reveals his unseen unto none ﴿﴾ Except unto every messenger whom He has chosen and then He makes a guard to go before him and a guard behind him.﴾¹

And those are the angels subjected by Allah SWT for this sent prophet,

﴿For him are angels ranged before him and behind him, who guard him by Allah's command.﴾²

They are before him and behind him to guard him, by the command of Allah SWT, from the evil of satanic beings (whether human or jinn) and from their throwing and falsehood. This angelic protection is a deterrent to and a repellent for the satanic beings from intervening and throwing into the message of the heaven as it descends to this lower physical world. Therefore the message of the heavens reaches the sent prophet correct, pure and protected from the throwing of Satan,

﴿Falsehood cannot come at it from before it or from behind it. [It is] a descent from the Wise, the Owner of Praise.﴾³

﴿Verily, We descended the Thikr [Remembrance] and verily, We are its guardians.﴾⁴

Allah shows him the truth and some of the unseen by visions or revelations. So here, I do not mean the sent infallible prophet. (This statement is by Imam Ahmad Al-Hassan PBUH)

1. Quran 72:26–27
2. Quran 13:11
3. Quran 41:42
4. Quran 15:9

As for those prophets or those who have achieved the status of prophecy within a period of time (meaning they saw the news of the skies by permission of Allah SWT after their obedience and worship towards Him SWT and their ascension in the Kingdom of Heavens within a period of time), they are also tested by the prophet who is sent to them and to others. And it should be easier for them because Allah SWT reveals to them, to a high degree, that he has sent this messenger. But there must remain a small percentage of ignorance about the reality of the test so that their faith would be, at a certain level, in the unseen,

﴿Alif Lam Meem ﴾ This is the Book wherein there is no doubt, a guidance unto the pious ﴾ who believe in the unseen, establish prayer and spend of that which We have bestowed upon them.﴾¹

And of course their distinction from the rest of people is their right on account of their distinction in their previous obedience and worship. But whoever disbelieves in them due to envy and ego shall fall into the abyss of hell, as had happened to Balam bin Baora. He knew some of the news of the heavens and learned from Allah SWT about the message of Moses PBUH, yet he still disbelieved in Moses' message and made uncertainties an excuse for his fall which put him in the abyss of hell. And his previous obedience and worship were of no use to him. Just like it had not been of use to Iblis (Allah curse him) before, when he disbelieved in Adam PBUH the sent prophet, and he became one of the ugliest creations of Allah after he had been the peacock of the angels. It is in the narrations that bin Baora had the mighty name and could see beneath the throne.

Abu Al-Hassan Al-Retha PBUH said,

“Balam bin Baora was given the mighty name and he made dua by it

1. Quran 2:1-3

so he was answered and he inclined towards the pharaoh¹. So when the pharaoh sought Moses PBUH and his followers he said to Balam bin Baora, ‘Make dua to Allah against Moses and his followers to detain him away from us.’ He then rode his donkey seeking Moses and his followers and his donkey would not move. He then hit it so Allah SWT made it speak and it said, ‘Woe, why do you hit me? Do you want me to come with you so you can make dua against Moses, the prophet of Allah, and faithful followers?’ He had kept on hitting it and it died and the mighty name was sloughed from his tongue, and it is Allah’s saying,

﴿But he was sloughed off it, so Satan overtook him and he became of those who were led astray. And had We willed We could have raised him by its means, but he clung to the earth and followed his own desires. Therefore his likeness is as the likeness of a dog: if you attack him he pants with his tongue out and if you leave him he pants with his tongue out.﴾²

And it is an example He had mentioned.”

So Al-Retha PBUH said,

“No animals shall enter heaven except for three: the donkey of Balam, the dog of the people of the cave and the wolf. The reason for the wolf is that a tyrant king had sent a policeman to torture a group of faithful believers and this policeman had a son whom he loved, so the wolf ate his son and the policeman grieved over him. So Allah entered the wolf into heaven for the grief he caused for the policeman.”³

In the Quran, Allah SWT mentioned Balam bin Baora who had envied Moses PBUH and had been arrogant towards him. So he was panting after his ego and his desires like a dog after he had been at the status of

1. A pharaoh other than the Pharaoh of Egypt. (This statement is by Imam Ahmad Al-Hassan PBUH).

2. Quran 7:175–176

3. Tafsir Al-Qommi Vol 1 page 248, Tafseer Noor Al-Thaqalin Vol 1 page 716, Qosas Al-Anbeya by Al-Jazarei page 352.

prophecy, and he could see beneath the throne and he had the mighty name,

﴿Recite unto them the tale of him to whom We had given Our revelations, but he was sloughed off it, so Satan overtook him and he became of those who were led astray. And had We willed We could have raised him by its means, but he clung to the earth and followed his own desires. Therefore his likeness is as the likeness of a dog: if you attack him he pants with his tongue out, and if you leave him he pants with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history, that perhaps they may contemplate.﴾¹



1. Quran 7:175–176

VISIONS AND PROPHECY

The Quran is full of inspirations from Allah SWT by visions to the sent prophets, including Abraham PBUH, Muhammad PBUHAP and Yusuf PBUH.

﴿And when we told you, “Verily, your Lord encompasses people,” and We made the visions which We showed you as a temptation for mankind as well as the Accursed Tree in the Quran. We warn them, but it increases them in nothing except great oppression.﴾¹

﴿Allah has fulfilled the vision for His messenger in truth. You shall indeed enter the Inviolable Mosque, if Allah wills, secure, [having your hair] shaven and cut, not fearing. So He knew that which you knew not, and He has given you an imminent victory.﴾²

﴿And when [his son] was old enough to walk with him, [Abraham] said, “Oh my dear son, I have seen in my sleep that I sacrifice you. So look, what do you see?” He said, “Oh my father. Do that which you are commanded. Allah willing, you shall find me amongst the steadfast.﴾³

Then Allah SWT praises Abraham PBUH because he believed his vision,

﴿“You have believed the vision. Verily! Thus do We reward the good.﴾⁴

﴿When Joseph said unto his father, “Oh my father. Verily, I saw in a dream eleven planets and the sun and the moon, I saw them prostrat-

1. Quran 17:60

2. Quran 48:27

3. Quran 37:102

4. Quran 37:105

ing themselves unto me.”¹

And in the Quran Allah SWT inspires unto the mother of Moses PBUH in the vision,

﴿And We inspired the mother of Moses, saying, “Suckle him and when you fear for him, then cast him into the river and fear not nor grieve. Verily, We shall bring him back unto you and shall make him of Our messengers.”²﴾

It must be attended to that the visions of the prophets PBUT were seen by them before they were sent, and after they were sent as well. Meaning that the inspiration of Allah SWT to them started by the visions, and after they had been sent as messengers this pathway (*visions*) which is from the ways of Allah SWT’s inspiration has not stopped for them.

And the Messenger Muhammad PBUHAP had seen visions before his sending. And they would occur just as he sees them.³ And if the sent prophets had not believed and worked by these visions which they had seen before they were sent, then they would not have reached the high level and position which they had achieved, nor would they achieve how close they came to Allah SWT, and Allah SWT would not have selected them for his message in the first place,

﴿You have already believed the vision. Verily, thus do We reward the good.﴾⁴

1. Quran 12:4

2. Quran 28:7

3. That is why sheikh Al-Majlisi said in the book Bihar Al-Anwar: “know that what had been shown to me from the considered news, and abundant signs, that Muhammad PBUHAP, before his sending as a prophet and since Allah has completed his wisdom at the start of his age, was supported by the holy spirit, was talked to by the angels, had heard the voice, and has seen during sleep, and then after the age of 40 he had become a messenger, and the angels spoke to him directly, and Quran descended upon him, and he was commanded to spread the message....” Bihar Al-Anwar Vol 18 page 277

4. Quran 37:105

In a matter of fact, they PBUH believed in the visions of the believers who were with them. And here is the Messenger of Allah Muhammad PBUHAP, who would ask his companions about their visions and care to listen to them after Fajr, as if that listening to these visions was a remembrance and worship to Allah SWT. The hypocrites would even deny upon him that he would listen to and believe each speaker,

﴿And of them are those who hurt the Prophet and say, “He is a hearer of everything.” Say, “A hearer of good for you, who believes in Allah and is true to the believers, and a mercy for those of you who believe. And for those who hurt the Messenger of Allah there is a painful doom.”﴾¹

Imam Al-Retha PBUH said,

“In the mornings of the Messenger of Allah PBUHAP, he would ask his companions, ‘Are there any good tidings?’ Meaning the visions.”²

Verily, the prophet Muhammad PBUHAP would consider them from the good tidings of prophecy, and it is narrated that the prophet PBUHAP said,

“There is nothing left from the good tidings of prophecy except for the true visions, the Muslim would see them or they would be shown to him.”³

Rather he PBUHAP would consider them prophecy. It is narrated that the Prophet PBUHAP said,

1. Quran 9:61

2. Al-Kafi Vol 8 page 90, the significant chapters in the origins of the Imams Vol 3 page 277, Bihar Al-Anwar Vol 85 page 177, the interpretation of the two heavy weights’ light Vol 2 page 312

3. Bihar Al-Anwar Vol 85 page 192, Sahih Muslim Vol 2 page 38, Sonan Al-Nesa’i Vol 2 page 217, Sahih Ibn Habban Vol 13 page 411, Kanz Al-Ommal Vol 15 page 368

“There is no prophecy after me, except for the good tidings.” So he was told, “Oh Messenger of Allah what are the good tidings?” So he said, “the true visions.”¹

The Messenger of Allah PBUHAP said,

“True visions are good tidings from Allah, and they are part from the parts of the prophecy.”²

It must be paid attention to that the saying of the Messenger Muhammad PBUHAP that nothing is left from the prophecy except for the true vision does not mean that whoever sees a true vision is a sent prophet from Allah. It means that the true vision is true news which is brought from the Kingdom of Heavens to the man who sees it.



1. Al-Dorr Al-Manthoor Vol 3 page 312, Bihar Al-Anwar Vol 58 page 192, also narrated in the same Vol page 177 in this annunciation: *there is nothing left of the prophecy save the good tidings, so they asked what are the good tidings...etc* it also narrated in slightly different annunciations in these sources: the book of Al-Mawta' Vol 2 page 957, Masnad Ahmad Vol 5 page 454, Vol 6 page 129. Sahih Al-Bukhari Vol 7 [page 69, Majma Al-Zawaed Vol 7 page 173, Omdat Al-Qari Vol 24 page 134, Al-Mojam Al-Kabeer Vol 3 page 197, and many other sources.

2. Al-Dorr Al-Manthoor Vol 3 page 312, Bihar Al-Anwar Vol 85 page 192, Mizan Al-Hekma Vol 2 page 1010

THE SEAL OF THE PROPHETS

The Almighty said,

﴿Muhammad was not the father of any of your men, but he is the Messenger of Allah and the SEAL of the Prophets; and Allah is ever aware of all things.﴾¹

As previously mentioned, the SEAL OF PROPHECY, and when I say SEAL here I mean *the end* (i.e. the end and termination of the prophecy), is not correct if the prophecy means reaching the rank of prophecy. And therefore knowing some of the tidings of heaven of the Truth and the Unseen. Because the path to rise in the Kingdom of Heavens was opened and it was not closed nor will it be closed.

Thus Prophet Muhammad PBUHAP emphasized in more than one narration mentioned by the Sunna, the Shia and Ahlul Bayt PBUT that one of the ways of Divine Revelations will stay open and will not be closed, which is the *true vision* from Allah SWT.

It is narrated from Ali bin Al-Hussein bin Ali bin Fadhal, on the authority of his father, from Abu Al-Hassan Ali bin Musa Al-Retha PBUH:

One of the men from Khurasan told him, “Oh son of the Prophet, I saw the Prophet in my sleep as if he was saying to me, ‘How will you be if a piece from me is buried in your land; and if you were entrusted with my consignment and my star is hidden in your ground?!’”

So Al-Retha PBUH replied, “I am the one buried in your land and I am a piece of your Prophet, as I am the consignment and the star. Verily who visited me knowing what Allah SWT obligated of my righteousness and obeying me, then my fathers and I are his intercessors on the Day of Resurrection, and for whom we were his intercessor has been saved even if he carried the sins of the Two Weighty Things:

1. Quran 33:40

the Jinn and Mankind. Verily my father told me on the authority of my grandfather from his father from his forefathers that the Prophet PBUHAP said, ‘Who saw me in his sleep has indeed seen me, because Satan does not appear in my image, nor the image of one of my successors, nor in the image of their followers. And the true vision is a part of the seventy parts of prophecy.’”¹

It is narrated from the Prophet PBUHAP that he said,

“If the Time has approached, the vision of the Muslim will rarely lie and the most truthful amongst you in vision is the most truthful in his speech. Thus the vision of the believer is a part of forty-five parts of prophecy.”²

It is narrated from the Prophet PBUHAP that he said,

“It is a part of seventy parts of prophecy.”³

It is narrated from the Messenger of Allah PBUHAP that he said,

“The vision of the believer is a part of the seventy parts of prophecy.”⁴

It is narrated from Ali PBUH that he said,

“The vision of the believer is considered as a speech of the Lord spoken upon him.”⁵

1. Man la yahdarhu Al-Faqih- sheikh Al-Sodoq: Vol 2, page 584. ‘Uyoon Akhbar Al-Retha PBUH to sheikh Al-Sodoq Vol 1, page 287. Al-Amali of Sheikh Al-Sodoq, page 120

2. Sahih Muslim: Vol 7, page 52. Sunan Al-Tirmidi: Vol 3, page 363. Sharh Usool Al-Kafi- Al-Mazndrani, Vol 11, page 476.

3. Man la yahdarhu Al-Faqih- sheikh Al-Sodoq: Vol 2, page 584. Sharh Usool Al-Kafi, Vol 11, page 476.

4. Bihar Al-Anwar, Vol 85, page 176. Kanz Al-Fawaid: page 211

5. Bihar Al-Anwar, Vol 52, page 210. Kanz Al-Fawaid, page 211

The Prophet PBUHAP said,

“If the Time has approached, the vision of the believer will rarely lie and the most truthful amongst them in vision, is the most truthful in his speech.”¹

Al-Allama Al-Majlisi narrated in the book of Bihar Al-Anwar from the book of *Jama' Al-Akhbar* and in the book of *Al-Ta'beer* that the Imams PBUT said:

“The vision of the believer is true because his soul is pleasant, and his Faith is true, and when it [his soul] departs it receives from the angels. Thus it [the vision] is a revelation from Allah, the Noble and Omnipotent.”²

It is narrated from the Messenger of Allah PBUHAP that he said,

“Who saw me in his sleep has indeed seen me, as Satan does not appear in my image, nor the image of any of my of successors, nor the image of any of their followers, and the true vision is a part of the seventy parts of prophecy.”³

It is narrated from the Messenger of Allah PBUHAP, he said,

“If it is the end of time, the vision of the believer will rarely lie and the most truthful amongst you in vision is the most truthful in his speech.”⁴

It is narrated from the Prophet PBUHAP, he said,

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1. Al-Amali- sheikh Al-Tosi, page 386, Bihar Al-Anwar, Vol 85, page 172
 2. Bihar Al-Anwar, Vol 85, page 176
 3. Bihar Al-Anwar, Vol 58, page 176
 4. Bihar Al-Anwar, Vol 58, page 181

“If the Time has approached, the vision of the believer will rarely lie and the most truthful amongst you in vision is the most truthful in his speech. Thus the vision of the Muslim is a part of forty-six parts of prophecy.”¹

It is narrated from the Prophet PBUHAP, he said,

“The vision of the believer is a part of forty-six parts of prophecy.”²

The Prophet PBUHAP said,

“If one amongst you has seen a vision that he loves, then it is from Allah, so let him praise Allah for it and speak about it.”³

It is narrated from the Prophet PBUHAP, he said,

“The vision of the believer is a part of seventy-seven parts of prophecy.”⁴

It is narrated from the Messenger of Allah PBUHAP, he said,

“The vision of the believer is a part of forty parts of prophecy.”⁵

It is narrated from the Messenger of Allah PBUHAP, he said,

“The vision of the believer or the Muslim is a part of forty-six parts of prophecy.”⁶

The Messenger of Allah PBUHAP said,

1. Bihar Al-Anwar, Vol 85, page 192. Sunan Al-Tirmidi, Vol 3, page 363. Musnad Ahmad, Vol 2, page 507. Sahih Muslim, Vol 7, page 52. Sahih Bukhari, Vol 8, page 77.
2. Bihar Al-Anwar, Vol 85, page 192
3. Bihar Al-Anwar, Vol 85, page 192. Sahih Bukhari, Vol 8, page 83. Musnad Ahmad, Vol 3, page 8.
4. Bihar Al-Anwar, Vol 85, page 210
5. Musnad Ahmad bin Hanbal, Vol 4, page 11. Sunan Al-Tirmidi, Vol 3, page 366
6. Musnad Ahmad bin Hanbal, Vol 5, page 319

“The vision of the believer is a part of forty-six parts of prophecy.”¹

It is narrated from the Messenger of Allah PBUHAP, he said,

“If the Time has approached, the vision of the believer will rarely lie and the most truthful amongst you in vision is the most truthful in his speech. Thus the vision of the Muslim is a part of forty-six parts of prophecy.”²

The Messenger of Allah PBUHAP, he said,

“The vision of the believer is a part of forty parts of prophecy.”³

It is narrated that Allah revealed to Imam Musa Al-Khazem PBUH in a vision that the Imamate after him is to his son Ali bin Musa Al-Retha PBUH.

Yazeed bin Saleet Al-Zaidi said, “We met Abu Abdullah PBUH on the way to Mecca while we were a group so we said to him, ‘Oh by my father and mother, you are the purified Imams and no one is devoid of death, so tell me a thing to pass on to he who succeeds me.’

He told me, ‘Yes those are my sons and this is their master, (and he pointed to his son Musa PBUH) in him is the knowledge, wisdom, understanding, generosity and acquaintance of which people need in what they disagreed in the matter of their religion and in him is the good-manners and good-neighborliness and he is a door from the doors of Allah SWT... and in another, ‘It is better than all of these.’

So my father told him, ‘Oh by my father and mother, and what is it?’ He said, ‘Allah will bring out of him the Comforter of this nation; and its relief, knowledge, enlightenment, comprehension, wis-

1. Sahih Muslim, Vol 7, page 53

2. Sunnan bin Majjah, Vol 2, page 1289

3. Sunna Al-Tirmithi, Vol 3, page 366

dom, the best infant and the best youth. By him, Allah will prevent bloodshed, reconcile between people, reunite the divisions, branch out from the narrow opening, clothe the unclothed, satiate the hungry, console the frightened, by him the rain falls and from him the servants take their orders, a fine elder and a fine youth, a good tiding for his tribe upon his adulthood, his speech is judgment and his silence is knowledge, he clarifies to the people that which they disagree in.”

He said, “My father has said, ‘Oh by my father and my mother, will he have a son to come after him?’ He said, ‘Yes,’ and stopped talking.”

Yazeed has then said, “I have met Abu Al-Hassan (meaning Musa bin Jafar PBUH) and said to him, ‘Oh by my father and my mother, I want you to inform me in what your father has informed me.’

He said that he said, ‘My father PBUH was in an era different from this.’”

Yazeed said, “I said, ‘May Allah curse whoever accepts this from you.’”

He said, “He laughed then said, ‘Let me inform you Oh Abu-Omara, I left my house then included my sons apparently in my will and made them partners with my son Ali, and I have singled him out hiddenly in my will, and I have seen the Prophet of Allah PBUHAP in my vision with the Prince of Believers PBUH, and he has a ring, a sword, a cane, a book and a turban, and I said to him, ‘What is that?’

He said, ‘As for the turban it is the majesty of Allah (M), as for the sword it is the pride of Allah (M), as for the book it is the light of Allah (M), as for the cane it is the power of Allah (M), as for the ring it is the gatherer of all these things.’

He then said, “The Messenger of Allah PBUHAP said, “The matter will be upon your son Ali.”

He said, “Then he said, ‘Oh Yazeed, this is a trust that you have. Do not reveal it but to a sane person, or a servant whom Allah has tested his heart in believing, or to an honest person. And do not disbelieve in the graces of Allah SWT, and if you were asked to testify

then do so, as Allah SWT says, ﴿Verily, Allah commands you that you restore deposits to their owners,﴾¹ and Allah (M) says, ﴿And who is more unjust than he who hides a testimony which he has received from Allah?﴾²”

I then said, “I swear by Allah I would never do that.”

He said, “Abu Al-Hassan PBUH then said, ‘Then the Messenger of Allah PBUHAP described him to me. He said, ‘Ali your son, whom sees by the light of Allah, and listens by His clarification, and speaks by His wisdom, always right never mistaken, always knowing never ignorant, and has been filled with wisdom and knowledge. How low is your status with him! It is a definite matter that has not happened, so when you return from your travel, mend your command and clear your demands as you are moving away from him and neighboring others. So gather your sons and make Allah the witness over them and Allah is sufficient as a witness.’”

He said, ‘Oh Yazeed, I will be taken this year, and Ali my son has been named Ali bin Abu Talib PBUH, and has been named Ali bin Al-Hussain PBUH. He was given the understanding of the first, as well as his knowledge, victory, and clothes. And he can not speak after Harun³ for four years, and after the four years pass, ask him what you wish and he will answer you if Allah SWT wills.’”⁴

Thus the vision is a pathway for Allah’s revelation and it remains open after Muhammad PBUHAP. Furthermore, it certainly remains open to people as mentioned in narrations and perceptible reality.

Thus there is no deterrent for some believers who are sincere to Allah in their worship to reach the rank of prophecy, and so Allah may reveal to them through this pathway (*the vision*) and make them acquainted with some of the Truth and the Unseen by His grace SWT.

1. Quran 4:58

2. Quran 2:140

3. Harun was the fifth Abbasid Caliph in Iraq.

4. Oyoon Akhbar Al-Retha PBUH for Sheikh Al-Sadooq Vol 2 Page 33.

Certainly the Imams PBUH reached the rank of prophecy. The Truth and the Unseen reached them through the vision and revelations as so many narrations confirm. One of the narrations is the one mentioned above.¹

So it is possible to find sincere believers who reached the status of prophecy and Allah revealed to them through vision, by the least, it already happened with the Imams PBUH.

As for the narrations from them PBUH, their denial of being prophets is understood. The intention from these narrations is that they deny being prophets dispatched from Allah SWT, or else what does it mean when they obtain news from the Holy Spirit and what does it mean that he is always with them?²

So if this is the case, what does it mean when Prophet Muhammad is the SEAL of the Prophets (meaning their last)?

And also what does it mean when he is the SEAL of the Prophets (meaning their middle)? As SEAL and SEAL are from the names of Prophet Muhammad PBUHAP.

So to know the answer, we have to know something about the rank of Prophet Muhammad PBUHAP and some of the things that he is preferred with over the rest of the children of Adam, rather over the prophets PBUH from them in particular.



1. Such as the vision of Imam Al-Hussain PBUH in which he had seen that dogs were attacking him and one of these dogs was a piebald and it was the fiercest one in attacking Al-Hussain PBUH. So he told Shimr Bin Thul Jawshan (Allah curse him) “**You are that dog**”, and Shimr bin Thul Jawshan (Allah curse him) was a leper. Refer to Al-Kafi and other narrative books.

2. Hisham Bin Salim narrated from Ammar or others saying “I said to Abu Abdullah PBUH: ‘By what do you rule?’ He said, “**by the rule of Allah and David and Muhammad PBUHAP, so if something came up to us which is not in a book, then the Holy Spirit will provide us with it and Allah inspires us with it.**” Basair Al-Darajat page 472

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 son of Imran PBUH, by the rise of You in Mount Seir¹, and the appearance of You in the Mount of Faran²...”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 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:

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

﴿“I am placing on earth a successor.”﴾¹

Even though Adam was the successor of Allah, as were the rest of the prophets and successors PBUH, 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 PBUH.

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 Oh Muhammad, you have stood at a place whereat 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.’”

The [Holy Prophet] PBUHAP then said, ‘Oh Lord, I beg Your forgiveness, I beg Your forgiveness.’

The Imam PBUH said, ‘It was as Allah has said, ﴿until he was as close to him as the length of two bows, or even less.﴾’²

Abu Basir then asked, ‘May my soul be your ransom, what is ﴿the length of two bows, or even less﴾?’³

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 barrier

1. Quran 2:30

2. Quran 53:9

3. Quran 53:9

that shined and oscillated...’ until he said, ‘It was chrysolite. He looked into the light of Greatness the size of the eye of a needle or so that Allah willed.

Allah, the Most Holy, the Most High, said, ‘Oh 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 Abu 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, ‘Oh 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.’”¹

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 veil will 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 was 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 succeed him 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 supervision is required from him to maintain a complete production yield

1. 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.

(one hundred percent). He then found another person who is more qualified than the one before, but supervision is still required, otherwise the production yield would be (90%), so he made him his successor and supervised him and his work 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 a reflection of his, who is capable of managing the factory and with no supervision maintains the production yield at 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.

The one who hears about the fire, knows as much as he has heard about it, and the one who sees it, knows as much as he has seen of it. As for the one whom a part of him burns by the fire, knows it in Truth, but as much as he burnt by it. As for the one who burns by the fire completely, knows it in Truth and complete to the level where you can not distinguish him from the fire, as he becomes a part of it,

﴿Blessed is whosoever is in the fire and whosoever is around it. And Praise be unto Allah, the Lord of the Worlds.﴾¹

﴿As for these examples, We cite them for mankind, and none will grasp their meaning but the wise.﴾²



1. Quran 27:8

2. Quran 29:43

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:

﴿And whosoever seeks a religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter.﴾¹

However, reaching the status 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 status of prophecy. Moreover, the path of the inspiration from Allah SWT is still present, attainable and open in perceptible reality through the *True Visions*.

As for the sending of messengers (who have reached the status of prophecy) from Allah SWT, whether they preserve the legislation of Muhammad PBUHAP, Islam, or they introduce a new religion, it is not existent as Allah SWT has SEALED this pathway with the 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 pathway for the sending was renewed by Muhammad PBUHAP, so all the Imams PBUT are messengers to this nation, but from Muhammad PBUHAP (*Allah within the creation*). Allah SWT said,

1. Quran 3:85

﴿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.﴾¹

Jaber narrated that Abu Jafar PBUH said,

“I asked him 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 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 successors 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, “The interpretation is that the messengers are who judge between them with fairness, and they do not commit injustice as Allah said.”²

Allah SWT said,

﴿You are only a warner, and for every nation a guide.﴾³

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.”⁴

1. Quran 10:47

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

3. Quran 13:07

4. 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. Oh 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, Oh Aba Muhammad. If that verse has descended upon one man, and that man passes 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 the Blessed and the Exalted, ﴿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 sent 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*, as 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 Abu Talib PBUH. In fact, one does not enter the purified shrine of the Prince of Believers PBUH before 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. Abu Abdullah PBUH 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’had 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

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 signed 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, for it has been passed down through him. He is the closest veil to Allah SWT, for 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.

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

A name from the names of Ali bin Abu 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 have resolved upon you oh wind and oh pain, whoever you may be, by the resolution that Ali bin Abu 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 by himself to Antioch and they are also messengers from Allah because Jesus PBUH works by the order of Allah SWT.

﴿They speak not until He has spoken, and they act by His command.﴾¹

Thus, the dispatch by Prophet Jesus PBUH has been mentioned in the Quran, in Surat Yaseen. The Almighty said,

﴿Give for them an example of the people of the city when those sent came unto them ﴿﴾ We sent unto them two, and they denied them both, so We reinforced them with a third, and they said, “Verily, we have been sent unto you.”﴾²

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”.

1. Quran 21:27

2. Quran, 36:13–14

There is still something that we should know in the issue of the dispatching of messengers from the messengers, the dispatcher must be in a divine rank in comparison with the dispatched. That is why those who send messengers from Allah SWT must be in the rank of Allah within the creation.

To clarify this more I say, when Allah dispatches messengers He is with them hearing and seeing. Therefore He is surrounding the dispatched and his enemies so that no error occurs in the case of carrying the call, and also the enemies of Allah are not able to prevent the delivery of the message, no matter how much they try. The Almighty said,

﴿He said, “Fear not. Verily, I am with you two, hearing and seeing.”﴾¹

It is essential for that to be the case with the dispatch from the messengers PBUH. So the dispatcher who represented Allah should surround 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. Exactly how the Almighty expressed it ﴿We sent unto them﴾, and if the matter is so then the dispatcher is divine in comparison with the dispatched.

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

Thus, 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:

﴿And when your Lord said unto the angels, “Verily I am placing a

1. Quran 20:46

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.”¹

And the perfect successor should be a perfect image of the one who made him a successor, so this perfect successor should be *Allah within the creation* or *the fairest names of Allah* or *the face of Allah*. The Almighty said,

﴿That day will faces be resplendent ﴿ Looking towards their Lord.﴾²

Certainly the look will not be towards Him SWT, but the radiant 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,

﴿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.﴾³

Exalted is He from coming, going and moving which are the attributes of the creation. The one mentioned in this verse is Muhammad PBUHAP, the perfect successor of Allah, who represents the Divinity (*Allah within the creation*). However, 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, yet even 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 by and thus the goal of creation would be achieved, which is knowing, meaning knowing the Divinity and the true monotheism,

1. Quran 2:30

2. Quran 75:22–23

3. Quran 2:210

﴿I have not created the Jinn nor the Mankind but to worship Me﴾¹

Meaning but to know Me².



1. Quran 51:56

2. 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.

PROPHECY IN THE ERA OF AL-QAIM AL-MAHDI PBUH WHO PURIFIES THE EARTH

From the previously mentioned, the Imams and Mahdis have the rank of prophecy, and they are messengers too. But here we are talking about the companions of Al-Mahdi, i.e. the first equipage and the supporters who follow them.

The attributes of the companions of Al-Mahdi in the Quran:

- 1) ﴿And We set between them and the cities that We have blessed, cities apparent.﴾¹

What is meant by this verse is nothing but the men whom neither trading nor selling distracts them from the remembrance of Allah, the way meant in Almighty's saying,

﴿And how many cities revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment.﴾²

What is meant here are the people in the city, not the walls. So Allah says We set apparent cities between you believers and the blessed cities. Thus, the blessed cities are Muhammad and the progeny of Muhammad PBUH. Whereas the apparent cities are the elite supporters of Allah who are a proof over the people.

1. Quran 34:18

2. Quran 65:8

Al-Hur Al-A'mely narrated in his book *Al-Wasa'el* (from Muhammad bin Al-Hassan in *The Book of Al-Ghaiba* from Muhammad Ibn Abdillah Ibn Jafar al-Humyari from his father from Muhammad Ibn Salih Al-Hamdani, saying,

“I wrote to the Patron of the Age PBUH that my family was abusing me and rebuking me with the narration from your forefathers PBUH, ‘Our servants and our caretakers are the most evil of Allah’s creation.’

And he PBUH wrote back, ‘Woe to you, do you not read what Allah Almighty has said,

﴿And We set between them and the cities that We have blessed, cities apparent.﴾

By Allah, we are the cities which Allah has blessed and you are the cities apparent.”¹

The same narration is also narrated by Al-Sodoq in *The Book of Ikmal Al-Deen* from his father and Muhammad bin Al-Hassan from Abdullah bin Jafar², and by Abdullah bin Jafar from Ali bin Muhammad Al-Kulainy from Muhammad bin Muslim from Imam Al-Mahdi PBUH.³

It is narrated by Ahmad bin Ali bin Abu Talib Al-Tibrusy in *The Book of Al-Ihtijaj* on the authority of Abu Hamza bin Abu Jafar PBUH that he said to Hassan Al-Basry:

“...We are the cities that Allah blessed and it is His saying to who conceded our preference, as He commanded them to head for us, so He said,

﴿And We set between them and the cities that We have blessed, cities apparent...﴾⁴

As the apparent cities are the messengers and transcribers from

1. Wasael Al-Shia Vol 27 Page151, Ghaibat Al-Tosi page 345, and Bihar Al-Anwar Vol 51 page 343.

2. Kamal Al-deen Wa Tamam Al-Nima page 483.

3. in *The Book of Wasael Al-Shia* Vol: 27, page: 152 and in *Ghaibat Al-Tosi* page: 346, and Bihar Al-Anwar Vol 51 page 343.

4. Quran 34:18

us to our shia, and the scholars of our shia to our shia, and His saying:
﴿...and We made the stage [of the journey] between them easy...﴾

So the stage is a representation of the knowledge, travel by it nights and days, a representation of what travels through it from knowledge nights and days from us to them, in halal and haram and obligations and verdicts. They are secure in it if they took from it, secure from doubt and misguidance, and the shift from haram to halal, because they took the knowledge from those whom they are obligated to take knowledge from knowingly, because they are the inheritors of knowledge from Adam to where they ended, selected descendants one of another, and the selection did not end up with you, but ended up with us, and we are those descendants not you nor those similar to you oh Hassan.”¹

And in the book of *Al-Ihtijaj*: from Abu Hamza Al-Thimali, he said,

“A judge from Kufa came in to Ali bin Al-Hussain PBUH, and he said, ‘May Allah make me your ransom, tell me the meaning of the saying of Allah (M): ﴿And We set between them and the cities which We had blessed, cities apparent, and We made the stage [of the journey] between them easy. Travel therein, secure, by night and by day.﴾’

He said, ‘What do the people before you say of it in Iraq?’

He said, ‘They say it is Mecca.’

So he said, ‘And have you seen more thievery in any other place than Mecca?’

He said, ‘What is it then?’

He said, ‘But He meant the men.’

He said, ‘And where is that in the book of Allah?’

So he said, ‘Have you not heard His saying the Almighty, ﴿And how many cities revolted against the ordinance of its Lord and His messengers.﴾² And He said, ﴿Such were the cities we destroyed.﴾³

1. Al-Ihtijaj Vol 2, page 64. Bihar Al-Anwar Vol 24, page233. Wasael Al-Shia Vol 27, page 153

2. Quran 65:8

3. Quran 18:59

And He said, ﴿And ask the cities in which we were, and the caravan with which we proceeded.﴾¹? So ask the cities, or the men, or the caravan.”

He said,

“And he PBUH recited verses with that meaning. He said, ‘May I be your ransom, who are those?’

He said PBUH, ‘We are them, and his saying ﴿Travel therein, secure, by night and by day.﴾’ He said, ‘Secure from going astray.’”²

And the companions of Al-Qaim Al-Mahdi PBUH are the best validation of the apparent cities. The Prince of Believers PBUH said about them,

“By my father and my mother, they are an equipage, their names are known in the sky, and on earth are unknown.”³

And in the book of Yanabi Al-Mawada Lithawi Al-Qurba by Al-Khan-dozi, he said,

“and he (meaning the Prince of Believers Ali PBUH) referred to the companions of Al-Mahdi (May Allah be satisfied with them) by his speech, ‘By my father and my mother, they are an equipage, their names are known in the sky, and on earth are unknown.’”⁴

He said PBUH, ‘So then oh son of the best of servants, when you wait for the bringer of good news of the close victory from a merciful Lord. Woe to those arrogant ones when the harvesters harvest. And the killing of the immoral, the disobedient of the owner of the great throne. So by my father and my mother to an equipage, their names are known in the sky, and on earth are unknown as at that time their

1. Quran 12:82

2. Al-Ihtijaj Vol 2, page 41. Manaqib Al Abu-Talib Vol 3, page 273. Bihar Al-Anwar Vol 10, page145

3. Nahj Al-Balagha by the explanation of Mohammad Abda Vol 2, page126. Bihar Al-Anwar Vol 34, page 212. The encyclopedia of the narrations of Imam Al-Mahdi PBUH Vol 3, page 13

4. Yanabi Al-Mawada Vol 3, page 272

advent is condemned.”¹

And in Yanabi Al-Mawada:

Narrated from the Prince of Believers PBUH, “... So then oh son of the best of servants, when you wait for the bringer of good news of the close victory from a merciful Lord. So by my father and my mother to an equipage, their names are known in the sky, and on earth are unknown as at that time their advent is condemned.”²

The Messenger of Allah PBUHAP said,

“Oh Lord. Meet me with my brothers twice.”

So the companions surrounding him said, “Are we not your brothers, oh Messenger of Allah?”

He said, “No, you are my companions, whereas my brothers are people in the end of times, believed without seeing me, Allah informed me of their names and the names of their fathers before He brings them out of their fathers’ loins and the wombs of their mothers. As the one of them is more persistent on his religion than the prickly astragalus spinosus (i.e. the thorns) in a dark night as if holding fast to a burning ember. Those are the lamps in darkness, Allah will save them from every dire darkened sedition.”³

As Ali ransoms them with his father, the successor (Abu Talib) and his pure virtuous mother (Fatima the daughter of Asad) who raised Prophet Muhammad in her lap. The Messenger of Allah PBUHAP says that they are his brothers and favors them over his chosen gracious companions who watered this religion with their blood.

But those meant in this verse are the first equipage, which are the 313 who obtain revelations from the Kingdom of Heaven in the true vi-

1. Nahj Al-Saada Vol 3, page 450. Encyclopedia of narration of Ahlul Bayt PBUT Vol 8, page 209

2. Yanabi Al-Mawada Vol 3, page 434

3. Bihar Al-Anwar, Vol 52: page 124

sions and know some of the unseen by the permission of Allah. Some of them have the rank of prophecy, yet each of them by virtue of his rank and significance with Allah SWT, and some of them are messengers from the past dispatched prophets PBUH, but they all gather on one matter because Allah is one and their gathering is the best proof of their righteousness and the righteousness of whom they gathered upon.

As for who claims this matter while he is not with them, he is a liar and an enemy of Allah.

Who is not with me is against me.

Who is not gathering for me is gathering for Satan.

Those apparent cities are messengers from Allah because they knew the truth from Allah and He reveals to them through true visions. And they are with Al-Qaim Al-Mahdi who purifies the land and they gather the people to Al-Qaim Al-Mahdi who purifies the land. So they are proof on people and there is no stumbler within them, but they go through the obstacles successfully and follow the proof of Allah upon them and gather for him the supporters of Allah SWT.

2) ﴿And verily we have written in the Psalms, after the Thikr (Remembrance), My virtuous servants will inherit the earth ﴿﴾ Verily, in this there is a plain statement for the worshipping people.﴾¹

This verse descended about Al-Mahdi and his companions PBUH as the Imams emphasized. The attributes of them in the verse are:

- A) **Inherit the earth**
- B) **Virtuous servants**
- C) **Worshipping people**

1. Quran 21:105–106

Before we start elaborating, we should notice that Who described them with these attributes is not a human being but He is Allah SWT Who created them, knows the purity of their inner selves and the sanctity of their spirits.

A) They inherit the land

What we know is that the successor inherits the land in each era, as the heirs of land are the dispatched prophets PBUT and each one of them appoints who succeeds him, by the command of Allah SWT. In this verse we find that the land is not inherited by one, but by a group of people which are the companions of Al-Qaim Al-Mahdi PBUH, additionally those heirs are not successors.

So what is meant by this inheritance is that they are the proof of the real inheritor of the land, who is the Successor Al-Mahdi PBUH upon people, as their inheritance is in view of the fact that they are proofs of the proof of Allah, and the successors of the successor of Allah on this land. Just as how his PBUH inheritance to the land in view of the fact that he is the proof of Allah and the successor of Allah.

Whereas the reason for this new state in the law of inheritance is that even though the prior dispatched prophets PBUT were the proofs and successors of Allah and the heirs of the land in their era, but they were not able to practise their entitled authority from Allah by being the heirs of the land.

So these supporters, the companions of Al-Mahdi PBUH, are messengers from those dispatched prophets PBUT as their inheritance of this earth and empowerment in practising the authority of inheritance is the same as the inheritance and empowerment of the dispatched prophets PBUT who dispatched those virtuous supporters, the companions of Al-Mahdi PBUH. Therefore, this verse is confirmed,

﴿And verily Our word went forth for Our sent worshippers ﴿﴾ That they verily are supported, ﴿﴾ And that Our soldiers, they verily would be the victors.﴾¹

As the inheritance, empowerment and support of the companions of Al-Mahdi PBUH is the inheritance, empowerment and support of who dispatched them (i.e. the prior dispatched prophets PBUT.)

Whereas Al-Mahdi PBUH is the one who pledges to apply the Sharia of the prior dispatched prophets on the earth, by which their patronage is fulfilled, as the Almighty said,

﴿He hath ordained for you that religion which He commended unto Noah, and that which We inspire to you, and that which We commended unto Abraham and Moses and Jesus, saying, “Establish the religion, and be not divided therein.” Dreadful for the idolaters is that which you call them for. Allah chooses for Himself whom He will, and guides unto Himself him who turns [toward Him].﴾²

Hammad bin Uthman said,

“I said to Abu Abdullah PBUH, ‘the narrations we get from you vary.’

So he said, ‘The Quran descended in seven letters, and the least the Imam can do is to preach on seven aspects, then he said, ﴿This is Our gift, so bestow or withhold without reckoning.﴾^{3”4}

B) **Virtuous servants**

It has been clarified that the virtuous servants are the prior dispatched prophets PBUT and that this attribute and great compliment from Allah

1. Quran 37:171–173

2. Quran 42:13

3. Quran 38:39

4. Mustadrak Al-Wasa'el, Vol 9: page 305

SWT also applies to the companions of Al-Mahdi PBUH because they are sent from those virtuous servants, and have represented them and represented their inheritance of this earth with the best representation.

C) Worshipping people

Those people are the companions of Al-Mahdi PBUH. We should pause at the meaning of His saying:

﴿for individuals who worship﴾

as it is interpreted by His saying:

﴿I have not created the Jinn nor the Mankind but to worship Me.﴾¹

Meaning but to know Me, as it is clear in the verse. So the meaning of “the individuals who worship” in the prior verse is the individuals who know, as (knowing) harmonizes with the preaching message, as the preaching message is directed at the one who knows it,

﴿Verily, there is a preaching message for individuals who worship.﴾²

Even though there are many attributes for the companions of Al-Qaim in the Quran, but I will be content with this small amount to clarify their relationship with prophecy, the message and the prior Prophets PBUT.

And since the conversation is with every person searching for the truth and not only with Muslims, I will quote as an example from the Holy Bible³ to clarify the relationship of the companions of Al-Mahdi

1. Quran 51:56

2. Quran 21:106

3. The New Testament-The Gospel

PBUH in all their ranks with all the prophets PBUT, as it is known that the number of the prior prophets PBUT was 124,000 prophets or more. And this number is the most commonly known within the people, whether they were knowledgeable or ignorant.

It is also mentioned in the New Testament (Gospel) that the son of Imam Al-Mahdi gathers the supporters of his father (144,000) and they are stamped on their foreheads, and stand on the Mount Sion which is the symbol for opening the Holy Land which Al-Mahdi PBUH is promised,

“And I looked, and, Verily, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father’s name written in their foreheads...”¹



1. The Holy Bible, The Book of Revelation, Chapter 14: verse 1

THE BATTLE OF THE HOLY EMERGENCE

Between Satan and his soldiers of mankind and Jinn, and between Allah and His soldiers of mankind, angels and Jinn.

The soldiers of Iblis (Allah curse them) are from the tyrants. Therefore, Pharaoh, Nimrod and every tyrant must be present. So the presence of their likeness is actually their presence. Just as the presence of the likeness of Iblis amongst mankind is his presence amongst them. Similarly, the presence of the messengers from the prior dispatched prophets is actually the presence of the prophets PBUH in this Holy Battle. Just as the presence of the Image of Allah, and His face, and His attributes, and the successor of Allah who is the proof of Allah upon His creation in the era of the Holy Mahdi Appearance and Emergence is actually the presence of Allah SWT in this battle, fighting with His soldiers, thus was mentioned in the Torah:

“Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”¹

And the meaning [Immanuel (Allah Ma’na)] is “*Allah is with us.*” Also a similar passage and meaning of “*Allah is with us*” was mentioned in the Gospel of Matthew, in the first Chapter.

In the Dua of Semat:

“...And I ask you my Lord...by Your rise which appeared in Seir (i.e. Jesus represented the rise of Allah) and Your appearance in the Mount Faran (i.e. Muhammad represented the appearance of Allah...)”²

1. Isaiah 7:14

2. Misbah Al-Mutahajid, by Sheikh Al-Tosi: page 419.

This battle is a “Battle of Guidance” according to the perspective of Al-Mahdi PBUH, not a battle of murdering and bloodshed, as Iblis (Allah curse him) wants to take the largest number possible with him to throw them in Hell and accomplish his promise in seducing them, whereas Al-Mahdi PBUH wants to take the largest number possible with him to Heaven by guiding them to the truth and the pure monotheism of Him SWT.

Thus at first the battle is a verbal doctrinal battle. As Al-Mahdi PBUH is Ali PBUH and he [Al-Mahdi] is Al-Hussain. And Ali PBUH did not start his battle of the Holy Military Emergence, which started from the Battle of the Camel, until he had sent a young man carrying the Quran to the people, those who mobilized an army against him to kill him. So the response of Satan’s soldiers was to kill the young man and to tear up the Quran. As well as Al-Hussain PBUH who did not start his battle of the Holy Military Emergence until he and his companions spoke to the people and advised them. But they responded to him and his companions with spears. So he said to his companions,

“Rise up, may Allah have mercy upon you! As these are the messengers of the people to you.”¹

Hence Ali and Hussain PBUH started with talking and giving proofs to guide the people. But the soldiers of Satan, due to their incapability, failed to find a response to the wisdom of Ali PBUH and Hussain PBUH except for the spears.

It is the same with Al-Mahdi PBUH, the son of Ali PBUH and the son of Hussain PBUH. He starts with speech and with the doctrinal debate to guide the nation, but because of their incapability they fail to find a response to the wise word and intense proof except for the spears.

1. Manaqib Al Abu-Talib, Vol 3, page 250. Bihar Al-Anwar, Vol 45, page 12. Al-Awalim, Al-Imam Al-Hussain PBUH, page 255. Book of Fitooh, Vol 5, page 101. Ayan Al-Shia, Vol 1, page 603.

At that time, Al-Mahdi PBUH would not find a thing to say except the saying of Ali PBUH,

“We fight them for this blood that they have shed,”

and the saying of Al-Hussain’s PBUH,

“Rise up, may Allah have mercy upon you! As these are the messengers of the people to you.”

Ahmad Al-Hassan
Thul-Hija 1427