

The Allegories

Volume 2

Question 25: What is the meaning of the narration from the Messenger of Allah pbuhap and from the Imams pbut, “This world is a prison for the believer” (1)?

Answer: It has also been narrated from them pbut, “Prayer is an ascension for the believer.” (2) So this believer is the same as that believer [from the above narration], and the believer here is not one who just believes in Islam and the allegiance (Wilaya).

So the believer for whom this world becomes a prison, constricted and of limitless pain, and it does not end except by exiting it through death; is the believer who ascends during his prayers to the seven skies. Thus he is one of those who adopted Remembrance (of Allah) instead of this world. And this believer who ascended toward the seven skies, strived hard and achieved those praised ranks, is also the one whose soul swims freely in the second, third and fourth sky... how can his attachment to this materialistic body and his confinement in it not be a prison for him?

Moreover, this physical world is a heated tinplate above Hellfire, as well as the veil of Hellfire. It is a crumbling cliff which along with the human, could collapse at any moment to throw him into hellfire, with darkness one on top of the other. Therefore, Hellfire and this physical world are like the distance of two bows or closer. The Almighty said,

((“They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers”)) Surat al-Ankaboot (The Spider) 29:54.

Then how can the proximity of the believer’s soul to it [this physical world], because of its confinement within the body, not be a prison for him and a constriction beyond all constrictions, after he knew that it is a proximity to hellfire and to the darkness which are one on top of the other? This believer feels intense constriction, and a suffocation which does not end except by his soul’s release and the soul achieving freedom after passing the test. As well as exiting this world with a sound heart and with fortune in the absolute seventh sky, which is the Sky of the Intellect and those brought near. The Almighty said in describing the condition of death in regards to the human,

((And if he was of those brought near to Allah, Then [for him is] rest and bounty and a garden of pleasure.)) Surat al-Wāqiah (The Inevitable) 56:88-89.

Meaning that the condition of those ones is rest at the instant of death. Rest, bounty, and a garden of pleasure. So there is no torment and no pain during death. Rather there

will be rest, happiness and joy in the separation from this (human) body which was always a dark constrictive prison for this pure and blessed soul.

Question 26: What is the meaning of the verse ((And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will justice be taken from it, nor will they be supported.)) Surat al-Baqara (The Cow) 2:48?

And also the Almighty's saying ((And fear a Day when no soul will suffice for another soul at all, and no justice will be accepted from it, nor will any intercession benefit it, nor will they be supported)) Surat al-Baqara (The Cow) 2:123? Do these verses negate intercession?

Answer: These verses absolutely do not negate intercession.

((And fear a Day)) means to be afraid of a day - and this day is the day of death, meaning the hour of death or the moments of death. Although the intercession of whoever has intercession is useful every hour in this world and after death in the grave, in the purgatory, and on the Day of Resurrection; there is, however, no intercession to anyone at the time of death. Rather at the time of death, neither justice nor any good deed is accepted.

And this is because death is the extraction of the soul from the body. And this extraction, or taking away, or complete removal must be accompanied by the cutting of the ties between the soul and this world. And depending on the thickness and abundance of these ties, the soul's interlock with the body becomes thick. Thus the cutting of these ties must be accompanied by pains. And no intercession of an intercessor would benefit in preventing or removing these pains. Rather no deed of a human being will benefit in removing or lifting these pains.

((nor will justice be taken from it)): And that is because the human being's attachment to this world (the house, the wife, the children, the money and other worldly attachments) is equivalent to ropes which the human being tied to himself. And there is no exit for the spirit from this world nor separation of it from the body without the cutting of these ropes and ties. And no one survives from the pains of death except he who accompanied this world with his body while his spirit is attached to the people of the seventh sky, and those are the Close Ones. The Prince of Believers (pbuh) said what means, "I was only

a neighbour to you, my body neighbored you for days." And the Almighty said, ((88 And if he was of those brought near to Allah, 89 Then [for him is] rest and bounty and a garden of pleasure.)) Surat al-Wāqī`ah (The Inevitable) 56:88.

And no intercession will benefit and no good deed will benefit during the moments of death except in one case and that is the case of breaching the law of existence, and with that the cutting of these ropes would become painless, just as the fire of Abraham pbuh became non-burning, or that it did not affect him due to a barrier which Allah willed to place in him pbuh. And we do not see this breach to the law of existence as being a common matter. Rather it does not happen except in cases which relate to the existence of Allah swt or to his relationship swt to a matter or a certain person, and his support of a person by this breach of the laws of existence.

Therefore, the Companions of the Right, who are below the Close Ones, will not survive the torment of death, even though they are from the people of heaven, as He swt became quiet about their condition at the time of death. The Almighty says,

((And if he was of the companions of the right, Then peace be to you from the companions of the right.)) Surat Al-Waqiah (The Inevitable) 56:90-91.

This means that He did not demonstrate the condition of that person at the time of death if he was from the companions of the right, although the verses from the end of Surat Al-Waqiah are to demonstrate the condition of death. However, He demonstrated their condition after death, as He said to the Prophet, "Peace be to you from the companions of the right."

And one of the greatest examples through which the image of these three categories manifest, meaning (The Close Ones, the Companions of the Right and The Denying and Misguided Ones) is Saul's testing of the soldiers who were with him. When he passed a desert land and they became thirsty, he showed them the river in the road. Then Saul said to them,

(("Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, except one who takes a handful from it." But they drank from it, except a few of them.)) Surat al-Baqarah (The Cow) 2:249.

Meaning that whoever does not taste it is from the Close Ones, and whoever takes a handful is from the Companions of the Right, and whoever drinks from it is from the

Denying and Misguided Ones. So if one truly believed that Saul was an assigned king from Allah swt, he would work by his command and not drink from the water.

And this denying is the denying of Allah swt and not only of Saul. And this river is this worldly life. So whoever does not taste it is from the Close Ones who cut their attachments to it. Thus the taking of their spirits does not need the cutting of any attachments or ropes. And he who takes a handful from it will need, at the time of the complete removal of his soul, the cutting of his ropes which he tied to himself. The more numerous they are, the more his pain will be. As to whoever drank from it until it made him drunk and he became unaware of what he is saying, then at the time of his death he will see that he was living on the edge of a crumbling cliff. And his death will be: the collapsing of this cliff along with him into the fire of hell.

And the path that remains in order for the human to be from "The Close Ones", even though he has a wife, money, a son, a house, and what the people of this world have, is that he uses his money the same way the Imams pbuh did when they spent on the poor ones and particularly the orphans, with no boundaries. As for the children, he would devote them for the face of Allah to be fighters who strive to raise the Word of Allah swt; so that Allah might accept them with a goodly acceptance, and cause them to grow in a good manner. As for the wife, it is making the friendship with her be the strive towards Allah swt, and he has to work to make her reach the high ranks of obeying Allah swt and knowing Allah swt as much as he can.

Question 27: What is the meaning of the saying of Al-Hussein pbuh in the dua of Arafah (O Allah take me out from the humiliation of myself, and purify me from my doubt and my Shirk)?

Answer: There are types of Shirk, from them are:

1 - **The Apparent Shirk:** And it also has divisions, from them are: The outright Shirk in the religious ideology such as worshipping idols and sculptures, and worshipping the deviant non-working clerics. And they are the idols which have tongues, as was mentioned in the Holy Quran, from the Messenger pbuh and the Imams pbuh in their

reprimand of the Jews who obeyed their clerics on disobeying Allah, so by that they worshipped them.

2 - The Hidden Shirk: And it includes hypocrisy with all its divisions. And it does not include turning toward the creation for fulfilling a need without turning toward Allah swt, the One Who fulfills all needs (He Who gives to whoever asks Him and to whoever does not ask Him - Compassion and Mercy from Him) Rather this turning toward the creation without Allah swt is disbelief in Allah. And unfortunately this is the dominant situation among people. It [the hidden shirk] does include turning toward the people to fulfill needs along with turning toward Allah, and this is the Hidden Shirk, the Almighty said: **(And most of them believe not in Allah except while they are mushriks.)** And the truthful way is for the servant to turn towards Allah the Almighty for fulfilling all his needs, and to consider the servants as a mere method and machine in the Hand of Allah which He swt subjugates however He wishes and wherever He wishes to fulfill his need. Thus if he turns towards Allah it does not harm him to deal with the people.

3 - The Shirk of the Self: And it is the most hidden type of Shirk and it is **(The “I”)** which is inevitable for the created one, and it is tainted with darkness and nothingness, without which nothing remains except Allah swt. Hence every servant from the servants of Allah is a Mushrik by this meaning. And Imam Al-Hussain pbuh intended this meaning of Shirk and the doubt which accompanies it, and Imam al-Hussain (pbuh) was requesting the Clear Opening, and the removal of the defect of nothingness and darkness from the page of his existence, without which none remains except Allah the One the Conqueror swt. Thus it is as if Al-Hussain pbuh was saying, **(“My Lord no one deserves existence except You, and my existence is a great guilt. There is no way to forgive it except by my cessation of being and by Your remaining. Exalted are You”).**

And this doubt and Shirk is by strength, not by action. This means that its origin exists, and not that it exists by action, meaning that the capability for performing [it] is existent however it was not fulfilled by action, which means that it does not exist on the exterior. So the human nature contains a black speck which is the defect of nothingness and darkness, and this black speck is the location of Satan’s snout [and] through it he whispers to the Son of Adam.

Question 28: What are the soldiers of light and darkness mentioned in the hadiths by them?

Answer: 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,
- 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. [Al-Kafi Vol. 1 page 20, "The book of intellect and ignorance," narration 14.]

Question 29: Why is it that if the earth was free from an infallible or a Proof of Allah over the people of the earth, then the Earth would have been consumed along with its people as narrated from the Imams (pbuh)?

The Answer: There are many narrations which convey this meaning, and from them: Abu Hamza said, "I said to Abu Abdullah pbuh, 'Will the Earth ever remain without an Imam?' He pbuh said, 'If the Earth had ever remained without an Imam it would be consumed.'"

Abu Jafar pbuh said, "If the Imam had been lifted from the Earth for one hour it would surge with its inhabitants just as the ocean surges with its inhabitants."

And this is because the Proof pbuh is the location of the overflow that reaches to the earth. Thus due to his existence in all the Heavens and in the high and holy ranks, his example on this Earth is that of an infant's navel, and it is the location of the obtainment of nourishment from the mother to the infant, so his example pbuh is that of the umbilical cord which comes down from the sky to the earth, transmitting the divine overflow to the earth, "Through them you are sustained, and through them you are showered."

Hence he is the firm rope of Allah and the pillar of light which descends from the sky to the earth, and if not for him the earth would be consumed along with its people, meaning that the Divine Light will not reach the earth, and the earth will waste away and it and its people will return to being nothing, therefore it is not possible to describe the greatness of the favor of the Proof pbuh over all the creation.

Question 30: Why is the dead person directed towards the Qibla while he is lying on his right side, while the dying person is directed towards the Qibla while he is lying on his back and the sole of his foot is directed towards the Qibla?

The Answer: The dying person is a living human, meaning that his spirit is still attached to his body, and the position of the soul's connection to the body is the chest. So the dying person is directed towards the Qibla while he is lying on his back in order for his spirit to be directed towards the Higher, and for the face of the spirit and the face of the body to be receiving the Qibla. By this, he is receiving Allah swt and the angels.

As for the body of the dead, it is a body from which the spirit has separated, so he is directed towards the Qibla with his physical face. And the best way to direct his face towards the the Qibla is for him to be lying on his right side and receiving the Qibla.

Question 31: What is the reason for the shroud for the dead, and what is its benefit?

The Answer: Indeed the body of the dead is respected, considering the connection of his spirit to it before his death. Therefore his loin and his body must be covered in front of the people and at the time of burial, just as he cared for covering his loin and body in this worldly life in the past. Moreover, the shroud is the garment of the dead during his resurrection, God willing, just as clothing him in this garment, which is preferred to be from the finest types of fabrics, is a plea that his soul has worn the finest types of the garment of piety at the time of his death, and it is a plea that Allah will bestow upon him and clothe him with the garment of piety after the believers have clothed him with the shroud. And this meaning has been narrated from them pbut in the story of the young man# in the company of David and the Angel of Death, in which Allah had mercy on the young man and He lengthened his age due to the mercy of David on that young man.

* Abu Jafar said, "It has been shown to us - according to our Prophet and his progeny () - that David was sitting and with him was a young man with a ragged appearance who frequently sat with him and has always been of long silence. Then the Angel of Death came to David , he greeted him and then set his sight towards the young man. Then - according to our Prophet and his progeny () - David said, "Have you looked at that [person]?" So he said, "Yes I have been commanded to seize his soul in seven days at this location." So David had mercy on him, and said, "O young man, do you have a woman?" He said, "No and I have never married." David said, "Then go to so-and-so, a man who was mighty in strength within the Children of Israel, then say to him, 'David

commands you to wed your daughter to me' and take from the expenses whatever you need, and stay with her. get what you need for it from expenses (money) and stay with her and if the seven days have passed then come to me in this location, so the young man proceeded with David's message -according to our Prophet and his progeny - so the man wed his daughter to him and they brought her to him and he resided with her for seven days, thereafter he went to David on the eighth day, and David said to him, "O young man, how did you find the state you were in?" He said, "I have never been in a blessing nor happiness greater than that which I was in." David said, "Take a seat." So he sat down and David waited for his soul to be received and when the time became long he said, "Go to your house and stay with your family and meet me here on the eighth day." So the young man left and visited David on the eighth day, then left for another week and visited him afterwards, so the Angel of Death came to David, so David pbuh said, "Did you not tell me that you were commanded to take this young man's soul in seven days?" He said, "Yes." David said, "It has been eight days, another eight and then another eight!" He said, "O David, Allah swt was merciful toward him due to your mercy toward him, so he delayed his time for thirty years." *Bihar al-Anwar* Vol. 4 page 111.

Question 32: Why did Allah make the remembrance with odd numbering?

Answer: Allah is singular Who loves singularity, and singularity or odd numbered refers to Him, and duality refers to the twosomes and pairs. And for this reason, the Remembrance in prayer is odd as once, three times, five times, or seven times.

Question 33: What is the purpose of saying Allahu Akbar in the beginning of prayer?

Answer: In the prayer, you want to ascend to Allah and to face Him. Thus, the prayer is the believer's route of ascension. And ascension does not occur except by advancing through the seven skies, and the key of each sky and ascension to it and from it to the subsequent one is **Allahu Akbar**, meaning that I, the poor and incomplete servant, direct to the Complete and Rich Lord, and I want to elevate and reach Him , to face Him and praise Him by my glorification and praising of Him , by His grace and favor upon me.

Question 34: What is the meaning of *Takbeerat* Al-Ihram* during the prayer, and what is the significance of the Takbeerat of Ali bin Abi Talib?

Answer: The *Takbeerat* for ihram* in prayer are actually seven and not one, although ihram with one is permissible, if what is intended by that is the seven Takbeerat which are referring to the seven skies.

And each Takbeera is attached to a sky, so saying the first "Allahu Akbar" means that Allah is greater than the worldly and first sky including all that is within it from good, evil and details, regardless of their magnitude.

So if you knew that the earth in all its capacity is as a grain of sand in a desert compared to the galaxy, and the galaxy is as a grain of sand compared to the physical universe, and the worldly sky is as a grain of sand in a desert compared to the second sky and so on until everything becomes small in your eyes except Allah, and Allah swt becomes greater in your soul, so you know that He is indescribable.

And the Takbeera of Ali is in accordance with his knowledge of Allah swt, and he is the greatest of Allah's creation in knowing Allah after Mohammed . And the more the knowledge in Allah increases, the more the importance of the remembrance of Allah increases. So Ali knows who he is glorifying, and if the creation were to carry that which he knows, they would have not bore it.

And he said in the meaning of "I have knowledge within me which if I told you of, you would have oscillated just like the oscillation of ropes in the distant wells"

And oscillation means the vibratory movement, and the rope is the rope by which the bucket which brings out the water is hanged, and the distant wells means the deep wells. So if the bucket was to be thrown in the deep well, the attached rope would have oscillated like a moving snake.

* *Takbeerat Al-Ihram:* Saying 'Allahu Akbar' at the beginning of prayer - Trans.

Ref: Explanation of Nahj Al-Balaga for Ibn Hadeed: Part1, Page 213.

Question 35: What is the meaning of "Subhana rabbya al-atheem wa bihamdih"*?

Answer: Glorification means the transcendence from imperfection, and praise is the exaltation and laud of perfection. And the truth is, glorification does not occur from the servant except with exaltation of the Lord, so this remembrance is praising by the

exaltation of Allah, and this remembrance is a statement that praise is only by exaltation. Therefore, most of the duas are lauds, exaltations and praises. And the master of the glorifiers is the Praiser Muhammad pbuhap.

* Glory and praise be to my Lord the Almighty

Question 36: What is the difference between the remembrance of Ruku# "Subhana rabbya al-atheem wa bihamdih [Glory and praise be to my Lord the Almighty] and the statement of prostration "Subhana rabbya al-ala wa behamdeh [Glory and praise be to my Lord the Most High]"?

Answer: Ruku is a state of submission and humility from the servant to Allah swt in the rank of the [Divine] Self, and the proper remembrance for this submission in this rank is: Praising the Upbringer, the Almighty or the High.

As for prostration, it is a state of submission and humility from the servant to Him in the rank of the Essence or the Truth, and the proper remembrance for this submission in this rank is: Praising the Raiser the Most High or the Most Almighty. So the rank of the servant's knowledge of his Lord in prostration is greater than the rank of the servant's knowledge of his Lord in the state of Ruku.

Question 37: What is the meaning of "Exalt the name of your Lord the Most High" ?

Answer: The praise from the servant is only achieved by commending the Lord , and commendation is according to what He taught us through His supporters from the Prophets, Messengers, and Imams . And the least of commendation and praise is thanks.

So exaltation begins with thanks, and ends with praise. And thanking Allah begins with thanking His creation and fulfilling their rights, as the creation are the children of Allah, and the most beloved of the creation to Allah are the most compassionate toward His children, just as it was mentioned in the narration from them pbut .

So the servant exalts his Lord when he is a mercy toward the believers, a compassion toward the orphans and the poor, a harshness and severity toward the stubborn disbelievers, and a Truth walking on the earth.

And the name of your Lord the Most High is Ali, because he is the most high and most great name, and Ali is with the Truth, and the Truth is with Ali, so the meaning of "Glorify the name of your Lord the Most High" is: Be a Truth walking on the earth, meaning glorify Him by work not just by word, as many falsely imagine.

Narrated from Imam al-Sadiq , he said "The messenger of Allah said: The creations are the children of Allah, so the most loved creations to Allah are those who benefited the children of Allah and set forward happiness to the people of a household..." *Al-Kafi* Vol 2 Page 164

Question 38: It was narrated from Al-Baqir that which meant, "If I wished, I would have transmitted the monotheism from Al-Samad#" so what is the meaning of this narration, and how does he transmit the monotheism from Al-Samad?

Answer: Al-Samad# is the Intended for the Needs, and He is the Filled with Perfection thus there is no gap within Him, and if the sane human becomes sick who would he go to except The Healer? and if he becomes hungry, thirsty, or poor who would he go to except The Rich? and if he becomes ignorant who would he go to except The Knowledgeable? and if he becomes angry who would he go to except The Forbearing? and if and if... And if he wanted to eliminate his imperfection from every angle who would he intend toward except the Source of Perfection Whose abundance of giving does not decrease His generosity and magnanimity, it rather causes them to increase. So from Al-Samad the servant who is going [to Allah] knows the walk to Allah .

So Allah is The Forbearing, The Generous, The Compassionate, The Forgiving, The Capable, The Conqueror, The Compeller, The Rich, The Knowledgeable, The Wise and all the names of Allah which He wished to show His creation, so He is Al-Samad meaning the Intended One in all these names and attributes.

Al-Samad: The complete that holds no imperfection.

* He said as he was answering a delegation visiting him from Palestine "...If I found for the knowledge that Allah the Majestic has given me carriers, I would have published the monotheism, Islam, believing, religion, and verdicts from Al-Samad..." *Bihar Al-Anwar* Part 3 Page 225.

Question 39: Why was the army of Abraha al-Habashi stoned when it wanted to demolish the Kaaba with shale rocks, and the Ummayyad army was not when they wanted to demolish the Kaaba to the point where the catapult fell in the Kaaba and demolished the sacred house?

Answer: The Sacred House of Allah 'The Kaaba' has a sanctity and angels which protect the house from assaults. And this miraculous protection does not always occur, it rather occurs if the people were to benefit and learn a lesson from this miracle, and be guided to the straight path by its means. However, if the people were callous, and they did not learn lessons from injunctions, examples, divine punishments or clear divine signs, then there is no sense in preventing them from committing disobedience, tyranny and oppression and pushing them forcefully away from the path of hellfire; and this goes against the issue of test and trial for the human being in this earth.

And at the time of Abdul Muttalib , the grandfather of the Prophet Mohammed, people used to benefit and learn lessons from this miracle. It also used to indicate the sanctity of Abdul Muttalib and his household progeny and their connection to the skies, and he is a successor from the successors of Abraham. As for in the time of Yazeed (May the curse of Allah be upon him), the people used to be callous and did not learn lessons, they rather violated a sanctity greater than the sanctity of the Kaaba which is the sanctity of al-Hussain, when they killed him and disfigured his pure and sacred body. And Al-Hussain clarified in his sermon to them that after they kill him, they will not leave a sanctity inviolate, nor will they be afraid of its violation. Nevertheless, when the army of Yazeed (May Allah curse him) advanced towards the Kaaba coming from Medina, the cursed Muslim bin Aqaba who was the leader of the Ummayyad army died, but the people did not deter, rather they advanced under the leadership of Al-Haseen bin Nomayr Al-Sakooni until the issue reached the point of stoning the Kaaba with the catapult and killing Ibn al-Zubair inside the Sanctuary [of Mecca].

While at the end of the path, meaning at the time of Imam Al-Mahdi , when the people return to some of the nature [of Allah] and learn lessons from examples and signs, this miracle will return to appear once again. And this time, [it will be] when the army of al-Sufyani is swallowed by the earth between Medina and Mecca, following the emergence of Imam Al-Mahdi from Medina and his seeking of refuge in Mecca, the Sanctum of Allah, as is narrated from them. #

So the most important reason for the occurrence of this sign or its delay is for the benefit of the people from it and their guidance by its means, and their learning of

lessons from it, or their negligence of it and their resort to the material, and their referring of all the reasons and causes to the material.

Bihar al-Anwar. Part 52 page 222-223.

Question 40: What is the reason for Hajj, and what is its purpose?

Answer: In short, Hajj in Islam the attendance at a specific time of the year, in a specific place which is the sacred house of Allah or the Kaaba. So first we must know the attribute of the time and place.

As for the **place** which is the Kaaba, it is but the manifestation and appearance of the Constructed House, which is the manifestation and appearance of al-Thirah, and al-Thirah is in the sixth sky which is the highest perfect heavenly sky, and following it comes the seventh sky which is absolute and not perfect. And Al-Thirah, was only created after the response of the angels to Allah when He told them of the creation of Adam , so the angels circumambulated around it so that Allah would forgive them and accept their repentance following their offense and objection upon Him .

And al-Thirah also manifested in the five skies lower than the sixth sky, so in each sky there was a house suitable for its status for the angels of that sky to circumambulate around, so that Allah swt would forgive them and accept their repentance, so in the fourth sky there was The Constructed House, and this house manifested and appeared on the earth, so it was the Sacred House of Allah or the Kaaba. Thus when Adam descended to earth, he circumambulated around it so Allah forgave him and raised his rank and status by His Favor and Generosity .

As for the **time**: It is Thul-Hujjah, and the most important feature of this month is that it is the month in which Imam al-Mahdi emerges in Mecca and sends the Pure Soul to the people of Mecca and they kill him between the Corner and the Station, so he pbuh rises after that on the tenth of Muharram. Therefore, the house of Allah was placed in the skies for the angels to circumambulate around it and ask for forgiveness after their objection to the Proof of Allah Adam. And it was placed on the earth for Adam to circumambulate around it after his transgression over the tree of the knowledge of the progeny of Muhammad or the tree of the allegiance.

(and We did not find him to be of intense ability): Meaning to tolerate the allegiance to the progeny of Muhammad, and they are the Proof of Allah upon Adam pbuh, so the circumambulation around the house is but to acknowledge the proof of Allah upon the creation by the allegiance, and obeying his commands and obeying him.

So the **reason** for Hajj is to ask forgiveness for the shortcoming regarding the right of the Proof upon the creation in every era, and in our era he is Imam al-Mahdi . And it has been narrated from them pbuh in the meaning of "Allah made Hajj only for the people to present their allegiance to us".

As for the **purpose** of Hajj, it is the gathering in this place and in this time of every year in anticipation of the rise of the Awaiting Reformer al-Mahdi to perform Jihad between his hands, as he is the possessor of the Athan in our era, Allah said in the Quran, 'They come to you O My proof upon My creation, not to Me.' The Almighty said,

((**"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass -"**))

((**"Then let them end their untidiness and fulfill their vows and circumambulate around the House of Redemption."**)):

And ending the untidiness means cleansing and purification, and by the appearances, it is cutting the nails and shaving the head, as is according to the pulp and the truth, what is meant by it is meeting Imam al-Hujja , and shaving the head represents detachment from all ideas and submission to the Proof pbuh and obedience to his commands.

And it was only called the House of Redemption because whoever circumambulates it is redeemed from the guilt of his shortcoming with Imam al-Mahdi , the Proof upon the creation ((**"That And whoever glorifies the sanctities of Allah, it is best for him"**)), ((**"That [is so]. And whoever glorifies the rites of Allah, indeed, it is from the piety of the hearts."**)) As the sanctities of Allah and the rites of Allah are the proofs of Allah upon the creation.

1 Narrated from Abi Abdullah PBUH that he said " ... **As for the commencement of this house, Allah Almighty said to the angels: "Verily, I am making a successor (Khalifa) on earth" and the angels replied to Allah Almighty and said: "Will you place therein who shall make mischief in it and shed blood" So He left them and they saw that this was**

from His indignation [should we say anger? or displeasure?] and sought refuge to His throne, He then ordered one of the angels to make for Him a house in the sixth sky to be called Al-Thirah confronted with His throne, so He rendered it for the people of the sky to which seventy thousand of the angels circumambulate around it [same: should we say tawaf?] with no return and ask for forgiveness. Then when Adam descended to the sky of the Dunya, He ordered him to mend this house confronted with that, so He rendered it for Adam and his progeny just as it was mended for the people of the skies" Al-Kafi: Volume4 Page187, The chapter of the commencement of the house and Tawaf

2 Narrated from Abi Hamza Al-Thamali from Ali the son of Al-Hussain pbuh he said "I said to my father: why did Tawaaf become seven rounds? He said: Because Allah The blessed Almighty said to the angels "Verily, I am making a successor (Khalifa) on earth" and the angels replied to Allah Almighty and said: "Will you place therein who shall make mischief in it and shed blood", Allah said "I know what you do not know" and he never used to obscure them from his light, but he did for seven thousand years, so they sought refuge to the throne for seven thousand years, for Allah was merciful on them and accepted their repentance and made Al-Bayt Al-Mammor in the fourth sky for them and made it a reference and a safe house, and placed the sacred house beneath Al-Bayt Al-Mammor and made it a reference for the people and a safe house, so Tawaf became seven rounds as an obligation to all the slaves, a round for every thousand years" The legislation of Islam: Volume2 Page406-407 Chapter143 Hadeeth1

3 Quran 20:115

4 Al-Kafi Volume1 Page392 Chapter "The obligation upon the people following their rituals is to approach the Imam and ask him about the knowledge of their religion and present them with their welaya and love" Hadeeth 1, 2, and 3].

5 Al-Athan: Proclamation to prayer- Trans.

6 Quran 22:27

7 Quran 22:29

8 Quran 22:30

9 Quran 22:32

Question 41: In the answer to a previous question, you said that Moses did not apologize for his killing of the Coptic because he was a work of Satan. Rather, you said that he intended to kill the Coptic and it was a righteous act; so if it was right for Moses to kill the Coptic, then what is the meaning of his saying in Surat *ash-Shuaraa*, (([Moses] said, "I did it then, while I was of those astray.))?

Answer: By the 'straying', Moses did not mean here the deviation from the Straight Path because of the act of killing the Coptic, rather the straying which Moses pbuh meant was of two dimensions:

The first one is that Moses sees himself to be astray because of his presence in the palace of the oppressive tyrant, Pharaoh. That is why he said in Surat *al-Qasas* that which means, "My Lord, by what You have bestowed upon me, I will not be a supporter to an oppressor even if by increasing the number [of people surrounding the tyrant] by staying in his palace, and supporting him by keeping silent about his injustice," although the initial presence of Moses in the palace of Pharaoh (may Allah curse him) was not in the hands of Moses.

However, it was in the hands of Moses to continue staying in the Palace of Pharaoh, and eventually, he had to make this decision of leaving the palace of the tyrant and disowning him (may Allah curse him).

The Second Dimension is that Moses wanted to say to Pharaoh "I killed the unjust Coptic, and he is from Pharaoh's police (may Allah curse him), and I am right and killing him was right but you saw that I was from those astray,' which means that Moses wanted to say 'I am from those astray according to you O Pharaoh, not that I am truly astray, rather I am from those guided, that is why I escaped you and your oppression, so Allah swt rewarded me, ((So I fled from you when I feared you. Then my Lord granted me sovereignty and made me from the messengers.)).

1. Referring to question 2, from Allegories Vol. 1.
 2. The Holy Qur'an [26:20].
 3. The Holy Qur'an [26:21].
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Question 42: The Almighty said, {And We did not send before you any messenger or prophet except that when he wished, Satan threw into it . But Allah abrogates that which Satan throws in; then Allah makes His verses explicit. And Allah is Knowing and Wise. * so He may make what Satan throws a trial for those within whose hearts is disease and those hard of heart. And indeed, the unjust are in extreme dissension.} Quran 22:52-53. What is the meaning of the throwing of Satan into the wish of the prophet?

Answer: There is no prophet or messenger, and as narrated from Ahlulbayt , {or one spoken to}, and they are spoken to, who wished for something, meaning that he hoped for a good matter to occur, which he learned from Allah that it would occur even if generally at times, meaning that his wish came from the matter of Allah swt and not from the wishes of the self and its desires like some people imagine, without it happening that {Satan threw into it}, meaning that after the messenger (whether he was a messenger, a prophet, or one spoken to) starts to show his hope for the people who followed him in his call, Satan casts falsehood into the hearts of some of those people about the wish of the messenger which he showed them entirely or partly.

{But Allah abrogates that which Satan throws in} by sending angels who throw the truth into the hearts of some of those people, clarifying the falsehood of what Satan threw into the hearts of some of them.

{then Allah makes His verses explicit. And Allah is Knowing and Wise. } Allah makes His verses explicit by throwing tranquility, calmness, reverence and certitude into the hearts of those who believed, after he threw into their hearts the knowledge from Him swt that the truth is not what Satan threw into the hearts of some of them; rather it is what the messenger calls to. And the throwing of Satan is by whispering into the heart, or by the malicious vision during wake or sleep. And he throws into his supporters, whose selves dominated them and were dominated by the love of the "I", appearances, leadership, false presidency and the following of desires. {Shall I inform you upon whom the satans descend? * They descend upon every sinful liar. * They pass on what is heard, and most of them are liars}.

As for Allah's abrogation of what Satan throws; it is by sending angels who inspire the truth to the supporters of Allah, and they speak to the believers in their hearts, and let them know the truth, and show them during sleep and wake that by which they recognize the Straight Path and that following the Messenger is the clear truth from Allah swt. And those who followed what Satan threw, which was a trial, they were not believers before, rather they were hypocrites who had a disease in their hearts and they are hard of heart, and they stumble in their suspicion and doubt.

{And indeed, the wrongdoers are in extreme dissension. * And so those who were given knowledge may know that it is the truth from your Lord and thus believe in it, and their hearts humbly submit to it. And indeed Allah is a Guide to a straight path for those who believed. But those who disbelieve will not cease to be in doubt of it until the Hour

comes upon them unexpectedly or there comes to them the punishment of a barren Day. Sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.}.

And the disbelievers in the Message as well as the hypocrites remain in doubt until the last moment {until the Hour comes upon them unexpectedly} meaning until the rise of the Riser , {or there comes to them the punishment of a barren Day} meaning there is no [day] similar to it, no year of the previous years has given birth to a day like it, and it is the day of the rise of the Riser pbuh. And in this day, Sovereignty is to Allah; because the sovereign ruler in this day is Imam Al-Mahdi .

1 As Ahlulbayt read it, al-Hakam bin Otayba said, "I entered the house of Ali bin al-Hussein one day and he said, "O al-Hakam, do you know about the verse by which Ali bin Abi Talib pbuh knew his killer and knew the great matters which he told the people about? al-Hakam said, "...No I do not know. Will you tell me about the verse, O son of the Messenger of Allah?" He said, "By Allah, it His saying , {And We did not send before you any messenger or prophet (or one spoken to)}. And Ali bin Abi Talib was spoken to." ...Abu Jafar approached us and said, "It is why Abu al-Khattab perished, he did not know the interpretation of (one spoken to) or (prophet)." *Al-Kafi* Vol. 1 page 270 narration 2.

2 Ash-Shu'ara [26:221-223].

3 Al-Hajj [22:53-56].
