



THE CALF

BY IMAM AHMED AL-HASSAN
-FROM HIM IS PEACE-

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The Calf

Volume 1

Dedication:

To those who lift the word of La Illaha Illa Allah (There' no Allah but Allah) ... To those who lifted their shrouds and walked towards Allah

...

To the Prophets and Messenger and Imams pbut, O, Honourable Gentlemen ... This poor man dedicates peace to you and dedicates to you this licensed merchandise,

And says his heart is full of the oneness of Allah and submission to you Harm has touched us and our family, so be charitable on us, for Allah rewards the

charitable ones

Ahmad Al-

Hassan

27/Shawwal/142

Introduction

In the name of Allah, the Abundantly Merciful, the Intensely Merciful

All praise is due to Allah. May Allah's blessing be on Muhammad and his household the infallibles. May Allah's blessings be on the musk end, the light of god and his remainder on Earth (my soul is redemption to him).

Allah the Almighty said: **{[On the] day the hypocrite men and the hypocrite women will say to those who believed, "Wait for us, we may acquire of your light." It will be said, "Go back behind you and seek light." Then a wall will be put up between them, for it a gate; its interior, in it [is] mercy, but its exterior, facing towards the punishment. They will call them, "Were we not with you?" They will say, "Yes, but you led yourselves to temptation, and you awaited and you doubted and the wishful thinking deceived you until [the] Command [of] Allah came. And the deceiver deceived you about Allah. So today no ransom is accepted from you nor from those who disbelieved. Your abode [is] the Fire; it [is] your protector and the destination is wretched."}**¹

In the stories of the past prophets and their nations that followed them sometimes and followed the Samaritans some other times, gave victory to the prophets one time then let them down and gave victory to the tyrant a lot of times, is a lesson for a learner and a memory to remember.

This means that researching it is important, and passing through it till what happened after the death of the prophet pbuhap from the removal of the Trustee and the seizure of power — what this event dragged on the nation from tragedies, which we remain extremely suffering from it till today — helps us to understand what happened after the death of the prophet pbuhap either with the Prince of Believers pbuh or with his sons the infallibles pbut that suffered from the tyrants that are authoritarian at the helm of government by the brute power just like the suffering from the Samaritans of the misguided Imams, that always tried to let the law of Allah's Prophet go astray, and disrespecting the Muslims. Also, looking at our situation today through the stories of the past prophets and their nations helps on reading the future which anticipates the emergence of the "Seal of the Guardians", al-Mahdi pbuh and what he will face, either from the tyrants that will underestimate the Muslims and fight him like the Sufyani, or from the Samaritans (the appalling, non-working scholars).

For this, I estimated that the poor does little work and has many faults, that I will write this research; perhaps it will be protective for some believers from deterioration into the abyss. Prevention is better than medicine, actually standing with the Sufyani or the appalling scholars that will fight al-Mahdi pbuh; there is no medicine for it other than drinking the drink of hell and

¹ Al-Hadid 57:13-15

the medication of the chains in hell fire. Perhaps it will be incentive to some of the believers to work on creating an appropriate land to establish the country of La illah illa Allah (There is No god but Allah) on this earth, the country of Imam al-Mahdi pbuh and right and justice in a time which was overshadowed by injustice in every part of the world. The American tyrant narrows down day after day on the vulnerable people and walks the people of the earth towards the abyss. The tyrants that are authoritative over the Islamic nation are worshippers of this tyrant, which nothing on this earth is identical to his history of humanity, because they are partners with him in the worshipping of Satan. Furthermore, the Muslim nations which are the most vulnerable nations in the world, are suffering the two cases:

First: from the defeat of the American tyrant and the dominating tyrants.

And second: from the tyrants that are found inside the Islamic frame — I mean some of the non-working religion scholars that claim to represent Islam — actually, some of them may have even underestimated these nations and found many followers for him, to teach them calmness, submission and surrender to the tyrants. Thus, oppression, hunger and humiliation.

Therefore, it is a continuous war at home and abroad. A disbelieving enemy hits continuously, a hypocrite eating away at the inside, Pharaoh and Samaritan, Pilate and the non-working scholars of the children of Israel.

From the tyrant's side, they're waging a relentless war against the religion. Their television displays ayahs from the holy Quran, then after that in a little while, songs, semi-naked women and a series designed to dismantle the infrastructure of the Islamic community or to lessen what is left from the structure of the Islamic community. To have a flying beard and a long moustache just like the Magi in the ancient times, this is Islam in the sight of those people. However, whoever says La Illah Illa Allah (There is no god but Allah) is killed, their women are insulted and his house gets destroyed.

The major disaster is that some of them claim that they are Arabs and they do this in the name of Arabism. They attack women, violate reputations and their prisons are full of women and children. The situation is that the Arab man is noble, if he opposes, he opposes men, and doesn't attack women. So what Arabism do those Roman remains of the Mongols and the Tatars claim? They have blackened the face of humanity. They have committed shameful crimes and scandals called the forehead of Pharaoh and Nimrod (Allah Curse Them) the friends of Moses and Abraham (pbut).

On the other hand, there is the Samaritan (non-working scholar) that always tries to make the law of Allah's Prophet go astray. He doesn't try to promote virtue and prevent evil, neither the jihad for the sake of Allah by tongue, or by hand, if possible. He forgot that the Messenger of Allah pbuhap said, what means: **(For the Promotion of Virtue and prevention of**

evil or they will use your sinners on you then they will ask for your choice and they will not be answered) ¹

Furthermore, is there worse than the tyrants domineering on the Islamic nation today? The results are available and it is necessity that the premises are found still to this very day.

Then the cause of tyrant oppression on the Islamic community today is: leaving these communities for the promotion of virtues and the prevention of evil. The reason for leaving this duty for these communities is: the non-working scholars have left the promotion of virtues and the prevention of evil (if the scholar becomes immoral, the world becomes immoral).

Even, established today in the hearts of many Muslims, the roots of humiliation and submission and surrender to the tyrant. Also, the love of this world, the love of life, and the fear of death in an abnormal way. They have started to see life with humiliation better than death with splendour. This way, Islam will be hung and will find the resulting standards upside down. This is the most thing that Satan (may Allah's curse be on him) wants, the Islamic nations to remain vulnerable and static between a rock and a hard place, or in other words, between the Pharaoh and Samaritan. Between an immoral tyrant that kills and plunders, and between a non-working religion scholar that doesn't promote virtues and prevent evil, and behind the scenes, the fingers of the American tyrant moves the strings left and right. In this way, nothing will be left from Islam except its name.

The duty of the scholars nowadays is to address the reformation of the Islamic nation.

Their duty is to lift the weight of the message that they fought to lift. You O students of religious sciences, and Muslim scholars (Shiite and Sunni), do you think that all you are charged for is the collection of mental sciences and transportation, without working and without the promotion of virtues and the prevention of evil within what you are charged for, which is repairing the nation, reporting and warning its children and jihad for Allah's sake dearly?!

If this is what you think, then the truth I say to you, "You are wrong."

The collection of mental sciences and transportation is not difficult, but what is difficult is to give your food three days to a prisoner, a wayfarer, a poor person, and sleep while you're hungry. Just like what Imam Ali pbuh did, it is difficult ². To live your life for the sake of the happiness of others and to remove injustice from them, it is difficult. To give for the sake of Allah just like Imam al-Hussain pbuh gave for the sake of Allah, it is difficult.

Peace be upon you O Abu Abdullah, my father and mother are redemption to you, you gave everything and didn't leave anything, even the infant and women. You didn't leave an excuse for any coward.

¹ Al-Kafi Chapter 5 page 56

²

O you gentlemen, if you weren't able to collect knowledge and acts of worship, then in this way, you have given the tyrants all that they want. To turn you into redundant slaves, not a knowledgeable person. The character of the worshipper cannot be built on a scholar that doesn't promote virtues and doesn't prevent evil; this indicates the meaning that was reported about the infallibles pbut that a knowledgeable person is better than seventy worshippers. This is because the knowledgeable person's main concern is the salvation of people, but the worshipper's main concern is the salvation of his soul.

It was narrated on Imam al-Sadiq (pbuh) has said: (the narrator of our speech that draws the heart of our Shiites is better than one-thousand worshippers) ¹.

Allah the Almighty said: { **And it was not [for] the believers that they go forth all together. So if not, then a party from every group among them go forth that they may obtain understanding in the religion, and that they may warn their people when they return to them, so that they may beware**} ². To warn their people not to sleep ... Or warn one or two individuals. So if your main concern, O gentlemen, is the salvation of your soul, don't say (we are students of religious studies) or (scholars), and don't wear their clothes to trick the people. Don't be wolves wearing the skin of lambs, just like the case of many people nowadays, because this is not the issue of requesting this world, neither is it the issue for venting desires or spending time. It is an issue of lifting heavy weights, the message of the infallible prophets pbut, so be cautious, otherwise it's the loss of this life and the hereafter.

Jesus pbuh said: (the appalling scholars are like a rock that fell on the mouth of a river, it doesn't drink, and neither does it let the water set off to the plants) ³

In the year 1971, when Mr. al-Khumayni (may Allah's mercy be upon him) was in Najaf and his students were waiting for him for a lesson about self-control, his honour started with the saying, "I feel that I have to remind the gentlemen of some of the occasions which involve the troubles of the Muslims." Then he said, "and now, do you want me to talk about the ethics!? We will not be polite unless we think about these matters and if we were polite, we would've thought about the situations."

So to the non-working scholars I say, "You offer your work on the legacy of the prophets and messengers. All praise is due to Allah for the Quran which is between our hands today and of which includes enough of their stories pbut, and you will find your legacy violating theirs completely, either you work by the legacy of the prophets and messengers, or move away from this path. So don't be standing in the way to Allah the Almighty, as what the Prince of Believers pbuh said.

¹ Al-Kafi Chapter 1 page 33

² Surat at-Taubah (Repentance) 9:122

³ Faydh al-Qadeer Chapter 4 page 206.

And I tell you what Jesus pbuh said to the arrogant and non-working Jewish scholars: (“But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.”)¹

Wake up before your soul is destroyed by what it earns and before a day comes when you will say our anguish on what we have neglected from the side of Allah.”

The roots of Islam and Muslims today are being exposed to total destruction and you want me to sit down and talk to you about self-control?!

Wake up before the sword of the son of Fatima pbuh emerges from its sheath, and at that time you will regret what you have done that has put you today in a trench corresponding to him. Wake up and admit your obscene wrongdoings because shame is better than entering the fire of hell.

At the same time, I am extreme at the hands of the Mujahidin and active scholars that are disinterested in this world, their outside directs you to their inside. The ones that work day and night to spread the word of La Ilaha Illa Allah (There is no god but Allah) and to spread justice in the Islamic community. Even though they are very few as what Imam al-Sadiq pbuh said².

Allah will bless their work and makes it full of good, Allah willing. So do not become weak or harasses, and you are the high ones Allah willing. Blessings are on the ones who are known in the sky and are unknown in the earth, with so many work and very few in their hands. I ask Allah to make me from their slaves and make me from within their clique, with so much of my ignorance, lack of knowledge and little action in return to his grace and mercy and tender giving.

This is only because I wanted to repair what I can, supplicating to the Live One that never dies to be from the ones that do not fear from Allah the blame of a blamer. I compromise and put my trust in Allah alone. He is my protector, he protects the righteous ones, and I take refuge in Allah from shame in this world and in the hereafter.

I entrench on the owner of the Wealth and Kingdom, and rely on the owner of the Ability and Might, and I ask for help from the owner of the splendour and theology, from all that I am afraid and aware of. By Muhammad and Ali and Fatima and al-Hassan and al- Hussain and Ali and Muhammad and Ali and Jafar and Musa and Ali and Muhammad and Ali and al-Hassan and Muhammad pbuh and praise be to Allah alone.

In the name of Allah, the Most-Gracious, Most- Merciful {**And when your Lord called Moses, “Go [to] the people [who are] wrongdoers, [The] people of Pharaoh. Will they not**

¹ Matthew 23:13

² The hadith in Usool Al-Kafee Chapter 2

fear?" He said, "My Lord! Indeed, fear that they will deny me. And my breast straightens and my tongue does not express well, so send for Aaron. And they have a crime against me, so I fear that they will kill me." He said, "Nay, go both of you with Our signs. Indeed, We [are] with you, listening."} ¹

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¹ Surat *ash-Shuara* (The Poets) 26:10-15

Iblis Vows

Allah said: {And when your Lord said to the angels, “Indeed, I am creating a human being [out] of clay from black mud altered. So, when I have fashioned him and breathed into him of My spirit, then fall down to him prostrating.” So the angels prostrated all of them together, except Iblis. He refused to be with those who prostrated. He said, “O Iblis! What [is] for you that you are not with those who prostrated?” He said, “I did not prostrate to a human whom You created of clay from black mud altered.” He said, “Then get out of it, for indeed, you [are] expelled. And indeed, upon you the curse till [the] Day [of] Religion.” He said, “O my Lord! Then give me respite till [the] Day they are raised.” He said, “Then indeed you, [are] of the ones given respite. Till the Day [of] the time well-known.” He said, “My Lord! Because You misled me, surely, I will make fair-seeming to them in the earth and I will mislead them all, except the ones who are sincere among Your slaves. He said, “This [is] the straight way to Me. Indeed, My slaves, you have no authority over them, except those who follow you of the ones who go astray.”} ¹

Allah the Almighty created Adam pbuh and commanded the angels to prostrate down to him. This prostration was practical recognition of the virtue of Adam on the angels pbut. This entity was made to suit it's concern and its world, and this prostration wasn't to the body of Adam pbuh but rather it was to his reality and soul, rather in which the reality of Muhammad, the closest veil and the full human. Through this, he went to the Live One that never dies. Allah did not command them to prostrate only after he overflows the perfect picture on Adam's material and after he breathes into him from his soul. It was narrated in a hadith about the Prophet Muhammad pbuh what means: (Allah has created Adam in His image) ², and the image of Allah in this hadith is metaphoric as stated in the Quran (Hand of Allah) or in other words, the Power of Allah the Almighty. Furthermore, Adam pbuh, or the man that is able to collect the divine perfections as much as possible for the possible, or say the one created, and if Adam pbuh didn't reach the (distant) two bows' length or even nearer (Qab qawsayn aw adnaa), then the purist, the Mustafa, Muhammad pbuh, from his (Adam's) progeny reached it. Then Iblis (may Allah's curse be on him) turned to some part of this fact, but he became rebellion and didn't prostrate with the angels and he eternized to earth. So he beheld Adam's material which his body was created from and he measured it by the energy of the fire which he was created from. He then worked out that the energy is more upstanding than the material and he overlooked on Adam pbuh and his closeness to Allah. Iblis then fell into the abyss with his great knowledge and his long worshipping. That is because he wasn't a sincere worshipper to Allah, but he was a sincere worshipper to himself and all he wanted by his worshipping is to be in a high status.

¹ Surat al-Hijr (Rock City) 15:28-42

²

From here, the test, which was to prostrate to Adam pbuh was a disaster to him and a lightning bolt which hit him on the head and he envied Adam pbuh. If represented for your mind you would have found him at that time saying: (After all this time of worshipping, Allah creates a worshipper better than me, in the best case, and at a point, he becomes higher and angels won't have his degree?!) This veil prevented him from seeing the reality of Adam and started looking for an excuse to prevent him from prostrating, an excuse that will convince himself and make him argue with his Lord.

However, Allah's reply to him wasn't other than expulsion and damnation because he was from the ones that denied it and made it certain, injustice and altitude ¹. Allah said: **{That, the Home [of] the hereafter, We assign it to those who [do] not desire exaltedness in the earth nor corruption. And the good end for the righteous}** ²

Iblis (may Allah's curse be on Him) wasn't an ignorant one that knows, neither was he insubordinate and can be reprimanded and disciplined. He was an arrogant and bumptious tyrant and a knower which doesn't deter. He got himself in the unwillingness to this new creature and he made this be the reason for his expulsion from Allah's mercy and he took him and his descendants as enemies. This is why he asked for the attention and time till the Day of Resurrection so he could deceive the people from the right path. But Allah the Almighty gave him time till the Appointed Time and the cursed the one promised to derail the son of Adam from the right path: **{He said, "Because You have sent me astray, surely I am sitting for them [on] Your straight path. 17 Then surely, I am coming to them from before them and from behind them and from their right and from their left, and You do not find most of them grateful."}** ³

The Appointed Time is the day when Imam al-Mahdi pbuh will rise, where it was narrated in a hadith about Ashaq ibn Ammar once said: I asked him (Imam al-Mahdi pbuh) about when Allah the Almighty reprieved Iblis till an appointed time, and he mentioned it in His Holy book: **{He said, "Then indeed you, [are] of the ones given respite. Till the Day [of] the time well-known."}** ⁴. He pbuh said : (The Appointed Day is the day of the Rising of the Imam, so when Allah will send him, He will be in the mosque of al-Kufa. Iblis will come and fall down on his knees prostrating and he will say: Woe is to me from this day! He will then hold his forelock and hit his neck. That is the appointed day when he will be out for it) ⁵

In the Gospel, it is said about Satan will be chained up in the Minor Resurrection, or in other words, in the time of the rising of Imam al-Mahdi pbuh. It came in the vision of John: (... 1 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and

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² Surat al-Qasas (The Story) 28:83

³ Surat al-Araf (The Heights) 7:16-17

⁴ Surat al-Hijr (Rock City) 15:37-38

⁵ Bihar Al-Anwar. Chapter 276 page 52.

Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while) ¹

It was said about Ibn Tawoos (may Allah's mercy be upon him) that he said: I have found in Idris's pbuh papers at the remembrance of Iblis and Allah's answer to him (He said my Lord relieve me till the day that they are raised. He said no, but you are relieved till the appointed day. It is the day that I eliminated and necessitated that I will cleanse the ground that day from disbelief, shirk and sin. At that time, I elected worshippers for me. I tested their hearts for faith and filled them with devotion and certainty and sincerity, piety, humility, truthfulness, forbearance and patience, reverence and fear and asceticism in this world, and the desire in me, and let them be advocates of the sun and the moon and make them the successors in this world, and make them have their religion that you accepted for them, then they will worship me and not associate any other with me. They pray at the right times and give zakat to people, they promote virtues and prevent evil. At that time I will give the secretariat on the earth, nothing will do harm to anything and nothing will be afraid of anything. There will be vermin and livestock between people and none of them will harm the other. I will remove every single sting from the vermin and others. I will remove the poison from everything that bites and I will send down blessings from the sky and the ground. The earth will bloom by its good flora and all kinds of fruits and fragrances will emerge. I will place compassion and mercy between them, then they will condole and equally share and they will dispense with the poor. None of them will go higher than the other, the big ones will have mercy over the little ones and the little ones will dignify the big ones. They will condemn the right therewith and govern.

Those are my people, I chose for them a prophet which is an honest one. I made him a prophet and a messenger for them, and I made them advocators and people for him. That is a nation which I chose for them my prophet and my honest one. That is a time which I have veiled in my unseen knowledge and there is no doubt that it is actual. I will wipe you away that day and your horses, men and all of your soldiers. Go, and you are relieved till the appointed time)².

This is the story of Iblis, the worshipping knower, that fell in the abyss, his arrogance made him fall astray. In it, is a lesson for a learner and a memory to remember. Where are the learners and where are the rememberers?!

The Prince of Believers pbuh said: (Consider what was from the act of Allah to Iblis when He thwarted his long work and dedicated effort. He worshipped Allah for six thousand years; it's not known either the world years or the hereafter years and all this went from arrogance one time. So who is it after Iblis does such a sin against Allah? No, Allah won't allow a human to enter Paradise in a command by which he took an angel out of it for. Allah's ruling for the people of the skies and the people of the earth is the same. Allah doesn't relent with someone who has done haram.

¹ Revelation 20:1-3

² Bihar Al-Anwar Chapter 52:385

So beware, O worshippers of Allah, that his disease will infect you, and he provokes you with his lowliness and makes you go to him by the help of his horses and men. He has made the arrow of “Allah’s threat” (disobedience of Allah) a normal thing for you, and he threw you from a nearby place. He said: **{He said, “My Lord! Because you misled me, surely, I will make [evil] fair-seeming to them in the earth and I will mislead them all”}** ¹, ... And seek refuge in Allah from the inoculation of arrogance, just like you seek refuge in Him from the misfortunes of life.

If Allah allows one of his worshippers to be arrogant, he would have let His special prophets and people ... they were vulnerable people. Allah has tested them by hunger and poorness, and plagued them by the stressful things. He also tested them in the concerns, and agitated them with difficulties. Moses, the son of Imran, once entered with his brother Harun pbut on Pharaoh wearing ironclads made out of wool and the stick in their hands. They gave him two choices, if he becomes a Muslim, he will stay a king and his wealth will always be with him. So he said: “Aren’t you surprised when these two give me a choice of staying a king and keeping my wealth, and they are, as you can see, in a case of poverty and humiliation? Why didn’t their god give them bracelets made out of gold if they were really the truth. (Giving gold great importance, and disrespecting wool and wearing it), so be careful from the urgency of hurting someone, and taking your time and severe injustice, and the bad consequence of arrogance as it is the major trap for Iblis, and his main trick that wraps around the hearts of men just like the way poison wraps around the whole body. It never becomes tired; neither does it leave anyone, not a scholar for his knowledge, not even a poor person with his one clothing. Allah the Almighty didn’t curse the people that were before you, in front of you (in the Quran), he cursed them because they didn’t promote virtues and didn’t prevent evil. Allah cursed the fools for riding sins and the tolerant ones for not preventing evil. You have exceeded the bind of Islam and have broken its rules and finalized the rulings. And I am surely from a nation that doesn’t take them from Allah the blame of a blamer. The marks on their bodies are the marks of the truthful ones, and their speech is the speech of best of the chosen ones. They stay awake at night and pray during the day to heighten their good deeds. They are very fixed to the rope of the Quran; they make the Sunnah of Allah and the Sunnah of His messenger come to life. They don’t become proud, they don’t try to rise, they don’t cheat and they don’t corrupt their hearts by insanity and their bodies by work)” ²

¹ Surat al-Hijr (Rock City) 15:39

² Nahj Al-Balagha: Al-Qasi’a

The straight path

Allah says: **{And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path - The path of Allah , to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve}** ¹

It is the truth or the path that Allah swt wants his worshippers to take, or it is the path that takes you to Allah swt, and in other words it is the beliefs and the correct divine rulings that come from Him swt and reach his worshippers via the prophets and messengers and their successors (pbuh), and every wise person should search for the truth to push away the torment from himself and to take a path unto his Lord, walking the straight path, and being pleased with this physical world and delving into it is even worse than death, and it is the likes of nothingness, and it is the hellfire, Allah says: **{They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers}** ², just as knowing the truth and walking its path is the real life; because at the end of this path one will reach the world of the intellect and will return to Allah, and this is a matter that is above heaven.

Allah says: **{O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination}** ³.

Allah says: **{And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do}** ⁴, so the wise one should not waste his chance in walking this path, if he reaches his destination then He has gained the mercy of Allah, and he will live luxuriously in the heavens by the grace of Allah and his blessings because he has answered the call of Allah: (come back) ⁵.

Allah says: **{He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is}** ⁶, in other words Allah has created you hoping you would reach the world of the intellect as the Prophets and Imams (pbuh) have reached, and the goal is to reach the highest rank in this world, and it is the rank of reaching "the world of divinity" or the rank with the title "between 2 bows or lower". And the holder of this blessed rank is the one whom all of creation was born for (Muhammad (pbuh), and Ali his self). Even though I have

¹ Al-Shura:52-53

² Al-Ankabut:54

³ Al-Tawba:73

⁴ Al-Sajda:17

⁵ He (pbuh) is pointing to the sayings of a narration by the Ahlulbayt (pbuh), Sheikh al-Kulayni has mentioned it with his chain of narration: By Abi Ja'far (pbuh): -----

⁶ Al-Ghafer:68.

chosen to just summarize and point this out, there is nothing wrong with clarifying a little bit more lest Allah will bless me with a dua from whomever is reading these words.

And know O my beloved believers that the first creation is the intellect, and it is the first spiritual world and it is the complete world, the creations in it are all consumed in one another and are not inconsistent to one another. And its inhabitants are on the highest level of the divine worlds of Allah swt, and it is a rank specialized for Muhammad and Ali (pbuh).

Muhammad (pbuh) **{While he [was] in the horizon - the highest. Then he approached and came down, And was a distance [of] two bow-[lengths] or nearer.}** ¹ and Ali (pbuh) is his self, Allah says: **{Then whoever argues [with] you concerning it from after what came to you of the knowledge then say, “Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us pray humbly, and invoke the curse [of] Allah on the liars.”}** ², and Ali is touched with the essence of Allah as we were told by him (pbuh) ³, and below is all ranks, they (pbuh) surround and know all what is below them, and all that is below them take their knowledge from them each according to his rank and nobody fully knows them except their Creator, as also nobody knows Allah swt more than them according to the human capacity of knowing Allah.

The meaning of this has been narrated by the owner of the Blessed rank (pbuh): **(O Ali nobody has known Allah except for me and you, and nobody has known me except for Allah and you, and nobody has known you except for Allah and me)** ⁴.

As for the second world it is the world of Malakut, it is the world of ideal images, it is the world of the souls close to what the sleepers see. That is because the sleeper loses awareness of the physical presence and focuses on his presence in the Malakut, and you can say the ideal or the spiritual.

As for the third world it is the physical world, and it is a world close to nothingness which has no fate for existence except its viability for existence, and it is the lowest rank you can reach. If an image was given to a material it becomes a body, and it is the first stages of ascension or descension, and also the bodies are divided each according to its existing ranks from inanimate, plants, animals, and humans, and the human can either ascend and go back to his Lord, so he glorifies Allah in the world of the intellect and is close to Allah, or he can degrade himself and turn away from his Lord, and does not see anything but the material that nothing can be known by it and no knowledge can be gained by it except by giving it its perfect image, and this way he becomes like cattle and even worse; because he was born to go back to Allah

¹ Al-Najm:7-9

² Al-Imran:61

³ Manaqib ibn shahr ashub: vol 3 pg 31, al-ma'jam al-awsat lil-tabrani: vol 9 pg 142, kanz al-a'mal: vol 11 pg 621, Bihar al-anwar: vol 39 pg 313

⁴ Mukhtasar basa'ir al-darajat: pg 125, mawsu'at Imam Ali a.s. fil kitab wal sunna: vol 8 pg 185, mashariq anwar al-yaqin: pg 172

but he turned back, and was born to gain wisdom but chose ignorance, and was born to live but chose death.

Abu Abdullah (pbuh) said: (Allah the Almighty created the intellect and it is His first creation of the spiritual by the right of his throne of His light, and He said to it, turn away so it turned away then He said to it come back so it came back. So Allah swt said I have created you with a great creation and I have favoured you over all of my creations, he said: then He created ignorance from a briny dark ocean, so He said to it turn away so it turned away, then He said to it come back and it did not come back, and He said to it you have chosen arrogance so my curse is upon you ...) ¹.

As for the intellect, the full intellect is Muhammad (pbuh) and his successor Ali (pbuh); because he is his self as shown in the verse and ourselves and yourselves ². As for the ignorance, the full ignorance is the second one, and it is the starting point of arrogance, and it is what made Iblis go astray and cast him to hell. Iblis (l.a) says: **{rabbi bima aghwaytani}** ³, in other words with what you have mislead me with, or with ungratefulness to what caused my misleading. And he is described as ungrateful in this verse; because he is dark with no identity to him, and the (ما) is used for (the unwise); because he has no wisdom.

As such for the sons of Adam (pbuh) whoever elevates by worshipping and by attaining complete manners, until he reaches the 2 bows or less, then he is at a rank of teaching the spiritual and the close Angels, and he is the complete human i.e. Muhammad (pbuh), as Adam (pbuh) taught the Angels what they did not know before, the Prince of the Believers (pbuh) says: (The human was created with a speaking soul, whoever purifies it with knowledge and work then it starts to resemble the jewels of its first cause, وإذا اعتدل مزاجها وفارقت الأضاد فقد شارح السبع (الشداد) ⁴.

And of the sons of Adam whoever casts himself in hell, then he glorifies in the dark briny ocean some of it over the other, if he raises his hand he will not be able to see it, until he becomes darkness with no light, and ignorance with no wisdom, and trouble with no stability to him, and fear with no tranquillity in him, and no serenity descends on him. He is not eager to gain the mercy of Allah and is hopeless to the spirit of Allah even though Iblis (l.a), when the day of judgement comes he will be eager for the mercy of Allah it is mentioned, Allah says: **{And when Satan made their deeds fair-seeming to them and he said, “None from the people overcome you today and indeed, I am a neighbour for you.” But when the two forces came in sight he turned away on his heels and said, “Indeed, I am free of you. Indeed, I see what you do not see, indeed, I fear Allah. And Allah [is] severe [in] the penalty.”}** ⁵.

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³ Al-Hijr: 39

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⁵ Al-Anfal:48

Those with their filthy and arrogant selves have inspired the jinn satans with their adorned speech. The jinn satan takes and learns from the human satan, Allah says: **{And thus We made for every prophet an enemy — satans from mankind and jinn, inspiring some of them to others with decorative speech in deception. But if your Lord had willed, they would not have done it, so leave them and what they invent.}**

¹

And Al-Haruri said:

I was a child from the soldiers of Iblis until I elevated then Iblis became from my soldiers so if he dies before me then I am better after him methods of lechery none is better than be in it ².

And there is still one thing ... for a questioner to ask, didn't the disbelievers create the plane and other advanced technologies with their minds?! The answer: Abu Abdullah (pbuh) was asked about what was with Muawiya so he (pbuh) said: (Such awfulness such mischief, it resembles the mind but it is not the mind) ³. So each person has a share in the Malakut world, his share is himself as the ideal image and the shadow of mind, and this shadow is the power of knowing and the power of speech that is endowed within the heavens. Silent animals join us in it but the mirror of the human is more clear, the rise of the mind on himself is more clear and radiant, so his chance in this shadow is greater. And whoever follows up with the world of the animals will know that some animals have the ability to invent some instruments, as was shown by some of the alive scientists. And as an example the beaver creates embankments to raise the depth of the water, so the human is not better than the animal unless he looks into this shadow to see the truth and the mind, and to walk in this path to perfect his worship and his thankfulness and his good morals, but if he was satisfied with this shadow then he is like cattle, i.e. like the silent animals, and if he degraded himself with bad morals then he is worse than cattle ⁴.

And all thanks to Allah alone , and we have not been given of knowledge except a little, O Allah bestow your mercy upon me and the believers you are my Master in this world and the hereafter.

¹ Al-An'am:112

² Bihar al-anwar: vol 12 pg 330

³ Al-kafi: vol 1 pg 11, ma'ani al-akhbar: pg 240, al-wasa'il: vol 15 pg 206

⁴ He (pbuh) is pointing to Allah's saying: (Al-Furqan).

Provisions

Correct Beliefs:

Believing in the existence of a Creator, and Unifying Him ([meaning Monotheism]), and believing in His Prophets and Messengers and their Vicegerents (a.s), and in the Justice and ordainment [of God] and predestination/fate and Bidaa' and Heaven and Hell, and the infallibility of the Successors of Allah (a.s) in His Land, and the Angels, and the Unseen, and all that which the Prophets and Messengers and their Vicegerents (a.s) have informed about. And we do not have except that we hold tight to their tails and follow their footsteps. He, The Exalted, said: **{If you love Allah , then follow me, [so] Allah will love you}** ¹

Zurarah said: Abu Abdullah (a.s) was asked about the beginning of reproduction from Adam; how was it, and [how was] the beginning of reproduction from the progeny of Adam, for people among us say that Allah the Almighty inspired to Adam to marry his daughters to his sons, and that all of this creation originates from brothers and sisters.

So Abu Abdullah (a.s) said: **"Allah is far more Exalted than that! Who said that Allah the Almighty created the best of His creation and His beloved ones and His Prophets and His Messengers and the believing men and the believing women and the Muslim men and the Muslim women from Haram (forbidden act)?!!! [Who said] He did not have the ability to create them from Halal (permissible act)?!!! Verily, Allah has taken their covenant upon good purified chasteness. By Allah I have come to know that one of the animals' sisters was concealed from him, then when he fell upon her and dropped she was exposed for him. So when he knew that she was his sister, he pulled out his private part and held tight on it with his teeth until he cut it, so he fell down dead. And another animal his mother was concealed from him so he did the exact same thing! So how about [when it comes] to a human being [considering] his human nature and preference and knowledge! [There is] a generation from this creation - that you see - [who] wished for knowledge of the People of the House of their prophets, and they took [knowledge] from where they were not commanded to take from, so they ended up in what you see of misguidance and ignorance of knowledge [like] how were the past matters since the beginning of Allah's creation, and that is impossible.,**

Then he said: **Woe to those! Where are they from that which the jurisprudents of the people of Hijaz and the jurisprudents of the people of Iraq do not differ about, that Allah the Almighty commanded the pen, so it ran upon ([meaning it wrote down upon) the Safeguarded Board all what shall happen until the Day of Resurrection, [that was] before creating Adam by two thousand years. And all the books of Allah in which the pen ran, include the forbiddance of sisters to the brothers, along with [all] that which was made Haram (forbidden). And we see these four popular books in this world: Torah, Gospels, Zabur, and Furqan, Allah has sent**

¹ Surat Al-i-Imran (3):31

them down from the Safeguarded Board upon His Messengers (a.s), from them were the Torah upon Moses, Zabur upon David, The Gospels upon Jesus, and the Qur'an upon Muhammad, and upon the Prophets (a.s), and those books never made it Halal [for the sisters and brothers to marry]. I say that whoever said that or the likes of that never wanted anything except that they may strengthen the arguments of the Magi. What is their matter! May Allah fight them ...) ¹

So all praises belong to Allah Who has exposed them and put them to shame by their ignorance and stubbornness against the truthful ones of the Family of Muhammad (a.s), for they made the Prophets (a.s) children of adultery, and far away they are from that! So Allah blackened the face of every person who stood against the truthful ones of the Family of Muhammad (a.s) and claimed to know the Sunnah of the Messenger and the Muhkam (clear and precise verses) and the Mutashabih (allegorical verses) of The Book, and appointed themselves as Imams calling towards hell fire in the matters of religion, just as the Umayyads and the Abbasids and those who followed them regarding worldly matters did. Their followers do not have any excuse remaining today except either stubbornness and arrogance, or that they say "it is a goat even if it flies"!(meaning that they remain stubborn and insist on their opinion even if it is clearly wrong)

The pillar of beliefs in which one must believe is what came in the end of the Chapter of the Cow (**Surat Al-Baqarah, Chapter 2 from Qur'an**), and it is what the Prophet (sawas) has believed in and that is:

Believing in Allah and the Angels and the Divine Books and the Messengers, whether they were Prophets or Vicegerents or any messenger from Allah (swt), even if he was a messenger for a worldly leadership only like Talut (Saul) (a.s).

So it is obligatory upon every Muslim to believe in Allah, The One, The Indivisible, The Single, The Everlasting, and to believe in the Prophethood of Muhammad (sawas) and to believe in the Angels and the Books and the previous Prophets and their Vicegerents and their Jurisprudence and to respect their jurisprudence even if they were abrogated [later]; because it was once the jurisprudence of Allah on this Earth. And it is upon the Muslim to believe in the Twelve Vicegerents (a.s) of the Prophet Muhammad (sawas), and to believe all that is proven to have been narrated from them (a.s). Also the Muslim must believe that the twelfth Vicegerent from the Vicegerents of Muhammad (sawas) is Imam Muhammad ibn Al-Hassan Al-Mahdi (a.s), and he is alive being provided sustenance until today, and he shall rise by the sword just as his grandfather (sawas) rose. And it is upon the Muslim to take him as a leader and call towards him and to put him forth before his self and money and son, and he must work to raise his word and show his matter and the injustice he has been through and prepare for his (a.s) state, and be enemies with his enemies from the leaders of tyranny who are dominating over this nation and their disbelieving helpers and soldiers who went out from the Wilayah of Allah to the Wilayah of

¹ 'Ilal A-Sharai': volume 1, page 19

Iblis the cursed. And it is upon the believer that he does not fear their number nor their equipment.

He, The Exalted, said: **{And they plotted a plot: and We plotted a plot, while they perceived not * Then see how was the end of their plot! Verily! We destroyed them and their people, all together * So those are their houses, desolate/empty because of the wrong they had done. Indeed in that is a sign for people who know}** ¹

Provisions:

As for the provisions, they are a group of legislations that Prophets and Messengers (a.s.) bring from Him Almighty, and that He assigns/commands the servants with it, and maybe some of them were cancelled and changed or some other legislations were added, with time, according to the knowledge of the wise, who is expert in what can reform the case of servants and the country in each time, and it is not valid to cancel, change or to add, except by sending an infallible warner who speaks in the Name of Allah and works with His order. And whomever seeks beyond that, he has strayed far astray, and if we look in the Divine Shara'e (Jurisprudence) and Divine Provisions we will find that its application is him (a.s.), and he is the only reformer of the souls, bodies, country and economy, so whomever legislated or changed and cancelled or added in the Sharia without being from those infallibles who speak in the Name of Allah, then he pretended/claimed to be a god and the creation has to worship him, and if he did not announce/admit that in his words then Qur'an has declared that Jews were worshiping their scholars and monks as lords besides Allah; because they were making halal for them haram, and making haram for them halal, and they obey them, from Abi Ja'far a.s. in the interpretation of His Almighty saying: **{They have taken their scholars and monks as lords besides Allah}** ², he

a.s. said, **“As for their scholars and monks, they have obeyed them, and they have took their words and followed what they ordered them, and they have took as a religion what they have called them for, so they took them as gods by obeying them, and leaving what Allah, His books and messengers ordered, so they rejected it (the order) behind their backs, and they followed what the scholars and monks ordered them and they obeyed them and disobeyed Allah, but He mentioned this in our book so that we take a lesson from them...”** ³.

So each belief that human believes, if he does not take it from an infallible who brought it [the belief] from Allah, then it is a worship without Allah, and every legitimate [Shar'i] judgment that human takes as a worship, if he does not take it from an infallible who brought it from Allah, it is then worshiping that person who issued fatwa (opinion concerning Islamic law issued by an Islamic scholar) and legislated; because he claimed being a god, where the

¹ Surat Al-Naml (27):50-52

² Surat At-Tawba (9):31

³ Tafsir Al-Qumi: V1, P.289; Bihar Al-Anwar: V9, P.212

infallibles themselves do not have except for transmitting the legitimate [Shar'i] judgment from Allah.

Imam As-Sadiq a.s. said in his famous letter to shia: **(O you the gang, who had the mercy of Allah and succeeded, Allah has completed for you what came to you from good, and know that it is not from the knowledge of Allah neither from His order that anyone, from the creation of Allah, take in his religion according to his own whim, opinion and measures, and Allah has descended the Quran and had made in it a clarification of all things. And has made a people for the Quran and to learn the Quran, and the people of knowledge of the Quran, whom Allah gave His knowledge to them, cannot take in it [knowledge of Allah] according to their own whim, opinion and measures, Allah has enriched them from that by what He gave them from His knowledge which specified them. And the fact that, it [the knowledge of Quran] is put on them is a Blessing from Allah that He blessed them with, and they are the people of knowledge whom Allah ordered this nation to ask (them), and they are the ones, whomever ask them- and it was preceded in the knowledge of Allah to believe and follow them- they guide him, and give him from the knowledge of the Quran what he can be guided with, to Allah with His permission, and to all paths of the truth, and they are the ones whom no one can go out from them and from their matters and knowledge -with what Allah has blessed them and made it with them - So whomever, in the knowledge of Allah, suffering in the origin of the creation has defeated them, under the shade, they are those who walk away from asking the people of knowledge - whom Allah has gave the knowledge of the Quran and put it on them and ordered to ask them - and they are those who take according to their own whims, opinions and measures until Shaytan entered them; because they made, people of faith in the knowledge of the Quran, in Allah, disbelievers, and made, people of misguidance in the knowledge of Quran, in Allah, believers, and they even made, in many matters, what Allah made Halal - Haram, and they made, in many matters, what Allah made Haram - Halal.**

So that is the fruit of their own whims, and the messenger of Allah sawas. has commanded them before his death and they said: We, after Allah took His messenger, can take from what the opinion of people is gathered upon after Allah has took his messenger sawas., and after his covenant which he commanded us and ordered us with. Opposing Allah and His messenger sawas., no one dare [the most] to Allah, neither clearest in misguidance than the one who took/worked on that, and pretended that he is capable of that.

By Allah, Allah has upon His creation [a duty] to obey Him and follow His order in the life of Muhammad sawas. and after his death. And can those, who are enemies of Allah, pretend that someone from those who accepted Islam with Muhammad sawas. took [his religion] according to his own words, opinion and measures? So if he said: Yes, then he lied on Allah and strayed a far astray. And if he said: No, then no one can take his opinion, whim or measures, because he acknowledged the proof upon himself. And he is from the ones who pretend/claim that the order of Allah is obeyed and followed after the death of the messenger of Allah sawas., and Allah said and His saying is the truth: {Muhammad is only a messenger; and many a messenger has gone before him. So what if he dies or is killed! Will you turn back and go away in haste? But he who turns back and goes away in haste will do no

harm to God. But God will reward those who give thanks (and are grateful).} ¹ So that you know that the order of Allah is obeyed and followed in the life of Muhammad sawas., and after Allah took Muhammad sawas., and like no one, from the people with Muhammad sawas., should have taken [his religion] according to his own whim, opinion and measures, contrary to the order of Muhammad sawas., then also no one, from the people after Muhammad sawas., should have taken [his religion] according to his own whim, opinion and measures) ²

So if the Imams, with their completed minds and knowledge about the Decisive/Explicit of the book and its Allegorical, and its sent and interpretation, cannot issue fatwas, but they transmit from Allah and His messenger sawas., so how this can be [permissible] for others, with their lack of minds and their ignorance about the Decisive/Explicit and the Allegorical, and the sent and the interpretation.

Imam As-Sadiq (a.s.) said to Abi Hanifa when he came to him: **(O Aba Hanifa, do you know the book of Allah a true knowledge? And do you know the Abrogating and the Abrogated?!!! He said: 'yes', he a.s. said: O Aba Hanifa, you have pretended a knowledge, Woe to you, Allah did not make this to anyone except for the people of the book which Allah sent to them. Woe to you, and it is only with a specific ones from the descendants of our Prophet sawas., Allah did not caused you to inherit a letter from His book, so if you were like you say and you are not like you say, so tell me ...)** ³

* * *

¹ Surat Al-Imran (3):144

² Al-Kafi: V8, P.5-6; Wasail As-Shia: V27, P37; Bihar Al-Anwar: V75, P213

³ Ilal As-Sharai: V1, P90; Wasail As-Shia: V27, P48

And in their stories, there is certainly a lesson

Allah swt said: {And We have certainly presented to the people in this Qur'an from every [kind of] example. But, [O Muhammad], if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers." * Thus does Allah seal the hearts of those who do not know. * So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]} ¹.

Every Muslim should [first] study the History of Banu Israel and their biography/life with Moses and Aron (Musa and Harun) a.s, and then with Jesus (Isa) a.s; because the sending of Moses and Aron is like if it was the sending of Muhammad and Ali a.s, and what happened to Moses and Aron a.s is not much different than what happened to Muhammad and Ali a.s. And what Banu Israel did in the periods of absence of Moses a.s, or after the death of Moses and Aron a.s, is not much different than what this nation did after the death of Muhammad sawas, then after the death of Ali a.s, and then after the absence of the Seal of Guardians of Muhammad sawas., as for the sending of Isa a.s to Bani Israel is like if it is the sending of Muhammad Bin Al-Hassan Al-Askari Al-Mahdi a.s, and what Al-Mahdi a.s will suffer/encounter from this nation, and from some bad scholars (non-working) in this nation is not different than what Isa a.s suffered from Jews and their non-working scholars. {So relate the stories that perhaps they will give thought.} ²

¹ Surat Ar-Rum (30):58-60

² Surat Al-A'raf (7):176

Banu Israel await for the birth of Moses a.s.

Banu Israel, before the sending of Moses a.s, were in state of waiting for this great prophet and expected reformer, and they were even announcing to each other the glad tidings of his birth and preparing to receive this blessed baby, who will save them from the rule of tyrants and Pharaohs who were, on their side, in a state of a negative waiting for this blessed baby to catch him and kill him, and get rid of him before he grows up and eliminates the ruling tyrant, exposes the Pharaohs and their false claims, and leads Bani Israel into escape/survival, and into lifting the word of there is no god except for Allah to the people of the earth, and the years of the promised birth arrived, so Pharaoh killed the babies of Banu Israel in those years when they were waiting for the birth of Moses a.s., thinking that he [Pharaoh] can change the law of Allah, so Allah wanted to dishonour/humiliate him and to show him his weakness in front of the Divine power and Divine measure. So the Almighty established Moses in the Pharaoh's palace in particular, and no one brought Moses up, except for Pharaoh the tyrant, who was seeking day and night to destroy this baby.

Almighty said: **{Then he was picked up by the family of Pharaoh (unaware) that he would become their enemy and a cause for regret. Surely the Pharaoh, Haman and their hordes were habitual sinners. The Pharaoh's wife said: "He will be a comfort to me and to you. Do not kill him. He may well be of some advantage to us, or we may adopt him as a son." They were not aware}** ¹, while Pharaoh and his soldiers were oppressing Bani Israel, humiliating them and killing their sons and their good ones, Moses were growing in the palace of Pharaoh and seeing what was happening outside of the palace from injustice and persecution towards the oppressed people, and seeing what was happening in the palace from drawing terrorist and media plans intended to disregard the people and get them to obey Pharaoh, or at least to submit to the fact and leave resistance **{"I show you," said the Pharaoh, "only what I see (is right), and guide you but to the right path."}** ²

And Moses a.s. was seeing the policy of Pharaoh and his party, which was to prevent the Divine religion from spreading, prevent the religious rites of Bani Israel, spread the corruption and thus push the generations who arise in this corrupted atmosphere into corruption and leaving the religion and commitment to the Holy Divine Shari'a (Jurisprudence). And this is the most important of factors upon which the tyrant depends, where he ensures that the people has left Allah, and [has left] the real Power and the real Supporter, the Capable of eliminating the tyrant and his satanic party.

¹ Surat Al-Qasas (28):8-9

² Surat Ghafir (40):29

Moses a.s, the struggler in the sake of Allah, the immigrant to Allah, and the Prophet who is calling to Allah

Almighty said: {When he had grown up to full maturity, We gave him wisdom and knowledge. Thus do We recompense the doers of good. He came to the city when the people were in a care-free mood, and saw two men quarrelling, one belonging to his community, the other to his enemies. The man who belonged to his community appealed for help against the one who belonged to the enemies. Moses struck him a blow with his fist and finished him off. "This is of Satan's doing," he said. "He is certainly an enemy and a corrupter." "O Lord," he prayed, "I have done wrong, forgive me." And God forgave him. Verily He is forgiving and kind. (Moses) said: "O Lord, as You have been gracious to me I will never aid the guilty." In the morning he came to the city, fearful and hesitant. Just then he who had asked him for help the day before called out for help (again). "You are indeed a meddlesome fellow," Moses said to him. Then as he was about to lay hands on the one who was their common enemy, he cried out: "O Moses, do you want to kill me as you killed that person yesterday? You only want to be a tyrant in the land and no peacemaker." There came a man running from the other part of the city. "O Moses," he said, "the chiefs are deliberating to kill you. Go away from the city. I wish you well." So he left the city, fearful and hesitant, (and) prayed: "O Lord, deliver me from these wicked people." Then as he turned his face to Midian, he said: "Maybe my Lord will show me the right way."} ¹

Moses a.s has entered the midst of life, to find the injustice of the tyrant Pharaoh towards the impoverished people from Bani Israel and Egyptians, and Moses a.s, the pure and clean, and the awaited Saviour Prophet, whom Banu Israel knows, how can he stay in the palace of Pharaoh as his helper, even by silence about his injustice and increasing his darkness? So Allah wanted for this incident/event to happen, and that is killing one of the police of Pharaoh and his oppressive soldiers. And this event had a great impact on the self of Moses a.s where he resorted to the truth, seeking forgiveness from Him and repenting to Him from what he considered as a guilt/sin, and that is his living in the palace of the tyrant Pharaoh and the father who raised Moses a.s. And when Allah swt forgave him, he made a covenant with Allah, for what He gave him from the grace of forgiveness, that he will not be a helper of a guilty and an unjust, even by flattering him or being silent about his injustice. So, Moses a.s had, after this event, to migrate to Allah, so he got out from the city fearful and hesitant, and he was absent from Bani Israel for ten years, spending them in the land of Mudin, and living a modest and quite life in the arms of a great Prophet, and he is Shuaib a.s, taking care of a herd of sheep and learning a lot, to come back after that to Bani Israel as a brave Divine leader and a Prophet who calls to Allah, and to lead the believers into escape from the violence of Pharaoh, and oppression and abasement which they were receiving in Egypt. And Moses a.s and the believers crossed the sea, and Allah has drowned Pharaoh and his soldiers, but after this crossing it

¹ Surat Al-Qasas (28):14-22

happened what happened, so Banu Israel has rebelled against the Divine orders, and disobeyed Moses and Aaron (Harun) a.s., and after Banu Israel has refused to enter the Holy land and [has refused] Jihad of Giants to spread the word of (There is no god except for Allah) and [has refused] the sincere worship of Allah, Allah has enjoined on them At-Tih [Wilderness] for forty years in the desert of Sinai, and how much Moses and Harun (a.s.) were injured during this period, and many of them has objected Moses a.s, and underestimated him and objected Harun and the fact that he is a Prophet and a Successor of Moses a.s. So Allah ordered them that every leader of a tribe amongst the tribes of Banu Israel writes his name on a dry stick, and Harun wrote his name, and Moses a.s put the sticks in the tent of meeting, and Allah wanted that the stick, in which the name of Harun a.s was written, becomes green, in order that to be a miracle which supports his prophecy and his right in succeeding Moses a.s. But they did not stop from hurting Harun a.s and underestimating him, even when they made a calf and worshiped it and (when) Harun a.s has objected them, they were about killing him along the small group which supported the truth with him a.s, and Jews did not only do this, but they deformed/corrupted Torah after the death of Moses and Harun (a.s.), and they wrote with their sinful hands in it [Torah] that the one who made the calf and led Banu Israel astray is Harun a.s!!

So look at the oppression towards this great prophet Harun a.s, and compare it to the oppression towards Ali Ibn Abi Talib a.s, such was the law of Allah and you will not find in the law of Allah any change.

* * *

The Trial of the Calf

The Almighty said : {(The image of) the calf had sunk deep into their hearts on account of unbelief. Say: "Vile is your belief if you are believers indeed!"} ¹

And Almighty said: {In the absence of Moses his people prepared the image of a calf from their ornaments, which gave out the mooing of a cow. Yet they did not see it could neither speak to them nor guide them to the right path. Even then they took it (for a deity) and did wrong. Then they were filled with remorse and saw that they had erred and said: "If our Lord does not forgive us we will surely be lost." When Moses returned to his people, indignant and grieved, he said: "How wickedly you behaved in my absence. Why must you hasten the decree of your Lord?" And he cast aside the tablets, and pulled his brother by the hair. "O son of my mother," said (Aaron), "these people took advantage of my weakness and almost killed me. Do not let my enemies rejoice at my plight, and do not put me down among transgressors." (Moses) said: "O Lord, forgive me and my brother, and admit us to Your grace, for You are the most compassionate of all." Surely those who have taken the calf (as a god) will suffer the anger of their Lord, and disgrace in the world. That is how We requite those who fabricate lies. Yet those who do wrong, then repent and believe, are forgiven, for your Lord is forgiving and kind.} ²

And Almighty said: {They said: "We did not break our promise to you of our own will, but we were made to carry the loads of ornaments belonging to the people, which we threw (into the fire), and so did Sameri. Then he produced the image of a calf which mooed like a cow. And they said: 'This is your god and the god of Moses (whom) he has neglected.'" Did they not see that it did not give them any answer, nor had it power to do them harm or bring them gain? Aaron had indeed told them earlier: "O my people, you are being only misled with this. Surely your Lord is most merciful. So follow me and obey my command." They said "So long as Moses does not come back we are not going to give it up, and we will remain devoted to it." But (Moses) said: "O Aaron, when you saw that they had gone astray, what hindered you From coming after me? Did you not disobey my command?" (And Moses pulled him by the hair). "O son of my mother," (Aaron cried), do not pull me by my beard or my hair! I was really afraid you may say that I had created a rift among the children of Israel, and did not pay heed to your command." Moses asked: "O Sameri, what was the matter?" He said: "I saw what they did not see. I picked up a handful of dust from the messenger's tracks and threw it in, Thus my soul embellished the affair to me." (Moses) said: "Go hence! All your life you are (cursed) to say: 'Do not touch me; and a threat hangs over you which you will not be able to escape. Look at your god to whom you are so attached: We shall verily burn it, and disperse its ashes into the sea. Your god is only God. There is no other god but He. His knowledge extends over everything.}" ³

¹ Surat Al-Baqara (2):93

² Surat Al-Araf (7):148-153

³ Surat Taha (20):87-98

The trial of the Calf happened in the forty years of At-Tih (Wilderness) when Banu Israel were lost in the desert of Sinai, as a punishment for their rebellion against the Divine orders, and [as] a reform of what was corrupted in their selves, where Allah swt. made an appointment of thirty nights with Moses a.s, to which He added ten more, Allah swt said : **{We made an appointment of thirty nights with Moses (On Mount Sinai) to which We added ten more; so the term set by the Lord was completed}** ¹

And Allah swt. was not unaware that the term set was to complete in forty nights, and He swt. was not lying to Moses, Almighty is far above (that), but He made an appointment of thirty nights with him, and the ten which complete the forty were based/depending on other thing which didn't happen yet, like Dua or charity or any other work that Moses a.s does, or [like] a dereliction from the group of Bani Israel for which they are punished by the absence of Moses a.s for ten more nights, so it is in the knowledge of Allah The Almighty that Moses will be absent for forty nights, but in the Board of Erasure and Confirmation [there is] that Moses will be absent for thirty nights, so if the such and such thing happens from Moses a.s, or [from] Bani Israel then He will complete it for forty nights, The Almighty said: **{Allah abrogates or confirms whatsoever He will, for He has with Him the Book of Books.}** ²

And this is similar to Dua of anyone of us in order that Allah pushes a calamity/scourge away from him, or [in order] that He bestows favours on him from His mercy what He pleases, so if the things were not changing, then Dua would be invalid and [would] become useless talk, but Allah swt. has measured the measures, and His hands are extended, He expands to whomever He wants, and reduces the livelihood however He wants and He is the Greatest of the rulers, and this is Al-Bida' [Allah has mentioned Al-Bida' in the Quran as a Meaning and Notion without using the word in many verses like: **{...For every age there is a law. Allah abrogates or confirms whatsoever He will, for He has with Him the Book of Books.}** [Surat Ar- Ra'd (13) : 38-39], the tangible reality in the all-wise reminder [Quran] which the ignorant ones denied, and said: Allah has finished/completed everything, and they made His hands chained and they are equal to Jews ³.

And most of the Sunni scholars have agreed with Jews on this, so they said: Allah Almighty has completed the matter so He cannot change it! And they narrated on this many narrations, amongst it, is what Ahmad narrated in his Musnad (Book: Musnad Ahmad): from Ibn Umar he said: (Umar said: Ô Messenger of Allah, is what we are taking/doing, a matter which

¹ Surat Al-A'raf (7):142

² Surat Ar-Ra'd (13):39

³ The Jews claim that the hand of Allah is chained and that He finished with/completed the creation and the matter and He cannot change anything! And Allah Almighty has replied to this saying, so He said: **{The Jews say: 'The Hand of Allah is chained' Their own hands are chained! And they are cursed for what they said! Rather, His Hands are both outstretched, He spends as He will. That which Allah has sent down to you will surely increase the tyranny and disbelief of many of them. We have stirred among them enmity and hatred up until the Day of Resurrection. Whenever they kindle the fire of war, Allah extinguishes it. They spread corruption in the land, and Allah does not love those who corrupt.}** Surat Al-Ma'ida (5):64

was completed/cannot be changed, or has begun, or was innovated', he (sawas.) said: "As for what was completed, work O Umar Ibn Al-Khattab, because everything is easy, so whomever was from the people of happiness, he works for the happiness, and whomever was from the people of misery, he works for the misery" **Musnad Ahmad: V2, Page 52, and remark Sahih Al- Bukhari: V6, Page 86, Sahih Muslim: V8, Page 48, Tafsir Ibn Kathir: V4, Page 554, and others.**

So in these narrations, which are correct for them, they said Al-Jabr (a doctrine which its followers believe that the servants are forced to their actions and do not choose in it, and they base their actions to Allah Almighty) about Allah Almighty, like they said it about the actions of humans! And we find that *Al-Bukhari* is giving responsibility to Allah about the sin of Adam a.s. It was narrated *from Abu Huraira, he said: the Messenger of Allah (sawas.) said: (Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses) Sahih Al-Bukhari: V3, Page 131.* So they denied Al-Bida' because of their ignorance about its reality. This, and there are Sunni scholars who prove Al- Bida' like Ibn Al-Jawzya in his book Al-Jawab Al-Kafi in the section of Dua, and even if he didn't say it verbally, he has proved the meaning whether by narrations from the Prophet sawas. or by discussing it for the benefit of Dua (supplication).

And in those forty nights, Sameri took advantage of the absence of Moses a.s, and he made a calf from ornaments, and Sameri has thrown on this calf a handful of soil which he took from under the hoof of the horse of Gabriel a.s, so the image of a the calf mooed like a cow, meaning a voice like the voice of the alive/real calf. Moses a.s said: **(Ô Lord, the Calf is from Sameri, so the lowing is from whom? He said: "From Me Ô Moses, because when I saw them that they have turned away from [have left] Me to the Calf, I liked to give them more Fitnah")¹**

And Sameri said to them this is your god and the god of Moses a.s, meaning that your God has manifested in the Calf!! And many amongst Bani Israel have believed him after they helped him in making the Calf!!

And we should contemplate on this incident/event in the Quran and [to] study it, perhaps Allah will give us life of the happy ones and death of martyrs, like messenger of Allah sawas has promised us when studying/examining the Quran ².

So if you decided, Ô loved ones, to study this event, so come with me to wonder, who is Sameri? And was he a scholar from the scholars of Bani Israel? And was he a hermit and

¹ Tafsir Al-Qumi: V2 Page 62, Bihar Al-Anwar: V13 Page 210, Stories of prophets Al-Jazairi: Page 268

² From Ismail Bin Abi Ziad, from Ja'far Bin Muhammad from his father a.s he said: *The prophet sawas said: (The people of Quran are in higher rank than humans except the prophets and messengers, and do not impoverish the people of Quran and their rights, because they have from Allah a place/position). Tawab Al-A'mal from As-Saduq: Page 99-100*

worshiper? Where: **{He said: "I saw what they did not see. I picked up a handful...}**¹. It seems from the context of the verse that he was seeing Gabriel a.s or unseen things; no one except for him was seeing it. Then, was Sameri a struggler?

This meaning was mentioned in the interpretation of this verse: **{The man who belonged to his community appealed for help}**², that he is Sameri, so if this is correct, Sameri would be a struggler, the killer of the tyrant's soldiers, Pharaoh in Egypt before the sending of Moses a.s.³.

And who is the one who forgot? Moses a.s, meaning that he forgot/neglected his God here and went to the mount so the speech is from the tongue of Sameri. And the truth is that this is far [from happening], because Bani Israel know that Moses went to the mount by the order of Allah, so the forgetful one will be Sameri, meaning he left the real faith and the True Deity, so the speech is from Allah Almighty. And what is that, what his soul embellished to him? The truth is that this is the origin of all Fitna (the trial), the lust, ego, Shaytan (I.a.) and gold ornament of this world, his soul which is prone to evil embellished to him that he is better than Harun a.s, and he rebelled against him, didn't obey his order and was arrogant, his soul embellished to him that he is a scholar, worshipper, hermit and maybe a struggler, and some unseen things were revealed to him, so he is more deserving of leading Bani Israel in the absence of Moses a.s. than Harun a.s, and he envied Harun and Moses a.s, so the arrogance has seized him, and the whim and ego beat him, and Shaytan (I.a.) wanted him in the abyss and made him be arrogant to the great Prophets a.s like he (I.a) was arrogant to Adam a.s, so Shaytan (I.a.) has provoked him by his call, has enticed him with his enticement and has infected him by his disease, so the veils descended on the mirror of the soul when he bartered guidance for error, so he was no longer seeing: **{and you see them looking at you while they do not see.}**⁴

And he forgot the truth and the True Deity Who is not seen by eyes and not comprehended by delusions, so he came back to the lowest types of Shirk (polytheism), to the resemblance. So he produced what his soul was hiding, the image of a calf which moored like a cow, to be a trial that a people, whom their souls have hid [the trial] before its appearance, will rejoice, and they were made to drink the calf before it was made, so how much they opposed Moses and Harun (a.s.), and how much they harmed Moses a.s, **{And when Moses, said to his nation: 'Why do you harm me, when you know that I am the Messenger of Allah sent to you' But when they swerved away Allah caused their hearts to swerve. Allah never guides impious people.}**⁵

¹ Surat Taha (20):96

² Surat Al-Qasas (28):15

³ In Tafsir Al-Qumi (explanation of Al-Qumi): (... And Sameri was at the forefront of Moses when Allah has drowned Pharaoh and his companions, so he looked at Gabriel and he was an animal in the image of Ramaka (a horse which is taken for proliferation), so whenever he [the horse] was putting his hoof on some place of the earth this place moves, so Sameri looked at it and he was the best of the companions of Moses a.s...) Tafsir Al-Qumi: V2, Page 61-

63. And this indicates that Sameri was a leader and at the forefront of the companions of Moses a.s, and was not less than one of the best companions of Moses (pbuh).

⁴ Surat Al-A'raf (7):198

⁵ Surat As-Saf (61):5

Many of Bani Israel were seeing that they are better than Moses a.s, as for Harun a.s, he had no weight/value for many of them, in Torah: **(Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel... And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? And when Moses heard it, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even tomorrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.)**¹

(And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the LORD commanded him, so did he.)²

(And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.)³

And like this, Sameri and his image of calf were an exit for these transgressors, to produce what their souls have hid from hatred and envy to Moses and Harun (a.s), and

¹ Old Testament, Numbers Chapter 16

² Old Testament, Numbers Chapter 17

³ Old testament, Numbers Chapter 21

especially to Harun a.s, because vilifying his person a.s, and criticizing/opposing his prophecy and leadership is easier, because Moses a.s had a big position and great status in the selves of many of Bani Israel for what was shown from miracles through him. And like that, these hypocrites, who followed Sameri, have impoverished Harun a.s and a group who supported/preserved the truth with him, and they tried to kill Harun a.s, but he dealt with the trial by the wisdom of the Prophets, and then he waited/watched until Moses a.s arrived, and Allah gave him the victory and showed his truth/right and the judgment of the false/corrupted doctrine and showed in its place (instead of it) the right/correct doctrine, and the truth which Allah wants:

{Look at your god which you clung to indeed we will burn it and scatter its ashes upon the sea' Your God is only One, Allah. There is no god, except He, alone. His knowledge encompasses all things.} ¹

¹ Surat Taha (20):97-98

Similar to Sameri

Almighty said: {And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.} ¹

Bol'om bin ba'ura', is a scholar and hermit who was seeing some of the unseen, so some of the tyrant and disbeliever kings invited him to ask evil for Moses a.s, so he asked evil for him, knowing that Moses is a great prophet, because of his envy towards him, and knowing that, in fact, this king is a tyrant and disbeliever in Allah, His messengers and His religion, even if he showed [apparently] the Shahada (testifying) of There is no god except for Allah, because his fighting against friends (Waliy) of Allah and against the religion of Allah is an indication of his disbelieving. But Bol'om Bin Ba'ura' and the likes of him, make the suspicions an excuse for their tumbles/errors, and perhaps they make the precise/explicit - allegorical and the truth - suspected, to violate the sanctity of Allah Almighty.

And in the existent Torah there is that Bol'om Bin Ba'ura' did not ask evil for Moses a.s, and what is clear is that, it is from the corruption/distortion of Jews in it, whereas in a narration from Imam Ar-Rida a.s: **“That it was given to Bol'om Bin Ba'ura' the greatest Name so he was asking/making Dua by it and was answered, so he leaned towards Pharaoh –and it is other than Pharaoh of Egypt, may Allah's curse be upon them - so when Pharaoh came to call/invite Moses a.s and his companions, Pharaoh said to Bol'om ask evil from Allah to Moses and his companions, to push him away from us, so he was riding his donkey to go invite Moses a.s, so the donkey opposed him [didn't want to move], so he started to hit him, so Allah swt made him speak: so he said: Woe to you, what for are you hitting me, do you want me to come with you to ask evil for Moses a.s, the prophet of Allah and [to ask evil for] believing people, so he kept hitting him until he killed him, so the greatest name was detached from his tongue...”** ²

So this is a scholar and he saw some of the unseen, so he is certain [had yaqeen], but his certainty didn't benefit him in anything; because he leaned to the oppressive ruler and preferred/loved exaltedness and arrogance, and he was not sincere to Allah because his soul was hiding arrogance, love for ego and envy to the chosen friends (Waliy) of Allah!!

And when he was exposed to this divine test, he detached himself from the signs of Allah and turned his back to it, and [he] showed his black interior and his reality was shown (a dog

¹ Surat Al-A'raf (7) : 175-176

² Tafsir Al-Qumi : V1, Page 248 ; Qisas Al-Anbiya' (Stories of the prophets) from Al Jazairi: Page 352

who pants behind Dunya), but he wore the clothing of the scholar, who is worshiper and worker for Allah, and like this Shaytan (I.a.) has seduced him and made him perish, so he was a loyal follower of him, after he traced his steps and followed him, whereas Shaytan (I.a.) knew a knowledge of certitude (Yaqeen), nevertheless, he was arrogant towards Adam a.s, and rebelled against Allah. And also this cursed one, despite of his knowledge and certitude, he envied Moses a.s, and asked evil for him, instead of joining him, under his banner and being a follower of him, and like that the knowledge was a reason for (Bol'om Bin Ba'ura') to be arrogant and to envy Moses a.s!! So Bol'om Bin Ba'ura' made the knowledge a curse which pushed him to the abyss, even if it [the knowledge] is a mercy by which the ones, who work by it, reach Allah.

It was narrated from the Prophet sawas. that he said: **(All scholars are perishable except the working ones, and all the working ones are perishable except the sincere ones, and the sincere ones are in danger)** ¹

And unfortunately, many consider themselves as scholars, even if they are not capable of interpreting correctly two Surats from the Holy Qur'an, of what was mentioned from the Family of Muhammad a.s, and they did not read the narrations of Ahlul Bayt a.s except for a little, limiting mostly on some jurisprudential (Fiqh) narrations. So by what are they considering themselves scholars, by logic which Aristotle placed thousands of years before, and maybe there are some atheists who are more knowledgeable of it than us, or by arguments and logical problematics/confusions and others which are free/empty of scientific or practical benefit, and it is only a scientific luxury and waste of time ².

Are we not narrating from the messenger of Allah sawas. what it means: **(The man will be judged in what he spent his age)** ³. Doesn't Allah say in the Qur'an: **{And when We destroy a**

¹ Mizan Al-Hikma: V1, Page 756; Kashf Al-Khafa' from Al-Ajluni: V2, Page 312; Jami' As-Sa'adat from An-Niraqi: V1, Page 220

² Today, the Shia scientific Hawza (school) set a method/approach in its religious studies based on studying the Aristotelian logic, Greek philosophy, the assets of Jurisprudence science and science of men which are inherited from people of Sunna, and these sciences and similar to it from mental sciences, became machines by which the Hawza student come to know the religious divine faiths and the sub-practical judgments, so these sciences became the ruling on the words of Muhammad and the Family of Muhammad sawas, and they started to interpret their words according to these methods which the atheists set, which led them to fall in many irregularities to the words of Muhammad sawas and his Family a.s, and they rejected many narrations and [they] dropped it due to their belief in this heretic method/approach. As many of rules in these sciences are taught only for scientific luxury, because there is no practical benefit as a consequence of it, and they admit this truth/fact but they got used to this method and [they] considered it as a sacred method which cannot be reproached, because it is, for them, the scale of knowledge!! And the case is that it takes the student away from Ahlul Bayt a.s, so the student spend his prime of youth in the sciences of atheists and [he] leave the scientific and spiritual wealth which the Holy Qur'an, the Messenger and his Family a.s mentioned, so he does not study the Qur'an in Hawza nor the narrations of Muhammad and his Family sawas, this is why you find that many Hawzawiyin (students of Hawza) did not remember from the verses of the Qur'an and the narrations of Muhammad and his Family sawas except for a little. And whoever wants to see this truth, he can do it by finding out what is taught in the scientific Hawzas.

³ Seikh al-Saduq narrated in Al-Khisal wa Al-'ilal: from the Prophet a.s that he said in the interpretation of His saying Almighty: **{And detain them, for they will be questioned}, (the feet of a servant do not pass until he is asked about four: about his youth in what he worked hard/strove for, and his age in what he spent it, and his money**

human habitation We send Our command to (warn) its people living a life of ease; and when they disobey, the sentence against them is justified, and We destroy them utterly.} ¹

So those who sit for hours in the mosques arguing, disputing and filling the mosques with words which are far away from the truth and guidance which Allah wants, should be cautious.

We went far away from the path, this is why Jalut (Goliath) and the likes of him dominated/controlled us, the messenger of Allah sawas said: **(There will come a time upon my nation when nothing will remain from the Qur'an except its inscription and nothing will remain from Islam except its name. They are named by it and they are the farthest people from it. Their mosques will be splendidly furnished but destitute of guidance. Their scholars of that time will be the worst scholars under the sky; Fitna will come from them and to them it shall return) ².**

The Hadith indicates/shows that even if the mosques are full of people, they are not upon the guidance of the Family of Muhammad a.s.

And should we consider ourselves working and we are not promoting virtues and preventing vice? Until people started to see evil as virtue and virtue as evil!! The assignment of a scholar is reforming the nation, Almighty said: **{And warn their people} ³**, not an individual or two. And unfortunately, many are those who say: people do not want religion; but they do not pay attention that people are between the hammer and anvil, because the tyrant is preventing the original Islamic religion to reach them, and you are not obligating upon yourselves to deliver the religion to them under the pretext of Taqqiya (dissimulation). As-Sadiq a.s said what means: **(As for you, if you are invited to support us, Taqqiya would be more beloved to you than your own father and mother) ⁴.**

So the ignorant may be excused for many resources, but you, Ô scholars of Islam, what is your excuse?

from where he collected it and in what he spent it, and about our love Ahlul Bayt) Al-Khisal: Page 253, Ilal Asharai3: V1, Page 218.

¹ Surat Al-Isra' (17) : 16

² Al-Kafi: V8, Page 308; Tawab Al-A'mal : Page 253 ; Bihar Al-Anwar : V2, Page 109

³ Surat At-Tawba (9) : 122

⁴ Sheikh At-Tusi has narrated in At-Tahtib (discipline): from Imam As-Sadiq a.s, he said: **(the earth will not remain except that there is a scholar from us who knows the truth from falsehood, he said: Taqqiya was made to inject blood with it, so if Taqqiya reached blood there is no Taqqiya, and by Allah if you are invited to support us you would say we will not do it, but we will make Taqqiya (hide), and Taqqiya would be more beloved to you than your own father and mother, and if the Qa'im raises he will not need to ask you about that)** Tahdib Al-Ahkam: V6, Page 173; Wasa'il Ashia: V16, Page 235; Jawahir Al-Kalam: V21, Page 392

Amir Al-Mu'minin a.s. said what means: **(The messenger of Allah was a physician who roams with his medicines)** ¹.

So are you following the Sunna (law) of your Prophet sawas?!!! The people are sleeping; if they died they would have paid attention ².

¹ Amir Al-Mu'minin said in some of his sermons describing the Messenger sawas: **(a roaming physician who has set ready his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity.)** Nahj Al-Balagha, with the explanation of Muhammad Abduh: V1, Page 207

² This was narrated from the messenger of Allah sawas. Review: Fayd Al-Ghadheer from Al-Manawi: V5, Page 72; and also it was narrated from Amir Al-Mu'minin a.s. as it was mentioned in Bihar Al-Anwar: V4, Page 43

Talut a.s

Almighty said : {Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah "? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. (246) And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favour] and Knowing." And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers." And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people." So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds. These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.} ¹

After a while, Moses a.s, the Disbeliever Goliath and his soldiers dominated Bani Israel, impoverished them and got them out of their homes, and this tyrant domination upon Bani Israel happened because of the weakness of faith and piety, and leaving promoting virtues and preventing vice, and surrender/tendency to the Dunya life, and left the Jihad and rebelled against the Prophets and Divine commands. And many are the factors which led Bani Israel to return to a state similar to their state before the dispatch of Moses a.s, and it is the state of submission to the tyrant, for which the cure was At-Tih (Wilderness) in the desert of Sinai. So Allah Almighty wanted that Goliath and his soldiers dominate Bani Israel, perhaps some of them will return to their senses and repent to their Lord, and the reformatory process will happen in

¹ Surat Al-Baqara (2) : 246-252

the group of Bani Israel, like what happened in the desert of Sinai during forty years of At-Tih (Wilderness) when a generation grew up in that desert, and lifted the word of 'there is no god except for Allah' to the people of the earth, and indeed, a good generation has arisen this time amongst Bani Israel, and a divine fighter/struggler nation, and they are the three hundred thirteen men who crossed the river with Talut, the trial with which Allah tested them to see their commitment to the Divine commands and obedience to their prophet and to Talut the leader appointed by Allah. And also a group grew up amongst Bani Israel who are lesser in faith than this elite, and they are the ones who took in the hollow of their hands from the river, and it is important that we know that the trial of river was important for testing the believers, and showing the close ones and the people of sincerity amongst them, and it was a big [trial] where soldiers of Bani Israel were in a state of severe thirst when arrived to the river, so the ones who drank from the water didn't want to perish from the thirst according to their claim, so the life, to them, was more important than obedience to Allah, but for the ones who did not drink from the water, were seeing perdition from thirst for the obedience to Allah better than staying alive in disobedience to Allah, rather, they were certain that Allah SWT Who prevented them from drinking from this river, will give them in exchange better than that, and Allah SWT will not leave them to perish from thirst. And like this we see that these three hundred thirteen men triumphed over Goliath and his soldiers when they crossed the river.

As for those who drank from the river, they were defeated and [they] felt feebleness and weakness when they disobeyed Allah and obeyed the whim and Shaytan (I.a.), so their saying: **(There is no power for us today against Goliath and his soldiers)** was only a foregone conclusion and a display of defeat which their souls have hidden.

And the two armies met, the party of Allah led by Talut, and the party of Shaytan (I.a) led by Goliath. And the army of Goliath was superior in number and preparation, and there was not with Talut except for few believers whom didn't drink from the river and who took in the hollow of their hands [from the river], and there was with him hypocrites who drank from the river, and before the fight started, the divine elite and divine nation took refuge to Allah, and asked Him for patience, stability and victory, so Allah supported them with His victory: **{And you threw not, when you threw, but it was Allah who threw}** ¹. So one of these sincere believers killed Goliath, so the army was defeated and [they] turned their backs, and Shaytan (I.a.) turned on his heels and said: **{Indeed, I see what you do not see}** ², and this righteous servant who killed Goliath was no other than David a.s whom Allah The Almighty has chosen after that and made him a great prophet and just king, after he was a believer [who was] sincere to Allah and a brave struggler/fighter who does not fear except for Allah **{And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]."** And We made pliable for him iron, **[Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."** ³

¹ Surat Al-Anfal (8) : 17

² Surat Al-Anfal (8) : 48

³ Surat Saba' (34) : 10-11

Jesus a.s.

Almighty said : {And mention, in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah." He said, "I am only the messenger of your Lord to give you [news of] a pure boy."} ¹

Allah SWT sent one of the Angels - And it was narrated to be Gabriel a.s ² - to give Maryam a.s the sincere pure and dedicated to Allah, a pure boy, so the Angel blew unto her a blow which Allah wanted to be a reason for the formation of that foetus in the womb of Maryam a.s, and she got out from the house to give birth to that blessed foetus, and she brought him to her people as an obedience to the command of Allah, and the nascent spoke in the cradle, so that this miracle be a sign of greatness of this nascent and the innocence of his pure mother from the accusations of Jews, and it was narrated ³: That his mother took him to An-Nasira or to Egypt, and then she came back to An-Nasira; to grow up there away from the tyrant ruler Herod who wanted to kill him.

* * *

The sending of Jesus a.s.

The scholars of Bani Israel were loving money and Dunya, that is why people were preoccupied with requesting Dunya and money, and they started to leave the commandments of Prophets a.s behind their backs (If the scholar is corrupted the world is corrupted), and everything corrupted is fixed by salt, but what if the salt is corrupted?!

And like that, it appeared in the society luxurious classes who are filled up until the satiety, and poor persons who are starving throughout the days of the year, workers and farmers fatigued by taxes, and even though they were working a lot, they were not eating

¹ Surat Maryam (19) : 16-19

² Check out what the interpreters said about the verses above

³ Check out Tafsir Al-Alusi : V6, Page 96

except for a little. A people who work and do not eat, and others who eat and do not work, and luxurious scholars who do not care about changing those corrupt conditions/situations.

And during those cloudy atmospheres, Jesus a.s was sent to say to the people, whoever wants to follow me let him prepare himself for death and crucifixion, it is a call for revolution.

It was narrated from him a.s that he said: **(Do not fear the ones who kill the body, and are incapable of killing the soul, but fear the One Who can take the body and soul together to Hellfire)** ¹. And he a.s knew that he cannot change a lot from the corruption in that time, but not less than making a shock in that society, rather, in the human history on this earth, and waiting for the big results in the future, whether the near [future] after his raising to the sky, or the far [future] after his return in the Small Judgment, meaning the time of appearance of Imam Al-Mahdi Muhammad Ibn Al-Hasan Al-Askari a.s.

Jesus a.s was sent to Bani Israel and others, but his Law (Shari'a) was copied only from the Law of Moses a.s, and there are many reasons for this copying.

Including: some judgments/provisions were imposed upon the Jews, to suit their situation in that time where Moses a.s was sent, until the time of sending Jesus a.s, also some Haram things were ordered to Bani Israel because of their oppression and daring the Prophets and disregarding their legislation, so it was lessened for them by the sending of Jesus a.s, Almighty said: **{For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).}** ²

And perhaps the most important reasons for copying and renewing the Law of Moses a.s, are that the scholars of Jews changed the Law (Shari'a) and make Haram what Allah made Halal, and made Halal what Allah made Haram, in accordance with their own whims and their mental lies, and perhaps for pleasing some of the tyrants who controlled them in certain times like it was mentioned in some narrations ³, so Sameri came back and the Calf came back, but

¹ Gospel of Matthew chapter 28

² Surat Al-An'am (6) : 146

³ From Muhammad Ibn Mansur, he said: (I asked him about His Almighty saying: **{When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?}**) (Surat Al-A'raf (7):28), he said, so he said: **"Did you see that someone claimed that Allah ordered adultery and drinking alcohol or some of these Haram things?"** so I said: No, so he said: **"So what is this immorality/scandal which they claim that Allah ordered them with?"** I said: Allah and his friend only know, he said: **"This is about the Imams of oppression; they claimed that Allah ordered them to be Imams of a people whom their owner did not order them to be Imams of them. So**

this time with a new name and new body, Sameri came back by the scholars of Bani Israel, and the Calf came back by corrupting/deforming the jurisprudential rules.

And even though many Prophets a.s were sent to preserve the Law of Moses a.s, and protect it from distortion, the deviant current/flow or say, the Sameri current/flow, started to take control of leadership and the Prophets a.s were eliminated, and [they] were expelled to the wilderness and the wasteland, and many of them were killed before the sending of Jesus a.s, like Zakaria a.s whom the Jews themselves killed, and Yahya a.s whom they killed by their leaving promoting virtues and preventing vice, and submitting to the tyrant and relying on him, so the tyrant ruler (Herod) catch Yahya a.s and imprisoned him for a time, which is not short, before he killed him, and the scholars of Jews did nothing, rather, many of them received this event with joy, and even if they see the unjust ruler as a tyrant and dirt, they get dirty once they enter his palace, they did not hesitate to help him to kill one of the Prophets a.s, or the working and striving scholars; because the Prophets, when the things are settled to them, they will not be pleased without pulling out the tyrants and establishing the Divine government on earth, and therefore the disappearing of the authority of tyrant and his government, and the disappearance of the authority and position of the non-working scholars who corrupted/deformed the Sharia (Law of Allah) and made themselves the heirs of the Prophets and Guardians a.s, seeking for their place in the hearts people, this is why, it is natural that the first ones who oppose Jesus a.s are the tyrants and the scholars of religion in Bani Israel, who were claiming that they are waiting his sending to them to support him, but when he was sent they found him saying: **(My servant is my hands and my mount is my feet; my bed is the earth and my pillow, a stone; my blanket in the winter is the east of the earth and my lamp in the night is the moon; my stew is hunger and my motto is fear; my clothing is wool and my fruit and my basil is what grows from the earth for the wild beasts and cattle. I sleep while I have nothing and I rise while I have nothing, and yet there is no one on earth more wealthy than I)**¹

They found him calling them to the asceticism in this world, and handling the call to Allah. And this leads them to confront the tyrants and their agents who oppose the call to Allah.

They found him calling his followers to prepare for death, to bear killing on the path of Allah, and to bear difficulties in the way of calling to Allah.

Allah answered that to them, and said that they have said a lie about Him and He named this shameful from them.” Al-Kafi, vol.1, page 373, door of Who claims Imamate and is not from its people. Translator note: (English translation of this hadith from Arabic was complicated. I did my best to translate this, so that it can be understood)

¹ Qisas Al-Anbiya' (Stories of the prophets) from Al-Jazairi: Page 460, Idat Ada'i: Page 107, Bihar Al-Anwar: V14, Page 239.

They found him sitting with the sinners and the tax collectors to correct/reform them, so Jesus a.s did not come to reinforce the position of the non-working scholars and their authority, to glorify their value, and to extend their tyranny, rather, he came to expose them with his knowledge and his asceticism in this world.

So the scholars of Bani Israel started to speak about him, and to accuse him of various false accusations, and his disciples came to him and said: (Knowest thou that the Pharisees were offended, after they heard this saying?), so he a.s answered them: (Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.)¹

Thus, the front of falsehood confronting Jesus a.s was wide, containing the scholars of Bani Israel, Jewish people who underestimated him by their false accusations, and the Kafir (disbeliever) ruler Pilate and his soldiers, and perhaps some of them are surprised, and they have right in that, when they know that the animosity of the non-working scholars from Bani Israel to Jesus a.s was strongest/worst than the animosity of Pilate, the tyrant ruler, and his soldiers, this is why Jesus a.s started to show the error of these non-working scholars in front of public.

He a.s said to the crowds and his disciples: (The teachers of the law and the Pharisees sit in Moses' seat. So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them. "Everything they do is done for people to see: They make their phylacteries[a] wide and the tassels on their garments long; they love the place of honor at banquets and the most important seats in the synagogues; they love to be greeted with respect in the marketplaces and to be called 'Rabbi' by others... "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to. "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are. "Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.' You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? You also say, 'If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.' You blind men! Which is greater: the gift, or the altar that makes the gift sacred? Therefore, anyone who swears by the altar swears by it and by everything on it. And anyone who swears by the temple swears

¹ Gospel of Matthew, Chapter 15 (12-14).

by it and by the one who dwells in it. And anyone who swears by heaven swears by God's throne and by the one who sits on it. "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness...)"¹.

And we should contemplate on these words, perhaps it was directed one day to Bani Israel and their scholars, and maybe today is directed to us.

And with days, the followers of Jesus a.s multiplied/increased, and they are, like the followers of any Prophets, from the poor and oppressed ones, or according to what the enemies of the Prophets a.s name them: **{the meanest and immature of judgement}**²

And the scholars of Bani Israel started to conspire to kill Jesus a.s under the pretext that he claims kingship. And his followers multiplied and this leads to, that the Romans would attack the Jewish people and destroy them, therefore, the leader of scholars of Jews decided that the killing of Jesus a.s and his destruction is better than the destruction of the whole people, so under the pretext of protecting the people, Jesus a.s should be killed!!

And these are the scales of justice!! And this is the truth in the eyes of these upside-down people, oppressive and killers of the Prophets, who see the evil as a virtue, so in order that the Romans do not disturb their lives and that their interests and lives do not be at risk, Jesus a.s must be killed, the truth must be suffocated and the light must be extinguished, so that the tyrant, oppression and darkness dominate, because the important is that the non-working scholars of Bani Israel stay alive: **{You will see they are covetous of life more than other men, even more than those who practise idolatry. Each one of them desires to live a thousand years, although longevity will never save them from punishment, for God sees all they do.}**³ And they tried by all every mean to seduce him to Caesar the ruler of Romans and his agent Pilate and his cursed followers to kill him!! And because they are cowards, they were not to realize the courage of this great Prophet, in the Gospel of Matthew: (Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way

¹ Gospel of Matthew, Chapter 23

² Almighty said showing what was said to His servant and prophet Noah a.s : **{The leaders of the people who were unbelievers, replied: "We see that you are but a man like us, and see that none among us follows you but the meanest and immature of judgement, and do not see any excellence in you above us. In fact, we think you are a liar."}** Surat Hud (11) : 27, and Almighty said: **{They said: "Should we place our trust in you when only the condemned follow you?"...}** Surat Ash-Shu'ara (26) : 111.

³ Surat Al-Baqara (2) : 96

of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.)¹

Thus, they wanted from him to say in a clear way and in front of public that he forbids paying taxes to the government of the cursed Caesar, to make him repent to this tyrant and his cursed dirty ones, this, and they paid taxes to Caesar and they gave Fatwa to people about the permissibility of paying it to Caesar, even though it strengthens the tyrant's government, so they were slaves to the tyrant, and their souls hid cowardice because of their love for life and their care about it.

As for the answer of Jesus a.s, its meaning is: Do not give tribute to Caesar; because the picture and the writing on the dinar do not have a value, but the value is in gold from which the dinar was cast and the gold is for Allah, and after all, at the end, the scholars of Bani Israel arrested Jesus a.s.

And it was mentioned in the Gospel that they spat on his noble face, and hit him and humiliated him, and they accused him that he is disbelieving and lying about Allah Almighty, then they handed him over to Pilate, and they accused him that he is claiming the kingship and threatening the Roman Empire, and they asked from Pilate to kill him and crucify him, and they insisted on that.

It was mentioned in the Gospel: (1Then the whole company of them arose, and brought him before Pilate. 2 And they began to accuse him, saying, "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." 4 And Pilate said to the chief priests and the multitudes, "I find no crime in this man." 5 But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place.")²

And when Pilate, the tyrant ruler, wanted to release him on the Easter, the scholars of Jews and the people who underestimated him refused that, and they asked that one of the killers be released instead of him, and they insisted on killing and crucifying Jesus, and the

¹ Gospel of Matthew, Chapter 22

² Gospel of Luke, Chapter 23

strange thing is when they brought Jesus a.s to the palace of Pilate to hand him over, they didn't enter the palace, because they were believing in the disbelief of Pilate, therefore, whomever from them enters his palace he becomes impure, however, they put their hands with the hand of Pilate to destroy Jesus a.s.

Look how the people of falsehood, despite of their differences and their fights, gathered to eliminate the truth!!

And contemplate and do not be from the negligent ones, the people of falsehood, no matter how their ways are different and how their beliefs and their views are contradictory, the obedience to Shaytan (I.a.) gathers them, and love for Dunya unites them.

And anyways, they plotted, but Allah also plotted, and Allah is the best of plotters, so Allah did not let them kill Jesus a.s, but He raised him to the sky and made him appear to them, and they thought that they killed him, Almighty said: **{And their saying: Surely we have killed the Messiah, Isa son of Mariam, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure. Nay! Allah took him up to Himself; and Allah is Mighty, Wise. And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.}**¹

And Allah saved Jesus a.s alive to the last age, and he will descend from the sky to the earth InshaAllah as a guide to the Straight Path, and minister to the seal of Guardians of the Prophet sawas. Al-Mahdi a.s when he rises with the truth and cleans the earth from Shirk, atheism, oppression and corruption, and spreads Monotheism, Justice and Mercy among people.

And we should, while reading the stories of these great Prophets a.s, have a certainty that the falsehood, no matter how high it is, it is like the scum, it passes away as a worthless thing, and that no matter how the falsehood tries to cover the truth, it remains and benefits people like the water under the scum, Almighty said: **{He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it carries in**

¹ Surat An-Nisa' (4) : 157-159

the earth; thus does Allah set forth parables} ¹. And no matter how the branches of falsehood's tree branch, thicken and cover some branches of Tree of the Truth, and tried to strangle it, it will come a time where the tree of falsehood will be ripped out and taken to Hell to finish with no origin, rootless, what is its decision, and even if it remains from the Tree of the Truth only one branch which flutters away behind the clouds, it will grow and its branches will branch and thicken until it shades all people of the earth; because its roots are firm in the ground and its branches flutter in the sky, Almighty said: **{Do you not see how God compares a noble act to a healthy tree whose roots are firm and branches in the sky, which yields (24) By the leave of its Lord its fruit in all seasons, God presents words of wisdom to men that they might reflect. An evil act is like a rotten tree torn out of the earth with no (base or) firmness. With immutable words God makes the faithful dauntless in the life of the world and the life to come, but leads the unjust into error, for God does as He pleases} ²**.

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¹ Surat Ar-Ra'd (13) : 17

² Surat Ibrahim (14) : 24-27.

Distortion of the Torah and the Gospel

The proofs about the distortion of the Torah and Gospel by the Jews and Christians are many, and I am not going to explore it, because its distortion is not hidden from the one who read it with meditation and who is an owner of a right instinct and straight thinking, and [who] reviewed what one of their thinkers wrote, and he is Spinoza in his book (Treatise on Theology and Politics, Chapter 8), and as an example, I copy these paragraphs from his words, he said: (To keep things orderly, I'll begin with the prejudices about who wrote the sacred books, starting with the writer of the Pentateuch [= the first five books of the Old Testament]. Almost everyone has thought that Moses wrote them. The Pharisees, indeed, maintained this so stubbornly that they wrote off as a heretic anyone who seemed to think otherwise. That is why Ibn Ezra, a man with an independent mind and considerable learning, who was the first writer I know of who took note of this prejudice, didn't risk setting out his position openly, and dared only to indicate the problem in rather obscure terms. I shan't be afraid to make them clearer here, choosing words that will make the point obvious. Here, then, are the words of Ibn Ezra in his commentary on Deuteronomy: 'Beyond the Jordan... etc., if you understand the mystery of the twelve... Moses wrote his law...).

With these little words, he clarifies and proves in the same time that Moses is not the writer of the five books of the Old Testament, rather, its writer is someone else who lived a long time after him, and that Moses wrote a different Book and to prove this he mentions 1- That Moses did not write the introduction of the Deuteronomy; because he did not cross the Jordan. 2-... etc.)¹

However, the distortion of the Torah and the Gospel which are present today is unsuspecting, or at least firm for every free thinker who broke the chains of the blind imitation, and where are these people?! Otherwise, how a believer in Allah Almighty can handle that these rudeness and obscenity are attributed to the Prophets of Allah and His Messengers a.s, and which Torah is full with?!

And anyways, the Torah and the Gospel remained as a historical texts that can be benefited from, and as a Divine judgment and news about the unseen, which some of them were issued by the Prophets a.s, or their meanings were issued, because it is identical to the meanings which the Qur'an, the Sunna of the Prophet sawas. and his infallible Family a.s brought.

* * *

¹ Treatise on Theology and Politics : Page 266.

Islam is a revival of Abraham's a.s Law

Almighty said {Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah." Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."} ¹.

Before the sending of Muhammad sawas, there were in the Arabian Peninsula three Divine religions and they are: Hanafism, Judaism and Christianity. And they were all distorted from the straight path; therefore, their followers deviated from the path, except few who adhere to the truth, and time is not devoid of them, and most people of Mecca were adopting Hanafism as their religion, which some of the misguided scholars distorted when they brought stone statues and claimed that these statues are images of angels, and underestimated people and made them sanctify them (statues), and approach to them by different acts of worshiping, and they made people believe that Allah wants from them to approach Him through these statues, and they made them believe that they harm and benefit without Allah, rather, they made them gods with Allah Almighty, He is far above that.

And as the beliefs were distorted in the Hanafi Shari'a (Law), the jurisprudential provisions were distorted as well, and to distort it is easier.

It was narrated that the Messenger of Allah sawas said to Aktham Bin Al-Jun: **(I saw Amr dragging his intestines in fire, and he was the first one to change the religion of Ibrahim, and the first one to protect al-haam (a stallion-camel freed from work for their idols after it had finished a number of copulations assigned for it), and to leave al-saa'ibah (a she-camel let loose for free pasture for their false gods, and nothing was allowed to be carried on it) graze where it wants, and to cut the ear of al-baheerah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), and to tend al-waseelah (a she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery), and to set up idols, and to change the religion of Ismail, so I did not see anyone more resembled to him than you, he said: Ó messenger of Allah does this harm me something? he said: No, because you are believer and he was unbeliever)** ².

And it was narrated that the Messenger of Allah sawas said: **(I saw `Amr bin `Amir Al- Khuza`i pulling his intestines behind him in the Fire, and he was the first to start the practice of Sa'ibah)** ³.

¹ Surat Al-An'am (6) : 161-163.

² Al-Awa'il from Ahmad Bin Abi Asim: Page 40, and review: Musnad Ahmad: V2, Page 366; Sahih Al-Bukhari: V4, Page 160

³ Al-Awa'il from Ahmad Bin Abi Asim: Page 26, and review the sources in the previous footnote

The Hanafis (people who adopted Hanafism as religion) did not all deviate in Mecca, but there remained from them a little group who were holding on to the truth, from them are Abd Al-Muttalib the Prophet's grandfather, and Abdullah the Prophet's father, and Abu Talib the Prophet's uncle, it was mentioned in the will of the prophet sawas. to Ali a.s: **(O Ali! Abdul Muttalib practiced five traditions - during the Age of Ignorance - which Allah established in Islam for his sake. He forbade marrying women to whom your fathers married. Thus, Allah the Honourable the Exalted revealed {And marry not women whom your fathers married} ¹. O Ali! Abdul Muttalib never gambled by raffling with arrows, worshipped idols, or ate what, on which the name of other than Allah was invoked. He used to say, 'I am the follower of the religion of my (fore) father -Abraham (as)...' ².**

And in the books of History, there is that Sayyid Abd Al-Muttalib knew the place of Zamzam after he [was inspired by] Divine revelation, by (visions), so he drilled in the place which he saw [in the dream] and it was the place of Zamzam ³, as for Abu Talib, he is the master of Hanafis and a guardian from the guardians of Abraham a.s, rather, he is their seal and he was the proof upon the Prophet before he was sent, then he was a follower of the Messenger of Allah sawas. after the sending, so he is the master of Muslims in Mecca, and the people narrated a lot about his graciousness, and they narrated a lot of poems indicating his conversion to Islam, and they narrated many of his positions in supporting Islam, yet, they say that Abu Talib died as unbeliever, for no other reason except hatred for his son Ali a.s, which his remembrance covered/hid the **أطبق ذكره ات. افقت** and they did not find any faults to reproach him with, from his creation, morals or religion, what Abi Talib said:

¹ Surat An-Nisa' (5) : 22

² Man La Yahdurhu Al-Faqih (Who do not attend Faqih): V4, Page 366 ; Makarim Al-Akhlaq : Page 440

³ Sheikh Al-Kulaini narrated, he said: Ali Bin Ibrahim and others raised it (conveyed the chain of narration arriving to the narrator of the hadith), he said: (There were two gold deer and five golden swords. When the tribe of Khaza won over the tribe of Jurham and they intended to take over the Sanctuary of Allah (Kaaba), the people of Jurham threw two deers and the swords in Zamzam well and filled it up with earth and stones in such a way that no sign of the aforesaid things was at all visible so that they could not be brought out. When Qusayy overpowered Khaza and regained the control of Mecca he remained uninformed about the Zamzam well till the time of Abdul Muttalib (a.s.) and he became the owner of Holy Mecca. For him, a carpet was laid in front of the Holy Kaaba. It was never done so for anybody else. One night when he was asleep near Kaaba he saw in a dream that someone was asking him: dig up Barrah. He said: what is Barrah? Next night he came to him and asked him: dig up Teebah. On the third night he came to him and asked him: dig Masunah. He said: what is Masunah? Finally on the fourth night he was instructed to dig up Zamzam well which would never dry up; no matter how much of it is served to hajjis (the one who goes to Hajj); to dig it at the place where a white crow came daily to eat ants. And there was in Zamzam a stone which ants come out so the white crow comes to it every day to pick ants. When Abdul Muttalib dreamt like that he followed its meaning and also found the location of Zamzam. Then he told Quraish: During four nights, I have dreamt about the digging of Zamzam well which is our precious treasure. Let us dig it. As they disagreed, he began to do the job himself. At that time he had only one son named Harith who also helped him. When they felt it was hard to dig, he came to the door of Kaaba and prayed to Allah to grant him ten sons and vowed that he would sacrifice the dearest one of them seeking His closeness Almighty. Then he began to dig the well again until he saw the foundation stone of Ismail (a.s.) and understood that they had reached water. He cried out "Allah Akbar" Upon this the people of Quraish also repeated Takbir and said: "We are also partners in this treasure of grace and bliss; it cannot be reserved only for you." Abdul Muttalib replied: "As you did not help me in digging it, it is now exclusively mine and my sons' till Judgment Day.")Al-Kafi: V4, page 219.

“Didn’t you know that we find Muhammad a prophet like Moses, traced in the first of books.”

It enough to prove his conversion to Islam, so how [is he a disbeliever], and his positions in supporting the Islamic religion are clearer than the sun at noon, even if he concealed his conversion to Islam a period of time, like the believer of the family of Pharaoh.”¹

* * *

¹ From Imam Al-Hassan Bin Ali, Al-Askari from his fathers a.s: **(Allah Almighty revealed to His messenger sawas that: I supported you with two [groups of] Shia: Shia whom will support you in secret, and Shia whom will support you openly, as for the one who will support you in secret, their master and the best of them is your uncle Abu Talib, and as for the one who will support you openly, their master and the best of them is his son Ali Ibn Abi Talib. Then he said: and Abi Talib is like the believer of the family of Pharaoh, conceals his faith)** Al- Ghadir: V7, Page 395; and review Al-Kafi: V1, Page 448, Bihar Al-Anwar: V17, Page 141, and others.

Islam is the fruit of the Divine religions on Earth

**And Muhammad is Jesus, Moses and
Abraham a.s And Qur'an is Torah, Gospel and
the Books of Abraham**

Almighty said: {He has laid down for you the (same) way of life and belief which He had commended to Noah, and which We have enjoined on you, and which We had bequeathed to Abraham, Moses and Jesus, so that they should maintain the order and not be divided among themselves} ¹.

And Almighty said: {Say: "I am not a new Messenger to come, nor do I know what is to be done to me or you. I only follow what is revealed to me. My duty is only to warn you clearly." Tell them: "Think (of the consequence) if this is from Allah and you deny it when a witness from the people of Israel had testified to the like of it and come to believe, while you spurn it?" Assuredly Allah does not guide a wicked people.} ², {his is surely in the earlier Books, * The Books of Abraham and Moses} ³.

Islam, as a Divine religion, does not differ from Judaism, Christianity or Hanafism religion, and it is not a heretic thing, rather, perhaps, in these religions, some details of legislation are different, and Islam came with some different details to suit the integrative march of humanity on this earth. Because the Divine beliefs of all religions are One, and it is to believe in Allah, His angels, His books and His messengers, because they are one nation and their call is one.

As for the claims, of some who didn't hear well, so they answered wrong, that Christianity or others are a call for turning away from the material life and paying attention to spiritual life only, and that is why it is unsuccessful, and Islam is a call to reform both the soul and the body, and so it is fittest.

I say: The fact is that this claim is not true, and the one who wants to spread Islam has to be an objective critic and not to do it randomly, and to insult the Prophets of Allah and His Messengers, knowingly or not. Rather, he ascribes to Allah the ignorance and lack of wisdom under the pretext of spreading Islam. So here we hear from some Muslim scholars who speak about Zionists (may Allah curse them) and say: Their Solomon and their temple. No dear, rather, he is our Solomon and our temple, because we, Muslims, are more worthy of Prophets and their monuments than Jews and others, Almighty said: {Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers. A faction of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, and

¹ Surat Ash-Shura (42) : 13

² Surat Al-Ahqaf (46) : 9-10

³ Surat Al-A'la (87) : 18-19

they perceive [it] not. O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]? O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?¹

So Islam, Christianity and Judaism are all Divine religions, and Muhammad, Jesus and Moses a.s are all Prophets, and the call of all these prophets is One, because they called people to the path of Allah Almighty and to walk on it, and to go towards moral and spiritual perfections, and their Laws (Shari'a) (May prayers of my Lord be upon them) contain a lot of judgements of legitimate transactions that would repair the material world and entertain the human society economically, socially and politically. As for what can be remarked from their words, from frequent call to go towards the moral and spiritual perfections and to turn away from the material world, it is only an equation issue, for what they see as people are turning away from moral perfections and heading/going for the physical world, and being occupied by it [physical world] in abnormal way, and also, today, we don't need to direct people, in our Islamic society, to the physical world as they are always occupied by it, and they can hardly see what is behind it, rather, we are in need of calling them to go towards Allah, Almighty said about punishing this humanity which is occupied by materialism and [which] turned away from spirituality: **{Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know}²**, meaning to be diverted by working and indulging in Dunya.

As for what was mentioned in the words of the Prophets a.s - and it is in fact a little [words] comparing to others - from directing some groups in the divine society to work, earn and enjoy what Allah provided for them, is for the reason that very small group among the believers perhaps believe that Allah Almighty detests for them to enjoy what He provided for them from the good material things, and also some parasites wants to sit and worship – as he claims - and that people bring his bread and put it in his mouth, and this in fact has nothing to do with the religion, because this one is an asker of comfort who wants to sit in a cool place and not to get his body tired. And the farmer who is burned by sun, He comes to him with his bread and puts it in his mouth.

* * *

¹ Surat Al-Imran (3) : 68-71

² Surat Al-Hijr (15) : 3

Say: I am no bringer of new-fangled doctrine among the messengers

And Muhammad sawas is not a bringer of new-fangled doctrine among the messengers, because the call of all Prophets and Guardians was not accepted by the scholars of religion and the elders/leaders of the communities to which they were sent, and Muhammad sawas was fought by the leaders of Mecca and its scholars who fought the Shari'a (Law of Allah), and the Jewish scholars, Christian scholars and the ones who underestimated him from their people did not believe in him, even though they were giving the glad tidings of him and waiting his appearance ¹.

And many of Bani Israel were not satisfied with Moses a.s, and some of their scholars stood against him and tried to distort the Shari'a and to underestimate people, like Sameri and Bul'om Bin Ba'ura ².

¹ Al-Ayashi narrated: from Abi Basir, from Abi Abdullah a.s in His saying: **(and although before they used to pray for victory against those who disbelieved)** (Surat Al-Baqara (2):89) he said: **(The Jews found in their books that Muhammad (s.a.w.a.s.), the Messenger of Allah, would migrate and settle between 'Ayr and Uhud. So, they went out looking for that place. They passed by a mountain called Hadad; and they said: 'Hadad and Uhud are the same'. So they dispersed nearby; some of them settled at Fadak, and some others at Khaybar and yet others at Tayma'. Those at Tayma' once desired (to see) some of their brethren (at another place). A Bedouin from (the tribe of) Qays passed by them and they hired (his camels). He told them: 'I shall take you from between 'Ayr and Uhud.' They told him: 'When you pass between the two, tell us.' When they reached the land of Medina, he said: 'That is 'Ayr and this is Uhud.' They descended from his camels and said to him: 'We have now found (the place of) our desire; now we do not need your camels, you may go wherever you wish.' Then they wrote to their brethren at Fadak and Khaybar: 'We have found the place, come therefore to us.' They wrote in reply: 'Now we have settled in this place, and have acquired properties; and we are so near to you. Therefore, when it will happen (i.e., when the Prophet sawas. will come to Medina), we shall rush to you.' Those Jews acquired properties in the land of Medina. When their wealth increased, its news came to the ears of Tubba' and he attacked them. They fortified themselves and he laid siege to them. And they used to take pity on the weekly soldiers of Tubba' and throw dates and barley to them at night. This came to the notice of Tubba' and he softened towards them. He assured them of their safety and they came down to him. He told them: 'I do like this place of yours and I am inclined to settle down here.' They said: 'It is not for you. It is the migration place of a prophet; and no one may settle down here until that happens.' Thereupon he said: 'Then I am leaving among you some of the members of my clan, so that when it happens they shall help and assist him.' Thus he left behind the two tribes you see today, the Aws and the Khazraj. When these two (tribes) increased in number, they used to grab the properties of the Jews. At that time, the Jews used to warn them: 'Oh! when Muhammad (s.a.w.a.s.) is sent (by Allah) we shall certainly turn you out from our town and properties.' But when Muhammad (s.a.w.a.s.) was sent as Prophet, it was the Helpers (the Aws and the Khazraj) who believed in him and the very Jews denied him! This is the meaning of the words of Allah (and although before they used to pray for victory against those who disbelieved "to" so the curse of Allah will be upon the disbelievers).** Tafsir Al- Ayashi: V1, Page 49.

² He a.s has appointed their shameful attitudes before, so review [that].

As for Jesus a.s, most of the scholars of Bani Israel and their leaders were not satisfied with him, because his presence a.s among them was a rebuke to them, and his asceticism [was] a disgrace which humiliated them.

It was mentioned in the Gospel: (And then Jesus with greatest vehemence rebuked the people for that they had forgotten the word of God, and gave themselves only to vanity; he rebuked the priests for their negligence in God's service and for their worldly greed; he rebuked the scribes because they preached vain doctrine, and forsook the law of God; he rebuked the doctors because they made the law of God of none effect through their traditions. And in such wise did Jesus speak to the people, that all wept, from the least to the greatest, crying mercy, and beseeching Jesus that he would pray for them; save only their priests and leaders, who on that day conceived hatred against Jesus for having thus spoken against the priests, scribes, and doctors. And they meditated upon his death, but for fear of the people, who had received him as a prophet of God, they spake no word. Jesus raised his hands to the Lord God and prayed, and the people weeping said: 'So be it, O Lord, so be it.' The prayer being ended Jesus descended from the temple; and that day he departed from Jerusalem, with many that followed him. And the priests spoke evil of Jesus among themselves) ¹.

And Al-Mahdi a.s will face what his ancestors among Prophets and Guardians faced from the scholars of religion and the tyrants, and perhaps his calamity will be bigger as some narrations indicate. And the search will come in the narration about the scholars of religion interpreting the Qur'an [against him], and protesting against Al-Mahdi by the verses of the Holy Qur'an, after they explain it with their incomplete minds and personal whims ².

* * *

¹ Gospel of Barnabas, Chapter 12

² From Al-Fadil Bin Yassar, he said: (I heard Aba Abdullah a.s saying: "**When our Qa'im (AS) rises he will face the ignorance of people more severe than what the Apostle of Allah sawas faced from the ignorant ones during the al-Jahiliyya.**" I asked, "Why should it be so?" The Imam (a.s.) replied, "**The Apostle of Allah sawas came to people who were worshipping the stones, rocks, sticks and the carved wood. However, our Qa'im a.s shall come to people who will all interpret the Book of Allah against his interpretation, and will argue with him by that. By Allah, he (a.s.) shall enter his justice inside their houses, just as the heat and the cold enter them.**") Al-Ghayba from An-Nu'mani: Page 307 door 17

Muhammad sawas.

The caller to Allah in Mecca

Almighty said: {Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power} ¹.

The Meccan community was divided into two classes or three:

The First: they are the ones who lead the procedure of distorting the Hanafi Shari'a (Law) and their followers. And these were involved in the wrong worshipping, whether in their beliefs like worshipping idols or their Jurisprudential judgements, like forbidding Al-Bahira and Al-Ham ², and these are the masters of people and their scholars, so it is natural that most of the people of Mecca are their followers.

As for the second class: they are the ones who found their fathers misguided, or the ones who deviated, in that deviant society, from the straight path, but they were unsatisfied with their bad condition, rather, some of them were in a state of revolution within themselves on these corrupted conditions.

As for the third class: they are a small group which held on the truth, meaning the right Hanafism religion, or what reached to them from it, and at least there are monotheists. So when the Prophet sawas was sent, he was a glad tiding for these believers, who were waiting his sending and crying out to Allah to show them their rituals, and also the prophet was a fortified shelter and a secretary cave for every astray wallowing in the darkness of ignorance, and looking for light of the truth, scales of justice and the straight path.

Thus, the Prophet sawas was sent in Mecca, the village of the villages, the city where people go to pilgrimage, and the city which represents the religious reference to Hanafis, to start the reform from the religious centre in the Arabian Peninsula, the centre where a lot of corruption in doctrines and provisions/judgments reached it. And the Prophet sawas was sent with the Islamic Shari'a (Law) which renews the Hanifism and copies some of its provisions/judgments. Because the Shari'a (Law) of Ibrahim a.s is the closest to the hearts/souls, and the luckiest to have Jews and Christians, who are sanctifying Ibrahim a.s and considering

¹ Surat At-Tawba (9) : 128-129

² Al-Iyashi narrated: from Muhammad Ibn Muslim from Abi Abdullah a.s about saying of Allah: (Allah has not sanctioned Baheerah or Sa'ibah, Waseelah or Ham) (Surat Al-Maida (5): 103), he said: (The people of Jahiliyyah, when a she-camel gives birth to two in the same time, they said: Wasalat (connected deliveries), so they do not allow to slaughter it or eat it, and if she gives birth to ten they call it Sa'iba so they do not allow to ride it or to eat it, and Al Ham: Fahl of camels (male at puberty) they were not allowing it, so Allah sent, Verily, Allah did not forbid anything from this) Tafsir Al-Iyashi: V1, Page 347.

him as father of the great Prophets a.s, joining it under its banner, and the brave prophet Muhammad sawas, who does not fear a blame of a critic, started to warn the deviant ones among his clan by the permission of Allah Almighty, and the famous house event happened ¹, and the Prophet sawas notified his relatives about his sending and his prophecy, and he also assigned in that day, by the permission of Allah Almighty, his Guardian, Minister and Successor in his life and after his death, Ali Ibn Abi Talib a.s, and the call to Allah began to spread in Mecca, and it seemed to the leaders of Mecca that their interests are threatened, so they started planning in variety ways to hurt the Prophet sawas and kill him if it is possible, and to hit Islam, and the Prophet sawas, his Guardian and the believers call to Allah without stopping, and like that the numbers of Muslims started to increase. And also the harm of the unbelievers increased and they began to torture them and prevent the Prophet sawas from notifying the message of the sky.

And like that, the Prophet sawas was pushed to the second step (the emigration to Allah). Almighty said: **{And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful} ².**

And the Prophet sawas started to look for an Islamic base and a city to emigrate to, and he began to meet people in the pilgrimage/Hajj seasons, and to say to them: **(Is there any man to take me to his people, because Quraish has stopped me from notifying the words of my Lord) ³**, and Quraish did not leave him even in the pilgrimage season, rather, they were taking people to deny him and to make fun of him, and he was facing them with tolerance and patience.

¹ Ahmed narrated in his Musnad (book) and others: from Sharik Bin Al-A'mash, from Al-Minhal, from Abbad Bin Abdullah Al-Asadi, from Ali may Allah be pleased with him, he said: when this verse was revealed: **(And warn, [O Muhammad], your closest kindred)** (Surat Ash-Shu'ara (26): 214), he said: **(the Prophet gathered his family around him so 30 gathered, so they ate and drank and then he said: "Who is willing to guarantee my debts and commitments so that he should be with me in paradise and should be my successor from among my family." A person whom Shurayk did not name, answered: O Messenger of Allah you are like a sea, who can take charge of this responsibility. The Prophet repeated his statement to his relatives, and Ali may Allah be pleased with him replied: "I will undertake this responsibility.")** V1, Page 111. And As-Sadooq narrated in Al-'ilal: from Ali Bin Abi Talib a.s he said: **when (And warn, [O Muhammad], your closest kindred) was revealed, the messenger of Allah sawas invited Bani Abd Muttalib and they were forty men in number, so he said: who among you wants to be my brother, my guardian, my inheritor, my minister and my successor after me? so he offered them that, man by man, and they all refused, until Ali came, so I said: I will be O messenger of Allah, so he said: O Bani Abd Muttalib this is my brother, my inheritor, my guardian, my minister and my successor among you after me, so the people started to laugh to each other and say to Abi Talib: he has ordered you to listen and to obey this boy)** V1, Page 17, and remark: Al-Irshad from Seikh Al-Mufid: V1, Page 49; Manaqib Ibn Shahr Ashub: V1, Page 305, and others.

² Surat An-Nisa' (4) : 100

³ Musnad Ahmed: V3, Page 390, and review: Sunan Ad-Darmi: V2, Page 440, Sunan Ibn Majja: V1, Page 73, and others.

And it was narrated that he was saying what means: **(My Lord, forgive my people because they do not know)** ¹.

And under those painful circumstances, a delegation from the Christians of Abyssinia with Ja'far Bin Abi Taleb came to the messenger of Allah sawas when he came back to Mecca after his emigration, and a group of companions of the messenger of Allah sawas to Abyssinia, and the Christians were thirty and some men: (So when they sat next to the messenger of Allah sawas and saw his qualities and conditions and heard what was recited for them from The Qu'ran, they all believed, so when Abu Jahl knew that he came to them saying: we never saw an idiot Rakhb [It was called for, or above, the ten passengers of camels and horses] like you!... Your people sent you and you know the news of this man, so your councils were not assured with him until you left your religion and believed him in what he said, so they said: Peace be upon you, we will not follow you in your ignorance, we have what we are, and you have what you are, we will not prevent ourselves from reaching good, so Almighty sent about them: **{Those to whom We gave the Scripture before it - they are believers in it. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."** Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend. And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."} ² ...)

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¹ Iqbal Al-A'mal: V1, Page 384, Bihar Al-Anwar: V95, Page 167, Musnad Ahmed: V1, Page 427, Sahih Al-Bukhari: V4, Page 151

² Surat Al-Qasas (28) : 52-55

³ Fiqh As-Sirah from Al-Buti: Page 126; Sirat Ibn Ishaq: V4, Page 200; Tafseer Al-Qurtubi: V6, Page 356; Tafseer Ibn Kathir: V3, Page 405, Al-Bidayah Wa An-Nihaya (the Begging and the End): V3, Page 103

Migration to Allah

And when people of Mecca and Quraish insisted on hurting the Messenger sawas, he was obliged to emigrate, and he migrated first to Taif, to Thaqeef from whom he was hoping to believe in him and to support him, but they let him down and did not accept his call, rather, they hurt him, so he started to bemoan his people whom he was calling to what gives them life, and they wanted his perdition and to destroy him. And he raised his head to the sky and pronounced those words which are filled with pain: **(O Allah, I appeal to You for the weakness in my strength and my limited power and the treatment of contempt and humiliation from people. To You, the Most Merciful of all the merciful ones, You are the Lord of the oppressed, and You are my Lord. Under whose care are You leaving me to? To an enemy oppressing me? Or to a friend You have given control of my affair? If there is no anger from You on me I will forever be content. However, Your blessing is vastly important for me I seek refuge with the glory of Your Light which the heavens and earth are lit from, Your anger will not befall on me, nor Your displeasure descends on me. To You is the supplication until You are pleased and there is no control or power except by You)**¹.

And Allah wanted after this period to give/prepare for the Messenger of Allah sawas a group from among Aws and Khazraj, to take him to Yathrib, the city which was established to wait for him, the city of Jews who are waiting his appearance and rise.

The Jews established this city to wait for the seal of the Prophets sawas about whom their prophets gave glad tidings, and to support him as they claimed, so they migrated from the Levant to the Arabian Peninsula looking for the promised place which was described to them to be between the mounts of Uhud and Ir, and finally they found it and settled in it and established the city of Yathrib, and when the Yemeni king came to them, he was followed by his army, so he asked them about the reason of their migration, so they told him that they are waiting for a Prophet who will be sent and will settle in this place, so he kept some of his family in Yathrib to support the Prophet sawas when he is sent, and these are the Aws and Khazraj, so whenever the Jews had a dispute with Aws and Khazraj, they threatened them by the Umi Prophet sawas who will be sent, and as they claimed, they are waiting for him and they will be his followers, his supporters and his disciples.

Almighty said: **{And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers}**².

¹ Manaqib Ibn Chahr Ashub: V1, Page 61 ; and from him: Bihar Al-Anwar: V19, Page 22; Majma' Az-Zawa'id from Al- Haythami: V6, Page 35

² Surat Al-Baqara (2) : 89.

And the Muslims migrated to Al-Madina after a long period of suffering spent in Mecca, and the Prophet sawas followed/joined them carrying a painful and bad image of people of Mecca, his people who disbelieved in him and hurt him and the people who believed with him, and finally they took him out, afraid and waiting, and he went towards Al-Madina, and it was supposed that the Jews be the first to receive him and welcome his blessed arrival to their city which they established to receive/welcome him, and to be the first to believe in him and to support him, but they let him down and their scholars disbelieved in him and tried to disregard people and to push them into disbelieving in him and in his prophecy, so they did not benefit from the knowledge which was with them, rather, they made it a reason for their arrogance on the Prophet sawas, and Allah gave Bul'om Bin Ba'ura' as a lesson for them in the Qur'an ¹, so that they stop and go back to their senses and repent to their Lord, but they were more stubborn and arrogant like the cadaver/carrion when the pure rain descends upon it, it gets more fetor and mustiness.

And if we look at the state of Jews we will find that they were surprised by things:

The first: Is that the Prophet sawas is not Israeli, so if they had opposed Talut a.s because he was not a descendant of Joseph, the house of kingship, nor a descendant of Levi, the house of prophecy ², even though Talut is a descendant of Benjamin brother of Joseph, meaning: he is Israeli, then their opposition to the Prophet sawas would not have been an unexpected thing, Almighty said: **{And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account}**³.

As for the second thing: Is that some beliefs and jurisprudential provisions which the Messenger of Allah sawas brought differ from their corrupted beliefs and jurisprudential provisions for which they were claiming to be the Shari'a of Moses a.s, although their scholars have distorted a lot of it even before the sending of Jesus a.s.

And the third: The Messenger of Allah sawas will take away from the scholars of Bani Israel their status and their false religious leadership, and also his justice in distributing money will take away the peculiarity which they were enjoying, so if they follow him, they will not be

¹ He is indicating the saying of Allah Almighty about the scholar of Bani Israel Bul'om Bin Ba'ura who was mentioned in Surat Al-A'raf: **(And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. * And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.)** (Surat Al-A'raf (7) : 175-176.)

² Sheikh Kulaini narrated: From Abi Bassir, from Abi Ja'far a.s in the saying of Allah Almighty: **(And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him)** (Surat Al-Baqara(2):247) he said: (he was not from the tribe of prophecy nor from the tribe of Kingdom,...) Al-Kafi: V8, Page 316.

³ Surat Al-i-Imran (3) : 19

able to monopolize the money of charities. It was mentioned in the explanation of: **{Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?}** ¹.

From Imam Al-Askari a.s : **(And these were some of the heads of the Jews and their scholars who took the wealth of the charities and donations for good causes, and ate from these and did not let it reach the deserving ones. Then they decided to come to the Messenger of Allah sawas and they said to some of their people: 'This Muhammad sawas has exceeded his sawas limits and makes the claim of what he sawas is not...)**.

Then Imam Al-Askari a.s said: **(Then the Messenger of Allah sawas said: 'O group of Jews! These chiefs of yours are infidels who stop you from your wealth and reduce your share of your rights, and they are unjust to you in the distribution of the rest of the wealth, they reduce one and elevate another.' The chiefs of the Jews said: 'Relate to us your proofs, the proof of your Prophet-hood and the Trusteeship of Ali a.s your a.s brother, this one. Your claims are false and you want to inflame our people against us?' The Messenger of Allah sawas said: 'No, but Allah the Almighty gave Permission to His Prophet sawas to claim the wealth of these vulnerable people which you have usurped from them)** ².

And the result was that the love of Ego and capriciousness has seized the scholars of Bani Israel, and the arrogance prevented them from following the Ummi Prophet sawas, and they did not believe in the Prophet except for few amongst them. And like that, the ones who were waiting failed again in waiting, like they failed in waiting Jesus and Moses a.s before him.

And the truth which needs to be looked at is: that these Jews who failed in waiting the Prophet Muhammad sawas are the sons of those who migrated in the path of Allah and established the city of Yathrib to wait the seal of the Prophets sawas, Almighty said: **{But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil}** ³.

As for the Christians, they exaggerated about Jesus a.s, and deformed his biography and teachings, or what is called (The Gospel or the New Testament), and sometimes they wrongly comprehend his words a.s, and the Prophets a.s sometimes speak with symbols, examples and wisdoms to bring closer some facts/truths to the people.

I say: The sum of these things combined, so the people find within it ways to get out from the middle road of the straight path, and to deify Jesus a.s, then to disbelieve in the Prophecy of Muhammad sawas and the Guardianship of Ali a.s, even though some of them believed in the Prophet sawas, and as it was mentioned that the first delegation who believed in the Prophet sawas was the delegation of Christians of Abyssinia, and in the Torah and the four

¹ Surat Al-Baqara (2) : 44

² Tafsir Al-Imam Al-Askari: Page 235, Bihar Al-Anwar: V9, Page 309

³ Surat Maryam (19) : 59

Gospels which exist today and are accepted by the Christians, there are some signs about the Prophet Muhammad sawas and Ali a.s, and many signs about Al-Mahdi a.s from his descendants.

As for the Gospel of Barnabas, there is a statement from Jesus a.s that he came to give the glad tidings of Muhammad sawas and another man who was symbolized by the chosen one, or one of the chosen ones and who will show the religion of Muhammad sawas, and also he a.s said that he came to pave the way for Muhammad sawas, and to his Law (Shari'a) which will be in the time of the descent of Jesus, the Law (Shari'a) of all people of the earth.

Almighty said: **{It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it}¹,
{It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness}², {They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.* It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.}³.**

And the [reason behind the] existence of Jesus a.s till today is only to support the religion of Allah when he descends in the time of the appearance of Imam Al-Mahdi a.s, and prays behind him, and [when] his tolerant Hanafi Islamic Law (Shari'a) comes back, as the two groups narrated from the owner of the Shari'a sawas.

* * *

¹ Surat At-Tawba (9) : 33

² Surat Al-Fath (48): 28

³ Surat As-Saff (61) : 8-9

The Exchange

The people of the Messenger of Allah sawas, his clan, the people of his city and the scholars of Jews and Christians disbelieved in him, and the elders and the heads of people did not believe in him, but the strangers, the people of good and blessed city Yathrib, believed in him and accepted him, and the poor ones, the impoverished ones and the young ones believed in him, and like that, Allah exchanged the religious scholars, the heads of people and some who were claiming to wait the sending of Muhammad sawas, with others who are the chosen companions of Muhammad sawas whom he put in front of him in Paradise, and most of them were killed in his life (life of Muhammad sawas), as muhtasibin martyrs, Almighty said: **{Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration}** ¹.

Almighty said: **{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward}** ².

These [large] group changed the face of the history and whitened the face of humanity, Ja'far Bin Abi Talib, Abu Dijana Al-Ansari, Handhala Ghasil Al-Mala'ika, Zayd Bin Haritha, Abdullah Bin Ruwaha, Al-Miqdad, Ammar, Jundub Bin Junada, Salman Al-Muhammadi with Persian origin and many others, perhaps the history did not mention a name or a scripture of some among those who fought the corruption and the corrupters, and [those who] did not desire exaltedness on the earth, known in the sky and unknown on the earth, so good state is theirs and a good return, and may Allah reward them on the account of Islam and Muslims, the best reward, for their support for the religion of Allah in His earth, and their support for the master of the Prophets and the master of the Guardians Muhammad and Ali may prayers and peace of my Lord be upon them and their families.

And close to this is what happened with the ones, who preceded Muhammad sawas among the Prophets, as we saw/read [before] that the Jewish scholars will not believe in Jesus a.s, and the people of his city, An-Nasira where he was raised, did not believe in him, it was mentioned in the Gospel: (Jesus left there and went to his hometown, accompanied by his disciples. When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that

¹ Surat Al-Ahzab (33) : 23

² Surat Al-Fath (48) : 29

has been given him? What are these remarkable miracles he is performing? Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph,[a] Judas and Simon? Aren't his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his own town, among his relatives and in his own home." He could not do any miracles there, except lay his hands on a few sick people and heal them. He was amazed at their lack of faith. Then Jesus went around teaching from village to village) ¹.

And also it was mentioned in some narrations that some Shia will not believe in Al- Mahdi a.s, as the Sunni did not believe in his fathers a.s, ([this is] Sunna (the established way) of Allah, and you will not find in the way of Allah any change).

Rather, some of the non-working scholars, whom the ignorant one thinks that they are closer to him (a.s), will not believe in him, Imam As-Sadiq a.s said: **(...Likewise is the Qaim (a.s). The days of his occultation will be lengthy so the truth may become clear and the belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked nature, who are feared from being hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (a.s.)... And he a.s said: "All of that, so that the postponement which Allah made to his enemy, Iblis (I.a), fulfills (ابليس لتتم النظرة التي اوجبهها الله لعدوه), until the decreed period reaches its end, and justify the word against disbelievers, and the promise, which Allah clarified in His book by His saying: {Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them} ², approaches, and that, when nothing will remain from Islam except its name, and from the Qur'an except its scripture, and [when] the owner of the matter is missed by a clarified reason for it, because of the seduced hearts, until the closest one to him becomes the most hostile to him, thereupon, Allah will support him by soldiers whom you did not see, and will manifest the religion of His Prophet through his hands, and will manifest it over all religion, although those who associate others with Allah dislike it) ³.**

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¹ Gospel of Marc, Chapter 6

² Surat An-Nur (24) : 55

³ Kamal Ad-Din: Page 356; Ghaybat At-Tusi: Page 172; Bihar Al-Anwar: V51, Page 222

What after the migration?

In Al-Madina, the Prophet sawas started to build an Islamic community which deals according to the teachings of the sacred Shari'a of Allah. The Prophet sawas started, in Al-Madina, with the word of there is no god except for Allah, and ended with the management of the affairs of society and the policy of people for their righteousness and perfection. And his great manners and the miracles that were performed through his precious hands had a great impact on people, and increased the number of Muslims, and let them go to their moral perfections and let them leave the ornaments of Dunya, and like that, that desolate desert started to be green, and if [only] Muhammad sawas was left [in peace] to call people to Allah Almighty, the Merciful, the Most Merciful, but if the Qatta (bird the size of pigeon, beautiful and expensive, which Arabs used to chase constantly, day and night, so the bird was not sleeping so that they would not catch him) was left he would have slept. (this expression was said by Imam Al-Hussein a.s. to his sister Zeinab a.s. to compare his prosecution by his enemies with this bird).

And before, Nimrod did not leave Ibrahim a.s, nor Pharaoh left Moses a.s, **{And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land." But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account"}¹.**

Look at the logic of this arrogant disbeliever, he is promoting/spreading the righteousness by his liquor and debauchery, and Moses is causing corruption in the earth by spreading the word of there is no god except for Allah, and establishing the Divine governance on the earth, and this is the logic of Pharaohs who dominate the Muslims today.

So if we knew this, we would know that the armed clash is inevitable, as the Jihad to spread the word of there is no god except for Allah is important, in order that religion be sincere to Allah and the word of Allah be the highest, **{Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak}².**

And Muslims started to defend their Islamic entity which began small in Al-Madina then expanded by the preference of Allah, and after the things settled, they attacked the tyrannical governments which controlled/dominated people whom after that went under the shadow of the Islamic state, the state of there is no god except for Allah, where they can choose to convert to Islam or to stay upon one of the previous Divine religions, with paying the tribute which is

¹ Surat Ghafir (40) : 26-27

² Surat An-Nisa (4) : 76

equivalent to Zakat which Muslims pay, this is the fair law of Islam in the Qur'an, **{There shall be no compulsion in [acceptance of] the religion}** ¹.

As for the ones who do not adopt any religion of the Creator Almighty, and do not have a Divine religion, so these ones should be fought until they say: There is no god except for Allah and Muhammad is His messenger.

And like that, Islam was spread by the preference of Allah and by the Jihad of the Prophet, the Guardian and the believers. The Prophet sawas was like the physician who roams with his medicines like the prince of believers a.s described him ², he was walking among people ordering them with virtues and preventing them from evil, and he was working day and night to spread the word of there is no god except for Allah, and this is the conduct which the Imams a.s worked by after him, as it was the conduct of the Prophets and Messengers before him, Jesus a.s was a traveller on the earth calling people to Allah, and like that [were] the rest of the Prophets Ibrahim, Moses and others a.s.

These are their stories in the Qur'an calling for the continuous serious work to spread the word of there is no god except for Allah and promoting virtues and preventing evil.

* * *

¹ Surat Al-Baqara (2) : 256

² The Prince of the Believers a.s said describing the Messenger sawas. : (a roaming physician who has set ready his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity.)Nahj Al- Balagha, with the explanation of Muhammad Abduh: V1, Page 207

After the death of the Prophet sawas.

Almighty said: {Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful} ¹

The best one who describes what happened after the death of the Prophet sawas is Az- Zahra' a.s, the closest creation to the Messenger of Allah sawas, where she said in her sermon at the mosque of the Prophet sawas after his death: (... **so when Almighty Allah chose for the Holy Prophet the abode of all previous of Allah's prophets, and the security of His pure ones, there appeared amongst you, the thorns of hypocrisy; consequently, the clothes of religion became worn out and threadbare, and the misguided ones spoke out and the unknown few became eloquent, and the pampered of the false began to rumble, and it began to strut in your plains and courtyards and Satan popped up his head from his hiding place, and, hailing you, he found that you were answering his invitation warmly, and you were responding to his deceptions quickly; he sought to make you rise and he found that you were light and easy to pick up, and he branded you and found you easy to anger (against us); and so you branded the camels that were not yours, and you came to drink from a place which was not meant to be yours; all this when the time of the Pledge was still very recent (the wounds caused by the death of the Prophet), the split in the wound was still wide and the wound had not healed, and the Holy Prophet had not yet been interred in his grave (still unburied); you made an excuse that you were afraid of disturbances and sedition, but Lo! You have fallen into disturbance and sedition, and hell fire surrounds all the disbelievers)** ²

And when the wives of the immigrants (Muhajirs) and helpers (Ansars) came to visit her they said to her: how did you become from your illness? so she said: (**"I swear to Allah (SWT) that I have begun the day, while resenting your world and detesting your men; I have cast them away after trying them; I have detested them after testing them; Shameful is the defiling of honour, the playfulness after seriousness, the slackening of hard rocks, the breaking of spears, the foolishness of judgments and the misguidance of wants; evil indeed are the works which their souls have sent ahead before them, with the result that Allah (SWT)'s wrath is upon them, and in torment will they abide. Certainly this, their actions, has taken over their control, and has become a heavy load on their shoulders, and its harms have touched them from every direction; so, may the unjust ones be done away with, and all blessings stay far from them. Woe unto them! They snatched it, the Successor-ship of the Prophet (SAW), away from the foundations of the Messenger-ship, fundamentals of the Prophet-hood and Guidance, away from the place of descent of "Rooh-UI-Amin (Faithful soul)" and away from He, Who is aware of everything in this world and the Hereafter! The**

¹ Al-i-Imran (3):144

² Al-Ihtijaj: V1, Page 136

usurpation of Ali (AS)'s Divinely Bestowed Successor-ship; surely, that their actions are a clear loss; why do they have animosity towards Abul-Hassan, Ali (AS)? I swear to Allah (SWT) they took vengeance because of his, that is, Ali (AS)'s unbiased sword, his little regard for dying, his unprecedented courage, his deadly assaults against transgressors, his severe encounters and his anger for the sole sake of Allah (SWT).

I swear to Allah (SWT), had they accepted Ali (AS)'s leadership, whenever they would have deviated from the clear Path, and from acceptance of the apparent reasons, surely Ali (AS) would have brought them back to the Path, and supported and carried them on it, and directed them easily and smoothly, in a way that the carrier would not be hurt, and the guide would not be tired, and the traveller would not be harmed; Ali (AS) would have directed them to the pure and limpid fountainhead of knowledge, overflowing with fresh waters, which have no impurity; Ali (AS) would have quenched their thirst for learning; Ali (AS) would have benevolently, secretly or openly, guided them; while he (AS) would never favour himself with the worldly things with any personal gain and pleasure, his only goal from obtaining the world would have been, quenching the thirst of the thirsty, and feeding the hungry; thus, the pious would have been distinguished from the worldly people, and the honest from the dishonest.

“And if the people of the towns had believed and became pious, guarded against evil, We would certainly have opened up for them blessings from the heavens and the earth, but they rejected, so We overtook them for what they had earned.” (Al-A'raaf (7), verse 96) “ And for the oppressors of these people, the evil results of their deeds will soon overtake them, and they shall never be able to make us incapable.” (Zumar (39), verse 51) Behold! Pay attention and listen, in your life time you shall see dreadful wonders! Allah (SWT) told the Prophet (SAW) if you are astonished; strange and astonishing are their words! (Ar-Ra'd (13), verse 5) I wish I knew what reason they have for that which they have done? And what they have relied on? On what grip have they held on? Do they not know, upon whose progeny have they encroached, and spoken against? Certainly, Evil is the guardian and evil is the associate they have chosen; (Hajj (22), verse 13) evil is the exchange, for the oppressors. (Kahf (18), verse 50) I swear to Allah they have exchanged the head for the tale, the wise for the incapable. Dishonoured and despised be the people, who: “they thought that they were acquiring good by their works!” (Al-Kahf (18), verse 104) Behold! Surely, they are the ones who make mischief, but they comprehend not. (Baqarah (2), verse 12) Woe onto them! Is then he who gives guidance to the Truth, more worthy to be followed, or he who finds not guidance himself, unless he is guided? What then is the matter with you? “What kind of a judgment is it that you make!” (Yunus (10), verse 35)

I swear on my life, destiny has conceived; so wait, until its fruit comes about; then milk full buckets of fresh blood and fatal poison; at that time, the dealers of untruth shall suffer; and the ones who come to follow shall know the evil which their forefathers have established; so be happy with your world now, but prepare your hearts for calamities, beware of sharp swords against you, and assaults of tyrant enemies, and overwhelming confusions, and atrocity of oppressors who shall plunder your belongings and harvest you all! ALAS! How can I

make you understand, while you have gone astray? Shall we then compel you to accept it, when you are averse to it!”) ¹

And like that, after the death of the Prophet sawas, the last was advanced and the first was dropped, and Abu Bakr, Umar and their followers took power, and the Guardian of the Messenger of Allah sawas, Ali bin Abi Taleb, was eliminated, and [he] was harmed, him and Az-Zahra' (a.s), and she a.s died after the attack of Umar and a group of hypocrites of her house to force Imam Ali a.s to pledge allegiance to Abu Bakr, and he hit her with whip and pressed her between the wall and the door until he broke her rib and the nail pierced her chest, and cause her to drop her baby. And she went to her father oppressed, and defeated by people who used to hear the Prophet sawas saying what means: **(Allah gets angry for the anger of Fatima)** ²

So misery is for the people when they violated what Allah has forbidden, and underestimated the best of His creation: **{Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see}** ³

That, and the Prophet sawas did not leave the Muslims, in his life, without directing them to the leadership after him, and to the Guardians from his sons a.s, where Allah swt commanded him with that. But, temptation for the selection has to be, and Sameri has to be, and the Calf has to be, Almighty said: **{Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. Or do those who do evil deeds think they can outrun Us? Evil is what they judge.}** ⁴

And verily, when I wanted to choose some narrations from the Prophet sawas which indicate that he guided the Muslims to the straight path, and to the Guardians after him and the successors of Allah on His earth, I hesitated, which one should I select, for they are plentiful whether in the books of Shia or Sunna. And verily I, and even if I confined to a few ones, but I ask from Allah that He makes in it a victory for religion, a benefit to Muslims and support for the believers:

- Al-Hafith Muhib Ad-Din Ahmed At-Tabari narrated, and he is from Sunni scholars, and their narrators in the book “Dakha’ir Al-Uqba fi manaqib Dawi Al-Qurba”: From Anas he said: **(There was with the Messenger of Allah sawas a bird so he said: O Allah! bring me the most beloved creature to You to eat this bird with me, so Ali Bin Abi Taleb came and ate with him)** ⁵

¹ Ma’ani Al-Akhbar : Page 355; Dala’il Al-Imama from At-Tabari: Page 128; Amali At-Tussi: Page 376; Al-Ihtijaj: V1, Page 149; Bihar Al-Anwar: V43, Page 159

² Yanabi’ Al-Mawada from Al-Qanduzi: V2, Page 56; Dhakha’ir Al-Uqba: Page 39; Amali As-Sheikh As-Saduq: Page 467

³ Al-Baqara (2): 17

⁴ Al-Ankabut (29): 2-4

⁵ Dhakha’ir Al-Uqba: Page 61; Sunan At-Tirmidi: V5, Page 300; Thuhat Al-Ahudhi: V10, Page 153

- And from Muada Al-Ghafaria she said: I came to the Prophet sawas at the house of Aisha and Ali was exiting it so I heard him saying: **(O Aisha, Surely this man is the most beloved of all men and the most precious to me. Therefore, recognize his rights, and pay tribute to him)** ¹
- And from Al-Bara' Bin Azib he said: the Prophet sawas said: **(Ali to me is like my head to my body)** ²
- And from Al-Muttalib Bin Abdullah Ibn Hanthab, he said: When the delegation of Thaqeef came, the Prophet sawas said to them: **(You shall convert to Islam or I shall send you a man from me -or he said like myself- to cut your necks, to enchant your sons, and to take your money.** Umar said: By Allah, I did not wish for Emirate (being Prince) until that day, so I was raising my chest hoping that he says this is him (meaning Umar). He said: So he turned towards Ali and took his hand, and said: **This is him, this is him)** ³
- And from Anas Ibn Malek he said: The messenger of Allah sawas said: **(Every Prophet has a coordinate in his nation, and Ali is my coordinate)** ⁴
- And from Abi Ayub he said: The messenger of Allah sawas said: **(Verily, the Angels has sent their prayers upon me and upon Ali; because we were praying and no one was with us praying other than us)** ⁵
- And from Abi Dhar he said: The messenger of Allah sawas said: **(When I was taken to the sky (Isra) I passed by an Angel sitting on a bed from light, and one of his legs is in the Orient and the other in the Occident, and he was looking at a tablet between his hands, and all Dunya (world) is between his eyes and the creation is between his knees and his hand reaches the Orient and the Occident, so I said: O Gabriel who is this? so he said: This is Azrael, come closer and send peace upon him, so I came closer and sent peace upon him, so he said: And may peace be upon you O Ahmed What your cousin Ali did. So I said: Do you know my cousin Ali? He said: And how I don't know him, and Allah commanded me to take the souls of creations except your soul and the soul of your cousin Ali Bin Abi Taleb, because Allah takes your souls by His will)** ⁶

¹ Dhakha'ir Al-Uqba: Page 62; Yanabi' Al-Mawadda: V1, Page 245; Asad Al-Ghaba: V5, Page 548

² Dhakha'ir Al-Uqba: Page 63; Yanabi' Al-Mawadda: V2, Page 152

³ Dhakha'ir Al-Uqba: Page 64; Al-Mussanaf from Abdul Razak As-San'ani: V11, Page 226; Bihar Al-Anwar : V38, Page 308; A'yan Asshia : V1, Page 354; and others

⁴ Dhakha'ir Al-Uqba: Page 64; Al-Ghadir: V3, Page 23; Jawahir Al-Matalib Fi Manaqib Al-Imam Ali a.s: V1, Page 61

⁵ Dhakha'ir Al-Uqba: Page 64; Al-Ghadir: V3, Page 220; Tarikh Dimashk: V42, Page 39

⁶ Manaqib Al Abi Taleb: V2, Page 75; Dhakha'ir Al-Uqba: Page 65

- And from Um Salma, from the messenger of Allah sawas he said: **(Whoever loved Ali, loved me, and whoever loved me, loved Allah. And whoever hated Ali, hated me, and whoever hated me, hated Allah Almighty)** ¹
- And from Ibn Abbas, he said: (I was with Al-Abbas sitting in the house of the Messenger of Allah, and suddenly Ali bin Abi Taleb a.s entered and sent peace, so the Messenger of Allah replied to him and stood up to him and hugged him and kissed him between his eyes and made him sit in his right, Al-Abbas said: O Messenger of Allah! Do you love this one! So the Messenger of Allah said: **O by Allah, Allah loves him more/greater than I do, verily, Allah made the descendants of each Prophet from himself, and He made my descendants from him)** ²
- And from Imran Ibn Hasin, from the Prophet sawas, he said: **(Verily, Ali is from me and I am from him, and he is the Waliy (friend) of every believer after me)** ³
- And from Abi Rafi' he said: When Ali killed Ashab Al-Alwya (companions of Alwya) at the day of Uhud, Gabriel a.s said: (O Messenger of Allah, verily, this is the [real] consolation, so the Prophet sawas said: **Verily, he is from me and I am from him**, so Gabriel said: and I am from both of you O Messenger of Allah) ⁴
- And from Ibn Khamis, he said: the Messenger of Allah sawas said: **(I was taken to the sky (Isra) and I look at the legs of the right Throne, so I saw a book [and I understood] Muhammad is the Messenger of Allah, I (Allah) have supported him (Muhammad) by Ali and I have aided him by him)** ⁵
- And from Baridah, from him sawas: **(Every Prophet has a Guardian and Heir and verily Ali is my Guardian and Heir)** ⁶

And At-Tabari commented on it and he quoted narrations as evidence, that what is meant by Guardianship is that the Prophet recommended that Ali a.s take care of his Ghosl ⁷.

¹ Manaqib Al Abi Taleb: V2, Page 217; and review Al-Mustadraq from Al-Hakim: V3, Page 130; and others.

² Nil Al-Awtar from As-Shukani: V6, Page 139; Tarikh Baghdad: V1, Page 333; Tarikh Dimashq: V42, Page 259; Mizan Al-I'tidal: V2, Page 586

³ Manaqib Al Abi Taleb: V2, Page 59; Dhakha'ir Al-Uqba : Page 68

⁴ Manaqib Al Abi Taleb: V2, Page 316; Dhakha'ir Al-Uqba : Page 86

⁵ Dhakha'ir Al-Uqba: Page 69; Manaqib Ibn Chahr Ashub : V1, Page 254; Majma' Az-Zawa'id : V9, Page 121; Al- Mu'jam Al-Kabir from At-Tabarani : V22, Page 200

⁶ Dhakha'ir Al-Uqba: Page 71; Manaqib Al Abi Taleb:V2, Page 35; Yanabi' Al-Mawadda : V2, Page 163

⁷ Ahmed Bin Abdullah At-Tabari said in Dhakha'ir Al-Uqba after he mentioned the previous Hadith: And if this Hadith was correct, so the inheritance would have been carried upon what Muad bin Jabal, may Allah be pleased with him, narrated from him, he said: Ali said: **(O Messenger of Allah, what I inherit from you? he said: What the Prophets inherit from each other's, the book of Allah and the Sunna (Law) of His Prophet)**. And the recommending is carried upon what Anas narrated: That the Prophet sawas said: **(My Guardian and my heir pays my debts and makes my commitment, Ali bin Abi Taleb, may Allah be pleased with him)** . Akhrajah Ahmad in Al Manaqib...and kharajah Ibn Siraj, or upon what Hussein bin Ali narrated from his father from his grandfather he

And how these people are surprising, they see all these narrations and then they lean right and left!!

- And it was narrated from Anas, he said: I was at [the house of] the Prophet sawas and he saw Ali coming, so he said: **(O Anas, I said: Labayk (I am resident on your obedience), he said: This man who is coming is my proof upon my nation on the Day of Judgment)** ¹
- And from Al-Bara' Ibn Azib: he said: We were travelling with the Prophet sawas. Then we stopped at a place called Ghadeer Khum. We prayed the congregational prayer, and a place was sweep to the Messenger of Allah under a tree, so he prayed Duhr and took the hand of Ali, and said: **(Do you witness that I have more authority over every believer than he has over himself? The people responded with a Yes, so he took the hand of Ali and said: Whomever I am his master, then this Ali is also his master. Oh Allah befriend who befriends him, be the enemy of his enemy)**, he said: so Umar met him after that and said: congratulations O son of Abi Taleb you have become the Mawla of every man and woman believer) ²

And in Al-Manaqib he added to it: **(And support whoever supported him and love whoever loved him)** ³

And this is the Hadith of Ghadeer, more famous than a fire upon a mount (this is a proverb: The ancient Arabs ignited fire on the mountain to guide/show the way to a passenger), and it is Mutawatir (the people who narrated it cannot lie about it) from the two groups (Shia and Sunna), but the people are interpreting (wrong) the Wilaya (Guardianship), even though the Messenger of Allah sawas joined the Guardianship of Ali a.s with his Guardianship sawas, and his Guardianship sawas with the Guardianship of Allah Almighty.

And At-Tabari narrated from Umar that : (he said to a man Wayhak (Woe to you), you do not know who is this man, this is my Master and the Master of every believer and whomever he [Ali] is not his Master, he is not a believer) ⁴

said: The Prophet sawas recommended Ali to perform ghusl for him, so Ali said: **(O Messenger of Allah, I'm afraid not [be able] to bear it, he said: You will be helped on me, so Ali may Allah be pleased with him said: By Allah, whenever I wanted to flip an organ of the Messenger of Allah it was turned for me)**. And this interpretation is supported by what was mentioned from correct Hadiths in denying the inheritance and recommending, and that he did not promise them a pact except what is in the book of Allah and what is in a tablet which contains some teeth of camels and from (al3a9l) upon what we decided in the book of Ar-Riad An-Nadra in the virtues of the teen [ones] may Allah be pleased with them.) Dhakha'ir Al-Uqba: Page 71

¹ Dhakha'ir Al-Uqba: Page 77; Yanabi' Al-Mawadda: V2, Page 170; Jawahir Al-Imam Ali Bin Abi Taleb a.s: V1, Page 193

² Musnad Ahmad: V4, Page 281; Dhakha'ir Al-Uqba: Page 76

³ Manaqib Al Abi Taleb: V2, Page 236

⁴ Bisharat Al-Mustafa from At-Tabari: Page 362; Dhakha'ir Al-Uqba: Page 68; Shawahid At-Tanzil from Al-Hakim: V1, Page 349; and there is in it: Waylak (Woe to you) instead of Wayhak.

Walayta Chi'ri (if only I know, if only I feel; expresses exclamation), if you were recognizing that he is your master and Mawla, so why did you violate his right, you and your companion, and you wanted to burn his house, rather, you plotted to kill him, is it from envy like the envy of Sameri for Harun a.s, and from arrogance like the arrogance of Iblis for Adam a.s?! And if only I know who taught Iblis the arrogance, and who seduced him?!

And At-Tabari narrated from Saad Bin Abi Waqqas, that the Prophet sawas said to Ali a.s: **(You are to me like Aaron (Harun) to Moses (Musa). But there will be no prophet after me)** ¹. And this Hadith is more famous than a fire upon a mount.

I say: if you were seeing that he is like Aaron was to Moses, are you blind not to see the status of Aaron to Moses?! Doesn't Qur'an says [and insists] that Aaron is the successor of Moses, **{And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."}** ²

And by Allah his Guardianship and the Guardianship of his sons after him and their succession to the Messenger of Allah sawas is clearer than the sun in what the Sunna narrate from the Messenger of Allah sawas as well as what Shia narrate, and what Qur'an proclaims in many verses, rather, their remembrance exists in the current Torah and Gospel, even if the Jews and Christians tried to obliterate their remembrance in the past, like unfortunately some Muslims tried and try today, even though the Qur'an recommended them and the Messenger of Allah recommended them. But, O my people, should we force it upon you while you are averse to it? And wait, indeed, we are waiting.

And whoever wants more in the books of Sunna, he has to review Dhakha'ir Al-Uqba from At-Tabari, Yanabi' Al-Mawada, Fara'id As-Samtin, Sunan At-Tirmidi, Musnad Ahmad, Al-Manaqib, Matalib As-Su'ul from Ash-Shafi'i, Musnad Al-Bukhari, Musnad Muslim or what they call it as Sahihayn (the two correct [books]), Sunan Abi Dawud, Nisa'i, Ibn Maja, Al-Hakim An-Nisaburi, Kifayat At-Talib, and others.

- The Allama (who knows about different sciences) Faqih Muhammad Bin Ali Bin Uthman Al-Karajki (May Allah have mercy upon him) and he is among the leaders of Imami Shia clerics and among the ones who lived with Sheikh Al-Muhaqiq At-Tusi (may Allah have mercy upon him) in one era, and he is for the Shia clerics in the top layer of consideration, and his choices are from the first-class like it was said about him, and in his book Al-Istinsar, he said: The messenger of Allah sawas said: As-Sheikh Al-Mufid told me and he mentioned Sanad (the narrators who narrated the hadith) to the second Abi Ja'far a.s from his fathers from the Prince of Believers a.s, he said: the Messenger of

¹ Dhakha'ir Al-Uqba: Page 63; Sahih Ibn Haban: V15, Page 371; Al-Mu'jam Al-Awsat from At-Tabarani: V5, Page 287; Al-Mu'jam As-Saghir: V2, Page 22

² Al-A'raf (7) : 142

Allah sawas said: **(Believe in the night of Al Qadr, because, verily, the matter of the year descends in it, and verily, that matter has Wulat (friends) after me, Ali bin Abi Taleb and his eleven descendants a.s)** ¹

- And by Isnad (meaning it is narrated from so and so ...from the Prophet sawas) from Abi Ja'far Muhammad Bin Ali Al-Baqir a.s, from Jabir Bin Abdullah Al-Ansari, the Messenger of Allah sawas said: **(Stick by the night of Al Qadr, because, verily, it will be after me for Ali bin Abi Taleb and his eleven descendants after him a.s)** ²
- And from the first Abi Ja'far- meaning Al-Baqir a.s- from his father from his grandfather, he said: the Messenger of Allah sawas said: **(Verily, I am and twelve from my family, the first of them is Ali bin Abi Taleb, the pegs of the earth with which Allah held it [the earth] not to be destroyed/swallowed with its people, so if the twelve from my family will no longer be there, the earth will devour its inhabitants without delay [and you shall not be observed])** ³
- And from Abi Ja'far a.s, he said, the Messenger of Allah sawas said: **(From my descendants there will be twelve noble supervisors, who are (Muhaddathun) persons to whom angels speak and very intelligent. From them will be Al-Qa'im who will fill the earth with justice after being filled with injustice.)** ⁴
- And from Abi Abdullah a.s, from his Fathers, he said: the Messenger of Allah sawas said: **(Allah has chosen from among the days the day of Friday, and from among the months the month of Ramadan, and from among the nights the night of Al-Qadr. And he has chosen from among the people the prophets, and from among the prophets the messengers, and he has chosen me from among the messengers, and he has chosen from me Ali, and he has chosen from Ali Al-Hasan and Al-Hussein a.s, and he has chosen from Al-Hussein the Guardians, and they are nine from the descendants of Al- Hussein who will take out from this religion the distortion of Al-Ghaliyyin and the larceny of the falsifiers and the interpretation of the ignorant ones, the ninth of them is the most apparent/evident among them, their spokesman and their Qa'im, and he is the best among them)** ⁵
- And what As-Sadiq a.s narrated from his fathers a.s, from the Messenger of Allah sawas, he said: **(Rejoice! Rejoice! Rejoice!-three times-The similitude of my nation is like that of rain which you cannot tell whether its beginning is better or its ending. The similitude of my nation is like that of a garden from which some are fed this year and others shall be fed next year. It may even be the case that the ones that are fed from it**

¹ Al-Istinsar: Page 8; Al-Irshad from Al-Mufid: V2, Page 346; Al-Kafi: V1, Page 533; Manaqib Al Abi Taleb: V1, Page 257

² Al-Istinsar: Page 8

³ Al-Istinsar: Page 8; Taqrib Al-Ma'arif from Al-Halabi: Page 419

⁴ Al-Kafi: V1, Page 534; Al-Istinsar: Page 7

⁵ Kamal Ad-Din: Page 281; Muqtadab Al-Athar: Page 10; Al-Istinsar: Page 8

later shall have a better, more lasting and higher yielding crop. How could a nation be destroyed which starts out with me, and ends with twelve prosperous wise ones and Jesus - the son of Mary is the last of them? However, those who make chaos shall be destroyed. They are not of me and I am not of them)¹

- And the Allama Ibn Ayyash (may Allah have mercy upon him) narrated in his book Muqtadab Al-Athar by his isnad to Salman Al-Farisi, he said: we were with the Messenger of Allah sawas and Al-Hussein Ibn Ali a.s was on his thigh, so he fixed his eye on his face and said to him: **(O Aba Abdullah, you are a master from among the masters, and you are Imam son of Imam, brother of Imam and father of nine Imams, the ninth of them is their Qa'im, their Imam, the more knowledgeable among them, the wisest and the best of them)**²

And many are the proofs about the Imamate of Ali and his eleven sons a.s and their succession to the Messenger of Allah sawas, and perhaps the greatest of it [proofs] is : **{Indeed, We sent the Qur'an down during the Night of Decree}**

Because this Surah indicates that the Angels and the Spirit descend therein by the permission of Allah after the Prophet sawas upon his infallible successors, or it will be said that it is gone with the Prophet sawas, even though the Muslims are agreed upon its permanence/existence, and here they are asking for it in the last ten days of Ramadan every year, and whoever wants except stubbornness, let him say: a goat even if it flew!! [This proverb is said of obstinate people who even refuse to be shown the truth. Two shepherds saw a black object on the opposite side of the valley. One said that it was a heron. The other insisted it was a goat. While in the heat of the argument the object flew away. The second man then said, "Didn't I tell you it was a bird?" The first man answered, "No. It's a goat, though it flew!"]

- Imam Al-Baqir a.s said: **(O Shiites, argue by Surat {Indeed, We sent the Qur'an down during the Night of Decree} and you shall succeed, because by Allah it is a proof of Allah Almighty upon His creation after the Messenger of Allah sawas, and it is the lady of your religion, and it is the purpose of our knowledge O Shiites. O Shiites, argue by {Ha, Meem. By the clear Book} for it is especially for the rulers of the matter after the Messenger of Allah sawas...)**³
- And from As-Sadiq a.s, from his fathers, from the Prophet sawas, he said: **(When I was taken to the sky, my Lord Almighty inspired me... And he continued the Hadith until he said: So I raised my head, and suddenly [I saw] the lights of Ali, Fatima, Al-Hasan, Al-Hussein, Ali Bin Al-Hussein, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali and Al-Hasan and Al-Hujja Ibn Al-Hasan Al-Qa'im in their midst like a pearly star, I said: O Lord, who are these? He said: these are the Imams, and this is Al-Qa'im who allow My**

¹ Al-Khisal: Page 476; 'Uyun Al-Akhbar Ar-Ridha a.s: V2, Page 56; Kamal Ad-Din: Page 269

² Muqtadab Al-Athar: Page11; Bihar Al-Anwar: V36, Page 372; And it was mentioned in Al-Khisal with a small difference: Page 475; And remark 'Uyun Akhbar Ar-Ridha a.s: V2, Page56

³ Al-Kafi: V1, Page 294; Bihar Al-Anwar: V25, Page 72

halal and prevent My haram, and with him I shall revenge to My enemies, and he is a comfort for My friends, and he is the one who cure the hearts of your Shia from the oppressors, ungrateful ones and unbelievers, so Al-Lat and Al-'Uzza –or the first and the second- will come out in flesh and he shall burn them, so the temptation of the people by them in that day will be harder/stronger than the temptation of Calf and Sameri) ¹

- And As-Saduq narrated in both Ikamal Ad-Din and 'Uyun Al-Akhbar Ar-Ridha a.s, he said: from my father and Ibn Al-Walid both, and the Hadith was narrated [by a chain of narrators] from Imam As-Sadiq, from Imam Al-Baqir a.s, from Jabeer Bin Abdullah Al- Ansari that he saw in the hand of Fatima a.s a tablet which Allah Almighty gave to the Messenger sawas, and the Messenger sawas gave to Fatima a.s, written in it: **(In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Shattered of the giants/titans, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment ², Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice, I will punish him in such a way that I will not punish ³ anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honoured you with your two cubs ⁴ after him and your grandsons, Hasan and Husain ⁵, I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, I honoured him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade. I have placed My perfect word with him and the complete proof near him ⁶, Through his progeny, I shall reward and punish. The first of them is Ali, the chief of the worshippers and the adornment of My past friends ⁷, then his son who resembles his grandfather ⁸ al- Mahmood, Muhammad the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honour**

¹ Kamal Ad-Din: Page 253; Ghaybat At-Tussi: Page 173; Bihar Al-Anwar: V52, Page 379; Ilzam An-Naseeb: V1, Page 169

² In Al-Kafi: and the Helper of the oppressed and the Establisher of the Judgement

³ In some copies of Al-Kafi: I will not punish with him

⁴ In some copies of Al-Kafi: with your two sprigs.

⁵ In Al-Kafi: Hasan and Hussein

⁶ In Ghaybat Anu'mani: So, he is the best of the martyrs in, and the highest of them in grade to me... and the complete proof near him.

⁷ In some copies of Al-Kafi: And the adornment of the past friends of Allah

⁸ In some copies of Kamal Ad-Din: the look-alike of his grandfather

the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Musa and there will be ¹ blinding, dark corruption so that the spark of My obedience is not terminated ², My proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them has denied My bounty. Whoever changes one verse from My Book, then indeed has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. (Behold) ³ Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him ⁴ mastership. An arrogant devil will murder him. He will be buried in a city, which the righteous servant has built, next to the worst of My creatures. I speak the truth, I will soothe his eyes with Muhammad, his son ⁵ and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures. (None shall believe in him but) ⁶ that the paradise will be his abode and I will allow him to intercede for seventy (thousand) ⁷ of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring the caller to My path and the treasurer of My Knowledge Al-Hasan. Thereafter, I will complete this (chain of Imamate) with his son, mercy for the worlds. He will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub ⁸ Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be coloured with their blood and wailing and sobbing will be commonplace ⁹ among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens ¹⁰ and the chains. {They are those upon them is the blessings of their Lord and mercy. And they are the guided ones} ¹¹ ¹²

¹ In Al-Kafi: it was permitted. And also in some of its copies: it was allowed. And this is what exists in Ghaybat Anu'mani.

² In some copies of Kamal Ad-Din: so that the spark of My will. And in some copies of Ghaybat Anu'mani: Behold, verily the spark of my obedience.

³ It was mentioned in Kamal Ad-Din

⁴ In Ghaybat At-Tusi: enjoyed him with, and in Al-Awalim: wa amnahanahu (I will give him).

⁵ By his son: (ﻭﺍﻣﺮﺍﺗﻪ)

⁶ This expression was mentioned in the explanation of Usul Al-Kafi from Al-Mazandarani: V7, Page 363.

⁷ This word was mentioned in Ghaybat At-Tusi: Page 146. And in Ghaybat Annu'mani: Page 71.

⁸ In Al-Hidaya Al-Kubra from Al-Khusaybi: He will possess the complete elite of Adam and the Highness of Idriss and the quietness of Noah and the indulgence/toleration of Ibrahim and the intensity/strength of Moses and the brightness of Isa and the patience of Ayyub a.s.

⁹ In Al-Kafi: Arana (what is listened due to its beauty). And Ar-Ranna: shouting in the calamity

¹⁰ In some copies of Kamal Ad-Din: the chains

¹¹ Al-Baqara (2) : 157

¹² Ikmal Ad-Din: Page 308; Uyun Al-Akhbar Ar-Ridha a.s: V2, Page 48; Al-Kafi: V1, Page 527; Al-Ikhtisas from Al- Mufid: Page 211; Al-Ihtijaj: V1, Page 84; Ghaybat At-Tusi: Page 145; Ghaybat Anu'mani: Page 71; Manaqib Al Abi Taleb: V1, Page 255

Abd Ar-Rahman Ibn Salem said, Abu Basir said: (Even if you would hear no other Hadith expect this it will be enough for you. Protect it against everyone except the deserving people) ¹

And the same was narrated from the Messenger of Allah sawas by the writing/hands of the Prince of Believers (a.s.) in Al-Bihar ²

And even with all what Sahaba (companions) heard, and what they narrated from the Messenger of Allah sawas and his positions with Ali a.s and his confirmation to follow him, and to follow his eleven sons, the Guardians after him, the majority of Muslims chose to follow the Imams of misguidance, and they fell into temptation of Calf and followed Sameri!! And they did with Ali a.s at the death of the Prophet like Banu Israel did with Harun a.s at the absence of Moses a.s, and like that, the apostasy which Allah warned them from falling into happened, Almighty said: **{Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful}** ³ And the people turned back on their heels except for few nafr (From three to ten men) from among the companions of the Prophet (sawas.) and they are Ammar, Abu Dhar, Al- Miqdad and Salman. And then many Sahaba (companions) started to come back to the truth and to the mowalat (adherence) to Ali a.s after they let him down and did not support his right in the beginning, and after they saw the oppression which started to increase day after day due to the domination of the sorcery and Evil over the leadership and the succession of the Prophet sawas, and the dawawin of distinction started to give from the house of foundation until the matter arrived to the point that Uthman gives the fifth of Africa to Marwan Ibn Al-Hakam ⁴, and Mu'awia At-Taliq, the enemy of Islam, becomes the Wali (magistrate) of the Levant during the reign of Umar, and controls Abu-Dhar (may Allah have mercy upon him) and humiliates him and hurts him and expels him from the Levant, after Abu-Dhar exposed the luxury of Mu'awia and his takeover of the money of Muslims, and finally Uthman hurried to kill Abu-Dhar (may Allah have mercy upon him) by expelling him to Ar-Rabdhah, and left him to die alone, defeated and suffering from poverty and hunger, while the legacy/heritage of Abd Ar-Rahman Bin A'waf from gold breaks axes, and Talha, Uthman, Saad and others have a lot a lot, and if I don't say all of it, then it's the majority of the house of foundation of Muslims.

¹ Uyun Akhbar Ar-Ridha: V2, Page 50; Kamal Ad-Din: Page 311; Al-Kafi: V1, Page 529

² Bihar Al-Anwar: V36, Page 200

³ Al-Imran (3): 144

⁴ Ibn Abi Hadid said in Explanation of An-Nahj: (And the third of people is Uthman Ibn Affan Bin Abi Al-'As Bin Umaya Bin Abd Shams Bin Abd Manaf, his nickname is Abu Amro, and his mother Arwa Bint Kariz Bin Rabi'a Bin Habib Bin Abd Shams. The people pledged allegiance to him after the Consultation passed, and after the matter was settled for him..., وفيه فريسة عمر، فانه اوطأ بني امية رقاب الناس، وولاهم الولايات واقطعهم القطنع، and Africa was opened during his days, so he took all Khums and gave it to Marwan, so Abdu-Rahman Bin Hanbal Al-Jamahi said...

And you gave to Marwan the fifth of the country ... (!!فهيهاات سعيك ممن سعى) Explanation of Nahj Al-Balagha: V1, Page 198

And whoever wants more, review the history of the people in the books of History ¹

And if we asked Abu-Dhar (may Allah have mercy upon him) why all these pains and calamities in your life, O Abu-Dhar?

He would have said what means: My beloved, the Messenger of Allah sawas said to me: say the truth O Abu-Dhar, and I said the truth, and the truth left me with no friends ²

Blessed you are, O Abu Dhar, because your jailers were humiliated, and they did not kill you, but you killed them, and they died in their lives, and you are until today alive in the hearts of the believers, rather, you are with us and a high example in every heart of a noble and free man, who asks the rights of the poor ones, the needy ones and the vulnerable ones wherever he is.

And the saying of Master of the monotheists after the Messenger of Allah sawas, Ali bin Abi Talib a.s is sufficient for you: **(O' Abu Dharr! You showed anger in the name of Allah therefore have hope in Him for Whom you became angry. The people were afraid of you in the matter of their (pleasure of this) world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them taking away what you fear them about. How needy are they for what you dissuade them from and how heedless are you towards what they are denying you. You will shortly know who is the gainer tomorrow (on the Day of Judgement) and who is more enviable. Even if these skies and earth were closed to some individual and he feared Allah, then Allah would open them for him. Only rightfulness should attract you while wrongfulness should detract you. If you had accepted their worldly attractions they would have loved you and if you had shared in it they would have given you asylum)** ³.

And before this incident, many incidents and calamities inflicted upon the Islam and the Muslims, Abu Bakr sent Khaled Ibn Al-Atl Az-Zanim to kill Malek Bin Nuwayra (may Allah be pleased with him) and to assault his wife in the same night when he was killed, why? Because Malek refused to pay Zakat of the money of Bani Tamim Al-Battah to Abu Bakr; because he is a rapist of the succession of the Messenger of Allah from its owner whom Muslims know, and they saw and heard the Messenger of Allah sawas assigning him as a successor of him in Ghadeer Khum and in other events, and he is Ali ibn Abi Talib, and the strange thing is, that Abbas Mahmood Al-Aqqad passed by the saying of Malek Bin Nuwayra:

¹ Review the book of Al-Ghadeer from Sheikh Al-Amini: V8, Page 292, and after it; explanation of Nahj Al-Balagha from Ibn Abi Hadid Al-Mu'tazali: V3, Page 54; and others

² It was narrated in the commands of the Messenger Muhammad sawas to Abi Dhar a.s: (...I said: O Messenger of Allah, tell me more. He said: **speak the truth even if it was bitter**. I said: O Messenger of Allah, tell me more. He said: **Do not fear in Allah the blame of a critic...**) Al-Amali from At-Tusi: Page 539-541

³ Nahj Al-Balagha: V2, Page 17

“I told you to take your money (tax alms) with no fear and no worries of what happens tomorrow, If someone assumes power, we will tell him, the only religion is the religion of Muhammad”¹

So he said: Most probably, that he wasted what he gathered from charities on his life and amusement, and then he was reproached about that? So he answered his blamers by these verses)!!

And If only I know, how did you read these verses, and understood this meaning?! And the case is that the man is saying take your money, meaning: that he turned it to them. And then after this, Al-Aqqad tries to make the murder of Malek Bin Nuwayra, and the assault on his wife, mysterious, in which the crime of Abi Bakr and Khaled Ibn Al-Atl Az-Zanim is not shown, to make after that, Khaled Bin Al-Walid genius and special, whom Jihad occupied him from learning one Surah of the Qur’an to read in his prayer when he leads the prayer for Muslims, what is this equity O Aqqad, (And why O Saad you are giving water to camels in that way) (proverb said to those who do not improve their work or do not do it in the required way).

Sufficient for us is Allah, and [He is] the best Disposer of affairs, and those who are taking people into attacking the family of Muhammad are going to know to what [kind of] return they will be returned. And anyways, the matter is great/dangerous after the death of the Prophet sawas, and the illegal and unfair practices are too many, and the incident of Malek Bin Nuwayra is sufficient for the one who listens while he is present [in mind], and the blood, money and the interests of Muslims were violated, so does anything remain?!

And someone can ask: why Ali Bin Abi Talib did not raise his sword, and why the Messenger of Allah sawas asked from him to be patient in oppression after him?!

And even if the answer is in what I presented in the research and in the saying of the Prince of Believers a.s: **(If I speak out they would call me greedy towards power but if I keep quiet they would say I was afraid of death. It is a pity that after all the ups and downs (I have been through). By Allah the son of Abu Talib is more familiar with death than an infant with the breast of his mother. I have hidden knowledge, if I disclose it you will start trembling like ropes in deep wells)**².

But, it is quite to clarify little bit, and I mention here two reasons:

The First: Islam did not settle in the hearts of people, because their Islam is apparent and [it is] not a true and firm faith which cannot be feared that its people apostate, because their state is like the state of she who untwisted her spun thread after it was strong, except for

¹ Review Tarjamat Malek Bin Nuwayra in Al-‘iSaba: V5, Page 560; Wafayat Al-‘a‘yan from Ibn Khalkan: V6, Page14; Ma‘alim Al-Madrasatayn: V2, Page 82

² Nahj Al-Balagha: V1, Page 36

few from among them, Almighty said: **{The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,}'** ¹.

And Almighty said: **{And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly}** ².

And in the Qur'an, many verses are indicating that the state of many Muslims is shaky, and with the presence of the hypocrites, you can know the result, and based on this, the Guardian has to be satisfied with the apparent, and to be patient like the Messenger of Allah sawas was satisfied with the apparent and was patient with the hypocrites, and the one who listens to their words. Otherwise, this construction which the Messenger of Allah sawas and his Guardian a.s strained, for more than twenty years to build, will be demolished. Because the great benefit which is hoped from this religion is the perfection of the light of Allah on His earth, the worship of the people of the earth of Allah, and the spreading of the word there is no god but Allah.

And the lifting of the banner "Allahu Akbar" "Allah is greater" on every spot of the earth will not be realized in the time of the Prophet sawas or the Guardian, rather, [it will be realized] in the time of the seal of Guardians Al-Mahdi a.s, and this is a divine Sunah in the previous nations, because Moses was sent to the people of Banu Israel and they crossed the sea with him, but in the desert of Sinai they rebelled against him and refused to fight the Giants.

Almighty said **{They said: "O Moses, we shall never, never enter so long as they are there. Go you and your Lord to fight them; we stay here."}** ³. And therefore, they refused to carry the word of there is no god but Allah to the people, and Allah Almighty punished them with Wilderness (At-Tih) in the desert of Sinai for forty years.

And the result of this Wilderness was, the reforming punishment, the coming of a righteous divine nation, and they are the sons of these reprobates and their grandsons, and they have lifted the word of there is no god but Allah with Joshua son of Nun the Guardian of Moses a.s, and they fought the Giants and the tyrants and they gave victory to the religion of Allah on His earth.

So the result which is hoped from this nation is in the End of Times, meaning in the time of the appearance of Al-Mahdi a.s, and we hope from Allah that our time is like many narrations indicated, and Allah knows the best.

¹ Al-Hujurat (49): 14

² Al-Ahzab (33): 14

³ Al-Ma'ida (4): 24

And it was mentioned before, from the Messenger of Allah sawas, he said: **(...the example of my nation is like a garden, whenever a horde is fed, the latest is the largest, the deepest, the longest and the best...)**¹.

So, the Messenger is hoping that the latest horde from his nation be the best of them, rather, perhaps this nation, meaning the companions of Al-Mahdi (a.s) and his supporters (Ansars) are not joined with the ones who preceded them, whether from this nation or from others along the march of humanity on earth, and they were described in the Qudsi Hadith: **(..And I chose for that time servants for Myself, whom I tested their hearts with faith, and I filled them [hearts] with devoutness, sincerity, certainty, piety, reverence, honesty, clemency, patience, veneration, fear of Allah, asceticism in the world, and the desire with what I have, and I shall make them callers of the sun and the moon, and I shall make them successors on earth... those are My friends, I chose for them a chosen Prophet, and an acceptable/agreeable secretary (faithful), so I made him a Prophet and a Messenger for them, and I made them friends and supporters for him, this is a nation I chose...)**².

And the narrations from the people of the house of infallibility a.s concerning the virtue of the companions of Al-Mahdi a.s and his Ansars are many, and the lifting of the word of Allah and spreading monotheism in every corner of the globe is enough for their virtues.

Secondly: The patience of the Prince of Believers a.s was an extreme proof for him, because he clarified/showed his right and then he refused to dispute with the people [about] the Emirate and governance, to show that he a.s is ascetic for this Emirate, but his request for it was for establishing the truth, spreading justice and supporting the religion, and the Prince of Believers a.s had a future insight, through centuries, about the rest of this nation and their sons, and he knew that they will know what the removing of the guardian from his Emirate, and violating his right by false deities and evil powers brought to them, until it reached the point of the domination of the sons of adulterous and prostitutes over this nation, and you passed by this meaning in the sermon of Az-Zahra' a.s where she said: **(I swear on my life, destiny has conceived; so wait, until its fruit comes about; then milk full buckets of fresh blood and fatal poison; at that time, the dealers of untruth shall suffer; and the ones who come to follow shall know the evil which their forefathers have established)**³.

And at the end, the succession came back to Imam Ali a.s after **هن وهن**, and he urged people to the truth and he directed them to the Qibla and to the straight path, but they did not handle the bitterness of the truth, and after they had performed their purpose concerning the deviation from the straight path, they did not handle the justice of Ali a.s and his equality to them by generosity, after they got used to distinction and selfishness from the previous ones, so after they got used to worship the Calf and to obey Sameri, they did not like to obey Ali and to worship Allah, the One the Indivisible, and to accept His Shari'a which Ali a.s wanted to work by

¹ Al-Khisal: Page 476 ; 'Uyun Akhbar Ar-Ridha a.s : V2, Page 56 ; Kamal Ad-Din: Page 269

² Saad As-Sa'ud from Ibn Taus: Page 34; Bihar Al-Anwar: V52, Page 384; Ilzam An Nasib: V2, Page 259

³ Ma'ani Al-Akhbar: Page 355; Dala'il Al-Imama from At-Tabari: Page 128; Amali At-Tusi: Page 376; Al-Ihtijaj: V1, Page 149

in a society torn by the corruption of the previous ones, nevertheless, Ali a.s has lifted a banner for the truth and guided people to follow it, but they let him down and let down his infallible sons after him who spared no effort in promoting virtue and preventing evil for the sake of guiding Muslims to the straight path until they remained between poisoned and chopped with swords.

From Abi Haytham Ibn At-Tihan, that the Prince of Believers a.s gave a sermon to the people at Al-Medina, so he said: **(All praise is due to Allah besides whom there is no god but Him, O you community which has been deceived, and understood the deception of the deceiver who deceived it, but still persisted upon what it recognised, and wandered randomly in its seduction. And the truth had been clarified but they still turned away from it, and the path was made clear but they still deviated from it. But, by the One Who split the seed and stemmed life from it, had you sought the knowledge from its Mine, and drank the water with its sweetness, and kept the good in its place, and take the path which was clear, and approached the truth by its programme the way would have been set out for you, and the signs would have appeared to you, and Islam would have been illuminated for you. So you would have eaten plentiful, and there would have been no breadwinner among you who would have failed (to earn), nor any justice would have been done to any Muslim or allies. But, you walked upon the path of darkness, so your world became dark for you by its vastness. And the doors of knowledge were closed to you so you spoke from your own desires, and differed in your religion, and started issuing verdicts (Fatwas) in the religion of Allah without (being blessed with the) knowledge. And you followed the misguided people so they misguided you, and you abandoned the Imams a.s so they abandoned you. So you took control (of your own affairs) through judging by your own desire. When a matter was mentioned, you asked the people of the Remembrance, so they issued a verdict (Fatwa) to you, you said, 'This is exactly the knowledge'. So how come you have abandoned him, and neglected him, and opposed him? Slowly (But surely), just wait a little while, and you will harvest all of what you have cultivated, and you will find the evil of what you have done and sought.**

And by the One Who split the seed and stemmed life from it, you knew that I was your Master and the one whom you had been commanded (for being obedient to), and I am more knowledgeable than you all and the one by whose knowledge was your salvation, and the successor of your Prophet, and the best of your Lord, and the tongue (speaker) for your light (guidance), and the knowledge by which you can correct yourselves. So slowly (but surely) what has been narrated will descend upon you all, what has been promised, that which descended upon the communities before you. And Allah Mighty and Majestic will question you all about your Imams with whom you will be raised, and to Allah Mighty and Majestic you will be going to tomorrow. But, by Allah, if I had for me the number of companions which Talut had, or the number of the people at Badr who oppose your enemies, I would have struck by the sword until you would have come to the truth, and you would have repented sincerely.

So that would have been more suitable than mending the rifts and taking to friendliness. Our Allah, judge between us with the truth, and you are the Best of the Judges)¹.

* * *

¹ Al-Kafi: V8, Page 32

Reconciliation of Imam Al-Hasan a.s, and the guardianship of the covenant for Imam Ar-Ridha a.S

And finally, it is necessary that we pass by two important events in the life of the Guardians of the seal of the Prophets sawas, the twelve Imams a.s, for they are connected to this research:

The first: it is the reconciliation of Imam Al-Hasan a.s with the tyrant Mu'awia Ibn Hind (may Allah curse him)

And it is a necessary reconciliation, after the state of the hypocrites which was led by Mu'awia started to expand and to takeover of the Islamic land, and after the Muslims let down Imam Al-Hasan a.s. It is then like the reconciliation of the Prophet sawas with the Mushriks (disbelievers) in Al-Hudaybiyah [pact of Al-Hudaybiyah].

And Imam Al-Hasan a.s declared that his reconciliation was retention of Shia, and they are people of the truth and with their survival the truth survives. And if we look with an eye of insight, we will find that the reconciliation of Imam Al-Hasan a.s took place in order to prepare the revolution of Imam Al-Hussein a.s, which is also a preparation for the revolution of Imam Al-Mahdi a.s, so when Imam Al-Hasan a.s was forced to remove the sword, he started a new war with Mu'awia, this time, a media war aimed at preparing the nation for the revolution of Al-Hussein a.s, and at least that the nation be prepared to accept this revolution and to sympathy with it, moreover, to interact with it even after it happens, and whoever observed the conditions of the nation at the time of Imam Al-Hasan a.s, he would have known that this was a big objective that was hoped from a nation, which had its sons turned over and let down their infallible leader, until they came to see evil as a virtue, and almost not a name nor a scripture would have remained for Tashayu' (Shiism) without the media movement of Imam Al-Hasan a.s. So the reconciliation of Imam Al-Hasan a.s was not a reconciliation with this specific term, but it was a truce to which Imam Al-Hasan a.s was forced, so that his brother Al-Hussein a.s - who is like himself (Al-Hasan a.s) - succeeded this by a revolution, which its resonance still shake the world to this day. So like the Prince of Believers a.s was looking at the future and at the international state of there is no god but Allah, also was Imam Al-Hasan a.s, and all the infallibles a.s were looking at the day when the religion will manifest over all religions, so the march of humanity is generally an integrative march, even if it is exposed to some setbacks, because its result is the righteousness of the most people of the earth in the time of appearance of Imam Al-Mahdi a.s.

And the Imams a.s were doing everything that could guide this nation to carry the Divine message to all people of the earth one day, so they a.s were preferring the satisfaction of Allah and the interest of humanity over themselves, and bearing the most painful kinds of

psychological and physical harm for the sake of this noble objective, and that is that the believe of people of the earth believe in there is no god but Allah and Muhammad is His messenger.

The second: guardianship of the covenant for Imam Ar-Ridha a.s

And the second is the guardianship of the covenant for Imam Ar-Ridha a.s which he accepted after Al-Ma'mun Al-Abbasi forced him to it, and it is the example of the ministry of Yusuf a.s to the king of Egypt which was by force, even if it had some benefit for the people, so it is then a temptation and a test for the believers like Allah Almighty tested Bani Israel when He made Moses a.s grow up and live in the palace of the tyrant Pharaoh (may Allah curse him), so this is like: **{Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.}** ¹.

And finally, Al-Ma'mun a.s Al-Abbasi poisoned Imam Ar-Ridha a.s, after Al-Ma'mun found himself incapable of weakening the work of Imam Ar-Ridha a.s, in spite of him being in his palace and under his rulership.

And like that, the life of Imams a.s the Guardians of the seal Prophet sawas, an image of life of the previous Prophets on this earth. They were between a bossy tyrant who was transgressing their holy blood, and whoever followed him or relied on him from the non- working scholars, and a nation which let them down and chose to worship the Calf and to follow Sameri, except for a few who honoured the covenant of Allah, and when the matter arrived to the seal of Guardians a.s, the remnant of Allah on His earth, Muhammad Ibn Hasan Al-Mahdi a.s, Allah wanted that he is away from the eyes of the people and tyrants, to protect by his protection the Qu'ran and Shari'a until He permits him to appear and to show the truth when the nation is ready to support him, and it was mentioned from him a.s: **(As for the reason of what happened from the occultation, Allah Almighty said: {O you who have believed, do not ask about things which, if they are shown to you, will distress you})** ².

And the sign is sufficient for the free one, and peace be upon the light of Allah on His earth and His remnant among His servants whom his fathers a.s named the oppressed one, and he is truly the oppressed one even from his Shia who are barely mentioning him being in occultation and sever affliction.

And may the peace, mercy and blessings of Allah be upon the believing men and women.

¹ Surah Al-Ankabut (29):23

² Kamal Ad-Din: Page 485; Al-Ghayba from At-Tusi: Page 292; Al-Ihtijaj: V2, Page 284; Bihar Al-Anwar: V52, Page 92.

**In the Name of Allah, the Merciful, the most Merciful.
{And he to whom Allah has not granted light - for him there is no light} ¹.**

¹ Surah An-Nur (24) : 40

The Calf

Volume2

Introduction

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

And all praise be to the Lord of the Worlds, Whom said, **{And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves. * You are not but a warner. * Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner. * And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.}** ¹

And may Allah send His blessings upon the Prophets and the Messengers and upon their final Prophet [whom was] sent as a mercy to the worlds, and upon his blessed household, and upon their seal whom shall be sent as a curse upon the disbelievers.

I presented in Volume 1 that this search/discussion is: a glimpse through the stories of the Prophets and the Messengers and the past nations to the situation of the Muslims in the present, and in the future which is expected in it the appearance of Imam Al-Mahdi (pbuh). It is also a call of reform and a review of the path, and especially to those whom are claiming to represent Imam Al-Mahdi. And it is a call to prepare for the victory of Imam Al-Mahdi (pbuh), and to avoid standing against him, whether with the tyrants such as the Sufyani or with the evil Samari Scholars. And I intended in [that call] to stick to leniency and mercy, and the Almighty said, **{So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude and harsh, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].}** ²

So the reality of the Muslims today is shameful/disgraceful, and the situation is bitter, and it must be reformed, and it must be that the believers take this reformation upon themselves. And it's only natural that there shall be sacrifices amongst those who walk upon this noble path, which is the likes of walking upon hot coal.

¹ Fāṭir (Originator): 22 - 25

² 'Āli 'Imrān (Family of Imran): 159

[Narrated] from Imam Al-Baqir (pbuh), he said, **“One day the Messenger of Allah (pbuhahf) while he was accompanied by a group of his companions said, ‘O Allah! Make me meet my brothers twice!’ So those of his companions who were surrounding him said, ‘Are we not your brothers O Messenger of Allah?’ So he said, ‘No, you are my companions, whereas my brothers are a people in the end of times, they have believed while they have not seen me, and verily Allah has informed me of their names and the names of their fathers before He brought them forth from the loins of their fathers and the wombs of their mothers. As one of them is more severe/persistent regarding his religion than the prickly astragalus spinosus – meaning the thorns – in the dark night, or as the one holding fast to a burning ember. Those are the lamps in the darkness, Allah shall save them from every dire darkened sedition(Fitna).”**³

It is difficult to stand in the face of the tyrants and the evil Samari Scholars and battle them and fight them while your hands are empty of even a rock that you may defend yourself with, and no support nor assistance. And in their hands are weapons, and tanks, and missiles and mass media machinery, and resonant names [who] spent large amounts of money in order to be surrounded by a halo of fake sanctification, and they shower large amounts of money upon those who worship them without Allah, and people cheer and sing for them and name them Leaders and Scholars.

But as for me and my believing brothers, we have an example in Moses and Aaron, when they battled Pharaoh, and Haman, and Qaroun, and the Samari and Bal'am ibn Ba'ouraa' (may the curse of Allah be upon him) whom appeared to be clothed with the clothing of the ascetic worshiping Scholar.

And we have an example in Jesus (pbuh) when he battled Caesar, and Pilate, and the armies of the Romans and the misguiding scholars of the Children of Israel. And we have an example in Muhammad (pbuhahf) when he battled the tyrants and the evil scholars. And we have an example in the Family of Muhammad (pbut) when they battled the tyrants of Bani Ummayyah, and Bani Al-Abbas and the evil Samari scholars in this nation.

And by Allah were it not that Allah wrote upon the believers to denounce evil, and were it not that I have known many of the truths which filled my liver with puss, whether from the corrupt rulers or from the evil corrupt scholars – **{If you had looked at them, you would have turned from them in flight and been filled by them with terror.}**⁴ - I would have not chosen this bloody confrontation with thousands of people/parties who are armed with every type of material, military, and media weapons. And there is nothing between my hands except for me to say, **{"Indeed, I am overpowered, so help."}**⁵

³ Basa2r al-Daragat: page 104. Bihar al-Anwar: volume 52, page 124. Mikyal al-Makarm: volume 1, page 346.

⁴ Al-Kahf (The Cave): 18

⁵ Al-Qamar (The Moon): 10

O dearly beloved! When I pondered for long the commandment/legacy of the Prince of the Believers (pbuh) I found him saying,

“والله ما فاجنني من الموت وارد كرهته، ولا طالع أنكرته، وما كنت إلا كقارب ورد ، وطالب وجد، وما عند الله خير للإبرار“

‘Ba Allah death had no shock to me that i would hate. Nor surprise i would like to avoid and i was not except like a boat that arrived, and a seeker that found. And indeed what is with Allah is goodness for the good ones’.

And I found that to the intelligent, wise, and obedient to Allah, death is more beloved/more favorable to him than life. And what is with Allah is better to the righteous. May Allah make me, the poor despicable servant, from those who wallow in the dust which they walked on, and from those who take/walk the right path which they have taken/walked.

And when I pondered for long the condition of the Prophets, Vicegerents, and the sincere servants of Allah in the Qur’an and in their biographies, I have found them companions of jealousy and sharp noses, refusing to choose obedience to the tyrants and [refusing] submission to them, rather I found them being killed and cut and crucified with glory and dignity without a moment of submission or flattery to the oppressor nor reliance on him.

And I have found Abraham (pbuh) carrying an ax and breaking the idols, not caring what the tyrants and the evil scholars would do to him, until he was (ultimately) thrown into the fire.

And I have found Yahya (pbuh) screaming in the face of Herod, “You are obscene/insolent!” until he (ultimately) cut off his head.

And I have found al-Hussein (pbuh) yelling in the face of Yazid (may Allah curse him), “You are a disbeliever!” until he (ultimately) killed his companions, and the son of his uncle, and his brothers and his sons. Still he did not submit nor did he seek help from the oppressor until he was killed, and they raised his head upon a spear, and (took) his women into captivity. So Allah gave him victory when he supported the religion of Allah on His Earth.

And I have found Musa the son of Ja’far (pbuh) yelling in the face of the tyrants of Bani al-Abbas, the misguided al-Mahdi, al-Hadi, al-Rasheed, “You are disbelievers!” so they moved him from prison to prison, and from trial to trial, still he did not submit nor did he surrender until al-Rasheed (may Allah curse him) killed him in prison with poison.

And I have found Musa the son of Imran (pbuh) fighting Pharaoh (may Allah curse him) and his troops who were armed with the latest types of weapons in that time, and he had nothing with him except a stick which Allah willed to make it a sign from His signs.

And I have found the wounds of the Prince of the Believers (pbuh) were extremely severe in Uhud, but he only increased in certitude and strength in the religion of Allah, which increased his body in strength by which he struck the brave ones of Quraysh.

And I found the dear one to Allah, Muhammad (pbuhahf), after his severe wounds and after his teeth were broken in the battle of Uhud, he returned and resumed fighting with the polytheists with some of his companions, most of them were wounded leaning on the handles of their swords and arrows. So Allah became merciful for their condition and He cast fear into the lines of the polytheists, so they turned running away after they decided to remove the Prophet and his companions, so Allah gave him victory without a fight.

Then I looked to our current condition and I found the domineering tyrants of this nation, they did not let anything from the religion remain except for its name, and nothing from the Qur'an except for its writing. And they did not even leave it upon its condition! Rather they dove into it and insulted it and made it impure seeking closeness to the cursed Satan, and following the commands of the magicians and the shamans (may Allah curse them and put them to shame), and the Muslims and their scholars are silent, as if a bird is standing on their heads, as if the Qur'an has nothing to do with them!

Woe to you O silent ones! This is the book which no one touches except for the purified ones! This is one of the Thaqleen (two weighty things), so how did you succeed the Messenger of Allah regarding it? How can you stay silent regarding those who make it impure with their wicked blood? Out of fear of death or being killed? So, you will not be given enjoyment except for a little.

Or do you claim dissimulation (taqqiya)? While Yahya son of Zacharaya (pbuh) was killed and his head cut off due to a matter that was much smaller than this, due to (trying to prevent) incest.

You O Scholars of Islam!! O You who claim to represent the Prophets!! What remains after taking the book of Allah lightly and after making it impure?! **{Have you not seen those who were told, "Restrain your hands and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed].** * Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah "; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah ." So what is [the matter] with those people that they can hardly understand any statement?}.⁶

⁶ An-Nisā' (The Women): 77 & 78

Jesus (pbuh) said, **“O scholars of evil, you claim the reward and lose the work, the Lord of the work is about to request His work, and you are about to exit the wide world and go to the darkness of the tomb and its narrowness.”**⁷

The carriers of the book have abandoned it, and the ones who memorized it are pretending to have forgotten it, so they have disbelieved in it, but they shall know! They are busy with studying logic and grammar and teaching them more than they are with studying the Book of Allah and teaching it! And they are busy with sanctifying the logic more than they are sanctifying the Book of Allah: **{And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."}**⁸

So what is your excuse in front of Allah regarding using Taqqiyah to betray the book of Allah? So if you were in Karbala you would have stood with the army of Umar son of Sa'id (may Allah curse him) and you would have killed al-Hussein (pbuh) and you would have used Taqqiyah as an excuse, or at least you would have stood aside and retreated from the fighting/killing and apologized with this filthy excuse. Yes, for the killers of al-Hussein were claiming that they were shia and called upon al-Hussein (pbuh), and claimed that they would support him. So when they found that supporting him will cost them their physical/material lives, they killed him and supported the sons of the prostitutes! And they betrayed the son of Fatimah (pbuh) with their lowness and malice and cowardice which they hid within themselves. And likewise if you betray the book of Allah today, you will certainly betray the son of al-Hussein Imam al-Mahdi (pbuh) tomorrow.

In the Name of Allah, the Abundantly Merciful, the Intensely Merciful, **{Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.}**⁹ They do not believe in the truth because it is bitter. Nor do they pursue the path of truth, for verily they hate walking in it because the people walking in it are few, but they like the evil [path] because of the abundance [of people walking in it], as if they did not hear the saying of Allah, **{Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.}**¹⁰

Rather they heard it and understood it, but they are as the Commander of the Believers (pbuh) said, **“The world became beautiful in their eyes and they like its ornaments.”** And they gathered upon a corpse which they were exposed by eating it, and if something becomes beautiful in the eyes of someone, it covers their eyesight and blinds them.

⁷ Bihar al-Anwar: Volume 2, page 39.

⁸ Al-Furqān (The Criterion): 30

⁹ Ar-Ra`d (The Thunder): 1

¹⁰ Al-Mā'idah (The Table Spread): 100

The Almighty said, **{Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.}** ¹¹

Rather they are the likes of the hypocrites in the beginning of Islam, they kindled the torch of Islam with the Messenger (pbuhahf), so when the people became Muslims they apostated and chose the world, so Allah made their religious crusts by which they covered their black insides go away.

* * *

¹¹ Al-Baqarah (The Cow): 17

The Deviation In The Islamic Nation from the Straight Path

The Almighty said, In the Name of Allah, the Abundantly Merciful, the Intensely Merciful, {Alif, Lam, Meem * Do the people think that they will be left to say, "We believe" and they will not be tried? * But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. * Or do those who do evil deeds think they can outrun Us? Evil is what they judge. * Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing. * And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.} ¹² The deviation from the straight path has certainly occurred in the Islamic Nation, whether in beliefs or jurisprudential rulings, {This is the Sunnah (the established way) of Allah which has occurred before. And never will you find in the Sunnah (way of) Allah any change.}, ¹³ {[That] you will surely experience state after state.}. ¹⁴

And the Messenger of Allah (pbuhahf) said, **“By He Whom my life is in His hands, you will follow in the footsteps of those before you, pace by pace, and speck by speck, such that you will not evade their way and the way of the Children of Israel will not evade you.”** ¹⁵

And what is learned from the narrations is that the first thing that the Mahdi (pbuh) will do when he rises is correct/fix this deviation, and return the nation to the route of the straight path, and return Islam flourishing and tender just as it was in the era of the Messenger of Allah (pbuhahf), after the Samari Imams of misguidance corrupted it.

[Narrated] from Abi Baseer, he said, “Imam al-Sadiq (pbuh) said, **‘Islam began as [something] strange/unusual and shall return as [something] strange/unusual, so [send] my glad tidings to [those whom are] strange/unusual.’** So I said, ‘Explain this to me, may Allah fix your condition.’ So he (pbuh) said, **‘The Caller from us will reestablish a new call just like the Messenger of Allah (pbuhahf) called.’**” ¹⁶

And [narrated] from al-Sadiq (pbuh), he said, **“He shall do – meaning the Qa’im – what the Messenger of Allah (pbuhahf) did, he shall demolish that which was before him, as the Messenger of Allah (pbuhahf) demolished the matter of al-Jahiliyyah (the days of ignorance), he shall establish Islam anew.”** ¹⁷

¹² Al-'Ankabūt (The Spider): 1 - 6

¹³ Al-Fath̄ (The Victory): 23

¹⁴ Al-'Inshiqāq (The Sundering): 19

¹⁵ Tafseer al-'Ayashy: Volume 1, page 304. Tafseer al-Safi: Volume 2, page 26. Bihar al-Anwar: Volume 13, page 180.

¹⁶ Tafseer al-'Ayashy: Volume 2, page 303. Ghaybat al-Ni'mani: page 337. Bihar al-Anwar: Volume 52, page 366.

¹⁷ Ghaybat al-Ni'mani: page 236. Bihar al-Anwar: Volume 52, page 353.

And [narrated] from the son of 'Ataa, he said, "I asked Aba Jaf'ar al-Baqir (pbuh), so I said, 'If the Qa'im (pbuh) rises, by what conduct does he walk among the people?' So he (pbuh) said, **'He demolishes/destroys that which was before him just as the Messenger of Allah (pbuhahf) did, he shall restore Islam anew.'**"¹⁸

[Narrated] from al-Baqir (pbuh), he said, **"When our Qa'im rises he shall call the people to a new matter just as the Messenger of Allah (pbuhahf) called [to something new]. Verily Islam began as [something] strange/unusual and shall return as [something] strange/unusual, so [send] my glad tidings to [those whom are] strange/unusual."**¹⁹

And perhaps you think that the deviation occurred to the Sunnis only, since they have not held firm to the family of the Prophet, the twelve Imams (pbut), which consequently resulted in deviation in beliefs and jurisprudential rulings . However, the truth is that the narrations that are present from the household of the Prophet, peace of Allah upon them, indicate towards [the fact] that the deviation encompasses everyone before the rise of Imam al-Mahdi (pbuh), just as the deviations in the beliefs and in the jurisprudential rulings and in the ways to derive the jurisprudential rulings among the Muslim scholars, whether between the Sunni or the Shia, or between all the scholars of every sect themselves, indicate towards that.

And for this it is essential that we know the matters about which disagreements occurred among the Muslim scholars, even if in a brief way, in order that we do not fall tomorrow as easy prey to one of the deceptive Samiri Imams during the appearance of Imam al-Mahdi (pbuh), so he makes us become – due to our own ignorance of the truth – enemies of Imam al-Mahdi (pbuh), while we imagine that we are upon the straight path and that we are doing well. And for this I will try to present some of these matters and in a brief way, and perhaps in a summarized way sometimes, and from Allah success is granted.

* * *

¹⁸ Ghaybat al-Ni'mani: page 238. Bihar al-Anwar: Volume 52, page 354.

¹⁹ Ghaybat al-Ni'mani: page 336. Bihar al-Anwar: Volume 52, page 366.

First: The Distortion in the Noble Quran

There are many narrations from the AhlulBayt (pbuh) which indicate the distortion [of the Quran], and there are narrations from the companions of the Prophet (pbuh) through Sunnis in their books which indicate that a distortion [of the Qur'an] has taken place.²⁰ And what is meant by distortion is: that the Quran which is between our hands today is incomplete and that some of its words have been changed or replaced on purpose. Some of the Muslim scholars considered that it is more probable that distortion took place, and some of them considered that it is more probable that no distortion took place.

And those who claim a distortion did not occur argue by several points which are:

1. The verse of protection/preservation: **{Surely, it is We who have sent down the Remembrance and surely We are indeed Preservers of it.}**²¹

And this verse can be interpreted to mean that the Quran is protected/preserved from distortion and remains safe in the Umma/nation from the addition, removal and change [of its verses] and safe from the reach of the hands of the people of falsehood and the Imams of misguidance.

2. The Al-Mighty said: **{Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.}**²²

And this verse can be interpreted to mean that the Quran is protected from falsehood penetrating its folds, be it by the replacement of some words or the adding or removal of some surahs/chapters or verses.

3. The narrations that indicate distortion can be understood to be referring to a distortion of the meaning, i.e. a distortion of in the interpretations not the revelation, and this is a reality acknowledged by all Muslims.

4. That some of the narrations that indicate distortion have a weak Sanad (chain of narrators).

5. Any narration which can not be explained and indicate that there is a distortion in the words or that there are [words or verses] missing then we should throw them against the wall! That is because those narrations would be opposing the Qur'an, and the Infallibles (a.s)

²⁰ Revise Musnad Ahmad: Volume 1 Page 47, 55, and Volume 6 Page 67. Sahih Bukhari Volume 8 Page 113, 26, 25. Sahih Muslim Volume 5 Page 116. Sunan ibn Maja Volume 2 Page 853. Sunan Abu Dawoud Volume 2 Page 343. Umdat Al-Qar'i by 'Ayni Volume 24 Page 247. Al-Burhan by Zarkashi Volume 2 Page 36. Al-itqan fi 'iloum al-Qur'an by Siyouti Volume 2 Page 69. Sunnan Al-Darmi Volume 1 Page 318.

From Shia sources revise: Al-Kafi Volume 2 Page 634. Mukhtasar Al-Basa'ir Page 275, 213. Ghayba by Al-Noa'mani Page 333. Dala'il Al-imama Page 106. Al-Masa'il Al-Sorouriya Page 79. Bihar Al-Anwar Volume 23 Page 200. And other sources.

²¹ [Surat Al-Hijr 15:9]

²² [Surat Fussilat 41:42]

said that which means: If anything comes to you as having been narrated from us but it opposes the Book of Allah, then leave it/do not take it. ²³

6. The Quran which was collected during the time of the Prophet (pbuhahf) is the one that is between our hands, because it would be impossible that the Messenger of Allah (pbuhahf) did not take care of writing and collecting the Quran during his lifetime.

Then after him came Abu Bakr, Umar and Zaid Ibn Harith to collect it. And after them came Uthman to unite the people over one Mushaf/Book and to burn and destroy the other ones which differ from it one way or another. So as a result the one [Mushaf] that is between our hands today is the Uthmanic Mushaf, as narrated by Al'ama (The Sunnis) and Al-Khasa (The Shia).

7. The claim of the distortion of the Quran binds/holds with it the refutation of the prophethood of Muhamed (pbuhahf) today, because the Quran is the miracle which the Prophet (pbuhahf) came with.

8. The claim of distortion makes the Quran that is between our hands of no benefit, and it wouldn't be possible to rely on it regarding beliefs, let alone the jurisprudential laws and other than that.

As for those who claim that a distortion has occurred, their proofs are:

1. The narrations that prove distortion, and they are many, through both Sunni and Shia ways, and an example of what has been narrated by the Sunna, the Messenger of Allah (pbuhahf) said: **“Whosoever would like to read the Quran as fresh as when it has been sent down, then let them read it according to the reading of Ibn Umm Abd.”** ²⁴

And according to this Ibn Masoud would be among the best companions who have memorized the Quran.

Furthermore they narrate from Ibn Malik that he 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 (pbuhahf)?!!")** ²⁵ and according to them the

²³ Ahmad ibn Khaled Al Birqi said that Ayoub ibn Al-Harr said: I heard Abu Abdullah (a.s) saying: **(Everything shall return to the Book of Allah and the Sunnah, and every Hadith that does not match with the Book of Allah is a trick)** And Kaleeb ibn Mu'awiya Al-Asady said that Abu Abdullah (a.s) said **(If any hadith comes to you as having been narrated from us but it does not match the Book of Allah then it is a false hadith)**. And ibn Umayr said that all the Hashemite and other than them said: The Prophet (sawas) was preaching and said: **(O people, whatever comes to you as having been narrated from me and it matches the Book of Allah then I said it. And whatever comes to you as having been narrated from me but does not match the Qur'an then I not said it)**

²⁴ Musnad Ahmad Volume 1 Page 7. Sunan Ibn Maja Volume 1 Page 49. Fadha'il Al-Sahaba Volume 46. Al-Mustadrak by Al-Hakim Volume 2 Page 227. Al-Sunan Al-Kubra Volume 1 Page 452. Mojma' Al-Zawa'id Volume 9 Page 287. And other sources.

²⁵ Musnad Ahmad Volume 6 Page 414. Fath Al-Bary Volume 9 Page 44. Tarikh Dimishq Volume 33 Page 138. Seir 'Alam Al-Nobalaa' Volume 1 Page 486. Even in Sahih Bukhari: **(Shaqqeeq ibn Salama said: Abdullah ibn Mas'oud said to us: "By Allah! I have taken seventy and some Surahs from the mouth of the Messenger of Allah peace be upon him. "By Allah! The companions of the Prophet peace be upon him have known that I am among the most knowledgeable of them of the Book of Allah and I am not the best of them". Shaqqeeq said: "I sat**

Sanad is Sahih (credible/authentic) just as Ahmad Muhammad the explainer of Musnad Ahmad said. And it was narrated by Ibn Dawoud, and in the Tafsir of Ibn Kathir, and Ibn Saad narrated its meaning in Al-Tabaqat. ²⁶

And the meaning of the hadith is clear: That Ibn Masoud believes that the Quran written by Uthman is incomplete, or has at least been subjected to some change, for his saying "Shall I leave that which I took from the Messenger of Allah (pbuhahf)?" indicates that what he took [from the Prophet (pbuhahf)] differs one way or another from that which Uthman has written. And Ibn Masoud (may Allah have mercy on him) continuously insisted on his opinion and his opposition to what Uthman has written until Uthman killed him when he [Ibn Masoud] burnt the Masahif (copies of the Quran) and [Uthman's] Mushaf, and he whipped him until he died. And the narrations present in the books of Sunna that indicate the incompleteness of the Quran are many. And they have chosen the name for the versions of readings of the Surahs and verses that are present in their narrations?? And have not been written in the Mushad present today. ²⁷

down listening to what they were saying, so I did not hear a response that said other than that") - Sahih Bukhari Volume 6 Page 102 door of Al-Qurraa' (The Reciters).

²⁶ Musnad Abi Dawoud Al-Tayalsi: Page 54. Tafsir ibn Katheer Volume 1 Page 433. Al-Tabaqat Al-Kubra Volume 2 Page 342.

²⁷ * Bukhari and Muslim with their Isnad reported that Ibn Abaas narrated that Umar ibn Al-Khattab was preaching in a sermon of his after he came back from the last Hajj (pilgrimage) that he made, he said in this sermon:

(Allah sent Muhammad by the truth, and sent down the Book upon him. Part of what He sent down was the verse of stoning, we read it, we were taught it, and we heeded it. For that The Messenger of Allah (sawas) stoned, and we stoned after him. I fear that in the time to come men will say that they find no mention of stoning in Allah's book, and thereby go astray in neglecting a Fardh (ordinance or obligatory act) which Allah has sent down) - Musnad Ahmad Volume 1 Page 55. Sahih Bukhari Volume 8 Page 25. Sahih Muslim Volume 5 Page 116. Sunan ibn Maja Volume 2 Page 853. Sunan Abu Dawoud Volume 2 Page 343, and other sources.

* Al-San'any reported in Al-Musnaf: Ibn Abbas said:

(Ummar ibn Al-Khattab was calling: "Prayer gathers", then he went on the platform and thanked Allah and praised him, then he said: "O People! Do not stop the verse of stoning, for verily it is a verse that came down in the Book of Allah and we have read it, but it went away with a lot of Qu'ran that went with Muhammad...") Al-Musnaf Volume 7 Page 33, Kanz Al-'Umal Volume 5 Page 431. Al-Durr Al-Manthour Volume 5 Page 179.

* Bukhari narrated that Umar said:

(If only people would not say that Umar has increased in the Book of Allah, I would have written the verse of stoning with my own hands) - Sahih Bukhari Volume 8 Page 113, Umdat Al-Qari by 'Ayni Volume 24 Page 247. This means that Umar says that the Qur'an is incomplete because the verse of the stoning is not in it. And it could not be said that his words are regarding Naskh Al-Tilawa (abrogation of recitation); because he wants to write the verse but he is afraid of what people would say. And that is why Al-Zarakshi said in his book Al-Burhan that the apparent of his words is: (if only people would not say..etc, writing it is permissible but what prevented him was what people would say. And what is permissible within his self could be done outside of what is preventing him, so if it is permissible then it must be proven/confirmed; because this is the matter of the written) Al-Burhan by Al-Zarkashi Volume 2 Page 36, Al-itqan fi 'ulum Al-Qur'an by Al-Siyouti Volume 2 Page 69.

* Ahmad and Bukhari narrated that Umar said:

(We used to read in the Book of Allah: "O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real fathers"...) Musnad Ahmad Volume 1 Page 47, Sahih Al-Bukhari Volume 8 Page 26.

As for the narrations from the AhlulBayt (pbut), they are many, but they (pbut) have ordered us to recite in the same way the people recite until the Qai'm from them (pbut and him) rises. Sheikh Mufeed (may Allah have mercy on him) was asked in "Al-Masa'il Al-Sorouriya": What is the meaning of Allah's protection of the Qur'an? Is it what is between the two covers which is present in the hands of people? Or has something been lost from that which Allah (swt) sent down upon his Prophet? And is it the same as the one that the Commander of the Believers (a.s) gathered? Or is it the one that Uthman gathered like the opposers say? So he answered:

"There is no doubt that what is present between the two covers from the Qur'an is all the words of Allah (swt) and His revelation and it has nothing of the speech of human beings, and it is aggregation of what was sent down, and the rest of what Allah (swt) sent down is a Qur'an²⁸ with the one who safeguards the Sharia (Jurisprudence) and the one who is entrusted with the rulings - meaning the Mahdi (pbuh) - he did not lose any of it, but the one who gathered what is present between the two covers now did not include everything, for some reasons, among them are: because he did not know some of it, because he had doubts regarding some of it, because some of it he decided with his own self, some of it he intentionally took out. The Commander of the Believers (pbuh) gathered the Qur'an that was sent down from its beginning until its end and he wrote it like it is supposed to be written, so he put the Medinan [verses] after the Meccan [verses], and the abrogating [verses] after the abrogated [verse], and he put everything in its right place. For that reason, Ja'far ibn Muhammad Al-Sadiq (a.s) said: **"By Allah, if the Qur'an was read according to how it was sent down, you would have found our names in it, just as the ones before us were named in it"**²⁹. And he (pbuh) said: **(Qur'an was sent down in four quarters, a quarter about us, a quarter about our enemies, a quarter of stories and examples, and a**

And this means that Umar says that there are verses missing in the Qur'an that came down upon the beloved Muhammad (sawas).

* Sahih Muslim Volume 2 Page 112: Door of the proof for those who say that the middle prayer is the 'Asr prayer: Zayd ibn Aslam said that Q'iqqa' ibn Hakim said that Abi Yunus said:

(A'isha commanded me to write for her a Mushaf (a copy of the Qur'an), and she said: "when you reach the verse of {Maintain with care the prayers and the middle prayer and stand before Allah devoutly obedient} [Chapter 2 verse 238] call me". So when I reached that verse I called her, so she dictated to me: "{Maintain with care the prayers and the middle prayer and the prayer of 'Asr and stand before Allah devoutly obedient}". Aisha said: "I heard it from the Messenger of Allah peace be upon him")

* In Sahih ibn Habban: Volume 10 Page 273, and AlMustadrak by Al-Nisaboury Volume 2 Page 415:

(Ibn Ka'b may Allah be pleased with him said: Surat Al-Ahzab (chapter 33) was equal to Surat Al-Baqarah (chapter 2), and [this verse] was included in it: "The old man and the old lady if they committed adultery then stone them") Al-Hakim said: The Sanad of this Hadith is Sahih, and they did not report it. And a lot more!

²⁸ This expression can be found in some of the copies of Al-Masa'il Al-Sorouriya.

²⁹ This is how it came in Al-Masa'il Al-Sorouriya Page 79, and in Bihar Al-Anwar Volume 89 Page 47, and in Tafsir Al-Ayashy Volume 1 Page 13, Dawoud ibn Farqad narrated from whom informed him that Abu Abdullah (a.s) said:

(If the Qur'an was narrated as it came down you would have found our names in it - then he narrated a hadith after it, so he said: and Sa'ed ibn Al-Hussein Al-Kindi said that Abu Ja'far (a.s) said after "our names in it": (just as the ones before us were named in it)), and from: Bihar Al-Anwar Volume 89 Page 55

quarter of cases and rulings. And we, Ahlul Bayt, have the excellence of the Qur'an."

30

And Al-Majlisi (may Allah have mercy on him) said:

"It is correct that our Imams (pbut) commanded us to read what is between the two covers and not increase or decrease in it, until the Qa'im (pbuh) rises, [then] he shall make the people read the Qur'an according to how Allah (swt) sent it down and [according to how] the Commander of the Believers (a.s) gathered it." ³¹

2. 2. The fact that Uthman burned the Masahif (the copies of the Qur'an) after he chose one of them, despite the fact that there are differences between them, rather he burned the Mushaf (copy of the Qur'an) of Abdullah ibn Mas'oud and denied his reading, and he beat him until he died, even though the Messenger of Allah (pbuhahf) said: **"Whoever wants to read the Qur'an as it came down then let him read it according to the reading of Ibn Umm Abd (Ibn Mas'oud)." ³²**

3. 3. Following the Sunnah of the previous ones, for the Jews distorted the Torah, and the Christians distorted the Gospels, Allah The Exalted said: {you shall surely ride stage after stage.}³³

And the hadith of following the Sunnah of the previous ones has been narrated from the Prophet (sawas) and his infallible Ahlul Bayt (a.s), and the Hadith is Sahih and has been narrated many times ³⁴

And the meaning of following the Sunnah of the previous ones is present in the reality, and it is clearly taking place for those who look throughout history even a general look.³⁵

4. 4. The verse of protection is allegorical, it could have many interpretations and explanations, and among them is that the Qur'an is protected with the Infallible (a.s).

³⁰ In Al-Masa'il Al-Sorouriya Page 79 and in Tafsir Al-Ayashy Volume 1 Page 9: Abu Al-Jaroud said: I heard Abu Ja'far (a.s) saying: **(Qur'an came down upon four quarters, a quarter about us, a quarter about our enemy, a quarter about the obligatory acts and rulings, and a quarter of Sunnahs and examples, and we have the virtues of the Qur'an)**, and it was narrated by Furat ibn Ibrahim from Asbagh ibn Nabata that the Commander of the Believers (a.s) narrated it in these words: **(Qur'an came down upon four quarters, a quarter about us, a quarter about our enemy, a quarter of the obligatory acts and rulings, and a quarter of Halal and Haram, and we have the virtues of the Qur'an)** Tafsir Furat Al-Kufi Page 46, and also it was narrated by Al-Qadhi Al-No'man Al-Maghrabi from the Prince of the Believers (a.s) in these words: **(Qur'an was sent down upon four quarters, a quarter about us, a quarter about our enemies, a quarter of biographies and examples, and a quarter of obligatory acts and rulings, and we have the excellence of the Qur'an)** Sharh Al-Akhbar Volume 3 Page 11

³¹ Bihar Al-Anwar Volume 89 Page 74

³² Musnad Ahmad Volume 1 Page 7, Sunnan ibn Maja Volume 1 Page 49, Fadha'il Al-Sahaba Page 46, Mustadrak by Al-Hakim Volume 2 Page 227, Al-Sunan Al-Kubra Volume 1 Page 452, Mojma' Al-Zawa'id Volume 9 Page 287, and other sources.

³³ [Surat Al-Inshiqaq 84:19]

³⁴ Musnad Ahmad Volume 5 Page 340, Sunan Al-Tirmidhi Volume 3 Page 321, Mustadrak Al-Hakim Volume 4 Page 445, Mojma' Al-Zawa'id Volume 7 Page 261, Tufat Al-Ahwazy Volume 6 Page 339, and other sources. As for what Al-Khasa (Shia) narrated, look at: Al-Yaqeen by Ibn Tawous Page 339, 'ilal Al-Shara'i Volume 1 Page 245, Kamal Al-Deen Page 481, Al-Ihtijaj Volume 1 Page 151, Ghayat Al-Maram Volume 2 Page 120 and Volume 6 Page 179, Bihar Al-Anwar Volume 22 Page 387 and other sources.

³⁵ Sheikh Al-Kuleini narrated that Zurarah narrated that Abu J'afar (a.s) said about the saying of Allah (swt): **{you shall surely ride stage after stage}: (O Zurarah! Hasn't this nation, after its Prophet, ridden stage after stage regarding the matter of so and so, so and so, and so and so)** Al-Kafi Volume 1 Page 415

And this version of interpretation is indicated in their narrations (pbut).³⁶

Also the other verse: **{Falsehood cannot come to it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy}**³⁷ is allegorical and could have many interpretations and explanations.

What is strange is that some of them refer Muhkam (clear/precise) narrations which have a Sahih Sanad and have been narrated from the infallible AhlulBayt (pbut) to Mutashabih (allegorical) verses, and they claim to understand Qur'an and Sunnah! Which is supposed to be referred to which?! The Muhkam (clear/precise) to the Mutashabih (allegorical) or the Mutashabih (allegorical) to the Muhkam (clear/precise)?!

5. There is no way to reject the Sahih narrations; because some of them are Muhkam (clear/precise) in their indication that there is distortion or incompleteness, and the previous verses are Mutashabih (allegorical), and the Mutashabih (allegorical) is referred to the Muhkam in order that people may understand its meaning, not the opposite. Also a change in a letter or a word does not count, and the differences present in the seven readings.

So from here accepting the readings of the Infallible is more rightful to be accepted than the readings of others than him. And at the very least, accept his readings like you accept the readings of others. There is no reason to restrict to seven readings, even though there are more readings that have been narrated [other than those seven].

6. The Qur'an which is between our hands was gathered during the time of Abu Bakr and Umar. And the proof for this is the narrations of the Sunnis and Shia. Rather, this incident has been frequently narrated in history and there were several Masahif (copies of the Qur'an) which were burned by Uthman and he gathered the people upon one Mushaf (copy of the Qur'an).

As for the Qur'an that was gathered by the Prophet (pbuhahf), it is with Ali (pbuh) and he presented it to the people and they did not accept it. And it is with the 12th Imam (pbuh) today. And the evidence for this is many narrations which have been narrated from the Ahlul Bayt (pbut).

Salim ibn Abi Salama said: A man recited [Qur'an] upon Abu Abdullah (a.s) and I was hearing letters from the Qur'an which were different than how the people were reading, so Abu Abdullah (a.s) said:

“Stop this recitation, recite like the people recite until the Qa'im rises, for when the Qa'im (a.s) rises, he shall read the Book of Allah alone ([or upon one reading] and he shall bring out the Mushaf (the copy of the Qur'an) which Ali (a.s) wrote”. And he said **“Ali (a.s.) brought it out to people when he finished writing it, and he said to them: “This is the Book of Allah as Allah sent it down upon Muhammad, and I have gathered it from the two boards. So they said: We have a Mushaf (a copy of the Qur'an) which**

³⁶ See Al-Kafi Volume 1 Page 214, Basa'ir Al-Darajat Page 225, Wasa'il Al-Shia the print of Ahlul Bayt (a.s) Volume 27 Page 180, Bihar Al-Anwar Volume 23 Page 201

* Also Jabir narrated that he heard Abu Ja'far (a.s) saying: **(No one from among the people says that he gathered all of the Qur'an as Allah sent it down except for a liar! No one gathered it nor memorized it as Allah sent it down except for Ali ibn Abi Talib and the Imams after him)** Basa'ir Al-Darajat Page 213, Bihar Al-Anwar Volume 89 Page 88

³⁷ [Surat Fussilat 41:42]

has the Qur'an gathered in it, we do not need yours. So he said: By Allah! You shall not ever see it after this days of yours, I just had to inform you when I gathered it in order that you may read it."³⁸

In another narration from the Prophet (pbuhahf) [it is mentioned that] before his death he gave to Ali (pbuh) the papers in which he had written the Qur'an and he commanded Ali to collect it and safeguard it.

As for the claim that the Qur'an which is present between our hands now was collected during the time of the Prophet (sawas), this is a purposeless claim and has no proof, rather, it is refuted by what I have presented.

7. 7. Indeed the Prophethood of Muhammad (pbuhahf) [is] proven by his morals/manners and trustworthiness and honesty and conduct before being sent and many miracles, of which is the Qur'an. And many of them have been conveyed many times by many people from one generation to another, and in history books.

And one of them is what happened on the day of his birth, the splitting of Iwan Kisra ([The Iwan of Khosrau]), and the destruction of 14 of its windows, and the extinguishing/putting out of the fires of Persia, and it had not been put out for a thousand years before that, and the drying up of lake Sawa and the flood of the valley of Al-Samawah, and the throwing of the devils with the stars and depriving them of hearing. ³⁹

And among them is that which is associated with the claim of Prophethood and the challenge, like the splitting of the moon, and the splitting of the trees, the leaning of the branch, and the glorification of the stones in his hands, and the coming out of water from his fingertips, and the speaking/testifying of the inanimate and animals for him, and the salutation of the deer upon him, and the speaking of the poisoned meat between his hands, and the speaking of the wolf of the desert for him, and the [production of] milk from the ewe of Um Mi'bid, and the lightning of the rock on the day of "Khandaq" (the Trench), and the eating of little [food] by many people. ⁴⁰

Furthermore the Qur'an which is between our hands, according to the ones who say that it is distorted, is a Qur'an from Allah, but it is not complete, and as such its miracle remains, and it is relied upon in the beliefs and rulings and other than that. Even though [people] have differed about whether the miracle of the Qur'an is in its eloquence or style, or its wisdoms and advices and news of the unseen, or that it is protected from contradictions, or its fair jurisprudence? And it might be said: All of these matters are the miracles of the Qur'an. And it is possible to say: its miracle is psychological and inner/hidden. And this is supported by Allah's, The Exalted, words: **{And if there was any qur'an by which the mountains would be moved or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an]}** ⁴¹, and it is supported by the tranquility of the soul of the believer when he reads it, and it is supported by the fact that it is a cure for chests, and it is supported by the fact that if some of its verses are read they would have an effect on the

³⁸ Basa'ir Al-Darajat Page 213, Mustadrak Al-Wasa'il Volume 4 Page 226, Bihar Al-Anwar Volume 89 Page 88, Usul Al-Kafi Volume 2 Page 633.

³⁹ Revise Amali Al-Sheikh Al-Sudouq Page 360 ...

⁴⁰ Revise Al-Kafi by Al-Halabi Page 76, Aliqtisad by Sheikh Al-Toosi Page 79, Bihar Al-Anwar Volume 17, Page 363, the door of the miracles of the Prophet (sawas). Sahih Al-Bukhari Volume 4 Page 186.

⁴¹[Surat Al-Ra'd 13:31]

heavenly and light beings like the Jinn for example, rather, the physical [beings], like the body of the human being.

It has been narrated from the Infallibles (pbuh) that which means: **(Verily, if Al-Fatiha is recited 70 times upon a dead person, do not be surprised if he rises up alive)⁴² {or the dead would be made to speak}.**

And perhaps this miracle of the Qur'an will not be clearly apparent to everyone, except at the time of the appearance of Al-Qa'im (The Riser) (pbuh), as it has been narrated that his companions will walk on water. ⁴³

Rather, if we contemplate over the challenge in the Qur'an we would find that it encompasses everyone, the Arabic speakers, and others than them, and mankind and jinn **{Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."}**⁴⁴. So if the miracle [of the Qur'an] is the formulation of words, meaning by eloquence, or style, or other than that, then the challenge to the non Arabic speakers would have no meaning, even though the verse includes them. And if the matter was as such, meaning that the miracle of the Qur'an is psychological and inner/hidden, then one verse of the Qur'an would have been enough for its miracle to remain/be proven, rather, only a part of a verse would have been enough **{Allah, There is no God but He, The Living, The Self-subsisting}, or {In the Name of Allah, The Merciful, The Intensely Merciful}**, rather, the Baa' in the Bismillah would be enough to prove its miracle. It has been narrated that the Prince of the Believers talked about the secrets of the Baa' of the Bismillah for one whole night. ⁴⁵

And He, The Exalted, said: **{You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant * And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses}** ⁴⁶

⁴² Sheikh Al-Kuleini narrated that Muawiya ibn Ammar narrated that Abu Abdullah (a.s) said: **(If you read Surat Al-Hamd (Al-Fatiha, Chapter 1) seventy times upon a dead person, then his soul returns to him, that would not be surprising)** Al-Kafi Volume 2 Page 623. Al-Da'wat by Qutb Al-Deen Al-Rowandy Page 188.

⁴³ Sheikh Al-No'mani narrated in Al-Ghayba: Abdullah ibn Hammad Al-Ansari said that Muhammad ibn Ja'far ibn Muhammad said that his father (a.s) said:

(When the Qa'im rises he shall send a man to each region of the Earth saying: Your covenant is in your hand. So if you got subjected to a matter which you do not understand and do not know what the ruling about it is then look at your hand and work by that which is in it. And he said: And he shall send soldiers to Constantinople. When they reach the Gulf, they will write something on their feet and walk on the water. So when the Romans see them walking on water they will say: "Those are his friends walking on water, so what about him?!" At that time they will open for them the doors of the city, and they will enter it, and they will rule in it whatever they will) Book of Al-Ghayba by Al-No'mani Page 334, Bihar Al-Anwar Volume 52 Page 365, Ilzam Al-Nasib fi ithbat Al-Hujja Al-Gha'ib Volume 2 Page 251, Mikyal Al-Makarim Volume 1 Page 130.

⁴⁴ [Surat Al-Israa' 17:88]

⁴⁵ It is mentioned in Al-Sirat Al-Mustaqeem: Ibn Shahr Ashob said: I heard that he (a.s) spoke to Ibn Abbas about the Baa' of the Bismillah until almost dawn time, and he said:

(If the night had gotten longer we would have continued) Al-Siraqt Al-Mustaqeem by Ali ibn Yunus Al-'Amili Volume 1 Page 219

⁴⁶ [Surat Al-Ma'idah 5:82-83]

Do not imagine that the reason that those scholars of God, the Priests and Monks, have believed is the eloquence or the style. Rather, the reason is the truths/realities which are behind those words, which made their eyes overflow with tears. And those, and the likes of them, are the proof which reveal the miracle of the Qur'an to the sons of Adam, [and] not the ones whom their knowledge is limited to the apparent and the words only.

He, The Exalted, said: **{Nor are the living equal with the dead. Lo! Allah makes whom He wills to hear, and You can not make those in the graves hear}** ⁴⁷

Who revealed the miracle of Moses (a.s) to the children of Adam? They were the magicians; when they knew that it (Moses' a.s miracle) was not a delusion, rather, that it was a truth from the Lord of the Worlds, thus, they fell into prostration.

The Summary is: saying that the Qur'an is distorted is not more than saying that it is not complete or saying that some of the words have been changed, based on the narrations of the Infallibles (a.s) and of some of the companions .And both of them - meaning the incompleteness and the changing of some of the words - do not negate the fact that what is between our hands is a Qur'an, for saying that it is incomplete means that what is between our hands is some of the Qur'an, so there's no problem that it is [still] from Allah (swt).

As for saying that some of the words have been changed, like (Umma to A'emma ["nation" to "Imams"]), and ("Ij'alna" to "Ij'al lana [make us to make for us]"), and "Talh" to "Tala;a", then that is similar to the seven recitations or the ten recitations which are widely accepted by all of the Muslims today, and they never say that the one who recites by any of these recitations is wrong, even though some words differ from one recitation to another, either in pronunciation or meaning.

That, and all praise belongs to Allah Who has sustained us by His remembrance and bestowed upon us His noble Book and great Qur'an. And all praise belongs to Allah alone.

* * *

⁴⁷ [Surat Fatir 35:22]

Second: Issuing [Islamic] Laws Using Intellectual Evidence

After the death of the prophet (pbuhaf) the Muslims were supposed to return to the successors (pbut) in order to know the jurisprudential matters that are confusing for them, or that are updated with the passage of time. Yet seeing that a group of muslims diverged from the successors and abandoned receiving knowledge from them - and they are the sunnis - so the passage of time led them to making up rules based on their own logic, and they used these rules to issue jurisprudence and they called these rules, "The Principles of Islamic Jurisprudence" (Usool Al-Fiqh). However, some of their Scholars opposed the use of logic, and they exclusively relied on the clear Quranic verses, and the narrations of the prophet (pbuhaf) which they believed to be reliable.

As for the Shiites, they always returned to the infallible Imam (pbut) after the Prophet (pbuhaf) until the minor occultation occurred, then they returned to the ambassador of the Imam (pbuh), so when the full occultation took place, they would return to the scholars who narrated from the infallibles (pbut). With the passage of time some of the Shiite Scholars begin to return to the rational rules which the sunnis had created, and it was said that the first to write about the rational rules from the Shiites was al-Allamah al-Hilli, When he summarized one of the sunni books on "The Principles of Islamic Jurisprudence"

After this there erupted between the Shiite Scholars a great dispute about whether to rely exclusively on the rulings of the Quran and the available narrations of the infallibles, or to advance ahead of them and rely on logic, and a third group turned to "Consensus" (Ijma), issuing laws based on the agreement of the scholars.

And each group use the following proofs to prove their stance:

1st Group: Proofs that the mental evidence is a cause for creating jurisprudence, and that it shouldn't stop with the Quran and the narrations, and they are as follows:

- a. Allah SWT created the minds, so what the minds of the scholars agreed upon is confirmed by Allah SWT, according to what the jurisprudents /fundamentalists say.⁴⁸

⁴⁸ Sheikh Muzaffar said in his book "Usul Al-Fiqh": (The jurisprudential verdict is derived from the consistency in the opinions of the wise men given the fact that they are wise in regards to the famous practical issues which we call "The Acknowledged/Praised Opinions"; for the lawgiver is of the wise/sane ones - rather their leader is the Creator of the intellect - so it is inevitable that He judges in the same way they judge.) Usul Al-Fiqh, Vol.3, p. 104. And the martyr Muhamed Baqir Al-Sadr has discussed this statement/saying in his research about the revealing of authenticity by the intellectual conduct..?? So the assumption that the lawgiver is the master of the wise also can also mean his inconsistency with them, since he might differ with them.

- b. The jurisprudence is in agreement with the logic, so everything that the mind likes, the jurisprudence approves of, and everything that the mind dislikes, the jurisprudence forbids. ⁴⁹
- c. Refraining from issuing jurisprudential verdicts brings about hardships/difficulties, since taking precautions [to avoid mistakes in jurisprudence] might carry with it some difficulties for the worshipper, as in the case of shortened and complete prayer, or fasting the day and doing Qadha' (making up for missed fasting days).
- d. The world is changing in many ways, such as new technologies, test-tube babies, artificial insemination, cloning of humans and animals, new financial and banking transactions, and many other things, therefore, to refrain from issuing jurisprudential verdicts because there is no narration or clear quranic verse will force the jurisprudence to freeze in its place and not evolve.

2nd Group: Proof that one must stop with the clear verses and narrations and to abstain from issuing a ruling in the presence of a confusing matter of which there is no clear evidence and to work with it precociously:

- a. [the mind is a hidden proof and this came in the narrations of the infallibles (pbuh) ⁵⁰ so] With the Mind one sees proof of the existence of a creator, and with the Mind one studies the narrations and knows the evidences of them, and with the mind one understands the verses and knows the clear from the allegorical, there is no objection to this, but the objection is against setting a rule based on logic and not from narrations, and issuing a jurisprudential ruling through it. ⁵¹ This is the worship of the

⁴⁹ A disagreement occurred in the issue of hasan (good) or qabih (evil), so the scholar said: Good is what the law declares as good and evil is what the law declared as evil. So they rejected the declaring of good and evil using the intellect, whereas the Mutazela and Imamiya have proven the declaring of good and evil using the intellect, and they said: Things hold good and evil within themselves regardless of the law, so everything which the mind/intellect declares as good is confirmed/recommended by the jurisprudence, and everything which the mind declares as evil is forbidden by the jurisprudence. And the Ikhbariyun among the Shia denied any relation between the judgement of the mind and the judgement of the law. Note: Khulasat Ilm Al-Kalam by Fadhli, p.146, Lectures in the Divinity by Sabahani, p. 155. And the reply to this matter will follow by him (pbuh) in point (c).

⁵⁰ Sheikh Kulaini narrated from Imam Al-Kadhim (pbuh) that he said in his will to Hisham ibn Al-Hakam: **"O Hisham, Allah has two proofs upon the people, an apparent proof and a hidden proof, as for the apparent it is the Prophets, Messengers and Imams, and as for the hidden it is the minds/intellects."** Al-Kafi, Vol.1, p.16

⁵¹ Among the subjects taught in the Shia Hawzas today is the principles of Islamic jurisprudence, or what is known as the "science of the principles", and it is a science inherited from Ahlul-Sunna, as they were in need of it because of their turning away from the AhlulBayt (pbuh), so they were in need of knowing the jurisprudential verdicts regarding these principles/fundamental rules which are a result of the human reasoning that is incapable of understanding/reaching the reasons behind jurisprudence and its rulings. And so they've made these principles a medium by which they can reach the jurisprudential verdict. And from there this science was transferred to the Shia but with the removal/cancellation of some of its topics, such as analogy for which Abu Hanifa was known. And among the research topics they adopt in the science of principles/origins is the topic of the intellectual/rational evidence. And they have defined the rational evidence as the intellectual judge by which one can derive the jurisprudential verdict. And the rational evidence contains a sum of intellectual, self-concluded principles which have not been reported/narrated by the trustees over the jurisprudence of Allah, the High, the Exalted, and they are Muhamed (pbuhahf) and the pure progeny (pbuh). It is rather unfortunate that they give preference to these intellectual/rational evidences over

creation by the creation⁵² and as such we return to the days of idolatry⁵³ and we have returned to the Jewish Rabbis who made things forbidden from their own

the jurisprudential texts in most occasions, and reject the narrations, because they differ/go against the rational fundamental rule [according to them]!! So these rational principles have now become a scale by which the words of the guiding ones (pbuh) are evaluated, and this is an additional oppression of them (pbuh). Furthermore a disagreement occurred between the Usuli (majority of 12er Shia who favor the use of reasoning) and the Akhbari (12er Shia who reject the use of reasoning) schools of thought. The first group does not approve of working by the rational evidence and the second approves of working by it and considers studying it a necessity for those who would like know the laws of jurisprudence. And the martyr Muhamed Baqir Al-Sadr (may Allah have mercy on him) has declared in the introduction of his research known as "The clear Fatwas" that there is no need for the rational evidence/reasonings despite his belief in it, and that is because the jurisprudential texts are enough for the confirmation of the jurisprudential laws/verdicts, so he said: (The Mujtahids and the Muhhadihs (Traditionalists) have differed about whether to approve working by it [reasoning/rational evidence] or not, and we despite our belief that one can work by it, have not found any law that strictly requires rational evidence to confirm it in this sense, rather everything that is confirmed by the rational evidence/reasoning is confirmed at the same time by the Book or the Sunna.) "The Clear Fatwas", p.15.

⁵² The Almighty said: **{They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.}** [Al-Tawba:31]

Sheikh Kulaini narrated, from Abi Baseer that he said: "I asked Aba Abdillah (pbuh) about the saying of Allah, the High, the Exalted: **{They have taken their scholars and monks as lords besides Allah}**, he a.s. said, **"Verily, they have not called them [the people] to worship the, but rather they made for them halal (lawful) that which is haram (unlawful) and they made for them haram that which is haram, so they worshipped them without being aware of it."**

And it was also narrated: From Ibn Abi Umair, from a man, from Aba Abdillah (pbuh) that he said: **"Whoever obeys a man in disobedience [of Allah], then he has worshipped him."** Al-Kafi, Vol.2, p. 398.

⁵³ The Al-Mighty said: **{Allah has not appointed [such innovations as] a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.}** Al-Ma'idah:103

Sadooq narrated in Ma'ani Al-Akhbar: From Muhamed Ibn Muslim, from Aba Abdillah (pbuh) regarding the saying of Allah, the High, the Exalted: **{Allah has not appointed [such innovations as] a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work}**, he said: **"If a she-camel gave birth to twins at once, the people of Jahiliya used to say: "...?", so they would not consider its slaughtering nor its eating permissible/halal, and if it gave birth to ten, they would make it a loose camel (A camel that is let loose for eating free pasture and is vows for idols), and they wouldn't consider its riding nor its eating permissible/halal, and they wouldn't consider "Al-Ham" which is the stallion-camel as halal, so Allah swt revealed that He did not make any of this unlawful/haram."**

Al-Sadooq said: (And it was narrated that if a slit-ear she-camel gave birth to five and the fifth was a male, they would slaughter it and both men and women would eat it. And if the fifth was a female, they would split its ear and its meat and milk would be haram/unlawful for men and women, and if it dies, it become halal for women. And the loose camel is let loose upon a Nathr (a vow) which a man makes, that he does so, if Allah, the High, the Exalted, cures him from a disease or makes him reach his home. And the ...?? from the sheep: When the shah gave birth to seven, and the seventh was a male, it would be slaughtered and both men and women would eat from it, and it was a female, it would be left with the sheep, and it is both male and female, they would say: ...?? its brother, so it wouldn't be slaughtered and it would be haram for women, unless it dies, so it would become halal for men and women. And the stallion-camel if a boy rides on it, so would say: It protected him. And they would say the "Ham" is from the camels, if it produces ten..., they would say: It protected him, so nobody rides it, and it is not prevented from water or food.) Ma'ani Al-Akhbar, p.147.

desires, and the guesses of their minds, and making that which is permissible impermissible and that which is impermissible permissible. Thus, we would be approving of the false man-made laws and constitutions that the tyrants have created.

- b. The alleged consensus of the scholars is non-existent ⁵⁴: Some of the judicial matters are not agreed upon by the scholars of “The Principles of Islamic Jurisprudence” themselves.

⁵⁴ Which is proven by their disagreement about the primary fundamental rule in cases of doubt/confusion, for the prominent among the Usuli is that the primary rule is the dispreference of punishment in the case of unclarity/confusion. So based on this the Mukalaf is not responsible for the obligations about which no clarifications were given, and so [the existence of] assumptions, or doubts, or probabilities in regards to the [takleef] obligations does not make it incumbent [upon the Mukalaf] to take precautions [in his takleef], whereas the martyr Muhamed Baqir Al-Sadr believes that the primary rule is the right of obedience, meaning that God has the right of obedience [from the worshippers] in the probable, and unclear obligations [as well], for assumption, or doubt, or probability makes it obligatory to abide by the Taklif [obligation], and this is the rational/intellectual precaution. So if jurisprudence permits leaving [working by] precaution, then this jurisprudential permission/license precedes the rule. Notice the statement of the martyr Muhamed Baqir Al-Sadr (may Allah have mercy on him) in clarifying what was mentioned previously, he said: (And what we come to realize with our minds is that our Lord, the High, the Exalted, has the right of obedience in all that is revealed to us of obligations [taklif] whether by certainty, or assumption or probability, so long as He does not permit leaving the [acting with] precaution Himself.) Lessons in the Science of Usul/Principles, Vol.1, p.156 And he said: (And what is correct, in our opinion, is that the rule in every probable obligation [taklif] is precaution, because the right of obedience includes the probable obligations. For the mind realizes that the Lord/God has a right of obedience upon the Mukalaf, not only in the clear/known obligations, but in the unclear/probable obligations as well, as long as it is not proven by evidence that the Lord does not give much importance to that probable obligation to an extent that would lead him to act with precaution. And this primarily means that the rule is to act with precaution in matters that are probably impermissible and obligatory, so we leave what we regard as probably impermissible and do what we regard as probably obligatory....and many Usulis disagree with us because of their belief that the Mukalaf is not responsible for the probable/unclear obligations, even it's assumed that it has a great importance. And those scholars believe that the mind is the one declaring the removal of responsibility, because it realizes the repulsiveness [of the concept] of the Lord/God punishing a Mukalaf for going against an obligation/taklif which hasn't reached him [with clarity]. And this is why they name the rule in their point of view “The repulsiveness of punishment without clarification” or “the innocence of the mind”, meaning that the mind judges that the punishing of the Mukalaf by God for going against a probable/unclear obligation is repulsive. And as long as the Mukalaf is safe from punishment then he is not responsible and [acting with] precaution is not incumbent upon him. And what the conduct of the wise men has confirmed about God not condemning the Mukalafin in cases of doubt and lack of evidence testifies to that, for this indicates the repulsiveness of punishment in cases of unclarity in the view of wise men. ◌ As for what is taken from the conduct of the wise as an testimony has no evidence, because it only proves that the right of obedience...applies for the known/clear obligations, and this does not mean that the right of obedience for Allah, the High, the Exalted, has to be like this as well, ...? So the primary rule is the principality of [acting with] precaution.) “Durus fi Ilm Al-Usul (Lessons in the Science of Principles)”, Vol.1, p. 117

Can this be relied upon for the issuing of jurisprudential laws? ⁵⁵ Furthermore, their considering that Allah follows the opinions of the scholars is false. ⁵⁶

- c. Some of the matters which the scholars have forbidden have a manifest ugliness, so the mind judges it as evil, but there are many things which are not obvious from their apparent, so there must be an investigation into the reality of these things in order to know the good from the evil, and no one knows the reality of things except the one who created them SWT, or the one whom Allah SWT has informed about it. Furthermore perhaps we see some things as evil because we have not investigated their reality or their inner, and were instead satisfied with opposing it superficially due to our conditioning, our situation, our social traditions, which people often consider Divine Dogma which cannot be broken, and Allah SWT has said, **{perhaps you dislike a thing and Allah makes therein much good}**⁵⁷, and He SWT has said, **{Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not}**⁵⁸ and some things have the good and the bad, and permissiveness and prohibition, but one of them is more prominent than the other and Allah has said, **{They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.}**⁵⁹ Therefore if we were to say that good and evil were logical things then we will find it complicated to apply what has been mentioned on reality, because we find that in reality the things are not all good or all bad, but rather an obscure mix, which confuses the mind.
- d. In the allegorical verses there is a Divine wisdom, because the one who has revealed the Quran is able to make all the verses clear, but he has made in it allegorical verses, which means they confuse the ignorant one and they can carry many interpretations, and there is the wisdom behind it, and perhaps it is that it is a

⁵⁵ And this is a clear manifest truth for those who follow their opinions in the intellectual research studies. For example their disagreement about the issue of "the later conditions/rulings", for they have greatly disagreed on it, as Sheikh Muhamed Reda Al-Muazzafar said, and here are his words: (Rather, the confusion has occurred in [the issue of] the later conditions, meaning is it possible that the jurisprudential condition can exist later in time than the conditioned, or no? And whoever says it is not possible has referred the jurisprudential condition to the rational condition, for the conduct of the mind cannot exist later than the owner of the mind; because nothing exists except after assuming the existence of its full cause that includes everything that has to do with its existence, because of the impossibility of the existence of an effect without a full cause. For if something exists, then that's it. And any need for it remains until what will exist later. And the cause of this confusion and research: The occurrence of some jurisprudential conditions which seem on the apparent later in existence than the conditioned, like for example the Night Ghusl for the major Istihada (menstruation) which is - for some of them - a condition for the fasting of the day that precedes the night...? And for what we have mentioned about the impossibility of the existence of the later conditions/rulings for the mind, scholars have differed about the jurisprudential condition a great deal. Some of them state the possibility of [the existence of] a later condition while others regarded its existence impossible, based on the rational condition, as mentioned previously. And those who favor its impossibility have interpreted what occurred in the jurisprudence in many ways which would take a lot of time to explain.) Usul Al-Fiqh (Principles of Jurisprudence), Vol.2, p.334

⁵⁶ This statement will be refuted when subjected to the following research, so hang on.

⁵⁷ Al-Nisa': 19

⁵⁸ Al-Baqara: 216

⁵⁹ Al-Baqara: 219

testimony to the necessity of an infallible who knows how to interpret it. It is reported from the Messenger of Allah (pbuhahf) that which means: **“...The matters are of three kinds: A matter which became clear to you is to be followed, a matter which you noticed its oppression is to be avoided, and a matter which was a cause of dispute should be related to Allah SWT, and those firmly rooted in knowledge who know its interpretation.”**⁶⁰ Therefore in the allegorical verses there is a sign that the Muslim world needs those who are firmly rooted in knowledge, and they are the Imams (pbuh) after the prophet (pbuhaf) and in our time, it is the Companion of the Matter (imam Mahdi) (pbuh). And perhaps the one who attempts to interpret these allegorical verses is negating this sign, or perhaps he is negating even the need for an infallible (pbuh), as if to say to the infallible (pbuh): “When we interpret ourselves, what need is there for you? we have interpreted every issue by the blessings of our minds and rational rules and nothing remains allegorical and although we have lost you we are today without difficulty in reaching jurisprudential rulings.”

- e. And perhaps the corruption which is taking place by the false jurisprudence issued based on mental reasoning, is much greater than what would have happened if the jurisprudence had stopped out of precaution and abstaining from issuing judgement. Furthermore religion is for Allah, so when there occurs a difficulty in religion and jurisprudence, Allah SWT will relieve this difficulty, for sure, based on his wisdom and his knowledge of what is good for the nations and the people. Furthermore Allah SWT has not made it our duty to invent the jurisprudence, so what is it that pushes us towards this dangerous matter which is exclusively for him? and the Prophets (pbut) and the Messengers (pbut) and the Imams (pbut) did not adopt this matter, although their minds were completed and they had many truths revealed to them. Rather, it is

⁶⁰ Abu Abdullah Al-Sadiq (pbuh) reported from his fathers, the Messenger of Allah (pbuhahf) saying: **“...The matters are of three kinds: A matter which became clear to you, and you followed it, a matter which you noticed its oppression until you avoided it, and a matter which was a cause of dispute, so you should relate it Allah SWT.”** Al-Amali, by Sadooq, p.381-382; Al-Khisal by Sadooq, p.153

And Aba Abdillah (pbuh) is reported to have said, the Messenger of Allah (pbuhahf) said: **“Halal is clear and Haram is clear and confusions [exist] in between, so whoever lets go of confusions is saved from unlawful matters, and whoever holds on to confusions commits sins and perishes without being aware of it.”** Al-Kafi, Vol.1, p.68

No'man Ibn Bashir narrated that he heard the Messenger of Allah (pbuhahf) saying: **“Halal is clear and Haram is clear and between them are confusions/doubtful matters which many people do not know, thus whoever avoids the doubtful safeguards his religion and honour, but whoever engages in the doubtful, falls in the Haram. The example of this is like the shepherd who grazes his animals near al-Hima (i.e. the ground reserved for animals belonging to the king).It is thus quite likely that some of his animals will stray into it (al-Hima). Every king has a Hima and the Hima of Allah is what He has forbidden...”** Mustadrak Al-Wasa'il, Vol.17, p. 323

And the Messenger of Allah (pbuhahf) said: **“Halal is clear and Haram is clear and confusions [exist] in between, so whoever lets go of confusions is saved from unlawful matters, and whoever holds on to confusions commits sins and perishes without being aware of it...”** Mustadrak Al-Wasa'il, Vol.17, p.321-322

And Musa ibn Ja'afar (pbuh) narrated from his father (pbuh) that the Messenger of Allah (pbuhahf) said about the conditions of Islam and its vows: “Stopping at confusions, and referring them to the Imam, for there are no confusions with him.” Mustadrak Al-Wasa'il, Vol.17, p. 322

as if when he invents a judgement without any narrated proof it is as if he is saying with his tongue to Imam Mahdi: "return of Son Of Fatima for we have no use for you!"

- f. The narrations that indicate that one should stop at the proofs which were reported to us/have reached us.

And among them are: The Commander of the Believers (pbuh) said: **"Know, O servants of Allah, that a believer should regard lawful this year what he regarded lawful in the previous year, and should consider unlawful this year what he considered unlawful in the previous year. Certainly people's innovation cannot make lawful for you what has been declared unlawful; rather, lawful is that which Allah has made lawful and unlawful is that which Allah has made unlawful. You have already tested the matters and tried them; you have been preached by those before you. Illustrations have been drawn for you and you have been called to clear fact. Only a deaf man can remain deaf to all this, and only a blind man can remain blind to all this.**

He whom Allah does not allow benefit from trials and experience cannot benefit from preaching. He will be faced with losses from in front, so that he will approve what is bad and disapprove what is good. People are of two categories - the follower of the shari`ah (jurisprudence) and the follower of the innovations to whom Allah has not given any testimony by way of sunnah or the light of any plea.

Allah the Glorified, has not counselled anyone on the lines of this Quran, for it is the strong rope of Allah and His trustworthy means. It contains the blossoming of the heart and springs of knowledge. For the heart there is no other gloss than the Quran although those who remembered it have passed away while those who forgot or pretended to have forgotten it have remained. If you see any good give your support to it, but if you see evil evade it, because the Messenger of Allah used to say: "O' son of Adam, do good and evade evil; by doing so you will be treading correctly."⁶¹

And from the Prophet (pbuh): **"Indeed, a believer take his religion from Allah, while the hypocrite has an opinion and takes his religion from it."**

And it is narrated from the Commander of the Believers (pbuh) that he said: **" Of the most intensely disliked men before Allah, the Majestic, the Most Glorious, are two kinds of people: A man whom Allah has referred to his own self and he deviates from the path of justice and is intensely attracted towards innovation. He seems a master in performing prayer and fasting but is a mischief to deceive people; he has strayed from guidance of the people before him and misleads those who may follow him in his lifetime and after his death. He carries the responsibility for others sins and is the hostage of his own sins. The other man is one who collects ignorance among the ignorant, himself a captive of darkness of the mischievous. The, humanoids, people who look like people, consider him a scholar but he has not been even for a complete day**

⁶¹ Nahjul Balagha as explained by Mohamed Abdo: Vol. 2, p. 93, Mustadrak Al-Wasa'il, Vol.17, p. 262, Bihar Al-Anwar, Vol. 2, p. 312.

with scholars. He has made an early effort to accumulate some thing that its being of a smaller quantity is better than in larger quantities and in this way he has quenched himself with polluted water and has treasured what is of no use. He sits among the people as a judge to carry the responsibility of what is confusing and uncertain to others. He may even oppose the ruling of the judge before him. One can never tell whether his judgment will remain valid or a judge after him will overturn it just as he has done to the judgments of the judges before him. If he would face one of the complex and difficult issues he comes up with a heap of his personal opinions and then he shapes it up as a clear-cut judgment. In fact, he has dressed himself up with doubtful issue the way a spider waves his fragile web. He is not sure if he has done the right thing or the wrong one. He does not consider the fact that in an unknown case to have proper knowledge is necessary and does not see that beyond his opinion there is a school of law. He analogies one thing to the other but it does not matter to him if his opinion will turn out to be a lie. If an issue is dark (not known) to him he hides it to hide his own ignorance so that people will not say he does not know. He then boldly judges and thus he is the key to hazards, a rider of doubts, perplexed in ignorance and never regrets his lacking knowledge. The level of his knowledge never rises to clear-cut certainty so that he would benefit. He blows out Hadith like winds that blow away hay. The legacies weep from him, the bloods (judging the case of murder) shout against him. The lawful marital relations become unlawful because of his judgment and unlawful ones become lawful. He has no confidence in the judgments issues he can never be trusted for his judgments that he may make nor was he qualified for what he may have done in the matters that he claimed to have true knowledge."⁶²

It is related that during the days of 'Umar ibn al-Khattab, the question of the excess of the ornaments of the Ka'bah was mentioned to him and some people suggested: If you prepare with it an army of Muslims that will be a matter of great reward; and what would the Ka'bah do with the ornaments? 'Umar thought of doing so but asked the Commander of Believers (pbuh) when he said: **“When the Quran was descended on the Prophet (pbuh), there were four kinds of property. One, the property of Muslim individuals which he distributed among the successors according to fixed shares. Second, the tax which he distributed to those for whom it was meant. Third, the One-fifth levy for: which Allah had fixed the ways of disposal. Fourth, amounts of charity whose disposal was also fixed by Allah. The ornaments of Ka'bah did exist in those days but Allah left them as they were, but did not leave them by omission, nor were they unknown to Him. Therefore, you retain them where Allah and His Prophet placed them.”** Thereupon, 'Umar ibn al-Khattab said: “If you had not been here we would have been humiliated; and he left the ornaments as they were.”⁶³

It is narrated from Abu Basir that he said:

"I asked Abu 'Abdillah (pbuh) saying, 'We face some issues/cases about which there

⁶² Al-Kafi, Vol. 1, p. 55

⁶³ Nahjul Balagha pt. 4, p.65, Wasa'il Al-Shia, Vol. 13, p.255, Bihar Al-Anwar, Vol. 30, p.695

is nothing said in the Book of Allah or in the Sunnah (tradition of the holy Prophet (pbuhahf)), so we use our own opinions regarding them", so he (pbuh) replied, "**No, [you must not do so]. If you were right about them you will receive no rewards for it and if you were wrong, then you would have forged lies against Allah, the Majestic, the Glorious.**"⁶⁴

It is narrated from Al-Sadiq (pbuh), from his father, from Ali (pbuh) that he said '**Whoever sets out for qiyas (analogy), shall live in confusion his whole life. Whoever would practice the religion of Allah by opinions, shall live his whole life in a state of drowning [in darkness].'**"⁶⁵

Narrated from Al-Sadiq (pbuh), from his father, from Ali (pbuh) that he said: "**Whoever issues an [Islamic] ruling/law (Fatwa) on the basis of his personal opinion, has practiced the religion of Allah by that which he has no knowledge of, and whoever practises the religion of Allah without knowledge, has opposed Him by making [things] lawful and unlawful by means of that which he has no knowledge of.**"⁶⁶

Furthermore it is narrated from Aba Abdillah (pbuh) in his debate with Abu Hanifa in a long narration, that he said: "**O, Abu Hanifa, do you know the Book of Allah its true knowing, and do you know the abrogator and the abrogated?**", to which he replied: 'Yes.', so [the Imam] said: '**O Abu Hanifa, you have claimed knowledge. Woe to you, Allah has not given that except to the people of the Book to whom it was sent down! Woe to you, it is with no one expect the chosen ones from the descendants of the Prophet (pbuhahf) and Allah has not given you from His Book one letter, so if you were whom you claim to be, and you are not...**'"

It was narrated from Abdullah Ibn Shabrama that he said: "I have not remembered/mentioned a hadith/saying which I heard from Ja'far son of Muhamed (pbuh) except that it almost pierced my heart. I heard him say: '**My father narrated from my Grandfather, from the Messenger of Allah (pbuhahf) - Ibn Shabrama said: "I swear by Allah, neither did his father lie about his Grandfather, nor his Grandfather about the Messenger of Allah (pbuhahf) - that the Messenger of Allah (pbuhahf) said: 'Whoever acts on the basis of analogies will face destruction and lead others to destruction and whoever gives fatwas (legal Islamic opinion)**

⁶⁴ Al-Kafi, Vol. 1, p. 56, Al-Majasin, Vol.1, p.213, WaSa'il Al-Shia, Vol. 27, p. 40.

⁶⁵ Al-Mazinderany said in the Sharh Usul Al-Kafi: (And the meaning is that whoever works by Qiyas (analogy) and derives laws/rulings through it, shall live his whole life in the confusion of ignorance and the mixing of doubts, or if his main concern and intention are only restricted to [causing] confusions and mixing between truth and falsehood and collecting doubts, because analogy does not benefit except for increased ignorance (**And Whoever would practice the religion of Allah by opinions, shall live his whole life in a state of drowning [in darkness].'**), meaning: Whoever obeys Allah and worships Him according to his opinion and seeks closeness to Him using analogical rulings and intellectual conclusions, shall live his whole life drowning in the seas of darkneses and ignorance, and immersed in the sea of confusions/doubts and misguidance that surround him the way water surrounds the drowned, because he derives rulings through analogy, and because he misunderstands matters and truth and falsehood become obscure for him, and the drowning is because he works by these rulings.) Sharh Usul Al-Kafi, Vol.2, p. 267

⁶⁶ Al-Kafi, Vol.1, p.58, Wasa'il Al-Shia, Vol. 27, p.41, Sharh Usul Al-Kafi, Vol. 2. P.267, Al-Fosul Al-Mohema, Vol. 1, p.535, Bihar Al-Anwar, Vol. 2, p.299

without knowledge of the abrogating and the abrogated, the precise and the allegorical, will face destruction and lead others to destruction.”⁶⁷

And from Al-Sadiq (pbuh): **“Beware of two forms of behavior. It is such behaviors that have lead many people to their destruction. Beware of giving Fatwas to people on the basis of your own opinion and of practising a religion without knowledge.”**⁶⁸

And from Al-Baqir (pbuh): **“Whoever gives Fatwas to people without knowledge or guidance, the angels of mercy and the angels of punishment curse him, and he shall be held accountable for the sins of all those who worked by his Fatwas.”**⁶⁹

○And from the Prophet (pbuhahf): **“Whoever acts on the basis of ignorance, corrupts more than he restores.”**⁷⁰

And from Al-Sadiq (pbuh): **“Working without understanding and insight is like travelling in the wrong direction which only takes one farther away from the destination.”**⁷¹

And from Al-Sadiq (pbuh): **“The people of analogy have sought knowledge through analogy and it has lead them to nothing except further remoteness from the truth. The religion of Allah is beyond the reach of analogy”⁷²**

And from the Commander of the Believers (pbuh): **“O folk of our Shia, those who pretend to be on our Wilaya, beware of the people of opinion, for verily they are the enemies of the ways of those before you, they have failed to memorize the hadiths, and the Sunnah made them weary to comprehend it. They took the servants of Allah (swt) as slaves, and His money as countries, so the necks submitted to them in abasement, and the creation that are the likes of dogs obeyed them. And they defied the truth and its people, so they appeared like the truthful infallible Imams, while they are from the cursed ignorant ones, and they were asked about that which they do not know. So they refused to admit that they do not know, so they opposed the religion through their desires, and deviated and misguided. Verily if religion was [to be sought] by analogies, the wiping of the inner of the feet (sole) would have been more important than the outer.”⁷³**

And Al-Sadiq (pbuh) said: **“O you the folk, who were granted the mercy of Allah and were successful, Allah has perfected for you what He has given you of goodness. And know that it is not from the knowledge of Allah neither from His command that anyone, from the creation of Allah, shall practise his religion on the basis of desire, opinion or analogy, and Allah has sent down the Quran and has placed in it a clarification of all things, and He has specified for the Quran and for the learning of the Quran a people. And it is not for the people of knowledge of the Quran, whom Allah granted His knowledge, to take from it [knowledge of Allah] according to their own desire, opinion or analogies. Allah**

⁶⁷ Amali AlSadooq, p.507, Al-Kafi Vol.1, p. 43, Mustadrak Al-Wasa'il, Vol. 17, p. 257.

⁶⁸ Al-Kafi, Vol.1, p. 42, Al-Khisal, p. 507, Wasa'il Al-Shia, Vol. 27, p. 21.

⁶⁹ Al-Kafi, Vol.1, p. 42,, Al-Tahtib, Vol.6, p.223, Wasa'il Al-Shia, Vol. 27, p. 20.

⁷⁰ Al-Kafi, Vol.1, p. 44, Tohaf Al-Uqool, p.47, Wasa'il Al-Shia, Vol. 27, p. 25

⁷¹ Al-Kafi, Vol.1, p. 34, Amali Al-Sadooq, p.507, “Mann La Yahderoh Al-Faqeeh”, Vol.4, p.401

⁷² Wasa'il Al-Shia, Vol.27, p.43, Al-Fosul Al-Mohema by Al-A'amely, Vol.1, p. 531

⁷³ Al-Hada'ik AlNadera, Vol.10, p.62, Mustadrak Al-Wasa'il, Vol.17, p.301, Bihar Al-Anwar, Vol.2, p.84.

has enriched them by what He gave them from His knowledge which He specified for them and granted to them as a blessing He blessed them with. And they are the people of remembrance (dhikr).^{74 75}

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⁷⁴ Sheikh Kulayni and others narrated, from Abd al-Rahman ibn Kathir said that he said: 'I said to Aba Abdillah (pbuh): **{Ask the people of Dhikr if you do not know.}** (Al-Nahl: 43). So he (pbuh) said, **"Prophet Muhammad (s.a.) is the remembrance 'Dhikr' and we are the people of remembrance 'Dhikr who are to be asked.'**", so I said: 'And His saying **{It is a Dhikr for you and for your people and you all will be asked questions.}** (43:44), so he (pbuh) said **'It is a reference to us. We are the people of Dhikr and we are the one to be asked.'**" Al-Kafi, Vol.1, p. 210.

⁷⁵ Al-Kafi, Vol.8, p.5-6; Wasa'il Al-Shia, Vol.27, p.37; Bihar Al-Anwar, Vol.75, p.213.

Thirdly: Beliefs

Indeed the disagreement regarding it is huge between the scholars of Islam, Sunna and Shia and others than them.

Furthermore the Sunnis are divided in that regard to *Mu'taziltes* [translator's note: derived from the Arabic اعتزل *i'tazala*, meaning "to separate (oneself); to withdraw from"] and *Ash'arites*.⁷⁶ And the scholars of each sect disagree with one another.

And perhaps the main disagreement between the sects of the Muslims revolves around the Imamate and the religious and worldly leadership of this nation after the Prophet (pbuhf). This disagreement led to other ideological disagreements which are caused by the fact that the Shias turn to the vicegerents of the Prophet (pbuhaf), the Infallibles (pbut), while the Sunnis go back to mentally drawn evidences as they claim which contradict the minds of other people.

Such was the case for instance regarding the matter of "enforcement and delegation", a disagreement which the *Mu'taziltes* and *Ash'arites* the fell into. And so the answer of the Family of the Prophet (pbuhaf) came as such : **"There is no enforcement nor delegation, rather it is a thing in between the two things".**⁷⁷

Or like the issue of the creation of Quran which was used as an opportunity by the disbelievers of Bani AlAbbas to spill the blood of the Muslims and they were aided on that by some of the Samiris, the imams of misguidance.⁷⁸

⁷⁶ It was said that the reason behind naming them *Mu'taziltes* is that: Wasel bin A'tta' was sitting with Alhassan AlBasri, and when the disagreement arose and the Kharijites said that one who commits the major sins is an apostate, while others said that such individual is [considered] a believer even if they committed the major sins, Wasel bin A'tta' dissociated himself from the two groups, and said that the sinner in this nation should neither be a believer nor a disbeliever but a status between the two. So Alhassan expelled him from of his lounge and he [Wasil] separated/isolated himself from him. And then he was joined by Amr bin Ubaid so they were both, as well as their followers called *Mu'taziltes* (the Isolated ones). See the first articles by AlSheikh AlMufeed, p.146. Wafiat Al-A'ayan: Vol.6, p.8

Furthermore the Ash'arites were named as such in reference to Abu Al-Hasan Al-Ash'ari who was born in 260 AH., and died in 324 AH, and he is from the grandsons of Abi Musa Al-Ash'ari, so the Ash'arites are his followers. Z'ilal Al-Tawhid by Sabhani: p.101

⁷⁷ AlKafi: Vol.1, p.160. Al-I'tiqadat by AlSadooq: p.29. Tawheed AlSadooq: p.206. Oyoon Akhbar AlRidha (pbuh): Vol.2, p.114. Bihar AlAnwar: Vol. 5 p.12. And the hadith is by Imam AlSadiq (pbuh).

⁷⁸ Among the important events which Imam Al-Ridha (pbuh) experienced is the fitna/trial of the creation of the Quran, and it is a doctrinal issue which arose towards the end of the Ummayid state. And the first one who brought it up was Al-Ja'ad Ibn Dirham, the teacher of Marwan ibn Muhamed, the last caliph from Bani Ummaya. And he [Al-Ja'ad] spread it in Damascus, so he was requested by the authorities, but escaped from them and went to Kufa. And Al-Jahm ibn Safwan to whom the *Jahmiya* school of thought is referred, learned from him.

Ibn Al-Atheer said: ("Hisham ibn Abdel-Malik captured Al-Ja'ad and sent him escorted to Khalid Al-Qasry, the governor of Iraq and ordered him to kill him, so Khalid imprisoned him, but did not kill him. So the news reached Hisham, so he sent him a letter blaming him and ordering him to kill him, so Khalid took him out of prison chained. So when he performed the prayer of Eid Al-Adha, he said at the end of his sermon: "Go and sacrifice [for the sake of Allah], may Allah accept it from you. For today I would like to sacrifice Ja'ad, for he says: 'Allah did not speak to Moses, nor did He take Abraham as a friend.', so he went down and slaughtered him.") Al-Kamil in Al-Tarikh: Vol.5, p.263

And this concept remained hidden and unspoken of after Ja'ad's murder until [the time] of Harun Al-Rasheed. And when the *Mu'taziltes* appeared and their ideas spread, they made their saying about the creation of the Quran public. And when Al-Ma'moon came to rule, the movement became active

And so the response of the people of Quran, the Family of the chosen Prophet came that the Quran is the speech of Allah and nothing else⁷⁹ in order that the people may refrain from sophistry and satanic arguing which has no objective except the love of appearance and being prideful towards the people by the title of scholar.

Also a vast disagreement occurred regarding the unifying of the Creator, the Exalted and His attributes, or what it is known as the science of speech, *Ilmul Kalam*.

And the truth is that the science of speech is no more than another form of the peripatetic deductive greek philosophy, for whoever follows the ancient greek philosophy knows that it includes two main paths, and both of them explore the existence:

The First: the deductive, or what it called peripatetic, and it depends on mental evidences.

The Second: the enlightened. And it relies on purifying the self from bad morals so the human being becomes worthy for the shining of truths within himself.

And indeed the muslim scholars were influenced by the peripatetic greek philosophy after its translation, and they rewrote it each according to their own conviction. And what is called "the peripatetic islamic philosophy" or "the deductive" from which the science of speech was

and the idea started growing and spreading. And Al-Ma'moon adopted the concept of the creation of the Quran and drew Aba Hatheel Muhamed ibn Hatheel Al-A'laf, one of the Mu'tazilite Imams closer, as well as Abi Ishaq Ibrahim ibn Sayar Al-Nitham who is also one of the famous Mu'tazilite heads/leaders. And Al-Ma'moon forced the people to believe [in that concept], so whoever disagreed with it was subjected to mistreatment and torture. He wrote to his delegate in Baghdad Ishaq ibn Ibrahim ibn Mus'ab, the head of police, ordering him to call the people to believe in the creation of the Quran. And among those who were subjected to harm by Al'Ma'moon was Ahmed ibn Hanbal. He was driven in chains to stand between the hands of Al-Ma'moon in Tus, but received the news of Al-Ma'moon's death on the road. So Al'Mu'tasim took over and he imprisoned Ibn Hanbal for 28 months for refusing to believe in the creation of the Quran, and he [Ibn Hanbal] was released in 220 AH. And the state did not stop harming Ibn Hanbal except in the era of Al-Mutawakil.

And when Al-Ma'moon achieved some of his long-term political goals, and removed the existence of the opposers of the Abbasid rule and others under this pretext, he went back to the method of his forefathers considering the *Rafidis* (Shias), the *Mu'taziltes* and *Kharjites* as deserving of hellfire. Ibn Hajar reports in *Lisan Al-Mizan*: (One day Al-Ma'moon said to his doorkeeper/guard: 'Look who of the companions of speech are at the door?' So he went out and returned back to him and said: 'At the door is Abu Al-Hatheel Al-A'laf, a Mu'tazilte, Abdullah Ibn Abbad Al-Abbady and Hisham ibn Al-Kalby, the Rafidi.' So Al-Ma'moon said: 'There remains no one from those worthy of hellfire expect that they have come. So Ibn Hajar said: 'Meaning that Al-Hatheel is the head of the Mu'taziltes, and Hisham the head of the Rafidis and Ibn Abbad the head of the Kharijites.) *Lisan Al-Mizan* by bn Hajar: Vol.5, p.413.

And Imam Al-Ridha (pbuh) gave the final/decisive saying regarding this fitna. Sheikh Sadooq narrated: It is narrated from Muhamed ibn Isa ibn Ubaid Al-Yaqteeny that he said: Ali son of Muhamed son of Ali son of Musa Al-Ridha (pbuh) wrote to some of his shia in Baghdad: "**In the name of Allah, the Most Beneficent, the Most Merciful. May Allah protect us and you from fitna. So if He does then what a great blessing that would be, and if He doesn't then it would be destruction. We see that arguing about the Quran is an innovation (*bida'a*) in which both the questioner and the answerer took part. The questioner asks about that which he has no right of and the answerer takes upon himself that which is not [obligatory] upon him. And the Creator is none but Allah, the High, the Exalted, and anything other than Him is created. The Quran is the speech of Allah, do not give it a name from your own or you would be from the misguided ones. May Allah make us and you from the those who fear their Lord in the unseen, while they are of the Hour apprehensive.**" Amali Al-Sadooq, p.647. Bihar Al-Anwar: Vol.89, p.118.

⁷⁹ Notice the saying of Imam Al-Ridha (pbuh) in the previous footnote.

derived began to appear. And it studies the existence of the creator, his oneness and his attributes. And it perhaps it is followed by studies concerning justice, resurrection, prophethood, imamate and other topics.

Verily it was called the science of speech since it is studies the most noble being, The Exalted. For the *Alif* (Arabic letter *أ*, or A) and *Lam* (Arabic letter *ل*, or L) [in the word *Alkalam* *الكلام*, meaning speech] is for the absorption/immersion of attributes. So perhaps they wanted to say that this science contains the noblest of speech, and Allah knows best.

And indeed the science of speech or the delving of the scholars of the Muslims into greek philosophy played a great role in the rivalry of the Muslim sects, to the point that they labeled each other disbelievers. And the scholars of each sect began to interpret the verses of the Quran according to their desires so that it would coincide with the philosophical or mental laws that they believe in. And as such they made themselves the Imams of the Book, rather than [making] the Book their Imam. And they went ahead of the Book after they had gone ahead of the Progeny⁸⁰, so they went astray.

And what misguidance [is this] after they had turned away from the will of the Messenger of Allah (pbuhahf) in the well known hadeeth of the “Two Weighty Things” [and his commandment] to not go ahead of them.⁸¹

⁸⁰ The Commander of the Believers (pbuh) said in a long sermon: “...**Certainly, a time will come upon you after me when nothing will be more concealed than truth, nothing more apparent than falsehood and nothing more common than lying about Allah and His Prophet. For the people of this age nothing will be more valueless than the Qur'an being recited as it ought to be recited, nor anything more valuable than the Qur'an being displaced from its position. And in the towns nothing will be more hated than virtue, nor anything more acceptable than vice. The holders of the book will throw it away and its memorisers will forget it. In these days the Qur'an and its people will be exiled and expelled. They will be companions accompanying each other on one path, but no one will offer them asylum. Consequently at this time the Qur'an and its people will be among the people but not among them, will be with them but not with them, because misguidance cannot accord with guidance even though they may be together.**

The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Qur'an and not the Qur'an their leader. Nothing of it will remain with them except its name, and they will know nothing save its writing and its words. Before that, they will inflict hardships on the virtuous, naming the latter's truthful views about Allah false allegations, and enforcing for virtues the punishment of the vice. Those before you passed away because of the lengthening of their desires and the forgetting of their death, until that promised event befell them about which excuses are turned down, repentance is denied and punishment and retribution is inflicted.” Nahjul Balagha as explained by Muhamed Abdoh, Vol.3, p.30. Al-Kafi: Vol.8, p.388

⁸¹ Al-Tabarani narrated in Al-Mo'ogam Al-Kabir from Zayd ibn Arqam that he said: The Messenger of Allah (pbuhahf) said: **“I am reaching the Fountain [of Paradise] before you and you all will follow me, its width will be equal to the distance that lies between Sana'a and Basra (the way between Yemen and Syria), and it contains a number of stars made out of silver and gold goblets. So watch out how you will treat the two weighty things (Thaqalain) in my absence.”** So a man stood up and said: “O Messenger of Allah, and what are the two weighty things?” So the Messenger of Allah (pbuhahf) said: **“The greater one is the Book of Allah, one side of it is with Allah and the other side is with you. So adhere to it and you shall not stray. The smaller one is my Ahlul Bayt and both shall never separate from each other until they meet me at the Fountain. Do not go ahead of them or you will perish and do not teach them because they are more knowledgeable than you.”** Al-Mo'ogam Al-Kabir: Vol.3, p.65. And notice Kanz Al-Ummal, Vol.1, p.188

The Muslims have lost the clear truth and followed those whose knowledge did not increase them except in loss by their not turning to the Family of the Prophet (pbuhahf) and relying on mental, and greek philosophical evidence, or the science of speech which is based on it [Greek philosophy] or derived from it, despite the fact that in philosophy many fallacies, debates and sophistry exist, as well as the endless arguing of "we said and they said" most of which does not go beyond being mere chatter and has no benefit nor scientific or practical outcome/fruit.

And the truth is, it is not for us - we whom are engrossed in matter while many of us have no share in the intellect/mind except its shadow - to speak of the Ever-Living, the All-Controlling, The Exalted, except within what was mentioned in the Quran and the narrations of the Prophet (pbuhahf) and his holy Family (pbut). And it is from Allah and it is but a revelation revealed. And that meaning has been stated by Mulla Sudra (may Allah have mercy on his soul) in AlShawehed AlRouboubeya.

Al-Ayashi narrated: from Abi Gameela Al-Muffadal ibn Saleh from some of his companions that he said: "The Messenger of Allah (pbuhahf) gave a sermon on Friday after Zuhr prayer and addressed the people, so he said: **"O people, I have been informed by the All-Subtle, the All-Aware, that no prophet lives half the life of the prophet preceding him. And I believe I shall soon be called [by Allah] and I shall answer. And I shall be asked and you shall be asked. Have I delivered [the message] to you, so what will you then say?"** They said: "We bear witness that you have delivered [the message] and have advised and struggled [in the way of Allah], so may Allah swt reward you with goodness." He said: **"O Allah, bear witness."** Then he said: **"Don't you testify that there is no God but Allah and that Muhammad is his servant and messenger, and that His Paradise is truth, and His Fire is truth, and that resurrection after death is truth?"** They replied: "Yes, we testify." So he said: "O Allah, bear witness." Then he said: **"O people, Allah is my master (*mawlaya*) and I am the master (*mawla*) of the believers, I have more authority over them than they have over themselves. So whomever I am his master (*mawlahu*), this is also his master (*mawlahu*), that is Ali. O Allah befriend who befriends him and be hostile to those who are hostile to him. I am reaching the Fountain [of Paradise] before you and you all will follow me, and my fountain has a width that would be equal to the distance that lies between Sana'a and Basra (the way between Yemen and Syria), it contains the number of stars made out of silver bowls. You shall be asked about the two weighty things when you return to me. So watch out how you will treat the two weighty things (*Thaqalain*) in my absence."** So they said: "O Messenger of Allah, and what are the two weighty things?" So the Messenger of Allah (pbuhahf) said: **"The greater one of the two weighty things is the Book of Allah, one side of it is with Allah and the other side is with you. So adhere to it and you shall not stray. The smaller one of the two weighty things is my progeny, my household and the All-Subtle and the All-Aware informed me that they will not separate until they meet me. And I asked Allah that for them and He answered me, so do not go ahead of them or you will perish and do not teach them because they are more knowledgeable than you."** Tafsir Al-Ayashi, Vol.1, p.4

Shekh Al-Tusi narrated in Al-Amali: that Rafa'e, the servant of Abu Tharr, said, Abu Tharr (may Allah be pleased with him) climbed on a step at the Ka'aba, held the door [of the Ka'aba] with his hand then said while leaning his back on it: "O people, whoever knows me, I am the one whom he knows, and whoever does not know me, I am Abu Tharr. I heard the Messenger of Allah (pbuhahf) saying: **'The parable of the members of my House among you is like the parable of Noah's ark and his people. Whoever embarked on it was saved, and whoever failed to embark on it was drowned.'** And I heard the Messenger of Allah (pbuhahf) saying: **'Consider the position of my Family among you as that of the head to the body and as the two eyes to the head. For the body is not guided except through the head, nor the head except through the eyes.'**" Amali by Sheikh Al-Tusi: p.482. Bihar Al-Anwar: Vol.23, p.121.

And let those who claim [to have] rational proofs while they are differing know that if they were truly rational then they would have not differed, because the mind is one, and it is the truth that is required from the son of Adam to reach in order that he may acquire understanding of his self and know his Lord, and it is a complete world that has no contradictions in it. The Almighty says: **{It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.}**⁸²

As for what all the sons of Adam have a share in, it is the shadow of that mind or the human psyche/self not the real mind. And that self exists in the world of *Malakoot*. And it is a world of contraries just like the world of *Shahada* [translator's note: It is the materialistic world, witnessed and experienced by our senses], except that it is void of matter.

The Chosen (Al-Mostafa) (pbuhahf) said that which means: **"If it wasn't for the fact the satans swirl around the heart of the son of Adam, he would be able to look into the kingdom of heavens"**.⁸³, meaning, should the son of Adam become sincere to Allah he would look into kingdom of Heavens.

And since the mind that is between our two sides is a shadow of the mind/intellect, the human being is able to grasp many of the laws of the world of Matter, and perhaps something from the world of *Malakoot* (the kingdom of heavens), but he is incapable of knowing the world of the mind, because it is above him unless he reaches it. And nobody reaches it except a servant who is sincere to Allah and answers the call "Come forward!" after he has moved away and became engrossed in the world of matter.⁸⁴ So if we know this then we know the mistake of those who claimed that all the children of Adam possess the mind in the first place, and then put the Legislator, the Almighty into the category of the wise ones, exalted is He, our Creator and the Creator of the world of the mind that is not reached except by the close ones, **{Nay, but verily man is rebellious. Because he sees himself self-sufficient . Indeed, to your Lord is the return.}**⁸⁵, eventhough what they have claimed to be the mind is nothing but a shadow of it and an image of it that differs from it as much as the mirror in which it is reflected and the self in which it is imprinted. For in the corrupted selves an inverted image is reflected. The Commander of the Believers (pbuh) said: **"I shall surely strive to relieve the earth of this man of perverse mind and uncouth body, until the bits of earth are removed from the grain."**⁸⁶

⁸² Ghafir: 67

⁸³ Bihar Al-Anwar: Vol.56, p.163. Mustadrak Safinat Al-Bihar: Vol.8, p.572. Al-Ilm Fil Kitab Wal Sunna (Knowledge in the Book and The Sunna): p.120

⁸⁴ He (pbuh) is referring with this expression to what was narrated from the AhlulBayt (pbuh), for it was narrated by Sheikh Kulayni with his sanad, from Abi Ja'afar (pbuh) that he said: **"When Allah created the mind, He made it speak then said to it, 'Come forward'. So it came forward. He then said, "Go back." So it went back. Then Allah said, 'I swear by My honor and glory that I have not created any creature more beloved to Me than you. I will not perfect you in anyone except those whom I love. Rather, I shall command you [to do things] and prohibit you [from doing things], and reward you and punish you.'**" Al-Kafi: Vol.1, p.10

⁸⁵ Al-A'alaq: 6-8

⁸⁶ Nahjul Balagha as explained by Muhamed Abdoh, Vol.3, p.73. Bihar Al-Anwar: Vol.33, p.475.

And as such if ten individuals agree upon a certain matter another ten would disagree with them. And if they would return to the treasure of Monotheism Mohammad and Ali and their progeny (pbuh) and studied their words, they would have found peace and let others find peace. For what is correct is that the science of speech relies on the Quran and the correct Sunna of the Prophet and his purified household (pbuh). And it would be acceptable that rational/mental conclusions [are drawn] as a secondary source for Islamic beliefs derived from the Quran and the correct Sunna.

It was narrated that Al-Imam AlSadiq (pbuh) said to Younes bin Ya'qoub: **“I would have liked for you, O Younes, that you were good at [the science of] speech.** So Younes said to him: May I be your ransom, I heard you forbidding [the science of] speech and saying ‘Woe to the people of speech’. They would say this would lead to something and this would not lead to something and this goes to that and this does not, this we can rationalize that and this we cannot. So Aba Abdillah (pbuh) said: **‘Rather I said, ‘Woe to them if they left my saying and went to other than it’...’**”⁸⁷.

And Imam AlSadiq (pbuh) said: **“Debate people with my words, and if they argue with you then they are arguing with me”**.⁸⁸

And Imam AlSadiq (pbuh) also said: **“Whoever takes his religion from the mouths of men, men will push him away from religion and whoever takes his religion from the Book and the Sunna, mountains would move but he won’t.”**⁸⁹

And he said (pbuh): **“I warn you against Taqleed. For whoever imitates in his religion is destroyed. Verily Allah Exalted says: {They have taken their Rabbis and priests as Lords instead of Allah}**⁹⁰. **But Nay by Allah they did not pray to them nor did they fast for them but they made lawful to them that which is unlawful, and made unlawful to them that which is lawful. And they followed them in that and so they worshipped them while they were unaware of it.”**⁹¹

And he (pbuh) said: **“He who listens to a speaker/conveyer has worshipped him. If he [the conveyer] conveys from Allah, then he [the listener] has worshipped Allah, and if he conveys from Satan, then he has worshipped Satan.”**

⁸⁷ Tasheeh Al-I'tikad by Mufiid: p.70. Al-Kafi: Vol.1, p.171, and in it [is mentioned]: They have left what I say and went to what they wish. Also in Wasa'il Al-Shia: Vol.16, p.197. Al-Irshad: Vol.2, p.194. Bihar Al-Anwar: Vol.23, p.9.

⁸⁸ Tasheeh Al-I'tikad by Mufiid: p.70. Al-I'tikadat Fi Deen Al-Imamiya (Beliefs in the religion of the Imamiya): p.43, and in it [is mentioned]: So if they argue with you, then I am the one to be argued with, not me.

⁸⁹ Tasheeh Al-I'tikad by Mufiid: p.72. Al-Fosul Al-Mohema by Al-Ameli: Vol.1, p.125. And in Al-Kafi: Vol.1, p.7 [it is mentioned] with a slight change.

⁹⁰ Al-Tawba:31

⁹¹ Tasheeh Al-I'tikad by Mufid: p.72; Tafsir Al-Burhan: Vol.10, p.120

As for Islamic mysticism/gnosis (*Irfan*), some of them have referred it to Greek illuminist philosophy, and [they referred] the gnosis (*Irfan*) in shi'ism to the Sunnis. And they said that the first who researched/studied Islamic mysticism is "Ibn Arabi", or others from the Sunni scholars.

And the truth is that this is a mistake and a fallacy which does not convince/go by those who studied the divine religions and heavenly jurisprudences, for the gnostic attitude/behavior or seeking the knowledge of Allah is that which the Prophets came with, rather it is the nature which the human being was created with. The Almighty said: **{We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?}** ⁹². And the Almighty said: **{And on the earth are signs for the certain [in faith] * And in yourselves. Then will you not see?}** ⁹³

So the signs are [present] in the selves/souls for those who purify it, and in the horizons for those who would like to draw conclusions using the mind/intellect and for those who purify themselves. Furthermore the Prophet (pbuhahf) and the vicegerents drew the attention of the believers in many hadiths to this path and the importance of walking it and not being negligent in applying the jurisprudence, its obligatory, its recommended, its forbidden/*haram* and its disfavorable/*makruh* which is the only path that leads to Allah, not words or terms or the fabrications of some of those who wrote about gnosis/*Irfan* and what they call *Mujahadat* (self-drawn conclusions/opinions) for which Allah has sent down no authority. For knowing Allah happens by the purification of the self, and the purification of the self does not happen except by applying the jurisprudence, abstaining from the Dunya, spending in the way of Allah, attaining good morals and manners, love for the sake of Allah and hate for the sake of Allah, striving in the way of Allah and being harsh on the disbelievers and the hypocrites, and merciful with the believers. The Almighty said: **{Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.}** ⁹⁴

And all praises due to Allah, alone. **{And Allah will establish the truth by His words, even if the criminals dislike it.}**⁹⁵

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⁹² Fusilat:53

⁹³ Adh-Dhariyat: 20-21

⁹⁴ Al-Najm:35

⁹⁵ Yunus:82

Fourthly: Turning Away From The Vicegerents Of The Prophet (pbuhahp)

And this is clear, for the Sunnis have turned away from the Imams (pbut) and abandoned [the act of] taking from them and referring to them regarding the allegories.

As for Imam Al-Mahdi (pbuh), turning away from him is ongoing whether in the age of the minor occultation or the age of the major occultation. And the Shi'ites, let alone others, barely mention him.

And a study about the turning away of the nation from its leader, the seal of the vicegerents of the Prophet (pbuhahp), the Mahdi (pbuh) will follow.

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Fifthly: Turning Away From The Quran And The Sunna

And the turning away is either by the lack of studying the Quran and interpreting it and pondering over its meanings and researching into the Quran and the Sunna of the Prophet and his infallible progeny (pbuhahp), or by interpreting the Quran away from the narrations of the Infallibles (pbut) and relying in the interpretation upon grammatical and philosophical rules most of which are inductive, arguable and not free of dispute and will never be free of it.

Or by interpreting the Quran according to personal desires, for everyone understands the Quran according to their whims/inclinations. Therefore because a person's nafs/self bears cowardice and submission to the tyrant, he does not find in the Quran a call for Jihad against the tyrants who have dominated over this nation/Umma, but rather he finds that their obedience is obligatory and that Taqiyya has no limits. For what matters is that he remains alive, even if nothing remains from Islam except its name.

And because he is a slave of his desires, he does not find in the Quran a call for asceticism in this Dunya. Rather he finds in it a call to fulfill his desires from the money of the Muslims who have entrusted him with it, and he says "Whoever forbids the adornment of Allah" and does not say "indeed many of the rabbis and the monks devour the wealth of people unjustly".

And because he's a follower of Iblis, the Imam of the arrogant, he does not find in the Quran a call for humbleness. Rather he finds in it a call to be prideful over the weak ones of the believers and to humiliate them and belittle them.

And as such they interpret the Quran according to their desires, and the guidance according to whims, and the Quran according to opinions: **“How many a reader of the Quran and the Quran curses him”**⁹⁶, as has been narrated from them.

Describing the condition of the Qaim with this Umma (nation) and its scholars at the time of his appearance, the Prince of the Believers (pbuh) said: **“???”**⁹⁷

And Al-Sadiq (pbuh) said: **“Nothing is farther away from the Quran than the intellects of men.”**⁹⁸

And he (pbuh) said: **“Whoever interprets a verse from the Book of Allah by his opinion, has disbelieved.”**⁹⁹

And he (pbuh) said: **“No man ...except that he disbelieves.”**¹⁰⁰

And he (pbuh) said: **“The allegorical is what is ambiguous to the one who does not know it.”**¹⁰¹

And Abu Jaafar (pbuh) said: **“We are the ones firmly grounded in knowledge, and we know its interpretation.”**¹⁰²

And Abu Abdillah (pbuh): **“Whoever interprets the Quran by his own opinion and is right [in his interpretation], shall not be rewarded. And if he errs, then there’s a sin upon him.”**¹⁰³

And Abu Jaafar Al-Baqir (pbuh) said in a conversation (hadith) with Qutada in which Qutada has misinterpreted a verse: **“Woe to you Qutada! Verily, those who know the Quran are the ones whom the Quran addresses.”**¹⁰⁴

And the Prince of the Believers (pbuh) said: **“Beware of interpreting the Quran by your own opinion until you gain knowledge of it from the scholars - meaning the Imams (pbuh) - for perhaps a revelation is confused with the speech of men while it is the speech of Allah and its interpretation is different from the speech of men. Furthermore nothing from His creation resembles Him. His act, blessed and exalted be He, does not resemble anything from the acts of men. And nothing of His speech resembles the speech of men. And the speech of Allah is His attribute, while the speech of men is their acts. So do not confuse the speech of Allah with the speech of men, or else you would perish and go astray.”**¹⁰⁵

And it was narrated that Imam Al-Hussain (pbuh) said in his letter to the people of Basra: “In the name of Allah, the Most Beneficent, the Most Merciful. Do not ...speak about/interpret?? The Quran and argue about it without knowledge, for I heard my grandfather the Messenger

⁹⁶ Mustadrak Al-Wasa'il: Vol. 4, p.250, Bihar Al-Anwar: Vol. 89, p. 184, and in it **“Perhaps there is a reciter of the Quran and the Quran curses him”**

⁹⁷ Nahjul Balagha by the explanation of Muhamed Abdo: Vol. 2, p.21, Bihar Al-Anwar, Vol. 31, p. 549

⁹⁸ Tafsir Al-Ayashi: Vol. 1, p.18, Mustadrak Al-Wasa'il: Vol. 17, p.335, Bihar Al-Anwar: Vol. 89, p. 111

⁹⁹ Tafsir Al-Ayashi: Vol. 1, p.18, Wasa'il Al-Shia: Vol. 27, p. 60, Bihar Al-Anwar: Vol. 89, p. 111

¹⁰⁰ Thawab Al-A'amal: p.280, Bihar Al-Anwar: Vol. 89, p.390

¹⁰¹ Tafsir Al-Ayashi: Vol. 1, p.12, Bihar Al-Anwar: Vol. 66, p.93, Mizan Al-Hikma: Vol. 3, p. 2534

¹⁰² Basa'ir Al-Daragat: p.224, Al-Kafi: Vol. 1, p. 213, and he narrated it from Al-Sadiq (pbuh). And also in Wasa'il Al-Shia: Vol. 27, p. 179 from him (pbuh), Bihar Al-Anwar: Vol. 23, p. 199.

¹⁰³ Tafsir Al-Ayashi: Vol. 1, p. 17, Mustadrak Al-Wasa'il: Vol. 17, p. 337, Bihar Al-Anwar: Vol. 89, p.110

¹⁰⁴ Al-Kafi: Vol.8, p. 312, Wasa'il Al-Shia: Vol. 27, p. 185, Bihar Al-Anwar: Vol. 24, p. 238.

¹⁰⁵ Al-Tawhid by Al-Sadooq: p.265, Mustadrak Al-Wasa'il: Vol. 17, p.326, Misbah Al-Balagha: Vol. 3, p. 69, Bihar Al-Anwar: Vol. 8, p. 107.

of Allah (pbuhahp) say: "Whoever speaks about the Quran without knowledge, shall take their seat in Hellfire."¹⁰⁶

And what is meant is knowledge from Allah as it is for the Infallibles (pbut) or what has been taken from them.???

And it is narrated from Imam Al-Ridha (pbuh), from his fathers (pbut), from the Prince of the Believers (pbuh) that he said: **"The Messenger of Allah (pbuhahp) said: 'Allah, Exalted be He, said: He who interprets My speech by his own opinion has not believed in Me. And he who likens Me to My creation has not known Me. And he who uses analogy in My religion is not upon My religion.'"**¹⁰⁷

The Messenger of Allah (pbuhahp) said: **"Verily, I fear for my nation three traits; that the Quran is misinterpreted, or that they follow the error of a scholar, or that wealth appears in them until they oppress and become ungrateful. And I shall inform you of the way out of that. As for the Quran, know its explicit and believe in its allegorical. And as for the scholar look into him/examine him and do not follow his errors. And as for wealth, the way out of it is thankfulness and performing its duties."**¹⁰⁸

And the interpretation of the Quran or its explanation is known except by Allah and those who are firmly grounded in knowledge, and they are Muhamed and the Family of Muhamed (pbut). And the Quran has clearly stated that. For the allegorical verses are made clear by their hadiths and the meaning behind them is known by them. And they brought forth an interpretation of the Noble Quran so it is a must to refer to their hadiths. And they (pbut) drew a road and a straight path for those who contemplate over the verses of the Noble Book.

So it is upon he who interprets and he who contemplates to not overstep/trespass this path or else he would tumble over and fall into Hell. Rather he should not engage in any interpretation so long as he has not purified himself. He, the Exalted, said: **{It is not touched except by the purified ones.}** ¹⁰⁹

As for the erring of the scholar; it is because if he goes astray he misguides a nation that follows him, just as the Samiri has misled the Children of Israel.

And as for wealth; it is because the turning of the wealthy human being towards Allah to fulfill his needs usually lessens: {

For poverty and afflictions are usually a motive to turn towards Allah and refer to Him.

And as for the pure cure which the Chosen One (pbuhahp) has pointed towards, it is, in regards to the allegorical of the Quran, believing in it and that it was sent down from Allah and referring in its interpretation to the Family of Muhamed (pbut). For the allegorical of the Book is one of the greatest evidences proving their Imamate and the need of the nation for them.

And perhaps the confusion in regards to many of the rulings today and not knowing the Hallal/permissible from the Haram/forbidden is to emphasize the need of the nation for the seal of vicegerents, the Mahdi (pbuh).

And in regards to the scholars, it is looking into them and their conditions, for they are infallible. And perhaps there are among them Samiris and Imams of misguidance. And

¹⁰⁶ Al-Tawhid by Sadooq: 50, Wasa'il Al-Shia: Vol. 27, p. 189, Bihar Al-Anwar: Vol. 3, p.223

¹⁰⁷ Amali Al-Sadooq: p. 55, Wasa'il Al-Shia: Vol. 27, p. 45, Al-Ihtjaj: Vol. 2, p.191, Bihar Al-Anwar: Vol. 2, p.297

¹⁰⁸ Al-Khisal by Sadooq: p. 164, Bihar Al-Anwar: Vol. 2, p.42, Ma'dan Al-Jawahir by Karajaky: p.31

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beware of being a blind imitator following him who makes the Haram permissible and the Hallal impermissible for you, so you worship him and not Allah.

And they (pbut) have warned from non-working scholars who destroy their narrations (pbut) and...??

And in regards to wealth, it is thankfulness and performing its duties??, meaning: by turning towards Allah with worship and obedience and by using this wealth to give victory to religion and to raise the word of "There is no God except Allah" and console the poor.

These are generally the main deviations in the Islamic nation. And it is natural that some of them, rather perhaps all of them, are intended by someone who wants to misguide people.

And it is natural that he be from the devils of men and a servant of Iblis. And perhaps some of those Imams who call towards Hellfire, think they're doing well.?

