

Something from
the Interpretation of
Surat Al-Fātiḥah (The Opener)

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Vicegerent and Messenger of Imam Al Mahdi
and the Promised Yamani

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In the Name of Allah, the Most Compassionate, the Most Merciful.

All thanks be to Allah, Lord of the Worlds, Owner of Sovereignty/Kingship, He who sets the course of the Skies and the stars, and controls the winds, and causes the daybreak, and establishes the religion. The Lord of the Worlds, All thanks be to Allah, Whom, from fear of Him, the Sky and its inhabitants shake, and the Earth and its buildings quake, and the seas surge and those whom swim in their depths.

O Allah, send Blessings upon Muhammad and upon the family of Muhammad, the running Arks in the immersive depths, safe will be those who embark on it, and those who forsake it will surely drown. The one who goes ahead of them is an apostate and the one whom falls behind them has surely vanished and the one who stays with them is on the truth/survives.

By/In the Name of Allah, the Merciful, the Intensely Merciful}

{By/In the Name (Bism)}: Al-Jar and Al-Majrour ([in Arabic Grammar]) are connected to the verb “Read”. As for the meaning of “Beginning/starting” it occurs from the position of the Bismillah ([Bismillah Al-Rahman Al-Raheem/In the Name of Allah the Merciful The Intensely Merciful]), which the speech has begun with. And as for the meaning of “depending upon or seeking help from” it is established, for in “Reading” is the meaning of “seeking help from/depending upon”, for verily, it – meaning reading – is not [possible] except by the Strength and Power from Him, the Glorious.

Therefore the meaning [is]: **I read by Allah, the Merciful, the Intensely Merciful**; for His names and complete/perfect descriptions are the core of His Essence.

And the clarification of this meaning: This work of reading which I am performing, is only taking place by Allah, and it would not take place otherwise. Meaning that in “**Bism Allah, al-Rahman, al-Raheem**” is a confession/recognition of the slave that there is: “**No Power Nor Strength Save in Allah**”. And a confession/recognition that all other than Him are nonexistent that came into existence by His Presence, and darkness that was brightened by His Light.

And in the Bismillah is a complete dependence from the absolute poor person upon the Absolute Rich One. And since the Qur’an is the guide to the Straight Path, therefore, there must be – for those who wish to embark upon walking on this Straight Path – knowledge, and power, and strength that he is guided by and seeks help by in his walking. And from where else could he obtain those except from the Source of Existence [meaning Allah]? So the truth has become that the beginning [of any work] and the seeking of help [only starts] with the name “**Allah**”, and it is the Name that gathers all the attributes of Divine Perfection.

For, **(Ism) (Name)**: is taken from “sama”, meaning: ascended, and rose and appeared. And **(Allah)**: is taken from: “alih”. For the creation “yat’alih-oun” (turn towards) Him in [seeking] the fulfillment of their needs and sustaining their shortcomings. Therefore, whoever desires knowledge heads towards Allah, and whoever desires sustenance heads towards Allah, and whoever desires strength heads towards Allah, and whoever desires healing heads towards Allah, and whoever desires to force his shortcomings/deficiencies from any aspect, heads towards Allah, the gatherer of all the Perfections.

Thus, the Glorious, faced His Creation by the Perfect attributes/descriptions of His Essence, and they are gathered in the name “**Allah**”, which is given to the Divine Essence only.

As for His Truth and Reality, verily none are aware of it except for He [Himself]. Thus, it has been a truth upon the son of Adam that he begins his walking towards perfection seeking dependence/help from the Owner of perfection, the Giver of perfection, the Glorious, the Almighty, speaking by His name that gathers the attributes of perfection with which He has faced His Creation and by which they have come to know Him.

{the Merciful, the Intensely Merciful (Al-Rahman, Ar-Raheem)}:

“Al-Rahman”: Abundant in Mercy. And **“Ar-Raheem”**: Extreme/Intense in Mercy.

Both of which are pointing to His Mercy, both in this World or [in] the Hereafter, and both regarding matters of this world or religion. However, because the name Ar-Rahman is indicative of Abundance of Mercy, the Worldly Mercy has been included under the the list of its overflow, [and this list] includes the disbeliever (Kafir), as [it is a Mercy that he was even] created, and his sustenance/provision, and his healing. And because the name Al-Raheem is indicative of intense Mercy and its extremeness, Religious Mercy has been included under the list of its overflow, because the religious blessings, like the dispatching of the the Prophets and the laws/Jurisprudence, are greater than the worldly blessings. Also the blessings of the Hereafter have been included under the list of its overflow, for they are Greater and more extreme than the worldly blessings, and the Mercy of Allah in the Hereafter is a hundred times more than that of the Mercy which He disseminates in this world, just as narrated in a Hadith (Tradition) from them (pbuh), and in a Hadith from Al Sadiq (pbuh): *“Ar-Rahman is a special name with a general description, and Al-Raheem is a general name with a special description.”* [1].

And from Al Baqir (pbuh) and Al Sadiq (pbuh): *“Ar-Rahman/The Merciful in regards to the entirety of His Creation, while Al-Raheem/The Intensely Merciful in regards to the believers particularly”* [2].

As for specifying Ar-Rahman with the world or with the worldly material blessings, or for specifying Al-Raheem with the Hereafter or with the religious blessings and the jurisprudence/laws of this world, verily, this is contrary to the unambiguous [words] of the Qur’an, The Almighty said: *{Ar-Rahman (The Merciful), Taught the Qur’an,} {The Holy Qur’an Surat Ar-Rahmān (The Merciful): 1 & 2}*, and the Qur’an is certainly the Greatest of the religious blessings, rather, and [that of] the Hereafter.

And in this world it [the Qur’an] is: the path that connects to Allah. And the Glorious associated the teaching of the Qur’an with His name Ar-Rahman, as Zayn Al Abidin (pbuh) narrated in Du’a Al Sabah: *“Rahman of the world and [of] the Hereafter.”*

And narrated in a Du’a from them (pbuh): *“Rahman [of] the world and [of] the Hereafter and their Raheem.”* [3].

Thus, the meaning of *{By/In the Name of Allah, the Merciful, the Intensely Merciful}*: [is that] I am beginning my return to my Creator, and my victory to my Creator, and my submission to my Creator, and [the One] Who gave me existence after I was nothing to be mentioned (after I was nothing worthy of being), using

[1] Tafsir Mu’jama3 Al Bayan: V. 1, P. 94. Tafsir Al Safi: V. 1, P. 81. Al Mizan: V. 1. P. 23.

[2] Al Kafi: V. 1, P. 411. Al Tawhid Al Sadouq: P. 230. Tafsir Al Qami: V. 1, P. 28.

[3] Al Sahifa Al Sajidaya: P. 389. Masbah Al Mutahajid: P. 393, Blessings upon the Prophet (pbuh & his family) on the day of Friday.

His appearance/manifestation with the gathering of His Perfections, which overflows upon the Worlds and they know Him by it. Thus, I say: (By/In the Name of Allah), then I specialize Mercy from [all of] His Perfections, so I seek help by it, for verily, He gives by it to those who do not ask Him and do not know Him, and that is because I am undeserving of His giving. Either due to the blackening of my face [as a result] of sin/disobedience, or due to my abandonment of some of what He guided/instructed me towards by the excuse that He did not command me by it, or that He will not punish me for abandoning it (it is a recommended/favored act, Mustahab, not obligatory), forgetting His Generosity and His Grace.

And assume that the servant does not disobey Him and follows what He guided him towards, and remains [in a continued state of] remembering Him by night and day, rather, assume that he is virtuous, good, thankful, patient and sincere and dedicated to Allah, the Glorious, then it is certain that he worships and thanks and works for Allah by His Strength, and His Power, and His Success, and His Protection, for if The Glorious raised His Power from the servant he would return nonexistent, and if He took success away from the servant and entrusted him to himself [he would fall into] disobedience.

And from here, the greater the thankfulness of the servant ([meaning the more a servant thanks Allah]) , the success of Allah which He directs this servant with towards this thankfulness becomes greater. Therefore, the blessing upon the close servant of Allah becomes greater, and their work and their thankfulness become a new blessing which needs thanking. And this thankfulness is by the success of Allah, and His Strength, and His Power, so it is a new greater blessing than the previous one, which requires greater thankfulness. And as such until The Generous [Allah] restrained them by His generosity so their tongues were muted, and their eyes overflowed with tears when they knew that they are limited in giving thanks to Him, the Glorious [meaning that they can never thank Him enough]. Rather, in their Praised Positions – for they knew that they still had the defect of non-existence and its darkness, and shortcoming and the truth/reality of it – they counted their existence and their remaining as a sin. So they sought refuge in Allah from it and repented to Him and requested [from Allah] His Pardon and His Mercy. That, and even though their existence is a ransom for the remaining of this veil, and their remaining is a ransom which is defected by darkness and non-existence. And for this Amir Al Mu'minin Ali (pbuh) said: *“My Lord! I have wronged my self by looking towards it, so woe to it if you do not forgive it.”* [1].

Thus, he counted his taking notice of his existence as a sin, rather, regarding Ali (pbuh) I say: he counted his [very] existence as a sin, for what is in it of the defect of non-existence, which without it there would not remain for him a name nor an image, rather, he would perish and none would remain except for Allah, the One, the Conqueror.

And in a Hadith (Tradition) from Al Sadiq (pbuh): *“So Jibra’el (Gabriel) stopped in a position and said to him: ‘Your place O Muhammad’ – meaning this is your station, for Jibra’el was unable to reach the status of the*

[1] Aqbal Al A3mal: V. 3, P. 629. Al Fasl: P. 10, monologues in the month of Sha3ban. Bihar Al Anwar: V. 91, P. 97.

Prophet so he pointed to him to ascend to his (pbuh & his Family) position – *for you have stood in a position that no Angel nor Prophet has ever stood in, verily, your Lord is praying.*’ So he (pbuh & his family) said: *‘O Jibra’eel! And how does He Pray?’* He said: *‘He says: Glorified and Holy I am the Lord of the Angels and the Spirit! My Mercy precedes My Wrath.’* So he said: *‘O Allah! Your Forgiveness, Your Forgiveness.’* He (pbuh) said: *‘And it was as Allah said: {at a distance of two bow lengths or nearer.}*’ It was said: And what was at a distance of two bow lengths or nearer? He (pbuh) said: *‘What is between its top to its bottom.’* He (pbuh & his family) said: *‘And between them was a veil of flickering light that was flapping.’* [1], And I did not know except for what he (pbuh) said: *‘Zabarjad (emerald or a special stone), so he looked through that which was like an eye of a needle.’* [2], *‘towards what Allah Willed from the Light of Greatness, so Allah, the Majestic, the Almighty, said....’* [3].

As for the Prophet's request for forgiveness, it has been clarified, as for the flapping of the veil, it was: [Allah's] response to/acceptance of The Prophet's request for forgiveness, and the lifting of nothingness/non-existence and darkness from the blessed page of his existence. However, it is a partial acceptance by that which He, The Glorified, is fit for, for if He had [permanently] lifted the veil there would not be for the Prophet a name nor an image nor a truth/reality.

And from here you know the rank of this noble [Prophet] (pbuh & his family) for he gave all of himself to Allah, so Allah gave him what He has never given anyone from the Worlds *‘so he looked through that which was like an eye of a needle towards what Allah Willed from the Light of Greatness.’*

And this [shows] the rank, to know that everyone must walk their steps towards Him, the Glorious, with their heads lowered, repenting to Him, pleading for His Forgiveness and His Mercy, flipping between Ruku’ (bowing) and Sujud (prostration) and submission and subservience.

* * *

{Praise be to Allah, Lord of the Worlds}:

We must take notice that what is in Surat Al-Fātiḥah (The Opener) after the Bismillah is not something new, rather, it is the breakdown/elaboration of the Bismillah.

Just as that which is in the Qur’an other than Surat Al-Fātiḥah is not anything new, but rather, it is the breakdown/elaboration of Surat Al-Fātiḥah.

And from here, verily, the entire Qur’an is in Surat Al-Fātiḥah, but rather, in the Bismillah [4].

[1] Flapping: meaning, moving and shaking.

[2] The eye of a needle: its opening/hole.

[3] Al Kafi: V. 1, P. 443. Bihar Al Anwar: V. 18, P. 306. Tafsir Al Safi: V. 5, P. 87.

[4] Amir Al Mu’minin (the Prince of the Believers) (pbuh) said: “Verily, all the knowledge of the Universe is in the Qur’an, and all the knowledge of the Qur’an is in the Seven Verses (i.e. Surat Al-Fātiḥah), and the knowledge of the Seven Verses is in the Bismillah, and the knowledge of the Bismillah is in the dot, and I am that dot.” The Forty Hadith of Sheikh Ibrahim Al Khoei: P. 231.

For in the Bismillah is a praise upon the Giver of perfection, and seeking help from the Discipliner of the servants, and seeking refuge with the Merciful, the Extremely/Intensely Merciful (Ar-Rahman, Al-Raheem) from the servant, while beginning the path of return and repentance towards The Living, The Eternal, requesting from Him, the Glorious, the Almighty, His Guidance towards the Straight Path which connects to Him, the Glorious.

The Almighty said: *{And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.}* [1].

And The Almighty said: *{Allah has sent down the best speech: an allegorical Book wherein is verses. by which The skins of those who fear their Lord quiver; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.}* [2].

As for Al-Fātiḥah, verily, it begins with *{Praise be to Allah, Lord of the Worlds}*, meaning: praising upon the Absolute Perfect [One], Whom disciplines the Creation in the World of the Kingship/Ownership, and the Kingdom [of the Seven Heavens], and the mind. And the description of *"Lord of the Worlds"*, meaning: [He is] Whom disciplines the Creation and completes/perfects them with a rank suitable for the servant, to demonstrate his shortcomings and his need for perfection. And from the aspect of his thanks-giving [to Allah] and admission to the blessings to what has come forth previously from blessings and perfections which have been poured forth upon him, which are certainly innumerable, by them he manifested to existence after having been nothing. And by them he has been nourished and grown and his body has been completed/perfected, and perhaps his self and his soul [as well have been completed/perfected] if he was from among those whom Allah has been kind to, and by them he has been guided towards the Straight Path, and has avoided falling into the Abyss of Hell. Therefore, [it is as if] thanking and praising Allah, the Glorious, by adding *"Lord of the Worlds"*, has guaranteed the confession and thankfulness and the pleading/beseeking of the shortcoming/incomplete servant, while being in his journey of completion/ perfection to the Perfect Lord, Who perfects the Worlds.

Thus, thanking and praising are the keys to the treasures of perfection, and with it was opened the Blessed Chapter (Surat Al-Fātiḥah), the Mother of the Book.

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[1] The Holy Qur'an Surat Al-Ĥijr (The Rocky Tract): 87

[2] The Holy Qur'an Surat Az-Zumar (The Troops): 23

{Ar-Rahman, Al-Raheem}:

Specifying the Name Ar-Rahman with “*The World or Livelihood/Sustenance*”, and Al-Raheem with “*The Hereafter and completion of Religion*” is inaccurate, also the saying that the attribute Ar-Rahman is general and includes the believers and the disbelievers [alike], and the attribute Al-Raheem is specifically for the believers is only based upon the previous specification [which is that, the Name Ar-Rahman with “*The World or Livelihood/Sustenance*”, and Al-Raheem with “*The Hereafter and completion of Religion*”] considering that the mercy of livelihood/sustenance in this world spreads over the believers and disbelievers [alike], while the mercy of religion and the Hereafter is specifically for the believers [only] and does not include the disbelievers, except from the aspect of calling towards faith.

And the truth is: that Ar-Rahman, Al-Raheem are two blessed names which indicate upon the vastness of the Divine Mercy and its encompassing [nature] and its extremism/intensity and its greatness. And Ar-Rahman was specified by clarifying the vastness of the mercy and its encompassing [nature], and Al-Raheem [was specified] by clarifying [the mercy's] intensity/extremism.

And the evidence of the absence of specification is [in] the verses and the narrations for those who see it thoroughly, nay it is possible to say: that the more rightful of the worldly matters from livelihood/ sustenance and other than it is Ar-Rahman, considering its indication upon the vastness and the inclusion/ encompassing of the believers and disbelievers [alike]. Even though it leaves to Al-Raheem in this world a large share, for if it were not for the intensity of His, the Almighty, Mercy, it [His Mercy] would not have included those who do not know Him and those who do not ask Him from the disbelievers.

Just as it is possible to say: that the more rightful of the Hereafter and the Religion and the Jurisprudence, is Al-Raheem.

And it was reported in a Hadith (Tradition) from them (pbut) what indicates upon that, for from them (pbut): “*Ar-Rahman (The Merciful) Whom is merciful by extending livelihood/sustenance upon us, Al-Raheem (The Intensely Merciful) in regards to our Religion and our worlds and our Hereafter.*” [1], and reported: “*Rahman of the World and the Hereafter and their Raheem.*” [2], and Allah knows best and [He] is The Most Wise.

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“Ar-Rahman, Al-Raheem” in Surat Al-Fātiḥah:

And since Ar-Rahman Al-Raheem in Surah Al-Fātiḥah are from the Words of Allah, the Glorious, the Almighty, thus, they [give glad tiding to] the believers [about] Him, The Glorious, and they call to turning [towards] Him, and supplicate [to] Him and plead [to] Him by these two Names.

[1] Al Tawhid of Sheikh Sadouq: P. 232.

[2] Al Kafi: V. 2, P. 557. Masbah Al Matahajid: P. 66 & 336 & 393 & 504 & 571.

The Almighty said: *{Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.}* [1].

And since they are upon the tongue of the servant, thus they are as well thankfulness and praising, rather, and begging/beseeching. However, this time is by mentioning His, the Glorious, Attribute, by which the servant has always known Him, he has known Him as Light which Guides him through the darkness of Earth, and he has known Him as a Compassionate Lord who never forgets those who remember Him, and remembers those who forget Him.

It remains that Ar-Rahman is a name specifically for Him, the Glorious, and that is because it indicates towards the vastness of Mercy and the absolute encompassing/inclusion of all creations. As for Al-Raheem, verily, it is a name that includes/spreads over other than Him [as well], for it indicates towards the Strength and Intensity of the Mercy, and it is possible that a created one be described by being intense/ extreme in Mercy, if he was not compared to a created one other than him. That, and it is possible to say: that the specification of Ar-Rahman and the generality of Ar-Raheem is due to the way it is used, and Allah knows best.

And Ar-Rahman Al-Raheem were repeated, for Al-Fātiḥah is the elaboration of the Bismillah, just as the Qur'an is the elaboration of Al-Fātiḥah.

* * *

{Owner} or {King}:

The Owner: is who owns something, either a true ownership as the ownership of Allah, the Glorious, or relative ownership like our ownership, which is temporary and replaced.

And the King: is the Ruler who controls/manages the affairs of [the ones he's responsible for].

And both of the two names with regards to Him, the Glorious, are alike. For if we said the Owner of the Day of Recompense, verily, the Owner of something a true ownership has the right to control it, and manage its affairs according to any way that he sees, thus, [by that] we prove to him ownership and kingship.

And if we said, The King of the Day of Recompense - even though He is not like any other than him for He is the Owner of Kingship - He becomes a King who rules [the ones He's ruling] a true rulership, so He has the right to manage/control their affairs according to whichever way He sees, thus, [by that] we prove to him ownership and kingship.

And by that we come to know that both readings [Owner of The Day of Recompense and King of the Day of Recompense] include one another, and both readings have been narrated from Ahlul Bayt (pbut), and most of the scholars have recommended the reading of "*King of the Day of Recompense*"; [because that reading] has been narrated many times by them (pbut), and Allah knows best.

[1] The Holy Qur'an Surat At-Tawbah (The Repentance): 21

{the Day of Religion/Judgment/Recompense}

Meaning the day of the recompense, and perhaps it is more correct for us to say: the round of the recompense or judgement. For the day here does not mean the appointed time from the rising of the sun until its setting, rather, it is just as when you say 'today is [the day for] work and tomorrow is [the day for] judgement', for what is intended by the day here is the worldly life, as it is the round of work and test, [and it does not mean] the appointed time which the minds usually go to upon hearing the word day, therefore, this new description is in order to direct the attention to the round of recompense, and that the owner and king in this round is Allah, the Glorious.

And here we must pay attention that He is the Owner of all things, and that is something that is firm and proven for Him in this world and the afterlife, and the fact that His servant has fled (denying what He wanted) does not deny His ownership over them, for verily it flows through them [in the same manner] as the blood flows through their bodies, and they remain being brought to life by His Overflow/Emanation, and live in His Land, and eat from His Sustenance/Livelihood, rather, and submit to the Universal Laws which He placed, said the Almighty: *{And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.}* [1].

As for, His Kingship or His Ruler ship in the Land, and in this worldly life in general, verily it is a matter He commanded His servants with its acceptance, and tested them with obeying whomever He [appointed as] His Successor and [whomever He] gave authority over their affairs, and He did not force them to accept Him or obey His Successor in His Land. Thus, whomever wills – let him worship Allah and accept His Ruler ship in the His Land, and whomever wills – let him worship the Tyrants and await the dark result.

And from here, two parties have been formed throughout the journey on this Earth; the Party of Allah and the Party of Shaytan (Party of Satan). Or say, a Party that worships Allah, and recognized that the Kingship and the Ruler ship on this Earth and in this worldly life is for Allah. Therefore, if they desire a Ruler or a King to rule over them in accordance with the Divine Jurisprudence/Laws, they do not assign him, nor do they accept whomever becomes a King over them by brutal force, such as Pharaoh and Nimrod and Goliath, rather, they request from Allah that He sends [appoints] for them a King, for they have admitted to Him that He is the Owner of King ship: *{"O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will.}* [2].

[1] The Holy Qur'an Surat Ar-Ra`d (The Thunder): 15

[2] The Holy Qur'an Surat 'Āli `Imrān (Family of Imran): 26

Therefore, it is not for other than Him that he rules and he decides except by His permission, even if he does not exit out of the limits of the Jurisprudence.

And the example of this group of believers whom admit that Allah is the Owner of King ship are as 'the Group [of believers] with Saul' from Bani Israel, and they are the 313 men, and perhaps, there caught up with them those who are below them in faith, and The 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 "}? [1].*

As for the Party of Satan, verily, they are whom accepted the ruler ship of the tyrants and Satan and his ruler ship and his Jurisprudence and his laws on this Earth, and surrendered to it and did not rise in order to change the condition.

The Almighty said: *{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.} [2].*

And the result is that Allah is the Owner of the Ruler ship/King-ship, and it is upon the people that they accept whom He, the Glorious, appoints, for if they renegade they have indeed lost their luck and angered Allah, and the Almighty has said: *{Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.} [3].*

And unfortunately most of the people along the line have always been worshipers of the tyrants and they did not like to place the laws of Allah in them ([to rule them]) and they did not follow who He chose as a king over them, but rather: *{none had believed with him, except a few.} [4], or {And We found not within them other than a [single] house of Muslims.} [5].*

Rather and they have accepted the rule of the tyrants and Satan and his ruler ship, whether they are pleased/content with it or they do not do anything to remove the tyrants, and distant them from the helm of leadership, which was seized – in most [occasions] – by brutal force, or by deceitfulness in some occasions, forgery, and changing the facts.

[1] The Holy Qur'an Surat Al-Baqarah (The Cow): 246

[2] The Holy Qur'an Surat An-Nisā' (The Women): 97

[3] The Holy Qur'an Surat An-Nisā' (The Women): 54

[4] The Holy Qur'an Surat Hūd (Hud): 40

[5] The Holy Qur'an Surat Adh-Dhāriyāt (The Winnowing Winds): 36

And upon any condition, the Ruler ship in this Land was – in most [occasions] – for tyrants and not for Allah, so few were the periods of time of ruler ship of David and Solomon and Dhul Al-Qarnayn (pbut), if it is compared with the periods of time of ruler ship of the tyrants whom are the likes of Nimrod and Pharaoh and Yazid... and those similar to them.

Thus, Kingship, even though it is for Allah in this world and in the Hereafter, however, in this world it is usurped from its people and the Successors of Allah in His Earth, and for this came the confirmation and the reminder of the day of His return, which is: the Day of Recompense or the round of judgement and punishment.

And that is why the reading of "*King*" might be the more correct, as what has been narrated from Ahlul Bayt (pbut).

Just as it is possible that we say: that the Day of recompense/punishment is not the Day of Greater Resurrection, rather, it is the Day of the rising of Imam Al Mahdi (pbuh). For when he (pbuh) will rule the Earth, Kingship shall be for Allah, the Glorious, and ruler ship [shall be] for Allah, for verily, he is the Successor of Allah, and the appointed King from Allah, and verily he rules by what Allah descended in the Qur'an and the Torah and the Gospels and Psalms.

And it is possible that we say: that the Day of Recompense or the round of judgement and punishment, begins with the rising of Imam Al Mahdi (pbuh) and his ruler ship, and ends with the judgement of the greater Resurrection.

And if you knew what the King of Recompense encompasses, of the indication towards Kingship of Allah and His true Supremacy, and the Kingship of the tyrant and his delusional/imaginary supremacy, then you come to know that the servant from this point forth must decide [what] his position [is], and the party whom he desires to join, the party of Moses (pbuh) or the party of Pharaoh (l.a), the party of Al Hussein (pbuh) or the party or Yazid (l.a), the party of Allah or the party of the Satan (l.a), that he becomes a servant of Allah or a servant of Satan.

* * *

{It is You we worship and You we ask for help.}

The worship of Allah is: knowing His Successor on His Earth and submitting to him, and obeying him, and working by the Jurisprudence that has been placed by him. For he is the Book of Allah, the carrier of the Qur'an, rather, he is the Qur'an.

And here the believer determines his stance and his choice for Allah, the Glorious, and it is not an easy choice, for it includes disbelieving in the tyrant and choosing freedom and working in order to achieve that.

And it is natural that Satan and his workers from among the tyrants, whom seize power by brutal force, will not allow this small group of believers to break free from their grip, and work to destroy their delusional/fictitious Kingdom, rather, they advocate falsehood until they reach the bottom of Hell, for they will not leave the evils of killing and mutilating [the bodies] and maliciousness and lowness and vileness to anyone other than them. And long ago Pharaoh (l.a) said regarding Moses (pbuh) and his group of believers: *{“Indeed, those are but a small group, * And indeed, they are enraging us,} [1]*. And he threatened the magicians whom believed in Moses (pbuh) , for Pharaoh (l.a) said to them: *{So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring.} [2]*.

And Allah, the Glorious, the Almighty, willed that the price of freedom be great, for verily it is a great meaning, for in the world [the price is] blood that is spilled and sweat that runs, and pain, that perhaps, goes beyond the body to the self and the soul. And in the Hereafter the price of freedom is what no eye has ever seen, nor ear has ever heard, for it is the satisfaction of Allah, the Glorious, the One, the Conqueror.

And in the midst of these pains and hopes, emerges a cry from the depths of this believer, the free worshiper of Allah, so he admits that he is the servant of Allah, by His assistance and His Strength and His Power, the Glorious, and that he remains in need of this assistance and support *“You we ask for help”*. And in these words is thankfulness and admission to the preference/bounties of Allah. In addition to it being a clarification of the poverty of the servant and his requesting assistance from Allah, the Glorious, the Absolute Rich [One].

* * *

{It is You we worship and You we ask for help.}

We worship you, alone, by Your Might and Your Strength, thus, nothing remains for us except that we have chosen Your worship. And if this choice is by Your preference and Your success, thus, is there anything remaining for us from this matter?!

And this servant is not afraid of being overtaken nor is he hesitant, so [let] Nimrod throw him in the fire, for verily it [the fire] will be cool and peaceful, and [let] Pharaoh gather his army, for the Qalzam Sea (The Red Sea) will swallow them. However, to be a faithful servant of Allah, until the last moments of his life, he needs Divine support, and assistance and success.

[1] The Holy Qur'an Surat Ash-Shu`arā' (The Poets): 54 & 55

[1] The Holy Qur'an Surat Ṭāhā (Ta-Ha): 71

{It is You we worship and You we ask for help.}, and how is it that You are not present, while You are closer to the people than the jugular vein [1].

In this verse the pronoun of the present [and] witnessing addressee ([a term in arabic grammar]), and is it possible to worship the absent, or request assistance from the absent, *“Worship Allah as if you see Him, for even if you do not see Him, surely, He sees you.”* [2].

And what am I and what is my existence?!

And have I been risen by anything except You?!

And this Earth and the Sun and the Moon... and the stars and the trees... and the rain are all glorifying in Your love.

And they sing... blinded is that eye that does not see You.

As for the plural [form] of: we worship, and we seek assistance; it is because verily we are the party of Allah, and because indeed we are as one body, it is sufficient that one of us speaks by the name of the entire group, for we are one heart, just as every individual in this divine group does not see himself, rather, he sees the group working [together] to uphold the Word of Allah on His Earth.

* * *

Completion

If the servant chooses Allah, the Glorious, the Almighty, and worships Him, and submits to His Successor on His Earth, and disbelieves in the tyrant, and works on removing his devilish states, then he has to complete this worship and obedience which is the origin of many branches, and that is the worships and conduct/behavior/manners, from praying and fasting, and paying the alms tax (zakat), and enjoining that which is lawful and forbidding that which is unlawful, and accepting the rulings of Allah and His laws in trade, and in the economy and [in] gatherings, and war, and peace and politics in general. The Almighty said: *{To Him ascends good speech, and righteous work raises it.}* [3].

[1] Refer to His, the Almighty, saying: *{And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein}* – The Holy Qur’an Surat Qāf (The Letter "Qaf"): 16

[2] Al Mahasan: V. 1, P. 3. Al Kafi: V. 2, P. 68, the Door Fear and Hope: Hadith No. 2. Thawab Al A3mal: 147.

[3] The Holy Qur’an Surat Fāṭir (Originator): 10

Rather, upon the servant is that he delivers these divine laws to the people, and works with all of his might upon applying it [the divine laws] and admitting to it among the Muslim Community, in the very least. And as such his soul and every organ in his body utters: It is You we worship and You we ask for help, By true belief and righteous works not by the tongue only.

And perhaps many utter: *"It is You we worship and You we ask for help"*, however, by their tongues [only] while they worship their desires, and submit to the tyrant and worship him when they obey his commands and his prohibitions and his devilish laws, which, Allah has not sent down with authority, and those are cursed by these Noble words: *"How many whom read the Qur'an while the Qur'an curses them."* [1].

* * *

{Guide us to the straight path -}

After the human being has decided that he shall become a servant of Allah and a member of the members of the party of Allah, the Glorious, the Almighty, and what follows this decision from obeying the Successor of Allah on His Earth, and accepting the laws of Allah and His Supremacy, and working on implementing/admitting to the divine jurisprudence and the divine ruling on the Earth, and bearing the hardships, which, he shall receive from the tyrants and their servants, whom represent the party of Satan which opposes the party of Allah. Upon him is that he knows who is the Successor of Allah, and what is the divine jurisprudence and the right beliefs, then he works to obey this Successor and to implement the jurisprudence, and this is the path that leads towards Allah, the Glorious, the Almighty, for verily, He, the Glorious, is the truth and this is the truth. And perhaps, I shall say that this path is the shortest path the human being knows: *{and We are closer to him than [his] jugular vein}* [2], however, we stumble by our works and our ill-intentions, and accept/are satisfied with ignorance and incompleteness of the mind.

And upon every situation I say: that what is required, for whoever chooses that he shall be a servant of Allah, is knowledge and knowing firstly [and before anything], then working and implementing. And from where shall he receive this knowledge? And from where shall he receive success in order to work by it? And for this came the call: *"Guide us to the straight path"*.

[1] Bihar Al Anwar: V. 89, P. 185.

[2] The Holy Qur'an Surat Qāf (The Letter "Qaf"): 16

Guide us O Allah! O Perfect/O Complete! *{All Praise be to Allah}*, Guide us O Lord of the Worlds! O He Who raises/disciplines creation! O He Whom completes/perfects them *{Lord of the Worlds}*! Guide us O Most Merciful of those whom show mercy, by the vastness of Your Mercy which encompasses all things, [Your Mercy even encompasses] those who do not know you and those who do not ask You. And by Your Extreme/Intense Mercy, by which You accepted the magicians after they were Your enemies *{the Merciful, the Intensely Merciful}*, Guide us! For we live in Your Kingdom, which has been usurped, by the oppressors and the party of Satan, from Your Successor and Your party *{King of the day of Recompense}*.

Guide us O Who we have chosen Your worship and to join Your party, by Your Assistance, and Your Might, and Your Strength *{It is You we worship and You we ask for help}*, Guide us to knowing Your Successor and Your Jurisprudence! And Guide us to his obedience and working by the jurisprudence: *{Guide us to the straight path}*. Guide us! Make us know! And grant us success! Fulfill our shortages and take care of our provisions.

And the path (Al-Sirat): swallows very quickly, and [Al-Sirat] has been named by this path for as [soon as] you place your foot down in the beginning [of the path] while having a pure intention towards Allah, you find yourself having reached towards the end of it.

And this is what has been reported from them (pbut), that some of the believers shall pass upon the [straight] path like the snap of lightening [1], and reported from Amir al-Mu'minin (pbuh) in Nahj al-Balagha (The Peak of Eloquence): *“And lighting which has a great shining to it, so it lit the path for him and he walked on the path by it, and the doors pushed him towards the door of peace and residence of Abode.”* [2].

The straight which takes us towards You in the path of repentance and returning from the materialistic/physical world towards the world of the mind, passing through the Kingdoms of Heavens. And we are, in all of these Worlds, poor and begging for Your Overflow [of Sustenance] and Your Generosity. And we fortify ourselves with You from the evil of Your creation in the World of the Plural and the World of Contradictions, The World of the Ownership/Kingship and the Kingdoms [of Heavens], or the Physical World and the World of Images. And we hold [tight] to You in the World of the Mind and Absolute. For our example is as the blind [one] when he wishes to cross the path, he needs someone to hold his wrist and deliver him to the other side. Furthermore, we require Your Assistance, and Your Support always and forever, from the World of the Truth which is forbidden for Your Creation.

Amir al-Mu'minin (pbuh) said that which means: *“If one is afraid he should say: I have fortified myself with the [owner] of Ownership/Kingship and the Kingdoms[of Heavens], and I have held tight to [the owner] of Ability and Might, and I have sought help by [the owner] of Glory and the Divine from all that which I fear and all that which I*

[1] Manaqab Ale Abi Talib (pbuh): V. 2, P. 7. Bihar Al Anwar: V. 8, P. 67.

[2] Nahj Al Balagha: V. 2, P. 203, Bihar Al Anwar: V. 66, P. 316.

am cautious of, and by Muhammad and Ali and Fatima and Al-Hassan and Al-Hussein and Ali and Muhammad and Ja'afar and Musa and Ali and Muhammad and Ali and Al-Hassan and Muhammad, peace be upon them" [1].

* * *

{The path of those upon whom You have bestowed favor}

The truth is that there are two paths: the path to Allah, and the path to Hell, in [coming] close and in [going] far [away], or say, in coming forth and in going away. And the path to Allah is “*The Straight Path*”. And the prior request for guidance – meaning: Guide us to the Straight Path – requires this specialization/ specification, meaning, that it is the path of those upon whom Allah has bestowed favor, and that is because the path in the World of Particles (The World of Ownership/Kingship and the World of Kingdoms of the Heavens) is many ways/roads.

And guidance towards some of it could appear as being guidance towards the straight path, even if it was a partial guidance. However, determining the path, as being the path of the Prophets (pbut), [that is because] they are whom favor has been bestowed upon, the Almighty said: *{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.}* [2].

Meaning, requesting guidance towards all the ways of peace, or the straight path in [both] this physical world (The World of Ownership/Kingship) and [in] the Kingdoms of the Heavens, and consequently, reaching the completion of the mind and the highest degrees of closeness to Him, the Glorious, which the human being could possibly reach.

Said the Almighty: *{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.}* [3].

And said the Almighty: *{There has come to you from Allah a light and a clear Book. * By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.}* [4].

[1] Refer to: Al Zam Al Nasib: V. 2, P. 218. Mashariq Anwar Al Yaqin: P. 267.

[2] The Holy Qur'an Surat An-Nisā' (The Women): 69

[3] The Holy Qur'an Surat Al-`Ankabūt (The Spider): 69

[4] The Holy Qur'an Surat Al-Mā'idah (The Table Spread): 15 & 16

Also the request to avoid the path to Hell, and it is the path of those whom [Allah] has invoked His Anger upon in The Worlds of Ownership/Kingship (this physical world) and the Kingdoms of the Heavens, means a request to avoid the way of ignorance and its soldiers, the Almighty said: *{And the covenant of Allah fulfill. This has He instructed you that you may remember. * And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.}* [1].

Since there is great danger in the encompassing of the self of some of the soldiers of ignorance, even if the human is guided towards some of the ways of the straight path.

For example: Islam is a way from the ways of the straight path, and faith is a way, and Wilayah is a way, and true belief is a way, and Fiqh (Jurisprudence) and knowledge is a way, and work is a way, and sincerity/ dedication is a way.

And beside these ways, the human being becomes exposed to desire, and the self, and Satan, and the ornaments of the world: *{[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. * Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."} [2].*

And narrated from the people of the house of Infallibility (Ahlul Bayt (pbut)) that which means: the path which You have bestowed favor upon, meaning: by the favor of work and sincerity/dedication. And in short, the favor of the pure/complete religion, for to Allah is the pure/complete religion.

And in this verse – meaning: *{The path of those upon whom You have bestowed favor,}* – is returning to praising Allah, the Glorious, and thankfulness to Him and the admission to His Preference, and that is because the servant in it (the recitation) considers his worship and his obedience to Allah a blessing from the blessings of Allah, and any blessing and preference is from Allah and is there a greater blessing?

And the request of guidance here is upon ranks, the lowest of which is knowing this path even [knowing it] generally, walking upon it. For verily, if [the human being] reaches by the preference of Allah, and [by] His Mercy towards these Holy High Ranks, then indeed he is among those whom Allah has bestowed favor upon, and he is from among those who has reached to them goodness from Allah. And if he walks upon this path by being guided towards some of His ways (the ways of Peace), he would be among those whom wanted to obey Allah and His Messenger, meaning, in our time obedience to Imam Al Mahdi (pbuh). And even if he was overcome by some of the [soldiers] of ignorance and darkness, which his self encompassed in some of the times.

[1] The Holy Qur'an Surat Al-'An`ām (The Cattle): 152 & 153

[2] The Holy Qur'an Surat Al-'A`rāf (The Heights): 16 & 17

So he stumbles over this rock, and plunges into these holes, but nevertheless he rises and begins a new beginning. Thus, the example of this servant, perhaps Mercy has caught up with him, then he will be with those whom Allah has bestowed favor upon and not from them, *{those will be with the ones upon whom Allah has bestowed favor}* [1], and Praise be to Allah, Alone.

* * *

{not of those who have evoked [Your] anger or of those who are astray.}

And they are divided into two groups opposing the people of truth, for the people are of three [types]:

From them: are those whom seek the truth and find it.

And from them: are those whom seek falsehood and find it.

And from them: are those whom seek the truth and commit an error in finding it

And it can not be imagined that someone can be seeking falsehood and [accidentally] finds Truth, for finding the Truth requires pure intention.

And upon any situation, those whom have sought the truth and found it, they: are the people of truth, or those who have been guided towards the straight path. And those who have sought falsehood and found it, they are: those who have evoked [Allahs] anger upon them. And those who have sought truth and committed error in finding it, they are those who are astray.

And applying *'those whom have evoked [Allahs] anger upon them (Al-Maghdoub 'Alayhim)'* upon the Jews, and *'those whom are astray (Al Dhaleen)'* upon the Christians, is not always correct. For it may be applied upon a certain group from among them in a certain time. For when Jesus (pbuh) was sent a group of Jews refused to recognize him as the Successor of Allah on His Earth and as a Prophet, and they disbelieved in him.

And those Jews are those whom have evoked [Allahs] anger upon them. And there was a group of Jews who accepted [and believed] in Jesus, however, they believed in him [to be] other than the Truth, so they went astray.

And perhaps the reason for their misguidance, even though they were seeking the truth, is due to a disease within their selves which prevented them from accepting the truth, after having reached towards the party of truth which is connecting to it, and those are the ones whom are astray.

[1] The Holy Qur'an Surat An-Nisā' (The Women): 69

As for today, the condition of the Jews and the Christians is different; look towards what they seek, and perhaps, I shall not hesitate in saying that most of them seek falsehood, and they have plunged into the ways of error, and tyranny, and oppression, and moral corruption, and made permissible what Allah has forbidden, and these, of course, have evoked [Allahs] anger upon them, whether they were Jews or Christians.

And from here, Limiting the Qur'anic understanding to a certain truth/example in the exterior is an assassination attempt to the Qur'an, for the benefit of Iblis and his soldiers from among the tyrants and from among the proud/arrogant ones, who do not believe in the day of judgement.

And perhaps the more rightful in this time and in the Muslim Countries, to apply to them *'those whom have evoked [Allahs] anger upon them (Al Maghdoub)'* are the tyrants and their supporters. So ponder over the matter of this [person] who claims to be Muslim while he is assisting the tyrants, whom are fighting the Islamic Muhammadin Jurisprudence, and are implementing the man-made laws of Satan.

Also you find the likes of he whom is a spear in the hand of Satan, he recites Qunut (makes Dua/ supplicates), and he prays, and he reads Surat Al-Fātiḥah while saying at the end of it: 'O God! Spare us from the path of those whom have evoked [Your] anger upon them', even though he works in the night and the day to become of those whom have evoked [Allahs] anger upon them, and he knows he is walking the path to Hell. *{And they rejected them, while their [inner] selves were convinced thereof,}* [1].

* * *

[1] The Holy Qur'an Surat An-Naml (The Ant): 14

Enlightenments

Firstly: Enlightenment upon His, The Glorious, Names

In reality there is not existent for Him, the Glorious, the Almighty, a name that manifests Him from the unseen unto the seen, or [unto]complete knowledge of His truth and reality, rather, all the Noble Holy Names are names for the descriptions/attributes of His Essence or His descriptions/attributes of action. And the name Allah is special [and unique], for verily, it is a name which gathers [represents] all the perfect attributes/descriptions of the Essence and the [attributes/descriptions] of action that stem from it. And to clarify this: the name Ar-Rahman is placed for the attribute of Mercy, for he [shows] Mercy by His Mercy, and Mercy is His Essence. And the name Capable is placed for the attribute of capability, for he is able by His Ability, and Ability is His Essence, just as narrated from them (pbut), refer to *'Tawheed Al Sadouq'* [1].

And this Essence that is described by these attributes and is known by these names is different than His Reality and His, the Glorious, Truth, which is not known by other than Him, and which is proved by the "Haa" [an arabic letter, which is used to say "His"] that is added to the word Essence [Dhat] when we say His Essence [DhataHou], and we declare its absence by Daummah ([in Arabic grammar that is a Tashkeel that sounds as Ou, as in DhataHou].

In other words: the pronoun of the absent (He) or "*Hou*", so the "*Ha*" is for proving [the existence of Allah], and the "Waw" is for the Absence, from Al Baqir (pbuh): "*Allah, the Blessed and Most High, sent down "Qul Hou Allah Ahad" (Say, 'He is Allah, [Whom is] One), so the "Haa" is proving for the constant ([the existence of Allah]), while the "Waw" is indicative of the unseen/hidden."* [2].

And we must pay attention that the Essence and Truth/Reality differ in the rank of Knowing and Manifestation (meaning Appearance), but He, The Glorious, is one simple Truth/Reality, there is no parts to Him and there is no composition to Him (meaning He, The Glorious The Almighty, does not consist of parts). And the Light which had been opened for Muhammad (pbuh & his Family) in the like of an eye of a needle is the described Essence, not the Truth and Reality which is absent from all of His creation, Muhammad (pbuh & his Family) and whomever underneath him, as it has been narrated from them (pbut), for they know seventy and some letters from the Greater Name, and there is a letter which He, The Glorious, has kept [with Himself only] in the knowledge of the unseen with Him. And that meaning has come in a Dua' from them (pbut), and that meaning has [also] been repeated in more than one Dua' "*The Hidden Safeguarded Name which does not come out from You to other than You*" [3].

[1] Tawhid Al Sadouq: P. 139.

[2] Tawhid Al Sadouq: P. 88.

[3] Masbah Al Matahajid: P. 815. Aqbal Al A3mal: P. 277 & 279. Masbah Al Kaf3ami: 536.

And in a tradition from Al Sadiq (pbuh), he said: *“Indeed, Allah, The Blessed and Most High, created a name, and it is not described by letters, and with words it cannot be pronounced, and with the person it cannot be embodied, and by likening (or comparison) it is indescribable, and with color it cannot be stained, territories are denied from it, far from it are [any] limitations, and veiled from it are the sensations/feelings of everyone whom imagines, concealed without being hidden, so He made it as a complete word upon four parts together, not from it one before the other. So He showed from it three names in order for the creation to turn towards [them] in need, and veiled one [name] from it, and it is the hidden safeguarded name, so those are the three names which have been showed. Thus, what is apparent is Allah, the Blessed, the Exalted, and He subjugated for every name from among these [names] four pillars.... (until the end of the tradition).”* [1].

And for every name from His, the Glorious, the Almighty, names [there] is a shadow in His Creation, thus the shadow of the Essence or the City of Divine Perfections, or the name Allah is Muhammad (pbuh and his Family), or the City of Knowledge. And the shadow Ar-Rahman (The Merciful) – which is the door to the City of Divine Perfections – is Ali (pbuh), or the door to the City of Knowledge, And the shadow Ar-Raheem (The Intensely Merciful) – which is the door to the City of Divine Perfections – is Fatimah (pbuh), or the door to the City of Knowledge. And as such are the rest of the twelve pillars for those three names. And the one name, which has no shadow to it in the creation, is the Truth or His Reality, rather, its shadow is the Divine Essence. And therefore, true worship is the worship of His Reality and Truth, and it is not known in the highest of degrees except by Muhammad (pbuh & his family), whom won the race, and he has deserved that all of the creation testify that he is His servant.

Amir Al Mu’minin (pbuh) said: *“... and the perfection of His Monotheism is dedication/sincerity towards Him, and the perfection of dedication/sincerity towards Him is removing the attributes from Him; to testify that every attribute differs from the described (one being described by these attributes), and testify that every described differs from the attribute/description...”* [2].

And From Al Rida (pbuh), he said: *“And there is no knowing except by dedication/sincerity, and there is no dedication/sincerity with likening/comparison, and there is no denial with proving attributes for comparison/ likening”* [3]. And this rank is the rank of Muhammad (pbuh & his family).

And Amir Al Mu’minin (pbuh) said: *“And by the Essence which is not known by anyone except Him, with His creation is known.”* [4].

Meaning: by the appearance of the Essence and its manifestation in Creation by Muhammad (pbuh & his family), for Allah has been known by Muhammad, and Muhammad is not known with a full/complete

[1] Tawhid Al Sadouq: P. 190. Bihar Al Anwar: V. 4, P. 166.

[2] Nahj Al Balagha: V. 1, P. 15. Al Ahtijaj: V. 1, P. 296.

[3] Tawhid Al Sadouq: P. 40. Akhbar Al Rida (pbuh): V. 2, P. 137.

[4] Tawhid Al Sadouq: P. 50. Bihar Al Anwar: V. 4, P. 475.

knowing except for by Allah Whom created him, and for that, Amir Al Mu'minin (pbuh) said: "*which is not known by anyone except Him...*", for no one knows the Essence, meaning, Allah, except for Him, the Glorious. In the same way that no one knows the shadow of the Essence, or its manifestation and its appearance in the creation, except for Him, the Glorious.

Surely the door of the City knows most of what is in the City but not all that is in the City, thus, Ali and Fatimah know Muhammad (pbuh & his family), however, not in the same way he knows himself nor in the same way that Allah knows him.

Amir Al Mu'minin (pbuh) said: "*If the veil had been revealed to me...*" [1], whereas it was revealed to the Messenger of Allah (pbuh & his family), the example of the eye of a needle, just as narrated in the Hadith (tradition) [2].

Therefore, the perfection/completion of worshipping Him and dedication/sincerity to Him, the Glorious, is worshipping His Reality and Truth, and turning towards Him, the Glorious, the Almighty, Himself, not towards the Essence, which turning towards it is not free from the desire to attain perfection at the very least.

And from here we know the rank of the Messenger, the Noble Master Muhammad (pbuh & his family) when he deemed his very own existence a sin, and his very own presence as a transgression, [which] he sought forgiveness from and requested pardoning from Him, the Glorious. And he received an answer from the Most Generous of those whom are generous, the Glorious, by lifting something of the veil, so he remained flapping until the Noble Angels of Allah could not distinguish his (pbuh & his family) light from the Light of Allah, the Glorious, the Almighty, far is He above that, for, in the Hadith (tradition) 'Al Mi'raj' (The Ascension) from Al Sadiq (pbuh), he said: "*Verily, Allah raised His Prophet (pbuh & his family) to His Seventh Heaven. As for in the first of them (heavens), He blessed upon him, and in the second...*" until he said: "*Then He rose to the heaven of the Dunya (this world), so the Angels flew to the corners of the sky, then they all fell forth in prostration and they said: "Glorified and Holy is He, our Lord, and the Lord of the angels and the spirit, how similar is this light to the light of our Lord?" So Gabriel (pbuh) said: "Allah is Greater! Allah is Greater!" So the angels were silenced, and the doors of heaven opened up and the angels gathered. And they came and sent their peace upon the Prophet (pbuh & his family) in great groups, then they said: "O' Muhammad, how is your brother?" Muhammad said: "He is fine," So the angels said: "When you meet him send our greetings to him." So he (pbuh & his family) said: "Do you know him?" So they said, "How do we not know him, when Allah has taken your covenant and his covenant from us, and verily we send our peace and blessings upon him and upon you." ... then He made him ascend to the second heaven, and when he approached the door of the heaven, the angels flew forth to the corners of the heaven and fell in prostration. And they said, "The Glorified, The Holy, Lord of the angels and the Spirit, how much does this light look like the light of our Lord!" Then Gabriel (PBUH) said, 'I bear witness that there is no god but Allah! I bear witness that there is no god but Allah!'... until the end of the tradition" [3].*

[1] Sharah Asoul Al Kafi: V. 3, P. 173. Halia Al Abrar: V. 2, P. 62. Bihar Al Anwar: V. 40, P. 153.

[2] Al Kafi: V. 1, P. 443. Bihar Al Anwar: V. 18, P. 306. Tafsir Al Safi: V. 5, P. 87.

[3] 3lal Al Shara'3: V. 2, P. 312. Bihar Al Anwar: V. 18, P. 354. Al Kafi: V. 3, P. 482.

The First Rank: is the rank of Truth or Reality.

The first rank of His, the Glorious, Names is: the rank of Truth and Reality. And it is a complete rank, there is not distinguished for us a name or an image, except what has been narrated in some of the traditions from indication towards it by the pronoun of the absent "He". And because it indicates towards the greater rank from His, the Glorious, Names, it has been labeled the greater, greater, greater name.

The Second Rank: is the rank of the Essence.

And it is a detailed rank, from it is the overflow/emanation, and with it He, the Glorious, faces His creation, and I say: His creation and I mean: Muhammad (pbuh & his family) only; for verily, he is the only one whom saw the greater signs of His Lord, and it was opened to him from the veil of the Essence leaving him flapping.

And the name Allah refers to this rank, for with it the minds have become confused and the hearts have wandered.

And the name Ar-Rahman Al-Raheem is the door to the Essence and from it, and by it, it overflows upon the creation: *{Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names."}* [1].

The Third Rank: is the rank of the Human.

For the Divine Essence manifested and appeared to the creation in the perfect human being, just as reported in the Hadith (Tradition) that which means: *"Allah created Adam in His Image."* [2], and the Almighty said: *{And He taught Adam the names - all of them. Then He showed them to the angels}* [3], and teaching here exceeds the word and the meaning towards something of the exterior Reality and the influence. And the names are the names of His Essence: ... Allah, Ar-Rahman (The Merciful), Al-Raheem (The Intensely Merciful), Al-3aleem (The All-Knowing), Al-3ziz (The Dear), Al-Hakeem (The All-Wise)... etc.

And the actual Names/Names of Action: the Creator, the Maker, the Provider... etc. And what pertains to it from the appearance and manifestation, whether they were in the highest areas of the Sacred Lights, just as the Prophets, and the Imams, and the Righteous [servants] and the Angels, or in the lowest physical darkness, just as the carpet you sit on, as was narrated in the Hadith from the Infallible Imam (pbuh).

[1] The Holy Qur'an Surat Al-'Isrā' (The Night Journey): 110

[2] Al Kafi: V. 2, P. 134. Tawhid Al Sadouq: P. 103. 3youn Akhbar Al Rida (pbuh): V. 2, P. 110.

[3] The Holy Qur'an Surat Al-Baqarah (The Cow): 31

And this knowledge was the reason Adam had a higher preference than the Angels, for the container of the human being's nature is large, and the vastness of the horizon which is possible for them to look into is great. While there is not for the Noble Angels, except, something very small from this ability which Allah has placed within the human beings naturally and entrusted them upon it, and for this they were commanded to prostrate to him, and submit between his hands, if he obeys Allah. And that was because he encompassed upon knowing Allah, the Glorious, the Almighty, (meaning he came to know Allah) and became a manifestation and appearance of His, the Glorious, the Almighty, names.

And in a narration from Imam Al Rida (pbuh), from his forefathers (pbut), from Amir Al Mum'inin (pbuh), he said: "The Messenger of Allah (pbuh & his family) said: *'Allah has not created a creation more preferred than me, nor [a creation whom] He is more Generous towards than me,'* Ali (pbuh) said: "So I said: *'O Messenger of Allah! Are you of a higher preference or is Jibra'eel (pbuh)?'* so he said: *'O Ali! Verily, Allah, Blessed and Most High, prefers His Prophets and Messengers over His close Angels, and prefers me over all of the Prophets and Messengers, and the preference after me is for you, O Ali, and for the Imams whom are after you. And verily the Angels are our servants, and the servants of whomever love us, O Ali, those whom carry the throne, and those whom are around it, glorify by the praise of their Lord and they seek forgiveness on behalf of those whom believe in our Wilayah. O Ali! If it had not been for us Allah would not have created Adam, nor Eve, nor Heaven, nor Hell, nor the sky, nor the Earth. So how could it be that we are not of a higher preference than the Angels, while we have preceded them in knowing our Lord, and glorifying Him, and rejoicing Him, and sanctifying Him. For verily, the first thing Allah, Glorified and Exalted, created was our spirits, so He made us pronounce with His Monotheism and [by] praising Him. Then He created the Angels, so when they saw our spirits as one light they saw our matter as great. So we glorified, in order for the Angels to learn that we are created creatures, and that verily He is far above our attributes. So the Angels glorified by our glorification and raised Him far above our attributes. So when they saw the greatness of our matter, we hailed, in order that the angels may know that there is no God but Allah and that we are servants and not Gods to be worshipped with Him or without Him. So they said: *La ilah ella Allah* (There is no God but Allah). So when they saw that our status became greater, we said *Allaho-Akbar* (Allah is Greater), so that the angels may know that Allah is too great that none other than Him can have this status of greatness. So when they saw what Allah has given us from Might and Power, we said: *La hawla wala quwwata illa billah* (There is no power nor strength except by Allah) so that the angels may know that we do not have any strength nor power except by Allah. So when they saw what Allah has bestowed upon us and that Allah has made obedience to us an obligatory matter, we said: *Alhamdulillah* (Praise be to Allah), so that the angels may know what is the right of Allah upon us from remembering Allah and thanking Him for His blessing upon us, so the angels said: *Alhamdulillah* (Praise be to Allah), thus by us they have been guided to knowing Monotheism of Allah and glorifying Him and acclaiming/praising Him and thanking Him and dignifying Him. Then Allah, the Blessed the Exalted, created Adam and placed us in his loins, and He commanded the angels to prostrate to him, in honoring and glorifying us. And their prostration to Allah the Almighty was worship, and their prostration to Adam was honoring and obedience to us for we were in his loins. So how are we not better than the angels and they have all prostrated to Adam? And when He made me ascend to*

the Heavens, Gabriel made Adhan two times then two times, and made Iqama two times then two times. Then he said to me: Go forth O Muhammad. So I said: O Gabriel, Can I go forth before you? Gabriel said: Yes because Allah, the Blessed the Exalted, has favored His prophets over all His angels, and He has favored you specifically. So I went forth, and I led them in prayer without pride. So when I reached the veils of light, Gabriel said: "go forth O Muhammad", and he stopped behind me. So I said: O Gabriel, are you leaving me now in this position? So he said: O Muhammad, this is the end of the boundary which Allah the Almighty has put for me in regards to this place, if I overpass it my wings will be burned for transcending the limits of Allah, the Almighty. Then he pushed me into the Light one push, until I reached to where Allah has willed from the highness of His Kingdom. Then I was called: O Muhammad! So I said: At your service O my Lord! and Your Pleasure! Blessed and Exalted are You! Then I was called: O Muhammad, you are My servant, and I am your Lord, so worship Me, and trust Me/depend on Me, for you are My Light in My servants, and My messenger to My creation, and My proof upon My creatures. For you and for those who have followed you I have created My Paradise, and for who opposed you I have created My Hell Fire, and for your Vicegerents I have necessitated My Respect/Honor, and for their Shia I have necessitated My Rewards. So I said: O Lord, and who are my Vicegerents? So I was called: O Muhammad, your Vicegerents are the ones written on the leg of My Throne. So I looked at the leg of the Throne while I was between the hands of My Lord the Almighty, so I saw Twelve Lights, within every light there was a green line upon which was the name of a vicegerent of my vicegerents. Their first: Ali son of Abi Talib, and their last: the Mahdi of my Ummah (the Mahdi of my Nation). So I said: O Lord, are these My vicegerents after me? So I was called: O Muhammad, These are My Preferred Ones and My Vicegerents and My Proofs after you upon My creatures. And they are your vicegerents and successors and the best of My creation after you. By My Might and Majesty, verily, I shall show/reveal by them My Religion, and I shall raise My word by them, and I shall purify the Earth from My enemies by the last one of them (the last of the vicegerents (pbut)), and I shall enable Him and make Him have control over the East and the West of this Earth, and I shall subject the Wind to him (make the wind subservient to him), and I shall facilitate for him the great difficulties, and I shall raise him in regards to all matters and reasons, and I shall give him victory by My soldiers, and I shall support him by My angels, until My call rises and the creation gather upon unifying me (upon my monotheism), then I shall perpetuate his kingdom, and I shall make My days successive between My Preferred Ones until the day of Resurrection) [1].

And from Al Sadiq (pbuh), he said: 'If The Prophet (pbuh & his Family) came, Jibra'el would sit between his hands the sitting of a servant, and would not enter until he sought permission.' [2].

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[1] 3lal Al Shara'i3: V. 1, P. 5. Bihar Al Anwar: V. 18, P. 345.

[2] 3lal Al Shara'i3: V. 1, P. 7. Bihar Al Anwar: V. 18, P. 256.

In addition to the above:

In order to take notice to the Reality and Truth of knowing the Messenger (pbuh & his family) of the Divine Essence, the Glorious, the Almighty, and its manifestation and its appearance in him (pbuh & his family) to the creation, this example should be contemplated over: it is the difference between the knowledge of one who knows the fire by seeing it only, and of the one who was burned in the fire until he himself became the fire. And this is the status of the Noble Messenger (pbuh & his family) when there opened up for him the likes of the eye of the needle, for he was between two conditions, a condition of [completely] disintegrating and nothing remaining from him of a name nor an image and not remaining anything except for Allah, the One, the Conqueror, and a condition where he returns to the “I” and the Character.

And if the previous Hadith of Al Mi’raj (the Ascension) was not enough for you, then I shall take you to Surat Al-Fatḥ (The Victory), the Almighty said: *{Indeed, We have opened for you a clear opening * That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path}* [1].

And the meaning in this verse is not opening Mecca, even though the opening of Mecca was among the necessary things for this opening, for verily the opening in the Kingdoms of Heaven is followed by the opening in the physical world, so what about an opening in the Kingdoms of the Divine?! Between the Divine Essence and Muhammad (pbuh & his family), and that is lifting something of the veil.

And limiting the verse to the opening of Mecca is abuse, and turning with the verse to other than what it means, whereby it was used in the past tense *{Indeed, we have opened}*, meaning: that the opening took place during the period preceding the revealing of the verse, or during the [the time period] the verse was revealed, whilst the opening of Mecca took place two years after the verse was sent down.

Also, verily, this opening was a reason for forgiveness of the Messengers’ sin, that was inseparable from him (what preceded, and what will follow), and this sin – just as what has been presented, is the defect of darkness which none of the creation is free from, for verily, He, the Glorious, the Almighty, is the only Light with no darkness within it.

From Hisham son of Salim, he said: “I entered upon Abi Abdullah (Imam Ja’far Al Sadiq) (pbuh), so he said: ‘Are you describing Allah?’ So I said: ‘Yes.’ He (pbuh) said: ‘Bring it to me [what you are describing].’ So I said: ‘He is the All-Hearing, the All-Seeing.’ He (pbuh) said: ‘These are attributes that the created ones share.’ I said: ‘So how do you describe Him?’ He (pbuh) said: ‘He is Light with no darkness within it...’” [2].

[1] The Holy Qur’an Surat Al-Fatḥ (The Victory): 1 & 2

[2] Tawhid Al Sadouq: P. 146. Bihar Al Anwar: V. 4, P. 70.

And due to lifting the veil and the clear opening and the disintegration of the Noble Messenger within the Divine Essence, he became the face of Allah, and His complete word. In other words: he became the Name Allah in His creation, [and became] the best of His Names in His creation. And this is the third rank for His, the Glorious, the Almighty, names, and as such the Proofs (Hujjai) of Allah, Blessings of Allah be upon them, from Imams and Prophets and Vicegerents and Messengers – each of them with regard to his rank and his closeness [to Allah] – represent the face of Allah, and the best of His Names, from them are mirrors which reflected the best Names [of Allah], and they are those who have possessed the morals and manners of Allah, the Glorious, the Almighty.

Narrated Al Sadouq in '*Al Tawhid*' and in '*Al 3'eoun*' from Al Hurouy: he said: "I said to Ali bin Musa Al Rida (pbuh): 'O Son of the Messenger of Allah (pbuh & his family)! What is the meaning of the news which was narrated: that the reward for [saying] "There is no God except for Allah" is the looking towards the face of Allah?' So he (pbuh) said: '*O Abi Al Sult! He whom describes Allah as having a face as the faces [of men] has disbelieved, however, the face of Allah is His Prophets, and Messengers, and His Proofs (Blessings of Allah be upon them).*'" [1].

Al Kulayni narrated in Usul Al Kafi: from Mu'awiya son of 3mar, from Abi Abdullah (pbuh) in regards to His, Glorified and Exalted, saying: *{And to Allah belong the best names, so invoke Him by them.}* [2], he (pbuh) said: '*... By Allah, we are the best names, whom Allah does not accept any work from the worshiper except by knowing us.*' [3]. And the news in this meaning are many and extensive.

* * *

It remains for us to know:

It remains for us to know that every lower rank is a manifestation and appearance for a higher rank of His, the Glorious, the Almighty, Names, for the name Allah or the Divine Essence, it is a manifestation and appearance of the Truth or Reality, or the greater name or "Huwa" (He). And Muhammad (pbuh & his family) is a manifestation and appearance of the Divine Essence in Creation, or the name Allah in Creation. As for Ar-Rahman, Al-Raheem, verily they are one name expressing Mercy and they are inseparable, indeed, between them the only thing that differs is the vastness and intensity [of the Mercy], and they are the door of the Divine Essence, or the name Allah, and their manifestation, or their appearance is in the creation, they are Ali and Fatimah (upon them peace), the door to the city of

[1] Tawhid Al Sadouq: P. 117. 3ioun Akhbar Al Rida (pbuh): V. 2, P. 106.

[2] The Holy Qur'an Surat Al-'A`raf (The Heights): 180

[3] Al Kafi: V. 1, P. 144. Bihar Al Anwar: V. 25, P. 5.

knowledge, or [to] Muhammad (pbuh & his family). The Almighty said: *{Say, "Call upon Allah or call upon the Most Merciful (Ar-Rahman). Whichever [name] you call - to Him belong the best names."}* [1], while Al-Raheem is encompassed within Ar-Rahman.

Thus, these three names: ***“Allah, Ar-Rahman, Al-Raheem”***, they are the pillars of the greater name, and for this, [when] Ali (pbuh) departed from this world towards the proximity of his Lord, Jibra’el called out: *‘The pillars of guidance have been destroyed.’* – meaning, in this world – with the passing of the third of them Ali (pbuh), after he was preceded by Muhammad (pbuh & his family) and Fatimah (pbuh).

And because of the importance of these three names, rather, because of the rise of the creation and the Heavens and the Earth by their blessing, Surat Al-Fātiḥah was opened by them, rather, the Qur’an, or the book of records, just as the universal book was opened by it, for the first thing which Allah, the Glorious, created was the light of Muhammad, and Ali and Fatimah (pbut), just as reported in the narrations [2]. And they are – as has been clarified – a light: Allah, Ar-Rahman, Al-Raheem, one after the other , and Allah is All-Knowing, Most Wise, and what has been given to us of knowledge is but a little.

* * *

[1] The Holy Qur’an Surat Al-Isrā’ (The Night Journey): 110

[2] Refer to: Bihar Al Anwar: V. 15, P. 24, and that which is before it, and V. 25, P. 170, and other than it.

The Divine Names which are in Surat Al-Fātiḥah:

First: Allah, Ar-Rahman, Al-Raheem:

The name Allah is placed for the Essence that gathers the Divine Perfections. And Ar-Rahman, Al-Raheem is the door of the Essence, and if it were not that the Mercy was the door no one from the universe would have become purified, thus perfection would not be accomplished by anyone. Rather nothing overflows upon all the created worlds except by these two names, for the overflow is from Allah, and by Ar-Rahman, Al-Raheem, and therefore the Almighty said: *{Say, "Call upon Allah or call upon the Most Merciful (Ar-Rahman). Whichever [name] you call - to Him belong the best names."}* [1].

Second: Lord of the Worlds

The worlds are three, and they are:

A. – The World of Ownership/Kingship: or this physical world which we live in, and it is [made] of matter/material – which is similar to nothingness, and which does not have luck in Existence, except for its ability to exist – and from the image that makes it appear. And the matter/material rises by the image, and everything of the body from sense, and taste, and smell, and movement, and growth and demise, so it is for the physical and ideal/perfect image and not for the matter/material. For example: the finger which is in the body of the human being feels the heat and the coldness, and the softness and the hardness, and upon the death of this human being – in most cases – his body transforms into dust, thus this finger becomes a handful of dust.

And the truth of this matter is: that the image of the humans' finger was lifted from the matter/material, and was exposed to a new image, which is the image of the handful of dust, and it is a new body without senses. Thus, it is clarified to us that the senses in the body belong to the image and not to the matter/ material. And as such, if the handful of dust transformed into an orange, it would have a beautiful smell and delicious taste, even though the matter/material in the finger, and the dust, and the orange is the same. However, the changing of the image is the reason for the changing of the smell, and the taste, and sense, rather and it is haram (forbidden) to eat dust and a finger of a human being, while it is halal (permissible) to eat an orange.

So from Al Sadiq (pbuh), he said: *'Know O so and so that the rank of the heart in regards to the body is that of the rank of the Imam in regards to the people whom the obedience to the imam is obligatory upon them, do you not see that*

[1] The Holy Qur'an Surat Al-'Isrā' (The Night Journey): 110

all the senses of the body are the provision of the heart, and are translators for it, doing things for it, the ears, and the eyes, and the nose, and the mouth, and the hands, and the legs, and the private parts, for verily, if the heart intended to see, the man opens his eyes, and if it intended to listen, he moves his ears and his hearing opens so he hears, and if the heart intended to smell, he inhales through his nose and it brings that smell to the heart, and if it intended to pronounce the tongue speaks, and if it intended to strike the hands work/move, and if it intended to move the legs would go forth, and if it intended to be lustful the private parts would move. Thus all of these [are commanded] with motion by the heart, and as such it must be for the Imam that you obey the commands from him.’ [1].

And from here we know that the Jurisprudence/Legislation does not look towards the matter/material, rather towards the image, rather, it is enough to look towards the perfect image of the Kingdoms, which is the origin of the physical image. And for that it was narrated from the Infallibles (pbut) that which means: *‘Verily Allah has not looked towards this world since He created it.’, ‘and verily Allah does not look at your images, however He looks at your hearts.’ [2].*

Also by what I have presented, the confusion of the Eater and the Eaten is negated [3], whereas, that which is common between the finger, and the dust, and the orange in the example is: matter/material only, and Matter/material: is nothingness which [has the potential] to exist, and nothing else.

Thus, in order to clarify that it is non-existent, meaning this is the true commonness between the finger, and the dust, and the orange.

B. – The world of the kingdoms: and it is a perfect world, which is free from matter/material, it is similar to what the dreamer sees, and it is more noble than this physical world, rather and predominant of it and controls it. And for each body in the physical world there is an image for it in the world of the kingdoms, and it is its truth/reality.

And the human being's image in the world of the kingdoms, is his self, or the [speaking] self which is implanted in the heart (Al-Janan) [4], and it is the planner for the body in this physical world, and this self, or the speaking [self] which is implanted in the heart (Al Janan) is: the shadow of the mind.

C. – The world of the Mind: and it is the third world, more noble than the kingdoms world. And it is a

[1] 3lal Al Shara’i3: V. 1, P. 109. Bihar Al Anwar: V. 58, P. 249. Al Fasoul Al Muhima f Asoul Al A’imma: V. 3, P. 247.

[2] Amali Al Tousi: P. 536. Bihar Al Anwar: V. 67, P. 248.

[3] The summary of this confusion is: that the human being by his death disintegrates to dust, and the roots of the trees and the plants absorb him, and from then he becomes a fruit, so another human being will eat him, and what he ate then becomes a part of his body. Here comes the question: to which body do these portions that were eaten return to? For if it considered to be of the first, then the second body becomes incomplete after its death, and if it is considered to be a part of the second, the first becomes incomplete. And it is not necessarily that the one whom is eaten is a human being, but rather, even if it was an animal then the previous speech applies to him as well, and so on. And this confusion led some people to deny the physical returning.

[4] Al Jinan: with the opening, it is the heart. (Refer to: Al Sahah: V. 5, P. 2,093. Jinin).

complete world, and that which exist in it are intertwined within one another, and there is no contradictions among them, as in the case in the worlds of the kingdoms, and the physical world. And the destination/purpose of the human being is to reach this world, and the purpose of reaching [this world] is to know Allah, the Glorious, the Almighty, according to what I have presented, that it is not knowing His Reality and His Truth, Glory be unto Him, nor knowing His Essence, or His Names and Attributes which are the core of His Essence, but rather it is knowing the shadows of His Best Names, and they are the Proofs (Hujjaj) (pbuh). And I emphasize that they are the shadows of His Best Names, not His Best Names which are the core of His Essence.

And as for what has been reported in some narrations which call them "*The Best Names [of Allah]*", so since the image tells about the origin, so when you see the image of someone you say: this is so and so, whereas what he saw was [only] his image, and not his essence [meaning it's only a picture of him and not him himself].

And perhaps He, the Glorious, has chosen from His creation those whom He opened for them the door of His Mercy, and unveiled for them the veil thus they saw/looked at the Noble Messenger (pbuh & his family), the representative of the Essence, or the City of Perfections, and his door is Ali and Fatimah (upon them peace), or say towards the shadow: Allah, Ar-Rahman, Al-Raheem, and His, the Glorious, face in Creation. And the human beings, in all of these worlds, praise Allah the Lord of the worlds, and thank Him, for verily He is the Generous One Whom gives without return. For He, the Glorious, is the discipliner/raiser in this physical world, for from a handful of dust comes out a plant, then the sperm and the egg, then the embryo, then the child, then the body of the child keeps growing and [reaches] completion little by little.

And the human being in all of these phases is poor and in need of a Rich Lord Who provides for him a suitable environment, and enough food for his growth and his completion, and pushes away from him the harm of contradictions.

And perhaps someone says: what is the use of becoming complete in the material world, and the result is that the body of the human being, which is the utmost completion/perfection in this physical world, returns to a handful of dust, and it is inanimate, and it is the lowliest of the physical things that exist?

I say: verily if the body of the human being [reaches] completion, in a true manner, and was built upon Halal (permissible), and became purified through righteous works that was entirely [dedicated] to Allah, the Glorious, then he will not return to a handful of dust, rather he remains a body of a human, and reported in the narrations is that the earth does not eat "*the bodies of the Prophets, and Vicegerents, and the martyrs, and whom preserved in making ghusl on Friday for forty weeks.*" [1], and the people have felt this truth many [times],

[1] Tafseer Al Qartabi: V. 17, P. 4. Munhaj al Rashad Lamin Arad Al Sadad: P. 565.

when the graves of some of the martyrs were uncovered, and they found that [their bodies] were the same [intact] and had not changed, also it has been reported that the body of Har son of Yazid Al Riyahi (may Allah have mercy on him) was uncovered, and it was found as it was and had not changed [even after] the passing of one hundred years from [the time of] his martyrdom with Hussein son of Ali (upon them peace) [1].

Consequently, the collapse/breakdown of the bodies of most of the people and its return to a handful of dust is because they built it upon a collapsing cliff and did not purify it through righteous works.

As for in the Kingdoms World, the human being is in need of the Provider/Raiser Whom overflows upon the perfections of Morals which he is lifted by to the World of the Mind, and is in need of the Lord Whom pushes away from him the false desires of the self, and the whispers of the devils from among the people and jinn which restrict his walking in the path of Allah, the Glorious, the Almighty. As for the small group whom reach the World of the Mind, they are in need of the Lord Whom overflows upon them and perfects them, each one with regard to his rank: *{and say "My Lord, increase me in knowledge."}* [2], just as He enforces their footsteps in this world. And thus, all that exists in all of the worlds are in need of the Lord, Glory be unto Him, and are hopeful of His preference, and are waiting for the bestowing/giving of their Provider in order to become complete and [in order to] remain.

Third: King of the day of Recompense

It has been clarified from the previous research that the Proofs (Hujjaj) (pbut) are the face of Allah, and shadows of His Best Names, so their command is His, the Glorious, command, and their rulership/ownership is His rulership/ownership, So if one of them (pbut) owns or rules, the owner/ruler is Allah, for verily the Infallible (pbuh) rules by the Jurisprudence/laws of Allah, and disseminate it among the servants of Allah, and all of his works is by the command of Allah and in satisfaction of Allah, the Glorious, the Almighty. So obedience to this ruling Infallible (pbuh) is obligatory, and it is obedience to Allah, and disobedience and rebellion against him is forbidden, for verily it is disobedience to Allah and rebellion against Allah, for verily he is the Successor of Allah on His Earth.

Said the Almighty: *{And when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."}* [3].

And said the Almighty: *{Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.}* [4].

[1] Shajara Toubi: V. 2, P. 285.

[2] The Holy Qur'an Surat Ṭāhā (Ta-Ha): 114

[3] The Holy Qur'an Surat Al-Baqarah (The Cow): 30

[4] The Holy Qur'an Surat An-Nisā' (The Women): 54

And said the Almighty: {“O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah .”} [1]. And said the Almighty: {Say, "O Allah , Owner of Kingship/Rulership, You give Kingship/Rulership to whom You will} [2].

And the verses which prove that Kingship/Rulership is for Allah, the Glorious, the Almighty, are many, and its not for the servants to act according to their whims/desires or the delusions of [their] mind.

Also as I have presented, the two readings “King, Owner” contain the meaning the Kingship/Rulership, ever-abiding to Him, the Glorious, the Almighty upon this Earth, whether the people accept that or refuse [to accept it].

Indeed, they [insist on] rejecting His, the Glorious, Kingship/Rulership, verily He does not force them to obey His Vicegerent, and His Proof, and His Successor, and the appointed King from Him, the Glorious, the Almighty, whereas harm will fall upon them, and the damage will be in their money and their selves. Rather they were created in this Earth to worship Allah, and disbelieve in the tyrants by their choice, so forcing them to reject the rulership/supremacy of the tyrants and fight against his symbols, and to establish the supremacy of Allah and to assist His Successor, negates the principle of the test, and loses the purpose of it.

And this clarifies for us the noble nation of Muhammad (pbuh & his family), and the greatness of its importance for [this nation] is who establishes the supremacy of Allah upon His Earth in an event [which] has no precedent, nor anything comparable [to it]. And [this nation] shall give victory to the Successor of Allah, the Mahdi (pbuh), during the Day of Recompense, or the round of judgement and punishment on this Earth.

And that nation is the Ansar (supporters) and the companions of Imam Al Mahdi (pbuh), they are the best nation that has ever come out to people, they command by what is good and forbid evil. As for who preceded them, verily it is not possible to call them by the name of the nation of Muhammad (pbuh & his family) nor give them this description, meaning: that they command by what is good and forbid evil, for how [could that be] while they fought the Successors of Allah Ali (pbuh) and his sons (pbut), whether the ones who gave victory to the tyrants, or the ones who betrayed the Infallibles (pbuh).

[1] The Holy Qur’an Surat Ṣād (The Letter "Saad"): 26

[2] The Holy Qur’an Surat 'Āli `Imrān (Family of Imran): 26

Indeed, there were [only] few members who supported the Infallibles (pbut), and often they passed away as their Imams (pbut) passed away. For they were between being poisoned and cut up with swords like Malik Al Ashtar, and Hajr son of Addy Al Kanadi, and the companions of Al Hussein (pbuh).

Also the honor of this nation is represented in the fact that it will be them who grant victory to the one who shall establish the supremacy of Allah on His Earth, and he shall spread justice and equality between the people. Rather perhaps I shall say: he is the only character who shall implement the Jurisprudence/laws of Allah completely on His Earth, while most of those prior to him (peace of Allah be upon them) (of the Prophets and Vicegerents) were informers, and warners and preachers.

And the Kingship of Solomon and Dhul Qarnain were not as vast as His (the Qa'im) Kingship, nor were they given empowerment and authority as much as he (pbuh) will be given, even narrated in a few narrations: that Moses son of Imran (pbuh) wished that he would be the Qa'im from the family of Muhammad [1].

And if we came to know from the previous research that the Proofs (pbut) are the shadows of His, the Glorious, the Almighty, Names, then it shall be clear to us here that Imam Al Mahdi (pbuh) is the shadow of His, the Glorious, the Almighty, Name (King). For the Imam is the Ruler, and the King on the Earth on the Day of Allah, or the Day of Recompense, and Allah is the true King of the Day of Recompense. And it is suitable to open Surat Al-Fātiḥah with praising and thanking Allah, the Glorious, the Almighty, and the thanking/praising ends [is sealed] with King of The Day of Recompense.

And Muhammad (pbuh & his family) is the shadow of the name Allah, the Glorious, and Imam Al Mahdi (pbuh) is a shadow of the name the King, the Glorious, the Almighty, and as was narrated from them (pbut):

'With us Allah opened and with us He shall seal/end.' [2].

* * *

[1] from Salim Al Ashal, he said: I heard Abi Ja'far Muhammad son of Ali Al Baqir (pbuh), saying: *"Moses son of Imran looked into the first book at what the Qa'im from the family of Muhammad would be granted of empowerment and preference, so Moses said: 'Lord! Make me the Qa'im from the family of Muhammad.'* So it was told to him: *'Verily, that is from the offspring of Ahmad.'* Then he looked in the second book and found in it the likes of that, so he said like [what he said] so it was said to him like what was said to him. Then he looked into the third book and saw the likes of it, so he said like [what he said] so it was said to him like what was said to him." Ghaybah Al Na3mani: P. 246. Bihar Al Anwar: V. 55, P. 77.

[2] from the Prophet (pbuh & his family): *'... O Ali! Verily guidance is following the command of Allah without desires and opinion, and as if [I see you] in a people whom had interpreted the Qur'an, and took/accepted confusions, and made wine and alcohol Halal (permissible), and reduced the Zakat (alms giving), and bribed with gifts.'* I said: *'O Messenger of Allah! So who are they if they did as such? Are they people of fitnah or people of apostasy?'* So he said: *'They are people of fitnah, and they will wander in it until justice reaches them.'* So I said: *'O Messenger of Allah! Is the justice from us or from other than us?'* So he said: *'Rather it is from us, with us Allah opened [the matter] and with us Allah shall seal it.'* Bihar Al Anwar: V. 32, P. 298. Amali Al Tousi: P. 66.

The Worship:

The worship is the worship of Allah, the Glorious, the Almighty, with simplicity and without any complications, it is: obedience to Allah and the submission to His Commands and His Prohibitions, and for this the first test for the first mind, or Muhammad (pbuh & his family), in the world of the mind was simple and free from any details, and it [the command] was to walk away so he walked away, and to come forth so he came forth.

Abu Abdullah Al Sadiq (pbuh) said: *'Know the mind and its soldiers and you shall be guided, and know ignorance and its soldiers and you shall be guided.'* So Sa'ama heard him and said: *'May I be sacrificed for you! We do not know except for what you have informed us!'* So Abu Abdullah (pbuh) said: *'Verily Allah, The Blessed and Most High, created the mind, and it was the first creation, He created it from the spirits [that were] on the right of the Throne from His Light, so He said to it: "Walk away" so it walked away, then He said to it: "Come forth" so it came forth. So Allah, The Blessed and Most High, said to it: "I have created you a magnificent creature, and honored you above all others of My creation."' He said: 'Then He created ignorance from a the dark deep salty water of darkness.'* So He said to it: *"Walk away" so it walked away, then He said to it: "Come forth" so it did not come forth. So Allah, Mighty and Exalted, said: "You are too proud therefore [now] you are cursed". He then made seventy-five soldiers for the Mind... until the end of the tradition.'* [1].

And if it is that worship is obedience [then] the matter has become simple, for whomever obeyed Allah worshiped Allah, and whomever disobeyed Allah did not worship Allah, the Glorious, the Almighty, even if there appears from him something in the beginning that indicates upon obedience to Allah, as the walking away of Ignorance [in the above tradition]; verily, whomever limits [his understanding] to the apparent, they would think that the walking away of Ignorance was obedience to the Command of Allah. However, if we contemplate a little we shall come to know that it was obedience to its desires. As such was the worship of Iblis which was prior to his arrogance and his disobedience. And if we return to this Earth we would find that the first one who was created from the human beings was our Father Adam (pbuh), and the first command from Allah to the Angels, and to who entered with them, was prostration to Adam, and it was prostration to the light of Muhammad (pbuh & his family), and Ali (pbuh), in his loins. And this prostration was to Allah, the Glorious, the Almighty. For verily Adam was the Qiblah (direction of worship) for the Angels, they faced with him towards Allah, and they recognized his (pbuh) preference upon them, and thus, this became the Sunna of Allah on His Earth, it is the Sunna of Allah and you shall not find for the Sunna of Allah a replacement. He sends His Successors and His Proofs (pbuh), and He Commands His servants to obey them, for obeying them is obeying Allah and disobeying them is disobeying Allah.

[1] 3lal Al Shara'i3: V. 1, P. 114. Al Kafi: V. 1, P. 21.

As for the Jurisprudence/laws; verily it is folded beneath their wings, and they are the informers of it. Thus, working by the Jurisprudence and accepting it has no value to it if it was without obeying them (the Proofs), and following them and submitting to them. And how could it have value to it, while the ruling of Allah, the Glorious, among the inhabitants of the Heavens and the inhabitants of the Earth is one, and He has banished Iblis (l.a) and cursed him because he refused to prostrate to Adam, and was arrogant over him, even though he did not refuse to worship Allah, the Glorious, in other than this matter, but rather he was diligent and hard-working, as was narrated [1].

And from here, verily knowing the Proof of Allah and His Successor on His Earth, and from then obeying him, and submitting to him, and following him is obeying and worshipping Allah, the Glorious, the Almighty. And those who do not obey the Proof of Allah, and His Successor on His Earth, they do not worship Allah, the Glorious, the Almighty, although they may work by the Jurisprudence, and fast, and pray, and make pilgrimage to the House of the Lord. And it has been narrated from him (pbuh) that which means:

'Whomever dies and does not know the Imam of his time, has died the death of ignorance.' [2], and the Almighty said: *{You are only a warner, and for every people is a guide.}* [3].

And guidance towards the Straight Path never took place nor will it ever take place without knowing the guide and submitting to him and following him. And from here, verily whomever does not submit to the Successor of Allah on His Earth, nor does he turn towards Allah, the Glorious, the Almighty, through obeying him (pbuh), then whenever he says: It is You we worship, verily he is speaking to his own desires, and Iblis (l.a), and Ignorance (l.a). And when his body turns towards the Qiblah, verily his truth/reality and his self turns towards the opposite [direction] of the Qiblah, for in his reality he is facing towards the material and non-existence/ nothingness, and refusing to obey Allah, and is arrogant regarding the special preferred friend of Allah, although he [seemingly] shows obedience to Allah, the Glorious, the Almighty. Also the Successor of Allah, or Imam Al Mahdi (pbuh), in this time is the door to Allah, and from him comes the divine sustenance/provision and Existence, and turning away from him is turning away from Allah, the Glorious, the

[1] Amir Al Mu'minin (pbuh) said: *'You should take a lesson from what Allah did with Satan; when his great acts and extensive efforts were dropped on account of the vanity of one moment, although Satan had worshipped Allah for six thousand years - whether by the reckoning of this world or of the next world is not known. Who now can remain safe from Allah after Satan by committing a similar disobedience? None at all. Allah, the Glorified, cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel. His command for the inhabitants in the sky and of the earth is the same. There is no friendship between Allah and any individual out of His creation so as to give him license for an undesirable thing which He has held unlawful for all the worlds. Warning against Satan Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and: He (Satan) said: {My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray.}* (Qur'an, 15:39) Nahjul Balagha: V. 2, P. 138.

[2] Al Amama wa Al Tabsara: P. 10. Al Kafi: V. 1, P. 376 and what is after it.

[3] The Holy Qur'an Surat Ar-Ra'd (The Thunder): 7

Almighty, and denial and stubbornness against the preference/bounty of this servant over all of the inhabitants of the earth, for by his sincerity and dedication to Allah he became worthy of delivering the divine sustenance/provision to the Earth and its inhabitants, and without him the Earth and its inhabitants would sink, as narrated from them (pbut) [1]. And obedience of Imam Al Mahdi (pbuh) is represented in [certain] matters, from [those matters] is preparing for his appearance, whether through preparing the self, or the community, or the appropriate conditions in order to enable him to Rule and establish the Jurisprudence of Allah on His Earth, and disseminate justice and mercy among the servants.

Turning [to someone] for Help/Seeking Help

Turning [to someone] for help, upon the servant is that he does not turn to anyone other than Allah, the Glorious, the Almighty, for help in all of his worldly matters and the matters of the Hereafter, in his work and his worship, in his sleep and his wakefulness, in his sickness and his health.

However, how can this matter be accomplished while we turn to [seek the help of] the worker, and the farmer, and the engineer, and the doctor, and religious scholar, and the Angels, and the Spirits of the Righteous from the Prophets, and the Vicegerents, and the Martyrs, and the special preferred ones [to Allah]?

Verily this dedication/sincerity in turning to Allah alone for help does not take place except if the servant knows that everything comes into existence by Him, and that He, the Glorious, is the reality/truth of existence, and that all affairs is in His hands (meaning that He controls everything), for there is no power nor strength save Allah, nor existence, nor influence, nor cause, nor effect, except by Allah, the One, the Conqueror.

And I do not mean the servant's knowing which is a superficial knowing, free of certitude/conviction, which appears in his actions and his speech. For if the servant knew that the true healer is Allah, the Glorious, the Almighty, and that there is no medicine, nor doctor, except by Allah, as well as that they do not have [any] effect on them, except if Allah Wills, [if the servant knew that] then let him go to the doctor and use the medicine, for verily his turning to them for help in this situation is turning to Allah for help, for verily this servant does not see [anything] except for Allah. As was narrated from them (pbut); *'I have not seen anything except that I saw Allah before it, and after it, and with it.'* [2].

Although the likes of this servant, in most of the cases, gives up the medicine and the doctor, and seeks help through supplications, or by reading a Surah from the Qur'an, and it has been narrated that which means: *'Verily, [Surat] Al-Fātiḥah is the cure for all ailments except for death.'* [3].

[1] Al Kafi: V. 1, P. 534. Ghaybah Al Tousei: P. 139.

[2] Al 3qa'id Al Islamaya 3la Dou' Madressa Ahl Al Bayt (pbut): P. 137. Sharah Al Asma' Al Hasany: V. 1, P. 189.

[3] Bihar Al Anwar: V. 89, P. 261.

And we must take heed to the fact that the seeking help through the Prophets, and the Vicegerents, and the Angels in order to sustain their needs with Allah, the Glorious, does not contradict/negate dedication to Him, the Glorious. Rather, their intercession for the servants is an honor [that] Allah has honored them with, and made them doors for the sending down/overflow of His preference/bounty, and reasons for the overflow of His Mercy. The Almighty said: *{Rather, they are [but] honored servants. * They cannot precede Him in word, and they act by His command.}* [1].

And their intercession during their lives is most certainly confirmed, the Almighty said: *{And if, when they wronged themselves, they had come to you and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.}* [2].

And their intercession on the Day of Resurrection is confirmed by the Verses and the narrations, and [the fact that] all Muslims agree that the Messenger of Allah (pbuh & his Family) is an intercessor interceding on the Day of Resurrection.

As for their (pbut) intercession after their death, whether for the alive in this world, or the dead in Barzakh, it is likewise confirmed in the Qur'an, The Almighty said: *{Allah - there is no God except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,}* [3].

In that Verse, the mentioning of the intercession came after the mentioning of the Earth and the Heavens, meaning: the World and the Hereafter. For the Earth is indicative of the material worldly life, and the Heavens is indicative of the life of the Hereafter, so the verse confirms the intercession by the permission of Allah to whom He wills from a prophet or a vicegerent or a preferred one to His believing servants in this World and the Hereafter, rather, according to how this verse came down, as was narrated in the reading of the Imams (pbut) of Ayat Al Kursi (the Verse of the Throne): *{To Him belongs whatever is in the heavens and whatever is on the earth. and what is between them, and and what is beneath the ground.Knower of the unseen and the seen , Ar-Rahman Al-Raheem. Who is it that can intercede with Him except by His permission?...}* [4] the intercession is confirmed in Barzakh 'and what is between them', rather and in the lower worlds 'the Seven Earths', meaning: for the believing Jinn 'and what is beneath the ground' and Allah Knows best.

[1] The Holy Qur'an Surat Al-'Anbyā' (The Prophets): 26 & 27

[2] The Holy Qur'an Surat An-Nisā' (The Women): 64

[3] The Holy Qur'an Surat Al-Baqarah (The Cow): 255

[4] From Ali son of Abraham, from his father, from Al Hussein son of Khalid, that Abu Al Hassan Al Rida (pbuh) read: 'Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth, and what is between them, and what is laid and what is beneath the ground.Knower of the unseen and the seen , Ar-Rahman Al-Raheem. Who is it that can intercede with Him except by His permission?' Tafsir Al Qami: V. 1, P. 38. Tafsir Mujama3 Al Bayan: V. 2, P. 161. Tafsir Nour Al Thaqaleen: V. 1, P. 261.

Also the intercession which is confirmed in the Verse is absolute, not restricted by time without time, nor a condition without a condition, rather the people who have denied Intercession have been confused by the matter, when they thought that death is nothingness/non-existence.

And the truth is that [death] is the transition of the human self from dwelling to dwelling, and the truth is that death is completion in senses and feelings, *{“and We have removed from you your cover, so your sight, this Day, is sharp.”}* [1], rather, the Qur’an denies this ill-understating of death.

The Almighty said: *{And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,}* [2].

Therefore, if the Messenger of Allah (pbuh & his family) is alive with Allah, the Glorious, the Almighty, and the Qur’an confirms the general absolute intercession, which is not restricted, except by the permission of Allah, the Glorious, then what is the reason for denying the intercession of the Prophet (pbuh & his family) by the permission of Allah – and he is alive with Allah – to whomever Allah wills from the alive or the dead? Indeed, there is only one intercession that the Qur’an denies, and it is the intercession at [the time of] death.

The Almighty: *{And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.}* [3].

And the Verse warns man and calls him towards fear of the day that will come upon him where no one shall intercede for him in it, and that day which shall come is either the day of death, or the Day of Resurrection, and since intercession is confirmed on the Day of Resurrection, what remains is the day of death only. And this is what has been narrated from the Imams of the Ahlul Bayt (pbut), that the denied intercession is at [the time of] death only, refer to Tafsir Al Safi and other than it for these Verses to view the narrations [4].

And some interpreters interpreted the intercession in this Verse to be the false intercession, which the polytheists claimed by their idols and their guardians the enemies of Allah, may Allah curse them.

And this interpretation is inaccurate, for verily the Verse denies intercession during a specific time, rather, the Verse denies intercession for whomever has the ability to intercede for them on this day. And it is the day of death, for the agonies of death, and the great pains [that occur] when the soul exits from the body, no one shall escape from that, except for the ones who accompanied the people with their bodies, while their souls were attached to the higher assembly (The Heavens). For if the human being allows his soul to enter into this material world a severe or heavy entering, and was attached to it by many things that relate to it, his departure from it would require cutting off all that which he is attached by [to it], the departure of his soul

[1] The Holy Qur’an Surat Qāf (The Letter "Qaf"): 22

[2] The Holy Qur’an Surat 'Āli `Imrān (Family of Imran): 169

[3] The Holy Qur’an Surat Al-Baqarah (The Cow): 48

[4] Tafsir Al Safi: V. 1, p. 127. Sharah al-Asma’ al-Hasani: p. 234.

from his body becomes as the taking out of a thorn from the wool. And if we contemplate over this situation well, we shall learn that one cannot even image intercession in it, for verily it would require violating the Universal System and the Divine Laws which we have not seen violated throughout the length of the journey of humanity on this Earth, except in very rare cases in order to prove the existence of Allah, as the non-burning of the fire to Abraham (pbuh). Although this occasion in itself if [we look] deeply into it, we shall not find in it a violation for a Universal Law, for perhaps the fire of Abrahams was a fire which burns, and Abraham's body was capable of being burnt, however, he was isolated from it by an isolator, and was separated from it by a separator, and Allah knows best.

* * *

Thirdly: Enlightenment upon the Straight Path

[The Straight Path] is Allah, the Glorious, the Almighty.

And it is the complete/perfect human being Muhammad (pbuh & his family): *'Verily I have been sent in order to perfect noble morals.'* [2], *{And indeed, you are of a great moral character.}* [3].

And it is Ali and Fatimah (upon them peace): *'I am the City of knowledge and Ali is its door.'* [4].

And it is Al Hassan and Al Hussein (upon them peace): *'Hussein is from me and I am from Hussein.'* [5]. And it is the worship of [Imam] Al Sajad, and the knowledge of Al Baqir, and the truthfulness of Al Sadiq, and the patience of Musa, and the satisfaction of Al Rida, and the generosity of Al Jouwad, and the guidance of Al Hadi, and the piety and purity and alms giving of Al Askari.

And it is the Mahdi, and it is the Mahdi, and it is the Mahdi.

A word that I see written in the pages of the Heaven, and on the Earth upon the rough rock, and upon the water, and upon the leaves of the trees: *{Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old? * Or do they not recognize their Messenger, that they deny him?}*

[1] Bihar Al Anwar: V. 58, P. 129. Sharah Al Asma' Al Hasany: V. 1, P. 41. Tafsir Al Razi: V. 9, P. 64.

[2] Makarm Al Akhlaq: P. 8. Bihar Al Anwar: V. 16, P. 110.

[3] The Holy Qur'an Surat Al-Qalam (The Pen): 4

[4] Amali Al Sadouq: P. 425. Mustadrak Al Hakm: V. 3, P. 88.

[5] Kamil Al Zeearat: P. 116. Sharah Al Akhbar: V. 3, P. 88.

** Or do they say, "He is possessed"?. Nay, he has brought them the Truth, but most of them hate the Truth. * If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition. * Or is it that thou asks them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance. * And indeed, you invite them to a straight path. * And verily those who believe not in the Hereafter are deviating from that Way.} [1].*

O Allah! You are worthy of praising, for You are the Noble Provider/Raiser, Ar-Rahman, Al-Raheem, in all of the Worlds! And we admit that Kingship/Rulership is Yours, and verily there shall come a day when Ownership in it shall truly be Yours! Whether this day is the day of the smaller resurrection, and the appearance of Imam Al Mahdi (pbuh), or the day of the greater resurrection, where your special preferred ones shall be ruling between the servants with your laws, so they shall enter – by Your Permission – a small group into Paradise, and a small group into the Hellfire.

And All Praise be to Allah, firstly, and lastly, and apparently, and within.

* * *

The Remnant of the Family of Muhammad, upon them peace, The strong
corner/pillar, Ahmad Al Hassan Vicegerent and Messenger of Imam Al
Mahdi (pbuh) To all the people

Enforced by Jibra'el, guided by Michael, and supported by Israfeel
(Offspring one of the other, and Allah is All-Hearing, All-Wise)

The Honorable Al Najaf

26 Shawwal 1424 Hijra

[1] The Holy Qur'an Surat Al-Mu'minūn (The Believers): 68 - 74

