

The Enlightening Answer Across the Ether

(Part Five)

The answers of Imam Ahmad Al Hassan (a.s)

Successor and Messenger from Imam Al-Mahdi (a.s)

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(a.s)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Section One:

Question 403: Is there a difference between the Quran and the Book, and if so what is it?

The Sender: Muhammad Al Moussaoui - Iraq

Answer: In the name of Allah, the Merciful, the Intensely Merciful,

All praise is for Allah, Lord of the worlds. May the Blessings of Allah be upon Muhammad and the family of Muhammad, the Imams and the Mahdis.

It is certain that The Quran and the Book differ. As in regard to what the differences are this requires that you specify what Book and which Quran you desire and in which rank. And in general it can be that the being/ what is present is [both] Book and the Quran, for it is a book in regards to whom had written and released it, while it is a Qur'an in regards to whom received it and obtained it/collected it and read it.

Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Qedah, 1431 Hijra

Question 404: Peace and Blessings upon you O Remnant of Allah (BaqiyatAllah) and upon your Virtuous and Purified forefathers.

The Question stated below is from Tahira, an Ansari sister from America:

Translation: from Imam Ja'far Al-Sadiq (pbuh) that "Amirul Momineen (pbuh) informed of some things that would happen after him until the appearance of the Qa'im, then Imam Husain (pbuh) asked him: *"O Amirul Momineen, when does Allah purify the world from the unjust people?"* Amirul Momineen (pbuh) said: *"Allah does not purify the world from the unjust until the sacred blood is shed."* Then he mentioned the story of the Umayyads and

the Abbasids in a long tradition then he said: *“When the Qa’im rises in Khurasan, and defeats the lands of Kufa and Multan, and passes the island of Bani Kawan, and a riser from us rises in Jeelan, who will be supported by the people of Aabir and Deylaman, and the banners of the Turks will rise in different countries to support my son (the Qa’im), and are between here and there (between Fitnas). If Basra gets destroyed and the Prince of the Princes rises.”* He told a long story and then said: *“When armies get ready in thousands of soldiers, and the lines of the armies get set up, and the ram sheep gets killed. Then different leaders rise, revolters shall rebel and unbelievers shall perish then the expected Qa’im and the unknown Imam will appear with honor and virtue. O Husain, he is your descendant, and no son is like him at all. He will appear between the two corners (of the Kaaba) in ragged cloths. He shall appear upon the two weighty things, and will clear the world of every evil. Give glad tidings to he who lives until his (the Qaim’s) time and witnesses his days.”*

The above text is a complete narration and is also present in Bihar al-Anwar: V. 52, P. 235, and present in Ghaibah Al-Nai’many: P. 385.

The Question: I wish to know from Al-Sayeed Ahmad (pbuh) what he can inform me of this matter since I am amazed regarding [the fact] that he (Imam Ahmad Al-Hassan pbuh) is the unknown Imam. Remember me in your supplications O Master, May Allah gather us under your banner Ameen O Lord of the Worlds.

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

May Allah grant you every good, and repel from you every evil.

Imam Al-Mahdi (pbuh) Muhammad son of Al-Hassan, it is certain that he is not the unknown [Imam] with regards to those whom claim to be his followers, and as well as with regards to those whom oppose him. Thus, whom is meant by the unknown Imam is the first Mahdi from his children, for he is unknown with regards to the people. Thus Allah willed that the people do not turn to the true texts that indicate to him, whether in the Gospel or Torah or Qur’an or the Traditions, until he appears and shows/clarifies to them the texts and what was intended from them (what they mean).

And I ask Allah that He grants you success in [good] works and dedication in the way of His, the Glorious, the Almighty, Path, and that He Strengthens your steps. And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Qedah, 1431 Hijra

Question 405: Peace and Blessings be upon you O Remnant of Allah (BaqiyatAllah), and upon your forefathers and your Purified and Virtuous Household.

What is the interpretation of these Verses:

{And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.} [1]

{You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.} [2]

Who is the Warner in this Verse, that we may cite it in our dispute against those whom oppose us?

What is the interpretation of the Verse: *{O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.} [3]*

And what is the interpretation of this Verse: *{He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."} [4]*

There is no doubt that the saying of Ibrahim (Abraham) (pbuh) is the truth, however, what is the interpretation of "the largest of them did it"??

Forgive me for my shortcomings in work, remember me in your supplications O Master, May Allah gather us under your banner Ameen O Lord of the Worlds.

The sender: Abu Hashim

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Answer to Question 1: The Warner is Muhammad (pbuh & his family), as well as the Proof of Allah and His Vicegerent on His Earth in every age, for the Qur'an is alive and does not die [constantly repeating history] and for every time there is a warner.

[1] The Holy Qur'an Surat Al-'An'am (The Cattle): 92.

[2] The Holy Qur'an Surat Ya-Sin (Ya Sin): 11.

[3] The Holy Qur'an Surat Al-'Anfal (The Spoils of War): 29.

[4] The Holy Qur'an Surat Al-'Anbya' (The Prophets): 63.

Answer to Question 2: Said He, the Almighty: *{O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.}*. Fearing Allah, the Glorious, the Almighty, is a result of the abstaining of the servant from all that which displeases Him, the Glorious, the Almighty, and the devotion/commitment to all that which pleases Him, the Glorious, the Almighty. *{O you who believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -}* [1].

This fear makes the human being reflect on Allah, the Glorious, in all of their movements and actions. Thus, this servant remembers Allah, the Glorious, the Almighty, so how can Allah, the Glorious, the Almighty, not remember him and clarify to him and make him know all that which he needs in order to be rescued and [attain] salvation?! Consequently, it becomes that the fearful one [of Allah] has acquired the instrument to differentiate between truth and falsehood – which is Light or Furqan (the Principle/Criterion) – for, the fearful one [of Allah] knows the truth and follows it, and knows falsehood and abandons it. Therefore, the result of fearing [Allah] is a degree of the degrees of infallibility, which Allah blesses upon those whom provided them with its price, which is reflecting on Allah, and His remembrance in every situation and to perform all that which pleases Him and to abandon all that which displeases Him.

And said the Almighty: *{This is the Book about which there is no doubt, a guidance for those whom fear Allah -}* [2]. Indeed, it is guidance for those whom fear Allah; for verily, the fearful ones [of Allah] have [obtained] the instrument to differentiate between the truth and falsehood, which Allah protects them with in order that they may not turn against/away from the proof of Allah or oppose him. *{O you who have believed, if you fear Allah, He will grant you a criterion}*, this criterion and light is needed by man as long as he remains in this life, for he is in a continuous test, for even if he believes [has faith] in the Proof of Allah in his time, perhaps the Proof passes away and Allah tests him with a succeeding Proof [later]. And perhaps, he goes astray if he does not have this Light and this criterion.

Said the Almighty: *{O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful.}* [3]. Therefore, the belief in the Messenger just as it is clear; perhaps it is not enough to be rescued, especially if the Messenger or the Proof passes away and his Successor arrived and the person failed in knowing him and following him [pledging allegiance to him]. And for this, Allah, the Glorious, the Almighty, makes clear that there is an instrument which protects the people from misguidance, and there is a price, as well, for this instrument. Thus, its price, just as it is evident in the verse, is fearing Allah, and this instrument is the Light and Criterion which the people distinguish with it

[1] The Holy Qur'an Surat Al-Baqarah (The Cow): 183.

[2] The Holy Qur'an Surat Al-Baqarah (The Cow): 2.

[3] The Holy Qur'an Surat Al-Ĥadīd (The Iron): 28.

between truth and falsehood.

And this instrument is an inspiration by Allah, the Glorious, the Almighty, to the ones whom fear Him, and grants them the knowledge of the truth and falsehood. And the clearest image for this inspiration, which almost all people know, is visions which people see. Thus, Allah informs the [God] fearing, through visions, the path of truth and the path of falsehood, therefore, nothing remains [for him] except to believe in the unseen and work by it. And the truth is that the [God] fearing must believe in the unseen and work by it, for verily, the attribute of faith in the unseen accompanies him.

*{This is the Book about which there is no doubt, a guidance for those conscious of Allah - * Who believe in the unseen, establish prayer, and spend out of what We have provided for them,} [1]*

Ahmad Al Hassan

Thul-Qedah, 1431 Hijra

Question 406: Would it be true to say that Allah, the Almighty, is in every place?

The sender: a common Muslim

Answer: In the name of Allah, the Merciful, the Intensely Merciful,

All praise is for Allah, Lord of the worlds. May the Blessings of Allah be upon Muhammad and the Family of Muhammad, the Imams and the Mahdis.

It is true to say that Allah is in every place. But not, in other words, that the place contains and confines the Glorious, the Almighty, but rather, that the place exists by the presence of the Glorious, the Almighty. For He, the Glorious, is whom created the place and [gave it] its existence, and He, the Glorious, still extends the place with existence. And peace be upon you and Allah's mercy and blessings.

Ahmad Al Hassan

Thul-Qedah, 1431 Hijra

Question 407: A request from Master Ahmad ibn Al Hassan

Peace be upon you and the Mercy of Allah and His Blessings, O Allah! Bless Muhammad and the Virtuous and Pure Family of Muhammad and hasten their appearance.

[1] The Holy Qur'an Surat Al-Baqarah (The Cow): 2 & 3.

I am one of the supporters (Ansar) of my Master the Yamani, with the permission of Allah, and I am in need of the counsel of gratitude and behavioral recommendations from the Master, and I wish [to know] if there is a Supplication or certain Qur'an verses to read or Adhkar (Remembrances) recommended by the Master (May Allah Save him and Protect him).

I am suffering from a difficult problem and I wish to dissolve [overcome] it by the blessings of Al-Sayeed Al-Yamani.

The Sender: Hany

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

May Allah grant you every good, there are supplications and Qur'anic Verses and acts of worship that I have directed the Ansar to in order that they may read them and work by them and draw nearer to Allah with them. It is possible that you obtain it from them, and they, if Allah so Wills, will not fall short in delivering them to you. And know that, working is the foundation (beginning/starting point/core) of drawing nearness to Allah, for there is no good in knowledge without work. Thus, upon you is beginning with yourself and refining it through working by what Allah has commanded. While the best of works now is delivering the truth to the people in order to save them from the nets of Iblis (Curse of Allah upon him), for verily, if Allah guides a person by you it is better for you than giving all the money of this world in charity.

And May Allah grant you success and guide you and facilitate your matters to that which pleases Him, the Glorious, the Almighty. And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

Question 408: In the Name of Allah, the Merciful, the Intensely Merciful,

O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Peace be upon you and the Mercy of Allah and His Blessings.

Said the Almighty: *{Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing } [1].*

1 – How was the Isra' (The Night Journey)? Was it by the spirit (soul) only or the body and spirit?

[1] The Holy Qur'an Surat Al-'Isrā' (The Night Journey): 1.

2 – The Isra’ (The Night Journey), was it prior to the Mi’raj (The Ascension) or after it?

3 – What is meant/intended by al-Masjid al-Haram and al-Masjid al-Aqsa?

4 – The Blessing which was in al-Masjid al-Aqsa (which was specified to Al-Masjid Al-Aqsa) what is meant/intended by it and that which is surrounding it?

This is a group of questions which the brothers from among the Ansar were asked, and the one who was asking was requesting an answer from the Vicegerent and Messenger of Imam Al-Mahdi (pbuh), note that the questioner is from the Ahmadis ([the adherents of the Ahmadiyya movement]). We ask Allah that He blesses upon us His satisfaction, and the satisfaction of His Guardian, and Peace be upon you and the Mercy and Blessings of Allah.

The Sender: Hassan Al Jabri

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

Answer 1: The Night Journey (Isra’) was by the spirit and the body simultaneously, while al-Mi’raj (the ascension) by the spirit and the ideal body, which is suitable for every Heaven/Sky, said the Almighty: *{In whatever form He willed has He assembled you.}* [1].

Answer 2: The Mi’raj (ascension) occurred more than one time, the Mir’aj (ascension) has occurred before al-Isra’ (the Night Journey) and [has] occurred after it.

Answer 3: al-Masjid al-Haram is the Ka’ba, and al-Masjid al-Aqsa is the House of the Lord or the House to draw closeness [to Allah] or the Blessed Sacrament/Holy Communion or the Temple of Solomon (pbuh), and its name is the Temple of Solomon (pbuh), for the Prophet of Allah Solomon he is the one whom built it.

Answer 4: The Blessing is the Divine Emanation that is descending upon the inhabitants of the Earth.

May Allah grant you success in all that which is good, and Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

[1] The Holy Qur’an Surat Al-Infithār (The Cleaving): 8.

Question 409: In the Name of Allah, the Merciful, the Intensely Merciful,

O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

After I put my trust in Allah, the Glorious, the Almighty, and followed the truth and became your supporter, O my Master and my Leader, I saw myself hearing the Holy Qur'an in a different way than how I used to hear it. For example, after I heard today from a recitation of the Holy Qur'an of Surat Yā-Sīn (Ya Sin) I found myself pondering upon the following Verses:

{Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary!} [1].

*{"Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)! * Verily, when He intends a thing, His Command is, "be", and it is!}* [2].

And I say to myself that Allah, the Glorious, the Almighty, will re-create al-Hussein (pbuh) in the time of Imam al-Mahdi (pbuh), whom shall reveal the oppressions [he was subjected to], and during this time people will say 'How can Imam al-Hussein (pbuh) be present while he is dead?' This is with the knowledge that I have heard before I became your supporter, O my Master and my Leader, that Imam al-Mahdi (pbuh) in the time of his appearance will reveal the oppression that the Ahlulbayt (pbuh) [were exposed to] by some way, therefore, am I, and I seek refuge from the talk of the 'Ego', upon truth from this talk, or upon error?? Please advise me, may Allah grant you success.

The Sender: Um Mustafa

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Pondering over the Qur'an and contemplating over the Verses of Allah and resorting to Allah and His Guardians/Preferred Ones for understanding the Qur'an, and the Kingdom of Heaven, and the unseen, are matters upon which the Messenger Muhammad (pbuh & his family) and the Imams (pbuh) have urged. Therefore, upon you is to ponder and contemplate and resort to Allah and to His Guardians/Preferred ones for understanding of the facts/realities. However, this does not mean that every understanding of yours is true,

[1] The Holy Qur'an Surat Yā-Sīn (Ya Sin): 78.

[2] The Holy Qur'an Surat Yā-Sīn (Ya Sin): 81 & 82.

for verily, the self, and desire, and the world, and the Satans have caused you error in understanding the truth. Thus, knowing requires dedication to Allah, the Glorious, by which He will protect [man] from coming upon falsehood.

As for the matter of that He, the Almighty, said: *{ "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)! }* Verily, it also applies to al-Hussein (pbuh), however ponder also over His, the Almighty's, saying: *{ able to create the like thereof? }* meaning, the likeness of al-Hussein (pbuh) and not he himself (pbuh), and may Allah grant you success in all that which is good.

And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

Question 410: Peace be upon you,

My brother Ahmad Al Hassan:

Please assist me, I have a few from among my family who are envious of me (as well as) my brothers in the house, my relatives from the family of my mother and the family of my father. My father himself wishes us no good, he considers us to be a piece of furniture that he [never] allows us to go out of the house, and anyone whom [asks for our hand in marriage] he rejects [him].

My request is concerning [Qur'anic] Verses that I may read every day, or clarify more for me, may Allah gives u wellness, is it possible that you could give me something for [protection against] al-Hasad [envy/evil eye], for it is to the point that even my father's wife [stepmother] has done magic upon my father which makes him torture us and makes him act according to what she wants, and he does not ask about us. My brother, I ask you by the right of Al-Zahraa' (pbuh), to reply back to me and to not make me wait for long, and by the right of the Prophet Muhammad (pbuh & his Family), and Imam Ali (pbuh), and by the right of Al-Hassan (pbuh), and by the right of Al-Hussein (pbuh) the Stranger of Karbalaa', that you may help me, may Allah grant you wellness, and may He help you and sustain you from His rewards.

The Sender: N.H.

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

[In order to] to dispose of al-Hasad (envy/evil eye) and magic take a small portion of Saffron and place it in a small amount of water so that the fluid (water) may become a color close to that of red. And recite over this water Surat Al-Fātiḥah (The Opener), Surat Al-Tawhid (Al-'Ikhlāṣ (The Sincerity)), Surat Al-Falaq (The Daybreak), Surat An-Nās (The Mankind), Surat Al-Kāfirūn (The Disbelievers), and write with a clean branch from a tree on a white [piece of] paper with the Saffron Ayat al-Kursi and Kaḥeeṣas and Hamṣasaq and Noon (ن) and al-Qalam (The Pen) and that which they write (Al Qalam wa ma Yasturun), Yā-Sīn (Ya Sin) and Ham meem and the Meem (م) and the Rih (ر) and Surat Al-Falaq (The Daybreak) and Surat An-Nās (The Mankind). And following this take this paper and place it in a small amount of water (3 Liters of water) and perform Ghusl with the water, and gather that which remains from the wash (Ghusl) and throw it in a pure place. And if Allah so Wills, it will become a reason, by the blessing from the Verses of Allah, for the disappearance of the magic from the one whom performs it, and after this recite (Subhanahu Hu Allah Al-Wahid Al-Qahir – Glory be to Him, He is Allah, the One, the Conqueror) ten thousand times during a period of less than three days. And repeat often the recitation of Ayat al-Kursi and Surat Al-Falaq (The Daybreak) to repel al-Hasad (envy/evil eye) and especially at the [time of] the sunrise and the sunset in order that Allah grant you success in knowing the truth and walking upon it.

And Peace be upon you and the Mercy of Allah, and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

Question 411: In the Name of Allah, the Merciful, the Intensely Merciful, O Allah Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

And after... to my Master and my Leader Imam Ahmad Al Hassan, upon him and upon his forefathers Peace. My Master, I have a request if it is possible. Which is; I have a brother [whom is] younger than me, and he has had blindness or poor eyesight since [he was] young. And he now has, from Allah's blessings upon him, believed in your blessed call after the blessed month of Ramadan. Thus, I request from my Master Ahmad Al Hassan (pbuh) if it is possible [for him] to pray for [my brother] that he may be cured or is there present a prescribed medicine that may cure him. You and your forefathers are the family of Munificent and Generosity, therefore, be generous upon this poor one with a cure. Thus, I ask by the right of your mother Al-Zahra' that you pray for us to be steadfast and die upon this blessed call, and Peace be upon you and the Mercy of Allah and His Blessings.

The Sender: Son of the Purified – Austria

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

I ask Allah that He bestows upon him a cure, and recite Ayat al-Kursi like it descended [upon the Prophet pbuh & his Family] (meaning, not ayat al-kursi that we have now in most of the Qur'ans, but rather, ayat al-kursi that Ahlul Bayt (PBUH) have clarified to be the true ayat al-kursi, just as it has been sent down upon the Prophet (pbuh & his family)) seven times while placing his fingertips upon his eyes after [praying] Fajr Prayer for [a period of] forty days, and as well, recite over a bowl of water Surat Al-Fātihah (The Opener), Surat Al-Tawhid (Al-'Iklāṣ (The Sincerity)), Surat Al-Qadr (The Power), Surat Al-Falaq (The Daybreak) and Surat An-Nās (The Mankind) seventy times. And from then he washes his eyes for seven days with this water, and that which is not used from the remainder of the water is not to go to a place other than [one that is] pure, May Allah grant you success.

And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

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Question 412: In the Name of Allah, the Merciful, the Intensely Merciful,

O Allah Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

Blessings and Peace be upon the Yamani of the family of Muhammad and the Mercy of Allah and His Blessings.

My Master, Allah compensated al-Hussein during [the time of] his crucifixion by three known matters, thus, by what did Allah, the Glorious, compensate the look alike of Jesus Christ for his crucifixion and his killing?

The Sender: Arif - Iraq

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

Allah Grants and Bestows, and His bestowal is something he precedes in, and none of us has a favor upon Allah nor even a work that counts to be True to Him. Rather it is because of Allah's preference and favor that He treats us like that, for we work by His Strength and His Power and His Guidance and His Support and His Protection/Prevention. And despite of that, He grants us our reward and He considers us to be well-doers, and that is by his preference, Glory be to Him. As for by justice, verily, we do not have anything (do not deserve anything in return). O Allah, the selection is only [Yours], thus whom Allah selects is rescued, for the

crucifixion is a preference/favor from Allah and a great Blessing.
And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

Question 413: In the Name of Allah, the Merciful, the Intensely Merciful,

O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

Peace be upon you O Household of the Prophet and element of the Message, Peace be upon you O Remnant of Allah (Baqayatullah) on His Earth, Peace be upon you and upon your Vicegerent Ahmad Al Hassan (pbuh).

My Master, my Leader, the Yamani from the Family of Muhammad (pbuh), I ask that you teach me and the Ansar (the supporters of Imam Al Mahdi & Ahmad Al Hassan) a supplication for protection from the evil [of] Shayateen (Satans) from among the people and the Jinn, for they have [grown] great in their number in this period [of time] especially. And I ask Allah, the Almighty, that He grants success and makes [matters] easy for the sons to meet their father Imam al-Mahdy and his Vicegerent (pbuh), and that Allah enables them on the Earth.

O Allah! Bless Fatimah and her father and her husband and her sons and the secret deposited within her.

The sender: Abu Ali - Kuwait

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

For protection from the Satans from among mankind and Jinn repeat ten times after the morning prayer: *(Ash-hadu an la ila ha ill Allah, wahdu la Shareeka lahu, illahan wahidan ahadan faradan samadan lam yatakhizu sahiba wala waladan – I bear witness that there is no God except for Allah, He is One no partner to Him, One Indivisible Sole Everlasting God, and does not take a companion nor a son).*

As well, supplicate with this supplication: *(Ya 3ziz al-3z fi 3zahu, Ya 3ziz Ya 3ziz Ya 3ziz, 3izzina bi 3izzaka, wa'ayaddina biNasrika, wab3ad 3na hamazat al-Shayateen, waAdfa' 3na bidaf3ik, waAmna3 3na biman3ik, waAj3lna min khiyar khalqiq, Ya Wahid Ya Ahad Ya Fard Ya Samad - O Powerful! Power is in His Power, O Powerful! O Powerful! O Powerful! Strengthen us with Your Power! And support us with Your Victory! And distance from us the plots of the devils and push away [evils] from us by Your [power to push that away from us], and prevent from us [evils] by Your [power to prevent that from us], and make us amongst the best of Your creation, O One! O*

Indivisible! O Sole! O Everlasting!) And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

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Question 414: Peace be upon you and the Mercy of Allah.

By the name of Muhammad and the Family of Muhammad, O Allah! Send Blessings upon Muhammad and the Family of Muhammad, and hasten their emergence, and curse their enemies and the deniers of their virtues and the skeptics in their qualities.

Is the repentance lifted in the settlement of the Matter of the Master Yamani and before [he] hands over the banner to the Imam, the Proof (pbuh), or [does Allah] close the door of repentance upon the rise of the banner of the Yamani and does not accept repentance from those whom seek repentance?

The Sender: Ahmad Al-Khaqani, Norway

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Repentance is accepted in every situation except for upon the descending of a Divine compelling Miracle not leaving any space or area for [faith in] the unseen; in order for the faith of the people to be accepted by Allah. Then [He] lifts repentance and does not accept faith [from] the people nor [does He accept] their repentance, for verily, it most surely is a physical faith, just as the situation is with those whom the punishment of Allah, Glory be to Him, the Almighty, descends upon, whom deny the Messengers. Thus, there is not a time that repentance will be lifted from all the creation except that comes to them signs and compelling miracles which encompass all of them, and the area for faith in the unseen gets lifted from them altogether. As for the descent of a compelling Sign upon a certain group [of people] only, then, for that the repentance would be lifted for them only. And as such are the general signs; they could be compelling with regard to some people and not as such with regards to others, according to what [each] have from information and prior knowing which they had received from Allah as a proof upon them. So the condition of acceptance of repentance or its non [acceptance] is the remaining of an area or space in order for there to be faith in the unseen, and that the repentance be for the unseen and not for physical compelling miracles which do not leave any area for [faith in] the unseen.

Said the Almighty: *{We have already sent Our messengers with clear evidences and sent down with them the Scripture*

and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. } [1].

And it is possible for you also to read in greater detail in the book ‘The Enlightenments Volume 3’, and as well in ‘The Interpretation of a Verse from Surah Yunus’ regarding this matter and may Allah grant you success. And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

Question 415: In the Name of Allah, the Merciful, the Intensely Merciful, O Allah! Send Blessings upon Muhammad and the Family of Muhammad.

The dear brothers whom work with the Master Ahmad Al Hassan, I hope for them every good.

I read in the Book ‘The Enlightening answers across the Ether Volume 3’ and did notice the presence of a sentence (The fasting person completes his fasting in every day from the days of Ramadan...)

And what I did not notice in [that which] the Master Ahmad Al Hassan said [is that he said] Ramadan without the addition of the word ‘Month’. For I found in the narrations of the Household [of the Holy Prophet (pbuh)] (Ahlulbayt) (pbut) that Ramadan is a Name of the Names of Allah and [that] it is forbidden upon us that we say Ramadan is drawing near or Ramadan [has] past. Thus, I would like from you clarification, and may Allah grant us success and you success by the right of Muhammad and the Family of Muhammad.

The Sender: Abu Muhaame – Palestine

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

May Allah grant you success in all that which is good, the days of Ramadan they are in the Month of Ramadan, thus, there is no difference in you saying Month of Ramadan or Days of Ramadan. For we say the Days of Allah, however, we do not say Allah is drawing near or Allah [has] past, for verily, the passing and the drawing near are characteristics of the incident, therefore, ponder over the differences. And May Allah grant you success in all that which is good in the Hereafter and this World. And Peace be upon you and the Mercy of

[1] The Holy Qur’an Surat Al-Ĥadīd (The Iron): 25.

Allah and His Blessings.

Ahmad Al Hassan

Thul-Hijjah, 1430 Hijra

Question 416: Take four birds and draw them to yourself.

The words ‘draw them’ are understood by everyone to mean “to cut them [into pieces]”, and some of them understood “draw them to you” to mean “be good to them and feed them and give them water until they become friendly with you”, and that giving life to the dead here means giving life to the hearts (waking the hearts). And you do not make the dead hear, nor do you make the deaf hear the call when they have turned their backs retreating. And from the door “you make it heard if you are calling an alive [being], but whom you are calling has no life”, not from the door ‘giving life to the bodies which have died’, since dead bodies are not resurrected except on the day of resurrection or in the Raj’a (The Return), and as in regards to the hearts, a lot of them are truly dead as we know. The question is what is the true meaning?

The Sender: Abu Dhār Showky – Egypt

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Said the Almighty: *{And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and draw them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."}* [1], and the birds were four and the mountains ten and may Allah grant you success in all that which is good.

And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

The end of Safar, 1431 Hijra

[1] The Holy Qur’an Surat Al-Baqarah (The Cow): 260.

Question 417: In the Name of Allah, the Merciful, the Intensely Merciful,

Peace be upon you, O you the Trustee, the Messenger, Imam Ahmad Al Hassan the Yamani and Mercy of Allah and His Blessings.

My Master, narrated from Ali son of Ibrahim from his forefathers, from al-Nadr son of Souceed, from Hisham son al-Hakm that he asked Abi Abdullah (Imam Ja'far al-Sadiq) (pbuh) regarding the Names of Allah and their derivation, and Allah, where was it, derived from? He said: So he (pbuh) said to me: *“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. Therefore, whomever worships the name without the meaning, verily, he has disbelieved and has not worshipped anything. And whomever worships the name and the meaning, verily, he has associated (fallen into Shirk) and has worshiped two. And whomever worships the meaning without the name, then verily, this is the Monotheism. Have you understood O Hisham?”* He said: So I said: “Tell me more.” He (pbuh) said: *“To Allah belongs ninety-nine names, thus, if it was that the names were as the same as the one whom the names were given to, then it would be that every name of them [the names of Allah] is a God. However, “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 drank, 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.” He said: So he (pbuh) said: *“May Allah make you benefit from this and make you firm, O Hisham!”* Hisham said: “For He is Allah, no one has defeated me in Monotheism for this rank I have risen to” **[1]**

And narrated from Abi al-Hassan al-Rida (pbuh): He is His self and His self is Him, His ability omnipotent, thus, He does need to name Himself, however, He selected for Himself Names which other than Him may call Him by. For verily, if He is not described He will not be known, from Abi al-Hassan al-Rida (pbuh): *“He is His self and His self is Him, His ability is omnipotent, thus, He does not need to name His self, however, He selected for Himself Names which other than Him may call Him by. For verily, if He is not described He will not be known, and the first [name] He selected for His self was Al-Ali (The High) and Al-Azim (The Great), for He is Most High of all things, thus, His meaning is Allah, and His Names Al-Ali (The High) and Al-Azim (The Great) they were the first of His Names, He is Higher above all things.”* **[2]**

My Master, I ask you a question, while I'm being submissive and subservient, that you give me understanding of Monotheism (the truth) which was pointed to by your grandfather Imam al-Hammam Ja'far son of Muhammad al-Sadiq (pbut) in this Noble Hadith, this is the first question.

[1] Al Kafi, V. 1, P. 87, H. 2.

[2] Al Kafi, V. 1, P. 113, H. 2.

And the second question: from Abi al-Hassan al-Rida (pbuh): *“He is His self and His self is Him, His ability is omnipotent, thus, He does need to name His self, however, He selected for Himself Names which other than Him may call Him by. For verily, if He is not described He will not be known, and the first [name] He selected for His self was Al-Ali (The High) and Al-Azim (The Great), for He is Most High of all things, thus, His meaning is Allah, and His Names Al-Ali (The High) and Al-Azim (The Great) they were the first of His Names, He is Higher above all things.”*

I aspire to know from my Master the Yamani, the clarification of this hadith a clarification will make me know this Noble name a true knowing.

And the third question: My Master the Yamani, is the enemy Physical or Spiritual?

And Peace be upon you and the Mercy of Allah and His Blessings.

The Sender: Arif - Iraq

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

The questions which are regarding Monotheism (Tawheed), their answers will come in ‘Tafseer Surat al-Tawheed (Monotheism)’, If Allah Pleases; it will be published soon by the will of Allah. And I ask Allah that He blesses you with recovery and wellness, He is my protector and He takes care of the Righteous, and that he restores all of your affairs.

And know that the World is a house of scourge/inflictions and a test, and it is the days in which we hardly remember what has passed from our lives. Even if one requests from you that you speak regarding the years that have passed from your life you will be unable to speak more than an hour or a few hours. Consequently, life is reduced to an hour or a few hours, it behooves that the people do not turn towards it. *{He will say: "What number of years did ye stay on earth?" * They will say: "We stayed a day or part of a day: but ask those who keep account." * He will say: "Ye stayed not but a little, - if ye had only known! * "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"}* [1].

May Allah grant you success, write Ayat al-Kursi with Saffron on a paper and carry it with you, as well as write Surat Yā-Sīn (Ya Sin) and Surat Al-Wāqī`ah (The Inevitable) with Saffron on a piece of paper and place the paper in water until the writing dissolves in the water and [then] make Ghusl with the water and do not allow the wash (or the remaining water) to pass towards a place that is impure, rather, gather the water and toss it in a pure place and ask Allah for complete wellness.

[1] The Holy Qur’an Surat Al-Mu’minūn (The Believers): 112 – 115.

And Peace be Upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

The end of Safar, 1431 Hijra

Question 418: In the Name of Allah, the Merciful, the Intensely Merciful,

Salutations of Allah upon Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Peace be upon you O My Master, Yamani from the Family of Muhammad, and upon my brother Ansar of Allah and the Mercy of Allah and His Blessings.

Having said that... from Amir ul Mu'mineen (pbuh) in Tafsir (an Interpretation) of the Noble Qur'an: "The [entire] Qur'an is in Surat Al-Fātiḥah (The Opener), and the [entire] Surat Al-Fātiḥah (The Opener) is in the BismAllah, and the BismAllah is in the Ba (ب), and the Ba is in the dot."

And since the dots were placed on the letter in the time of the Umayyad dynasty, therefore, in regards to the people whom Amir ul Mu'mineen explained to, how did they come to understand the meaning of the dot?

The Sender: Al Shammarī – United Arab Emirates

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Al-Nuqta (the dot) it is the origin which the Huorouf (letters) are made up of, and May Allah grant you success, and not only the dot/point established on top and bottom of the letters. And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

The end of Safar, 1431 Hijra

Question 419: In the Name of Allah, the Merciful, the Intensely Merciful,

O Allah! Send Blessings upon Muhammad and the Family of Muhammad, the Imams and the Mahdis.

In the Name of Allah, the Merciful, the Intensely Merciful, *{Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?}* [1]. This Qur'anic Verse speaks about Paradise and the promise of Allah to the Righteous, [it] is mentioned in it {and forgiveness from their Lord}, what is meant/intended by this forgiveness if they were already in Paradise, and the speech for them is that they are Righteous, so therefore, they have entered Paradise, thus, is the forgiveness before they entered Paradise or after it? This and I ask of you [your] supplications [for me] my Master.

The Sender: Ibn Taf - Iraq

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Said the Almighty: *{Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?}*. The Righteous they are Muhammad and the Family of Muhammad and their Shittes (true followers), and they are the family of Paradise and the forgiveness.

And the forgiveness is ranks, and everyone one of them according to his condition. Therefore, among them are those whose forgiveness is that Allah covers up their sins and their transgressions, and that Allah makes them (their sins and transgressions) forgotten even by the Angels whom record [the deeds] and by everyone from His creation whom know [those sins] or have passed over them, rather, [Allah swt makes them] forget their very own sins themselves. Thus, their sins and transgressions do not become a reason to disrupt the Bliss of Paradise which Allah has Blessed them with.

And among them are those whom have a higher Prestige and their forgiveness is the clear opening and forgiveness of the sin which Muhammad (pbuh & his family) was forgiven for, meaning, the forgiveness of the sin of the 'I', however, at a degree below [that of the degree of] Muhammad (pbuh & his family). And I have clarified this matter in many locations, and it is possible for you, and May Allah grant you success, to refer to Al-Mutashabihat (the Allegories).

[1] The Holy Qur'an Surat Muhammad (Muhammad): 15.

Said the Almighty, addressing Muhammad (pbuh & his family): *{ Verily We have granted thee a manifest Victory: * That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way; }* [1]. And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

* * *

Question 420: In the Name of Allah, the Merciful, the Intensely Merciful,

Peace be upon you O Family of Muhammad and the Mercy of Allah and His Blessings. Peace be upon you Yamani from the Family of Muhammad (pbut) and his virtuous and purified descendants and the Mercy of Allah and His Blessings. Peace be upon your Ansar (supporters) and the Mercy of Allah and His Blessings.

My Master, in the Noble Qur'an these Blessed Verses have been stated:

*{ And We had already tried before them the people of Pharaoh, and there came to them a noble messenger, * [Saying], "Render to me the servants of Allah . Indeed, I am to you a trustworthy messenger," }* [2].

Whom is this Messenger, and what are the limits of his infallibility for him to say: *{ "Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger," }*, and what is this trustworthiness which he has attributed to himself, and was there present before you a Messenger from the Imam (pbuh), and what are the limits of his Message, and was it especially for the Hawzas or for all the people? And all Praise be to Allah, alone.

The Sender: Sheikh Ayad - Iran

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

Said the Almighty: *{ And We had already tried before them the people of Pharaoh, and there came to them a noble messenger, * [Saying], "Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger," * And "Be not haughty with Allah. Indeed, I have come to you with clear authority. * And indeed, I have sought refuge in my Lord and your Lord, lest you stone me. * But if you do not believe me, then leave me alone." * (But they were aggressive:) then he*

[1] The Holy Qur'an Surat Al-Fath (The Victory): 1 & 2.

[2] The Holy Qur'an Surat Ad-Dukhan (The Smoke): 17 & 18.

cried to his Lord: "These are indeed a people given to sin." * (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued. * "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned." } [1].

The Verses are speaking about Moses (pbuh) and this is clear from the introduction {*the people of Pharaoh*} and from the end {*for they are a host (destined) to be drowned.*}.

And they were set forth as a parable/example lest the people in the time of the Messenger of Allah Muhammad (pbuh & his progeny) and in the time of the Qa'im learn a lesson from them, for Moses (pbuh) as well was a Qa'im and they were awaiting him just as the Qa'im of the Family of Muhammad.

Said the Almighty: {*And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors * To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.*} [2]. And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

* * *

Question 421: Peace be upon you O Family of Muhammad, and the Mercy of Allah and His Blessings. Peace be upon the Yamani from the Family of Muhammad and upon your Virtuous and Purified children.

It is reported in the Qur'an, my Master, this Blessed Verse: {*And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.*} [3]. Thus, what is the meaning or interpretation of these words from the Verse: {*similar yet varied*}, and that Allah, the Glorious, was speaking about the trees and the plants and said similar yet varied, thus, what did Allah mean by this, does it mean the same subject, or is the Family of Muhammad (pbuh) present within it. All Praise be to Allah, alone.

The Sender: Sheikh Ayad - Iran

[1] The Holy Qur'an Surat Ad-Dukhān (The Smoke): 17 - 24.

[2] The Holy Qur'an Surat Al-Qaṣaṣ (The Stories): 5& 6.

[3] The Holy Qur'an Surat Al-'An`ām (The Cattle): 99.

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

If you examine the leaves and twigs of the olive trees and the pomegranate trees, you will find among them similarities, however, the fruits of the two are varied (not similar).

As such, Allah reveals, by His special preferred ones, knowledge which His servants may benefit from. Thus, even though the special preferred ones of Allah have similarities among them, however, their knowledge and the fruits which Allah reveals from them are not similar. As an example, you find that Allah revealed supplications upon the tongue of Zayn al-Abidin Ali son of Al-Hussein (pbuh), and revealed His Jurisprudence upon the tongue of Al-Sadiq Ja'far son of Muhammad (pbuh). Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

* * *

Question 422: In the Name of Allah, the Merciful, the Intensely Merciful,

Peace and Blessings be upon Qa'im (the Riser) from the Family of Muhammad and their promised Yamani, the first of the Mahdis, and the first of the believers and the adornment of the first and the last, my Master and Leader Ahmad Al Hassan (pbuh).

In the Name of Allah, the Merciful, the Intensely Merciful, *{Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."}* [1].

My master, this verse negates imposing a burden [on a soul] which is more than it can bear, while the middle of [the same verse] contains a supplication in the saying of the Almighty: *{Our Lord, and burden us not with that which we have no ability to bear.}*. Therefore, what did He, the Almighty, mean from this saying of His?

2 – What is the interpretation of [what] the Almighty said: *{“Our Lord, do not impose blame upon us if we have forgotten or erred.}*, and does a human get blamed because of forgetfulness?

[1] The Holy Qur'an Surat Al-Baqarah (The Cow): 286.

3 – Narrated from Mansour son of Hazm, he said: “Abi Abdullah (Imam Ja’far al-Sadiq) (pbuh) said: ‘Indeed, Allah is far too Great and Noble for Him to be known by His creation, rather, the creation knows by Allah.’ He (pbuh) said: ‘You have told the truth’.” My Master, what does he (pbuh) mean in this Hadith (Tradition)?

4 – My Master, from your clear kindness, what is to be said from the speech of Amir ul Mu’minin: (hearts have seen Him by the realities/truths of faith.) which is narrated in this Hadith (Tradition):

from Abi Abdullah (Imam Ja’far al-Sadiq) (pbuh), he said: “Once a rabbi (hibr) came to Imam Ali (pbuh) and asked, ‘O Amir al-mu’minin, have you seen your Lord when worshipping Him?’” Imam Ali (pbuh) replied, “*Woe to you! I would not have worshipped a Lord whom I could not see.*” He then asked, “How did you see Him?” Imam Ali (a.s.) said, “*Woe to you! Eyes cannot see Him by the eye-witnessing of his eye sight, but hearts see Him by the realities/truths of faith.*”

5 – {*And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned.*} **[1]**. The Face of Allah is the Imam (pbuh) according to what has come from you Ahlulbayt, my Master, what is meant/intended by the speech of Him, the Almighty, ‘Destroyed’? And in other words, what does The Almighty mean by destruction of things?

6 – “*Al-Mahdi comes out from a village which they call “Kar’a”* **[2]**. My master, by your munificence and your generosity clarify for me your honorable opinion in this Hadith and what is meant by it and with it [it’s allegorical meaning].

7 – The description of the Mahdi has been mentioned in some of the traditions that he is a successful youth, the Blessings of My Lord upon him. Therefore, may I ask my Master regarding the clarification of this description?

8 – My master, I have remained firm in my faith and in certitude [very strongly], thus, I ask of you that you kindly bless me with spiritual help by which you may perfect my faith and make truth and reality settle within the depth of my heart that I may not lose [the truth and reality] or turn away from it, by your blessing and generosity and patience upon me. Grant me [that] for your lead in munificence and your precedence in doing good. And I apologize for my ill manners and boldness with my master. My master, do you see that I have come to you for other than hopes? Or that I have attached myself to the tips of your ropes except only when my sins drove me away from communication? How evil is the vehicle that my self has ridden from its desire, too bad is what its suspicions and desires induced it towards and woe to it for its boldness with its master and leader.

[1] The Holy Qur’an Surat Al-Qaşaş (The Stories): 88.

[2] Kitab Kashaf Al Ghama Fi Ma’rafah Al Aa’immah - lilarbaly: V. 3, P. 231.

And I request from my merciful and compassionate and kind master and father, the Yamani, to remember me with His Lord, and to make me in his thought and in his prayer, and to forgive me for my darkness and wrongdoing and excesses upon myself and for my shortcoming with him and with his father Imam Al-Mahdi (pbut).

And Peace be upon you and the Mercy of Allah and His Blessings.

Your Ignorant Son

The Sender: Al Sheikh Al Haly - Iraq

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

Answer to Questions 1 & 2: Said the Almighty: *{To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.}* [1].

This Verse, just as it is evident in it that Allah will bring to account what is harbored within the self, meaning if a person harbors evil he will be brought to account for it, therefore, Allah clarifies that this matter is not outside the capability of man, meaning that according to a human's nature and his capability which is placed in him, it is possible that he becomes always good and does not harbor [any] evil, thus, it is possible that according to his nature he becomes of those whom Allah has opened for them, *{Verily, We have opened for you a clear opening}*. Thus, for Satan there becomes no true share in him or his intentions and his actions. However, with [the fact] that this matter is in the limits of the capability of the human, we find it out of the limits and power of most of sons of Adam, not due to a shortage that Allah has imposed upon them, but rather, due to their shortcomings/failure [from] themselves. And consequently Allah says in this verse that you came with, May Allah grant you success, that this blaming/judging, which is regarding that which is in the self from intentions, has been lifted from the general of the people. Allah will not charge the people except according to their capacity and their power which most of them are upon and even if they were amongst the believers, and this is a relief for the people, meaning that Allah will judge them upon an ability which in fact is lesser than the true ability placed within them.

Said the Almighty: *{and it will bear [the consequence of] what [evil] it has earned.}*, meaning Allah will judge man for the evil which was committed by him through action and not his intention. Meaning, that He, the Glorious, will judge man for evil if he intended and committed it (carried it out). While, He will not bring him to account only for that which he intended to do and was unable to carry out or that he [committed] an act of evil without having the intention [of committing this evil act] prior [to carrying it out].

[1] The Holy Qur'an Surat Al-Baqarah (The Cow): 284.

{Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."}

Therefore, said He, the Almighty: *{Our Lord, do not impose blame upon us if we have forgotten or erred..... Our Lord, and burden us not with that which we have no ability to bear.}*, He clarifies that for every human there is a limit and capacity which he has defined— meaning the person – through his work and his quest. Therefore, he is supposed to request from Allah that He forgives him for his shortcomings and that which he has forgotten – meaning that which he neglected and that which he ignored – of the matters of Allah.

{Our Lord, do not impose blame upon us if we have forgotten or erred} As well as request that his test to be in the limits of his capacity and power, even if it was lesser than the capacity and power which has been placed in his nature, and even that the reason for that is his shortcoming, for if Allah charged him with that which is beyond his capacity and power – which is lesser than the true/real capacity and power which has been placed in his nature due to his own shortcomings – he would fail and lose everything, and this is most of the sons of Adam *{And burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."}*

Answer to Question 3: Allah makes Himself known through His creation, and not that His creation makes Him known; this is the meaning of the Hadith.

Meaning if we said that Allah is known through His Proofs (pbut), and the Proofs of Allah are the ones whom make Allah known, thus the meaning here is that Allah made Himself known for the rest of the creation through them (the proofs pbut), not that they made Him known

Consequently, they are the face of Allah with which He faced His creation, meaning that He is Whom faced His creation with them in order that He may be known, not that they, from their selves or by their selves, make Allah known.

Thus, if the matter was as such, then the truth of the matter is that they do not have for themselves from the matter anything, for He, the Glorious wanted to be known thus He created them and He made known by them and He made Himself known by them.

As for the truth of this knowing and how it becomes you will find it and the foregoing in greater detail, if Allah so wills, in the Book ‘Tafsir (Interpretation) of Surah al-Tawheed’ and it is on its way to be published, if Allah so wills.

Answer to Question 4: Seeing the Glorious is Knowing, and I have spoken regarding this previously, however, if Allah wills, you will find the matter [spoken of] in great detail in ‘Tafsir (Interpretation) of Surat al-Tawheed’, as it will be published very soon, therefore, it is unnecessary that I repeat the words here especially [due to the fact] that it is lengthy, and May Allah grant you success.

Answer to Question 5: Said the Almighty: *{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.}* [1].

Those whom will not be destroyed are those whom were truly the face of Allah whom He faced His creation with, as an honor for them and an honor for the greater greater greater Name which they carried in their enlightened hearts by the Light of the Glorious, the Almighty. Therefore they will not be destroyed nor will they perish ever, for verily, they have chosen The Everlasting, The Glorious, above themselves, therefore, give glad tidings to them and in a good place they shall return. And they, and may Allah grant you success, are not only Muhammad and the Progeny of Muhammad (pbut) for the door is open – before and after their (pbut) arrival – for all the people to become the face of Allah, so do not become short-comers and waste your luck/chance. Thus, the door is open and the opportunity is available and the loser is he whom loses his share from this great favor. Glad tidings to whom have chosen and [continue] to choose Allah, the Glorious, above themselves, those are whom are the real Righteous.

I ask Allah that He grants me success in serving all of you, and that He makes you among the Righteous whom will not be destroyed nor die, rather, among the ones surviving by the survival of whom they have chosen [above themselves], the Glorious, the Exalted far above [everything].

*{Indeed, the righteous will be in a secure place; * Within gardens and springs, * Wearing [garments of] fine silk and brocade, facing each other. * They will call therein for every [kind of] fruit - safe and secure. * They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire * As bounty from your Lord. That is what is the great attainment. * And indeed, We have eased the Qur'an in your tongue that they might be reminded. * So watch; indeed, they are watching [for your end].}* [2].

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

[1] The Holy Qur'an Surat Az-Zumar (The Troops): 68.

[2] The Holy Qur'an Surat Ad-Dukhān (The Smoke): 51 – 59.

Question 423: In the Name of Allah, the Merciful, the Intensely Merciful,

Peace be upon you my Master, and my father, and provider of my sustenance, I ask Allah that He makes me among your servants and your supporters and among those whom you are pleased with their Faith.

I have a question, however, before that my Master, may I seek your permission that you may supplicate for me that I be martyred on your love and your Wilayah (accepting the divine appointment and authority of the Family of Muhammad (pbut)), and that He makes me work by what you love and command.

My question Master, is regarding the interpretation of the Noble Verse; said, the Almighty: *{Whoever should think that Allah will not support [His Messengers] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him].?}* [1].

And I am hopeful, my Master, that I have not been a burden upon you, and peace be upon you and the Mercy of Allah and His Blessings.

The sender: a bondwoman

Answer: In the Name of Allah, the Beneficent, the Merciful,

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

I ask Allah that He grants you good in the Hereafter and in this World, and that He makes you among those whom He uses to grant victory to His religion.

And said, the Almighty: *{Whoever should think that Allah will not support [His Messengers] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him].?}*.

Allah, the Glorious, the Almighty, sends the Messengers, and He supports them with His Angels and His soldiers in His Kingdom and His Heavens. And in this Divine Verse, Allah, the Glorious, the Almighty, is showing the people, whom doubt in the Messenger, that there is a path [that leads to] knowing the truth, and that the Messenger is whom brought to them the truth, [and that path] is that they make the path between them and the Heavens open, by directing [themselves] towards Allah, to know the truth from Him, the Glorious, the Almighty: *{Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter - let him extend a rope to the ceiling, }*, then one will be able to, through the Grace of Allah upon them, distinguish the truth from falsehood. And he will be enabled to see clearly the path of truth that it may become evident to him, as they walk towards the truth with the truth and by the truth. And then what he sees in the Kingdom of Heaven shall be the reason for the evil, which his self has encompassed, to go

[1] The Holy Qur'an Surat Al-Ĥaj (The Pilgrimage): 15.

away, so that his page of existence may be filled with faith and goodness. Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

Question 424: What is the interpretation of this Quranic verse: *{Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.}* [1].

The Sender: Adam Al Ta'i - Iraq

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Family of Muhammad, the Imams and the Mahdis.

As said, the Almighty: *{[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?}* *{Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.}* [2].

In these verses, Allah, the Glorious, the Almighty, is showing His servants that He created the Heavens by a precise system, and there are Divine Laws which govern it, so that may pass through it those whom Allah has willed for them to pass through it and ascend in it. Therefore, there are no defects/flaws within it allowing anyone to enter it, or overhear [something] from its news, or reach that which is within it from its Divine Wisdom in order to deceive with it the people. Thus, there is no ascending to the Heavens except by authority from Allah, according to the law of Allah, the Glorious, the Almighty, which is pertinent upon all of His servants.

As for the thieving devils from among Mankind and Jinn, in this case, there is that which prevents them from, and makes them unable to, enter into the Kingdom of Heavens: *{And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.}* [3] And this is a response to those whom claim that the devils have a share in [receiving/knowing] news from the Kingdom of Heavens, (by them saying that the recurrent/frequent visions of the believers, which guide them to [knowing] the Successor of Allah, that it is possible that [these

[1] The Holy Qur'an Surat Al-Mulk (The Sovereignty): 4.

[2] The Holy Qur'an Surat Al-Mulk (The Sovereignty): 3 &4.

[3] The Holy Qur'an Surat Al-Mulk (The Sovereignty): 5.

visions] are from the devils). Consequently, they made this a cause for them to reject the response of the news from the Heaven which answers the servants of Allah, whom are extending towards Allah, in order that they may know the truth. Thus, Allah, the Glorious, the Almighty, here is responding to those whom are cutting the path to Allah from the Non-working Scholars whom, and due to, [the fact that] they are deprived from [entering] the Kingdom of Heaven - by what their hands wrought - they attempt that they may cause all the people to be deprived [from entering the Kingdom of Heavens], as well as misguide them. And for this, you find them stultifying the Kingdom of Heaven with everything they can in order to seduce the people and prevent them from directing themselves towards the Kingdom of Heaven, and [from receiving] visions of the truth from Allah. And behold, you see them today desperately attempting to discredit visions and revelations, which is in itself the path of the Prophets, and a sighting inspired by Allah, the Glorious, rather, He sent every Prophet (PBUH) to lead the people to listen (receive) from the Kingdom of Heaven. . But all the scholars of misguidance fought them throughout the course of history by attempting to discredit the Kingdom [of Heavens] and the visions, and the ignorance of people has helped them with that. For the people are preoccupied with this world and the Prophets arrive [to them] requesting from them that they preoccupy themselves with the Kingdom [of Heaven], so that they may look within the Kingdom [of Heaven]. Therefore, the Scholars of Misguidance are seeking, just as they are doing today, to keep the people just as they are, and prevent them from stepping forward so that they may hear the Word of Allah. And this is by discrediting the visions and the Kingdom of Heavens, which unfortunately people are ignorant of, even though it is the open path to knowing the truth from Allah and to hearing the Word of Allah, the Glorious. Thus, the real loser is he whom loses this great way from the ways of knowing, and misfortune and difficulties is for he whom follows the blind Scholars of Misguidance whom scarcely ever see their hands [in work].

May Allah grant you every good, and make you among the people with insight and among those whom hear the Word of Allah, Glory be to Him, and are mindful of it.

Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

Question 425: In the Name of Allah, the Merciful, the Intensely Merciful,

And May the Blessings of Allah be upon Muhammad, and the Family of Muhammad, the Imams and the Mahdis.

Peace be upon you my father, and my Imam, and my Master, and upon you the Mercy of Allah and His Blessings.

Firstly, I wish to know how to thank you for accepting me as a daughter to you, my Leader, and my Master, and my Imam, O Yamani of the Family of Muhammad. And I ask you to supplicate for me that I may be as you expect me to be, my dear father. And I ask Allah, the Exalted, that He may grant us success in meeting you and that He may support you and grant you victory, and enable you in the Earth.

In many of the Verses Allah, the Exalted, speaks in a plural form, for example:

- {*We have indeed revealed this (Message) in the Night of Power:*} [1]

- {*And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto;*} [2]

- {*It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!*} [3] And in many more verses.

The Question - our Imam and Master - is why does Allah, the Glorious, the Almighty, speak in plural form?

And Peace be upon you and the Mercy of Allah and His Blessings. And I ask from Allah that He hastens your emergence and makes me among your servants and never to disobey you with the twinkling of an eye, O Allah, O Kind.

The Sender: Sa'diyyah - Morocco

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

All Praise be to Allah, Lord of the Worlds. O Allah! Bless Muhammad and the Progeny of Muhammad, the Imams and the Mahdis.

May Allah Grant you every good, strengthen your steps, and make you among those whom Allah grants victory of His religion by.

You should understand, and May Allah help you, that Allah has laborers (workers) whom He favors and uses them to act as His Messengers to His Prophets and His Messengers, and what He wills to be in this Physical World. And the laborers (workers) of Allah from His creation, whether from among the Angels or from among the Human beings, Allah, the Glorious, the Almighty, reminds them and associates them with Himself – even though they work and perform by His Strength, and His Power, and by His Command – from His, The Glorious, The Almighty, generosity and preference upon them for verily, He is the Generous Whom gives much with very little.

And Peace be upon you and the Mercy of Allah and His Blessings.

Ahmad Al Hassan

Rabi Al-Awaal, 1431 Hijra

[1] The Holy Qur 'an Surat Al-Qadr (The Power): 1.

[2] The Holy Qur 'an Surat Al-Baqarah (The Cow): 23.

[3] The Holy Qur 'an Surat Al-'A`raf (The Heights): 10.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ