

# With the Righteous Servant

## part 1

*This book is in the form of a conversation between the Ansari brother Abu Hassan and the Imam (a.s), so please note that throughout this thread, the White text will be the author's words and the **Green** text will be the Imam's words.*

## **In the Name of Allah The Merciful The Intensely Merciful**

All praise be to Allah, the Owner of Kingship, Who sets the course of the skies and the stars, Controller of the winds, Causer of daybreak and Established of Religion, the Lord of the worlds. All praise be to Allah, from whom out of fear of Him the sky and its inhabitants rumble, and the earth and its builders shake, and the sea and whatever swims in its depths surges. O Allah, send Your prayers upon Muhammad and the Family of Muhammad, the arks moving in the overwhelming depths. Whoever boards these arks is safe and whoever leaves them drowns. Whoever proceeds without them is an apostate, and whoever lags behind them is bound to disappear, and whoever abides by them survives.

### **A stop with the texts of the Muslims and comparing them to the Qur'an which is present between their hands today**

Before we subject ourselves to the question and the answer regarding this topic we have to have a quick stop to say a word..

Some people believe that any statement from which one could smell the scent - let alone an indication - that the Qur'an which is present between the hands of the Muslims today, meaning the version of Fahd, [has mistakes in it, or has verses out of place, or is incomplete], then the one who says this statement would be a disbeliever and upon falsehood and has gone out of the circle of monotheism to the category of atheism and disbelief. But if we only have a quick stop at the texts which is available between the hands of the Muslims, with all their doctrines and sects, then we would reveal how big the recklessness and the transgression of the one who says that statement are. Because [a person who says such statement] is not more than a Muslim who claims to be Sunni or Shia, I mean following the Sunnah of the Sheikhs or being a Shia of the Marja's. And both of them narrate and clearly state in texts that there is incompleteness or addition [in the Qur'an], that some words or letters are replaced or some letters or words are missing or some letters or words are added, and those texts are [so many that it would be] difficult to gather them [meaning they are too many that it is difficult to mention all of them]. The following is just an example in order to provide an evidence.

\* It is narrated from the Sunnis that the Messenger of Allah (sawas) said:  
(Whoever is pleased to recite the Qur'an as it came down then let him recite the recitation of Ibn Umm Abd [Ibn Mas'oud])[1]

Therefore Ibn Mas'oud is from among the best of companions who have memorized the Qur'an.

\* Also Sunnis narrate from Ibn Malik that he said:  
(Ibn Malik said: The Masahif (the copies of Qur'an) were ordered to be changed, so Ibn Mas'oud said: "Whoever among you can hide their Mushaf (copy of Qur'an) then hide it, for whoever hides anything he will come with it on the Day of Resurrection". Then he said: "I have recited/read from the mouth of the Messenger of Allah (sawas) seventy chapters! So do I leave what I have taken from the mouth of the Messenger of Allah (sawas)?!!") [2]

The meaning of the Hadith is clear, and that is that Ibn Mas'oud sees that the Qur'an that Uthman has written is incomplete, or at least has been subjected to some changes [3].

\* Ibn Hijr said:  
(When the Mushaf (copy of Qur'an) of Uthman came to Kufa, Ibn Mas'oud did not agree on its reading nor did he agree that his Mushaf (copy of the Qur'an) be burned, for his (Ibn Mas'oud's) Mushaf was different than the Mushaf of Uthman) [4]

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While Sunnis narrate what the Prophet (sawas) said about the Mushaf (the copy of the Qur'an) of Ibn Mas'oud, and they say that that Hadith is Sahih, they also narrate what Uthman did to Ibn Mas'oud when Uthman decided to burn all of the copies of the Qur'an except his own copy which Hafsa gave to him, as it will be clarified later, and Ibn Mas'oud was a victim of the oppressive decision, and he was killed after he suffered what he suffered [5]

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\* Perhaps all of this was done to him because his Mushaf (his copy of the Qur'an) was just like he clarified when he said:  
(I have recited to the Prophet sawas 70 chapters , and completed the Qur'an's recitation to the best of people Ali ibn Abi Talib a.s) [6]

\* Anyway, about the Qur'an being incomplete, in the Sunni doctrine, Al-Siyouti says:  
(Abu Ubayd said that Ibn Abi Maryam said that Ibn Luhay'a said that Abi AlAswad said that Zubayr said that A'isha said: Surat Al-Ahzab (Chapter 33) used to be recited as 200 verses during the time of the Prophet, so when Uthman wrote the Masahif (the copies of the Qur'an) he did not include except what is present now)[7]

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\* And Ahmad ibn Hanbal said:  
(Abdullah narrated that Wahb ibn Baqiyyah narrated that Khaled ibn Abdullah Al-Tahan narrated that Zayd ibn Abi Ziyad narrated that Zirr ibn Hubaysh narrated that Abi ibn Ka'b narrated: "How many verses do you read in Surat Al-Ahzab (chapter 33)?" He said: "Seventy and some verses". He said: "I have read it with the Messenger of Allah peace be upon him like Surat Al-Baqarah (chapter 2) or more and it had in it the verse of stoning")[8]

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\* And A'isha surprises us with the verse of "breastfeeding the adult" where she says:  
(The verse of stoning and the verse of breastfeeding the adult have come down, and they were in a patch under my bed...then we got busy by the complaint of the Messenger of Allah peace be upon him, so a chicken entered the room and ate it)[9]. And it is clear that the verse of stoning and the verse of breastfeeding the adult do not exist today in the Qur'an nor what the Ash'ari has surprised us with.

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And regarding that - meaning regarding that the Qur'an during their time was missing verses which came down upon the Messenger of Allah (sawas), let alone the Mushaf (the copy of the Qur'an) of Fahd which we have today - there are so many narrations which I can not mention all of them because that would take much time. Also, how could the Qur'an be not incomplete in their opinion, when according to their narrations and traditions there are many verses claimed by Umar and other than him which do not exist in the Mushaf of Fahd which we have today. The following are some of those verses, we shall add them to what we previously mentioned:

1. (The old man and the old women, if they perform fornication, then stone them by what they spent of pleasure) [10]

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And this is Umar's favorite verse as it is known, and it is the verse which he has always said the following about:

(If only people would not say that Umar has increased in the Book of Allah, I would have written it, meaning the verse of stoning), and he also said: (Do not doubt Stoning for it is true) [11]

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2. (The essence of Religion with Allah is the bounteous Hanif, not polytheism nor Judaism nor Christianity, and whoever does good they will not make him a disbeliever)[12]

3. (If the son of Adam had two valleys of gold he would want a third one, and the cavity of the son of Adam shall not be filled except with dust, and Allah forgives whoever has repented)[13]

And more verses other than those, which were mentioned in the mothers of their books.

Moreover, when we look into their books, we would find that some of the Surahs (chapters) of the Qur'an which are present in the Mushaf (the copy of the Qur'an) which is present today between their hands, are not actually Surahs of the Qur'an according to their greatest [figures]!

\* Tabarani narrated:

(Abd El Rahman ibn Zayd said: I saw Abdullah reciting Al-Mauthatayn (which are Surah Al Falaq and Surah Al-Nas, which are chapter 113 and 114 in the Holy Qur'an), and says: Why are you adding [to the Qur'an] that which is not present in it? (and more Hadiths with the same meaning). Verily the Messenger of Allah (sawas) commanded that we seek refuge by them, and he did not use to recite by them...)[14]

Then they say: The Qur'an which is present between the hands of the Muslims today is Mutawatir (agreed upon by of large number of people), all of it, its calligraphy, its content, its order, and other things that relate to it, while they admit that they took this Qur'an from Hafsa and no one else, and they used to consider the version which she had to be the "mother of all versions".

\* Ibn Nasir Al-Deen said:

(During the caliphate of Uthman ibn Affan, a committee of the noble companions was appointed to make five copies of the Mother Mushaf which was with Hafsa the wife of the Prophet - and it has been said: four copies, and it has been said seven copies- and a copy was sent to every region...)[15]

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They say that, even though A'isha believed that there were mistakes in the Mushaf after the copies were made, and she considered that those mistakes are from the writers. What would they say if those words were said from someone else who is not from them?! I do not know how could they say that the believers agree upon a matter when their mother (A'isha) and a lot of her sons opposes them regarding that!!!!

\* Urwa said [that he asked A'isha about grammatical mistakes about some verses in Qur'an, for example: "al-muqeeemeen alsalah" was supposed to be "almuqeeemoun alsalah" according to the Arabic Nahu (grammar), and also, "lasahiran" should be "lasahirayn"] So A'isha said: ("O son of my sister, this is a mistake from the writers while writing the Book")[16]

Knowing that the writers would not write anything except after revising with Uthman just as they say.

\* Ibn Shihab said:

(One day they were confused about the word "Tabut"; Zayd said it is: "Tabua" but Sa'ed ibn Al'as and Ibn Al-Zubayr said it is: "Tabut". So they raised their argument to Uthman. So Uthman said: "write it as "Tabut" for it is in their language")[17]

\* The endeavor of Uthman did not stop at the calligraphy only, but also at the order. Al-Zamakhshari narrated from Huzayfa:

(You call it Surat Al-Tawbah (Chapter of Repentance) but in fact it is Surat Al-Azab (Chapter of Torment). By Allah it got everyone. If you say: It was not revealed with a Bismillah like the rest of the verses, I say: Ibn Abbas asked Uthman about that, so he said: When a chapter or a verse would come down upon the Prophet of Allah peace be upon him he would say: place it in the place where such and such is mentioned. And the Prophet of Allah peace be upon him died and did not clarify to us where to place it, and its story was similar to the other one's story, and that is why I linked between them, and they used to be called Al-Qareenatayn (The two companions or the two look alike or the two linked ones)) [18]

So where is this claimed Tawatur (meaning that it is agreed upon by a whole lot of "credible" people) in the Mushaf (the copy of the Qur'an) in terms of how it was revealed, whether on the level of the copy or the calligraphy or the writing or the order?! ([Translator's note: meaning that obviously from the Sunni narrations mentioned previously everyone had their own opinion about how a certain verse was revealed, how it is supposed to be written, where to be written, how to spell certain words, order of the chapters or verses, etc! So there was no Tawatur (agreement by a large credible group of people upon one reading of the Qur'an) regarding the Qur'an we have today!])



Al-Mishkini, in his commentary about this book, which is so important to the Academic Hawza that they made it a book which is taught until today in Al-Najaf Al-Ashraf, he also confirm that and declares - just like his professor Al-Khorasani in his book "Al-Kifaya" - that there is distortion in the Book, with the evidences of the narrations and traditions and language, meaning Balagha, and the lack of connection between some of the verses similar matters, like the Grammar and so on.

This is the condition in summary. And indeed some people in both groups - meaning from the Sunnis and Shia - say that there is distortion that has taken place in the Qur'an, and there are some people from them who deny that, and each of them have their own proofs. And the Yamani of the Family of Muhammad (a.s) has mentioned both sides when he presented this subject in his book "The Calf" and he has clarified the proofs of both sides without him (a.s) declaring something. That was firstly.

Secondly: He (a.s) has directed the Muslims to take what has been narrated from the Ahlul Bayt (a.s) and their reading to some of the verses and consider them among the "Seven readings" which the Muslims read with. It is not fair to Muhammad (sawas) that all of the Muslims, Sunnis and Shia, accept the "Seven readings", or the ten or even the fourteen, rather reading with whatever matched the Arabic language like Sistani said in his Fatwa [21], and they do not accept the reading of the Family of Muhammad (a.s).

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Rather [they say] it is shame on us when we read with the reading of Imam Al-Baqir (a.s) or Imam Al-Sadiq (a.s) - just like the followers of the Marja's who reject the Blessed Yamani Call did - and they say they are Shia supported by the miserable agency of the Marja's!

The one who follows would find very clearly that most of the Shia and Sunni jurisprudents - if not all of them - say that it is permissible to read with the known readings which have been narrated by Ahlul Sunnah and which the jurisprudents of the Shia have taken from them. Some of them even went too far and made it obligatory to read with the seven readings because they are Mutawatir (frequent) [22], while at the same time we notice that in the traditions the Ahlul Bayt (a.s) deny that very strongly! [23]

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In opposite to the saying that the seven readings are Mutawatir and that it is obligatory to read by them, we find the saying of Sayyed Al-Khoei who says:

(What is known with the Shia is that they are not Mutawatir, rather, the readings are either Ijtihad (ijtihad is working by their own efforts to reach a conclusion) from the reader or narrated by Khabar Al-Wahid (Single Repor). And a group of the investigators from the scholars of Ahlul Sunnah have chosen this saying...As such it becomes clear that there is no inherence between the Tawatur of the Quran and the lack of Tawatur of the readings) [24]

So if the seven readings are by ijtihad from the reciters, according to the words of the greatest Mujtahid scholar of the Usulis in this late age, Sayyed Al-Khoei, so why are the Shia of the Marja's deny the reading of Ahlul Bayt which has been narrated from them, and those ones who claim to have knowledge reject their (a.s) son Sayyed Ahmed Alhasan(a.s) when he reminds the nation of what the Imams of guidance (a.s) used to recite. And do really the Shia today accept the Ijtihad of a reciter of the Book of Allah even if he was Uthmani in his belief or Ummayyad in his doctrine or his lineage is unknown just as we have seen in the translation of the seven readings, and they do not accept the reading of the Proofs of Allah who are the container of the Qur'an and the interpreters of the Qur'an?!

Thirdly: The Family of Muhammad have many narrations regarding what the claimers have tried to raise doubts with, it is enough to mention two of them:

Abi Baseer narrated that Abu Abdullah (a.s) narrated about the saying of Allah {better than a thousand month} he said:

(Than the rulership of Bani Ummayyah and the saying of Allah (swt) {The Angels and The Spirit come down in it by the permission of their Lord}, meaning from their Lord upon Muhammad and the Family of Muhammad, with every matter peace) [25]

Abdullah son of Iklan Al-Sikouni said: I heard Abu Ja'far (a.s) saying:

(The house of Ali and Fatima was the room of the Messenger of Allah (sawas), and the ceiling of their house was the Throne of the Lord of the Worlds. At the back of their house there was an opening to the Throne, the place of ascent of revelation and the Angels. The Angels would bring down revelation to them in the morning and in the nights and at every hour and at every blink of the eye. The comings and goings of the group of Angels were endless. Verily, Allah The Blessed The Exalted revealed the Heavens to Ibrahim (a.s) till he saw the Throne, and Allah increased his seeing power. And verily, Allah increased the seeing power of Muhammad and Ali and Fatima and Al-Hassan and Al-Hussein (a.s) and they used to see the Throne and they would find a ceiling for their house except the Throne. Their houses were roofed with the Throne of Al-Rahman (The Merciful), and their houses are the place of ascent for the Angels and The

Spirit, a group after group. non stop, and every house of the houses of the Imams is a place of ascent for the Angels, because Allah The Almighty says {The Angels and The Spirit come down in it by the permission of their Lord with every matter peace}. So I said: {From every matter}?! So he (a.s) said: {With every matter}. So I said: Is this how it was revealed? So he (a.s) said: Yes) [26]

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So what remains now?! The Yamani of the Family of Muhammad (a.s) recites the verse just like his purified Fathers (a.s) recited it. What should we do to you if you feel repelled by the saying of the Family of Muhammad (a.s) and their recitation, yet you approve recitation of the Nasibis?!

This was a summarized word that was necessary before copying the words of Sayyed Ahmed Alhasan(a.s) regarding that topic and asking him [about it].

Like I have previously clarified, some of the stubborn ones have tried to slander the Divine Call despite of the clarity of its evidences and proofs, they would use weak arguments that only reveal the wickedness of their clay and the greatness of their audacity against the Family of Muhammad (a.s). One of those arguments they use is: Sayyed Ahmed Alhasan(a.s) recites Surat Al-Qadr as such: {The Angels and The Spirit come down in it by the permission of their Lord with every matter}- therefore he is upon falsehood - and far away he is from that! - because he recites with a recitation different than the one present in the Qur'an copy, the version of Fahd which is present among the people today ([what is mentioned in the Qur'an's copy today is {The Angels and The Spirit come down in it by the permission of their Lord from every matter}]). With such reasoning/arguments, those Shia of the Marja's and the ones who claim to have knowledge want to put out the light of Allah.

When I asked him about this matter, he (a.s) said:

(They say that Ahmed Alhasan recites [by saying] {with every matter} [instead of {from every matter}], and this opposes the current written copy [of the Qur'an], and whatever opposes the current written copy is false, correct? Therefore, according to their reasoning, all their Usuli Scholars/Jurisprudents are upon falsehood, because they say greater things than that, just refer to their books of jurisprudence, and I am not going to say research; because they are full with accepting/approving of the [different] recitations, and this one says this recitation is more probable, and the other one says that recitation is more probable. Rather refer to the books of Fatwa [27] regarding the recitation, from the book of prayer which they have, you will find that

they say that the Surahs (the chapters) of the Qur'an are 112 and not 114, and they say that there are extra two Bimillah [28]. Therefore, they are contradicting themselves; because they opposed the current written copy. That was firstly.

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Secondly: You have the book "Kifayat Al-Usul" and the commentary of Al-Mishkini on it; because they study this copy in the Hawza of Al-Najaf and they work by its commentaries. There are sayings [in that book] about the authenticity of the apparent of the Qur'an, have you come across this recently? Have you read the words of the writer of the book and the commentary of Al-Mishkini about the matter of the distortion of the Qur'an? Read it and you shall find that the writer of the book says that the distortion of the Qur'an is more probable, and Al-Mishkini confirms the distortion of the Qur'an by Al-'itibar and Al-Akhbar. Al-Akhbar is known, and what is meant by Al-'itibar is the flaw in eloquence or the cutting of speech or the flaw in grammar...etc.

The scholars and the great Usuli jurists of those ones say that there is distortion [in the Qur'an] and they declare that. As for us, we only said to them consider the recitation/reading of Ahlul Bayt (a.s) as the other seven recitations/readings which you accept. So what is the problem?!

By Allah, I have once said to a Wahhabi: Consider the recitation/reading of Ahlul Bayt like the other seven recitations/readings which you read/recite by, so he became silent and did not respond to me and accepted my words. So what about those [Shia]? Even though that Wahhabi man used to say Ahlul Bayt say that the Qur'an is distorted and he would argue, but those ones have gotten blinded with envy that they almost do not comprehend a speech)

And I have asked him about the seven recitations/readings and the seven letters, and that one of those who debated with the Ansar - one of the Sheikhs of the Marja's and their spokesmen - used as a proof the response of the Imams to what the common people say about the seven letters, and as such he would be saying that the seven recitations/readings are false. So he (a.s) said:

( This [person] is not differentiating between what the people say about the Seven readings/recitations, and what they say about that the Qur'an came down upon seven letters. Sunnis say, according to their traditions, that the Qur'an has come down upon seven letters [29], meaning they say: it is permissible to say "Al-Aziz Al-Hakeem (The Mighty The Wise)" instead of "Al-Azeez Al-Raheem (The Mighty The Merciful), and so on. And Ahlul Bayt (a.s)

denied that and they said: Verily, the Qur'an is one and it came down from One. And this has nothing to do with the Seven readings/recitations.

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The seven readings/recitations came later after their saying about the seven letters, and the reason behind the seven readings/recitations is: after Uthman gathered the people on one version of the Qur'an – meaning one written text – and not one reading; because it did not have dots or Hamzas or [Fathas and Kasras], so they read the text in many ways according to what each reader thinks, so the readings/recitations became many. And it was during the Umayyad Dynasty when the Umayyad authority united the people upon the reading/recitation of the reciters who are [considered to be] reliable with the people and with the authorities. And they refused that the Mushaf (the copy of the Qur'an) be copied or read - with the dots or the Hamzas or [Fathas and Kasras] - [using] the other readings/recitations, so they accepted seven, and refused the others. And you have the history of Qur'an, argue with them using the books and what is present with them and what has been written in the books about the history of the Qur'an.

And the seven recitations/readings were all present in the times of the Imams (a.s), and the Qur'an would be written with all of the recitations/readings and the people would recite by them. So the saying of the Imam (a.s), recite like the people recite, means: with the recitation that the people recite with and they are seven recitations or more, and not one. And until this very day of ours, the one who has knowledge of the seven recitations recites by them all, such as the famous Egyptian reciter Abdul Bassit, for he recites with the seven recitations and if he reaches a word that has two or three different recitations, he recites that part of the verse more than once and each time he recites it in a different recitation)

Then he (a.s) asked one of the Ansar to give a lecture regarding this matter, in which he would reply to this ignorant [person] and refute his argument which is based on that whoever says anything which opposes the current printed copy [of the Qur'an] - and I mean the version of Fahd - would be upon falsehood because he would be saying that there is distortion [in the Qur'an]. And he (a.s) said to him:

( In the lecture clarify that all of the scholars of the Shia say that Surat Al-Duha and Surat Al-Sharh are one Surah and that it is not permissible to recite with [only] one of them in the prayer [30]. And bring forth their opinion, and also bring forth the traditions of Ahlul Bayt (a.s) regarding this matter[31]. And also the connection between Surat Al-Duha and Surat Al-Sharh, for it is clear that Surat Al-Sharh is not a Surah, rather, it completes Surat Al-Duha. Meaning, Allah is

the end of Surat Al-Duha says: {And as for the favor of your Lord, do announce it/proclaim it} [Chapter Al-Duha (93) verse 11]. So what is this favor ? And why announce it/proclaim it? {Have We not expanded for you your breast, And taken off from you your burden...}[Chapter Al-Sharh (94)]. And Also Surat Al-Fil and Surat Quraysh are one Surah. And if you like, just mention to them the saying of their scholars in order that they don't be confused, for the people almost do not hear, so perhaps they would hear a little. Notify them, inform them, at least let be information and knowledge with the people for perhaps they would pay attention one day to the deception of those ones, and rescue themselves).

There was a stop with Sayyed Ahmed Alhasan (a.s) regarding some of the holy traditions/narrations, in terms of some of the angles of those traditions and their significance/meaning. Sometimes the questions were about specific traditions/narrations, and sometimes the questions were about what relates to them altogether without looking at a specific narration/tradition. So the following was the outcome, by the favor of Allah The Glorified.

## **Is it permissible for the non-infallible to clarify the meaning of an allegorical tradition/narration**

It is a great favor from Allah that a person be given success to follow the example of the Purified Proofs of Allah and follow their Sunnah in calling the lost creation towards their Generous Lord Who never forgets them even though they fall asleep in the deep forgetfulness. And indeed whoever wants something would prepare for it. And is this preparation anything except for the Divine Knowledge with its conditions and tools, which enable the Divine Worker to enter into the battle with falsehood and its people in order that he may save as many people as he can, and his need afterwards for clarifying the truth to the people, and answering their questions almost never stops.

But a lot of times, his little knowledge - which I will not clarify its reasons now - baffle him in his endeavor. Hence, some of the answers at that time would appear to him through what he reads from the holy traditions/narrations, but he would not have an absolute/decisive/certain response from the infallible regarding the purpose and the true meaning of the tradition/narration. So if that is his condition, can he still clarify his understanding to the people and just say at the end "and Allah knows best", or should he from the beginning follow the saying: "half of knowledge is saying I don't know", and Allah has mercy on the one who knows his own capacity, and choose that path?

Truth is, I did not know the answer when this question came to my mind. So I decided to ask the Righteous Servant (a.s). After his answer, not only was it revealed to me that I did not know the answer, but also I could not even put the question in an appropriate form, and all praises due to Allah in all conditions, and may Allah help his noble heart. And anyway, I asked him (a.s) and said: If a person is asked about the meaning of a tradition/narration, or something like that, and he did not have a decisive/absolute answer from the Infallible, so is it permissible for him to answer by what he knows from their (a.s) words, or he should not answer?

So he (a.s) answered me:

(This depends on that tradition and what it is about, and whether it has to do with the belief or with the jurisprudence. The question is not accurate to be answered, for there are clear traditions/narrations, and there are allegorical traditions/narrations, and there are contradicting traditions/narrations. So do not answer with assertion something which you have not been given the clarification of its meaning yet. But you can give your understanding to whoever asks for it. Also you can ask and know the answer then clarify it to whoever asks for it).

Of course that is regarding all but the noble traditions which talk about the movement of the Holy Appearance and what relates to it. As for the traditions which talk about the Holy Appearance, he (a.s) answered:

(But if you are asking about the traditions/narrations [which talk about] The Appearance, we do not clarify except what is needed from them or what is necessary from them. As for what we left out without clarifying, then whoever Allah wants them to understand, He will make them understand what is meant from [those traditions]. And each person according to their sincerity. [As for] its clarification to all the people upon certitude, [this will happen] at its time).

## **Asking about the details in the traditions/narrations**

The Ansar are subjected many times to people who ask about the details [in the narrations], if the narrations of the Ahlul Bayt (a.s) contained an indication to something that relates to the events or the characters during the Age of Appearance, rather, even [about] the most accurate details which are related to the call of Imam Al-Mahdi (a.s) and his Divine Message. And some people would insist to connect their belief in the call of Imam Al-Mahdi (a.s), and in his Vicegerent and Messenger to the people [Imam Ahmed Alhasan(a.s)], to the personification of those details and to the necessity of clarifying them as if they are the only door to faith.

And in fact, this understanding is very risky, because the Imams of guidance (a.s) have indicated that Bidaa' [1] can take place in the details. So it is wrong, for the one who is waiting [for the Imam], to connect his belief in his Imam (a.s) to a matter in which Bidaa' could take place.

One day I asked The Righteous Servant (a.s) about the Sufyani and about some of the details which are connected to the characters and events of the Appearance.

So he (a.s) answered me:

(As far as the details go, Bidaa' can take place in all of them, rather, it is more probable that that would happen, putting in consideration a military plan from which victory is intended against the enemy, who is Satan and his soldiers. There is even Bidaa' in the Emergence which was said to be on the same day [2]

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After mentioning some of the holy narrations, he (a.s) summarized their content and said:  
(What do you understand from the narrations? The Qa'im is from The inevitable, and the Qa'im is from Al-Mi'ad (the appointment/the date), Sufyani is from The inevitable, there is no Bidaa' in the inevitable, there is Bidaa' in the inevitable, there is no Bidaa' in Al-Mi'ad (the appointment/the date) [3],

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\* There is Bidaa' in the inevitable, meaning, in its details. Otherwise, those traditions show that there is no Bidaa' in the inevitable. As for the Sufyani, he must exist, but he could be so and so, or so and so, or he could begin/appear from this place or that place.

\* The-Qa'im is from Al-Mi'ad (the appointment/the date), and there is no Bidaa' regarding him; because he is an Imam, and there is no Bidaa' in regards to the Infallible.

So the emergence of the Yamani, Sufyani and Khorasani on the same day falls within the area of Bidaa', so a sane person can not make that an absolute proof that should take place ([meaning their emergence on the same day]) when it is among that which Allah would make Bidaa' in regards to

I also asked him (a.s) and said: Sometimes people ask us about details, and we would be asked to answer them, I mean the details in the traditions/narrations. For example: Will what's taking place in Iraq now lead the Sufyani to seize ruler-ship, after you said that the ruler-ship which is established currently is the ruler-ship of Bani Abbas. Also [they ask us] about the Dajjal and connect him to the known person. So how do we deal with such questions?

So he (a.s) answered me:

(Try to make your answers very limited; because the personification will cause many problems to you at this time, and the conclusion is that they would know the exact persons if they wanted to figure out the truth. They were not asked to believe in the Sufyani or other than him. Rather, they were asked to believe in the Hujjahs (Proofs of Allah),for whoever knows the Hujjah (Proof of Allah), nothing could harm him, and [whoever follows the Hujjah (The Proof of Allah) would be spared the hardship/effort of searching [4]

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## **An Imam attributing an action to himself, but he means another Imam**

Another matter which is clear to the person who reads the narrations of the Family of Muhammad (a.s) is that one Imam from the Imams - may my soul be sacrificed for them - would attribute an action to himself but in reality he (a.s) means another Imam from his sons, but he considered his action to be his own. That matter would be prolonged if I wanted to copy here all the witnesses upon this fact, but I shall be sufficed by copying only two narrations just to provide evidence:

Firstly: The Commander of the Believers (a.s) once said about himself in one of his sermons: ( I am the one who spoke to Moses), and at the same time he (a.s) said while talking about the end times: ( ...O Jabir! When the Bell shall cry loud, when the stupor of the Nightmare shall enshroud men, when the Jamous ([the one who was silent for so long and when he finally spoke he spoke disbelief]) shall speak, on that day there shall happen wondrous, exceedingly wondrous Events...and then he (a.s) said: Then expect the appearance of the one who has spoken with Moses from the Tree on Mount Sinai.....then he (a.s) cried and said: Woe to the nations..)[5]

Secondly: Abaya Al-Asady said: I heard the Commander of the Believers (a.s) saying: ( Verily, I shall build a Platform in Egypt, destroy Damascus stone by stone, expel the Jews and Christians from the whole Arab nation, and guide the Arabs with this staff that I have. Then the narrator of this Hadith, Abaya Al-Asady, asked: O Commander of the Believers, are you saying that you will live again after you die? He (a.s) answered: How far you went Abaya! A man from me shall do it) [6]

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So here The Commander of the Believers Imam Ali (a.s) attributes an action to himself even though the one who will do this action is a man from his progeny, so what is this about? So I asked him (a.s) about this, and said: In many narrations, an Imam would attribute an action to himself even though he means another Imam from his progeny, just as it was mentioned in the narration of "the one who spoke to Moses" and the narration of "a man from me shall do it". So is this attribution due to the fact that he is from him only (meaning that he is from his sons)? Or is there another matter? And does it have a relation to the fact that their lights are united in the Seventh Sky?

So he (a.s) answered me:

(May Allah grant you success. In this physical world, yes he is from him, because he is from his progeny. And in the Seventh Sky he is from him; because he is below him and [he is] some of his truth/reality ).

Now this is a door from which we can understand some of what was narrated in the traditions about the Sayha (the outcry) of the truth and that it would be by the name of the Commander of the Believers Imam Ali (a.s). [Now we understand that] the Sayha (the outcry) will not necessarily be by the name of Imam Ali (a.s), rather, it will be by the name of that pure man from Imam Ali's Progeny whom Imam Ali (a.s) considered his action to be his own action and that is why he attributed the action to himself. This is the truth and that is why the doubtful liars - who claim to be Shia - when they hear the Sayha (the outcry) of Iblis, not only will they doubt, but they will also declare themselves innocent and say "indeed this is magic from the magic of the People of this House!! [7]

## The narration of Al-Samri

The narration of Al-Samri [1] is considered to be among the things that the objectors at the Successor of Allah and the Promised Yamani Sayyed Ahmed Alhasan(a.s) have held tight to, and they rejected his blessed Yamani call, even though they know more than anyone else that using the narration of Al-Samri as an evidence is not valid. And in order to stop at this truth and review it in detail, I call whoever wants to review that to refer to what the sincere Sheikh Nathim Al-Uqeily has written in his book (Al-Radd Al-Qasim 'ala Munkiri Ro'yat Al-Qa'im (The crushing response to the ones who deny seeing the Qa'im)) and the honorable professor Diyaa' Al-Zaydi in his book (Qira'a Jadeeda fi Riwayat Al-Samri (A new reading of the narration of Al-Samri)) which is one of the publications of the Ansar (supporters) of Imam Al-Mahdi (a.s)

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But at that time I did not have detailed knowledge of what the brothers, may Allah grant them success, have written. And of course that was due to my shortcoming, and how many times the objectors mention this narration. So I asked him (a.s) about it.

So he (a.s) answered me:

(There are many discussions for this narration, and they are enough. And that is why they left it and turned away from it long time ago, because they know that arguing with it ([or using it as a proof]) has no value/is invalid, for its Sanad (chain of narrators) is not credible according to them [2], and according to them, if it had Sahih Sanad (credible chain of narrators) it would not benefit the belief without being supported by that which would deliver Certitude regarding its issuing [3]

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Plus, its Matn (the text of the hadith) is allegorical, and a lot of them understood it with different understandings [4] . In addition to that, it is not Musawara (enclosed) [5], and according to them this makes its generality/totality not credible. Or are their own rules a game to them; they work with those rules when they want and they stop working with them when they want?!

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Moreover, [this narration] is refuted by many narrations and events: From them: The narration of the Yamani [6], and what happened with Sheikh Al-Mufeed regarding the letters [7]

So this matter of using the narration of Al-Samri as an excuse is not acceptable anyway. In addition to that, Al-Samri said - when he was dying and someone asked him who will come after him - ("Allah has a matter and He is the one who shall fulfill it"). And it is clear that here the Samri is not saying who is after him but also he is not denying the existence of someone after him, rather he confirms that the matter shall be returned. Plus, what is the reason for the existence of the Messengers and the Proofs among the people and communicating with them? To guide them to the truth? So are they now in no need for a guide? By whom? Moreover, the one who has come today [meaning Imam Ahmed Alhasan (a.s)], hasn't he clarified to them that they are in misguidance and deviation, let them see what he has come with? Rather, before he came, they were differing/disputing about the correct/true curriculum, some of them are Akhbari and some of them are Usuli, and Al-Shaykiyya (Shaykhism) and Al-Ahsa'iyya, and other than that perhaps. Rather, the Usulis differ/dispute among one another, so where is the truth?!

Thus, there is a need for the guide. So in their opinion, what would prevent sending him even though the wisdom would say that he should be sent, especially with the presence of the receivers?! And since everyone now is calling to elections, is there any one remaining calling to the religion of Allah? Is there anyone remaining walking on the curriculum of Al-Hussein (a.s)? Of course there isn't. Meaning, there does not remain anyone who says "Rulership belongs to Allah", and there does not remain anyone who worships Allah and obeys Allah. Rather, there does not remain anyone who says "Allah", for everyone call to elections, and elections is in the opposing direction of what Allah (swt) wants. So if He (swt) wanted to be worshiped in His land, then the wisdom says that He would send a guide in order to safeguard the religion. Right?

No one can deny the latter, if they understood it. So it is meaningless to object using the narration of the Samri. Rather it is meaningless to say that there is no guide at all. All what it takes is searching for him and defining who he is from among the raised banners. And all praises belong to Allah, no one except him ([meaning Imam Ahmed Alhasan(a.s), the guide sent by Imam Mahdi (a.s) to mankind]) is calling towards the Supremacy/Rulership of Allah. So do you see that this is a difficult test?!

In fact, the matter does not even need searching and investigating, nor does it need narrations nor anything! It only needs that people know that the religion of Allah is the Supremacy of Allah/The Rulership of Allah, and this is confirmed in the doctrine of Ahlul Bayt (a.s)

And since in this age the matter is limited to one person, the people do not need anything to know the truth, and that is why they (a.s) said: (Our matter is brighter/clearer than the sun) [8]; because it is limited to one person and there is no one except him, since everyone else are calling towards the Supremacy of People/Rulership of People

In the last century, the scholars of the Shia considered elections to be misguidance and deviation, so what has changed?! Now elections became guidance?! No, but it is from the mercy of Allah upon the people that He made the matter clear and limited [to only one person].

By Allah, I am amazed at those people, how do they get misguided, and do they find guidance somewhere else for them to be confused? And do they not find - everyone without an exception - declaring falsehood while screaming and calling towards the Supremacy of People/Rulership of People? Rather, those ones who claim to be calling towards Imam Mahdi (a.s) we find them either participants in the elections or supporters of the elections.

All praises belong to Allah in all conditions, all praises belong to Allah Who has made this Dunya (this world) days which pass [and after that] we separate from those people who do not comprehend a speech ).

Therefore, Imam Ahmed Alhasan(a.s) mentioned to them over ten points of guidance and wisdom and clarification and reminder of the religion of Allah and an answer to their argument by the narration of the Samri may Allah have mercy upon his soul. Moreover, he - may my soul be his ransom - clarified to them in summarized words and in a clear manner that they establish rules, believe in them, then contradict those rules by their own hands very quickly:

- They have established rules regarding which Hadiths to be accepted/considered credible, then they issued a Fatwa to belie/deny the truth, using a hadith which they themselves do not admit it to be a credible hadith according to their very own rules!

- They said: It is not permissible to do Taqleed (imitation of the scholars) in Aqeeda (belief), then they issued Fatwa to follow them in denying the truth, and their followers bowed to them!

- They said: Khabar Al-Wahid (hadith narrated by few people and thus could be false or could be doubted) does not provide Knowledge, and they said knowledge is necessary in Aqeeda (belief), yet they were sufficed by denying the truth using a Khabar Wahid narration (the narration of the Samri mentioned above) which they themselves say it is doubted!

- They believed in rules of logic which are in fact Greek in origin and they clarified in those rules that the matters which are not Musawara (meaning sentences which are not enclosed, meaning not starting with "some" or "every" or similar words which would indicate totality or partiality), are of the same strength as the partial matters (the matters which start with "some" or "few" or similar words which indicate partiality), then they issued Fatwa to deny the truth as if the matter was a matter of totality, even though the matter is "neglected" (meaning not starting with "every" or "some" therefore it is as if it started with "some") according to their rules!

- By Allah, they are a confirmation for this verse where Allah (swt) says:

{The example of those who were entrusted with the Torah and then did not take it on (did not apply it), is like that of a donkey which carries books. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people} [Surat Al-Juma'a 62:5] Rather they are {like a woman who unravels her yarn, disintegrating it into pieces after she has spun it strongly} [Surat Al-Nahl 16:92]. They spin and knit then they unravel and contradict and cut. So woe to them and their punishment shall come from behind them in the Minor Resurrection before the Major Resurrection. So wait, for verily we are waiting.

So where are their answers and responses?! Even to just one point of what he (a.s) has clarified to them years ago? Nothing at all! They just mock and accuse and belie and make fun, to a point which can not be described. And the pain of the believer does not end except by saying "Hasbuna Allah wa ni'm al-Wakeel (Allah is Sufficient for us, and He is the Best Disposer of affairs)". No wonder, for they are nothing but the "result of the turmoil" and its rotten harvest, just like the Greatest Prophet (sawas) has clarified.

## **The narration of: "The world shall not end end/expire until The Messenger of Allah (sawas) and Ali (a.s) meet in Al-Thawiyya"**

There is no doubt concerning the existence of the world of the Raja' (The world of the Return) [1], just as there is no doubt concerning the existence of the world of Tharr (The Atom World), and this is confirmed in holy verses of the Qur'an and in tens of holy Hadiths. Adding those two worlds to the world of Dunya (this world), the worlds of the arc of descending would be three worlds [2], I am not going to look into that now, I just wanted to indicate that the world of Raj'a (The Return) is different than the world of the Dunya.

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When this truth comes to the mind of the person, there come to his mind a lot of the narrations of the Family of Muhammad (a.s) where they confirm that the Messenger of Allah Muhammad (sawas) and the Commander of the Believers Imam Ali (a.s) will meet in this world in Kufa, in the end times, to build a mosque which belongs to the universal State of the Divine Justice. It is not hidden that it would be very frivolous to interpret those Hadiths to be talking about the world of Raj'a (the world of The Return) because we have clarified that the world of Raj'a and the world of Dunya are different from one another, and the narrations declare that the meeting shall be in this world which we are living in, meaning this Dunya, so what do those narrations mean then?

I asked the Righteous Servant (a.s) about some of those narrations and said: When I read some of the holy narrations, a certain meaning would come to my mind, rather this meaning would be supported by what we have learned in the call of the truth, but we remain afraid to speak of it before returning to you. For example: The narration of the meeting of the Messenger of Allah (sawas) and Ali (a.s) in Kufa and them building a mosque which has a thousand doors. When those narrations, and similar narrations to that one, are presented to the people, they immediately say that this would be in the Raja'.

So he (a.s) answered me:

( Do you mean for example Allah's (swt) saying: {Indeed, He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord knows best who has brought the guidance and who is in clear error"} [Surat Al-Qasas 28:85])

So I said: Yes. And the narration is this one: Abi Marwan said: (I asked Abu Abdillah (a.s) about the saying of Allah the Almighty: {Indeed, He who imposed upon you the Qur'an will take you

back to a place of return}. He said: so he (a.s) said to me:

No by Allah the world will not end and will not expire until the Messenger of Allah (sawas) and Ali (a.s) meet in Al-Thawiyya, so they will meet and they will build a mosque in Al-Thawiyya which has 12,000 doors, meaning it is located in Al-Kufa) [3]

So he (a.s) said:

( You have another narration about the same mosque. Do you know this narration? Do you know the other narration which talks about the mosque which the previous narration mentions? )

So I said: I have read that twelve Imams of justice will pray in this mosque. [4]

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So he (a.s) said:

( No not this one, [I mean] the one which says that the people will ask the Qa'im to build a mosque [which is vast enough] to encompass them; because praying behind him is equal to praying behind the Messenger of Allah, so he will build to them a mosque which has a thousand doors [5])

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Then he (a.s) said:

(Hold tight to the One Who has created everything and has given everything its creation. And accept everything that He (swt) informs you of and you shall know everything and you will not get lost and you will not be misguided even if all the people of the earth got lost and misguided)

So I said: So, can I say that the narration indicates to the example of the Messenger (sawas) and the example of the Commander of the Believers (a.s) today

So he (a.s) said:

(A lot of the narrations are as such [6], and also the narrations of the Raj'a (the return). And The Raj'a (the return) is two Raj'as (two returns): A Return in [the time of] the rise of the Qa'im with their examples ([the likes of them]). And a Raj'a/Return in the world of the Raj'a, "the first" [7], with their souls and bodies which suit that world after Allah makes them forget their condition and their first and second test)

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## An excerpt from Al-Ziyara Al-Jam'ia

Every believer who was given success to read Al-Ziyara Al-Jam'ia Al-Kabeera which has been mentioned on the authority of Imam Ali Al-Hadi (a.s), surely those words of light have left a good impression on his heart if he had contemplated over them. How could he not, when he sees by the sight of his heart before the sight of his eye some of the rank of the Family of Muhammad (a.s) and that they are: the doors of Allah, the treasures of the words of Allah, the store of the knowledge of Allah, the interpreters of His revelations,.....etc.

I asked the Righteous Servant (a.s) about this excerpt from Al-Ziyara Al-Jam'ia, so I said: In some parts in Al-Ziyara Al-Jam'a it was mentioned: "your names are in the names, your selves are in the selves, your graves are in the graves". Those words have been making me wonder about them for a very long time and I do not know what they mean, just as many other words which I do not know what they mean?

So he (a.s) answered me:

(Yes, "Your remembrance is in the ones who remember, your names are in the names, your bodies are in the bodies, your souls are in the souls , your selves are in the selves, your memoirs are in the memoirs , your graves are in the graves".

Death is from the life of the Family of Muhammad, death is from the life of Muhammad and the Family of Muhammad, Muhammad and the Family of Muhammad are Pharaoh and Moses, do you comprehend these words?

Not everyone understands this, may Allah grant you success. By Muhammad and the Family of Muhammad everything in the worlds of creation rises, goodness rises by them, and so does its opposite (evil).

Death can not be except with Ability, and Ability is from Life, and every life is established by their life. Pharaoh rises by them, and Moses rises by them, Azrael rises by them, is the matter clear now?)

So I said: Some of it, yes, by the bounties of Allah. They are the means by which the Divine overflow [reach us], and everything rises by them (a.s). This is clear, if Allah wills. But applying this to the sentences of the Ziyara is what is unclear to me.

So he (a.s) said:

(Those sentences mean: Everything rises by you, you are in everything., and you are everything. This is what those [sentences] mean)

## **Is the Light here the same as the Light in the Higher Worlds**

I have read a narration which relates to the clarification of the Light. The narration is: Assem son of Hameed, narrated on the authority of Abu Abdullah (a.s): He said: I mentioned to Abu Abdullah (a.s) what they narrate about seeing. So he (a.s) said: (The sun is a part from seventy parts from the Light of the Chair, and the Chair is a part from seventy parts from the Light of the Throne, and the Throne is a part from seventy parts from the Light of the Veil, and the Veil is a part from seventy parts from the Light of Al-Satr (The Curtain). So if they were truthful let them fill their eyes with the sun without a cloud below it) [8]

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So I asked The Righteous Servant (a.s) about it, and said: Is this [description] to make it impossible to comprehend, or is there a connection between what we call "light" here, and between the light there?

So he (a.s) answered me:

(The Light here is a manifestation of the Light there)

## Leave the matter until its time comes

I shall end this station with the Righteous Servant (a.s) by an advice from him. This advice came after I had asked him about two narrations. Even though their times has not come yet, I shall mention them because of what he, may my soul be sacrificed for him, said.

I asked him and said: There are two narrations; The first: From Muhammad son of Muslim, said: I asked Abu Ja'far (a.s): {And by the day when it appears}, he (a.s) said: (The Day is the Qa'im from us Ahlul Bayt (a.s), when he rises, he shall defeat the state of falsehood. In the Qur'an, there are examples that are given to people, and [Allah] spoke to His Prophet (sawas) and us by it, no one knows it except us) [9]

The other narration: Abu Abdullah (a.s) said:

(The saying of Allah (swt): {By the Dawn} is the Qa'im. And {And by the ten nights} they are the Imams (a.s) and from Al-Hassan [Al-Mojtaba] to Al-Hassan [Al-Askari]. And {And by the Shaf' (even number)} They are The Commander of the Believers and Fatima (a.s). And {and by the Witr (odd number)} He is Allah alone with no partners. And {And by the night when it passes} it is the state of Habtar, for it will continue until the rise of the Qa'im (a.s)) [10]

Is the first narration talking about the first Mahdi (a.s), and the second one talking about Imam Mahdi (a.s)?

So he (a.s) answered me:

(Leave this, may Allah have mercy upon you. You are dividing now, so leave the matter until its time comes. The flood has come nearer, and not much time left. If you want something you have the narrations, and also you have Al-Mutashabihat (The Allegories))

So I said: The flood has come nearer, and there is no guarantee that we will not be with those who will perish. And we seek refuge with Allah from that. So peace to you, from the one who has loved you with his soul, and has become a shortcomer many times in the right of Allah.

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So he (a.s) said:

( I ask Allah that He may rescue you. Unfortunately, they are following those misguided scholars, and they will lead them to hell fire. For those scholars and for this world which will be burnt over them, they are cursing me and fighting me and losing the world and the hereafter.

If rescuing them and guiding them was by the shedding of my blood, I would have done so today before tomorrow. By Allah, I am sad and hurt for those general people who are deceived, for I see that destruction has covered them while they think that they are remaining in this world and that this world is remaining for them)

## **Who was the Pronouncing Hujjah (the Pronouncing Proof of Allah) upon the people before the Yamani arrived**

Because the Sunnah of Allah does not change in His creation since the day of the first creation until Allah inherits the Earth and what is on it, He (swt) said: {This is the established way of Allah (The Sunnah of Allah) with those who passed on before; and you will not find any change in the Sunnah of Allah} [Surat Al-Ahzab 33:62], we notice that the curriculum of the objectors at the Successor of Allah in His Land, whether their actions or sayings, are the same, step by step. That is why today when one of them hears the call of the Yamani Sayyed Ahmed Alhasan(a.s) he says the same thing as what Pharoah said: {Then what about the former generations?} [Surat Taha 20:51]

That person, instead of contemplating over the signs and evidences which the caller of Allah has been sent with, he focuses on and worries about the ones who have preceded him! As if Allah (swt) assigned him to take care of the matter of His creation and their fates/destinies and ends! He does that, while being ignorant of his own end! Rather, if he brings out his hand he would almost not see it because of his darkness and attraction to this perishable world.

They say: "Assume that we believed in the Yamani now and believed that His father The Mahdi

sent him, but what about the ones who preceded us from the fathers and grandfathers, what is their condition? Who was sent to them? And how could we know the rulings of the jurisprudence if you now invalidate the holy Taqleed (imitation of the scholars)? So you, O Yamanis, You are only a Zionist, American, Wahhabi, Ba'thi, Persian, Indian...etc Movement. You want to erase our belief in Taqleed (imitation of the scholars), and your purpose is to slander our scholars/clerics, the clerics/scholars of the end times who have safeguarded Islam and protected the jurisprudence for us. And....., and.....", many other sayings of theirs, if we mention those sayings hundred pages would not even be enough! Even though those spokesmen of the evil Marja's know very well before anyone else what the Messenger of Allah (sawas) and his Purified Family (a.s) have said about the scholars/clerics of the end times in a way that no one could even deny it [1] .

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So how could they give Fatwas to people even though whoever gives Fatwa without knowledge, Allah shall make him fall on his face in Hell Fire. Their followers are between two choices, either to say that they are not jurisprudents/clerics, or to say that they are jurisprudents/clerics, rather their masters! As such they would be a confirmation to what has been narrated from the Proofs of Allah from insult and rebuke, until the matter reached the point where they got described as being misguided and traitors, rather, that they are the most evil scholars/jurisprudents/clerics under the sky and from them Fitna has emerged and to them it shall return [2] Correct?

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Also, it is not us who have invalidated Ijtihad [\*] and Taqleed (imitation of the scholars) in religion, rather, it has always been a false invalid matter from the beginning. And that is why instead of finding a narration which mentions Taqleed in a good manner, we actually find a door in Al-Kafi [3] rebuking/insulting Taqleed, by narrations from the Purified Imams (a.s). We also find holy verses in the Qur'an which forbid working by doubt/assumption [4] and forbid following the opinion and the desire, and the Ijtihad of the person whom Allah did not assign to derive His jurisprudence, always has in it opinion or desire. The ones whom Allah is talking about in this verse {then those of them who derive it would have known it} [Surat Al-Nisaa' 4:83] are the Family of Muhammad (a.s) [5] and no one else.

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Even their greatest Usuli scholars [6] declare that there is no legitimate evidence - a verse or a narration - for the innovation of Taqleed (imitating the scholars). Rather what they falsely

claimed as being an evidence from the verses of the Qur'an is in fact a right which Allah (swt) has made special just for His Purified Hujjahs (Purified Proofs of Allah) [7] but they were not embarrassed to steal their ranks and what Allah (swt) has made special for them, so they claimed it for themselves. So it is right that they got described as being the thieves of the Ka'ba whom the Qa'im (a.s) will cut their hands when he rises[8].

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I shall not investigate in detail this matter here since the speech is not tied to that, but I will copy some of the speech of Sayyed Ahmed Alhasan(a.s) when he heard some of the opposers arguing by saying that which means: "From where should the Shia take their jurisprudence before the arrival of the Yamani?" And by such argument they wanted to portray Taqleed to be a necessity which was entailed by the Ghayba (the occultation) of the Imam Mahdi (a.s).

So he (a.s) said, while asking a question in which his answer was clarified:

(Was Sheikh Al-Mufeed a Faqeeh (jurisprudent), was Sheikh Al-Toosi a Faqeeh (jurisprudent), was Al-Kuleini a Faqeeh (jurisprudent), was Al-Sudouq a Faqeeh (jurisprudent)? The answer is: yes they were Fuqahaa' (jurisprudents). So, did they have books in which there were the legitimate rulings [of jurisprudence] and did the Shia work according to what was copied in those books during their time, or not? Plus, do you find in their books a door called "Al-Taqleed" as in the books of the Usulis "The Book of Taqleed"??

So what do you say? Are the early Shia scholars, who have safeguarded the doctrine, upon the truth or are they not? Or the other scholars are the ones upon the truth? So, do they consider the greatest scholars of the Shia who invalidate Taqleed to be misguided - and far away they are from that - along with whoever says that Taqleed is false?!

Plus, Al-Faydh Al-Kashani, Al-Meerza Al-Nouri, N'imatullah Al-Jaza'iri, Al-Hurr Al-'ameli, and others than them..are those ones upon falsehood [because] they all invalidate Taqleed/say that Taqleed is false?!

Obviously, Imam Ahmed Alhasan(a.s) argues with them by their saying which is that "it is necessary to imitate a Mujtahid (do a Taqleed of him)" as if this is a door that would safeguard the Jurisprudence during the age of Ghaybah (the age of the occultation) and that otherwise religion and its people would get lost like they say. And the truth is, the Shia used to take their religion [during the times of the early Shia scholars] and there was no trace for this claimed Taqleed, and they did not feel what is felt by the juriprudents of end times and their followers today!

Then I asked him (a.s) and said: When I presented the answer of the examples of the working scholars whom do not have a door in their books which talks about Taqleed, we were asked about the Pronouncing Hujjah (Pronouncing Proof of Allah) upon the people before the arrival of the Yamani, especially that the Imam [Mahdi] (a.s) have been raised since birth.

So he (a.s) answered me:

(The matter is, I did not answer, I just argued with them by what they used to argue. They must be exposed, because they speak of the legitimate ruling [of jurisprudence] particularly.

As for Imam Mahdi (a.s) being raised since birth, I did not say that. Rather, I said that he was raised after his birth [9] , but after that he lived long years on this earth naturally until the greater occultation.

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As for the reason why he (a.s) did not send someone by whom he would argue with the people, I have clarified that long time ago in some of the books, you shall find it in the book Al-'ijl (The Calf). As for a pronouncing Hujjah meaning a "Vicegerent" or "Hujjah (Proof) upon people" then no, there is no other than twelve Imams and then twelve Mahdis.

Plus, if the people do not accept that you send to them, would you send to them? If someone is blind, would you present to him an image to see?!

I will tell you a vision: One day I was in the vast land of Allah, I saw some creation, including names of some people in the apparent. So I asked Allah if anything would be useful with those people or if it is possible that they believe. And at night, I saw a vision about those ones, its summary: they were big insects without eyes, and they looked like worms. So I knew the meaning of the vision; they have no sight, meaning, there is no hope with them!

Do you understand why I have mentioned the vision to you? Wisdom is to place the thing in its place, so you [should] send to those who will accept your messenger. As for the ones who do not accept, then the Proof is established upon them by the Successor of Allah in His land. And this is enough and he did send during times, but the barbarian savages and the scholars of the Shia have welcome them with spears ( You neither understand His decree nor accept from His Awliyaa' (preferred ones)) This is the saying of the Imam (a.s), correct?)

## The Pronouncing Hujjah (the Pronouncing Proof of Allah) upon the people now

Now that we know the condition of the people before the arrival of the Yamani (a.s), and the condition of the Imam (a.s) with the nation which claims to believe in him, some people ask: "You, O Yamanis, say that Sayyed Ahmed Alhasanis a Hujjah (Proof of Allah), so if we add him to his father Imam Mahdi (a.s) now we would have two Hujjahs at the same time! And this is incorrect in the religion of Allah!"

I asked the Righteous Servant (a.s) about that, so he, may my soul be sacrificed for him, answered:

( What you need is when you are asked about who is the Hujjah (the Proof of Allah) on the people now, Imam Mahdi (a.s) or his Vicegerent, correct?

I shall ask you a question: Did Jesus have a Vicegerent? If you say "no" then you would be invalidating one of the principles of your doctrine and the religion of Allah and it is: (Every Prophet has a vicegerent). Could somebody deny that Jesus has a Vicegerent? Moreover, you Shia say that the mother of Imam Mahdi (a.s) is from the progeny of the Vicegerent of Jesus (a.s), hence you prove/confirm that Jesus has a Vicegerent. Therefore, you can only say "yes" [10].

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Now, after Jesus (a.s) was raised, did Jesus die? Or did he remain alive and he was still performing works in this world? You Muslims all agree that Jesus will come down in a certain late age and that he will have works [to perform]. Also Christians say that Jesus used to come down during certain periods after he was raised and he would communicate with his disciples. So Jesus is not dead [11], and this is proven even by the Qur'an, Allah (swt) says: {they did not kill him nor did they crucify him, but it appeared so unto them} [Surat Al-Nisaa' 4:157], so he was not killed.

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Now the question is: Who is the Hujjah (Proof of Allah)? And who was the Pronouncing one during the age of the Vicegerent of Jesus? If it was the Vicegerent during that age, then it must be the Vicegerent in this age.

They argue with you using a wrong argument: they compare Imam Mahdi (a.s) to his fathers, but he is not like his fathers; the narration which confirms the date of his birth mentions that the Angels raised him immediately after his birth [12]. So Imam Mahdi (a.s) is like Jesus, Jesus is the one Imam Mahdi can be compared to.

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So I said: Do you mean that Imam Mahdi (a.s) is compared to Jesus (a.s), and Imam Mahdi's Vicegerent (a.s) is compared to the Vicegerent of Jesus (a.s)

So he (a.s) said:

( Yes like him, in the previous nations it was Al-Khidr, in the nation of Moses it was Elijah, and Jesus and Al-Mahdi, their condition all is one, witnesses upon their nations, alive, raised. The Religion of Allah is one, the Sunnah of Allah is one, no replacement, no change.)

So I said: Two matters remain: One of them is: We were not given success in the clarification of what "raising" means, or at least it is not very clear to some of us. The second matter is: Our opposers imagine that the Pronouncing Hujjah is always better than the Silent Hujjah.

So he (a.s) started with answering the second matter, so he (a.s) said:

(Imam Mahdi Muhammad ibn Al-Hassan (a.s) is better than all of his fathers except the People of Al-Kisaa' (People of the Cloak [Muhammad, Fatima, Ali, Al-Hassan and Al-Hussein). The Pronouncing Hujjah was Al-Hassan ibn Ali Al-Askari, and Imam Mahdi was the silent one. Is it confirmed with you that Imam Mahdi is better? There are narrations proving that[13]

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Also, there is another matter which I shall move to, it differs from that, and it proves from another angel that the Vicegerent [of Imam Mahdi] is currently the pronouncing Hujjah upon the people. In the first matter I proved to you that the Vicegerent [of Imam Mahdi] is a Hujjah (a Proof of Allah) if you consider the absence/occultation of Imam Mahdi to be an absence of being raised.

Now, they have another saying: They say: "Perhaps Imam Mahdi (a.s) is not raised, rather he is absent hidden in this Earth". Correct?

Then, the answer would be by [the example of] Lot and Abraham (a.s). Lot was a pronouncing Hujjah during the presence of Abraham [while Abraham was] alive and apparent on this Earth and not [even] raised. [Lot was the Hujjah while Abraham was still alive] only because Abraham was not present in the village where Lot was. Therefore, if Imam [Mahdi] is hidden then the matter would be similar to that).

So I said: So, what I understand is that the Hadiths which say: "There will be no two Hujjahs except one of them would be pronouncing" [14] mean if they are present in the same place?

So he (a.s) said:

(Yes, definitely. Would a sane person say otherwise? Was Ali (a.s) a pronouncing Hujjah upon the people of Medina when the Messenger of Allah (sawas) was absent when he went to Tabuk, or not? Was he a proof upon the people of Medina or not? Was it obligatory that they follow him in every saying and action or not? Therefore, being a Proof [upon them] is confirmed for him while the Messenger of Allah was present. Something remains: Ali (a.s) is not the Hujjah (the Proof) of Allah, rather, he is the Hujjah (the proof) of Muhammad (sawas). And he is not pronouncing on the behalf of Allah, rather, he is pronouncing on the behalf of Muhammad, whether during the life of Muhammad or after his martyrdom. We say about him that he is the Hujjah (proof) of Allah; because according to the origin he is the Hujjah of Allah, because he is the Hujjah of Muhammad, and Muhammad is the Caliph (Successor) of Allah ) [15]

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Now it has been clarified that the Pronouncing Hujjah upon the people is the Vicegerent Ahmad (a.s), just as it is the case with the Vicegerent of Jesus (a.s) when Jesus (a.s) was raised and during his absence/occultation. And this does not mean that Ahmed (a.s) is better than Imam Mahdi (a.s), since the pronouncing Hujjah is not necessarily always better than the silent Hujjah just as it has been clarified earlier.

Also the answer to the opposers of the True Yamani Call has been clarified; they say there could not be two Hujjahs at the same time. The summary of the answer to that [as it has been clarified] is: If they consider that the Ghayba (absence/occultation) of Imam Mahdi (a.s) is as the Ghayba of Jesus (a.s) and that he is raised like him, then we say: Just as the Vicegerent of Jesus at that time was the Pronouncing Hujjah upon the people and the one speaking directly with them, then the case is the same today with the Vicegerent of Imam Mahdi (a.s)

And if they consider the Ghayba (absence/occultation) of Imam Mahdi (a.s) to mean his disappearance from this Earth, then the answer would be [by the example of] Lot and Abraham, and Muhammad and Ali, during their lifetime, peace be upon them all.

Then the Righteous Servant (a.s) adds a third witness for this truth, so he (a.s) said:

{{And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment \* And We made Solomon understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).} [Surat Al-Anbiyaa' 21:78-79]This is Solomon during the lifetime of his father David, he judged in a case, and Solomon judged in the same case, and Allah ran the judgment of Solomon, even though David was the Proof upon Solomon. Thus, Solomon was pronouncing, and the one Who made him understand is Allah. And this is a very clear matter in proving what is demanded)

## **The Meaning of the Silent Hujjah (Silent Proof of Allah)**

We are still with the Righteous Servant (a.s) in clarifying this important matter of belief, and particularly in clarifying the meaning of the Silent Hujjah (Silent Proof of Allah) in the narrations which are misunderstood by them ([the opposers of the Yamani call]), with those narrations they want to deny the existence of two Hujjahs at the same time. And truth is, the meaning of the gathering of two Hujjahs has been clarified, and that is if they are present in the same place and the Vicegerent was not given the permission by the Proof upon him to speak. Rather, they do not comprehend what the silent Hujjah means in the first place.

Sayyed Ahmed Alhasan(a.s) said concerning clarifying what the silent Hujjah means:

(As for the Silent Hujjah (the Silent Proof of Allah) it means that there is a Hujjah (Proof of Allah) upon him, so he does not have a command with the one who is a Hujjah over him, and this is a matter between them both, you have nothing to do with it. Is it permissible to reject the Silent Hujjah [because] they both exist at the same time? Was it permissible to reject Aron or Lot because they were named "silent" because of the presence of Moses and Abraham? Rather, the name "silent" means that if both of them gather in one place, the pronouncing Hujjah is the

Hujjah of the time and the Vicegerent does not speak except by his permission. And this is the only meaning which matches the Qur'an[16]

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The meaning of the Silent Hujjah which they are insisting upon, would mean that the narrations of the Silent and Pronouncing Hujjahs contradict the Qur'an, and the narrations which contradict the Qur'an should either be interpreted or we should turn away from them just like Ahlul Bayt have commanded us. They say the same thing too. So the narrations of the Pronouncing and Silent Hujjahs, according to their understanding, contradict the Qur'an, and therefore they should either be interpreted or abandoned.

So what remains is that the interpretation of the narrations of the Pronouncing and Silent Hujjahs is that what is meant by the Silent Hujjah is that the Pronouncing Hujjah is a Proof upon him, and that the Silent Hujjah does not pronounce during the presence of the Pronouncing Hujjah except if he gives him permission to do so. This is all. Any [interpretation] other than that would make those narrations contradictory to the Qur'an. And that is what clearly came from the pronouncement of Solomon during the life of his father David, and by the command of Allah {And We made Solomon understand}

This speech of theirs is to only waste time. By Allah, by Allah, by Allah, I have made it Muhkam (clear and precise) upon them, so they do not have an escape in the Qur'an nor in the narrations. They are only wasting time in arguing while they know. Are they more knowledgeable or their clerics, what do they say? If their clerics are more knowledgeable than them then let them come out, am I not noticeable to them and I have called them and they say that I am not upon the truth. So why do they desert the people who follow me, isn't their duty saving them?!)

## The arrival of the Vicegerent before the Hujjah

As a continuation to what has been presented, he (a.s) said:

(They ask you: How could the Vicegerent come before the Hujjah? This is Aaron, he was sent to Egypt before Moses, and by a clear Qu'ranic text: {And when your Lord called Moses, [saying]: Go to the wrongdoing people \* The people of Pharaoh. Will they not fear Allah? \* He said, "My Lord, indeed I fear that they will belie me \* And that my chest will tighten and my tongue will not be fluent, so send to Aaron} [Surat Al-Shu'araa 26:10-13] These verses clarify that Moses requested from Allah to send to Aron, meaning, to inform Aron just like He (swt) informed him. And the call started by Aron, and he prepared the people to receive Moses {[Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening.} [Surat Al-Shu'araa' 26:15] . This verse clarify that Allah answered the request of Moses (a.s), not only that, rather, Aron was the one who remained undertaking the confrontation/encounter {So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."} [Surat Taha 20:70]. Aron came [in the previous verse] before Moses; because he was the one who faced them, and Aron the Vicegerent of Moses was sent in the Land of the Message and it is Egypt, before Moses, rather he remained pronouncing and confronting, while Moses was present; because Moses asked for that. But Moses was the Proof upon him so Aron would not pronounce except by the command of Moses { And that my chest will tighten and my tongue will not be fluent, so send to Aaron}

Moses, what is he requesting? Who was the speaker? He requested that the speaker be Aaron, and Allah answered him, to the point where the magicians said they believed in Aron before Moses, have you paid attention to that {So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."}?

Now, did that end? Meaning, that the Vicegerent could be sent before the Hujjah whom is a Proof upon him with that matter (Moses and Aaron)? And before that I have given you three examples: Lot and Abraham, Muhammad and Ali, Solomon and David, peace be upon all of them, and this is the forth example, and those four are enough. Rather the last example which I have given you is enough. What remains is that if they tell you that Imam Mahdi is raised, then his example is the example of Jesus and his Vicegerents.

They do not even have an opinion concerning how the life of Imam Mahdi (a.s) is, they mention Jesus and Al-Khidr as an example for the long life of Imam Mahdi (a.s), and this means that they believe he was raised).

## **So if death comes to him, then let him hand it over to his son, the first of the Mahdis..**

Before he (a.s) answers the second matter, which is about "raising" and what it means, I asked him (a.s) about a question which relates to the Holy Will of the Messenger of Allah (sawas). So I said: We are subjected to a question which relates to the will, since the will says: "so if Wafah (death) comes to him", and death hasn't come yet, so how do we answer? [17]

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So he (a.s) answered me:

("Wafah" does not always mean death. Rather, it is an indication to death since death is "istifaa' (taking)" [\*] by Allah (swt) {When Allah said, "O Jesus, indeed I will take you } [Surat Al-'Imran 3:55] Is Jesus dead?! So raising is named "Wafah" (departure) just as death is named "Wafah" (departure) considering that both of them are "taking", and it is enough for you to use the previous example [18] to expose the falsehood of those who argue with you)

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So I said: Is the raising by which the Imam (a.s) would hand it over to his Vicegerent, different than the raising which the Imam (a.s) has been in since he was born? This is what I want to be clarified.

So he (a.s) said:

( Now you respond and clarify to them by the words in the end of it (the will) [which is] "and he is the first of the believers", and this is enough to establish the proof upon them. What is meant is: the handing over is during the greater occultation, his Wafah (departure) means his Occultation, but they do not understand that, and what you have is enough for you to use as a proof [19]

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They do not see knowledge except in what they say themselves, and they do not want to accept even the clear Qur'anic verses or the narrations of the Imams, so how do you expect them to accept from you that "Wafah" mentioned in the narration was used for more than one meaning, one of which is raising?! Argue with them by "the first of the believers", for this is enough to perform the same goal [20]. The sending, the handing over and the message, are during the greater occultation before the appearance of the Imam to all of the people )

## The meaning of Raising

As for the raising and the clarification of what it means - and it is the second matter which remains from the question which I have previously asked the Righteous Servant (a.s) about and said: "We were not given success in the clarification of what "raising" means, or at least it is not very clear to some of us", he (a.s) answered me:

(As for the raising, I shall give you an example, do you know what Calculus is in mathematics? Because the example depends on it to a certain extent)

So I said: I do not know that. So he (a.s) said:

(All praises belong to Allah. Do you know the Straight line? Do you know what "infinite" means in mathematics? Anyway, I will try to make it in the simplest form as much as possible. Suppose that you have a staff, put it vertically, the highest point of it is the self of a human being, or the highest rank for this human, and the lowest part of it is the body of that human being, but please pay attention that this is just an example and not the reality as it is.

Now, in your mind divide this staff into strips, but in order that the condition may be the best as possible, those strips must be as small as possible.

Now look at those strips, how many are they? In order to know that, you must divide the length of the staff by the length of the strip. So for example, if the length of the staff is 1, and the length of the strip is as small as possible, do you know what is the smallest number? The smallest number indicates existence, it is not Zero, but it is the smallest thing to Zero. And since numbers are infinite, so it can not be enumerated but it can be imagined. It is not 0.1, because 0.01 is smaller, and 0.001 is even smaller, and so on, you can keep adding Zeros endlessly, because numbers are infinite. So our imagination for the result would be through the result of dividing by Zero.

So the result of dividing the length of the staff by Zero would be infinity, infinite, and since the number is not Zero, rather it is close to it, then the result would be like Allah (swt) says: {And if you count the bounties of Allah you shall not enumerate them} [Surat Ibrahim 14:34] Meaning, counting is possible, from the side of possibility yes counting is possible, but in reality can it be counted? No, {And if you count the bounties of Allah you shall not enumerate them} [Surat Ibrahim 14:34]. Now, this verse shows you its meaning, perhaps in the past you asked yourself: how could I not count the bounties of Allah upon me, how could I not enumerate them? Even though in the apparent they are countable, aren't they? What is the number of bounties? Let it

be any number, it is countable! But it has been clarified why those bounties can not be enumerated, or that in reality they can not be enumerated; because in fact those bounties are overflowed upon the entire existence of the human being, upon all of his manifestations. And the manifestations of the human being, if you wanted to count them, would you be able to enumerate them? I have clarified in the example that this is not possible. Is this clear now?)

So I said: "Yes."

So he (a.s) said:

(Do not say "yes" if there is something still ambiguous)

And actually there was an ambiguous matter which was unclear to me, I have clarified it in my question and said: (Do the manifestations of the human being mean his different conditions which he goes through like standing and sitting and....and...."

So he (a.s) said:

(No. Now I will give you another example: Let's suppose that the human being is light which I want to make it reach a certain place. And you turned on the power source of the light at a certain place. So the movement of the light from the source and from its place to another place, how does it take place? It takes place by manifesting step by step towards the direction of the target. Those steps - the steps of the movement - are the manifestations of the human being. And in fact, they are always remaining as steps, and they are always renewable, because the source is constantly transmitting, and if the transmission was cut off, then the human being would perish and he would return to being nothing.

Now, if I made you take a few steps to the back, nothing would change in you, you would only be invisible in the physical world, and you would have a body which is more light and not loaded with darkness. This is what raising is, and it is ranks. If I wanted you to come forward a few steps you would be seen, and you would need what the people of this physical world need to remain in it, so the raised one is in the people and not in them [1]

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And because the human being is the existence of his manifestations, which their number is close to infinite, so the divine bounties on him are uncountable, because the human being (the fitra (nature) of the human being) is close to the infinite, and that is Allah (swt), for the human being is the image of the Divine. And that is why Ali (a.s) said in describing the condition of the human being: ( You consider yourself to be a small body while the greater world is contained

within you [2] Perhaps I have exhausted you or bothered you, so excuse me.)

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The believer must be silent while reading this clarification, which alone can be a proof that the Divine Call of Sayyed Ahmed Alhasan(a.s) is truthful. Years have passed and the ones who claim to have knowledge have been reading the saying of Allah (swt): {When Allah said, "O Jesus, indeed I will take you and raise you to Me and purify you from the ones who disbelieved } [Surat Al-'Imran 3:55]} and they did not know what this means, and how could Jesus (a.s) be taken and raised, and at the same time alive and not dead, and is used as an example to prove the long life of Imam Mahdi (a.s). So what does raising mean and how could it be gathered with Wafah (departure) and not death? Those questions remained unanswered with them, or those scholars or interpreters remained like "the wood collector during the night" who bumps/stumbles here and there while collecting wood[3]

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Rather, the clarification of what the meaning of {And if you count the bounties of Allah you shall not enumerate them} [Surat Ibrahim 14:34] is also enough as a proof that The Righteous Servant is truthful, since it is known that whatever is countable can be enumerated, but for a thing to be countable - like the bounties of Allah - but can not be enumerated at the same time, as mentioned in the verse, is a matter which needed a clarification. So why did the ones who claim to have knowledge not clarify it? It is not strange [that they could not clarify it] since Qur'an has its people. But why aren't they looking towards the one who is calling to Allah, instead of taking the path of Iblis and his soldiers by being arrogant against the Hujjahs (Proofs) of Allah and accusing them and making fun of them and belying them and fighting them without a proof?!!

## What depends on Raising

After The Righteous Servant (a.s) clarified what the raising means, he (may my soul be sacrificed for him) started to clarify what depends on it. So he (a.s) said:

( I have previously clarified to you what raising means, and now I shall clarify to you what depends on the clarification which I have presented to you:

From what has been presented, it has been clarified that every soul connected to a body is manifested in the lower worlds, meaning, the worlds that are below it and that are more dark than it. Also it is clarified that it is not possible for a soul of a higher one to connect directly with the physical world without manifesting in all of the worlds of creation below it, until it reaches the world of the bodies and connect to it. Therefore, what moves the body can not be except light and darkness, rather, that which is nearest to the physical world, and that is definitely a created being because it can not be absolute light (light with no darkness in it); because it manifested in the darkness. Therefore, we can not consider Allah (Whom is light with no darkness in it) to be directly moving a body in this low world touching it ([or close to it]) Allah is far more above than what they associate with Him. Rather, it is even clarified that the existence of Allah (swt) in the worlds of creation is the existence of His light [4] by which the beings in the worlds of darkness have appeared, not that He (swt) - and He is light with no darkness in Him - exists in the worlds of the creation while they are light mixed with darkness. This is impossible and can not be; because that would mean the perishing of the worlds of creation and the remaining of only Him (swt) without any of His creation.

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Understanding that meaning and that truth is very important in belief and in Monotheism; because this clarifies what it means to say: "Verily Allah is present everywhere", it does not mean the presence of the Absolute Divine everywhere, otherwise it would mean the coming of the Absolute Divine in the creations and beings, and that is impossible like it has been clarified previously. Rather, the truth is that His existence/presence in the worlds of creation is His manifestation in the beings because He made them appear by His light.

And because the worlds of creation are numerous and above one another, and some of them are closer to The Divine than the others, and some of them are more light and brighter than the others, He (swt) said:

{And it is He who is God in Heaven and God on Earth and He is the All-Wise the All-Knowing}

[Surat Al-Zukhruf 43:84] Meaning, He is in the Heavens and on Earth, He He and He other than Him, for surely the Heavens are more light and brighter by the Light of Allah than the Earth which is in a world below it, so the manifestation of the Divine in the Heavens is more apparent in the Heavens than the Earth. So what I mean by "other than Him" is: the receiver of the light was replaced and became less able to receive the light of Allah (swt), not that the Light was replaced, so the Light is the same and it was not replaced and it will never be replaced; because it is the Light of Allah (swt). However, what was changed was the receiver, and it always changes, so the appearance of the manifestation of the Divine in the Heavens is different than the one in the Earth, and that is why He (swt) says: {And it is He who is God in Heaven and is God on Earth}

So I said: The appearance of the Light of Allah (swt) in the worlds of creation, is it through His Hujjah (The Proof of Allah) upon His creation in all of the worlds, and not in this world only?

So he (a.s) said:

( A complete appearance by the Hujjah (The Proof of Allah), yes. But the matter is not limited to him, the Hujjah (The Proof of Allah) is not a Hujjah upon the people of Earth only. In the physical world he is a Hujjah upon the physical world and the creation in it, and as such in the rest of the worlds, and the creation in this physical worlds is not only you.)

So I said: Who else beside the Hujjah does the light of Allah appear through him to the worlds? Since you have said: "But the matter is not limited to him".

So he (a.s) said:

(All the beings are apparent by the Light of Allah, and by them Allah manifested, all of them, even Iblis may Allah curse him, and even the people of evil)

## Raising and the body of the raised one

We are still with the Righteous Servant (a.s) and the matter of raising. I asked him: In the book The Allegories Volume 1, in the matter of clarifying that the raising of Adam was a raising of manifestation, you my master have clarified that his body had an existence in this earth or else he would be dead, and Imam Mahdi (a.s) also is raised a raising of manifestation, so is his physical body also present in Earth like Adam (a.s)? Or there is something else regarding this matter?

So he (a.s) answered me:

(Yes he has an existence in a certain way, and he is not present like the rest of the people, Adam the raised had an existence, and so do others than him from the raised ones. There is something that would perhaps clarify to you something from the matter: Do you know what Hasad (Envy) is? Do you know how its effect take place? And do you know why Hasad (Envy) is from the Kaba'ir (the Great sins) and why the one who envies gets judged even if he has not done the action himself with his own hands?

Now first of all let us look at the human being and at his presence in the physical world. The reality of the physical world is that it is a condensation of force (energy) or ability. And this condensation has a scale which ranges between higher value and lower value .And I suppose that you see this clearly through the different physical matters which you know; even though they are close in level, and the difference between them is not great, but you classify the gas that surrounds the earth differently than how you classify water and rocks, and so on. And you do not see the air or the gas that surrounds the earth, but the fact that you do not see it does not deny its existence in this earth.

Now, the human being - any human being - his existence extends from the first sky, or its lower bottom ( and this is his self) until the most dense thing in this physical world. And that is why you find minerals in the composition of the human's body. So in fact there is a self, a visible physical body, and an invisible physical body. And in order to make it easier for you, I say there is one invisible body. But in fact there are many manifestations and many appearances, and there are human bodies as many as those manifestations and appearances. And that is why Allah The Exalted said: {And if you count the bounties of Allah , you will not be able to enumerate them. Indeed man is very unjust, very ungrateful} [Surat Ibrahim 14:34] So counting is possible, but enumerating is not possible. And the reason is because: The number of the human's existences which are overflown with bounties equals the extension of his existence divided by his manifestation. [5] And since the manifestation must be as less as possible in order that it may

connect with the existences of the human being, meaning that it becomes like a complementary chip/strip, so it becomes as close as possible to Zero.

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Now, if you divide any number by zero what will the result be? The result is infinity. And infinity can not be counted nor enumerated. But we do not have a Zero, rather, a number as close as possible to Zero. And what is the result of dividing any number by the closest number to Zero? The result will be a very big number, [this number] lies within the circle of numbers, but it can not be enumerated, it is very big, bigger than the ability to enumerate.

In order to make the picture closer to you:

Imagine that this number is equal to 1, and in front of it are many zeros and you need billion light years to enumerate them.

So if the bounties of Allah are 10 or 100 or 1000 they can be counted and enumerated. And if I told you count for me the bounties of Allah upon you, no matter how many bounties you count you wouldn't reach million. rather I doubt that you would even reach 1000 bounties.

So then how does Allah The Exalted say that His bounties can not be enumerated? And could He say that His bounties can not be enumerated while they fall within the countable things?

You can solve those matters and contradictions by knowing that the human being has many manifestations and existences like I have clarified, so that [those manifestations and existences] can be counted but they can not be enumerated. Because each bounty of the bounties of Allah is overflowed upon all of these manifestations! So one blessing of those is enough to be called "innumeratable" Now, one of those bodies or manifestations is enough to be a third existence and to affect just as this body affects in this physical world.

Now let us go back to Envy:

For example, a man hopes to have the car of another man, and he wants this car to be taken away from that man and to become his, so then you find this car while moving on the road flipped and crashed. Isn't this a type of Envy? Why is it Haram(Forbidden)? Why would the person who envied be punished if he was not the one who flipped the car with his own hands?

Yes, he flipped it with his third body, or with his invisible physical existence, but it has an effect in this physical world.

So those manifestations that I mentioned earlier have invisible ranks, but they have enough density to be effective in this physical world and what is in it. So Allah (swt) tested the human being by granting him the ability to affect others by this manifestation, or this invisible body, and he commanded the human being to not do evil with this ability, and if he does evil he will be punished, because he would have done it with his hand. And envy is not just a psychological matter like people imagine.

Now, the existence/presence of the raised one is a kind of those manifestations and existences, so he has a body of this kind.)

So I said: Are all of those ranks below the point to which he was raised? Or is it also a rank of the ranks of raising?

So he (a.s) said:

(Raising is that he does not have a physical body like this body, but he remains having a manifestation and a body in a rank which is above the existence of this physical body. Meaning, now if you hold a paper in your hand, it has a top and a bottom. Suppose that the highest point in the paper is the self of the human, and the lowest point in the paper is the visible body of the human in this physical world, and this paper is the existence of the human. And imagine that there are very small parallel strips in a great amount which this paper is composed of, these strips are the other invisible manifestations of the human being, and other than the "self" in the end of the first sky.

Now, raising means the cancellation of the existence of the human in the bottom of the page, meaning, to make him manifested above the bottom by a centimeter for example. And there is no existence for him from that centimeter to the bottom of the page, cancel his existence in that rank. This is an example which I have given you in order that the image may be clearer to you)  
[6]

So I said: Is the first sky the highest point for the raised one? Meaning that he is raised while he is still in this world, or could he pass that to a higher point?

So he (a.s) said:

(Indeed he passes according to his rank. I have talked to you about the human being in his lowest existence, so his self would be in the bottom of the first sky, but whoever rises then he rises, so he would have his luck to which he has risen by the favor of Allah, and then, the top of the page of his existence would be the highest rank to which he has reached)

So I said: Does he also rise by his self so the self would have passed its world? Or he rises by another thing? Meaning, the world of the selves is below the first sky, so by what does he rise above the first sky?

So he (a.s) said:

(The world of the selves is not below the first sky, rather it is at its bottom, its end, this is where everyone has a share. But above that, this is according to how much the human being strives, and the human's condition changes as he rises. You want to understand the difference between the self and the soul, there is a book which I have written some time ago about the matter of the soul, insha'Allah (if Allah wills) I will try to publish it, for this matter needs a lot of talk )

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## **The difference between Infallibility and Supporting/Enforcing (Tasdeed تسديد).**

### **The meeting of Moses (a.s) with the Righteous Servant (a.s)**

Some people who do not know anything about Infallibility and do not have anything to do with it, have made themselves enter into that matter, even though Infallibility is an issue which Allah made special for His Hujjahs (Proofs of Allah) and Awliyaa' (Preferred Ones of Allah). Thus, they became as those who look for water in an arid desert. And from where shall the thirst of the Euphrates be quenched if it was blocked from its pure spring?

So, let us stop with the Pure Spring; the Qa'im (the Riser) of the Family of Muhammad (a.s), and the junction of the two seas of Ali and Fatima, peace be upon them, while clarifying that which relates to infallibility, looking at the great example in the Qur'an of the journey of Moses to the junction of the two seas.

I have asked the Righteous Servant (a.s) and said: "Please, can you differentiate between Infallibility and Supporting/Enforcing (Tasdeed تسديد).

So he (a.s) answered me:

(Anyone who holds firmly to Allah and refrain from what Allah prohibited, is infallible as much as how firmly he is holding to Allah. Infallibility [has two sides], a side from the servant and a side from the Lord. So the servant would be holding firmly to Allah as much as his sincerity is. And Allah would be protecting the servant as much as the success he is given. Ikhlas (sincerity) and Tawfeeq (granting of success) are connected, and Tawfeeq (granting of success) is the companion of Ikhlas (sincerity), and it comes down from the Sky as much as the [amount of] sincerity. Tasdeed ( Supporting/Enforcing) is included in the success coming down.

But in fact you are asking about the infallibility which the Vicegerents (a.s) are protected by, and like I have previously explained to you, that is from the side of its reality, but it is only mentioned/specified. Meaning, the reality of infallibility exists in every human being, and it is the Fitra (nature) of Ikhlas (sincerity), and it is the Light which has appeared to the existence. And every human being is capable of holding firmly to Allah by refraining from what Allah prohibited, and [every human being] has been created upon this nature, but perhaps [some human beings] wasted their luck!)

So I said: The difference between the infallibility of the Hujjah (the Proof of Allah) and other people, is it according to the degree of its manifestation with him.

So he (a.s) said:

(The difference in the infallibility of the Vicegerents is only that they are holding firmly to Allah to a degree by which they do enter into the falsehood and they do not exit out of the truth, so whoever follows them would be safe and would not be misguided and would know the truth as much as he follows them. Also - and it is the most important thing- Allah (swt) has specified/mentioned the infallibility of the ones who know the Truth.

And Infallibility is degrees, it is not just one rank. But what is important for the people is this much: that the infallible does not make them enter into falsehood and does not take them out of righteousness. But if two infallibles gathered, and they are of two different ranks in infallibility, the difference between them would be so clear, so much so that if you were looking at the lower Infallible facing the higher Infallible, the lower infallible would seem fallible. Meaning, like the condition of Moses (a.s) when he was facing the Knowledgeable one. Have you seen how his condition was? If you need more clarification I will clarify to you)

So I said:

(Yes, if your time allows)

So he (a.s) said:

(Look at the words of the Righteous Servant with Moses (a.s) {He [the righteous servant] said, "Verily You will not be able to have patience with me.....He [the righteous servant] said, "Did I not tell you that you will not be able to have patience with me?".....He [the righteous servant] said, "Did I not tell you that you will not be able to have patience with me?".....He [the righteous servant] answered, "This is a parting between me and you. I will tell you the interpretation of that about which you were not able to have patience.} [1])

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The Righteous Servant almost does not talk to Moses except that he blames him for not being patient enough, even though patience - as you know - has been described by the Noble Messenger (sawas) as follows: in regards to faith, patience is the same as the head in regards to the body. [2] And also Allah (swt) says: {And none are made to receive it except for those who are patient, and none are made to receive it except for those who have a good fortune.} [Surat Fussilat 41:35]

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Do you notice how the Righteous Servant described Moses (a.s) who is a Prophet and Messenger from Ulu'l Azm? [3] He described him as being incapable of being patient with him. Meaning, if you were between the two of them, who would you have followed? Would you have followed Moses (a.s) or the Righteous Servant? Who of them was needing the other when they met? Who of them was guiding the other? Who of them was teaching the other?

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Moses has clarified the reason of why he is following The Righteous Servant, and that is Knowledge and Knowing {Moses said to him, "Shall I follow you, so that you may teach me from that which you had been taught in guidance?"} [Surat Al-Kahf 18:66] Meaning that he needs him, this clarifies to you very clearly the difference between the infallibles.

There remains one argument which was written by the ones who are ignorant of the truth, and they entered into that which they have no knowledge of, when they mentioned that the righteous servant is not more knowledgeable than Moses and that he was only specialized by the knowledge of the Batin (the hidden/the inner), and that Moses (a.s) was specialized by the knowledge of the Jurisprudence. And they mentioned that Moses is a Hujjah (A proof of Allah) upon the Righteous Servant. Perhaps this is the opinion of all of them, because they could not imagine that the Righteous Servant is better than Moses, so they stumbled regarding him.

Truth is, in the Qu'ran the matter is already decided to the favor of the Righteous Servant. This is a clear Qur'anic declaration that the Righteous Servant had an authority over Moses (a.s) and he was Hujjah (a Proof of Allah) upon Moses {He [Moses] said, "You will find me, if Allah wills, to be patient and not disobeying a command of yours."} [Surat Al-Kahf 18:69] Do you notice: "not disobeying a command of yours".

And this too: {He [Moses] said, "If I ask you about a thing after this, do not keep me in your company. You would then have been fully excused from me."} [Surat Al-Kahf 18:76] Do you notice the apology of Moses and its wording? Moses (a.s) here shows clearly that he is a student and also failing in learning.

Also notice how the Righteous Servant was speaking to Moses (a.s): {He [the righteous servant] said, "If you follow me, do not ask me about a thing until I speak to you about it."} [Surat Al-Kahf 18:70] Do not forget that those are the Hujjahs (The Proofs) of Allah (swt), and Moses is from Ulu'l Azm from the Messengers (a.s) and they are only five, and the Righteous Servant was talking to him as if he was talking to a child whom he wanted to teach {He [the righteous servant] said, "If you follow me, do not ask me about a thing until I speak to you about it."} [Surat Al-Kahf 18:70] I do not know, did you use to read it as such? Did you notice that previously?

So I said: All Praises belong to Allah. From where? Did we even know anything! Glory be to Allah for His mercy.

So he (a.s) said:

(Now, so read it according to that, and you shall find a lot in it. I will only clarify to you the reason of the meeting of Moses (a.s) in summary:

Moses imagined that he knew the truth and that he fought his "I", especially that he was the one

who did not see that he was better than a sick dog [4]. And you also know the request of Moses (a.s) to be the Qa'im of the Family of Muhammad, I assume you have read these narrations [5]. His meeting was due to those two reasons.

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If you read the beginning of the movement of Moses (a.s) you shall find that he was looking for the junction of the two seas, and he was describing his condition as: he has no problem spending ages and ages looking for the junction of the two seas, {spend years and years in search of it} Do you notice the eagerness of Moses (a.s) to reach to the junction of the two seas and how he cares about that, and he considers that spending ages looking for the junction of the two seas is a normal matter.

Well, now, I ask you by your Lord, is it possible that a person misses a place where two rivers meet? Conclusion is that he missed it, right? Does it make sense that he was intending to reach a place where two rivers meet, and he passed by it, and missed it?! Did you pay attention to that?

Go to Surat Al-Rahman ([chapter 55 of the Holy Qur'an]) and look there at the two seas which meet and their junction, see what you will find there. You will find a lot of narrations narrated by the Sunnis and the Shia about that the two seas are Ali and Fatima, and their junction is Al-Hassan and Al-Hussein peace be upon them and the Hujjahs (the Proofs) after them (a.s)[6] So the junction of the two seas is a man and not a place, and that is why Moses missed him.

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That was the first, that he missed him. Do you see how eager/attentive he was, yet he passed by him and sat close to him and did not recognize him. And who was that? That was Moses (a.s), a Prophet from Ulu'l Azm, and despite of that, he missed his target which he thought that it would be normal to spend ages looking for him. Did you notice that?

This is very important. Today they do not pay attention to that. They do not notice, perhaps they too have missed their target. Glory be to Allah, are they better than Moses (a.s)?

And could we say that the Qa'im is the junction of the sea of the Imams and the sea of the Mahdis, and that the Qa'im is what Moses was looking for?

So he (a.s) said:

(No, [the two seas are ] Ali and Fatima (a.s), and the Qa'im is the outcome of their meeting, the outcome which the creation came for, and it is "knowing", the "27" letters of monotheism and knowing, the junction of the two seas)

Then the Righteous Servant (a.s) continued clarifying somethings in the journey of Moses, so he (a.s) said:

(Moses promised to have patience, yet he found himself getting out of one failure to enter into another failure {He [Moses] said, "Do not hold against me what I have forgotten,nor overwhelm me with difficulty in my matter."} [Surat Al-Kahf 18:73] That was the first time.

As for the second time, look at how much Moses was broken {He [Moses] said, "If I ask you about a thing after this, do not keep me in your company. You would then have been fully excused from me."} [Surat Al-Kahf 18:76]

As for the third time, perhaps you notice that Moses chose to be silent, or that silence chose Moses (a.s), Moses remained listening only and he did not speak after that. Moses (a.s) has learned and the goal of his arrival was accomplished.

Through those simple acts the Righteous Servant has told Moses everything. He told him that fighting the "I" is ranks, and it does not end, and the bounties of Allah can not be enumerated, and the ranks which a person can reach can not be enumerated.

So The Righteous Servant gradually took Moses through the ranks of Monotheism. The first rank was "I", and the second was "we", and the third was "He".

And although it was by the command of Allah, it consecutively showed: disbelief to a certain level (I and not He), and Shirk (associating with Allah) to a certain level (I and He), and Monotheism (He only).

{“As for the ship, it belonged to poor people who worked in the sea, so I wanted... As for the young man, his parents were believers so we feared that he would tire them in tyranny and disbelief. So we wanted...As for the wall, it belonged to two young male orphans in the city, and there was a treasure beneath it which was theirs, and their father was a good man so your Lord wanted...and I did not do it by my own command.”}[Surat Al-Kahf verses 79, 80, 81, and 82]

So I said:

"Will not" implies perpetuity ([continuation forever]). And the Righteous Servant has said to Moses (a.s) {"You will not be able to have patience with me}. Now, If the door to Allah is open with no end, and someone other than Moses (a.s) wanted to be from the Ahlul Bayt of the Righteous Servant, meaning, from them Ahlul Bayt [7] , how could he reach, when Moses (a.s) "will not be able to have patience" with him, so how about other than Moses?

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So he (a.s) said:

(Do you mean whether someone other than Moses (a.s) can have patience? Do you know what he was not patient in regards to? I have clarified [that] to you earlier, even though I did not specify that the patience particularly was about this thing, can you tell me what is it that he was not patient in regards to?)

So I said: I do not know. And I feel embarrassed to say what came to my mind.

So he (a.s) said:

(Say it.)

So I said: What Yunus (a.s) could not handle in the beginning- and Allah Knows best - and I apologize.

So he (a.s) said:

(Look, when Moses (a.s) came to meet the Righteous Servant, he came because he thought that he had fought his self and killed the "I" which exists within him. Now the test was regarding that. Meaning, The Righteous Servant was saying to Moses (a.s) "you will accompany me while you know that I am a Hujjah (a Proof of Allah) upon you and Allah commanded you to obey me, but you will not be as Allah commanded you to be and you will not be as how you promised you would be, rather, you will show the "I" from your depths and you will object at me even though I am a Hujjah (a Proof of Allah) upon you and even though you promised to be patient", meaning he was telling him "now I will test you and reveal the "I" which is present inside you", but he said it in this form: "Verily you will not be able to have patience with me". Do you know now?)

So I said: Yes

Then he (a.s) said:

(Now I shall answer your question: Know that fighting the "I" is ranks. So whoever fights the "I" in a certain rank will most surely fail if he was tested in the rank of someone higher than him, for whoever can fly at the height of 100 meters will fail if he was tested by the one who can fly at the height of 1000 meters. And also the one who can fly at the height of 200 meters will fail with him, and so on. So if he wanted to test any of those below him they will fail. This is the answer)

So I said:

The meaning of "from us" which the Messenger of Allah (sawas) said to Salman, how much did Salman crush his "I". Or the condition of Moses (a.s) after the test, did he get closer to the Righteous Servant (a.s) by crushing his "I" in a greater form?

So he (a.s) said:

(Moses (a.s) knew his rank and condition in order that he may not be destroyed. And Salman (a.s), no matter how much he fought his "I", this does not mean that he became closer to them (a.s))

So I said:

My master, I apologize, the words and expressions might betray me. The servant longs for being with his masters, being with them in their company, not being one of them, I seek refuge with Allah. They are a people whom no one can be compared to. From one side the servant asks Allah [to be with them] because of what he reads from what have been narrated from His Hujjahs (Proofs). And from another side he becomes sad when he looks at himself. Is their a way? When I contemplated over the "will not" that the Righteous Servant said to Moses (a.s) ,I became sad, not because of the preference of Allah over his Hujjahs (Proofs) - and I seek refuge with Allah from that - but because of how hard it is to be with them. By Allah I do not know what to say, and I apologize.

So he (a.s) said:

(They see that it is a sin and shortcoming to remain ([or exist]) along with Allah. I run short of words and I apologize for not expressing more than that. But only them when they stand between the hands of their Lord their tears overflow with pain and sadness, because they exist along with Him (swt))

So I said: Was the meeting here in this world, meaning in this physical material world, or in another world?

So he (a.s) said:

(In this physical world, but the Righteous Servant was not from this world, he came just for this mission.)

So I said: Who was the lad whom Allah granted success to attend the meeting, what is the wisdom behind that, and what did he benefit from what took place? Then the fish which Moses (a.s) forgot and it was the sign of what was sought.

So he (a.s) said:

(You mean the lad who accompanied Moses (a.s), he was Joshua son of Nun. This requires a lot of talk, I will write an interpretation for the verses and you read it better.)

## **Performing works in the Atom World**

There is no doubt regarding the presence of the atom world [8], by the proofs of the verses of the Book (the Holy Quran) and the narrations of the Purified Ones (a.s) [9].

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I asked the Righteous servant (a.s) about the Atom World and the test that took place in it, so I said: It is known that the atom world is the world of the human's first test. As for the response of the servants at the moment of testimony when Allah said: "Am I not your Lord"; was that response of theirs after certain works that they had done? Or was this world a world of clarification of the results only, and the work is here (in this physical world)? [10]

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So he (a.s) said:

(By work, do you mean praying and fasting and and...or Dhikr (remembering/mentioning Allah) only?)

So I said:

Everything which contributes to deciding the destiny of the servant and everything which contributes to the result which the servant had chosen.

So he (a.s) said:

(Yes. So, must this work be for a long period of time and [must it] be multiple ([meaning must the work be many works])? Or is it enough that it be one work ([or one act of worship]) and [this one act of worship] would be the prayer and it would be the fasting and it would be the Dhikr (remembrance/mentioning Allah) and it would be the Zakah (Alms giving) and it would be the Dua (supplication) and it would be Hajj (Pilgrimage) and it would be all the acts of worship? Didn't the Messenger of Allah (sawas) say to Ali a.s: "O Ali, one hour of thinking/contemplating is better than worshipping for one thousand years?"

So "work" is clear in the Atom world, and it is what this verse showed in all clarity: {And when Your Lord brought forth descendants from the loins of the sons of Adam and made them witnesses over their own selves, asking them " Am I not Your Lord" They said: Yes, we do testify. We did so lest you should claim on the Day of Resurrection: "we were unaware of this"} [Surat Al'araf 7:172] "And made them witness over their own selves".

Now, in this Dunya (this world), in this test, is there a witness over these works? Isn't the Messenger a witness? Isn't the Hujjah of Allah a witness? Aren't the Angels who write witnesses? Is it not {And Allah is sufficient as a witness} [Surat Al Nisaa' 4:79]? Is it not {Read your book, this day your self is sufficient to take account of you} [Surat Al'israa' (or Bani Israel) 17:14.] So the human being is a witness over his own self and his self will take account of him. {And He made them witness over their own selves}. {"Read your book, this day your self is sufficient to take account of you "}, as for how his self will take account of him, this is another matter, but now we are at him being a witness over his own self..witness over what?! Is it not over that which the Messenger of Allah and the Hujjah of Allah and the Angels and Allah (swt) witnessed over? {And allah is sufficient as a witness}

So there is work in this verse, {And when Your Lord brought forth descendants from the loins of the sons of Adam and made them witness over their own selves, asking them " Am I not Your Lord" They said: Yes, we do testify. We did so lest you should claim on the Day of Resurrection: "we were unaware of this"} Allah made them witness/testify over Him.

In this world (this Dunya) your self is busy with running your body, for that reason these acts of worship were made to prevent your self from being busy with your body and so that it may be directed towards being busy with Allah. Look at the acts of worship of Islam, according to their apparent, you will find that they are regarding that. Do not eat, do not drink, abandon the desires, this is the worship of fasting, and it is clear that fasting is to prevent the self from being busy with the body. And other than fasting also. Look at Hajj, look at praying also, all of them are regarding two matters: cutting ties with this world and directing yourself towards another world, and remembering Allah and being busy with Allah.

Now, if you go out of this world, would the acts of worship be the same? It is certainly incorrect to enforce the ways of worship of this world upon another world, and that is due to two reasons:

The first reason is: The lack of need. And the second reason is: The other world is not prepared to establish these acts of worship in it nor to perform them in it. That would be as if we are like the one who says: I am going to the desert to swim.

For example, in the atom world there is lack of need; because the physical body with which the self would be busy does not exist. As for the fact that the atom world is not prepared to perform in it the acts of worship of this world, this matter is clear.

So now the answer becomes clear, and that is that the test is the same, and it is one and it is the same in this world and in the atom world and in the Raj'a world (The world of the Return), and if Allah decides to test the people thousand times He would test them with the same test; because the purpose of creation is one, and it is knowing [11], yes the details of the test differ due to the differences between the worlds. So praying and fasting and Hajj (Pilgrimage), and Zakah (Alms giving) and and and , they were all present in the atom world and Allah had tested us with them but according to what fit that world. So praying was only one thing and that was that I focus my sight on whatever comes out from Him (swt), and fasting was that I deny myself, and Hajj was that I walk towards him and circle His door waiting for His command, and Zakah was that I give Him myself and slaughter myself between His hands by fighting the I...and so on.

All of these works, do you think that they would need a long period of time, knowing that the atom world does not have time nor even place, or do you imagine that they would need to be more than one act? And if they all gather in one act, wouldn't they be [considered as] work for example? Surely they would be [considered as] work even if they all gather in one act.)

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So I said: I just want to ask about the last matter, meaning "even if they all gather in one act", what is that one act/work?

So he (a.s) said:

(Meaning, "Ana" and "Howa" (I, and He); look to myself and neglect Him, or neglect myself and look towards what comes out from Him?)

If I was the first, then I wouldn't answer "yes you are our Lord" when He asked "am I not your lord" And if I was the second, I would be the first to answer. And between the first and the second the creation is arranged. And I have clarified to you how praying, fasting, Hajj and Zakah would be in "I" and "He" only. )

## **Is the making of Imamate a Tashri'i matter or a Takwini matter?**

No monotheist would argue about the fact that the base of the Religion of Allah is that Allah (swt) appoints His Successor on this Earth and gives him authority over the people, He (swt) said: {Verily, I am making a Successor on Earth} [Surat Al-Baqarah 2:30], and He (swt) said: {O David, verily We have made you a Successor on Earth} [Surat Sad 38:26]. And in no place is it mentioned that the human being or other than him from the rest of the Creation would participate along with his Lord- and I seek refuge with Allah from that - in that appointment and choosing and picking, Allah The Exalted said: {And your Lord creates what He wills and chooses; to choose is not theirs. Exalted is Allah and high above what they associate with Him} [Surat Al-Qasas 28:68] Amr ibn Al-'Ash'ath said: I heard Abu Abdullah (a.s) saying: (Do you think the Vicegerent from us appoints whoever he wills as the next successor? No by Allah! It is a covenant from Allah and His Messenger from a man to a man until the matter reaches to its companion) [1]

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The fact that the Religion of Allah = The Supremacy of Allah, is a clear matter by the bounty of Allah upon His servants. But some of those who are called Muslims try to create doubts around that, as an attempt to justify why the hypocrites seized the Successorship (Caliphate), even if that justification would lead to giving up the base of Religion.

From that which we are usually asked about regarding this topic is: Is the making of Imamate and Successorship (Caliphate) for the Hujjahs of Allah (The Proofs of Allah) a Tashri'i matter or a Takwini matter? So I asked the Righteous Servant (a.s) and said: Some of our brothers when they are asked about the making of the Caliphate for the Proofs of Allah or the Imamate for some of them, they would say that it is a Tashri'i making. Is this correct?

So he (a.s) answered me:

(May Allah grant you success, you know that you must define the term first, so what is meant by the Tashri'i making, you have to define it first, and what do you mean by it so that I tell you yes or no, and this also has to be the case in debates, meaning you must define the term before entering into its application and examples, otherwise your speech would be meaningless.)

So I said:

It is said that the Tashri'i making is what relates to commanding and forbidding, and the servant is a party in it, like the acts of worship. And the Takwini making is: what only the will of Allah is related to, without the interference of the human being at all. And I used to know that the Imamate and the Divine Successorship (the Divine Caliphate) in general is made by that [Takwini] making by Him (swt).

So he (a.s) said:

(May Allah grant you success, so if the definition of the Tashri'i making is: that which is a command or a prohibition and the servant is a party in accepting it or not, then Caliphate (Successorship) in regards to the same Caliph, wouldn't it be a command? And the Caliphate in regards to those who must obey the Caliph (the Successor), wouldn't it be a command? Have you not read the saying of Allah (swt): {The Messenger has believed in what was sent down upon him from his Lord} Isn't believing in the Messengers among that which he has believed in? And he (sawas) is from them, so he firstly believed that he is the Messenger of Allah and His Caliph (Successor) on His land: {The Messenger has believed in what was sent down to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], We make no distinction between any of His

messengers", And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."} [Surat Al-Baqarah 2:285]. That is according to the Caliph. So Caliphate (Successorship) is a command and he accepted it and believed in it. So wouldn't that be - and it is - an application to your previous definition?

As for Caliphate in regards to those who must obey the Caliph, it is clear that it is a command, and they could accept it or deny it, for if they accepted it they would be rewarded, and if they denied it, they would be punished)

So I said: So what does it mean that they (a.s) are Imams whether the creation accepted or not, whether the creation followed them or not, like it has been narrated in the context of many narrations

So he (a.s) said:

(Yes they (a.s) are Imams whether the creation accepted or not, they are the Caliphs (Successors) of Allah in His land whether the creation accepted or not, where is the contradiction?)

So I said: Meaning, that they (a.s) are made Imams by the compelling will of Allah, and that is the Takwini making. And I apologize for using some of the expressions which we used to read in what is named as 'Ilm Al-Kalam (science of discourse).

So he (a.s) said:

(What do you mean "compelling?! And compelling over who? Did Allah make them Imams and they were compelled/forced to be Imams and Successors of Allah in His Land for example? Are people compelled/forced to obey them for example? If the matter was a compelling matter then they would have been Imams and Successors of Allah in His land but they would not have any preference by that and they would not be rewarded for something that they are compelled/forced to be, also where is the justice of Allah? And if people were compelled/forced to obey them then no one would have disobeyed them).

So I said: Then it is a Tashri'i matter.

So he (a.s) said:

(According to me, I do not care about the term, may Allah grant you success. Like I told you, when someone talks to me using terms, I ask him to define the term for me so that he may not run away from his false belief if he was bound by the true proof, so his false matter would be clearly shown to him and to other than him after he defines his term)

## The Divine Caliphate (The Divine Successorship) and Rulership

Also those people try to doubt the religion of Allah by saying: If Allah (swt) had Caliphs (Successors) in His Land whom He appointed and made them, so why did only few of them rule?

So I asked the Righteous Servant (a.s) about that and said: They say: How could he be a Caliph when only few of those you call Caliphs have ruled, so how could he be a Caliph without ruling?

So he (a.s) answered me:

(Caliphate (Successorship) does not mean rulership only, rather, rulership is the simplest/easiest thing in it. The true Successor (Caliph) of so and so, what does it mean? Successor (Caliph) here means that he is the true Successor. Read with contemplation the response of the Angels; because they knew what Allah meant by Caliph)

So I said: Yes my master, I am learning from you by the bounty of Allah.

So he (a.s) said:

(What is meant by Successor here is the one who holds the place of the one who made him a Successor. And that is why you find the Angels spoke by glorification, praising, and sanctifying, (we glorify You, we praise You, we sanctify You) [2] Glorification means, removing [from Allah any defects, gaps, darkness, shortcomings, etc], Praise is thankfulness, Sanctifying is purification. So whoever glorifies Allah is asking that he/she be glorified, and whoever praises Allah is asking that he/she be praised, and whoever sanctifies Allah is asking that he/she be sanctified. So the Angels said, why don't you make us Your successors, especially that we are like you now, glorified praised sanctified, because we have glorified You and praised You and sanctified You.

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So, the Caliph (the Successor) is not just a person who was chosen randomly, far be Allah from that! Rather, a main characteristic must be in him, and that is to be the image of Allah in the creation, if he is not an image then he would not be a Caliph (Successor). At least he must be glorified, praised, sanctified, or let's say, he must carry the minimum level of these characteristics. And that is why the Angels said: "Is this who you want to make a Caliph {one who causes corruption therein and sheds blood} So he is not like You, he is not glorified nor praised nor sanctified, so how do You make him a Caliph (Successor) then?!"

They used their knowing of the Divine Law and they objected at Him (swt) by His law, but what they fell into was a mistake in analyzing the application/example, meaning they thought that every soul attached to a body from this physical world which has desires, it will fall and deteriorate in it, but Allah alerted them "Indeed, I know that which you do not know."

What is it that Allah (swt) knows and which the Angels are ignorant of, and which would cause this knowledge of the Angels' to be breached, [this knowledge of the Angel's which is] that every soul of a created being which is attached to a physical body will have desires by which he will get busy with, and he will not be glorified nor praised nor sanctified? {He said: Indeed, I know that which you do not know.} He clarified it in the other verses {And He taught Adam the names, all of them} all of them, not some of them, so that he may not fall because of being ignorant of some of them, this time it is all of them, this created being is qualified to know all of the names, this created being is qualified to be Allah in creation.

So, this created being - and not other than him - is the only being that can crush the desires even if they were put in him, because he is the Soul of Allah {And I have blew into him from My Soul} [Surat Al-Hijr 15:29] This created being is qualified to be a Divine in the creation.

And that is why you find Him (swt) clarifying to the Angels what they were confused about and informing them of the identity of this created being so that they may know that they fell into a mistake in analyzing, and the reason of their mistake is that they did not have knowledge of or they did not know any created being that knows all of the names {And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."} [Surat Al-Baqarah 2:30]

Here the Angels were broken, and they knew they made a mistake in analyzing the example/proof on the outside, for like Ahlul Bayt (a.s) said they looked to the clay of Adam [3] and did not look to his soul. Meaning, they looked to the [fact that] the soul was put in a physical body, so they thought that the condition of this soul is the condition of every soul which is put inside a physical body so desires would make it busy to glorify and praise and sanctify. So how could he be a Caliph while he is not glorified nor praised nor sanctified?! And that is why they objected, so when they knew that they made a mistake in analyzing the example and that this soul is not like other souls they regretted and were broken {They said, "Glory be to You; we have no knowledge except what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise."} [Surat Al-Baqarah 2:32]

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And that is why I tell you: It is very important for the human being to take his/her time [before deciding] to take a negative or positive stance regarding a certain matter, as long as the reality/truth of the matter has not been made clear to him/her. The human being should refer to Allah in order to make him/her know what he/she missed, and consequently his/her stance would be in what pleases Allah. How many times did you judge a matter and then shortly after that you found out that you have made a mistake in your judgement {They said, "Glory be to You; we have no knowledge except what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise."}

## **Testing the Hujjah of Allah by other than his evidences/proofs**

The Yamani of the Family of Muhammad, Sayyed Ahmed Alhasan (a.s.) said while describing his condition in the narration of his Purified Fathers:

(By Allah! The Messenger of Allah (sawas) and my fathers the Imams (a.s.) have not left anything from my matter except that they clarified it, for they have described me very accurately, and they clarified my residence. So neither a confusion regarding my matter nor a suspicion regarding my condition remain after this clarification. And my matter is clearer than the sun in the midday. And verily, I am the first of the Mahdis and the Promised Yamani) [4]

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And he - may my soul be his ransom - has come just like how they, may the peace and blessings of Allah be upon them, have clarified. And his signs and evidences, which he came arguing by, are in front of everyone. [As for] the one who has read [carefully] the proofs/evidences of this blessed call, [whether] from what the Righteous Servant (a.s) has written with his noble hand or from that which the right [hands] of his Ansar (supporters) have written of tens of books and researches in which they clarified the Truth; let him tell us what did he find [in those evidences] except for elaboration/detailing of what he ended his noble statement (which has been mentioned previously) with.

And this indeed increases the Yaqeen (certitude) of whoever claims to be affiliated to them - may the peace and blessings of Allah be upon them - for whoever follows/adheres to someone then he [must] love them, and if he loves them then he must follow them regarding what they say. Otherwise, following/adherence would be following/adherence by name only, [and this kind of following/adherence] does not have any benefit whatsoever, as it is clear.

Now what does the one who claims to adhere to/follow the Family of Muhammad (a.s) say after Ahmed Alhasan came like they said? Are they not obligated to obey him and believe in him after the Family of Muhammad (a.s) confirmed him, rather, they have clarified all that which relate to his matter before his arrival by hundreds of years. And he has come exactly like they have clarified!!

Yes. This is what is obligatory. But the reality today is totally the opposite of that, for only few have believed in him, few like the salt in food or Kuhl in the eye, or more rare and more rare than that, like the Purified Ones have clarified as well. And Allah has confirmed the words of the Purified Ones (a.s) while the ones who claim to have knowledge from among the scholars of the End Time and their followers insisted on belying him without any evidence and [insisted on] accusing and mocking [him], rather, [they insisted on] war and issuing Fatwas to kill him and his Ansar (supporters), just as their forefathers, who were objectors on the Caliphs (Successors) of Allah, did. Rather, [these scholars] started to suggest a way by which the caller towards the truth may be known, and as such they also remind us of the habit of the ones who came before them.

Some of them want to know the Qa'im (The Riser) by the study of Usul, and another one wants to know the truth by having his beard change from white to black! And a third one wants to know the truth by hiding something in his black heart. And a fourth one and a fifth one, etc. Ofcourse, this is the saying of their jurisprudents and scholars, and I am not talking about their foolish followers. I do not know! If they want to know the Qa'im by those matters then what would be the value of the tens, rather the hundreds, of the narrations which have been narrated regarding the Qa'im and how to know him and the signs of his appearance and...and...and... from what relates to him. What would the value of all these [narrations] be if they wish to know him according to what they suggest?!

Upon all conditions, the research was not specified to clarify the condition of the scholars of evil and the greatness of their crime against the Family of Muhammad (a.s.) today, but it was to clarify the words of the caller towards Allah which are linked to evidences of the Truth. Therefore I shall mention a question about this and the answer of him (a.s) to it. And I apologize to Allah and to Muhammad and his Family and him may my soul be his ransom for what I did.

And I request from the noble brothers to notice and discern, for the believer is not bitten from the same hole twice.

One day I asked the Righteous Servant (a.s), I said: One of the informatives has a group in one of the places, one of our brothers met him and suggested the matter ([of Imam Ahmed Alhasan a.s.]) upon him, but he insisted [and said that he would believe if] "your companion ([Imam Ahmed Alhasan a.s.]) told me the answer of two questions that none know except Allah". And I apologize, my master, for conveying that.

So he (a.s) answered me:

(The proofs/evidences are many, and they are enough. I do not have anything else for them, neither love nor dignity. Whoever wills, let him believe while being a sinner and repent lest Allah accepts him. I ask of you to be handling the size of your responsibility during informing [about Imam Ahmed Alhasan a.s.]. I mean, I do not understand this! Are you believers! Do you comprehend faith? Do you know what are you informing about? Do you know what are you informing with? Isn't this going to end, at least from you? Is it possible that until this day I am asked to give a sign for every individual, and from you or you are the ones who are conveying that to me?!

Meaning, if the matter was like how those ignorant ones are requesting- and that is that [they want me] to bring forth to them an individual miracle for each one of them so that it may force/compel him to believe - then at least I [should] go and compel the president of China or the president of America, for why would I compel this ignorant one? Because five or six individuals follow him like he claims? Why would I even compel their presidents and rulers and they are financially undeveloped countries?

I request from you that, starting today, you should be firm with them - I mean [with] the Ansar - the Ansar who have conveyed this to you. If they give the chance for the opposer to ask for such a request, then you should make them know what the meaning of this request is. What is the benefit of all which I have said and written if you are going to come and convey this to me?

Subhan Allah! (Glory be to Allah) I will tell you a vision that I have seen two days ago, and it is related to what you have conveyed to me few moments ago. I saw myself in a place, and I was in great pain, and I was screaming "O Aunt!" and I was repeating it in a loud voice, and it was as if I was calling Lady Zaynab (a.s), the mother of calamities, so that I may complain to her. Then I began yelling: "O Aunt Zaynab" and I was repeating it few times. Until I reached a very large mausoleum, then I put my cheek on the mausoleum while complaining to her and crying. I said

to her: O Aunt! You are complaining O mother of calamities, but what happened with me made me come to you so that I may complain to you. Then I saw after this that everything ended and a permission of relief from Allah was given.)

So I said: Forgive me by the right of your purified Aunt, may Allah grant you success and relieve you, for death - and you know best - is more easier to me than me being a reason for your pain.

So he (a.s) said:

(No, not at all, I am your (the Ansar) servant, Allah testifies that I love you. It is only that the will of Allah is that the matters run in their [own] paths. I apologize to you if I had caused you harm or pain. I ask Allah that He may grant you success and enforce you and grant you victory. And know that deviating away from the truth starts with only a step, perhaps the person who takes this step finds an excuse which he would use in front of the principles and morals and the Divine Religion, but in the end he would find himself separated from the Religion and from Al-Hussein (a.s), and nothing would remain from him with Al-Hussein (a.s) except for the apparent. Allah has shown you people who have taken this step, and you have seen to where they have reached today. The Prophets and Vicegerents never found a day of comfort in this world because they are seekers of the Hereafter. As for those who are asking for one day of comfort or that they are hoping for one day of comfort in what is to come from their days, then indeed they are mistaken; because as such they would be seeking the world and hoping for the world. Have you not heard the words of the Prince of the Believers (a.s) and the teacher of the believers (a.s) , he used to say:(I have been oppressed since the day I was born. When Aqeel used to have sore eyes he would say: "do not spread the medicine [in my eyes] until you spread it in [the eyes of] Ali") [5]. This is his case when he was young, and you have heard what his condition was when he was old)

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## How did Allah make His Hujjah Abraham (a.s) known

I complained to the Righteous Servant (a.s) from the audacity of the objectors at the Hujjahs of Allah, and at the Qa'im of the Family of Muhammad (a.s) specifically, so I said: As for the opposers, they have hurt us and they mention you [in a bad manner] a lot. May Allah make us a shield for you by the right of Fatima (a.s).

So he (a.s) answered me:

(They have audacity against Allah without fear, and they live on His land, and He is the one who holds it in a space that surrounds it, if He dispatched it He would destroy them in a blink of an eye.

Allah (swt) did not command Abraham (a.s) to even introduce himself to those whom he was calling by more than [saying that] he is the caller towards the truth {[We commanded Abraham], "Call people for pilgrimage, they will come on foot and on lean camels from every deep and distant ravine} [Surat Al-Hajj 22:27]

Just call them, as for them knowing you and that you are truthful then supposedly this is something that they are capable of and they do not need any evidence to indicate them; because you are the Messenger of their Lord Who created them, so does a human being miss/lose his Lord who created him and can not contact Him and ask Him?!

Their problem is that they missed/lost their Lord who created them, and therefore they want the Messengers of Allah to compel/force them to believe by a supernatural power that the Messengers reveal, which would show the excellence of the Messengers, and the people's weakness and their incapability to face them.

So where would faith be in that?! And where is their Lord who have said about Himself that He is closer than the jugular vein? Yes, they have lost their connection to their Lord, then He did not punish them, rather He sent to them that which they may be guided through from signs. How bold/audacious are they against Allah?!!

By Allah, I feel ashamed in front of my Lord to be affiliated to the likes of those, and they face Him (swt) with boastfulness and unequalled wickedness, despite of all the harm and injustice in them.

When would the human being feel ashamed from facing His noble Lord by this wickedness and evilness and cunning? And He speaks with sorrow about them as if He needs them despite of all their wickedness in facing Him and He is their creator {Ah! Alas for the servants! There comes not a messenger to them but they mock him!} [Surat Ya Sin 36:30]

## **The audacity of the opposers against [Imam Ahmed Al-Hassan's] father (a.s) and mother (a.s)**

The audacity of the opposers is not limited to the Hujjah of Allah Sayyed Ahmed Alhasan(a.s) alone, rather, the most evil of creation and their followers started to fall into the swamp of vices, and their words reached houses that Allah permitted to be raised and His name be mentioned in them.

Regarding the audacity of the opposers against his purified father and mother, the Righteous Servant (a.s) says:

(It only hurts me when sometimes they transgress against my father and mother. By Allah, as far as my father goes, since I became alert in this world until he passed away, may Allah have mercy upon him, I never found that he had ever raised his voice against anyone, and he was generous, worshiper, with noble morals/manners. Everyone who knew him witnesses to that. By Allah I have not seen a person in the level of his morals/manners except what I have read about the morals/manners of Muhammad and the Family of Muhammad (a.s) and the Prophets and Vicegerents.

Many years ago, during the time of the tyrant, I remember that I had done the works of Umm Dawoud, and I made it with the intention of the release of the prisoners who were in the prisons of the tyrant Saddam, and on the day of 15th of Rajab I was at the mausoleum of Imam Ali (a.s) reciting Qur'an until sunset, and I returned home feeling tired because of the fasting and the road, so I slept after praying, and I had dedicated the reward of the works to my father when I was at the mausoleum of Imam Ali, and I had asked Allah to inform me if there is anything I could do to release from my father any obligation [that he had not fulfilled]. And when I slept at night, I saw a vision: I saw that Imam Mahdi (a.s) was sitting in a pure place and I was sitting close to him, and a great Angel came, and I knew that this Angel was Gabriel (a.s), and he said to me: your father is sending his greetings to you and he is on his way to Paradise. And I saw my father flying in a beautiful place while heading towards Paradise. End of vision.

And the fruit of those is cursing my father, I do not know why? At least leave him alone and consider him to have died before this call, didn't they use to consider us to be on their same religion before this call?

And my mother whom those despicable ones call offensive names while they do not know her, by Allah, since I became alert in this world, I have seen her fasting three months which are Rajab, Sha'ban and Ramadan every year. And most of the times when I used to go to wake her up for Salat Al-Layl (the Night Prayers) I would find her awake praying before me, and she is an old women whose age reached to eighty years old. And those despicable ones call her offensive names. I apologize, I might have hurt you by that, may Allah grant you success.)

## **"I am better than him" is always the problem of those who deny**

The Righteous Servant (a.s) says about that:

(Why are the deniers always the larger [group] in number? Is the problem in the Successors of Allah or in the people, and what is the problem of the people? If you knew the reason of the failure in the first test, you would be able to answer this question.

Showing the "I" of the human being in an apparent way upon which he would be punished. Meaning, that this human being has always hidden [in his self] facing his Lord with "I", but now [Allah] manifested to him in a Caliph (Successor), so this man says: "I am better than him ([I am better than this Caliph of Allah])", and he was never dare enough to say that in front of Allah, The Conqueror, but [in reality] he has always been saying it all the time by his sight which is directed towards his self. Those are the ones who can hardly see their hands, the "I" blinded them, so all what matters to them is their selves and what is suitable for them and avoiding what opposes their selves in the apparent.

Now the One who created them manifested to them in His Successor in order that what they hid in their malignant selves be exposed in public, what they hid of denying Him (swt) and His bounties.

In order to make the image closer for you in a physical example:

Their condition is like the one who focused his eyesight on himself while facing his Lord without uttering and saying: "I am better than the One Who has created me", or "My self is more important to me than the One Who has created me", but his condition and his sight which is directed towards his own self say that. Now the One Who has created him tested him with someone who is like him in the apparent, a human being, so then he immediately uttered/said what he has been hiding within his self so he said publicly /openly without any shyness: "I am better than him")

## **Sending Prayers (Salawat) upon Muhammad and the Family of Muhammad the Imams and the Mahdis (a.s), and the position of Fatima (a.s) in this Salawat**

Allah (swt) said: {Verily, Allah and His Angels send prayers upon the Prophet. O you who have believed, send prayers upon him and salute him with a worthy salutation} [Surat Al-Ahzab 33:56]. O Allah send Your prayers upon Muhammad and the Family of Muhammad the Imams and the Mahdis and salute them with a worthy salutation. Perhaps some people today do not like this Salawat, just like the ones who preceded them did not like the Salawat which the Messenger of Allah (sawas) has clarified for his nation when his nation was tested by the Family of Muhammad (the Imams) in the beginning of the age of Islam.

And even though the greatest Prophet (sawas) has indeed clarified for them how to even send Salawat upon him, and he forbid them to send upon him an amputated Salawat, when he (sawas) said: (Do not send upon me the amputated prayers (amputated Salawat). So they said: And what is the amputated prayers? So he (sawas) said: When you say, "Allahumma sulli 'ala Muhammad (O Allah send Your prayers upon Muhammad)", and you stop. Rather say: "Allahumma sulli 'ala Muhammad wa Alee Muhammad (O Allah send Your prayers upon Muhammad and the Family of Muhammad)" [1]

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We find that they deliberately do not mention the Family of Muhammad, as it is common with Ahlul-Sunnah and especially the Wahabis. Or they would add whoever they want from the wives or the companions, rather, all the companions including whoever of them who was an alcohol

drinker or hypocrite or fornicator or murderer or murdered. As if they insist to oppose the command and clarification of Prophet Muhammad (sawas), Subhan Allah! (Glory be to Allah!)

As for the Shia (the followers) of the Marja's today, they also want to add to the Salawat what they want. Rather, they went ahead informing their followers that they must send Salawat when the names of their leaders and masters are mentioned, which is also a well-known matter that almost can not be denied.

Indeed sending prayers (salawat) upon Muhammad and his noble Family remains a continuous living preacher, witnessing upon the rudeness of this nation in the beginning of the age of Islam and its end which we live in. How could this not be the case when all of the Muslims do not comprehend even the meaning of this prayers, let alone [their ignorance of] the Family of Muhammad (a.s), they are absent minded regarding the reality of whoever claims to be Muslim. Rather, the Sunni Sheikh abandons the narrations which have been narrated by the Family of Muhammad (a.s), after he narrates traditions that have been narrated by the killers of the Commander of the Believers Imam Ali (a.s)! And the Shia Marja' abandons taking the narrations of the Family of Muhammad (a.s), or he only takes what he likes of those narrations and what serves him. From where else did we bring forth the narrations about the Mahdis and about everything that is related to the first Mahdi specifically out of tens of narrations in the mothers of the Shia books. Haven't we brought those narrations from the narrations of the Family of Muhammad (a.s)? So, why are they mocking those narrations if they were really Shia (followers) of them (a.s)?!

Anyway, some people raise doubts against us and say: Why do you especially mention the Imams and the Mahdis in the prayer (the salawat), while this specification to the Imams and the Mahdis prevents including Fatima (a.s), even though she is from the Purified Family. So I asked the Righteous Servant (a.s) about this and said: Does specifying the Imams and the Mahdis in the Salawat prevent including Fatima a.s in it?

So he (a.s) answered me and said:

(Specifying does not prevent generalizing, and we have not told anyone that this is the only form nor have we said that any other form than it is not permissible. Rather in the book "The Allegories" I have written that Salawat in another form. But here we specify in order to confirm a truth/right which those devils want to abandon, and that is the right of the Successors of Allah in His land from the Imams and the Mahdis, and the Imams (a.s) have specified in their Duas (supplications)[2], so have the Imams done a mistake by specifying? They are far away from that!)

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## **What does Abraham (a.s) mean by saying: "I do not like those who disappear"**

The Righteous servant (a.s) was talking about those whom were blinded by Envy - the old disease of Iblis may Allah curse him - until they became incapable of comprehending, so he (a.s) said:

(For example, I found one of them saying: If the sun was Muhammad [3] how could Abraham say: that he does not like those who disappear, meaning he does not like Muhammad (sawas)?

This is one of the ugliest things I have heard, for this man is interpreting the sun to mean this sun. So if he directs the same question to himself, and according to his interpretation, how could Abraham (a.s) say that he does not like the sun, and what is the guilt of the sun, and what bad does it have within it for Abraham (a.s) not to like it? If he directed the question to himself he would have answered himself, that Abraham (a.s) does not like to consider the sun to be an absolute lord or an absolute god, because he (a.s) before he said "I do not like" he said: "This is my Lord". So what Abraham (a.s) does not like is not that which is being pointed to, [what he does not like] is considering it to be an absolute lord like he had considered it to be.

But they were blinded by envy until they became almost incapable of comprehending. So they raise doubts by matters which their answers are clear if only they return those doubts to themselves).

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## **By food the son of Adam dies, and by the word of Allah he lives**

Sayyed Ahmed Alhasan (a.s) said: (Jesus (a.s) said: "The son of Adam does not live by food only, rather he lives by the word of Allah". And I, the servant of Allah, say to you: By food the son of Adam dies, and by the word of Allah he lives).

I am not going to stop at the cognitive measure between the two words, as well as I do not want to address the fact that if there were two Hujjahs who are different in ranks and in divine status, and their words were gathered together, then the words of the Hujjah who is lower in rank would seem like the words of a student, if his words were compared to the words of the Hujjah who is higher in rank with Allah. So it is not strange that the words of Jesus (a.s) seem like the words of a student between the hands of his teacher and instructor, if it was gathered with the words of the Junction of the Two Seas (a.s). How could this not be the case when this was also the condition of Moses (a.s), as it has been previously clarified from his journey to learn between the hands of the Righteous Servant (a.s). I am not going to address all of that. But, by the permission of Allah, I want the clarification of his (a.s) words regarding the food that makes the son of Adam die.

I asked the Righteous Servant (a.s) about that and said: By food the son of Adam dies, we might be asked about what is the food that makes the son of Adam die.

So he (a.s) answered me:

(Yes, food is what fulfills the desire of the openings of the human being, so the mouth has food, and the private parts have food, and the eyes have food, and the ears have food. And this food has a limit and a law. So the Halal (permissible) food is for strength so that the human being may become powerful to obey Allah, this makes the human being live; because it is a reason for the life of his soul by remembering/mentioning [Allah] which he had the power to do by this food. And fulfilling the desire of the private parts by Halal (permissible) [way] is also as such. And the beneficial food of the eyes like looking into the Qur'an and to the Hujjah of Allah or even looking to the end of the enemies of Allah and learning lessons, this gives life to the human being. And also the beneficial food of the ears like listening to the Qur'an, this gives life to the human being.

But if the human being is eating without paying attention to how much he is eating or how he is eating or the kind of food he is eating, or if he fulfills the desire of his private parts by whatever he wants without paying attention also to how or where or when or with who, and if he looks to whatever he wants and to whoever he wants without paying attention to what Allah wants, and if he hears whatever he wants, then this human being would be destroying his self by this food

which he is giving to his mouth and private parts and eyes and ears. So food, without paying attention to Allah, kills the human being and causes his destruction. So by food the son of Adam dies).

## **The meaning of the First Sky**

And because our attraction to matter is almost indescribable, and if it was not for the Hujjah of Allah today and his arrival after the world got filled with injustice and tyranny, we would have been from those who are destroyed, undoubtedly. This is the truth, it has been accepted by whoever accepted it, and it was rejected by whoever was arrogant against it. In order that Allah (swt) show us by His mercy our status and condition, there were among our questions that which show the greatness of the ignorance of the questioner and the greatness of the mercy of his Lord upon him by accepting him in the line of His preferred ones despite of all that. Here, look at the question in order that you may know the truth.

I have asked the Righteous Servant (a.s) and said: Why do we say the first sky? Is it really what we see above us, or something else?

So he (a.s) answered me:

(The first sky is not seen by the eye, may Allah grant you success. The worldly sky is divided into the first sky and the physical sky. The selves of the people are in the first sky. And the physical body of the human being which is seen by the eye is in the physical sky. This is a matter which I have clarified in the books previously [4] and I have also clarified it a lot to the Ansar. The physical sky is these galaxies and planets and suns which are seen, and it is also called Earth, meaning that the entire physical sky is called Earth sometimes.)

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So I said: Can we understand that everything that is above the physical sky and which is not seen by the eye, it would be wrong if we deal with it by what is known in this world, even by pointing?

So he (a.s) said:

(What do you mean by even by pointing, do you mean pointing to it in a direction for example? In reality of course not, it has nothing to do with directions in the first place, there is no place or time in it, and it has nothing to do with place and time. Yes, in it there are happenings, and there is a great difference between the time and the happening. And in it there is space, and there is a great difference between the space and the place).

So I said: The happening, does it mean creating successively, and space means ending, or something else?

So he (a.s) said:

(In fact it is from another world, so you can not really express it with complete accuracy by these words which are in reality from this world and which express this world. So when I tell you the space and the happening, your understanding will go to what those words mean in this world; where that world can not be expressed fully by words no matter what they were; because those words are not prepared to express it, for those words are not from it, rather, those words are strange from it).

## **Perhaps the beginning of the believer is by Dua' (Supplication), and it is enough for him to stand at the door of Allah hoping/praying**

I have conveyed to the Righteous Servant (a.s) one day a vision that made me sad and I said at the end of it:...And Allah knows best my pain now.

So he (a.s) said:

(And why are you sad, I shall tell you something now: Doesn't Allah (swt) say: "Call upon me". The beginning of the human being perhaps is in Dua' (Supplication to Allah). As for those who know the Truth, they can not say: Give me, cure me, do this for me, I want this, I do not want this. They can not except stand at the door of Allah hoping/praying that Allah has preference on them and uses them in whatever He (swt) wills.

Until when are we going to remain looking towards ourselves, by Allah, if He (swt) used me from the beginning of time until its end then he made me enter into hell fire, He would have been kind to me. And what kindness is greater than Him using me even if for sometime. We are supposed not to care except for one thing, and that is to raise from our black page this "I" which almost never separates from us).

Then I asked him (a.s) and said: I have contemplated over your previous words about the human being standing at the door of Allah hoping/praying, so would you please my master inform me about the Duas (supplications) of the Purified Ones, and His (swt) saying to Moses (a.s): Call upon Me even for the lace of your shoes [5], what is meant by that?

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So he (a.s) answered me:

(If you ask by yourself, then there are two matters here: Firstly, that you are saying in each time "I" and are looking towards yourself. Secondly, that you are saying in every request "I know, I understand, I know where the benefit is", meaning that you are the one who analyzes, you have analyzed that the benefit is in that such and such happens to you, and then you asked Allah that He fulfills for you what you have analyzed. Meaning in summary: that you are saying to Allah (swt) "I know better than You where the benefit is, and I am more knowledgeable than You"; because you have already determined it and you just asked Him to fulfill it. You are saying to Him do such and such for me, meaning, you have analyzed that "such and such" is the truth and in it shall be the benefit in the world and the benefit in the hereafter.

But in Allah's (swt) saying to His servant "Say, My Lord increase me in knowledge", here who analyzed the interest/benefit? Allah. Why are you requesting? Because He told you request that. Upon all conditions, it is not words rather it is actions. Meaning, we understand it when we are in it, not when we are outside of it speaking about it.)

## What is the heart by which the human being apprehends

The heart is mentioned a lot, Allah (swt) said: {and he calls Allah to witness as to what is in his heart} [Surat Al-Baqarah 2:204], {but just that my heart may be reassured} [Surat Al-Baqarah 2:260], {When he came to his Lord with a sound heart} [Surat Al-Saffat 37:84], and other verses. As for the narrations that have mentioned the heart, they are so many too in clarifying that the believer apprehends by his heart, and that he has a pure heart, and that his heart is the throne of Allah, and other than that. So what does the heart mean?

I asked the Righteous Servant (a.s) and said: It is known that the human being apprehends by his heart, and surely it is not that heart which is known among the people, so what is it?

So he (a.s) answered me:

(Yes the human being apprehends by his heart, and the heart is the soul, and every believer apprehends the words of Allah according to his condition. So whoever had an existence only in the Second Sky, his apprehension would be less than whoever had an existence in the Third Sky, and so on).

## How does True Knowing settle in the heart and [how does] the Human Being achieve the goal of The Prophets

I asked of The Righteous Servant (a.s) an advice one day, so he reminded me of the condition of the ones whom have preceded from The Prophets and Vicegerents whom have paved the way for the Ansar (supporters) of The Truth, and made a lot of efforts/sufferings easier for them but with their own efforts/sufferings and pains.

Then he, may my soul be his ransom, said:

(What is asked of you is that you make the correct decision and the correct choice between "I.....He(Huwa)", and when the choice is right, and when the believing human being is saved from the I, he achieves what The Prophets and The Vicegerents (a.s) have come for)

So I said: And how does this settle in the heart? Is there a way?

So he (a.s) said:

(Knowing.)

So I said: The human being might know something, but he forgets it quickly, so its effect goes away so he falls into the mistake again.

So he (a.s) said:

(True Knowing is the truth/reality of The Created, and it is not forgotten, neither does it go away, it is the Settled Faith)

So I said: And what is the path by which the human being makes his knowing and faith true/real that it may be settled and not go away?

So he (a.s) said:

(When he himself becomes Knowing, who is burnt with the fire and becomes the fire [itself]. But if you meant what are the works that lead to this:

Firstly: That he implements all what Allah commands him with, and all which Allah guides him towards, and that he possesses all morals/manners that Allah is satisfied with, and avoids all morals/manners that Allah hates, then that he does not ask for Paradise nor for avoiding Hell Fire nor this nor that, rather, that [he only asks] that he may be standing at the door of Allah working by which He wills. Then he knows the following: if he says "give me", "sustain me", "do for me this or that", then as such he is saying "I" in all of these Dua's (supplications).

So what is obligatory is that he be convinced with full conviction that it is enough for him that he may be standing at the door of Allah and that Allah may use Him, preferring him ([bestowing upon him from His Bounty/Grace]). If Allah, The Glorified, has used him since He created the world until the rise of The Hour, then He made him enter into Hell Fire, He would be kind to him. And how could he not be kind, the One whom has made me exist after I was nothingness, and then He honored me by using me to be a Stone that He throws however He wills. What preference is greater than that? Rather, if He made me enter into Hell Fire permanently after all of that He would be kind to me, because He is kind in all that which has passed, and He is kind in all that which shall come. I deserve more than Hell Fire, because I am looking towards myself.

What is incumbent is that a human being always remains standing at the door of Allah, hoping that He may bestow His preference upon him and use him. And what is incumbent is that the work of the human being with Allah be not in return for a price or a reward, meaning, what is incumbent is that he asks not for a price or a reward. And do you consider him to be a good person, the one who asks for a price or reward in return for a simple favor that he offers to a noble human being whom has previously provided for him a house and money and work and all that which he needs in his life without a return. So how is it [when it comes] to Allah, The Glorious, Whom if used you then He has honored you, and your work with Him is an honor for you and the best that can happen to you, so how do you ask for a return for that?!

## **How did the Preferred Ones [of Allah] compel themselves to that which pleases Allah?**

I asked The Righteous Servant (a.s) one day, and I said: How did the Preferred Ones [of Allah] compel and subjugate themselves to that which pleases Allah only?

So he (a.s) answered me:

(By Allah. {And I claim not that my soul was innocent, Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful} [Surat Yusuf 12:53])

If you are requesting, then request what Al-Hussein (a.s) requested: "What has the one who has found You lost?" Request that you may be attached to Him (swt) all the time, for if someone loved something their eyesight would be blinded/weakened. If you get attached to Him and love Him during every time you would not see any other than Him, and you would not know any other than Him, rather, you would see Him in everything, and you would see everything by Him (swt). What has the one who has found You lost? What has the one who has lost You found?

Yes, the one who has found Allah, and the one who has known Allah, misses nothing/is short on nothing, and never loses anything, for he has known that Allah is everything. And the one who has lost Allah, and the one who has completely been ignorant of Allah, has found nothing, and misses everything, so [even] the entire universe and what is in it would not fulfill/sustain his poverty; for he has become poverty itself.

And you find that every human being, according to his ignorance of Allah, feels the same amount of poverty and of the permanent shortage/shortcoming for which he does not find what can fulfill it - because of his ignorance of Allah - except the matter/material, which in reality is like the salt water; it increases the thirst of its drinkers and never fulfills their thirst.

Richness is only by Allah, from Allah, and whoever turns away from Allah will never find true richness and will remain running after mirage/illusions, until he gets destroyed in the heart of the desert.

Knowing is everything, because of that Muhammad (sawas) said to Ali (a.s):"O Ali! Verily one hour of thinking/contemplating is better than the worship of a thousand years")

So I said: I ask for that which lifts my weakness despite of my ignorance. May Allah protect you and grant you success and help you upon those who are like me. If a rock saw your words it would be pliant/lenient and sane, but there is no might nor strength except by Allah.

So he (a.s) said:

(You, God willing, are better than me. Rather, I ask Allah to have mercy upon me by your preference with Him, for you have supported the truth and heard the words of Allah and obeyed Allah and worked by that which Allah (swt) has commanded you. But as for me, Allah has willed to make me a path in order that He may deliver to you His message, and I do not see myself better than the Purified [ones] who have obeyed Allah and believed in His words. May Allah grant you all success and may Allah reward you with goodness)

## **The Hujjah of Allah and the Seal of Prophet-hood**

About the seal of prophet-hood and its link to the Hujjah of Allah, the Righteous Servant (a.s) said:

(Every Vicegerent of the Vicegerents of Muhammad (sawas) is sealed with this seal, it is not always apparent on the body, but a lot of those whom Allah lifts the veils from, they see it and know the Hujjah of Allah by it [6])

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## **O my Lord, You are how I like**

It is not hidden that Allah (swt) is how He (swt) likes, but it has been narrated in the contexts of some of the Duas (supplications) of the Purified Ones (a.s) this sentence: (O my Lord, You are how I like), so what does this mean?

And that is why I asked him (a.s) and said: Surely Allah (swt) is how He (swt) likes, and the servant asks Allah that he may be how Allah likes him to be. So what is the meaning of what has been narrated from the Purified Ones (a.s): (O my Lord, You are how I like, so make me how You like)

So he (a.s) answered me:

(Their saying: "You are how I like" means what I know about You is how I like, and what I know about You is Your overflow, and all of Your overflow is good and is suitable for the human being)

## The beginning of the year with Allah

About the beginning of the year with Allah, I asked The Righteous Servant (a.s) and said: Does the beginning of the year with Allah start from Laylatul-Qadr (Night of Power)?

So he (a.s) answered me:

(Yes. The beginning of the year is in Ramadan, the done fate/destiny of the previous year is over in Laylatul Qadr (The Night of Power), and a new fate/destiny starts with Laylatul Qadr (The Night of Power))

So I said: That is why fear is in this Noble month?

So he (a.s) said:

(Fear is during every time, for how does the one who has known his self and its darkness and its permanent shortcoming not become afraid? Before Laylatul Qadr (The Night of Power) I saw a vision, and it is related to an incident which had passed, but I shall tell you the vision:

I saw a group of Angels and I wanted to perform a work, so I asked them to bring me some of the things which are related to this work. So they brought them, but they objected and said: Why are you subjecting yourself to this?! You do not get judged by Allah and you do not have a sin to make up for!

So anyway, I continued the work and it had a difficulty in it or potential harm. And after I was done, while I was leaving the place, I addressed the Angels that asked me to avoid this work, so I said to them: "He did not fear, nor did he pray, but he became impure and turned away," as such does Allah say, so do you want me to not be afraid?!)

## **All of the knowledge is a proof against the human being except the knowledge which he worked by**

I had read in the book Al-Jawab Al-Moneer (The Enlightening Answer) Volume 3, an answer by the Righteous Servant (a.s), so I asked him about it and said: I have read in one of the answers that whoever wanted to know some of the truths/realities while he is walking firmly towards Allah let him recite Surat Al-Nur (Chapter 24 in the Holy Qur'an) 70 times and some verses. What makes me fear doing that is that I say "Of course I am not worthy", so what do you say?

So he (a.s) answered me:

(Why don't you do it? For all of the knowledge is a proof [against you] except the knowledge that you work by. All the world is ignorance except for the places of knowledge. And all of the knowledge is a proof [against you] except the knowledge that you work by. And all of the work is hypocrisy except for what was sincere, and sincerity (Ikhlas) is on great danger until the human being sees how his end will be)

## **Seeing a vision of the Infallible in a form other than his known description**

Regarding seeing a vision of the Infallible in the true visions, I asked the Righteous Servant (a.s) and said: Would the Infallible be represented in an image that is different than his known descriptions? Meaning, for example I see the first Mahdi but in other image than his known description.

So he (a.s) answered me:

(Yes. In some visions, the image and appearance would have a meaning, meaning that the image and appearance would be a symbol or a sign to some truth. The name also has a meaning in the vision. Meaning if you for example see a person who has nothing to do with the vision, in reality, this person is not what is meant, rather what is meant would be his name only, as if his name is connected to some case, so whoever is not meant in the vision then what is meant would be his name.)

Ahlul Bayt (a.s) used to care to educate some of their Shia on how to debate and argue with the opposers, and among those were Hisham Ibn Al-Hakam, and Mo'men Al-Taq, and many other than them.

And whoever carefully reads the following pieces of advice that are mentioned in the words of the Righteous Servant (a.s) to his Ansar, he would find it a clear divine curriculum which would help the believer in many aspects, some of them are ethical, some of them relate to the knowledge aspect, and some of them relate to the aspect of clarifying the proof to others, and the likes of that.

So, let's go to the words of the Righteous Servant about this point specifically.

## **Some of his (a.s) advice regarding debates**

Sayyed Ahmed Alhasan a.s said:

(I wanted to advise you regarding the debates or dialogues with the ones who oppose us, please I ask you to not reject them; because through that we make the Da'wa reach the maximum possible number [of people]. And please I ask you to deal with the people and with your guests with good manners, especially with those who come to you and speak with good manners even if they were Wahabis, for you do not know perhaps Allah will do something later, how would you know for whom Allah has written guidance and for whom He has written misguidance.

Also, please I ask you to organize the debates and prepare for them, specify the topics of discussion, then prepare for them completely, and prepare your sources and your Hadiths which you would need with their sources)

Then I asked him regarding the first debates that were suggested between the Ansar of Imam Al-Mahdi (a.s) and the Wahabis, so he (a.s) said:

(It is better that the first debate be about the Successorship of Allah in His Land, and you pose by it the Law of knowing the Hujjah (the Proof of Allah). And there are two evidences/proofs:

Firstly: Rational Evidence

And that is that He (swt) is the Absolute Wise and He never goes against Wisdom, thus, He must appoint the most knowledgeable one and command [people] to follow him. Then give the example of a ship or a factory [1]

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Secondly:

The verses about the First Caliph (First Successor) [Adam a.s]

And before the debate starts they must give you time to explain the Da'wa even if [just a] general [explanation]. And you have to focus on the Will of the Messenger (sawas), and the proof from Qur'an [Surat Al-Baqarah (Chapter 2) verse 180] [2] that He must have left a will, because they are Sunnis and not Shia, so they will not accept any narrations from the book of the Shia. But if the Will is the only narration that proves that the Messenger of Allah Muhamamd (sawas) did not go against the Muhkam (clear/precise verses) of the Qur'an then they will have to accept it(the will). Because denying it would be saying that the Messenger of Allah (sawas) went against the Qur'an, and far away is he from that.

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They will say to you the following: that they went out [away from the prophet] and that he commanded them that they should do such and such, such as "Take out the polytheists" [3] , so you get the text from the Sunni books, you shall find that he (sawas) also commanded them of three things before they went out, but they count [only] two and the narrator says that he forgot the third one, and [the third one] is the Wilayah of Ali (a.s) and his Successorship to the Messenger of Allah (sawas). So when they refused a book (a writing) will which their guidance exists in it until the Day of Resurrection he (sawas) commanded them verbally of that which has their guidance after him immediately.

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Anyway, indeed the will is obligatory, and [so is] having witnesses upon it so that the rights do not get lost. So when some of them rejected it, indeed the Messenger of Allah (sawas) wrote it for those who would accept it other than them. And the Ahlul Bayt (a.s) have transferred it from Ali ibn Abi Talib (a.s) to Imam Al-Sadiq (a.s), and it has been documented in the books of the Shia [4]

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Anyway, please I ask you to exhaust yourself so much and to not go to them with your hands empty of evidences/proofs. Look into everything and prepare the Hadiths (the narrations/traditions) and their sources. Look into the narrations of the Sunnis, especially that you have probably wasted what passed from your life in researching things that do not do any good. Now atone for that by revising the narrations and the proofs from the books of the Sunni and Shia.

I hope that each one who participates in a debate with Sunnis would be aware of and look into their books and what their books include. Always pay attention that during debates, the one who is debating you would try to escape if he was cornered in a certain matter, so you always focus on every point until it gets discussed completely, and if he wanted to move [to another point] then say to him and declare in front of everyone: that point has been counted in our interest and the proof has been set upon him, and his escape and his movement to another point does not free him from being bound to what we have made him bound to and to the proof that we have set upon him.

Don't make your target to win the debate [only], rather, make your target to clarify the truth for the people. So put a plan for clarifying the truth for the people in the best ways possible. And put into your consideration whom are you addressing, so if they were Sunnis then the way of addressing them would be different; because they do not bind to what is in the book of Shia for example. And if you have any question then I am at your service.

Also: during debating them focus on the example of the rebuttal of the doubt about the posed proof.

For example, say to them: "Here it is, the proof from your books, that Umar attacked the house of Al-Zahraa' (a.s) and burned the door of her house" They would say to you: "How is that possible?! And where is the bravery of Ali Ibn Abi Talib, and how did he accept that Al-Zahraa' (a.s) be hit and break her rib?!"

So focus here, what did they do?

First of all: They did not reject the proof with another proof that would invalidate it, thus, they have confirmed the proof and admitted the matter in the beginning; because they brought forth a doubt regarding it but they did not invalidate it by an opposing proof. Meaning, if they had a proof that would invalidate [your proof] they would have mentioned it. But since they did not pose another proof that would invalidate [your proof] then they became bound to [your] proof and they admitted it, while they are in the stage of lifting the doubts from the proof by posing confusions about it.

Focus here, by doing that you will embarrass them; because the fact that they pose the confusion/doubt means that they admit the proof, and the fact that they pose the confusion/doubt means that they do not have a proof to invalidate [yours], the fact that they pose the confusion/doubt means that they are in the stage of clarifying the proof and lifting confusions/doubts from it.

Secondly, what I have mentioned to you is invalidating the confusion/doubt by an example, because most people understand the example, and the example is the closest thing to them; because comparison is easy for them, so this confusion/doubt is invalidated by this example of Summayyah the mother of Ammar. So if the confusion/doubt [that they posed] is applied to Ali (a.s) then this confusion/doubt must be applied to the Messenger of Allah (sawas) [as well]. And as it is well known, Summayyah was killed and she is from among the people of Paradise as it is well known too. And the Messenger of Allah have testified for her [5] . And according to the Messenger of Allah (sawas) there is no difference between his wife and daughter or any other Muslim woman; because he is the father of the nation and everyone with him and between his hands are equal.

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As for [the way of] invalidating the confusion/doubt about the Messenger of Allah (sawas) and Ali (a.s) [it is by saying that] they are servants who work by the command of Allah, and they are not like the general people who triumph for themselves/stand up for themselves.

Another example: Asya the wife of Pharaoh, isn't she from the best women of Paradise? [6] So why did Moses (a.s) leave Pharaoh and his soldiers torture her...etc

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What is important is that the picture has been delivered generally. The one who got bound by the evidence/proof always tries to escape in order to create a confusion about the proof/evidence [that you provided]

For example, I found someone who says: If the sun was Muhammad [7], then how does Abraham say that he does not like those who set, does this mean that he does not like Muhamamd (sawas)?

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And that is the most ugly thing that I have heard, for he interpreted the sun to mean this sun. So if he directs the same question to himself, and according to his own interpretation, then how does Abraham (a.s) say that he does not like the sun?! What is the guilt of the sun?! And what evil does the sun have in order for Abraham (a.s) to not like it?!!

So if he had directed the question to himself he would have answered himself; that he (Abraham a.s) does not like that the sun be an Absolute Lord and an Absolute God, because he (a.s) before he said "I do not like" he said: "This is my Lord". So what Abraham (a.s) does not like is not that which is being pointed towards, rather [what he a.s does not like] is what he considered it to be, meaning that [he does not like that] this is an Absolute Lord.

But they have been blinded by envy so much so that they ended up almost not being able to use their minds, so they ended up creating confusions regarding matters that their answers are clear if they return them back to themselves.

Also make your target the Shia and not only Sunnis; because a lot of the Shia will hear the debate. So please I ask you to be fully prepared in the debate. First establish/confirm the law, the law of knowing the Hujjah (the Proof of Allah) and make them bind to it, and the Will (along with the judgment of the Qur'an and that there exists no other will except this one and that the Ahlul Bayt (a.s) have carried it from their father the Messenger of Allah sawas)

## **An advice from him to write some researches**

The Righteous Servant (a.s) said:

(Do you have some time to write some necessary books or necessary researches to give victory to the Religion of Allah, you and your brothers who have the ability to do so.

Firstly: A book about the deniers of the Caliphs (Successors) of Allah in His land since Adam until Allah inherits the Earth and whoever is on it. It is not necessary that this be the title, but this is the summary of what the book or the research should include, and whoever is going to write it let him pick the suitable title. The book could address the following:

- The first day Adam is the Successor of Allah in His land
- Objectors who repent, a denier who does not repent. Meaning the Angels and Iblis consecutively.
- Passing through the Prophets of Allah and His Messengers until this day of ours.
- A Comparison between all the deniers.
- Their sayings which Allah (swt) has told us about in the Qur'an, and how they are united by the same curriculum of denying and fighting and arguing by falsehood, and the unity of their aims and the unity of the context.
- Also the large number and discussing it.
- Why are the deniers always the larger [group] in number? Is the problem in the Successors of Allah or in the people, and what is the problem of the people? If you knew the reason of the failure in the first test, you would be able to answer this question.

Showing the "I" of the human being in an apparent way upon which he would be punished. Meaning, that this human being has always hidden [in his self] facing his Lord with "I", but now [Allah] manifested to him in a Caliph (Successor), so this man says: "I am better than him ([I am better than this Caliph of Allah])", and he was never dare enough to say that in front of Allah, The Conqueror, but [in reality] he has always been saying it all the time by his sight which is directed towards his self. Those are the ones who can hardly see their hands, the "I" blinded them, so all what matters to them is their selves and what is suitable for them and avoiding what opposes their selves in the apparent.

Now the One who created them manifested to them in His Successor in order that what they hid in their malignant selves be exposed in public, what they hid of denying Him (swt) and His bounties.

In order to make the image closer for you in a physical example:

Their condition is like the one who focused his eyesight on himself while facing his Lord without uttering and saying: "I am better than the One Who has created me", or "My self is more important to me than the One Who has created me", but his condition and his sight which is directed towards his own self say that. Now the One Who has created him tested him with someone who is like him in the apparent, a human being, so then he immediately uttered/said what he has been hiding within his self so he said publicly /openly without any shyness: "I am better than him"

Also: Another research about Umar, and another one about Abu Bakr, and about Uthman, from the books of the Sunnis. What is important is the way by which the narrations are discussed, by seeking Allah's help and depending on Allah and being sincere for His (swt) noble Face.

Also: You have another thing, and that is that you look to the narrations in a new way and a new look that differs from others than you. For the Ansar now, inshaAllah (if Allah wills), are different than those who preceded them in criticizing the people of falsehood, and your work will be blessed inshaAllah (if Allah wills)).

So I said: How my master, teach us.

So he (a.s) said:

(Work, and you will find that everything is new. Are you asking me about something without beginning it? How would you know, perhaps you do not need to ask).

And actually when I started writing the research I did not ask him (a.s) about anything like he told me.

Then he (a.s) said:

(Also: A book and a research about breaking the rib of Al-Zahraa':

- Investigating the narrations and proving that they are correct.
- Researching through the narrations of the Sunnis and the narrations of the Shia.
- The narrations of breaking into the house.
- The narrations of the threat that was produced from the oppressors.
- Analyzing the narrations.

For example, you can benefit from the narration of Fatima (a.s) being angry at Abu Bakr and Umar and that Abu Bakr and Umar asked The Commander of the Believer Ali (as) to enter to

Fatima to ask her for her forgiveness and so that she may forgive what they had done, and that they entered to Fatima and they asked her for her forgiveness and she did not forgive them [8] . So why would they ask for her forgiveness if it was not for breaking into her house and breaking her rib?!!

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- Also the fact that Fatima (a.s) hid the place of her grave, what is the reason for that???  
Because she is angry at them.

- Also Fatima's insistence that they do not attend her funeral, what is the reason???

- Also the clarification of her preference from the books of the Sunnis, even if it was only the narration of her being the leader of the women of the worlds, it would be enough, and it is a narration that even the Wahabis consider to be Sahih (credible/authentic) [9])

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## Doing comparative researches

I have told him one day about a vision and said: There is a vision, which said that informing the people now should be by The Sealing Prophet-hood.

So he (a.s) said:

(There is a matter which you must do, may Allah grant you success, and that is comparison. For example: The matter of the sealing of prophet-hood, there are books about it. Pick the best books they have. For example. Mutahari has a book about that, and Al-Tabataba'i and others, what did they say in the interpretation, and compare that to what I have said. Do comparative researches, this is an important matter to inform people, may Allah grant you success).

"Your words are light", is the expression by which Imam Al-Hadi (a.s) defined the words of the Family of Muhammad and the Master of creation (sawas) in the honorable Al-Ziyara Al-Jam'ia, and it is how he described their words to their followers and their Shia. Also Imam Al-Ridha (a.s) says about that: (May Allah have mercy upon a servant who revives our matter. So it was said to him: And how would he revive your matter? So he (a.s) said: By him learning our knowledge/sciences and teaching it to people, for if the people knew the goodness of our speech they would have followed us) [1]

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And because always our hope from Him (swt) is that He may make us among those who make the people love the Family of Muhammad (a.s), I shall present between the hands of everyone some of the goodness of the words of the Righteous Servant (a.s), and all his speech is good. And I apologize to Allah (swt) for the shortcoming.

## **How does faith become settled in the heart**

I asked the Righteous Servant (a.s) for an advice one day. So I said:  
The human being is impatient, my chest is narrowed quickly, there are a lot of burdens, what do u advise me? Your words are my cure in my path.

So he (a.s) said

(All praises belong to Allah the Lord of the worlds. You are not little in number, you pull one another, you help one another, and if there is shortcoming from your brothers or sisters then I ask Allah for you and them dedication and success in working in the path of Allah.

Remember the condition of the ones who preceded you from the Prophets and Vicegerents and the little number that supported them.

They have paved the way for you. How many times your response to the ones who did injustice to themselves was by taking/following the example of the Prophets and Vicegerents and their conditions?

They have indeed paved the way for you and made your pain much lighter by their pain and the harm they were subjected to)

So I said:

May the peace of Allah be upon all of them and may He grant us success to walk upon their guidance and serve His Hujjahs (His Proofs) upon the creation.

So he (a.s) said:

(And since when were the Proofs (the Hujjahs) looking for servants?)

So I said:

I apologize my master. I have become ignorant of what I am supposed to say in Dua's (supplications), excuse my words with you and the error that does not ever separate from me.

Then he, may my soul be his ransom, said:

(What is asked of you is that you make the correct decision and the correct choice between "I.....He(Huwa)", and when the choice is right, and when the believing human being is saved from the I, he achieves what The Prophets and The Vicegerents (a.s) have come for.)

So I said: And how does this settle in the heart? Is there a way?

So he (a.s) said:

(Knowing.)

So I said:

The human being might know something, but he forgets it quickly, so its effect goes away so he falls into the mistake again.

So he (a.s) said:

(True Knowing is the truth/reality of The Created, and it is not forgotten, neither does it go away, it is the Settled Faith)

So I said:

And what is the path by which the human being makes his knowing and faith true/real that it may be settled and not go away?

So he (a.s) said:

(When he himself becomes Knowing, who is burnt with the fire and becomes the fire [itself]. But if you meant what are the works that lead to this:

Firstly: That he implements all what Allah commands him with, and all which Allah guides him towards, and that he possesses all morals/manners that Allah is satisfied with, and avoids all morals/manners that Allah hates, then that he does not ask for Paradise nor for avoiding Hell Fire nor this nor that, rather, that [he only asks] that he may be standing at the door of Allah working by which He wills. Then he knows the following: if he says "give me", "sustain me", "do for me this or that", then as such he is saying "I" in all of these Dua's (supplications).

So what is obligatory is that he be convinced with full conviction that it is enough for him that he may be standing at the door of Allah and that Allah may use Him, preferring him ([bestowing upon him from His Bounty/Grace]). If Allah, The Glorified, has used him since He created the world until the rise of The Hour, then He made him enter into Hell Fire, He would be kind to him. And how could he not be kind, the One whom has made me exist after I was nothingness, and then He honored me by using me to be a Stone that He throws however He wills. What preference is greater than that? Rather, if He made me enter into Hell Fire permanently after all of that He would be kind to me, because He is kind in all that which has passed, and He is kind in all that which shall come. I deserve more than Hell Fire, because I am looking towards myself.

What is incumbent is that a human being always remains standing at the door of Allah, hoping that He may bestow His preference upon him and use him. And what is incumbent is that the work of the human being with Allah be not in return for a price or a reward, meaning, what is incumbent is that he asks not for a price or a reward. And do you consider him to be a good person, the one who asks for a price or reward in return for a simple favor that he offers to a noble human being whom has previously provided for him a house and money and work and all that which he needs in his life without a return. So how is it [when it comes] to Allah, The Glorious, Whom if used you then He has honored you, and your work with Him is an honor for you and the best that can happen to you, so how do you ask for a return for that?!

## **Curing the harshness of the heart**

I said to the Righteous Servant (a.s): Our condition sometimes passes through a state of stagnation, meaning that our movements decreases suddenly, and I do not know whether this is due to shortcoming which ofcourse exists, or is the case in the hands of Allah and He prepares reasons for it. This is one matter. Another matter: Sometimes the human being feels harshness in his heart and that he is less ready/less willing to do [acts of worship etc]. Is there a cure for that?

So he (a.s) said:

(To make Dua' between the hands of Allah, also Allah gives the believer according to his dedication.

Also the heart relents/softens when mentioning/remembering Allah and His preferred ones. So if the hearts become harsh, ascend with them to mentioning/remembering Allah, and read Qur'an and what you can from Dua' (supplications), and contemplate over the biography of the preferred ones of Allah and learn lessons from them.)

## **That is the abode of the Hereafter, We make it to those who do not desire exaltedness/superiority**

One of the brothers posed some of the problems to Imam Ahmed Alhasan (a.s), so he (a.s) said in his advice:

(Do you think that my work is in [regards to] you only?! Most of the people will be destroyed while being upon misguidance and will enter hell fire, and each one of you is busy with his own self, each one of you is screaming "I"!!

I do not need a lot of talk, I want from you little work

Your works are presented upon us and in them each one you is screaming "I"! Why do you not make Jihad with your own selves (why do you not fight your own selves)? Are you not ashamed from Allah, from Muhammad, from Ali, from the Family of Muhammad (a.s)? Everyone, Everyone, Everyone.

By Allah! What is about to come will make the young be old! Do you comprehend? I am saying to you the destruction of most of the people!! Do you not fear death while you are screaming "I" "I" "I"!! Who gave you security from being destroyed with them while you are screaming "I" "I" "I"?!)

So when the brother wanted to justify his situation, he (a.s) said:

(Alright. And what do I do with what the Angels convey to me?)

Then he (a.s) said:

(My advice to you is His (swt) saying: {And that is the abode of the Hereafter, We make it to those who do not desire exaltedness/superiority in the Earth or corruption. And the good end is for the pious/godfearing} [Surat Al-Qassas 28:83] Contemplate over it and understand it and avoid following your desires and [avoid] giving victory to yourselves over The Truth.

If you truly want to be a help for the Truth, then work by this verse, or otherwise, Allah will replace you with other people then they will not be the likes of you, and you know, for their time has come while they are being next to you. So fear Allah, and kill yourselves and your desires, and support/give victory to your Lord.

{And that is the abode of the Hereafter, We make it}: Allah did not say "a share of the abode of the hereafter" nor did He say "we shall make for him a share from the abode of the hereafter". Rather He said: {that is the abode of the Hereafter, We make it}, meaning, that He shall make the abode of the hereafter and all that is which in it for those ones, meaning, they are the kings of the Hereafter, for those are The Family of Muhammad (a.s) and the special [ones] of their Shia. So work in order that you may be from them, otherwise, I do not want to see your images while you are following your desires.

And in the end of the verse He (swt) said: {and the good end is for the pious/godfearing}, and the pious/godfearing are the Family of Muhammad (a.s), and Al-Sadiq (a.s) said to the ones who read {and make us Imams for the pious/godfearing} [Surat Al-Furqan 25:74]: (They have asked for something great! Rather it is: {And make for us the pious/godfearing an Imam}) [2]. So what are the matters that the human being does which would make him from among those?

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{those who do not desire exaltedness/superiority in the Earth or corruption}: You do not desire exaltedness nor corruption?? Do you know the meaning of this? [It means that] it does not even cross your mind that you are better than someone, and that you do not prefer yourself over someone.

They do not desire exaltedness/superiority nor corruption..they do not want corruption, not "they do not do corruption". In other verses He, The Exalted, said: {And do not corrupt in the earth after its reformation} [Surat Al-A'raf 7:56]. But here in this verse it is not "[those] who do not corrupt", rather [it is] "those who do not desire corruption", meaning that corruption does not even cross their thoughts, and corruption does not even cross their minds. Where are you from that???

Fear Allah, and be busy with fixing yourselves, each on of you sees himself to be the best of Creation, and that he is better than all of the Ansar, or that he is better than some of the Ansar!!!

This is my advice for you, and excuse me for my harshness with you)

## An advice in guiding the people

He (a.s) said:

(Work by all what you can, for it is a battle with Iblis, he wants to take as many people as possible to hell fire. After death people will see the world as [just] an hour, they will almost not know anything from it. He (Iblis) wants to fulfill his promise of leading the creation astray. So if he can not postpone the promised day, then he wants to fulfill his promise to seduce everyone except the chosen ones [3]).

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His last failure in delaying the final encounter, and the Divine promise coming true by the victory of 313 over themselves, do not make him deviate away from the target that he (Iblis) has always threatened by, and that is to lure people. So your victory is by guiding the people, guiding them and not just putting the proof upon them. Do all what you can in order to guide them. I am only advising you that you fight Iblis by all what you can, put him to shame and put his soldiers from the humans and the Jinn to shame).

And when I asked him about the most painful strike to Iblis (may Allah curse him), he (a.s) said: (Haven't you read in the Hadith and the Athar: If the son of Adam prostrates, the face of Iblis blackens [4])

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I will tell you about a vision which I had a while ago, perhaps it may clarify the matter to you more: I saw that I was leading a big army, and great battles took place, and there were martyrs from the army of the Ansar, and their souls were rising and they looked so beautiful, and the Prophets were standing at the door of the sky welcoming them and so happy by them. And from among those Prophets was Abraham (a.s) and he was so happy. And they said: Since Allah created Adam this did not happen, that this big number [of people] win over the "I" and the Dunya (the world) and the desire and the Shaytan (Satan). End of vision.

What I want you to understand is that the face of Iblis blackens as much as how accurately you are following the Hujjah of Allah. The prostration which Iblis refused is what makes his face black, he refused to prostrate to the Caliph (Successor) of Allah, and he threatened to lure the people and to push them to refuse to prostrate to the Caliph of Allah. So what would blacken his face more than the violation of his goal and aim?

So, it is what I told you at the beginning: work on guiding the people, make them prostrate like the Angels, and put to shame Iblis who wants them to follow him in refusing to prostrate to the Caliph of Allah.)

And when I asked him (a.s) to make Dua' (supplication) for us that Allah (swt) may write us among those who prostrate to His (swt) Caliph in His land, he (a.s) said:

(May Allah make all of us from among those who prostrate to the first one who prostrated and the first worshiper and the first Muslim and the one who pronounces when the tongues are silenced on the Day of Resurrection).

### **It is hard to put a title which indicates to some of his (a.s) words**

To say to your Imam and Hujjah of Allah on His creation: "my master, and my leader", perhaps is the least of the rights of taking them as Imams (leaders), may Allah make our souls be sacrificed for them, and it is a very important matter that the human being notes himself when he speaks with his Imam, perhaps this is always my limited understanding. But of course this has to be produced from the heart and soul of the human being, and not from an apparent which he is used to take care of, which does not match an inner which is not known except by Allah and His Hujjahs. O Allah I seek Your forgiveness by the right of Fatima (a.s).

The Righteous Servant (a.s) had a word with those who speak with him in a praising way, he (a.s) said:

(I am not worth that anyone praises me, and I do not agree that anyone praises me, for we have not come to build a base for the oppressors. Please speak to me like I am one of you, rather I consider myself to be the lowest of you. Consider me to be a friend of yours, and it is my honor that the Ansar accept that I be their friend).

Then I asked him for an advice, so he (a.s) said:

(Clarify to the people the true path of Islam, do not leave a way that you could work by, for your relief is in that. Iblis may Allah curse him, because he knew that his end is on the Known Day, and because he knew that this Known Day has a building which must be completed in order for that day to come, so since the first day he exited out of the obedience of Allah, he has been working so that this building may not be completed [5]

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Did you not hear his saying {Then I will come to them from between their hands and from behind them and from their rights and from their lefts, and You will not find most of them grateful [to You]} [Surat Al-'Araf 7:17] So this is your enemy, he does not save any effort in misguiding the people, so how do we save efforts in guiding them?!

And do you hear what he may Allah curse him say about that he will come from every direction to misguide the people, so if he couldn't misguide them from between their hands, he will not recede and he will not accept to lose the battle, rather he will try another time from behind them, and if that also did not work in misguiding them then he will not recede and he will not accept to lose the battle, rather he will come from their rights, and so on, this is your enemy, even though he is the falsehood and he defends falsehood but he is ferociously fighting to misguide the people and to prevent them from walking towards Allah because he knows that by doing so the building will not be completed and the Known day, which his end lies in, will be delayed.)

So I said: And is your position good, you and those with you. So he (a.s) said:  
(All praises belong to Allah in all conditions, and all goodness is with me, Allah (swt). I ask Him that I be with Him as He is with me, so I meet His kindness with thankfulness and [that] I do not be from among the losers)

So I said: Can I ask about my condition, or did I take from your time, O light of my eyes.

So he (a.s) said:

(I am a servant, but I would like to say: The Commander of the Believers Ali (a.s) - whom the Righteous Servant addressed by his saying: "You have won a big race ([or you have gone ahead by so far] and you have exhausted whoever will come after you" [6] - if Ali may my soul be his ransom asks the Prophet of Allah about his end whether it will be upon safety in religion, so who are we and how is our condition?!

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I am the one biting on my finger because of the regret, because of what I lost in the right of Allah, and because of my loss which I became certain about. I say, it is worth it that the son of Adam always and forever bites on his finger because of the regret when he knows that on the Day of Resurrection no one will be able to prostrate until Muhammad (sawas) prostrates and praises Allah. So why were we prevented from prostrating until Muhammad (sawas) prostrates and praises Allah if we were not shortcomers and wrong-doers and guilty and looking to ourselves? Does The Beloved (swt) deserve this sin from us?! Does He deserve that we reward His kindness and His giving by moving away from Him and denying Him and looking towards

ourselves?!)

## **The work plan of the Family of Muhammad (a.s)**

One day I asked the Righteous Servant (a.s) about informing [about the Dawa] in a certain place, and whether he meant specific people. so he (a.s) said:

(Go forth to all people, for Allah has Wills and Bidaa', we can not say everything nor clarify everything. Rather, sometimes directing must have Bidaa' [7] in it. We are fighting an enemy which sees you but you don't see him, he sits with you and hears what you say. Because you do not seek refuge in Allah from him, so he knows from you what you do and where you are heading towards, so he hurries and goes before you to this person that you want to guide in order that he misguides him. He does not know the unseen, but he wants to know from us in order to work on delaying " the known day" or even to satisfy his ego ([his I"]) by misguiding everyone that he could misguide)

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And when he (a.s) was asked about an advice to lift this flaw from our work, and whether it should be by seeking refuge in Allah from him (The devil) or by concealing/ being secretive for example, so he (a.s) said:

(This does not belong to you, we do with our enemy what we see suitable, we make him think that we depend on this one and that that one will be guided, so he becomes busy with them, away from who we want. The matter is not only you and what you see, we are responsible for what you see and what you don't see)

## **Fear is a Blessing**

He (a.s) said when some of The Ansar passed through hardship:

(Dua' (supplication) returns the plot/conspiracy of the oppressors, so let them (The Ansar) call upon Allah and turn to Him and read the Dua' of Al-Jawshan Al-Sagheer [8]. Fear is also a blessing which makes the servant turn to Allah and makes him closer to Him and reminds him after being negligent)

Then he (a.s) said:

(If Allah wills, this month of Ramadan, we are about to enter into its days, so I ask all of The Ansar to not be shortcomers in regards to reading the Dua's (supplications) and turning to Allah and beseeching Him)

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## **His (Imam Ahmed Alhasan's) Clemency with people and Calling us to treat them according to their Apparent**

One of those who were searching in The Truth asked for help from some of the Ansar, and we were hesitant in regards to helping him, not for any other reason than fearing that he might have had a specific purpose like the people of falsehood are used to do with the truth and its people. So I conveyed that to the Righteous Servant (a.s), so he said:

(In all cases, you have not done except goodness, and the fact that he lied or said the truth would not harm you, rather, if he was not truthful, then he would not harm except himself, and the most you would lose is an amount of money, but he would lose his honor if he was not truthful.

Always treat people according to their apparent, for Allah has not commanded even the Prophets to treat people according to their inner/hidden. So whoever asks for help and says that he is in trouble or danger like he says, then we help him whether he was truthful or not)

Then he (a.s) asked again about him, and said:

(The Commander of The Believers (a.s) said: "If the one who is asking was upon Truth then the one who was asked would be destroyed". So treat people according to their apparent, and Allah is the One Who judges people on The Day of Resurrection. By Allah! It is more easy for me that it is said about me a thousand and a thousand times that I do not know and that I am ignorant and that someone deceives me with two words, than to meet Allah on The Day of Resurrection with doing injustice to one of His servants" ).

## **Does the human being relate/convey knowledge that he does not apply**

I asked the Righteous Servant (a.s) and said: Sometimes the human being conveys to others things, like some of the divine knowledge, but he feels unworried because he does not live it, or he does not apply it, so is this acceptable?

So he (a.s) said:

(The Messenger of Allah (sawas) said: "Allah has mercy upon a man who heard my words and comprehended them and conveyed them to the people, for perhaps he conveyed them to someone who would understand them more than him") [1].

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## **In the memory of the martyrdom of Al-Zahraa' (a.s)**

In one of the years he (a.s) was sick because of the memory of the martyrdom of Al-Zahraa' (a.s), so he (a.s) said:

(It is a sickness that afflicts me in some of the calamities of the Family of Muhammad (a.s), and it is from the blessings of Allah, and all praises belong to Allah the Lord of the worlds.)

So I said: There is no strength nor power except by Allah The High The Great. All praises belong to Allah, and He made killing a habit ([normal usual thing]) for you, and your honor from Allah is martyrdom.

May Allah increase your reward my master and generously bestow upon you in every sigh and sorrow.

So he (a.s) said:

(This is a word from the Commander of the Believers (a.s), it has never passed by me except that it made me cry, I will convey it to you for perhaps you will benefit from it: "Verily we belong to Allah and verily to Him we shall return. The trust was returned, and the hostage was taken back, and Al-Zahraa' was stolen, so how ugly is Al-Khadraa' الخضراء[\*] and the Earth O Messenger of Allah"[2])

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## **They have killed and imprisoned and terrorized, but they have not obliterated the Call of The Truth**

Regarding the tyranny of his enemies and harming him and his Ansar (supporters), Imam Ahmed Alhasan (a.s) said:

(Perhaps we are patient a lot, so much, but the result of the enmity of anyone towards us is perhaps the worst thing to those who hold enmity towards us whether in this world or in the hereafter. Their ancestors killed my father Al-Hussein (a.s) in a desert, but has the matter ended [by doing so]? Or Allah has put them to shame in this world and in the hereafter?!!

By Allah! If Ahmed Alhasan was alone and they killed him in a desert and hid his body, their result would be the shame of this world and the hereafter even if after a while if Ahmed Alhasan was from Allah, so how ignorant are they!! Are they blind to this extent?!!

After what they did in Muharram in the year 1429 [Hijri], they killed and mutilated and burnt the bodies and imprisoned and terrorized whoever their hands could reach, all of what they did have not obliterated The Call of The Truth. They used capabilities/tools of nations, and armies of nations, and media of nations, in order to obliterate the Call of The Truth and in order to destroy Ahmed Alhasan and the tens with him, but the result was that they were not able to do so, rather, they were exposed. Isn't this a sign for them if they use their minds!!)

**Is this the legacy they have transmitted, one to another?! Glory be to you O Lord!**

By Allah, our hearts bleed for the pain of your heart O Righteous Servant, from what those scholars of misguidance did and have been doing, [they are] the castle of Iblis which is stored to fight you before the Known Day, rather, his last castle. And how many times have you said about them: What do I have to do with those foolish ones who almost do not understand speech!

And verily, you are not from the people of this world, not when Moses saw you and learned from you, not on the day when Allah sent you down to carry the cup of crucifixion and its bitterness instead of Jesus (a.s), and not on the day when you were a lion with your grandfather running with him to force the disbelievers with his Zulfiqar ([his sword]), and not even today.

By Allah! I hate a world that gathers you with those ignorant tyrants and their satanic jurisprudence, if it were not for being pleased with what Allah swt ordains!

How many times have you said it: "I am a dead man walking among the people" so Allah helped your noble heart, and your patience belong to Allah. At the same time, how amazing is that!

I do not have any doubt that you are too dear to your Lord who has sent you that He won't return a call of yours, while you are the Baqiyya (remnant) of the Family of Muhammad (a.s.). And Allah has a matter that He will achieve by you, O my beloved.

Have the scholars/ clerics of the end times conspired against him/made a legacy to fight him and harm him in his self and in his Family and in his Ansar, rather, in the whole religion of Allah? Yes! They have planned to do all of this with their tyrants and their followers.

These are some of his words that describe their situation and the pain he (a.s) feels from them:

(Apparently they do not learn their lessons [from previous mistakes]. Their animosity to the call of truth has taken them to the extent that the history now marks them in the same place along with Al-Hajjaj and Ibn Ziyad, so which vice and crime have they not committed yet, after they have become enemies to the truth? To the extent that even Media mentions them committing crimes of rape in prisons- a crime even the most shameless/vicious of tyrants would be ashamed of. But all glory be to You O Allah, there is no God but You {Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!} [Surat Al-Dhariyat 51:53]

Today they are intoxicated by power and they are not taking heed that the history is marking for them the same shameful and disgraceful acts committed by Al-Hajjaj and Yazid and Ibn-Ziyad. So what is the difference between them and those who preceded them?

Allah refused except that you believe the words of the Purified Ones (a.s): "Every banner that precedes the banner of the Riser is a banner of a tyrant" [3]

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After all these actions and crimes committed by the Marja's and the tyrannical governments, does anyone doubt, no matter what, that they are tyrants? Maybe today they deceive a people that follow them and whose hands have been polluted by their crimes, but whoever comes tomorrow will read through their stances and see clearly that they are tyrants just like their predecessors.

Until today the Ansars are in prisons, and in more than one country due to the instigation of the Marja's. Indeed, it is the same methods of the tyrants who came before them, and all praises belong to Allah.

Allah has also given us preference by [making us feel] the same pain and suffering of the Prophets and Vicegerents (a.s), it is the Sunnah of Allah.

By Allah, life with those unjust tyrants is pain and boredom and weariness, as for death and getting rid of them, this is comfort and ease. Congratulations for the martyrs who have passed away and left us with those cursed ones).

In a state full of pain I said: All praises belong to Allah, may Allah relieve the Family of Muhammad.

Then he (a.s) said:

(The Family of Muhammad, Allah has already relieved them, we have clarified the truth, do you see any other unclear matter left? We have clarified it in a way just as it has been described "clearer than the sun" [4] but the people do not want the truth, what do we do for those who choose the path of Iblis knowingly and consciously, as the Commander of the Believers (a.s) described them "a creation that is like dogs" [5]

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## **Caution from raising the Masahif (the copies of the Qur'an) today**

The Qa'im (a.s) will not walk by the people in the same way as his grandfather the Commander of the Believers (a.s), this is what has been clarified by the words of the Purified ones as it is known [6]. For the Qa'im will come to expose falsehood and extract it from its roots, and he will replace the Earth with the divine justice and fairness after it has been filled with injustice and tyranny by the immoral/shameless ones and the oppressors.

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Some people give fake pieces of advice to the Ansar while they are informing the people of the Signs of Allah, and sometimes when we reach the point where we want to expose the falsehood to some deceived individuals, those people who pretend to have morals by lying and faking, would say that what we are saying does not go in harmony with a divine call!!

And because this is an important and sensitive matter which I might not understand its significance, so unknowingly I would fall in that which does not please Allah, I say to the Ansar of Allah: Be cautious from such fake morals which never made them fear Allah while they curse the caller to Allah on their platforms. And they said things that I feel ashamed to mention here.

Anyway, the Righteous Servant (a.s) had an advice regarding this point, so let's listen to him while he was talking to his Ansar when he asked one of them to remind his brothers of that, so he (a.s) said:

(Please advise the Ansar to not do like what the army of Ali (a.s) did when Ibn Al'as and Muawiyah raised the Masahif (the copies of the Qur'an). Now they come to you by morals after they felt weak and defeated. These are morals that they fake and they are the furthest thing from it, they raise the Masahif (the copies of the Qur'an) on the spears.

Years ago I have warned about the raising of the Masahif, so I ask Allah to protect you from such Fitnas (adversities), for today and tomorrow they will raise the Masahif and they will speak by morals after they feel weak and completely defeated like Ibn Al'as and Muawiyah, and no one will get deceived by their fake morals except the ones who lack morals like the Khawarij (The Kharijites))

## **Know that I am like my grandfather Al-Hussein, and my nose is like the stone**

One time one of the Ansar asked to return his relationship with people who have rejected the truth and refused it, and the Righteous Servant had described them as tyrants, and after the request of the brother was posed to him (a.s), he (a.s) refused and said:

(I hope you understand something, I am like my grandfather Al-Hussein (a.s), and my nose is like the stone. I swear by Allah I would rather be slain a thousand times than lower my head to an oppressor).

This was the last of what I have recorded from him, may my soul be sacrificed for him, from what I have conveyed in this book. I hope that Allah spreads its benefit upon his believing servants, and all praises belong to Allah firstly and lastly and apparently and secretly, and may Allah send His prayers upon His servant and Messenger Muhammad and upon his purified Family the Imams and the Mahdis and send great greetings. And may the peace, mercy, and blessings of Allah be upon you.