

The Book of Monotheism: Interpretation of Surah Tawheed

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

Why this book?

Allah is too great and too exalted for Godhood/Divinity and Lordship to be His Truth and Reality, rather, they are His (SWT) description/attributes, for He is Allah whom the creation seek and turn to in order that He may complete them and in order that they may push away the shortages/shortcomings from the pages of their existence. And He is the Lord from whom perfection flows upon His creation, and [He is whom] sustains their shortcomings.

But it is never that Divinity/Godhood or Lordship is His Truth and Reality, rather, He (SWT) has manifested to His poor creation in the Absolute Perfection, so He became the Absolute ilah [God, or one who is needed] - Allah SWT - whom they seek and turn to in order that He may sustain their shortcomings. And He has manifested to His poor creation in Lordship, so He flooded upon their shortages/shortcomings with perfection, in order that they may know Him and worship Him, for worship without knowing is meaningless and is empty from reality/truth.

And since the uttermost true knowing is: knowing that [you are] unable to know the truth, for Allah (SWT) has manifested to His creation in Godhood/Divinity, which is the Absolute Perfection facing their shortcomings, and which urges them to turn to Him and seek Him. And consequently, obtaining knowing in this degree, which qualifies them to know that they are unable to know, is in the degree of the Truth [to know they they can never know the Truth].

Godhood/Divinity is richness and perfection, opposing poverty, which pushes the poor ones to turn to and seek Him in order that He may pour perfection upon them; so they come to know Him by Godhood/Divinity while they are seeking and turning to Him, and they come to know Him by Lordship while He is flooding upon them perfection.

Indeed, not distinguishing between Godhood/Divinity and the Truth and Reality created confusions to a lot of those who claim knowledge and knowing, let alone [the fact that] there are a lot of those who almost can not distinguish between Godhood/Divinity and Lordship, so much so, that we find today, in complete clarity, those who claim that they are scholars of Islam unable, for more than thousand years, to explain the meaning of His, the Exalted, words: **{Do they wait until Allah comes to them in shadows of clouds and the angels, and the matter has been ordained, And to Allah [all] matters are returned}** [Surah Al-Baqarah 2:210]

So they are either among those whom add a word to the verse [they say the word "command" is supposed to be added to the verse so that it becomes "until the command of Allah comes to them] [1] and corrupt it according to their desires or opinions, as if Allah, The Glorified, the Most High and Exalted, is unable to add this word, or they are among those whom say that Allah comes and moves, Exalted and Glorified is He [from coming and going] [2]. And as such, they are the likes of a lumberjack of the night who does not know where his axe is going to fall, for they are between two fires, one fire: is that they say about Allah that He comes and goes, thus they lower [His status] to the status of a created being who is in need for a place or space or moving, [and another fire is that] they deny that He comes and goes by corrupting

the verse and claiming that it has a deleted word(s). Therefore by saying such, they corrupt the speech[of Allah] from after its place and away from its place, without fearing Him, the Glorified. How bold is this?!

As for the Christians, they have made the one who comes on the cloud, who is mentioned in the Torah and Gospel [3], Jesus (PBUH), and they considered Jesus (PBUH) to be Allah (SWT).

And they made the Absolute Divine take a body in this world, and as such, they have announced His poverty and His need, and they have violated His Absolute Divinity/Godhood, and He is much Higher and Exalted [than what they say about Him].

And from here came the necessity to write this book because it clarifies the true belief in the Divine which Allah (SWT) is pleased by. And I also ask Allah (SWT) that this book may be a reason for guiding a lot of His creation after they have been led astray by those who are ignorant of the truth while claiming to be scholars. And I ask Allah (SWT) that there be in this book goodness and blessings, and an increase in guidance, and decrease in misguidance, to every single person who reads, and that its benefits may pervade. And I have tried by all what my Lord has given me of ability to make this book short and in the grasps of everyone and not difficult for people to understand.

Ahmad Al-Hassan

[1] It is enough that I ask: is it right that The Wise removes a word, if this word could [lead to] confusions and deviation in the creed/belief of Monotheism? And do Arabs remove words if they are in positions of confusions? In reality, the questions are many and embarrassing to those who say that there is a removed word that makes him in a narrow corner, and he can not even justify his saying in the limits of what he is bound by in regards to the rules of the grammar, let alone that these rules in their best forms are inductive and by humans, and he is trying to make the Qur'an, which is the words of Allah, to submit to them. And perhaps it is also appropriate to convey the saying of the current Imam of the Shia and Sunni Jurisprudence scholars about this matter and look into it, and he is Al-Girgani, and to see whether it applies on the condition here in this verse that it may be said that there exists a deleted word? For Al-Girgani has said: (The saying regarding deletion is a door which is narrow in its path and soft in its source and wondrous in its matter and is like magic, for by it, you see the abandoning of remembrance/mentioning to be more eloquent than remembrance/mentioning [itself]), and you see silence upon testimony is increases the testimony, and you find yourself the most pronouncing you could be when you do not pronounce, and the most complete in clarifying when you do not clarify) - Dala'il Al-Igaz by Abdel-Qahir Al-Girgani

As for the interpretation: meaning that, [as for] someone who says that Allah here means The Command of Allah, and that there are no removed words: here comes the question: Is it possible that any other than Allah be called Allah? Because here [they are saying] that the command of Allah [was called/as the same as] Allah. So if this was possible in language, then why can't it be that what is meant by the word Allah here is the servant of Allah, and not the command of Allah, meaning that, [why can't it be possible that] who is meant here by Allah is Muhammad (PBUH & his Family). Thus the question becomes: what is the command of Allah or the servant of Allah? And who is the command of Allah or the servant of Allah who was named "Allah"? and carried the name of Allah? and why did he carry this name? And this is what I shall try to clarify some of in this book

[2] Ibn Jibreen, one of the prominent speakers of the Wahabi (Scholars of Beliefs/Creeds), has said: (and we say: [the fact that] in some verses there exists (the coming of the command of Allah) does not mean that (the coming of Allah) is not possible [to exist] in some other verse, and if we proved that Allah comes/moves, we would say: He comes however He wills) Commentary of Ibn Jibreen Ali, book of Lam'it Al-'itiqad by Ibn Qidamah Al-Maqdasi

[3] And also in Qur'an He, the Exalted, said: **{Do they wait until Allah comes to them in shadows of clouds and the angels, and the matter has been ordained, And to Allah [all] matters are returned}** [Surah Al-Baqarah 2:210]

And in the Gospel: (...the high priest asked him, "Are you the Christ, the Son of the Blessed?" **62** And Jesus said, "I am; and you will see the Son of man seated at the right hand of Power, and coming with the clouds of heaven." **63** And the high priest tore his garments, and said, "Why do we still need witnesses? **64** You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. **65**...) The Gospel of Mark, chapter 14

And in the Torah: **(1** The LORD reigns, let the earth be glad; let the distant shores rejoice. **2** Clouds and fog surround him; righteousness and justice are the foundation of his throne.**3** Fire goes before him and consumes his foes on every side.**4** His lightning lights up the world; the earth sees and trembles. **5** The mountains melt like wax before the LORD, before the Lord of all the earth. **6** The heavens proclaim his righteousness, and all peoples see his glory.**7** All who worship images are put to shame, those who boast in idols. Worship him, all you gods! **8** Zion hears and rejoices and the villages of Judah are glad because of your judgments, LORD**9** For you, LORD, are the Most High over all the earth; you are exalted far above all gods. **10** Let those who love the LORD hate evil, for he guards the lives of his faithful ones and delivers them from the hand of the wicked. **11** Light shines[a] on the righteous and joy on the upright in heart. **12** Rejoice in the LORD, you who are righteous, and praise his holy name.) Psalms:97, and you can find more details in Addendum number 4

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

*{Say: He is Allah, the One * Allah, the Everlasting/The Eternal * He did not give birth, nor was He given birth* And there is none comparable unto Him}*

The Bismillah (Bismillah Al-Rahman Al-Raheem or In the Name of Allah the Merciful the Intensely Merciful) of Surat Al-Tawheed

The Bismillah is the door of the Book, for it has an Apparent and an Inner. He, the Exalted, said:

{On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment} [Surat Al-Hadid 57:13]

And this wall or door is the wall of Monotheism, for he who enters from the Bismillah into the Book, the Inner of the Bismillah shall encompass him, and that is the Mercy (Al-Rahman, AL-Raheem or the Merciful, the Intensely Merciful). And whoever stays outside where darkness exists, he shall be faced by the Apparent of the Bismillah, and that is the indignation/punishment (Al-Wahid, Al-Qahhar, or, the One, the Conqueror/Subduer).

Thus, the Bismillah is a wall, which its Inner is (Bismillah AL-Rahman AL-Raheem, or In the Name of Allah the Merciful the Intensely Merciful) and its Apparent is (Bismillah Al-Wahid Al-Qahhar, or, In the Name of Allah The One The Conqueror/The Subduer). And (Bismillah AL-Rahman AL-Raheem, or In the Name of Allah the Merciful the Intensely Merciful) has been mentioned in the beginning of the chapters (Surahs), and was not mentioned in the beginning of the Surat Al-Tawbah (The Repentance) Bismillah Al-Wahid Al-Qahhar, or, In the Name of Allah The One The Conqueror/The Subduer) - [because Surat al Tawbah] is a speech directed to those who chose enmity and fighting against the Messenger (PBUH & his Family). He, the Glorified, faces His creation with Mercy, except for those who chose oppression and corruption and tyranny, then He SWT faces them with conquering and indignation/punishment. Thus, Mercy is the origin in [Allah's facing His creation], and facing by conquering/force is an exception.

And the Bismillah of every Surah is tied so strongly with the Surah from one side, and is tied with the Bismillah of Surat Al-Fatiha from another side [1].

And since each Bismillah [talks about] an aspect from the aspects of the Bismillah of Al-Fatiha, this Bismillah in this Surah [talks about] Al-Tawheed (Monotheism). Thus, researching into the Bismillah of this Surah revolves around Al-Tawheed (Monotheism), and here are three names: Allah, Al-Rahman, Al-Raheem (Allah, The Merciful, The Intensely Merciful).

Allah is the name of the Divine Essence, or the Divine Perfections, and Al-Rahman Al-

Raheem is the door to the Essence. And from this door [come out other] doors, and they are the same in number of the number of His SWT names, rather, He made Al-Rahman the door from which the names of Allah SWT come out/flow, because He deals with Mercy, or otherwise, the punishments would come forth upon the creation who remembers himself (his ego) and is negligent of his Lord.

Monotheism in the first rank is: knowing that all of these names are encompassed/gathered in the Divine Essence, meaning that, Allah is Rahman Raheem (Merciful Intensely Merciful) and that Mercy is His Essence, and He is Able, and Ability is His Essence.

And knowing that all these names come out/flow from the door of Mercy, which its Inner is Al-Raheem (The Intensely Merciful), and its Apparent is Al-Rahman (The Merciful).

And knowing that all of these names are not separate from the Essence, rather, they are the Essence itself.

And knowing that all of these names and descriptions/attributes are from the aspect of the Creation's need for it, for their existence is from the aspect of the poverty of the Creation and not from any aspect that is related to Him (SWT). Rather, He (SWT) has manifested to the Creation by the Essence in order that He may be known - He (SWT) was a treasure so He created the Creation in order that He may be known- and knowing Him, the Glorified, [occurs] by knowing the Essence, or Allah, and the complete knowing of Him [occurs] by knowing that [you] can never know Him [in the degree of Truth and Reality], and He is too High and too Exalted above all what they associate with Him, meaning; [the complete knowing of Him [occurs]] by knowing that you are unable to know Him in regards to the rank of Truth and Reality [2].

And knowing the Essence, or Allah, is obtained from the door, or Al-Rahman Al-Raheem (The Merciful The Intensely Merciful). And in order to obtain this Knowing all of the worlds were opened by these three names: Allah, Al-Rahman, Al-Raheem, for we find the Book of Allah (SWT) in its both versions; the [book] which is read (the Qur'an), and the [book] of the Kingdoms/Universe (the Creation), were both began by Bismillah Al-Rahman Al-Raheem (in the Name of Allah the Merciful The Intensely Merciful), for the Qur'an was opened (begins with) by Bismillah Al-Rahman Al-Raheem (in the Name of Allah the Merciful The Intensely Merciful), and the creation - the Universe - began with the creation of Muhammad and Ali and Fatima.

And they (PBUT) are the manifestation of Allah Al-Rahman Al-Raheem (and I have clarified in the introduction that the positions or stations of the moon are the Family of Muhammad (PBUT) the Imams and the Mahdis, and they are the doors of Knowing). He, the Exalted, said:

{ They ask you concerning the Moons/Crescents. Say: They are but times for people, and for pilgrimage. It is no virtue if you enter the houses from the back; it is virtue if you fear Allah. Enter houses through the proper doors; And fear Allah, that you may prosper.}
[Surat Al-Baqarah 2:189]

And this clarifies to you clearly the reason for the scattered letters ([the letters found in the beginning of some Surahs in the Qur'an) like they name it - in the book which is read - the Qur'an - after the Bismillah directly, and in the beginning of the Surahs (chapters). Thus the reason for its presentation in the book which is read - the Qur'an - is the same as the reason for

its presentation in the Book of The Kingdom/Universe.

And the Bismillah indicates towards Unity/Oneness, for Al-Rahman and Al-Raheem (The Merciful The Intensely Merciful) are united in the general meaning, and they are the door to the Divine Essence, Al-Rahman is its Apparent and Al-Raheem is its Inner, and the door is in the Essence, and from it flows that which is in the Essence.

Thus the door is the Essence { *Say, "Call upon Allah or call upon AL-Rahman (the Merciful), Whichever you call - to Him belong the best names."* } [Surat Al-Israa' 17:110].

So the Bismillah indicates towards the Oneness of the Divine Essence (Allah) in regards to the Inner of the wall of the Book, meaning, Bismillah Al-Rahman Al-Raheem (In the Name of Allah the Merciful the Intensely Merciful). As for in regards to the Apparent of the wall of the book, meaning Bismillah Al-Wahid Al-Qahhar (In the Name of Allah the One the Conqueror/The Subduer), it also indicates towards Oneness, for Al-Wahid Al Qahhar (The One, The Conqueror/Subduer) flows from Al-Rahman Al-Raheem (The Merciful, the Intensely Merciful) [3], for Al-Wahid (The One) is the Inner of the door, and Al-Qahhar (The Conqueror/Subduer) is the Apparent of the door, and their result is one, for they are united in the exterior reality. As well as Al-Rahman Al-Raheem (The Merciful The Intensely Merciful) are also united in meaning- in order to prevent their plurality or separation in the outside; because the True/Real One is the conqueror/subduer to all that which is other than Him, and also the True Conqueror/Subduer to all that which is other than Him is the True One. The Prince of the Believers Ali (PBUH) said: (O You who has been One/unified by Might and Immortality, and conquered/subdued His creation by death and extinction) in the morning dua' by the Prince (PBUH) [4]. And also, this door is included in the Essence or Allah, an inclusion of disintegration [into the Essence or Allah].

And perhaps there may be a benefit from clarifying that Muhammad (PBUH & his Family) was sent by Bismillah Al-Rahman Al-Raheem (In the Name of Allah the Merciful the Intensely Merciful), and the sending of the Qa'im (The Riser of the Family of Muhammad) (PBUH) is by Bismillah Al-Wahid Al-Qahhar (In the Name of Allah the One the Conqueror/The Subduer), for Muhammad (PBUH & his Family) and his vicegerent Ali (PBUH) walked by the White Jifr, and the Qa'im (PBUH) and his vicegerent shall walk by the Red Jifr, meaning [they shall walk by] killing and not accepting repentance in some cases, like it was mentioned in the Hadith by Rofayd Mawla Abi Habeera: he said: I said to Abi Abdillah (PBUH): May I be your ransom, O son of the Messenger of Allah, will the Qa'im walk the same path as Ali ibn Abi Talib in regards to the people of Blackness/Darkness (people of Iraq)? So he (PBUH) said: **(No, O Rafid, indeed Ali ibn Abi Talib walked by that which is in the White Jifr in regards to the people of Blackness/Darkness and verily, the Qa'im shall walk through the Arabs by that which is in the Red Jifr)** he said: I said to him: May I be your ransom, and what is the Red Jifr? He said: then he passed his finger across his throat (the gesture one makes if they want to imply slaughtering), and he (PBUH) said: **like that**, meaning slaughtering, then he (PBUH) said: O Rofayd verily for every people of a house there is a responder whom is a witness upon them and one who intercede for the likes of them) [5]

As for the Essence, or Allah, it points towards the Unity/Oneness because all the names disintegrate in it, and this disintegration is an indication towards the Creation, in order that they may abandon noticing any perfection or name from the names of the Essence, and direct themselves towards the True Monotheism, and that is moving towards The Truth and Reality and abandoning any [other] knowing, and admitting the absolute inability to know [the reality

and truth of Allah SWT], except for proving the constant, which the H in He (Howa) (in Arabic it is the letter “Haa” in the word “Howa” which is the first letter of the word) is pointing towards, and knowing the inability to know Him, and that is what the E in He is pointing towards (in Arabic it is the letter “waw” in the word “Howa” which is the second letter of the word). And directing [oneself] towards this is moving towards the Greater Greater Name, and this is true worship, and this is true Monotheism, and anything other than this is Shirk (association) in some degree.

Thus, those who worship the Essence or (Allah), in regards to this degree, are Mushriks (those who associate with Allah) without them feeling they are as such, let alone others than them. He, the Exalted, said:

{And most of them do not believe in Allah except while they are associating others with Him}[Surah Yusuf 12:106]

Therefore, the Essence or Allah must be Qiblah (direction to be faced) for the Truth and Reality, for it is what is destined by worship and nothing other than it.

And for more clarification I say: the Bismillah is three names, which are: Allah, Al-Rahman (The Merciful), Al-Raheem (The Intensely Merciful). So if we say that the Bismillah is the door to Monotheism, then these names are the door, and by them Monotheism comes to be known. And thus, we need at least a general distinguishing in regards to the boundaries and meanings of these names.

Allah: it is the name of the Divine Essence which gathers all the Perfect Descriptions/Attributes [of Allah], and in reality, it is a description/an attribute which gathers [all other] descriptions/attributes, for the meaning of Allah is: the one whom is sought or turned to in needs, meaning the one whom is approached in order that he may sustain the shortages/shortcomings from all aspects.

Al-Rahman (The Merciful): It is a name for the Divine Essence, and it is a description/attribute from the descriptions of perfection [of Allah], and it is included and dissolving in Allah, and Al-Rahman in Dunya (this world) and Akhirah (the hereafter), but he is more related to the matters of Dunya because of the aspect of the vastness of Mercy in [Al-Rahman].

Al-Raheem (The Intensely Merciful): It is a name for the Divine Essence, and it is a description/attribute from the descriptions of Perfection [of Allah], and it also is dissolving in the Divine Essence, meaning Allah, and Al-Raheem in the Dunya (this world) and the Akhirah (the hereafter), but is more related to the matters of the Akhirah(the hereafter), because of the aspect of the extremism/intensity of Mercy in [Al-Raheem (The Intensely Merciful)], as I have clarified in [the book] Tafsir Al-Fatiha, so revise.

And these two names or attributes/descriptions, Al-Rahman (The Merciful) AlRaheem (The Intensely Merciful): in reality they are one name and one description, there is no real separation or distinguishing between them, rather they are two faces for one reality/truth which is Mercy, for they are the door of the Essence: Al-Rahman (The Merciful) is the Apparent of the door, and Al-Raheem (The Intensely Merciful) is the Inner of the door.

Here these two names have united and there remains nothing except the unification of Mercy with Allah, or the Divine Essence. And this does not need a person with good Fitrah (nature)

nor [does it need] effort or searching or particularity (accurate checking) in order that He SWT may be known. If He is the one whom is sought and turned to in needs, and those who turn to and seek and approach Him are disobedient short-comers and the best of them would [still] look to his own self (his I or ego) even if from a hidden angle, So what shall Allah give these people [who are seeking Him but still looking at their own selves] by Justice, and Justice [means] placing things in their right places? And does placing things in their places mean that you give the weapon to the one who is fighting you and he is an oppressor/unjust?! And what about the rest of the Creation? If even Muhammad (PBUH & his Family), the best of the Creation of Allah (SWT), needed Mercy in facing Allah (SWT), thus The Glorified The Exalted came to Him by His saying: *(The Glorious, the Holy, I am the Lord of the angels and the Spirit. My mercy exceeds/precedes My wrath)*, so the Messenger of Allah (PBUH & his Family) said: ([O Allah], I beg Your forgiveness, I beg Your forgiveness).

Abu Baseer asked Abu Abdullah (PBUH), he said: (May I be your ransom: how many times was the Messenger of Allah taken for ascension? So he (PBUH) said: **twice, Gabriel asked him to stop at a place saying, "Wait right there O Muhammad, you have stood at a place whereat no angel or prophet has ever stood before you. Your Lord Is praying." He (PBUH & his Family) asked, "O Gabriel, how does He pray?"[Gabriel] said, "He (SWT) says, 'The Glorious, the Holy, I am the Lord of the angels and the Spirit. My mercy exceeds/precedes My wrath'". Then he (PBUH & his Family) said, "O Lord, I beg Your forgiveness, I beg Your forgiveness."** Then the Imam (PBUH) said, "It was as Allah has said: *{And he was at a distance as the length of two bow or nearer}*. Abu Baseer then asked, "May I be your ransom, what is the length of two bow or nearer)? He (PBUH) said: **"It is the distance between the arch and the head of the bow."**, then he (PBUH) said, Between them there was a veil that was shining and oscillating/flapping,. **It was peridot/emerald. He looked into what Allah willed from the light of Greatness the size of the eye of a needle. Allah, the Most Holy, the Most High, said, 'O Muhammad.'He (PBUH & his Family) said, 'At your service, my Lord.' He (SWT) said, 'Who will be after you to guide your followers?' He (PBUH & his Family) said, 'Allah knows best.' He (SWT) said, 'Ali bin Abi Talib will be the Prince of Believers, the master of the Muslims, the leader of the ones marked with brightness on their foreheads [from prostration]."**The narrator said then Abu Abdullah said to Abu Basir, **"O Abu Muhammad, by Allah, the Wilayah (authority) of the Prince of Believers Ali (PBUH) did not come from Earth but it came from the Heavens by words clearly spoken"**) [6]

And what is it that he (PBUH & his Family) asked forgiveness for? Is it for a shortcoming of his? Or is it that his speech (PBUH & his Family) is rambling which has no benefit? Far is he from that! And he is the noble wise prophet, the best of the sons of Adam (PBUH & his Family). And why did Allah present Mercy and show that it preceded/exceeded His wrath? And why did He face His noble Prophet with these words from which one could feel that [these words] were directed towards someone who is deserving of Wrath? But Allah wanted to face Him with Mercy, in addition to this, Allah (SWT) has opened for Him the Clear Opening, and He has forgiven his sin which deserved the Wrath, and that [sin] was the I, and which without it remains none except Allah The One The Conqueror/Subduer,

{Indeed, We have opened for you, [O Muhammad], a clear Opening * That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path} [Surat Al-Fath 48:1-2]

For without the defect of darkness and non-existence, there remains no humanity for the human and there remains none but Allah, Al-Wahid Al Qahhar (the One the

Conqueror/Subduer) And Muhammad (PBUH & his Family), after The Opening, kept flapping between non-existence, and thus remained none except Allah Al-Wahid Al-Qahhar (Allah The One The Conqueror/Subduer), and between his returning to the I and Character, for he (PBUH & his Family) is a veil between the Creation and the Truth, and he is the Barzakh (connector, or the world between Allah and the Creation) between Allah and His Creation. So if the companion of this great rank (Muhammad PBUH & his Family) was in need to be faced with Mercy, what do you think about others than him? In regards to the Creation, Allah whom they turn to and seek is Al-Rahman Al-Raheem (The Merciful The Intensely Merciful), rather it must be that He is as such, or else, they would return back disappointed and losers because of their shortcomings. So, Allah and Al-Rahman (The Merciful) in regards to us are one, rather, he is as such in reality, for the door or Al-Rahman (The Merciful) is the city of the Divine Perfections, or Allah, because that which is in it comes to be known from [Al-Rahman/the door], and the Divine Flow upon the Creation appears and manifests from it. He, the Exalted said:

{Say, "Call upon Allah or call upon Al-Rahman (The Merciful), Whichever [name] you call - to Him belong the best names."} [Surat Al-Israa' 17:110]

So since the unity of these names in the Divine Essence, or Allah, and their dissolving/disintegration in it have been made clear, we come to know that the Indivisible Oneness is in the Divine Essence or Allah (SWT), and this is the first destined rank in Monotheism, and it is, as I have presented, the unity of all the names and descriptions/attributes in the Divine Essence or Allah, a true unity. Meaning that, Allah is One and Indivisible, and that all of the names and descriptions are the eye of His Essence, and not descriptive of the Essence, and not jewels that [the Essence] is made up from, for He is Allah Al-Rahman (The Merciful) Al-Qadir (The Able).....as He, the Exalted, said:

*{He is Allah , other than whom there is no God, Knower of the unseen and the witnessed. He is the Merciful, the Intensely Merciful * He is Allah , other than whom there is no God, the Sovereign, the Holy, the Perfection, the Bestower of Fith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him * He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is glorifying Him. And He is the Exalted in Might, the Wise }* [Surat Al-Hashr 59:22-24]

And truth is, this rank of Monotheism is not free from Shirk (association) in some degree, for two aspects:

The first aspect: is that, we can not remove from our imagination the plurality of the names which accompany the Divine Essence, even if this plurality is [only] apparent/nominal. For Allah is :Al-Rahman (The Merciful), Al-Raheem (The Intensely Merciful), Al-Qadir (The Able), Al-Jabbar (Compeller), Al-Mutakabir (The Greatest), Al-‘Aleem (The All Knowing), Al-Hakeem (The Wise)..And this plurality, although it does not deny the Oneness of the Divine Essence or Allah, but it is still plurality, and it carries the meaning of plurality, thus it goes against Monotheism in a degree higher than that. The Prince of the Believers (PBUH) said: **(..The beginning of religion is knowing Him, and the perfection of knowing Him is admission to Him (believing in Him), and the perfection of admission to Him (believing in Him) is unifying Him (Monotheism), and the perfection of unifying Him is the dedication/devotion to Him, and the perfection of the dedication/devotion to Him is denying all of the attributes from Him, in testimony that every attribute/description is different than the One being described."** [7]

The second aspect: it is the aspect of Godhood/Divinity. Since we turn to the Divine Essence in our needs, thus our relationship with Him (SWT) is not free - and the condition is as such - from greed and need to sustain the shortcoming/shortage from a certain aspect. Therefore, the worship is not pure, rather, in its best forms, it is demanding perfection and [demanding] sustaining the shortcoming, and this degree is Shirk (Association with Allah), for true dedication is cutting your sight from any other than Him (SWT), including [cutting your sight] from the I or the Character, and that is the more preferred and the better, rather, it is the origin of what is demanded [by Allah from us]. Therefore, true Monotheism is achieved after knowing the dissolving of all the names and description/attributes in the Divine Essence, then, the dissolving of the Divine Essence in the Truth. Meaning, the dissolving of Divinity/Godhood in His Truth and Reality (SWT). And this matter is never achieved except by the disintegration of the I and the Character of the human in order that may remain none but the Unseen/Absent Witness/See-er. Glorified and Exalted is He from what they associate with Him [8]. And if there shall exist a letter which indicates towards Him, then it is He (Howa), and this is the pronoun [describing] the unseen/absent, and the H (letter Haa' in Arabic/first letter of the word Howa in Arabic) is to prove the constant, and the E (letter Waw in Arabic/the second letter of the word Howa in Arabic) is for the absence of the absent/unseen [9]. And this direction - which is attained from this knowing - is the right direction because it is moving/directing towards the Truth and Reality [of Allah SWT]. And this is true Tawheed (Monotheism), the Tawheed of the Truth and Reality, or the Greater Greater Greater Name, or the safeguarded Name, and which pulsates from the inner depths of the human being after the dissolving of the the "I", and the remaining of [none but] Allah. And this is the destined last degree in Monotheism, and it is what the Bismillah of surat Al-Tawheed indicates towards, and surat Al-Tawheed also as shall be clarified.

And because the Bismillah of Al-Tawheed is the true key for Monotheism, and it is the door and the veil of the Truth and Reality, and because Monotheism is the destination and purpose of the son of Adam, [for that reason] there has been great importance [placed upon] reading surat Al-Tawheed in the obligatory prayer and in the Mustahab prayer (extra or recommended), and before sleeping, and after waking up and after the obligatory prayer, and in the prayer of Wassiyah, and in the prayer of Nash'ia...and the prayer of the Master of Monotheists (Ali (PBUH)) after the Messenger of Allah (PBUH & his Family), that you read Surat Al-Tawheed 200 times. So there passes no day upon a believer without reading Surat Al-Tawheed, and as if it is the companion of Al-Fatiha, and what a better companion than this.

And know that, the purpose from the great destination (Monotheism) is knowing Allah (SWT), and Allah created man for this purpose. So whoever loses (gives up on) this purpose, then verily, he has lost (given up on) everything, ***{I have not created the jinn and humans except that they may worship [Me]} [Surat Al-Dharyyat 51:56]***, meaning, [I have not created the jinn and humans except that] they may know [Me]. This purpose and this knowing must be in regards to Monotheism in order that it may be fulfilled. And true Monotheism is not achieved by obtaining words and meanings, rather, it is achieved by working and dedication to Allah (SWT), until the servant becomes the face of Allah, the Glorified, in His Earth, or Allah in Creation.

For that, I said in what has been presented: ***(True Monotheism is the Monotheism of the Truth and Reality, or the Greater Greater Greater Name, or the Safeguarded Name, which pulsates from the inner depths of the human being after the dissolving of the "I" and the remaining of [none but] Allah)***

[1] In The Book Al-Mutashabihat (The Allegories): (Question 5: Is the Bismillah of Surat Al-Fatiha different from the Bismillah of the other Surahs in the Quran? And is the Bismillah a part of the Surah?!)

The Answer: The Bismillah of Al-Fatiha is the origin, and the Bismillah of all Surahs in the Quran is a reflection of a part of the Bismillah of Al-Fatiha. The entire Quran is in Al-Fatiha and Al-Fatiha is in its Bismillah, so each Bismillah in the Quran is in the Bismillah of Al-Fatiha, and the Bismillah is a verse from the verses of Al-Fatiha. As for the other suras, the Bismillah is a part of the sura but it is not a verse from its verses. The three names (Allah, Al-Rahman and Al-Raheem) in the Divinity, or the Divine Self, are the pillars of the Greatest, Greatest, Greatest name He. And the three names are the city of divine perfections, which is Allah, and its exterior and interior door, which are Al-Rahman and Al-Raheem. And these three names in the creation are Muhammad, Ali and Fatima ; or the city of knowledge, Muhammad, its exterior and interior door, Ali and Fatima .And these three names (Allah, Al-Rahman, Al-Raheem) are the pillars of the Greatest, Greatest name:

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

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

{And We bestowed upon them from Our mercy, and We made for them a tongue of sincerity, Aliyya.}

And the Bismillah of Al-Fatiha is Truth, and the Bismillah in every other Surah is an incomplete reflection of the Bismillah of Al-Fatiha; rather, it reflects only an aspect of it. It is as if the Bismillah of Al-Fatiha is in a center surrounded by a collection of mirrors where each one of these mirrors reflects an image from a side different from the other mirrors, and at the same time all suras have it in common that they reflect one Truth and these suras are partners with the Truth as well because they reflect it from a particular side. So if I give you an example of the Quran, you would find that the Bismillah of Al-Fatiha is a point which all other Surahs revolve around; rather, the Torah, the Bible and everything brought by the prophets and messengers (PBUT) . The Bismillah of Al-Fatiha is the message, the allegiance, the beginning, and the end)

[2] More details shall come, if Allah so wills.

[3] There is no contradiction between Conquering/Subduing and Mercy, for when Conquering/Subduing is for the sake of achieving Justice, it becomes absolutely from Mercy and not something else. And I do not think that there is a believer who doubts that the conquering/subduing of Him SWT to someone must be for the sake of achieving Justice or for extreme Wisdom, for His conquering against the oppressors is justice to the oppressed and is achieving justice. And thus, it goes back to the Mercy and the death of man, which is attributed to His (SWT) conquering/subduing , for if it weren't for [the death of man] the believer would have stayed in this world after knowing its reality and after having it exposed to him [and therefore] he would feel pain in this world, or the old believer, or the believer who is suffering serious harms in his body, would have continued suffering and would have [remained] facing continuous pain in this world because of his physical inability. Therefore, death is from Mercy, rather, whoever understands and contemplates over my words shall know that the material physical death in regards to the believer, in reality, it is life and ascension/elevation, and thus, death in regards to the believer is Mercy in all conditions and upon all conditions.

[4] The Source: Mafateeh Al-Jinan

[5] Basa'ir Al-Daragat- by Al-Saffar: page 81

[6] Al-Kafi: Volume 1, page 442

[7] Nahjul-Balagha, volume 1, page 39

[8] And upon this did Allah create man, for the human being is an image of the Divine, so let not a servant [of Allah] miss his luck/chance and say (this rank is veiled from me [meaning it is not possible that I can reach this rank]). Rather, the truth is I say to you: it is a door which is open for everyone and it will not be closed until the rise of the Hour, and the loser is whom misses his luck/chance.

[9] The pronoun of the Absent points towards the Absence. And as for the Absent, which the pronoun of the

absent points towards, it is not an absolute unknown, and that is why the pronoun of the absent, despite of the mentioned details, indicates towards the absence of the Absent and proving [His] existence.

{Say, ‘He is Allah, [Whom is] One}

Huwa [“He”] is the pronoun for the absent, which refers to the Greater Greater Greater Name or the Reality and the Truth. So, what is meant here is “Say to them if you desire to know His truth and His, the Glorious, the Almighty, reality, thus, He is known by knowing the One Indivisible Essence.” for this Essence it is the veil for the Reality and Truth and you will not know what is after [behind] the veil, except by breaking through (penetrating) the veil, and you will not break through (penetrate) the veil except by knowing. Therefore, if you know the disintegration/dissolving of the Divine Names within the Essence or the Essence of the Oneness of Allah and you looked within it and through it by deeming/considering it the veil of the reality and the truth, then you have known that completely/fully knowing it is the inability of knowing [the Truth and Reality of Allah swt].

And *{‘He is Allah, [Whom is] One}* refers to two meanings:

The First: It is the dissolving of the Divine Names within the Essence and the Oneness of the Essence in the Indivisible Monotheism.

The Second: It is the dissolving of the Godhood within the Huwa [“He”] in the Reality in the final stages (this is the final stages of Monotheism), for Godhood has within it the apparent/nominal plurality, for it means perfections. And thus, seeking Him in order to fulfill their shortcomings and attain perfection and for perfection there are many faces (aspects).

And within the first meaning there are two ranks/degrees:

Within the first rank: Allah is One/Indivisible, meaning that He is Able and the Ability is His Essence, and is Merciful and Mercy is His Essence. And in this rank the Divine Names dissolve within the Essence but they are observed in detail, meaning, Allah is Capable, the All-Knowing, the Wise.

And within the second rank/degree: Allah is One/Indivisible, meaning that He is Complete/Perfect, and He is sought [by the people] in order to fulfill their shortcomings and attain perfection. And the Divine Names dissolve in Him without observing them in detail, but rather, in a general/compiling sense, considering that they are the aspects of perfection, meaning, the looking towards Allah, the Glorious, the Almighty, the Complete/Perfect without the looking or turning towards the Perfect Names. And it is not hidden that within this gathering the plurality remains as the fire [remains] under the ashes. Thus, that which is intended is the fulfillment of the shortcomings and attaining perfection whether this intended meaning is in detail or in general.

As for the second meaning: Which refers to *{‘He is Allah, [Whom is] One}*, it is the dissolving of the Godhood and Perfection within the Reality and the Truth, so the worshipped is not looked towards except that he is [one who is] worshipped, thus, there remains no Godhood in this rank/degree of Monotheism in existence, rather, there remains nothing except the looking towards the Truth and the Reality or the Greater Greater Greater Name (Huwa [“He”]) and this is the Highest rank/degree of Monotheism, and the destination of the Human Being, and his true perfection/completeness is his worship of the Truth and the Reality. And

for this the Most Noble Prophet (pbuh & his progeny) in the highest rank/degree of ascension was described as “the servant/worshiper” *{And he revealed to His Servant what he revealed.}**{The Holy Qur’an Surat An-Najm (The Star): 10}*.

{Allah, the Eternal, Absolute;}

The Eternal, Absolute: Meaning, the Perfect [One] Whom does not have within Him any shortcomings or gaps or deficiencies, meaning, that we are in the place of the praising and glorifying His Absolute Divinity and clarifying its Absolute Perfection. And Consequently, Huwa [“He”] The Glorious, the Almighty, is Whom the creation seek for fulfillment of their shortcomings in the pages of their physical existence and in the Realm of the Kingdom of Heaven and in the Absolute Light in the Seventh Sky or [the sky of] the Intellect/Mind, for whomever has for him luck in it and was from among the close associates.

So this description of the Divine Essence or the Eternal, Absolute came after the clarification for the absolute divine perfection, after removing from Him, the Glorified, all shortcomings/shortages. And also, [it is] a clarification for the shortcomings that exist within the creation, which make them seek Him and turn to Him, the Glorified, the Exalted, in order that He may pour upon them from His preference.

Thus, this description of the Divine Essence or the Eternal, Absolute came after the One, meaning, it came after it has been clarified that the path to knowing the Truth and His Reality is through the Oneness of the Essence and the dissolving of the Names within it, then [followed by] the dissolving of it (the Essence itself), and that which was indicated by it. {‘He is Allah, [Whom is] One}, thus, now the detailing and clarification and explanation that, the Divine Names and Perfect Descriptions are Absolute and far above any shortcomings and they are included/disintegrated within the Essence, and the Name of Allah refers to it. Thus, describing Him as the Eternal, Absolute, meaning, there is no void within Him, meaning, there is no shortcomings nor gap within His area, but rather, Huwa [“He”] is Most Perfect from all aspects and [He] contains all the attributes of Perfection. Then the encompassing of this description, meaning, the Eternal, Absolute, to the meaning of the Noble Master whom is sought and turned to [so that He may] fulfill their needs in order to denote upon [the fact] that He, the Glorious, the Almighty, and by His Absolute Perfection and His transcending [above all shortcomings and defects], is whom the creation seek for the fulfillment of their shortcomings, and to sustain their needs for this world and the Hereafter.

And this verse, meaning, ‘Allah, the Eternal, Absolute’ is in a descending degree with the receiver [of the verse]. For, Surat Al-Tawheed (Monotheism) begins from the top, then lowers in clarification with the receiver, until it ends by the comparison to the creation *{Nor is there to Him any equivalent.}*. Therefore, from Truth and its Reality and the dissolving of the Divine Essence *{Say Huwa [“He”]}* to the Oneness of the Essence and the dissolving of the Names within it *{Allah, [Whom is] One}* to describing the Divine Essence to be the Absolute Perfect [One] Whom has no deficiencies within [Him], Whom is sought in order to sustain the needs [of man] *{Allah, the Eternal, Absolute;}*.

(Allah, the Eternal, Absolute): The Eternal, Absolute, just as I have clarified is the [Absolute] Perfect [One] Whom is sought in order to sustain the needs [of man] and fulfill [his] shortcomings. Therefore, the Eternal, Absolute, is a clarification for Absolute Perfection by glorifying Him and removing all faults from Him, the Glorious. Thus, if it was that the Names and the Divine Attributes are representations of [different] faces [aspects] of [what is]

intended to be Divine Perfection, and every attribute or name is a representation of a face [aspect] from the faces [aspects] of Perfection, which is sought by the creation, and from it, it is poured forth upon the creation, then, it is clarified that all of the Names and Attributes are included under this attribute or name, meaning, the Eternal, Absolute. Thus, if we extend in our speech, the matter would be prolonged, for we would require to pass across all of the Names and Attributes that are present within Du'a Al Jawshan Al Kabir at the very least. And this I shall leave for those whom understood and recognized that which I have provided, for verily, Imam Al Sadiq (pbuh) said: **“It is only upon us that we drop upon you the origin, while upon you is to stem out [from the origin].”** [1] And Imam Al Rida (pbuh) said: **“Upon us is laying the foundation while upon you is stemming out/branching out.”** And I ask from Allah that He grants the brothers whom are students of the Academic Hawzas from the Ansar of Imam Al Mahdy (pbuh) success in extending and elaborating and clarifying the meaning in a simplified form to the people.

I believe I have passed upon ‘the Eternal, Absoulte’ (Al Summad) in the [Book] the Allegories, and perhaps, it was of some benefit to those whom read it. And I remind myself and I remind you of a tradition (hadith) from Imam Al Baqir (pbuh) where he said: **“If I would have found, regarding the knowledge which was given to me by Allah, the Majestic, [those whom had the ability] to carry it, I would have spread Monotheism and Islam and Faith and Religion and Jurisprudence from Al Summad (the Eternal, Absolute). And how is that so for me when my grandfather Amir al-Mu’minin (the Prince of the Believers) (pbuh) could not find anyone to carry his knowledge? Until he breathed a sigh of relief and said upon the platform: ‘Ask me before you lose me, for verily, between the ribs from me is a great knowledge. Take! Take! Except that I do not find [anyone] whom can carry it, verily, I am upon you from Allah a great/clear Proof.”** [2]

{the Eternal, Absolute;}

Whereas, Allah Huwa [“He”] is the Complete/Perfect [One] Whom is sought in order that He may fulfill their shortcomings and [they may] attain perfection, thus, it becomes that being described by Godhood in general is not limited to Him, and He is too Glorified and Exalted above that which they ascribe to Him. Nay, Absolute Godhood is limited to Him, the Glorious, the Almighty. Thus, the words ‘There is no God but Allah’ are words of Monotheism, for we intended by it Absolute Godhood. For the Attribute of Godhood, in general, includes the perfect [one] from His creation whom [other than Him] seek in order [that he may] over flow upon them perfection and fulfill their shortcomings. Thus, Muhammad (pbuh & his progeny) becomes the image of Allah, the Glorious, the Almighty, and the face of Allah, the Glorious, the Almighty, thus, he is Allah within the creation. However, the difference between describing Muhammad (pbuh & his progeny) with the description of Godhood and between the Godhood of the Glorious, the Almighty, is that describing Muhammad (pbuh & his progeny) with the description of Godhood is bound by inferiority (shortcomings) and needing Him, the Glorious, the Almighty. While the Godhood of the Glorious, the Almighty, is Absolute Godhood, and for this came this description of ‘the Eternal, Absolute’, meaning, Whom has no gap within Him nor any deficiency within Him, that you may Glorify Him and remove [faults/shortcoming/voids] from Him, and in order to clarify that His (SWT) Godhood is glorified and transcends above [all defects/shortages/faults] and has no defect or shortcoming within it.

And from here, none other than Him, the Glorious, the Almighty, can be cancelled with the description of ‘the Eternal, Absolute’ which is added to Godhood, and in it is a distinction for

His, the Glorious, the Almighty, Godhood, and the clarification that it is a Complete Absolute Godhood. And for this, this verse came in Surat Al Tawheed *{the Eternal, Absolute;}*. And Allah is the Eternal, Absolute, is equivalent to saying that Allah is Light containing no Darkness with it [the Light]. And it is a description that none of the creation share with Him and [it is not as] the Hearing and the Seeing and the Creator, for verily, the creation share these descriptions with Him. Therefore, you may say that Muhammad (pbuh & his progeny) is Light, however, within him there is darkness and it is the Ego and the “I”, and otherwise, there would not remain for Muhammad a name nor [would there remain] an image, and there would not remain except Allah, the One, the Powerful, the Glorious, the Almighty.

Therefore, Muhammad (pbuh & his progeny), even when he was in the highest levels of perfection possible for creation [to reach], and Muhammad (pbuh & his progeny) was the image of Allah and carried the attributes of Godhood amongst the creation, in order to make Allah, the Glorious, known amongst the creation. Consequently, the creation looks upon him in order that he completes them and fulfills their shortcomings. However, Muhammad (pbuh & his progeny) from another face [aspect] is poor (and in need of Allah) in regards to Allah, the Glorious, the Almighty, for he is a servant from among the servants of Allah *{whose oil would almost glow even if untouched by fire. Light upon light.}* *{The Holy Qur’an Surat An-Nūr (The Light): 35}*. He almost glows from his own self, [but] not that he actually glows from his own self, that even Ibrahim (Abraham) (pbuh), and he was from amongst the greatest of the Messengers, when he saw the Kingdom of Heaven, he thought that the description of Muhammad (pbuh & his progeny) by the description of Godhood was Absolute Godhood. And he thought that the Lordship of Muhammad (pbuh & his progeny) was Absolute Lordship, then Allah, the Glorious, the Almighty, blessed Abraham (pbuh) and revealed to him the weakness of Muhammad (pbuh & his progeny) and his return to the Ego and the “I”. Thus, Abraham became aware that Allah, the Glorious, the Almighty, is not seen within the Kingdom of Heaven, just as he was aware that He cannot be seen in this Physical Kingdom. And verily, seeing Muhammad (pbuh & his progeny) it is seeing Allah, and facing Muhammad (pbuh & his progeny) it is facing Allah, the Glorious, the Almighty, far Greater and Exalted is He from that which they ascribe to Him. And this has been clarified from the Ahlul Bayt, something from this meaning, in the folds of their speeches.

Imam Al Sadiq (pbuh) regarding the words of the Almighty: *{And the earth will shine with the light of its Lord,}* *[The Holy Qur’an Surat Az-Zumar (The Troops): 69]*, he (pbuh) said: **“The Lord of the Earth is the Imam of the Earth.”** It was said: **“If he emerges what happens?”** He said: **“The people at that time shall give up the light of the sun, and the light of the moon, for they will have the light of the Imam (pbuh) and it shall be sufficient for them.”** [3]. Even though the Lord of the Earth He is Allah, the Glorious, the Almighty, however, His, the Glorious, the Almighty, Lordship is Absolute Lordship, while the Lordship of Imam Al Mahdy (pbuh) is bound by poverty and being in need of Him, the Glorious, the Almighty.

[1] Al Hadaiq Al Nadira - Al Muhaqqaq Al Bahrany, Ch. 1. P. 133.

[2] Al Tawhid - Sheikh Sadouq, P. 92 - 93.

[3] Mustadraq Sufiana Al Bihar, Ch. 4, P. 47.

{He did not give birth nor was he given birth}

There is no doubt that what is meant by birth in this verse is not physical birth, and there is no one at all that says what is meant here is physical birth in order for [this idea] to be denied in the first place, although there are a group of people who were led astray by illusions and ignorance to the valley of embodiment [making physical attributes to Allah (SWT)] which no sound mind nor pure nature of man can admit to or accept, for they have embodied the Divine Essence (they gave it physical attributes of man). Thus, what is intended/meant here is denying Birth, meaning, [denying] the separation from a source, or, an origin, which the Divine Essence has been separated from, or a branch which has been separated from the Divine Essence. And this denial, even though that it has a response to those who said that Jesus was the son of Allah or those who said that Ezra was the son of Allah or those who believed in the Holy Trinity or those who believed in the Dualism, in fact it is attached to the previous verses. So if the Divine Essence, or Allah, gathers within it all of the Divine Names and Descriptions/Attributes, then there shall be two questions here:

The first question: Are these old Names and Descriptions separate gods from Allah, considering that their godhood is absolute in regards to the aspects which they represent? And the answer is clear as I have presented previously: These Descriptions and Names, meaning, The All Knowing, The All Able, The All Wise, are not detached from the Divine Essence, rather, they are the eye of the Essence, for as I have presented, He is Able and Ability is His Essence, and He is Knowledgeable and Knowledge is His Essence, and

The second question: Is the Divine Essence, or Allah, separate from the Reality and Truth "Howa" (He) or The Greater Greater Greater Name?!

And the answer is: Verily, the Divine Essence, or Allah, is the manifestation and appearance of the Truth and Reality, by which Allah, the Glorified, the Exalted, faced His creation. So, since the identity of the creation is poverty, then the facing must be with richness. Thus, The Glorified, The Exalted, faced the darkness and non-existence and shortcoming/shortage, with light and existence and perfection/completeness. For the Divine Essence, or Allah, is the eye of the Truth and Reality, and as was mentioned in a narration from Ali son of Musa Al-Ridha (PBUH) that he said: **(Verily, Bismillah Al-Rahman Al-Raheem (In the Name of Allah the Merciful the Intensely Merciful) is closer to the Greater Name of Allah than the closeness of the blackness of the eye to its whiteness) [1]**

Thus, the Reality and Truth appear by the Divine Essence or (Allah) in regards to the aspect of the need of the creation to have their shortcoming/shortage sustained, and to the aspect of Knowing (Allah SWT was a treasure, therefore, He created the creation in order that He may be known). And Knowing shall not be except with knowing the Divine Essence by knowing (the Names and Descriptions).

As for knowing the Truth and Reality, it shall not be except by knowing the inability to know them.

And the conclusion is: just as the Names and Descriptions are dissolving/disintegrating in the Divine Essence (Allah), and it is the eye of the Essence, as such also the Divine Essence is dissolving/disintegrating in the Truth and Reality, which is what is truly intended/demanded and the true destination in worship. And from here, there is no separation from the Divine Essence, as well as, the Divine Essence, or Allah is not detached from the Truth and Reality, rather, it is a manifestation for the Truth and Reality.

{And there is none comparable/equivalent to Him}

The comparable/equivalent: it is that which is equal or close to something in rank, even from a certain aspect. And this verse denies that there is to Him a comparable or equivalent from the creations, as well as, this verse and the one that preceded it, came after ***{Allah, the Everlasting/Eternal}***, and it, as I have presented, is describing The Glorified The Exalted by the Perfect/the Complete whom is sought to fulfill the needs and attaining perfections.

{He did not give birth nor was birth given to Him} came to clarify that, the aspects of His (SWT) perfection which are expressed by the Names and Descriptions, are not detached from Him, The Glorified, The Exalted, rather, they are Him (SWT). Then came this verse ***{And there is none comparable/equivalent to Him}*** to clarify that all of His creation is below Him (SWT) (lower than Him SWT), even the holy/sacred and high in perfection existences- Muhammad and the Family of Muhammad (PBUH) - whom some of His creation imagined that they are Him (SWT) when they saw them, as in the case of the angels during The Ascension, and as in the case of Ibrahim (Abraham) when he saw the Kingdom of Heavens

{And thus did We show Abraham the Kingdom of the Heavens and the Earth that he would be among the certain [in faith] * So when the night fell upon him, he saw a planet. He said, "This is my Lord." But when it set, he said, "I like not those that disappear/set" * And when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." * And when he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah} [Surah Al-An'am 6:75-58]

Abu Abdullah (PBUH) was asked about the saying of Abraham (PBUH) "This is my Lord" to other than Allah: Did Abraham associate with Allah (fallen into Shirk/Polytheism) when he said "this is my Lord"? So he (PBUH) said: "Whoever said that [Abraham had committed Shirk is a Mushrik (someone who associated with Allah (SWT)/polytheist). There was no Shirk [committed by] Abraham; but he was seeking his Lord, and [if the same words had come from any other than him] that person would have been a Mushrik" [2], narrated from Al-Qummi, and also in Al'ayashi like it. If Abraham had sought/requested Allah in this physical world then it would have been that Abraham had associated with Allah, but he sought/requested Allah in **(the Kingdom of Heavens)**.

From Muhammad son of Himran, he said: I asked Abu Abdillah (PBUH) about the saying of Allah concerning what was told about Abraham (PBUH): ***{This is My Lord}***, he said: (he did not reach by it something, he meant something different that what he said) [3]

Sheikh Al-faqeeh Abu Ja'far Muhammad son of Ali son of Al-Hussein son of Musa son Babweih Al-Qumi said in the book ('ilal Al'-Shara'i): From my father and Muhammad son of Al-Hassan son of Ahmad son of Waleed they said: From Saa'd son of Abdullah that he said: From Muhammad son of Isa son of Ubayd, from Muhammad son of Umeir and Muhammad son of Sinan, from Al-Sabah Al-Sadee, and Sudeir Al-Sirfi and Muhammad son of Nu'man Mo'min Al-Taq, and Umar son of Atheena. from Abi Abdillah (PBUH), and from Muhammad son of Al-Hassan son of Ahmad son of Waleed (may Allah be pleased with him), he said: From Muhammad son of Al-Hassan Al-Saffar and Saa'd son of Abdillah, they both said: from Muhammad son of Al-Hassan son of Abi Al-Khattab, and Ya'qoub son of Yazeed and Muhammad son of Isa, from Abdillah son of Jiblah, from Al-Sabah Al-Mazni, and Sudeir Al-Sirfi and Muhammad son of No'man Al-Ahwal, and Umar son of Atheena, from Abi Abdillah (PBUH), that they came to him so Abu Abdillah (PBUH) said: **(Verily, Allah, the Almighty, the Compeller, raised his Prophet (PBUH & his Family) to His Seventh**

Heaven. As for in the first of them (heavens), He blessed upon him, and in the second He taught him His obligatory and incumbent. So Allah The Almighty, brought down upon him a container of light which had forty kinds of light in it, and it was concentrated light surrounding The Throne, His Throne, The Blessed, The Exalted, and it blinded the eyesight of the on-lookers. Then He rose to the heaven of the Dunya (this world), so the Angels flew to the corners of the sky, then they all fell forth in prostration and they said:

"Glorified and Holy is He, our Lord, and the Lord of the angels and the spirit, how similar is this light to the light of our Lord?"

So Gabriel (PBUH) said: "Allah is Greater! Allah is Greater!"

So the angels were silenced, and the doors of heaven opened up and the angels gathered. And they came and sent their peace upon the Prophet (PBUH & his Family) in great groups,

Then they said: "O' Muhammad, how is your brother?"

Muhammad said: "he is fine"

So the angels said: "when you meet him send our greetings to him"

So he (PBUH & his Family) said: "do you know him?"

So they said, "how do we not know him, when Allah has taken your covenant and his covenant from us, and verily we send our peace and blessings upon him and upon you"

Then he increased him with forty kinds of light which looked nothing similar to the first light. And He increased in his container rings and chains and then He made him ascend to the second heaven, and when he approached the door of the heaven, the angels flew forth to the corners of the heaven and fell in prostration.

And they said, "The Glorified, The Holy, Lord of the angels and the Spirit, how much does this light look like the light of our Lord!"

Then Gabriel (PBUH) said, 'I bear witness that there is no god but Allah! I bear witness that there is no god but Allah!'

So the angels gathered and opened the doors of the heavens,

And they said: 'O Gabriel, who is this one with you?'

So Gabriel said, This is Muhammad',

And they said, 'has he been sent?'

He said, "Yes."

So the Messenger of Allah (PBUH & his Family) said: "They came forth towards me as if they were hugging one another, and they greeted me, And they said: "Send our greetings to your brother",

Then I said: "do you know him?"

They said: Yes, And how do we not know him when Allah has taken your covenant and his covenant and the covenant of his Shia till the day of Resurrection comes upon us, and verily we look to the faces of his Shia five times everyday (they mean in every prayer time)"

Then the Messenger of Allah (PBUH & his Family) said: "Then Allah my Lord, The Exalted, increased me with 40 kinds of light which didn't look like the first lights and He increased me with rings and chains"

Then he was taken on ascension till the third heaven, so the angels flew forth to the corners of the sky and fell into prostration.

And they said, 'Glorified and Exalted is He, the Lord of the angels and the Spirit, what is this light that looks like the light of our Lord!'

Gabriel (PBUH) said: 'I bear witness that Muhammad is the messenger of Allah!' I bear witness that Muhammad is the messenger of Allah!'

So the angels gathered and opened the doors of the heaven and said: "Greetings to the Alpha (The First) and to the Omega(The Last), and greetings to the one who gathers and to the one who spreads, Muhammad the seal of Prophets and Ali the best of vicegerents".

Then the Messenger of Allah (PBUH & his Family) said: "They greeted me and asked me about Ali my brother, so I said: He is in the Earth he is my caliph/successor, do you know him?"

They said: "yes, and how do we not know him, when we make pilgrimage to The Populated House once every year, and upon it is a white parchment which has within it the name of Muhammad (PBUH & his Family), and Ali, and Al-Hassan and Al-Hussein, and the Imams and their Shia', till the day of Resurrection. And verily, we greet them upon their heads with our hands"

Then my Lord increased me with forty kind of light which looked nothing like the first lights, and He increased me with rings and chains, then He made me ascend to the forth heaven, so the angels did not say anything, then i heard a noise like it was coming from the chests (like buzzing or mumbling) and the angels gathered, so they opened the doors of the heaven, and they came out to me like they were hugging one another,

So Gabriel (PBUH) said: ("Come to prayer! Come to prayer! Come to success! Come to success!"

So the angels said in coupled voices: "By Muhammad the prayer is established and by Ali is success".

So Gabriel (PBUH) said: "Verily the prayer has been established! Verily the prayer has been established!"

The angels said: "It is for his Shia, they have established it until the Day of Resurrection"

Then the angels gathered and said to the Prophet (PBUH & his Family): "where have you left your brother and how is he?"

He (PBUH & his Family) said to them: "Do you know him?"

They said: "yes we know him and his Shia and he is a light) [4]

I say: Even these holy/sacred existences (Muhammad and Family of Muhammad (PBUT)), they are not equal or comparable to Allah (SWT). Rather they are below him by so much (not even close to Him), they are not even close to Him, let alone to be equal to Him, even if they express the aspects of His (SWT) perfection.

In the Al-Ziyara Al-Jami'a (... Peace be upon the impossibility of knowing Allah, and the houses of the blessing of Allah, and the mines of the wisdom of Allah, and the safe guardians of the secret of Allah, and the carriers of the Book of Allah, and the vicegerents of the Prophet of Allah, and the Progeny of the Messenger of Allah, and the Mercy of Allah and His Blessings, peace be upon the ones calling towards Allah, and the ones who guide towards what pleases Allah, and the ones who are steady in the matter/command of Allah, and the ones who are complete in loving Allah, and the ones dedicated in unifying Allah (in the monotheism of Allah), and the ones who show/reveal the matter/command of Allah ...) [5]

And in the Dua' of the days of Rajab that has been narrated by Imam Mahdi (PBUH) (... **I'm asking You by what has been pronounced in them by Your will so You have made them mines for your words, and pillars for your Monotheism, and your Signs, and Your ranks, which has no suspension/delaying in every place, whoever knows you knows you by them, there is no difference between You and them except that they are your servants and creation...**) [6]

But also, there is nothing similar to His (SWT) perfection and Descriptions (...**O you whom are One/Indivisible without an opposite, O you whom are Sole without a rival, O you whom are Everlasting without a defect ... O you whom are described without a likeness**) [7]

[1] 'Oyoun Akhbar Al-Ridha (PBUH) - Sheikh Al-Sodouq, volume 1, page 8

[2] Bihar Al-Anwar: volume 77, door 4- The Infallibility of the Prophets (PBUT): page 72

[3] Tafsir Al' Ayashi: page 353

[4] 'ilal Al-Shara'i: volume 2, page 313

[5] Mafateeh Al-Jinan: Al-Ziyara Al-Jam'ia

[6] Mafateeh Al-Jinan: Dua of everyday from Rajab

[7] Dua' Al-Jawshan Al-Kabeer

Godhood/Divinity

Godhood/Divinity, in the general meaning, encompasses the complete/perfect one whom the creation seek or turn to [in order that their needs may be fulfilled] and in order that they may attain their perfection and to sustain their shortcomings. And Godhood is like Lordship, in the sense that, just as Lordship encompasses the father, as he is the lord of the family, it also encompasses the Caliph/Successor of Allah on His Earth considering that he is the Lord of the Earth *{And the Earth shall shine with the light of its Lord} [Surah 39:69]*

Al-Sadiq (PBUH) said about this verse:

{And the Earth shall shine with the light of its Lord} [Surah 39:69] ([the Lord of the Earth is the Imam of the Earth]).

It was said: So if he emerges, what shall happen? He (PBUH) said: **People shall give up the light of the sun, and the light of the moon, with his light, and the light of the Imam (PBUH) shall be sufficient for them** – Mustadrak Safinat Al-Bihar: volume 4, page 47

In this physical world, Lordship encompasses: the one who takes care of the needs of another person, because in regards to him he is a nurturer/master/lord, because he sustains his shortcomings – and fulfills his needs – in this physical world. And for that reason, we find Joseph (PBUH) in the Qur'an, and he is a prophet, describing Pharaoh as being the lord of the man who pours wine *{And he said to the one whom he knew would go free, "Mention me with your lord." But Satan made him forget to mention him to his lord, so [Joseph] remained in prison for several years} [Surah 12:42]*

And also, Joseph describes The Ruler of Egypt ('Aziz Masr), whom took upon himself the responsibility of the subsistence of Joseph and taking care of him, as "my lord":

{And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my lord who has made good my abode. Indeed, wrongdoers will not succeed} [Surah 12:23]

And the one who has made good his abode, in regards to the apparent and in this physical world, is The Ruler of Egypt ('Aziz Masr)

{And the man who bought him from Egypt said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is predominant over His affair, but most people do not know} [Surah 12:21]

And Divinity/Godhood, likewise, encompasses the one whom is sought/turned to by others in order that he may sustain their shortcomings and fulfill their needs which exist in his area, for the name "Allah" is derived from "ilah" (one who is needed), (From Hisham son of Al-Hakam, that he asked Abu Abdullah (PBUH) about the names of Allah and the name "Allah" and that which it is derived from. So he (PBUH) said: **O Hisham, "Allah" is derived from "ilah", and ilah (one who is needed) requires that there exists one that needs him [turns to him seeking his help to fulfill his needs and sustain his shortcomings], and the name is different than the one whom the name is given to. Thus,**

whoever worships the name without the meaning, verily, he has disbelieved and has not worshiped anything. And whoever worships the name and the meaning, verily, he has associated (fallen into Shirk) and has worshiped two. And whoever worships the meaning without the name, then verily, this is the Tawheed (Monotheism). Have you understood, O Hisham? He said: Tell me more. Then He (PBUH) said: To Allah [belong] 99 names, thus, if the names were as the same as the one whom the names were given to, then each name would be a God. But "Allah" is a meaning which these names indicate towards, and all these names are different than Him. O Hisham, bread is a name for that which is eaten, and water is a name for that which is drunk, and dress is a name for that which is worn, and fire is a name for that which burns. Have you understood, O Hisham, an understanding by which you could push away and fight our enemies who take with Allah, The Almighty, other than Him. I said: Yes. Then He (PBUH) said: May Allah benefit you by this and makes you firm, O Hisham. He (PBUH) said: For by Allah, no one has defeated me in Monotheism for this rank I have risen to) Al Kafi, volume 2, page 97, hadith 2

(Whoever worships the name without the meaning, verily, he has disbelieved and has not worshiped anything): meaning, whoever worships the name- meaning the name "Allah" – and does not make it only indicative to the true and correct Meaning, meaning the Absolute Divine who is rich by his self, thus he becomes a Kafir (a disbeliever), because in reality he is worshipping a name, and a word which is derived from ilah (a God) whom requires that there must exist ones to turn to him/need him. Meaning, that he is worshipping a name which can be applied to other than Allah, the Glorified; because among His (SWT), Creation there exist those whom are sought in order that they may fulfill a need/or sustain a shortcoming, and thus, they become an evidence/a confirmation for the general name without ties.

And as it was made clear in full clarity, in regards to the matter of Lordship, whoever worships the name Rubb (Lord) is also a Kafir (a disbeliever); because there are those among Allah's creation whom overflow upon others and nurture them, whether in this physical world or in other worlds. And as was presented earlier, the King and the Ruler of Egypt ('Aziz Masr), rather, and the father, are called Lords, and there is no problem in calling them Lords, as was clarified from the Qur'an, because the matter is like what Imam Al-Sadiq (PBUH) said in the precious jewel which was presented: (And ilah (God) requires that there exist ones that need him [turn to him seeking his help to fulfill their needs and sustain their shortcomings], and the Name is different than the one whom the name is given to. Thus, whoever worships the Name without the Meaning, verily, he has disbelieved and has not worshiped anything).

As in regards to **(Whoever worships the Name and the Meaning, verily he has associated and has worshiped two)**, this means [the ones who has associated and has worshipped two is] whoever considers the name to show the Meaning and the Truth, while the Name is only a derived name and it is general and does not exceed being an indication towards the Meaning, which leads to the Truth needs to be reached, in order for man to achieve true worship. And because he is a human, thus the capability to achieve [the level of] true worship and knowing it has been put inside him.

(And whoever worships the Meaning without the Name, then verily, this is Al-Tawheed (Monotheism))

Because the Meaning, or the Absolute Divine, or Allah (SWT) is what leads to knowing the Truth (He), for the Name is but a pointer towards the Meaning which leads to the Truth. Thus, it should not be that one directs himself towards the Name anyway, rather, whoever wanted [to achieve] Monotheism, he should completely abandon turning towards the Name, and should instead, direct himself towards the Meaning which leads to the Truth: (And whoever

worships the Meaning without the Name, then verily, this is Al-Tawheed (Monotheism))...

And all that is due to the fact that the Name, as I have clarified, points towards a general meaning, and that is, whoever is sought by others in order that he may sustain their shortcomings, thus, turning towards him becomes Kufr (Disbelief) and Shirk (Association with Allah); because it indicates towards more than one appearance to this meaning and in different ranks, for the Absolute Divine is sought by others for help/need, and some of His creation are also sought by others for help/need. Or in other words, indeed, those among His (The Glorified) creation whom is sought for need/help, are also a Divine, but not an Absolute Divine, rather, they are poor and in need for other than themselves. Thus, it becomes that directing oneself in Worship towards the Name – by whatever way - is Shirk (Association with Allah) and Kufr (Disbelief). Therefore, it must be that one determines the Meaning which is meant to be directed towards from the indication of the Name, and then one should direct himself towards the Meaning without the Name (without the Name), (And whoever worships the Meaning without the Name, then verily, this is Al-Tawheed (Monotheism)).

And truth is, indeed this jewel points towards a matter which will be clarified, and that is He, the Glorified, has appeared and manifested to us in the Divine; because it is what is appropriate for our condition in order that we may know the Truth, for what makes our identity and reality distinguishable is Poverty, and the Divine is the absolute Richness, and thus He is more suitable for us in order that we may know the Truth when we direct ourselves towards Him so that He may make some of his Richness and Perfection overflow upon our Poverty. (He (PBUH) said: O Hisham, “Allah” is derived from ilah (God), and ilah (one who is needed) requires that there exist ones that need him [turn to him seeking his help to fulfill their needs and sustain their shortcomings).

Therefore, Godhood/Divinity in the general meaning – meaning the fact that it means the perfect one whom is sought by other in order the he makes them complete/prefect and sustain their shortcomings – encompasses special ones from His (SWT) creation, whom have attained perfection in the highest possible ranks for creation, and the matter of creation is delegated to them to a certain extent, (Peace be upon you, The Family of the House of Prophet-hood, and the Place of The Message, and the Place of the Angels, and the Place where the Revelation descended and the Remnant of Allah and His light and the creation return to you and you judge them and by you the Sky is being held so that it may not fall on the Earth except by His permission) –Al-Ziyara Al-Jami’a

And they are Muhammad and the Family of Muhammad (PBUH & his Family). So just as “Lord of the Lords” was mentioned, so was “God of the Gods”. And in the Dua’ that was narrated from them (PBUT) “The Greater God” was mentioned. He (PBUH) said: (Say while you are in prostration: O Allah, O Rahman [O Raheem], O Lord of the Lords, O God of the Gods...) Al-Kafi: volume 2, page 566 and Mustadrak Al Wasa’il- Al-Mirza Al-Noori: volume 2, page 87, hadith 1492

And Abi Abdillah (PBUH) said: (... Say: O Lord of the Lords, O Kings of the Kings, O Master of the Masters, O Mighty of the /Mightiest, O God of the Gods, send your peace and blessings upon Muhammad and the Family of Muhammad and do with me such and such) – Al Kafi: volume 2, page 323

And in the Qudsi Dua’: (... In the Name of Allah is my exiting I have depended on the Greater God, a dependence which is delegated to Him ...) – Iqbal Al’Amal – Al-Sayyed Ibn Tawous Al-Hosni: Volume 2, page 198

And in the Qudsi Hadith: (O Muhammad, whoever desires to leave his family because he has a need in travelling, and he loves that I safeguard him and fulfill his need, let him say this when he goes out: In the Name of Allah is my exiting, and by His permission I have gone out, and He has indeed known before I went out with my exiting, and He has encompassed [everything] in His knowledge I have depended on the Greater God Allah) – Al-Jawahir Al-Sunniyyah , Al-Hurr Al-‘Amilee: page 181

And for sure whom are referred to in this hadith are not the false Gods (so-called gods) who have no share in Perfection/Completeness, or those who made of themselves Gods over the people by falsehood. But whom are referred to are those who are ascribed by Divinity, meaning, they reached a high degree of perfection/completeness, thus, other creation seek them/turn to them in order that they may fulfill their needs/sustain their shortcomings, for they are the image of Allah, The Glorified. So “the God of Gods” and “the Greater God”, mean: that there exist those who have been described by Divinity, in terms of that they have reached a high degree of Perfection/Completion which qualifies them to be sought/turned to by the rest of the Creation in quest for completion/perfection, but He Almighty is not compared to them because He is rich and they are poor and they need Him (SWT).

He (PBUH & his Family) said: (I have a time with Allah that no close angel nor a prophet messenger have reached) – Bihar Al-Anwar: volume 18, page 36

And they (PBUT) also said: (We have with Allah times where in them He is us and we are Him, and He is He, and we are we) – Al-Kalimat Al-Maknuna by Fayd Al-Kishani: page 114

And this meaning is found in Qur’an, and it was mentioned in the interpretation of Al-Qumi around [the issue of] the emergence of Al-Qa’im (The Riser) (PBUH), in the interpretation of His (SWT) words { *And whoever of them should say, "Indeed, I am a god besides Him"- that one We would recompense with Hell Fire* } [Surah 21:29], he (PBUH) said: ([meaning] *Whoever claims to be an Imam and he is not an Imam*) – Tafsir Al-Qumi: volume 2, page 68

Muhammad son of Muslim said, I asked Abi Jaa'far (PBUH) about what they narrate that Allah created Adam upon His image. He (PBUH) said: (It is an image which is new and created and Allah has selected and chosen it from among all of the rest of the different images. So He added it to Himself, just as He added the Kabah to Himself, and the Spirit to Himself {*And I have blown into him from Myself / My Spirit*} - Al-Kafi: volume 1, page 134. Tawheed Al-Suduq: page 103

And that image of Allah upon which Adam was created was Muhammad (PBUH & his Family), for he is the first creation and the first manifestation and the first appearance of Allah in creation and the true caliph/successor of Allah (Review book “The Sealing Prophecy”). And what is meant by he is the image of Allah, is that he is the appearance and the manifestation of The Divine in the Creation, for Muhammad (PBUH & his Family) is the image of the Absolute Divine in Creation. Thus, whoever desires to know the Absolute Divine, he shall know Him through [knowing] His image in Creation, or Allah in Creation, Muhammad (PBUH and his Family)

And He The Exalted, said: { *And whoever invokes besides Allah another God for which he has no proof - then his reckoning is only with his Lord. Indeed, the disbelievers shall not succeed* } [Surah 23:117], and He The Exalted said: {*Do they wait until Allah comes to them in shadows of clouds and the angels, and the matter has been ordained, And to Allah [all] matters are returned*} [Surah 2:210]

And the one who comes in shadows of clouds is Muhammad (PBUH & his Family) (Allah in Creation) in The Raja'a World (The World of The Return) with a spear of Light in his hand, so he kills Iblis (may Allah curse him), for Allah is too High and too Exalted to come and go and leave and move, because these are the attributes of the Creation.

Abdul Kareem ibn Amr narrates that he heard Aba Abdullah (PBUH) saying: (Verily Iblis said: grant me respite until the day of Resurrection, so Allah refused his request, and He said: Indeed, you are of those reprieved until the day of the appointed time. So if the day of the appointed time comes, Iblis shall appear in all of his followers, from the time that Allah created Adam until the day of the appointed time, and it is the last round which the Prince of the Believers (PBUH) enters). So I said: And is it rounds? He (PBUH) said: Yes, indeed it is rounds and rounds, and there is not an Imam in a century except that enters with him the pious and transgressor in his time, until Allah purifies the believer from the disbeliever. So if it is the day of the appointed time the Prince of the Believers will return in his companions and Iblis shall come in his companions, and their appointed time will be in a land from the lands of Euphrates close to your Kufa , then they shall fight a great fight which nothing like it has ever been fought since Allah The Almighty has created the worlds. So it is as if I am looking at the companions of Ali The Prince of the Believers (PBUH) and they are returning backwards 100 feet, it is as if I am looking at them and some of their feet have fallen in the Euphrates, and at that time The Most Powerful The Almighty shall descend {In shadows of clouds and the angels, and the matter has been ordained}. The Messenger of Allah (PBUH & his Family) shall have in his hand a spear from Light. If Iblis looks at him, he returns backwards retracing, so his companions will say to him: Where do you run while you have won, and he will say: Verily I see what you do not see, Verily I fear Allah, Lord of the worlds. So the Prophet (PBUH & his Family) shall follow him then stab him one stab between his shoulders, and it will be his destruction and that of all of his followers. And at that time Allah The Almighty shall be worshiped and He shall have nothing associated with him, and the Prince of the Believers (PBUH) shall rule for 44,000 years, until the man from the followers of Ali (PBUH) gives birth to a 1000 males from his loins, and at that time the two gardens shall appear at Masjid of Kufa and what is around it, by the will of Allah) – Mukhtassar Basa'ir Al-Daragat: page 27

So the narration clarifies in all clarity that the descending and coming down and coming of Muhammad is the descending of Allah (swt), too Great is He to come and descend. For what is meant from His (SWT) words: ***{Do they wait until Allah comes to them in shadows of clouds and the angels, and the matter has been ordained, And to Allah [all] matters are returned}***, is, are they waiting till Muhammad (PBUH & his Family) the shaded with the clouds comes to them? For the sign is Muhammad (PBUH & his Family), and the Family of Muhammad (PBUT), and from them is the Prince of the Believers Ali (PBUH), and the Qa'im (The Riser) (PBUH).

From Abu Wahid son of Ali, he said: The Prince of the Believers (Ali son of Abi Talib) (PBUH) said: (I am the one who takes from the prophets to the vicegerents and from the vicegerents to the prophets, and Allah has not sent a prophet except that I serve his religion and prepare his tools. And indeed my Lord has chosen me with knowledge and with victory. And I delegated to Allah 12 delegations so He made me know him and He gave me the keys to the unseen – Then he said: O Qinbar who is at the door? He said: Haitham Al-Timar- What do you say that I tell you that which if you take it you are a believer and if you leave it you are a disbeliever? Then he said: I am the distinguisher (Al-Farooq) the one who differentiates between truth and falsehood, I enter my preferred ones into paradise and enemies to hellfire,

and I am what Allah said: {Do they wait until Allah comes to them in shadows of clouds and the angels, and the matter has been ordained, And to Allah [all] matters are returned} – Tafsir Furat Al-Kufi: page 67

And also the Qa'im (The Riser) of the family of Muhammad comes in a shadow from the clouds, meaning,, the torment which accompanies the first Mahdi and which covers the Earth with clouds and shadows/vapors and clouds with smoke *{Then watch for the Day when the sky shall bring a clear/evident smoke * Covering the people; this is a painful torment * [They will say], "Our Lord, remove from us the torment; indeed, we are believers" * How shall they be reminded, and there came to them an Messenger making clear (the truth) * Then they turned away from him and said, a mad teacher * Indeed, We will remove the torment for a little But you will surely return (to your ways) * The Day when We will strike with the greatest strike, indeed, We will take retribution}* [Surah 44:10-16]

And from Jabir (PBUH) said, Abu Ja'afar said in regards to His, The Exalted, words: *{Do they wait until Allah comes to them in shadows of clouds and the angels, and the matter has been ordained }*, he said: (He comes down in 7 domes of light and he does not know in which one he is. The time he comes down in the back of Kufa this is when he comes down) – Tafsir Al-‘Ayashi: volume 1, page 103

And Abu Ja'afar (PBUH) said: (Verily he shall come down in domes from light, when he comes down in the back of Kufas upon Al-Farooq (The Distinguisher), so that is when he descends. As for *{the matter has been ordained}* that is the marking on the trunk, the day of the marking where the disbeliever will be marked)- Tafsir Al-Ayashi, volume 1, page 103

And (the marking on the trunk) means what the Qa'im (The Riser) does, or the beast of the Earth *{And when the word befalls them, We will bring forth for them a beast from the earth speaking to them, [saying] that the people were, of Our signs, not certain [in faith]}* [Surah 27:82]

And since the vapor/shadow or clouds or smoke is a sign of the Messenger of Allah Muhammad (PBUH & his Family), and since it is a sign that accompanies the first Mahdi and the Qai'm (The Riser) of the Family of Muhammad or the World Savior, not only does he exist in Qur'an, but rather, he exists in all religions that preceded, and the previous prophets gave glad tidings concerning him, and there are a lot of proofs about him in the Torah and the Gospel (You can read a number of texts in regards to this matter in Addendum number 4)

And Allah, The Exalted, said: *{It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah ; but Allah has come to them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision}* [Surah 59:2]

The verse says: *{and they thought that their fortresses would protect them from Allah ; but Allah has come to them from where they had not expected}*, and in the outside reality, they were thinking that their fortresses would protect them from Muhammad (PBUH & his Family), because in the apparent they believe in Allah, for they are a people of a divine book and followers of a prophet from the prophets of Allah and he is Moses (PBUH). And the one who won victory over them and destroyed their fortresses and came to them from where they had not expected was Muhammad (PBUH & his Family), but rather, according to the

apparent, he is the one whom casted terror into their hearts when he lifted the doors of their fortresses and killed their champions, rather, the direct executor [to this] was Ali the Prince of the Believers (PBUH) as everyone knows, and it is not hidden from any Muslim that Ali (PBUH) is the one who lifted the door of Khayber and the killer of Marhab the champion of the Jews.

And He, The Exalted, said: *{Allah has certainly heard the statement of those who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire}* [Surah 3:181]

The ones this verse refer to are the people of the book, and they claim that they believe in Allah, so how could one imagine that they say by their own tongues that Allah is poor while they believe in Him?

By Allah, verily they did not say that Allah is poor, rather, they said that the prophets and messengers are poor and they would insult them because of this. So the non-working scholars and their imitators have said by their own tongues and by their own actions in every age that if the prophets and vicegerents were with Allah, Allah would have made them rich, and that they would not have needed supporters or money or weapons in order that they may defend their belief. And they considered the abundance of money and supporters of the non-working scholars to be an evidence and a confirmation that they are upon the truth. So Allah (SWT) said this about what they say: {Allah has certainly heard the statement of those who said, "Indeed, Allah is poor, while we are rich"}. So, Allah made their saying (about that the prophets are poor), that it is that they said "Allah is poor". And during the time of Muhammad (PBUH & his Family) they said that Muhammad (PBUH & his Family) is poor *{And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? * Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? ...}* [Surah 25:7-8], while Allah has conveyed their statement that they said Allah is poor, meaning that their saying that Muhammad (PBUH & his Family) is poor is the same as the saying that Allah is poor; because Muhammad is the face of Allah (SWT) and he is Allah in the Creation.

In regards to His, The Exalted, words: *{ Allah has certainly heard the statement of those who said, "Indeed, Allah is poor, while we are rich"}*, Imam Al-Baqir (PBUH) said: (They claim that the Imam needs from them that which they carry/have)- Al-Manaqib: volume 4, page 48

About His, The Exalted, words: *{ Allah has certainly heard the statement of those who said, "Indeed, Allah is poor, while we are rich"}*, Imam Al-Sadiq (PBUH) said: (By Allah, they have never seen Allah, The Exalted, to say that He is poor, but indeed they have seen the Preferred Ones of Allah [to be] poor) – Tafsir Al Qumi: volume 1, page 127

And He, The Exalted, said: *{And when We said to the angels, "Prostrate to Adam"; so they prostrated} [Surah 2:34]*, And just as this prostration was to Adam (PBUH), it was also to Muhammad and Ali and Fatima Al Zahraa' and the Imams (PBUT), and they are meant to be prostrated to because they are the Qiblah to (direction to) Allah (SWT), for by them Allah is known, and they are the face of Allah and they are the divine Names of Allah, for they are Allah in the Creation, as was mentioned in a Hadith from Aswad son of Sa'eed, when he said: I was with Abu Ja'afar (PBUH), so without anyone asking him, he (PBUH) began to say: (We are the proof of Allah, and we are the door of Allah, and we are the tongue of Allah, and we

are the face of Allah, and we are the eye of Allah in His creation, and we are the guardians of the command of Allah in his servants)- Basa'ir Al-Daragat: page 81.

And Al-Harith, son of Maghira Al-Nasri, said, Abu Abdullah (PBUH) was asked about Allah's, The Most High, words: **{Everything shall perish except His face}** [Surah 28:88]. So he (PBUH) said: **What do they say about it?** So I said: They say everything perishes except the face of Allah. So he (PBUH) said: **Glory be to Allah, indeed, they have said a great saying, verily what Allah has meant by that is the face of Allah through which He is approached)** – Al-Kafi: volume 1, page 134, hadith 1, Door of Al-Nawadir

And Abi Jaa'far (PBUH) said: **(We are Al-Mathani (the seven repeatedly recited Verses i.e Surat Al Fatiha), which Allah gave our prophet Muhammad (PBUH & his Family) , and we are the face of Allah, and we over turn in Earth between your backs, and we are the eye of Allah in His Creation, and His spread out Hand upon His servants with mercy, and whoever knows us has known, and whoever is ignorant of us is ignorant of us)** – Al-Kafi, volume 1, page 143, hadith 3, door of Nawadir.

Abi Al-Sahlt Al-Harwi narrated from Imam Al-Ridha (PBUH) that he said: **(The Prophet (PBUH) said: Whoever visits me in my life or after my death, verily he has visited Allah (SWT), and the rank of the Prophet in Paradise is the highest of degrees, so whoever visits him in his rank and his Paradise he has visited Allah (SWT). Abu Sahlt said: O son of the Messenger of Allah (PBUH & his Family), what is the meaning of the tradition they narrate which is: “Verily the rewards of There is no God but Allah is to look at the face of Allah”?** So he (PBUH) said: **O Aba Al-Sahlt, whoever describes Allah to be having a face like the faces of creation then indeed he has become a disbeliever. But the face of Allah is His Prophets and Messengers and Proofs (PBUT), they are the ones thereby people approach/go towards Allah and His religion and knowing Him. And Allah, The Exalted, said :{Everyone upon the earth will perish * And there will remain the Face of your Lord, Owner of Majesty and Honor} [Surah 55:26-27] And He, The Almighty, said: {Everything shall perish except His face})-** ‘Uyun Akhbar Al-Ridha (PBUH), volume 2, page 106

In regards to His, The Exalted, saying: **{And to Allah belong the divine names, so invoke Him by them}** [Surah 7:180], Abi Abdillah (PBUH) said: **(We, by Allah, are the divine names whereby Allah shall not accept any of the works from the worshippers except by knowing Us)** – Al Kafi: volume 1, page 143, hadith 4, the door of Nawadir

And Imam Al-Ridha (PBUH) said: **(If any hardship comes down upon you then seek our help with Allah, The Almighty, and this is Allah's words: {And to Allah belong the divine names, so invoke Him by them})** - Mustadrak Al-Wasa'il: volume 5, page 228, hadith 5758, door Istihbab Al-Tawasull fi Al Dua' bi Muhammad wa Ale Muhammad

And Imam Al-Ridha (PBUH) said: **(If any hardship comes down upon you then seek our help with Allah, and this is Allah's words: {And to Allah belong the divine names, so invoke Him by them}).** He (PBUH) said: **Abu Abdillah (PBUH) said: “We, by Allah, are the divine names whereby Allah shall not accept any of the works from the worshippers except by knowing us” he said: so invoke Him by them)** - Mustadrak Al-Wasa'il: volume 5, page 230, hadith 5760

And that is what it means to be described with the description of Godhood in the Creation, meaning, they are the servants of Allah (SWT) and they work by His command, **{ You create from clay the form of a bird by My permission, then you blow into it and it shall become a bird by My permission}** [Surah 5:110] **{And they say, Ar-Rahman (The Merciful) has taken**

a son'' Exalted is He! Rather, they are honored servants * They do not precede Him in speech and (only) according to His commandment do they act} [Surah 21:26-27]

And these servants are at a high degree of perfection whereby they achieve the caliphate of Allah (SWT) truly, thus if they are sent and made Caliphs/Successors to Allah in this world, they stand the stance of Allah (SWT), by His might and strength and permission, for they control this world by the power of Allah and by which He (SWT) has taught them, and they do not will except what Allah wills, and their hearts are containers for the will of Allah (SWT).

So the dispatching of messengers after them (PBUT) is from them, for Muhammad (PBUH & his Family) is the seal of the prophets and messengers whom were sent from Allah (SWT), but after he (Muhammad sawas) was sent, the dispatching (the sending of messengers) became from him (PBUH & his Family) since he is Allah in the Creation, for he is the complete image of Allah, and the divine Names of Allah, and the face of Allah, and the complete word of Allah (**.....and by Your word by which You have created the Heavens and Earth....and by the matter of the complete word.....and I ask You by Your word which overpowered everything**)- Dua' Al-Simat

And he (PBUH & his Family) is the appearance of Allah in Faran (Mecca): (**...and by Your rise in Sa'ir, and Your appearance in Faran.....**) - Dua' Al-Simat.

So like Jesus (PBUH) was the rise of Allah in Sa'ir, and the rise is the overlook or the partial appearance, thus Jesus (PBUH) was a forerunner/paving the way to Muhammad (PBUH & his Family).

Therefore, Muhammad's (PBUH & his Family) sending the Imams is the same thing as Allah, The Exalted, sending Moses (PBUH) from Him. And that's why Muhammad is the seal of the prophets and messengers, meaning, the seal of the prophets and messengers whom are sent from Allah. So he (PBUH & his Family) was the seal for what has come before and he is the opener/initiator for what is to come forward ahead. And this is the secret of the seal of prophecy, which the scholars have argued and been confused about, or else, there would be no meaning for the sealing of the sending and prophet-hood, even though the need is the same and has not changed, rather, perhaps the need for sending messengers after Muhammad was even greater, for the condition [after Muhammad] is of more corruption and oppressions/injustice and darkness and ignorance – and the hour shall not rise – meaning the rise of the Qa'im – except upon the most evil of the creations of Allah. And the Messenger of Allah (PBUH & his Family) has informed us that the condition shall become much worse after him (PBUH & his Family). Therefore, the twelve Imams (PBUT) have been standing the stance of the previous Prophets and Messengers of Allah in this nation, but the difference is that the one who sent them was Muhammad (PBUH & his Family) ***{And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged}*** [Surah 10:47]

Jabir narrates from Abi Jaa'far (PBUH): Jabir says: I asked him (PBUH) about this verse: ***{And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged}*** [Surah 10:47]. He (PBUH) said: (**Its inner /esoteric interpretation is that for every century of this nation there shall be a messenger from the family of Muhammad who will come out to them in their century. and they are the preferred ones and they are the messengers. And as for the saying of Allah, {So when their messenger comes it will be judged between them in justice} its meaning is that the messengers judge with justice and they do not oppress/do injustice as Allah said**) – Tafsir Al-

‘Ayashi, volume 2, page 123. Hadith 23, and Al Majlisi narrated it in Al-Bihar

So Prophet Muhammad (PBUH & his Family) and the Imams (PBUT) also stood the stance of Allah in creation for they are, both, messengers and senders of messengers. Muhammad (PBUH & his Family) is the messenger of Allah (SWT), and Muhammad (PBUH & his Family) is also the one who sends the Imams as messengers, and Imam Al-Mahdi (PBUH) is a messenger from Muhammad (PBUH), Allah in creation or the face of Allah. And Imam Al-Mahdi (PBUH) is the one who sends the twelve Mahdis from his sons, and as such, he too becomes in the rank/stance of Muhammad (PBUH & his Family), or Allah in creation, or the face of Allah.

And do not imagine that the description of Muhammad (PBUH & his Family) and the Family of Muhammad with the description of Godhood means the same as the Godhood of Allah (SWT), this is not the case, rather this matter [meaning being described as Gods], does not take them out of being creations who are poor to Allah and have boundaries which they are tied with. But Allah’s (SWT) Godhood is an Absolute Godhood. And even if the poverty of Muhammad and the Family of Muhammad (PBUT) is not apparent to us, they are poor to Allah (SWT) and they need him. They (PBUT) are almost rich but they are poor and they are Miskeens (poor people) in regards to Allah (SWT) ***“Its oil almost self lights even if it is not touched by fire, light upon light.” [Surah 24:35]***

Allah in Creation

When He (SWT) created the Creation He faced them by the Names and Descriptions, and this is the city of Divine Perfections, or the Essence, or Allah. And that name (Allah) has been given to the Manifestation and Appearance of the Truth to the Creation, so (Allah) is not the Truth, rather, it is the veil of the Truth. For the Truth is: The Greater Greater Greater Name, and this name (Allah) is close to The Greater Name like the closeness of the blackness of the eye to its whiteness, as it has been mentioned in a narration from the Imam (PBUH).

And this name (Allah), is the name which gathers all the Descriptions of Perfection, so moving towards it is moving towards all of the Descriptions or the Names of Perfection. And the moving towards this is not free from Shirk (association with Allah) in a certain degree; because, the complete dedication in Monotheism is denying the Names and Descriptions, as the Prince of the Believers (PBUH) said: (...The beginning of religion is knowing Him, and the perfection of knowing Him is admission to Him (believing in Him), and the perfection of admission to Him (believing in Him) is unifying Him (Monotheism), and the perfection of unifying Him is the dedication/devotion to Him, and the perfection of the dedication/devotion to Him is denying all of the attributes from Him, in testimony that every attribute/description is different than the One being described.") [1]

And Al-Kazim (PBUH) said: (The beginning of the belief in Him is knowing Him, and the perfection of knowing Him is unifying Him, and the perfection of unifying Him is denying all the descriptions from Him, in testimony that every attribute/description is different than the One being described, and in testimony that the one being described is different than the description) [2]

And Al-Ridha (PBUH) said: (The beginning of the Belief/Religion is knowing Him, and the perfection of knowing Him is unifying Him, and the perfection of unifying Him is denying all the descriptions from Him, in order to testify that every attribute/description is different than the One being described, and to testify that the one being described is different than the description) [3]

So, this name (Allah) which gathers all the Descriptions of Perfection, and which indicates towards the Essence, is a veil which the servant must seek to lift, [and that is by] possessing the description of the Divine perfection, [and when that happens] the cover/veil is revealed to the servant in order that he may know the Truth. And the completeness of knowing the Truth is [knowing] the inability to know [The Truth and Reality]. So the pronoun of the absent (He, or "Howa" in Arabic) which expresses the Truth or The Greater Greater Greater Name (He, or "Howa" in Arabic), its H (or the letter Haa' in Arabic, which is the first letter of the word "Howa") is for proving Existence, and the E (or the letter "Waw" in Arabic, which is the second letter of the word "Howa") is for clarifying His absence, for He is the Absent Witness/See-er, The Glorified, The Exalted.

As in regards to a certain rank lower than the Divine Essence or Allah, meaning in the ranks of the Creation and the Descending, the ranks of Manifestation and Statuses are ten, and they are: The Siradiq (wall) of The Greater Throne, and the Greater Throne, and The Chair, then the Great Throne, and within it are seven ranks or statuses, they are: the Seven Skies/Seven Heavens, descending from the Seventh Heaven to the First Heaven, or the [the sky/heaven of] Dunya (this world)

And the page of existence of the best of Creation of Allah, Muhamamd (PBUH & his Family), extends from the Siradiq (wall) of the Greater Throne to the Heaven/Sky of this World.

So, the first stage of the stages of Manifestation is: The first dot (Barzakh) or the Siradiq(wall) of the Greater Throne.

Then the second stage of Manifestation, is the container of the "Nun" (the Arabic letter "Nun" which looks like a container with a dot on top of it) or the Greater Throne.

Then the third level of Manifestation and that is the container of the "Baa" (the Arabic letter "Baa" which looks like a container with a dot underneath it), or The Chair.

Then the fourth level of Manifestation, that is the second dot in the Creation.

And all of these four levels are Muhammad (PBUH & his Family), for he is the dot of the "Nun" and the "Nun", and he is the "Baa" and the dot of the "Baa", or say, he is the flood/overflow which is coming down from the Truth upon the Creation. And he, meaning Muhamamd (PBUH & his Family), in the first three stages, (The Siradiq, The Throne, The Chair) is Barzakh (connector or veil or a world between) the Truth and the Creator, for he flaps, so one hour remains none but Allah Al-Wahid Al-Qahhar (Allah The One The Conqueror/Subduer), and one hour he returns back to the I and the Character. As in regards to the rank of the Great Throne, he (Muhamamd PBUH & his Family) is stable in the Creation, and he is the servant of Allah.

And you must pay attention to [the fact that] the first dot is the Qur'an, and it is the veil between Muhammad (PBUH & his Family) and Allah (**Between them there was a veil that was shining and oscillating/flapping**), and when the opening occurred (**He looked [into what Allah willed from the light of Greatness] the size of the eye of a needle**) [1] He, The Exalted, said: **{Indeed, We have opened for you, [O Muhammad], a clear Opening}** [Surat Al-Fath 48:1-2]. This veil was lifted because Muhammad (PBUH & his Family) encompassed/contained it, so the Qur'an and Muhammad (PBUH & his Family) became one when he was flapping between non-existence (and so remained none but Allah Al-Wahid Al-Qahhar (Allah The One The Conqueror/Subduer)) and between his return to the I and the human Character.

So if we came to know what has been presented, it would be clarified for us that Muhammad (PBUH & his Family) is the rank of the Barzakh (connector or wall/veil or the world between) The Truth and the Creation, and that is why when Abraham (PBUH) and the Angels saw him they imagined and thought that he (Muhammad PBUH & his Family) was Allah (SWT), and that is because he (PBUH & his Family) is an image that simulates/describes/expresses the Divine Essence and shows the Absolute Divine to the Creation in order that they may know (**... and by Your rise in Sa'ir, and Your appearance in Mount Faran...**) [5]. And he (PBUH & his Family) said: (**Allah created Adam upon his image**) [6]

So Muhammad (PBUH & his Family) is Allah in Creation, and as such are his Ahlul Bayt (PBUT), in a rank lower than the rank of the Greater Messenger (PBUH & his Family), for they are also the face of Allah and the Best Names of Allah (The Divine Names of Allah). So they represent Allah in Creation, and each of them is ["ilah" or God, one who is needed and sought] sought and turned to in order that he may fulfill the needs and sustain

shortages/shortcomings and to obtain perfection, for they are in a high rank of Divine Perfections, but [this rank] is tied to their need of Allah and poverty in regards to Allah, The Glorified, The Exalted. But as for His (SWT) Godhood, it is Absolute Godhood/Divinity, and it is Absolute Perfection and Richness, and Giving/Bestowal and an Overflowing which are not tied to anything or anyone except to His will, The Glorified, The Exalted.

And it has been mentioned in the Qur'an what indicates towards that meaning: He, The Exalted Said: ***{Blessed is Allah, The Best of Creators} [Surah Al Al-Mu'minun 23:14]***, this means that there are creators, and that Allah (SWT) is the best of them and the most superior of them. And those [creators] are Muhammad and the Family of Muhammad (PBUT). And in the Dua' (..... **O Lord of the Lords, and God of Gods**) [7]

And it has also been mentioned: (..... **The Greater God**) [8] and this is from "the Dua's of The Secret", and these are thirty-one Dua's in regards to the needs of the Dunya (this world) and the Akhirah (the hereafter), [and these Dua's] are Musnad (supported by chain of narrators) and Mutasil (connected/or have a continuous chain of narration in which each narrator has heard that narration from someone) and Sahih Sanad (Authentic in source), and they are mentioned in Misbah Al-Mutahajid, and Misbah Al-Kafa'mi, and Al-Bihar, and Al-Hurr Al-'Amilee has mentioned them in Al-Jawahir Al-Sunniyyah.

And in regards to the preference of [these dua's], it has been mentioned in this Qudsi Hadith: **(O Muhamamd, say to those who are seeking closeness to Me: Know the Knowledge of Yaqeen (Certitude) that these words are the best by which you seek closeness to Me after the obligatory and incumbent acts)** [9]

And there is no doubt that mentioning "The Greater God" in the Qudsi Dua' - and it is from Allah (SWT) and it is the counterpart for the Noble Qur'an - proves in an absolute certain way to those who wanted a proof on what I have presented, for [the fact that] addressing Allah (SWT) by "The Greater God" indicates towards [the fact that] His (SWT) creation are described by the description of the Divine; and that is because "The Greater" is a description that is used to show preference [of one over the other], and when it is mentioned it indicates that there exists something lesser (meaning the word "The Greater God" indicates that there must be Lesser Gods), otherwise there would be no meaning to these words. So using the word "The Greater" or the descriptions of preference, indicates that they share [something] and that there is an increase [of one over the other] as is apparent and clear (meaning using the word Greater God shows that there are other lesser gods who share with The Greater God the description of divinity or godhood, and that The Greater God has an increase in this attribute of divinity, meaning that they are also Gods and Divine, but He is the Greater God and the Greater Divine of all). And the scholars of the Arabic language have mentioned that, rather, it is clear for whoever reads this Dua' and sees into it and contemplates over it.

[1] Nahjul Balagha: volume 1, page 39

[2] Al-Kafi: volume 1, page 140

[3] Tawheed Al-Sudouq: page 56

[4] Al-Kafi: volume 1, page 442

[5] Dua' Al-Simat

[6] Al-Kafi: volume 1, page 134. Tawheed Al-Sudouq: page 103

[7] Al-Kafi: volume 2, page 566

[8] Al-Baqiyat Al-Salihah: Dua' Al-Safar: page 815

[9] Al-Jawahir Al-Sunniyyah - Al Hurr Al-'Amilil: page 188. Bihar Al-Anwar: volume 83, page 279

[Differentiating] between Allah, the Glorious, the Almighty, and the Face of Allah or Allah within Creation

Muhammad (pbuh & his progeny) is the servant of Allah and His Messenger, not only in this lowly physical world, but rather, he was the Messenger of Allah, the Glorious, the Almighty, before the rest of creation were created. And the Messenger was so that he was the face of the one whom sent him and the image of the one whom sent him. Said Imam Al Baqir (pbuh): “We are the Seven Verses which Allah gave to our Prophet Muhammad (pbuh & his progeny), and we are the face of Allah and we over turn in the Earth between your backs, and we are the Eyes of Allah within His Creation and His Outstretched Hands filled with Mercy upon His creation, whomever has known us has known us, and whomever has been ignorant of us has been ignorant of us...” [1].

And in a tradition (Hadith): “Allah created Adam from His Image.” [2].

And if the Messenger commanded, it was the command of the one whom sent him – said Imam Al Mahdi (pbuh): “Our hearts are the containers for the Will of Allah, so if Allah Wills we will, and Allah, the Glorified, the Exalted, says: *{And you do not will except that Allah wills.} {The Holy Qur’an Surat Al-’Insān (The Man): 30}*” [3] – then the sending of the Messenger it is the sending of the one whom sent him, and facing the Messenger it is facing the one whom sent him. And from here it becomes clear that all the Prophets and the Messengers (pbut) from Allah, the Glorious, the Almighty, they were dispatched from Muhammad (pbuh & his progeny) Israel or Abdullah (the servant of Allah) and the face of Allah or Allah within the Creation. Thus, the Prophets and the Messengers (pbut) faced Allah within the Creation, whom was Muhammad (pbuh & his progeny). *{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.} {The Holy Qur’an Surat Ash-Shūraá (The Consultation): 51}*, and their teacher was Allah within the Creation, whom was Muhammad (pbuh & his progeny), *{And He taught Adam the names of all things; then He placed them before the angels, and said: “Tell me the names of these if ye are right.”} {The Holy Qur’an Surat Al-Baqarah (The Cow): 31}*, but rather indeed their facing was not except with the door to Muhammad (pbuh & his progeny), and that was Ali (pbuh). From Abi Ja’far (pbuh), from his forefathers (pbut), he said: “The Messenger of Allah (pbuh & his progeny) said: ‘I am the City of Knowledge, and it is Paradise, and you O Ali are its door. Therefore, how can a person be guided towards Paradise and not be guided towards it from its door?’” [4].

And from the son of Abbas, he said: “The Messenger of Allah (pbuh & his progeny) said: ‘I am the City of Knowledge and Ali is its door, thus, he whom seeks knowledge let him come to the door.’” [5].

And in Al Kafi, from Abi Abdullah Al Sadiq (pbuh), he said: “The Messenger of Allah (pbuh & his progeny) said: ‘I am the City and Ali is the Door, and verily he has lied he whom claims that he has entered the City [by another way] except for by its Door, and verily he has lied he whom claims love for me while he hates Ali (pbuh).’” [6].

And from Him (pbuh & his progeny): “I am the City of Knowledge (Wisdom) and Ali is its Door, thus, he whom seeks wisdom let him come and get it from its Door.” [7].

Therefore, Muhammad he is the one whom came to know Allah, and made Allah known to the creation, and the completion of this knowing is not done except through the door of Muhammad, which is Ali, and Muhammad he is the Barzakh (connector/veil/barrier) between the Truth and the creation (He flaps between humanity and non-existence/disintegration within the Divine Essence). And Ali, he is the first human within the creation, said the Almighty: *{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.} {The Holy Qur'an Surat Ash-Shūraá (The Consultation): 51}*, thus, the man he is Ali and the veil it is Muhammad, as well, the men they are the Imams and the veil is Ali and the one whom speaks is Muhammad or Allah with the Creation. As well, they [the men] are the Prophets and the Messengers and the veil they are the Imams and the one whom speaks is Ali or the Mercy in Creation. Said Ali (pbuh), the Imam whom was oppressed by them, even by those whom claimed to be his adherents: “I am the one whom gives from the Prophets to the Vicegerents and from the Vicegerents to the Prophets. And Allah has not sent a Prophet except that I fulfill his religion and complete his tools. And indeed my Lord has chosen me with Knowledge and with Victory. And I have rounded for my Lord twelve delegations; so, He made me know Him, and He granted me the keys to the Unseen.” [8].

Therefore, it is possible that we say: that Ali, he is whom spoke to Moses (pbuh), but rather, that the one whom spoke to Moses (pbuh) was from the progeny of Muhammad (pbuh & his progeny) and he was being commanded by the command of Ali (pbuh). And Ali is receiving the command of Muhammad (pbuh & his progeny), and Muhammad is receiving the command of Allah, the Glorious, the Almighty.

From Ali Amir Al Mu'minin (the Prince of the Believers) (pbuh): “... And the banner has been set for the giants of Kurdistan... thus, expect the emergence of the one whom spoke to Moses from the tree on Mt. Tour, thus, he will appear and this will be apparent and revealed and described...” [9]

Said the Almighty: *{Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."} {The Holy Qur'an Surat As-Sajdah (The Prostration): 11}*, and said the Almighty: *{"(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;}* *{The Holy Qur'an Surat An-Naḥl (The Bee): 28}*.

And said the Almighty: *{(Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."} {The Holy Qur'an Surat An-Naḥl (The Bee): 32}*.

And said the Almighty: *{It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.} {The Holy Qur'an Surat An-Naḥl (The Bee): 70}*.

Thus, just as He whom takes souls [causing death], is Allah in all of these situations, as such also, the one whom speaks is Allah in all of these situations, said the Almighty: *{But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.} {The Holy Qur'an Surat An-Naml (The Ant): 8}*.

Thus, Allah, the Glorious, the Almighty, is too Magnificent to speak to Human Beings except [be it] from behind a veil, said the Almighty: ***{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.} {The Holy Qur'an Surat Ash-Shūraá (The Consultation): 51}***.

So, the words of Allah, the Glorious, the Almighty, were not written directly and without a veil, except in the page of existence of Muhammad (pbuh & his progeny), and for that, Ali (pbuh) he was the first person and the first man, and Muhammad (pbuh & his progeny) he is the veil between the Truth and the Creation due to his dissolving within the Qur'an, then his flapping between humanity and between the Divine Essence, and thus, nothing remains except for Allah, Al Wahid Al-Qahhar (Allah the One, the Conqueror/Subduer). And I did not say: 'Thus, nothing remains except for Allah, the Merciful (al Rahman), the Intensely Merciful (al Raheem)', for verily, Muhammad (pbuh & his progeny) he is the Mercy in Creation, thus, if he dissolved within the Divine Essence nothing shall remain except for indignation and conquering, for the Glorious, the Almighty, looked towards Muhammad (pbuh & his progeny), and said the Almighty:

{for indeed, you are in Our eyes.} [The Holy Qur'an Surat Aṭ-Ṭūr (The Mount): 48].

[1] Al Kafi: V. 1, P. 143.

[2] Present within the Torah as well, and it is a tradition [hadith] that has been narrated many times by both the Sunnis and the Shias, and here are a few narrations from Sunni and Shia resources:

From Muhammad son of Muslim, he said: "I asked Abi Ja'far (pbuh) regarding that which they have been narrating, that Allah had created Adam in His image. So he (pbuh) said: "It is: a new image, and a created image, and Allah has picked it and chose it from among the rest of the different images, thus, He added it to His Own Self, just as He added the Kabah to His Own Self and the Holy Ghost to His Own Self. (And I blew into it My Spirit)" [Al Kafi: V. 1, P. 134, Tawhid Al Sadouq: P. 103]

A Narration from Al Bukhari (Hadith No. 6227) and [as well narrated in] Muslim (Hadith No. 2841), from Abi Hurrayra, from the Prophet, Peace be upon him, that he said: "Allah created Adam from His Image and his height was sixty cubits. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'As-Salamu 'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you).' So they increased 'wa Rahmatullah' The Prophet added, 'So whoever will enter Paradise, will be upon the image of Adam. Since then the creation is being diminished continuously up to the present time"

And narrated Muslim (Hadith No. 2612) from Abi Hurrayra, that he said: "The Messenger of Allah, Peace be upon him and Blessings, said: 'If one of you fights with his brother then he should avoid the face, for verily, Allah created Adam from His Image.'"

And narrated Son of Abi Aasim in the Sunnah (Hadith No. 517) from Son of Amr, that he said: "The Messenger of Allah, Blessing of Allah upon him and Peace, said: 'Do not curse the faces, for verily, the sons of Adam were created from the image of the Merciful (al Rahman).' Said al Sheikh Abdullah Al Ghaneeman: "This Hadith is valid, and has been deemed valid by the Imams, Imam Ahmad and Ashaq son of Rahouwaya, and whoever says it is a weak hadith he does not have evidence except for the saying of Son of Khazeemah, and even more dignified people than him have opposed it."

Narrated Son of Abi Aasim (Hadith No. 516) as well as from Abi Hurrayra, whom said: "The Messenger of Allah, Blessings of Allah upon him and peace, said: 'If one of you fights then he should avoid the face, for verily, Allah, the Almighty, created Adam from the Image of His face.'" And said Al Sheikh Al Albany: it's assigned

valid.

[3] *Ghaibah Al Tousi: P. 246.*

[4] *Mustadrak Safinah Al Bahr: V. 9, P. 351.*

[5] *Al Masdr Nafsahu.*

[6] *Al Kafi: V. 2, Ch. 27, P. 239.*

[7] *Mustadrak Safinah Al Bahr: V. 9, P. 351.*

[8] *Bihar Al Anwar: V. 39, P. 350.*

[9] *Bihar Al Anwar: V. 82, P. 272.*

Tawheed (Monotheism) is in Tasbeeh (Glorification) and not in Description

From what has been presented previously, it has been clarified that Monotheism is in Glorification (Tasbeeh) and not in Description [1]. Meaning that, true Monotheism [happens] by raising Him above/removing [the possibility] that He (SWT) can be known by His Truth and Reality. Rather, the destination and utmost knowing of Him [happens] by knowing/realizing your inability to know [His Truth and Reality]. So, the utmost that a human can reach, in regards to the Description or the Perfect Divine Names, is reaching this knowing - meaning knowing the inability to know - through which it becomes clearly manifested for the human that the true Monotheism is in Glorification. He, The Exalted, said: *{Exalted is He above what they describe * Except the dedicated servants of Allah} [Surat :159-160]* And that is because, the dedicated servants know that the Descriptions, in their reality, go back to removing the shortages/shortcoming [from Allah], or [go back to] Glorification and Sanctification/Dignifying [of Allah]. Meaning, his area (SWT) is free from shortages/shortcomings, meaning that He (SWT) is a Light with no darkness in Him.

Abi Abdillah (PBUH) said: (Verily, Allah is Knowledge with no Ignorance in Him, Life with no Death in Him, Light with no Darkness in Him) [2]

From Yunus son of Abdul-Rahman, he said: I said to Abi Al-Hassan Al-Ridha (PBUH): ("It was narrated to us that Allah is Knowledge with no Ignorance in Him, Life with no Death in Him, Light with no Darkness in Him". So he (PBUH) said: Verily, He is as such) [3]

And truth is, knowing our incapability to know the Divine is the possible knowing for us, and from it we come to know our inability to know the Truth and Reality, because it is not possible that we know our inability to know His (SWT) Truth and Reality except through knowing our inability to know the Absolute Divine. That is because, the Absolute Divine is that which is facing us, and it is suitable for our condition, and it is possible for us to dive into the area of knowing Him, through our shortcoming which we know [4], because The Absolute Divine is The Absolute Perfection, whom we turn to and seek in order that He may sustain our shortcomings/shortages.

But is it possible, for example, that we come to know the inability to know Absolute Mercy without coming to know a certain Mercy? Definitely the answer is: No.

And consequently, in order that we may know our inability to know Absolute Mercy, or (Al-Rahman Al-Raheem SWT), we must know some Mercy. And the greater this Mercy which we came to know is, the greater our knowing of it shall be. And the result shall be that knowing our inability to know the Absolute Mercy is greater. And consequently, knowing our inability to know the Truth, which faced us with the Absolute Mercy, shall be greater. For knowing the Absolute Mercy [happens] by knowing its manifestation in Creation, and knowing the Absolute Divine [happens] by knowing His manifestation in Creation, as well as, knowing the Truth [happens] by knowing the Absolute Divine.

Thus, it is obligatory that we know the successors (caliphs) of Allah in His Land; for they are the manifestation of Allah in the creation, and through knowing them Allah is known, meaning, the inability to know Him comes to be known, and consequently, the inability to

know the truth becomes known, and this is the Monotheism which is demanded from the son of Adam. And that is the real secret and reason for the dispatching of the prophets and vicegerents (PBUT), meaning that their sending is necessary; because Knowing happens by them and through them.

Thus the truth of Monotheism lies here, and that is that: He SWT manifested for His creation in the Absolute Divine, in order that they may know Him, by which is suitable/appropriate for their condition, considering that they are poor, and they seek/turn to the Absolute Rich in order that He may sustain their shortcomings. Meaning that, the Divine is not the Truth, rather, [the Divine] is the face of the Truth which is suitable/appropriate for the creation, for [the Divine] is His SWT appearance to us in order that we may know Him. Thus, the Divine is not the Truth, rather it is the path which leads towards the Truth. But that does not mean that the Absolute Divine is other than Him SWT. Because in reality, there would be nothing called Divine if it weren't for the existence of the Creation, for He SWT is Divine in regards to us, for we are poor and in need to have our shortcomings/shortages sustained, and therefore we turn to Him SWT. Meaning that, His manifestation SWT in the Absolute Divine to His creation is nothing but His SWT appearance to them by that which is proper/suitable for their condition, not that the Divine is the true and complete revealer of the Truth; rather, it is defined by the truth by that which is suitable to the condition and poverty of the creation

Abi Sanan said, I asked Aba Al Hassan Al-Ridha (PBUH): (Was Allah, The Almighty, knowing of Himself before the creation was created?

He PBUH said: **Yes**

I said: Did He use to see it (His self) and hear it?

He PBUH said: (He was not in need of that, because He did not use to ask it (His self) or demand from it. He is His self, and His self is He. His power/ability is omnipotent thus He does not need to name Himself. But He has chosen for Himself names in order that others than Him may call Him by them, for if He was not called by His name He would not be known. The first [name] which He has chosen for Himself was: The High (Al-Ali) The Great (Al-Atheem), because He is the Most High of all things. Thus, His meaning is "Allah", and His name is "Al-Ali Al-Atheem (The High The Great)", and it is the first of His names, He is above all things) [5]

And it was narrated from Hisham son of Al-Hakam, that He asked Aba Abdillah (PBUH) about the names of Allah and their derivations and what is Allah derived from: so he PBUH said:

(O Hisham, Allah is derived from "ilah" (God), and ilah (one who is needed) requires that there exists one that needs Him [turns to Him seeking His help to fulfill his needs and sustain his shortcomings], and the name is different than the one whom the name is given to. Thus, whoever worships the name without the meaning, verily, he has disbelieved and has not worshiped anything. And whoever worships the name and the meaning, verily, he has associated (fallen into Shirk/Polytheism) and has worshiped two. And whoever worships the meaning without the name, then verily, this is Monotheism) [6]

And the words of the imams (PBUT) are clear in the traditions, a person only needs to contemplate over the words of Imam Al-Ridha PBUH: (His power/ability is omnipotent thus He does not need to name Himself. But He has chosen for Himself names in order that others

than Him may call Him by them, for if He was not called by His name He would not be known), and the words of Imam Sadiq (PBUH): (O Hisham, Allah is derived from “ilah” (God), and ilah (one who is needed) requires that there exists one that needs Him)

And for the picture to be clearer, we must know that knowing Him SWT by His descriptions/attributes a true and complete knowing is not possible, for two reasons:

Firstly: that all the Divine Descriptions/Attributes, rather their gatherer The Divine (all these description/attributes is gathered in The Divine) – Allah - is nothing but a face which Allah SWT has faced us by, by that which is suitable for our condition. So the Divine is not the Truth, rather it is a path for knowing the Truth. Thus, stopping at it (the Divine) and considering knowing it to be the True knowing, is exactly like stopping in the middle of a path which is leading to a target, and claiming that you have [already] reached the target.

Secondly: When the attributes/descriptions are attributed to Him SWT they become absolute, so how is it possible that the non-absolute may know the absolute a complete knowing, while the complete knowing means that the one who is knowing of something surrounds it (meaning is fully conscious of it). And no one surrounds something except whom is above it or, at the very least, equal to it. And therefore, claiming the ability of knowing the Divine attributes/descriptions a complete knowing is just like claiming plurality of the Absolute Divine, and it is just like making the one who knows – and he is one who is created – an absolute divine, and this is false. Therefore, what we can know from the attributes/descriptions is their manifestations in the creation, and certainly the closest manifestations to them (the divine attributes/descriptions) are the proofs of Allah upon His creation and His successors (Caliphs) on His Earth [7].

So if we take Mercy, for example, and we want to know all that which could be known about Mercy, we can know that from the relationship of the Prophets and Vicegerents with the rest of the creation. So let’s assume that it (mercy) ranges between (80-99) percent, and it differs among them PBUT according to their status, but it can never be that mercy is 100 percent in any of them; because then whomever is described by [100 % Mercy] then he would be perfection who has no shortcoming in him, and richness who has no poverty in him, meaning that he would be light with no darkness in him, and [all that] is Allah SWT and not His creation. And thus, our knowing of Mercy, no matter where it reaches, is incomplete, and the utmost that we could reach [in knowing Mercy] is knowing the inability to know the Absolute Mercy.

And in short this means that, it is a knowing that depends on denying the shortcomings/shortages [8], meaning it is a knowing that depends on removing from Allah [any defects, gaps, darkness, shortcomings, etc] and Glorification. And for that I have said and presented that Monotheism is in Glorification and not in Description

And also, in regards to the rest of the creation, it is a knowing which is tied to the Caliphs (successors) of Allah in His Earth, for by them Allah is known and by them Monotheism is established. For by their (the Caliphs of Allah's) Mercy, Allah’s absolute Mercy comes to be known, and by their Godhood in the creation, His absolute Godhood comes to be known, and by their Divinity in the creation, His SWT Absolute Divinity comes to be known. And without them, there exists no knowing nor monotheism with the rest of the creation.

Thus, Monotheism is tied to the Caliphs of Allah with a very tight bond, rather, if we very accurately checked the matter, we would know from what has been presented that Knowing

and Monotheism are not possible for the rest of the creation if it weren't for the first created being, or the First Mind, or Muhammad (PBUH & his Family), who made the creation know Him SWT.

From Abdel-Salam son of Saleh Al-Harwi, from Ali son of Musa Al-Ridha, from his father Musa son of Ja'far , from his father Ja'far son of Muhammad, from his father Muhammad son of Ali, from his father Ali son of Al-Hussein, from his father Al-Hussein son Of Ali, from his father Ali son of Abi Talib (PBUT), that he said: Rasoul Allah (PBUH & his Family) said:

("Allah has not created a creation better than me nor has He honored a creation more than me.")

Ali (PBUH) said: "O Rasoul Allah, are you better or Gabriel?"

So he (PBUH & his Family) said: "O Ali, verily, Allah The Blessed The Exalted, has favored His prophet messengers over His close angels, and He has favored me over all the prophets and messengers, and the preference after me is for you O Ali, and for the Imams who will come after you, and indeed the angels are our servants and the servants of those who love us.

O Ali, those who carry the Throne and those who surround it glorify their Lord by His praising and they seek forgiveness for those whom believed in our Wilaya (our divine appointment and authority)

O Ali, if it weren't for us, Allah would not have created Adam or Eve or Heaven or Hell Fire, or the Sky or the Earth, so how are we not better than the angels and we have preceded them in knowing our Lord and glorifying and praising and sanctifying/dignifying Him, because when Allah The Almighty first created, He created our spirits, so we pronounced by praising Him and unifying Him.

Then He created the angels, so when they saw our spirits as being one light they thought our matter was too great, so we glorified Allah so that the angels may know we are a created creation, and that He transcends far above our descriptions/attributes.

So then the angels glorified Allah with our glorification, and raised Him far above our attributes.

So when they saw the greatness of our matter, we hailed, in order that the angels may know that there is no God but Allah and that we are servants and not Gods to be worshipped with Him or without Him.

So they said: La ilah ella Allah (There is no God but Allah).

So when they saw that our status became greater, we said Allaho-Akbar (Allah is Greater), so that the angels may know that Allah is too great that none other than Him can have this status of greatness.

So when they saw what Allah has given us from Might and Power, we said: La hawla wala quwwata illa billah (There is no power nor strength except by Allah) so that the angels may know that we do not have any strength nor power except by Allah.

So when they saw what Allah has bestowed upon us and that Allah has made obedience to us

an obligatory matter, we said: Alhamdulillah (Praise be to Allah), so that the angels may know what is the right of Allah upon us from remembering Allah and thanking Him for His blessing upon us, so the angels said: Alhamdulillah (Praise be to Allah), thus by us they have been guided to knowing Monotheism of Allah and glorifying Him and acclaiming/praising Him and thanking Him and dignifying Him.

Then Allah, the Blessed the Exalted, created Adam and placed us in his loins, and He commanded the angels to prostrate to him, in honoring and glorifying us. And their prostration to Allah the Almighty was worship, and their prostration to Adam was honoring and obedience to us for we were in his loins. So how are we not better than the angels and they have all prostrated to Adam?

And when He made me ascend to Heavens, Gabriel made Adhan two times then two times, and made Iqama two times then two times.

Then he said to me: Go forth O Muhamamd.

So I said: O Gabriel, Can I go forth before you?

Gabriel said: Yes because Allah, The Blessed The Exalted, has favored His prophets over all his angels, and He has favored you specifically.

So I went forth, and I led them in prayer without pride.

So when I reached the veils of light, Gabriel said: "go forth O Muhammad", and he stopped behind me.

So I said: O Gabriel, are you leaving me now in this position?

So he said: O Muhammad, this is the end of the boundary which Allah the Almighty has put for me in regards to this place, if I overpass it my wings will be burned for transcending the limits of Allah The Almighty.

Then he pushed me into the Light one push, untill I reached to where Allah has willed from the highness of His Kingndom.

Then I was called: O Muhammad!

So I said: At your service O my Lord! and Your Pleasure! Blessed and Exalted are You!

Then I was called: O Muhammad, you are my servant, and I am your Lord, so worship Me, and trust Me/depend on Me, for you are My Light in My servants, and My messenger to My creation, and My proof upon my creatures. For you and for those who have followed you I have created My Paradise, and for who opposed you I have created My Hell Fire, and for your Vicegerents I have necessitated My Respect/Honor, and for their Shia I have necessitated My Rewards.

So I said: O Lord, and who are my Vicegerents?

So I was called: O Muhammad, your Vicegerents are the ones written on the leg of My Throne.

So I looked at the leg of the Throne while I was between the hands of My Lord the Almighty, so I saw Twelve Lights, within every light there was a green line upon which was the name of a vicegerent of my vicegerents.

Their first: Ali son of Abi Talib, and their last: the Mahdi of my Ummah (the Mahdi of my Nation).

So I said: O Lord, are these My vicegerents after me?

So I was called: O Muhammad, These are My Preferred Ones and My Vicegerents and My Proofs after you upon My creatures. And they are your vicegerents and successors and the best of My creation after you. By My Might and Majesty, verily, I shall show/reveal by them My Religion, and I shall raise My word by them, and I shall purify the Earth from My enemies by the last one of them (the last of the vicegerents (pbut)), and I shall enable Him and make Him have control over the East and the West of this Earth, and I shall subject the Wind to him (make the wind subservient to him), and I shall facilitate for him the great difficulties, and I shall raise him in regards to all matters and reasons, and I shall give him victory by My soldiers, and I shall support him by My angels, until My call rises and the creation gather upon unifying me (upon my monotheism), then I shall perpetuate his kingdom, and I shall make My days successive between My Preferred Ones until the day of Resurrection) [9]

[1] As was presented in my speech about "Al-Samad" or "The Everlasting/The Eternal", that it is glorification of the Essence and clarification for its Absolute Perfection, through denying any shortcoming/shortage from it.

[2] Al-Tawheed - Sheikh Al-Sudouq: page 137

[3] Al-Tawheed - Sheikh Al-Sudouq: page 138

[4] Al-Sadiq (PBUH) said: *(Servitude is a core/essence which its reality and truth is Lordship)*- Misbah Al'Shari'a: page 7. Al-Tafseer Al-Safi: volume 6, page 348, and in it (jewel) is mentioned [instead of core/essence], and other sources.

[5] Al-Kafi: volume 1, page 113

[6] Al-Kafi, volume 1, page 87, hadith 2

[7] As was presented earlier ("meaning that their sending is necessary because Knowing happens by them and through them")

[8]] If we assumed that Justice is opposed with Injustice. And if we assumed that 99 percent of Justice was manifested in one of the Caliphs of Allah in His land, and the remaining one percent is the percentage of injustice in his page of existence, and that we came to know this Caliph from the Caliphs of Allah in His Earth a complete knowing. Then it would be that we knew Justice by 99 percent and we knew the injustice which is included in his page of existence. Now, if we wanted to describe the absolute justice, depending on this knowing we have, we will not be able to say about the absolute justice, except that it is Justice which has no injustice in it. Meaning that, we depended on denying injustice from the arena of absolute justice in order to know the absolute justice. And this denying of Injustice showed to us in complete clarity our inability to know the absolute Justice.

[9] 'ilal Al-Shara'i - Sheikh Al-Sudouq: volume 1, page 5. Kamal Al-Deen wa Tamam Al-Ne'ma: page 255

Salah (Prayer) and Tawheed (Monotheism)

Prayer is the Ascension of the believer, and it represents an image for the method of Knowing. And the steps of Knowing and the movements and sayings in regards to it, express the approach/method of Knowing, for the movements of Prayer - *which starts from Qiyam (standing) then Ruku' (bowing) then Sujud (prostrating)* - express the Knowing which accompanies moving away from the "I". So, from Qiyam (standing) which is facing [Allah], to Ruku (bowing) which represents subservience and moving away from the "I" to a certain degree, to Sujud (prostration) which represents a greater degree of subservience and submission and moving away from the "I". And definitely the subservience and submission increase with the increase of Knowing [1], as well as, Knowing increases with the increase of subservience and submission.

[1] Look at the tradition in the Addendum number (5)

So the Dhikr (remembrance) [of Allah] in Ruku' (bowing) and Sujud (prostration) - which is, *Subhana Rabbee al-'Azeem (Glory to my Lord, the Great)* and *Subhana Rabbee al-A' laa (Glory to my Lord, the Highest)* - represents two degrees of submission and subservience, and [also represents] the Knowing which accompanies these two degrees, for in Bowing there is Glorification and Sanctification of the Divine Essence or Allah, and removing from Allah [all shortages, darkness, shortcomings, gaps, etc] and raising Him above all of that. And in Prostration there is Glorification and Sanctification of the Truth and Reality [of Allah] and removing from His Truth and Reality [all shortages, darkness, shortcomings, gaps] and raising [His Truth and Reality] above all of that.

And since Prostration is a degree of subservience higher and greater than the degree of subservience in Bowing, then it becomes that the suitable/appropriate [thing to say] in regards to the Glorification in Bowing is: *Subhana Rabbee al-'Azeem (Glory to my Lord, the Great)* or *Subhana Rabbee al-Ali (Glory to my Lord, the High)*. And the appropriate/suitable [thing to say] in regards to the Glorification in Prostration is: *Subhana Rabbee al-'Alaa (Glory to my Lord, the Highest)* or *Subhana Rabbee al-A'zumm (Glory to my Lord, the Greatest)*.

And the difference between *the Great and the Greatest*, and between *the High and the Highest* is clear [2]. And this difference shows clearly that the Knowing in Prostration - *which the Prostration and its Glorification indicate towards* - is greater than the Knowing in Bowing - *which the Bowing and its Glorification indicate towards*.

[2] Not only in the Arabic language, rather, in other languages like in English: *great - greater -- greatest*.

And in both Glorifications (meaning in the glorification we make in Ruku' and the glorification we make in Sujud) we have removed from Him (SWT) all shortages/shortcomings. And consequently, we have raised Him above or removed [the possibility] that we can know Him. Meaning that, we have raised Him above or removed [the possibility] that we can know Him a complete knowing, in both degrees, the Great and the Greatest, or, the Divine "Allah" and the Truth and Reality "Howa (He)". And consequently, we would be proving by this saying of ours that we are incapable of knowing the Absolute Divine a complete knowing, let alone the Truth and Reality it faced us by.

The first command of Prostration and Tawheed (Monotheism)

In our prayer today we prostrate to Allah, this is what we all know and do not differ about. But also, we believe that the angels prostrated to Adam. And we also believe that Ya'qoub (Jacob), and he is a prophet, and with him were his wife and sons, prostrated to the prophet of Allah Yusuf (Joseph) (PBUH).

And whoever is looking for true rescue should not be negligent of this matter, or otherwise he would be losing his religion on purpose; because this matter is extremely important and dangerous, since the Prostration which is based in the minds today to be impermissible except for Allah and that whoever does it (meaning prostrate to other than Allah) perhaps would get thrown into Shirk (association) and Kufr (disbelief) (meaning he would be accused of Shirk and Kufr) by a lot of those whom do not seem to think or use their minds (meaning, those who do not use their minds or think, would label those who prostrate to other than Allah to be Mushrikhs and Kafirs), we find this prostration, and in full clarity, to have happened with the angels and Jacob (PBUH), and they are all infallible and do not make mistakes, rather, this prostration was by the command of Allah. So it is not good that we just pass over this matter like this without paying attention to it, and it is not good that we neglect it because of the inability to understand it and realize it, like how the case is with a lot of people. Rather, the person who is looking for the truth must understand everything in the Religion of Allah; because He (SWT) has not done anything or mentioned anything for us to pass over like this without understanding it or understanding the wisdom in it.

In fact, this prostration places us in front of an evident reality/truth, and that is: Allah (SWT) who has said to his creation: *Prostrate to Me because I am your God and Lord*, is also (SWT) the same who said to them: *Prostrate to Adam, and prostrate to Joseph (PBUH)*. And this is an extremely dangerous matter and it must be understood very accurately; because Prostration is the utmost subservience, from the one who is prostrating, and it clarifies the poverty of the prostrating one, and the richness of the one he is prostrating to. And consequently, it clarifies that the prostrating one is making the one he is prostrating to a God (God means "ilah" in arabic, meaning one who is needed and sought for help and fulfilling shortcomings and shortages) and [it shows] his admission to his Lordship.

And if we put this matter in a form of a question and said: Indeed our prostration to Allah represents the maximum we can do in regards to subservience; in order that we may show our need and poverty, which means that we turn to Him and seek Him in order that He may perfect us and complete us, and in order that we may admit His Lordship and admit that He is the one who completes us. Then the question here is: What does the prostration of the angels to Adam mean? And what does the prostration of Jacob to Joseph (PBUH) mean? Is the matter the same, or has it been changed?

In fact, the matter is the same, and nothing has been changed in regards to what the prostration indicates (the prostration of the prostrating one to the one he's prostrating to), for the prostration is the same and the prostrating one is the same. Yes, the one whom is being prostrated to changed, because Jacob for example prostrated to Allah and prostrated to Joseph, so what has been changed was the one whom is being prostrated to. And there is no difference between what the first prostration indicates and what the second prostration

indicates, For if, the first prostration indicates the seeking and need of Jacob [to Allah] and Jacob's admission to the Lordship of the one being prostrated to, then as such also is the second prostration. Therefore, this prostration shows in full clarity that Allah (SWT) wants to say : Verily, by this I come to be known, and whoever wants to know My divinity, then he must know this, and whoever wants to know My Lordship then he must know this.

And in fact this is a great blessing, and I have clarified its greatness previously when I said: Indeed knowing the Absolute Mercy is not possible for us, but we come to know it by knowing a Mercy close to the Absolute Mercy. And the closer this Mercy is to the Absolute Mercy, the greater our knowing shall be. And for that, indeed the greatest blessing upon creation is the Caliphs (successors) of Allah in His Earth; because by them Allah comes to be known and unified.

From Imam Al-Ridha (PBUH), in regards to how to visit the Prophets and Vicegerents (PBUT), he (PBUH) said:

(Peace be upon the preferred ones of Allah and His close ones, Peace be upon the trustees of Allah and His beloved ones, Peace be upon the supporters of Allah and His caliphs (successors), Peace be upon the stations to Allah, Peace be upon the houses of the remembrance of Allah, Peace be upon the ones who reveal/show the command of Allah and what He forbids, Peace be upon the ones who call towards Allah, Peace be upon the ones who are steady in pleasing Allah, Peace be upon the dedicated ones in the obedience of Allah, Peace be upon the ones who guide to Allah, Peace be upon those whom if someone is taking as his masters then he is taking Allah as his master, and those whom if someone is holding enmity towards them then he is holding enmity towards Allah, and those whom if someone knows them then he knows Allah, and those whom if someone is ignorant of them then he is ignorant of Allah, and the ones whom if someone is holding tight to them then he is holding tight to Allah, and those whom if someone gave up on/abandoned them then he has given up on/abandoned Allah The Almighty. And I take Allah as my witness that I am in peace with those you are in peace with, and I am in war with those you are in war with, and that I am a believer in your overtness and in your covertness, and I depend on you in regards to all of this. May Allah curse the enemies of the Family of Muhammad from Jinn and Man, and I declare myself innocent from them, and may Allah send His peace and blessings upon Muhammad and his Family) [3]

[3] *Mann la yahdaruhu Al-Khateeb: volume 2, page 608. And this Ziyarah is in Al-Kafi, and Al-Tahdhib, and Kamel Al-Ziyarah*

And for that Allah has called them "bliss" ***{And you will surely be asked that Day about the Bliss}*** [Surat Al-Takathur 102:8]. And the angels have known this bliss/blessing when Adam taught them what they were ignorant of, ***{He said inform them of their names}***, meaning, make them know Allah and the Names of Allah. So Adam was the path by which the angels learned and knew the truths of the Names, for what Adam has taught them were truths, not words and meanings. And after they knew the Names from Adam, they came to know that creating Adam was a blessing that Allah has bestowed upon them. So for example, the Angel whom was created from Mercy, was knowing of the Absolute Mercy in regards to his own status himself, but when Adam (PBUH) was created, whom Mercy manifested in with a greater image a closer image to the Absolute Mercy, only then this Angel came to know the truth and reality of this Absolute Mercy, by knowing his inability to know the Absolute Mercy.

The journey of Humanity on this Earth, between Shirk (Polytheism), Kufr (Disbelief), and Tawheed (Monotheism)

In Monotheism there must be Justice. And Justice means placing something into its right place, in order that there may be no *Ifrat* (*excessiveness*) [meaning excessiveness in regards to the boundaries of Monotheism. This means excessiveness in putting constraints and boundaries to Monotheism, so much so that one denies the real status of the Proofs of Allah and their reality and truth], or *Tafreet* (*negligence*) [meaning negligence of the boundaries of Tawheed, so much so that one passes over these boundaries to the point that he makes the proofs of Allah (pbu) Absolute Gods). And both cases (Ifrat and Tafreet) are false.

Because **Excessiveness (Ifrat)**: Excessiveness in regards to the boundaries of Monotheism leads the person into hindrance and going out from Monotheism. Because denying knowing Him, is exactly the same as denying Him (swt), and He (swt) is not known except by His face which He faced His creation with, and [the face] is the Proofs (PBUT) and the Prophets and Vicegerents. And this Ifrat (or excessiveness) is in fact Kufr (disbelief) and Shirk (polytheism), and even if the one believing in this does not declare so, it is Kufr. Because Kufr is hiding and covering and veiling the truth and reality, and these Mufritoun (the ones whom are excessive in regards to the boundaries of Monotheism), cover the reality and truth of the Prophets and Vicegerents, and they veil it and deny it, for they disbelieve in it. And since this truth and reality [of the prophets and vicegerents] is the face of Allah by which He comes to be known [1] thus in their reality and truth they are disbelievers whom disbelieve in Allah, and they range in their degrees of Kufr, each according their own rank.

[1] {Everyone on it (Earth) shall perish * And remains [only] the face of your Lord, the Lord of Majesty, Bounty, and Honor} [Surat Al-Rahman 55:26-27]

And in the lowest ranks of these degrees of denial of the Prophets and Vicegerents, the human loses the degrees of knowing Allah and the degrees of perfection. And the greater degrees of denial of their truths (pbu), leads the human to ignorance of Allah (swt); because He (swt) is known by them.

And when the person goes out from their Wilayah (their authority and admission to their divine appointment pbu), he goes out from the Wilaya/authority of Allah (swt), so he becomes a Kafir/disbeliever in Allah (SWT), for he has disbelieved in the path which leads to Him and His (swt) knowing, and so claiming that he is a believer shall not benefit him while he has gone against the path which is leading to Him (swt) and has taken the paths which lead to the Shaytan. And for an example in regards to this matter: If there is a farm and a garbage dump/junkyard, and road number one leads to the farm, and road number two leads to the garbage dump. Then you found a person walking on road number 2 (the garbage dump road), however, he is claiming that he is going to the farm. How would you describe him in that case? I think the least you could describe him by is that he is a liar and he is hiding and covering the truth, meaning he is disbelieving in it, rather, he is also trying to deceive others.

And also Ifrat is association: because whoever makes the Proofs of Allah, and they are the Prophets and Vicegerent (pbu), equal to others, then he has made the face of Allah and His

Divine Names equal to the rest of the creation, for they (pbut) are the face of Allah by which He faced His creation, and they are His Divine Names in creation. So the lowest rank of making them equal to others leads man to lose the degree of perfection and knowing Allah (swt)

As in regards to the greater ranks of making them equal to others than them, this lead man to ignorance of Allah (swt), for this human has been ignorant of them (pbut), and whoever is ignorant of them is ignorant of Allah.

Therefore, making them equal to others is Shirk (association/polytheism), in all its degrees, and denying them is Kufr(disbelief) in all its degrees [2]

[2] *Even though the words are clear, but for more clarification I say: Not all the degrees of Kufr and Shirk take the human out of the loop of Faith.*

As for Tafreet (negligence of the boundaries of Tawheed, that you go too far off these boundaries that you make the proofs of Allah to be Absolute Gods) it leads the human to Shirk, because he gives the prophets and the vicegerents pbut - and they are the face of Allah - the degree of Absolute Godhood, and independence from Allah (swt) and being too rich for Him (meaning being in no need of Him) (swt)

And it is also Kufr, because it leads man to hide and conceal and veil the truth and reality of Allah (swt); because he has made Him equal to others than Him from His creation, and there is nothing similar to Him (swt). And all whom are other than Him are His (swt) creation, ***{The Creator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle, multiplying you thereby; nothing is like the likeness of Him; and He is the Hearing, the Seeing}*** [Surat Al-Shura 42:11]

Humanity on this Earth has wavered between these four degrees of Shirk and Kufr. Therefore, these four degrees of Shirk and Kufr encompass each son of Adam, except for the dedicated servants of Allah, and they are the Prophets and Vicegerents and those whom follow them and eat from their complete divine knowledge. Until he reaches the ten degrees of faith, and the ten degrees of knowing, and [those who reached that] are very few and are hardly mentioned throughout the path/journey of humanity.

And this guardians/preferred ones of Allah have not conveyed this divine knowing nor have they narrated it from the prophets and vicegerents because they have prevented them from doing so [3], for the fact that the people (even those who have believed in them (pbut)), did not have the ability to carry it, and thus only two letters were disseminated among people.

[3] *Revise Addendum number (1)*

And today, these 27 letters started to be disseminated among people - whoever believes in the Qa'im (The Riser of the Family of Muhammad pbut) shall believe in them (the 27 letters), and whoever disbelieves in the Qa'im shall disbelieve in them - because of the presence of the people and carriers of the 27 letters in this blessed time, and they are the companions of the Qa'im. And all praise be to Allah.

And it is appropriate that we show the deviation which has lead people into complete Shirk

and complete Kufir, in both conditions of the Ifrat and Tafreet in regards to the boundaries of Monotheism, through examples from religions and doctrines.

Firstly: Excessiveness in the boundaries of Monotheism

And let us take the example of the Wahhabi doctrine or those who have named themselves Salafi, those consider the Messenger Muhammad (pbuh & his progeny) as merely a conveyor of the Words of Allah, the Glorious, the Almighty. As for the soul of Muhammad (pbuh & his family) and his reality/truth; [they believe that his soul and his truth/reality) do not harm nor benefit during his life in this worldly life, or after he moved to the Higher Assembly (Kingdoms of Heaven). And the belief that he does harm or benefit or intercede or know or... or... with them this is outright Shirk [association with Allah] and regression from Islam (apostasy), until this matter has led them towards ignorances with which they have violated the provisions and the requirements of Islam and the Qur'an. Thus, they have made Halal (permissible) the killing of he whom says **'La Illaha Illa Allah Muhammad Rasoul Allah (There is no God Except for Allah [and] Muhammad is the Messenger of Allah)**, merely because of his belief that the Soul of the Messenger (pbuh & his family) [has the ability] to harm or benefit or intercede or... or... after he has moved from this Worldly Life, by the Permission of Allah, and by Allah's, the Glorious, the Almighty, Ability/Power and Strength, even though the Dhimmi (one of the people of Dhimma, or non-Muslim (Christian or Jew) subject of a Muslim state) whose religion is Christianity or Judaism and lives in a Muslim Country, and maintains the conditions of Dhimma, it is not permissible to kill him, and his blood is respected with all Muslims, but rather with them as well.

And the truth which is overlooked by them is that the benefit and the harm and the intercession and the ability to affect in this Worldly life, in general, is related to Life and the permission of Allah, the Glorious, the Almighty. And since Life is absolutely confirmed [to be constant] for the Prophets and the Vicegerents and the Messengers (pbut); for verily, they are the Masters of the Martyrs upon the Creation and they are from among those whom were killed in the way of Allah. Said the Almighty: *{And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving sustenance,} {The Holy Qur'an Surat 'Āli 'Imrān (Family of Imran): 169}.*

And whoever says that they are not alive with their Lord receiving sustenance, this means that he is accusing the Prophets and the Vicegerents, because [how can he say that the prophets and vicegerents are not alive with their Lord?] when he admits that the one whom is killed under their banner is alive with his Lord, and they (pbut) are the Leaders and the Owners of the Banner?!

So life for the Prophets and the Vicegerents is constant with their Lord, and therefore, the Ability is constant, for verily, the effect of the Soul which shines with the Light of its Lord upon this Physical World is very little, because it is from a World dominant over this World, therefore, what only remains is the permission from Allah for them to affect, and Allah, the Glorious, said: *{And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants. * They cannot precede Him in word, and they act by His command. * He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive. * And whoever of them should say, "Indeed, I am a god besides Him"- that one We would recompense with Hell. Thus do We recompense the wrongdoers.}*

{The Holy Qur'an Surat Al-'Anbyā' (The Prophets): 26 – 29}.

Thus, they are alive and are capable by the ability of Allah and by what was placed by Allah within them from Abilities, and they work by the permission of Allah and by the Command of Allah, rather, Allah has commanded us that we take them as a means of access. ***{Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.} {The Holy Qur'an Surat Al-'Isrā' (The Night Journey): 57}.***

Rather, we also ask of them that they may become our intercessors to Allah in order that He may forgive our sins ***{And We did not send any messenger except to be obeyed by permission of Allah . And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Intensely Merciful.} {The Holy Qur'an Surat Al-Nisaa' (The Women): 64}.***

As for the one who limits their [ability to] affect and their capabilities to their physical existence in this Worldly Life, thus, he is ignorant of the truth of the matter, and is not taking heed to [the fact] that they are alive with their Lord, and Allah uses them and they are workers with Allah and for them are tasks and works which they carry out. Just as Jibra'el (Gabriel) (pbuh), the Angel, and the alive [one] with his Lord, has for him tasks and works which he carries out, with the permission of Allah.

So, it is incorrect to accuse the one whom believes that Muhammad (pbuh & his family) harms and benefits by the permission of Allah, after his death and after he moved to his Lord (because he is alive with his Lord) to be a Mushrik (polytheist), for Jibra'el (Gabriel) (pbuh), the Angel and the alive [one] with his Lord and he is a Spirit and not a physical body in this World, [has the ability to] harm and benefit and he worked and is working and will continue to carry out works by the permission of Allah.

Then they claimed that what they want by denying the mediation or the intercession is pure Monotheism, while they have fallen into the most despicable type of Shirk and Kufr (Polytheism and Disbelief) by their beliefs which Allah has not sent down any authority for, rather, Qur'an negates it and invalidates it.

So they claim that they do not want that they make between them and between Allah a mediator and an intercessor, and that the one whom makes between him and between Allah an intermediary is a Polytheist (Mushrik) and a Disbeliever (Kafir), and they have neglected [to realize] that this is the exact stance of Iblis (May Allah Curse him) whom rejected the Command of Allah swt to make Adam (pbuh) an intermediary and an intercessor for him between the hands of Allah, the Glorious, the Almighty, for Iblis (May Allah Curse him) used to worship Allah, rather, he was the Peacock Angel for the abundance of his worships, and he did not reject worshipping Allah. However, he rejected to prostrate to Adam and rejected that Adam becomes his Qiblah (direction of worship) towards Allah, and by this Iblis (May Allah Curse him) refused that Adam (pbuh) becomes his intermediary to Allah and his intercessor between the hands of Allah.

And this is the stance of these ignorant [ones] today, for it is exactly the previous stance of Iblis, they do not understand anything from the Religion of Monotheism. And they renounced/went out from the Religion just as the Messenger of Allah (pbuh & his family) had informed about them, and they do not understand from the Religion even the most apparent of

it. If only they would pay attention to themselves and read the stories of the Prophets and the Messengers, and read the Qur'an and contemplate over it, however, they are far from this after all what has been done, for they do not know except the World of the Bodies and want to pour all of the Knowledge through their limited knowing, even though, Allah has not looked towards the World of the bodies since He created it, just as the Messenger of Allah (pbuh & his family) said, and they separate the world of the Souls from the world of the bodies a complete separation as if it has nothing to do with it. Therefore, with them, no Soul has any effect or benefit or harm or intercession, even the Souls of the Prophets and the Vicegerents. And if they had pondered over the Book of Allah they would have distinguished between Jesus's (pbuh) sending peace upon himself, and Allah's sending peace upon Yahya (pbuh). for this is the condition of Jesus (pbuh): *{'So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)'} {The Holy Qur'an Surat Maryam (Mary): 33}*, and this is the condition of Yahya (pbuh): *{So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!} {The Holy Qur'an Surat Maryam (Mary): 15}*. Even though, Jesus (pbuh) is of a higher rank than Yahya (pbuh).

Therefore, if they had contemplated over these Verses they would have known that Jesus (pbuh) reached by rising [to a rank that] he became the one whom sends peace and gives security/safety to himself and to other than him, for, he is an intercessor whose intercession is accepted by a Higher Rank in this World and the Hereafter, while Yahya (pbuh) had peace sent upon him by Allah, the Glorious, the Almighty. So Jesus (pbuh), with these ignorant [ones], does not harm nor benefits, while Allah swt made him send peace upon himself and give security/safety to himself so he became Peace and Safety, whereas, the One Whom gives safety and sends peace originally is Allah, the Glorious, the Almighty, the Peace, and the Securer.

So Jesus (pbuh) sends peace and gives security/safety, for the matter is delegated to Jesus (pbuh), otherwise, how is it for him that he decides for an individual that he is safe/secure and blessed in the presence of Allah, if the matter was not delegated to him. And the reason for this delegation is: that Jesus (pbuh) is the Manifestation of Allah, the Glorious, the Almighty, in a Rank qualifying him for this, so Jesus (pbuh) is the rise of Allah, "... **And your rise on Seir, and your appearance on Mt. Faran...**" [1]

[1] Du'a Al Sama'a

Monotheism of the Wahabis

And the cancelling of the mediation and the intercession of the Prophets and the Vicegerents

The Almighty said: *{Indeed, those who disbelieve in Allah and His messengers and wish to separate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between - * Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.} {The Holy Qur'an Surat An-Nisā' (The Women): 150 & 151}.*

Indeed, the issue of the cancelling of the role and the status of the Prophets and the Vicegerents is not new, rather, it began with the first Prophet whom was created by Allah, the Glorious, the Almighty, and he was Adam (pbuh), for Iblis (May Allah Curse him) denied and refused and disbelieved in the role of Adam (pbuh) and refused to prostrate to Adam and did not accept that Adam (pbuh) becomes his Qiblah (direction of Worship) towards Allah.

Iblis did not disbelieve in Allah nor did he refuse to worship Allah, however, he refused to prostrate to Adam, he refused to admit the preference of Adam and that he was the Qiblah (direction of Worship) and the intercessor and the mediator/means/intermediary to Allah. And perhaps it is correct that we say that Iblis reached the Monotheism of the Wahabis before they did, and perhaps [it is more correct to say that] he infected them with his disease and provoked them with his call, so he found them to be the best of responders and the most preferred of those whom followed in his footsteps regarding the denial the Guardians/Most Preferred Ones of Allah (pbut).

And already Allah, the Glorious, the Almighty, made the case of Iblis clear in the Qur'an with the clearest statement, and if a reasonable sane person ponders over the Qur'an he shall not find any difference between him (Iblis) and between the Wahabis, rather, not only do the Wahabis deny the ranks of the Prophets and the Vicegerents (pbut) and their intercession and them (pbut) being the Qiblah (direction of Worship) of Allah. *{And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.} {The Holy Qur'an Surat Al-Kahf (The Cave): 50}*, they even surpassed Iblis in his disbelief and his denial of the Hujjajj (Proofs) of Allah, for they demolished the Pure, Sacred Holy spots of the Hujjajj (Proofs) of Allah, the Family of Muhammad (pbut), and they are places of Mercy and Blessings of Allah (swt) thus, their envy/malice and their hatred for the Family of Muhammad (pbut) became clear, and the extent of the similarities between the Wahabis and Iblis became clear. Said the Almighty: *{Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship."} {The Holy Qur'an Surat Ash-Shūraá (The Consultation): 23}.*

So how clear is their malice towards the Family of Muhammad (pbut) by the destruction of their graves! And how far are they from the love [towards the Family of Muhammad pbut] that Allah has commanded the Muslim with, and His, the Almighty, saying: *{And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"} {The Holy Qur'an Surat Al-'Isrā'*

(The Night Journey): 61}, would be sufficient in clarifying their following [in the footsteps] of Iblis in disbelieving in the Guardians of Allah, the Glorious, the Almighty.

For Iblis (May Allah Curse him) was not satisfied that his intercessor to Allah, and his mediator between him and between Allah, and his Qiblah (direction of Worship) towards Allah, to be the Prophet of Allah Adam (pbuh). And those misguided misleading followers of Iblis in denying the Guardians of Allah, do not accept that Prophet Muhammad (pbuh & his family) to be their intercessor to Allah, and the mediator between them and Allah, and their Qiblah (direction of Worship) towards Allah, but rather, nor do they even accept that the Mercy and Blessings of Allah descend upon the one whom visits the graves/mausoleums of the Family of Muhammad (pbuh), whom Allah has asked the Muslims to love in the Noble Qur'an *{And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers.} {The Holy Qur'an Surat Saba' (Sheba): 20}*.

And it is upon every reasonable/sane person to contemplate: Is there [anything] more evident and clearer than the following of the Wahabis to Iblis in disbelief and denial of the role of the Hujjah (Proof) of Allah and His Successor from the Prophets and the Vicegerents? And they use false reasons to cover up their hatred towards the Hujjah (Proofs) of Allah and His Successors in His Earth with very weak reasons:

- That the belief of intercession by a Creation, between the hands of Allah, is Shirk
- That the belief that a Creation fulfills needs, by the permission of Allah, is Shirk

And in short: They believe that the belief of the presence of a mediator between the worshiper and the Worshipped is Shirk (associating something with Allah), and they deny this belief and they refuse to work by it. And I can imagine that if they had reviewed the stance of Iblis regarding Adam, they would not have found it to be different, not even [different by] the size of a fingertip, from their stance in regards to denying the mediator and the Qiblah (direction of Worship) to Allah, the Glorious, *{And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"}* *{The Holy Qur'an Surat Al-'Isrā' (The Night Journey): 61}*, *{And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers.} {The Holy Qur'an Surat Saba' (Sheba): 20}*.

And these are a few more points for clarification and to lift confusions from the confused one whom is requesting the truth, and perhaps they pay attention to the fact that [when] Allah first [created creation to worship Him] He made [this worship to be by] prostrating to His Successor (Caliph) and the mediator between Him and between them, and perhaps they do not refuse prostration and admitting the role of the Successor of Allah in His Earth as being the Mediator to Allah, and an Intercessor between the hands of Allah, by his truth which does not die or perishes by his physical death or his cessation to exist. Thus, as long as their truth remains then their intercession and their mediation remain. And that perhaps, they leave following Iblis in denying the mediation and in denying the Mediator (the Successor of Allah).

And relying upon Allah I say:

1 –Turning towards doctors and using medicine does not represent Association with Allah (Shirk), and they will not benefit people if Allah did not will so and if He did not grant the

ability to the doctor and the medicine to benefit people. As well as the case if the matter was in regards to the Souls, but the doctor this time is the Souls of the Prophets and the perfecting medicine which they overflow upon those whom take them as their leaders. So turning towards them is not Association with Allah (Shirk), for they do not benefit people except by the permission of Allah. Also turning away from them is extreme ignorance and disbelief, for they are the cause of the healing of the Souls and Allah has made this rank for them when He made them His Successors whom He faces with the rest of His creation in His Earth, and it is not for anyone that they take it (their rank) away, and whomever objects becomes just as Iblis whom refused to prostrate to the first of them (Adam (pbuh)).

2 – And also they do not benefit anything if Allah did not will so, just as the doctors and the medicine, so [one] must turn towards Allah with supplications in order that the doctor and the medicine be able to benefit the sick, and in order for the sick to benefit from them, for they do not benefit nor do they intercede except by the Permission of Allah and His Will.

3 – Whomever turns towards the doctors of the Souls, the Prophets and the Vicegerents, and leaves turning towards Allah with supplications and believes that they (the prophets and vicegerents) will benefit him without his [need to] turn towards Allah and without the Permission of Allah, verily he has fallen into Shirk and became a Mushrik (polytheist), and they will not be able to benefit him with anything, nor will he benefit from them by anything, *{That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.} {The Holy Qur'an Surat Tāhā (Ta-Ha): 109}.*

{And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.} {The Holy Qur'an Surat Saba' (Sheba): 23}

4 – And Whomever turns away from them and claims that he is turning towards Allah directly in order that he may not be a Mushrik (polytheist), thus, in reality, his stance becomes the exact stance as the position of Iblis, and there is not an inch of difference between them. For he is a disbeliever in their rank which Allah has made for them, and he is a disbeliever in the Command of Allah and this person is expelled from the Mercy of Allah. and His worship is just as the worship of Iblis (May Allah Curse him).

Said Al Sadiq (pbuh): "... So Iblis was the first to use Qiyas (analogy/analogical comparison) and he became arrogant. And Arrogance was the first [form of] disobedience which he disobeyed Allah with, he (pbuh) said: 'For Iblis said: "O Lord! Excuse me from prostrating to Adam, and I shall worship you a worship that neither a close Angel nor a Prophet has ever worshipped you with. So Allah said: "I have no need in your worship, but rather, I desire that I be worshipped according to that which I desire and not according to that which you desire."' So he refused to prostrate, so Allah, the Blessed, the High, said: "Go out of it, for verily, you are damned/evil, and upon you is My Wrath/Curse till the Day of Judgment..." [1]

5 – Then whomever understands what I have clarified in more than one Book and through [what is present in] the Noble Qur'an regarding the Kingdom of Heavens, he shall know that the [fact that] these Guardians and Prophets and Vicegerents (PBUT) are Mediators between the Worshiped and the worshippers is a compelling and inevitable matter, and it is not a matter of choice to the servants/worshippers, since the rank and the degree of these guardians

is above the servants, and thus, it must be that the worshippers pass by them (pbut) in order to reach the Worshipped.

[1] *Bihar Al Anwar: V. 11, P. 141*

[The Similarity] between The Kharijites of the past and The Wahabis

The basic principle for the Kharijites to go out against Ali son of Abi Talib (pbuh), rather, their exiting from Islam, is their saying: (There is no ruler-ship except for Allah) , [this is a] deceiving apparent and a black interior, and no one can be deceived by it except for the ignorant Arabs whom can hardly understand speech ***{The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.}*** [Qur'an Surat Al-Tawbah 9:97]

This is what the Kharijites say: (There is no ruler-ship except for Allah). And this is a Word of Truth, for indeed Ruler-ship is for Allah.

As in regards to their apparent worship, they were from among the people who used to perform the most [number of acts of] worship, and they were among the people who used to always pray in mosques and congregations.

As for their fight for their faith, it is enough to know that they desperately strove /fought in Nahrawan until none [of them] survived except for a few.

Despite of all of that, they did not know, rather, they did not carry from Islam anything.

And these are two Hadiths from the Messenger of Allah about the Kharijites in the beginning of time, and in the end times (the Wahabis).

The First Hadith

From Abi Saeed Al Khidry (may Allah be pleased with him), that he said: (While we were with the Messenger of Allah, peace be upon him while he was swearing an oath, then came to him Dhu- AlKhuwaysira, and he is a man from Bani Tamim, so he said:

“O Messenger of Allah! Be Just.”

So he (pbuh & his Family) said: “Woe to you, and who does Justice if I do not do justice? Indeed you would have been disappointed and lost had I not been Just”

So Umar said: “O Messenger of Allah! Give me the permission to strike his neck”

So he said: “Leave him alone, for verily, he has companions whose prayer would be an insult to your prayer if you prayed with them, and likewise for their fasting in regards to your fasting, they read the Qur’an and it does not even pass their clavicle/collarbone ([meaning Qur’an is only on their tongues and does not reach their hearts]), they go out from religion just as the arrow goes out from a prey ([meaning like when a prey gets thrown with an arrow and the arrow passes through it and gets out from the other side quickly without having anything on it]), you look at the arrowhead and you do not find on it anything, then you look at its sides and you do not find anything, then you look at its blade, [and that is the rod of the arrow where the feathers are], and you do not find anything on it, then you look at its feathers and you do not find anything on it, [and the arrow] has preceded the wastes and blood ([meaning the arrow passed quickly through the prey and went out without any blood or wastes on it]), their sign is a black man, the [upper part] of one of his arms is like the breast of a woman, or like a shaking piece of meat, and they shall come out during a time where there are separation/divisions among people”

Abu Sa’eed said: I testify that I heard this speech from the Messenger of Allah, peace be upon him, and I testify that Ali son of Abi Talib has fought them and I was with him. Thus, he commanded to call this man, so the man begged/requested, so he brought him forth, until I looked towards him upon describing the Prophet, peace be upon him, by that which he described him with) [1]

The Second Hadith (Tradition) regarding the Kharijites of the End times (The Wahabis):

From Sa'eed son of Ghafilah, he said: Ali said: "If I spoke to you from the Messenger of Allah, then verily, I would rather fall down from the sky than to lie upon him, and if I spoke in that which is between you and between me, then [I shall say that] verily, war is a deception. I heard the Messenger of Allah, peace be upon him, saying: 'There shall come in the End Times a young people, whose dreams are foolish, they shall speak of the good which the best of people speak of (meaning they shall speak of Monotheism, because the Wahabis claim that they seek Monotheism and that they reject Associating with Allah (Polytheism/Shirk)) They come out from Islam just as the arrow comes out from a prey, their faith does not pass their throats, so wherever you meet them kill them, for verily, killing them is a reward for the one whom killed them on the Day of Resurrection" [2]

And I find it necessary to analyze what the Kharijites base [their stance/belief] on, and that is what they mean by (There is no Ruler-ship except for Allah), [and show] the extent of the similarity between [their stance/belief] and between the claimed Monotheism of the Wahabis, so that it may become clear that the Wahabis are the Kharijites of the End Times.

When Ali (pbuh) heard the saying of the Kharijites that "There is no Ruler-ship except for Allah", he said: *([Their saying] is a word of Truth by which [they]bring forth falsehood, for yes it is true that there is no ruler-ship except for Allah. But those people say that there is no authority except for Allah, and verily, there must be for people either a pious/virtuous leader or a wicked leader, The believer performs [good deeds] under his rule while the disbeliever enjoys [worldly benefits] under his rule. Allah carries everything to an end during his ruler-ship. Through [the ruler] tax is collected, enemy is fought, roadways are secured, and [the right] of the weak is taken from the strong. till the good one (the pious/the virtuous) finds peace and becomes protected from the bad one (the wicked))*

And in another tradition it is stated that when Ali (pbuh) heard their judgement/stance, he said: *"I am waiting for the rule of Allah in regards to you"* Then he said: *"As for the good authority, the pious person performs [good works] under it. As for the bad authority, the evil-doer enjoys [worldly benefit] under it, untill his time is over and death overtakes him" [3]*

Verily, the meaning of this slogan 'There is no Ruler-ship except for Allah) is: **the Supremacy of Allah**, meaning, that whomever raises this slogan must not accept except the Supremacy of Allah, which is represented by the Divine Law and the Ruler whom is appointed by Allah. Therefore, the one whom raises this slogan is supposed to demand that the Divine Law becomes implemented and enabling/empowering the appointed Ruler by Allah.

This is the meaning of this word 'There is no ruler-ship except for Allah', and this is supposed to be the purpose/demand for whomever is raising this as a slogan. But the Kharijites came with this Word to violate the Supremacy of Allah, for they indeed raised it against the face of Ali specifically (pbuh), and he is the Successor of Allah and the appointed Vicegerent from Allah. They, according to the apparent of their speech, do not reject Allah, they only reject Ali (pbuh). However, if we look closely and ponder over their stance we shall find that their stance is exactly the same as that of Iblis whom did not refuse to prostrate to Allah, rather, he was the Peacock Angel for the abundance of his worship, but he only refused to prostrate to Adam (pbuh) the Successor of Allah.

And the response of Imam Ali (pbuh), in violating/refuting their purpose, is the present reality, because with the presence of a human society (People), there must be a Law and a Ruler who implement the Law in order to regulate the life of this society. So, if the Divine Law and the Ruler (the virtuous/righteous, the pious) whom was appointed by Allah were rejected, it shall be inevitable that there comes the law which was put and written by man, and the Tyrant Oppressor Ruler (the Wicked), because reality is never free from either of them. He (pbuh) said: *(And verily, there must be for people either a pious/virtuous leader to a wicked leader)*

Now I only request that we analyze the three stances:

Iblis (May Allah Curse him): Refused to prostrate to Adam, (refused that Adam be “The Successor of Allah” and the mediator between him and between Allah.)

The Kharijites: Refused that the Ruler becomes a human being whom is appointed by Allah, for they said, “There is ruler-ship except for Allah” and they said that they do not desire any authority except for that of Allah (Meaning, that they refused that a human being becomes “The Successor of Allah” and a mediator between them and between Allah.) And they claim by this Monotheism and rejection of Shirk (polytheism/associating with Allah)!!

The Wahabis: They refuse to accept that a human being could be the “The Successor of Allah” a mediator between them and between Allah, and they claim by this Monotheism and rejection of Shirk (associating with Allah/polytheism) also!!!!

What is the difference between the three stances??!!

If we looked accurately into the three stances we would find that the similarity between the stance of the Kharijites and between the stance of Iblis might need the clarification which has been presented earlier, but as in regards to the similarity between the stance of the Wahabis and between the stance of Iblis, then I do not think [that it needs any clarification], for their stance (their belief) is an exact image of the stance of Iblis, then where would a place for clarification be if we wanted it? (meaning it is already clear and does not need any clarification).

[1] Sahih Al-Bukhari - Al-Bukhari: volume 4, page 179

[2] Sahih Al-Bukhari - Al-Bukhari: volume 4, page 179

[3] Nahjul Balagha: volume 1, page 91

Secondly: Negligence towards the boundaries of Monotheism

Let us take the example of the Nasara (the Nasiris/Christians) and from there we will halt upon the Wahabis.

And the Nasaris, or as they have named themselves, the Christians, made for the Prophet of Allah Jesus (pbuh), who was a servant from the servants of Allah, Absolute Godhood and Absolute Richness. And their only proof/argument is a few words in their Gospels, for example, Jesus' (pbuh) saying: 'My Father' and 'The Son', although, all these are interpreted to mean the characteristics/attributes of fatherhood and sonship, not its essence, meaning, Mercy and Politeness/Benevolence and Disciplining and... and Giving which, perhaps, reached to the sacrificing of the self, from the father to his son, and Allah, the Glorious, the Almighty, shares with Fatherhood some attributes, having in mind His, the Glorious, Richness (His lack of need for this). Also, from the aspect of the son in regards to the father, it is possible to see the status of Kindness and Dutifulness of the righteous Son towards his Father and his obedience to Him in accordance to the behavior of the Prophets and the Vicegerents towards Allah, the Glorious, the Almighty.

And Allah, the Glorious, the Almighty, reaches with His servant in giving until He gives him everything, thus He, the Glorious, the Almighty, addresses His servant [by saying]: "I am Alive and do not die and indeed I have made you [an] alive [one whom] does not die, I say to something be and it becomes, and indeed I have made you say to something be and it becomes." [1]. And this is what being described by the the description of Godhood in Creation means, meaning, that the servant gets described by a few of the attributes of Godhood with noticing his poverty [his need for Allah swt]. For this servant is alive and does not die and he says to something be and it becomes and [this] is an attribute of Godhood, however, the One Whom granted him that is Allah, the Glorious, the Almighty, and he is needy and poor towards Allah to remain as such. As for Allah, the Glorious, the Almighty, verily, He was and is and will remain alive and does not die and He says to something be, thus, it becomes, without Him needing or seeking anyone. And this clearly distinguishes the difference between being described with the description/attribute of Godhood in Creation (or the Face of Allah or the Hand of Allah or the Rise of Allah in Sai'r or the Appearance of Allah in Fa'ran) [2] which was represented by the most special of His Preferred ones/Guardians, as Muhammad (pbuh & his family) and Jesus (pbuh), and between the True Absolute Godhood, which is restricted and limited to Allah, Glory be to Him, the Almighty.

- *{They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.}* {The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 72}

- *{They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.}* {The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 73}

- **{So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.}** {The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 74}

- **{The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.}** {The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 75}

- **{Had there been within the heavens and earth gods besides Allah , they both would have been ruined. So exalted is Allah , Lord of the Throne, above what they describe.}** {The Holy Qur'an Surat Al-'Anbyā' (The Prophets): 22}

[1] Bihar Al Anwar: V. 90, P. 376.

[2] The Almighty said: **{[Some] faces, that Day, will be radiant, * Looking at their Lord.}** (The Holy Qur'an Surat Al-Qiyāmah (The Resurrection): 22 & 23)

The Almighty said: **{Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah . The hand of Allah is over their hands.}** (The Holy Qur'an Surat Al-Fath (The Victory): 10)

And in the Du'a Al Samat: "... and by Your Rise in Sai'ir and Your appearance in Faran..."

He is Allah, The One, The Indivisible, and whoever other than Him is His Creation

Allah (swt) has responded in the Noble Qur'an to those who have said that Allah (swt) has a son whom separated from Him, or a son whom was born from Him, or a son whom was produced from Him, meaning, an absolute Divine whom was produced from an Absolute Divine. Or those who say that the created human being can elevate/rise [in degrees and ranks] until he becomes connected to the Absolute Divine, meaning, [until] the truth/reality of this human being becomes the Absolute Divine ;because he has united with the Absolute Divine. And according to their thinking, as such, the Absolute Divine has come down in the Human Nature or the Body, or among people in a human being from them, and that this human being is the son of Allah.

And truth is, even though this doctrinal belief that has been adopted by the non- working is false, Allah (swt), because of His Mercy, has addressed them and spoken to them even about the details of the explanation of this belief, so you find Him (swt) separating for them and clarifying for them the places of flaws/confusions [which are present] in their belief.

Allah swt said: ***{He is the Originator of the Heavens and the Earth. How can He have a son when He has had no mate? He has created everything and He has full knowledge of all things}*** [Surat Al-An'am (6:101)]

{ How can He have a son when He has had no mate? } and this complete refutation by which Allah has spoken to them cannot be rejected by any form or image, since its meaning is: You say that Allah (swt) has a son, and that this son is an Absolute Divine (meaning that this son is Absolute Perfection and Absolute Richness and never needs other than himself). So if you say that the son was produced from Him (swt) alone ([meaning that he was produced from one Absolute Divine whom had no mate]), then this means that the son must be exactly identical to the father – regardless of the fact that the Simple Absolute Truth is impossible to [have the attribute of] plurality. So what is the meaning and what is the wisdom from this production if there is not any distinguishing/distinction or difference or dissimilitude [between the Father and the Son] that could be imagined? So are you saying that the Father is not wise because he produced or gave birth to a son whose production has no benefit for Him (swt) or for any other than Him?!

And if you say that there is a difference or distinguishing/distinction or dissimilitude, - as some Christians declare today that The Three Hypostases ([The Three Persons/ "The Father, The Son and The Holy Spirit"]) are distinguishable [from each other] - then this [sets forth the fact of the] inevitability of the presence of a Second Divine ***{.....mate.....}*** in order that the son may be produced from two, and thus, the son does not become identical to any of them; because he has been produced from both of them together. Therefore, are you saying that there is a Second Divine (the mate) whom has preceded the son??!! [1]

Thus know that if you say that there is a son, then you must as well say that there is a Second Divine (the mate) before the son, or else, how could you say that there is a son (the Absolute Divine which was produced from Him swt) without the presence of the Second Divine (the mate) with Him (swt) from the beginning. And the presence of the Absolute Second Divine (the mate) with Him (swt) from the beginning is impossible; because the Absolute Divine is a Simple Absolute Truth and Reality, and [the Absolute Divine] cannot be plural ***{ How can He have a son when He has had no mate? }***

And Allah, The Exalted, has said: *{Never did Allah take unto Himself any son nor is there any God other than He. [Has there been any other gods] each god would have taken his creatures away with him, and each would have rushed to overpower the other. Glory be to Allah from all that they describe Him with!}* [Surat Al-Mu'minoun 23:91]

Meaning, verily, if you put/rank what you have imagined, in regards to the presence of the Three Hypostases (or the three Origins), in the following way: that you say that there is a father (Allah swt), and the Second Absolute Divine Mate (the son), then produced was produced from them the third Absolute Divine (The Third Hypostasis) The Holy Spirit, then [what you would be saying is that] there is a Second Divine with Allah (swt) from the beginning. So, is there a distinction between them or not? Meaning, are both one/the same?

Whoever decides that they both are one and the same then he shall be faced by the previous refutation; because the one produced from them is typical to each one of them. And whoever chooses that there is a distinguishing/distinction between them, then the Absolute Divinity (of the Divinity of the Second Divine) would be negated; because of the shortages that fall upon it; because distinguishing/distinction is not present except by Absolute Perfection {.....and each would have rushed to overpower the other. Glory be to Allah from all that they describe Him with}

And the non-working scholars, because they have failed/reversed their nature and turned upside down, they have said that Allah has a son, Glorified and Exalted is He from all which they describe Him with {Behold, it is one of their fabrications that they say: * "Allah has given birth" and verily they are liars} [Surat Al-Saffat 37:151-52]

For if they had returned to the nature of Allah and thought about the favors/bounties of Allah, they would have saved themselves from this clear torment and they would have avoided speaking of that which they do not know. And the speech of man about which he does not know is lies {verily they are liars}. He, The Exalted has said: {And also to warn those who say: "Allah has taken to Himself a son" * A thing about which they do have no knowledge, neither them nor their ancestors. Dreadful is the word that comes out of their mouths. What they utter is merely a lie} [Surat Al-Khaf 18:4-5]

Also: Allah swt has refuted and invalidated the principle of the plurality of the Absolute Divine from its root, whatever way the belief in it was. He, The Exalted, said: *{They said: Allah has taken a son. Glory be to Him. He is the Rich/Self-Sufficient. His is all that is in the Heavens and all that is in the Earth. Have you any authority to support (that Allah has taken a son)? Do you ascribe to Allah something of which you have no knowledge? }* [Surat Yunus 10:68]

{They said: Allah has taken a son. Glory be to Him. He is the Rich/Self-Sufficient}: and the principle of this refutation/invalidation, upon everyone who has ascribed plurality to the Absolute Divine – whether with son-ship or by any other form which could be imagined by the one who has gone astray – is that Allah has placed in the nature of the human being that which he can distinguish with between Wisdom and Foolishness *{And imbued it(the human nature) with (the consciousness of) its evil and its piety}* [Surat Al-Shams 91:8]. So whoever uses this scale shall come to the judgment that [the act of] ascribing plurality to The Divine without the presence of a distinguishing [factor] is foolishness and lacks Wisdom. And therefore, there remains nothing except saying that there is difference/distinction [between them], and this is refuted with one Word: *{Glory be to Him. He is the Rich/Self-Sufficient}*, for differentiation/distinction in regards to The Divine cannot be except in regards to Perfection, so the poverty and shortcoming/shortages of those other than Him becomes clear, thus saying that other than Him could be an Absolute Divine becomes refuted.

As in regards to the matter of the rising of Man [in degrees], then verily, Allah has created the human being and placed in him the nature which qualifies him to rise and elevate until he becomes the Divine Names of Allah and the image of Allah and the Manifestation of Allah and Allah in Creation. However, no matter how high he rises/elevates [in degree and ranks] he can never be an Absolute Divine or an Absolute Rich, rather he stays a created being whom is poor in regards to Allah (swt) *{Its oil almost glows even if untouched by fire, Light upon Light, Allah guides to His Light whomever He wills}* [Surat Al-Nur 24:35]. [“Almost” glows], not that it glows from itself for it to be an Absolute Divine, for whoever other than Him is His creation and poor in regards to Him (swt) *{It does not befit Allah to take for Himself a son. Glory be to Him. When He decrees a thing He only says: “Be” and it is}* [Surat Maryam 19:35].

And the previously presented refutations which have come in the Noble Qur’an is enough to the one who has listened while being a witness/present in mind ([meaning the one who has listened carefully]).

As for their saying that He is One, Indivisible, along with what they say about the Three Hypostases ([The Three Persons “The Father, The Son, The Holy Spirit”]) which, according to their belief, are distinguishable from each other and independent in their essence and they dispatch each other, and their saying about the presence of a relationship between them as the relationship of son-hood and father-hood...etc, that is foolish silly talk and they know that it is as such [2], or else, how could the Indivisible Oneness gather with His Plurality and Divisibility and Distinction between His parts, even if they do not call them parts?

And if we turn away from all what has been presented, then, still, clarifying their falsehood does not require more than the [following] clarification, if they were among those whom understand and use their mind, and that clarification is:

Indeed Allah is Light with no Darkness in it, and all the worlds of Creation is Light mixed with Darkness and beings which have appeared by the Manifestation of His Light (swt) in the Darkneses. And therefore, it is not possible that one considers that Allah has come in a created being or appeared in a created being a complete appearance in the Worlds of Creation – as they claim with Jesus and the Holy Spirit - ; because [if this was the case then] this means that [the worlds of creation] would not remain, rather, it would disintegrate/disappear and what remains would be Light which has no darkness in it, meaning, that no Creation would remain, rather, only Allah (swt) remains, and He is Light with no darkness in it. And for that reason we have said and repeated over and over that Muhammad flaps between The Divine and between the “I” and humanity/state of being Human. And I have confirmed this in order that no deluded person imagines that Allah – who is Light with no Darkness in it – comes in the Worlds of Creation, He is far Exalted and Greater than that. And the matter is clear and obvious, for the meaning of (the appearance of Light which has no darkness in it in the World of Creation a complete appearance) is its disappearance/disintegration and extinction, and remains for it neither a name nor a description nor a meaning, rather, no one and nothing remains except Allah The Light which has no Darkness in it, Far Greater and Exalted is He.

[1] *And this also is an innate and intellectual matter, and that is, nothing different or distinct from the Simple Absolute Truth can separate from it, and there can not be in it any divisions or parts or origins or distinguishable/distinctive Hypostases as they call it; because if that was the case, then it would mean that it is a compound Truth and not a simple one. And Composition is indication towards poverty and need, and Composition negates/denies Richness of it, and therefore, in order for something which is distinct from the the Simple Absolute Truth/Reality to separate from it, there must be another Simple Absolute Truth/Reality, and that is impossible, because the Absolute Truth/Reality is one and can not be plural.*

[2] *And for that reason you find them always saying: Trinity is not apprehended and can not be recognized by the Mind, however, it is a must that one believes in it.*

Some Words from Torah and the Gospels

[The words that] some people imagined to mean that the Absolute Divine comes in the Worlds of Creation in a human being, and the clarification of [these words]

The Word:

In the book of The Divinity of Christ by Pope Shenouda the Third (Coptic Orthodox pope), Shenouda the Third said:

The First Chapter: The Divinity of Christ with Respect to Him Being One of the Holy Trinity- He is the Logos (the Word).

(John 1:1): *"In the beginning was the Word, and the Word was with Allah, and the Word was Allah" and here the speech about his divinity is completely clear.*

The Response

I have clarified in this book that Jesus (pbuh) is a servant/worshiper and that he is not an Absolute Divine, and [the chapter] of The Decisiveness/Discernment of the Speech will come and from a clear precise confirmed verse from the Gospel [1], and consequently, it is incorrect to interpret and understand this text and other than it [an understanding and interpretation that suggest that] Jesus (pbuh) is an Absolute Divine, as has been proven from what has been presented that Jesus (pbuh), or Christ (pbuh) can not possibly be Light which has no Darkness in it, rather he is Light and Darkness, and this has always been his case for he is a created being whom is in need for, and poor in regards to, the Absolute Divine (swt).

[1] *(But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father) Mark:13*

The Interpretation of this Text :

(In the beginning was the Word): There is no beginning for the Absolute Divine (swt) in order to say "in the beginning", rather, what is in the beginning is the created, and therefore, Christ (Jesus pbuh) is a created being, and this verse shows clearly that he is created. Yes it is possible to be said that what is meant here is the first created being or the first Mind, in that case this matter could be discussed, Is Christ (Jesus pbuh) the first word? Or is Christ (Jesus pbuh) a word from the words of Allah which came later after the first word?

(And the Word was with Allah): The Absolute Divine is not a compound reality ([meaning it is not a reality/truth which is composed from parts), and it is false to say that it is compound (composed of several parts) or to say anything that implies that it is composed [of parts], because believing that what is meant by the saying (and the Word was with Allah) is that the Word is the Absolute Divine, then this would mean that the Absolute Divine is compound/composed of parts. And believing [2] that the Word is Allah - meaning that He is She and She is He with no distinction between them - even though it is not compound, makes [this speech] foolish and free from any sort of wisdom. Because it is meaningless to say that the thing is with itself ([it is meaningless to say Allah was with Allah!])

[2] *In reality they do not believe in this, rather they believe that there is distinction, but because of the abundance of their confusions and sayings and differences in their attempts to place defects/disturbances in the belief of the Divine with them, I had to respond to what they said and what they could possibly say.*

(And the Word was Allah): Here is where the place of confusion is, and here is the allegorical/ambiguous [meaning] which Shenouda has fallen into as well as many before him have fallen into it. And truth is, after it has been clarified that the Word is a created being, and that he himself cannot be an Absolute Divine, then nothing remains except that "Allah" [mentioned] here is not the Absolute Divine, rather, what is meant is "Allah in Creation", meaning, the image of Allah, as has been mentioned in the Torah or the Old Testament (**26 Then Allah said, 'Let us make humankind in our image, according to our likeness)** [3] (**So Allah created humankind in his image, in the image of Allah he created them)** [4]

[3] *Torah: Genesis, chapter 1*

[4] *Torah: Genesis, chapter 1*

Immanuel or Allah is with us:

(Now therefore, behold, the Lord is bringing up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of your land, O Immanuel. 9 Associate yourselves, O peoples, and you shall be broken in pieces; and give ear, all you of distant countries: gird yourselves, and you shall be broken in pieces; gird yourselves, and you shall be broken in pieces.10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand/succeed: for Allah is with us) [5]

[5] *Torah: Isaiah chapter 8 - The Old and New Testament - volume 1 - Congregation for Eastern Churches*

Yes, Allah is with the believing people whom follow the successor of Allah in every age.

(All this took place to fulfill what the Lord had said through the prophet: 23 "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God (Allah) is with us")[6]

[6] *Gospel of Matthew - Chapter 1 - The Old and New Testament- volume 2 - Congregation for Eastern Churches*

The Successor of Allah in His Earth is the representative of Allah, and if he is the hand of Allah and the face of Allah then he is Allah in Creation, but he is not an Absolute Divine, rather, he is a poor created being whom is need [for the Absolute Divine] and he is not Light with no Darkness in it, rather, he is Light and Darkness.

And even if all what has been added to the New Testament from messages and works were accepted, the non-working scholars will never be able to prove that a human being is an Absolute Divine, they are only following that which its meaning has been

confusing/ambiguous to them and they interpret it according to what goes along with their desires. Otherwise [if they did not interpret it according to their own desires], it would undoubtedly contradict the same messages and works, and it is explicit and clear that Jesus (pbuh) or Christ (pbuh) is a created servant, rather it would contradict the Old Testament in which they believe, and it would contradict all the speeches of the previous prophets whom they claim to believe in, and Jesus pbuh (Christ) never claimed to be an Absolute Divine, and the former ones never claimed that Jesus is an Absolute Divine. Rather, this matter (which is claiming that Jesus is an Absolute Divine) is emergent and has come after hundreds of years and was confirmed in the Council of Nicaea in AD 325 [7] And many people opposed it (that Jesus is an Absolute Divine) during that time, and [even] after it was confirmed in the Council of Nicaea, and until today, there are [still] Christians whom do not accept it ([that Jesus is an Absolute Divine]) and do not acknowledge this doctrinal deviation.

[7] (The Emperor Constantine the First, attended the opening of the Council, and the Council of Nicaea began its sessions in May 20th 325 AD. The Council was held according to instructions from the Emperor Constantine The First, in order to study the disputes between Arius and his followers from one side, and between the Church of Alexandria which was represented by Alexander The First (the Pope of Alexandria) and his followers from another side, regarding the nature of Christ, is it the same nature as The Lord or is it the nature of Humans.

Arius denied the Divinity of Christ, so he believed that there was a time when Jesus was not present in it, and he considered him to be from the creations of God and from His making, and he considered the Holy Spirit to be from God's making also.

On the other hand, Alexander The First (the Pope of Alexandria) emphasized that the nature of Christ is the same nature of God, and the opinion of Alexander The First (the Pope of Alexandria) dominated/prevailed by Voting, which was under the authority of the Emperor Constantine whom was supporting the Pope of Alexandria, and Arius and two from the priests refused with insistence to sign, then they were banished to Alera (The Balkans currently), and the books of Arius were burned, and his doctrine has been named " the Heresy of Arius", and his followers have been stamped until this very day as being the enemies of Christianity.

And resulted from the Council of Nicaea the first of the forms of believing that the Divinity of Christ is an Absolute Divinity, and the relationship between the Church and the Authority started to be formed after it was a religious entity. And three centuries later, after the development of the ideology of the church and its mixing with thoughts and religions which were surrounding from all directions and from which was the Roman Paganism (the previous religion of Constantine), the church which was supported by the Roman Emperor became the reference and the authority which determines who enters the boundaries of faith and who exits out of it)

This speech is almost identical to all that which was mentioned from The Church and historically from the Council, with action ofcourse, And I do not believe that a fair researcher would be heedless of [the fact that] Constantine supported Alexander and verified and confirmed his pagan belief in Christianity, for after half of the Christian Priests were supporting Arius, their fear that they might get oppressed by Constantine made them step back [from their stance]. And whoever does not know who Constantine was and how he used to oppress whomever opposed him, even if the one opposing him was the closest person to him, then let him revise the history of this tyrant who spread the corrupted Christianity in Europe, and whom never hesitated in killing his cousins and the closest people to him if they opposed him. While you find the priests of today disregard the bloody history of Constantine, and they portray Constantine to be a gentle lamb whom held this council and gave freedom to all those whom agreed with him and opposed him, even though banishing and persecuting Arius and forbidding his belief after the council is enough to recognize the purpose and goal of holding this council, and that was to destroy Arius and the belief that Christ is just a created being, and spreading the Pagan belief in Christ, which is that he is Allah.

(Translation of the Latin text:

We believe in one God,the Father whom is capable of everything, maker of all things the visible and the invisible , We believe in one Lord, Jesus Christ, the Son of God, the only begotten son of God, meaning from

the Essence of the Father, a God from a God, Light from Light, True God from True God, begotten, not made/not created, he is equal to the father in the essence, Whom for us human beings and for our salvation came down and he was incarnate, and was made man, and suffered and rose on the third day again, he whom through him everything came to exist, everything in Heaven and everything in Earth, and he ascended to the heavens, He comes to judge the living and the dead and by the Holy Spirit. As for those whom say 'There was a time when he (the word) was not;' and 'He was not before he became born;' and ' He came to existence from that which does not exist ([He was made out of nothing]),' or they say about the Existence of the son of God that 'He is from another person or another essence, or (that he is a created being)' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church). And all the priests who were present signed this Law of Creed, except for two of them – and perhaps more – and ofcourse in addition to Arius and his people).

And the Orthodox Pope in Egypt, Shinouda The Third, says in his book The Nature of Christ: (Arius used to deny the Divinity of Christ, and see that he was less than the father in essence, and that he was created. And the Arian roots are still present until today. Even after it was condemned by the Ecumenical council of Nicaea in 325 A.D, Arius and his followers (The Arians) [who came] after him remained a reason for trouble/exhaustion and disunity and doubt to the Holy church).

And ofcourse Shinouda The Third here presents by Jehovah's Witnesses, the Christian doctrine which have been spreading in the Christian world in a great manner, and especially in the West. And Jehovah's Witnesses do not admit a lot of the deviations of the Church, from the examples of Trinity and that the Word is Allah and other innovations. And among the proofs that the belief that Christ is a Divine is an innovation which was verified in the Council of Nicaea, is that half of those who were present in the Council of Nicaea were supporting Arius, or were neutral, and the belief that Jesus (Christ) was just a created being was the common and prevalent belief during the time of Arius, and this is a matter that the priests admit in their books until today:

It was mentioned in the researches of the Christian Ecumenical Councils – by Bishop Bishoy (...4- Council of Nicaea: 1- The circumstances of holding the council.....

B- As for the direct reason for holding this council, it was the innovation of Arius ([Heresy of Arius]), because the empire was about to be divided because of this innovation.....

The Ecumenical Council was held by the command of King Constantine out of his fear of the serious division that was present in the empire because of the innovation of Arius. The council was held in 325 A.D. in Nicaea, and it had three hundred and eighteen bishops. And as Saint Athanasius, who was an eye witness and one of the members of the council, has mentioned in a speech of his that in the beginning sixteen bishops were supporting Arius, and twenty two bishops were supporting Pope Alexander, and the rest of them had a neutral stance. And by the end of the Council, only two bishops remained supportive to Arius, and they were Secundus and Theonas, whom refused to sign/adhere to the creed of the Council with the rest of the priests whom were attached to them. And during the times of Saint Epiphanius, the signatures of the three hundred and eighteen whom were present in Nicaea were still there. That was due to the explanation of Saint Epiphanius of the creed and his response to the slanders/false claims of Arius. And by that, we come to see the extent of the greatness of the Alexandrian defense in the Council. And reaching the decision of the Council was not an easy matter, rather, it required a lot of effort...

5- Council of Nicaea:2) Arius and his Heresy.

There passed a time where most of the world almost became Arian, if it was not for Epiphanius, for during one of the times, the Emperor isolated the Roman Pope and appointed in his place another one in order that he may sign the law of the Arian creed. And when the pope came back from his prison to his chair, he signed the law of the Arian creed which he had previously refused to sign. This was the stage where none but Epiphanius and his bishops remained in Egypt, and they were the only ones whom were holding tight to the correct creed. For that reason, it is not strange that Isaiah the Prophet said: "Blessed be Egypt my people" (Isaiah 19:20), but in many other times the Alexandrian Pope supported the Chair of Rome, like the Popes who were with Pope Epiphanius and supported him.

Christianity collapsed in the entire world and surrendered in front of the Arian Tyranny, and nothing remained but the chair of Alexandria which was represented by the Alexandrian banished pope and his Egyptian bishops. And upon us is discerning the traces of the steps of our father.....) The Christian Ecumenical Councils – The Ecumenical Councils and Heresies – Bishop Bishoy.

Allah Appeared in the Body

This is one of the messages which the non-working Scholars use as their evidence upon what they have gone towards from misguidance, and claiming that Absolute Godhood came down in the Body,

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, 2 To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. [1].

16 Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory. [2].

Firstly: The first Chapter of the Message Jesus (pbuh) was not given other than the attribute of Lordship and it is an attribute which there is no problem that a prophet or a messenger be described by it, for they (pbut), are the discipliners of people, and they are the more deserving of this description than the father whom is described by it and is called “a lord” in regards to his family.

Rather also, the chapter clarified that the sending does not [happen] except by the Command of Allah, the Glorious, and that Jesus is commanded “according to the Command of Allah”. Therefore, Jesus (pbuh) was commanded and commands by the command of Allah; this means that Allah is Higher, and more Knowledgeable, and more Capable than him.

Therefore, it becomes proven that Jesus (pbuh) needs other than himself and that shortages/deficiencies are found in the page of his existence; otherwise, it’s meaningless to be commanded while he is Absolute Perfection, for this contradicts Wisdom, for how is it possible that Absolute Perfection [can] benefit from any other than himself?!

As for that which was stated in the same message in the Third Chapter, it is supposed to be – after it was opened by what we saw – understood that the appearance of Allah in the body is exactly as His appearance in all of the Created Worlds and His manifestation in them, and the appearance [of the created worlds] by Him, the Glorious. Yes, there is a specialty for this saying here, for verily, it means that Jesus (pbuh) represented (Allah’s rise in Sa’ir) meaning that he (Jesus (pbuh)) is the hand of Allah and the Face of Allah and the Image of Allah, however, he is a created servant and not Allah, the Glorious, the Almighty. There is a big difference between the Reality and Truth and the Image, exactly as the difference between something and nothingness.

Therefore, Allah, just as I have previously clarified, has manifested in the Worlds of Creation and appeared in it and made it appear, and this does not mean that He has come down in it or that [the creation] has become an Absolute Divinity, or that it is possible for some one from [the creation] to become Absolute Divinity no matter how great their Light is, for verily, [creation] remains a created being and remains Light mixed with Darkness. Thus, the highest possible rank for a Human to obtain is that he becomes Allah in Creation {... *whose oil would almost glow even if untouched by fire. Light upon light...*} {*The Holy Qur’an Surat An-Nūr (The Light): 35*}, almost glows from himself – and for that Ibrahim (Abraham) (pbuh) was confused in the beginning in regards to the matter, until Allah made the Truth known to him

[3], however, never glows from himself.

And the Hadith (Narration) Al Qudsi from Allah, the Glorious, the Almighty: “My Heaven does not contain Me nor does My Earth contain Me, but the heart of My believing servant contains Me.” [4], meaning that he (the servant of Allah) may be the Face of Allah and the Hand of Allah just as stated in the Qur’an: *{Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah . The hand of Allah is over their hands.} {The Holy Qur’an Surat Al-Fath (The Victory): 10}, {And there will remain the Face of your Lord, Owner of Majesty and Honor.} {The Holy Qur’an Surat Ar-Rahmān (The Beneficent): 27}.*

And just as it is evident in the presented texts of the Torah and the Gospels.

[1] *The Gospel of Paul, The Gospel of 1 Timothy, first Chapter – The Old and New Testament - Congregation for Eastern Churches.*

[2] *The Gospel of Paul, The Gospel of 1 Timothy, third Chapter – The Old and New Testament – Congregation for Eastern Churches.*

[3] *Read the details in the Book ‘The Allegories’.*

[4] *Bihar Al Anwar: V. 55, P. 39.*

The Son

In the Torah and the Gospels (My Father, Your Father, the Son, the Father, the Sons of God).

4 But this is what the LORD Almighty says: “They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the LORD. **5** You will see it with your own eyes and say, ‘Great is the LORD—even beyond the borders of Israel!’ **6** “A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?” says the LORD Almighty. “It is you priests who show contempt for my name.” **[1]**.

21 At that time Jesus, full of joy through the Holy Spirit, said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do. **22** “All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.” **23** Then he turned to his disciples and said privately, “Blessed are the eyes that see what you see. **24** For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.” **[2]**.

1 Ascribe to the LORD, O Children of Allah, ascribe to the LORD glory and strength. **2** Ascribe to the LORD the glory due his name; Worship the LORD in the splendor of his holiness) **[3]**.

1 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, **2** and he began to teach them. He said: **3** “Blessed are the poor in spirit, for theirs is the kingdom of heaven. **4** Blessed are those who mourn, for they will be comforted. **5** Blessed are the meek, for they will inherit the earth. **6** Blessed are those who hunger and thirst for righteousness, for they will be filled. **7** Blessed are the merciful, for they will be shown mercy. **8** Blessed are the pure in heart, for they will see God. **9** Blessed are the peacemakers, for they will be called children of God. **10** Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. **11** “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. **12** Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. **[4]**.

These words which are present within the Torah or the Gospels and which certain parts of it were ambiguous/confusing to the one whom is ignorant of them, and which the non-working scholars interpreted- in order that they may claim son-ship of a human being to Allah, the Glorious, or that they may claim Absolute Godhood to a man – it does not mean by any form or image Godhood of a human being Absolute Godhood, rather, it collectively denies true filiation (The condition or fact of being the child of a certain parent) for any man **[5]**. And if one turned towards it with an open heart, requesting knowledge of the truth just as Allah, the Glorious, the Almighty, wants from whom He Created, he would have found that Jesus (pbuh) praises Allah and thanks Him before uttering these words, and if one looked with an eye of fairness they would have known that these words are applicable to all of the Prophets and the Messengers and the Vicegerents whom were the Hujjajj (Proofs) of Allah upon His Creation and His Successors on His Earth. For, every Hujja (Proof) from the Hujjajj (Proofs) of Allah is the most knowledgeable of Allah among the people of his time, thus, it becomes

proven that he is [the only one] whom knows Allah among the people of his time, and also it becomes proven that no one knows the Successor of Allah and the Proof of Allah a true knowing except for Allah whom created him (and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him).

And this is found in the speech of the Messenger of Allah Muhammad (pbuh & his progeny) to his Vicegerent Ali son of Abi Talib (pbuh): “O Ali! No one knows Allah except for me and you, and no one knows me except for Allah and you, and no one knows you except for Allah and me.” [6].

And also, man would have known the truth, which is that all of the creation are the children of Allah, the Glorious, the Almighty, for He has Mercy upon them as a father has mercy upon his children, rather, He is More Merciful with the Creation than the Mother with her only child. And certainly the Prophets and the Vicegerents and the preferred ones (pbut) are the most beloved Creation to Allah, the Glorious, so they are the most deserving of having Allah, the Glorious, The Almighty, as their father according to this meaning, and because they obeyed Him and did not disobey Him, the Glorious, just as the virtuous son is obedient and dutiful to his father, thus, it becomes correct that they are the children of Allah according to this meaning, and they are not Absolute Divinity, rather, they are honored servants, for they are thankful. *{And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.} {The Holy Qur'an Surat Al-'Anbyā' (The Prophets): 26}.*

{If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.} {The Holy Qur'an Surat Az-Zumar (The Troops): 4}.

And it is evident in the Qur'an that they (pbut) {... whose oil would almost glow even if untouched by fire. Light upon light...} {The Holy Qur'an Surat An-Nūr (The Light): 35}, meaning, that they are Allah in Creation, meaning [that they are] the manifestation of Allah and the Image of Allah just as a Hadith (Tradition) from them (pbut) stated: “Indeed, Allah created Adam upon His Image.” [6], 26 God said, 'Let us make man in our own image, in the likeness of ourselves, [7], and they are not Allah, the Glorious, the Almighty. And consequently, the looking towards them is looking towards Allah, seeing them is seeing Allah, and in the Gospels: 8 Blessed are the pure in heart, for they will see God. 9 Blessed are the peacemakers, for they will be called children of God.

And in the Qur'an will be found the same talk: *{[Some] faces, that Day, will be radiant,* Looking at their Lord.} {The Holy Qur'an Surat Al-Qiyāmah (The Resurrection): 22& 23},* from Abi Al Salt Al Hurrayra from Imam Al Rida (pbuh), he said: “Said the Prophet (pbuh & his progeny): ‘Whomever has visited me during my life or after my death then he has visited Allah, the Almighty, and the prophet of Allah (pbuh & his Family) shall include him in the Highest degrees in Paradise. Thus, whomever visits him in his degree in Paradise from his home then he has visited Allah, the Blessed, the Almighty.’ I said: “So I said to him: ‘O Son of the Messenger of Allah (pbuh & his progeny)! What is the meaning of what has been narrated: That the reward [for saying] ‘La Illahu Ila Allah – There is No God except for Allah’ is looking towards the face of Allah, the Almighty?’ So he (pbuh) said: ‘O Abi Salt! Whomever describes Allah, the Almighty, [that He has a face] as the faces the he has indeed disbelieved, however, the Face of Allah, the Almighty, is His Prophets, and His Messengers, and His Proofs, Mercy of Allah be upon them, they are whom by them you face/turn towards Allah, the Exalted, and towards His Religion, and knowing Him, and said Allah, the Almighty: *{Everyone upon the earth will perish,* And there will remain the Face of your*

Lord, Owner of Majesty and Honor.}, and said the Exalted: {Everything will be destroyed except for His Face}.” [8]

Said the Almighty: {Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."} {The Holy Qur'an Surat Az-Zukhruf (The Ornaments of Gold)}.

{Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."} Meaning that Muhammad (pbuh & his progeny) is the nearest thing to Allah, the Glorious, and the first Creation that Allah, the Glorious, the Almighty, created, and the first whom worshiped Allah, the Glorious, the Almighty. Thus, if Allah, the Glorious, the Almighty, had a son (Far Above and Exalted is Allah for that) it would have been Muhammad (pbuh & his progeny); for verily, they say that the first which was produced from Him, the Glorious, the Almighty, was the child/son or the Word. Therefore, Muhammad whom said ‘I am the nearest creation to Allah, Glory be to Him, the Almighty’ did not say ‘I am the son separated from Allah, the Glorious, the Almighty’, nor did he say ‘I am an Absolute God’, but rather, he said ‘I am Abdullah (the servant of Allah) and the son of Abdullah (the servant of Allah)’. {And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.} {The Holy Qur'an Surat Al-'Anbyā' (The Prophets): 26}.

Thus, whomever is seeking the truth he should be so accurate and sincere/dedicated in his search in order that he may reach the truth and save himself from the wrath of Allah, the Glorious, the Almighty {And they say, "The Most Merciful has taken [for Himself] a son." * You have done an atrocious thing. * The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation * That they attribute to the Most Merciful a son. * And it is not appropriate for the Most Merciful that He should take a son.} {The Holy Qur'an Surat Maryam (Mary): 88 – 92}.

[1] The Torah, Malachi, First Chapter – The Old and New Testament. - Congregation for Eastern Churches.

[2] The Gospel of Luke, Tenth Chapter – The Old and New Testament - Congregation for Eastern Churches.

[3] The Torah, Psalms, Twenty Ninth Chapter – The Old and New Testament. Congregation for Eastern Churches.

[4] The Gospel of Matthew Fifth Chapter – The Old and New Testament - Congregation for Eastern Churches.

[5] Because some people call a group of people “the children/sons of God”, so are they real sons of God and [are they all] Gods based on the [same] notion of the ones whom consider that [the fact that] Jesus is mentioned in the Gospel to be “son of God” indicates his Divinity and real son-ship to Allah? Far Exalted is Allah from that.

[6] Mukhtasar Bas'air Al Darajat: P. 125.

[7] Al Kafi: V. 1, P. 134. Al Tawhid Al Sadouq: P. 103.

[8] In the Torah, The Book of Genesis, First Chapter.

[9] 'Uyoun Akhbar Al Ridha (pbuh): V. 2, P. 106.

The Texts of the Torah and the Gospels

Proving that Allah is One and Indivisible

It is not composed of parts:

And these texts are clear and explicit and evident, for it is meaningless to interpret them in order that they match texts which their meanings were ambiguous/allegorical to the non-working Scholars, so they lead astray the Creation of Allah by interpreting them according to their desires a false interpretation.

1 – A few texts in the Torah (The Old Testament):

*“Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.” [1]. “Hear, O Israel: The LORD our God is one LORD:” [2]. “See now that I, I am He, And there is no god besides Me;” [3]. “I am the first and I am the last; apart from me there is no God.” [4]. “I am the LORD, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth; who is with me?” [5]. “Am I not the Lord, and there is no other Lord than me? A Good Faithful God, none other than me” [6] “Did not one God create us?” [7]. “I am the LORD your God, who rescued you from the land of Egypt, the place of your slavery. * You must not have any other God but me.” [8].*

2 – A few texts from the Gospels (The New Testament):

“With Truth I have said, verily, He is One God, and there is none other beside Him.” [9]. “and you are not seeking the glory of The One God?” [10].

Texts from the Messages which they associated with the Gospels:

“since there is only one God,” [11]. “and that, ‘That there is No God but One.’” [12]. “but God is one.” [13]. “For, present is One God.” [14]. “You believe that there is one God. Good!” [15].

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- [1] Deuteronomy 4: 39.
 - [2] Deuteronomy 6: 4.
 - [3] Deuteronomy 32: 39.
 - [4] Isaiah 44
 - [5] Isaiah 44: 24.
 - [6] Isaiah 45: 21.
 - [7] Malachi 2: 10.
 - [8] Exodus 20: 2 & 3.
 - [9] Mark 12: 32.
 - [10] John 5: 44.
 - [11] Romans 3: 30.
 - [12] 1 Corinthians 8: 4.
 - [13] 1 Galatians 3:20.
 - [14] 1 Timothy 2: 5.
 - [15] James 2: 19.

The Decisiveness/Discernment of the Speech from the Gospels

(Jesus, Peace of Allah be upon him, is ignorant of the hour)

Jesus (pbuh) said regarding himself that he is ignorant (unaware) of the hour in which will be the minor resurrection: “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.” [1], and ignorance is due to shortages/deficiencies, whereas, the Absolute Divinity is Absolute Perfection whom does not have any deficiency/shortage or ignorance, for He is Light with no darkness in it, while ignorance is found in the created being because he has darkness present in the page of his existence.

Therefore, Jesus (pbuh) is Light and darkness and this proves to the inquisitor that Jesus is not an Absolute Godhood, but rather, he is a servant whom was created from darkness and Light, and he is not Light with no darkness in it, the Almighty, Allah is far above.

And in that is a decisive speech and a clarification for an advice to those whom have minds, and this text is the words of Jesus (pbuh) just as it is present in the Gospel of Mark: **32** “Yet about that day or hour no one knows, not even the angels in heaven, not even the Son; no one but the Father. **33** ‘Take ye heed, watch and pray: for ye know not when the time is. **34** For the Son of Man is like a man away from home: he has left his house and put his servants in charge, each with his own work to do, and he has ordered the door-keeper to keep watch. **35** Keep watch, then, for you do not know when the master of the house will come. Evening or midnight, cock-crow or early dawn – **36** if he comes suddenly, do not let him find you asleep. **37** And what I say to you, I say to everyone: Keep Watch.’ [2].

[1] Mark 13: 32.

[2] The Gospel of Mark, Chapter 13 – Old and New Testament: Ch. 2 – Congregation for Eastern Churches.

The Wahabis too are negligent in regards to the boundaries of Monotheism

Wahabis join Christians, for they are also from those whom are negligent of the boundaries of Monotheism, in another aspect from their beliefs, and the least to be said about it is that they limit Allah and divide Him, and therefore, they make Him as His Creation, Far Higher and Exalted is He. So if Christians have raised a human being, and he is Jesus (PBUH), until they [said that] he himself is Allah, Far Higher and Exalted is He, then the Wahabis have followed them in the same path, but they have made Allah (swt) in the category of the Creation, and described by the descriptions of the bodies, and limited and restricted by the the boundaries of the Worlds of Creation, Far Higher and Exalted is Allah above all that.

So, in reality, Christians have said about a human being that he is Allah, and Wahabis have said about Allah that he is a human being when they described Him by the descriptions of the human being. Verily, this is the old Pagan path which is almost never absent from the human society, unfortunately [1]

[1] *For verily, if they were not able to make idols from stones and say that they are the image of the Absolute Divine, they make idols from humans like what the Christians have done, and if they were not able to do that, they make Allah (swt) [himself] an idol, like what the Wahabis have done and even the Jews. And even though a large number of Prophets and Vicegerent have been sent among them, at the end the scholars of misguidance succeeded in deviating them away from the Divine Path, so they made them make idols out of the scholars of misguidance, starting from the innovation of Taqlid ([imitating scholars]), or the innovation that [says that] the scholars of misguidance are the inheritors of the Prophets and Vicegerents (pbut). And as a result, they have turned towards making idols out of the religious scholars and following them blindly, until [the scholars of misguidance] have placed to them corrupted beliefs and they made to people Halal (permissible) that which Allah has made Haram (forbidden), and they made Haram (forbidden) that which Allah has made Halal (permissible), and thus, [people] have worshiped [the scholars of misguidance] without Allah. And the Shia, because of the Imams and [the fact that the Imams] were fighting distortion/corruption, some of the non-working scholars were not able to drag the religion to a straightforward paganism, however, they were able maneuver/twist [truths], so much so until they returned paganism back in another image through making idols out of the scholars of misguidance, whom have become today unfortunately an idol worshiped without Allah by the innovation of the belief of Taqlid ([imitating scholars]), so that they may make people be driven towards them like animals, without thinking or searching for the truth of that which [the scholars of misguidance] claim and issue Fatwas about and legislate and distort from the Book, and they place pagan beliefs which Allah has never sent any authority for. And the Imams (PBUT) have prohibited following any other than the Infallible, just as was prohibited by the Prophets and Vicegerents (pbut) before them, and they have clarified that Taqlid [imitating] other than the infallible is a pagan path which was taken by the scholars of misguidance in the Jewish nation in the past after the prophets (pbut), and they have prohibited their Shia from following those whom take the Jewish Pagan Corrupted path. Al-Sadiq (pbuh) said: (Beware of Imitating (Taqlid), for whoever imitates in his religion then he has been ruined/damned. Allah (swt) says: {They have taken their scholars and monks as lords besides Allah} and by Allah, they did not pray nor did they fast for them, but they made Halal (permissible) to them that which is Haram (forbidden), and they made Haram (forbidden) that which is Halal (permissible), so [the people] imitated them in that, thus, they have worshiped them without feeling [that they are doing so])Tashih Al'Itiqad - by Sheikh Al-Mufeed, page 73*

The Wahabi doctrine is embodied, or the least that could be said is that their belief about the Divine requires embodiment, for they have made to Allah a hand and fingers and a leg and that He sits on the throne and ... etc [2]

[2] Read in Addendum number (3) some of the examples, and revise some of the Fatwas of Al-Albani, and the Fatwas of Ibn Baz and Ibn Jibreel and Ibn Uthaymayn and others than them from the Wahabi scholars. And look at what the Wahabi imams have written so that you may find their declaration about that Allah has a right hand and a left hand and fingers, Allah is far Higher and Exalted than what they say, and you shall find the clear straightforward embodiment [of Allah] and that Allah is in the Sky, and that it is correct to ask about Allah [using the word] "Where", and that He is on the Throne. Verily they have limited/restricted Him by the boundaries of the created being, Allah The Glorified is Higher and Exalted than what they say **{Certainly you have made an abominable thing * The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation}**[Surat Maryam 19:89-90]
Review the Fatwas of Al-Albani and the Fatwas of Ibn Baz and Ibn Jibreel and Ibn Uthaymayn and others from the Wahabi Scholars.

And their Imam Ibn Taymiyya said in the book (Al'Aqida Al-Wasitiyya): (and also [what] enters with what we have mentioned about believing in Him and His Books and His Angels and His Messengers, is believing that the believers will see Him on the Day of Resurrection, [they will] see Him with their eyes with their own sights, just as they see the sun shining with no clouds in it, and just as they see the moon on the night of Al-Badr (full moon), they will not differ about/doubt seeing Him (swt) when they are in the arena of the Day of Resurrection, they they will see Him after they enter Paradise) [3]

[3] Ibn Taymiyya - The book of Al'Aqida Al-Wasitiyya - door (the obligation of believing in the seeing of the believer to their Lord on the Day of Resurrection, and the places of the seeing)

Notice the speech of Ibn Taymiyya (with their eyes with their own sights), and pay attention to the fact that seeing with the eye can not be except towards a certain direction, and for that reason one of their most prominent scholars, and he is Ibn Jibreel, has clarified and declared with [full] clarity that Allah is being looked towards in a [specific] direction [4]

[4] Ibn Jibreel said in one of his comments on the book Lam'it Al-'itiqad by Ibn Qidama: (And as for the seeing in the hereafter, the Sunni scholars have proven that it is an outright seeing, that the believers see Allah - The Exalted - in Paradise and visit Him, and that He talks to them and they talk to Him By that we have known the doctrine of Ahlul Sunnah, so do we say that they see Him in a [specific] direction? There is no doubt that they see Him from above them, and that they see Him a real seeing, and an encountering seeing as they want, and that the proofs are clear, and among the most correct of them is the saying of Jarir for he said: (Just as you see the moon on the night of Al-Badr (full moon)) or (just as you see this moon). For more details read in Addendum number (3)

Thus, those people, because of their wrong interpretation to some of the allegorical words in the Divine Books, they have demeaned [themselves]/gone down to this doctrinal misguidance.

Ibn Taymiyya and the likes of him do not understand the Qur'an nor do they comprehend the speech of the Prophets (pbuh) and from them is the Messenger Muhammad (pbuh & his Family), and they (the Prophets pbuh) speak with symbols and according to the realities of the Heavenly realms in a lot of times, just as Allah talks to His servants through Heavenly Inspiration in visions (dreams) [5] and Kashf ([unveiling]), and nothing is similar to Allah (swt), and His speech is not similar to the speech of human beings, [so one can not] measure/understand Allah's (swt) words according to the words ([and meanings]) of the human beings, nor interpret His words like how one interprets the words of human beings, like those ignorant [Wahabis] whom claim Knowledge have done. Imam Ali (pbuh) said: (... Beware of interpreting the Qur'an according to your opinion until you understand it from the scholars/knowledgeable Ones [6], for perhaps it looks similar to the speech of human beings but it is the speech of Allah, and its interpretation is not similar to the interpretation of the speech of human beings, just as no one from His creation is similar to Him, as such, nothing from the works/actions of Allah (The Blessed, The Exalted) is similar to anything from the works/actions of human beings, and nothing from His speech is similar to the speech of human beings, for the speech of Allah (The

Blessed, The Exalted) is His description/attribute, and the speech of humans is their actions/works. So never make the speech of Allah similar to the speech of the Humans, [or else] you will be ruined and misguided) [7]

[5] Allah The Exalted said: {**And the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions"**} [Surat Yusuf 12:43], and Yusuf (Joseph) interpreted the cows to mean years, and the weakness and fat to mean famine/drought and fertility. So these are the words of Allah, and His Preferred Ones are the most knowledgeable of them and they know what is meant from them, for the speech of Allah is not similar to the speech of the created beings, and Allah (swt) [even] in the most dangerous matter, and that is appointing the vicegerent of Ya'qoub (Jacob pbuh), He used symbols in His speech with Yusuf (Joseph) and Ya'qoub (Jacob) (pbut), He, The Exalted, said: {**When Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven planets and the sun and the moon; I saw them prostrating to me"**} [Surat Yusuf 12:4]. So after this, could ibn Taymiyya and others than him dare to claim that they are capable of understanding the words of Allah and what is intended/meant from them?!

[6] The Knowledgeable Ones/Scholars are Muhammad and the Family of Muhammad (pbut) and the Prophets and the Vicegerents (pbut) as has been mentioned in many traditions.

[7] Al-Tawheed - Sheikh Al-Sudouq: page 246. Al-Burhan: volume 1, page 46

So the Wahabis have been deviated towards embodying [Allah] because there was no Infallible/Guardian[of Allah whom they returned to], and because they have returned to their own understanding and to the non-working scholars in understanding the traditions and the Qur'an, and they have opposed The People of the House of Prophet-hood The Family of Muhammad (pbut) whom they were commanded to follow them and take [only] from them {**Say, [O Muhammad], "I do not ask of you any reward for it but love for my near relatives/kin;" And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.**} [Surat Al-Shura 42:23] - and Love is devotion and obedience - but they have not taken from the Family of Muhammad and have taken from those whom have opposed the Family of Muhammad.

And as such, they have gone astray, and those non-working scholars have deviated [the people] away and misguided them and made them fall into embodying [Allah], and saying that Allah has a leg and a face and a hand and that He is being looked towards with the eye while He is in a specific direction .. etc, based on their understanding to some of the verses in the Noble Qur'an; such as His, The Exalted, saying: {**The Day the leg will be uncovered**} [Surat Al-Qalam 68:42] and His, The Exalted, saying: {**(Some) faces on that day shall be bright/radiant* Looking to their Lord**} [Surat Al-Qiyamah 75:22-23]. And these are false beliefs and they are so clear in their falsehood and proving their falsehood does not require effort [8]

[8] Since "looking" is the looking towards a limited/restricted one, and Allah is far Exalted to be limited/restricted, and as such, the hand and the leg and coming and going which all of these depend on, indicate [being] composed [of parts] and [indicate the presence of] shortages/shortcoming and need, and that the surrounding [one] is more perfect and more rich, so the hand and the leg must be to a created being, and the one whom is being looked towards must be a created being, and the one whom comes in clouds must be a created being, and that is Muhammad (pbuh & his Family) and also Al-Qa'im ([The Riser of the Family of Muhammad pbut]) as it has been presented. And the Wahabis consider that every word that says "Lord" means The Absolute Divine and the Absolute Lord, The Glorified. So where are they from the Qur'an and all that which have been clearly mentioned in it about the word "Lord", and I have clarified this previously in the topic of Godhood: (We find Joseph (PBUH) in the Qur'an, and he is a prophet, describing Pharaoh as being the lord of the man who pours wine {**And he said to the one whom he knew would go free, "Mention me with your lord." But Satan made him forget to mention him to his lord, so [Joseph] remained in prison for several years**})

[Surat Yusuf 12:42]. And also, Joseph describes The Ruler of Egypt ('Aziz Masr), whom took upon himself the responsibility of the subsistence of Joseph and taking care of him, as "my lord": **{And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah . Indeed, he is my lord who has made good my abode. Indeed, wrongdoers will not succeed}** [Surat Yusuf 12:23] And the one who has made good his abode, in regards to the apparent and in this physical world, is The Ruler of Egypt ('Aziz Masr) **{And the man who bought him from Egypt said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is predominant over His affair, but most people do not know}** [Surat Yusuf 12:21])

And what is meant from these verses is that the good noble radiant/bright faces are looking towards their discipliner, and he is Muhammad (pbuh & his Family), and as such the truth/reality of Muhammad (pbuh & his Family) and the Family of Muhammad (pbut) becomes uncovered, therefore the oppressors are not capable to prostrate and submit for they have followed Iblis (may Allah curse him) in his refusal to prostrate **{The Day the leg will be uncovered and they are called to prostration but they will not be able}** [Surat Al-Qalam 68:42], and His, The Exalted, saying: **{The hand of Allah is over their hands}** [Surat Al-Fath 48:10], and what is meant here is the servant of Allah Muhammad (pbuh & his Family), for he is Allah in Creation and he is the one whom allegiance is pledged to and his hand is over the hands of those whom pledge allegiance [to him].

And His [The Exalted] saying: **{Do they await but that Allah comes to them in shades of clouds and the angels [as well] and the matter is [then] decided And to Allah [all] matters are returned}** [Surat Al-Baqarah 2:210]. So the one who comes in the shades of clouds is Muhammad (pbuh & his Family) in the World of Raja' (The world of Return) and with him shall be the People of his House (Ahlul Bayt) and some of the Prophets (pbut). And it is known that Muhammad is the one shaded with the clouds, and there were glad tidings given with this description in the Torah and The Gospels about the Messenger Muhammad and the Riser (Al-Qa'im) from the family of Muhammad [9]

[9] You can read the texts from the Torah and the Gospels in Addendum number (4)

As for what the Wahabi scholars of Jurisprudence and non-working scholars (or those who call themselves Salafis) say - in order to go out from the boundaries of embodiment and what accompanies it from Kufr (disbelief) and Shirk (associating with Allah) - that Allah The Glorified has a hand and fingers [10] which are appropriate to his Beauty and Perfection and Majesty, or like they say that He comes as He wishes..etc, all that is false and apparently they do not understand the meaning of their saying, or else they would not have said it, because their saying (with the hand and the leg and coming and looking towards Him by [one's] sight and) is false and Kufr (disbelief) and Shirk (associating with Allah/polytheism), whether what they intend/mean is [from a] material physical [aspect] or a spiritual [aspect] [11], or without a "how" like they say. For what they have fallen into from Kufr (disbelief) and Shirk (associating with Allah) is not only for the reason that hand which they have confirmed is described, so they exit from the boundaries of Kufr (disbelief) and Shirk (associating with Allah) by denying description from it by saying (without a "how"), nor because of the reason that the leg which they have confirmed is incomplete, so they exit from their Kufr and Shirk by confirming to it the descriptions/attributes of The Absolute Divine by saying (which is appropriate to His Perfection and Beauty). Rather, the reason for what they have fallen into from Shirk and Kufr is the same as their confirmation to the hand and the leg, no matter what descriptions or aspects they add to it. And that is because when they made to Him (swt) a hand and a leg, verily they have made Him compound/composed of parts, and every thing which is composed of parts is countable, and Allah The Indivisible is far Exalted to be

composed of parts and being counted. He, The Exalted, said: **{Say He is Allah The One/The Indivisible}**, meaning that His Essence is Indivisible and not composed of parts for Him to have a hand and a leg, Allah is Exalted and Higher than what they associate. And [being] counted accompanies [being] composed of parts, and it is clear and obvious in its indication towards the Shirk of he whom confirms it, because it means plurality of the Absolute Divine. Allah is far Exalted and Higher than what they oppressor say.

[10] Ibn Jibreen said: (...The fingers are in the hand, however, it is not necessary that they are like the fingers of the created being in its tips and length and so and so, rather, in it is a confirmation to the hand and in it is a confirmation to the fingers in the hand) The saying of Ibn Jibreen ended. And you see that they did not stop at confirming that there is a right and left hand, rather, they also believe that Allah has fingers in a hand. Allah is far Exalted and Higher than what the oppressors believe. You can revise other texts in Addendum number (3)

[11] Even though their saying [that] looking to Him (swt) with [one's] sight and eyes which are in the face of the human can not be imagined [in any other way than that] it is an outright embodiment [of Allah]. And you can revise some of the sayings of the Wahabi scholars in Addendum number (3)

Al-Tawheed (Monotheism)

True Monotheism is not by stopping at the descriptions which the name Allah gathers, so the word "la ilah illa Allah (There is no God except Allah)" is not the end of Monotheism, rather, it is the beginning of Monotheism. And the end of Monotheism and the reality of Monotheism is (He) [or "Huwa" in Arabic]. And as I have presented earlier, The "H" (or letter "Haa" in Arabic, which is the first letter of the word "Huwa") is for confirming/proving The Confirmed/The Constant ([Existence of Allah]), and the "E" (or letter "Waw" in Arabic, which is the second and last letter of the word "Huwa") is for the absence of the absent. For He is the Absent Witness, Far Exalted and Higher is Allah from what they associate. And for that reason, Surat Al-Tawheed (Chapter of Monotheism) is *{Say He}*, and the rest is explanation and detailing and clarification. And as I have clarified, Allah or the city of the Divine Perfections is only a manifestation for the Truth and Reality (He/Huwa), and "Allah" is a description for Him (swt) which He has faced His creation with in order that He may be known, and is not Him (swt).

And what is asked of the human being is Monotheism in this rank, the rank of Truth and Reality; because it represents denying the descriptions from Him (swt) and the completeness of Dedication to Him (swt) in the true worship and the true prostration, and any other than this worship and this dedication and this direction is never free from Shirk (associating with Allah) in a certain degree.

Thus, Godhood is His face (swt) with which He has faced His creation, by that which is suitable for them and that which is appropriate for their condition, for they are creation and their identity is Poverty and Shortcoming. Therefore, what is appropriate is that Allah (swt) faces them with Perfection in order that they may direct themselves towards Him and seek Him and sustain their shortcomings and know Him in a certain rank through this initial path in Knowing, and that is, Knowing the Absolute Perfection through sustaining the shortcoming /shortages in the page of the existence of the incomplete human being. And consequently, limiting Knowing to Godhood is ignorance and shortcoming and great loss. Rather, the human being must make his goal be Knowing the Truth and Reality that Knowing which we can call a true/real Knowing, and the end of the possible Knowing in regards to a created being; because it is Knowing the inability to know.

The Manifestation of Godhood in Creation to the Creation

Godhood (["Uluhiyya" in Arabic]) is like Lordship (["Rububiyya" in Arabic]) [1], for if the meaning of the Lord (Al-Rubb) is the discipliner (Al-Murrabee), then the God (Al-ilah) is the one whom is sought (the one whom the person "yo'lah" (or turn) towards) in order that he may sustain the shortcoming and attain perfection. And just as "Lord" can be said about the father in regards to his sons, for he is the lord of the family if what we are looking at from his relationship with his sons is **him** and **what he overflows upon them**, as such, the attribute of God can be given to the father, if what we are looking at from his relationship with his sons is **them** and **what they ask/demand from him**. Therefore, the image of the Divine can be given to the special ones from the Prophets of Allah and His Messengers whom were truly the image of Allah (swt) in Creation.

[1] Both of them ([godhood and lordship]) talk about the relationship between the rich and the poor, between the complete/perfect and between the incomplete/imperfect, [from the aspect] of sustaining the poverty of the poor and perfecting/completing the imperfect/incomplete. But the difference is that: Lordship is looking from the top to the bottom, meaning, from the perfect/complete rich one to the imperfect and incomplete poor one, from Al-Murrabee (the one who disciplines) [whom is] Al-Rubb (The Lord), to Al-Murrabbah (The disciplined) [whom is] Al-Marboub ([the one under authority of someone else/the one being disciplined]). As for Godhood, it is in reverse, meaning from the bottom to the top, from the imperfect incomplete poor one to the perfect complete rich one, from the one who turns towards the god whom is sought. So Lordship indicates towards Richness and the Perfection of the Complete Rich One, but Godhood indicates towards the Poverty and the Shortcoming of the Poor Incomplete/Imperfect one. And for that reason Allah (swt) faced His servants with, and His (swt) Truth and Reality manifested in, Godhood, in order that He may be known, so that the Creation may know His Richness and Perfection while they turn to Him and seek Him in order that He may fulfill/sustain their poverty and complete/perfect their shortcoming/shortages.

He, The Exalted, said: **{When I have fashioned him (in due proportion) and breathed into him from My spirit, then fall down to him in prostration}** [Surat Sad 38:72]. Prostration in origin is to His (swt) Truth and Reality, and it is the necessary response to the manifestation of the Truth and its appearance to the worshiper, for prostration is an inevitable result to Knowing, just as the Messenger of Allah (pbuh & his Family) did in the M'iraj (Ascension). Imam Al-Sadiq (pbuh) said: (...so when he raised his head, Greatness manifested to him, so he fell down prostrating from his own self, not because of a command that he was commanded by...) [2]

[2] Al-Kafi page 482. See the tradition in Addendum number (5)

And the prostration of a created being to another created being means the manifestation of His (swt) Truth/Reality in the one whom is being prostrated to. And the Truth/Reality only manifests in The Divine as I have presented earlier. Therefore, The one whom is being prostrated to, was prostrated to because of the manifestation of the Divine in him. So, it is clear in the verse that the Divine manifested in Adam (pbuh), and for that reason Allah commanded the Angels to prostrate to him. And it is also clear in the verse that the Divine manifested in Adam (pbuh) when Allah breathed His spirit into him **{and breathed into him from My spirit}**. Thus, the spirit of Allah is the image of the Divine (Allah has created Adam

upon His image), so it was natural that Adam gets prostrated to when Allah breathed into him His spirit, for in reality it was prostration to the image of the Divine which manifested in Adam, so it was prostration to the True Divine whom was represented by this image and His Successor in His creation ***{And when your Lord said to the Angels verily I am making in Earth a Successor}***

The first Manifestation of the Absolute Divine in Creation and the clearer image of Allah and the True Successor of Allah and the first created being and the first Mind and the first Word is Muhammad (pbuh & his Family).

Thus, the meaning of the verse: ***{And I breathed into him from My spirit}*** becomes, when I breathed into Adam from the light of Muhammad (pbuh & his Family) [3], so prostrate to Adam and obey him, so Allah (swt) called Muhammad (pbuh & his Family) ***{My spirit}***, meaning, the manifestation of My Godhood and Life [4]

[3] *And perhaps the one whom contemplates will not miss [the fact that] there are a lot of Prophets and Vicegerents (pbut) whom are better than Adam (pbuh) and higher in rank, for the image of Allah which Adam was created upon is not the first image (Muhammad pbuh & his Family), and the spirit of Allah from which He(swt) breathed into Adam is not the first spirit (Muhammad pbuh & his Family), rather, it is a manifestation from its manifestations in Creation, because between Adam and between it is all the creation whom are higher in rank than Adam (pbuh), but we can say that it is it, because it represents it and makes it appear and because it is a manifestation from its manifestations.*

[4] *Muhammad (pbuh & his Family) is the true successor of Allah whom is intended for the Creation to reach, and by him Allah is known. For that reason [Allah swt] breathed into Adam from the Truth which was intended to be reached. Therefore, the one who truly deserves to be called the Spirit of Allah and the image of Allah and the Successor of Allah and The Mind, is Muhammad (pbuh & his Family). As for when Adam (pbuh) is called the image of Allah or that he was created upon the image of Allah, that is because he was created upon the image of Allah Muhammad (pbuh & his Family); and because Adam represented a manifestation of Muhammad (pbuh & his Family). And when Jesus (pbuh) is called the Spirit of Allah; that is because he is a manifestation to the True Spirit of Allah Muhammad (pbuh & his Family) (And you can find the details about this in the book "Al-Nobowwah Al-Khatimah" (The Sealing Prophecy))*

Muhammad (pbuh & his Family) is the image of Allah in Creation, and the Creation are asked to look in it in order that they may know Allah. So if the reason for Creating [the creation] is Knowing ***{And I have not created the Jinn and Humans except that they may worship}*** [Surat Al-Dhāriyāt 51:56] meaning [except that they may know], then we must know that the true path to Knowing is Muhammad (pbuh & his Family) and the rest of the Prophets and Vicegerents (pbut), each one of them is a manifestation and appearance for that path, and each according to their rank, in order that they make Allah (swt) known to the Creation [5]. Thus, Prostration in reality was not to Adam (pbuh), rather it was to Muhammad (pbuh & his Family), and for that reason the manifestation of the Truth of Muhammad (pbuh & his Family) in Adam (pbuh) was made a condition [to prostration] ***{When I have fashioned him (in due proportion) and breathed into him from My spirit, then fall down to him in prostration}***, rather, it was Prostration to the True Divine Allah (swt), after we have come to know that it was a prostration to an image which showed the Divine in Creation [6]

[5] *Allah (swt) has created each human upon the Fitrah (nature) [which qualifies him to] reach this rank (Allah in Creation), because the self of every human being is created and made upon the nature of making the image of the Divine appear, and that is the meaning of (Allah has created Adam upon His image). So every human being is qualified for this, and the door was open in the past, and it is open now, and it is open in what still to come.*

[6] Refusing to prostrate to Adam (pbuh) is refusing to prostrate to Allah (swt), and turning away from Knowing, and moving towards Ignorance, and it is foolishness and it negates Wisdom, after Adam (pbuh) became a carrier of the tool of making Allah (swt) known

Muhammad (pbuh & his Family) and Ali (pbuh) and the Imams (pbut) and Jesus (pbuh) are poor in regards to Allah, and they carry the attribute of the Divine, meaning that, they are sought and turned to in order that they may fulfill needs and sustain shortcomings and attain perfection, and they fulfill needs and sustain shortcomings and perfect the creation but by the strength and power and permission of Allah, for there is no strength or power to them except by Allah, as they do not have the ability to move a non-moving except by the permission of Allah. So describing them with the description of The Divine, as has been presented, is not [a description] from the kind of His (swt) Absolute Godhood, rather, they are His (swt) image and Divine Names and face by which He faced His creation. So through the attribute of The Divine by which they were described His (swt) true/real Godhood comes to be known. For they are not gods whom are worshiped without Him nor are they gods whom are worshiped besides Him (swt), as has been clarified. Rather, they are created servants whom sustain the shortcomings and bestow perfection by Allah and by the permission of Allah (swt). And this is what it means that they are described by the description of Godhood. So they are not Gods without Allah and they are nothing without Allah, for they are a creation from His creation and they rise by Him (swt) and they are not Gods besides Him. Meaning that they are not in the rank of the true/real Godhood, rather, they are in the rank of the Creation, for they are the manifestation of the true/real Godhood in Creation. And this is the meaning of that they are Allah in Creation and the meaning of them being the image of Allah and the meaning of them being the face of Allah and the Divine Names of Allah and also the meaning of "Verily, Allah is with us". And this also shows that whoever knows them has known Allah and whoever is ignorant of them then he has been ignorant of Allah; because Allah (swt) has faced others than them from the Creation by them (pbut) ; and because they are the image which simulates/imitates the true/real Divine.

{Till he was (distant) two bows' length or nearer} [Surat Al-Najm 53:9], meaning [that he was distant two bows length or nearer] from the imitation/the simulation of The Divine and thus making Him (swt) known to the Creation.

{Whose oil almost glows even if untouched by fire} [Surat Al-Nur 24:35], meaning he is almost Light with no darkness in it and that he almost glows from his own self, but in reality he is not as such; because his light is from Allah and not from his self (pbuh & his Family), and for that reason Ibrahim (Abraham) The Friend [of Allah] was confused [7], and as such were the Angels in M'iraj (Ascension) [8] by Muhammad (pbuh & his Family), for Muhammad and the Family of Muhammad (pbut) are in this rank. And the destination of the Creation is reaching this rank. They (pbut) are the end of the possible Perfection for any human being, and for that reason, the religion has been sealed by Muhammad and the Family of Muhammad, and the world shall be sealed by Muhammad and the Family of Muhammad.

*[7]{When the night covered him over, He saw a planet: He said: "This is my Lord." But when it set, He said: "I love not those that set." * When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray" * Then he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)."} But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah"} [Surat Al-An'aam 6:76-79]*

[8] Abu Abdillah (pbuh) said: (Verily, Allah, the Almighty, the Compeller, raised his Prophet (PBUH & his Family) to His Seventh Heaven. As for in the first of them (heavens), He blessed upon him, and in the second He

taught him His obligatory and incumbent..... Then He rose to the heaven of the Dunya (this world), so the Angels flew to the corners of the sky, then they all fell forth in prostration and they said: "Glorified and Holy is He, our Lord, and the Lord of the angels and the spirit, how similar is this light to the light of our Lord?" So Gabriel (PBUH) said: "Allah is Greater! Allah is Greater!" So the angels were silenced, and the doors of heaven opened up and the angels gathered. And they came and sent their peace upon the Prophet (PBUH & his Family)) - Al Kafi volume 3, page 482. Look at the full tradition in Addendum number (5)

The Good End

Monotheism is the Straight Path, and it is sharper than the sword, and thinner than a hair. And it has been clarified that deviating away from it or swerving from it leads the human being into Shirk (associating with Allah) and Kufr (disbelief). For that reason, [a person] must know it [with] a very accurate knowing in order that the human being passes by it to a noble Akhirah (hereafter) and [to] a Paradise whose vastness is [equal to that of] the Heavens and The Earth, which has been made for the god-fearing working knowing ones. So it is upon the human being not to waste his chance and to search accurately and work night and day in order that he may reach the Truth and Monotheism.

And know that sleeping in garbage dumps and eating barley bread is too much for the safety/righteousness of Religion. So praise be to Allah whom have bestowed upon us the blessing of guidance with well-being and Mercy from Him. And all praises be to Allah whom has preferred us/[sent His] Favor upon us, and has treated us with Kindness. And all praises be to Allah for every blessing He has bestowed upon me and upon my parents and my son and the believing men and the believing women and upon each one of His creation until The Hour rises.

O Allah, send Your Peace and Blessings upon Muhammad, Your beloved, and Your chosen, and Your true Successor. O Allah, send Your Peace and Blessings upon Muhammad and the Family of Muhammad, The Good, The Purified. O Allah, if You raise me with the people then belittle me with myself, and do not afflict me with Pride lest I be among the losers. And purify me from doubt and Shirk (association), and make me by Your making, and free me to Yourself, and free me from that which I am in, and from what I fear, and from that which I am cautious about, with Your Kindness O Allah, O Lord, O The Most Merciful of all.

And peace be upon the believing men and the believing women from the Easts of the Earth and its Wests, and the Mercy of Allah and His Blessings.

Ahmad Al-Hassan
18th Ramadan. 1425 Hijri, Lunar

Translator's Note:

In this section some of the Arabic words were quite unfamiliar and a bit complicated and some of the terms did not necessarily have a similar English word for them, since some had to do with Arabic Grammar, play on arabic words, etc. We have done our best to translate this in the best way possible and in a manner that - insha'Allah - will be comprehensible to the reader.

**For the Arabic speaking brothers and sisters, if you find any word or sentence that you could put in a better form please feel free to notify us so that we edit it immediately.

Peace be with you always beloved Ansar of Allah.

Addendum 1

Allah: This is the Name which the people know to be a Name of the Divine Essence – rather, it is actually only given to it if what was intended by [Allah] is Absolute Godhood. But is it possible that [Allah] be given – if what is intended by it is not Absolute Godhood – to other than the Sacred Divine Essence?

And before knowing this matter it must be clarified: is the Name Allah a solid source (a noun/name which does not have a source, meaning that it is not derived from any other word) or is it a derivative/derived name (meaning a name that has a source, or is derived from another word); for the answer depends on this clarification. And just as the Messenger of Allah (pbuh & his Family) said: **“We, the Prophets, have been commanded to speak to the people by the size of their minds.”** And **Abi Abdullah (pbuh) said: “The Messenger of Allah never spoke to the servants by the capacity/reality of his (pbuh & his Family) mind.”**, and he said: **“The Messenger of Allah (pbuh & his Family) said: ‘We, the Prophets, have been commanded to speak to the people according to the size/capacity of their minds.’ [1].**

And the first opinion is that the Name Allah is a solid source (a noun/name which does not have a source, meaning that it is not derived from any other word) or is it a derivative/derived name (meaning a name that has a source, or is derived from another word); And Al Sayyed Al Khoei (May Allah have Mercy upon him) chose [this opinion], and argued upon it by matters that I shall present and clarify its falsehood, and it shall clarify the falsehood of this opinion:

• Al Sayyed Al Khoei in the Book **"Al-Bayan"** said: **“And whomever has imagined that it is a name of species/genus (A class of things that have common characteristics and that can be divided into subordinate kinds) has indeed erred, and our evidence regarding this matter is: Firstly: Al-Tabadur (al tabadur means: when your mind goes directly to one meaning the moment you hear a certain word), for verily, the word of Majesty (Allah) goes directly without [any other supporting] word to [mean] the Divine Essence, and no one doubts that, and by [b]'the principle of the lack of conveyance' (which basically means to have certitude about the meaning of a certain word but you have doubt about what it meant in the past), it becomes proven that it is as such in the language and it has proven its evidence in the science of Usul". [2].**

I say: [The fact that your mind] goes directly to the Holy Essence [the moment the name Allah is mentioned] without any [supporting] word, is not a proof that ["Allah"] is a solid source/name. For the name Al-Rahman (the Merciful) goes directly [in your mind to mean] the Holy Essence, without a [supporting] word, and no one says that Al-Rahman is a solid name, and if someone said that, no one would pay attention to his saying, because it is a derived name, and the fact that [your mind goes directly to The Holy Essence the moment the word Al-Rahman is mentioned] is only indeed due to its usage.

And I do not know why Al-Sayyed Al-Koei held tight to assumptions and delusions, like his rule which was presented, which was built upon what was gathered by the incomplete reading/observation, while his rule comes from the weaving of the incomplete and fallible minds and their incomplete observation/reading, and he has turned away from the reading/observation of the infallible, for verily it has been narrated from them (pbut) a narration or more that indicates that [Allah] is a derived [name].

The Prince of the Believers (Amir al-Mu'minin) (pbuh) said: **“Allah means: The Worshipped whom the creation is confused about and [the one] whom is sought/turned towards. And Allah is [the one] hidden from the sights, and veiled from imaginations and thoughts.” [3].**

Al Baqir (pbuh) said: **“Allah means: The Worshipped whom the Creation are confused in regards to realizing what he is and knowing how he is. And the Arabs say: "alaha al rajol" (the man has been confused) if he was confused about something that he did not encompass it in knowledge. And [they say] "walaha" if he was scared of something which he is cautious of and fears. Thus "ilah" (God) is the veiled/hidden from the senses of Creation" [4].**

That, and even though the Imams (pbut) urged the most special of their companions not to convey or narrate the Jewels which [the imams (pbut) gave] especially for them.

For Hafs son of Naseeb Phar'an said: I entered upon Abi Abdullah (pbuh) the days Almu'allee son of Khunays was killed, so he (pbuh) said to me: **‘O Hafs! I spoke to Almu'allee things and he announced/broadcasted them, thus, he was afflicted with iron. I said to him that verily we have speech, whomever safeguards it, Allah shall save him, and save his religion and his world. And whomever broadcasts/announces it Allah takes away his religion and his world. O Almu'allee! Verily whoever safeguards the difficult [heavy to accept/understand] of our speech, Allah makes it Light between his eyes and sustains him with glory among people, and whomever broadcasts/announces the difficult [heavy to accept/understand] of our speech, he will not die until the weapon penetrates him or he will die confused.’**

And from Abi Basir, he said: I heard Abi Ja'far (pbuh) say: **‘Allah confided a secret to Jibra'el (Gabriel), and Jibra'el (Gabriel) confided it to Muhammad, and Muhammad confided it to Ali, and Ali confided it to whomever Allah Willed, one after another, and you speak of it in the roads.’**

And Abu Abdullah pbuh said: **‘Whomever broadcasts from us our speech is as the one whom is stubborn against our rights.’**

And Abu Abdullah (pbuh) said: **‘Verily I narrate to a man a Hadith, so he goes forth and narrates it from me just as he heard it, thus, I find it permissible to curse him and declare myself innocent from him’ [5].**

So why is it that few traditions were not sufficient – if Al-Sayyed Al-Khoei had read it – to prove that the Name **"Allah"** is a derivative (derived name) and consequently, refuting the assumptions and the fallible intellectual fabrications/thoughts with Al-Sayyed Al-Khoei. And did he (May Allah have Mercy upon him) or those whom adopted his opinion believe that those preferred ones whom are the special ones from the Shia (True Followers) of the Family of Muhammad (pbuh and his Family) and their companions have opposed the Imams (pbut) and have conveyed all that which they heard from them (pbut) even that which the Imams (pbut) forbade them from conveying? And they are those whom were dedicated with an extreme devotion in regards to obedience to the Imams (pbut) and committed themselves to the boundaries which their Imams (pbut) clarified to them.

Besides that, that rule which was adopted by Al Sayyed Al Khoei (May Allah have Mercy upon him) and which he presented as if it was from the Islamic certainties by his saying:

“And by 'the principle of the lack of conveyance' (which basically means to have certitude in the current time about the meaning of a certain word but you have doubt about what it meant in the past), it becomes proven that it is as such.” is, in the best of its conditions, a rule of the mind and assumption and it is as such with Al Sayyed Al Khoei, otherwise, some of the Scholars (Sunni and Shia) would deny it altogether. And regarding the saying it is [a rule] of assumption, this talk is regarding beliefs, and assumption does not avail against the truth anything in regards to beliefs, *{And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.} {The Holy Qur'an Surat Yūnus (Jonah): 36}*, for there must be certitude in beliefs.

And it is as if Al Sayyed Al Khoei (May Allah have Mercy upon him) forgot what he himself said in that same book **“Al Bayan”**, where he refuted/denied The Sahih Ahad narrations (authentic 'single' narrations, meaning narrations that reached us from one, two or more (less than four) narrations but not numerous enough to make it impossible for falsehood/errors to have occurred in reporting those narrations) by his saying: **“Indeed, the Ahad narrations (meaning narrations which do not have strong Isnad (chain of narrators) and were reported by few people) does not benefit a knowledge or a work..”** 'Al-Bayan' [6]. So I ask you by your Lord, whom is more worthy/has more right to depend on, an assumption which is based on a saying of an infallible, or an assumption which is based on the incomplete minds of some of the sons of Adam?

So, if Al Sayyed Al Khoei (May Allah have Mercy upon him) did not use to depend on that which he considered to be an assumption based on a saying of an infallible in regards to beliefs, so, he should have not depended on an assumption which was based on an evidence of the mind and assumption, because as such he has denied a more rightful and clearer evidence, even though Al-Sayyed Al-Khoei did not consider the result of this research to be implanting a law upon which Monotheism-related beliefs would be built. Thus, he accepted the assumption here, so he must have taken heed of what he had imagined to be an assumption based on the presented saying of Al-Baqir (pbuh) is more rightful to adopt than an assumption which is based on a rule and observation of incomplete fallible minds.

Al Sayyed Al Khoei said: **“Secondly: the word of Majesty (Allah) because of what it means is not used as a description, for you do not say the All-Knowing is God, the creator Allah. That it is meant to describe the All-Knowing and the Creator with this description that He is Allah and this is the evidence that the word of Majesty (Allah) is a solid source (not derived from any other source/name). And if it was solid then it must certainly be a source. So the one whom says that it is a name of species/genus he has interpreted it according to the derived meaning.”** [7].

I say: Description is clarification and an indication and a definition, and Al Sayyed Al Khoei (May Allah have Mercy upon him) used a fallacy in this position, for it is true that [the name] Allah does not occur as a description to the name the Creator or the All-Knowing, however, it occurs as a description to Huwa “He”, the Almighty said: *{Say, "Huwa (He) is Allah"}* for verily, the All-Knowing and the Creator are a clarification and an indication and a definition of the Divine Essence **“Allah”**, however, the Divine Essence or **“Allah”** is a clarification and an indication and a definition of Huwa **“He”** or the Greater Name or His Truth and Reality. Whereas, His Truth and Reality has manifested by the Divine Essence or Allah to face the creation, meaning, in order that Allah, the Glorious, the Almighty, may be known, and for this the Almighty said:

• {Say, "Huwa (He) is Allah , [who is] One,} {The Holy Qur'an Surat Al-'Ikhlāṣ (The Sincerity): 1}

• {If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; Huwa (He)is Allah, the One, the Conqueror} {The Holy Qur'an Surat Az-Zumar (The Troops): 4}

• {Huwa (He) is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Merciful, the Intensely Merciful.} {The Holy Qur'an Surat Al-Ĥashr (The Exile): 22}

• {Huwa (He) is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.} {The Holy Qur'an Surat Al-Ĥashr (The Exile): 23}

• {Huwa (He) is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.} {The Holy Qur'an Surat Al-Ĥashr (The Exile): 24}

Meaning, whomever desires to know the Truth and Reality, thus, he should face/turn towards its manifestation which is the Holy Essence, meaning Allah. And it has been clarified that the Name Allah occurred as a description in all of the presented verses. And it is more correct to say about all of the Names of Allah that they are in the position of description but not a description like other than them.

• Al Sayyed Al Khoei: **“Thirdly: if the word of Majesty (Allah) was not a source (solid name), the word 'La ilah illa Allah (There is no God except for Allah)' would not have been a word of Tawheed (Monotheism), for [if that was the case] then it would not be indicating Monotheism by itself, just as saying There is no God except for the Provider, or the Creator, or other than them from the words which are given to Allah, the Glorious, do not indicate [Monotheism by themselves], and because of that [reason] Islam is not accepted from whom say one of these words (meaning Islam is only accepted from those whom say "There is no God except for Allah" not "There is no God except for The Provider, or The Creator, or The Merciful, etc")." [8].**

I say: if the name Allah was a solid source than the word **‘There is no God except for Allah’** would not have been a word of Tawheed (Monotheism). Thus Al Sayeed Al Khoei (May Allah have Mercy upon him) has flipped the matters upside down, and that is because all the meanings of the word **'ilah'** (God), and ilah/God is what the exception is made from (meaning we say there is no God except for Allah) - bears other than Him, the Glorious, the Almighty, and includes other than Him, and here are these meanings to you:

1 – Hiddenness (Truth/Reality of Muhammad is hidden from the creation, none know him (pbuh & his Family) [with a] complete knowing except for Allah).

2 – Confusion (and the Minds have been confused about the Truth/Reality of Muhammad).

3 – Absence from Sight (The Unseen) (and the Spirits are absent /unseen in regards to the sight).

4 – Worship (it is submission to the other and to obey his Command, and the Angels as well are commanded to submit to the Prophets and Messengers and to obey their command), *{and [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated,}* *{The Holy Qur'an Surat Al-Baqarah (The Cow): 34}*.

5 – Residing in the place (and the Muhammadian truth/reality is manifested in every place, for verily, the creation have been created from his (pbuh & his Family) Light).

6 – Being in a High position: (and Muhammad (pbuh & his family) as well is High with regards to the Creation).

7 – Infatuation or Confusion (and by Muhammad as well the hearts of the preferred ones were infatuated/confused [in regards to the truth and reality of Muhammad (pbuh & his Family)]).

8 – Returning and seeking help in needs (and Muhammad (pbuh & his family) as well is sought to fulfill the needs). *{And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.}* *{The Holy Qur'an Surat An-Nisā' (The Women): 64}*.

9 – Security/Tranquility (and towards Muhammad does the self [find] security/tranquility) *{and pray on their behalf. Verily thy prayers are a source of security/tranquility for them: And Allah is One Who heareth and knoweth.}* *{The Holy Qur'an Surat At-Tawbah (The Repentance): 103}*.

Therefore, the truth is that the meaning of the word of Tawheed (Monotheism) is that there is no God except for the Perfect/Complete God the [One] whom all of the Divine Perfections are immersed/encompassed in, Whom has no deficiencies/shortcomings or the God Whom is Light with no darkness in it, and He is Allah, the Glorious, the Almighty. Therefore, the Alif (أ) and the Lam (ل) are for the immersion/encompassing of the Divine Perfections, meaning, that the word of Tawheed (Monotheism) matches/is similar to saying there is no human except for the human, meaning, the Perfect/Complete Human, meaning that what is required from defining by the Alif (أ) and the Lam (ل) is the immersion/encompassing of all the perfections of Humanity.

And upon this, the word of Tawheed (Monotheism) **'There is no God except for Allah'** shows clearly that the Absolute Godhood is restricted/limited to Him, the Glorious, the Almighty.

Also: it clarifies inclusively that being described by the description of the Godhood which is restricted to being poor in regards to Him, the Glorious, the Almighty, includes special ones from His creation whom are sought in needs, meaning that they are turned towards. For they fulfill/sustain the needs by the Permission of Allah and create by the Permission of Allah and intercede by the Permission of Allah, the Glorious, the Almighty, *{And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I create for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah . And I cure the blind and the leper, and I give life to the dead - by permission of Allah . And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.}* *{The Holy Qur'an Surat 'Āli 'Imrān (Family of Imran): 49}*.
{[The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and

upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you created from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."} {The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 110}.

And said the Almighty: *{So blessed is Allah , the best of the creators.} {The Holy Qur'an Surat Al-Mu'minūn (The Believers): 14}*, meaning, that there exist creators other than Allah, the Glorious, the Almighty, they create by His Strength and His Power and He is the Best of them, for He is Rich/Needless while they are poor/needful of Him, the Glorious.

And the Almighty said: *{He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.} {The Holy Qur'an Surat Al-'Anbyā' (The Prophets): 28}*, and the verses which prove/indicate to this are many.

So upon what has been presented, it has been clarified that [if one says] that the name Allah is a solid source (not derived from any other word) then the word There is no God except for Allah does not become a word of Monotheism. Because it is said to you that this one is sought in needs, thus he is a God whom is sought, thus your speech is not straight. Because the ones whom are sought in needs are many, except if you say the word the Absolute Perfect or the Absolute Rich, so you say, There is no Absolute Perfect God except for Allah. And in that case, we return the word of Al-Sayyid Al-Khoei (may Allah have mercy on him) back upon him so we say: (if the word of Majesty (Allah) was a solid source then the word of There is no God except for Allah would not have been a word of Monotheism for it would not be indicating Monotheism by itself in that case).

Imam Al Ridha (pbuh) said: **“My father the virtuous servant Musa son of Ja’far narrated to us: my father Al Sadiq Ja’far son of Muhammad narrated to us: my father Abu Ja’far son of Ali, the Baqir (revealer) of knowledge of the Prophets, narrated to us: my father Ali son of Al Hussein, master of the worshippers narrated to us: my father, the master of the Youth of Paradise, Al Hussein, narrated to me: my father Ali son of Abi Talib (pbuh) narrated to me: : I heard the Prophet (pbuh & his Family) say: I heard Jibra’el (Gabriel) say: Allah, Great is His Majesty, said: Verily, I am Allah, there is no God except for Me, so worship Me, whom from among you testifies that there is no God except Allah with sincerity/dedication has entered into My Fortress, and whomever enters into My Fortress is secure from My Punishment.” [9].**

And he (Imam Ali Ridha) (pbuh) said: **“I heard my father Musa son of Ja’far say: I heard my father Ja’far son of Muhammad say: I heard my father Muhammad son of Ali say: I heard my father Ali son of Al Hussein say: I heard my father Al Hussein son of Ali say: I heard my father the Prince of the Believers (Amir Al Mu’minin) Ali son of Abi Talib (pbuh) say: I heard The Prophet (pbuh & his family) say: I heard Allah, the Mighty and the Majestic, say: There is no God but My Fortress Allah, thus, whomever enters My Fortress is secure from My Punishment. [Then] he said: when the camel passed by he called us and said: by its conditions, and I am from its conditions.” [10].**

Meaning [whomever says There is no God except for Allah] by work, meaning, to be like the

ones whom were included in the Hadith Al Qudsi: **“Whomever [seeks] closeness to Me by the incumbent [acts] becomes My hand and My eyes...”**, and those whom were included in the Hadith Al Qudsi: **“My servant, obey Me and you shall become like Me, [that you may] say to something be and it is.”**, and becomes like those whom Allah The Majestic addresses in the Hadith Al Qudsi: **“I am alive and shall not die and verily I have made you alive and you shall not die, I say to something be and it is and I have made you say to something be and it is.”**

Therefore, what is required from the servant is that he becomes an Image for the Vicegerent of Allah and His Successor in His Earth, thus, lowering in rank or position is certainly a punishment from Allah even if the servant is from the people of Paradise; because in regards to whom is above him he is punished and bereft of a perfection which he could have achieved. Thus, being safe from punishment is achieved by the servant being the example of Allah and the hand of Allah and the eye of Allah and says to something be and it is and alive and shall not die, the Almighty said: ***{And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.}*** *{The Holy Qur'an Surat Az-Zumar (The Troops): 68}*.

And the Almighty said: ***{They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire}*** *{The Holy Qur'an Surat Ad-Dukhān (The Smoke): 56}*.

And this is achieved by the servant saying **'There is no God except for Allah'** through actions and work and saying this is to follow the Vicegerent of Allah and His Successor on His Earth in every movement and [in every] rest and just as Imam Al Ridha (pbuh) said: **“By its condition and its conditions and I am from its conditions.”**

Thus, it has been clarified that saying **‘There is no God except for Allah’** is by obtaining the Divine names of Allah, meaning that the servant possess them, meaning, that he becomes the Divine Names of Allah, meaning, that the servant becomes Allah in Creation. Thus, he becomes a proof/example for whomever has obtained the Divine Names of Allah and entered Paradise, the Paradise of the Truth and the Paradise of the Names of Allah and the Paradise of the Name Allah. Therefore, it is clarified that the best thing from what the Messenger of Allah (pbuh & his family) and the Prophets from before him said is **‘There is no God except for Allah’**, and it is clarified that the name Allah is not a solid source, as Al Sayeed Al Khoei (May Allah have Mercy upon him) and those whom followed him in what he said had imagined, rather, it has been also clarified that **There is no God except for Al Razzaq (The Provider/The Sustainer) and There is no God except for Al-Khaliq (The Creator)** are words of Tawheed (Monotheism); for verily, He, the Glorious, is the Absolute Creator and Absolute Provider whom is not needy of other than Him, while **‘There is no God except Allah’** is the most complete and best of it; for it (There is no God except for Allah) is Tawheed(Monotheism) from all directions, as he (pbuh & his Family) said: **“The best of that which I and the Prophets before me have said is ‘There is no God except for Allah’.”**

Al Sayyed Al Khoei (May Allah have Mercy upon him)said: **“Fourthly: the wisdom of assigning requires assigning a word for the Holy Essence, just as the rest of the concepts require to [have words/terms] assigned [for them]. And there isn't in the language of the Arab any other word assigned for [The Holy Essence] except for the word of Majesty (Allah), thus, it becomes clear that [Allah] is the word assigned for [The Holy Essence].**

If you say: assigning a meaning depends on imagining each of them both, and the Essence of Allah, the Glorious, is impossible to imagine, for the impossibility for the possible to encompass the obligatory/the certain, so it can't be that a word be assigned for it.

And if we said that the one whom assigned [the word Allah for The Holy Essence] is Allah - and it is not impossible for Him to assign a name for His Essence because He encompasses it - there would be no benefit for this [Allah assigning a name for His Essence]; for the impossibility that a created being may use it in its [correct] meaning, for usage also depends on imagining the meaning like assigning, this saying is false in itself.

I said: Assigning a word according to the meaning depends on imagining it in the sentence, even if by just indicating towards it. And this is a matter which is possible in the obligatory/certain and other than it. And what is impossible is imagining the obligatory/certain by its Truth and Reality. And this is not considered in assigning or usage. And if that was considered, then the assigning and usage would be not possible in the possible creations which [one] can not encompass their reality/truth, such as the spirit and the angel and jinn. And what is undoubted by anyone is that it is correct to use the name of indication or the pronoun and mean by it the Holy Essence, as such you could mean it (indicate to it) from the word that was assigned for it. And since The Holy Essence gathers all the descriptions of perfection, and it has not been noticed in it - in the stage of assigning- a face from its perfections without another face, it becomes correct to say: The word of Majesty (Allah) is assigned to the Essence which gathers the descriptions of perfection ..." the end of the words of Al-Sayyed Al-Khoei [11].

I say: and in it:

1 – That Al Sayyed Al Khoei (May Allah have Mercy upon him) used Qiyas (analogy) of representation which is false, rather, it is from the methods of fallacy, for it is not possible that He, the Glorious, the Almighty, be measured by His creation.

2 – That the word God has been assigned to the concept of Godhood, and the Holy Essence falls within this concept, for it a proof/example of it in the exterior, and if the Holy Essence was not a proof/example of the concept of Godhood, Shirk (Polytheism) would not have taken place in the first place. For when the human being obtained the concept of Godhood, he began to look for a proof/example for it in the outside, so the error fell in regards to the proof/example and the people deviated in their beliefs, so they made gods out of the rocks and trees and they took the idols as gods worshiped without Allah, the Glorious, and no one says that there must be a name given to every proof/example. Thus Al-Sayyed Al-Khoei (may Allah have mercy upon him) seems to have mixed between the Concept and the Proof/Example.

And I shall not present the remainder of the speech of Al Sayeed Al Khoei; for it has been invalidated from its origin, and indeed Sayyed Al-Khoei (may Allah have mercy upon him) had built it upon an imagination which its falsehood has been clarified.

And the truth, the Name Allah is not a solid source as imagined by Al Sayyed Al Khoei (May Allah have Mercy upon him), and there are narrations from them (pbut) which clarify that [Allah] is a derivative (derived name) just as has been presented. Also the Qur'an used the name "**Allah**" for the Essence, just as it used God, the Almighty said: *{And there is no god*

except one God.} {The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 73}, and this verse matches/is similar as **'There is no God except for Allah'**, meaning that the Qur'an uses **'One God'** in the word of Tawhid (Monotheism).

Just as the Qur'an uses the Name Allah [to mean] God, the Almighty said: **{And He is Allah in the heavens and the earth.}** {The Holy Qur'an Surat Al-'An`ām (The Cattle): 3}, and in the Qur'anic Verse the Name Allah means God, and there is no need for the effort that Al Sayeed Al Khoei (May Allah have Mercy upon him) exerted in the interpretation of this verse, for he acted without knowledge [or vision] (and was confused) and he entered into a different position than the subject of the research, for it is sure that Allah, the Glorious, the Almighty, encompasses the place and the time and knows your secrets and your apparents. But the Qur'anic Verse used "Allah" with the meaning God, and this is understood by every Arab without any effort, and this meaning is more predominant with every owner of straight understanding. And [I say] this amount is enough, and it has been clarified that the Name Allah is not a solid source.

Now we return to the answer of the question: **"Allah: This is the Name which the people know to be a Name of the Divine Essence – rather, it is actually only given to it if what was intended by [Allah] is Absolute Godhood. But is it possible that [Allah] be given– if what is intended by it is not Absolute Godhood – to other than the Sacred Divine Essence?"**

And the answer is according to what has been presented: Yes, it is possible that [the Name Allah] be given[to other than the Sacred Divine Essence] , however, what prevents that is the usage, exactly as what prevents giving [the Name] "Al-Rahman (The Merciful) to other than Him, the Glorious, the Almighty, is the usage. However, this prevention can be lifted by putting a restriction or an extra description when [giving these Names] to other than the Divine Essence, such as saying: "Allah in Creation", meaning, the Image of Allah [12] as narrated in the Hadith (Tradition), and in other words, the spirit of Allah [13] as narrated in the Qur'an, or as saying: **{The hand of Allah is over their hands.}** {The Holy Qur'an Surat Al-Fath (The Victory): 10} [14], or saying: **{Do they await but that Allah should come to them in covers of clouds}** {The Holy Qur'an Surat Al-Baqarah (The Cow): 210} [15].

[1] Al-Kafi: volume 1 page 23.

[2] Al-Bayan: page 450.

[3] Al-Tawheed: page 89, Al-Burhan: edition/book 8 volume 30 page 430.

[4] The previous source.

[5] Ghaybat Al-Noa'mani: The Door of what has been narrated regarding safeguarding the secret of the Family of Muhammad (pbuh).

[6] He said that in his book "Al Bayan" in The Interpretation of Qur'an: page 221, page 313.

[7] Al-Bayan: page 450.

[8] Al-Bayan: page 450.

[9] 'Uyoun Akhbar Al-Ridha (pbuh): page 143.

[10] 'Uyoun Akhbar Al-Ridha (pbuh): page 145.

[11] *Al-Bayan: page 451.*

[12] *That indeed Allah created Adam upon His image.*

[13] *The Exalted said: {After I have created him and breathed into him of My Spirit, so fall down prostrate to him} [Surat Sad 28:72].*

[14] *{Verily, those whom are pledging allegiance to you, they in fact are pledging allegiance to Allah, the hand of Allah is above their hands} [Surat Al-Fath 48:10].*

[15] *The Exalted said: {Are they waiting for Allah to come to them in shades of clouds and the angels and settle the matter? To Allah shall all matters return} [Surat Al-Baqarah 2:210].*

Addendum 2

***Addendum number 2** depends heavily on the Arabic Grammar, it wouldn't make much sense if translated in English. So if there is out there any Arabic speaking brothers or sisters, whom are quite knowledgeable of the Arabic Grammar and think they could translate Addendum 2 in a way that would be comprehensible to the non-Arabic speakers, then please feel free to do so and notify us. Jazakum Allah-u Khairan dear Ansar of Allah.*

Addendum 3

These are some examples from what has been written in the books of The Wahabis from words that embody and limit/restrict Allah, far Exalted is He from that. And in order to keep it short, it is enough that I convey few [words] from the book "Lam'it Al-'itiqad" by Ibn Qidamah Al-Maqdisi, and the commentary of Ibn Jibreen, and some of the Fatwas of Ibn Jibreen which accompany this book, and also some of the Fatwas of Ibn Uthaimayn in this door:

Ibn Qidamah said in the book "Lam'it Al-'itiqad":

(The chapter of the vision of the believers to their Lord and the believers seeing their Lord by their [own] sights and they visit Him, and He speaks to them, and they speak to Him, The Exalted said: ***{Some faces, that Day, will be radiant/bright * Looking towards their Lord}*** [Surat Al-Qiyamah 75:22-23], and The Exalted said: ***{No indeed! On that day they will be veiled from seeing their Lord}*** [Surat Al-Mutaffifin 83:15]. So because He veiled those [from seeing Him] in the case of His anger, this indicates that the believers will see Him in the case of His satisfaction [with the believers] , otherwise there wouldn't be a difference between them. And The Prophet - peace be upon him- said: (Verily you will see your Lord just like you see this moon, you shall not differ regarding seeing Him), [this is] a Sahih Hadith which has been agreed upon [its authenticity and credibility], and that is a metaphor for Seeing, not for the One whom is seen ([meaning Allah]), because Allah The Exalted does not have anything/anyone similar to Him or equal to Him) [1]

Ibn Jibreen commented on that so he said:

(And as for the Seeing in the hereafter, the Ahlul Sunnah have proven that it is an outright Seeing, that the believers see Allah - The Exalted - in Paradise and visit Him, and that He talks to them and they talk to Him By that we have known the doctrine of Ahlul Sunnah, so do we say that they see Him in a [specific] direction? There is no doubt that they see Him from above them, and that they see Him a real seeing, and an encountering seeing as they want, and that the proofs are clear, and among the most correct of them is the saying of Jurayr for he said: (Just as you see the moon on the night of Al-Badr (full moon)) or (just as you see this moon)

And the metaphor/comparison here is in regards to the Seeing, he compared the Seeing [of Allah] to the Seeing [of the moon], and what is intended is not comparing the Lord - The Exalted - to the moon. Rather, it is comparing your Seeing to a real seeing like your Seeing of this moon).

And Ibn Jibreen said:

(In his comment on His, The Exalted, saying: ***{ That is Allah , your Lord; there is no God except Him, the Creator of all things, so worship Him. And He is Disposer of all things * Visions/Sights perceive Him not, but He perceives [all] vision/sights; and He is the Subtle, the Acquainted}*** [Surat Al-An'am 6:102-103].

Allah has proven that visions/sights do not encompass Him - meaning: whenever the

visions/sights see Him they do not encompass Him if the Seeing took place on the Day of Resurrection. So visions/sights do not encompass Him, meaning: they do not realize what He is, neither do they realize His Truth/Reality, neither do they realize how His Essence is, and that is due to His Greatness which He does not make any of His creation encompass in knowledge, neither do they encompass Him in knowledge. Thus, the verse becomes an evidence upon proving/confirming the Seeing, not denying it. But indeed they are ignorant people).

And Ibn Jibreen denied the saying of The Ash'arites, whom are the majority of The Sunnis in the Islamic World, that the Seeing here is a Seeing of the heart, for he said:

(As for The Ash'arites, they pretend to be from Ahlul Sunnah, and that they are followers of the four imams: from them are Shafi'i, and from them are Maliki, and from are Hanafi, and from them are a lot of Hanbali, and they are not capable to declare that they deny [that]. The imam of the majority of them, The Shafi'is, is popular for confirming the Seeing [of Allah] so they can not deny [that].

They prove/confirm Seeing. But what does Seeing mean with them? Not the Seeing which is the Seeing of eye sights, but they interpret it [to mean] the manifestations which manifest to the hearts, and from the revelations which are shown to them, and certitude and knowledge of what they were ignorant of become apparent for them from [those revelations], they were deceitful/misleading, and this saying is indeed false, and denial of truths, for you find them confirm the Seeing [of Allah] and admit it in the books of their interpretations, even the great Ash'arites: such as Al-Razi, and Abi Al-Su'oud, and Al-Baydawi, and the likes of them. But when they talked about this verse {Some faces, that Day, will be radiant/bright} they said: (He is seen without a direction), how could He be seen without a direction, without an encounter! What is seeing without an encounter? Seeing is manifestations, seeing is revealing/showing, so they have proven/confirmed the name but they have not proven/confirmed the reality/truth)

Ibn Qidamah said:

(Confirming the attributes of the Self and Coming for Allah, The Exalted, and His, The Exalted, saying about Jesus (pbuh) that he said: ***{You know what is in my self but I do not know what is in Your Self}*** [Surat Al Ma'idah 5:116] and His, The Glorified, saying: ***{And your Lord has come}*** and His saying: ***{Do they await but that Allah should come to them}*** [Surat Al-Baqarah 2:210]).

And Ibn Jibreen commented on him and said:

(As for confirming the attribute of coming, ***{and your Lord has come}*** and also ***{Do they await but that Allah should come to them in covers of clouds and the angels}*** and like that is His, The Exalted saying in Surat Al-An'am (Chapter of The Cattle): ***{Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? }*** [Surat Al-An'am 6:158] And we say: The coming of Allah in some verses does not necessarily negate [that] Allah - The Exalted - does not come in another verse, and if we proved that Allah comes we shall say: He comes as He wills)

And these are some of the questions and the reply of Ibn Jibreen to them and they accompany his comments on the same book:

Question: and this says: There is a Marfu' Hadith/Narration ([meaning a narration that is traced back to The Messenger of Allah (pbuh & his Family directly)], which has been reported to Muslim from the son of Umar: (Allah folds the Skies on the Day of Resurrection, then He takes them with His right hand, then He says: I am the King, where are the powerful ones? Where are the prideful ones? Then He folds the seven Earths, then He takes them with His left hand, then He says: I am the King, where are the powerful ones? Where are the prideful ones?)

Answer: The question is regarding proving the word "left" for Allah, and how do we match between that and between the tradition [mentioned above] and between the Hadith [that says]: (The equitable ones [whom are] on platforms of light at the right of The Merciful, and both of His hands are right) Meaning in this Hadith it says (both of His hands are right) and in the other Hadith it says (He folds them with His left hand).

It appears to me [so that we can match between both narrations] that what is meant by the left hand is what opposes the right hand, for that which opposes the right is called left, and it becomes clear from his saying: (and both of His hands are right) that what is meant is that it is right in blessings, and in goodness, for the origin of rightness is abundance in goodness and blessings. So upon this [it becomes clear that] there is no contradiction between them, (both of His hands are right) is a blessing regarding the abundance of goodness, and to Allah belongs a left [hand] which opposes the right [hand], and there is no shortage in that).

(Question: this questioner is asking: is it correct to say that the two eyes are in the face of Allah - The Exalted - and the fingers are in His hand, and so on, or is that comparing Allah [to people]?)

Answer: nothing has been narrated [in regards to the eyes in the face] to depend on [in answering your question] . But as for the fingers, a Hadith has been narrated that says that there was this Jew whom came to the Prophet peace be upon him and pointed with his hand, he pointed with his fingers, and said: (verily we have found in our books that Allah puts the Skies on this [finger] and the Earths on this [finger] and the mountains on this [finger] and the water and the seas on this [finger] and the creations on this [finger], and he was pointing towards his fingers, and that The Prophet peace be upon him recited afterwards this verse: ***{They measure not God with His true measure. The earth altogether shall be His handful on the Day of Resurrection}*** [Surat Al-Zumar 39:67], and he laughed as a confirmation to what the Rabbi has said) So since he (The Prophet) agreed to that then this signifies that the fingers are in the hand, nevertheless, it does not necessarily mean that they are like the fingers of the created beings in their tips and length and this and that, rather, it confirms that there is a hand and that in the hand there are fingers).

(Question: he says: how do we match between what has been conveyed from Ibn Taymiyyah in regards to the Fatwas [he issued] regarding the verse from [Surat] Al-Baqarah (The Cow) ***{there is the Face of Allah}***, and that it does not indicate towards the description/attribute of the face, and [between] what is mentioned in "Bayan Talbees Al-Jahmiyyah" regarding that [that verse] proves the attribute/description of the face, and [between] what Ibn Al-Qaym has also mentioned in "Mukhtasar Al-Sawa'iq", that [that verse] proves [that Allah swt has] a face . So, is it correct to say that the face is a part of the Essence of Allah?)

Answer: his first question: it is well-known that the verse from [Surat] Al-Baqarah (The Cow) {there is the Face of Allah} has been taken by some of Ahlul Wihda Wal-ittihad(People of Unity and Union) as an evidence that Allah is everywhere; for they said, if a person faces [a

direction], then the face of Allah is in this direction, and the face of Allah is in this direction, and the face of Allah is in this direction, so Ibn Taymiyyah said: in some places in "Al-Majmou" that this verse is not among the verses of descriptions/attributes, rather, what is meant by the face of Allah is: the direction that the servant is directed towards or hope to be directed towards. That is how we understand it. As for in "Talbees Al-Jahmiyyah", I do not remember that he had said that, and if he had, then it is possible that what he said was: it proves the attribute/description of the Face by Essentiality (Al-Luzoom), but that would mean that it proves the description/attribute of the face and the description/attribute of the other directions. And there is no doubt that the face is a part of the Essence in regards to the human being, and also in regards to Allah - Exalted is He - that it is of His Essence, the face of Allah is from His Essence)

(Question: this [person] says: What is the interpretation of Al-Salaf Al-Salih (The Righteous Predecessors) May the satisfaction of Allah be upon them, regarding His saying: **{Everything shall perish except for His Face}**, for some of the sects from the people of those countries say: Indeed all His attributes shall perish except for His face, and from there they [take that as a proof] that His attributes are created for they perish just as how all creations perish.

Answer: That is not necessary and it is not permissible [to say so]. Rather, the face of Allah - The Exalted - is an attribute from His attributes and a part of His Essence, and there are no changes which come upon His attributes, so it can not be said that [His attributes] perish - Exalted is Allah from that - So if His face remains **{and [only] the Face of your Lord remains}** then so do the rest of His attributes/descriptions which are from His Essence, and we shall stop here, and Allah knows best, and may Allah send His peace and blessings upon Muhammad).

And these are some of the questions and the response of Ibn Uthaimayn to them:

(The Question: May Allah bless you O honorable Sheikh, from Algeria Abu Bassam asks: Honorable Sheikh, what do Ahlul Sunnah Wal-Jamaa'a say regarding the Muslim seeing his Lord The Majestic on the Day of Resurrection?

Answer: (The Sheikh: What Ahlul Sunnah wal Jamaa'a say regarding seeing Allah, The Glorified, The Exalted, on the Day of Resurrection is what Allah has said about Himself and what His Messenger (pbuh & his Family) has said about Him, for Allah The Exalted has said in His book: **{Some faces, that Day}** meaning the Day of Resurrection **{will be radiant/bright looking towards their Lord}** . The first "Radiant/Bright" means "good". The second "Looking" means looking with the eyes; because He has added the Looking to the Faces, for the face is the place where the eyes are, [and the eyes are] what Looking takes place by, and this proves that what is meant is the looking/seeing of the eye, not the looking/seeing of the heart, for if what was meant was the looking/seeing of the heart and the power of Yaqeen (certitude and conviction) He would have said: (Some hearts, that Day, will be radiant/bright, looking towards their Lord) but He said: **{Some faces, that Day, will be radiant/bright, looking towards their Lord}**) [2]

(The Question:The questioner M.N. from the Medina of The Prophet, says: I ask, is this Dua' (supplication) valid: (O Allah whom no eyes see, and none of those whom describe can describe [Him])?

The Answer:The Sheikh: No! This is wrong! This is a great mistake! Because if he said: O Allah whom no eyes see, absolutely, then in that there would be denial of seeing Allah, The

Exalted, in the Hereafter, and it has been confirmed from The Prophet, peace be upon him, that the believers are going to see their Lord on the Day of Resurrection with their own eyes with their sight just like they see the sun clearly without any clouds beneath it, and just as they see the moon on the night of Badr (full moon).....) [3]

The Question:.....The questioner asks: Where is Allah? so he was answered: He is in the Sky. And the one who answered the question used verses from the Qur'an to prove that, from [those verses] is: {The Merciful Istawa (is established/rose over) the Throne}, but it seems that this brother found a problem in that answer and it did not match his understanding which he used to believe in so he sent again to inquire about that, do you not clarify to him the truth regarding that topic?

The Answer: (The Sheikh: The truth regarding this topic is that it is incumbent upon the believer to believe that Allah, The Glorified, The Exalted, is in the Sky, just as Allah has mentioned about Himself in His Book, where He says: ***{Have you taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed? Or have you taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But you shall know the manner of My warning.....}***) [4]

[1] *Lam'it Al-'itiqad by Ibn Qidamah Al-Maqdisi*

[2] *From the words of Ibn Uthaimayn in (Fatawi Nur 'Ala Al-Darb), tape number: 249*

[3] *From the words of Ibn Uthaimayn in (Fatawi Nur 'Ala Al-Darb), tape number 341*

[4] *From the words of Ibn Uthaimayn in (Fatawi Nur 'Ala Al-Darb)*

Addendum 4

The Almighty said: *{Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.}* *{The Holy Qur'an Surat Al-Baqarah (The Cow): 210}*.

And in the Torah – The Book of Numbers – The Twelfth Chapter: **5** And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. **6** And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. **7** My servant Moses is not so, who is faithful in all mine house. **8** With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: **[1]**.

And in the Torah – The Book of Exodus – The Sixteenth Chapter: **10** behold, the glory of the LORD appeared in the cloud. **11** And the LORD spake unto Moses, saying, **[2]**.

And in the Torah – The Book of Exodus – The Nineteenth Chapter: **9** And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. **[3]**

And in the Torah – The Book of Exodus – The Twenty-Forth Chapter: **13** And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. **14** And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. **15** And Moses went up into the mount, and a cloud covered the mount. **16** And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. **17** And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. **18** And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. **[4]**

And in the Torah – The Book of Exodus – The Thirty-Third Chapter: **8** And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. **9** And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. **10** And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. **11** And the LORD spoke unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. **[5]**

And in the Torah – The Book of Exodus – The Thirty-Forth Chapter: **4** ...and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. **5** And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. **6** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, **7** Keeping mercy for thousands, forgiving iniquity and

transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. **8** And Moses made haste, and bowed his head toward the earth, and worshipped. **9** And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. **[6]**

And in the Torah – The Book of Psalms – The Ninety-Seventh Psalm: **1** The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. **2** Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. **3** A fire goeth before him, and burneth up his enemies round about. **4** His lightnings enlightened the world: the earth saw, and trembled. **5** The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. **6** The heavens declare his righteousness, and all the people see his glory. **7** Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. **8** Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD. **9** For thou, LORD, art high above all the earth: thou art exalted far above all gods. **10** Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. **11** Light is sown for the righteous, and gladness for the upright in heart. **12** Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness. **[7]**

And in the Torah – The Book of Psalms – The Ninety-Ninth Psalm: **1** The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. **2** The LORD is great in Zion; and he is high above all the people. **3** Let them praise thy great and terrible name; for it is holy. **4** The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. **5** Exalt ye the LORD our God, and worship at his footstool; for he is holy. **6** Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. **7** He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. **8** Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. **9** Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy. **[8]**

And in the Torah – The Book of Psalms – The Hundred and Forth Psalm: **1** Praise the Lord, my soul. Lord my God, you are very great; you are clothed with splendor and majesty. **2** The Lord wraps himself in light as with a garment; he stretches out the heavens like a tent **3** and lays the beams of his upper chambers on their waters. He makes the clouds his chariot and rides on the wings of the wind. **4** He makes winds his messengers, [a] flames of fire his servants. **5** He set the earth on its foundations; it can never be moved. **6** You covered it with the watery depths as with a garment; the waters stood above the mountains. **7** But at your rebuke the waters fled, at the sound of your thunder they took to flight; **8** they flowed over the mountains, they went down into the valleys **[9]**.

In the Gospel of Matthew – The Twenty-Forth Chapter: **29** Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. **31** And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other..... **36** But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. **37** But as the

days of Noah were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. [10]

In the Gospel of Matthew – The Twenty-Sixth Chapter: 63 ...And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee? 69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. [11]

In the Gospel of Mark – The Thirteenth Chapter: (..... 24 But in those days, after that suffering, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 Then they will see ‘the Son of Man coming in clouds’ with great power and glory. 27 Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven..... 32 But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father) [12].

In the Gospel of Mark – The Fourteenth Chapter: 61 ...Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him,

and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. **66** And as Peter was beneath in the palace, there cometh one of the maids of the high priest: **67** And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. **68** But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. **69** And a maid saw him again, and began to say to them that stood by, This is one of them. **70** And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. **71** But he began to curse and to swear, saying, I know not this man of whom ye speak. **72** And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. **[13]**

In the New Testament – The Book of Revelations – The First Chapter: **7** Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him... **[14]**

[1] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 231.*

[2] *The Old and New Testament - Congregation for Eastern Churches.*

[3] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 117.*

[4] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 125.*

[5] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 142.*

[6] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 143.*

[7] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 901.*

[8] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 902.*

[9] *The Old and New Testament - volume 1 - Congregation for Eastern Churches, page 905.*

[10] *The Old and New Testament - volume 2 - Congregation for Eastern Churches, page 45.*

[11] *The Old and New Testament - volume 2 - Congregation for Eastern Churches, page 51.*

[12] *The Old and New Testament - volume 2 - Congregation for Eastern Churches, page 81.*

[13] *The Old and New Testament - volume 2 - Congregation for Eastern Churches, page 85.*

[14] *The Old and New Testament - volume 2 - Congregation for Eastern Churches, page 395.*

Addendum 5

From Ali Ibn Ibrahim, from his father, from Ibn Umayr, from Ibn Adheena, from Abu Abdullah (pbuh) that he said:

He (pbuh) said: **What do those Nasiba** ([Nasibis/the ones who oppose/hate Ahlul Bayt pbuh and their followers]) **say?**

So I said: May I be your ransom, [what do they say] in regards to what?

So he said: **In their Adhan** (call to prayer) **and their bowing and their prostration?**

So I said: Verily they say: Ibn Ka'b saw it ([the Adhan]) in his sleep.

So he said: **They have lied! For the Religion of Allah, The Almighty, is more noble than to be seen in sleep**

He said: So Sudayr Al-Sirfi said to him: May I be your ransom, speak to us about that.

So Abu Abdullah (pbuh) said: **Verily, When Allah, The Almighty, raised His prophet (pbuh & his Family) [in Ascension] to His Seven Heavens, He blessed upon him in the First [Heaven], and in the Second [Heaven] He taught him His obligatory [acts], so Allah brought down a container of light, in it were forty kinds of light, it was concentrated light surrounding the Throne of Allah, and it blinded the eyesight of the on-lookers, one of them was yellow, so for that Yellowness has become yellow, and one of them was red, so for that Redness has become red, and one of them was white, so for that Whiteness has become white, and the rest were upon the number of Creation from Light and Colors, in that container were rings and chains from Silver. Then He raised him to the Heaven. So the Angels flew to the corners of the Sky and they all fell forth in prostration.**

And they said:" The Holy! The Glorious! How similar is this light to the light of our Lord!"

Then Gabriel (pbuh) said: "Allah is Greater! Allah is Greater!"

Then the doors of The Heavens opened up, and the Angels gathered, then they saluted The Prophet (pbuh & his Family) in great groups

And they said: "O Muhammad! How is your brother? If you go down, send to him [our] Salam (greetings)"

The Prophet (pbuh & his Family) said: "Do you know him?"

They said: "And how do we not know him when your covenant and his covenant have been taken from us, and the covenant of his Shia, till the day of Resurrection comes upon us, and verily we look to the faces of his Shia five times everyday - they mean in every prayer time - and verily we send peace and blessings upon you and upon him"

He said: Then my Lord increased me with forty kinds of light which looked nothing similar to

the first light. And He increased me in rings and chains and then He raised me to the Second Heaven, and when I approached the door of the Heaven, the Angels flew forth to the corners of the Heaven and fell in prostration

And they said: "The Glorified! The Holy! Lord of the Angels and the Spirit! How much does this light look like the light of our Lord!"

Then Gabriel (pbuh) said: "I bear witness that there is no god but Allah! I bear witness that there is no god but Allah!"

So the angels gathered and said: "O Gabriel! Who is the one with you?"

He said: "This is Muhammad"

They said: "Has he been sent?"

He said: "Yes"

The Prophet (pbuh & his Family) said: Then they came out to me as if they were hugging one another, and they greeted me, and they said: "Send our greetings to your brother"

I said: "Do you know him?"

They said: "And how do we not know him when your covenant and his covenant and the covenant of his Shia till the day of Resurrection comes upon us have been taken from us, and verily we look to the faces of his Shia five times every day and night - **they mean in every prayer time**"

He said: Then my Lord increased me with 40 kinds of light which didn't look like the first lights then He raised me to the Third Heaven, so the angels flew forth to the corners of the sky and fell into prostration, and said:

"The Holy! The Glorious! Lord of the Angels and The Spirit! What is this light that looks similar to the Light of our Lord?"

So Gabriel (pbuh) said: "I bear witness that Muhammad is the Messenger of Allah!" I bear witness that Muhammad is the Messenger of Allah!"

So The Angels gathered and said: "Greetings to the Alpha (The First) and to the Omega(The Last), and greetings to the one who gathers and to the one who spreads, Muhammad the best of the Prophets and Ali the best of vicegerents"

The Prophet (pbuh & his Family) said: Then they greeted me and asked me about my brother. So I said:

"He is in Earth. Do you know him?"

They said: "and how do we not know him, when we make pilgrimage to Al-Bayt Al-Ma'mour (The Populated House) every year, and upon it is a white parchment which has within it the name of Muhammad (PBUH & his Family), and the name of Ali, and Al-Hassan and Al-Hussein, and the Imams (pbut) and their Shia till the day of Resurrection. And verily, we

bless upon them five times every day and night" - they mean in the time of every prayer- and they wipe their heads with their hands

Then he said: Then my Lord increased me with forty kinds of light which looked nothing like those first lights, then He raised me until I reached the Forth Heaven, so the angels did not say anything, then i heard a noise like it was coming from the chests ([like buzzing or mumbling]) and the angels gathered, so they opened the doors of the heaven, and they came out to me like they were hugging one another.

So Gabriel (pbuh) said: "Come to prayer! Come to prayer! Come to success! Come to success!"

So the Angels said: "[These] are coupled known two voices"

So Gabriel (pbuh) said: " Verily the prayer has been established! Verily the prayer has been established!".

The Angels said: "It is for his Shia, [they have established it] until the Day of Resurrection"

Then the angels gathered and said: "where have you left your brother and how is he?"

So I said to them: "Do you know him?"

They said: We know him and his Shia and they are light surrounding The Throne of Allah. And verily, in Al-Bayt Al-Ma'mour (The Populated House) there is a parchment from Light [in it is a book from Light] and in it is the name of Muhammad and Ali and Al-Hassan and Al-Hussein and the Imams and their Shia until the Day of Resurrection. Not one man increases in them, and not one man decreases from them. And verily it is our covenant, and verily it is read upon us every Friday.

Then it was said to me: "Raise your head, O Muhammad"

So I raised my head, and The floors/layers of Heavens were penetrated, and the veils were lifted!

Then it was said to me: "Lower you head, look, what do you see?"

So I lowered my head down and I looked towards a House like this House of yours, and a Sanctuary like the sanctuary of this House, if I had thrown down something from my hand it wouldn't have fallen except on it.

So it was said to me: O Muhammad! Verily, this is is The Sanctuary. And you are The Sacred. And for every parable is an example.

Then Allah inspired to me: O Muhammad, approach Saad, and clean your mosques, and purify them, and pray to your Lord

So The Messenger of Allah (pbuh & his Family) approached Saad, and [Saad] is water which flows from the Right Leg of The Throne, so The Messenger of Allah (pbuh & his Family) took the water with his right hand, and because of that reason the Wudu' (Ablution) has become with the right hand. Then Allah, The Almighty, inspired to him:

"Wash your face, for you are looking towards my Greatness. Then wash your two arms, the right and the left, for you meet My words with your hands, then wipe your head by the bounty of the water which remained in your hand, and [wipe] your feet till your ankles, for I bless upon you and place you in a place which none other than you has ever been placed in"

So this is the reason for the Adhan(Call to Prayer) and Wudu' (Ablution).

Then Allah, The Almighty, inspired [to Muhammad]: "O Muhammad, face the Black Stone, and [say Allah-u Akbar/Allah is Greater] the same number as the number of My veils"

So because of that the Takbeeras (saying Allah-u Akbar/Allah is Greater) has become seven. Because the veils are seven. So he began when the veils were cut. For that reason Al-Iftitah (the opening/inauguration) has become a Sunnah. And the veils were identical, between them were the seas of light, and that is the light which Allah has sent down upon Muhammad (pbuh & his Family), and that is why Al-Iftitah has become three times, because the veils opened three times. So Takbeer has become seven, and Al-Iftitah has become three.

So when he was done with the Takbeer and Al-Iftitah, Allah inspired to him:

"[Begin with/Say] My Name"

And for that reason He made "Bismillah Ar-Rahman Ar-Raheem (In the Name of Allah The Merciful, The Intensely Merciful)" in the beginning of the Surah (The Chapter)

Then Allah inspired to him: "Praise Me", then when He said: *{All praise be to Allah Lord of The Worlds}*, The Prophet said "Thanks" in his self. So Allah, The Almighty, inspired to him: "You have cut My Praise, so [Begin with/say] My Name".

Thus, for that reason, He has made "Ar-Rahman Ar-Raheem" twice in [Surat] Al-Hamd (Chapter of Al-Fatiha).

So when He reached *{or of those who are astray}* The Prophet (pbuh & his Family) said:

"All praise be to Allah Lord of The World, Thank You"

Then Allah inspired to him: you have cut My remembrance/mentioning, so begin with/say My Name". So for that reason He made "In The Name of Allah The Merciful The Intensely Merciful" in the beginning of the Surah

Then Allah, The Almighty, inspired to him: Recite O Muhammad in regards to your Lord, The Blessed, The Exalted { Say: He is Allah, the One/Indivisible * Allah, The Everlasting/Eternal *He did not give birth, nor was He given birth* And there is none comparable unto Him }

Then the Inspiration/Revelation was held [back] from him, so The Messenger of Allah (pbuh & his Family) said: The One, The Indivisible, The Everlasting/Eternal.

So Allah inspired to him: He did not give birth, nor was He given birth, and there is none comparable unto Him.

Then the Inspiration/Revelation was held [back] from him. So The Messenger of Allah (pbuh

& his Family) said: As such is Allah! As such is [Allah] our Lord!

So when he said that Allah inspired to him: Bow to your Lord, O Muhammad!

So he bowed.

So Allah inspired to him while he was bowing: say "Subhan Rabbi Al-'atheem (Glory be to my Lord, The Great)", so he did that three times.

Then Allah inspired to him: Raise your head O Muhammad!

So The Messenger of Allah (pbuh & his Family) did that, so he raised up and stood straight. Then Allah, The Almighty, inspired to him: Prostrate to your Lord O Muhammad!

So The Messenger of Allah (pbuh & his Family) fell down to prostration, so Allah, The Almighty, inspired to him: say "Subhan Rabbi Al-'ala (Glory be to my Lord, The Most High)", so he did that three times.

Then Allah inspired to him: sit up O Muhammad.

So he did.

So when he raised his head from his prostration and sat up, he looked towards His (Allah's) Greatness which manifested to him, so he fell down to prostration from his own self and not because he was commanded to do so.

Then he also glorified [Allah] three times.

So Allah inspired to him: Stand up.

So he did. But he did not see what he [previously] had seen of Greatness. Thus for that Prayer has become one bow and two prostrations.

Then Allah, The Almighty, inspired to him: Recite The Praising (Al-Hamd/Surat Al-Fatiha) to Allah.

So he recited it like he recited it the first time.

Then Allah, The Almighty, inspired to him: Read, *{Verily, We have sent it down}* (Surat Al-Qadr/Chapter of The Night of Power), for it is in regards to you and your Ahlul Bayt until The Day of Resurrection.

And he did in Ruku' (Bowing) as he did in the first time.

Then he prostrated once.

Then Allah inspired to him: Raise your head O Muhammad, may Allah make you firm.

So when he was about to stand up it was said: O Muhammad! sit down

So he sat down.

So Allah inspired to him: If I did not bestow upon you then begin with/say My Name.

So he was inspired to say: In the Name of Allah, and by Allah, and There is no God except Allah, And The Most Beautiful Names (The Divine Names) are all to Allah (Bismillah, wa-billah, wa la ilaha ella Allah, wal Asmaa' Al-Hosna kolaha lillah

Then Allah inspired to him: O Muhammad, send peace & blessings upon yourself and your Ahlul Bayt/your Family. **So he said:** May Allah send His peace and blessings upon me and my Family.

And He has.

The he turned, and he found lines of Angels and Messengers and Prophets. So it was said: O Muhammad, salute them/send your Salam (peace) upon them.

So he said: Assalamu Alaykum wa Rahmatullahi wa Barakatuh (Peace be upon you and the Mercy of Allah and His Blessings).

Then Allah inspired to him: Verily, Peace and Salutation and Mercy and Blessings are you and your progeny.

Then Allah inspired to him to not turn to the left, and the first verse that he heard after {Say He is Allah The One/Indivisible} and {Verily We have sent it down}, was the verse of The Companions of The Right and The Companions of The Left. For that reason Salutation ([at the end of the prayer]) has become once, in the direction of the Qiblah. And for that reason, Takbeer in Sujud has become Thankfulness.

And His saying: "Allah has listened to the one who has praised him (Samee'a Allah-u li mann hamidah), is due to [the fact that] The Prophet (pbuh & his Family) heard the noise of the Angels [while they were] glorifying and praising and hailing, so for that reason He said: Allah has listened to the one who has praised him. And for that reason every time if something happened in the first two Rakaa's then the person must repeat them, for this is the first obligatory act ([Fard]) in the prayer of Zawal, meaning The Dhuhr Prayer) [1]

(.....So when he raised his head from his prostration and sat up, he looked towards His (Allah's) Greatness which manifested to him, so he fell down to prostration from his own self and not because he was commanded to do so.....)

These words clarify with full clarity that True Prostration accompanies Knowing.

(..Then the angels gathered and said:"where have you left your brother and how is he?"

So I said to them:Do you know him?"

They said:We know him and his Shia and they are light surrounding The Throne of Allah. And verily, in Al-Bayt Al-Ma'mour (The Populated House) there is a parchment from Light [in it is a book from Light] and in it is the name of Muhammad and Ali and Al-Hassan and Al-Hussein and the Imams and their Shia until the Day of Resurrection. Not one man increases in them, and not one man decreases from them. And verily it is our covenant, and verily it is read upon us every Friday.....)

And the Shia of Ali [whom are mentioned] here, whom not one man increases in them and not

one man decreases from them, are The Imams and The Mahdis, The Proofs of Allah from the sons of Ali (pbuh), for they are the light surrounding The Throne, and their names are written in parchment from light and put in Al-Bayt Al-Ma'mour (The Populated House) which is the Qiblah of The Angels, and which is mentioned in the traditions that The Ka'aba is its image for the people in the Earth. And the fact that these names, meaning the names of the Imams and the Mahdis, are the covenant of the Angels, and [the fact that] it is being read upon them every Friday, clarify with full clarity that these names are related to their prostration and their seeking of forgiveness for objecting when they were commanded to prostrate [to Adam]. Rather, according to the relationship between Al-Bayt Al-Ma'mour (The Populated House) and The Kaa'ba, and according to this blessed tradition, you come to know that prostrating towards The Kaa'ba is for the reason of the presence of the light of these names in it, and what has been indicated in full clarity the birth of Ali ibn Abi Talib (pbuh) in The Kaa'ba, and placing in its corner the Stone which includes The Testament and The Covenant.

(...Then Allah, The Almighty, inspired [to Muhammad]: "O Muhammad, face the Black Stone, and [say Allah-u Akbar/Allah is Greater] the same number as the number of My veils"

So because of that the Takbeeras (saying Allah-u Akbar/Allah is Greater) has become seven.....)

The seven Takbeeras in the prayer is known to the believers, and they are the Takbeera of Ihram and the six Takbeeras which the Prayer opens/starts with.

As for the fact that the Black Stone, which is special from The Kaa'ba, is what Allah has commanded Muhammad (pbuh & his Family) to face, that is because The Stone indicates towards The Mahdi, and The Mahdi, or Joseph (Yusuf) of The Family of Muhammad is The Qiblah of Muhammad (pbuh & his Family) and The Family of Muhammad (pbut), for all of them have given glad tidings about him (The Mahdi pbuh), and participated in preparing the way for establishing The State of The Divine Justice which The Mahdi is going to establish.

[1] Al-Kafi - Al-Sheikh Al-Kuleini: part 3, page 482-486

And this is the answer to one of the questions which came through the internet, and it has details about The Black Stone and its relationship with The Mahdi or The Qa'im (The Riser of The Family of Muhammad pbut)

Question:

Who is this man?

Peace be upon The Yamani of the Family of Muhammad and The Mercy of Allah and His Blessings.

May Allah send His Peace and Blessings upon Muhammad and The Family of Muhammad The Imams and The Mahdis.

In year 1424 I have done the Rituals of Pilgrimage (Manasik Al-Hajj), and it was my second pilgrimage, and all praise be to Allah, and my wife was with me, and we were with one of the popular Pilgrimage camps in Al-Ahsaa', and we have [learned] lessons and [had] stories in that blessed Pilgrimage.

So when it was the night of 'Arafa, an accident happened to the women of the campaign, for they heard a strong outcry (strong screaming) on the night of 'Arafa after the works of that night, so this outcry terrified the women and frightened them, and they did not know from where this sound was.

And the second story, which is more important, is: when my wife and I entered to The Sanctuary to make Tawaf (the circling of the Kaa'ba), I saw a very intense crowd, so I feared I would not be able to allow my wife to make Tawaf Al-Hajj (the circling of Pilgrimage). The religious guide of the campaign said to us: when you see a crowd say: O Most Knowledgeable, O Most Great (Ya 'Aleem, Ya 'Atheem), and it shall become less crowded, while I tried this Dhikr (invocation) in The Tawaf of Umrah and I noticed that it became less crowded - anyway - I said only once: O Most Knowledgeable, O Most Great (Ya 'Aleem, Ya 'Atheem), and immediately [I saw] a man coming from between Al-Rukn and Al-Maqam, and he split the lines of the Pilgrims after I was done from the Invocation, and it was as if he was coming towards us from his Tawaf, or before he finished his Tawaf, for he did not pass Al-Rukn and Al-Maqam. And he faced us especially and the Kaa'ba was behind him, and none of the Pilgrims were on their way towards us.

And he said to me: come behind me and I shall make you circle [the Kaa'ba]. So my wife and I went behind him and he made us circle the Kaa'ba (Tawaf Al-Hajj/The Circling of Pilgrimage), and we did not feel any crowd or narrowness [of space], and he was reading Dua's and Dhikr (invocations), and from them was Dua' Kumayl, and I was sending a lot of peace and blessings upon Muhammad and the Family of Muhammad ([making a lot of Salawat]), and I was saying within myself: perhaps this is The Mahdi Muhammad son of Al-Hassan (pbuh), but I would say: who am I that the Mahdi may come [especially] for me and make me circle [the Kaa'ba]?!

And during the first round of Tawaf my wife was behind me, so he said to me: make your wife in front of you, so I commanded her to come in front of me and behind him, meaning between me and him, and he intended to teach me how to safeguard/take care of my wife during Tawaf.

And when we reached the Black Stone, he pointed towards me with his right and said: Allah-u Akbar (Allah is Greater).

And when we were done with the seventh round after the Maqam of Ibrahim (pbuh) I said to him: I want to make the Tawaf of the women with you, so he said to me: Insha'Allah (if Allah wills). And it was as if he was saying goodbye to me, and he faced me with his face while he was walking away from me towards the back and it was as if he was pushing away all of those thousands of people while walking backwards, and the place became vast to him, and he left. It was as if the pilgrims were a Sea, and he was a strong wave which pushed away the water of the sea.

As for the descriptions of this man: He had sunken eyes, his eyebrows were not joined, he was tall and thin, he had a tanned skin, his hair was black and long. And what is strange is that he was wearing light green clothes on the day of Tawaf Al-Hajj (Circling The Kaa'ba), and on his head was a cover which we call in our [Khaliji] language a hat.

My question: Who is this man? Is he the Yamani of the Family of Muhammad (pbuh)? And who am I that the Yamani of the Family of Muhammad (pbuh) may come to me and circle with me (make me do Tawaf)? Or is he Al-Khidr (The Green Man) since he was wearing

green clothes? Or is he from The Ansar of Imam Al-Mahdi Muhammad son of Al-Hassan (pbuh)???

I have asked one of the students of Al-Howza and he said: Indeed he is the Imam (pbuh). And I have asked one of the believers and he said: perhaps he is Al-Khidr (pbuh) or one of the helpers of the Imam (pbuh)

I have heard a story which happened to one of The Ansar and he narrated it to me and he described him to me, and they were the same descriptions which I have seen. And if I saw this man who made me circle [the Kaa'ba] after all these years I would know him [even] from among million men.

And peace be upon The Yamani of the Family of Muhammad and The Mercy of Allah and His Blessings.

May Allah send His Peace and Blessings upon Muhammad and The Family of Muhammad The Imams and The Mahdis.

Ansary Muslim, 40 years old
Al-Ahsaa' - Saudi Arabia
[holder of a] Thanawi (Secondary) certificate

The Answer:

In the Name of Allah, The Merciful, The Intensely Merciful
All Praise be to Allah Lord of the Worlds
May Allah send His Peace and Blessings upon Muhammad and the Family of Muhammad, The Imams and The Mahdis.

Know that Allah remembers the one whom remembers Him, and He gives so much by so little, and you have remembered Him, The Glorious, in His House, with sincerity, so He remembered you and helped you and facilitated your matter. I ask Allah to always give you success in being sincere/dedicated to Him, The Glorious, and working for whatever pleases Him.

As for the servant of Allah who helped you he has helped you with the Might of Allah and His Power and when Allah asked Him to help you, so all bounty/preference is to Allah, The Glorious. So thank Allah, The Glorious, Whom has bestowed upon you that, and if Allah had commanded him to inform you about his name he would have.

As for when this servant was praying towards the Stone saying: Allah-u Akbar (Allah is Greater), this is his duty [alone]. But as for you and others than you from the people, your duty is to say the following when you reach the Stone: **(O Allah! I have fulfilled My trust and I have held/agreed to my Covenant that You may testify for me that I have come [to You]. O Allah! As confirmation to Your Book, and upon the Sunnah of Your Prophet I bear witness that there is no God but Allah alone and He does not have any partners, and that Muhammad is His servant and His Messenger, and that Ali and the Imams from his sons are the Proofs of Allah and that Al-Mahdi and the Mahdis from his sons are the proofs of Allah - and you count them until [your reach] the proof of Allah in your time - I have believed in Allah, and I have disbelieved in The Tyrant and The Oppressor and Al-Lat and Al-Uzza and the worship of Shaitan (Satan) and the worship of every**

idol which is called upon besides Allah).

All of The Religion of Allah is almost one matter, with which He has started The Creation of the Earthly human being, He, The Exalted, mentioned it in His saying: *{Verily, I am making a Successor on Earth}*. All of the Qur'an is in Al-Fatiha, and all of Al-Fatiha is in the Bismillah, and all of the Bismillah is in the Baa' ([he second letter of the Arabic alphabet, and the first letter of the Bismillah] and the Baa' is in the dot ([which is a dot under the letter Baa']), and the dot is Ali (pbuh). The Prince of The Believers said: *(I am the dot)*. And what was The Prince of Believers Ali (pbuh) other than that he was the Successor of Allah in His Earth?!

Therefore, The Dot, and the Baa', and the Bismillah, and The Qur'an, and all of the Religion is the Successor of Allah in His Land. And the Qur'an and all of the Religion is the Testament and the Covenant which have been taken upon the servants that they may obey the Successors of Allah, and Allah has placed it in the Base Stone or The Black Stone, or The Corner Stone, or The Cut Off stone from Muhammad (pbuh & his Family) in order to demolish the Supremacy of Shaitan (Satan) and The Tyrant.

And this Stone has been mentioned in The Divine Books and in the traditions. And when Quraish disagreed upon who shall carry the Stone, they were aware that this Stone indicates towards a great matter, and that is why they disagreed upon whom shall carry it. And it was the will of Allah that Muhammad (pbuh & his Family) be the one who carries the Stone and places it in its position in order that the sign of Allah may be fulfilled/completed, and His, The Glorious, indication, that the Qa'im (The Riser) of The Truth and the Servant within which Allah has placed the Testament and The Covenant, which this Stone points towards, is going to come out from Muhammad (pbuh & his Family) who has carried the Stone.

From Sa'eed ibn Abdullah Al-'Araj, from Abu Abdullah (pbuh) that he said: *(Verily, Quraish in the Days of Ignorance demolished The House, so when they wanted to rebuild it, there was made a barrier between it and them, and fear was casted in their hearts, until one of them said: let every man of you bring forth the best of his money, and do not bring forth money which you have earned from cutting ties with family or from Haram (impermissible acts). So they did so. So [the barrier] between it and them was removed, so they built it until they reached the position of The Black Stone, so they fought in regards to it: whom among them shall place the Black Stone in its position, so much so until evil almost came between them [from fighting], so they decided that the first to enter from the door of the Mosque shall carry the stone. So The Messenger of Allah (pbuh & his Family) entered. So when he reached them, he asked for a cloth/dress, so he spread it forth, then he put The Stone in the middle of it, then the tribes held the sides of the dress/cloth and lifted it up, then The Prophet (pbuh & his Family) took it, then he placed it in its place, thus, Allah made it special for him) [1]*

So Muhammad (pbuh & his Family) carried the Black Stone, and this is an indication that The Qa'im (The Riser of The Family of Muhammad pbuh), and the Carrier of the Sin, and the Carrier of the Black Banner which indicates to it, shall come out from Muhammad (pbuh & his Family), and also that Muhammad (pbuh & his Family) is the one who carries him in his loins, because he has been placed in Fatima the daughter of Muhammad (pbuh & his Family), and thus, the true carrier of Sin is The Messenger of Allah Muhammad (pbuh & his Family).

As for the Black color with which Allah willed to cover this Stone, it indicates towards the sins of the servants, and it reminds them of their sins, for perhaps they may repent and seek forgiveness while they are in The House of Allah, and it is the same as the color of the Banners of the Riser (Qa'im) of the Truth, the black [banners] of the Qa'im of the Family of

Muhammad. So the black banners indicate to The Stone, and The Stone indicate to the banners, and both of them indicate, with their black color, to the sin of violating the Testament and The Covenant which were from the creation in the Atom World, and they also indicate to the suffering/effort which the carrier of this sin bears - and the carrier of the black banner which indicates to the sin - the servant who was assigned with the book of The Testament and The Covenant, and he is the Black Stone, and he is the Qa'im (Riser) of The Family of Muhammad.

And The Stone is associated with the matter of sacrifice which is present in The Divine Religion and throughout the blessed journey of this religion, for the religion of Allah is one; because it is from One. And Sacrifice appeared in Islam in its most apparent/clear image in Al-Hussein (pbuh). And before Islam you find Sacrifice in The Hanifiyyah, the religion of Ibrahim (Abraham (pbuh)), with Isma'il (Ishmael). And you also find it with Abdullah the father of The Messenger Muhammad (pbuh & his Family), and you also find it in Judaism, the religion of Moses (pbuh), with Yahya son of Zakaria (John son of Zachariah/ John The Baptist (pbuh)). And in Christianity you find it with the crucified one, regardless of the fact that Christians imagine that the crucified one is Jesus (pbuh) himself, for they believe that the crucified one is the carrier of the sin, and their beliefs, even if they are distortion in them, this does not mean that those beliefs came from completely no where, nor that those beliefs do not have an origin in the Religion of Allah from which they were distorted/twisted. Rather, many of the distorted/twisted beliefs are in reality based on a religious origin which the scholars of misguidance took and twisted/distorted and built upon it a corrupted belief. So the fact that the Messengers bear/carry some of the sins of their nations in order to walk forth with the nation as a whole towards Allah is present in the Religion of Allah, and it did not come from no where. And you can review the texts of the Torah for example in order that you may take a look at what Moses (pbuh) bore of additional effort/suffering for what his nation committed of sins, and The Messenger of Allah Muhammad (pbuh & his Family) carried/bore the sins of the believers. He, The Exalted, said: ***{That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path}*** [Surat Al-Fath 48:2]. The apparent interpretation of this verse: is that [Prophet Muhammad (pbuh & his Family)] carried the sins of his nation and Allah forgave those sins for him. From Umar son Yazid Bayya' Al-Sabiri, he said: I said to Abu Abdullah (pbuh): The saying of Allah in His book: ***{That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path}***, he (pbuh) said: **He had no sins, and he never committed any sin, but Allah made him carry the sins of his Shia (followers) then He forgave them for him) [2]**

And the fact that The Messengers carry the sins of their nations does not mean that they carry the sin of violating The Testament and The Covenant of those who deny the Successors of Allah and die upon this denial, rather, they carry the sins of those who were negligent to remember The Testament and The Covenant, and violated them for a time period in this worldly life. Also, the fact that they carry the sins of their nations does not mean that they become sinners instead of their nations. Rather it means ... that they carry additional weights and additional suffering/effort in delivering their messages to the people in this world, and indeed this is by their own will; because they are the ones who ask for this, for [the fact that] the merciful father with his children bears the results of their sins a lot of times, even if those sins cause for him suffering and discomfort and perhaps pains and being killed for the sake of Allah, just as the case is with Al-Hussein (pbuh), and that is because the father hopes that his sons be righteous at the end. Perhaps many do not remember The Testament until the blood of their father, the preferred one of Allah, is shed, so he becomes a reason for reminding them of The Testament and The Covenant. And for that reason you find Al-Hussein (pbuh), whom

Allah has willed to make a reason for reminding a lot of the creation, left Pilgrimage, and he went forth encouraging footsteps towards the place of his (pbuh) slaughter.

As for the relationship of The Stone to the sin of Adam (pbuh), this is a matter that the Imams (pbut) have clarified, although perhaps it has been previously hidden from people for a reason that Allah, The Glorified, willed. Rather, the relationship of The Stone to the sins of the creation also has been clarified [by the Imams (pbut)]. And The Messenger of Allah Muhammad (pbuh & his Family) has clarified this by the clearest clarification, with action - when he kissed The Stone - but it is a clarification for those who have hearts and comprehend the actions of the wise Muhammad (pbuh & his Family) who acts with wisdom, not like Umar ibn Al-Khattab who declared that he did not understand why The Messenger of Allah (pbuh & his Family) kissed The Stone?! And he declared that his self and reality do not accept kissing The Stone and that he was only kissing it because he saw The Messenger of Allah Muhammad (pbuh & his Family) doing that in front of thousands of Muslims, and of course he could not have opposed Muhammad (pbuh & his Family) because he was claiming to be his successor, so he thought that the act of Muhammad (pbuh & his Family) [kissing The Stone] was silly and he was being forced to follow this act, what kind of deception/cunning is that? Al-Bukhari, and Muslim, and Ahmad, have narrated: (that Umar went to The Stone, then he kissed it, and said: "verily, I know that you are Stone, you do not benefit nor do you harm. Had I not seen The Messenger of Allah (pbuh) kissing you I would not have kissed you")

And Ahmad narrated from Suwayd ibn Ghafla, he said: (I saw Umar kissing The Stone and saying: "verily I know that you are stone, you do not benefit and you do not harm, but I have seen Abu Al-Qasim (pbuh) welcoming you/caring about you")

So when Umar ibn Al-Khattab kissed The Stone, he declared that he hated this act, and that he disowned it, and that he was neglectful of this Stone and [of the fact that the Stone] is the witness upon the servants in regards to their loyalty to [fulfill] the Testament and the Covenant which have been taken from them in the Atom World { ***And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware"*** } [Surat Al'araf 7:172]

And this is a clear sign/indication for those who have hearts by which they comprehend, that Umar ibn Al-Khattab is a denier of The Testament and The Covenant which have been taken [from him in the Atom World], and for that reason his self was disgusted from the Witness Stone, and consequently, Umar tried to deny that The Stone is a true Witness, so Umar ibn Al-Khattab addressed The Witness Stone and The Base Stone and The Black Stone by saying: (verily I know that you are Stone that does not benefit or harm), and since the ones who were surrounding Umar in this situation had seen The Messenger of Allah Muhammad (pbuh & his Family) welcoming this Stone and caring so much about it and kissing this Stone and prostrating on it, rather, they themselves had inherited from the Hanifiyyah of Ibrahim (Abraham (pbuh)) the [act of] sanctifying of this Stone and caring about it, that's why Umar redressed/rectified what he said by his act of kissing The Stone, but after what? After he depreciated the kissing of the Stone [by saying] 'that it is a stone that does not benefit nor harm, and thus, there is no wisdom in kissing it!' Therefore, by his saying and his act Umar wanted to marginalize the Black Stone and deny the fact that it is a Witness, and to make the [act] of the Messenger of Allah (pbuh & his Family) of kissing The Stone and prostrating on it a vague matter which is not understandable and free of wisdom. And in fact if The Black Stone does not benefit or harm, the act of The Messenger of Allah (pbuh & his Family) would

be free of Wisdom - far he is from that - and the act of The Messenger of Allah (pbuh & his Family) would not have a meaning nor would it be wise if that Stone does not benefit or harm by the Permission of Allah and His Strength and Might, Glory be to Him. Thus, the will of Allah is that what Umar hides [within him] appears, from his stance in regards to The Stone, or The Servant whom has been appointed with The Testament and The Covenant, or The Qa'im (The Riser) of the Family of Muhammad (pbuh). And glory be to Allah, there is not a person who holds evil inside him except that Allah shows it in the slips of their tongue.

The Messenger of Allah Muhammad (pbuh & his Family) undertook the clarification of the importance of The Black Stone and its Preference by his sayings and acts. And it is enough to know that The Messenger of Allah (pbuh & his Family) kissed it and prostrated on it, and The Messenger of Allah (pbuh & his Family) never prostrated on any part of the Kaa'ba except on The Black Stone. The Greatness of this matter reached [the point] where The Messenger of Allah (pbuh & his Family) said: (Receive/Face the Corner, for it is the Right [hand] of Allah in His Creation, He shakes hands with His creation by it, the handshake of the servant or the outsider, and He testifies for the one who receives/faces it that he has arrived) [3]

And what is meant by The Corner is The Black Stone, because it is placed in it. And the Imams (pbuh) have followed the path of The Messenger of Allah (pbuh & his Family) in clarifying the importance of The Stone by their sayings and acts, so they have clarified that The Stone is the Carrier of the Book of The Testament and The Covenant, and that Adam cried for forty days, and he set up a sitting for crying near The Stone, in order that he may atone/make up for his sin of violating The Covenant *{And We had already taken a Covenant from Adam before, but he forgot; and We found not in him determination}* [Surat Taha 20:115]

Verily, The Stone was a shining white pearl, but in Earth it has been transformed to blackness because of the sins of the servants. So these blessed saying and acts which they have repeated several times in front of their companions, are all a clarification and a confirmation to the importance of The Black Stone, and to the relationship of The Stone with the first sin, rather, to [all] sins, throughout the journey of the human being in this Earth.

Bakir son of A'yun said: (I asked Abu Abdullah (pbuh): For what reason has Allah put The Stone in the corner in which it is placed now and not in any other [corner]? and why is it kissed? and why has it been brought down from Heaven? and why have the Covenant of the servants and The Testament been placed in it? and how is the reason for that? Inform me, may I be your ransom, for I have been in wonder because of thinking about it.

He said: You have asked, and you have found the matter difficult, and you have investigated, so understand the answer, and empty your heart, and listen carefully, so that I may inform you if Allah wills.

Verily, Allah, The Blessed, The Exalted, has placed The Black Stone, and it is a jewel which was brought out of Heaven to Adam (pbuh), so it was placed in this corner for the reason/purpose of The Covenant.

And that is because the offsprings of the sons of Adam were taken from their backs, when Allah took the Covenant upon them in that place, and in that place it appeared to them, and from that place the bird descended upon The Qa'im (The Riser pbuh). The first one to pledge allegiance to him shall be this bird, and by Allah, [this bird] is Gabriel (pbuh). And The Qa'im (The Riser) shall rest his back at that place, and it is the evidence and the proof upon The Qa'im, and it is the witness to those whom come to him to that place, and the witness upon the

ones whom fulfill The Covenant and The Testament which Allah, The Almighty, has taken upon the servants.

As for the Qiblah (direction of worship) and Receiving/Facing, [they are] for the reason/purpose of The Testament, as a renewal of that Testament and Covenant, and as a renewal of the pledge of allegiance, so that they may fulfill to him The Testament which Allah has taken upon them in The Covenant. So they come to him every year, and fulfill to him that Testament and Trust which were taken upon them. Do you not see that you say: "I have fulfilled My trust and I have held/agreed to my covenant that You may testify for me that I have come [to You]?" By Allah, no one fulfills that except our Shia, and no one protects/saves this Testament and Covenant other than our Shia. Verily, they go to him, so he knows them and believes them. And others than them go to him so he denies them and belie them. And that is [because] no one has saved/protected that except for you .So by Allah, he testifies for you. And against them, by Allah, he testifies that they violate, and envy and disbelief. And he is the strong Proof from Allah on The Day of Resurrection, he comes while having a pronouncing tongue, and two eyes, in his first image, the Creation will know him and they will not deny him. He testifies for the ones whom come to him and renew the Testament and The Covenant with him by protecting/saving The Covenant and The Testament and fulfilling The Trust. And he testifies against all those whom denied and envied and forgot the Covenant by disbelieving and denying

As for the reason why Allah has brought it out of Paradise, do you know what The Stone was?"

I said: "No"

He (pbuh) said: "It was an Angel from the greatest of Angels with Allah. So when Allah took The Covenant from the Angels, the first one to believe in it and admitted [to it] was that Angel. So Allah took him as a Trustee upon all of His creation, so He taught him The Covenant, and placed it with him. And He made it a worship upon the creation to renew every year with him [their] admission to The Covenant and The Testament, which Allah, The Almighty, has taken upon them.

Then Allah made him with Adam in Heaven, reminding him of The Covenant, and renewing with him the admission every year. So when Adam disobeyed and was brought out of Heaven, Allah made him forget The Testament and The Covenant, which Allah had taken upon him and upon his son to Muhammad (pbuh & his Family) and to his Vicegerent (pbuh), and He made him lost and confused.

So when Allah forgave Adam, He transformed that Angel into the image of a white pearl, so he threw him from The Heaven to Adam (pbuh) while he was in the land of India. So when he looked to him, he felt familiar with him, but he did not know about him more than he was a jewel.

So Allah, The Almighty, made him pronounce, so he said: "O Adam! Do you know me?"

He said: "No"

He said: "Yes. Shaitan (Satan) overpowered you so he made you forget the remembrance of your Lord".

Then he transformed him to the image upon which he was when he was with Adam in

Heaven.

So he said to Adam: "Where is The Testament and The Covenant?"

So Adam jumped to him and mentioned The Covenant and cried and submitted to him and kissed him and renewed [his] admission to The Testament and The Covenant.

Then Allah, The Almighty, transformed him into the jewel of the Stone, shining pure white pearl, so Adam carried him on his shoulders, in reverence and respect to him.

So if he became tired, Gabriel (pbuh) would carry him for him, until he reached with him to Makkah.

So he was still enjoying [his company] in Makkah, and renewing The Admission to him every day and night.

Then when Allah, The Almighty, built The Kaa'ba, He placed The Stone in that place, because when He, The Blessed, The Exalted, took the covenant from the son of Adam He took it in that place, And in that place The Angel taught the Covenant, and for that reason it has been placed in that corner, and Adam moved from the place of The House to Al-Safa and Eve to Al-Marwa. And he placed The Stone in that corner. So when Adam looked from Al-Safa while The Stone was placed in The Corner, he said "Allahu-Akbar/Allah is Greater!" and he glorified Allah and praised Him. So for that reason, Takbir (saying "Allahu-Akbar/Allah is Greater), and receiving/facing the corner which has in it The Stone from Al-Safa has become a Sunnah. Allah has placed in him (The Stone) the Covenant and The Testament without other than him from the Angels. And that is because when Allah, The Almighty, took The Covenant for Himself with Godhood, and for Muhammad (pbuh & his Family) with Prophethood, and for Ali (pbuh) with Vicegerency, the Angels trembled, so the first one who hurried to admit was that Angel, there wasn't among them any [angel] more loving of Muhammad and the Family of Muhammad (pbuh & his Family) than that Angel, and for that reason Allah has chosen him from among them and taught him the Covenant, and he comes on The Day of Resurrection while having a pronouncing tongue and a looking eye, testifying for all those whom have come to him to that place and protected/saved The Covenant) [4]

[1] *Al-Kafi volume 4, page 217*

[2] *Tafsir Al-Qummi, volume 2, page 314*

[3] *Al-Mahasin volume 1, page 65*

[4] *Al-Kafi, volume 4, page 184-186. 'Illal Al-Shara'i: volume 2, page 429-431*

The Messenger of Allah Muhammad (pbuh & his Family) entered The House of Allah, so he began with The Stone and he ended with The Stone, and he commanded his companions to let receiving The Stone be the last of their testament in The House, rather, that it is preferable to receive The Stone in every Tawaf (circling of The Kaa'ba), and [that] touching The Stone results in forgiveness of guilts and dropping the sins. Rather, The Messenger of Allah Muhammad (pbuh & his Family) prostrated on The Black Stone and put his forehead on it after he kissed it. So what can you understand from this except that The Stone is what is most important in The House.

Abdullah ibn Sinan said: Abu Abdullah (pbuh) said: (The Messenger of Allah (pbuh & his

Family) mentioned Hajj (Pilgrimage), so he wrote, to those whom his book reached from among those who entered into Islam, that The Messenger of Allah (pbuh & his Family) wants to make Hajj (Pilgrimage), and he was giving them the permission to do so, in order that the one who has the ability to make Hajj may do so.....So when he reached the door of The Mosque, he received/faced The Kaa'ba, and Ibn Sinan mentioned that the door was the door of Bani Shaiba, so he thanked Allah and praised Him, and he sent peace and blessings upon his father Ibrahim (Abraham) (pbuh), then he went to The Stone so he received it. So when he circled The House, he prayed two Raka's behind Maqam Ibrahim (Station of Abraham) (pbuh), and he entered into Zamzam and he drank from it, then he said: O Allah! I ask of you useful knowledge and vast sustenance, and a cure from every disease and illness. So he remained saying that while facing the Kaa'ba, then he said to his companions: Let your last Testament in The Kaa'ba be receiving The Stone. Then he received it. Then he went out to Al-Safa) [1]

Al-Buhiqi ibn Abbas said: (I saw The Messenger of Allah peace be upon him prostrating on The Stone)

And [one] must pay attention to a very important matter, and that is that The Messenger of Allah (pbuh & his Family) has legislated the two raka's of Tawaf at Maqam Ibrahim (station of Abraham), and The Messenger of Allah (pbuh & his Family) and the Imams (pbut) used to pray at Maqam Ibrahim (station of Abraham) (pbuh), and the one who stands in his prayer at Maqam Ibrahim (station of Abraham) (pbuh) would have The Black Stone between his hands and in his Qiblah (direction of worship). And this clarifies in full clarity that this verse applies to the Qa'im (the riser) of The Family of Muhammad and Yusuf (Joseph) of The Family of Muhammad, or The Black Stone *{When Joseph said to his father, "O my father, indeed I have seen eleven planets and the sun and the moon; I saw them prostrating to me."}* [Surat Yusuf 12:4].

And I have previously clarified the meaning of this prostration when I clarified the interpretation of this verse in [regards to] Imam Al-Mahdi (pbuh), but when prostration is interpreted here in [regards to] The Qa'im (The Riser) it becomes to both, Fatima and The Secret which is placed in her, exactly as prostration is to The Kaa'ba and The Black Stone which is placed in it. So the sun here is Muhammad (pbuh & his Family) and the moon is Ali (pbuh) and the eleven planets are the Imams (pbut) from the sons of Ali (pbuh) and Fatima (pbuh) and they are: (Al-Hassan, Al-Hussein, Ali, Muhammad, Jaa'far, Musa, Ali, Muhammad, Ali, Al-Hassan, Muhammad), and their prostration means that they are paving the way for the Qa'im (The Riser) and for establishing Justice and doing Justice to the Oppressed, and particularly taking the right of the companion of the first and greatest oppression since Allah created creation and until The Hour rises.

As for the prostration of the rest of the creation, from among those upon whom prostrating to the Kaa'ba has been made incumbent and consequently prostrating to The Black Stone, is like a clear indication and clarification that all of them are paving the way for the Qa'im (The Riser) whether they like it or not. He, The Exalted, said: *{Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills}* [Surat Al-Hajj 22:18]

Everyone is paving they way for Al-Warith (The Inheritor), or The Qa'im (The Riser), whether they willed or not, for the sun and the moon and the stars pave the way for the Qa'im

(The Riser), and also those upon whom the punishment has been justified pave the way for the Qa'im (The Riser), and all according to their selves. So the movement of Creation and their general path is a preparation for the Qa'im whom shall do justice to the oppressed, even though most of the creation are ignorant of that [fact], exactly like their circling of the Kaa'ba and the Black Stone which is placed in it even though they almost do not understand anything from their Tawaf (circling of the Kaa'ba).

As for the previous religions, verily, The Stone has also been mentioned in the Torah and the Gospels:

(Jesus said to them, "Have you never read in the Scriptures: The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes. Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed) [2]

So The Stone which Jesus (pbuh) has talked about is in another nation than the nation that he was addressing, for the kingdom will be taken away from the nation which Jesus (pbuh) was addressing, and they are The Children of Israel, and those who believed in Jesus (pbuh) - because he was addressing with this speech his students who believed in him and other than them from the rest of the people - and [the kingdom] will be given to the nation which is related to the Stone [and] which will produce the fruit of the kingdom. So it is very obvious that the words of Jesus (pbuh) clearly clarifies the preference of the Corner Stone, and that the Kingdom will be taken away in the end from those who claim to be following Jesus, and will be given to the nation of The Stone, and they are the nation of Muhammad and the Family of Muhammad (pbuh & his Family), for Jesus (pbuh) wisely linked The Stone to the nation to which the Kingdom shall be given in the end.

Also he opposed this nation with the nation of The Children of Israel and those who claim to follow him, and he clarified that they will not be given the Kingdom in the end, for Jesus (pbuh) made the Stone a reason for giving The Kingdom to another nation than the nation that claims to be following Moses (pbuh) and Jesus (pbuh). Meaning, those to whom The Stone testifies that they fulfilled the Testament and The Covenant and those who give it (The Stone) victory will inherit the Kingdom, whether it is in the Earth through establishing the Supremacy of Allah, or in Heavens when Allah reveals to them His Kingdoms and makes them look into it, or in the end when He makes them live in Paradise in the Kingdoms.

And whoever wants to interpret these words in another way and wants to say that Jesus meant himself with these words and insists on that saying, then he is erring/misleading and he is not asking for knowing the Truth. Otherwise, let him read the saying of David (pbuh) in The Psalms, for also the Jews could say that David meant himself, and as such the argument will never end. But in reality, verily, David (pbuh) and Jesus (pbuh) meant The Savior who comes in the Name of the Lord at the End Times, and Jesus (pbuh) has given glad tidings about him in other places in the Gospels and named him The Comforter and The Wise Servant, and here he named him The Corner Stone. So the question is: Who is the one who is known or could be known as being The Corner Stone? Were David or Jesus (pbuh) [ever] known as being The Corner Stone in the House of the Lord? Have they been mentioned in other places that they are The Corner Stone in the House of the Lord? And is there a Stone placed in the Corner of the House of the Lord or The Temple with the Jews and Christians which indicate towards David or Jesus peace be upon them?

In reality, that is not present, rather, it is present in another nation from the sons of Abraham (pbuh), and in the House of the Lord which Abraham (pbuh) and his son Ishmael (pbuh) have built, and it is present in the corner, and especially in the corner which is named the Iraqi Corner [3]. All of these matters indicate towards one matter, and that is The Savior who comes in the End Times, or the one who David indicated towards in The Psalms as being the Corner Stone who comes in the Name of the Lord.

(.....19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD.20This gate of the LORD,into which the righteous shall enter. 21 I will praise you: for you have heard me, and have become my salvation. 22 The stone which the builders refused has become the head stone of the corner. 23 This is the LORD's doing; it is marvelous in our eyes. 24 This is the day which the LORD has made; we will rejoice and be glad in it. 25 Save now, I beseech You, O LORD: O LORD, I beseech You, send now prosperity. 26 Blessed be he that cometh in the name of the LORD we have blessed you out of the house of the LORD) [4]

And in order to emphasize more that what is meant by The Corner Stone in the Torah and in the Gospels is The Savior who comes in End Times and in Iraq and he is The Qa'im (The Riser) of The Truth, I shall narrate this vision/revelation which the king of Iraq saw in the time of Daniel the Prophet (pbuh), and Daniel the Prophet (pbuh) interpreted it and it almost does not need any clarification:

And this is Daniel the Prophet's (pbuh) saying to the King of Iraq while he was telling him his vision/revelation and its interpretation as it is present in the present Torah:

(.....31 “Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. 32 The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of baked clay. 34 While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. 35 Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.36 “This was the dream, and now we will interpret it to the king. 37 Your Majesty, you are the king of kings. The God of heaven has given you dominion and power and might and glory; 38 in your hands he has placed all mankind and the beasts of the field and the birds in the sky. Wherever they live, he has made you ruler over them all. You are that head of gold. 39 “After you, another kingdom will arise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. 40 Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others. 41 Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. 42 As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. 43 And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.44 “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. 45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.“The great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy.”) [5]

So The Stone, or The Savior who destroys the temple of falsehood and the rule of the tyrant and Satan on this Earth and whom during his rule truth and justice are spread in this Earth, comes in the End Times, and he comes in Iraq as it is clear in the vision/revelation of Daniel, and he is the Stone who destroys the idol or the rule of the tyrant and the "I", while neither Jesus (pbuh) nor David (pbuh) were sent in Iraq nor in End Times, so neither of them can be the mentioned Corner Stone. Rather, it has been clarified with full clarity from all that which has been presented that The Corner Stone in Judaism and Christianity is the same Black Stone which is placed in the corner of the Holy House of Allah in Makkah.

So the Black Stone which is placed in the corner of the House of Allah, and which is a manifestation and a symbol for the one assigned with The Testament and The Covenant, is the same Corner Stone which David and Jesus peace be upon them have mentioned, and he is the same Stone that shall destroy the government of the tyrant as mentioned in the Book of Daniel (pbuh), and he is the Qa'im (The Riser) of the Family of Muhammad or the first Mahdi who comes in End Times as it has been narrated from The Messenger of Allah Muhammad (pbuh & his Family) and his Family (pbut)

And peace be upon you, and the Mercy of Allah, and His Blessings.

[1]Al-Kafi: volume 4, page 249

[2]Gospel of Matthew chapter 21

[3]Kaa'ba has four corners: An eastern corner and it is called the Iraqi corner, and also it is known as the corner of the Black Stone. And a northern corner and it is called the corner of Al-Sham (the Shami corner). And a western corner and it is called Al-Maghribi (western) corner. And a southern corner and it is called the Yamani corner. And the two corners which are on the two sides of the door of the Kaa'ba, meaning the Iraqi corner and the corner of Al-Sham, are called Al-'araqiyan (the two Iraqis). And the corner of Al-Sham and the western corner are called Al-shamiyan (the two Shamis). And the Yamani corner and the Iraqi corner which has in it the Black Stone are called Al-Yamaniyan (the two Yamani). Tawaf (circling of the Kaa'ba) in Hajj (pilgrimage) starts from the Iraqi corner which has in it The Black Stone, so that the Kaa'ba be on the left of the person, and he directs himself towards the Shami corner then the western corner then the Yamani corner, so when he reaches the Iraqi corner he would have completed one round of Tawaf (circling of the Kaa'ba)...and so on. From that we come to know that the corner which has in it the Black Stone is called the Iraqi corner, and the corner of the Black Stone, and the Yamani [corner], and also the Eastern [corner] because it is present towards the direction of the East.

But now the Wahabis and the likes of them...specified the Shami corner with the name "the Iraqi corner"...and they called the Iraqi corner which has in it the Black Stone "the corner" or "the corner of the Black Stone", and they called the western corner "Al-Shami", and the name of the Yamani corner remained as it is without changes. Meaning that they have lifted the name "the Iraqi corner" from the corner of the black Stone...and they specified it to the Shami corner. However, the words of the old scholars and others than them testify that the corner of the Black Stone is called "the Iraqi corner". And now I shall mention some witnesses from some of the words of the scholars (Shia and Sunni):

1- Sheikh Al-Toosi in Misbah Al-Mutahajid page 27, said: (...And the people of Iraqi are directed towards the Iraqi corner, and it is [the corner] which has in it The Stone, and the people of Yemen to the Yamani [corner], and the People of Maghrib to the western [corner], and the people of Sham to the Shami corner...)

Also in Al-iqtisad page 257, Sheikh Al-Toosi said: (...so the people of Iraq and the ones who pray towards their Qiblah (direction of worship) face towards the Iraqi corner, and they have to be a little bit to the left, and anyone who faces towards other than that corner does not have to do so, for the people of Yemen face the Yamani corner, and the people of Maghrib face the Maghribi (western) corner, and the people of Sham face the Shami corner..)

2- The investigator/researcher Al-Hulleyy in Shara'i Al-Islam, volume 1, page 52, said: (...And the people of every region face the way of the corner which is on their direction: So the people of Iraqi [face] towards the

Iraqi, and it is [the corner] which has the Stone in it, and the people of Sham towards Al-Shami, and people of Maghrib to Al-Maghribi (the western corner)

3- In the commentary of Sayyed Al-Shirazi on Shara'i Al-Islam, specifically in regards to this matter, footnote number 48: (The Iraqi corner is the corner which has in it the Black Stone, and the one following it - in the order of Tawaf - is the Shami corner, then the Maghribi (the western corner), then the Yamani corner).

Also Al-Shirazi commented on the saying of the investigator/researcher Al-Hulleyy in Shara'i (...and he faces the Iraqi corner...) volume 1, page 204, footnote 381, and he said: (It is the corner which has in it the Black Stone).

4- Al'alama Al-Hulleyy in Tathkirat Al-Foqaha', volume 8, page 86, said: (....and he should start Tawaf (the circling of the Kaa'ba from the Black Stone which is in the Iraqi corner, for The House has four corners: two Yamani corners, and two Shami corners).

5- Al-Sayyed Ibn Tawous in Falah Al-Sa'el, page 129, said: (...and the people of Iraq face towards the Iraqi corner, and it is the corner which has The Stone in it, and people of Yemen face towards the Yamani corner, and people of Maghrib towards the Maghribi (western) corner, and people of Sham towards the Shami corner...)

6- Al-Sayyed Muhsin Al-Ameen in 'Ayan Al-Shia, volume 7, page 169, said: (the area of the Holy Kaa'ba: he said that the length of The House is from the corner of the Stone, and it is the Iraqi corner, till the Shami corner is 25 arms length, and as such is the other length, and it is from the Maghribi (western) corner till the Yamani corner, and its width from the Shami corner till the Maghribi (western) corner is 20 arms length, and above it is the gutter [of the Kaa'ba], and its other width from the Yamani corner to the Iraqi corner is 21 arms length, and its thickness is thirty arms.)

7- Sheikh Al-Jawahri in Jawahir Al-Kalam: volume 7, page 378: he said during talking about one of the topics: (...all of this is in the Iraqi corner, as for the second corner of the two corners of the door, it is for the people of Al-Sham and others than them). And it is known that the two corners of the door, meaning the door of the Kaa'ba. are the corner of the Black Stone (the Iraqi corner), and the second one is the Shami corner, so he specified the corner of the Black Stone with the name (the Iraqi corner).

8- The investigator/researcher Al-Sibziwari in Thakhirat Al-Mi'ad, volume 1, page 534, said: (...Also it is Mustahab (recommended) in Tawaf (the circling of the Kaa'ba) to (adhere to the corners) all of them, (especially the Iraqi and the Yamani corners). The companions differed in this matter regarding two topics, (the first) which is popular among the companions is that it is Mutsahab (recommended) to adhere to all of the corners, and its is confirmed that it is recommended to adhere to the Iraqi and Yamani corners) And what is undoubtedly confirmed to be recommended to adhere to along with the Yamani corner is The Black Stone. Thus, indeed the investigator/researcher Al-Sibziwari has specified the corner of the Black Stone with (The Iraqi corner).

9- Al-Sayyed Ali Al-Tabataba'ee in Riyadh Al-Masa'il, volume 3 page 121, said: (...so the people of the East) and they are: People of Iraq and those with them, and those who were with them in their direction to the very east and its sides, between it and between the north or the south towards the corner which follows them, and it is the Iraqi corner which has in it the Black Stone. And the people of Al-Maghrib towards the western corner and people of Al-Sham towards the Shami corner, and the people of Yemen to the Yemeni corner...).

10- Terms - By Markaz Al-Mo'jam Al-FiqhiL page 1220: (The Iraqi corner: the corner which has in it the Black Stone and it was named as such because it faces the direction of Iraq. And what is after it according to the order of Tawaf (the circling of the Kaa'ba) is the Shami corner, then after Tawaf around the Stone of Isma'il (Ishmael) comes the Maghribi corner (the western), then the Yamani corner).

11- Dr. Ahmad Fathallah in Mo'jam Alfath Al-Fiqh Al-Ja'fari: page 211-212, said: ((The Iraqi corner) which has in it The Black Stone, and it was named as such because it faces the direction of Iraq. And what comes after it according to the order of Tawaf (the circling of the Kaa'ba) is the Shami corner, then after Tawaf around the Stone of Isma'il (Ishmael) comes the Maghribi corner, then the Yamani corner)

12- Muhyee Al-deen Al-nawawi in Sharh Muslim: volume 8 page 94-95, said: (...and what is meant by the two Yamani corners is the Yamani corner and the corner which has in it The Black Stone, and it is called the Iraqi corner because it is in the direction of Iraq. And the one before it was called Al-Yamani because it is in the direction of Yemen, and they both are called the Yamani corners....The scholars said: the other two corners which follow the Stone are called the Shami corners because they are in the direction of Al-Sham. They said, so the two Yamani corners remain on the bases of Abraham (pbuh), unlike the two Shami corners, that is why they

have not been received, and the two Yamani corners have been received for their remaining on the bases of Abraham (pbuh). Moreover, The Iraqi corner which is from the two Yamani corners has been specialized with another preference which is The Black Stone. So it has been made special for that reason, with receiving it by kissing it and placing the forehead on it, unlike the Yamani corner. And Allah knows best...)

13- Jalal Al-Deen Al-Siyouti in Al-Dibaj 'ala Al-Muslim: volume 3, page 280, said: (...except the two Yamanis, and they are the Yamani corner, and the corner which has in it The Black Stone and it is called the Iraqi corner because it is towards the direction of Iraq, and [the other one] is towards the direction of Yemen, so the duality prevailed ([meaning both got called the Yamani corners])

14- Al-Ayni in Umdat Al-Qari: volume 3, page 26, said: (.and the two Yamanis, the Yamani corner and the Yamani corner which has in it the Black Stone, and it is called the Iraqi corner because it is towards the direction of Iraq, and the other one is [called] Yamani because it is towards the direction of Yemen. And both of them are called: The two Yamanis, so that one name may predominate the other, and they are remaining on the bases of Abraham (pbuh))

15- Abul Tayyeb Muhammad Shams Al-Haq Al-Atheem Abday in 'Awn Al-Ma'boud: volume 5, page 131 said: (...and what is meant by the two Yamanis are the Yamani corner and the corner which has in it the Black Stone, and it is called the Iraqi because it is towards the direction of Iraq, and the one before it is called the Yamani because it is towards Yemen...)

16- Al-Salhy Al-Shamy in Subul Al-Huda wal Rashad: volume 8, page 464, said: (and it has proven that: he faced the Yamani corner, and it has not been proven that he kissed it, neither did he kiss his hand at the time of receiving it. And Ibn Abbas said: The Messenger of Allah peace be upon him used to kiss the Yamani corner and put his cheek on it. Narrated by Al-Darqatny. From the way of Abdullah son of Muslim son of Hermz, Ibn Qaym said: What is meant by the Yamani corner here is the Black Stone, for it is called the Yamani corner with the other corner, and both of them are called the two Yamanis, and it is called, along with the corner which follows the Stone from the direction of the door, the two Iraqis, and the two corners which follow the Stone are called the two Shamis, and the Yamani corner and the one that follows the Stone from the back of the Kaa'ba are called the two Westerns. But it has been proven that he kissed the Stone, and it has been proven that he received it with his hand, for he has put his hand on it then kissed it (his hand).)

And there are more sayings other than that but I left them out for the purpose of summarizing, and from that, we come to know the specialty of the Black Stone with the Iraqi corner, yes it is called, along with the Shami corner, The Two Iraqis, but when it is singular the corner of the Black Stone is called the Iraqi corner, and the Shami corner is known as the Shami corner.

And it has been narrated in the traditions of Ahlul Bayt (pbuh) that which confirms that: Al-istibsar by Sheikh Al-Toosi: volume 2, page 216-217, door 141, hadith 743, and also it has been narrated in Tahtheeb Al-Ahkam: volume 5, page 106, hadith 343: Ahmad son of Muhammad son of Isa son of Ibrahim son of Abi Mahmoud, said: (I said to Al-Ridha (pbuh) shall I receive the Yamani and the Shami and the Western? he said: Yes)

And it indicates towards the fact that it is undoubtedly permissible to receive the Iraqi corner because it has the Black Stone, so ibn Abi Mahmoud was asked about the rest of the corners, and the Shami was called Al-Shami, and it is that which some people call it the Iraqi today, as it has been found in some of the plans of Al-Kaa'ba with the sons of the common. And from the narration we know that the four corners are known as: (1- the Iraqi corner, the corner of the Black Stone, 2- the Shami corner, 3- the Western corner, 4- the Yamani corner).

Rather, this narration has been mention in Wasa'il Al-Shia (Al-'islamiyya) by Hurr Al-'amili: volume 9, page 423, hadith 17910: From Ibrahim son of Abi Mahmoud, he said: I said to Al-Ridha (pbuh): Shall I receive the Yamani and the Shami and the Iraqi and the Western? he said: yes) Meaning that he asked about receiving the four corners, and we find that he named the southern corner with its name which is (the Yamani), and he called the northern corner with its name which is (the Shami corner), and he called the western corner with its name which is (the Western corner), so there remains nothing except the corner which has in it the Black Stone which is (the Iraqi corner)

And in gathering between the two traditions, Sheikh Al-Toosi said: From Muhammad ibn Yahya from Ghiyath ibn Ibrahim, from Jaa'far from his father (pbuh): (The Messenger of Allah (pbuh & his Family) did not use to receive except the Black and the Yamani Corner, and kiss them, and put his cheek on them, and I have seen my father doing the same)

Gameel son of Saleh said that Abu Abdullah (pbuh) said: (I was circling the House when I saw a man saying:

what is the matter with these two corners, they are being received, but those two are not? So I said: Verily, the Messenger of Allah (pbuh & his Family) received these and did not receive those, so do not receive them for the Messenger of Allah (pbuh & his Family) did not. He said: This is nice. And I saw Abu Abdullah receiving all of the corners.)

So Sheikh Al-Toosi said: (Those two narrations and the first narration do not contradict one another, because they included the story of the act of the Messenger of Allah (pbuh & his Family), and it is possible that the Messenger of Allah (pbuh & his Family) did not receive them because there is no preference or reward in receiving them like there is in receiving the Iraqi and the Yamani, and he did not say that receiving them was Makrouh (hated) or prohibited, because of what we narrated that he said "this is nice" that Abu Abdullah (pbuh) was seen receiving the four corners, so if it was not permissible he (pbuh) would not have done it) Al-istibsar by Sheikh Al-Toosi, volume 2, page 216 - 217, door 141. So he expressed the Black corner which came in the first narration as the Iraqi corner, because in it is the Black Stone. (The Scientific Committee)

[4] Torah - Psalms - Psalm 118 - New and Old Testament - Volume 1 - Congregation of Eastern Churches

[5] Torah - Book of Daniel - Chapter 2