

The Sacred Will

The Question: Peace be upon you and the Mercy of Allah and His Blessings
May Allah send His Peace and Blessings upon Muhammed and the Family of
Muhammed, the Imams and the Mahdis.

{And if We willed, We could have made from you Angels to be successors in the land}
[Surat Al-Zukhruf 43:60]

What is the meaning of this verse? And does it have a relationship with the companions
of the Mahdi (pbuh) or the Mahdis?

sender: Abdullah Hashem/Egypt

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

All praises be to Allah Lord of the Worlds.

May Allah send His Peace and Blessings upon Muhammed and the Family of
Muhammed, the Imams and the Mahdis.

{And when the son of Mary was presented as an example, immediately your people
laughed aloud * And they said, "Are our gods better, or is he?" They did not present the
comparison except for [mere] argument. But, [in fact], they are a people prone to
dispute * Verily he was not but a servant upon whom We bestowed favor, and We made
him an example for the Children of Israel * And if We willed, , We could have made from
you Angels to be successors in the land * And indeed, this is a sign for knowledge of the
Hour, so be not in doubt of it, and follow Me. This is a straight path } [Surat Al-Zukhruf
43:57-61]

Quraysh and the Arabs used to argue by a fallacy which they state in [a form of]
question, to which they would want an answer from Muhammed (pbuh & his Family),
and their question compares between the godhood of their idols which they claim, and
the godhood of Jesus, which the Christians claim that Jesus (pbuh) has, while the one
whom is being asked (pbuh & his Family), who denies their deification for the idols, also
does not admit Jesus' (pbuh) absolute godhood, rather he says that Jesus (pbuh) is a
human being and a servant from the servants of Allah and a Caliph (Successor) from
the Caliphs of Allah on His land. And for that reason, Allah described their condition as
them being arguers, for their question is built upon an assumption which is not correct

and which the one whom is being asked does not admit to nor believes in. And this method is always being used by the Imams of disbelief when they find that the proofs of the Divine call have taken them by the necks, so they form a question which is based on a fallacy and an assumption, which is not admitted nor believed by the one whom is being asked, in order that may create confusion around the Divine call, and they would demand an answer to their fallacy and their wrong question which is based on error. The answer to those people is clarifying to them that their question is based on a wrong supposition, in order that it may be clear to them that they are mere arguers like the Qur'an describes them {They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute} , and therefore the Divine text moved to saying: {And if We willed, , We could have made from you Angels to be successors in the land}: meaning, If We willed we could make from you Successors - like the Angels; infallible and pure and purified - who would succeed Allah, The Glorious, The Almighty, after Muhammed (pbuh & his Family), and would succeed Muhammed (pbuh & his Family) after he moves to the Higher Assembly, and would succeed one another. Also, He, The Glorious, The Almighty, previously made Jesus (pbuh), the servant of Allah, [to be] the Successor of Allah in His land, for Allah, The Glorious The Almighty, said about Jesus: {and We made him} then He said: {We could have made from you} and the "making" in them (these two verses) is the same {Verily he was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel * And if We willed, We could have made from you...} [meaning that He made Jesus (pbuh) an example and a role model and a leader whom is looked up to and followed by the Children of Israel. And if Allah willed, He would make from among you successors in this nation whom you would follow and learn from them and take them as an example to be followed just as Allah made Jesus (pbuh) {an example for the Children of Israel} .

And truth is, wonderment never goes away concerning those ones who call themselves Qur'an interpreters and say that what is meant [by {We could have made from you angels to be successors in the land}] is "instead of you"! Speech would not have any meaning if meanings are twisted in this ugly image and if words are added to change the meaning of the speech completely in order that negation becomes affirmation and affirmation becomes negation! For how could a sane person say that the meaning of "from you" is "instead of you"? This is exactly similar to someone saying that the meaning of "yes" is "no" and the meaning of "no" is "yes"!!!! Whereas there is a reason for counting an individual from Jinn or Mankind to be of the Angels, like being similar to them in obedience or the cleanliness and purity of their inner or rising with them in Heavens. [This] has indeed been mentioned in Qur'an, for Allah counted Iblis from the Angels, because before he disobeyed, an according to his rising in the Heavens, he was counted to be from the Angels {And when We said to the Angels, "Prostrate to Adam," and they prostrated, except Iblis; he refused.} [Surat Taha 20:116] {And when We said to the Angels, "Prostrate to Adam"; so they prostrated, except for Iblis, he refused and was arrogant and became of the disbelievers} [Surat Al-Baqarah 2:34].

And the "making" in the presented verses is the same as the first "making" of Adam (pbuh) the Successor of Allah in His land {And when your Lord said to the Angels, "Indeed, I will make upon Earth a Successor". They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."} [Surat Al-Baqarah 2:30] And it is the same as Allah making David (pbuh) a Successor in Earth {O David, indeed We have made you a Successor upon the Earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah . Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account} [Surat Sad 38:26]. So if we arrange the verses and read them in order [one after the other] we will find that Qur'an mentioned clearly that the matter of appointing a successor started with Adam (pbuh) and it is continuing after Muhammed (pbuh & his Family)..{ And when your Lord said to the Angels, "Indeed, I will make upon Earth a Successor".....O David, indeed We have made you a Successor upon the Earth so judge between the people in truth..... Verily he was not but a servant upon whom We bestowed favor, and We made him an example for the Children of IsraelAnd if We willed, , We could have made from you angels to be successors in the land}

And verily, Allah The Glorious The Almighty willed, and He did what He wanted, and He made Angels successors on Earth after Muhammed (pbuh & his Family), and those are the Family of Muhammed (pbut) the Imams and the Mahdis. For that reason, Allah The Glorious The Almighty ended by saying: {And indeed, this is a sign for knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path}. Meaning that this divine making {We could have made from you} - and which has been conveyed by the text of the only will of Muhammed (pbuh & his Family) on the night of his death - is a sign/knowledge by which the true Religion of Allah is known, until the Day of Resurrection, meaning just like the Messenger of Allah (pbuh & his Family) has described it as being protection from misguidance forever {And indeed, this is a sign for knowledge of the Hour}, and Allah says that that is true so do not doubt that it is protecting you from deviation and misguidance at the Hour of the Minor Resurrection, and the appearance of the one who argues by this text, for the one who argues by this text is its companion. Otherwise it would not be correct to describe the text to be a protection from misguidance for the ones who hold tight to it, because if it was not safeguarded by Allah from being claimed by false liars/deceivers until its companion claim it, then describing it as being a protection from misguidance would be lying, and [it would be] deceiving the ones (whom are tested) to follow falsehood, and this can never be produced from the Absolute All-Knowledgeable, All-Honest, All-Capable, All-Wise, Glory be to Him. So do not doubt that it is the Hour of the Minor Resurrection, when the companion of this book raises it, {so be not in doubt of it}, so the one who raises this book is its companion. So if you want to be rescued from misguidance and deviation then follow Muhammed (pbuh & his Family) by accepting his will which he wrote on the night of his death, and which has the knowledge which is enough for you to be rescued

forever, and it has the knowledge of the Hour, and knowing the truth at the time of the Rise, and [it] defines the character of the claimant [at the time] when this book, which is described as being a protection from misguidance, is raised. {and follow Me. This is a straight path}. Meaning, follow Muhammed (pbuh & his Family) in regards to his mentioning of who succeeds him after him.

And the will is a book (a writing) which the Messenger of Allah (pbuh & his Family) wrote in the last moments of his life, following His, The Exalted, saying: {It is written upon you that when death approaches any of you, if he leave any goods that he makes a will to parents and near relatives, according to what is acceptable - a duty upon the god-fearing} and he described it as being a protector from misguidance for the ones who hold tight it. And I emphasize; in the last moments of his life. Because he is a Prophet whom revelation is sent down upon and whatever he says in the last moments of his life is the summary of his message and that which safeguards the religion after him. So let alone the fact that [despite of] the severity of his illness and pains of the poison which was tearing apart his liver, he was very careful to write this book (meaning the will) and describe it to be a protector from misguidance. This book (the will) is so important that Allah The Glorious The Exalted, Who used to have mercy upon Muhammed (pbuh & his Family) so much so that He pitied him because of the abundance of his worship which exhausted/distressed his body, so He addressed him by saying: {TaHa * We have not sent down to you the Qur'an that you be distressed} [Surat Taha 20:1-2], we find Him, The Glorious The Exalted, despite of His extreme Mercy upon Muhammed (pbuh & his Family) and pitying him, He assigned him in the last moments of his life to dictate a book (a writing) and describe it as being a protection from misguidance, in front of witness, despite of what Muhammed (pbuh & his Family) was suffering from the pains of the poison which was running through his body and tearing apart his liver.

And these are some texts in which The Messenger Muhammed (pbuh & his Family), in the last moments of his life, describes the book (the writing) of the will to be a protection from misguidance. On Thursday, he wanted to write it for all of the nation and he wanted to have the public as witnesses upon it, but he was prevented from doing so by a group of people, and they doubted his mental health, and they said that he was hallucinating (meaning that he was babbling and did not know what he was saying). So he (pbuh & his Family) kicked them out. And the Messenger of Allah (pbuh & his Family) remained after Thursday until the day of his death on Monday. So he wrote his will on the night in which he died and he dictated it to Ali (pbuh) and some companions who were supporting that it be written witnessed it:

In the books of Sunnis:

Ibn Abbas said: (Thursday! And how tragic that Thursday was! The pain of the Messenger of Allah peace be upon him became severe, so he said: Come to me and I shall write you a book (a writing) after which you will never go astray,. So they fought,

and it is not permissible to fight at [the presence] of a prophet. So they said: "what is the matter with him? Is he talking no sense (delirious), question him. So they started responding to him. So he said: Leave me alone, for that which I am in is better than that which you are calling me towards. . And he commanded them of three [matters] and said: Take out the polytheists from the Arab Peninsula, show respect to all foreign delegates in the same way that I used to, and he was silent regarding the third, or he mentioned it but I forgot it) [Sahih Al-Bukhari (4/4168)]

Ibn Abbas said: (Thursday! And how tragic was that Thursday! Then his tears ran down until they were seen on his cheeks as if they were pearls. And then he said: The Messenger of Allah peace be upon him and his Family said: Bring to me a paper and ink, or a board and ink so that I write you for you a book after which you will never go astray So they said: Indeed The Messenger is hallucinating) [Sahih Muslim - Book of the Will]

In the books of Shia:

From Sulaym ibn Qays Al-Hilali, he said I heard Salman saying: (I heard Ali (pbuh) saying, after that man (Umar) said what he said and made The Messenger of Allah (pbuh & his Family) angry and pushed the paper : Do we not ask the Messenger of Allah (pbuh & his Family) about that which he wanted to write in the paper, which if he wrote no one would go astray and no two would disagree..) [Kitab Sulaym ibn Qays 398]

Sulaym ibn Qays Al-Hilali said that Imam Ali (pbuh) said to Talha: (O Talhah, were you not present when the Messenger of Allah (pbuh & his Family) asked for a paper so that he writes that with which the nation would not go astray nor disagree/differ? At that time your companion said what he said (indeed the Prophet of Allah is hallucinating.) At that time the Messenger of Allah (pbuh & his Family) became angry) [Kitab Sulaym ibn Qays 211]

Sulaym ibn Qays said that Ali (pbuh) said to Talha when the Muhajiroun (Immigrants) and Ansar (Supporters) were boasting about their favors and preference: O Talha! were you not present when the Messenger of Allah (pbuh & his Family) asked for a paper so that he could write that with which the nation would not go astray nor differ/disagree? At that time your companion said what he said that the Messenger of Allah is hallucinating, so the Messenger of Allah (pbuh & his Family) became very angry and left it. So Talha said: Yes I was present at that time) [Al-Ghaybah by Al-Noa'mani page 81]

And it is mentioned in the book "Al-Ghaybah by Al-Toosi" the only text which has been narrated about the book (the text) which protects from misguidance, which the Messenger of Allah (pbuh & his Family) wanted to write, as it has been proven in the most authentic book of the Sunnis, Al-Bukhari and Muslim. And the ones who carried the will from Muhammed (pbuh & his Family) are the Family of Muhammed (pbut):

The Prophet Muhammed (pbuh & his family) said to Ali Ibn Abi Talib (pbuh) on the night of his death:

Abu Abdullah Ja'far son of Muhammed, from his father Al-Baqir, from his father the master of worshipers, from his father Al-Hussein the Pure the Martyr, from his father the Prince of the Believers (pbuh) that he said: The Messenger of Allah (pbuh & his Family) said to Ali (pbuh) on the night of his death: (O Father of Al Hassan, bring me a paper and ink, then The Messenger of Allah (pbuh & his Family) dictated his will until he came to a position where he said: 'O Ali, after me there will be twelve Imams and after them there will be twelve Mahdis. You, O Ali, are the first of the twelve Imams, Allah, The Exalted, has named you in His Heavens Ali Al Mortada, The Prince of the Believers (Amir Al-Mo'mineen), the greater truthful (Al-Siddiq Al-'Akbar), the Greater Separator/Differentiator [between truth and falsehood] (Al-Farouq Al-'Atham), and the Trusted (Al-Ma'moun), and the Mahdi (rightly guided). These names may not be attributed to other than you. O Ali, you are my guardian on my own family, their living and their dead. My women, whom you maintain shall find me tomorrow, and whom you reject I am innocent of her. I will not see her and she will not see me on the Day of Resurrection, and you are the Successor (Caliph) upon my nation after me. If the day of death comes to you, hand it over to my son Hassan the very beneficial. Then if the day of death comes to him, let him hand it over to my son Al Hussein, the Martyr, the Pure and the Assassinated. If the day of death comes to him, let him hand it over to his son, the master of the servants and worshipers Ali. If the day of death comes to him, let him hand it over to his son, Muhammed Al Baqir. If the day of death comes to him, let him hand it over to his son, J'afar Al Sadiq (the honest). If the day of death comes to him, let him hand it over to his son, Musa Al Kadhim (The Patient). If the day of death comes to him, let him hand it over to his son, Ali Al Reda. If the day of death comes to him, let him hand it over to his son, Mohamed Al Thiqa (The Trustworthy) Al-Taqi (The God-fearing). If the day of death comes to him, let him hand it over to his son, Ali Al Nasih (The Advisor). If the day death of comes to him, let him hand it over to his son, Al Hassan Al Fadil. If the day of death comes to him, let him hand it over to his son, Muhammed the Safeguarded from the Family of Muhammed Peace be upon them. Those are the twelve Imams. Then there will be twelve Mahdis after him, then when death comes to him, let him hand it over to his son, the first of the close ones ([and in some sources it is "the first of the Mahdis"]), he has three names one like mine and my father's and it is Abdullah (Servant of God), and Ahmed, and the third name is The Mahdi (the guided) and he is the first of Believers) [Book of Al-Ghayba by Sheikh Al-Toosi, pages 96, 150; Bihar Al Anwar, part 53, pages 148, 360, may Allah have mercy upon him]

The fact that the Messenger (pbuh & his Family) describes it to be a protection from misguidance forever makes it impossible for liar/deceiver to claim it. And the one who says that it is possible for liars/deceivers to claim it then he would be accusing Allah, The Glorious, of being incapable of safeguarding the book which He described as being a protection from misguidance for the ones who hold tight to it, or he would be accusing

Allah of lying, because He described the book as being a protection from misguidance forever and then it turned out to not be so, or he would be accusing Allah of ignorance because He described a book by a description that does not apply to it because of His ignorance of its condition. And far away is Allah The Glorious from all those description, and Allah is far more Exalted than what the ignorant ones say.

So the Absolute All-Knowledgeable, All-Capable, All-Honest and All-Wise must protect the text (which He, The Glorified, described as being a protection from misguidance for the ones who hold tight to it) from being claimed by liars/deceivers, until its companion claims it and its purpose becomes achieved. Otherwise, He would be ignorant or incapable or a liar or deceitful and seducing the ones (who hold tight to His saying) to follow falsehood. And it is impossible that Allah, The Glorified, be ignorant or incapable because He is the Absolute Knowledgeable and the Absolute Capable. And it is impossible that The Truth, The Glorified, The Exalted, be a liar, because He is the All-Honest, All-Wise. And it is not possible that He be described as being a liar, otherwise it would not be possible to return to His saying in anything and religion would be contradicted.

And the text/mentioning of the Successor of Allah on His land concerning who shall follow him, and describing it to be a protection from misguidance for the ones who hold tight to it - is a divine text/mentioning - and it must be safeguarded by Allah from being claimed by false liars, until its companion claim it. Otherwise, it would be a lie and a seduction for the tested [ones] to follow falsehood. And that is a matter that can never be produced from the Absolute Knowledgeable, Honest, Capable and Wise, Glory be to Him.

Because [for an example] if a human being, who knows the unseen and the consequences of matters, tells you "if you want to drink water then drink from here, and I assure you that you will not ever drink poison from this place". Then you drink poison from that place. Then what is that person who assured you? He is either ignorant, or a liar in the first place, or he was incapable to assure, or he broke his promise.

Thus, could the one who believes in Allah accept that Allah be described as being ignorant or liar or incapable or that He broke His promise? Allah is far more Exalted than that.

And Allah promised in the Qur'an, and according to what has been narrated from them (pbut), to safeguard the divine text from being claimed by people of falsehood, for people of falsehood are dismissed away from claiming it, for that is prevented/disallowed like He, the Exalted, said: : {And if he had made up concerning Us some [false] sayings * We would have seized him by the right hand * Then We would have cut from him the aorta} [Surat Al-Haqah 69:44-46].

And the absolute making up of sayings concerning Allah ([lying upon Allah]) has always been present, and Allah has not prevented it, and it is not necessary that the ones who make up sayings concerning Allah be destroyed immediately. Rather, He, The Glorified The Exalted, gave them time. And this is known by whoever followed the apparent false calls like the call of Musaylama. Thus, it is certain that what is meant in the verse is not the absolute making up of sayings concerning Allah. Rather, what is meant is the making up sayings concerning Allah by claiming the Divine saying by which the proof is established, [if that happened] then here inevitably Allah would interfere in order to defend the Divine saying by which the proof is established, and it is the Divine text which the Successor of Allah delivers in order that he defines/mentions the character of the ones who shall follow him, and which is described to be a protection from misguidance. So the lack of His, The Glorified, interference would negate wisdom [in that case].

And an example for this saying or text/mentioning, is the will of Jesus (pbuh) about The Messenger Muhammed (pbuh & his Family), and the will of The Messenger Muhammed (pbuh & his Family) about the Imams and the Mahdis (pbut). So in the verse there is a clarification that that the making up of sayings is disallowed/prevented and therefore, the text is safeguarded for its companion, and no one ever claims it except him. And there are traditions which clarify that the verse is about the Divine text/mentioning and about the Successors of Allah especially, for it is a Divine text which must be protected until it reaches its companion. Thus, it is a Divine text which is safeguarded from any interference that could affect it, whether that interference is in the stage of carrying it to the Successor who shall deliver it, or in the stage - or stages - of reaching the Successor who shall claim it. And there are traditions which have clarified this truth. And it is that the making up of sayings in this verse is concerning the Divine text/mentioning.

From Muhammed ibn Fudhail, from Abu Al-Hassan (pbuh) : (He said: I asked him about the saying of Allah The Almighty {They want to extinguish the light of Allah with their mouths , he said: They want to extinguish the Wilayah (authority) of The Prince of the Believers (pbuh). I said: and {and Allah will complete His Light} ? he said: and Allah will complete the Imamate..... I said, and His saying: {That indeed is the word of a noble messenger}, he said: Meaning Gabriel [is a messenger] from Allah in regards to the Wilayah (authority) of Ali (pbuh). I said: and what is {And it is not the word of a poet; little do you believe} ? He said: That [they say that] Muhammed (pbuh & his Family) made up a saying concerning His lord (lied) and that Allah never commanded him that in regards to Ali (pbuh), so Allah sent down a Qur'an regarding that, so he said:Verily the Wilayah of Ali is sent down from the Lord of the Worlds, and if Muhammed had made up sayings concerning Us, We would have seized him by the right hand, then We would have cut from him the aorta) [Al-Kafi volume 1 page 434]

Also Imam Al-Sadiq (pbuh) said: (This is a matter that can not be claimed except by its companion, otherwise Allah would destroy/cut short the age of the one who falsely claim it) [Al Kafi by Al-Kuleini volume 1 page 372]

So the liar is dismissed away from [being able to] claim the Divine Will which is described as being a protection from misguidance for the ones who hold tight to it, or that his (the liar's) claim of the Divine Will is connected with his destruction before this claim of his appears to people, because giving him time while he is claiming the Will implies the ignorance or incapability or lying of the One who promised the ones who hold tight to it that they can never be misguided. And that is impossible for the Absolute Truth, Glory be to Him, and for that He, The Exalted said: {We would have seized him by the right hand * then We would have cut from him the aorta}. And Al-Sadiq (pbuh) said: (Allah would destroy/cut short his age).

And for more clarification I shall say: The verse complies with the previous reasonable/rational inference which is that [false] claiming is prevented and not possible, for His, The Exalted, saying: {And if he had made up concerning Us some [false] sayings * We would have seized him by the right hand * Then We would have cut from him the aorta}. Meaning that destruction is prevented for the prevention of making up sayings, meaning that if he was making up saying (a liar) he would have been destroyed. And the verse is addressing the ones who do not believe in Muhammed (pbuh & his Family) nor in the Qur'an. And thus, arguing by the words in the verse is not by the fact that [the words] are the words of Allah, because they do not believe in that. Rather, arguing is by the meaning of the verse, meaning, arguing by what is proven/confirmed with them reasonably, and that is that the Divine text, which is described to be a protection from misguidance for the ones who hold tight to it, can never be claimed except by its companion, because saying that it is possible for any other than its companion to claim it means that ignorance and incapability and lying are attributed to Allah, The Glorious, The Exalted. Therefore, it is impossible - according to reason, and the Qur'an, and the narrations - that [a liar] claims the Divine text that [defines] the character which is described as being a protection from misguidance for the ones who hold tight to it. Meaning that indeed the text is safeguarded from being claimed until its companion claim it in order that its purpose be achieved, and [that purpose] is that the ones who hold tight to it be prevented from going astray like Allah , The Glorified, promised them.

And for more clarification and detailing I shall say that indeed the claimant of the Divine position is either:

a) Someone who claims the text that defines the character which is described as being a protection from misguidance for the ones who hold tight to it; then this person must be saying the truth and it is impossible that he would be lying or deceiving because that text must be safeguarded from being claimed by liars and deceivers, otherwise Allah

would be commanding people to hold tight to that which could misguide them and that despite of that He said about it to be a protection from misguidance forever. And that is a lie and that could never be produced from Allah.

b) Or he is a claimant of the Divine position, but he is not a claimant of the text that defines the character which is described as being a protection from misguidance for the ones who hold tight to it. The claim of this claimant is either confusing for some of the tested [persons] due to their ignorance of some matters, and Allah might apply the verse on this claimant and destroy him as a Mercy for the servants, even if after his claim by a period of time, although there is no pretext nor excuse for the ones who follow him. Or that it is not possible for anyone to be confused by him except if [this person] was looking for falsehood so he follows a person without a text that defines the character like I have previously clarified, and despite of that a lot of foolishness come out of him and Allah makes his falsehood apparent and clear to people. And there is no need that the verse be applied on this claimant, rather he might be given a long period of time for he is left for those who call falsehood by foolishness.

And to make the matter closer and clearer: suppose that there are three circles, white circle, grey circle, and black circle. The white circle is safeguarded from having a liar enter into it, thus whoever enters into it is an honest claimant and one must believe him, so it is incumbent that the verse of *{And if he had made up concerning Us some [false] sayings * We would have seized him by the right hand * Then We would have cut from him the aorta}* be applied in this circle. As for the grey circle it is not protected from having a liar enter into it, so it would not be correct to depend on the ones in it nor believe them. However, sometimes it can be protected from the liar after he enters, as a mercy for the servants, even though they do not have an excuse for following whoever is in that circle. So the verse could be applied to that circle, but it is not incumbent that it be applied. As for the third circle, it is black, and it is not protected from having a liar enter into it. Rather, it is the circle of liars and it is very clear that it is the circle of liars, so there is no need in the first place to protect it from liars, neither before they enter into it nor after they do. So the place of the verse is not in this circle.

So one must pay attention then to the fact that our speech is about the prevention of claiming the text which defines the character, which is described as being a protection from misguidance, and it is not about claiming the Divine position in general. For falsely and foolishly claiming the Divine position or Prophet-hood or Successorship of Allah on His land and without arguing by the will (the text which defines the character) has happened many times. And perhaps the one who falsely claimed had remained alive for a period of time. And an example of those is Musaylama the liar, who claimed to be a prophet during the time of the Messenger of Allah Muhammed (pbuh & his Family), and Musaylama remained alive after the death of the Messenger of Allah Muhammed (pbuh & his Family). So the claim without the testimony of Allah and the text of Allah and without a will is invaluable and is a foolish claim. So whoever believes such a deceitful/lying claimant has no excuse in front of Allah. Thus, what is meant is not the

prevention of people of falsehood to claim at all, rather, it is preventing them from claiming the text which defines the character which is described to be a protection from misguidance for the ones who hold tight to it, and it is the will of the Successor of Allah to people. And this prevention, which we have proven with reason, and was confirmed by the Qur'anic text and the narrations, is also confirmed by the reality, for the passing of hundreds of years upon the text without having anyone claim it is enough to prove this truth. Hundreds of years passed upon the wills of the prophets in the Torah and the will of Jesus (pbuh), and no one ever claimed it except Muhammed (pbuh & his Family) and his vicegerents after him. Likewise, no one ever claimed the will of the Prophet except the Imams (pbut). And Imam Al-Rida (pbuh) argued by this reality against the catholic, for after he (pbuh) clarified the text from the previous prophets about the Messenger Muhammed (pbuh & his Family) from the Torah and the Gospels, the catholic argued by [saying that] the text could apply to more than one character, so the argumentation of Imam Al-Rida (pbuh) against the catholic was that it never happened that deceivers/liars had ever claimed the wills. And this is the part of the text which is of benefit to us [here]: (**.....But it has not been proven with us that it is correct that it is this Muhammed, rather that his name is Muhammed, so it is not correct that we admit his prophet-hood while we doubt that he is your Muhammed.....So Imam Al-Rida (pbuh) said: (You have argued with doubt! Has Allah, since the time of Adam until this day of ours, ever sent a prophet whom his name is Muhammed? and one whom you find in the books which He has sent down upon all of the prophets except Muhammed?) So they abstained from replying to him)** [Ithbat Al-Hudah volume 1, page 194-195]

So the argumentation of the previous vicegerents by this text is a proof upon those who believe in them. And Jesus and Muhammed (pbut) argued by it, for Jesus (pbuh) argued by the mentioning/the text of the previous prophets of him, despite of their indirectness in regards to him. And Muhammed (pbuh & his Family) argued by the mentioning of Jesus (pbuh) of him, and the mentioning/text of the prophets before Jesus (pbuh). He, The Exalted, said: {**And when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmed." But when he came to them with clear evidences, they said, "This is obvious magic"**} [Surat Al-Saff 61:6] {Those who follow the Messenger, the Prophet of the common folk, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful} [Surat Al'araf 7:157]. And Allah clarifies in the Qur'an that if the claim of Muhammed (pbuh & his Family) was false - and far he is from that - He would not have let him claim it, because Allah promises to safeguard the text and protect it from being claimed by liars/deceivers, or say, Allah promises to dismiss them

(liar/deceivers) from the text {But nay! I swear by all that you see * And all that you do not see * [That] indeed, it is the word of a noble Messenger * And it is not the word of a poet; little do you believe * Nor the word of a soothsayer; little do you remember * It is sent down from the Lord of the worlds * And if he had made up concerning Us some [false] sayings * We would have seized him by the right hand * Then We would have cut from him the aorta * None of you would be able to prevent Us from doing this to him * And indeed it is a reminder for the God-fearing * And indeed We know that among you are deniers * And indeed, it will be [a cause of] regret upon the disbelievers * And verily it is Truth of assured certainty (beyond any doubt) * So glorify your Lord, the great} [Surat Al-Haqqah 69:38-52]

And here it is the book (the writing) of the will which the Messenger Muhammed (pbuh & his Family) has written on the night of his death, it has been present for thousands of years in the books, and every human being has the ability to look at it and read it. However, not one liar/deceiver was ever able to claim it, although liars/deceivers are many, for Allah has dismissed away from it every lying claimant, for [you find that] a lot of people have claimed Imamate (being an Imam) or Mahdism (being the Mahdi), but never [will you find] anyone who was able to penetrate the veil of Allah which is stricken upon this book in order to claim it. And this reality clarifies what I have presented earlier, and that is that the description of this book to be itself a protection from misguidance means that no one can ever claim it except its companion whom the Messenger Muhammed (pbuh & his Family) has mentioned. And whoever claims it is saying the truth and he is its companion and that is an enough complete evidence and established proof of the truth/eligibility of this call. So whoever wants the truth and knowing the truth/eligibility of this call then the will and my claim that I am the one mentioned in it are enough for him. And there are many other proofs than that, like [my] knowledge of the religion of Allah and the realities of the creation and being the only who carries the banner of Supremacy/Allegiance is for Allah, and also the direct mentioning [of me] by Allah to His servants by visions and other than that from among the methods of the testimony of Allah to His Caliphs (Successors) on His land for His creation. So just as the Angels testified to the Caliphate (Successorship) of Adam (pbuh) by revelation, Allah has also testified for a large number of people, who are separated [from one another across the world] and could not possibly plot [with one another] to lie, that Ahmed Al-Hassan is the Truth and that he is a Caliph (Successor) from the Successors of Allah. And verily, He, The Exalted, said: {And We have sent you to the people as a messenger, and Allah is sufficient as witness} [Surat Al-Nisaa' 4:79]. And He, The Exalted, said: {But Allah testifies to that which He has revealed to you. He has sent it down with His knowledge, and the Angels testify [as well]. And Allah is sufficient as witness} [Surat Al-Nisaa' 4:166]

Also concerning the Sunni Muslims, The Messenger of Allah (pbuh & his Family) has urged them to give victory to the Mahdi and he named him "The Caliph (Successor) of Allah Al-Mahdi (The Mahdi)" as is present in the most authentic narrations in the books of the Sunnis. And verily I have come to them, and my name is like the name of the Messenger of Allah (pbuh & his Family), Ahmed, and the name of my father is like the name of the father of The Messenger of Allah (pbuh & his Family), Isma'il (Ishamel), just as the narrations have mentioned, and the Messenger (pbuh & his Family) said: (I am the son of the two slaughtered ones, Abdullah and Isma'il (Ishmael)). And I have come to you by the text that defines the character which is described as being a protection from misguidance for the ones who hold tight to it, and I have come with the Knowledge and I am the only one who carries the banner of Supremacy/Allegiance is for Allah. So fear Allah, O nation of Muhammed (pbuh & his Family). And call to the Truth and follow the Caliph (Successor) of Allah, The Mahdi whom the Messenger of Allah (pbuh & his Family) has called you to give victory to even if you had to crawl on ice, and have faith in the only will of your Prophet in order that you may be rescued in this world and the hereafter.

Ahmed Alhasan
Shawal (1433 Hijri).