

Another step towards
MARHA

*"And remember the name
of your Lord,
and devote yourself
to Him exclusively." (73:8)*

Kashaful Moarif

Syed Baqir Nisar Zaidi

Imam Muhammad Baqir (as) said:

"The worth of every man is his marifat"

(Mani ul Akhbar)

Kashaful Moarif

Syed Baqir Nisar Zaidi

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Translation Dedicated

In the

Memory

Of

Our Late Grandfather

&

Late Uncle

We would like to ask all momineen to recite al-Fatiha for them.

Inna illahi wa inna illahi rajeoon

Warning

Praying is the right of momins only. A munafiq does not even have the right to stand on the prayer mat. The more a munafiq will pray the greater his punishment will be. This is the right for momins only because prayer lives throughout the whole body, in his life, heart, breath, and blood. When he stands for prayers, he thinks only of Imam Zamana (ajf). When he reads "*Ahdana Siratul Mustaqeem*", he understands the "true path" is the wilayat of Ameerul Momineen (as). When he does rukoo, he thinks of the One who gave the zakat in the state of rukoo. When he goes in sajda, he thinks of that sajda performed by Imam Hussain (as) in Karbala. When He put His head down for that sajda, He never lifted it. When he reads tashahud, he declares the wilayat of Ali (as) as the center of his testimony. This is why momin and prayer are compulsory on each other. They cannot be separated. There are some people who claim to be momin, but they deny the orders of Allah. You must be aware of these people. They do wrong things, but momins are the ones who are accused. We have clearly disassociated ourselves from such fake shia. Therefore, no one has the right to associate these fake shia with Momineen.

Clarification

Some people asked me “How many people are in my company and what the name of my company is?” For the knowledge of these friends, I openly announce I have no group, team, or company. I do not even have a publisher. Whatever I have done or am doing, I am doing completely by myself. No one helps me nor do I help anyone in their work. I only rely on my Imam (ajf) and ask help only from Him. My peer, master, leader, and marja is only the Imam of this time, Imam Zamana (ajf). I do not need anyone except my Moula (as). I only look towards my Moula (as). I am not responsible for what others do.

In Honor Of

I give this simple attempt to Him.

- who is the greatest, Ali (as)
- who is the creator of the universe
- who gives nourishment to the creation
- fortunes are written and removed by His orders
- one who is Ali (as), who is superior, who is more superior, who is most superior
- who is great, is greater, is the greatest
- who is merciful, more merciful, most merciful
- who is glorious, more glorious, the most glorious
- who is exalted, more exalted, the most exalted

One who was loved the most in this world, and one who was most hated in this world. May my parents be sacrificed on this sacred essence.

Dedication

I dedicate this book to my late parents, Syed Nisar Hussain Zaidi and Syeda Riaz Fatima Zaidi, whose duas I can still hear, whose kindness follows me like a shadow even today.

Rabba ar-hamhama kama rabbayani sagheera

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Al Ali (as) Sultan un Naseera	Allama Abdullah Shah Abd

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City of Love

Intellect is the jewel of humanity. The jewel of intellect is knowledge. The jewel of knowledge is marifat (recognition). The jewel of marifat (recognition) is love. The human uses these four things to progress in this world. Intellect and knowledge are connected with both this world and the day of judgment. It depends on each individual as to how he uses them. Either he uses them for this world or the day of judgment, or for both this world and the day of judgment. Marifat (recognition) and love are only connected with the day of judgment. If your purpose is marifat and love, then you will be able to use intellect and knowledge for the day of judgment. If the purpose of marifat (recognition) is not love, then it creates hostility and animosity. As this type of marifat (recognition) increases, the hostility and animosity also increase. This is why Allah ordered His creation to love first, and then gain marifat (recognition). As the marifat (recognition) increases, the love increases. This is why we started our book with the topic of love. We will explain the truth of marifat (recognition) later.

Sometimes people, who seem to be intelligent and knowledgeable, become experts in a variety of fields, such as theology, philosophy, science, etc.

Some people become experts in Quran, hadith, and jurisprudence. Because their purpose is not marifat (recognition) and love, they learn these fields of knowledge simply to become famous and wealthy. This is why they remain ignorant regarding the day of judgment. They are the same people who read thousands of books, become experts in Arabic language, and explain the Arabic texts. This is the reason they are called scholars. In order for people to know they are connected with matters of religion, they wear a specific style of dress and have a specific physical appearance. When you will talk about marifat (recognition) with them, they immediately will have a dislike for the topic. These people are far away from love.

A Very Important Point

Momineen have to face this difficulty in every age. We are facing the same difficulty today. The reason we are facing this difficulty is people have no interest in gaining knowledge. A specific group has taken charge over the sources of knowledge. This difficulty, which Momineen have faced in all ages, is not having full knowledge and understanding of the Arabic language. For this reason momineen are made fun of and told they cannot become a scholar simply by reading a translation. They must have full command over the Arabic language.

If you are debating with someone and are giving your proof, the other person will immediately ask if you know Arabic. Upon hearing this, the momin becomes speechless. We will remove this misconception. In reality this is an insecurity of the people. Even though they know Arabic, they still cannot understand Quran or hadith. Nor do they understand the truth of marifat (recognition) nor can they gain this marifat. In this situation when they see a person who does not know Arabic is explaining the secrets of marifat brilliantly, they become jealous. Their turban and scholarly dress becomes a symbol of shame for them. When they find no other way to discredit, they become racist. Quran was revealed in Arabic language, but it is a specific kind of Arabic. You cannot read Quran without these specific terms. In this situation a scholar gets a chance to accuse momin of being unable to read Quran properly. Allah does not care about these things. In **Usool e Kafi Kitab Fazail ul Quran**, Imam Jafar Sadiq (as) says, *“RasoolAllah (saw) said, “If a non arab from My ummah (nation) reads Quran, the angels take it to Allah in the Arabic language.”*

When we read history, we see whenever a non-arab came to Aimmah (as) and spoke in Arabic, Masoomeen (as) would stop them. They would tell the person to speak in their native language. Masoomeen (as) Themselves would then speak the native language of the people. Hz Salman al Farsi (as) was from Iran. His mother tongue was Farsi. He was on the highest level of iman. He was even declared by RasoolAllah (saw) to be from His Ahlul Bayt (as). The people whose mother tongue was Arabic were not given this status. Majority of them read Quran and became munafiq (hypocrite). Hz Shahr Bano (as) was also Iranian. She also spoke in the Farsi language, but Allah declared her to be a trustee of His Hujjat. The Arabic speaking women were far from her status. In reality the knowledge of language is not related to religion. This is a purely worldly knowledge. People are dependent upon this knowledge for communication. In society the people distribute the many tasks amongst themselves. Some work in the fields and provide grain to the society. Some make clothes and provide clothing for the people. Some make pots and provide pottery for the society.

Some people choose the knowledge of languages. Their responsibility (not favour) is to interpret the different fields of knowledge from one language into another. Then the society will benefit from these fields of knowledge. Regarding philosophy, the first thing we think of is Greece, but philosophy originally began in China. All the literature of philosophy was written in Chinese. Greeks translated it into their native language. All the great philosophers of Greece became great by reading the translations of these philosophies. When the Muslims came into power and became aware of the different fields of knowledge not translated into Arabic, they then translated all of the literature into Arabic. In the time of Mamun Rashid a department was established whose job was to translate the different fields of knowledge into Arabic. All of the great philosophers gained their statuses by reading these translations.

Today the west has full command over the knowledge of chemistry. They are the lone owner of this knowledge. Every person knows the founder of chemistry was an Arab. His name is Jabar bin Hayan. He wrote the book "Al Chemia" in the Arabic language. The western people were unaware of even one word of Arabic, but they translated "Al Chemia" into their native language.

All of their research was based on this translation. Today they lead in the world of chemistry. The people who are experts in Arabic language are still living in the dark ages when it comes to the field of chemistry.

The linguistic experts translated Quran, books of hadith, books of history, and other Islamic literature into their native languages. The research work is going on all throughout the world on the basis of their translations. Allah says in Quran, **“This book guides muttaqeen (pious).”** (regardless of their mother language) Allah did not say only those muttaqeen who speak Arabic. Otherwise you would have to become an expert in the Arabic language in order to become a muttaqi (pious). Taqwa (being conscious of the presence of Allah at all times) would then be limited to the arab nations. Taqwa is related to the heart not to the language. The truth is the book that guides muttaqeen also is able to recognize them. If it could not, then how could it guide the muttaqeen (pious)? When a momin opens Quran, then Quran reveals its meanings to him. Even if he is reading a translation. When a munafiq opens the Quran, Quran hides its meanings from him. Such a person finds nothing except reading Arabic.

You will never see any expert from any field of knowledge being boastful in the society. You will never hear a farmer say if it was not for him providing you with grain, then you would die from hunger. You will not find any distributor of clothing saying if it were not for him bringing you the cloth, then you would have remained without clothing.

It is only the maulvis (scholars) who become boastful in everything. Even though they are taking money for their services. We felt this point to be extremely important which is why we have explained it. Now we come back to our topic, intellect, knowledge, marifat, and love.

If you notice the foundation of these four concepts is love. Love is such a thing that forces one to increase his marifat (recognition) of the one he loves. If a person is a fan of another in this world, then he loves everything about him, not only his performance. He wants to know every last detail regarding his love's life. His love demands this of him. How is it then possible the nature of humans can change when it comes to the matters of religion? How is it possible the people do not want to gain the marifat (recognition) of the one he loves? The person who dislikes the word marifat can never be a lover of Ahlul Bayt (as). It goes against the nature of mankind.

So that you will become successful on the day of judgment, you must use these four concepts in the following order:

1. Love for Ahlul Bayt (as) must be present in one's heart.
2. Gaining marifat increases the love.
3. After gaining marifat, one will gain knowledge.
4. One must use the intellect in order to gain knowledge.

You should know the true intellect is the one that turns a person towards knowledge. The true knowledge is a source of gaining marifat. The true marifat is that which increases the love.

Whatever has been created and whatever is in the process of creation, whatever will be created in the future is all based on love. The process of creation for some is finished, for some it is still in the process of completion, and for some it has not started yet. Every creation is from love and is done through love. One who is unaware of love is not only unaware of the purpose of creation, but he is also unaware of his Creator. When he is unaware, he cannot know the purpose of his life.

A true essence, a real essence, the Creator of every essence, is hidden in the veil of the knowledge of Allah. We are forced. We have only these words to say. Beyond the knowledge of Allah, no one can reach. No intellect can reach. There are no words to express it.

This is our limit. This is the fault of our creation. Where He is hidden only He Himself knows and the One who has hidden Him in His own essence knows. This true essence is the climax of greatness. It wants to be recognized, but not in front of everyone. Only those who have such iman (faith) and can bear the glory of His attributes. Those who are unable to bear the knowledge of His attributes become astray simply by the thought of His greatness. When someone sees Him through their iman (faith), then Allah Himself says for such a person, ***“He saw just a glimpse of His greatness, but he saw in such a way his heart and eyes were unable to deny.”*** In this flowing ocean of greatness, the foundation of His attributes wanted someone to see and admire Him.

Then a voice came ***“I was a hidden treasure. I decided I should be recognized. Then I created an essence.”***

That creation was the first sign and was created from the pinnacle of nearness.

It was all about beauty and greatness. Such beauty that whoever saw Him became lost in His glory because He was the same as His Creator.

One who wanted others to love Him. He Himself fell in love .

The reason and foundation of the process of creation is love. The people who play with their religion do not pay attention towards the truth. If they had, then their religion would be of love not of extremism. If they were aware of the truth of creation, then the foundation for all of their acts would be love not shariat (law). Shariat is not a purpose. It only creates discipline amongst the people. For example, on the football grounds, there are boundaries and a penalty box. Their purpose is to force the players to follow the rules of the game. The players do not play because of these boundaries. They play for the love of the game. If you ponder, you will immediately realize everything in this world is done through the feeling of love: Job. Business. Agriculture. All are done in the love of money. People get married due to the love of woman and children. People are involved in politics for the love of power and fame. When the spirit of everything is love, then how can you disassociate love from religion? When the religion is the most important, there should be an extremely strong presence of love.

From beginning to end, religion is filled with love. In appearance there are innumerable religions in this world. However in reality there are only two religions. One is the religion of the love of Moula Ali (as). The other is the religion of the enmity of Moula Ali (as). It does not matter what label people use, but they will be from one of these two. RasoolAllah (saw) said regarding muslims, *“There will be 73 sects in Islam. 72 will go to hell.”* The one sect who loves Moula Ali (as) will go to jannah. The other 72 sects will be those who are enemies of Moula Ali (as). In order to enter jannah, you must have love for Moula Ali (as). This has been proven by numerous hadiths. This is an undeniable truth. Only that person who Allah loves will go to jannah. The person who will be in the deepest part of hell will be the one Allah dislikes. Now what is the meaning of Allah’s like and dislike. We will present this hadith from **“Madinatul Moajiz First Edition page no. 368”**. RasoolAllah (saw) said, *“Allah said to Me, “O’Muhammad (saw)! I have decided I will put the love of Ali (as) in that heart which is dear to Me. I put the love of Ali (as) in the heart of those whom I love. I put the animosity of Ali (as) in the heart of those I dislike.”* The survival and destruction are based on the love and hatred of Moula Ali (as). I am amazed at the thoughts of those people who believe their acts will save them. Whether you believe me or not,

this is the religion of shaitan. Shaitan was the first one to become arrogant based upon his acts and worship. Do you know that shaitan did a sajda that lasted four thousand years? Masoom (as) said this was such a pure sajda that in the period of four thousand years his attention was not diverted even for a single moment. Now imagine what his other acts of worship would be like? All of his acts of worship were in vain. He became accursed by refusing to do only one sajda. Adam (as) who did not perform even one act of worship, but still Allah ordered the whole of creation to perform sajda to Him. The people who think like shaitan and believe their acts will save them in reality they are severely insulting and are doing taqseer (lowering) in the attributes of Moula Ali (as). All shia and sunni books are filled with hadiths in which RasoolAllah (saw) said, "*O'Ali (as)! You will be the distributor of jannah and jahannum (hell).*" Now if the acts of worship will be as a savior for humanity, then they would be the distributor of jannah and jahannum instead of Moula Ali (as). These ignorant people are running behind so-called scholars blindly. They know Moula Ali (as) is the distributor of jannah and jahannum, but how He is the distributor, they have no idea. If the meaning of distributor of jannah and jahannum is He will send those who have good deeds to jannah and those who have bad deeds to jahannum, then this could be done by a few of the angels very easily.

You must understand the meaning of “distributor of heaven and hell”. Moula Ali (as) Himself explained the meaning in these words, *“I will be standing at the door of jahannum (hell). I will say to it, “Catch him for he was My enemy. Leave him for he was My follower.”* One who does not believe in the words of Moula Ali (as) is not only the enemy of Moula Ali (as) but also the enemy of RasoolAllah (saw). The purpose of writing this book is to remind shias about the truth of the Shia religion, and to remind them who the true shias are and what their responsibilities in this world are. If some people wish to speak to us by the way of sharia, then we are ready to speak to them in their own language. They should remember the sword of wilayat e Ali (as) is hanging above their heads. They cannot run from it. Allah knows those kinds of people very well. This is why He blocked every path so they could not flee. We will present a hadith from **“Madinatul Moajiz First Edition page no. 368-369”**.

RasoolAllah (saw) said, *“Allah says I made namaz (prayer) wajib (compulsory), but there is a concession for those who are traveling. (He can shorten his prayers while traveling.) I made fasting wajib (compulsory) except for those who are traveling. I made hajj wajib, except for those without means. I made zakat (poor tax)wajib but only on those who have wealth.*

I made the love of Ali (as) ibn Abi Talib (as) as an absolute wajib (compulsory) upon all of creation in the heavens and on the earth, and there is no exception in the love of Ali (as) ibn Abi Talib (as)."

I explained this hadith for those who are followers of the physical acts of worship and dislike the true acts of worship. I believe in the importance of worship more than they do. I can never be in favor of idol worship. My iman (faith) is only the act, which is done in the love of Moula Ali (as) will be accepted by Allah. The purpose of all acts of worship is based upon the love of Moula Ali (as). One ayah of Sura Ibrahim, Hz Ibrahim (as) prayed to Allah when he left Hz Hajar (as) and Hz Ismael (as) near the Kaaba in a desolate place, *"O'My Lord! Put the love of Hajar (as) and Ismael (as) in the hearts of people."* In the tafseer of this ayah, Imam Muhammad Baqir (as) said, *"Hz Ibrahim (as) did not ask Allah to turn the hearts of people towards the Kaaba; He asked Allah to put the love of his offspring in the hearts of people. People lie when they say Allah ordered them to come on these tombs, but they will be asked about the love of Ahlul Bayt (as). I swear by Allah, Allah did not make any act wajib (compulsory) upon the people except for Our Love."* **(Tafseer Furat page no. 145).**

This is the most authentic proof that I can present to you. The people who are just will try to understand what I am attempting to say. Certainly good deeds are a benefit for people, but not every act is a benefit. Only those acts that are accepted by Allah become a benefit for the people. Now those people, who are constantly singing the praises of the word 'act, act, act', are they sure their own acts will be accepted by Allah? Allah did not order us to shoot an arrow in the darkness. Only those acts done purely for the love of Ahlul Bayt (as) will be accepted, even if it is a very small thing. All those acts not done purely for the love of Ahlul Bayt (as) will be erased, even if they are great in number and tremendous in size. This is the reason Moula Ali (as) said, *"Be concerned with the acceptance of your acts, not the amount of acts which you have done. Allah accepts only those acts that He loves. How can an act that is accepted by Allah be considered as 'little'?"* Imam Jafar Sadiq (as) said, **(Al Tauheed page no. 19 hadith 4)** *"Do an act even if it is little for you will gain benefit from it."*

The truth is; the love and marifat (recognition) is the axis upon which our whole book revolves. Despite of lack of marifat and power, we have stepped into a valley where we are watching a volcano explode.

On one side, a voice comes “Allah”, but when it gets louder, it becomes “Ali (as)! Ali (as)! Ali (as)!” Here the eyes can see, but are blind at the same time. Ears listen, but also are deaf. Hands move, but also become paralyzed. Feet walk, but are unable to cross the distance. There is only one part that is able to work in its full capacity, and that is the intellect with the condition one’s heart is stronger than the mountains and one’s chest is the trustee. You can imagine for yourself how difficult it becomes at this point to find words to convey our true message. My problem is many different types of people read my books. Obviously, the muqassireen (those who lower the status of Ahlul Bayt as) and munkirreen (those who deny the status of Ahlul Bayt as) will also read this book. Here is where my difficulties begin. My Moula (as) has said, *“Do not tell to those who are ignorant things which their hearts cannot bear. Because they only will insult you. Your knowledge has rights upon you. Your right upon the knowledge is to convey it to those who are deserving, not those who do not deserve it.”* **(Najul Israr First Edition page no. 77).**

In **Tafseer Furat page no. 251**, Imam Jafar Sadiq (as) said, *“We narrate different kinds of hadiths to the people. Some hadiths are those that can be narrated without any fear from the mimbar (pulpit). They are those hadiths that are regarding Our glory and the destruction of Our enemies. Some hadiths are only told to Our Shia. They agree with them. Some hadiths are told only to one or two people.*

If such a hadith is told to three people, it becomes worthless. There is one such hadith that We only tell to those whose heart is a trustee, who has marifat (recognition), and has intellect gifted to them by Allah. Such people become guardians, protectors, inviters, and witness of Our hadiths."

In this situation, writing about marifat in way that will be accepted by all the people, even though it is not impossible, is extremely difficult. I wish I could write the whole truth of marifat (recognition) and the truth of the attributes of Moula Ali (as). I have tried my best to limit myself because it is very common for people to issue fatwas against those momin who reveal the truth regarding Moula Ali (as). In order to avoid these things, we will come to our real purpose slowly. I request my readers to read this book carefully. Do not be shocked by what you read. We will prove our claims through Quran, hadith, prayers of Masoomeen (as), and the books of ziarat. We specifically have been helped by the book "**Mafatih Al Jinan**". This book should be in every shia home. This book is considered to be a blessing and fulfillment of wishes. From the beginning, we will shut the mouths of those who will object.

The truth of duas and ziarat

A natural desire of human nature is to make dua and to see those whom we love. However, there are certain conditions for fulfilling this desire. Whenever the forefathers of morality, Masoomeen (as), taught the people how to pray and make dua (supplication), They also taught the people about morality at the same time. In this way the duas (supplications) and prayers of the people would be accepted by Allah. However some selfish people think the purpose of these duas and ziarats is only to fulfill their own selfish worldly desires. They have lost the true meaning and purpose of these duas and ziarats. Masoomeen (as) came in this world in order to introduce Their marifat (recognition) so the people would be able to worship Allah through Their marifat. Due to the difficulties of the time, the truth of Their attributes could not be expressed openly. This is why there is such an ocean of marifat and love contained within these duas and ziarats. If one reads them with a pure heart and pure iman (faith), he will be successful in this world and the hereafter. You will believe this without doubt after reading this book.

Shia

Najul Israr First Edition page no. 41, Ameerul Momineen (as) says, *“No one will become deserving of any status unless he is fully aware of the truth of that status.”*

According to the sayings of Moula Ali (as), a person, who has no knowledge of what it means to be a shia, cannot call himself 'shia'. It becomes necessary to reflect upon what it means to be a shia before you call yourself 'shia'. First we shall discuss the literal meaning of the word 'shia'. Look in any Arabic, Farsi, or Urdu dictionaries. You will find many common meanings of shia, but generally, you will see it is in reference to the supporters of Ali (as). We must think. Are we really supporters of Ali (as)?

1. Do we prefer the sayings of Moula Ali (as) over the sayings of others?
2. Do we not favour those who give orders which are against the orders of Moula Ali (as)?
3. Do we not favour those who claim to be equal to Moula Ali (as)?
4. Do we not favour those who use the titles of Moula Ali (as) for themselves?
5. Before doing any act, do we search to find what the orders of Moula Ali (as) were regarding this issue or do we look to see what fatwas others have issued instead of what Moula Ali (as) has ordered?

6. Do we have doubts regarding the attributes of Moula Ali (as)? Do the words “why and how” not come in our minds when we hear the attributes of Moula Ali (as)? Have we not read this hadith of RasoolAllah (saw), “*Doubting regarding Ali (as) is kufr (disbelief) against Allah.*” (**Madinatul Moajiz First Edition page no. 359**). RasoolAllah (saw) also said, “*One who disobeys Allah in the wilayat of Ali (as) will always remain in the fires of hell.*” (**Tafseer Furat page no. 359**)
7. Do we condemn those lecturers who avoid speaking of the truth of the attributes of Moula Ali (as)? Do we not attend such gatherings where people do not describe the true attributes of Moula Ali (as) while RasoolAllah (saw) has clearly ordered us, “*Make your gatherings beautiful by reciting the remembrances of Ali (as) ibn Abi Talib (as)*”?

When we have the right answers to these questions, only then will we have the right to call ourselves ‘shia’.

Second Point

The sign of every religion is their kalima (testimony). The sign of the shia religion is “*Aliun waliullah*”. The proof of this is when people hear the sound of “*Aliun waliullah*”, they immediately know this is a shia masjid. If this kalima (testimony) is removed, then there is no difference between the shia religion and other sects of Islam.

If a person only believes in “*La illaha illala, Muhammad RasoolAllah*”, then the term ‘muslim’ can be applied to him, but he cannot be a ‘shia’. As RasoolAllah (saw) has said, “*Ali (as) is that kalima which the muttaqeen (pious) are always associated with*”. (**Tafseer Furat page no. 210**) First one must be a muttaqi (pious) in order for him to obtain guidance. Being a shia is a very high status. One becomes shia after obtaining guidance. How can a person who is not even a muttaqi apply the word ‘shia’ to himself? This is the reason this dua was written in “**Mafatih Al Jinan**” **page no. 1099**. “*O’ My Lord! Let Us be in that group which read “La illaha illala, Muhammadin RasoolAllah, Aliun walliullah*”. How strange it is the people oppose “Aliun walliullah”, but at the same time pray to be amongst those who believe in it. This is the greatest insult one can do against Allah.

Religion of Love

The shia religion is a religion of love. Love is its beginning and its end. Love is its seen and its unseen. Pure love! We gain marifat (recognition) through our intellect. We gain love through marifat. You may have noticed when a scholar, who lives far away, dies, the people will show very little grief upon hearing the news of his death. When his neighbor dies, he feels so much grief. The reason is he does not have the marifat (recognition) of that scholar, but he has the marifat of his neighbor.

Only those people who do not have feelings of love dislike marifat. It is very easy for people to hate marifat because whenever anyone recites the true attributes of Moula Ali (as) a fatwa is issued against him calling him a 'nusairi'. This is not a new concept. Munafiqeen (hypocrites) have always treated momineen in this way. There is a narration by Ibn Abbas (ra) in "**Umdatul Matalid First Edition page no. 503**". It says, "*This ayah (those people who hurt Allah and His Rasool)was revealed when munafiqeen said, "Muhammad (saw) wants us to worship Ahlul Bayt (as) by our tongues".*

The foundation of the shia religion is the belief that none of the creation is able to praise Moula Ali (as) because it is impossible for any creation to fully understand and know about its Creator. Whatever words the creation uses to describe its Creator, it still will not be a true description of what his Creator actually is. As Moula Ali (as) Himself said, "*Do not call Us Allah nor human. We are not like others. Verily We are the secrets of Allah whom Allah sent on this earth in the form of humans. We are the signs of Allah in human form. Describe Our attributes according to your own abilities. Verily an ocean can never become dry.*

No one can recognize the secrets of ghayab (unseen). No one can praise the signs of Allah. “ (Najul Israr First Edition page no. 50)

The meaning of ‘Ali (as)’ is The Highest. Only one whose eyes can cross the heavens and see Arsh e Muallah (highest reaches of the heavens) can be able to truly love Moula Ali (as). One whose eyes are stuck looking down towards the depths of the earth is only able to see bugs. How is it possible for someone like this to be able to know Moula Ali (as)?

What are you asking? Who is Ali (as)? What is Ali (as)?

If you understand, He is the servant of Allah.

If you do not understand, then He is Allah.

The love of Ali (as) is like “La illaha illala”. If you even think for a moment there is another, which is like Moula Ali (as), then immediately all of your claims of love become false. The love of Moula Ali (as) demands from the one who claims to possess it that his love be only a pure love. Moula Ali (as) says in **Tafseer Furat page no. 39**, *“One whose heart contains a love for one other than Us becomes a killer of Us.”* Now it is necessary to know who those ‘others’ are. I know very well who they are, but you need to understand that every person who tries to divert the people’s love and obedience to anyone other than Moula Ali (as) is also considered amongst the killers of Ahlul Bayt (as). Those who wish to become a successor of the wilayat of Moula Ali (as) are also in this category.

Shia religion is free from all of these filths. We will write these words from the Ziarat of Ameerul Momineen (as) in “**Mafatih Al Jinan page no. 105**” as our proof:

“Our salam on You, O’Way of Allah! One who leaves You is destroyed. I do not need any other than You. I do not consider anyone other than You to be wali. I testify that all the acts are accepted through Your wilayat (Is namaz not an act? How can namaz (prayer) be accepted without wilayat?) One who dislikes Your wilayat and does not have Your marifat (recognition) and gives Your place to another will be thrown into the hell fire by Allah and none of his acts will be accepted.” In the same book on page no. 1022, there is a sentence in the **Ziarat of Imam Zamana (ajf)**.

“Our salam on One who is truth, a helper of momineen, and Wali e Amr .” The true shia religion cannot accept anyone as Wali e Amr except Masoomeen (as). If someone wishes to consider anyone other than Masoomeen (as) as Wali e Amr, then they must follow a different religion because in the shia religion this cannot be done. The absolute one and only foundation of the shia religion is Moula Ali (as) who is the dot of ‘bismillah’. The whole universe revolves around Him. Animals, birds, every single particle of the universe praise Him. The winds bring His kindness. The waves of the rivers sing His songs. Thunder and the crackle of lightning announce His orders.

Thunder, storms, floods, and earthquakes announce His wrath. Even the angels who were created only for worshipping, all sing His praises constantly. This is their worship. In **Najul Israr First Edition, page no. 58**, Moula Ali (as) says, “ *Verily My wilayat has been made wajib (compulsory) in the heavens the same way it was made wajib on this earth. The angels remain busy in My remembrance always. This is their tasbeeh. According to Allah, this is their worship.*”

The real shirk is when you make any difference between Allah and Moula Ali (as). Because obedience to Moula Ali (as) is the same as obedience to Allah. There is a hadith by RasoolAllah (saw) in “**Kokab Durri page no. 163**”. RasoolAllah (saw) said, “*Allah said to Me, ‘One who recognizes Ali (as) is pure and joyous. One who denies Ali (as) is accursed. I swear by My Honor, I will throw anyone into the hellfire who disobeys Him, even if it is one who has obeyed Me. I will enter Him into the heavens that has disobeyed Me but has obeyed Him.*” The love of Moula Ali (as) is the truth of iman (faith) as well as the truth of one’s acts. We present a hadith from **Tafseer Furat page no. 309** in order for you to understand the power of the love of Moula Ali (as).

“A person came to RasoolAllah (saw) and said, “O’RasoolAllah (saw)! I love those who fast, but I myself do not fast. I love those who pray, but I myself do not pray.

I love those who give sadqa (charity), but I myself do not give sadqa.” RasoolAllah (saw) said, “You will be with those persons whom you love.” This is why RasoolAllah (saw) said, “Love of Ali (as) is such an act of righteousness that as long as you have this no evil can harm you. The hatred of Ali (as) is such a sin that no act of righteousness can be of benefit to you.” (Kokab Durri page no. 167)

Jannah (paradise) is fond of those who love Moula Ali (as). Jahannum (hell) intensely hates the enemies of Moula Ali (as). RasoolAllah (saw) said, *“O’Ibn Abbas (ra)! I swear by the God who made Me a true prophet, jahannum (hell) hates the enemies of Ali (as) more than it hates those who made Allah have a son.” (Tafseer Furat)*

We belong to Moula Ali (as)

For us it is sufficient that we belong to Moula Ali (as). This is the true meaning of the word shia, one who belongs to Moula Ali (as). Who are those who belong to Moula Ali (as), we shall show you.

In **Tafseer e Furat page no 35-36**, RasoolAllah (saw) said to Ameerul Momineen (as), *“O’Abul Hasan! Congratulations! Allah will raise them (Your Shia) on the day of judgment on camels created from light. These camels will sit near their graves, and they will be told, “O’friends! Ride them.! Their path will be straight, and You will lead them and call them to heaven. A breeze would be there which will sprinkle pure musk of lavender on their faces, and they will say, “We belong to Ali (as)”. They will be informed, “If you belong to Ali (as), then there is peace for you and no worries or fear shall be for you.”*

In the same tafseer on page 153, Zaid bin Ali (ra) narrates that on the day of judgment, a crier will announce, "*Where are those whose spirits were taken away by the angels in a state of cleanliness?*" They will say, "*We are those who love Moula Ali (as).*" Then they will be informed, "*Because of your love of Ali (as), you will go to jannah (paradise).*" (This is a clear proof that the reality of all amal (acts of worship) is nothing without the love of Ali as).

However, before going further, I wish to clarify a huge misconception. The basic reason that causes people to leave the love of Moula Ali (as) and become proud of their acts of worship is they think love is a very easy thing and acts of worship are very difficult. However, in reality it is completely the opposite. It is love that is more difficult. Let me give you a few examples. In the battle of Siffeen, people did not abandon their prayers or fasts, but they did abandon their love of Moula Ali (as). Similarly on the occasion of Karbala, there were plenty of people who were the "lovers of worships" but very few who were the lovers of Imam Hussain (as).

Now answer me honestly. When Imam Hussain (as) offered His prayers in the battle of Karbala and a group of His companions stood around Him shielding those who were offering prayer from the arrows of the yazeedis (la) and while protecting Imam (as), they were martyred (narrations say there were some 36 companions who were martyred in this way), now tell me did they die a death similar to those who had abandoned prayer? Believe me when I say there is none who has the ability to offer a prayer such as the one they did. Now try to understand what the true meaning of amal (act of worship) is. We only claim to love Masoomeen (as). In reality, this is a very difficult task. Let us look at ourselves. Najum Afanda explained this with these beautiful words:

“The true ibadat (worship) was done by those who were loyal to Imam Hussain(as). Now no one can offer the prayers the way the loyal companions of Imam Hussain (as) did. No one will ever be able to offer such acts of worship again from now until the day of judgment.”

No no! Love is a very difficult thing to do. Very few people can truly claim they love. Even if we become a lover of those who love Ahlul Bayt (as), it would be a great honour for us. This is why we stopped you at this point so that you could begin to recognize who is a shia and who is a non-shia. Then you can look at yourself and if you really believe you are a momin, then you will be rewarded in this world and in the hereafter.

Who cannot be a shia

1. RasoolAllah (saw) has advised us to avoid certain things. The way in which RasoolAllah (saw) advises us to avoid these things is a perfect example of the greatness of His mercy and the extent of which He showers it upon us. Even though He Himself is at the stage of absolute infallibility, He speaks in such a way as to associate these things that in reality have absolutely no association with Him and then through that advises us to avoid these things just as He does.

In **Tafseer e Furat page no. 213**, RasoolAllah (saw) said, "*O'people! Allah has protected Ahlul Bayt (as) from these things:*

1. *We are not liars.*
2. *We are not Allah.*
3. *We are not magicians.*
4. *We are not disinherited.*
5. *We do not cheat others.*
6. *We do not cause fear in others.*
7. *We do not invent things in the religion by Our own opinion.*
8. *We are not of those who create doubts.*

9. *We do not keep others from gaining the truth.*

10. *We are not hypocrites.*

And he who has these properties is not from Us. Allah is not happy with him, and We are free from him.”

2. *Kokab Durri page no. 328*

Ameerul Momineen (as) said, “*There are five types of people who cannot be Our friends, regardless of how much they try.*” (This sentence shows if you wish to be counted as Their friends, you must not be from amongst any of the following types of people, even if you have only one of these characteristics, you will not be counted as among Their friends)

1. *Dewas:* a person whose wife is an adulterous but he is content with her
2. *Mukhnas:* one born as a eunuch
3. *Haramzada: (illegitimate)* every one must be aware of the meaning of this word because people often call each other by this title
4. *one who was conceived during menses*
5. *Pushat andaz:* I do not know the meaning of this word. This is the meaning I found when I looked in the dictionary: “*illatul mashaikh*” however this meaning is not comprehensible to me.

3. **Third Characteristic** is one who does not practice taqiyya. Remember one who is participating in political rallies and trying to show off the power of shias to others or one who is gathering the shias in one location so that their enemies have no problems locating them during the occultation of Imam Zamana (ajf) cannot be a shia.

A. Imam Ali Reza (as) said, *“He is not from Us who abandons taqiyya before the reappearance of Our Imam (ajf).”* (**Kamal ul Deen wa Tamam un Nayma pg 371**)

B. In **Kamal ul Deen wa Tamam Nayma page 611**, Narrator asked Imam Jafar Sadiq (as), *“O’my Master! What will bring more reward, praying secretly when Imam (as) is present in the era of a tyrannical government or worshipping openly after the reappearance of Imam Zamana (ajf)?”* Imam (as) replied, *“O’Ammar! Giving charity secretly during the rule of a tyrannical government is better than giving charity openly during that time. In the same way during the rule of a tyrannical government, it is better to worship secretly while being in the following of Imam (as). You have seen by your own eyes, these oppressive rulers have denied the rights of the Imam (as) as well as your rights. Therefore you must remain patient, continue worshipping Allah in secret, and remain steadfast. So continue to earn your living but keep aware of your enemies. Allah will increase you deeds, so congratulations for this glory”.*

Status of Momin

Now we will give you a brief introduction of those great people who are free from those things that were mentioned above. They are the true followers of Masoomeen (as).

1. In **Tafseer e Furat page no. 297**, Imam Muhammad Baqir (as) said, *“Our Shias are included in Our Ahlul Bayt (as). Our love is showered upon their hearts, and they feel Our love in their hearts.”*

There cannot be any other greater example of mercy than this. Allah is inviting you to join the group of Hz Salman (as) and wants you to be able to feel the love of Ahlul Bayt (as) in your hearts. Is there anyone from amongst you who does not want this?

2. In **Tafseer e Furat page no. 306**, Allah says in **Sura az Zumar (The Groups)**, *“ is it so that those who know are equal to those who do not know? So guidance is for those who use intellect.”*

In the tafseer of this ayah, Imam Jafar Sadiq (as) narrates from His Father (as), “*We are those who know. Those who do not know are Our enemies. Those who use their intellects and gain guidance are Our shia.*”

Aql (intellect) is specifically associated with shia. Aql introduces you to the one that will guide you. So one who has marifat (recognition) of his guide is a shia. He is the one who has intellect. According to Allah, all others do not have intellect.

3. In **Tafseer e Furat page no. 389**, Imam Jafar Sadiq (as) says, “*On the day of judgment, we will judge Our shias. If they are indebted to Allah (i.e. missed prayers, fasts, etc) RasoolAllah (saw) will remove His debt from him. If he is indebted to the people, RasoolAllah (saw) will repay the debt on his behalf. If he has denied the rights of others, we will forgive him, and he will go to jannah (paradise) without judgment.*” After reading this hadith, are you still afraid of the day of judgment? Someone wrote a book called “Us Din say Daro”. It means “Afraid of the Day of Judgment”. However I say do not be afraid of the day of judgment. Be afraid of today. If you truly love Ahlul Bayt (as), then you do not have to be afraid of the day of judgment. It is a totally different matter if you do not trust the sayings and promise of Aimmah (as).
4. In **Kamal ul Deen wa Tamam un Nayma pg no 306 hadith 8**, RasoolAllah (saw) said,

“O’Ali (as)! Be aware! The faith of those people who in the last era when there will be no prophet amongst them and their guide will be hidden from their vision will be surprising and their belief will be the strongest, Despite these difficulties, they will believe in the light while they themselves are living in complete darkness.”

Here we see RasoolAllah (saw) is praising those people who believe in the light (Imam Zamana (ajf)) even though they are living in total darkness (ghayabat).

However today you will find people lighting their own candles (giving themselves a status that is above their true status).

1. In **Kamal ul Deen wa Tamam Nayma pg no. 331**, Imam Zainul Abideen (as) said, *“In the era of His Occultation, those people who believe in His Imamate and will be awaiting His reappearance will be the greatest people of all times because Allah will give them intellect, understanding, and marifat. For them, this occultation will not be hidden. Their status would be like those mujahideen who fought alongside RasoolAllah (saw) with swords. It is these people who are Our true and pure shias. They will invite people to the religion of Allah openly and secretly.”*

In reality only those people who are uncomfortable living in this world are waiting and praying for the reappearance of Imam Zaman (ajf). Those people who are facing difficulties and sufferings due to the oppression they are facing in this world are the ones who want Imam Zamana (ajf) to reappear to remove them from their sufferings and put them in ease.

Those who are comfortable in this world and not facing any difficulties or hardships do not pray for the reappearance of Imam Zamana (ajf) because when He will return, they will be removed from their so-called life of ease and placed in a life which they consider to be difficult. Why should they wait for Imam Zamana (ajf) to reappear when His return will do nothing but disrupt their so-called happy existence?

6. In **Tafseer e Furat page no. 267**, Moula Ali (as) said, *“Residents of jannah (paradise) will look at the status of Our shias just like the residents of earth look up at the stars.”*

Now whoever wants to enter into jannah, first he must enter into the tent of Imam Hussain (as). Nothing can take you into jannah except the love of Ahlul Bayt (as) which is felt in the hearts of the Shias of Ahlul Bayt (as).

7. In **Najul Balagha pg no. 680 letter no. 28**, Ameerul Momineen (as) said, *“Had not forbidden the praising of one’s self, I would have narrated such attributes of which the Momineen possess the knowledge of.”*

Believe me when I say this is an amazing statement to say the least. In this Moula Ali (as) says that the Momineen will have knowledge of the attributes of Moula Ali (as) which Moula (as) Himself has never even narrated. The people deny those attributes of Moula Ali (as) which He Himself narrated to the people. How can a momin know those wonderful attributes of Moula (as) which were never even narrated by Moula (as)?

Only those people who know those attributes said “Labaik” at two places, on the day of creation and on the day of Ashura. Other than those people no one will be able to understand or believe in the true attributes of Moula (as). Maybe it is better for them because if they even saw the minutest glimpse of the true attributes of Moula Ali (as), their hearts would immediately cease working.

Only those who are deserving will be blessed with the love of Moula Ali (as)

Ghair Allah

When shaitan decided to become an enemy of Allah, as he was organizing his army, he created a rule. He knew he had never seen Allah neither had he spoken with him nor had he met him face to face. So it was impossible to attack Allah directly or to slay him. However shaitan also knew that Allah reveals Himself to the creation. Allah reveals Himself through the veil of Kaliphatul Allah (caliph of Allah). This is why He named Himself Al Zahir (The Manifest). So the only way shaitan could oppose Allah was by opposing the Caliph of Allah. The only way of opposing the Kaliphatul Allah is by creating a distance between Allah and His Caliph. Shaitan was the inventor of this trick. He attacked the creation of Allah with this trick and named it "ghair Allah" (other than Allah). Its purpose is to oppose the Caliph of Allah. I want my readers to always keep this basic point in their minds. If the Caliph of Allah is separated from Allah, then the concept of tauheed (oneness) will be destroyed. There will be nothing except invented beliefs regarding tauheed (oneness). Because tauheed can only be recognized through the existence of the Caliph of Allah. Without this, tauheed is totally meaningless. If a person tries to imagine a thing which his eyes have never seen or his ears have never heard, whatever he imagines about it is a creation of his own mind and not a true reflection of the thing which he is trying to imagine.

He worships that which he has created himself. In reality he is denying tauheed and instead worshipping idols. What do idol worshippers do? This exact same thing. They create an idol from their imagination and begin worshipping it. Regardless if the idol is made from rock, clay, wood, or imaginary, it will always be called as an idol. Whatever name you give to it, whether it's called god, bhagwan, or Allah, it will not change its reality. If you put your stubbornness aside and think for a moment, then you will begin to understand that in order to believe in something you must first recognize it. If someone believes you can recognize Allah through His creation, then can He deny that a large majority of people have always denied the existence of Allah? Have the people who deny the existence of Allah not seen the creation of Allah? If the existence of Allah can be proven through His creation, then how is it possible these people still deny the existence of Allah after seeing so many proofs? Can anyone deny the existence of the sun after seeing its rays? There is not one person in existence that has ever denied the existence of the sun. Then why do people deny the existence of Allah? So we have determined that you can know after seeing the creation that there is a creator, but all of the creation combined is still not a proof for tauheed. Imam Reza (as) confirms this point in the following saying which is written in **Sahifa al Reza (as) page no 43**, Imam (as) said, "*O'Allah, I disassociate Myself from those who recognize You through Your creation.*"

Some people believe creation to have evolved through evolution. Some believe the creation to have evolved through material substances such as energy and matter. Some believe in two gods. Some believe in three gods while others believe in 1000's of gods. This is a proof that even the perception of god cannot guide people towards tauheed. You can only obtain belief in tauheed through the Kaliphatul Allah (caliph of Allah). Tauheed was recognized and believed through the attributes and greatness of Kaliphatul Allah. This is the only way one can recognize tauheed. So you have to think a 1000 times over before you use the word "ghair Allah". You have to know the reality of this word because this is the point where tauheed that is on your tongue practically turns into shirk. This is the word which is the carrier of the mission of shaitan.

Who is "ghair Allah"?

Literally anyone who is not Allah is considered as 'ghair Allah', but in its true meaning 'ghair Allah' is one who comes to compete with Allah. Here the word 'ghair' means opposite or enemy. Anything which is from Allah, for Allah, by the orders of Allah, or is a way towards Allah can never be 'ghair Allah'. You must ponder deeply upon this point. We will attempt to clarify this for you by using the following examples. These examples are only the beginning initial stages of explanation so that as we delve deeper into our explanations you will be able to understand what it is we are attempting to explain.

The book “**Al Ali (as) Sultanun Naseera**” by Abdullah Shah Abd was of great importance and extremely beneficial in our efforts at explaining in this chapter.

Ism and Kaaba

One must fulfill certain conditions whenever one wants to slaughter an animal. First the animal itself must be halal (lawful). Second at the time of slaughter, you must pronounce the “ism” (name) of Allah. As the following ayah instructs us:

1. *Sura Hajj ayah 28: “That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.”*
2. *Sura Hajj ayah 36: “And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.”*

These ayahs clarify the point that at the time of sacrificing animals we do not mention Allah but instead we mention the “ism” (name) of Allah. Even a child can understand the “ism” (name) of something is ‘ghair’ (other than) that thing. Sacrificing of the animals is only for Allah.

For those people who enjoy shouting shirk! Shirk!, they should also consider “ism” (name) of Allah as shirk, but before doing this they must deny Quran and anyone who denies Quran is a kaffir (disbeliever). It is a very funny thing that in order for them to protect their so-called ideas of tauheed, they must deny Quran and thereby taking themselves outside of the folds of Islam itself. Now we find that even though “ism” (name) of Allah is literally ‘ghair Allah’ but it is still not included in the true meanings of ‘ghair Allah’. It is the same as min Allah, illallah, billah, and bay Amr Allah. The third condition is the face of the animal is turned towards Kaaba. If you intentionally do not do this, even though the animal itself is halal and the “ism” of Allah has also been mentioned, but if it is not facing towards the Kaaba, then it is haram (prohibited) to eat its meat. In this instance, the Kaaba is also included in this act which is done purely for Allah. However the Kaaba is literally ‘ghair Allah’ but if anyone at this point includes the Kaaba in the meaning of ‘ghair Allah’, he will immediately become kaffir (disbeliever). The same situation goes for prayer, hajj, and other acts of worship in which it is compulsory that one should be facing towards the Kaaba. If you pray without facing towards the Kaaba, then your prayer will be batil (void). If you do not face the Kaaba considering it as ‘ghair Allah’, then not only does your prayer become batil but also you will be thrown into hellfire. So it has been proven that even though literally Kaaba is not Allah and is literally ‘ghair Allah’, but Allah has taken it from being ‘ghair Allah’ and included it in min (from) Allah, llallah (for) Allah, and billah (by) Allah, and bay Amr (order of) Allah.

Azmat (Greatness)

Azmatullah means that the “greatness” is only for Allah and the “greatness” is haram (prohibited) for ‘ghair Allah’, but Allah Himself says in ***Sura Hajj ayah 32*** ***“That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.”*** Allah has included the respect and honor of shairullah (signs of Allah) in His greatness and honor. If a muslim does not respect shairullah (signs of Allah) and considers it as ‘ghair Allah’, then he will become kaffir. So no muslim has this courage to include shairullah in the meaning of ‘ghair Allah’, and anyone who does so will be severely punished by Allah even though he is doing it due to his respect of the greatness of Allah. Therefore we can understand that shairullah (signs of Allah) are not included in the meaning of ‘ghair Allah’. In reality they are min (from) Allah, llallah (by) Allah, and bay Amr (order of) Allah.

Hukm (Order)

Sura Momin ayah 12: “But the command belongeth only to Allah, the High, the Great.” Allah says also in ***Sura Yusuf ayah 40: “command is only for Allah”.*** These ayahs prove that considering someone other than Allah to be commander or ruler is shirk,

but the same Allah who says this also says in ***Sura Nisa ayah 65; “But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straightness in their hearts as to what you have decided and submit with entire submission.”*** After this clear order of Allah what muslim can deny RasoolAllah (saw) as His ruler? If anyone will do this, then he will immediately become kaffir. So RasoolAllah (saw) also cannot be included in the meaning of ‘ghair Allah’ because He is included in min (from) Allah and bay Amr (by the order of) Allah. We must believe that considering RasoolAllah (saw) to be our ruler is in reality considering Allah as our ruler because Allah has established His command through this Sacred Essence. This is the reason during the war of Nehrwan when Kharawij raised the slogan of “La Hukm illallah” (There is no ruler except Allah), Ameerul Momineen (as) said, *“This kalima is haq (truth) but its meaning is batil (false).”* It means that in those instances which the people try to differentiate between Allah and His Caliph are batil (false).

Wilayat

Sura al Baqarah ayah 107: “and that besides Allah you have no wali or helper?”

We will discuss the word “helper” later but in this ayah it has been proven there is no wali except Allah and anyone who considers someone other than Allah to be wali is without any doubt a mushrik (polytheist).

Allah Himself says in ***Sura Maida ayah 55: "Only Allah is your Wali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow"***. This ayah proves that RasoolAllah (saw) and those who pay zakat while they bow are the Wali of all muslims. So anyone who does not believe RasoolAllah (saw) and those who pay zakat while they bow is their wali has denied the wilayat of Allah. RasoolAllah (saw) and those who pay zakat while they bow can never be 'ghair Allah'. They are min (from) Allah and bay Amr (order of) Allah.

Khaliq (Creator)

Allah announces throughout the entire Quran that He is the Creator. If that were an ordinary thing, then Allah would not have placed such great emphasis on this particular attribute. There is absolutely no doubt that Allah is the only creator. There is no creator other than Allah, and anyone who includes another in this attribute of Allah has done shirk and kufr. However in **Sura Aal e Imran ayah 49**, Allah narrates a saying from Hz Isa (as) where Hz Isa says:

"I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's permission. I heal him who was born blind, and the leper, and I raise the dead, by Allah's permission."

We shall now discuss the meaning of “khaliq” (creator) in the context of this ayah, but before doing so, we must notice that in this ayah the word “khaliq” (creator) is directly associated with Hz Isa (as) even though it is by the orders of Allah. Hz Isa (as) says “I create” so according to Quran we have to believe that Hz Isa (as) is a creator. The second point is the words that Allah uses for Himself in regards to the creating of the creation Allah also uses those same words for Hz Isa (as). For Himself Allah says, “***I created humans out of clay***” and Hz Isa (as) says “***I created this from the clay***”. At this point if anyone will try to differentiate between Allah and Isa (as), then He will deny Allah.

Shifaa (healing) in regards to Khaliq (creator)

“I heal him who was born blind, and the leper,”. The majority of the people do not ponder upon these words of Hz Isa (as) and simply give him the status of “doctor”. Even though this Amr (command) is much greater than the first one (creating birds from clay). It proves that Hz Isa (as) can create humans. This shows how great the power of commandment of Hz Isa (as) that one who was created blind or had been afflicted with the disease of leprosy by Allah could approach Hz Isa (as) and simply with one touch of His hand, He (Hz Isa as) was able to restore his sight and cure his leprosy.

He (Hz Isa as) changes that destiny which was previously written by Allah, and Hz Isa (as) was able to remove the defect which was in the creation of that person. If this is not creation, then what is it? That sense which was previously missing in the person's body was simply restored due to one touch of Hz Isa (as)'s hand.

Resurrecting the Dead in regards to Creation

Hz Isa (as) says, "*I raise the dead to life*". This is an even greater amr (ability) than the previous one. A person who has lived his life, which was given unto him. Death has taken him from this world. His body has decomposed. When he returns to life with his body intact, if this is not khaliq (creator), then what is this? There are proofs from Quran regarding these amr (abilities). So anyone who tries to differentiate between Allah and Hz Isa (as) and includes Hz Isa (as) in the meaning of 'ghair Allah' will have to deny Quran and Allah.

Sajda (Prostration)

Not a single person can deny the fact that sajda is only for Allah.

Anyone who does sajda to 'ghair Allah' is without doubt a kaffir and mushrik. Apart from this Allah says in ***Sura Saad ayah 71-72: "When your Lord said to the angels; Surely I am going to create a mortal from dust And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,"***

These ayahs are proving that Allah Himself ordered the angels to perform sajda (prostrate) to Adam. Who can understand the meaning of tauheed better than the angels? If you ponder upon this, you will see that even though they objected to the caliphate of Adam, they raised absolutely no objection in performing sajda to Adam. While shaitan was the complete opposite, he raised no objection to the caliphate of Adam but instead objected to performing sajda to Adam. These two opposite reactions tells us that angels did not see who it was they were performing sajda to. They only obeyed the order of Allah. While shaitan was concerned about that which he was ordered to perform sajda to and went against the order of Allah. Angels were waiting for Allah to blow His spirit into Adam so that they could fall down in sajda (prostrate) to Adam. While shaitan was thinking these angels are going to perform sajda to 'ghair Allah' and performing sajda to 'ghair Allah' is haram (prohibited), and by using his own qiyas (opinion) in objecting to the order of Allah made him (shaitan) become kaffir. When denying the amr (order) of Allah makes one a kaffir, then how is it possible for one to keep their iman while at the same time denying Sahib ul Amr (One whose possesses all the attributes of Allah)?

This is such an important issue that cannot be easily avoided. Because we see today muslims who have the same thoughts as shaitan regarding sajda to what they perceive as 'ghair Allah', even the shia scholars couldn't protect themselves from this ideology of shaitan. They were so afraid of falling victim to 'ghair Allah' that they invented different reasons as to why this sajda was ordered. It is very surprising that the angels, who were more knowledgeable and obedient to Allah than ibles was, immediately without any doubt or hesitation performed sajda to Adam. Now why do the people feel the need to invent new terms like "tazeemi sajda" (sajda of respect) because regardless of whether or not it is a tazeemi sajda or ibadi sajda (sajda of worship) it is still a sajda performed to 'ghair Allah'. The way worship is only for Allah, azmat (greatness, honour) is also only for Allah. According to the sayings of RasoolAllah(saw) regardless if it is for worship or respect, it is still for Allah. In the hadiths of RasoolAllah (saw) and in ***Quran howa al Ali ul azeem*** are witness that the greatness is only for Allah and respect and hono ur can be done from one's tongue or from one's heart. One can also show respect by standing up in honour of someone.

Another way of showing respect is by performing sajda to someone. Every aspect of namaz (prayer), qiyam (standing), rukoo (bow) and sajda (prostration) are all acts of worship. So what is the justification for performing a tazeemi sajda (sajda of respect) to 'ghair Allah'? What makes it different than an ibadi sajda (sajda of worship)? If we were to believe that performing sajda to 'ghair Allah' is jaiz (lawful), then every person who performs sajda to 'ghair Allah' would have their act proven as correct. So the people who believe that the sajda of Adam was a tazeemi sajda (sajda of respect) have entered into kufar because believing in any type of sajda to a 'ghair Allah' is kufr. In reality, the true meaning of "worshipping Allah" is by obeying Allah. Obeying His every order is the true worship. When angels performed sajda to Adam, in their eyes they were worshipping Allah. One who denies the amr (order) of Allah does so because he believes Adam to be 'ghair Allah'. Every sajda that Allah Himself orders to be performed is an act of worship. The sajda of the angels before Adam was an act of worship. An act which is done by the command of Allah cannot be considered as 'ghair Allah' and any act which is performed without the order of Allah is to be considered as 'ghair Allah'. If a person performs a 3 or 4 rakat prayer at fajr (morning) time, even though he has not done anything which would be considered as bad, but because he has recited these additional rakats against the orders of Allah, then it makes his prayer for 'ghair Allah' and not for Allah. So any act which is from Allah cannot be 'ghair Allah'. Every act which is not from Allah and is invented by one's own nafs is considered as 'ghair Allah'.

After having debated on what that sajda done to Adam was, we can conclude two points:

1. The meanings of the worship of Allah is the bowing down of one's head in front of His amr (order).
2. The meaning of "eyaka inabudu" is only for that one which Allah has ordered us to show respect and honour to. Where Allah orders us to bow down, we immediately bow down. To whom Allah orders us to perform sajda to , without a second thought or moment's hesitation we immediately fulfill the order of Allah and prostrate ourselves before the one Allah has ordered us to. Anyone who prefers his own opinion over the amr (order) of Allah is in reality the real worshipper of 'ghair Allah'. It does not matter how much he preaches tauheed and denies 'ghair Allah' by his tongue. In reality he is the one who is worshipping 'ghair Allah'.

Here we have made clear the true purpose of "eyaka inabudu". Now we will turn our attention towards "eyaka nastaeen".

Calling Upon Others for Help

Now we shall return to the most favorite topic of those who are the true worshippers of 'ghair Allah'. That topic is calling upon other than Allah for help. In Quran, we find seven types of ayahs regarding asking others for help, and all of these ayahs appear to contradict each other while Quran itself claims there is no contradiction in it.

If there is a contradiction in Quran, then it cannot be the words of Allah. So these seven types of ayahs which appear to be contradictory to each other, in reality are not contradictory. It is the lack of understanding of the meanings of what is being said which causes the people to declare these ayahs as contradictory.

People must understand the context of Quran and not treat it like some toy.

The first type of ayahs are those that express that help can only come from Allah.

This is the point where the worshippers of shaitan spread their shaitani and false ideology.

1. ***Sura Al Fatiha ayah 5:*** People translate this ayah in the following words:

“We worship You and ask help from You.” This translation is absolutely wrong.

In this ayah the word “eyaka” is used in two places. In the first part people are translating it as “your” and in the second part they translate it as “from You”. How is it possible that the same exact word can have two completely different meanings in the same sentence? The correct translation of this ayah is ***“We worship You and want Your help”***. Now do you see how having the correct translation of this ayah removes a major misconception of the people? In reality we all seek help from Allah, but why do the people dislike it when Allah’s help comes through Moula Ali (as)?

2. ***Sura Baqarah ayah 107: “and that besides Allah you have no Wali or helper?”***

3. ***Sura Tawba ayah 116: “and that besides Allah you have no Wali or helper”***

4. Sura Nisa ayah 123: “whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a Wali nor a helper”

The second kinds of ayahs are those in which Allah mentions a helper which comes from Allah.

1. Sura Baqarah ayah 120: “And if you follow their desires after the knowledge that has come to you, you shall have no Wali from Allah, nor any helper”

2. Sura Anfal ayah 10: “help is only from Allah”

These ayahs clearly tells us that there is someone who is not Allah but is also not ‘ghair Allah’ and His help is also considered as the help of Allah. The ayahs where Allah says there is no Wali and helper other than Allah also refers to Him.

The third types of ayahs are those where Allah orders us to seek help from something other than Allah.

1. Sura Baqarah ayah 45: “Seek help in patience and prayer”

Everyone knows that neither sabr (patience) nor salat (prayer) is Allah, but Allah has ordered us to seek help from them. Anyone who believes that Quran is the words of Allah and can contain absolutely no contradiction must also believe that patience and prayer are not ‘ghair Allah’ because they are from Allah and by the order of Allah.

So whenever you seek help from patience and prayer, in reality you are seeking help from Allah.

The fourth kinds of ayahs are those in which Allah has ordered us to help each other.

Sura Maida ayah 2: "and help one another in goodness and piety"

According to this ayah, even though momineen are not Allah, but because they help each other by the order of Allah, then they are not included in the meaning of 'ghair Allah'.

The fifth kinds of ayahs are those where Allah Himself proudly mentions a helper.

Sura Hadid ayah 25: "And we have made the iron where in is great power and many advantages for mankind and so that Allah may know who helps Him and His Messengers in secret"

In this ayah Allah wants to introduce that essence which is not Allah but even though it is not Allah it is still the helper of Allah and His messengers. As RasoolAllah (saw) has said "*Ya Ali (as)! You helped all the prophets secretly and helped Me openly.*" Allah is All Knowing and Wise. None of His acts are done without reason. So we must ponder upon the purpose of Allah introducing this helper. There is no other purpose except to make us realize that if all of the infallible prophets were unable to perform their duties without His help then how is it possible for us weak and sinful humans to be able to perform our duties without His help?

We must seek His help before performing any task. This is the reason why we are ordered by Allah to recite “Bismillah al Rahman al Raheem” (In the name of Allah Most Gracious Most Merciful) before performing any task because “Bismillah” is the name of my Moula (as). Insha’Allah in the upcoming pages we will write its tafseer (explanation).

The sixth kind of ayahs are those where Allah Himself asks for help from His slaves.

Sura Saff ayah 14: “O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers”

This is such an ayah that if its correct explanation is given, then all the problems will automatically be solved by themselves. There are three main points to be aware of.

1. Allah is ordering people to help Him and using Hz Isa (as) as an example. (“as Isa said to His companions”)
2. But Isa (as) is not saying to His companions to help Allah. He is saying for them to help Him. So how can this example be correct?
3. The companions of Hz Isa (as) took His words in their true context and replied not by saying “*We will help You*” but instead replied and said, “*We will help Allah*”.

These points clearly tells us that Allah did not make any differences between Himself and His prophets. He considered helping Hz Isa (as) as if it was His help. So Hz Isa (as) is not 'ghair Allah'. He has entered into illallah (by Allah). By the same token, His companions are also not 'ghair Allah' because they have been included by the amr (command) of Allah.

The seventh kind of ayahs are those where Allah Himself ordered RasoolAllah (saw) to not seek help directly from Allah but through His helper because Allah says ***"Do not seek My help directly but through My helper and His help is My help"***.

Sura Bani Isreal ayah 80: "Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

Do those people who go around constantly shouting "shirk and ghair Allah" believe that Allah will come upon this earth Himself to help them when Allah Himself has also ordered His Beloved Prophet to seek help from Sultan un Naseera (helper)? From this point forward you must understand that wherever Allah uses the word "naseer" (helper) it is in reference to this Sultan un Naseera, and this Sultan un Naseera who is also Olil Amr (absolute master), Wali ul Muttaliq (absolute wali of Allah), owner of Amr Allah (order of Allah), and the power of Allah is none other than my Moula (as) Hz Ameerul Momineen Ali (as) ibn Abi Talib (as). When His knowledge is considered as the knowledge of Allah, His desires are the desires of Allah, His will is the will of Allah, and His amr (authority) is Amr of Allah, then how can He be considered as "ghair Allah"?

Then how is it possible when we ask for help from Him that it is the same as if we are asking help from 'ghair Allah' (other than Allah)? If you have fully understood the true meanings behind what all I have just shown you, then I would like you to now read the nonsense of a so called shia mujtihad and self made scholar who denies the permissibility of being able to call upon Moula Ali (as) for help (i.e. by reciting Ya Ali (as) Madad)

“Reciting “ayaka nastaeen” from your tongue and calling upon ‘ghair Allah’ (i.e. Moula Ali as) from your heart is treacherous towards Allah. “

Look at his worth and see his courage. Now after hearing his words “treacherous towards Allah” ask yourself who are those people who fall into this category of being traitors towards Allah? The first victim to fall into this category according to his words would be none other than RasoolAllah (saw) Himself who continuously called “Ya Ali (as) Madad” throughout His entire life. All of the prophets, whose life’s purpose was to seek the help of Moula Ali (as), will also fall into this category. Imam Hussain (as) also becomes its victim because His words can still be heard today “Hal min nasir yun surna” (Is there anyone who will help Me?)

I cannot say more than this.

So far we have been discussing the reasons we seek help. Now we will prove

that seeking help through Sultan un Naseera is absolutely wajib (compulsory) and not seeking help through Him is shirk.

1. Shaitan did not refuse to perform sajda to Allah. He refused to perform sajda to the one whom Allah ordered him to perform sajda to. This is why he is accursed for all of eternity. Likewise if anyone is willing to seek help from Allah but refuses to seek help from the one whom Allah orders him to, then he will receive the same punishment as shaitan because both crimes have the same origins.
2. In Sura Inna un Zilna it is proven from “Qul e Amr” (complete and absolute authority) that not a single amr (command) is free from this. Therefore the entire Amr of Allah (authority of Allah) is in the hands of Sahib ul Amr (one who holds the entire authority of Allah). Under these circumstances seeking help from Him becomes absolutely compulsory because Allah has given His complete command and authority unto Him and appointed Him as Olil Amr (absolute authority). If someone wants to buy a flower and goes to a farmer instead of a florist, then that person will be considered to be one of the stupidest people on this earth.
3. Imam Muhammad Baqir (as) said, “*Our Noor comes from the Noor of Our Rabb the way the rays of the sun comes out from the sun*”. **(Ghayat ul Maram fi Zaroorat e Imam)**

The entire earth takes benefit from the sun. The survival of every living being is based upon the presence of the sun.

Since we cannot take benefit from the sun directly, we are forced to take help from its rays because its rays are the only wasila (source) of its help. Therefore, in order for the creation to obtain help from the sun, the creation must associate itself with the rays of the sun instead of with the sun directly. Anyone who associates themselves with the rays of the sun will immediately begin to receive the benefits of the sun. Anyone who attempts to find faults within the rays of the sun is in reality attempting to find faults within the sun itself because the rays of the sun do not express their own personal feelings or desires; they simply reveal whatever is present in the sun. The rays of the sun can be considered as the sun. If you consider the rays of the sun to be a part of the actual sun, it is not as if you are denying the sun. Anyone who moves himself out of or away from the rays of the sun and then begins to pray, "O'sun please protect me from the cold and make my clothes become dry", his prayers will be of no benefit to him. But if he sits directly in the rays of the sun, then he will gain benefit even without praying. When we cannot even gain the benefit from the creation of Allah without a wasila (intercessor), then how is it possible for someone to go and stand directly in front of Allah?

We must go to His wasila (intercessor) for our needs, and His wasila is none other than these Sacred Holy Personalities without whom we would not be able to even know the existence of our Creator. They are the ones who have been given the authority, and by rejecting Them, we become followers of shaitan, even though we have rejected Allah directly.

Here I would like to discuss the reason why Masoomeen (as) prayed to Allah. If They had not prayed to Allah, then the people would have believed Masoomeen (as) to be Allah. This was the reason They performed Their acts of worship openly in front of the people. A momin understands the difference between Allah and 'ghair Allah'. A momin also understands the true meaning of wasila (intercessor) and knows that asking the wasila for anything is the same as asking Allah Himself.

The main cause of all the misconceptions and misinterpretations in the concept of 'ghair Allah' is due to the incorrect translation and explanations of "eyaka nabadu wa eyaka nastaeen". This is why we have put great emphasis on this point and shall repeat our words again.

“Eyaka nabadu” (You alone do we worship) means whomever Allah orders be respected, then we respect Him, whomever Allah orders be obeyed, then we obey Him, and whomever Allah orders be prostrated before, then we immediately throw ourselves down before Him in prostration.

“Eyaka nastaeen” (Thy aid do we seek) means we are to seek help from the one whom has been given full command and authority by Allah and whose help Allah has ordered us to seek.

I have tried my best to explain the realities and true meanings of ‘ghair Allah’ because people live in such fear of the phrase ‘ghair Allah’. It is this fear which causes them to deny the glorious attributes of Masoomeen (as) because they do not have full knowledge and understanding of what is Allah and what is ‘ghair Allah’. Our purpose in writing this is so that the fear of ‘ghair Allah’ will be removed from the heart of the people, and then they will be able to bear the fazails (attributes) of the Mazher of Allah , Moula Ali (as), without any fear. In this way they can continue on their journey of gaining marifat step by step. We hope that the upcoming discussions will ease the hearts of momins and their marifat (recognition), iman (beliefs), and satisfaction will be increased. Our job is to strengthen the love of Ahlul Bayt (as) in your heart. It is the responsibility of momineen to protect their iman (faith).

To Believe in You is to Believe in Me

Now we shall return to our main topic. Whenever anyone tries to differentiate between Allah and Moula Ali (as) that is the point at which they begin on their journey towards shirk. The rays of the sun are not the actual sun, but they are associated with the sun and possess all of the same abilities and attributes that the sun itself possesses. Likewise, Moula Ali (as) is associated with Allah the same way the rays of the sun are associated with the sun without them actually being considered “the sun”. This is what is known as “wahdat siffat” (oneness in attributes) which has been misinterpreted by the sufis. Moula Ali (as) is Mazher Allah (Manifestation of Allah). He is not separate from Allah and can never be separated from Allah. Moula Ali (as) is the name of an essence that is everlasting because Allah is everlasting and can never be manifested from one who is “hadis” (mortal). The reason for this is that none of the attributes of Allah can be proven until they are revealed through Moula Ali (as) and none of the actions of Allah can be perceived until they have been performed by Moula Ali (as). We shall discuss this in detail later in our book, but for now let me show you a few hadiths from Masoomeen (as):

1. **Al Tauheed page no 118 hadith 8**, Imam Jafar Sadiq (as) says, *“Allah was worshipped because of Our worship. If We had not come into existence, then Allah would have never been worshipped.”*

This hadith proves that Allah is not something that can be felt or seen. If He can neither be felt nor seen, then how can He be worshipped? When these Sacred Personalities were seen, people became aware of the attributes of Allah. When the people saw Them worshipping Allah, people then realized that They were created by a Creator, and They are not Allah. If They had not performed acts of worship, then Allah would have never been worshipped. Instead, They would have been worshipped in the place of Allah. Therefore, Their ibadaat (acts of worship) is a proof and evidence for ibadaat of Allah. Other than, They declared Themselves as “abd” (slave) and Allah has “mabood” (lord), there is no other differentiation between Them.

2. **Al Tauheed page no 131, hadith 1**, Imam Ali (as) says, *“I am the knowledge of Allah. I am the heart that remembers Allah most. I am the Tongue of Allah, I am the Eyes of Allah, I am the Side of Allah, and I am the Hand of Allah. Whosoever recognizes Me and My right has recognized his Rabb.”*

In this hadith Moula (as) is explaining that whatever we associate with Allah, we do so only because it was revealed through Moula Ali (as). If it had not been revealed through Moula (as), then it would have never been associated with Allah. We have reached that point in “wahdat siffat” (oneness of attributes) where the only difference between Him and Allah is that Moula (as) said that He is His abd (slave) otherwise it would have become impossible to differentiate between the two.

3. **Najul Israr vol 1 page no 48**, Moula Ali (as) says, *“We are His Side, Hand, Tongue, Amr, Knowledge, and Right. When We desire, He desires. When We will, He wills. We are that mathani (Seven Oft Repeated Verses) which He gave to RasoolAllah (saw). We are the Face of Allah who acts amongst you with Our free will. Whosoever obtains Our marifat (recognition), there will be surety for him and whosoever does not realize will be amongst the losers. If We so wished We could tear this earth asunder and ascend towards the heavens. Without doubt His creation will face Us and We are the ones who will judge between them.”*

There are several important points to notice in this. First, Their knowledge and amr (order) is Allah’s knowledge and amr (order). You have also read previously that shaitan was punished because he opposed His amr (order). So it becomes clear anyone who performs a similar action will receive a similar punishment. From the incident of shaitan’s refusal, we learn that anyone who opposes the Amr (order) of Allah and anyone who likewise opposes Ahlul Bayt (as) will have a fate similar to that of shaitan because they will be committing the same action as shaitan had committed.

Secondly what we call as “Haq Allah” (right of Allah) such as prayer, fast, hajj, etc are in actuality the Aimmah (as). They are the true meaning and true essence of prayer, fast, hajj, etc. Therefore, whosoever abandons and rejects the Aimmah (as) has also abandoned and rejected these ibadaat (acts of worship) as well. Now you should be able to fully understand why anyone who abandons salat (prayer) is labeled as a kaffir (disbeliever).

Thirdly, majority of people believe that when Allah wills, then Aimmah (as) wills. People consider it as if Masoomeen (as) are forced and have no will of Their own. The same way when a light is switched on, it automatically glows because it has no authority of its own. However, this is not the case with Masoomeen (as). As we can clearly see in the words of Moula Ali (as) where He says, “*When WE desire, HE desires and when WE will, HE wills*”. Moula (as) is saying that THEIR desire is the desire of Allah and THEIR will is the will of Allah and it is this point of unison that I am attempting to make clear for you.

If no one can bear this, then they should read **Sura Kahf ayah 60-82**, and it will clarify for them what we are attempting to explain. If possible, we will attempt to explain the meanings of these ayahs in the upcoming pages.

4. **Najul Israr First Edition page no 136**, Moula Ali (as) says, *“Whosoever has rejected Us has rejected Allah”.*

In reality, no one has ever seen Allah nor has Allah spoken to anyone. So when Allah has never been seen nor has He spoken to anyone, then it becomes possible for people to say that they did not reject Allah. In actuality, it is these Sacred Personalities, which deliver to us the message of Allah, and if we reject Them, then we are in reality rejecting Allah. This hadith proves that differentiating between Them and Allah is the same as denying the existence of Allah.

5. **Najul Israr First Edition page no. 141**, Moula Ali (as) says, *“Whosoever declares a limit for the Creator has rejected the “Natiq Kitabullah” (speaking Quran).”*

This hadith is also in reference to “wahdat siffat” (oneness of attributes). In the previous hadith, rejecting Their sayings was deemed as rejecting Allah, and in this hadith we see the opposite. Whosoever sets a limit for Allah has done kufar with Kitab e Natiq (speaking Quran) which is Moula Ali (as). So if Allah is not limited, then how can the Mazher of Allah (manifestation of Allah) be limited?

6. **Mafatiha ul Jinan page 820 in Ziarat e Imam Hussain (as)**, it says :

“It is through You trees spring forth from the earth. It is through You the hidden treasures of the earth are unveiled. It is through You rains and rizq (sustenance) comes from the skies. Through You Allah removes hardships. In Your heart lies all destinies which are distributed by Your hand. All of the decrees of Allah upon mankind are carried out by You.”

This is a proof that whatever acts are associated with Allah are carried out by Masoomeen (as). Therefore, these acts can be attributed to both Allah and to the Trustees of the actions of Allah. All of this shall be made clear after reading the next hadith.

7. This is a very important hadith from **Kokab Durri page no. 35**. Ameerul Momineen (as) narrates each of His attributes and explains its meaning. I will write each sentence separately so that you will be able to obtain a complete understanding.

a.) *"I am the Face of Allah and attention towards Me is the same as attentions towards Allah."*

Now if you wish to look at something or think of something, it is necessary that you first conjure up a mental image of that thing in your mind of what you imagine that thing to be, but we can never imagine or think of that which has no limits and cannot be comprehended by our minds. This is the reason we are ordered to face Kaaba during prayer. Have you ever thought why do we face Kaaba? If anyone says it is where Allah lives, then he has gone out of Islam. Allah cannot be limited or given boundaries, and when we believe Allah is everywhere, then what is so special about the Kaaba? Rather we find Allah saying, ***"I live in the heart of the momin"***. So now what are we to do? If you had ever asked this to the Kaaba, it would have replied, "I am just a shell. My pearl is someone else. I am just a house. My resident is someone else. I am just a presence. My reality is someone else. I am just a possession. My possessor is someone else".

This is why Ghalib wrote the following lines of poetry:

“Kaaba is not Qibla.

Qibla is something other than Kaaba.”

The meaning of these lines of poetry can be found in the words of Moula Ali (as) because you pay attention to someone by looking at his face and Moula (as) said, *“Be aware I am the Face of Allah and attention towards Me is the same as attention towards Allah”.*

b.) “I am the Side of Allah and gaining My marifat (recognition) takes you towards to Allah”.

These words of Moula (as) have solved a great mystery. We know that every action of man is done with some niyyat (intention), and the niyyat (intention) for performing ibadaats (acts of worship) is “qurabatin illahi” (to gain the nearness of Allah). From this hadith, we learn what the “qurb” of Allah (nearness) is. Therefore, our purpose is to gain nearness to Moula (as) because once we have gained nearness to Moula (as) it is as if we have gained nearness to Allah. This is the explanation for “wahdat siffat” (oneness in attributes).

When you are coming from Hyderabad going to Karachi, alongside the road you will see signs telling you how many miles are remaining until you reach Karachi. When you reach the border of Karachi, these signs will still be visible and even though you are now traveling within Karachi, these signs will remain visible until you reach the sign which says 0 Km and then there will be no distance left.

When one reaches the point where there is no distance left between him and Moula (as), then one begins to realize who Allah is and what it means to be near to Allah. This is the true meaning of “masmoom fi zaatullah” (touched in Allah). As you have previously read, Moula (as) calls Himself “Heart of Allah”.

Ameer Khusro once said:

“One night I attended a meeting in such a place whose beginning and end could not be seen or measured and whose height and width were beyond comprehension. The organizer of the conference was Allah and Muhammad (saw) was the guest of honour.”

Only Allah knows of the place, which Ameer Khusro described in these lines of poetry, and only Allah knows how it was organized. As for my opinion, I shall explain in the upcoming chapters of this book.

c.) "I am the Hand of Allah. All of His actions are done through Me. He orders and I do with My hands. I do and it is as if Allah has done Himself."

It cannot be clearer than this. If someone is still unable to understand, I cannot be held responsible. Now it is no longer possible for anyone to say, "THIS is done by Ali (as) and THAT is done by Allah". Now it has become completely clear that whatever action is performed by Moula Ali (as), we say that it is done by Allah, but despite the fact that we say it is done by Allah, it still does not make Moula Ali (as) become Allah nor does it make Allah be Moula Ali (as). Even though in reality Moula Ali (as) is not Allah and Allah is not Moula Ali (as), no one can deny the same word is used for both. However, one must keep this in their mind that simply because the word used is the same it does not mean both realities are the same. Only those who people who have wahabi, literalist mentality will object to what we have just said. Whosoever is able to understand and comprehend this will never fall victim to shirk and whosoever becomes doubtful will forever remain as a slave of shaitan? As this is the main mission of shaitan, to keep people in doubt and confusion.

d.) "I am the Eyes of Allah. The whole universe is laid out in front of Me and this world is like a speck before Me."

What does "Eyes of Allah" mean? Now just think for a moment. How does Allah observe His creation, time and space? Moula Ali (as) sees all of these in the same way that Allah does. This observation is not a minor thing, which can be limited because Allah observes His creation as:

1. A creator will observe His creation
2. An owner will observe what he owns
3. Mabood (lord) observes His abd (slave)
4. The one who is being prostrated to observes the one who is prostrating before Him
5. The sovereign observes the subservient
6. One who is worshipped observes those who are worshipping Him.

These are only a few examples.

e.) *"I am Quran e Natiq (speaking Quran) and Burhan e Sadiq (absolute truth). My essence is haq (truth) and a proof of the one who is haq (Allah)"*

Let me explain what the word natiq actually means. Majority of people believe natiq is having the ability to speak, but this is not correct. Nutq is the ability to reason and formulate principles. In simple words, it is the ability to observe a situation and know the right and wrong way to handle it. This is why humans are "hewan e natiq" (speaking animal). Here natiq is not referring to one who speaks because we know that even animals can speak. We know this because those who knew their language could speak to them and this can be proven through Quran. It is written in **Sura Bani Israel ayah 44: "The seven heavens and the earth and all that is therein, glorify Him and there is not a thing that does not glorify His praise. But you understand not their glorification. Truly He is Ever Forbearing, Oft Forgiving."**

So now, it should be clear that nutq is not speaking capability but the ability to reason and formulate principles based upon one's reasoning.

We know that animals still live today the same way they did thousands of years ago. A bird still makes the same nest. Why? Because they do not have the ability of *natiq* (to reason and formulate).

Water springs forth from the earth. Both humans and animals see the source of the water supply, but only humans have the ability to utilize the water to their advantage. We can see the result of this by looking at the water supply in the multiple story buildings, which can be found in every major city of the world. I hope you are able to understand what the true meaning of “*natiq*” (speaking) is. Now try to understand what the true meaning of “*Kitab e Natiq*” (speaking book) is.

Keep one thing in your mind. Books are of two types. Allah says about the first type:

Sura al Anaam ayah 59: “And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.”

The second type Allah says in:

Sura Room ayah 56: “And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.”

This universe is a book of the acts of Allah. Then the one who is a representative of the book of Allah is the owner of both the book of the actions of Allah and the book that contains the words of Allah. Therefore, it is only His right to interpret the words of Allah.

Without His explanation, Quran will no longer remain Quran. It becomes like a body without a soul. If you remove the nafs e natiqa from the body, then it will lose its life. It is only His right to rule over this universe because He is the life and soul of the entire universe and if He were to disappear for even a fraction of a second, this whole universe would collapse. This is why Shia believe that without the presence of an Imam (as) this universe cannot survive.

The Wilayat of Allah

Wilayat is a subject that can only be understood by people with great intellect and strong hearts. Only those people who have full understanding of wilayat become followers of Masoomeen (as). Wilayat is that subject which makes you able to understand what tauheed is. You will find that even those people who are accepting of the concept of tauheed are considered as mushrik (polytheist) because of their lack of understanding of this subject. This is why Masoom (as) said:

“Religion is only wilayat”

This is the main reason why people begin to worship an Allah of their own imaging because they are unaware of the realities of wilayat. I am certain if they were informed of the realities of wilayat that they would die of astonishment. My objective is not to hurt or offend anyone, but simply to convey the basic concept and principles of what wilayat is. I hope that those who are aware will be able to grasp the true meaning of this concept.

Wasila (Intercessor)

It is a known fact that whatever concept people have regarding that unseen Allah is simply due to their having observed His wasila (intercessor), and it is through observation of this Wasila (intercessor) that people are able to understand the commonalties between two different realities in the universe. In the language of irfan, “he tries to seek unity from diversity”.

It is through these observations that people become aware of the unique characteristics associated with specific essences. Then whatever he knows is based upon his observations and understandings of those characteristics that are specific to that essence. Once he becomes aware of this, he gives it the label of “Allah” and begins to worship it. I had previously said that the maximum limit of man’s intellect is that he is able to grasp the meaning of who his Creator is, but even this reality is beyond human comprehension. If you look throughout history, you will find that none of humanity has ever been in complete agreement regarding this even though all may believe in the concept of God, but what and who God is will be different for each individual. Even today, Greeks still consider their idols to be their gods.

Let us leave aside what others believe. Even within muslims there are huge differences in this regard. This is not some new phenomena. Even amongst the wives of the companions of RasoolAllah (saw) there were major differences regarding their beliefs of what is tauheed. Some people had the belief that it is possible to “see” Allah. Ibne Tamia was a promoter of this ideology. Ibne Batoota writes:

“Once I had the opportunity to attend the lecture of ibne Tamia. He was sitting upon the mimbar (pulpit) and was saying that every Friday night Allah descends from the heavens to the earth attends to the needs of His creation. Someone from the audience asked, “How does He descend?” ibne Tamia stepped down from the mimbar and said “Like this”.

There are even some so called muslim scholars who have attributed a physical form to Allah. One of the four sunni “imams” has even claimed to have met with Allah face to face more than 100 times. This is a thing of pride for his followers until today.

Then there are others who believe Allah cannot be seen in this world but will be seen on the Day of Judgment. In order to prove this they present an ayah from Quran. So called shia scholars of today agree only by their tongue that Allah cannot be seen and has no physical form. However in reality their attitude and mentality is the same as wahabis regarding this issue. If you ponder upon all these differences, you will begin to understand the reason why all of these differences have arose. It is because people have totally forgotten that it is beyond human comprehension to be able to fully grasp and have full understanding of the concept of Allah.

Anyone who attempts to establish the boundaries of Allah by using his own intellect will always be amongst the losers and will fall into such valley of ignorance. There he will find another waiting to welcome all those who enter into this valley. The main reason people fall into such ignorance is because they have ignored and devalued that which is the only way for them to realize what tauheed is, and that one and only way is through the “wasila” (intercessor). I know that few people will understand what I am attempting to explain. In reality it is impossible to do shirk in regards to the zaat (essence) of Allah. Shirk is always done regarding the wasila (intercessor), and it is that shirk which people attribute to Allah. Even those who worship idols do so because they consider them to be the wasila. Regarding such people Allah says in Quran in **Surah Zumar ayah 3:**

“And those who take wali besides Him say “We worship them only that they may bring us near to Allah”

So from this ayah we can understand that in order for any wasila (intercessor) to exist then there must be a wali in existence.

Since we are speaking of wasila in regards to tauheed, let me remind you that the wasila is only one and it is only that wasila which unites one with his Rabb. As per Quran that wasila is only Sirat ul Mustaqeem.

We find in *Sura al Hijr ayah 41 Allah says: "This is the Way which will lead straight to Me."*

I have used Mohsin's translation of Quran. In the Tafseer e Ahlul Bayt (as) it is written that "Ali (as) is the Sirat ul Mustaqeem (right path) which leads to Me". Even in our prayer we recite "aldeena al siratul mustaqeem"

According to mathematicians, "mustaqeem" (straight path) is the shortest distance between two points. So it is natural that Siratul Mustaqeem can only be one and we know that Siratul Mustaqeem is also the wasila. Thus we can come to the understanding that all other wasilas are to that wasila and only that one wasila leads to Allah. This is why whenever Allah mentions "Wasila", it is always in the singular tense, "find a particular wasila (intercessor) so that you may reach Allah".

Allah did not say find many wasilas.

"Wabtagho elah al wasila", here we see Allah uses the word wasila. Allah did not say "wabtagho elah al waisial" (plural).

Allah sent a chain of messengers and all scholars agree that the apparent is nabuwat (prophet hood) and its hidden meaning is wilayat. Regarding the ayah “*olul ul ilm qaimun bilqist*” we find in **Tafseer e Safi page no 35** Imam Muhammad Baqir (as) says, “*Adl e Zahiri (apparent justice) is RasoolAllah (saw) and Adl e Batini (hidden justice) is Ali (as) ibn Abi Talib (as)*”. In **Tafseer e Furat page no 359** we find this saying of Masoom (as), “*When RasoolAllah stands for ibadaat (worship), He invites the people to wilayat e Ali (as)*”. The meaning of ibadaat (worship) for the prophets is to call people towards the Wilayat e Ali (as).

Wilayat can be found in every aspect of life and without it, the universe would cease to exist. Therefore, wilayat has different stages and levels, and unless we understand the differences between these levels and stages, we will never be able to understand the concept of wilayat. It is this misunderstanding of the differences between these different levels and stages that causes people to be unable to understand the concept of wilayat. People usually think that wilayat is another name for nabuwat (prophet hood) or imamate, but this is incorrect. Wilayat is something other than these two designations. Allah would never attribute a lesser designation to Himself while giving a higher designation to one other than Himself.

Allah never called Himself as Nabi or Imam because these are designations that are given out by Allah. However, He declared Himself as Wali, and this in itself is proof that Wilayat is not a designation but rather it is an authority of the highest degree. Its signs are knowledge, power, and authority.

If you would stop and think for just a moment, you would realize that whatever knowledge we have regarding Allah is only because of His Wilayat. Whether you speak about His creating the creation, His given of food, His mercy, His kindness, and His rabuiyat (lordship), all that we know regarding these attributes we know only because of Wilayat. All of these attributes are due to His knowledge, power, and authority, and when you find all three of these together, it is called Wilayat.

As long as we are unaware of the reality of wilayat, then we will never be able to understand tauheed, and our claims of believing in only one God will be nothing more than just claims. In order for us to fully grasp the concept of wilayat, we must observe and in order for us to observe, there must be something we can examine and can be seen. That which we can examine and see is a wali whose wilayat is the wilayat of Allah and gaining His marifat (recognition) is considered as gaining the marifat of tauheed (oneness).

Stages of Wilayat

That last veil which we just introduced is the wilayat of Allah who is the Creator, Sustainer, Lord of the whole Universe and Heavens, and holds the whole universe in His palm. You cannot deny any of the attributes that are related to Allah because every attribute of Allah is revealed through Him. Because people are unaware of the truth regarding wilayat, they have mixed together different kinds of wilayat and have become doubtful regarding the wilayat of Allah. They are always afraid of committing “shirk”. Even though if they ponder they will know that finding faults in the wilayat of Allah and not believing in the powers of wilayat is the real shirk. In reality, there are different kinds and stages of wilayat. Therefore, you must be aware of these differences and must be able to separate the wilayat of Allah from these other wilayats and then reflect deeply upon this. We shall explain the different kinds of wilayat, but before doing so, you must understand the fact that these wilayats are not found in books. Their foundation is based purely upon examination. These names are the result of examining these wilayats.

Wilayat e Fitri (natural wilayat)

Every human possesses this wilayat. The minimum wilayat which man possesses is that he has authority over his body and its parts. However when a part of the body becomes disabled, this wilayat is removed. For example, if hands or feet become disabled or one loses his eyesight or ears become deaf, then the person loses his authority over his body parts.

Wilayat e Sharie

The sharia gives this wilayat to mankind. For example, a father is wali of his daughter or after the demise of father, son becomes his wali, if one adopts an orphan, he becomes the wali of that orphan. Even though this wilayat is common, but only those who embrace islam can obtain this wilayat and come within the circle of shariat e Muhammad (saw). This wilayat is also not permanent. In certain circumstances it is removed. For example, when a daughter gets married, the wilayat of the father is removed from her, or if a son is disinherited, and when the orphan becomes an adult, then the wilayat of his patron is removed.

Wilayat e Zilli

The third stage of wilayat is one that is obtained through love. When the love of the Wali of Allah is firmly attached inside one's heart, then the noor of wilayat is revealed upon that heart. The secrets of wilayat reveal themselves to his heart. This wilayat is a blessing from Wali of Allah not the personal effort of the one who has it. Hz Salman Farsi (as), Hz Abu Dhar (ra), Hz Messam Tammar (ra), and Hz Bahlool (ra) are included in those Awaliya Allah.

This wilayat can also be removed. For example, if greediness or self-admiration comes into one's heart or if he uses this wilayat in order to gain worldly desires. In such circumstances, the wilayat will be removed from him.

The example of Balam Baoor is in front of us. Allah blessed him with His Ism e Azm, but he became treacherous towards the Proofs of Allah, Hz Musa (as) and Hz Haroon (as) and Allah removed this blessing of Ism e Azm from him.

Wilayat e Illahiya Sughra

The fourth stage of wilayat is associated with prophets and their successors. This is a limited wilayat based upon the level of status that the prophet has and cannot go beyond that level.

Wilayat e Illahiya Wusta

The fifth stage of wilayat is associated with those members of Ahlul Bayt (as) whose wilayat is connected with the wilayat of Imam (as) such as Syeda Zainab (sa), Hz Abbas Alamdar (as), Hz Ali Akbar (as), Hz Ali Asghar (as), and Hz Qasim (as). All the Mothers of Masoomeen (as) are also included in this stage of wilayat such as Syeda Aminah (sa), Fatima binte Asad (sa), Syeda Khadija (sa), Shahr Banoo (sa), and all Mothers of the Imams (as).

Wilayat e Illahiya Kubra

The sixth stage of wilayat is associated with the Seal of all Prophets Hz Muhammad (saw). The circle of His Wilayat is spread throughout the entire universe. There is not a one single particle in the universe that does not fall under His Wilayat.

Wilayat e Illahiya Muttaliqa (Absolute Wilayat of Allah)

The seventh and final stage of wilayat is the wilayat of Allah Himself, which is free from any limit or conditions and a part of all worlds. Divinity and humanity are not connected. If this connection were possible, then there would be no need for wasila while the words of Quran “**Search for the wasila**” are a proof that the essence of wasila is compulsory between the Creator and creation. Therefore, we have to admit that there is a wasila and Veil between divinity and humanity, which is the source that allows the blessings of Allah to reach to His creation, and this, is the wilayat of Allah. The marifat of this Wasila and Hijab is called the marifat of Allah. From one seed of rizq until the nabuiyat, imamate, and wilayat, absolutely everything comes from this Greatest Veil. No one has claimed to be the Greatest Veil except my Moula (as), Ameerul Momineen Ali (as) ibn Abi Talib (as). Apparently, a claim is worthless without proof, however proof is also worthless without a claim. If a solicitor without filing a claim stands in front of the judge and starts giving a deposition, the first question the judge will ask him is “Mr. Solicitor, have you filed a claim for this testimony which you are presenting today?” Until a claim is filed, no proof will be of any benefit.

No one can be included with Ameerul Momineen (as) at the status of Greatest Veil because Moula Ali (as) is Mazher of Tauheed and doing shirk in the essence of Moula (as) is the same as doing shirk in the essence of Allah. As we have previously mentioned, shirk is always done within wasila not within in the essence of Allah.

Why is Wilayat e Ali (as) Difficult?

A simple rule for knowing the original meaning of a word is the first thought that comes into one's mind upon hearing a word is its original meaning and all other thoughts are additional.

Now you must have noticed that whenever the term "Wali" or "Wilayat" is uttered the very first thing that comes into anyone's mind is Moula Ali (as). From this, we can clearly understand that the word "wali" is specifically related with Moula Ali (as) and all other wilayats are revealed through His wilayat whether they be temporary or absolute.

Now we have reached that point where if one attempts to differentiate between the wilayat of Allah and the wilayat of Moula Ali (as) he will fall into shirk and it will be considered as if he has denied the wilayat of Allah because the wilayat of Allah is revealed through the wilayat of Moula Ali (as). Denying the wilayat of Moula Ali (as) will cause the entire processes of the whole universe to collapse because Moula Ali (as) is the creator of the entire universe.

Throughout the history of the Shia religion, there have been times when it was impossible to preach openly to people regarding Wilayat e Ali (as). In those times, simply surviving if you were a shia was a major feat. However, what is surprising is the fact that those who came after them in the last few hundred years also did not convey the message of Wilayat e Ali (as) even though they were not under threat or facing hardships the way their predecessors were. The result is that now Wilayat e Ali (as) is one of the most difficult messages to convey to people because even without having to face hardships Wilayat e Ali (as) is a difficult concept to understand fully. History is witness that there has never been this much controversy surrounding any other issue the way there is regarding Wilayat e Ali (as).

Shia and sunni have differences regarding Wilayat e Ali (as). Even amongst the shia themselves there are major differences regarding wilayat e Ali (as). What is it that makes wilayat e Ali (as) so difficult for people to understand? If people were able to understand this one fundamental point, then there would be no differences amongst the people regarding wilayat e Ali (as).

Moula Ali (as) explains this Himself in **Sermon of Noorania**, Moula (as) says, *“And seek help through patience and prayer, but that is a difficult thing except for the submissive”*. Then Moula (as) says, *“Patience in this verse refers to the prophet hood of Muhammad (saw) and prayer refers to My Wilayat. In truth, My Wilayat is exceedingly difficult except for those whose souls are submissive. Thus My Wilayat has been made easier by Allah upon those whose souls have submitted.”*

Moula Ali (as) had made it clear that His Wilayat is very difficult. If you will just ponder for a moment, you will see that everyone accepts the prophet hood of RasoolAllah (saw), even if he is a nasibi (enemy of Ahlul Bayt as), muqassir (lowers the status of Ahlul Bayt as) or Khariji, but when it comes to accepting the wilayat e Ali (as), none are able to except those who have submitted.

This is further explained in the following saying of Masoom (as):

“Ali (as) is bitter to the tongue of a kafir (disbeliever) and heavy on the tongue of a munafiq (hypocrite) but is sweet to momins and gives pleasure to their hearts”.

(Tafseer e Furat page 210)

From this saying of Masoom (as), we can clearly understand that is anyone is adverse to wilayat e Ali (as), then he is either a kafir (disbeliever) or munafiq (hypocrite). RasoolAllah (saw) said:

“O’Ali (as)! If You were not present, no one would have been able to recognize who are the followers of Allah. And if You were not present, no one would have been able to recognize who is the enemy of Allah. If anyone does not have Your Wilayat, then he has nothing. My status is much greater than that of My followers, and Allah revealed this ayah regarding You “O’Rasool! Convey that message which has been revealed to You by Your Lord, and if You did not, it would be like You have conveyed nothing from My message”. Had I not conveyed what was revealed to Me, then all of My actions would have been made batil (void). This was the warning conveyed to Me by My Lord.”

(Tafseer e Furat page 118)

It is not an easy task to differentiate between the friends of Allah and enemies of Allah because if you see anyone who is accepting of tauheed and has busied themselves in worshipping Allah, then how can you say he is an enemy of Allah? Secondly, enmity of Allah is not something that can be seen.

However, this hadith gives us the ability to be able to differentiate between the two. This hadith also tells us the reasons why Wilayat e Ali (as) is so difficult. RasoolAllah (saw) also said that if a person does not have Wilayat e Ali (as), then he has nothing at all. RasoolAllah (saw) also made clear that the status of His followers cannot be compared to the greatness of His status, but even Allah warned him (RasoolAllah saw) that if He did not convey this message, then He would lose His status of prophet.

Now the point of this is; if this is the warning that was given to RasoolAllah (saw), then what will happen to those who are His followers? I would not at all be surprised if they are turned into pigs, dogs, and monkeys on the Day of Judgment.

Majority of people have the misconception that opposition to Wilayat e Ali (as) began after the demise of RasoolAllah (saw). This is because majority is unaware of the history as well as what Quran says. If you will notice that from the first gathering of Zul Asheera to the day of Ghadeer, you will see that it is only Wilayat e Ali (as) which was the cause of controversy. In Quran we read;

Sura Younus ayah 15: "And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us say "Bring us a Quran other than this or change this". Say (O'Muhammad saw) "It is not for Me to change it of My own accord. I only follow that which is revealed unto Me. Verily, I fear if I were to disobey My Lord the torment of the Great Day (Day of Judgment)"

In the tafseer of this ayah Imam (as) says, *"Enemies of Allah told RasoolAllah (saw) to make someone imam other than Ali (as) or to change Him. But Allah refused this demand of theirs by saying "Tell them that I cannot change the one who is substitute of My Nafs, that is Ali (as). I will follow what is revealed unto Me regarding Ali (as)."*

(Tafseer e Furat page no 117)

Sura Younus is a Makki surah (revealed in Mecca). It was revealed during the time RasoolAllah (saw) was dealing with those who were kafir (disbelievers), and this ayah shows that the main obstacle with them was also Wilayat e Ali (as). We see in this ayah it says ***“those who hope not for their meeting with Us”***. Now meeting with Rabb is in itself a very deep topic. Therefore, I will not go into the details of it, but I will simply mention that last part of the hadith, which states:

“Tell them that I cannot change the one who is substitute for My Nafs, that is, Ali (as). I will follow what is revealed unto Me regarding Ali (as).”

The Arabic that used here is the word “itaba”. This is different from “itaat”. Itaat means obedience and itaba means to follow . RasoolAllah (saw) said “I will follow”. Remember at this point RasoolAllah (saw) is following and not obeying. Now it is up to you to find out who was the one RasoolAllah (saw) was following.

However, this is not our focus. Our focus was on why the Wilayat e Ali (as) is so difficult. Now we will come to the main reason why it is so very difficult. I have previously mentioned that Allah is beyond all imagination. Therefore, it is not possible to gain His marifat (recognition), but we see Moula Ali (as) has said *“The beginning of religion is marifat of Allah”*.

It goes against the justice of Allah that He would order us to do something which is beyond our capability. In Quran Allah says that He never places a burden upon anyone more than what he can handle.

So the question becomes; how to gain marifat? Because if one does not gain marifat, then it means not only do they have no religion but also their deeds and ibadaats (acts of worship) will be of no benefit. In Kashaful Aqaid I explained how it is not possible to know and accept anything unless one can examine it. Marifat is also dependent upon this examination. We will discuss this in details later on in our book. However, I will mention that the way the creation recognizes its creator is by His attributes. These attributes are expressed through His wilayat. Therefore, it is compulsory upon Allah to send His Wali who is Mazher (manifestation) of all of His attributes. Then people would be able to examine Him and then come to know what Allah is and what His attributes are. Only then will they become able to worship Allah. This is why in the tafseer of this ayah “we created human and jinns for worship”, Imam (as) says “layabdoon” means “layarifoon” (marifat/recognition).

By the Lord of the Kaaba I am Successful

These are the words of Moula Ali (as) when He was struck on the head by the accursed ibne muljam.

In this one sentence Moula (as) explains the reality of the whole universe, His wilayat, and the truth of tauheed. One who understands this one sentence will never be deceived by the explanation of tauheed.

Throughout the whole history of mankind, Moula Ali (as) is the first and only personality who uttered these words at the time of His death. We must reflect upon these words of Moula Ali (as). When Moula (as) said, "*By the Lord of the Kaaba, I am successful*", what is that thing which made Him be successful? Maaz'Allah was Moula (as) not successful before this time? I don't care what non shia say regarding this matter, but I am so hurt when I see "shia" scholars lowering the status of One who is the greatness of all greats. They say that even though Moula (as) had all of the attributes, but He (maaz'Allah) was devoid of the honor of martyrdom. So when He obtained martyrdom, He announced His success. I don't think there is any more insulting and degrading statement than this. First of all why didn't the people who were martyred before Moula (as) such as Hz Hamza (as), Hz Jaffar Tayyar (as), Hz Ammar Yassir (ra), Hz Owais Karni (ra), etc say these words? Was the shahadat (martyrdom) worthless in their eyes? Why was Moula (as) so proud of that moment in which one loses all of his senses?

The second point is martyrdom is that thing which is the sadqah of Moula (as)'s shoes. Even if a person dies in his own bed but he has the love of Moula Ali (as) at the time of his death, he also is given the status of shaheed (martyr). As RasoolAllah (saw) said, "*Anyone who dies on the love of Aal e Muhammad (as) dies the death of a shaheed (martyr)*". In such circumstances, what type of honor could shahadat (martyrdom) bring to Moula Ali (as)?

Allah gave two tasks to Moula Ali (as) which were completely opposite to each other. It is considered impossible to perform two totally opposite tasks at the same time. However Moula Ali (as) proved it to be possible even though according to intellect it is absolutely impossible that one can be able to perform both these completely and totally opposite tasks at the same time. Moula (as)'s first responsibility was to prove the essence of Allah and to practically prove the tauheed of Allah in order for the people to believe in the Oneness of Allah and to worship Allah. This task was not possible until people were able to see the attributes of Allah with their own eyes. It only becomes possible when all of the attributes of Allah

were revealed through Moula Ali (as) so that the people could witness them by their own eyes and testify to what they had seen themselves.

However in this situation, no one would ever have believed there was any other Allah except Moula Ali (as) because whatever imaginings they had about Allah in their minds and whatever attributes they had associated with Allah, they were seeing even greater than that being revealed through Moula Ali (as). The purpose of Moula Ali (as) seemed to be unsuccessful. Now Moula Ali (as) had to prove His servitude. Servitude cannot be proven until you express your humility. Power and humility are complete opposites of each other. If you prove you are powerful, then you cannot prove you are humble. If you prove you are humble, then you lose power. In this circumstance, Moula (as)'s purpose could not be fulfilled. On the 19th of Ramadan in Masjid e Kufa a horrible incident occurred. This incident has been preserved in the history for all of mankind until the day of judgment. When Moula Ali (as) was struck upon the head, He was performing sajdah to someone and no one is able to deny this. This was that success which turned the impossible into possible.

Humility of Masoomeen (as)

At this point it is compulsory to understand that humility which Masoomeen (as) use to reveal in order to protect tauheed. Otherwise, the people of lesser intellect will start to believe that sometimes Masoomeen (as) are powerful and sometimes They are humble.

You must remember Masoomeen (as) are Mazher e Tauheed (manifestation of Oneness). Their purpose was to prove tauheed. Therefore it is wajib (compulsory) that They possess all of the attributes of tauheed because at the time of the revelation of tauheed if that which is going to prove tauheed possesses even a fraction of a fault, then that which it is attempting to prove (tauheed) will also be incomplete. Therefore, it is wajib (compulsory) to believe Masoomeen (as) have absolute commandment. Their commandment is not temporary. Their commandment has always been in existence and is a part of Their essence. It is impossible that even for a single moment that Their commandment can become separated from Them. They expressed Their humility according to Their will not because of some helplessness. For example, if an ant is walking on your body, you just flick it off. You do not kill it. Sometimes it will bite you and you will have a red swollen spot and will feel itching. However if in this situation you do not kill it, it is not due to your humility. It is due to your mercy. Likewise, if Masoom (as) allow someone to overcome Them it is not due to Their humility. It is due to Their hikmat (wisdom) because Masoomeen (as) are the Caliphs of Allah, and the hikmat (wisdom) of Allah is revealed through Them. Firoun (la) claimed to be Allah for 1000 years and Allah remained silent. For centuries, 360 idols were kept inside of that house which Allah calls as "His House" while Allah remained silent. It was not due to the humility of Allah. It was His hikmat (wisdom). That same hikmat (wisdom) which is revealed through Masoomeen (as). There are numerous examples throughout history. The victor of Badr o Hunain o Uhud o Khayber,

Ameerul Momineen (as) who was more powerful than whole armies, then how is it possible for a few people to place a rope around His neck and drag Him through the streets? However history is a witness that such an event did occur. Another example was during the time the people were busy appointing their so called calipha and forgetting the demise of their Prophet. Once they had finished with their appointments they found that their Prophet (saw) had already been buried. Upon hearing this they became extremely angry and wanted to dig up the grave of RasoolAllah (saw) in order to take His body out and recite the funeral prayer again. At that moment, there was a huge gathering of people and according to narrations, all of the people were carrying weapons. On the other hand, Ameerul Momineen (as) was all alone. Ameerul Momineen (as) stood beside the grave of RasoolAllah (saw), drew a line upon the ground with His sword and said, "*Anyone who steps over this line will not be able to survive the blow of My sword*". Was it difficult for the entire army to make an united attack against Moula Ali (as)? However they were not as stupid as the mulvis of today and that is why they returned back quietly. The question is at that moment where did that power which Moula Ali (as) revealed come from? After the incident occurred, where did that power go? This contradiction in the actions of Masoom (as) is itself a proof that the humility of Masoom (as) is related to hikmat (wisdom) not absolute humility. This was that humility which Moula (as) used to express in order to keep the people from becoming deceived. He did this so that those people who had been worshipping

idols for thousands of years and had idol worshipping in their blood would not abandon worshipping their idols and simply begin to worship Masoomeen (as) instead. In order to gain this purpose these Sacred Essences had to suffer unimaginable sufferings. They bore unimaginable atrocities, were assassinated, this is Their greatness to Allah and the whole Quran is full of Their greatness.

Lord of the Kaaba

I have noticed many people wonder why Moula Ali (as) said “By the Lord of the Kaaba” at the time He was struck with the sword. However, I have never heard anyone who was able to explain properly what Moula Ali (as) meant by this. The truth is Moula Ali (as) was revealed from inside the Kaaba. Those who are aware of history will agree with me that He was the only person to be “born” inside of the Kaaba and until today, there has been no other person to make such claim. At the time of the zahoor (revelment) of Moula Ali (as) the Kaaba was in the control of mushriks (polytheists), and after it came in the control of the munafiqs (hypocrites) and is still in their control until today. Any of them could have attempted to deliver a baby inside the Kaaba in order to show that this honour was not for Moula Ali (as) alone, but no one has been able to do such a thing, and inshaAllah they will never be able to do so until the day of Judgment.

This event was one of astonishment for the people. It was something they had not ever heard of before, and considering that the majority was idol worshippers, it is not surprising that they may have taken Moula Ali (as) to be Allah or at least considered Him the son of Allah as He was born in the house of Allah. I cannot say as this is all speculation and only Allah is aware of those people. However, I am certain of one thing and that is the Kaaba is the House of Ali (as) not Allah and that Allah can never be comprehended without Moula Ali (as).

Moula Ali (as) said, *“When the time for delivery drew near, My Mother Fatima binte Asad (sa) was in the haram. The wall of the Kaaba split open, and She heard a voice telling Her to “Enter”. She went inside and delivered within. This honour is for none other than Me”* **(Najul Israr First Edition page 394)**

All the prophets came with the message of the wilayat of Moula Ali (as) as they all came to convey the message of Allah so that He could be worshipped. One of the main reasons for Moula Ali (as) to affirm by the Lord of the Kaaba was to remove all doubts that He was abd (slave) and was giving His life in abduiyat (servitude).

Now it should be clear as to why Wilayat e Ali (as) is so difficult because when you realize what is Wilayat you begin to see that the one who is Wali also has the same attributes as Allah. So either you must accept Him as Allah or deny everything so that you can save your own self conceived notions regarding tauheed. Only momins are able to actually recognize and understand the difference. Only momin have the ability to recognize the abduyat (servitude) of Moula (as) and to fully understand His authority.

Wilayat e Muttaliqa is only for Moula Ali (as)

I have previously described the stages of wilayat which Allah has given. However there is one wilayat which is not given by Allah but rather it is the source of all wilayats. That wilayat is the wilayat of Allah. We know Allah because of this wilayat. Since Allah is unique in His oneness than whatever will come from Him in order for people to be able to gain His marifat (recognition) must also be unique in its oneness. There can be nothing else like it throughout the entire creation.

This is why the wilayat of Allah can only be attributed with Moula Ali (as).

Therefore, anyone who tries to find faults within the knowledge, authority, or power of Moula (as) is in reality attempting to find faults in the knowledge, authority, and power of Allah.

1. ***Sura Kahf ayah 44: "Here is wilayat is only from Allah, the True One; He is best in giving of reward and best in requiting"***

Imam Jafar Sadiq (as) said in the tafseer of this ayah "*This is the wilayat of Ameerul Momineen*".

2. **Haqul Yaqeen Second Edition page no 75**, "*Some people asked RasoolAllah (saw) "Who is the Wali of Allah"? RasoolAllah (saw) replied, "At this time your wali is Ali (as) and after Him it will be His 11 Successors (11 Imams as)"*".
3. **Amadatul Matalib First Edition page no 433**, RasoolAllah (saw) said, "*Allah has bestowed upon Me nabuwiat (prophet hood) and Wilayat for My Ahlul Bayt (as).*"
4. **Najul Israr First Edition page no 39**, "*Nabuwiat Muttaliqa (absolute prophet hood) is for RasoolAllah (saw) and Wilayat e Muttaliqa (absolute wilayat) is for Ali (as).*"
5. **Maani ul Akbar page no 105 hadith 4**, RasoolAllah (saw) says, "*Ali (as) is My Wali and Wali of those who I am wali, and no one has any right to share in authority with Him.*"

Wilayat is Life

Everything in the universe wishes to live and life is the spirit of everything. Masoom (as) have stated that those who have intellect are “living” while those who do not have intellect are “dead”. Likewise, Allah has deemed the momin as “living” while kaffirs are “dead”. Allah says in Quran in ***Sura Aal e Imran ayah 27:***

“Thou bringest forth the living from the dead and Thou bringest forth the dead from the living,”

In the tafseer of this ayah Masoom (as) says, *“From a momin a kafir can be born and from a kafir a momin can be born”*.

Now the question becomes; why did Allah declare the momin as “living” and the kafir as “dead”? The reason is because momin has iman (faith). So the real meaning of iman (faith) is life. The next question is; what about the one who is Kul e Iman (The Entire Faith)? The answer is simple. He is the reality of life and the one who does not gain marifat (recognition) of His wilayat is considered as “dead”.

- 1. Sura Anfaal ayah 24: “O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.”***

Ibne Murdooya said, *“This ayah was revealed regarding Wilayat e Ali (as). Therefore, when Allah and RasoolAllah (sa) call you to Wilayat e Ali (as), you must respond”*. **(Ali (as) fil Quran page 153)**

2. **Najul Israr First Editon page no 132**, Moula Ali (as) said, *“Allah blessed RasoolAllah (saw) with the River of Kauthar and the River of Life to Me.”*

Therefore, anyone who wishes to have ever-lasting life must remain steadfast in the wilayat of Moula Ali (as).

In the Name of Allah Most Gracious Most Merciful

In **Sahifa ul Kamila**, Imam Zainul Abideen (as) says, *“O’My Lord! For the sake of Bismillah. That Bismillah which is the Lord of the earth and heavens”.*

Previously I told you that “Bismillah” is the name of Moula Ali (as). Now I will elaborate on this a bit further, and then we will move onto how Bismillah can be the Lord of the earth and heavens.

1. **Sura Bani Israel ayah 46: “when you mention your Lord alone in the Quran they turn their backs in aversion”**

Tafseer e Safi ref Kafi , Imam Jafar Sadiq (as) says, *“Whenever RasoolAllah (saw) would enter into a house, and a group of Quraish would gather around Him, He would recite “Bismillah al Rahman al Raheem” (In the name of Allah Most Gracious, Most Merciful), and they would all flee”.*

Now just think for a moment, what was so terrifying that would cause those kafirs (disbelievers) to run away? Bismillah is a conveyance of the message of mercy of Allah so why did they all flee? They would all flee because in reality it is referring to the Sultan e Naseera and Quraish were frightened from Him.

2. Every day of the week is associated with a specific Masoom (as). Sunday is for Moula Ali (as). Let me quote the prayer of Sunday from **Mafatiha ul Jinan page 67** for you. This saying is only associated with Sunday. You will never find it associated with any other day.

“Bismillah, I am the recipient of His mercy and am scared of His justice. I believe in His words and hold steadfast to His rope.”

3. **Mafatiha ul Jinan page 231, Dua Noor e Sagheer,** “ *Bismillah , the noor. Bismillah, the noor the noor. Bismillah noor over noor. Bismillah who is He who manages all affairs. Bismillah who created noor from noor.*

(I will not make any comments because I know there are some who will be unable to bear its reality. However, for those who are willing, I will simply remind them to keep in mind who Bismillah is.)

4. **Al Tauheed page no 190**, Imam Reza (as) says, *“One who recites Bismillah it means he is accepting that Bismillah is the greatest of all the signs of Allah and that is worship”*

5. **Mafatiha ul Jinan page no 161 (Dua Mashlool)**, *“O’Allah! I beseech Thee with Thy Name “Bismillah al Rahman al Raheem”. O’ One who has all of the glory and honour. I beseech For the sake of this. For the sake of this. For the sake of this.”*

6. In the tafseer of **Sura Al Hamd page no 13**, Agha Khomeni writes:

“Essence was revealed through Bismillah al Rahman al Raheem”.

Moula Ali (as) is the proof of essence. Through Him essence was revealed.

Therefore, whatever has come into existence has done so from the hands of Moula Ali (as). Even the ba in Bismillah could only gain its existence through Moula Ali (as) because ba can only be known through its dot and that dot is dependent on none other than Allah alone. This should be sufficient for those with understanding.

7. In the same book on page 14 Khomeni writes:

“There is no ism (name) which is more comprehensive and complete than the Bismillah in Surah al Hamd”

Lord of the Heavens and Earth

Rabb is such a word that has not only ever properly been explained but also is not properly understood, and the fear of 'ghair Allah' has made this misunderstanding greater. The worst part is that anyone who attempts to explain it becomes a victim of their fatwas of kufr (disbelief). People do not like when others speak against their self-conceived notions and beliefs. However, I am not afraid of such people. Now we will narrate from the sayings of Masoomeen (as) whom we are slave of and who our Moula Ali (as) is known as the Lord of the Heavens and Earth.

The definition of rab is one who looks after, trains, teaches, makes an imperfect thing become perfect, etc. This word is used very often in urdu. Its plural form is "arbaab". In urdu it is common occurrence for someone to say "Arbaab e Ikhtiar (those who hold authority), Arbaab e Hukomat (those who hold government), Arbaab e Danish (those who hold wisdom, intellectuals), but I have never seen anyone object and issue a fatwa of kufr regarding people's use of these words.

However, as soon as you use this for Moula Ali (as) and Masoomeen (as), then there is a huge wave of objection and fatwas of kufr come from all directions because our so-called scholars of religion say that one should just accept what they say and not question them regarding their decisions. If you happen to do that, then you will become kafir. If you will stop and think for a moment, you will find this in reality not a difficult matter at all. Let us look to Quran and see the different ways in which Allah has used this word.

1. ***Sura Bani Israel ayah 23-24 is regarding the rights of parents. In this ayah Allah says "And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little."***

The Arabic word used is "rabbiani", and Allah is ordering us to call them by this name when we pray for them. No one can raise any objection to this.

2. ***Sura Yusef ayah 23: "But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"."***

Here we see that a prophet is calling a kafir as his Rab.

3. *Surah Yusef ayah 41: "O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired."*
4. *Sura Yusef ayah 42: "And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years."*
5. *Sura Yusef ayah 50: "And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile."*

Once again a prophet is using the word "rabb" for a kaffir. It always astonishes me when I see people having no problems accepting the "rabb" of a prophet was kafir but when it comes to Waliullah the very same word reminds them of shirk. Anyone who is a true shia and not just a shia by his tongue will have absolute yaqeen (certainty) in the belief that Moula Ali (as) is Lord of the entire universe and the one through whom Allah distributes rizq.

1. Sura Fajr ayah 22: "And thy Lord shall come with angels, rank on rank"

This ayah is referring to Our Imam (ajfs) and His reappearance from Ghayabat. The words of "coming and going" are never used for Allah.

2. Sura Bani Israel ayah 20: "All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined."

This ayah is clearly telling that this rab is someone else and is one who helps.

A Grave Misconception

I have asked several different scholars why we find that in some instances in Quran Allah uses singular tense. For example, we find Allah saying "I am going to make a caliph on the earth". Then in other places, we find Allah uses the plural tense. For example in ***Sura Hijr ayah 9 Allah says "Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian .***

Whenever I ask this question, it always confuses them and they don't know how to respond to me. Then when they are unable to explain fully this apparent contradiction, they simply label me as jahil (ignorant). However, there are still some who attempt to explain it by saying that the plural tense is used for the sake of respect.

Sometimes I wonder if there were no idiots on this planet, then how would the scholars earn their living?

First, there is no such rule in Arabic that the plural tense is used for the sake of respect. Secondly, even if for the sake of argument, we accept that there is such a rule, then why are there times when Allah is given respect and honour and others where He is not? Should it not always be plural instead of sometimes plural and sometimes singular?

However, after reading Quran, I came across this in ***Sura Maarij ayah 40 Allah says: "But nay! I swear by the Lord of the Easts and the Wests that We are certainly able"***

Now after reading this ayah a few questions comes into one's mind:

1. Who is the one who said "I swear"?
2. Who is the Lord of the Easts and Wests?

3. Who are the ones who said “We are certainly able”?

Since Quran is the words of Allah, it is natural to assume that “I” is referring to Allah. Otherwise, we must accept that Quran is written by someone else. Then what does “Lord of the Easts and Wests” mean? It can only be referring to the one who is the hand of Allah. As far as “we” is concerned, They are the ones who have absolute command over the entire universe.

Now I will present you with a few hadiths that will clarify the meaning of “qudrat” (authority):

1. **Al Tauheed page no 36 hadith 4**, Moula Ali (as) says, *“He created all of the creation by the power of His commandment (qudrat)”*.
2. In the **first sermon of Najul Balagha**, Moula Ali (as) says, *“He created all of the creation from His commandment (qudrat).”*

3. **Al Tauheed page no . 111 hadith 6**, Imam Musa Kazim (as) said, *“He created all of the creation from His will (mashiat) and command (qudrat).”*

From these hadiths we can understand that “qudrat” is the creator of the entire universe. We also know that it is the responsibility of the Creator to look after and take care of the needs of His creation.

4. **Al Tauheed page no 98 hadith 3**, Imam Reza (as) says, *“Allah has complete authority over His command (qudrat).”*

Now after realizing that Allah has full authority and confidence over His qudrat (command), then anyone who attempts to find fault in His qudrat will be directly attacking the capabilities of Allah. In addition to this, we know ghayab (unseen) is also a creation and is created by qudrat. However it is not possible for ghayab (unseen) to remain ghayab from His Creator.

5. **Al Tauheed page no 57 hadith 31**, Imam Jafar Sadiq (as) says, *“Whosoever denies His qudrat (command), he is a kaffir. “*

Now from this saying of Imam (as) we can understand that anyone who is denying, decreasing the status, increasing or trying to increasing his own status in comparison to Masoomeen (as) must first look at the reality of the status of his own iman (faith).

Lord of Ibrahim (as)

Once there was a debate between Nabi Ibrahim (as) and Nimrod, we find Nabi Ibrahim (as) says to Nimrod in ***Sura Baqara ayah 258***:

“Said Abraham: “But it is My Lord that causeth the sun to rise from the east: Do thou then cause him to rise from the West”

Now it is clear that they are having a debate regarding who is Rabb. Nimrod claimed that he was rabb. Ibrahim (as) said, “*You are not rabb. Rabb is one whom I believe*”. Now how do we know which one is telling the truth. Ibrahim (as) gives a sign of His Rabb and challenges Nimrod and says if he (nimrod) is able to do the same, then he (Ibrahim) will accept nimrod as his rabb. Ibrahim (as) is giving this as a proof in the favour of His rabb and declares that anyone who is able to do this is the rabb of Ibrahim. Ibrahim is such a great personality whom Allah calls as his trustworthy prophet and He can never say even one word, which is wrong, but when we read history, we know that Allah never fulfilled this condition of Ibrahim. A slave of Allah was the one to do this and He not only did this once but 15 times. My question is; if Nimrod was alive during the time of Ameerul Momineen (as), then what would he have thought about Ibrahim? Would he not think that (maazAllah) Ibrahim was making a fool of him? So if we accept that Ibrahim has given this proof regarding Allah, then you are making accusations against and accusing this great prophet of lying. So we have to believe that Hz Ibrahim (as) gave this proof in the favour of Moula Ali (as) and called Moula Ali (as) as His rabb. He believed and recognized Moula Ali (as) as His rabb.

Lord of Hz Musa (as)

Sura Araf ayah 143: "And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers."

Now it should be clear that the first person whom is speaking is the one who said "Our appointed time". So naturally, we can understand that is Allah, but think for a moment upon the word "Our". Then the question that comes to one's mind is "Who is His Lord"? Otherwise, the ayah should say, "When Musa came at Our appointed time and I spoke to Him", but it is not like that. Secondly, we can see from this ayah that Hz Musa use to speak with His Lord.

Difference between Kalam and Qoul

Kalam is the thoughts that are in the mind of the speaker and by the power of his thoughts; he is able to convey his message to others. Qoul is the combination of the words along with the sound of the speaker's voice and it is by the use of words, tongue, and voice that the speaker conveys this message to others. Therefore, qoul is dependent upon 3 things; words, tongue and voice.

The one who conveys his message by kalam we call mutakallim and one who conveys his message through qoul is called qail. However, in the case of the creation, mutakallim is also the qail. This is not the case with Allah because He is not dependent upon tongue and voice. For this reason Allah introduced "Lisanullah" (Tongue of Allah) so that His kalam gets the shape of qaul. So whenever you see the qoul of Allah you will see that it is Moula Ali (as) who is speaking on His behalf, and this is why in Quran you find the phrase "He said". For example in:

Sura Baqara ayah 131: "When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds"

Sura Baqara ayah 126: "And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

Sura Baqarah ayah 124: "And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He"

Quran is filled with examples such as these. We know that Hz Musa (as) use to speak with Him so there had to be qoul involved. It is said there was a tree which used to speak with Hz Musa (as) and its name was "Shajar al Nida".

If you read **Ziarat e Ameerul Momineen (as)**, you will find the sentence "*Assalamu alaika Ya Shajar al Nida*". We also know there was a fire which spoke to Hz Musa (as).

Sura an Naml ayah 8: "But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds"

Now from this verse we can conclude various points;

1. Someone was speaking.
2. The one who was in the fire and the one around it was blessed.
3. Therefore, it is clear someone else blessed him. The one whom is blessed cannot be Allah because Allah is the one who is blessing Him.

For those who wish to learn more, I will now present these saying of Moula Ali (as) from **Najul Israr**:

"I am the Lord of Toor. I am that noor which appeared to Musa (as)."

"I am the noor from which Musa use to obtain guidance."

Now the concept of "*His Lord spoke to Him*" should now be clear.

Sura Taha ayah 11-12: "But when he came to the fire, a voice was heard: "O Moses! Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa."

I will end this here but I hope that those who wish to learn will find out all of those occasions where Allah has used the word "kala", because I have no doubt it will be a great source of pleasure for momin to read. I am not going into details of this because I have fear that there will be some who are not able to bear hearing its details, but I will say one thing. Kalam is also under mashiat (will). I leave the rest for you to ponder upon yourself.

Now coming back to the ayah of Sura Araaf. In this ayah, we see Hz Musa is a prophet with a shariat (law) and a book. Therefore, if anyone believes that Hz Musa was not aware of whether or not Allah can be seen, then he must be delusional. However, the most important thing is that Hz Musa (as) never asked to see Allah. What He actually said was "*O' My Lord! Show Me (Yourself)*". The reply that came was "*You cannot see Me but look upon the mountain. If it remains then you shall see Me.*" The reply was not that He could not be seen but rather that Hz Musa (as) did not have the capability to see Him. Then the ayah says, "*So when His Lord appeared to the mountain, He made it collapse into dust*". From this we can understand that His Lord did appear, but the mountain could not bear it so it collapsed into a pile of rubble.

Now think of the greatness of the one regarding whom Allah has said;

Sura Najm ayah 17-18: "The eye did not turn aside, nor did it exceed the limit.

For truly did he see, of the Signs of his Lord, the Greatest!"

Is it compulsory for everyone to get the same reply?

When we say we have seen MrXYZ, it means we have seen his face because it is through the face that we are able to recognize a particular individual. Keeping this in mind, let me present for you a hadith from

Amdatul Matalib First Edition page 346:

"Abu Zubair narrates that once I was walking behind RasoolAllah (saw), and He was speaking with a donkey and donkey was speaking to RasoolAllah (saw). He was going to Ghaba and Gheeta. When He reached there, He thrice said "O'My Lord! Show Me that person." Then He said, "O'My Lord! Show Me Your face". Upon saying this, Moula Ali (as) suddenly appeared from a cluster of date trees and embraced RasoolAllah (saw)."

I have shown you the narration. Now it is up to you to ponder upon what is its meaning. Why RasoolAllah was (saw) so anxious? When Ameerul Momineen (as) was always with RasoolAllah (saw) and then what does it mean when RasoolAllah (saw) said "*O'My Lord! Show Me Your Face*"?

Now let me show you a dua from **Mafatiha ul Jinan page 254** which Momineen recite for themselves:

"O'my Lord! Count me amongst those who have been blessed to see Your face".

Meeting Lord

There are countless ayahs in Quran which tell us that we will meet our Lord.

However, I will present one ayah from Quran here for you.

Sura Room ayah 8: "Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord."

This ayah is proof that we will meet our Lord, but there are very few people who believe this. I do not wish to speak with those who do not believe. However, I would like to ask those who believe, what is their understanding of this ayah?

First, it is necessary to understand what the meaning of "Liqa e Rabi" is. Liqa means meeting in such a way that the two are standing in front of each other.

Therefore, it is clear this ayah is not referring to Allah because these are not the attributes of Allah as He is free from any physical form. We must find who "rabb" is referring to in this ayah.

Sura Dahr ayah 21: "Their Lord will remove their thirst with a pure drink"

In the tafseer of this ayah, Imam (as) said, "*Ameerul Momineen (as) is the Lord of the people and He will give them a pure drink.*" (**Amdatul Matalib First Edition page no 317**).

I hope you have understood what it is I have been trying to say.

What is so easy for us to say is so very difficult for all of the interpreters of Quran and hadith. They are ashamed to say this because their iman (faith) is weak.

We find very humorous arguments regarding ***Sura Qayama ayah 22, where Allah says "We will see our Lord on the day of judgement"***. Now sunnis had no problem as they believe we can see Allah in that world. However, shias have great difficulty in interpreting this ayah because they do not believe Allah has a physical form, which can be seen.

They use ***Sura Anaam ayah 103*** as proof of their claims

"Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware."

Now shias have two problems when they take the meaning of rabb in this ayah to mean Allah.

1. They have to defend the concept of invisibility of Allah
2. They had to remove the title of rabb from Moula Ali (as) because of their fear of sunnis.

In order to remedy this situation, they write in the tafseer of this ayah “to see the bounties of their Lord”. Although in this ayah there is no mention of bounties.

After including words in the tafseer, they attempted to say that nazar means looking and not see. If it were actually “see” then the word “royat” would be there. However if you read Quran, you will find that on a number of different occasions Allah has used the words nazar, nazir, and anzar and all in the context of seeing. Nazir is also used for one who is constantly looking. Regardless of their arguments I can show you many narrations where it is clarified that nazar in this ayah means “seeing”. However, I will only present 3 such narrations for you. These are from **Mafatiha ul Jinan**.

1. Page 253 , Munajat e Murideen

*“ O’Lord! Your happiness is what I seek. Your “royat” (sight) is what I require.
Your nearness is what I long for”*

2. Page 262 Munajat e Zahideen

*“O’my Lord! On the day of meeing, give my eyes the pleasure of Your “royat”
(sight)”*

3. Page 254 Munajat e Muhibeen

“O’my Lord! Make me amongst those whom You have chosen for Your sight”.

This is why Sheik Sudoq writes in his book “**Maani ul Akbar page no 112**”
 RasoolAllah (saw) says, “ *You will see your Lord in the way you see the moon on the 14th night without any obstacle or difficulty*”. I will end my discussion at this point. Those whose hearts are open will be able to accept all I have written. It is a widely accepted belief in shia doctrine that Masoomeen (as) are our Rabb (Lord).

Shadatay Wilayat e Ali (as)

I mention this topic in each of my books because I consider it one of those topics that must be written about. First, let me make it clear that the real usool e deen (principles of religion) is wilayat e Ali (as). Accepting wilayat e Ali (as) is not the same as giving testimony to wilayat e Ali (as), and the two are not interchangeable with other each nor can one take the place of the other. Secondly, we can give testimony in two ways.

1. Oral proclamation of testimony
2. Practical proclamation of testimony

Oral testimony means that wherever you give testimony by your tongue of tauheed (La illaha illallah) and nabuwat (Muhammadin rasullullah), then you must also give testimony of Wilayat (Aliunwaliullah) as well. I have explained this in details in my book Kashaful Masail.

Practical testimony every action that you perform is based upon and a reflection of Wilayat e Ali (as). The last stage of this is when one is willing to sacrifice his life, family, and all worldly possessions for Wilayat e Ali (as). This is the meaning of Jihad fi Sabeelullah (struggle in the way of Allah). Because it has been proven that “Sabeelullah” is Ameerul Momineen (as) and His Offspring, and a martyr is one who gives his life in Their love and wilayat.

In Kashaful Aqaid, I have given clear proof that the purpose of sending prophets and messengers was to introduce Wilayat. If anyone tries to conceal this testimony, it is as if he is attempting to hide the very reason all prophets of Allah faced hardships, the purpose for which they embraced shahadat (martyrdom), and the very purpose for which even the most beloved Prophet of Allah (RasoolAllah saw)’ s life was threatened and put in danger and sufferings. Where such a person will be in the hereafter, you can figure this for yourself.

Sura Baqara ayah 140: “And who is more unjust than he who conceals a testimony that he has from Allah?”

Now just think for a moment. In this ayah Allah is only referring to a single testimony which people have concealed. So today what is that one testimony which majority of people are trying to conceal? Is it the testimony of tauheed (La illaha illah) or the testimony of nabuwat (Muhammadin rasullullah)? It cannot be either of these two testimonies because even nasibis (enemies of Ahlul Bayt as), yazidis, and kharijis happily give these testimonies. Please think deeply upon this issue because it is not a minor trivial issue the way people attempt to portray it to be. If shahadat e wilayat e Ali (as) is such a minor and trivial issue, then why does Allah continuously warn people regarding its concealment in numerous places throughout the Quran? Even though we have explained this on numerous occasions, we will now present just one hadith for you from **Tafseer e Furat page no . 57:**

*“Syeda Fatima (sa) narrates from RasoolAllah (saw), RasoolAllah (saw) says,
“On the night of Miraj (ascension unto the heavens), when I reached Sidarat ul
Muntaha, I heard the words of azan each being recited twice and the words of iqamat
each being recited once.*

Then I heard a crier announcing, "O'My Angels! Those living in the heavens and those upon the earths and those who are the carriers of My Throne! Give testimony that there is none to be worshipped other than Me. I alone am to be worshipped. I am Wahad (one) and have no partners."

The angels said, "We testify to all You have said and we accept".

Then the voice said, "Give testimony that Muhammad (saw) is My abd (slave) and prophet".

The angels said, "We testify to this and accept."

Then the voice said, "Give testimony that Ali (as) is My Wali, My Prophet's Wali and Wali of all Momineen after Me."

The angels said, "We testify and accept."

From this hadith, we can clearly see that testifying and accepting are two different things because the angels declared both their acceptance and their testimony. In order to be considered as momin, it is compulsory that not only does one testify to the wilayat of Ameerul Momineen (as) but that he also accepts the wilayat of Ameerul Momineen (as). If someone claims to believe in wilayat of Moula (as), but does not recite it during his prayer, then that person will without doubt be considered as from amongst the oppressors. Any worship, which is done and does not include Moula Ali (as) is the worship of shaitan. This is why Allah says, ***"O'children of Adam! Did I not take an oath of allegiance from you that you will not worship shaitan?"***

Zikr (Remembrance)

In Quran, we find the word zikr (remembrance) is used in two different ways. In some instances in Quran, you find the word zikr (remembrance) is used by itself and in other instances you find it is used in order to specify the remembrance of a particular essence. Whenever in Quran zikr (remembrance) is found alone it is reference to either RasoolAllah (saw) or Holy Quran. For example, in Sura Hijr ayah 9, it is used in reference to Holy Quran and in Sura Talaq ayah 10-11 we find it used to refer to RasoolAllah (saw), but when we find it used in combination referring to a particular essence such as in "Zikr Allah, Zikr al Rahman, etc, then it is referring to Ameerul Momineen (as). I will prove this to you through various examples.

- 1. Sura Taha ayah 142: “But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection”**

In **Tafseer e Furat page no 173**, Imam Muhammad Baqir (as) said, “*If anyone abandons Wilayat e Ali (as), Allah will make him blind and deaf. In this ayah, My remembrance is Ali (as) ibn Abi Talib (as).*”

In **Tafseer e Safi ref Kafi**, Imam (as) says, “*My remembrance means Wilayat e Ali (as). Blind means he will be raised blind on the day of judgement and ignorant in this world from Wilayat e Ali (as).*”

- 2. Sura Ankaboot ayah 45: “Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do”**

In the tafseer of this ayah, Masoomen (as) said, “*We are the remembrance of Allah and **akbar***”. (Shahadatay Wilayat e Ali (as) page no. 180 ref Miratul Anwar, **Tafseer e Burhan, Kifayatul Muhideen**)

- 3. Sura Jummah ayah 9: “O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.”**

In the tafseer of this ayah, Imam Muhammad Baqir (as) says, “*Remembrance of Allah is Wilayat e Ali (as).*” (Shahadatay Wilayat e Ali (as) page 180 ref Akhtisaas)

- 4. Sura Jinn ayah 17: "So that We might try them with respect to it; and whoever turns aside from the remembrance of his Lord, He will make him enter into an afflicting chastisement"**

Ibne Abbas (ra) narrates "In this ayah remembrance is Wilayat e Ali (as)." (**Akmal ul Deen ba Wilayat e Ameerul Momineen (as) page 342**)

There are numerous instances such as this all throughout Quran but I have proven without doubt simply from these 4 ayahs alone that zikr (rememberance) of Allah is Ameerul Momineen (as). Now I will present a few more ayahs and hadiths which will bring joy to the hearts of Momineen.

- 1. Sura Zukhruf ayah 36: "And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate."**

Whosoever turns away from the zikr (rememberance) of Moula Ali (as) has a shaitan as a companion. When you look at those who have abandoned zikr (rememberance) of Moula Ali (as), you will be able to see their shaitan companion with them as this next ayah clearly explains.

- 2. Sura Zumar ayah 45: "And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful."**

Those whose hearts and eyes are not blind will be able to understand the meaning of this ayah so I will refrain from making any comments of my own.

3. Sura Munafiqeen ayah 9: "O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers."

Regardless of what it is you are doing, do not ever allow it to take you away from or divert your attention from the remembrance of Moula Ali (as) or else you will be counted as from amongst the losers.

4. Sura Raad ayah 28: "Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest."

In Tafseer e Qummi, the word "believers" is in reference to shia and "remembrance" refers to Ameerul Momineen (as) and other Masoomeen (as).

While I could go into great details regarding this ayah, I know that most people will simply reject it saying that it is only my own personal opinions. Therefore, I will write very briefly in regards to this.

Gaining the nearness of Allah has different stages and levels. First stage is iman (faith), but even within iman (faith) itself there are different stages and levels. For example:

- a. Iman by testimony
- b. Iman by acceptance
- c. Iman with marifat (recognition) and understanding

Second stage is yaqeen (certainty), but again within yaqeen there are also many stages and levels. For example:

- a. Ilm ul Yaqeen
- b. Ain ul Yaqeen
- c. Haq ul Yaqeen

Masoomen (as) have said regarding yaqeen (certainty) that very few people have yaqeen (certainty) and that most are in a state of shak (doubt).

Third stage is itminaan (satisfaction), but there are also many levels within this stage such as satisfaction of heart and satisfaction of soul. The ayah which I mentioned previously speaks of this satisfaction. Remember it was satisfaction which Hz Ibrahim (as) had asked for for himself, and most likely the answer he received was *“Remembrance of Allah gives satisfaction to hearts”*.

Now you can very well understand at what high level of satisfaction that would be. After Allah showed Hz Ibrahim (as) the status of of Wilayat e Ali (as), Hz Ibrahim (as) prayed to Allah and asked that He be included in the Shian e Ali (as). Without doubt Hz Ibrahim (as) will be counted as amongst the shia.

Every momin has this satisfaction in his heart according to his own level of understanding and acceptance. With every beat of his heart, it chants “Ali (as)! Ali (as)!”. Those whose hearts beat with the sound of Ali (as) will testify to the truth of my words. I know there will be some who will not understand, but those who are lovers will have no difficulty in understanding exactly what I am attempting to say. I challenge everyone who is facing any difficulty or hardship to forget everything that he is facing and with complete sincerity recite “Ya Ali (as)!” and all of the difficulties, hardships, and sufferings which he is facing will disappear immediately.

Allah Himself has given the guarantee of this to momin. In the Quran Allah says

“Remembrance of Allah brings satisfaction to the hearts.”

5. **Mafatiha ul Jinan page no. 110**, *“He whose ism (name) is medicine and whose remembrance is cure”.*

We will discuss ism in details in the upcoming chapters of our book. For now I would like you to keep in your mind that His ism (name) is a cure for disease regardless if it is spiritual or physical, and the glory of this is that not only is it the medicine for disease but it is the cure as well.

6. **Mafatiha ul Jinan page no. 138**, *“O’Allah! I wish to gain Your nearness through Your remembrance, and make Your Nafs as an intercessor for myself”.*

Every ibadaat (act of worship) which we perform is done with the niyyat (intention) of “qurbatan illahi” (gaining the nearness of Allah), and that is only possible through Moula Ali (as) because He is the remembrance of Allah. So even if you are performing your prayers, but in your mind you are remembering anyone other than Moula Ali (as), then your prayer will be of no benefit to you in obtaining the nearness of Allah. In addition, if you notice in this dua, we are asking that the Nafs of Allah act as our intercessor. Think about what is the meaning of this for yourself, but remember, there is only one who ever claimed to be Nafsullah and that one is only Moula Ali (as).

7. **Mafatiha ul Jinan page no 201**, *“He whose zikr (rememberance) is a source of pride for those who are remembering (zagr)”*

The only for you to truly understand what is being said in this is to ask zakirs who recite upon the mimbar (pulpit) what they are feeling when they are reciting and how the people treat them due to their recitations. However, it is important to remember that zikr (rememberance) is not only done from the mimbar. It can be done even if one is alone, and the zikr (rememberance) done by the one who is alone is the most pure and true.

8. Sura Zukhraf ayah 43: “Therefore hold fast to that which has been revealed to you; surely you are on the right path.”

Amdatul Matalib First Edition page no 509, Masoom (as) says, “*No doubt, Ali (as) is zikr (rememberance) for you and your nation, and very soon you will be asked regarding His love*”.

Now when even the prophes will be asked regarding their love for Moula Ali (as), how can people imagine that we will be excused and not be questioned regarding our love for Moula Ali (as)? The love of Ali (as) can only be gained when we remove the love of ‘ghair Allah’ from our heart.

Reality of Salat (Prayer)

I began with zikr (remembrance) of Allah so that I could make it easier for my readers when I began discussing the reality of what is salat (prayer). It is necessary that you realize what the purpose of prayer is and that it is the fulfillment of that purpose which Allah wants from us.

1. Sura Taha ayah 14: "Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance"

Now please answer me honestly. If someone is attempting to establish prayer without the remembrance of Allah, will his claims of having established prayer be correct or false? Any prayer, which does not contain the zikr (remembrance) of Allah, can never be considered as the worship of Allah. That will be considered as the worship of shaitan. However, one must always remember what the zikr (remembrance) of Allah is. It is none other than Moula Ali (as).

2. Sura Shams ayah 15: "Continuously recite the remembrance of Your Lord and keep reading prayer"

In this ayah, Allah makes it absolutely clear that His ism (name) is compulsory for prayer and in the upcoming chapters of our book we will prove that the ism of Allah is none other than Ameerul Momineen (as).

Now it has been proven beyond any doubt that prayer is nothing more than the remembrance of Moula Ali (as), and this is why Masoomeen (as) have said “ We are the salat of momin”.

3. Sura Maida ayah 91: “The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?”

Once again Allah is showing us that prayer and remembrance are one. In this ayah, Allah also makes it clear that shaitan uses certain vices in order to trap people in his web and make them abandon the zikr (remembrance) of Allah.

4. Sura Ala ayah 14-15: “He indeed shall be successful who purifies himself, And remembers the name of his Lord and prays.”

5. Sura Noor ayah 36: “In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,”

Ali (as) fil Quran page no 291, RasoolAllah (saw) says, “These houses are the houses of the prophets, and the house of Ali (as) and Fatima (as) is not only counted as amongst them but is greater than them (because the ism (name) of Allah is within this house).”

From this hadith, we can understand that not only was Aliunwaliullah a sunnah of the prophets but they recited it in their houses as well. Now let us look at the orders of Allah regarding masjids.

6. Sura Hajj ayah 40: "Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty."

From this ayah we can clearly understand the only purpose for masjids is that the name of Allah is often remembered there. We also find that even Christians and Jews recite the name of Allah. It does not matter what language they were using because changing the language does not change the reality.

7. Sura Baqarah ayah 114: "And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter."

In this ayah, Allah again makes it clear that the purpose of the masjids is so that His name can be remembered.

Now if a person who sits around all day long reciting “Allahu Allahu” but has enmity and hatred in his heart towards Moula Ali (as), you can clearly see from this ayah what is his standing before Allah and where his place will be on the Day of Judgment.

Promise of Allegiance

I was asked; “What does it mean when people say “Muhammad (saw) wa Aal e Muhammad (as) are the reality of prayer”? I will briefly attempt to answer this question.

Allah does not do any action without reason. Therefore, we can conclude that we were not sent into this world without reason or purpose. The purpose and reason for us being sent into this world is so that we are given the chance to fulfill the oath of allegiance that we made in the Alam e Dhar (place where souls were before they come into human form in this world). Now let us examine in detail what was that oath which was taken from all of creation in Alam e Dhar.

- 1. *Sura Raad ayah 20: “Those who fulfil the promise of Allah and do not break the covenant,”***

Tafseer e Safi ref Tafseer e Qummi, Imam Musa Kazim (as) says in the tafseer of this ayah, *“This ayah was revealed for Aal e Muhammad (as) and that promise of allegiance which Allah took regarding Them in alam ul dhar as well as that promise of allegiance which was taken regarding Ameerul Momineen (as) and Masoo meen (as).”*

2. Sura Dahr ayah 7: “They fulfill vows and fear a day the evil of which shall be spreading far and wide.”

In the tafseer of this ayah Imam Reza (as) said, *“It is that oath which was taken from them regarding Our Wilayat”*. (**Usool e Kafi Kitab e Hujjat chapter 107 hadith 5**)

3. Sura Baqarah ayah 40: “O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.”

Tafseer e Safi and Tafseer e Ayyashi, Imam Jafar Sadiq (as) says, *“It means those who fulfill the oath of allegiance regarding Wilayat e Ali (as) which was made compulsory on them will be given paradise”*.

These ayahs are a clear proof that Allah took an oath of allegiance from us before sending us into this world, and we will be judged as to whether or not we fulfilled our oath.

This is why in **Sura Maarij ayah 32-35** Allah praises those who fulfilled their oaths and condemns those who broke their promise.

“And those who are faithful to their trusts and their covenant, And those who stand by their testimony, And those who keep a guard on their prayer, Those shall be in gardens, honored.”

4. Sura Raad ayah 20-22: “Those who fulfil the promise of Allah and do not break the covenant, And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning. And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode”

5. Sura Raad ayah 25: “And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.”

These ayahs alone are sufficient proof that not only did Allah take an oath of allegiance from us but He sent all prophets including RasoolAllah (saw) to remind us of the oath we gave. However, Allah knows the nature of humans is to forget even with all of these reminders so He created such an arrangement to ensure that we would never be able to forget our oath.

It is such an arrangement that we are continuously reminded of our oath throughout the entire day. Regardless of what it is we are doing or where we are, this system will remind us of our oath, and that system is none other than the five daily prayers. Have you not ever pondered upon the purpose of these five daily prayers? They are there as a constant reminder to us of the oath which we made regarding wilayat e Ali (as).

What is salat (prayer)? It is our way of saying "O'Lord, I remember that oath which I made and am not negligent of it". Have you not ever wondered why in iqama we have even our prayer we recite "qadqamtis salat" (prayer has been established)? Even though we have not yet recited our niyyat (intention) nor have we done any performed any of the acts that are compulsory in prayer, however we still announce prayer has been established. In reality, the prayer, which has been established, has nothing to do with the actually physical motions, which are associated with prayer. These physical motions, which we perform, are simply to show that we have obeyed our Lord.

This is why in **Mafatiha ul Jinan page no 82**, we find;

“O’my Lord! My fate is in Your hands and I stand by that oath”.

From this we can clearly see that it is this oath which is the essence and reality of prayer, and this is the meaning of the saying “Muhammad (saw) wa Aal e Muhammad (as) are the reality of salat (prayer)”.

This is the reason that salat has been made compulsory. However, people in order to suit their own personal interests have changed the Arabic word “salat” into the farsi word “namaz”. They did this in order to make the people think only of “namaz” and forget the reality of what salat is. It is this salat which is being referred to in the ayah that says “gifting salat to Muhammad (saw) wa Aal e Muhammad (as)”.

Maani ul Akbar Sheik Sudoog page no 157, Imam Jafar Sadiq (as) say,

“Whosoever gifts salat has accepted and stood by the oath which was taken in the alam ul dharr and has accepted when the Lord said “Alayste bay rabbakum”.”

A self appointed scholar is who is well known for his hatred towards Moula Ali (as) said in a speech of his:

“We do not recite Aliunwaliullah in prayer, but at least we are performing prayer. Those who have created this issue do not even perform their 5 daily prayers, so who from amongst us is better?”

I would like to respond to his question of “who is better”, but before that I would like to ask him from where did he receive this wahi (revelation) that we do not offer prayer? He is claiming himself to be a scholar. Therefore, he should behave in a befitting manner instead of behaving in such childish manner. He treats prayer as if it is some physical contest and whoever does the most physical motions will be declared as the winner.

I understand why he behaves in such manner. It is because scholars continuously promote the concept that “performing prayer is better than not performing prayer”.

A direct result of this is that ignorant people of today are starting to become impressed by the enemies of Ahlul Bayt (as) simply because in appearance they offer more rakats of prayer. Their masjids have also become an example that the people nowadays attempt to emulate.

However, I will say this for such people. Had they been present in Karbala, I have absolutely no doubt they would have been present in the yazeedi army because they were also performing prayers and I am sure soon people will begin to use them as examples for performing prayers. This is all a direct result of the people’s ignorance of the reality of salat (prayer).

Let me make it very clear for those who are unaware of the realities of salat that there are certain instances when one not performing prayers is considered better than one who performs prayers. If anyone is performing prayer that does not contain Wilayat e Ali (as), then the more prayers he performs, the more he will be punished. So now tell me what is better, more or less punishment?

I will now present you with a few hadiths that will prove this beyond any doubt. Read them carefully before you begin to object. These two hadith are taken from **Sheik Sudoog’s “Sawab ul Aamal wa Aqab ul Aamal page no 227”;**

1. **Hadith 17**, Imam Muhammad Baqir (as) said, *“Whosoever opposes Wilayat e Ali (as), it is the same whether he prays or commits zinah (fornication)”*.
2. **Hadith 18**, Imam Jafar (as) said, *“Our enemy should not be concerned with the fact of whether he is performing prayer and fasting or whether he is committing zinnah (fornication) and stealing because regardless of his actions he will be in hellfire”*.

From this, it is clear that anyone who opposes wilayat e Ali (as) must prepare himself for punishment and never even think for a moment that he will be praised or rewarded for any act that he does.

Murderer of RasoolAllah (saw)

RasoolAllah (saw) said *“O’Ali (as) ! You are to Me as the head is to the body”*. Now what happens to the one who cuts another’s head from his body? He will be deemed as his murderer. Likewise those who try to create distance between the testimony of wilayat (Alinuwaliullah) and the testimony of risalat (Muhammadin rasullullah) will be considered as the murderer of RasoolAllah (saw) because he has attempted to cut off the head of RasoolAllah (saw). It is for this very reason that Imam Jafar Sadiq (as) says, *“Whenever or wherever any one from amongst you recites “La illaha illallah Muhammadin rasullullah”, then he should immediately say “Aliunwaliullah”*.”

Now think for a moment on the words which Imam (as) used. Imam (as) says that wherever one is said the other must be immediately said also. Now this so called self appointed scholar is proudly proclaiming that he does not recite “Aliunwaliullah” at all. May Allah keep me away from such prayer that does not contain the testimony of Moula Ali (as). Ameen.

Ism (name) and Maani (meaning)

I previously have written on this briefly in my book Kashaful Masail. However, a great number of people have asked me to write on this in more details. The problem with doing so is that the majority of people are unable to grasp the true realities of these difficult concepts. Another reason I have avoided going into this in details is that people often misquote what I have written and then begin to accuse me of “ghulu” (exaggeration). The accusation of “ghulu” is the most powerful and effective weapon which shaitan and his followers use against Momineen because it creates doubt in the hearts of people whose iman (faith) is weak.

Tauheed is the foundation of Islam. Until you have a full understand of what tauheed is, none of your acts will be of any benefit unto you. The reason for this is because whatever act you perform will be done because of your ignorance. Therefore, the only thing that you will gain from such act will be more ignorance.

This is the main cause for all of the divisions within Islam. In reality, the majority of people are ignorant of the true meanings of tauheed, but they are very unaware of their own ignorance. Therefore, they consider themselves knowledgeable; they spread their ignorance to others believing it to be knowledge. Due to their spreading of ignorance, the majority of people have become unable to comprehend what tauheed is. Not only do those who are considered as ignorant not comprehend its meanings, but those who are considered as knowledgeable also are unable to comprehend the true meaning of tauheed. For this reason I am compelled to explain this topic in detail.

Before people can begin to gain an understanding of the importance and significance of tauheed, they must first learn the meanings of two very important concepts.

These concepts are called ism (name) and maani (meaning). Until people become aware and gain an understanding of these two concepts, it will be impossible for them to know and understand tauheed.

It is impossible for us to know and understand that essence which cannot be seen or cannot be imagined in one's mind. Even if somehow you are able to have some imagining of that essence, it still will not be the reality of that essence. It will only be whatever your mind was capable of imagining and will not in reality be the Creator.

Unity of Ism (name) and Maani (meaning)

Ism (name) is defined as a way of introducing one thing to another. Ism (name) is nothing more than the way or method through which you attempt to know what something is. There are many types of ism (name):

1. Ism e Malfoozi
2. Ism e Maktoobi
3. Ism e Zehni
4. Ism e Haqeeqi

That ism (name) which is uttered through one's voice is considered as "ism e malfoozi".

That ism (name) which is written is known as "ism e maktoobi".

That ism (name) which comes from one's own imagination is known as "ism e zehni".

That ism (name) which is the true reality of a thing is known as "ism e haqeeqi".

Now for example we write the word "ALLAH" on a piece of paper.

Then if someone claims the combination of those letters is Allah, is there anyone on this earth who can deny it? So if a person claims that the combination of these 5 letters is “Allah”, then does that make it become that personality which we actually worship?

You cannot say that these 5 letters are not “Allah”. Anyone who claims the combination of these 5 letters makes the word “Allah” is absolutely correct in his claims. However, we are well aware that these 5 letters written on a piece of paper are not the “ALLAH” which we worship. These 5 letters are “ism” (name). That which you worship is “maani”.

The same word is used regardless if it is ism (name) or maani (meaning). The same word will be used to describe both, but that does not mean that ism becomes maani or that maani becomes ism simply because the same “word” is used to describe both.

I have tried my best to explain these two concepts in the easiest way possible. I do not know why people make something so simple into such a complex issue.

However, one must keep in mind that ism e haqeeqi has its essence. While ism e malfoozi and ism e maktoobi are “other than him” even though they share the name. This is confirmed in the saying of Imam Jafar Sadiq (as).

Imam (as) says, *“Allah is other than His isms (name). All of His isms point towards Him, and this is the pure tauheed.”* **(Al Tauheed page no 45 hadith 16)**

Every maani (meaning) has an ism (name). It is impossible for there to be a maani that does not have an ism because maani can only be known through its ism.

Therefore, the ism will have same attributes as the maani. If the maani is hadith, the ism will also be hadith. If the maani is old, the ism will also be old. So you must understand there can never be a time when there is a maani which has no ism.

I will use human as an example. Nafs of a human is his maani and his body is his ism.

These two are joined from birth. In childhood, nafs is weak so the body is weak.

When nafs grows and gains strength in one's youth, the body also grows and gains strength. When nafs is removed , the body also disappears. The reason this occurs is

because the maani was hadis (mortal). So this attribute was shared by its ism as well which in this case happened to be the body. Now after understanding this example,

imagine what is will be the ism for that maani which is immortal. Do not become confused because it appeared in human form because the human is like a dress to Him that He can change at any time into any other dress. His reality is different from this dress.

It is not possible that sometimes He is strong while others He is weak or sometimes He is knowledgeable while others He is ignorant. If He is like this, then He cannot be the ism of that maani because the two will not have the same attributes. All of the attributes of maani are revealed through its ism. This is proven from the example of humans.

For example, if we say one is strong, in reality we are talking about the strength shown by the ism (body). Even though one we are referring to is the maani or nafs.

Simply put, in order to praise the maani, we use an attribute, which is revealed through the ism. Ism and maani are associated in such a way that it is not possible to differentiate between the two. Therefore, when we ask of anything from Moula Ali (as), we are meaning from Allah. Whenever you ask anything from Allah, you will receive it through Moula Ali (as) because Moula Ali (as) is Yadullah (hand of Allah). Therefore, whatever we will receive from Allah, it will be by the hand of Moula Ali (as). Ism and maani are attached in such a way that at times it is impossible to differentiate between what is "ism" and that, which is "maani". This is how people fall into the trap of shirk because they are unaware of the concepts of ism and maani and when they attempt to combine them, they fall victim to shirk.

I hope that you will remain calm and not become upset whenever read the attributes of Ism because as I have previously said, when you are praising the attributes of ism in reality you are praising maani.

Evidence for Tauheed

I have given you clear proof that the only way you can know what is Allah is through His ism. Anyone who is unaware of ism or does not gain the marifat of ism can never understand tauheed no matter how much he tries. This is why Moula Ali (as) said, *"Allah is one that even when the prophets were asked, they did not answer by explaining His physical form or bodily organs, rather they described His action and proved Him through His signs"*. **(Al Tauheed page no 29 hadith 1)**

Now before you go any further, you must understand the meaning of the Arabic word “fa’il”. Fa’il literally means “action” or going from one state to another. Now from this definition, it becomes clear that the word “fa’il” or action cannot be associated with Allah. Let me explain it by using the human body as an example. Whenever we look at the human body, we see that even though it is the physical body, which is doing the action, we attribute that action with the nafs. Likewise, all of the actions of Allah are revealed through His ism that He has made as trustees of His actions. So whenever an action is attributed to Allah, it will be performed by His ism. Even though it is His ism which is performing the action, we say that the action is performed by Allah. This is proven by the words of Moula Ali (as). Moula (as) says, *“I am the Hand of Allah. Whatever He does is done through Me. Whatever He commands is through Me. I do it but it is said to be done by Him”*.

The reason why we attribute the action to Allah is so that we can come to know Him and gain His marifat (recognition) in order that we may worship Him. If we do not know the ism of a person, then how is it possible for us to know Him? If we do not know Him, then how is it possible to worship Him?

This is explained in the saying of Imam Jafar Sadiq (as). Imam (as) says, *“If Allah had not been there, no one would have known Us. If We were not there, no one would have known Allah.”* **(Al Tauheed page 244)**

There are many different ways in which ism is described. For example, it is sometimes called as signs, wasila, veil, etc. We will discuss what each is as we come to that point of our discussion, but for now I would like to say that when one thing is declared to be proof for an argument, and then you reject the proof. It is the same as if you have rejected the argument. Now if the ism of Allah is proof of Allah and someone rejects the ism, it is the same as if they have rejected Allah directly.

Sura Yusef ayah 106: "And most of them do not believe in Allah without associating others (with Him)."

In the tafseer of this ayah, Imam Jafar Sadiq (as) says "*These are the people who have done kufar in the isms (names) of Allah without knowledge and do not recognize what is the status of the Isms*".

This is proof that whoever attempts to distance ism from the maani will be committing kufar (blasphemy) and this is known as shirk. Regardless if you consider it as kufar (blasphemy) or shirk, it is something which deals strictly with the isms of Allah and not with the personality which is Allah. This is explained in Quran in ***Sura Araaf ayah 180:***

"And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did."

From this ayah it is proven that anyone who calls upon Allah with self conceived names and not through His isms, then he is a heretic. This is the true blasphemy.

In this ayah Allah speaks about His isms, and isms are the names of His attributes. However there is one attribute of Allah which is related specifically with Allah and there is no other which can be called by this ism. This ism is called Nafsullah. In **Kokab Durri page no 41**, we find this dua of RasoolAllah (saw), *“O’Lord! I ask You through that ism which You have named as Your nafs and have not written this for any of Your creation.”* Up to this point we have simply been discussing “ism” and we shall soon find out who this “ism” is, that is all called Nafsullah and has no one like Him. It is important to keep in your mind that whenever Allah uses the word “ism” in singular tense in the Quran it is referring to this particular ism. Allah is well aware of the difference between singular and plural so no one will be able to use this as an objection to our explanation. This dua also proves RasoolAllah (saw) is not that ism because He is using that ism as a wasila (intercessor) for His prayer.

Ism e Maknoon

Ism of Allah is His nafs, His tauheed, His maboodiat, His masjoodiat, His attributes and actions. Therefore, it is understandable that His essence and reality is also beyond our comprehension and reality. It is impossible for our limited intellect to be able to comprehend what is the reality of this Ism of Allah. Even though He may have appeared to us in many different forms, however His reality has remained secret, and comprehending Him is as difficult as comprehending Allah.

"I am the one who is apparent and I am the one who is hidden". It is this ism which Allah has kept secret and it is this ism who said, "***Kunto kunzun mukeefah***". There is no one who will say that Allah can appear. So it is this ism which was apparent while at the same time being hidden and it was this ism which was hidden while at the same time being apparent.

Mafatiha ul Jinan page no 95, we find this in a prayer:

"O'my Lord! I ask You for the sake of Your ism which You have kept hidden and is safe with You. He does not divert His attention away from You" (because He is wajullah "face of Allah")

This is also why Moula Ali (as) said to Hz Salman (as), "*O'Salman (as)! My zahir (apparent) is Imam and my batin (hidden) is only known by Allah*".

In **Najul Israr Second Edition page no 221**, there is a dialogue between Moula Ali (as) and Iblees which is regarding ism e maknoon. Let me share a part of it with you.

“It is narrated that once Moula Ali (as) asked Iblees, “O’abu harith! Have you prepared anything for the day of judgement?” Iblees replied, “Your love. I have collected those names of Yours which no words can explain and when the day of judgment will come I will unveil them. Along with that name of Yours which is hidden from humans, but I know of it. Allah has mentioned it in His book and none know of it except Allah and those who have been strengthened in knowledge. When Allah selects anyone, it is due to his knowledge and Allah increases his vision. Due to his knowledge, the person becomes the “eye of his nation”. It is this ism through which the skies and earth were created and it is this ism which can do whatever it desires.”

Now let us return to our topic, which is ism e maknoon.

Sura Waqia ayah 77-78: “Most surely it is an honored Quran, In a book that is protected”

In Kashaful Aqaid we explained the ayah of ***Sura Baqara “There is no doubt in this book”***. This is explained in the saying of Moula Ali (as), Moula (as) says, *“I am the book which contains no doubt”*.

In the ayah of Sura Waqia, that book is called kitab e maknoon, and it is written that Quran is a part of Him, and this is why He is known as kitab e maknoon.

Hijab

It is this this ism which is the greater veil of Allah. Hijab is a name which is given to this wasila (intercessor), and it is through this wasila that all blessings of Allah reach us whether they are takwini, tashreei, or even tanzeeli. All prophets of Allah were appointed through Him, whether they were takwini, tashreei, or even tanzeeli. This is proven through the words of Moula Ali (as) Himself. Moula (as) says, "*I am the one who appointed all prophets*". All of the books which were given to the prophets were given to them by Moula Ali (as). All prophets spoke to Allah through Him. In **Mafatiha ul Jinnan page no 231**, there is a prayer which is to be recited when asking for freedom from prison. It is narrated by Syeda Fatima (sa):

"O'Lord! I I beseech You through the revelation, through the one who revealed, through the Prophet and the one who made Him as prophet".

In **Sahifa e Zahra page 131**, it is written in the following way:

"O'Lord! I beseech You through the throne and the one who raised the throne and through revelation and the one who sent the revelation, through the Prophet and the one who bestowed prophet hood, through Kaaba and the one who laid the foundations of Kaaba".

Sura ash-Shura ayah 51: "And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise."

If anyone rejects this wasila or ignores Him, then their entire religion will be lost because religion is nothing without the wasila (intercessor).

Imam Reza (as) said, *"Whatever anyone imagines about Allah will be an imaginary thing and not Allah. Allah created the creation in such a way that there is a veil between them and Him."* **(Al Tauheed page 31-32 hadith 2)**

This hadith is proof that there has always been a veil between Allah and His creation from the very first day of creation. Therefore, whatever occurred did so through this veil. The more you will think upon this the more you begin to understand its reality. Creation began with the creation of a noor and this hadith clarifies that even at that time, this veil was present and then when the process of creation continued, it was also present then. Please understand that my job is only to give you clues and it is your duty to think. If you stop for a moment and think, you will understand the reasons why people do not accept truth and become biased and stubborn is because of their fear of society.

Majority of people feel that is some shame or it somehow lowers their worth if they admit the concepts that their ancestors held were incorrect and need to be altered. It is mostly a matter of pride, which causes people to reject that which they know to be true. I am fully aware that this book contains many facts that go against what most of my readers have been taught in their life. However, one must keep in mind that our religion is not the one that is given to us by our parents, but the one that is proven from Quran and sunnah. Therefore, whatever is proven by Quran and sunnah must be accepted because it is in this acceptance that the pride of humanity lies. We must accept even if our preconceived notions are being altered or if this whole world turns against us. Remember for the sake of creation, one must not deny his Creator.

Al Tauheed page no 32 hadith 3, Ameerul Momineen (as) said, *“He is separate from His creation because His authority is above all things even those which are from the innermost ghayab (unseen). There are many veils for this ghayab (unseen). Even the most knowledgeable intellectuals can only gain the initial marifat (recognition) of these veils.”*

The first point which one must take note of in this hadith is that Allah is separate from His creation. This is also proven from the saying of Imam (as) in **Usool e Kafi**, Imam (as) says, *“He is an essence but different from all other essences”*.

In this hadith, it is important to notice that Allah is separate from His creation due to His qudrat (power). His qudrat is what separates Him from His creation. If you believe that Allah is a thing, then you must believe Moula Ali (as) is the only wasila that makes Allah be a “thing”. If you remove this wasila, then Allah will no longer be a reality. He will become an imaginary god or (maazAllah) He will become worthless. Ali (as) is the other name of tauheed, and one can become a muhid (one who believes in tauheed) only if he believes Moula Ali (as) to be the wasila.

Then Moula Ali (as) said, *“There are a number of veils spread in front of His Ghayab e Maknoon”*. Briefly I will attempt to explain what are these veils.

1. It is narrated in numerous books of hadith that when RasoolAllah (saw) went for Miraj (ascension unto heavens) and left Sidrat ul Muntaha and entered Barzakh e Kubra, He passed through 11 veils before reaching the final veil.
2. **Amdatul Matalib Second Edition page no. 209-210**, In **“Ayun ul Majalis”** it is narrated from Anas bin Malik , Anas says, *“At the time of our departing from Mecca, I was walking along with Imam Hussain (as). He went to the grave of Syeda Khadija (sa). Moula (as) began to cry and asked me to leave. I went and hid myself. He offered prayer, and I heard Him saying, “O’elevated one! I depend on You. Good news is for him who takes You as his Moula, and when he complains about his sufferings Allah replies to him and say Labaik.”*
After Imam (as) said these words, a voice came which said, “Labaik! Labaik! You are My shadow. I am aware of all You said, but My angels wish to hear Your voice. Only Your voice is sufficient. I have heard You. Your dua is circulating near My veils, and for You that veil which I have placed is enough. (Imam Zamana ajfs) When he feels the breeze of Your love, he falls unconscious.”

It should be clear to you who these veils are.

Now we come to the last part of the hadith where Moula (as) says the matter of these veils is very difficult. The limit beyond which human intellect cannot go is gaining the nearness of the places that are near to Them. The place which is nearest to Them is Their human form. However, the human intellect still cannot recognize the reality of all that and is still wondering what is the actuality of "I am like a human". How is it possible for humans to know the reality of Imamate when they are unable to comprehend their own human form?

Now ask yourself. Can we claim to truly have gained an understanding of that the hidden aspect of Them when They Themselves say it is hidden? Yet people still believe they can be equal to Them. Such a shame! Without doubt, such people have absolutely nothing to do with human intellect.

Al Tauheed page no 37 hadith 5, Moula Ali (as) says, *“He remained behind a veil because of His Noor”*.

This sentence is so unorthodox that none other than Lisanullah is capable of making such statement. Noor is something, which is at the stage of appearance, and therefore, is the opposite of hidden. So if He is veiled, He cannot be apparent, and if He is apparent, He cannot be veiled. He is the one who appeared through His Veil. If He had remained hidden, no one would have recognized Him. If He had appeared, then He would not have remained Him. So He made His Veil become apparent so that people would be able to recognize Him through His Veil.

This appearance proves that He was hidden and also proves that He cannot be seen even though He can see. This is further proven in the following hadith.

Al Tauheed page no 41 hadith 13, Ameerul Momineen (as) says, *“Eyes are unable to comprehend His grandeur. This is why He covered the eyes with Veils, and these eyes cannot penetrate through these Veils nor can they break apart the strength of these Veils. Allah is He who orders through His will.”*

This hadith proves humans are incapable of seeing Allah and those who wish to know Him by observing His creations and actions are only fooling themselves because all of these are done through the Mashiat (will) of Allah. The limit of human intellect and understanding is to gain the marifat (recognition) of the Mashiat (will) of Allah.

Might and Glory

We will begin this part of the discussion with two ayahs from Sura Rahman, ayah 27 and ayah 78, but before we begin, I would like to make something clear. At the moment, I am not translating these ayahs nor am I providing any translations from a different source. I am doing this for two reasons. First is that most people do not have marifat and will not understand. Second is even if someone does have marifat then they are usually too scared to admit it. So we will read these according to the Arabic and for those people who are not use to reading the wonderous glories of Moula Ali (as), I would advise you to gain control of your nerves before continuing reading our book.

Marakab e Zafi

Marakab e zafi is a compound word in Arabic grammar which is made up of two isms (nouns) which are related to each other via fattha, kesra, or dhamma.

For example;

Kitab o zaid(in) literally means “book of Zaid” (“in” is for the noun-it is called tanween)

In a compound such as this, the first part is known as “modaf” and the second is called “modaf ileh”. In this example, kitab is modaf and zaid is modaf ileh. Now, according to the rules of Arabic grammar, the adjective which describes the modaf will come after the modaf ileh. The reason is there can be nothing between the modaf and the modaf ileh.

For example:

Walid alrajool al saleh

In this example walid (boy) is modaf and alrajool (man) is modaf ileh. The adjective is alsaleh (pious).

So as per the rules of Arabic grammar, the adjective will be describing the modaf but will come after the modaf ileh. So the adjective of al saleh (pious) is describing walid (boy) and al rajool (man). Therefore, it would be translated as “pious boy of that man”. Now that I have explained to you the rules of Arabic grammar I will show you an example of how this is used in the Quran.

Sura an Najm ayah 18: “Verily he saw one of the greater revelations of his Lord.”(laqad rae min ayaat rabil al kubra)

Now in this ayah, we see ayaat (revelations) is modaf, rabbaho (Lord) is modaf ileh, and ul kubra (greater) is the adjective. I hope that it is now clear for you what is the rule in Arabic grammar.

Sura Rahman ayah 27: “wabqi wajahe rabbika zuljalal walakaram”

Wajahe is the modaf. Rabbika is the modaf ileh. Zuljalal wal Karam is the adjective. We already know that the characteristic is related to the modaf so let us look at the correct translation of this ayah;

“And there will endure forever the face of your Lord, which is filled with glory and honor”

Now we will take a look at the second ayah.

Sura Rahman ayah 78: “tabaraka ism rabbika ziljalal wal ikaram”

Ism is the modaf. Rabbika is the modaf ileh. Ziljalal wal Ikaram is the adjective.

Keeping the rules of Arabic grammar in mind, we will translate this ayah.

“Blessed be that name of your Lord who is the owner of majesty and honour”

In the tafseer of this ayah, Imam Muhammad Baqir (as) said, “*Allah said that the ism of your Lord is blessed who is the owner of majesty and honour. Therefore, We are that blessing and honour of Allah through whom momins who are obedient to Them become blessed*”. **(Sahifa e Sadaat page no 58 ref Tafseer e Burhan)**

If someone gains marifat of Moula Ali (as) and then calls Moula (as) as “zuljalal wal ikaram” , without doubt the cursed muqassirs would start spitting blood. However the very same muqassir when he recites prayers and duas from Mafatiha ul Jinan without realizing without realizing, begins cursing his own self because he has no idea what is the reality of what he is saying. He believes those prayers to be like magic spells. I will now present a few sentences from **Mafatiha ul Jinan** so that those who are in search of marifat will be able to recognize who is “zuljalal walakaram”, and those who are enemies of Moula Ali (as) should either start burning all copies of Mafatiha ul Jinan or bury them in the sand. I am anxiously awaiting to see which jealousies they plan on showing towards Moula (as) and how many of His wonderous glories they will deny.

1. **Mafatiha ul Jinan page no 154, Dua Samat:** “*wa bijalal wa jahaka al kareem alakram*” (O’Lord! I beseech You through the glory of Your Face who is respected and has been given the most respect from amongst those who are respected”.

Now who is the one who is deemed as “glory of Your face”?

2. **Mafatiha ul Jinan page no 95:** *“jo teray isma men ajal wa sharaf “ (O’Lord! I beseech You through Your ism which You have kept hidden in occultation and is in safe custody with You. He does not divert His attention away from You. I ask Him through that ism and through You and through Him who is the most respected from amongst Your isms)”.*

Who is the one mentioned in the end of this hadith?

3. Mafatiha ul Jinan page 156: *“bilsamat al azeem al azam al aaz al ajal al akram” (O’Lord! I beseech You through that ism of Yours which is great and glorious, respected and mighty)”*

See how the words azeem (great), azam (glorious), aziz (respected), and akram (mighty) are being used to describe the ism.

4. **Mafatiha ul Jinan page no 360:** *“aawu zubijalal wa jahak al kareem” (I seek refuge through the majesty of Your glorious face)*

Why should He not be described as “kareem” (kind) when in reality even those who oppose Him accept that He is so? If they do not accept Him to be “kareem”, then why do they call Him as “Karamullah wajaha” (glorious face of Allah)? I know some people will try to use the excuse that it is because He never prostrated to idols, but you must remember, Moula Ali (as) was not the only one who did not prostrate before idols. There was a large group who were following the religion of Hz Ibrahim (as) and who believed in the oneness of Allah. Hz Abu Zarr (ra) was one of those people. Even Hz Salman (as) never prostrated before idols. So why do we not call them as “Karamullah Wajaha” (glorious face of Allah)? This is because Allah has arranged it in such a way that people must accept that it was Moula Ali (as) who is “Karamullah Wajaha” (glorious face of Allah). Even though they may deceive themselves into believing He is not, but this “Karamullah Wajaha” (glorious face of Allah) will always be a slap in the face for them. Why should we not consider Him to be “kareem” (kind), when even His enemies accept Him to be so. Just see what the sister of Umar ibn al-Dawad said after she saw his dead body in the battle of Khandaq. She said, “O’brother! Had you been killed by anyone else, I would have lamented my whole life for you, but I will not do so now for you were killed by some kareem”.

Now that I have explained to you the basic grammar rules regarding modaf, modaf ileh, and adjectives, I hope that you will recite Quran while keeping these in mind, and you will find out the many wondrous glories of our Moula (as).

Azmat (Greatness)

One of the biggest mistakes in translations is that they just try to give you a general idea of what is being said instead of telling you specifically, and in the process of doing this, the beauty of the words is lost. For example, hamd, madah, madhat, thana, and toseef are all translated as “praised”. The same also happens for azmat. It is translated as “greatness”, but remember azmat in reality refers to such greatness that makes you bow in front of the one who possesses that azmat (greatness). This is why we say “subhana rabil ulazeem” () in rukoo.

This shows the greatness of Allah, but keep in mind that greatness is revealed through the ism of Allah and He is Ali ul Azeem.

Najul Israr First Edition page no. 90, Moula Ali (as) says, “*Muhammad (saw) is ‘rauf’ (most kind) and ‘raheem’ (merciful) and I am Ali ul Azeem (Most High, Most Great).*”

This is why honouring Him is wajib (compulsory) upon everyone including RasoolAllah (saw).

Usool e Kafi Kitab e Hujjat chapter 124 hadith 3, Jabir ibn Abdullah Ansaris says,

“I swear by Allah that during the lifetime of RasoolAllah (saw)I went to visit Syeda Fatima (sa) to congratulate Her on the birth of Imam Hussain (as) and I saw there a green tablet which had a shining statement written on it. I asked “O’Daughter of RasoolAllah (saw)! What is this tablet?” She replied, “This is what Allah has sent to His Prophet.”

One of the statements which was written on it was “O’Muhammad (saw) ! Honour My isms and thank Me for My blessings. “

One of the attributes of RasoolAllah (saw) is that He honoured the Azmat (greatness) of Allah in such a way that had never been done before as can be seen in the incident of Hz Musa (as).

Al Tauheed page no 83 hadith 2, Imam Hassan Askari (as) says, *“Verily Allah showed His Noor to His Prophet, whatever He desired”.*

Al Tauheed page no 86 hadith 9, RasoolAllah (saw) says, *“Allah showed Me from His Noor e Azmat what He liked”.*

Now please try to understand. Allah did not show all of His Noor e Azmat to RasoolAllah (saw), but rather some of it which He (RasoolAllah saw) desired to see. From this you should begin to understand His glory

Now we will attempt to explain “Azmat e ilahiya” as to the best of our abilities. I would like to ask that you pray that all doubts and confusion are removed from your hearts and try to respect Ism of Allah as They should be respected. Allah says in Quran in *Sura Noor ayah 36: “In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,”*

Ism e Azam (greatest name)

Masoomen (as) have taught us the method of prayer which has been well documented in a number of authentic books. One of the most famous books of duas is Mafatiha ul Jinan that was compiled by Sheik Abbas Qummi. I would be doing a great injustice to the status of Ism of Allah if I quoted a few sentences here for you because these prayers are to be recited when one is facing difficulties, and I do not feel it is appropriate to give people the opportunity to be able to reject these prayers simply because they prove the glory of Moula (as).

These duas and ziarats subtly introduce Ism e Azam (greatest name) of Allah. We will discuss this in the upcoming chapters of our book. Now I shall tell you who is Ism e Azam.

1. **Najul Israr First Edition**, Moula Ali (as) says, *“I am one of the isms of Allah which is azam(Most Great) and a’la (Most High)”*.

From this hadith, we learn that Moula Ali (as) is also Ism e A’la. Allah says in Quran in ***Sura A’la “subhana ism rabbika al a’la” (Praise the name of thy Lord which is Most High)***

2. **Najul Israr First Edition page no 395**, *“Once Moula Ali (as) was walking down a path and a Jew was going along with Him. They passed through a valley in which water was flowing. The Jew recited something, mounted his animal, and walked on the water to the other side. He looked at Moula (as) and said, “If You know what I knew, You can also pass like I did”.*

Moula (as) pointed towards the water and it stopped flowing. Moula (as) crossed over.

When the Jew saw this, he asked Moula (as), “What did You say that caused the water to stop flowing for You?”

Moula (as) asked him, “What did You say that enabled you to pass over it?”

The Jew replied, “I called upon Allah along with His Ism e Azam.”

Moula (as) asked him, “What is that Ism e Azam (greatest name)?”

The Jew replied, “I beseeched Allah along with the name of the successor of Muhammad (saw).”

Moula (as) said, “I am that successor of Muhammad (saw).”

Now to bring even more joy to the hearts of the lovers of Ahlul Bayt (as) I will share with you the dua which is recited at the time of hajj.

Man La Yazher ul Faqih Second Edition page no 301:

“O’Allah! I beseech You through that Ism of yours with the help of which one can walk on water in the same way as one can walk on earth. I beseech You through that Ism of Yours which is hidden in Your treasures. I beseech You through that Ism of Yours which is a’zam, a’zam ul a’zam, a’zam ul a’zam ul a’zam”.

Here are a few prayers from **Mafatiha ul Jinan**:

1. Page 107, “O’Lord! I beseech You through the highest points of Your throne, the greatest mercy of Your book, Your Ism e Azam, and Your perfected words that are perfect in truth and justice.”
2. Page 145, “O’Lord! I beseech You through haqq, Your attributes, and isms which are azam (greatest).”
3. Page 154, “O’Lord! I beseech You through that Ism of Yours which is azeem and azam (great and most great). If You are called by that Ism the closed doors of the skies open up, and narrow paths of the earth open up, and when recited at the times of hardships, they turn o ease, and when used to give life to the dead, they stand up, and I ask You through that jalal (greatness) of your face is kareem and akram (Kind and Most Kind), and the most respected who is such that heads bow and necks bend, voices quiver and hearts tremble. O’Allah! I beseech You through Your Azmat (greatness) through which You talked to Your Prophet and to Your Rasool Musa”

4. Page 156, "O'Lord! I beseech You through that Ism of Yours who is azeem (great) and azam (most great), ajal and akram (most kind) and through the glory of Yours which You displayed to Musa (as) on the mountain of Seena, and before Him to Your friend Ibrahim (as) in the masjids of Kheef, and to Your selected Ishaq (as) in Chah e Sha'er and to Your prophet Yaqoob in Bait e Eel. Through that glory of Yours which You made apparent in Qaba e Romman for Musa (as). Through Your glory and respect and signs of greatness which dominate and through the victorious Sultan, and heights of authority and glory of Your Kalima e Tama. Through those sayings of Yours through which You blessed the residents of skies and earth, people of this world and of the hereafter. I beseech You through Your Noor, the fear of which caused the mountain of Seena to crumble into dust and your ilm and jalal and glory, respect and jabaroot which the earth could not bear and skies could not perceive and the inner layers of the earth quaked and the rivers and seas stopped flowing, mountains bowed, and earth halted its rotation. And all of the creation prostrated in front of Them and the winds blowing across Their paths became disoriented. I beseech You through the Sultan of Yours which was always a sign of Your authority and was a source of Your praise in both the heavens and on the earth.

5. Page 764, "O'Lord! I beseech You through those Isms of Yours which we know and which we do not know, and I beseech You through that Ism of Yours which is azeem, azam, kabeer, akbar, "

Those of you whose hearts are filled with the love of Moula Ali (as) will be overjoyed and tears of joy must be streaming from their eyes because this is the beauty of the zikr (remembrance) of Moula Ali (as). Allah says "al abizikrullah tatman al qaloob". There are several attributes of Moula Ali (as) hidden within these duas. I will list just a few for you.

17 wasila hamad

1. Highest points of the throne
2. The peak of mercy of the book of Allah
3. Allah's Ism e Azam (greatest name)
4. Kalima e Tama
5. Haqq (truth)
6. The blessings of Allah
7. The giver of life to the dead
8. The face of Allah which is ajal and akram

9. The one to whom heads prostrate
10. The one to whom necks bend (rukoo)
11. The one in front of whom voices tremble with fear
12. The one who is most high (this is the meaning of the word "Ali" (as))
13. Glory of Allah
14. Light of Allah
15. Wrath of Allah
16. Sultan of Allah
17. Wasila e Hamd

Highest Reaches of the Heavens

One of the greatest hurdles for humanity is that the laws of time and space bind us. There is no way for us to overcome this. Humanity's greatest assets are their five senses. Through these senses we are able to learn and discover the many wonder of the universe. However, these five senses are also bound by the laws of time and space. We cannot comprehend anything which is beyond this limitation. Therefore, when Quran was revealed or hadiths were narrated, they were done so bearing in mind this limitation of humanity. Whenever arsh (throne) is mentioned, it is done so in accordance with the limitations of the intellects of people. So the concept of arsh which was given is for our benefit so that we would be able to understand and realize what is "arsh" (throne). However, Allah and His Ism are not bound by the limitations of our human intellect. Basically, it was told to us in such a way that we

would be able to understand, but that does not mean that what we were told is the limit of its reality or capability. It is simply our limit of understanding and Allah does not expect us to cross our limits. Everything is explained in accordance with the limits of human intellect.

Arsh (throne) is the highest point of the heavens. There have been many different explanations for what "arsh" is. Some say it is square while others say it is like a sort of throne upon which Allah sits. According to Masoomeen (as), arsh is the knowledge, authority, power, might, and respect of Allah. It is the pinnacle of the attributes of Allah and the peak of this arsh is name Ali (as) or rather Ali (as) is the name of that place which none is able to reach. However, even this explanation is simply based upon our limit of understanding. It is the point at which it becomes difficult to differentiate between Moula Ali (as) and Allah. Moula Ali (as) is that physical Ism of Allah through which Allah is known as Moula Ali (as). We will prove this through the following duas and ayahs. In these duas and ayahs Moula (as) was called as the highest point of the throne and through His throne, Allah introduces His Wilayat, azmat (greatness) and majesty.

1. Surah Naml ayah 26: "Allah; there is no Allah save Him, the Lord of the Tremendous Throne."

Here the word "azeem" is used to describe the throne. It is very similar to the dua, which says, "O'Lord! I beseech You through that Ism which is azeem and azam ". Not only is the arsh of Allah deemed as azeem but His ism is azam as well. This is in itself proof that we are unable to realize that Azmat (greatness) of Moula (as). It is only through His attribute "azeem" that we are able to have some understanding of His greatness. His attribute "azam" allows Him to be directly connected with Allah and is what makes Him the wasila (intercessor) between Allah and His creation. Likewise, through the name "Ali e Kabeer", one aspect of His ism is in contact with the creation and the other "Akbar" is in contact with Allah.

2. Sura Mominoon ayah 116: "Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Grace!"

Here Allah uses the word "kareem" (gracious) to describe His Arsh. Let me remind you of the dua;

"O'Lord! I beseech You through Your Ism which is "kareem" (gracious) as well as "akram" ().

Now it should be clear that 'azeem and azam' will be understood the same way as "kareem" and "akram". The way the attribute of kareem is associated with the creation so is His attribute of azeem. The way His attribute akram is associated with the Creator so will be His attribute of azam.

3. Sura Hadid ayah 4-5: "He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do. His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.

In this ayah, Allah mentions some of His attributes in relation to arsh. First is knowledge, then quarat (authority), then governance, then presence and observance, and lastly His attribute of His vision. All of these attributes are aspects of Wilayat. This introduction of the attributes of the "arsh" was in reality the introduction of Ameerul Momineen (as).

4. Sura Araaf ayah 54: "o! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!

In this ayah, Allah mentions qudrat (authority) as well as khalq (creation) and amr (order). Khalq (creation) is when something happens gradually while amr (order) refers to that which is created by the will of Allah in one instance and not gradually over time. Both khalq and amr are aspects of wilayat. You will notice that whenever Allah mentions arsh He also mentions the creation of the universe. Allah even tells

us that He created the universe in “six days”. However, this is a literal translation and it is necessary that we understand the true meaning of “six days”.

Masoomen (as) said, “*Nothing is created that does not pass through six stages, mashiya, irada, amr, qaza, qadar, and ajal.*”

The first stage is “mashiya”. This is the stage where Allah “wills” or “desires” for lack of a better description.

The second stage is “irada”. This is where Allah “intends” for it to be.

The third stage is “amr” (order).

The fourth stage is “qaza”. In this stage, all that will happen and all that he will do is written down.

The fifth stage is “qadar”. In this stage, rizq (sustenance) is appropriated unto him.

The sixth and final stage is “ajal”. In this stage, his lifespan is given to him

Six is a very intriguing number. According to science, life needs carbon in order to exist. The atomic number of carbon is six. Man was created in six phases. Shariats (laws) were completed in six phases. The enormity of sufferings and atrocities committed against Ahlul Bayt (as) in Karbala was culminated in the martyrdom of a six month old infant.

Now if we look at creation and its phases, we see creation starts with “amr”. Moula Ali (as) said, “I am Amr Allah (order of Allah)” and “I am Sahib ul Amr”.

This “amr” comes from “will”. My Moula Ali (as) is also Will of Allah.

This “irada” comes from “mashiat”. My Moula Ali (as) is also the “Mashiat” of Allah.

The foundation of mashiat is knowledge. My Moula Ali (as) is also the knowledge of Allah. I have already shown you where Moula (as) says, “I am the knowledge of Allah”. Now it has been proven the whole process of creation is in the hands of Moula Ali (as). It should not be any surprise for you because I have already shown you the narrations of Moula Ali (as) where Moula (as) says, “I am Yadullah (hand of Allah)”.

5. Sura Raad ayah 5: “Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord”

There are 3 important points to take notice of in this ayah.

a. Ordering the course

When Moula (as) was asked regarding the meaning of amr, Moula (as) replied, “*It means creation, giving rizq (sustenance), life span, age, life and death, knowledge of unseen, earth and heavens, all of those miracles which are specific to the representatives and Hujjats (proof) of Allah*”. **(Usool e Kafi, Haqqaiqul Wasait)**

Therefore, the one who is Sahib ul Amr will also possess all of this. Moula Ali (as) also says, “*Allah has created some trustees for His matters, and He has given Them such an authority as part of Their creation because it is through this authority They control the universe. There is no doubt, Their actions are called as the actions of Allah*”. **(Haqqaiqul Wasait First Edition page 115 ref Ahtejaj Tibrisi).**

Haqqaiqul Wasait First Edition page 236 ref Usool e Kafi, Imam Jafar Sadiq (as) says, “*You are not aware of the commandments of Imam(as) in this world or in the hereafter. Imam(as) has the ability to use them in whatever way He wills and can give them to whomsoever He desires. Allah has given Them this command.*”

Ghararul Hakam wa Dararul Kalam, Moula Ali (as) says, “*We are His side and His hand, His tongue and His amr(order), His ilm (knowledge) and His right. When We desires, Allah also desires. When We will, He wills. We are the Face of Allah amongst you. People will stand before Us, and We are the ones to judge them*”.

Through these hadiths we learn all of those matters which are associated with the arsh of Allah, and it has been clearly proven that all of the attributes of Allah are revealed through His Ism

b. Explanation of ayahs

Sura Yunas ayah 37: "And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds"

This ayah is proof that the Quran is a book which is the explanation of another book, and it is that book which contains no doubts. Moula Ali (as) says, "*I am the book which has no doubt in it*". Now it has been proven that the Quran in reality is an explanation of my Moula (as). This is what is meant by "explanation of ayahs".

"Meeting Lord" has been explained previously so now we will come back to arsh and those ayahs associated with it.

6. Sura Sajda ayah 4: "Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?"

This ayah needs no explanation. The declaration of wilayat is completely apparent.

7. Sura Momin ayah 15: “The Exalter of Ranks, the Lord of the Throne, He causeth the Spirit of His command upon whom He wills of His slaves that He may warn of the Day of Meeting”

This ayah clearly proves that whenever Allah exalts or elevates the rank of anyone, it is controlled by spirit and command. It is upon the basis of spirit and command the rank is elevated. This is the meaning of “fazalna bazahum ala baz”.

Remember the prostration to Adam (as) was also because of this spirit and command. Allah explains the importance of this spirit and command in **Sura ash-Shura ayah 52: “And thus We inspired in thee (Muhammad saw) a Spirit of Our command. Thou knewest not what the Scripture was nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And Lo! Thou verily dost guide unto a right path.”**

Tafseer Noor ul Saqalayn, Imam Muhammad Baqir (as) says, “*This ayah shows the glory of Ameerul Momineen (as) that whenever Allah guides anyone, He guides through Ali (as).*”

Sermon of Bayan, Moula Ali (as) says, *“I am the amr (command) and spirit of Allah”*.

These seven ayahs have clearly proven that whenever Allah deems Himself as Zul Arsh , it is in actuality the introduction of His Wali. By now it should be clear to you what is “arsh”.

Wasila e Hamd

We will discuss “al Hamd” in detail later on in our book. However for now I would like to point out one important point. Whenever we praise something, we do so by virtue of its attributes even though the praise is directed to the one who possess the attributes.

Imagine there is a garden that contains beautiful flowers which are well arranged. What will you say in regards to that garden? You will say the garden is very beautiful. You are praising the garden because of its attributes (flowers). If someone damages those flowers, will you still say that garden is beautiful?

Moula Ali (as) cannot be separated from Allah. If you separate Moula Ali (as) from Allah, then you will not be able to praise Allah. Let me give you another example so that maybe it will become even more clear to you.

Say there is a person who has very beautiful facial features. What will you say about this person? You will say he or she is very beautiful. Because the face has features which are pleasing to you, you praise the person to whom the face belongs.

Likewise, it is due to the attributes of the Wasila that causes us to praise the one whom the wasila leads us to. Therefore, the one who is Wasila e Hamd will in reality be mahmood. Now let us look at the status of mahmood (maqam e mahmood).

1. **Bihar ul Anwar 11th Volume page 530**, there is a letter of the Imam of our time (ajfs). Imam (ajfs) teaches us to send darood on RasoolAllah (saw). In it we say;
“(O’Allah!) Give Him (RasoolAllah saw) fazal(honour) and fazeelat (superiority) and high status and wasila (intercession)and position Him on “Maqam e Mahmood” whom the whole creation desires to emulate”
2. **Mafatiha ul Jinan page 122**, we find the same dua written;
“(O’Allah!) Give Him (RasoolAllah saw) fazal(honour) and fazeelat (superiority) and high status and wasila (intercession)and position Him on “Maqam e Mahmood” whom the whole creation desires to emulate”
3. **Sahifa e Zahra (sa) page 63**, *“O’Lord! Bless Muhammad (saw) with a great wasila (intercession) on the day of judgement”.*

When we praise Allah, it must be with the best of praises. His praise and hamd cannot be defective. It has to be the most perfect of perfect. It is compulsory the wasila for this hamd and praise must also be at the same level of perfection because if there is even the minutest imperfection in the wasila, then the praise and hamd which it is delivering will also be imperfect. Now we shall see what is the most perfect sign of Allah and is also the Wasila e Hamd. In Quran, Allah introduces Him as "Ayatullah al Kubri".

Usool e Kafi, Moula Ali (as) says, *"There is no sign of Allah greater than Me, and no news greater than Me."*

Who is Ism?

First we will find out what are the attributes of that Ism, and then we will see who that Ism is.

1. **Sahifa e Zahra page 83**, *"O'Lord! I beseech You through that treasured ism because of which heavens and earth are established. There is light instead of darkness. Angels perform His zikr (remembrance) and are busy in praising Him (tasbeeh). Hearts are scared of Him, necks bend in front of Him, and You give life to the dead through Him"*.
2. **Mafatiha ul Jinan page 218**, *"O'Lord! I beseech You through that ism of Yours which when placed on the heavens, they became steady. When placed upon the*

earth, it became established. When placed upon the mountains, they became upraised. Which darkened the night and lightened the day.”

3. **Kokab Durri page 49**, RasoolAllah (saw) says, “ *O’Allah! I beseech You through that ism of Yours which when recited makes heavens tremble due to its greatness, divides the earth, shatters the clouds, decimates the mountains, devours the seas, disrupts the waves, hearts shudder, feet stumble, ears are deafened, eyes shut, voices silenced, necks bend, takes the souls out of the graves, angels prostrate and perform tasbeeh, the greater throne shudders, and all of creation is obedient. I beseech You through that Ism which when placed in the heaven, it beautified it, when placed in hell ,it enflamed it, when placed on the mountains, it strengthened them, when placed on the stars, they began to shine, when placed on the sun, it began to give off light, when placed on the moon,it became radiant, when placed on the earth, it was established. I beseech You through that ism which You use for Your ism and through which You occupied the Throne and controlled the Chair of Knowledge and created the universe, angels, earth and heavens.”*

4. **Najul Israr First Edition page 92**, Moula Ali (as) says, *“I am the one whose name when written made the throne strengthened, when written on the heavens, they were steadied, when written on the earth, it became established, when written on the mountains, they were upraised, when written on the wind, it began to blow, when written on lightning, it began to flash, when written on rain drops, they began to fall, when written on light, it began to glow, when written on the clouds, they began to make rain, when written on thunder, it began to roar, when written on the night it became dark, and when written on the day it became light and made it smile.”*

By now it should be clear who Ism e Azam is. Beyond even a shadow of doubt, it is none other than Ameerul Momineen (as). May we live in His love always, die in His love, and be judged on the day of judgement as His lovers. Ameen.

Now let us look specifically at the saying of RasoolAllah (saw) *“angels prostrate and do tasbeeh (praise)”*.

I will now present you with a few hadiths which shall make this become clear for you.

1. **Furoo e Kafi, Man La Yazher ul Faqih Furoo e Kafi, Man La Yazher ul Faqih, Madinatul Moajiz First Edition**, Imam Jafar Sadiq (as) says, *“Allah made His Prophet visit seven skies during Meraj (ascension to the heavens. Allah revealed a niche of light on the first sky which had 40 such lights which were surrounding the Throne of Allah. When the angels looked at it, they*

prostrated and recited tasbeeh of subooh e qudoos, and said "This Noor resembles the Noor of our Rabb". This happened on the second heavens as well as every one after that. All the angels prostrated and recited tasbeeh of subooh e qudoos and said the same".

We know that Allah has nothing which is similar to Him or resembles. Now ponder upon the saying of the angels *"This Noor resembles the Noor of Our Rabb"*.

2. **Madinatul Moajiz First Edition page 76**, Iblees said, *"Once we were busy performing the tasbeeh (praises) of Allah, when a Noor passed by us. When the angels saw this Noor, they fell down in prostration and recited tasbeeh of sabooh e qudoos. I asked in astonishment, "O'Lord! Is this Noor of some high ranking angel or prophet?" A voice came from Allah saying, "Neither is it the Noor of any high ranking angel nor of any prophet. It is the Noor of the teniat of Ali (as) ibn Abit Talib (as)".*

Teniat is the soil from which the human form of Moula Ali (as) was created. So if that is the status of the Noor of the Soil which Moula (as)'s human form was made from, then imagine what is the status of His True Form. In Sura Qiyama it clearly tells to whom all momineen will prostrate. However if it is necessary that you see the name, then please read **Mafatiha ul Jinan page 189**, *"O'Allah! I beseech You through Your ism, Ya Ali"*

Name of Allah

In Quran, Allah says, “***Many gain guidance from Quran and many get misguided***”.

Moula Ali (as) who is Quran e Natiq (speaking Quran) also shares this attribute of Quran. Those who become misguided due to Moula Ali (as) are of two types:

1. Those who reject Him
2. Those who call Him as god

Those who call Him as Allah are of two types:

1. Those without knowledge whose love forces them to do so
2. Those who do it to gain popularity and receive attention

I have seen many people who go around shouting “Ali (as) Allah Ali (as) Allah”, and these very same people can be seen dancing, drinking alcohol, smoking hashish, etc. Due to their horrible actions, many momineen are cursed and accused. This topic is one that only those who have knowledge are able to speak because when those without knowledge attempt to speak, they only end up creating much confusion and turmoil.

The fundamental reason in even discussing this topic is to explain to those who wish to learn the difference between ism and maani. It is important to keep in mind that we use the same word for both the ism (name) and maani (meaning). Masoomeen (as) even use the same word for both, but only those with marifat are able to understand the realities of ism and maani.

Now we must ask ourselves why it is there are always people who call Moula Ali (as) as "Allah"? If you look throughout the history at the miracles of RasoolAllah (saw), you will find they number more than 10,000, but if you look at the miracles which have been documented for Moula Ali (as), you will find their number to far less than that of RasoolAllah (saw). Yet no one has ever declared RasoolAllah (saw) as "Allah". However, in every era there have been a group of people that declare Moula Ali (as) as "Allah". Now the question we must ask ourselves is; why is this so?

Even those with limited intellect can understand that there must be something in Moula Ali (as) which makes people think that He is Allah. Do not get upset with because I am only stating facts. This is an issue which requires an excess amount of thought be given to it.

If it has not become clear to you before now, the reason for our writing this book was to explain the concept of ism and maani. The reason for explaining this is so that those who mistake ism (name) for maani (meaning) or maani (meaning) for ism (name) will begin to understand the actual truth of these two concepts.

Meaning of Allah

Now I will attempt to explain this to you from a different point of view.

You see there is this word "ALLAH". As you are well aware, words are a creation. Since all words are a creation, then the word "ALLAH" is also a creation. So if you write the word "ALLAH" on a piece of paper, is what is written on that paper the actual thing that you worship? No, of course it is not. However, you still say that word is "Allah". Now it is important you understand that "ALLAH" has two different meanings and two different affects.

First is ALLAH which is a name and is a means of introduction. This is the stage of "Ism". We use the same word for both the ism and maani because if we did not, then how would that which you are worshipping be introduced to you?

Second is that ALLAH which is being introduced by this ism (name). This is known as “maani” (meaning). Even though ism and maani are known by the same word, they are different in reality. Moula Ali (as) says, “*His ism ALLAH is other than Him*”.

(Al Tauheed page 220 hadith 4)

No one can deny that without the ism as a wasila (intercessor) it would be impossible to worship or pray to Allah. For example when we offer pray and say this ayah of *Sura Fatiha* “***Thee (alone) we worship; Thee alone we ask for help***”.

Now in this ayah the word “thee/you” is referring towards someone? Now answer me honestly, do you believe anyone can refer in the direction of Allah? If you are referring towards someone, it means he is at some place, and this means he has some physical form. If he has a physical form, then it means he is limited. If he is limited, then it means he is hadi (mortal). If he is mortal, then it means he is not Allah.

Now the question becomes; who are you referring to ?

Hopefully you remember *Sura ash-Shura ayah 51*: “***And it was not fitting to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.***”

From this ayah, it is proven that whenever you are speaking, it is to that veil and it is that veil to whom which you are referring.

Likewise, when you say “O’Allah! Grant me such and such thing”, “O’Allah” is referring to someone. Now the importance of this discussion should be made very clear. Those who say we should forget this issue and not go into its details have made a grave error. You must know to whom you are praying and whom you are worshipping. If you do not know, then it means you are performing a useless activity. It also means there is a greater risk that you are in reality worshipping shaitan even though you believe you are worshipping Allah. There is a very thin line between worshipping Allah and worshipping shaitan.

It is important that you keep in your mind whenever you are praying or performing any act of ibadaat (worship), that your focus is at maani but you are speaking to the Ism. He is Izzanullah (Ear of Allah). Allah calls Himself as sami (one who hears) in regards to Him. Then it is upon Him to pass ahead what was heard. I am writing all of this simply for the sake of clarification. Otherwise, as far as we are concerned He is Mashiatullah (will of Allah) and Yadullah (hand of Allah). So whatever we receive, it is from Him.

Now it has been proven that which we can reach, imagine, or talk to is ALLAH, but not the meaning (maani), but rather the Ism (name).

Sura Bani Israel ayah 110: “(O’Muhammad saw) Say: Call upon Allah or call upon the Beneficient Allah; whichever you call upon, He has the best names; do not utter your prayer with a very rasied voice nor be silent with regard to it, but seek a way between these.”

Now it has been proven that when anyone is saying ALLAH, he is using the ism as a means of reaching the maani. It does not matter which ism you use. However, Allah is the ism which is broader in context and covers all aspects.

Al Tauheed page 220 hadith 4, Moula Ali (as) says, *“Your saying “ALLAH” means you are using the greatest name of Him”*.

Mafatiha ul Jinan page 696 Ziarat e Ameerul Momineen (as), *“Salam be on the favourite name of Allah. Salam be on the Face of Allah who is Ali (as) and is Sirat e Mustaqeem. Salam be on Him who is having Umm ul Kitab. Salam be on Him who was invoked as Ameerul Momineen (as) by Gibrael (as) without any doubt”*.

Marifat (recognition) of Allah

Now it has been clearly proven that Allah can be known, recognized, and accepted only through His Ism, and there is no other way of being able to do any of these except through His Ism. Therefore, knowing His ism is equivalent to knowing Him. I will now present for you a hadith which is often mistranslated. This hadith is foundation of tauheed.

Al Tauheed page 112 hadith 7, Imam Jafar Sadiq (as) said, *“In reality, one who recognizes Allah has done so through Allah, one who does not recognize Allah through Allah has not recognized Allah, he has recognized His ‘ghair’ (other than Allah). Allah is called through His Isms. He is “ghair” (other than) of His Isms and His Isms are “ghair” (other than) of Him.”*

This hadith is very clear and easy to understand. It does not need any further explanation. However, a muqassir scholar has misinterpreted it and said this hadith means we should recognize Allah through ALLAH Himself, and that there is no need for any type of wasila (intercessor). He has completely denied and rejected the wasila (intercessor) which goes against all narrations and even Quran itself. Allah has ordered us to find a wasila (intercessor) to Him in Quran. When we can neither see Allah nor comprehend Him, then how is it possible to gain His recognition through His own self?

I have written all of this in order to give my readers a better understanding of how to gain to know Allah. We can only know Allah through His Ism because if His Ism is removed, then whatever we come to know will not be Him but will be of an imaginary god.

“Touched” in Allah

I first discussed this in my book “Kashaful Aqaid”. After its publication, I had many people approach me asking questions regarding this topic. Now after having explained up to this point, I feel the foundation has been laid where I can appropriately answer the questions that were most frequently asked by people. One question I will answer in detail in the upcoming chapters of this book. The second most frequently asked question I will attempt to answer now.

In “Kashaful Aqaid” I presented a hadith from RasoolAllah (saw).

RasoolAllah (saw) said, *“Do not speak ill of Ali (as). He has been “touched” in Allah”.*

There I explained the difference between IN and WITH. So people began asking me, “What does mamsoos fi zaat” mean?

Every ism of Allah which is mentioned in Quran is in reference to His attributes. He is Raziq which means He gives rizq (sustenance). He is Rahman which means He is merciful. All of these isms are known as “ism e sift”. (name of attributes). However, majority of mufasssireen (interpreters of Quran) say that Allah is not ism e sift rather He is ism e zaat (name of essence). This is why we attribute all of the Ism e Sift (names of attributes) to the Ism e Zaat (name of essence). This is why we say Allah is Raziq (giver of rizq). Allah is Rahman (merciful). Allah is Qawi (most powerful). All of the Ism e Sift (names of attributes) are a means of introduction for the Ism e Zaat (Name of Essence) and the Ism e Zaat introduces the zaat (essence). In reality, it is the essence (zaat) which we need to be introduced to. For that to happen, we need His name (Ism e Zaat). This is how we can gain marifat (recognition) of Allah from Allah. This only become possible when Ism e Zaat (name of essence) Himself knows the essence (zaat) because if the Ism e Zaat is Himself not aware of the reality of the essence (zaat), then how can He ever introduce the essence (zaat)?

Now that you have understood this much. Let us take it one step further. We gain the introduction of essence (zaat) from Ism e Zaat, but what about the Ism e Zaat Himself? How will we come to know Him? What will be the wasila for us to know the Ism e Zaat? This is a proof that there must be a direct connection between zaat (essence) and Ism e Zaat. There is no one through out history to ever have claimed to know the essence (zaat) from the essence (zaat) itself other than my Moula Ali (as).

Mafatiha ul Jinan page 133, Moula Ali (as) says, *“O’He! Who has made His zaat an evidence on His zaat”*

The only one who can claim this is the one who is the Greater Veil and the last Wasila to Him. I will now explain the meaning of “mamsoos fi zaat” with the help of the following examples:

Fire is maani (meaning) and its ism is heat. Heat is what makes you become aware of fire. If there is no heat, then you will never say that it is “fire”. Now the question comes to mind; from where does the heat originate? From the surface of the fire or from within the fire itself? Is the heat not then “mamsoos fi nar” (“touched” in fire)?

Sun is maani. Its ism is its rays. Therefore, we know there is sun by its rays. Where do the rays come from? From within the sun itself or from the surface? Are the rays not “mamsoos fi shams” (“touched” in sun)? Therefore, whoever is Mazher e Zaat (manifestation of essence) will also be Mamsoos fi Zaat (“touched” in essence). My main objective is to make people aware that religion is not something you take lightly or just something to pass the time with. It is so that you may know what is the reality. You will see many things that may be shocking and surprising for you, but there is no need to worry or become confused.

Now I shall present for you one such saying from **Ziarat E Imam Hussain (as) from Mafatiha ul Jinan page 853:**

“Salam be upon Aal e Allah”

If you look in any dictionary, you will find that “Aal” means progeny. Most people will immediately become upset and begin to object. How is it possible that Allah has progeny? My reply to such objection is; how can Allah have a home when He is without boundaries or limits? If the House of Ali (as) can be called as the House of Allah, then why can the Progeny of Ali (as) not also be called as the Progeny of Allah? Such people are simply fixated by the love of words and will never be able to gain any benefit or knowledge, but a momin will understand that it is not progeny in that sense rather it shows Their nearness to Allah. They are that “Aal” (progeny) which emanates from Him in such a way as rays emanate from sun.

I pray that by now you have a clear understanding of the difference between ism and maani. You must be fully aware of what ism and what maani is because in various places throughout Quran we find Allah has used the term “ism of Allah”, and inshaAllah we will show you some of these ayahs. So it is necessary that you fully understand that when we are speaking to Moula Ali (as) or asking from Him in reality we are actually asking from Allah, and when we are speaking to Allah, in reality we are speaking to that Veil. (By now I hope that you know who that Veil is). Now let me show you a few narrations from Madinatul Moajiz First Edition page 65. This narration can also be found in Amdatul Matalib.

Before showing you the hadith, I would like to make one thing clear. If an act is performed in front of Masoomeen (as) and They do not object to it or order it to be stopped, then it becomes like a hujjat (proof) for us that whatever is being said or done in front of Masoomeen (as) is not only acceptable but in no way can be against the orders of Allah.

Khalid Rabee narrates,

“Once Ameerul Momineen (as) came to Mecca. He saw an Arab who was holding the cover of the Kaaba and was praying “O’ owner of this house! This is Your house and its guest is Your guest. Every host looks after His guest. So look after me by forgiving My sins.”

Moula (as) asked His companions, “Did you hear him?”

They replied, “Yes”.

Moula (as) replied, “Allah is great and will never allow His guest to leave emptyhanded.”

Moula (as) came the next night and saw him again holding the cover of the Kaaba and saying, “O’ the respected who is respected in His essence! There is none more respectful than You! I beseech You through Your respect that You give me such respect which none have seen before. I beseech You through Muhammad (saw) and His Aal (progeny) (as) to give me that which none except You can give. Set aside my worries as none can do this except You.”

Upon hearing these words, Moula (as) said, “ I swear by Allah this is Ism e Azam in Syrian language. He asked Allah for Jannah and Allah has granted. He asked Allah to protect him from hell and Allah has accepted.”

Next night Moula (as) came again and saw him praying, “O’Allah! Who cannot be bound and is limitless and is ever present, give me 4000 dirhams.”

Moula (as) approached the man and said, "O'Arab! You asked for forgiveness and Allah granted it. You asked for jannah and Allah granted it. You asked for protection from the hellfire and Allah accepted. Now you are asking for 4000 dirhams?"

The man asked, "Who are You?"

Moula (as) said, "I am Ali (as) ibn Abi Talib (as)."

Upon hearing Moula (as)'s reply, the man said, "I swear by Allah, You were the one from whom I was asking, so I ask You to fulfill my needs."

Now please answer this honestly. Who was that arab man asking for the fulfillment of his needs from? He was asking from Allah, but who was the one who fulfilled his needs? I hope you understand. This is the concept which was present in this time and is authenticated by Masoomeen (as).

Now I will show you another incident which took place in the presence of Moula Ali (as).

Madinatul Moajiz First Edition page 267:

Syed Murtada ilm ul huda narrates from Hz Ammar Yasir (ra), Hz Ammar (ra) said, "I was sitting with Moula Ali (as) on the 17th of Safar. I heard some noises. Moula (as) was handing out judgments regarding some cases.

Moula (as) said to me, "O'Ammar (ra)! Bring Zulfiqar!"

I went and brought Zulfiqar and gave it to Moula (as).

Then Moula (as) said, "O' Ammar (ra)! Today I will solve a puzzle in front of the people of Kufa which will increase the faith of the obedient and the hypocrisy of the hypocrites. Go and bring those people who are stanind by the door."

When I went outside, I saw a woman who was saying loudly, "O'the one who gives refuge to the refugees! O' the last resort of the lovers! O' the owner of supreme authority! O'the one who feeds orphans! O'the one who gives food to the poor! O' the one who gives life to the dead bones! O' the older one (qadeem) who had none before Him! O' the helper of the helpless! O' the treasure of the needy! I turn my face to You and make You my wasila. Give me honour today and set aside my worries".

When she was brought to Moula Ali (as) she said, "Moula (as), You were the one whom I had in my mind".

Her words are very clear and easy to understand.

From this you can see the ideologies of the companions of Moula (as) at that time. Now the question comes, why did these ideologies disappear? There are two main reasons for this. One reason is out of fear of enemies. This is something which we cannot condemn as it is a genuine reason. The second reason is because of the actions of munafiqs (hypocrites) who were pretending to be shias and destroyed the ideologies of the true shia religion.

Once a person asked a Christian missionary in Lucknow, "How many muslims have you converted to Christianity"? The man replied, "You are asking the wrong question. The right question is, "how many people have we left as muslim"? You see this is what they truly want. They never wish that all of the shia would disappear. They want there to be people who call themselves as shia but who in reality are not shia. It is like having poison in a bottle labeled as antidote.

I have done my best to be very careful in my choice of words because this is the practice of Masoomeen (as).

Imam Muhammad Baqir (as) said, *“I swear by Allah, if I did not feel the danger of being attacked by evil and its followers, I would have narrated such things which would have put people of previous and coming times in surprise”.*

My goal is not to convert people to shiaism. I am trying to save those few who are shia because they are not facing problems from outside, but from those who are pretending to be shia.

As I previously mentioned, when Allah has used the word “Allah”, it is that ism which is being referred to. I have given you examples which should be sufficient because those who will accept will do so even if they are shown only one ayah and those who will object will do so even if I write the entire Quran here for them.

Kabeer (All Knowing)

1. ***Sura Baqara ayah 234: “And those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.”***
2. ***Sura Baqara ayah 271: “If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.”***

3. Sura Aal e Imran ayah 180: "And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof the heavens and the earth; and Allah is aware of what you do."

There are several ayahs in Quran which mention this, but I have only written here 3. However, these ayahs only tell that Allah is kabeer (all knowing, aware). In another ayah, we find:

4. Sura Fatir ayah 14: "If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware."

Now who is this kabeer? Is this Allah as ism or is this Allah as maani?

None has claimed to be this kabeer except Ameerul Momineen (as). Before you even attempt to name anyone else who has made this claim, keep in mind that a claim without proof is worthless. Likewise, proof is worthless without a claim. So before presenting a name with proof, you must first present his claim.

Hikmat e Abu Turab,urdu translation of Gharar wa Darar ul Kalam Second Edition page 150 saying 2605:

Ameerul Momineen (as) said, "*Get aside, get aside o' the one who is listening! Try try o' the one who use intellect! Who will give you news like this kabeer (Ameerul Momineen as)*

Now we know who is this kabeer (aware) and this is attested to by Quran where Allah orders RasoolAllah (saw) to ask from kabeer.

Sura Furqan ayah 59: "Who created the heavens and the earth and all that is between them in six days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!"

Now it has been proven that "Allah who is kabeer (aware)" is Allah which is "ism".

Aliul Azeem (Most High, Most Great)

I am not writing this for the sake of debate. I am writing this for those who wish to ponder and learn. If you like what I have written, then accept it. If you do not, then it is up to you. There is a well known ayah in Quran. It is known as "ayatul kursi". It starts and ends with these wordings "Allah illaha illahu...wa howa Aliulazeem". Now let me show you the entire ayah

Sura Baqarah ayah 255: "Allah is He besides whom there is no god, the Everliving, the Self-Subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, and He is the Most High, the Great."

The ayah begins with Allah, then His attributes are given, and then it states the one who has these attributes is Aliulazeem. When Allah is manifested through the appearance of His attributes, He is called Aliulazeem. The first attributes mentioned were ***“Everliving, the Self-Subsisting by whom all subsist; slumber does not overtake Him nor sleep”***

Now let us find out who is the one who claimed to have these attributes.

Mafatiha ul Jinan page 754, Ziarat e Ameerul Momineen (as),

“You are those living eyes which do not sleep. You are the one through whom Allah makes His decrees.”

Now it should be clear who is the one who never sleeps as well as the one through whom the intercession is permitted. He is that All Knowing Wise one through whom Allah issues His decrees.

Who the owner of the heavens and earth is clarified in

Sura al Jaathiya ayah 13: “And He has made subservient to you whatsoever is in the heavens and whatsoever in the earth, all, from Himself; most surely there are signs in this for a people who reflect”.

Here I would like to clarify a common misconception of the people. Majority of people including some scholars believe this ayah is referring to people, but this is against intellect because taskheer means having total control and possession. From this, it is proven this ayah is not referring to people. If it had been referring to people, then people would have control over the day and night and other things in the universe. However, this is not the case. Some try to use the example of man walking on the moon and say this is an example of man having control (tasksheer). Now tell me. If I step into your home, does this mean I have control (musakhar) over what is done within your home? So it has been proven that it is these Ismullah (names of Allah) who are controlling the universe. Time is in their hands, the entire universe is under Their obedience, and this is proof this ayah is referring to Them. As for being All Knowing, Moula Ali (as) says, "*I am the knowledge of Allah*".

Earth is part of the solar system. No one has ever been able to know its vastness. All of the planets and moons revolve around the sun. Billions of stars are made radiant from its light. There are billions of suns in each galaxy. Every sun has its own solar system. Some of the suns are billions of times bigger than our sun. All of these galaxies and solar systems are contained within this Kursi (chair). Allah mentions the vastness of this kursi in this ayah. Allah explains the vastness of His Kursi (chair) and this vastness is connected with creation. The creation is expanded by the hand and protected by seeing. It is Yadullah (Hand of Allah) who is expanding it and Ainullah (Eye of Allah) who is protecting it. Everything in the entire universe exists due to His qudrat (power). He is Aliulazeem.

Ahmad Naveed summarized the Sermon of Glorification in just two lines of poetry:

“Allah is My witness that I do not call Myself as Allah.

Allah Himself called Me as Aliulazeem”.

If you notice, ayatul kursi ends at “wa howa Aliulazeem”, but we are ordered to continue on until “hum fiha khalidoon” because the next ayah is regarding wilayat. Now this entire ayah has been made clear. Just in case people are having trouble understanding “la illaha illahu”, we will now explain its meaning.

La Illaha Illahu

In order to clarify this, we will present 5 hadiths for you.

1. Al Tauheed page 19 hadith 5- 7:

Imam Jafar Sadiq (as) says, *“Whosoever dies and has not made any partner with Allah will go to jannah, regardless if his deeds are good or bad. Allah swears by His honour that He will not punish those who believe in His oneness”.*

2. Al Tauheed page 22 hadith 22:

Imam Reza (as) says, *“Allah has said, “La illah illallah” is My castle, whosever enters it, gets saved from punishment”*

Now it has been proven “la illaha illallah” is the way to protect yourself from the punishment of the hellfire. But what is this “la illaha illallah”?

3. Amali Sheik Sudooq page 245 hadith 9:

RasoolAllah (saw) narrates from Jibrael (as) who narrates from Mikael (as) who narrates from Israfeel (as) who narrates from Luwa who narrates from Pen who narrates from Allah;

“Wilayat e Ali (as) is My castle, whosever enters it is saved from My punishment”.

Now it is proven the reality of “la illaha illallah” is Wilayat e Ali (as). “La illaha illallah” is the batin (hidden) of Wilayat and “Ali waliullah” is the zahir (apparent). Ali (as) is the first one and the last one.

Now I will present for you some proofs from Quran which will show that in the majority of ayahs the word Allah is used in reference to the Ism of Allah. It will also answer the questions of people who became confused after reading Kashaful Aqaid where I mention the hadith of Masoomeen (as) *“Our relation with Allah is such that sometimes We become He and He becomes Us but He remains He and We remain We.”* This should clear up any confusion regarding how He becomes Them and They become Him.

We Become Him

1. ***Sura Nisa ayah 175: “As for those who believe in Allah and hold fast to Him, He will cause them to enter into His mercy and grace and guide them to Himself by a straight path.”***

Allah orders the believers in this ayah to “hold fast” to Allah. Aitesam means to hold fast, loving, obeying, and following unconditionally. From this definition, we can see that it is impossible to “hold fast to Allah” because following requires there be some act that has been done that one can follow. The act must also be one that we can see and examine. Now try to understand whose acts you can see and follow. Here are two more ayahs where Allah uses the words aitesam and tamasak so that we could gain a better understanding of what it is Allah wants us to gain from these words. Then we will explain to you the meanings of these ayahs.

a. Sura Baqara ayah 256: “Whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold onto the firmest handle, which shall not break off, and Allah is Hearing, Knowing.”

Tafseer e Safi page 71: In the tafseer of this ayah, RasoolAllah (saw) says ,

“Whosoever wishes to hold fast to that rope which will never break off should keep fast held to the wilayat of My Brother and My Successor, Ali (as) ibn Abi Talib (as). Because whosoever loves Him, Allah will never let Him end in loss. Whosoever is jealous of Him, Allah will never give him any success.”

Here we can see what is the meanings of belief in Allah and “La illaha illallah” (There is no god other than Allah).

b. Sura Aal e Imran ayah 103: “And hold fast, all together, to the rope of Allah and be not divided”

In Tafseer Ayyashi, regarding this ayah Imam Muhammad Baqir (as) says,

“Hablullah (rope of Allah) is Aal e Muhammad (as) and Allah has ordered all to follow (aitesam) Them.”

Imam Musa Kazim (as) says, *“Hablullah (rope of Allah) is Ali (as) ibn Abi Talib (as)”*.

Regarding Sura Nisa ayah 175, we see in Tafseer e Furat page 58 Imam Muhammad Baqir says, *“Holding fast (tamasak) to Allah means holding fast to (tamasak) to Wilayat e Ali (as)”*.

Now it has been proven that “Allah” here is referring to Ism e Allah and not maani.

This is way *“We becomes He”*.

In the following ayahs, we find that Allah is again ordering us to “hold fast” (tamasak).

2. ***Sura Nisa ayah 146: “Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward”***

3. ***Sura Hajj ayah 78: “So perform salat (prayer), give zakat and hold fast to Allah. He is your Moula. What an excellent Moula and Helper!”***

4. ***Sura Fussilat ayah 30-31: “(As for) those who say, our Lord is Allah, then continue in the right way, the angels descend upon them saying, “Fear not nor be grieved, and receive good news of the garden which you were promised”. We are your protecting friends in the life of this world and the hereafter. There you will have (all) that your souls desire, and there you will have (all) for which you pray.”***

This ayah is very clear and needs no explanation. Good news will be given to those who said “Our Lord is Allah” (Rabinullah). Now let us see what is this “rabinullah”.

Tafseer Majma ul Bayan, Imam Reza (as) was asked, “What is the meaning of steadfastness (istqamat)?” Imam (as) replied, “*I swear by Allah, it is what you are holding to*”.

Tafseer e Qummi, *“Istqamat is holding fast to Wilayat e Ameerul Momineen (as).”*

Tafseer e Furat, Imam Jafar Sadiq (as) says, *“Rabinullah is Wilayat e Ali (as).”*

This is another example of how *“We becomes He”*.

5. Sura Noor ayah 35: “Allah is noor of the heavens and the earth”

Al Tauheed page 123 hadith 1, Imam Reza (as) says, *“This noor is a guide for the residents of the heavens and leader for the residents of earth. This noor is other than Allah.”*

Now we will look in Quran to find out who is this “noor” that is a “guide for the residents of the heavens and leader for the residents of earth”.

Sura Raad ayah 7: “You are only a warner and for every nation there is a guide”.

From this ayah, it is clear that there are many nations but the guide is only one. Both shia and sunni tafseers all agree that the warner is RasoolAllah (saw) and the guide is Ameerul Momineen (as).

Tafseer e Safi page 258 ref Tafseer Majma ul Bayan, When this ayah was revealed to RasoolAllah (saw), He said, *“I am just a warner and Ali (as) is guide after Me.”* Then He said to Moula Ali (as), *“O’Ali (as)! Those who will be guided after Me will be guided through You.”*

Sura ash-Shura ayah 52, Tafseer e Ayyashi, *“Whomsoever Allah guides, He does so through Ali (as).”*

Now in order for us to know who is the leader (Imam), we find the answer in;

Sura Yaseen ayah 12: "All things are made clear through Imam e Mubeen"

Tafseer e Safi page 421 ref Tafseer e Qummi, Ameerul Momineen (as) says,

"I swear by My Lord! I am Imam e Mubin"

Tafseer e Burhan page 886, Imam Muhammad Baqir (as) says,

"RasoolAllah (saw) looked towards Moula Ali (as) and said, "He is Imam e Mubin. Allah has put in Him the knowledge of the whole creation."

6. Sura Ahzab ayah 25: "And Allah sufficed the believers in fighting"

The word used is "qatal" which means to participate in a battle. This ayah refers to the Battle of Khandaq. Did Allah participate in the Battle of Khandaq? Did He kill amr bin abdaod? Why is He using this word "qatal" for Himself? From this, we can understand that the word "Allah" here refers to the Ism of Allah.

7. Sura Anfaal ayah 17: *“It was no you (Muhammad saw) who threw when you did throw, but Allah threw”*

Here we see that one act is being attributed to two different personalities. Everyone saw RasoolAllah (saw) throwing dust, but who can say they have seen Allah throwing dust?

We find the answer to this in **“Ali (as) fil Quran) page 153:**

Ibne Abbas (ra) narrates;

*“RasoolAllah (saw) said to Moula Ali (as), “O’Ali (as)! Give Me a handful of dust”.
Moula Ali (as) gave some to Him and RasoolAllah (saw) threw it towards the kufar
(disbelievers). There was not one who did not get it in His eyes”.*

From this we can understand that it was Yadullah (hand of Allah) that gave the dust to RasoolAllah (saw) and RasoolAllah (saw) threw it. Once again, the word “Allah” that we see in this ayah of Quran is referring to the Ism of Allah and not the maani (meaning).

8. Here we will present 3 ayahs for you so that we will be able to gain a clear understanding of what is being said.
- a. ***Sura Raad ayah 43: "And those who disbeliever say; You are not a messenger. Say (O'Muhammad): Allah and whosoever has knowledge of the Book is sufficient witness between Me and you."***
 - b. ***Sura Nisa ayah 79: "Whatever good comes to you (o'man) it is from Allah and whatever misfortune befalls you, it is from yourself, We have sent You (Muhammad saw) as a messenger unto mankind and Allah is sufficient as a witness."***
 - c. ***Sura Bani Israel ayah 96: "Say; Allah suffices as a witness between Me and you; surely He is Aware of His Servants, Seer of His slaves"***

In the first ayah, we see there are two witnesses for RasoolAllah (saw), Allah and those who have knowledge, but in the following two ayahs, we see that there is only one witness for RasoolAllah (saw). Does it not appear as if there is contradiction in the Quran? Until today, no scholar has been able to resolve this apparent contradiction. When they themselves do not know what the correct answer to this is, they should not raise any objection to what all we have said.

The most important we must understand is that testimony which is called as “testimony of Allah”. When Allah is the one who is beyond all comprehension, then how is it possible we can hear

Allah says in *Sura Aal e Imran ayah 18: “Allah bears witness that there is no god but He”*.

In the testimony of Allah there is absolutely no doubt. A notable point is that whenever it comes to the testimony of Allah and His Messenger, Allah gives these testimonies not for His own benefit but for the benefit of people. In this way people will know and become momin. When the testimony of Allah is beyond the comprehension of people, then how it is possible for them to gain any understanding? When it is beyond their ability to understand, then how will they believe in it? When they do not believe in this, then the purpose for giving the testimony will itself vanish. The second and most important point is there is no time when a defendant can be His own witness. Now we have to ponder that when Allah testifies Himself, what does it mean? Otherwise, apparently the witness of Allah for tauheed and risalat seems to have no benefit. Now we have to believe that whenever Allah Himself testifies that it is not the maani (meaning) of Allah which is testifying but it is the Ism of Allah which is giving testimony. When Ism testifies, not only can it be seen but it can be heard as well. In reality, the testimony of tauheed and risalat depends on His testimony.

Now let us see what the reality of this apparent contradiction is. In the ayahs of Sura Raad and Sura Nisa, the two testimonies, which we are given in these two ayahs, are in reality one testimony, but it has been given in two different ways. It is important to remember always that while Moula Ali (as) is Ism e Allah that He is also maani (meaning) of Himself. He makes this clear in His saying *“I am that meaning (maani) which has no ism (name) for it”*. Moula Ali (as) is the maani (meaning) of “those who possess knowledge of the book”. We also know that Moula Ali (as) is Ism e Allah. So in Quran whenever the word “Allah” is used but it is referring to “Ism e Allah” and not maani (meaning) of Allah, then it is referring to Moula Ali (as) because Moula Ali (as) is Ism e Allah.

In the first ayah, it appears that there are two different personalities but in reality, it is two different aspects of the same personality. Moula Ali (as) is testifying to the risalat (prophet hood) of RasoolAllah (saw) both as maani (meaning) of Himself and as the “Ism of Allah”. We have already clearly proven that Moula Ali (as) is Ism of Allah.

How Moula Ali (as) gives the testimony of Allah as Ism of Allah is by the miracles of Allah that were revealed through RasoolAllah (saw). However, it is important to understand that in order to perform any miracle, one must have full knowledge, order/rule, and command over the creation.

We have already proven; when these three things come together at their pinnacle, it is called as Wilayat. The wilayat of Allah is revealed through Moula Ali (as). This is why it is said, "*Wilayat is the batin (hidden) of nabuwat (prophet hood).*"

How Moula Ali (as) testifies to the risalat of RasoolAllah (saw) as Himself is through His help (nusrat) of RasoolAllah. This type of testimony is known as practical testimony and this testimony is the "greatest testimony". This is the reason when one is killed in the way of Allah, he is known as "shaheed" (martyr). Moula Ali (as) gave both of these two testimonies in such a way that both were made visible so that the people could see them and examine them.

9. Sura Yusuf ayah 21: "*and Allah has full authority and command over His Amr but most people do not know*"

The one who has full authority and command over His Amr is called Sahib ul Amr.

The rest of the ayah is absolutely clear.

10. Mafatiha ul Jinan page 48, "*He (Allah) fulfilled His promise, and helped His servant, and made His army victorious, and alone He made multitudes (of Your enemies) run away*".

Look specifically at the last part of this dua and it will become clear whether Allah is used as Ism or maani in this dua. If there is still some confusion as to who it was that made multitudes of the enemy run away, then let us look at another saying from

Mafatiha ul Jinan page 694 Ziarat e Ameerul Momineen (as):

“ He destroyed the army of infidels on Your order and destroyed forces of kuffar (disbelievers) on Your order”.

11. Al Tauheed page 80 hadith 18, Imam Muhammad Baqir (as) says,

“Allah created Adam as per His shape”

I will pay respect to anyone who can show me that the word “Allah” used in this narration is referring to the personality (maani) that is Allah.

History and narrations are witness to the fact that Adam (as) resembled Moula Ali (as). So now decide for yourself as to who “Allah” is here? Do not forget this book is regarding tauheed and Sheik Sudoq has included this narration in that book.

Therefore, these are the occasions when ***“We becomes He”***. We have only given you a few examples from Quran. However, in reality, there are many more such occasions throughout the entire Quran. Now let us see how does *“He become Us”*.

1. Sura Zukhraf ayah 55: “When they angered Us, We punished them and drowned them everyone”

Anger is an emotion. Allah is free from all emotions. Then what is the meaning of this ayah? What does “anger of Allah” mean? We find the answer in

Al Tauheed page 189 hadith 7, Imam Jafar Sadiq (as) says, *“Allah does not get angry like us, rather He has created His Awliya (friends) who become angry and become pleased. Allah terms Their happiness as His happiness and Their anger as His anger.”*

Now it has been proven that the word “Allah” is used for Aal e Muhammad (as).

This is an example of how **“He becomes Us”**.

2. Sura Baqara ayah 57: “and they did not do Us any harm, but they made their own souls suffer the loss”

Who can do zulm on Allah? How would anyone be able to do zulm against Allah?

Zulm here means to place something in a station that is not befitting to him. So who is the “Allah” which zulm was done to?

Ali (as) fil Quran page 29, Imam Muhammad Baqir (as) says, *“Allah is greater than this that zulm can be done to Him. But Allah counted Himself amongst Us Ahlul Bayt (as) and attributed the zulm that was done to Us with Himself. He has said that zulm done to Us was like zulm done to Him.”*

3. Sura Aal e Imran ayah 181: "Surely Allah has heard the saying of those who said; Truly Allah is poor and we are rich"

How do we determine if someone is rich or poor? It is by seeing what type of lifestyle which he lives. Now answer me honestly, how is it possible for someone to say if Allah is rich or poor? Obviously, they saw someone who in their opinion was poor. They saw His apparent clothing and food and thought Him to be poor, and Allah attributed that saying to Himself.

This is what is meant by "**He becomes Us**".

4. Sura Ahzaab ayah 57: "Surely those who annoy of Allah and His Messenger, Allah has cursed them both in this world and in the hereafter, and He has prepared for them a humiliating punishment"

We can accept "annoying RasoolAllah (saw)", but how does someone annoy Allah? Annoyance is an emotion and emotions are not associated with Allah. Yet Allah attributes the annoyance of RasoolAllah (saw) to Himself. Now it should be clear what the meaning of "**He becomes Us**" is.

5. Sura Saff ayah 14: "O ye who believe! Be Allah's helpers"

Everyone agrees that Allah is not in need of any one's help. This help is for someone else but it is attributed to Allah.

6. Sura al Hujraat ayah 1: "O ye who believe! Be not forward in the presence of Allah and His Messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower"

The Arabic of this ayah is "taqadamu bein yadhi" which means "to walk ahead of someone". In order to be able to walk ahead of someone, you must be able to do two things. First there must be some physical presence or form for the one which you will walk ahead of and then you must actually be able to see that presence or form.

So now please tell me, how is it possible to walk ahead of Allah?

Now it is compulsory that we determine the meaning of “walking ahead of Allah”. I will give you a hint. The leader or Imam is the one who walks ahead of everyone. I know most people will give a different interpretation of this ayah but let me show you another treasure.

When Imam Zaman (ajfs) reappears, Nabi Isa (as) will also reappear. Imam (ajfs) will offer to Him to lead the prayers, but Nabi Isa (as) will say, “O’Son of RasoolAllah (saw)! How could I do this?” Then Nabi Isa (as) will recite this ayah. Now decide for yourself, is the “Allah” mentioned here “ism” or “maani”?

7. Sura Anfaal

- a. Ayah 1: “When they ask You (Muhammad saw) about the spoils of war, say; “The Spoils of War are for Allah and His Messenger”**
- b. Ayah 41: “And know that whatever you gain as spoils of war, a fifth thereof is for Allah and His Messenger and for the near of Kin and orphans, the needy, and the wayfarer”**
- c. Sura Hasher ayah 7: “That which Allah giveth as spoil of war unto His Messenger from the people of the townships, it is for Allah and His Messenger and for the near of kin and the orphans and the needy and the wayfarer”**

Now anyone who will ponder over these ayahs will definitely ask the question; “why has Allah fixed a share for Himself”? He is not in need of it, and why has He not done the same for sadqa? Those who have intellect will understand that in actuality here it refers to the Ism of Allah and sadqa is haram for Him because all impurities and uncleanness have been removed from Him. The share is in actuality for Him but Allah attributes it to Himself.

This is how ***“He becomes Us”***.

I have tried my best to answer all of those questions which people asked me. I have also done my best at attempting to explain the concepts of ism and maani. I would ask that whenever you see any Ism (name), try to understand in what context it is being used.

Harf e Akhair

I will conclude this topic with the saying of Masoom (as) which should eliminate all doubts that you may have. Provided of course, you wish for them to be removed.

However, before showing you that hadith, I will show a hadith which will clarify for you the meaning of Allah.

Maani ul Akbar page 43, Narrator asks Imam Jafar Sadiq (as), “What is the meaning of Allah?”

Imam (as) replied, *“Alif is aala (blessings) that Allah reveals through Our Wilayat to His creation. Lam is lazim (compulsion) upon creation to accept Our Wilayat. Ha is hawan (degradation) that is awaiting for those people who rejected Our Muhammad (saw) wa Aal e Muhammad (as)”*.

Now let me show you that hadith which will remove all doubts for those who are willing to understand.

Al Tauheed page 90 hadith 20, Abu Baser asked Imam Jafar Sadiq (as), “Will momineen see Allah on the day of judgement?” Imam (as) replied, “*Yes, they have seen Him even before the day of judgement*”. Abu Baser asked “When?” Imam (as) replied, “*Am I not your Lord?*” (*Alayst bay rabbikum*) and all replied “*Yes You are*”. Imam (as) became silent and then said, “*Without doubt, momineen will se Him before the day of judgement, have you not seen Him then?*” Abu Basir said, “May my life be sacrificed on You, may I narrate this hadith from You?” Imam (as) replied, “*No, because when you will narrate this , theone who is rejecter will reject as he would be ignorant of what you would be saying*”.

I have only said that which was necessary for you to gain an understanding. Now it is up to you as to whether you accept it or reject it. Allow me to make it easier for you

Moula Ali (as) is worshipper (abd) as maani and worshipped (mabood) as Ism.

Moula Ali (as) prostrates as maani and is prostrated to as Ism.

Moula Ali (as) is knowledgable (alim) as maani and is knowledge itself as Ism.

Moula Ali (as) is Rabb (Lord) as maani and Rabbul Arbaab (Lord of Lords) as Ism.

Moula Ali (as) is Creator (Khaliq) as maani and Ahsanul Khaliqeen (Best of Creators) as Ism.

Moula Ali (as) is Raziq (sustainer) as maani and Khairur Raziqeen (Best of Sustainers) as Ism.

Moula Ali (as) is "Ali" as maani and Allah as ism.

Wa Allahu Mastaeen

Al Moarif

The beauty and grace of a religion is based upon its relationship and compatibility with intellect. Because religion deals mainly with the akhira (after life), intellect plays a more important role than does observation. We do not know what will happen to us at the time of our death, in the grave, or on the day of judgement. All we know regarding these is what details we receive from the Wasila (intercessor). Now one must believe that the wasila is of great importance because if the wasila is not correct or is doubtful, then the whole religion of Allah will be incorrect and become doubtful. The entire basis of the religion would collapse and we would be left with just narrations that have no benefit or worth. This in itself is a proof of the importance of wasila.

Intellect demands that the wasila be from Allah because there is no other way for the wasila to have this knowledge except from Allah Himself. This knowledge cannot be gained from observation or through experience. Only the one whom Allah has given this knowledge to will know of these things. Our responsibility is to find that person whom Allah has given this knowledge to. Once we find that wasila, we should just obey Him without question. We should not begin casting doubt upon His words based upon our self conceived notions. This is nothing more than a waste of time. If you will notice, those people who are concerned with investigating the isnad (chain) of narrations spend their lives in a state of doubt and confusion. For example, if there is one muhadis (one who interprets hadiths) who says that a certain narrator is not authentic and another says it is authentic, then who do you believe and why? Now you must begin an investigation into the ones who say that it is authentic and the one who says he is not authentic. However, you will face the same problems of conflicting evidences. Now it should be clear that this dilemma will continuously keep repeating itself and will lead you nowhere.

Please be aware that it was sunnis who introduced this system of judging hadiths (rijal) based upon who the narrator of the hadith is, and then shias simply copied from them. Although, this system which has become their purpose of life totally goes against the liking of Allah.

Allah made the religion very simple, but these so called scholars have turned into a complicated puzzle which neither they can find a solution to it nor do they like others to find a solution for it.

However, they find this system to be very advantageous for them because if any hadith is against their liking, then they can very easily reject it.

Najul Israr First Edition page 443, Ameerul Momineen (as) says, *“Whenever you narrate a hadith, mention its narrator. If he is truthful, you will also be rewarded. If he is lying, he will get the punishment.”*

See the ease which has been given to us by Masoomen (as). However, there is a condition of reflecting upon the text of the hadith itself.

Najul Balagha page 832 saying 98, Moula Ali (as) says, *“When you hear a hadith, measure it with the yardstick of knowledge. Do not give more importance to just narrating it because narrators are many and thinkers are very few”.*

Those who are constantly speaking of rijal consider religion to be a thing for passing the time. Religion is merely a way for them to show off and impress others with their knowledge. This causes people to become disappointed and they do not bother with learning. They just worship for the sake of worshipping even though they are unaware of the basic principles of the religion. The easiest way to misguide people is to continuously tell them to act, act, act without giving any thought as to what action they are doing or why. Please read what I have written very carefully. Do not reject it without even bothering to read and understand what it is I have written. Those who reject without reading are enemies of intellect. This is not the behavior of intellectuals. People such as this never truly understand the reality of what it is they are doing.

Ask anyone; is the purpose of life simply to perform acts even if we are unaware of the purpose and meaning of the action? I can assure you everyone will answer;

“Action is only useful when:

- 1. We know why we are doing it.***
- 2. Our methodology is correct.***
- 3. We are certain it is an act which will get accepted.***

Only an idiot would say that we should act even if we are unaware of these 3 things. Without knowing these things, it is as if you are walking around in the dark. If I want to go somewhere, I will first try to find out where it is I am going. Then I will find the best route of getting there. If I just start walking without knowing where I am going or why, I will spend my whole life wandering aimlessly from here to there.

No one is saying that actions and deeds are unimportant, but one must know not only know what it is they are doing but why they are doing it. Actions without knowledge are completely worthless. By now you should have realized how weak the argument of that allama sahib who said, "Offering prayer is better than not offering it."

In order that our actions are accepted, they must meet some certain conditions. Then go and ask those who claim only actions are important for the details of it.

1. Sura Baqarah ayah 2: "This is the Book there is no doubt in it, a guidance for those who are muttaqeen (pious)"

According to this ayah, we do not become muttaqi (pious) by obtaining guidance. Rather guidance is given only to those who are muttaqi (pious). Taqwa (piety) is a prerequisite for obtaining guidance. If one is not a muttaqi (pious), then he will not receive guidance. Therefore, he will be misguided. Do you believe the deeds of the misguided will be accepted? If it is not accepted, then are you sure you are a muttaqi (pious)? If you cannot even be sure about yourself, then how can you be sure about your deeds?

2. Sura Maidah ayah 27: “Verily, Allah accepts only from those who are *muttaqeen* (pious)”

From this ayah, we see that actions do not make you muttaqi (pious). Rather, Allah accepts only the deeds of the muttaqeen (pious). In other words, taqwa (piety) is a condition for the acceptance of deeds and not a result of the performing deeds. Anyone who wants to perform any act must first know whether he is a muttaqi (pious). If he is not, then his actions will not be accepted.

Now all of those who are deed worshippers, are you sure you are muttaqi (pious)? If anyone believes himself to be a muttaqi (pious), then can they please tell me, from Quran and sunnah, what is that makes you muttaqi (pious) without performing any action or doing any deed? Please do not answer me from your own personal opinions. I have no interest in what your opinions are. I do not accept the personal opinions of others as a hujjat (proof). This is not a light matter which can just simply be ignored. Taqwa is a prerequisite for getting guidance and guidance is marifat (recognition). Therefore, those who make fun of marifat can never be amongst the muttaqi (pious) because guidance and misguidance are opposites of each other.

Intention

The most important part of an action is one's intention. If one's intention is correct, then the result will be correct. If one's intention is incorrect, then the result will also be incorrect. For example:

If someone makes an idol, and calls it Allah. Then he begins saying "La illaha illallah" (there is no god except Allah). Now the saying is correct, but since the intention is wrong, this makes the act become wrong. It will be considered as shirk even though he is reciting a testimony which is the opposite of shirk. Likewise, if one has a neighbor whose name is Muhammad Khan, and recites "Muhammadinrasullah" (Muhammad is the messenger of Allah) with the intention that "Muhammad" is his neighbor, he will have committed kufr. Even though the statement in itself is correct, but because his intention is incorrect, he has committed kufr.

Now we come to the most important kalima (testimony), "Aliunwaliullah". If it is recited by one who is unaware of the status of Wilayat e Ali (as), then he is unaware of Moula (as) and just respects Him because He is a pious man, great scholar, and noble warrior. Even though this statement is contrary to hypocrisy, by reciting this testimony, he will become a hypocrite. By now you should have become aware of the importance of intention, and should know this intention is called marifat (recognition). Thus, without marifat, not only will one's acts not be accepted but his beliefs will also not be accepted.

We began our discussion with wasila (intercessor) and its significance. Wasila is something which can only be understood through intellect. This is why Masoomeen (as) have said, "*Intellect is what gives you marifat of Imam (as).*"

Usool e Kafi, Imam (as) says, "*Man needs enough intellect to make him able to recognize his Imam (as).*"

It is through intellect one knows what are the attributes of Imam (as). These are supported and explained through narrations. Those narrations which tell you about the elevated status of Imam (as) are correct, regardless of who the narrator is. Those narrations which degrade the status of Imam (as) are incorrect, regardless of who the narrator is. Now you have been given that yardstick with which to measure the hadiths. Now you will never become victim to the confusions and doubts of rijal.

Wasila e Marifat (intercessor of recognition)

The foundation of the religion is tauheed. The first requirement of tauheed is marifat (recognition) of Allah which is proven in the saying of Moula Ali (as), "*The first thing of religion is His marifat*". Marifat (recognition) must be of the personality, but it is gained through the attributes of the personality. You have previously read this saying of Masoom (as), "*Marifat of Allah is through Allah*".

We are able to reach Allah (who is maani) through Allah (who is ism). This ism is His Sift e Tama and is the summation of all of His attributes. This ism is Mazher of Zaat (manifestation of essence) and is Mazher e Sifat (manifestation of attributes). All of the attributes of Allah are revealed through Moula (as).

Since He is Mazher e Siffat (manifestation of attributes) and a summation of all of the attributes, He is the one who can be observed, and by observing Him we learn about Allah.

This is why in **Al Tauheed page 189 hadith 7**, we find a saying of Imam Jafar Sadiq (as), Imam (as) says, *“The correct concept of tauheed is that which we find in Quran regarding His attributes”*. From this saying, it is proven that we can neither know Him nor accept Him until we do so through His attributes. It is the marifat (recognition) of His attributes which is known as marifat of Allah.

Al Tauhed page 242 hadith 7, Imam Jafar Sadiq (as) says, *“Your prayers do not get accepted because you do not know the one you are praying to.”*

People call upon Him but in reality are unaware of Him because they are unaware of His Sift e Tama.

Masal e A'la (Like Allah)

From this, we can conclude that we are in need of a wasila (intercessor), and the wasila must be one which is compatible in the majesty and glory of Allah. I am certain many people will accuse me of ghulu (exaggeration), but intellect demands that the glory of the one doing the introduction must be like the one he is introducing. It is compulsory the attributes are the same. The only difference is in the ism and maani. That which contains imperfection can never be the wasila for that which is perfect.

Masal means to be same in attributes. Moula Ali (as) is not just masal (example), but He is Masal e A'la (greatest example). Try to imagine what are the attributes of something. When you reach the point where you cannot imagine beyond, then that is your limit of comprehension. So we must realize it is at the level which Allah is introducing Himself at. Not some low level of understanding and intellect.

Al Tauheed page 271 hadith 11, Imam Jafar Sadiq (as) says, *“He (Allah) is the Lord of Masal e A'la (greatest example) and Masal e A'la is one that has none other like Him. He can neither be defined nor can He be imagined. Therefore, He is Masal e A'la. People tried to explain the attributes of their Lord with minor examples and compared these with Him because of their ignorance.”*

This saying of Imam (as) clarifies what it means when we call upon Allah by saying Rabb (Lord). It is in actuality His Ism which is Masal e A'la (greatest example) which we are calling upon. He is the Lord of the universe and Allah is one who is the Lord of the Lord of the Universe. Allah is proud of being the Rabb (Lord) of this Lord (Moula Ali as).

Allah is not proud of being Rabb over the earths and heavens because these things have no importance to Him. He is proud of being the Lord of the Lord of the Earth and Heavens. Allah remembers this essence with different names.

For example, al Hamd, Mulk, and Sultan. He (Allah) is proud of being His owner because the greatness and glory of Allah is revealed through Moula Ali (as). He is the Face of Allah (Wajullah) that when seen "La illaha illallah" is recited. If you remove Moula Ali (as), then this kalima (testimony) becomes worthless.

This saying also clarifies my previous statement that Allah wishes to introduce Himself at that level which is beyond comprehension. Allah cannot be likened to any one or anything. Neither can His Ism be likened to anyone or anything because there is none who resemble Him. Ameerul Momineen (as) said, *“Praise be to Him who cannot be praised by those praising”*.

This is true for the Ism of Allah as well. Those who try to praise Moula Ali (as) are only able to do so as per their level. His Ism cannot be imagined nor can He Himself be imagined. The only praise which we can bestow upon Him is that which He has taught to us. This is why we say, *“We do not know except what You have taught us”*.

Mashiat of Allah (Will of Allah)

Al Tauheed page 356 hadith 1, Imam Reza (as) was asked, “How can we know Him”? Imam (as) replied, *“From His ghair (other than Him).”* People asked, “What is His ghair?” Imam (as) replied, *“Mashiat (will), Ism (name), and siffat (attributes)”*. Please keep in mind we are discussing the Wasila of Marifat, and this hadith tells us about the Wasila e Marifat. The first thing in this Wasila is mashiat. Not everything can be explained in detail openly but if you will notice, there is a major difference between the mashiat (will) of the Creator and the creation.

Our mashiat (will, desires) are not in our control. One may be sitting and suddenly he will feel a desire to have something. This is hadooth. Hadooth is something that was previously not there, but was created and then came into being. Hadooth cannot be associated with Allah. Therefore, we must accept His mashiat (will) is also qadeem. Qadeem is that which has no beginning and no end. It was always in existence and is not created, but rather it is revealed. This should make you recall a famous hadith which says, *“I was a hidden treasure”*.

Remember, this is a saying and sayings are under mashiat (will). Thus, it was this mashiat which was hidden and was unveiled. It was this mashiat which was created. Mashiat (will) of creation is constrained because man does not get everything for which he wishes. This is not the case with the mashiat of Allah.

Majority of people interpret the ayah ***“wa matashaion ala in”*** in such a way that it makes (maazAllah) Masoomeen (as) appear to be some sort of light which is turned on and off by Allah. Mashiat (will) of Allah is limited and is not dependent upon the will or desire of any other. Likewise, Irada (intends) of Allah is also not limited and is not dependent upon what any other intends to do. This is why Masoomeen (as) have said,

“We desire what Allah desires and Allah desires what We desire. We will what Allah wills and Allah wills what We will”.

Intellect demands that mashiat (will) and irada (intends) must not be limited or dependent upon another being. Only that which is unlimited and is not dependent on the will of another can be praised. If anyone performs a good deed simply because he was forced to do so, then no intellectual person will praise him. Ahlul Bayt (as) are continuously praised throughout Quran. This is a proof that the mashiat and irada of Ahlul Bayt (as) is not limited and not dependent upon the will or desire of any other.

The best example of mashiat and irada is the story of Hz Musa and His teacher.

Sura Kahf ayah 67: "Verily You will not be able to have patience with me!"

Sura Kahf ayah 69: "Musa said "If Allah wills, You will find Me patient, and I will not be disobedient".

Hz Musa (as) said "InshaAllah" (If Allah wills), but you can see that Hz Musa (as) was not patient with his teacher. However, his teacher said, "Verily" and his statement was proven as correct. This proves that the mashiat (will) of Allah is not dependent upon the will of any other. The will of another does not have any effect upon the mashiat (will) of Allah.

When Hz Musa failed to remain patient, His teacher said;

Sura Kahf ayah 78: "He said; This shall be separation between me and you; now I will inform you of the significance of that which you could not have patience."

*Sura Kahf ayah 79: "As for the boat, it belonged to (some) poor men who worked on the river and **I willed** that I should damage it, as there was behind them a king who seized every boat by force."*

*Sura Kahf ayah 80: "And as for the boy, his parents were believers and **We feared** lest he should make disobedience and ingratitude upon them;"*

*Sura Kahf ayah 81: "So **We intended** that **their Lord** might give them in his place one better than him in purity and nearer to having compassion."*

*Sura Kahf ayah 82: "And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so **your Lord** willed that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience."*

You should notice the word used in ayah 80 is “kashiat”. Kashiat is that fear which is due to having gained marifat (recognition). We find in *Sura al Fatir, “Anmaykhashi Allah min abadho al allama” (Only scholars fear Allah out of all the people).*

Scholar here means those who have been given knowledge by Allah because only they are the ones who are aware of Allah.

In these ayahs, we see that in one instance the teacher of Hz Musa (as) says, “*I willed*” and attributed the act of damanging it to himself.

Then he says, “*We willed*” and attributed the act of giving another son to their Lord. This is clear proof that his teacher was a member of a group and not alone and all members of that group had the same mashiat (will).

Then he says, “*Lord willed*”. This is a clear proof of Them being free in Their will.

When They will, it is deemed as Allah’s will and when Allah wills, it is deemed as Their will.

Mashiat (will) of creation does not have a physical appearance and does not have the capability of physical appearing. Mashiat (will) of Allah is “qadir kul sha”(Al Mighty and Powerful over everything). Because of this power, the aalim khaliq can appear in the form of creation even though They are different from the creation.

A Unique Reality

The process of creation began with the creation of noor. All of the creation is called Khalqi creation because their creation occurred over a period of time. Nabi Isa (as) is Amri creation because He was not created over a period of time. He was created

through “Kun” (Be). This first creation was Mashiat in origin. It appeared from mashiat (will). This is what was so astonishing and confusing to people because they saw the Mashiat of Allah hidden in Them. I cannot explain more than because it is impossible to explain Their reality beyond this. However, let me show you an extract from the book of Jafar uz Zaman “**Najul Marifat fi Isma ul Hujjat First Edition page 427,434, and 435** because these are scientific realities that cannot be easily rejected.

Page 427: “when science begins, they see a hidden gate. When they tried to open it, they saw ten more hidden doors. When they tried to open these, they saw ten more and so on the process continued”.

Page 434: on this page he discusses the atom, he says; “Then there was a closed door, but when they approached it, they found it was not one door but rather 12. When they tried to open one of them, they found it to be Zeta. It was the source of power and was the one hidden in all 12”.

The energy in this world which we find to be active does not come from different sources. Rather all of the energy in this world comes from the same source. There is only one source not many. The center of the universe is not made up of billions of atoms. The center of the universe is this active energy and it is that energy which is the focus of our existence and our destination which we try to reach. That center is always one. This is a proven fact that the center can only be one. Whenever we are able to understand the concept of center, then there can be no concept of “other one”. While we can imagine the center, we cannot understand its reality”.

Now it should begin to become clear what it means to be “oneness in multitudes” (wahadat men kasrat) and “multitudes in oneness”(kasrat men wahadat). This is the reason that you should not simply reject “oneness” because it appears in many. All the problems, which shias face today, are because they mix the two and begin comparing Moula Ali (as) with other humans. They do this until they are no longer able to see “oneness” and the fear of ghulu (exaggeration) and nusairiat begins to haunt them. They will never be able to understand even if they try from now til judgement day. This topic is summed up in the following hadiths.

- 1. Al Tauheed page 359 hadith 1**, Imam Raza (as) said, *“Marifat of Allah is obtained from His Isms and attritubes. If His attributes were not a proof for Him and His Isms did not call towards Him, then creation would never have comprehended His maani even with all of their knowledge combined”.*

I wrote on this in Kashaful Aqaid, but I shall repeat it here. The very last limit of human intellect is the ability to recognize His creator. Those who attempt to make some creation as Wasila e Marifat end up lost and begin worshipping their own self made god. Imam (as) has told us the only Wasila of Marifat of Allah is through His attributes and His Ism. I have repeatedly said that these attributes and Isms are not something which can be found in books. They have a physical form and are visible. It is Their observation which is deemed as the observation of Allah. It is through Them that we embrace iman (faith) on Allah and can worship Him.

2. Najul Israr First Edition page 44, Ameerul Momineen (as) said, *“His marifat is through His attributes. Dot is attribute of Allah. Attribute is proof (hujjah) for the one having it because He is recognized through His attributes”*.

This proves that the dot is an attribute of Allah and is inseparable from Allah. This is the apparent (zahiri) form of absolute oneness (wahadat muttaliqa). It is the center of the universe. When it wills, it takes the form of circle, and when it wills, it goes back to dot. This dot clarifies the meaning of “kull e youmin hofi shaan”. This is also proof that when this dot wills, it appears and when it wills, it disappears. When it is zahir (apparent), it is proof (hujjah) of Allah. When it is batin (hidden), it is representative of Alam e Hoyat. When it is batin (hidden), it is called dot. When it is zahir (apparent), it is called line. In reality, line is the repetitive appearance of dot.

In actuality, when we see a line, it is this repetitive dot which we are seeing. We find this dot saying, *"I take the shape of whatever Allah wills for Me. Anyone who sees those faces or forms has seen Me. Anyone who saw Me has seen those faces. We are that Noor of Allah which can neither be declined nor can it be changed."* **(Najul Israr First Edition page 91)**

Moula Ali (as) begins His **Sermon of Rajat** in the same way, *"I have appeared numerous times before, and will reappear many times more."* This is why the reappearance of Imam Zamana (ajfs) is considered as the reappearance of Moula Ali (as).

Najul Israr First Edition page 59, Moula Ali (as) says, *"I am the one who will lead Isa (as) in prayer and I can come in whatever form I will"*.

Now I will present for you a few more hadith in this regard.

- 1. Najul Israr First Edition page 92**, Ameerul Momineen (as) says, *"O'Salman (as)! I and those guides from amongst My Ahlul Bayt (as) are the safe kept secrets of Allah and His beloved Awliya (friends). We are all one. Our Amr (order) is one. Our secret is one. Do not differentiate between Us for you will be destroyed. We will appear in each era as per our Mashiat e Rahman (will of mercy)"*.
- 2. Tafseer e Furat page 26**, Ameerul Momineen (as) says, *"I was summoned 12 times into the court of Allah. He gave Me marifat of His personality and key of ghayab (unseen)."*

This is clear proof that it was the same nor which appeared on 12 different occasions.

- 3. Al Tauheed page 18 hadith 6**, Imam Muhammad Baqir (as) says, “*We are that masani (seven oft repeated verses) which were given to RasoolAllah (saw). We are that face of Allah which comes over and over to you in different forms. Anyone who remains ignorant, surely he will be destroyed*”.

Yadullah (Hand of Allah)

The hand is used to perform four different actions:

1. Creativity
2. Authority
3. Control
4. Distributing rizq (sustenance)

It is a very strange thing I have seen time and time again that when you tell shias Moula Ali (as) is Yadullah (hand of Allah), they all will shout “Ya Ali (as)! Ya Ali (as)!”. However, when you say that Moula Ali (as) is the distributor of rizq (sustenance), they start shouting “Ghaali! Ghaali!” This is why it is important that those who accept Moula Ali (as) as Yadullah (hand of Allah) fully understand the meaning of the word “Yadullah”.

Creation

You are already aware that Moula Ali (as) is the knowledge of Allah. However, you must also be aware that it is knowledge from which the process of creation comes. It is this knowledge which gave rise to Mashiat (will), and Mashiat (will) resulted in creation. Imam Hassan (as) explained this in the following way,

“Those things which He created from His mashiat are mortal and will vanish. Those things which He created from His ilm are immortal and will remain forever.”

Rejecting Moula Ali (as) as creator after it has been clearly proven He is the knowledge and mashiat (will) of Allah is the same as rejecting Allah as Creator because it is the Hand which creates.

1. Sura Room ayah 8: “Allah did not create the heavens and the earth and what is between them except with truth”

I do not know why translators translate this as “with truth”. The Arabic word is “bilhaq”. Ba has different meanings. It can be used as promise, with, help, through, etc.

If “ba” is used here as “with”, then in essence, it means all of creation was created “with” truth, including infidels, hypocrites, and shaitan. This defies logic. That leaves us only with the option of “through”. If we use the word “through”, the translation becomes;

“Allah has created not the heavens and the earth and all that is between them except **through** truth”

In Kashaful Aqaid we have proven that Haq is a name of Moula Ali (as). This is why when Moula Ali (as) obtained the caliphate, He said, *“Haq (truth) has come and batil (falsehood) has run away. Batil (falsehood) must run away.”*

Therefore, this ayah of Sura Room is a clear proof that Moula Ali (as) is the creator. Moula Ali (as) says, *“I do and it is said to be done by Him”*.

This is further proven in the next saying.

2. **Najul Israr First Edition page 447**, Ameerul Momineen (as) said, *“O’Ammar (ra)!The universe and all its creations become whole by My ism (name), and all the messengers (nabis) were called with My Ism (name)”*.

Prophet and Messenger

There is a great deal of confusion amongst muslims regarding the differences between nabi (prophet) and rasool (messenger). This is because the same word has been used with different meanings in various places throughout Quran and in hadiths. For example, as I explained in Kashaful Masail, the word “shaheed” is used in Quran in its literal meanings which is “witness”. Even Allah uses this word for Himself. However, when the word “shaheed” is used in hadiths, it means one who is killed in the way of Allah. This also happens with the word “rasool”. In Quran, rasool is one who has been sent to a particular group for a special reason. This includes ordinary men, angels, and prophets. However, in hadiths the word “nabi” is used for this meaning. People have taken it to mean that in order to be a “rasool”, one must first be a “nabi”. This understanding is incorrect and is proven from the following ayahs of Quran.

1. ***Sura Hud ayah 77: “And when Our rasool (messengers/angels) came unto Lut, he was distressed and knew not how to protect them. He said: This is a distressful day”***

2. *Sura Hud ayah 81: "They said: O'Lut! We are rasool (messengers/angels) from Thy Lord! By no means shall they reach you; so remove your followers in a part of the night and let none of you turn back, except your*

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wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning is not the morning nigh?"

3. *Sura Hijr ayah 61: "And when the rasool (messengers) came unto the followers of Lut"*

4. *Sura Fatir ayah 1: "All praise is due to Allah, the Originator of the heavens and earth, the Maker of the angels, rasools (messengers) flying on wings, two , three, and four; He increases in creation what He pleases; surely Allah has power over all things"*

5. *Sura Hajj ayah 75: "Allah chooses rasools (messengers) from amongst the angels and from amongst the men; surely Allah is Hearer, Seer".*

There is no doubt that RasoolAllah (saw) was the last nabi as He was Khatimun Nabieen (Seal of all Prophets). However, we do not find anywhere that He is Khatimul Mursaleen (Seal of all Messengers). It is a man made concept that nabuwat (prophet hood) is a prerequisite for risalat. I have just given you proof of

this from Quran. However, problems arose after muslims began mixing the two together. If anyone does not accept that Masoomen (as) are rasool (messenger), then the concept of “Min Junbullah” (from Allah’s side) will be

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destroyed. This will alter the entire concept of Imamate. I will show you a few more examples so that the concept becomes clear.

1. Sura Nisa ayah 150-151: “Surely those who disbelieve in Allah and His messengers (rasools) and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that. These are the true disbelievers; and for disbelievers We have prepared a shameful doom”

Tafseer e Qummi First Editon page 157, Imam (as) says, “They accept RasoolAllah (saw) but reject Ameerul Momineen (as)”.

2. Kamal ul Deen wa Tamam un Nayma page 337 hadith 10, Imam Muhammad Baqir (as) says, “When Imam e Qaim (ajfs) will rise, He will say, “I was in ghayabat (occultation) because of your fear. Now Allah has issued His order and declared Me from amongst the Mursaleen (messengers).”

3. Majma ul Fazail Second Edition page 401 and 409 ref Amdatul Matalib

First Editon page 446, RasoolAllah (saw) says,"*On the night of Miraj (ascension unto heavens), Allah revealed to Me three things regarding Ali (as);He is*

- a. Imam ul Muttaqeen (leader of the righteous)*
- b. Syed ul Mursaleen (Master of all Messengers)*
- c. Qaid ul Ghair ul Mojalleen*

4. Amdatul Matalib First Edition page 446: RasoolAllah (saw) says, "*O'Ali (as)! You are Syedul Mursaleen, Imam ul Muttaqeen, Qaidul Gharul Mojalleen, and Yasoobul Momineen.*"

I have presented all of these proofs so that you would be able to fully understand the last part of the saying of Imam (as), “*All prophets were called with My Ism*”. This is a reference to the following two ayahs of Quran;

1. ***Sura Aal e Imran ayah 81: “And when Allah made a covenant through the prophets; Certainly what I have given you of Book and wisdom, then a messenger comes to you verifying that which is with you, you must believe in him; and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I will be a witness with you.”***

2. ***Sura Ahzaab ayah 7-8: “And when We made a covenant with the prophets and with you, and with Nuh, and Ibrahim, and Musa, and Isa, son of Mariam, and We made a solemn covenant. That He may question the truthful of their truth and He has prepared for the unbelievers a painful punishment”.***

In this ayah, Allah has taken an oath from all of the “anbia” (prophets), and all prophets are included in this oath. There is not one prophet which was not included in this oath. This is also further proven in Sura Ahzaab. Therefore, the oath discussed in Sura Aal e Imran is regarding someone who is not “nabi”. Otherwise, He would also be included in the oath. The way these so called scholars explain this ayah will shock and astound you. You do not find this ayah in very many tafseers. However, when the scholars speak about this ayah, they say that “rasool” means RasoolAllah (saw) and Imam Zamana (ajfs) is His representative. Nabi Isa (as) is a representation for all of the other prophets, and when Imam Zamana (ajfs) reappears, Nabi Isa (as) will fulfill that oath. It is done “for and on behalf of” other prophets.

There were no other prophets during the time of the prophet hood of RasoolAllah (saw). For this reason, we do not see any prophets believing in or aiding RasoolAllah (saw). Allah says in Quran that He will never test you with what you are not capability of bearing.

However, some scholars say it is a sort of “wajib e kifai” , and only Nabi Isa (as) will have to answer and all others are free. The reason they give this explanation is to hide the glories and wonders of Masoomeen (as). If they had accepted what Masoomeen (as) had said, they would have realized the meaning of these ayahs.

1. **Shahadatay Wilayat e Ali (as) page 96**, Imam Muhammad Baqir (as) says,
“Allah has taken an oath of Wilayat e Ali (as) from all prophets”.

2. **Haqqul Yaqeen Second Edition page 18**, Imam Muhammad Baqir (as) says,
“Ameerul Momineen (as) said, “When Allah created the spirits of the prophets, He took an oath from them that they would embrace faith in Us and would help Us”.

3. **Haqqul Yaqeen Second Edition page 7**, Imam Jafar Sadiq (as) says,
“Prophets will assist Ameerul Momineen during Rajat (return)”.

- 4. Haqqul Yaqeen Second Edition page 18, Ameerul Momineen (as) says,**
“Without doubt, Allah took an oath from Me and Muhammad (as) that We would help each other. There is no doubt that I helped Him. I fought side by side with Him. I fulfilled that oath for the sake of happiness of Allah, but the prophets did not help Me. They will help Me in the time of Rajat (return). At that time, the whole earth from east to west will belong to Me. Allah will appoint all prophets from Adam (as) until the last one and all prophets will strike from jinns and mankind with their swords in front of Me”.
- 5. Mafatiha ul Jinan page 1008, Ziarat e Imam Zamana (ajfs), “Salam be upon You O’That oath of Allah which He tied Fastly”.**

Now let me remind you of the topic of our discussion and that is the ability of creation of Yadullah. I have already given you two proofs in this regard. Now allow me to give you a third proof.

- 3. Sura Saad ayah 75: “He said; O’Iblees! What prevented you that you should do obedience to Him whom I created with My two hands?”**

This is a further proof that creation is dealt with by the “hands”. InshaAllah I will explain the meaning of two hands in the upcoming chapters of our book.

Power and Authority

The true meaning of “hand” is power and authority. Therefore, whoever will be the hand of Allah will have the same power and authority as Allah. If anyone doubts in the capabilities of the Hand of Allah, then in reality, he is doubting the capability of Allah. This is a direct attack against the power and authority of Allah. People need to be very careful in this regard. I will give you a brief example of the power and authority of Allah. It is your responsibility to investigate further.

However, before beginning, it is necessary we explain the meaning of the word “malakoot” (realm/dominion). Usually people think this is simply the plural form of “malak”(authority/domain). However, the actual plural of “malak” is malika, and malika means power and energy. All of the forces, which play a role in this universe, are called “malakoot”. In scientific terminology, this is called “time, space, and energy”. If these forces are not present, then the universe would cease to exist. Now let us see who the owner of these forces is.

1. ***Sura Yaseen ayah 83: "So Glorified is He and Exalted above all that they associate with Him, and the realm(malakoot) of all things lies in His Hands"***

2. ***Sura Mominoon ayah 88: "Say "In whose Hand is the dominion (malakoot) of all things?"***

These ayahs are a clear proof that Moula Ali (as) is the one controlling the universe. He is the Hand of Allah. You ask for something from the one who has possession of whatever it is you are asking for. Therefore, whenever you ask for anything, then ask it from Moula Ali (as) because He is "Syed Malakoot Kull e Shayan" (Master of the Entire Universe)

3. ***Sura Zumar ayah 67: "And they have not honoured Allah with the honour that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him and may He be exalted above what they associate (with Him)"***

This glorious ayah requires special attention. If one ponders on this ayah, many mysteries will be solved.

Now we must ask ourselves; who is the “Allah” which is being mentioned here? Is it the “ism” or the “maani”? What does “***And they honour not Allah with the honour which is due Him***” actually mean? Has Allah ever been a guest in someone’s house and He was not honoured? Has Allah ever been visible and was not honoured? Has ever the right of Allah been usurped and He was not honoured? Has ever someone denied the glory of Allah and was not honoured? So we have to think who was that Allah which was dishonoured. This ayah will explain that Allah.

Moula Ali (as) has said, “*On that day the whole earth from east to west will be in His grasp*”.

Our question is; is it not in His control now? Why is the condition of the day of judgement been placed there?

This is further proven by ***Sura Momin ayah 16: “The day when they shall come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah’s, the One, the Almighty”***

Now the question is why has Allah mentioned “this day” again? This is a proof that the word “Allah” in this ayah is referring to the Ism of Allah. Then Allah mentions that He is Al Qahhar (Subduer). People have not yet seen His qahar. They have only seen His Raham (Mercy). When Imam Zamana (ajfs) reappears, then people will see His ism AL QAHHAR. This is a very lengthy discussion so we cannot go into its details.

“ the heavens rolled up in His right hand” This is a very peculiar statement which requires some attention, especially the part referring to the right hand. Because if there is a right hand, then it’s only natural to assume there must be a left hand as well. From this ayah, it becomes clear the right hand has superiority over the left hand. So whoever is the left hand will be under the authority of the right hand.

Allah has given this verdict in Quran, men are maintainers over women. In order for to know who is the right hand and who is the left hand Allah sent Them into this world with such arrangement that people would not only know Them but would understand Their position in relation to Allah. In Sura Rahman, Allah calls these two hands as two oceans who meet each other. These two oceans are so powerful that if Barzakh (RasoolAllah saw) was not between Them, then They would have tried to over come each other. Due to the mediation of RasoolAllah (saw), They became Husband and Wife. However, both are equal in greatness.

4. Mafatiha ul Jinan page 82, "O'Lord! My reigns are in Your hand!"

This means Moula Ali (as) has authority over us, and we are happy with whatever He wills for us. Remember, patience is not the same thing as happiness. The difficulties, which we face due to our love of Moula Ali (as), are a source of happiness for us. The happiness of our Moula (as) is our happiness.

Razaqiat (one who distributes sustenance “rizq”)

Distribution of rizq (sustenance) is dealt with by the hand as well. We find Allah says in Quran in;

1. *Sura Maidah ayah 64: “The Jews say: The hand of Allah is fettered! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out wide in bounty”*

2. *Sura Hadid ayah 29: “That the People of the Book may know that they control naught of the bounty of Allah, but that the bounty is in Allah’s hand to give to whom He will. And Allah is of Infinite Bounty”*

These ayahs are a clear proof that razaqiat (distribution of rizq “sustenance”) is done by the Hand of Allah. We also are told that those who say the Hands of Allah are bound will be accursed.

Ainullah (Eye of Allah)

The literal definition of “ain” is eye, but when it is used as “Ainullah” (Eye of Allah) it is used in the sense of “supervision”.

1. ***Sura Hud ayah 37: “And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they will be drowned”***

As you know Hz Nuh (as) was not a carpenter, but somehow He managed to build an ark which survived the greatest ever storm and the roughest seas known to mankind. The reason He was able to do this is because He was guided by “Our inspiration” and supervised by “Our eyes”. We find these Eyes of Allah saying “ *I protected the ship of Nuh (as)*”.

2. ***Sura Qamar ayah 14: “Sailing, before Our eyes, a reward for him who was denied”***

This ayah clearly proves that the ship continued on its journey under the supervision of those eyes. We also find in Sura Taha ayah 39 that even Hz Musa (as) was raised under the supervision of those eyes.

3. Sura Tur ayah 48: "So wait patiently (O'Muhammad saw) for thy Lord's decree, for surely thou art in Our sight; and sing the praise of thy Lord when thou rise"

From this ayah, we see that even RasoolAllah (saw) was under the supervision of that Eye. This is a proof that RasoolAllah (saw) was Masoom (infallible) because how can someone who is under the watchful eye of Allah commit any error? We also can know that Moula (as) is seer of all things and that He is Aalim ul Ghayab (Knower of Unseen).

Status of Allah

Humans are dependent on his experiences. In order to gain an understanding, we must be able to examine that thing which we are trying to understand. Allah, who is our Creator, is very much aware of our weaknesses. So if Allah orders us to gain His nearness, then it must be possible that we are able to see Him and examine Him. Because in order to gain nearness to something, you must know at what place it is and be able to see it.

This is called “muqam” (status, position, place etc). As long as we are unaware of the muqam of Allah, regardless if it is taken as spiritual, literal, metaphorical, or imaginary, we are unable to get near to Him.

Sura Rahman ayah 46: “Whosoever fears standing before his Lord, there are two gardens for him”

Now the question that comes to mind is; what is this muqam and how do you gain “qurbatinullah” (nearness of Allah)? It has to be possible otherwise; Allah would not have ordered us to do so. Therefore, if He has ordered us to gain His nearness, then it is compulsory there be a muqam of Him. The same way that there is a Baitullah (House of Allah) even though Allah does not sleep nor is in need of a house.

If someone is not aware of His muqam, then the nearness of Allah becomes worthless. The worship he has done throughout his entire life becomes meaningless. Masoomen (as) have done a great favour towards mankind by making such difficult and sensitive issues easy for us to understand. They did sajda to Allah and cut the roots of shirk forever. Only those who are unaware of the muqam of Allah can be heard shouting shirk, shirk! However, momin know even though Allah is “la makkan” (without house), He still has a makkan (house). Momin knows how to gain the nearness of Allah even though he is very far and how someone can become far even though he is very close.

He is also aware of the fact that nearness and distance is related to the muqam of Allah not with Allah Himself.

Who is the muqam of Allah?

Muqam is an attribute of Allah. Allah's attributes are not like our attributes. The attributes of Allah have a physical appearance. In order to help those who are helpless like us, they manifest in a physical form. When we get near to them from our hearts, this is known as the nearness of Allah. Now we will introduce the muqams of Allah. We will not ask that you search through books to find out who are the muqams of Allah. The duas, which were taught to us by Masoomeen (as), will guide us. Momineen recite these duas after prayer. Now inshaAllah they will truly begin to enjoy reciting these after reading this.

Mafatiha ul Jinan page no 272, *"O'my Lord! I beseech You through all of those maani which the Wali of Your Amr calls You by (here we know that we call Allah through His ism but the Wali of His Amr calls Him through maani) who are the trustees of Your secrets (it is necessary to know what is that secret for whom They are trustees of. That secret is the zaat of Allah Himself. In order to introduce that zaat (essence) these Sacred Essences came into this world. In order to introduce Allah, They revealed Themselves.*

In this way, that zaat which was a secret was revealed, but in spite of this revelation He still remained a secret.) *They hold Your Amr and admire Your authority. I beseech You for the sake of Your mashiat (will) which speaks in Them. You made Them the source of Your words. They are the principles of Your tauheed. You made Them Your muqam. Anyone who recognizes You does so through Them. There is no difference between You and Them except They are Your abd (slaves), Your creation, and They do by Your command. Their beginning is from You and Their end is from You."*

Believe me, if I explain these duas, then this will become an even larger book than Mafatiha ul Jinan. My friends insist I give the tafseer (explanation) of these duas. I ask them to please accept my apologies in this regard. First, this is not my job. It is a very important point that you must understand. Second, my health does not allow me to be able to do this. Thirdly, in actuality, this is the job of the scholars. Therefore, they should do this. Many scholars have written different tafseers of duas and ziarat, but they use philosophy and spirituality that is not understandable. They know better why they have written in such a manner.

The result of this is the shia are still unaware of these realities. Nowadays the only reason people read these duas and ziarats is so that they can ask for their own worldly desires. May Allah give the ability to our scholars so that they will write the tafseers of these duas and ziarats in such a simple way that anyone will be able to understand and benefit from them. It will also be helpful for the promotion of the religion of Ahlul Bayt (as). Ameen.

Now we have introduced you to the muqam of Allah. However, we would like to clarify two points.

Arkan of Tauheed

Arkan is plural of rukan, which means pillar. A building depends on its pillars. If the building is very large, then its pillars must be very strong. If you remove the pillars, the whole building will collapse. You will never be able to erect it again unless the pillars are rebuilt. The same way the building of tauheed is built upon pillars. If these pillars are removed, then the base of tauheed will vanish. Now as much as is within your ability to imagine the greatness of tauheed to be, you can understand the greatness of the pillars of that tauheed.

We can never know the greatness of tauheed and its arkan. If we say something that is beyond your imagination, then you should be thankful to Allah that your marifat has increased. You should not begin to issue fatwas against us. If you do so, that means you believe the greatness of tauheed is limited. This is against iman. This proves our point that the only meanings of tauheed is to gain the marifat of Mazher ul Tauheed (manifestation of oneness). If you remove Them, then tauheed will not be able to survive. Allah is qadeem and qayum in His zaat (essence). There is no movement for Allah. Whether one believes or not, it has no effect on Him. There was no creation to worship Him, but still He was. When this whole universe is destroyed, He will remain. The disappearance of tauheed is associated with us. It means we cannot recognize tauheed without Arkan e Tauheed. If these Arkans were not there, then tauheed will always be beyond our reach.

Beginning and End

Another sentence of this dua is "*Their beginning is from You and Their end is from You*". This is such an easy and clear sentence that even one with very little knowledge will be able to understand immediately upon reading. However, unfortunately the act of so called shirk has taken people away from the realities of marifat.

The first meaning, which comes to mind after reading this sentence, is They have no beginning and no end the same way Allah has no beginning and no end. Why should it not be. These Holy Personalities only came to introduce the zaat of Allah. Qadeem (immortal) can only be introduced by a Qadeem never from a hadis (mortal). We will explain this sentence from the sayings of Aimmah Masoomeen (as). *“Our Noor comes from the Noor of Our Lord the way the rays of the sun comes from the sun”*. **(Al Ali (as) Sultan e Naseera)**. We see the sun daily. The rays of the sun come from the sun. It means their beginning is from the sun and this beginning is not an essence. This is the beginning of zahoor. In the evening, these rays disappear with the sun. It means their end is also with the sun. Whenever the sun wills, it reveals them. Whenever it wills, it hides them. However, you cannot imagine even for a moment that the sun will be present and its rays will not be. It is not shirk. It is asar (effect). The rays of the sun have been in existance as long as the sun has existed because its rays are an effect from the sun.

The heat of the fire has been in existence for as long as the fire has been in existence. Heat is an effect of the fire. It will be called shirk if anyone calls the rays of the sun as the sun or heat of the fire as fire itself. These two things are separate from each other, but at the same time are inseparable.

***“The Beloved Creation of Allah is not Allah, but
It is also not separate from Allah”***

Present throughout the entire universe

Ali (as) is that Noor which being “la makan” is hidden in every particle of the universe and is apparent in every particle of the universe. It covers the expanse of the entire universe.

Even a leaf from a tree can be a source of marifat for those people have gained marifat. Whoever wants to gain marifat will see Moula Ali (as) in everything. This is what Allah said, ***“Regardless where you turn You will see the Face of Allah”***.

Therefore, a person who cannot see Moula Ali (as) in every particle of the universe is not blind from his eyes but is definitely blind from his heart.

As a famous poet, Khawaja Mir Dard said, "***If I didn't see my Beloved, then it doesn't matter if I have seen the whole world or not***".

One should see the whole earth and sky, examine the rivers, oceans, deserts, jungles, mountains and keep watching his Beloved because He can be seen in every particle of creation and is present in all things. He is present in all things but different from all things.

Mafatiha ul Jinan page 138, "*O'my Lord! I beseech You through Your Face which will remain even after all of the creation has been destroyed. Through Your Isms who are covering every particle of the universe. Through Your knowledge which encompasses all things. Through the Noor of Your Face which gives radiance to the whole creation.*"

Forget about common people. Even some scholars doubt that Moula Ali (as) can be present in 40 different places at the same time. Even they refuse to believe that Moula Ali (as) visits every deceased person. They say thousands of people die at the same time. How is it possible for one person to be present at 1000 different places at one time?

Someone should tell these stupid people that Moula Ali (as) is the Face of Allah and He can be seen throughout the entire universe at the same time. Not only can He been seen but He is present in all places. Here we will mention two brief narrations from **Kokab Durri page no 36** in order to give a brief introduction of the Face of Allah.

1. "Miqdad bin Al Aswad narrates, "On the day of the war of Ahzaab, Moula Ali (as) was standing on the edge of the khandaq (ditch), He had just slaughtered amr bin abdawud. After his assassination, the army of kufar divided into 17 factions. Moula Ali (as) was stood behind each faction holding His sword and slaughtering them like grass. Even though Moula (as) was still standing in one place and was not chasing behind those who were running away because it was the habit of Moula (as) that He never chased after those who ran from the battlefield."
2. "Jabi bin Abdullah Ansar narrates, "I was present in the war of Jamal with Ameerul Momineen (as) and 70,000 people were in the army of that woman. Everyone who was running was saying that Ali (as) made him run and everyone who was injured said Ali (as) injured him and anyone who was slaughtered would say Ali (as) killed me. When I would go to the right side of the army, I heard the voice of Ameerul Momineen (as). When I would go to the left side, I would also hear the voice of Ameerul Momineen (as). When I passed by Talha, he was near death. An arrow was lodged in his chest. I asked him who lodged this arrow in your chest? He replied, Ali(as) did this.

I said, "O' army of that accursed woman! O' soldier of iblees! Ali (as) didn't lodge an arrow to anyone. There is nothing in His hand except His sword." Talha said to me, "O' Jabir! Do you not see how He flies like the wind and comes back towards the earth? Sometimes He flies towards the east and other times He flies towards the west. He has made the east and the west become one. He passes by a rider and plunges the edge of the sword. He kills whomever He wants and says "Die, o' enemy of Allah! And one immediately dies. No one can survive in front of Him. "

Bahrul Masjood

Sura Tur ayah 1-6: "I swear by the Mountain, And the Book written, In an outstretched fine parchment, And the House (Kaaba) that is visited, And the elevated canopy, And the swollen sea"

In this ayah, Allah swears by five things, tur, kitab e mastur, baitul mamoor, sakaf marfoo, and bahrul masjood.

One who swears upon something, it means that which he is swearing upon is very dear to him and he wants to express its greatness. Everyone can understand that Allah does not swear upon mountains, houses, roofs, or oceans because they are far from His greatness. Then who is this by whom Allah has sworn with such love? Here tur (mountain) is a symbol of strength. Kitab Mustur means the revelation of His essence. Rikul Munsur is a hint towards His vastness. Baitul Mahmur is a sign of honour, greatness, and power. Sakaful Marfoo means that which is at great heights. Bahrul Masjood is a symbol of knowledge, commandment, and power. All of these attributes have been gathered in one personality whom Allah is swearing by. It is not our purpose to mention the tafseer of Quran, but we invite you to recite Sura Tur, and you will see that the ayahs which come after these Allah has severely and condemned and cursed those who are enemies of this Sacred Essence and Allah has announced hell as their eternal abode. There is very good news for those who love Him.

Who is this tur? Who is this Kitab e Mastur? Who is this Baitul Mamur? Who is this Sakaf e Marfoo? Who is this Bahrul Masjood?

1. **Mafatiha ul Jinan page 699, Ziarat e Ameerul Momineen (as),** *“O’Trustee of Allah! O’Hujjat of Allah! O’Wali of Allah! I have performed Your ziarat.*

*Your slave and lover has made ziarat of this grave. This ziarat is done by one who has abandoned all things and consider You to be sufficient for him after Allah. I testify **'Verily! You are Tur, Kitab e Mastur, Rike Munsur, and Bahrul Masjood of knowledge!'***

Now we have known who is that one by whom Allah swears by with such love. Why should we not listen to this from His own tongue.

Najul Israr First Edition page no 158, Ameerul Momineen (as) says, *"I am Tur! I am Kitab e Mastur! I am Baitul Mahmur! I am the Noor of all Noors!"*

Here we will comment on the last words of the sayings *"I am the Noor of all Noors"*.

In Kashaful Aqaid we explained the meaning of this Noor. We shall repeat it for you now so that you will be able to understand is the meaning of "Noor of all Noors".

Noor is one whose essence has amr (command) over the nafs and has authority to bring others into being through His essence. According to this explanation, only one can be noor who is the absolute essence and is the reason for being of other essences. The dot under the bismillah is witness that the true essence is Ameerul Momineen (as).

The bay comes into being through Moula Ali (as). The whole Quran is in bay. Every thing which is created is present in Quran. The dot is one who gives the essence to the entire universe. The meanings of the Noor of all Noors is that Moula Ali (as) created all other noors.

Hadis e Abu Zarr (ra)

Abu Zarr (ra) narrates a lengthy hadith from RasoolAllah (saw). We will present a few extracts from this hadith for you.

Tafseer e Furat page 253-261:

1. *“Ali (as) is Hujjatul Allah in every nation”.*

This sentence tells us that even though Ameerul Momineen (as) becomes Hujjat e Natiq after RasoolAllah (saw) but in reality, from Adam until the day of judgement Moula Ali (as) is a hujjat upon every nation. Even though every nation was a follower of their prophet, but its salvation and destruction relies upon the wilayat of Ameerul Momineen (as). It has been before and will always be until the day of judgement. This is why Ameerul Momineen (as) said, *“All the nations obtained salvation because of Me and all the nations were destroyed because of Me.”* Forget about the nations. The salvations of all the prophet was based upon the wilayat of Moula Ali (as). In Kashaful Aqaid, we wrote a conversation between the fish of Hz Yunus (as) and Imam Zainul Abideen (as).

Read this sentence once again so that you will be a witness of our point. “The fish said, “O’my Master! All the prophets which came from Adam until Your Grandfather Muhammad (saw), the wilayat of Your Ahlul Bayt (as) was presented to each of them. They accepted Your wilayat and gained salvation. Allah sent wahi (revelation) to Yunus “love Ameerul Momineen (as) and all of those Aimmah (as) who are from His Offspring”. Yunus replied, “How can I love one whom I have never seen?” Allah sent wahi (revelation) to me to swallow Yunus. When he accepted Your wilayat, then Allah ordered me spit him out upon the bank of the river”. **(Amdatul Matalib Second Edition page no 310)**

2. “O’Abu Zarr (ra)! Allah created 70,000 angels for each rukan (pillar) of His arsh. Praying for Moula Ali (as) and cursing His enemies is their tasbeeh and worship.” Here we gain the true meanings of tasbeeh and ibadaat. Whose worship can be greater than the angels? Angels who are appointed on the arkan of the arsh (pillars of the throne). The greatness of worship is to narrate the fazail (attributes) of Moula Ali (as) with ones tongue and heart and to continuously send lanat on the enemies of Moula Ali (as). When one is doing so, he should not care who is the enemy or what is his worldly status. Anyone who is the enemy of Moula (as) sending lanat on him is the greatest ibadaat (worship) which one can do.

3. *“If Ali (as) was not present, then haq (truth) would have never been separated from batil (falsehood). Neither would the momin have been separated from the kafir nor would Allah have been worshipped. If Ali (as) was not present, then there would be no reward or punishment.”* This is a great favour upon haq as well as momin that He made a difference between batil (falsehood) and truth (haq) and momin and kafir. Moula Ali (as) bestowed a great favour upon the worshippers. If He had not been present, then no one would have ever performed sajda. It is a great favour of Moula Ali (as) upon jannah and jahannum that if Moula Ali (as) had not been present, they would remained empty and grieved due to their loneliness. Finding haq and escaping from batil without Moula Ali (as) is like trying to see without eyes. Moula Ali (as) is such noor that without Him there would nothing but immense darkness throughout the entire universe. If Moula Ali (as) was not present, there would be no difference between kufar and iman. One who worships Allah without Moula Ali (as) is in reality not worshipping Allah. He is worshipping someone else. Reward and punishment are nothing except the love of Moula Ali (as) and the enmity of Moula Ali (as).
4. *“There is no curtain or veil between Him and Allah. He Himself is the curtain and veil”.*

We have previously discussed the meaning of hijab. We have proven that Moula Ali (as) is directly associated with Zaat e Allah. This is why Moula Ali (as) said,

“One who is proof of His essence by His own zaat”.

No one can say these words except one who saw zaat with His own sight. This is that Sacred Personality that whoever gained the blessings of Allah and marifat of Allah did so through Moula Ali (as). He is the Veil of Allah and possesses all of the attributes of Allah. He is Ism of Allah. He is Mazher e Zaat e Allah. This is why in every era He was considered as Allah. Before opening our mouth regarding Moula Ali (as), we must think 1000's of times because it is not possible to reach at the highest and greatest zaat of Moula Ali (as). However, if you commit a little taqseer in His attributes then it will directly affect tauheed. Those who continuously shout Allah, Allah should be very worried.

5. *“Whomsoever Allah guides, He blesses them with the marifat of Moula Ali (as). Whomsoever Allah does not want to give comfort of heart, He does not give them the marifat of Moula Ali (as).”* From the sayings of RasoolAllah (saw) , a secret has been revealed. Guidance means marifat of wilayat e Ameerul Momineen (as). Wherever the word guidance is used in Quran its meaning is wilayat e Ameerul Momineen (as). We have also known that whenever we recite “ahdeena Siratul Mustaqeem” and pray for guidance that in reality we are asking Allah to bless us with the wilayat e Moula Ali (as). Only a follower of shaitan can try to show his evilness by reciting “ahdeena Siratul Mustaqeem” while at the same time rejecting the shahadat of wilayat e Ameerul Momineen (as) in prayer.

People must remember that Allah made a promise of forgiveness only for those people who have the marifat of wilayat e Moula Ali (as). In other words, only for those who are guided. If someone does not have the marifat of Moula Ali (as), then he must be certain that tauheed, nabuwat, prayer, fasting, hajj, and zakat are all worthless for him. In this ayah, Allah made a promise of forgiveness but placed some conditions. He will fulfill His promise when these conditions have been fulfilled.

Sura Taha ayah 82: "And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the true path"

- a. ***"One who repents"*** (even though he repents the promise of Allah is not applicable upon him)
- b. ***"and he believes"*** (after repenting and believing still he is not worthy of forgiveness)
- c. ***"and does good deeds"*** (after repenting, believing, and good deeds still there is no guarantee of forgiveness)

It is clear from this ayah that Allah considers all of these in the same way. However, the fourth condition

Allah uses the word “sum”. It means the previous 3 things were only basic. The real condition is that which was mentioned with “sum”, and the purpose of the 3 previous conditions was so that one is able to fulfill the 4th condition.

d. “then he was guided” - Now after being guided he becomes worthy of the forgiveness of Allah, and Allah has made it wajib (compulsory) upon Himself to forgive such a slave as this. You have heard the meanings of guidance from the Holy Tongue of RasoolAllah (saw). Now it has been proven that Allah has made the promise of forgiveness only with those who have marifat of wilayat e Ameerul Momineen (as) and one who does not have this there is no guarantee of forgiveness for him. We also must ponder upon the other part of the hadith of RasoolAllah (saw) in which He says, *“And whomsoever Allah does not give comfort of heart, He does not bless him with the marifat of Moula Ali (as)”*. You will not understand this sentence of RasoolAllah (saw) until you examine for yourself this reality in society. You will see anyone who does not have the marifat of Moula Ali (as) you will see he is always anxious, uncomfortable, and disturbed. A person such as this can never find comfort. Quran says it in the following way; ***“Be aware that the heart find comfort with the remembrance of Allah”***.

6. *“Ali(as) is such kalima (testimony) which the muttaqeen (pious) hold fast to”*.

Here RasoolAllah (saw) explains the meaning of Sura Fatah ayah 26

Allah says, ***“then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.”***

Muttaqi (pious) is one who never separates from kalima e wilayat e Ali (as) even for a moment. Holds fast means he will hold onto it regardless if its kalima, azan, iqamat, or prayer. Those who are not amongst the muttaqeen (pious) do not want to hold fast to this kalima of Ameerul Momineen (as). Those people should know that Allah only guides the muttaqeen and accepts only the deeds of the muttaqeen. Such people should become unremiscent of the day of judgement and simply spend their time concerned with their wordly affairs the way they are already doing.

7. *“From the first heaven until the seventh, wherever I went a group of angels on each heaven would come to Me and say salam to Me and then say, “O’Muhammad (saw) please accept our plea.” I thought angels ask Allah intercession because Allah has blessed Me with Hawz e Kausar and intercession and I have become superior over all prophets. I said “O’ angels of My Lord! What is your request?” They replied, “O’Prophet of Allah! When You return to the earth, say our salam to Ali (as) and tell Him waiting for His ziarat is becoming painful”.*

I wish someone could tell the angels that they are not the only ones who are waiting for the ziarat of the Face of Allah. There are also other people whose eyes continuously see Kaaba to Najaf and Najaf to Kaaba and they are waiting that one day they will be able to see Him.

“Angels alone are not waiting for my Moula (as).

We are also standing beside them”

Color of Allah

Color is such thing which differentiates between two things. According to this meaning, only one who can be the color of Allah is one through whom Allah becomes visible.

Sura Baqarah ayah 138: “(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.”

Tafseer e Furat page no 27, Imam Jafar Sadiq (as) says in the tafseer of this ayah, *“In this ayah sabgha means Moula Ali (as) on the day of creation”.*

It is compulsory to ponder upon the fact that Masoomeen (as) did not say sabgha is Moula Ali (as). It is said in reference to the day of creation. On the day of creation, one who was visible and one who said “Alaste bayrabbakum” (Am I not your Lord) that is the color of Allah.

Ameerul Momineen (as) says in **Najul Israr First Edition page no 128**, *"I am the one who said "Alaste bayrabbakum" (Am I not your Lord) by the order of My Lord"*. You should remember that Moula (as) did not say, "Is Allah not your Lord". He said, "Am I not your Lord". Those who were present there saw Moula Ali (as). Those who were listening heard the voice of Moula Ali (as). Those who answered they answered, "Yes, You are our Lord". Those who were kaffirs and munafiqs forget. Even today, when anyone mentions all of this in front of them, these mushriks immediately issues the fatwas of shirk. However, momin never forgets his promise. He can never forget the color of Allah. The color of Allah never disappears from their sight. They see this color in the earth, on the heavens, and in every particle of the universe, in the deserts, in flowers, in leaves, in oceans. Everywhere they see the color of Allah. Kull o yomin howa fi shaan reveals from the color of Allah. This is why momin never forgets his promise of allegiance. This is why a great saint Hz Laal Shabaz Qalander said, "I do not bother to know anyone other than Ali (as). I know only Ali (as).

Because I had seen Him. I heard His voice and I answered Him, "Yes, You are the one". I did not change my statement. The reply I gave You on that day I say the same today. Yes, You are the one."

The color of Allah affects every person according to his nature. Some one sees the color in every particle of this universe but chooses to ignore it. There are a few when they see this color their love takes them in such a way where they say, "O'our Lord!Take us in Your color".

Al Tauheed page no 88 hadith no 15, it tells the condition of RasoolAllah (saw) whenever He would see the color of Allah. Narrator asked Imam Jafar Sadiq (as), "May I be sacrificed on You. What was that unconsciousness which use to overcome RasoolAllah (saw) at the time of revelation?" Imam (as) said, "*He use to be in this condition when Allah showed Him His Manifestation*".

That ayah is an authentic proof of the greatness of Ameerul Momineen (as) because Allah Himself is saying "There is no better color than Mine". Now we will see what is that color. We will present a great hadith for you that will fill your heart with the love of Moula (as).

Al Tauheed page no 88 hadith 13, Imam Reza (as) said, *“Verily, Green is the best from the Noor of Allah and the red comes from the green and red is so beautiful”*.

Masoom (as) mentioning the greatness of green but admiring red. May Our lives be sacrificed on this red!

Taqdeem (Immortal)

Qadeem is that which has no beginning and no end. It exists in every time and place.

Words like then, when, here, and where cannot be used. We have already explained

that qadeem can only be introduced through qadeem. Hadis (mortal) cannot

introduce qadeem (immortal). It is wajib (compulsory) that the one who is

introducing Allah will also be qadeem. The only difference is that Allah is qadeem

from His zaat (essence), and the one who is introducing Him is qadeem but He is not

Allah. Allama Hilli admits this point in his book “Ahsanul Aqaid”.

At this point we will briefly discuss this topic. however, we will go into its details in

the upcoming chapters of our book.

It will give clarity to our point. This is not our purpose to go into details on this topic. We simply want you to become familiar with this word.

1. **Al Tauheed page 106 hadith 7**, Imam Muhammad Baqir (as) said, *“Allah with His Blessed Names is unique in His reality and essence.”*

From this hadith, it has been proven that Allah with His Isms are immortal. You cannot even imagine any moment when Allah was there and His Isms were not there. This is why Hz Shah Shams Tabriz said,

“This is absolutely not kufr nor is it even a word of kufr. As long as the word “is” has exists Ali (as) will exist. As long as “was” has been in existance Ali (as) has been in existance.”

“Is” and “was” are such words that are inside the era as well as outside. When we say for Allah “He is”, then this “is” is referring to an era and at the same time not referring. Likewise, the same applies to the word “was”. Ameerul Momineen (as) says this in the following words, *“I was with every era and before every era. I was with every age and before every age. I was with Kalam (pen) and also before it. I was with Tablet and also before it. I am the Master of Beginning.”* **(Najul Israr First Edition page 146)**

2. **Al Tauheed page no 107 hadith 8**, Imam Reza (as) said, *“Allah’s knowledge with His will was in existance before the existance of the universe”*.

Here “universe” means creation. It has been proven that Moula Ali (as) was in existance before the creation.

Here the knowledge and will of Allah is qadeem along with the zaat of Allah. The words “is” and “was” for knowledge and mashiat (will) are used.

3. **Najul Israr First Edition page no 34**, Ameerul Momineen (as) said, *“All things come back to the dot, and that dot is a proof of zaat (essence). This dot is the first inspiration of Allah.”*

Allah is Zaat e Qadeem (immortal essence). Everyone knows hadis (mortal) can never be a proof for qadeem. Every idea that will come into one’s mind from a hadis will also be hadis (mortal). It is compulsory that one who introduces Allah must be qadeem as well. No one except my Moula (as) claimed to be dot nor does anyone have such courage to claim to be. It is a sign of how ignorant people are that they believe on Shab e Miraj (night of ascension) that RasoolAllah (saw) went to see Allah. The purpose of Miraj was to introduce RasoolAllah (saw) to the first inspiration of Allah.

In addition, to allow RasoolAllah (saw) to see Moula Ali (as). As this First Inspiration Himself says, *“Night of the Ascension of RasoolAllah (saw) is relation with the informing of RasoolAllah (saw) with the dot.”* (**Najul Israr First Edition page no 37**)

We should not be confused after seeing this First Inspiration in physical form. Their physical form is the inspiration of Allah Himself. Their reality is immortal. **Najul Israr First Edition page no 156**, Ameerul Momineen (as) explains this point, *“I am the one who will never die. When I die, it is not death. I am the hidden secret of Allah.”*

The physical form of these Sacred Personalities is due to the limit of our ability to understand not due to Their limitations. We cannot accept nor can we believe in Allah and worship until we see Allah, but these Holy Personalities are not forced to come in physical form. Human form depends on Their will. Whenever They want, They come and whenever They want, They go. It is up to Them. We should not become negligent in understanding this reality because if we are negligent in this point, we will become mushrik (polytheist). Regardless, if one believes They are the incarnation of Allah or They Themselves are Allah or believes in some Allah which is from their own imaginings, it will be considered as shirk. The reality of these Sacred Personalities can never change because They are Mazher e Zaat (manifestation of essence).

Even though this has been proven by the intellect, we will still present for you a saying of Masoom (as). This way there will be no doubt.

Al Tauheed page 265 hadith 2, Imam Jafar Sadiq (as) said, *“The names of creation can be changed but the Ism of Allah can never change”*.

Mortal is that which can be changed. Being immortal is a proof that it is free of change. Allah Himself has clearly announced in ***Sura Rahman ayah 26-27***:

“Everyone on it must pass away, but there remains the Face of Your Lord, Mighty and Glory.”

Malik ul Mulk (Owner of the Whole Universe)

Without doubt, Allah is the owner of everything because He is the Creator of everything. Possession of the creation is always in the ownership of its creator. However, it is not the glory of Allah to be proud of being the owner of hadis things. He is proud of being the owner of those that will always be with Him. Allah has never been without universe. He is Malik ul Mulk. He is qadeem (immortal), His universe is also qadeem (immortal), and He is proud of being owner of this. He has given different names to that which He owns. For example, mulk, sultan, and al Hamd. We will discuss these three things separately. We shall begin with mulk.

Mulk

In Quran, this word is used in 3 different ways. One is that which is temporary and anyone can own it. There is no condition of momin, munafiq, kafir, or mushrik. The purpose of this mulk is to give respite to someone so that they cannot say they were not given a chance to repent. Then their kufar will become increased and they will become deserving of the eternal punishment of Allah. Oppressors also own mulk. Its purpose is to increase their punishment and to remove one oppressor through another oppressor.

The second type of mulk is specifically for the Caliphs of Allah. This mulk is apparent as well as hidden. Apparent mulk can be usurped but no one can even think of usurping the hidden mulk. Even if Their apparent mulk is usurped, it is still considered as the possession of the Caliph of Allah. It is a very different issue that He remains silent according to the will of Allah, but His silence does not mean He is helpless. It is a test for others who recognize the real owner of this mulk and stay away from the rule and state of those who use different excuses to occupy the mulk and consider himself the owner of this mulk. Firoan claimed to be Allah for 1000 years but Allah remained silent. That House which considers as His House was occupied with 360 idols but Allah remained silent. This silence of Allah (maazAllah) did not mean He was helpless. This was His hikmat (wisdom). The same wisdom can be seen in His Caliphs.

The third mulk is that which is specifically associated with the Zaat of Allah. No one has a share in His mulk. Sometimes Allah says His mulk is His Nafs. Sometimes He calls it as His helper. Sometimes He calls it as Khabeer (All Knowing). Sometimes He calls it Hakeem (All Wise). Sometimes He calls it Khaliq ul Kull (Creator of Everything). Sometimes He calls it Wali. Allah is the lone owner of this possession. Every creation is under the obedience of His mulk.

Now we will explain these kinds of mulk through Quran and sayings of Masoomeen (as).

First Kind

Sura Aal e Imran ayah 26: "Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things."

In this ayah Allah mentions temporary mulk which anyone can obtain. Regarding this mulk, Imam Hussain (as) says, "*Momin is one who does not care who is ruling.*"

History is a witness that the majority of people who obtained this mulk did not leave this world in dignity. They came into this world as kings but left in disgrace.

Second Kind

The second kind of mulk is specifically for the Caliphs of Allah. This is why Allah associates this mulk with Himself. With this association, He introduced the greatness of His Caliphs and the vastness of Their rule.

1. ***Sura Anaam ayah 73: "And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware."***
2. ***Sura Momin ayah 16: "(Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all)."***

In both of these ayahs Allah mentions the glory of the rule of His Caliph whose right of rule was usurped during His Life. First ayah is related with qiyamat and second with Rajat (returning). He declared the rule of His Caliphs as His own rule. He also describes some of His attributes and associated these attributes towards Himself. We have already proven these points so we will not repeat it again. The Caliph of Allah who is Malik ul Mulk, His first attribute is the power of creation. Second attribute is His truthfulness. Regarding this truth, Allah mentioned a dua of Hz Ibrahim in ***Sura ash-Shu'raa ayah 84: "And ordain for me a goodly mention among posterity."*** Allah declared the acceptance of this dua in ***Sura Mariam ayah 50:***

“And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence Ali ibn Abi Talib for them”. (A debate regarding this ayah can be found in **Tafseer e Muttaqeen page 400.**) You will be very happy to know that in the books of prophets where there are countless names of Moula (as), there is also one name which is Mulk e Sidq. It means the King of Truth. His third attribute is having knowledge of the unseen. Fourth attribute is hikmat (wisdom). In reality, His essence itself is hikmat (wisdom). In Sura Jummah Allah says, “He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error”.

Tafseer e Furat page no 341, ibne Abbas (ra) narrates, *“Book in this ayah refers to Quran and hikmat (wisdom) is wilayat of Ameerul Momineen Ali (as) ibn Abi Talib (as).”*

Fifth attribute is Khabeer (All Knowing) which we have previously discussed.

3. Sura Baqarah ayah 107: *“Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?”*

- 4. Sura Tawba ayah 116: "Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper."**

In both of these ayahs, the meaning of Malik ul Mulk is wali, naseer (helper), mohi (one who gives life), and momeet (one who gives death).

- 5. Sura Maaida ayah 17: "And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,"**
- 6. Sura Mulk ayah 1: "Blessed is He in Whose hand is the kingdom, and He has power over all things"**

In these two ayahs, Allah mentions the meaning of mulk as power, commandment, and authority.

- 7. Sura ash-Shura ayah 49: "Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons."**

In this ayah, Allah tells Malik ul Mulk is the one who bestows on whom He pleases sons and daughters.

- 8. Sura Maaida ayah 18: "He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming."**

In this ayah mulk refers to the owner of this world and the hereafter. The Caliph of Allah who owns the mulk of this world and the hereafter, His all attributes are proven in these ayahs.

Third Kind

This mulk is specifically the possession of the Zaat of Allah, and no other is included in its ownership.

Sura Furqan ayah 2: "He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, "

This is that mulk which Allah is proud to be called the owner of. This is that mulk which is qadeem (immortal).

Mafatiha ul Jinan page no 96, "Sacred is that zaat (essence) who is Glorious and Owner of Mulk e Qadeem (immortal kingdom)".

Mafatiha ul Jinan page no 58, " O'Allah, I beseech You for the sake of Your Respected Face, Your Azeem Ism (greatest name), and Mulk e Qadeem (immortal kingdom)".

Now we know that the Mulk e Qadeem of Allah is the same as His Face and His Great Ism. Allah calls His Face, His Great Ism, and His Great Mulk as sultan and al Hamd.

We will now mention these.

Sultan

Sultan is a word that translators translate according to their own wishes and desires. In reality, its literal meaning is owner of kingdom. We will see who is that owner of the kingdom whom Allah calls as sultan. This owner of the kingdom is one who is ruler and owner of everything that Allah owns. Allah calls Him as Sultan ul Mubeen and sometimes Sultan ul Naseer.

1. *Sura Nisa ayah 153: "We have given Musa Sultan ul Mubeen"*
2. *Sura Hud ayah 96: "And certainly We sent Musa with Our signs and Sultan ul Mubeen"*
3. *Sura Mominoon ayah 45: "Then We sent Musa and his brother Haroun with Our signs and Sultan ul Mubeen"*
4. *Sura Qasas ayah 35: "He said: We will strengthen your arm with your brother, and We will appoint a Sultan for you"*
5. *Sura Momin ayah 23: "And certainly We sent Musa with Our signs and Sultan e Mubeen"*
6. *Sura Dhukaan ayah 19: "And that do not exalt yourselves against Allah, surely I wil bring to you a Sultan e Mubeen"*
7. *Sura Zaariyat ayah 38: "And in Musa: When We sent him to Firon with Sultan e Mubeen"*

We wrote seven ayahs in which Allah has mentioned Sultan e Mubeen. All seven ayahs are related to Hz Musa (as). There must be a reason for Quran to keep repeating this in numerous places. Anyone who reads Quran must pay attention to this and see why has Quran placed such emphasis on this point. Otherwise, the repetition of these words becomes meaningless. We will consult a historic book of Syed Hashim al Bahraini entitled **“Medinatul Moajiz page 93”**:

“Who was the that Sultan who helped Musa (as) and Haroun (as)? Rajab Barsi writes in Mashariqul Anwar ul Yaqeen “When Allah ordered Hz Musa (as) and Haroun (as) to preach to Firon. Both brothers marched towards the court of Firoan, but they were very anxious as to how Firoan will react. Along the way they came across a rider who was wearing a dress stitched with gold and carrying a sword of gold. He said “Do not worry. Follow Me.” This rider approached Firoan and said, “Obey both of them. Otherwise I will kill you”. Upon hearing this threat, Firon became terrified.

Then this rider disappeared from his sight. Firoan said to Hz Musa (as) and Haroun (as), "Come tomorrow and you can say what it is you came to say".

When Hz Musa (as) and Haroun (as) left, Firoan called his guards and asked them, "Why did you allow this rider to enter without my permission?" The guards replied, "We swear by your honour, we did not see any rider enter. Only these two brothers entered". That rider was Moula Ali (as) through whom Allah helped prophets hiddenly and Muhammad (as) openly. Moula Ali (as) is that Kalimul Kubra of Allah whom Allah sent to help His Awliya in different eras and different forms. Moula Ali (as) helped the Awliya of Allah in every era and all of the Awliya of Allah prayed to Allah through this Kalimahul Kubra. Allah granted their prayers and removed through sufferings through this Kalimahul Kubra. This incident is mentioned in the ayahs of Quran. Ibne Abbas (ra) says, "That rider was Ayatul Kubra and Sultan for both of them."

Mufasssereen (interpreters of Quran) write in the tafseer of this ayah, "This ayat and sultan was the likeness of Moula Ali (as). In the same way Moula Ali (as) appeared as Ayatul Kubra for other prophets. "

Now we have come to know Sultan e Mubeen is Ameerul Momineen (as).

Our prophet is called the same as Hz Musa (as) because Allah blessed Him with the help of this Sultan the same way Allah blessed Hz Musa (as) with the help of this Sultan. In Sura Bani Israel ayah 80, we see the appearance of this Sultan in a different form. Whenever Hz Musa (as) found Himself in difficulties, Allah would send the Sultan for His help. However, the glory of RasoolAllah (saw) is very unique. This Sultan is present with Him at all times. It is very interesting that Allah did not give His Sultan as a help for RasoolAllah (saw) . Allah ordered RasoolAllah (saw) to ask Him directly Himself.

“O’Rasool (saw) ! Say! O’My Lord! Let Me be amongst the truthful and declare a Sultan e Naseer from My Near Ones”.

This Sultan is the greatness of Allah and His honour. Everyone fell down in front of Him. He is the Wasila of All Sajdas. This Sultan is the Possession of Allah. He is Mulk of Allah. When referring to this mulk, Allah is called as Malik ul Mulk. This Sultan is qadeem, and Allah’s everlasting immortal rule.

1. **Mafatiha ul Jinan page 52**, *“O’Allah I beseech You for the sake of Your Great Ism and Sultan e Qadeem”*
2. **Mafatiha ul Jinan page 138**, *“O’ my Lord, I beseech You through Your Sultan who is greater than everything”*

You should keep in mind that Ali (as) is one who is greater than all things. Allah did not name Him as “Ali” for no reason. He named Him as “Ali” with all of its meaning. Moula Ali (as) has never known any lowness. Moula Ali (as) appeared from the Kaaba which means “Great”. His Sacred Body was buried in Najaf which means “Great”. Whenever Moula Ali (as) is seen , He is always seen on a high level of greatness whether it is in His demolishing of idols in the Kaaba or on the plains of Ghadeer.

3. **Mafatiha ul Jinan page 156**, *“O’my Lord, I beseech You for the sake of Your Sultan who is the sign of Your Authority for all of eternity and You are praised in the earth and heavens through Him. (it means Allah’s praise or worship is done through Him because this Sultan is the Face, Eye, Ear, Side, Tongue, Hand, and every Amr which is in praise of Allah was revealed through Him).*

Second Angle

Now we will see sultan from a different angle. In Sura Rahman ayah 33, Allah says: “O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with the help of Sultan”

History itself is a witness that no spirit could go beyond the boundaries of the heavens and earth except One Sacred Spirit who crossed the boundaries of Alam e Imkan. Was it possible without the help of Sultan? When RasoolAllah (saw) cannot perform any of His duties without Sultan, then how can He go to heaven without Him? **Baharul Moarif page no 331**, RasoolAllah (saw) admits to this reality in these words;

“Ya Ali (as) ! I am dependent upon You in this world and the Hereafter!”

Let’s see how this occurred.

Tauheed ul Arifeen min Kalamul Masoomeen (as) page 156, RasoolAllah (saw) said, *“Regarding Miraj, I went towards Ali (as) with the help of Ali (as) from Ali (as).”*

Removal of Another Misconception

For a long time, we have been reading this poetry of Shah Shams Tabrez, but we were unable to understand its meaning until we read the above mentioned ha dith.

Shah Shams said,

***“You are beginning. You are end. You are apparent. You are hidden.
You are worshipper. You are the one who is worshipped. You are the
place of worship. You are the Lord, O’Ali (as)!”***

In the second line, we understand what it means to be the worshipper and the one who is worshipped because Moula Ali (as) says this Himself, *“I am the worshipper and I am the one who is worshipped”*. However, we could not understand why Shah Shams used the word “mabad”. It means place of worship (masjid). Now it has been clarified. In the first ayah of ***Sura Bani Israel*** Allah says, ***“Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing”***

In this ayah, Allah is saying He took His slave from Masjid e Haram and RasoolAllah (saw) is saying ***“I went from Ali (as)”***. Allah is saying I took My Slave towards Masjid e Aqsa. RasoolAllah (saw) is saying, *“I went towards Ali (as)”*. It clearly means that both Masjid e Haram and Masjid e Aqsa are Moula Ali (as). Allah mentions that He made the atmosphere of Masjid e Aqsa very sacred. In ***Sura Naml ayah 8***, Allah is saying regarding the incident of Hz Musa (as), ***“So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;”***

Wherever Ali (as) will be that will be Masjid e Aqsa because Moula (as) Himself says,

“The one who was in the fire was Me”.

You are worshipper. You are the place of worship. You are Lord, O’Ali (as)!

Al Hamd

In the beginning, we said the mulk of Allah is qadeem because there is no possibility of there being a time when Allah was there and His mulk was not. We have proved this through the use of Malik and Sultan. Another name of ownership is al Hamd. Translators have translated the “al” of al Hamd as “All praise is for Allah”. This is a proof that they are not aware of the greatness of Allah. It is clear that any explanation which will be done without gaining the marifat of Allah and His Mazher will be faulty. No fault or defect can be associated with Allah. The meaning of al Hamd is for some specific Hamd. The same problem is with the word “lilallah”. People use to translate it as “Al Hamd is for Allah”. Even though in appearance, this translation seems correct, but the “lam” which comes in “lillah” is called “lam e mulkeyat”.

The true and correct translation is “Al Hamd is under the ownership of Allah”. This ownership is specifically related to Allah, and there is no other included in this ownership. At one place, He called it Mulk and other He called it Sultan. Including anyone in His ownership is shirk. Everyone becomes thankful to Allah through this al Hamd. This is reality that normally al Hamd is not used for praise it is used for thankfulness. It is narrated in Usool e Kafi, that once Imam Muhammad Baqir (as)’s horse was lost. Imam (as) said in front of His companions, *“O’My Allah, if I am able to find My horse, I will be completely thankful to You. People were so astonished and wondering how it was possible to be completely thankful to Allah. In the meanwhile, Imam (as) found His horse and then recited “Alhamdulillah Rabbil Alameen”. People were waiting to see how Imam (as) would give complete thanks to Allah. When Imam (as) mounted His horse, people could no longer remain patient. They asked, “Moula (as), You had said that You would give be completely thankful to Allah.” Moula (as) replied, “Did you not see? I recited “Alhamdulillah Rabbil Alameen”. This is what it means to give complete thanks to Allah”.*

We have also been ordered to recite at least 10 times in the day and 10 times in the night. This way you would have given full thanks to Allah for all of the blessings, which He has given you. Testifying that Ali (as) is that ownership of Allah which has no shareek (partner) is giving complete thanks to Allah.

On the day of judgement, Momineen will thank Allah with the words “***Al Hamd is for Allah who guided us towards Moula (as). If Allah had not guided us, then we would have never been guided***”. (Sura Araaf ayah 43).

Now we will prove that Al Hamd is the same mulk of Allah which is qadeem. No one is partner in this. Allah created everything through Him. He is His knowledge, His authority, and His power. He gives life and death through Him. His worship and tasbeeh is done through Him. His blessings are endless. Anyone who gains marifat of Allah does so through Him.

1. ***Sura Bani Israel ayah 111: “And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom,”***
2. ***Sura Taghaabun ayah 1: “Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.”***

There are numerous names for Sura Al Hamd; Al Hamd, Fatiha, Ummul Kitab, and Sab e Masani. Now we will see upon these names are applicable.

1. **Najul Israr First Edition page 139**, Ameerul Momineen (as) said, “*I am Ummul Kitab and Fatiha*”.

Sura Raad ayah 39: "Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book."

From this ayah, it has been proven that whatever Allah creates, destroys, or keeps, He does through Moula Ali (as).

2. **Mafatiha ul Jinan page no 691**, a few sentences from Ziarat e Ameerul Momineen (as), "*Whom Allah remembered in His ayat. Allah said, "Verily, He is Ummul Kitab and He is Aliul Hakeem. Salam be upon Ali (as) who is the favorite name of Allah."*
3. **Najul Israr First Edition page 48**, Ameerul Momineen (as) said, "*We are those masani (seven oft repeated ayahs) which Allah blessed His Prophet with*".

It has been proven Moula Ali (as) ibn Abi Talib (as) is al Hamd. Now we will present some extracts from Mafatiha ul Jinan regarding al Hamd.

1. **Page 46**, "*Praise for that Allah who made al Hamd the key for His remembrance*".

Key of Al Hamd is the dot of bismillah and remembrance of Allah is the same dot.

Moula Ali (as) can be praised through Moula Ali (as). There is no other way. This is why Moula Ali (as) Himself says, "*I am that meaning which has no ism*".

There is no one on this earth who can introduce Moula Ali (as).

2. **Page no 48**, *“He is the owner of Mulk and al Hamd. He is the one who gives life and death. He is alive. There is no death for Him. Blessings are in His hands and He has full authority over all things.”*
3. **Page no 467**, *“Al Hamd is for Allah who has no partner. Al Hamd is for Allah. That Al Hamd which is worthy for His Honored Face and His respect and glory.”*
4. **Page no 150, Dua Ashrat**, this is a very lengthy dua. We write a few of its sentences individually;
 - a. *“Al Hamd is for You. Its first part rises and last part is endless”*
 - b. *“O’my Lord, Al Hamd is only for You. Such Hamd that the heavens bow down for You and this earth and that it contains does Your tasbeeh.*
 - c. *“O’my Lord, Al Hamd is only for You. Ever lasting. Neither does it stop nor does it have an end. This is only for You and it reaches You. That is in my heart, on my tongue, in front of me, with me, before me, after me, on my side, above me, under me, when I die, and lie alone in my grave and then become dust.”*

- d. *“Al Hamd is for You. When I come out of my grave, O’my Moula! O’my Creator! Al Hamd and shukr is only for You with all of Your attributes, with all of Your blessings until al Hamd reaches wherever You wish”. (Who will come in the grave, you all know. Who has the desire of Allah, everyone is aware of it.)*
- e. *“O’my Lord, al Hamd is for You! You are Malik ul Hamd (owner of Hamd)! Al Hamd is only for You! You are the beginning and end of al Hamd!”*
- f. *“O’my Lord, al Hamd is only for You! Everlasting al Hamd the way You are everlasting! You are the purchaser (everyone know whom Allah brought nafs) of al Hamd! Al Hamd is for You and You are the protector of al Hamd! Al Hamd is for You, that al Hamd which is qadeem!”*
- g. *“O’my Lord, al Hamd is only for You! In the night when it spreads, and in the day when it becomes bright*
- h. *“Al Hamd is only for You in this world and in the hereafter. That al Hamd which is most favoured by You and with which You are happy. That al Hamd which deserves to be the honour of Your face and glory.”*

Al Fazila

Now we are approaching towards the end of this book. We have written the realities of Mulk ul Khuda, Sultan e Khuda, and Al Hamd e Khuda. However, we would like to tell you some specific attributes regarding these, and without them, our point will remain incomplete. We have tried our best to write in such manner that everyone will be able to understand and accept. There is no doubt that there are different stages of iman and marifat. Some momin are on very high stage of iman. Some are on a lower stage. According to Masoom (as), each is hurtful to the other. It is necessary that we write in such a way that both understand and will not object if they use their logic. You should not reject simply because you are unable to understand. No one on this earth can claim to have the complete marifat of Ameerul Momineen (as). Since no one can claim to have this knowledge, then you cannot object to any attribute of Moula (as). It is the will of Allah that every attribute of Moula (as) has been proven from Quran and hadiths. You should not reject these realities simply because they go against your so called beliefs.

Fazal means reaching at the highest level of blessedness. Allah uses this word throughout the Quran in numerous places. First of all, we must know what Allah means by His 'fazal'.

Amdatul Mattalib First Edition page no 462, "Wa lo fazal Allah alaykum wa rahmat".

In the tafseer of this ayah, ibne Abbas (ra) narrates "Fazal Allah is Ameerul Momineen (as) and Rahmat is Syeda (sa)."

When we have known the Fazal of Allah is Ameerul Momineen (as), then we must believe that whomever is given fazilat (supremacy) from Allah, it is done by Moula Ali (as) and because of Moula Ali (as). He gives fazilat according to the person's level of marifat of Moula Ali (as). One can only gain fazilat from one who is absolute fazal (supreme). It means that whenever the fazilat (supremacy) of Moula Ali (as) is narrated it is not in reference to one who has gained fazilat but to the one who distributes fazilat.

1. Kamul Deen bay Wilayat e Ameerul Momineen (as) page no 157 ref Faraid us Samatain First Edition, RasoolAllah (saw) said, "Allah becomes happy on My risalat because of the wilayat of Ali (as)".
2. Najul Israr First Edition page no 90, Ameerul Momineen (as) said,

“The prophet hood of Muhammad (saw) became complete due to Me”.

3. Kitab Sulaim bin Qais page no 275, RasoolAllah (saw) said, “Allah has been presenting Ali (as) for guidance as His Proof. All prophets and messengers are also included. For Allah, one is great due to his having obtained the marifat of Moula Ali (as).”
4. Najul Israr First Edition page no 91, Ameerul Momineen (as) said, “O’Salman! Every prophet gains fazilat (supremacy) because of Us”.

Ali (as) A’ala, Ali (as) Azam, Ali (as) Akbar, Ali (as) Akram

1. Mafatiha ul Jinan page 300 (Dua Rajbia)

“O’my Lord, I beseech You through Your Ism which is Azam, al Azam, al Azam (The Greatest) which is Your Remebrance, A’ala, al A’ala, al A’ala (Most High). O’my Lord, I beseech You through that Tajali e Azam (Great Manifestation) who was revealed on one of the nights of this Sacred Month. I beseech You through this Sacred Month (Rajab) through that Ism which is Azam , al Azam, al Azam and Ajjal wa Akram.
2. Mafatiha ul Jinan page 764, “I beseech You through that Ism which is Azeem (great) as well as Azam (Greatest), Kabeer as well as Akbar.

Tasbeeh of Ali (as)

Sura Ala ayah 1: "Glorify the name of your Lord, the Most High.

Sura Waqia ayah 96: "Therefore, glorify the name of your Lord, the Great."

Remembrance of Ali (as)

1. Sura Dahr ayah 25-26: "And glorify the name of your Lord morning and evening. And during part of the night adore Him, and give glory to Him (a) long (part of the) night."

There are two aspects of human life. One which is spent with people (public life). Its duration is from morning til evening. The other is one's private life. This is when he is alone in the night. Allah has set the timetable for both aspects of RasoolAllah (saw) 's life. He has told us that the beginning of RasoolAllah (saw) is Ali (as) and the end of His life is Ali (as). So only those who say "Ya Ali (as)" continuously can claim to be from the ummah (nation) of RasoolAllah (saw).

2. Sura Muzzamil ayah 8: “ And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.”

It has been proven through this ayah that every moment which is spent without Moula Ali (as) is worthless and every act which is without Moula Ali (as) is also meaningless.

Ya Ali (as) Madad

This is a very lengthy topic, and it demands a detailed discussion. From Dawat e Zul Asheera until His last breath, the only word RasoolAllah (saw) said was “Ya Ali (as) Madad” whether it was at Badr, Khandaq, Khayber, Tabook, or Hunain. At every place, we heard the sound of “Ya Ali (as) Adrikni fi Sabeel Allah”.

Momineen have previously heard and read about all of these incidents. Therefore, there is no need for us to repeat them here. We will only mention the beginning and the end of RasoolAllah (saw)’s prophet hood.

1. Sura Alaq ayah 1: The beginning of nabuwat was this wahi (revelation) in which Allah says, “Read!With the name of Your Rabb who creates”

This was the beginning of the sound of “Ya Ali (as) Madad”. Now we will see its end.

2. Yanabi Muwaddah page 377, RasoolAllah (saw) said, "Ali (as) has been 5 fazilat (supremacies) which I love the most. The first fazilat is that He will assist Me in front of Allah. "

Imam of Qiyamat (Day of Judgement)

Imamate is that which will never disappear. It is compulsory that an Imam (as) is present in order for it to survive. Our era is the last era for this world. The time of qiyamat will begin from Rajat (returning) and the day of judgement is a part of that era. There must be an Imam (as) for the era of qiyamat and on the day of judgement.

1. Kokab Durri page 186, RasoolAllah (saw) said regarding Moula Ali (as), "This man is Hujjah (proof) of Allah upon the ummah on the day of judgement. "
2. Kokab Durri page 197, RasoolAllah (saw) said to Moula Ali (as), "The matter of qiyamat is Yours and it is all related to You."
3. There is a hadith of RasoolAllah (saw) which is available in every book of Manaqib, we mention it here from Tafseer e Furat page no 355, but first we will write only the first part and then after we will write the whole hadith. Then the other hadiths will attest to what we have written.

RasoolAllah (saw) said, “Ali (as) ibn Abi Talib (as), Imami, Baydahi, Lawa al Hamd”. Before we translate this hadith, we will mention a grave misconception regarding the word “imami”. The only reason for this misconception is to hide the greatness of Moula Ali (as), and this is the most loved hobby of people. This is why Ameerul Momineen (as) said, “Our Amr is different in itself and understanding it is very difficult. No one can bear it except prophet, messenger, blessed angel, or one momin whose heart has been tested with iman”.

Imami means my Imam and the correct translation of this hadith is “Ali (as) ibn Abi Talib (as) is My Imam (as) and He will be holding the flag of Lawa Hamd.”

There were some scholars gathered together and they began discussing this hadith. When I explained the word “Imami”, they immediately began to show off their so called knowledge, and said, “This word is not “Imami”. It means “amami” which is one who walks ahead.” I said, “Where does Imam (as) stand? Front or back?” They said, “Of course, in the front.” Then I replied, “Why are you trying to change the word? Either way it means the same.” Can you imagine that when no one can stand in front of an ordinary person who is leading prayer then who has the courage to go and stand in front of Imam e Mubeen? Now you can understand from this conversation what the people who shout “Ali (as)! Ali (as)!” truly think of Moula (as).

Whenever they hear any fazil of Moula (as), they immediately begin to object. Only Moula Ali (as) is that personality whose enemies could not compete against Moula (as). They had to bring Allah in between. Wherever they see “Ya Ali (as) Madad” written on the wall, they remove it and write “Ya Allah Madad” instead. Now listen to the whole hadith. Then we will mention another hadith which will attest to it. RasoolAllah (saw) said, “Ali (as) ibn Abi Talib (as) is My Imam (as) and He will be holding the flag of Lawa Hamd (Lawa Hamd means flag of al Hamd so one who is al Hamd, this is His flag). On the day of judgement Ali (as) will be stood ahead of Me. He will be holding Lawa Hamd in His hand. This flag has two banners. One is made of red silk and the other is white. Upon hearing this a person stood up and said, “Whatever you are saying regarding Moula Ali (as), people will dispute over it.” RasoolAllah (saw) smilingly and laughingly said, “There is no dispute in this. Ali (as) is to Me as My head is to My body.” (The head is always ahead of the body)

Kokab Durri page 133 ref Manqib ibne Mardwiya,

Jabar bin Abdullah Ansar narrates, “One of Allah’s flags is made of noor and one is made of rubies. It is written on them, “There is no one worthy of worship except Allah, Muhammad (saw) is the Messenger of Allah, and the Offspring of Muhammad (as) is the best amongst all of the creation, and the owner of this flag and Imam of Qiyamat s Ali (as) ibn Abi Talib (as).”

Head and Body

Head is the greatest part of the body. Four out of the five senses are in the head. A person is recognized by the face which is located in the head. Head is a metaphor for greatness and honour. This is why the leader of a nation and the most honoured are called “master”. Their obedience is wajib (compulsory) upon the whole nation. The other part of one’s body is from neck to feet. Everyone knows the whole body is completely dependent upon the head. You cannot gain anything until you put your head in the bargah of Allah (ie bow in front of Allah). If you have understood these points, then we will go towards that hadith which we narrated from Tafseer e Furat page 355 where RasoolAllah (saw) says, “Ali (as) is to Me the way My head is to My body”. You can find this hadith in every book of manaqib and no shia or sunni can deny this hadith. Ali (as) is such sacred essence that both Allah and RasoolAllah (saw) want to be associated with Him. Allah says “He is My Nafs”. RasoolAllah (saw) says, “He is My Nafs”. Allah says “Ali (as) is My Face”, and apparently the face is in the head. RasoolAllah (saw) says, “Ali (as)is My head”.

In reality, if Ali (as) is not there, then both tauheed and nabuwat become worthless. This is why both Allah and RasoolAllah (saw) need Ali (as) in order to prove Themselves.

You have seen the claims of Allah and His Messengers. Now let us listen to Him who is called as "head" to both Allah and RasoolAllah (saw).

Najul Israr First Edition page 279, Ameerul Momineen (as) said, "The most repulsive thing is a body without head."

You have understood that Moula Ali (as) is the source of prophet hood and messengership. Now let us go a step farther. Head is the source of essence and its beauty. However, there is another thing which is the beauty of the head itself. That is taj (crown). How great is Moula Ali (as) that not only is He the head but He is also the crown.

1. Mafatiha ul Jinan page 693, "O'my Lord, Send Your mercy upon the Master of Momins who is Your blessed slave, Your Trustee, Your Strong Rope, Your Great Hand, Your Great Side, Pillar of Your friends, and the Crown of the Head of RasoolAllah (saw)."
2. Mafatiha ul Jinan page 744 (Ziarat e Ameerul Momineen as),
"The center of Awliya, Brother of Your Prophet (saw), One who is the remover of griefs and worries, the Crown of His Head, and the Key of His Success"

Ali (as) is Ali (as)

1. Najul Israr First Edition page 161, Ameerul Momineen (as) said, "I am the Superiority of the one who is Most Superior. I am the Most Powerful. "

We can have a lengthy discussion on this glorious sentence especially the last part "I am the Most Powerful". However, we know this discussion will take us to such place where you will see a board "only one can enter here who has heart more powerful than the mountain". Those who have such heart should recite Sura Najm. InshaAllah with the help of Allah, you will enter into the beautiful garden of marifat, but those people who are afraid of their own shadow should stay far away from this garden.

2. Mafatiha ul Jinan page 720, Ziarat e Ameerul Momineen (as), "May Allah, His angels and His messengers' curses be upon the one who hides Your attributes and who denied Your right and who gave another a status equal to Yours."

3. Amdatul Mattalib First Edition page 534, RasoolAllah (saw) said, "In this ayah, " those who believe and do good deeds are greater than all people" means Moula Ali (as) is greater than the whole universe."

You should not become doubtful or hesitate in accepting the attributes of Moula (as). Everyone believes Moula Ali (as) is Nafsullah, and Masoom (as) have attested to this. Amdatul Mattalib First Editon page 535, In the tafseer of this ayah, "and Allah warns you from His Nafs", Mujahid and ibne Abbas (ra) narrates, "Nafsullah is Moula Ali (as)". Imam Reza (as) said, "Allah warned people through Moula Ali (as)". So when Moula Ali (as) is Nafsullah, then anyone who prefers another over Moula Ali (as) is in reality preferring another over Allah. As Nafsullah, Moula Ali (as) is owner and has full command over the whole universe, and has full authority over every nafs.

4. Madinatul Moajiz First Edition page 103-104, RasoolAllah (saw) was leading prayer and after finishing the prayer, He looked at the back row and saw Moula Ali (as) sitting in the last row. RasoolAllah (saw) said, "Ali (as), why are You late today and why did You not come in the first row?" Moula Ali (as) replied, "O'RasoolAllah (saw), I wanted to perform wuzu and I went to the house for performing wuzu." RasoolAllah (saw) said, "O'Ali (as), I swear by My Lord, in whose hand is Muhammad (saw)'s life, until the time You joined the prayer, Israfil kept ahold of My knees while I was in rukoo and would not allow Me to stand. Despite of this fazilat (supremacy) people accuse Me due to Your love?"

We saw this fazilat (supremacy) in Ali (as)'s house. RasoolAllah (saw) could not get up from sajda for Your son and from rukoo for You. When the worth of the prayer of RasoolAllah (saw) comes from Moula Ali (as) and Imam Hussain (as), then what is the value of that prayer which is read without Moula Ali (as) and Imam Hussain (as)? How can we even imagine Allah will accept such prayers? One thing has been clarified from this hadith. That is sajda is associated with Imam Hussain (as) and rukoo is associated with Moula Ali (as).

Ameerul Momineen (as)

Only those people who know the meaning of this word can realize its greatness. How sweet this word is. As soon as it comes on our lips, we feel the sweetness of love in our breath and the beating of our hearts turns into the whisperings of the noorani hooris of jannah. This word has such attraction that it became a target for the thieves to steal. This title as well as all the other titles of Ameerul Momineen (as) was stolen by usurpers, but after usurping this title, people gained something for themselves which we shall mention in an upcoming hadith. Nowadays people are recognized through their labels. Not through their beliefs.

Now it has become difficult what is the true face of the people. One day on a tv channel a so called allama was delivering a speech. This is the same allama which we mentioned in Kashaful Masail as well as in the previous chapters of this book. However, in this speech, he said a horrible thing. First time we heard a shia mulvi deny the title of Ameerul Momineen (as) for Moula Ali (as). We seek refuge of Allah from such shaitan and may Allah protect shia and shia nation from the evil of such people. Ameen.

He raised a point that because momin is also a name of Allah, then He is also included in Momineen. So according to this mulvi, anyone who is called Ameerul Momineen will also be the Ameer of Allah (nauzubillah min zalik).

Allama Saheb should stand behind his words and not run away from it. Let's open Quran because in the same Quran Allah calls Himself as Momin. In Quran Allah orders Momineen to read prayer, to keep fast, pay zakat, perform hajj, and jihad. Now because Allah is Himself "momin" then (maazAllah) all of these things become wajib upon Him according to Quran. On numerous occasions in Quran, Allah also warns Momineen. Since Allah Himself is "momin" then all of these warnings are also applicable on Him (maazaAllah).

Mr. Allama should feel some shame and mourn over his ignorance and hypocrisy. The garbage which he is spreading will not effect the greatness of Moula Ali (as). However, the whole structure of tauheed will collapse. He is trying to impose the literal meaning of a word into the true essence of its meaning. While the first principle of tauheed is that you cannot associate something towards Allah. Someone asked Masoom (as), "Is Allah a thing"? Masoom (as) replied, "Yes, if You disassociate Him hadh e tashbeh and hadh e tateel (is the resemblance of and can become)". However, Mr Allama is trying to associate Allah with His creation. This is the result of the enmity of Moula Ali (as). First you lose intellect and then tauheed. Creator and creation are totally different from each other. There is no resemblance between them. Even if the word is the same, when it is associated with creation it has one meaning and when it is associated with the Creator, it has a totally different meaning. In Usool e Kafi Kitab e Tauheed, there is a lengthy sermon from Imam Reza (as). In this sermon, Imam (as) explains those words which are used for both Creator and creation. We will not go into its details. We will only explain this issue. We will explain just one word and everything will become clear. That word is "haye". It means alive. This word is used for every living being. The same word Allah uses for Himself.

When this word is used for creation, its meaning will be one who was given life.

When this word is used for Creator, it means Creator of the life (one who gives life)

because He Himself has said, "I created life and death". A thing which He Himself is

the Creator of can never become applicable on Himself. The same rule applies for

the word Momin. When it is used for creation, its meaning will be one who is

protected. When it will be used for Creator, it means one who protects. RasoolAllah

(saw) has told us why Allah named Himself as momin. RasoolAllah (saw) has

associated the love of Ali (as) with being a momin. RasoolAllah (saw) said, "O'Ali

(as)! No one will love You except the momin." Now who is there who loves Moula Ali

(as) more than Allah? When Allah loves muttaqeen, then imagine what is His love

for Imam e Muttaqeen. When He loves sacred people, then imagine what is His love

for one who is the owner of tathir (sacredness). He named Himself momin in order

to fulfill the condition for the love of Moula Ali (as) and no one could object to His

true prophet. This is the reason RasoolAllah (saw) said, "Allah named Himself

momin in order to reveal the greatness of Ali (as)".

In order to clear the greatness and importance of this word, we would like to ask a

few questions, and in this way the meanings of this word will become clear to

everyone.

In our society, it is very common that people call each other by all sorts of names. The way we use titles out of respect for non Masoom people we also maazAllah for Masoom (as). In reality, these titles mean nothing. The only purpose is to respect and honour. This misconception needs to be removed.

First Question

Who gave the title of Ameerul Momineen (as) to Moula Ali (as)?

1. Kokab Durri page 339, Ameerul Momineen (as) said, "Amongst the people of the heavens My name is Ahad. On the fifth heavens My name is Ali A'ala. Allah blessed Me with Great Honor and named Me Ameerul Momineen (as)."
2. Amdatul Muttallib First Edition page 440, in Tafseer e Mujahid it is written, "Allah has named Ali (as) as Ameerul Momineen (as) and Syedul Mukatabeen on 89 different occasions until qiyamat."
3. Madinatul Moajiz First Edition page 38, Abu Hamza Thumali narrates from Imam Muhamamd Baqir (as) who narrates from His Forefathers, "Allah sent Jibrael (as) to RasoolAllah (saw) and ordered Him to testify to Moula Ali (as) in His life and remember Him with the title of Ameerul Momineen (as)."

4. Madinatul Moajiz First Edition page no 40, RasoolAllah (saw) said, "I did not name Ali (as) as Ameerul Momineen (as). Allah did so Himself."

We have mentioned only 4 hadiths while there are uncountable hadiths and we will mention a few more of those in the upcoming questions. These hadiths will prove that Allah Himself is the one who gave the title of Ameerul Momineen (as) to Moula Ali (as) and no one else.

Second Question

When was this title given to Moula Ali (as)?

We ask this question because the people always believe this title was given to Moula Ali (as) in Medina and it was for that era only.

1. Amdatul Muttalib First Edition page 440, Jabir Jafi narrates that Imam Muhammad Baqir (as) said to me, "If people had known when Ali (as) was given the title of Ameerul Momineen (as), they would have never denied His wilayat." I asked, "May Allah shower His mercy upon You, when was Moula (as) given the title of Ameerul Momineen (as)?" Imam (as) replied, "When Allah took the Offspring of Adam from His loins and made Him witness on their nafs (selves), and He said, "Am I not your Rabb"? Muhammad (saw) is My Messenger and Ali (as) is Ameerul Momineen (as)."

This hadith is clearly saying that from the beginning until qiyamat every momin which has already passed and which will come to pass Moula Ali (as) is their Ameer, and even if there is only one momin, Moula Ali (as) will be his Ameer. This hadith also proves that every momin which came from the loins of Adam is included in the obedience of Moula Ali (as).

2. Madinatul Moajiz First Editon page 375, Imam Jafar Sadiq (as) said,
 - a. "When Allah created arsh, He wrote "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen on it".
 - b. "When Allah created water, He wrote upon its waves, "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen".
 - c. "When Allah created Kursi (chair),He wrote on its base "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen".
 - d. "When Allah created Tablet, He wrote on it "La Illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen".
 - e. "When Allah created Israfil, He wrote on His forehead, "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen".

- f. "When Allah created Jibrael (as), He wrote on both of His wings "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen ".
- g. "When Allah created the heavens, He wrote on its sides "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen ".
- h. "When Allah created earth, He wrote on its borders "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen ".
- i. "When Allah created mountains, He wrote on its tops "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen ".
- j. "When Allah created the sun, He wrote "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen ".
- k. "When Allah created the moon, He wrote on it "La illaha illallah, Muhammadin rasulullah, Ali Ameerul Momineen. The dark spots which you see in the moon are this writing. Whenever anyone amongst you recites "La illaha illallah, Muhammadin rasulullah, he should immediately recite "Ali Ameerul Momineen".

Third Question

Was Moula Ali (as) Ameerul Momineen during the life of RasoolAllah (saw)?

This is a very important question because people believe RasoolAllah (saw) was Ameerul Momineen while He was alive, and after His demise, Moula Ali (as) became Ameerul Momineen (as).

1. Amdatul Mattalib First Editon page no 440,

Many scholars from Ahlul Sunnah have narrated abu bakr came to RasoolAllah (saw) and RasoolAllah (saw) said to him, “Go and say salam to Ameerul Momineen (as)”. He said, “O’RasoolAllah (saw), You are alive. Who can be Ameerul Momineen (as) while You are present?” RasoolAllah (saw) replied, “Say salam to Him during My life.”

2. Madinatul Moajiz First Edition page no 39,

Bureeda bin Khaseeb narrates, “RasoolAllah (saw) ordered me and seven people including abu bakr, umar, usman, talha, and zubair to say “salam to Ali (as) as Ameerul Momineen (as)”. We said our salam while saying Ameerul Momineen (as) in the presence of RasoolAllah (saw).”

Fourth Question

Did RasoolAllah (saw) call Moula Ali (as) as Ameerul Momineen Himself?

1. Amdatul Mattallib First Edition page no 274,

“ A hungry person came to RasoolAllah (saw) and asked for food. No one bothered to feed him except Moula Ali (as). There was very little food in Moula (as)’s house. Moula (as) said, “We will sacrifice”. Moula (as) made His children hungry and fed this hungry person. In the morning after prayer, when RasoolAllah (saw) saw Moula Ali (as) He began weeping profusely.

He said, "O' Ameerul Momineen (as)! Allah is amazed with what You did last night".

2. Madinatul Moajiz First Edition page no 39,

Ibne Abbas (ra) narrates, "We were sitting with RasoolAllah (saw) when Moula Ali (as) came and said, "Assalamu alaikum RasoolAllah (saw)". RasoolAllah (saw) said, "Wa alaikum salam O' Ameerul Momineen wa rahmatullah wa barakatahu". Moula Ali (as) said, "O'RasoolAllah (saw)! You called Me as Ameerul Momineen during Your life". RasoolAllah (saw) said, "Yes I will call You Ameerul Momineen during My life".

3. Encyclopedia Moula Ali (as) Second Edition page 142 ref Baharul Manaqib, Hz Abu Zarr Ghafari (ra) narrates, "When Moula Ali (as) came, RasoolAllah (saw) said, "Ameerul Momineen (as) has arrived." Then He said, "Ali (as) was named Ameerul Momineen (as) before Me." People asked, "O'RasoolAllah (saw), even before You?" RasoolAllah (saw) replied, "Yes". People asked, "Even before Isa (as) and Musa (as)?" RasoolAllah (saw) replied, "Yes". People asked again, "Even before Soloman (as) and Daoud (as)?" RasoolAllah (saw) replied, "Yes". Then the people continued to ask with all of the names of the prophets except Hz Adam. RasoolAllah (saw) said, "When Allah created clay, He created a form which used to do the tasbeeh of Allah. Then Allah said, "I am going to establish through You a man whom I have made Ameerul Momineen (as) over all".

When Allah created Ali (as), He put Him in that form. So Ali (as) was named Ameerul Momineen (as) even before the creation of Adam (as).”

Fifth Question

Can a prophet, successor, wali, imam, even RasoolAllah (saw) Himself and the 11 Imams (as) be called Ameerul Momineen except for Moula Ali (as)?

1. Kitab Sulaym bin Qays page 46, Ameerul Momineen (as) said, “I swear by Allah, no one can use the title of Ameerul Momineen except Me”.
2. Usool e Kafi Kitab e Hujjat chapter 106 hadith 2, A person asked Imam Jafar Sadiq (as) , “Can Qaim Aal e Muhammad (ajfs) be called Ameerul Momineen (as)?” Imam (as) replied, “No, Allah named only Ameerul Momineen (as) with this name. No one was named this before Him nor after Him. No one will use this title except a kafir.”
3. Madinatul Moajiz First Edition page 40, RasoolAllah (saw) said, “O’Ali (as),You are Ameer of those who live in the heavens and You are Ameer of those who live on the earth. You are Ameer of those who died, and You are Ameer of those who are living. Neither was there an Ameer before You nor will there be anyone after You because whosoever Allah did not name with this it is haram for them to use.”

4. Madinatul Moajiz First Edition page 41, A man came to Imam Jafar Sadiq (as) and said "Assalamu alaikum o' Ameerul Momineen (as)." As soon as this person called Imam (as) as Ameerul Momineen (as) , He immediately stood, and said, "Stop! This name cannot be used for anyone other than Moula Ali (as). Allah only blessed Him with this name. He did not name any one else. Anyone who will use this name for himself will be from amongst those who commit sodomy." (In some narrations it is said that he will be suffering from the habit of abu jahil, but the meaning of both is the same.)
5. Madinatul Moajiz First Edition page 389, RasoolAllah (saw) while mentioning the incident of Miraj said, "Allah said, Ali (as) is the true Ameerul Momineen (as). No one was Ameerul Momineen (as) before Him nor will anyone be after Him."

In reality, Moula Ali (as) does not become Imam of worthless people nor does He become Ameer for worthless people. He is Imam of only muttaqeen. He is Ameer of only Momineen. This is a reality that regardless of the nation or tribe there will be only one master. From th beginning until the end, the Master of Momineen is only Moula Ali (as).

Anyone who wants to exclude someone from the kingdom of Moula Ali (as) must first deny that he is momin. If he is momin, then Moula (as) is his Ameer.

A short summary of this whole conversation is:

Muhammad (saw) They are 14.

Ali (as) They are 12.

But Ameerul Momineen (as) there is only ONE.

Ali (as) HAQ!

A special gift for the lovers of Moula Ali (as).

Ya Ali (as) ! Your wilayat is such an ocean that anyone who goes inside of it reaches such a world where there is no brightness of the day, no darkness of night, no moon, no sun, no stars, no valley, no garden, no desert, no beautiful face, no worldly joys, no worldly aspects. There is absolutely nothing except You. Only YOU! Only YOU! Only YOU!

May those eye become blind who could not see Your glory, Your greatness, who could not recognize Your reality. You are absolute essence. You are the truth of the essence of Allah. You are the color of Allah. You are the fragrance of Allah. You are the face of Allah. Anyone who marches towards You marches towards Allah. There is no other voice except this which comes from the lips of lovers. It comes, it raises, it returns back. ALI (as) HAQ! ALI (as) HAQ! ALI (as) HAQ!

Ya Ali (as)! Your wilayat is such a tree whose branches are spread throughout the whole universe. Its every branch is a protection for Your slaves. Its each leaf is hiding an ocean of silence but it speaks the language of truth. Its every word reveals truth. Its every fruit shows such glory which makes every one insane and a storm of love erupts in one's heart. Sometimes when eyes sees, they say 'You are a slave, but when he sees Your truth, a voice comes from the heart "You are my Lord".

This is that tree whom Allah speaks through. If this wasila did not exist, Musa (as) would not have been given His prophet hood, messenger ship and imamate. This is that tree when Musa (as) bowed His head down, it speaks "O'My slave ! do not be frightened. I am Allah. I am Allah. I am Allah.

Musa (as) was so astonished. I always imagined that Allah is one who is Wahad, who is Ahad, who is Samad, then what is this voice? Who called that I am Your Lord, I am Allah? At that time every particle of the universe , every rock of the mountain, in the winds, in the space, a voice appears, "ALI (as) HAQ! ALI (as) HAQ ! ALI (as) HAQ!
O'Ali (as), Your wilayat is at such heights no other can reach it.

Neither can the heavens reach it nor the arsh. Words like “where, there” are not applicable upon Him. He is first. He is last. He is zahir. He is batin. He is Allah. He is Ali (as). He is Azam, al Azam. He is Akram, al Akram. He is Akbar, al Akbar. He is the one who is recited in azan “Akbar”. He is the one whose reflection can be seen in the stars, in the rays of the sun, in the atmospheres, in the mountains, in the oceans, in the gardens, in the deserts, O’my Moula (as) when Your love enters in one’s heart, then He forgets everything. All He hears is only one voice “ONLY HAQ! ALI (as) HAQ! ALI (as) HAQ! ALI (as) HAQ! ALI (as) HAQ!”

WAMA TAWFIQI ILLAH BILLAH ALIULAZEEM

This book Kashaful Moarif today 14th October 2004 28th Shabaan 1425 AH on Thursday 12:15 pm by the blessings of Allah and the help of Imam Zamana (ajfs) has been completed.

Alhamdulillah rabil alameen wa salato wa salamo ala khatamoon nabieen wa alehi al tayyabeen al tahireen al Masoomeen al mazloomeen wa lanatullahi ala adaihim hum ajmaeen min you mana haza ala youm ul deen.

Tawfa Ya Ali (as) Madad