

KIND FATHER
STUDY AND RESEARCH GROUP

Imam Mahdi (SBUH) Is Present ...

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Preface

We wish to wrap a few beautiful and gentle true stories, in a soft, sky blue celestial wrapping paper with angels carrying white and gray clouds hither and thither, while the rays of the golden and brilliant Sun are shining through the clouds, and here and there, the beautiful Sun is coming out and smiling ...

Our hearts would like to offer this gift to all hearts out there who love and beat for that golden Sun.

The stories are about the Sun whose ever-flowing warmth is always embracing our existence, but ...

Imam Mahdi himself (SBUH) has said:

... And, the way to benefit from me in my Disappearance (Occultation) is like the sun, when a cloud causes it to disappear from sights

(Kamaal-O-Ddeen, ...)

In many occasions, the Prophet Mohammad(SBUH & HP)talked about his son Mahdi-being the ninth descendant of Imam Hossain (son of Ali and Fatima) SBUT- and his Occultation. According to the holy Prophet and his Infallible Successors(SBUT), Imam Mahdi's Allah Ordained lordship (Wilayat) over all creations is in effect even during his Disappearance. How do people benefit from an Imam who is not seen? This was a question asked from the Prophet Muhammad and the Infallible Imams (SBUT). In response, they all used this parable that : people shall benefit from Mahdi in his Occultation, the same way they benefit from the sun when it is covered by a cloud. This profound statement can repeatedly be found in both the Shi'ah and non-Shi'ah documents such as Bihar al-Anwar, Ghaayat al-Maraam, Kamaal al-Deen, sunni Yanaabi' al-Mawaddah and

the sun, even behind clouds, is the source of light for all creations, if we avoid the sunlight by hiding in dark places, we have much to lose; the Guiding Light of Mahdi (SBUH) is shining, even through the cloud of Disappearance, if we choose to remain in the darkness of ignorance, we are to be blamed!

The heat and the rays of the sun, whether behind a cloud or not, destroy many things which harm human; the warm and fatherly love and guidance of Mahdi can eliminate the cold and worry-full spiritual life of the lost and anxious humankind, even during his Occultation.

Plants do not grow in darkness; humans do not achieve perfection and spiritual growth in darkness, too. The sun, even on cloudy days, causes plants to grow. Plants are the source

of food for animals, plants and animals are the source of food for humans; Mahdi's Heavenly Knowledge feeds and quenches the thirst of hearts and souls whether in Appearance or Occultation.

The earth is kept on an orbit around the sun by the gravity of the sun, behind clouds or not! Without the sun and its gravity, the earth shall be thrown into space and there will be no life left; it has been narrated so many times that if there was no Chosen Hojrat (Proof) on earth at any time, there would be no life left; today, that Chosen One is Mahdi (May Allah hasten his Appearance).

The sun shines upon every one whether they are able to see, feel and appreciate it or not; Allah's bestowal of blessings through Mahdi are upon every one whether they choose to see, feel and appreciate them or not

On cloudy days, even though people benefit from the sun to some extent, but they feel sad, and miss the sun and wish for a sunny sky from the bottom of their hearts; the presence of Mahdi during his Disappearance is felt by Believers, and neglected by non-believers. With his Emergence, people will begin to see again the rainbow of thoughts, wishes, aspirations, dreams, hopes, promises and love, and finally the sun of piety, chastity, humanity, honesty, purity, equity, tranquility, prosperity, happiness, justice and ... shall shine upon every one. Let us sincerely strive and pray for that wonderful day when the Sun -the last Infallible son of the Last Prophet and Messenger (SBUT)- will Appear and brighten the world

While in the period of Occultation, people are not aware of the place of the residence of Imam Mahdi (SBUH), and they can not go directly in his presence, and even if they see him in the streets (of course not in sinful conditions), or ..., are unable to recognize him; but by the command of Allah, there have been some blessed people, even in the 'Major' Occultation, who have been blessed with the glorious opportunity to meet and visit the Imam (SBUH). By Allah's Permission, some times the Sun shows himself from behind the clouds, even in the midst of a cloudy and gloomy day

It is important to keep in mind that while not every one who claims to have met the Imam (SBUH), can be trusted, but the existence of impostors must not cause us to disregard such wonderful and heart-warming possibility. We must seek refuge with the Imam (SBUH) himself against impostors and conspiracies; let us never forget that the guiding Light of Imam is always shining and his warmth of security is constantly spreading, even through the cloud of Occultation, it is us who should place our souls under his Light of guidance, and seek his warm protection at times of trouble.

There are numerous incidents of Tasharraf (people meeting the Imam -SBUH-) mentioned in authentic and reliable books; as an example, the great Mohaddeth (Traditionalist) Mirza Hosain Noori in his book "Najm-O-Ththaaqeb" has documented over one hundred such incidents and meetings.

It is also noteworthy to mention that the Imam himself (SBUH) Has asserted:

And indeed if our Shi'ah- may Allah bless them to be successful in His obedience- have been loyal to the Covenant which has been upon them, then surely the auspiciousness, by our meeting, would not have been delayed for them, and certainly the blessed bliss- by our mutual visitation, based on true recognition and its truthful acknowledgement from them in regard to us,- would have been hastened for them.

Thus keeps us not away from them, except what reaches us of that (of their actions) which we dislike and do not expect from them.

And Allah is the Helper and He suffices for us and is the excellent supporter and defender.

And His blessings be upon our lord and master Mohammad, the Messenger of good news and the Warner, and his Household.

(al-Ehtejaaj ala Ahl al-Lejaaaj, vol. 2, p. 499; ...)

O' the most Compassionate and Merciful Allah! Grant us the insight to seek our beloved Imam with our broken hearts moment by moment, even though the sinful eyes on our faces do not deserve to see him

After all Imam Hassan Askari said to his son Imam Mahdi (SBUT):

O' my son! Surely the hearts of the adherents of Obedience and Ekhlaas (devotion, sincerity, purity, ...) fly toward you, just like birds flying to their nest... .

(Kamaal-O-Ddeen, 2nd vol., ...)

MAY ALLAH SWT HASTEN THE EVER-PROMISED GLORIOUS SUNRISE ...

AAMEEN ...

... With special thanks to Fatemeh AllahYari, Dorreh Hajian and Mohammad Ali Shamseddin for their sincere assistance ...

Mojganeh Saffarnia

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Chapter 1

- Watchful Presence of our Beloved Mahdi (PBUH)

Part 1

Sa'd son of Abdollah al-Qommi al-Ash'ari, a sincere Shi'ah at time of Imam Hasan Askari (PBUH) became involved in an argument with a harsh Naasebi man (an uncompromising adversary of the AhlulBayt -PBUT-); and because Sa'd was not able to convince the Naasebi man, he left him feeling as if his heart was being torn apart. So he decided to write on a scroll, over forty questions which he did not have answers for and hand it over to Ahmad son of Eshaaq, a companion of Imam Hasan Askari (PBUH) who was in Qom.

But when Sa'd son of Abdullah went after Ahmad son of Eshaaq, he had already left for Samarra, so Sa'd followed him and down the road, he reached Ahmad and explained the situation. Ahmad told Sa'd: "Come with me to Samarra in order to ask these questions from our Mawla (lord) Imam Hasan son of Ali (PBUT)."

Sa'd narrates the heart-warming and eye-opening story:

So I went with him (Ahmad) to Samarra. We then reached the door of our Mawla's (PBUH) house and sought permission for entrance. He (PBUH) granted us permission thus we entered the house.

With Ahmad son of Eshaaq, there was a sack that he had covered it with a Tabari cloak, in which there were one hundred and sixty packs of gold and papers; upon each (pack) was a seal that had been put by its owner.

When we entered, and directed our eyes to Abi Mohammad al-Hasan al-Askari's face, his face was like the full moon. We saw a little boy on his knee who in beauty and excellence was like the Moshtari (a planet); in front of him there was a golden pomegranate adorned with precious jewels and stones, given to him by one of the heads of Basra.

And there was a pen in his (Imam's) hand, writing with it something on paper; and every time he wished to write something, the boy would hold his hand, he (the Imam) thus would throw the pomegranate so the boy would go after it and bring it; whenever he'd let go of his hand, he wrote what he wished.

Ahmad son of Eshaaq opened the cloak and put the sack in front of Imam Askari (PBUH); then al-Askari (PBUH) looked at the boy and said: "Unseal the offerings of your Shi'ah and Mawaali (adherents to your Wilayat)." He (the boy) said: "O' my Mawla! Do you Allow a pure hand to be stretched toward unclean offerings and impure properties?"

Then he (PBUH) said: "O' son of Eshaaq! take out what is in the sack so that he (the boy) would distinguish between the Halaal and the Haraam."

So he (Ahmad) took out a pack; and The boy said: “This is for such-and-such son of such-and-such from so-and-so neighborhood in Qum, containing sixty two dinars: including forty five dinars, the selling price of a stony land inherited from his father; and fourteen dinars, the price of seven garments; and three dinars, the rent money of shops.”

Then our Mawla (PBUH) said: “My son! you have said the truth, lead the man to its Haraam.”

The boy said: “In this amount, there is one dinar as a coin from the city of Rey, dated in such-and-such year, which half of its inscription has been obliterated, and three pieces of gold weighting one and half Daaneqs; in this pack, this much is Haraam. Surely the owner of this pack, in so-and-so year and so-and-so month had given three and a quarter kilos of yarn to one of his neighbors who was a weaver. A long time passed from that, later a thief stole that from him, and the weaver informed him regarding that. But he did not believe him, and got as indemnification even more than that, three and half kilos of yarn, he then ordered a garment to be weaved from it, and this dinar and gold is its value.”

Then he (Ahmad) opened its seal and found the dinar and the gold as he (the boy) had informed.

Part 2

Then he (Ahmad) took out another pack; and the boy said: “This is for such-and such son of such-and-such from so-and-so neighborhood in Qom (Qum), and indeed the amount in it, is fifty dinars, and it is not right for us to take our hands near it.”

He (Ahmad) asked: “What for?” And he (the boy) said: ”Because surely these dinars are the value of wheat, and this wheat was owned jointly by him and his farm workers; and he took his share in full weight and gave their shares deficient in weight.”

Then our Mawla Hasan son of Ali (PBUT) said: “You have said the truth my son.” He (PBUH) then said “O’ son of Eshaaq! Carry these packs back and take them to their owners, or entrust (some one) to take them to their owners; for, we need them not.”

[As in this most precious Narration we are observing the beautiful and doubt-free manner by which Imam Hasan Askari was introducing his Allah Chosen Successor, Hadrat Mahdi, (PBUT) to the trusted and devoted Shi’ah, we are also on the one hand reminded again that the Knowledge and Power of the Allah Chosen Infallible Ones are Allah Bestowed and thus for a Chosen One being a child or an adult makes no difference whatsoever, we, on the other hand, must also be reminded that today all our financial conduct, as well as all our other deeds, are under the watchful and benevolent eyes of our Infallible Imam, the beloved Hadrat Mahdi, (PBUH), and therefore we should be careful regarding every thing we do, including in regard to Halaal and Haraam, for, if there is any Haraam even in our Khoms and ... it will not be accepted by the Imam (PBUH)- to be used for the Shi’ah- and thus not by Allah (SWT); and the issue of deeds which are not accepted by the one and only Creator is certainly some thing very very serious to worry about]

Then he (PBUH) said (to Ahmad): “Bring me that old lady’s garment.” Ahmad son of Eshaaq said: “That was in a case which I have forgotten.” And Ahmad son of Eshaaq walked out to bring it.

Our Mawla Aba Mohammad al-Askari then looked at me and said: “O Sa’d! What brought you here?” I responded: “Ahmad son of Eshaaq encourage me to visit our Mawla.” And he (PBUH) said: “So, what about the questions you had wished to ask about?” I said: “My Mawla! Them too.” While pointing toward the boy, he (PBUH) then said: “Ask any thing that comes to your mind, from the light of my eyes.”

I said: “O’ our Mawla, son of our Mawla! it has been narrated for us that surely the Rasool of Allah (PBUH & HP) gave the [authority] of divorcing his wives to the Amir al Mo’menin (PBUH); until on the day of Jamal 1, he [Ali (PBUH)] sent a person to ‘Aayeshah [Aisha 2] and told her: “Certainly you have inserted destruction in to Islam and its adherents through the deceit issued by you, and you have entered your children [due to her title of “Omm al Mo’menin”] in the position of perdition through ignorance; so if you abstain [that would be fine], otherwise I will divorce you.” Now our Mawla!

Inform us of the meaning of the divorce which the Rasool of Allah entrusted its authority to Amir al Mo'menin."

And he [the boy, Hadrat Mahdi] (PBUH) said: "Surely Allah -holy is His name- has aggrandized the status of the Prophet's (PBUH & HP) wives and honored them with the honor of the "Mother of the Believers"; so the Rasool of Allah (PBUH & HP) said: "O' Ab al Hasan [Ali]! Surely this honor will remain as long as they [the Rasool's wives] remain obedient to Allah, so any of them after me who will disobey Allah through revolting against you [as the Vicegerent and Successor of the Prophet], then divorce her from among my wives and drop the honor of "Omm al Mo'menin, Mother of Believers" from her."

[We also cordially invite our friends to read the article: "Wives of the Prophets" in this site: kindfather.com]

Then Sa'd asked his next question from Hadrat Mahdi (PBUH):

I said: What is the meaning of the "Faaheshah Mobayyenah (open indecency)" which if the woman commits during 'Iddah ('Eddah), then the man can expel her from the house?

[Here Sa'd was referring to Qur'an 65:1 in which through addressing the Prophet (SAWA) Allah has presented some of the divorce rules in Islam. It is important to Keep in mind that the Merciful Allah has asserted that while divorce is inevitably allowed but it is strongly disliked by Allah SWT:

Qur'an 65:1 O Prophet! when you (men) divorce women, divorce them for their 'Iddah (Allah-prescribed time), and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they go forth, unless they commit "Faheshah Mobayyenah" (open indecency). And these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not comprehend, Allah may after that bring about a new matter.]

He (PBUH) said: "Faaheshah Mobayyenah" is Mosaahqah (female so called self-sex attraction), and not adultery; for, if a woman commits adultery and the Hadd (Limit) is executed upon her, the man wishing to marry her should not abstain from marrying her because of the execution of the Limit (Hadd). But if she commits Mosaahqah she must be stoned; and stoning is abjectness and mortification for a woman. Any one God commands his/her stoning, that person is mortified by God, and whoever mortified by God, God has set him/her apart from Himself; therefore no one can get close to that person.

[It is noteworthy to mention that stoning- under certain prescribed conditions for safeguarding individuals and societies against satanic destructive temptations- was always one of the commands of all Prophets of Allah; let us look at a few sample statements from the old testament of the bible:

Deuteronomy 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

Deuteronomy 21:21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

Deuteronomy 22:24 Then ye shall bring them both [the man and woman committing adultery] out unto the gate of that city, and ye shall stone them with stones that they die ...

And as for the so called new testament of the bible, in the gospel of John an account of an event is reported; if, for the sake of the argument, it is assumed that this report is genuine and totally undistorted (considering that, many analysts of the Greek text and manuscripts of the Gospel of John have argued that it was "certainly not part of the original text of St John's Gospel." ('Pericope adulterae', in FL Cross (ed.), The Oxford Dictionary of the Christian Church, (New York: Oxford University Press, 2005).), still this report absolutely does not indicate that Jesus (PBUH) abrogated stoning; let us look at this report as narrated in gospel of John chapter 8, carefully.

In John 8:3 it is stated that the scribes and Pharisees brought unto Jesus (PBUH) a woman taken in adultery. Let us see, according to this very same bible, how Jesus felt about these Jews, the scribes and Pharisees:

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: THESE OUGHT YE TO HAVE DONE, AND NOT TO LEAVE THE OTHER UNDONE.

So Jesus (PBUH) has described the scribes and Pharisees as hypocrites because they used to PRETEND to follow the practical aspects of religion, at the same time they totally disregarded the spiritual aspect of religion, i.e. justice, faith and mercy, while they were commanded to SINCERELY observe BOTH ASPECTS, outer and inner.

In the following statements of gospel of Matthew it is reported that Jesus kept on reproaching the scribes and Pharisees:

Matthew 23:24 Ye blind guides, which strain at a gnat, and swallow a camel. 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity ... 23:31 Wherefore ye be

witnesses unto yourselves, that ye are the children of them which killed the prophets.
23:33Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

So it was these hypocrites who brought a woman to Jesus (PBUH) accusing her of adultery.

The key point to pay attention is that Prophet Jesus (PBUH) was faced with hypocrites claiming to be religious teachers and guides; he (PBUH) wanted to fight hypocrisy, not to abrogate laws. In regard to Jesus' fight against hypocrisy Dr. Thomas McElwain in the introduction to his Islam in the Bible states:

“Let us first take a look at [sermon on the mount, gospel of Matthew] chapter five. The subject here is to maintain the authority of the law and the prophets. When Jesus spoke to the crowd, he was faced with people who were suspicious of one thing, whether or not he upheld the law. The people had already seen miracles. They were ready to believe in Jesus provided that he could produce evidence that he was loyal to the law, and that he upheld the Torah, the books of Moses. This was crucial. Without it he would not be accepted.

“So Jesus set about the task. First of all he gained the people's confidence by giving a series of blessings. Luke 6:24-26 adds curses to these. The familiar covenant of blessings and curses, so well known from the book of Deuteronomy, immediately flooded into his hearers' minds. They were on familiar ground. They felt at ease.

“Then Jesus came to the point. ‘Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.’ Matthew 5:17-19. There it is: Jesus has had his say. Stronger language could not have been invented.”

“Modern interpreters might maintain that Jesus gave a new law, because he contrasted what he said with what was said earlier by saying, ‘But I say unto you...’ But when Jesus says that anger is murder[*], surely no one with good sense will say that he means you can kill people after all as long as you are not angry with them. When he says to look in lust is the same as adultery [**], only an insane person would say he means that it is all right to go to bed with someone illicitly as long as you do not look at them with lust first. Jesus does not abrogate the law when he points out its spirituality. He does not give permission to disobey the law by striking out against hypocrisy.”

[*] Matthew 5:21Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 5:22But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment ...

[**] Matthew 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adulte ry: 5:28 But I say unto you, That whosoever looketh on a woman to lus t after her hath committed adulte ry with her already in his heart.

Therefore according to gospel of john, when the hypocrites brought the woman, accusing her of adulte ry, and told Jesus that Moses in the Law commanded them that such should be stoned, and wanted to see what Jesus would say, and Jesus said unto them, He that is without sin among you, let him first cast a stone at her (8:7), obviously Jesus (PBUH) here absolutely did not say that he was abrogating the law regarding the punishment of adulte ry, rather he was standing against hypocrisy of those hypocrites, among whom perhaps there were adulte rers too ...

It is logical to assume that there were many genuine detailed prescriptions depending on the circumstance of adult ery in the original undistorted law of Torah, such as whether the persons committing adult ery were both married people themselves or not, or whether they repented or not, or ..., thus depending on the circumstance, the form of punishment was different.

Whether the hypocrites had lied in the first place regarding her or not, or whether she was married or not, or if she had committed a sin, whether the punishment of her sin was stoning or not, or where was the man, and ..., none of these details are clear ...

Additionally it is important to keep in mind that Jesus (PBUH) as the Allah-Chosen Hojjat (Proof) at that time had the Allah-Bestowed authority to forgive a person's sin if he (PBUH) saw fit, as it is reported in John 8:16, 5:27 and 30 ... that he (PBUH) asserted that he had God-bestowed authority to judge and that his judgments were true because it was based on the will of God. So in the case of the woman, there is absolutely no indication of abrogating the law when it is reported that he (PBUH) said:

John 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

It is also noteworthy to mention that, as narrated in the Shi'ah authentic Hadith collections such as Irshad al-Qolub, Foru' Kafi and ..., at time of Hadrat 'Ali (PBUH) when a person who had committed lawaat deserving punishment of death came to AmirulMo'menin while attempting to confess repeatedly and Hadrat 'Ali tried to change his mind every time, yet feeling so guilty and unclean, he confessed four times then sought the hardest form of punishment; but before execution of punishment as his last act he performed two rak'ats of Salah and cried wholeheartedly, feeling extremely and sincerely sorry and ashamed for what he had done, and told Allah that he had gone to His Hojjat (Proof) ..., Hadrat 'Ali (PBUH), while praising Allah and crying mercifully, directed his attention toward his companions and told them that if any of them wanted to look at one of the inhabitants of Heaven, to look at that man; then he (PBUH) told that man to rise for his sin was forgiven and the death penalty was lifted from him.

The Imam's companions were wondering why the Imam (PBUH) was praising the Lord for disobeying Allah and not punishing the guilty man. The Imam (PBUH) said:

Hadd (Allah Ordained punishment) is for and up to Allah: that Hadd is upon the Infallible Imam, if he wishes he does the Hadd, and if not he forgives ...

Keeping all these in mind, such punishments are from one aspect, a preventive measure to protect purity and dignity of human societies and families from satanic temptations and destruction; and from another aspect to cleanse human societies of such destructive actions; and yet from another aspect are to express the magnitude of such sins in the view of Allah ... The punishment of stoning in Islam is limited to very few inhumane and destructive sins in very special circumstances; the conditions for proving the sin are very hard too, in many cases almost impossible unless it is performed shamelessly in public ... In Shi'ah Fiqh (Jurisprudence) the details are stated which one can refer to ...

We also cordially invite readers to "Truth behind the claim of homo s exuality" in this site: kindfather.com

Notes:

[1] The battle organized by Aisha, Talha, Zobayr and ... against Hadrat Ali (PBUH), the Caliph of Muslims at the time.

[2] According to the Webster's unabridged dictionary the name "Aisha" is from a Swahili word. And based on the same source, Swahili is referred to Bantu people of Zanzibar and the neighboring coast of Africa. The Bantu people, according to Webster, are the Negroid peoples in central and southern Africa. And the Negroids are the peoples traditionally classified as the Negro race. And the Negro race, the dictionary clarifies, is one of the traditional racial divisions of humankind, generally marked by brown to black skin pigmentation, dark eyes, and woolly or crisp hair and including esp. the indigenous peoples of Africa south of the Sahara.

The Prophet Mohammad (PBUH & HP) was the Last Messenger of Allah to the entire humankind, black, white, red and ..., from Africa, Asia, America and ...; and the most honored by Allah among humankind are the most Pious and obedient (Qur'an 49:13); i.e. race, class, nationality and ... has no significance whatsoever in the view of Allah. The reason we pointed the issue regarding the name Aisha is that the only person who had ever talked about Aisha being beautiful, and having light color skin, and such and such hair, and ... was Aisha herself as narrated only by the Sunni! Whether Aisha was white or black, beautiful or not, are not the important matters at all, rather her lies, deceitfulness and personality complexes are the significant issues. We also refer Believers to related Ahaadith such as those indicating that the Prophet Muhammad (PBUH & HP) had said that his two wives from Habasha (Ethiopia/Abyssinia in Africa) were responsible for his

poisoning (sunnī al-Teb al-Nabawī ibn Jozi, ...; Shia Bihar al-Anwar, vol. 22, ...) which caused his martyrdom. We also refer our friends to articles: “Another month of Safar departs while thought-provoking words regarding MARTYRDOM of the Prophet Mohammad (PBUHHP) remain”, “Wives of the Prophets” and “Why Tabarri of Aisha?” in this site: kindfather.com

Part 3

... Then I said: O' son of the Rasool of Allah! Inform me of the Word of Allah -the Majestic- to His Prophet Moosa (PBUH): "Hence, pull out thy shoes, thou certainly art in the sacred valley Tuwa." [Qur'an 20:12]; for, the jurists of both groups believe that it (his shoes) was surely made from the skin of dead animal [an animal died or killed in a way other than the Allah-specified manner.]!

Then he (PBUH) said: he who has said that fabricated lie against Moosa, has thus considered him ignorant in his Prophethood; for, this matter is surely not out of two conditions: either moosa's Salaat (Specified Prayer) was permitted with it (the shoes), or not permitted. So if Moosa's Salaat was permitted with it, then it was permitted for Moosa to wear it in that Boq'ah (piece of land); that place was sacred and sanctified [so is Salaat]. and if his Salaat was not permitted with it, then that necessitates that Moosa did not recognize Halaal and Haraam, and did not know in what (article of clothing) Salaat was permitted and in that which it was not permitted; and this is Kofr (disbelief, blasphemy ...).

I said: O' my Mawla! Inform me of its Ta'wil (original interpretation).

He (PBUH) said: Surely Moosa (PBUH) was in the sacred valley, then he said: O' my Lord! Indeed I have purified my love for You and rinsed my heart from anyone other than You; while his love was extreme for his household. So Allah -the Praised and Majestic- said: "Hence, pull out thy shoes", meaning: pull out the love of your household from your heart, if your love is pure for Me and your heart is rinsed from the desire toward other than Me.

[Undoubtedly, loving one's family, and others for that matter, is a Command of Allah, so long as the love for family and others is not other than the love of Allah; i.e. anyone loving his/her family, friends and ... not more than Allah and His Commands, and because they themselves love and obey Allah too, then that itself is the love of Allah, and not the love of other than Allah.

Qur'an 58:22 You shall not find a people who believe in Allah and the Last Day, Yowaaddoon (loving obeyingly) those who act in opposition to Allah and His Messenger, even though they be their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they upon whose hearts He has written Faith and has strengthened them with a Spirit from Him; and He will cause them to enter Gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him, these are Allah's Party: behold, surely the Party of Allah are the successful ones achieving Felicity.

Thus according to Qur'an, while good behaviour is even recommended with parents trying to encourage polytheism (Qur'an 29:8, 31:15), but obeyingly loving relatives to a point of disregarding Allah's Wishes, or disregarding their disbelief and sins, or

preferring their wishes over Allah's, or ... is absolutely not permitted. The story of the Prophet Noah (PBUH) is also significant in this regard; we cordially invite our friends to read the three parts of the article: "Noah Ark", and we have already previously recommended the article: "Wives of the Prophets" in this site kindfather.com

As we have seen in the aforementioned articles, the issue of those chosen and approved by Allah within the family of Prophets (PBUT) is another issue all together. The Prophet Moosa (PBUH) also asked Allah to appoint his brother Haaron (PBUH) -a Chosen man of God- as his partner in his Messengership, a request which was granted:

Qur'an 20:25-32 He (Moosa -Moses-) said: O my Lord! Expand my chest (heart) for me, and make my Amr (Matter of Messengership, ...) easy to me, and loose the knot from my tongue, (that) they may understand my saying, and give to me a Wazir (aider and remover of hardship and burden) from my Ahl (faithful Allah-obeying family, ...): Haaron (Aaron), my brother; strengthen my back by him, and make him Partner (with me) in my Amr.

Hadrat Haaron (PBUH) was killed while Hadrat Moosa (PBUH) was still alive, thus Allah (SWT) then appointed Yoosha' son of Noon as Moosa's Wasi (Successor) after him (PBUT).

And we all have heard the "Hadith of Manzelat" in which the Prophet Mohammad (PBUH & HP) has clearly stated that the Manzelat (Position) of Ali to Mohammad (PBUT) was that of Haaron to Moosa (PBUT); i.e. Hadrat Ali (PBUH) was the Allah approved Wazir, Wasi and Partner of Messengership of the Prophet Muhammad (PBUH & HP). Here as a sample we present one Sunni document of the "Hadith of Manzelat":

The Prophet said to Ali, "Will you not be pleased that you will be to me like Aaron to Moses?" (Volume 5, Book 59, Number 700: Sahih Bukhari)

The following is also a traditionally transmitted invocation by the Holy Prophet:

"O Allah! My brother Moosa implored You saying: 'O my Lord! Expand my heart and make my Amr easy and undo the knot in my tongue so that they may understand my talk and appoint from among my Ahl Haaron, my brother, as my Wazir and strengthen my back with him and make him partner in my Amr.' You inspired him: 'We shall soon strengthen your arm with your brother and make you both dominant.' O Allah! I am Your Servant and Your Messenger Muhammad. I implore You to expand my heart and make my Amr easy and appoint from among my Ahl Ali, my brother, as my Wazir."

It is reported that in response to this prayer verse 55 of Surah al Maa'edah (5) was revealed.

The Sunni Abu Es-haaq al Tha'labi has recorded the above prayer in his Tafsir Kabir while commenting on the verse occurring in al Maa'edah. Also the Sunni scholar Al

Balakhi in his Yanaabi' has copied the same version from the Sunni Ahmad ibn Hanbal's Musnad.

Please also pay careful attention to the first verses of Surah al Ensheraah (94) which make it known that the Holy Prophet's (PBUH & HP) prayer was accepted by Allah, and to the last verses in which He (SWT) commands the Holy Prophet to establish his Successorship before returning to Allah:

In the Name of Allah, the Compassionate, the Merciful

Have We not expanded for you, your chest,

and removed from you, your burden (Wezr),

which pressed heavily upon your back,

and exalted for you your Dhekr?

Then, surely with hardship is ease.

Surely with hardship is ease.

So when you have completed (your Messengership), FaNsab (then do Establish) (your Successorship),

and desire to return toward your Lord.

(Qur'an, Surah Ensheraah (94))

With all this in mind, it is also noteworthy to mention that even Sunni scholars have acknowledged that the wage of the Messengership of the Prophet Mohammad (PBUH & HP), as commanded by Allah (SWT), is the "Mawaddat" (loving obeyingly) of the AhlulBayt (PBUT); we also cordially invite you to read the article: "The wage of the Prophetic Mission of the Last Divine Prophet (PBUH & HP)":

... Say (O Prophet Muhammad!): No wage I ask you (the people) for it (my Mission), except the 'Mawaddat' (loving obeyingly) of 'Al-Qorba' (The Near Relatives).

(Qur'an, Surah Shora (42), Verse 23)

The unanimous Traditions of utmost authenticity assert that the Mawaddat of the near to the Holy Prophet means the obeyingly love of those relatives who are nearest to him in excellence and accomplishment. So, when he was asked to point out The Near Relatives, he pronounced the names of Ali, Fatemah, Hasan and Hosain and their children (PBUT). There is not a single tradition of the Holy Prophet that Qorba refers to the relatives of the

Qoraysh, or the relationship of the Holy Prophet with the Qoraysh or the relatives of the believers, as concocted by some Sunni commentators.

The sunni ibn Hajar in Sawaa'eq, chapter 11, page 160 and the sunni ibn Sa'd in Tabaqaat in the account of 'Omar ibn Khattaab have accepted that The Qorba (Near Relatives) of the Holy Prophet are the AhlulBayt. The same opinion is found in sunni Tafsir Kaashaf, Sahih Moslem, Mosnad ibn Hanbal and Tafsir Dorr al Manthoor.

Also the sunni Ahmad bin Hanbal writes in his Musnad, volume 6 page 323, that the Holy Prophet covered Ali, Fatimah, Hasan and Husayn with a blanket and said: "O Allah! These are my Ahl ul Bayt so I invoke You to send Your blessings (Salawaat) on Muhammad and aale Muhammad."

The sunni Moslem has also related this in his Sahih, in part I of "the book of prayers."

Also refer to Mushkil al Athar by Tahawi (volume 1, page 334), Kanz al Ummal by Ali Muttaqi (volume 7, page 103) and Tafsir Durr al Manthur by Jalaluddin al Suyuti in his interpretation of ayah al Tat-hir (33:33). He has also quoted the well-known verse composed by Al Shafi-i:

"O Ahl ul Bayt of Allah's Messenger! your love is a duty made obligatory upon us in the Qur'an. It is enough among your great privileges that whoever does not invoke Allah's blessings (Salawaat) on you, his prayer (Salaat) is void."

Ibn Hajar also quoted these lines of Shafi-i on page 88 of his Sawa-iq al Muhriqah, in connection with his interpretation of verse 33 of Surah Ahzaab.

Here we wish to present another Sunni verification to bring to an end our proofs, for now:

The following is the declaration of the Prophet Mohammad (PBUH & HP) regarding Hadrat Ali (PBUH) on the day of Khaybar:

Tomorrow I shall give the standard of Islam to him who loves Allah and His Prophet, and Allah and His Prophet love him.

(Sunni Tabari, Rawdatul Ahabab, Seraat al Muhammadia, Tadkh ul Khulafa)

At the end of this comment by the site kindfather.com, we humbly offer a token of our love and devotion to Hadrat Mohammad and his AhlulBayt (PBUT) by relating a few exclusive merits of Hadrat Ali ibn Abi Taaleb (PBUT), as narrated in Sunni documents and gathered by the Sunni Jalaal al Din al Soyooti in Tarikh al Khulafa:

(i) Ahmad bin Hanbal says: "There had not come down to us regarding the merits of any one of the companions of the Holy Prophet what has been transmitted concerning Ali." (Al Hakim).

- (ii) Ibn Asakir from Ibn Abbas says: "There has not been revealed in the book of Allah regarding any one what has been revealed concerning Ali and that 300 verses have been revealed concerning Ali."
- (iii) Al Tabarani and Ibn Abi Hatim record from Ibn Abbas that he said: "The Lord never revealed the words: "O true believers" but, Ali was understood to be the Lord and the chief of them, and verily the Lord has reproved the companions of the Holy Prophet in various places but has never mentioned Ali save with approval."
- (iv) Al Tirmizi, Al Nisai and Ibn Maja from Habashi bin Junada say that the Holy Prophet said: "Ali is a part of me and I of Ali."
- (v) Al Tabarani records in the Awsat from Jabir bin Abdullah that the Holy Prophet said: "The people are of various stocks but I and Ali are of one stock."
- (vi) Al Tabarani records in the Aswat and Saghir from Ummi Salima that she narrates: "I heard the Holy Prophet say: "Ali with the Quran and the Quran with Ali shall not be separated until they arrive at the fountain of Kawthar in paradise."
- (vii) Ibn Sad records on the authority of Ali that he said: "By Allah a verse of the Quran was never revealed but I know regarding what it was revealed and where it was revealed, for my Lord has given unto me a wise heart and an eloquent tongue."
- (viii) Ibn Sad and others on the authority of Abu Tufayl record that Ali said: "Ask me regarding the book of Allah, for verily there is not a verse but I know whether it was revealed by night or by day, in the plains or on the mountains."
- (ix) Al Tirmizi and Al Hakim record from Ali that the Holy Prophet said: "I am the city of knowledge and Ali is its gate."
- (x) Ibn Masud says that the Holy Prophet said: "To look at Ali is devotion."
- (xi) Muslim records on the authority of Ali that he said: "By Him who had cleft the seed and created the soul, verily the Holy Prophet stated to me that none but a true believer would love me, and none but a hypocrite would hate me."
- (xii) Al Tirmizi from Abu Sa-id al-Khudri says that he said: "We used to distinguish the hypocrites by their hatred of Ali."
- (xiii) Ibn Asakir on the authority of Abu Bakr records that the Holy Prophet said: "Looking at Ali is worship."
- (xiv) Al Tabarani from Ummi Salima says that the Holy Prophet said: "He who has loved Ali has verily loved me, and he who has hated Ali has verily hated me, and he who has hated me, verily hated the Lord."

(xv) Abu Yula and Al-Bazzaz from Sad bin Abi Waqqas say that the Holy Prophet said: "He who annoys Ali, has annoyed me."

(xvi) Ahmed bin Hanbal records and Al-Hakim, on the authority of Umme Salima verifies that she narrates: "I heard the Holy Prophet say: "He who has reviled Ali verily he has reviled me."

(xvii) Sad bin Al-Musyib says that Umar bin Khattab used to pray to Allah to preserve him from a perplexing case which the father of Hasan (Ali), was not present to decide and that Umar said: "None of the companions used to say 'Ask me' except Ali."

(xviii) Al Tabarani says in the Awsat from Ibn Abbas that he said: "Ali possessed eighteen eminent qualities which belonged to no other of the people."

(xix) Al Bazzaz records on the authority of Sad that the Holy Prophet said to Ali: "It is not lawful for anyone to be in the Masjid while under the obligation of performing a total ablution, except for me and for you."

(xx) Abu Yula says that Umar bin Khattab said: "Verily Ali had been endowed with three qualities of which had I but one it would be more precious to me than were I given high bred camels." It was asked of him what they were, he replied: "His remaining in the masjid while that is permitted to him which is not lawful for me, his carrying the standard on the day of Khaybar and his wedding the Holy Prophet's daughter."

(xxi) The two Shaykhs (Bukhari and Muslim) record on the authority of Sa'd ibne Al-Waqqas that the Holy Prophet left Ali ibn Abi Talib behind as his vicegerent during the expedition to Tabuk, and Ali said: "O Messenger of Allah, do you leave me behind among the women and children?" He replied: "Are you not content to be to me in the relation of Harun to Musa save that there shall be no prophet after me?"

(xxii) And from Sahl ibn Sa'd said that the Holy Prophet said on the day of Khaybar: "I will surely give the standard tomorrow to one at whose hands the Lord will give victory, one who loves Allah and His Prophet and whom Allah and His Prophet love." The people passed the night in perplexity as to whom it would be given. When they entered upon the dawn, they went early to the Holy Prophet, each one of them hoping that it would be given to him, but he said: "Where is Ali the son of Abu Talib?" They said to him: "He complains of pain in his eyes." He said: "Then send for him." They brought him and the Holy Prophet applied his saliva in his eyes and prayed for him, and he was healed so that it was as if he had no pain, and he gave him the standard.

(xxiii) Muslim records on the authority of Sad ibn Abi Waqqas that when verse 61 of Ali Imran was revealed, the Holy Prophet summoned Ali, Fatima, Hasan and Husayn and said: "O Allah, these are my Ahl ul Bayt."

(xxiv) Al Tabarani records in the Awsat and Abu Nu-aym in the Dala-il, on the authority of Zadan, that Ali was relating a tradition when a man accused him of speaking falsely,

and Ali said to him: "Shall I curse-"and Ali cursed him, and he did not quit the place till his sight left him.

(xxv) Abul Qasim-al-Zajajaji narrates in his dictations that Ali composed a work on the principles of the Arabic language, and the grammar of the Arabic language.]

Part 4

Then I said [to the boy, Hadrat Mahdi (PBUH)]: Inform me of the Ta'wil (the original and beginning Interpretation) of Kaaf, Haa, Yaa, 'Ayn, Saad [the Moqatta'a letters at the beginning of the Surah Maryam (19) of Qur'an].

He (PBUH) said: These letters are from the Ghayb (unseen) tidings which Allah had informed His 'Abd (servant) Zakariya (Zachariah) of it, then He narrated it for Mohammad (PBUH & HP); and that is:

Indeed Zakariya (PBUH) asked his Lord to teach him "the Five Names".

Then Jebra'il (Gabriel) descended and taught those to him; when Mohammad, Ali, Fatemah and Hasan (Allah's Salawaat and Salaam Be Upon Them) were mentioned, Zakariya's worry and concerns left him and his sadness cleared away, and when Hosain (PBUH) was mentioned he cried and the overflow of tears caught his throat.

So one day he (PBUH) said: O my God! Why is it that when I remember four of them, I am solaced of my sadness by their Names, and when I remember Hosain (Hossain, Hussain), my eyes cry and I heave a sigh?

Allah -the Holy and High- then informed him of his (Hosain's) story and said: ك ه ي ع ص, Kaaf, Haa, Yaa, 'Ayn, Saad: and Kaaf is the name of Karbala; and Haa is the Halaakat (death) of the 'Etrat (Household of the Prophet Mohammad (PBUH & HP)); and Yaa is Yazid, he brutalized Hosain (PBUH); and 'Ayn is his 'Atash (extreme thirst); and Saad is his Sabr (patience).

When Zakariya (PBUH) heard that, he did not leave his place of prostration for three days and prevented people from entering unto him, and resorted to crying, and his lament was:

O my God! Will You bereave the best of all your creations [Hadrat Mohammad (PBUH & HP)] of his son? [I.e. will You allow it to happen by, justice-fully, not taking away the bestowed freedom and power of humankind ... therefore the cruel wrong doers will deserve Hell as the result of their own actions?]

O my God! Will You descend the suffering of this grief before his presence?

O my God! Will You clothe Ali and Fatemah (PBUT) with the garment of this bereavement?

O my God! Will You allow the pain of this bereavement in their presence?

Then he [Hadrat Mahdi (PBUH)] continued:

He [Zakariya (PBUH)] then said:

O my God! Bestow upon me a son and by him light up my eyes in my old age; and once You bestow him upon me make me zealous in his love, then bereave me of him, just as You bereave Mohammad (PBUH & HP), Your Habib (Beloved), of his son.

Then Allah bestowed upon him Yahya [known as John the Baptist among christians], and bereaved him of him. [Hadrat Yahya (PBUH) was also martyred and decapitated.]

And the bearing duration for Yahya (PBUH) was six months and the bearing duration for Hosain (PBUH) was such.

Part 5

Then I asked: O my Mawla! Inform me of the reason why people have been prohibited from choosing the Imam for themselves?

He (PBUH) said: A Mosleh (righteous, virtuous ...) [Imam], or a Mofsed (corrupt, wicked ...) [imam]?

So I said: A Mosleh.

He (PBUH) said: Is it possible that their choice may be situated on the corrupt [imam] since no one is aware of the inner thoughts of another, being righteous or corruptive?

So I said: Yes.

He (PBUH) Said: Then this is the reason, shall I present for you an argument so that your Aql (intellect ...) may accept that?

So I said: Yes.

He (PBUH) said: Tell me regarding the Rosol (Messengers) whom Allah chose, and bestowed Books upon them, and confirmed and assisted them with Revelation and Infallibility since they were the A'laam (emblems of leadership and guidance) of nations; then were taken to a choosing situation, among them were Moosa and 'Eesa (PBUT). Is it possible that the two of them -when intending to choose- with their abundance of Aql and perfection of knowledge to choose hypocrites in place of believers, while being sure that he [their choice] was a believer?

I said: No.

He (PBUH) said: Then, this was Moosa, the Kaleem al Allah, with abundance of his Aql and perfection of his knowledge, and [with] descension of Revelation to him; he selected seventy men from the nobles of his people and grandees of his army for the Miqaat (assignation ...) of his Lord while having no doubt in their belief and sincerity, but his choice situated upon hypocrites [who requested to see Allah!]! The Undefeated and Glorified Allah has said: "And Moosa chose seventy of his people for Our Miqaat (place of meeting)". [Qur'an 7:155]

Thus When we have seen that the choice of he -whom Allah had surely chosen for Prophethood- situated upon the corrupt rather than the righteous, while he had assumed that he [his choice] was indeed the righteous rather than the corrupt, we have realized that, there is no "Choosing" except for He Who is aware of that which hearts conceal, and what consciences hide, and from which inner thoughts withdraw [i.e. aware of the Ghayb]; and that, the selection of Mohaajerin and Ansaar had no worth, after the choice

of Prophets situated on adherents to corruption while they had sought adherents to righteousness

... .

[Firstly, it is important to keep in mind that the levels of Infallibility of Prophets and their Allah Chosen Successors (PBUT) vary; the Prophet Mohammad and his AhlulBayt (PBUT) -being the most perfect and sublime of them all- possess Absolute Infallibility.

Secondly, while the Chosen Ones (PBUT) have been bestowed Divine Knowledge:

Qur'an 72:26 The Knower of the Ghayb (unseen)! So He does not reveal His Ghayb to any,

Qur'an 72:27 Except to him from a Messenger whom He chooses and is pleased with ...

at the same time they have been commanded by Allah not to generally judge using their Allah Bestowed Knowledge of the Ghayb (unseen), rather to judge based on apparent evidence; perhaps one reason is so that the rest of us learn how to make judgments, based on evidences and not our fallible thoughts

It is noteworthy to mention that as an exception to this general rule -when Allah pleases so- for instance the Prophet Daawood -David- (PBUH) was given limited permission to judge using the Knowledge of the Ghayb bestowed unto him, and it has been repeatedly narrated that Hadrat Mahdi (PBUH) after his Glorious Appearance will judge fully in the same manner as the Prophet Daawood ...

How much Knowledge of the Ghayb and the level of Divine permission the Prophet Moosa (PBUH) was given, is not a matter for us to guess about, Allah Himself knows.

But it is quite clear that, as for the rest of us being regular fallible people without Infallibility and Bestowed Knowledge of the Ghayb, we can easily make mistakes or be tempted by Shaytaan or ..., and certainly the matter of "Choosing" the Divine Leaders of humankind to everlasting Salvation, i.e. Prophets and their Successors (PBUT), is the most vital matter, the matter of Spiritual life or death of humans; thus it is not a guessing game and this vital Choosing has always been done by the most Benevolent and Compassionate Allah, and absolutely no one else.

Please also refer to the article "Pigeons of his sacred shrine" in this site: kindfather.com

Thus the so called choice -or more accurately said, the satanic usurpation- of a few of the Mohaajerin and Ansaar -directly opposing the undeniable Divine Command of the investiture of the twelve Infallible Imams (PBUT) at Ghadir where the most Beloved by Allah, the Prophet Mohammad (PBUH & HP), in a most beautiful and everlasting lengthy Sermon had emphasized:

"... This Ali is the Master of him, whose Master I am ..."

IS ABSOLUTELY OF NO VALUE WHATSOEVER.]

Part 6

In part 1 of this writing we mentioned that the Narrator of this beautiful and unforgettable Hadith, a sincere Shi'ah Sa'd son of Abdollah al-Qommi al-Ash'ari, became involved in an argument with a harsh Naasebi man [an uncompromising adversary of the AmirulMo'menin and the AhlulBayt (PBUT)].

Sa'd son of Abdollah narrated that one day the Naasebi man -after he had a discussion with him- had said a few matters, one of which was:

“Damn be to you and your companions! You -the group of Rawaafez [plural of Raafezi, a title given by the Sunni to the Shi'ah implying their rejection of AbuBakr, 'Umar and ...]- purpose to Reproach the Mohaajerin (the Immigrants from Mecca) and the Ansaar (the Helpers in Medina), and to deny the love of the Prophet for them.

“And Seddeeq [a usurped title for AbuBakr], he was superior to the companions because of precedence in Islam. Do you not know that certainly the Rasool of Allah went with him only in the night of cave because he [the Rasool (PBUH & HP)] was afraid for him as he was afraid for himself; and for, he [PBUH & HP] knew that he [AbuBakr] would be caliph (vicegerent and successor) in his nation, and wanted to protect his life as he specially had protected himself, so that the state of the religion would not be disturbed and Islam be orderly after him?

“And he [the Prophet (PBUH & HP)] placed Ali in his sleeping place because it was in his knowledge that surely if he [Ali (PBUH)] was killed Islam would not be disturbed and interrupted from his murder because indeed among the companions were other(s) taking his place; thus inevitably he [the Prophet (PBUH & HP)] did not care for he [Ali (PBUH)] getting killed.”

Sa'd son of Abdollah said that he gave him a response in that regard but it did not convince the Naasebi man.

Now let us go back to the beautiful and heart warming story where Sa'd was at the presence of Hadrat Askari (PBUH) and his beloved little boy, Hadrat Mahdi (PBUH) and see what Hadrat Mahdi (May Allah hasten his Appearance) had to say in this regard; let us keep in mind that Hadrat Mahdi (PBUH) said the following without Sa'd mentioning anything about what had happened between him and the Naasebi man:

Then our Mawla (PBUH) said: O Sa'd! surely he -your adversary- who claimed that indeed the Prophet (PBUH & HP) took with himself the selected of this nation [AbuBakr] to the cave since he (PBUH & HP) was afraid for him as he was for himself, because he (PBUH & HP) knew that he [AbuBakr] would be caliph after him over his nation, for surely it was not for hiding the matter that he (PBUH & HP) would take with himself any one but him; he (PBUH & HP) placed Ali (PBUH) in his sleeping place, because he (PBUH & HP)knew that if he (PBUH) was killed there would be no interruption due to

his killing as it would have been from the killing of AbuBakr, because there were other(s) like Ali (PBUH) in the nation that could have filled his position in affairs and matters; why did you not annul him with your saying: Do you not say that, indeed the Prophet (PBUH & HP) said: Certainly the caliphate after me will be thirty years; And that, it [the thirty years] was the living duration of those four: AbuBakr, 'Omar, 'Othmaan and Ali? Thus surely according to your Madhab (doctrine of your sect), they were the caliphs of the Rasool of Allah (PBUH & HP).

Therefore your adversary had no choice but to say, yes!

Then I said: So if the matter was such, then in the same way that AbuBakr was the caliph after him, so these three were also the caliphs of his nation after him; so why did he go to the cave with one caliph -being AbuBakr- and did not go with these three? Therefore according to this basis, the Prophet was contemptuous to them, except to AbuBakr, while it was necessary for him to do the same to them as he had done to AbuBakr; thus since He did not do that to them he was neglectful of their rights, and was disregarding in kindness toward them, while it was mandatory upon him to do, due to their order of caliphate, all he had done for AbuBakr.

[I.e. if the Sunni claim that the Prophet (PBUH & HP) had prophesied regarding the thirty years caliphate of AbuBakr, 'Omar, 'Othmaan and Ali (PBUH), then obviously the Prophet (PBUH & HP) had to protect all four of their lives, not just AbuBakr's; thus with this very straight forward reasoning not only the Sunni version of the cave story is proven to be untrue but also the fake Sunni Hadith of thirty years of caliphate after the Prophet Mohammad (PBUH & HP).]

Part 7

Another issue brought up by the Naasebi man that day, causing Sa'd son of Abdollah's heart break into pieces, therefore motivating him to go and see Ahmad son of Eshaaq,, was as follows:

The Naasebi man had told Sa'd:

O the group of Rawaafez! You say that the first [AbuBakr] and the second ['Omar] were indeed hypocrites; and for it you base your argument on the night of 'Aqabah [the night of unsuccessful attempt to assassinate the Prophet (PBUH & HP)]. Inform me of their [AbuBakr's and 'Umar's] Islam, was it out of willingness and inclination, or was it out of unwillingness and compulsion?

Sa'd had avoided answering that; he had told himself:

If I answer him that it was out of willingness, then he would say that in this case their faith was not out of hypocrisy; and if I say it was out of unwillingness and compulsion, in that time [the time the two of them entered Islam, which according to the Sunni was years after the start of the Prophet's invitation, unlike Hadrat Ali (PBUH) who was with the Prophet (PBUH & HP) from the very beginning] there was no might for Islam so that their Islam would have been out of compulsion and reluctance.

This was where Sa'd son of Abdollah left that adversary while he felt as if his heart was being torn apart; and that was when, as we mentioned in part 1 of this story, he decided to write on a scroll, over forty questions which he did not have answers for and hand it over to Ahmad son of Eshaaq, a companion of Imam Hasan Askari (PBUH) who was in Qom. But when Sa'd son of Abdollah went after Ahmad son of Eshaaq, he had already left for Samarra to see Imam Hasan Askari (PBUH); so Sa'd followed him and down the road, he reached Ahmad and upon his suggestion, Sa'd joined him.

Now let us go back to the beautiful story where Sa'd was at the presence of Imam Hasan Askari (PBUH) and his beloved little boy, Imam Mahdi (May Allah hasten his wonderful Appearance); again let us keep in mind that Hadrat Mahdi (PBUH) said the following without Sa'd mentioning his argument with the Naasebi man:

And as for what your adversary told you in regard to whether those two [AbuBakr and 'Omar] accepted Islam out of willingness or unwillingness, why did you not tell him that rather, they accepted Islam out of greed? That is because the two of them had mingled with the jews, and they [the jews] informed them, from Torah and preceding books [please refer to the E-books "Mohammad and AhlulBayt, the Promise of Bible" and "Names and characteristics of Mohammad, 'Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents" in this site, kindfather.com], of the emergence of Mohammad (PBUH & HP), and his dominance over the Arab, and the conclusion of Mohammad's (PBUH & HP) story; they [jews] had told the two of them that His

[Mohammad's (PBUH & HP)] dominancy was like Nebuchadnezzar's dominance over the Bani (children of) Israel, with the exception that He [Mohammad (PBUH & HP)] claimed Prophethood while in his [Nebuchadnezzar's claim] was nothing of Prophethood. So when the Amr (Divinely Ordained Matter, Command, ...) of the rasool of Allah (PBUH & HP) became manifest, the two of them, out of greed, supported him in bearing witness that there was no god but Allah and that Mohammad (PBUH & HP) was the Rasool of Allah, so that they might find rulership of a territory from the Rasool of Allah once his Amr was established, and his mind was at peace, and his lordship was stabilized. But when they lost hope of that, they accorded with the likes of themselves, in the night of 'Aqabah, and avidly desired like those of them who avidly desired and set upon the camel of the Rasool of Allah to cause it to fall after it had climbed over the mountain-neck, but Allah -the Sublime- protected His Prophet from their guile and they were not able to do anything.

And their [AbooBakr's and 'Omar's] case were like [the case of] Talhah and Zobair who went to Ali (PBUH) and pledged their allegiance to him out of greed, so that there might be a territory for each of them. But when that did not happen and they lost hope, they broke their allegiance to him and revolted against him; to the point where the end of each of their matters returned to where the matters of all who break covenants and pacts return to [they both fell into perdition ...].

Part 8

Then our Mawla Hasan son of Ali (PBUT) rose for Salaat [Allah Commanded Prayer] and rose Qaa'em [Hadrat Mahdi (PBUH)] with him. So I left their presence and went to look for Ahmad son of Eshaaq; he [Ahmad] then came toward me while crying. So I said: What caused you to delay [let us remember that as we said in part 2 of this story Imam Askari (PBUH) had sent him to bring a certain garment which was from a pious old lady] and what made you cry?

He said: I've lost the garment that my Mawla had asked me to present. So I told him: Worry not and inform him. He went to him (PBUH) and then came out smiling while he was saying Salawaat to Mohammad and his AhlulBayt (PBUT). So I asked him: What is the news?

He said: I found the garment laid open under the two feet of our Mawla, Praying on it!

[In this manner, with Ahmad's delay, a very blessed private and personal time was provided for Sa'd son of Abdullah so that his broken and sincere heart would be healed. May the hearts of all who today sincerely seek the Truth be healed by the loving guidance of our beloved living Imam of Time (PBUH)

By the way: Ahhhh! Do you not wish that you were in place of that old lady? Her simple offering was so accepted and considered Halaal that the Infallible Imam (PBUH) Prayed upon it, while some of the worldly valuable offerings of others was not considered clean enough to even be touched!!!]

Sa'd said: We praised Allah -Magnificent is His Remembrance- for that. After that day, we went to our Mawla's (PBUH) house other days, but we did not see the boy in front of him.

Then when it was the day to say farewell, I and Ahmad son of Eshaaq and two of the elders from our city entered our Mawla. And Ahmad son of Eshaaq stood in front of the Imam and said: O son of the Rasool of Allah! Time for leaving has arrived, and sadness has intensified; and we request Allah to say Salawaat upon Mostapha, your forefather, and upon Ali al Mortada, your father, and upon the Lady of ladies, Fatemah al Zahra, your mother, and upon my two lords, the youth of Paradise, your uncle and your father, and upon the Pure Imams after them, your fathers, and to say Salawaat upon you and your son; and we wish that Allah may exalt you and abolish your enemies; and [we ask] Allah not to set this our last time to see you!

He [Sa'd] said that when he [Ahmad] said those words, our Mawla became so sad that his tears gathered and his teardrops fell. Then he (PBUH) said: O son of Eshaaq! Worry not at all in your request! For surely in this same trip you will meet Allah! Ahmad then lost consciousness and fell. When he regained consciousness he said: I ask you by Allah and

by the honor of your forefather, to honor me with a piece of cloth so that I use it as shroud.

So our Mawla inserted his hand beneath the rug, and took out thirteen Derhams. Then he said: Take this [money] and do not spend it for anyone but yourself, certainly you are not at all deprived of what you have requested, and the Sublime Allah does not waste the reward of he who does good.

Sa'd said: When we left our Mawla's (PBUH) presence, three parasangs before Holwan, Ahmad son of Eshaaq came down with a fever and an intense illness overcame him, due to which he lost hope of living. When we arrived in Holwan and went to an inn, Ahmad called for a man from his hometown who was residing there. Then he said: Part from me this night and live me to myself. So we all left and each of us went to his bed.

Sa'd said: When the night was uncovering the morning, a thought came to my mind, so I opened my eyes. I then [suddenly] saw Kaafoor, the servant of my Mawla Abi Mohammad [Imam Hasan Askari] (PBUH)! And he said: May Allah make better (in terms of acceptableness ...) your mourning in the best way, and bring to end your anguish of grief in the best manner; we have just finished the ablution and shrouding of your companion, get up for burying him! Indeed his position with your Master [Imam Askari (PBUH)] is of the most honored among you. Then he disappeared from our sight!

[Let us pay careful attention that the servant said: "We have just finished the ablution and shrouding of your companion ..."; from Sa'd's statements it seems that none of Ahmad's friends were with him when he passed away, thus this "We" can very well mean the servant and the Imam (PBUH) himself who miraculously had come to be with Ahmad son of Eshaaq at moment of his need

O our beloved Mahdi, our Imam of Time (May Allah hasten your glorious Emergence)! We implore you in the Name of your mother, Fatemah al Zahra (PBUH), leave us not alone at our moments of need]

Then we gathered around him [Ahmad] while crying and wailing and lamenting till we fulfilled his right [upon us] and finished his [burying] matter; may Allah have Mercy on him.

[Aameen]

[Document: Ehtejaaj Tabresi, vol. 2, p. 563-580; ...]

Chapter 2

- Heaven on Earth

Part 1

The following story is narrated by one of the most trusted and known Shi'ah scholars named "Mohaddeth Noori" in his renowned book "A-Nnajm-O-Ththaaqeb"; and to his opinion, the story is most certainly correct and it is to be fully trusted, so much so that he has said himself, this one correct and very beneficial narration by itself, is enough to have caused this book to be so much credited and held in honor.

Hajji Ali Baghdadi, a very sincere-hearted, righteous and pious man, has narrated to Shaikh Mohammad Hasan Kaazemaini:

I was under obligation to pay eighty Tomans¹ as the Imam's Portion and Wealth². So I traveled to the city of Najaf where I gave three twenty Tomans to Shaikh Mortada (Mortaza), Shaikh Mohammad Hosain Kaazemaini, and Shaikh Mohammad Hasan Sharooqi; thus I still had twenty Tomans which I had owed and I was planning to give it to Shaikh Mohammad Hasan Kaazemaini, when I'd return.

After I returned to Baghdad, I wanted very much to hasten and pay what I had owed; so on a Thursday when I had gone to the Ziyaarat [pilgrimage] of the two Imams (PBUT) in Kaazemain³, I went to Shaikh Mohammad Hasan Kaazemaini and gave him a portion of that remaining twenty Tomans, and I promised that after eventually some goods would be sold and the money sent to me, I would give it to the deserving [as specified by the Religion]. The Shaikh asked me to stay that evening, but I apologized and said that I had to return to pay the wages of the workers in my cloth weaving factory, as I had usually paid them on Thursday evenings.

So I left Kaazemain for Baghdad; I had almost gone a third of the way when I saw a very majestic and noble Sayyed gentleman coming toward me from Baghdad's direction; as he got closer, he said Salaam and greeted me, and moved his hand to shake my hand, and opened his arms to embrace me, we both kissed each other; he had a light green turban on his head, and a black mole on his beautiful face. He wished me well and asked: "Where are you going Hajji Ali?" I said that I had gone to the Ziyaarat of Kaazemain (PBUT) and was returning to Baghdad. He reminded me that it was Thursday evening and advised me to return [to Kaazemain, for, Ziyaarat on Thursday evenings are very highly recommended]; I told him that it was not possible, but he said that it was so. He said: "Return, so that I will bear witness that you are of the Mowaaliyaan [those who love and obey and cling to and ...] of my forefather Amir-Ol-Mo'meneen and of us, and the Shaikh will also bear witness; because if Allah -the Exalted- has commanded to seek two witnesses, then do seek two witnesses!"

Later, after that day had passed, Hajji Ali Baghdadi explained that he, at that time, had in his mind to request Shaikh Mohammad Hasan Kaazemaini to write him a note bearing witness that he [Hajji Ali] was of the Mowaaliyaan of the AhlulBayt (PBUT) so that, when being buried, he would have it placed in his shroud.

I asked him how he could bear witness, while he did not know me?! He responded: "How could he, whose 'Right' has been delivered, not know the deliverer?" I asked: "What Right?" He said: "the 'Right' which you delivered to my deputy." I asked him who his deputy was, and he answered, Shaikh Mohammad Hasan.

I said: "Is he your deputy?!" And he replied that he was.

Hajji Ali later explained that he then remembered that the Sayyed had called him by his name, so he thought that perhaps the Sayyed knew him, but he had forgotten the Sayyed; Hajji also said to himself that possibly this Sayyed wanted some thing from the "Right of Saadaat"⁴, and Hajji thought it would be good to give him some thing from the Imam's (PBUH) Wealth! So Hajji told him that he had part of their "Right" [Saadaat's] and that he had gone to Shaikh Mohammad Hasan for that matter, to get his permission for delivering it to the deserving Saadaat.

Then he smiled at me and said: "yes you surely have delivered part of our 'Right' to our deputies in Najaf." I asked whether what I had given was accepted and he replied that it was.

Hajji Ali later explained that he was quite astonished that the Sayyed was saying that the great scholars were his deputies, so Hajji thought to himself that he must have meant that scholars were the Saadaat's deputies in seeking their Right; Hajji Ali continued to be neglectful of what was really happening!

So he told me to return and do the Ziyaarat of his forefathers, and I turned back. As we were walking, his right hand was in my left hand; on our right, there was a limpid stream of clear water flowing, and lemon, naarenj [special odoriferous orange] and pomegranate trees and grape vines and ... -all with fruit at the same time, while it was not their season- were casting their shadows upon us! I asked him about the stream and trees, and he responded: "Any of our Mowaaliyaan who do our Ziyaarat and the Ziyaarat of our forefathers, these are with them."

Then I told him that I wanted to ask a question, and he told me to do so. I said: "one day I was by the renowned Shaikh Abdo-Rrazzaaq who was a lecturer and has passed away, and I heard him say, if a person fasts all days of his entire life, worships all nights, performs forty Hajjes and forty 'Omrahs, and dies between Safa and Marwah, if he is not of the Mowaaliyaan of the AmirulMo'meneen (PBUH), there is nothing for him." He said: "By Allah, there is nothing for him."

Then I asked him about one of my relatives, whether or not he was one of the Mowaaliyaan of the Amir-Ol-Mo'meneen (PBUH), and he said that he and all who were closely related to me, were so.

Then I told him that I had another question and he told me to ask, so I said that the reciters of Imam Hosain's (PBUH) Ta'ziyah [passion play] recite that Solaymaan A'mash went to a person and asked him about the Ziyaarat of the Sayyed-O-Shshohada, Imam

Hosain (PBUH), and that person told him that it was bed'at [an innovation]. Then he had a dream in which he saw a curtained camel litter floating in midair, and he asked who was in it? He was told, Fatemah Zahra and Khadijah Kobra (PBUT); then he asked where were they going? He was told, to Ziyaarat of Imam Hosain (PBUH) on Thursday evening. He then saw epistles falling from the curtained litter on which it was written:

"An Amaan [protection, safety, security, refuge, immunity, ...] from the Fire for the pilgrims of Hosain on the nights of Fridays [Thursday evenings]; an Amaan from the Fire on Qiyaamat [Day of Resurrection]."

I asked him if this Hadith was correct, and he said that it was correct and complete; so I said: "Then it is true that any one who does the Ziyaarat of Imam Hosain (PBUH) on Thursday evenings, it is Amaan for him", and he said: "Swear by Allah, yes." And he cried and tears poured down his beautiful and blessed face.

Notes:

1- Toman is a monetary unit.

2- A financial duty which is considered as the "Right and Wealth" of the Infallible Imam of each time, and the Shi'ah, during Occultation, give it to just, pious and trustworthy scholars, in the absence of their Anticipated Infallible Imam Mahdi (PBUH), so that, based on the teachings and guidelines of the Qur'an, the Prophet Mohammad and his AhlulBayt (PBUT), it may be used for the spiritual and material benefits of the Shi'ah community.

3- A city very close to Baghdad which is named after the title of the seventh and the ninth Shi'ah Imams (PBUT) who are buried there.

4- A portion of that which has been explained in note 2 is considered to be the "Right of Saadaat", the descendants of the Prophet Mohammad (PBUH & HP); the title Sayyed is used for them and Saadaat is the plural of Sayyed.

Part 2

Then I (Hajji Ali Baghdadi) asked another question from the Sayyed: I told him that in the year 1269 A.H. I had gone for the Ziyaarat of Imam Reda (PBUH); then in Darroot [approximate pronunciation of the name of a town] we met a Sharooqiyeh Arab -who were desert living Arabs in the east side of Najaf-, and we invited him to be our guest, so we asked him about the WILAYAT of Imam Reda (PBUH), and he said that it was "HEAVEN".

He then said that he had been eating from the wealth of Imam Reda for fifteen consecutive days in his guest house, and that the Nakir and Monkar would not come to him in his grave, for his flesh and blood had increased from the food served in Imam Reda's guest house. I asked the Sayyed if this was true, and would Imam Reda (PBUH) save him from Nakir and Monkar? He replied: "By Allah, yes, my forefather will guarantee." Then I asked if my Ziyaarat to Imam Reda- Reza- (PBUH) was accepted? He said: "Yes Enshaa'allah [Allah-Willing]". I asked then about Hajji Mohammad Hosain Bazaazbaashi son of the deceased Hajji Ahmad Bazaazbaashi, "Is his Ziyaarat accepted? He is my friend and was a partner in the expenditures on the way to Mashhad Reda (PBUH)." He said: "A righteous servant, yes his Ziyaarat is accepted." Then I asked about another person who was from Baghdad, whether or not his Ziyaarat was accepted, but this time he did not answer! I repeated the question and asked him if he had heard me, but he again, answered not.

Hajji Ali later explained that there were a group of the Baghdad mob and criminals in that journey, who were busy playing around and enjoying themselves all through the trip, and that particular person had also killed his own mother.⁵

Then on the way, we approached a wide portion of the road facing the city of Kaazemain, which had gardens on both sides; part of the road coming from Baghdad that was connected to the garden on the right side was actually the property of some Saadaat orphans which the government had unjustly and forcefully taken and added it to the road; the two cities' pious ones had always avoided walking in that piece of the land; but I noticed that the Sayyed stepped in that section. Thus I told him that the place was owned by some Saadaat orphans and that, passing through it was not permitted. He said: "The property belongs to my forefather, the Amir-Ol-Mo'meneen, and his descendants and our children, and passing through it, is allowed and Halaal for our Mowaaliyaan."

Close to that place, on the right side was a garden owned by a person called Hajji Mirza Haadi, and he was a wealthy and well known 'Ajam [non-Arab] who resided in Baghdad. I asked him if it was true that the land of Hajji Mirza's garden belonged to Imam Moosa son of Ja'far (PBUT)? He asked me for what purpose I wondered, and refused to answer.

Then we approached a stream of water passing through the road, which they had branched off the Tigris River for the farms and gardens of that region; at that point, the road toward the city divided in two different roadways, one was the sultanic

[governmental] path, and the other was the Saadaat path. He proceeded on the Saadaat path; so I told him to come on the sultanic path, but he replied: "No, we go on our own path." So we did so, and we had not walked but a few steps that we found ourselves in the Holy courtyard, close to the shoe-keeping! We passed through no alleys and bazaars!!!

So we entered the veranda through the Baab-Ol-Moraad doorway on the east side which was at the foot of the Imam (PBUH). At the sanctified portico, he neither stopped nor recited the 'Permission for Entrance', so he entered the Haram [the Holy area close to the Grave] and then stopped; he told me to read the Ziyaarat supplication, but I said that I knew not how to recite. He asked me if I wanted him to recite for me, and I said yes. So he said: "Do I enter, O' Allah? Salaam be upon you, O' Rasool of Allah; Salaam be upon you, O' Amir-Ol-Mo'meneen; ..." And in this manner, I repeated the Salaam to every one of the Imams (PBUT), until I got to the Salaam to Imam Hasan Askari (PBUH), so he said: "Salaam be upon you, O' Abaa Mohammad Al-Hasan Askari" Then he asked: "Do you know the Imam of your time?" And I replied: "Why should I not?" So he told me to say Salaam to the Imam of my time; and I said: "Salaam be upon you, O' Hojjat [Proof] of Allah, O' Saaheb-A-Zzamaan, O' son of Hasan!" Then he smiled and said: "Salaam, and the Rahmat and Barakaat [the Mercy and Blessings] of Allah be upon you."

Then inside the sanctified Haram, we clung to the Holy Zarih [the screen around the Holy Grave forming the burial chamber] and kissed it; so he told me to perform the Ziyaarat; I said that I knew not how to recite, and he offered to recite for me. So he asked me which Ziyaarat I wished, and I said: "The Ziyaarat supplication which is the more superior, lead me to perform the Ziyaarat with that." And he replied: "The Ziyaarat of 'Amin-O-Llah (Aminullah)' is the more superior." Then he started reciting:

"Salaam be upon you, O' Ameen [Trusty] of Allah on His earth, and His Hojjat [Proof] upon His servants, ..."

At this time, the Haram lights were being kindled, and I saw the candles burning; but the Haram was bright and lightful from another light, like the sunlight!!! The candles appeared like lights which were being kindled in the day light!

... Neglectfulness had seized me so much that I was not comprehending any of those signs!

After we finished the Ziyaarat, we moved from the side below the foot of the Imam (PBUH), to the side behind his Holy head, and stood on the east side; he asked: "Do you Ziyaarat my forefather Hosain (PBUH)?" And I replied: "Yes I do, it is Thursday evening." So we recited the "Waareth Ziyaarat".

At this point, the Mo'adhens [callers to pray] finished the Adhaan [call to pray] for Maghreb [after sunset] Salaat, and he told me to join the Jamaa'at [congregation] and perform the prayer. So we went to the mosque located behind the Holy Head, and the Jamaa'at prayer was being held there. He stood Foraadaa [individually, not following the lead of the prayer leader] to the right side of the leader, and in the same line with him. I

entered the first row [behind the leader] and found a place there. When I finished praying, I did not see him! So I left the mosque, looking for him in the Haram, but did not find him; I wanted to see him, and pay him some money, and ask him to be my guest over night.

Suddenly it occurred to me, "Who was that Sayyed?!" And I began to grasp the past miracles and signs: Submitting to him, while I had that important business to attend in Baghdad [i.e. his ability to overpower Hajji's decision-making]; Calling me by name, while I had never seen him before [i.e. his Knowledge of the Ghaib (unseen)]; His stating: "OUR Mowaaliyaan" [i.e. including himself in the AhlulBayt (PBUT)]; Saying that he would bear witness; The appearing of the stream and the out of season fruitful trees. And, all those things that had happened made me certain that he was Hadrat Mahdi (PBUH). Specially in the case of the "Permission for Entrance" [which he had not recited, i.e. he obviously had "Permission" from the Prophet and the AhlulBayt and the angels (PBUT) to enter and needed not to seek it]; And that, after the Salaam to Imam Hasan Askari (PBUH), he had asked me if I knew the Imam of my time, and when I said that I did, he told me to say Salaam to him, and when I did so, he smiled and answered me back.

So I went to the shoe-keeping, and asked about him; he told me that he had left, and asked me if that Sayyed was a friend of mine, and I said that he was.

Then I returned to my host's house and spent the night. In the morning, I went to Shaikh Mohammad Hasan and narrated all that I had seen. He placed his hand on his mouth, and forbade me to tell the story and to divulge the secret, and said, "May Allah bless you to achieve success."

So I was keeping it secret and telling it to no one, until one month had passed from that incident. One day I was in the Holy Haram, a respectful gentleman came to me and asked me what I had seen, and he pointed to that day's incident. I said that I had seen nothing. But he repeated the question, and I firmly denied again. Then he vanished from my sight and I saw him no more

Notes:

5- The Infallible Imams (PBUT) are, by Allah's Permission, aware of people's intentions and actions; he who sincerely, with WILAYAT, had done the Ziyaarat of Imam Reda (PBUH) and with a heart filled with hope and love had eaten in the Imam's guesthouse, the Imam (PBUH), Allah-Willing, was going to help him; while he who had done the Ziyaarat but was a sinner

Chapter 3

- Miracle of Pomegranate

We are honored to narrate a true story through which it is clearly demonstrated that without a doubt, OCCULTATION is absolutely not tantamount to non-existence, rather it is PRESENCE, that is if the pious and obedient souls truly believe in and seek the benevolence and kindness and ..., the Allah-Bestowed lordship and leadership, i.e. the Divinely Ordained Imamate of him whom we are Anticipating, moment by moment.

Years ago in Bahrain there was a very prejudice Sunni sovereign installed by foreigners whose minister was even more hostile toward the Shi'ah. They held a grudge against the people of Bahrain due to their adherence to the AhlulBayt (PBUT). The minister was constantly plotting schemes to hurt and even kill the people.

One day the minister took a Pomegranate to the sovereign, on the pomegranate it was written: "There is no god but Allah; Mohammad is the Messenger of Allah; AbuBakr, 'Omar, 'Othmaan and 'Ali are the Caliphs of the Messenger of Allah.

When the sovereign observed that the writing was from the pomegranate itself, he was astonished, and stated that it was an undeniable and clear sign for the falsehood of the Shi'ah. The sovereign asked his minister's advice regarding that which needed to be done against the Shi'ah of Bahrain. The minister stated that, the Shi'ah were very unreasonable and that, the sovereign should call them in and show them the pomegranate, and that, if they submitted, there would be great rewards from Allah for the sovereign, and if they did not submit, the sovereign should force them to decide between three matters: either pay special taxes assigned for disbelievers (i.e. to admit that they were disbelievers), or expect suppression, persecution, plundering of their properties, slavery of their women and death of their men, or bring a convincing answer.

The sovereign sent after the Shi'ah scholars and showed them the pomegranate. The scholars were shocked, their bodies, shaken and their spirits, distressed; they asked for three days to bring a convincing answer, and after the three days if they were not able to bring a response, the sovereign was to do to them as he wished.

So the Shi'ah gathered and discussed the situation; they decided to choose ten of the most pious among themselves, and then three out of those ten.

The first night, they sent one of the three outside the city, to the desert, to pray and worship Allah all night and seek the assistance of Imam Mahdi, the Saaheb-O-Zamaan (PBUH), to implore him to help, for, they believed that he was their living Imam and lord, aware of all that was happening. He did so all night but nothing happened.

The second night, they sent the second man, he did the same all night, but again, nothing happened.

The third person was Mohammad son of 'Eesa, a very pious man; on the third night, he left the city, barefoot and barehead. It was a very dark night, He worshipped and shed tears all night and wholeheartedly sought his beloved Imam's assistance for the grave

matter at hand. Toward the end of the night, a man came to him, called him by name and asked what was troubling him. He told the man to leave him alone and that he had gone there for a very serious matter and that he would not say it to no one but his Imam. The man said that he was the Saaheb-OI-Amr and asked Mohammad to tell him what had happened.

Mohammad son of 'Eesa said that if he truly was the Imam, then he surely knew what the problem was and that there was no need to explain. The Imam (PBUH) narrated the whole story for Mohammad son of 'Eesa, and Mohammad was listening while crying. Mohammad told the Imam that he was their only shelter and their lord and Mawla, and that he was capable of removing the calamity.

The Imam (PBUH) explained that in the minister's house was a pomegranate tree. The minister had made a mold from mud in the shape of a pomegranate and broke it in two halves and then, he wrote the statements within the mold, then he placed the mold around one of the pomegranate which was growing on the tree, as the pomegranate grew in the mold, the letters left their impression on the pomegranate.

The Imam (PBUH) instructed Mohammad to return to the city in the morning, and tell the sovereign that he brought the answer but he would not say it unless in the minister's house. Then the Imam (PBUH) stated that when Mohammad entered the minister's house, he would found a small room to his right; and he was to tell the sovereign that he would not give the answer unless in that small room. The Imam (PBUH) said to Mohammad that the minister would try to go to the room first, but he should not let him and Mohammad was to enter the room first. The Imam (PBUH) continued that in the room, there was a shelf, on it a white bag, in it the mold. The Imam told him to show it to the sovereign and tell him of a miracle; that, if the pomegranate was broken open, only smoke and ashes would be in it. The Imam instructed Mohammad to tell the sovereign that if he wished to be sure of Mohammad's claim, to command the minister break the pomegranate in front of the people; the Imam added that when the pomegranate would be broken, the smoke and ashes would all sit on the minister's face.

When Mohammad son of 'Eesa heard these words from his Imam, praised Allah and kissed the earth under his Imam's feet, and returned to the city happily.

Mohammad son of 'Eesa did exactly as his Imam had instructed. After witnessing all that, the sovereign asked him who had informed him; Mohammad said, the Imam of the Time, and the Hojrat (Proof) of Allah upon people. The sovereign asked, who his Imam and leader was. Mohammad named all Imams including the twelfth (PBUT). The sovereign asked Mohammad for his hand so that he could shake it and pledge his allegiance, then he bore testimony to oneness of Allah, and Prophethood of Muhammad, and immediate Caliphate of 'Ali and then the other Imams (PBUT).

The sovereign decreed the death penalty for the minister and publicly apologized from the people.

This story is well known in Bahrain, and the people go on pilgrimage of Mohammad's grave and pay their respects.

(Behaar-Ol-Anwaar; Montahel-Aamaal; ...)

Chapter 4

- The Sole Redressor

Extremely worried and distressed, he was. So distracted that even in his sleep he had nightmares of his problem. From the day that he was afflicted with trouble he had lost serene and peace of mind, always worrying.

He was not able to find a solution, and too modest to tell anyone. To tell his secret to anybody and stretch his hands to people for help, he was not willing.

Another night, with this sorrow, he closed his eyes and fell asleep; he saw a beautiful and luminous man with distinguished and fragrant clothing coming from a distance. He had a smile on his face.

Seeing him kindled a light of hope in the Man's tired heart. He said to himself:

How long am I to feel sorrowful and keep this secret in the heart? This man seems extremely munificent and noble. What if I share my problem with him and ask for advice.

He was gazing at the man as he was getting closer. Before opening his mouth, the man started to speak himself, gently:

Anytime you are troubled turn only to the All-Wise Allah and seek assistance from His Wali (chosen lord) and Hojjat (proof), Saaheb al Zamaan (May the Sublime Allah Hasten his Relief), and rely upon him for he is the most benevolent and compassionate friend and refuge for his adherents.

As he was overwhelmed by these heart touching words, the man got even closer and held and kindly squeezed his right hand, and at the same time continued:

Now say Salaam to and do Ziyaarat (sacred visit) your Mawla (lord), and seek him as intercessor, and recite, so that he shall obtain your need from Allah.

Eagerly he asked:

What do I say? Which sentences? What supplication? The heavy burden of sadness and sorrow has made me forget any praise and glorification prayers and supplications.

The man, with a heart overflowing with kindness and sympathy, sighed and mumbled:

There is no power, and no strength, except by Allah, the Sublime, the Magnificent.

Then the man took a step closer and placed his hand on his chest, and said:

Since Allah suffices you, worry not for anything; make Wodu (Wozoo, specified ablution before Salaat and ...) and perform two Rak'at Salaat (Namaaz), then stand in the direction of Qiblah (Ka'bah) and recite this Ziyaarat supplication:

سَلَامُ اللَّهِ الْكَامِلُ النَّامُ الشَّامِلُ الْعَامُّ وَصَلَوَاتُهُ الدَّائِمَةُ وَبَرَكَاتُهُ الْقَائِمَةُ عَلَى حُجَّةِ اللَّهِ وَوَلِيَّتِهِ فِي أَرْضِهِ وَبِلَادِهِ وَ
خَلِيفَتِهِ عَلَى خَلْفِهِ وَعِبَادِهِ، سَلَالَةِ النَّبُوَّةِ وَبَقِيَّةِ الْعَنْتَرَةِ وَالصِّفْوَةِ صَاحِبِ الزَّمَانِ وَمُظْهِرِ الْإِيمَانِ وَمُعْلِنِ أَحْكَامِ
الْقُرْآنِ، مُطَهِّرِ الْأَرْضِ وَنَاشِرِ الْعَدْلِ فِي الطُّولِ وَالْعَرْضِ، الْحُجَّةِ الْقَائِمِ الْمُهْدِيِّ وَالْإِمَامِ الْمُنْتَظَرِ الْمَرْضِيِّ الطَّاهِرِ
ابْنِ الْأَيْمَةِ الطَّاهِرِينَ، الْوَصِيِّ أَوْلَادِ الْأَوْصِيَاءِ الْمَرْضِيِّينَ، الْهَادِي الْمَعْصُومِ ابْنَ الْهِدَاةِ الْمَعْصُومِينَ.
السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ.
السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ النَّبِيِّينَ وَ مُسْتَوْدَعَ حِكْمَةِ الْوَصِيِّينَ.
السَّلَامُ عَلَيْكَ يَا عِصْمَةَ الدِّينِ.
السَّلَامُ عَلَيْكَ يَا مُعَزِّ الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ.
السَّلَامُ عَلَيْكَ يَا مُدَلِّ الْكَافِرِينَ الْمُتَكَبِّرِينَ الظَّالِمِينَ.
السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ؛ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ
وَأَبْنَ فَاطِمَةَ الرَّهْرَاءِ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ.
السَّلَامُ عَلَيْكَ يَا ابْنَ الْأَيْمَةِ الْحُجَّجِ عَلَى الْخَلْقِ أَجْمَعِينَ.
السَّلَامُ عَلَيْكَ يَا مَوْلَايَ، سَلَامٌ مُخْلِصٌ لَكَ فِي الْوَلَاءِ .
أَشْهَدُ أَنَّكَ الْإِمَامُ الْمُهْدِيُّ قَوْلًا وَ فِعْلًا، وَ أَنَّكَ الَّذِي تَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا؛ فَعَجَّلَ اللَّهُ فَرَجَكَ وَ سَهَّلَ مَخْرَجَكَ وَ
قَرَّبَ زَمَانَكَ وَ أَكْتَرَ أَنْصَارَكَ وَ أَعْوَانَكَ وَ أَنْجَزَ لَكَ مَوْعِدَكَ؛ وَ هُوَ أَصْدَقُ الْقَائِلِينَ:
« وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ.»
() فَاشْفَعْ لِي فِي نَجَاحِيهَا . say your want and need يَا مَوْلَايَ حَاجَتِي كَذَا وَ كَذَا

He woke up. His heart was relieved of all anguish and trouble. He felt carefree and light.

With certitude and confidence, he did that which he had seen in his sleep.

With the rising of the sun, he had received the key to all his troubles from his Mawla, the Imam of Asr (May the Sublime Allah Hasten his Relief).

(From: al Najm al Thaaqeb, Mohaddeth Noori, ch. 10; Behaar al Anwaar 91:32; ...)

Yes, let us never forget that Allah is the life-giving Creator and the Lord of all that is. He is never unable to solve our problems. The best, quickest and wisest solution is to be sought from Him. A solution accompanied by honor and dignity, and far from dishonor and indignity. Thus the worthiest thing to do is to walk on the Path that He Himself has specified, and to avoid going astray into paths leading to perdition.

The wise solution which Allah has provided for us is to Tawassol (Tawassul) to Hadrat Mahdi (May Allah Hasten his Appearance), to seek his assistance, to seek him as the means and intercessor; he who is our lord and master, our guardian and the Imam of our Time and Age. The settlement of and the key to affairs have been given to him.

It is worthy to talk to him, even in any language and manner that is possible and easier for us, and to ask him to take care of our needs as he sees fit and wills.

Let us not forget that each and every one of our needs is a link connecting us, moment by moment, to the Wilayat of our Mawla (SBUH); thus through moment by moment Tawassol to our Mawla for all our needs and wants, let us experience the delightful and heart warming feeling of moment by moment attachment to our Mawla

Chapter 5

- A Sweet Story

I want to tell you a story which began in my childhood:

When I was a kid my toys were my friends. I used to talk with them and tell them my secrets, believing that they could really hear me. When I was upset and crying I used to grab and hold them tight so that I might forget all my sorrow. But when I got a little older, I realized that they were not hearing me! I mean they were not able to hear me. In the depth of their eyes, there was no emotion. I had lost my intimate companions.

When I started school I was so happy that among all those kids I was able to find someone to play and talk with easily, becoming his best friend, and he, my best friend. I thought there was no one in the world better than him. I had found whom I wanted.

But when we fought over childish matters and stopped talking to each other then I realized, no! He was not whom I had been looking for either.

... Later when I started junior high, I found a new best friend. But when he thought a group of guys -whom he thought that they were very cool- might let him in their circle, he left me ... It was from then, that I felt a very lonely emptiness in my soul.

Then I started high school. From the very early months someone caught my attention. Considering his behavior and studies, he was a good guy. We became friends and we still are.

Although I like him a lot but I have realized that I can not really rely on him as a refuge. Many times, even though he may have wanted, but he hasn't had the time to be there for me or to just listen to me, some times he doesn't even have the time to answer my messages!

Later in college I was still searching for that special friend, but didn't find whom I was looking for. There, every one made friends either to have a good time, or to achieve personal benefits, or to secure their financial future, or In a word, most of that period's friendships were quite superficial and nothing more.

When I married, I thought I found my other half. Although I love her a lot, but after a while I realized that no, she wasn't that super special someone either! She too, just like me, felt that some thing was missing.

In this complicated life, sometimes you feel that you don't even want to be around those closest to you; you feel that they just don't always really understand and have the answers. You know, we all need some one to talk to, someone we can trust to pour our hearts out to, someone who understands all corners of our mind, someone who has a big heart yet is very intelligent, someone sincere and benevolent who only wants the best for us, and not only that, but someone who knows what's best for us better than ourselves, someone who doesn't misunderstand or misjudge, as they say, a real good friend, a super listener, someone who's there all the time ...; someone whom I hadn't yet found.

For pouring your heart out, you can't set a time; you just want to talk to someone any time you feel heavy in your heart, you want to empty your aching heart. Then if there is no one there, you feel that you want to scream!

Same thing happened to me ... I wanted to scream: O my God! Is there anyone who can help me?

I mean, can I find someone who will always be my faithful friend?

I mean, is there someone listening to me whenever I want?

I was dying for such a real friend, but everyone was telling me: "we've searched, there wasn't any, Do not search, there's none."

In the middle of all these confusions, I was invited to a party by someone I knew. Even though I wasn't in the mood to go but because of his persistence, I went.

There, I realized, there was someone who was with me all my life, but I just didn't know! Someone who had never left me from the beginning, but I hadn't paid any attention to him. Someone whose name I had heard before and it was posted on the walls, printed on the books & ... it was everywhere in that party I had gone, but I guess I hadn't been really looking deeply.

Now I have found this most beautiful reality that he is the best of all friends who is with me all the time, he is always concerned about me, he has the two most beautiful and heavenly kind eyes that always watch me. When I am sad, he becomes sad too, when I'm happy, he is too ...

It doesn't matter whether it's morning or night, midday or midnight, he doesn't care, always and always he is there! You can talk to him whenever and wherever you want! He appreciates your kindness, and he is super kind to you whether you appreciate it or not!

He sees us and prays for us all the time, he is after our true happiness, our salvation, guidance and blissfulness. He is loving and kind even if we aren't!

If you feel gloomy, you can talk to him easily. He doesn't care who you are, black or white, man or woman, young or old, rich or poor, pretty or not, ..., and of course he never ever says: "I don't have time!" A friend who is really a friend! He is whom God has made to be His people's refuge, in whom they can find true peace of mind, and God Himself wants us to ask for his help.

He is so great that if Allah Wishes, he can solve any problem, because he is the infallible Imam and Allah's representative on His earth. The infallible Imam is not out of reach. He doesn't have a receptionist or a doorman; whenever you decide, whenever you run short of hope from everywhere and everyone. Whenever you want, without any previous appointment or a mediator, you can talk to him.

Try opening your heart and tasting his sweet friendship, he is wonderful, it's never too late, talk to him any way you wish, in any language you converse ...

I LOVE YOU MAHDI ...